
ਸਰੋਤ ਸੰਪਰਕਤਾਵਾਂ ਵਿੱਚ ਸ਼ਾਮਲ **van Buitenen**-ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ
ਸੰਪਰਕਤਾਵਾਂ, ਜੋ ਕਿ ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ ਸੰਪਰਕਤਾਵਾਂ
ਸੰਪਰਕਤਾਵਾਂ -

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ਸੰਪਰਕਤਾਵਾਂ

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1. Homage to Viṣṇu, the sole cause of the origin, subsistence and annihilation of the world, the sole cause of perfect bliss, for whom everything is as instantly evident as a myrobala in the hand.

To Yamuna, God's omniscience consists in this unlimited percipience, so that, as he will argue below (§ 109), the validity of Pancarātra does not rest only on Scripture, but also on Perception.

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2. Those of my contemporaries who are 'profoundly dishonest and will condemn a penetrating treatise, however great its merits, because they are envious, (may condemn it.) There are many others, who have an excellent judgment of what is essential and what is not- honest students who do not cavil; and they will praise my work

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3. Even erudite scholars may err when their critical acumen is dominated by partisan views; yet, let the sagacious without envy study the Bhāgavata doctrine as I shall present it here.

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 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥(5)

4. There are certain people whose minds are confused by the noise of multitudes of sophisms and falsehoods which are borrowed from anyone that comes and claiming superiority for their own studies and learning, and pretending to protect the Way of the Veda,' they refuse to accept the authority of Pañcaratra Tantra which, being composed by the Supreme Person Himself, leads to unparalleled beatitude.

In the purva paksa the principal opponents introduced are what one may already call smārta brahmins, and among them especially the orthodox followers of Mimāṃsa. Vedānta opposition will be discussed.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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ॐ नमो भगवते वासुदेवाय

And they contend:

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

shabda, and its synonyms, have been translated variously as Verbal Testimony, Verbal Evidence in general, or Scripture in particular, depending on the context.

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These two kinds are thus distinguished:

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That is to say: verbal evidence which originates from a person carries authority only then when it is used to corroborate a fact which has already been truly established by other means of knowledge, and which enables the speaker to take this fact for granted.

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jagati or toke??: "in the world of experience, in common experience."

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That is why the wise can say that there is Someone in Whom such finite qualities as supremacy, dispassionateness, power etc. subsist in an infinite and unequalled condition.

That is why the wise can say that there is Someone in Whom such finite qualities as supremacy, dispassionateness, power etc. subsist in an infinite and unequalled condition.

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Consequently, this Person whose immediate perception encompasses the entire range of things that are present in the world is hereby explained to be the Bhagavan who has immediate perceptual knowledge that Consecration, worship and so forth are dharma.

So what remains unproved? (is improper).

[illegible]

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6. This objection is thus refuted:

The supreme perceptual knowledge which you assume is just a fancy.
Perceptual knowledge can never go beyond its own sphere and trespass on another.

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For instance:

A superior kind of visual perception,
as well as a superior perceptible object,
must necessarily occur in loci
where inherent relations of one kind,
as between colour and coloured, obtain in one object.

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No knowledge that is received through one of the senses can encompass all that is knowable through all senses.

So how can perceptual knowledge by itself make all things known,

i.e. also things known only through other means of ... knowledge?

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7. The objector resumes:

However, the sensitivity which we attribute to Perception is directed toward the perceiving of what exists at present.

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Of course, if Perception did not have this function of perceiving what exists at present as its natural function, it would cease to be Perception at all.

Therefore, it is not reasonable to say that a superior kind of Perception, defined as encompassing all objects, is a priori impossible because it is limited to being Perception!

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8. The objection is refuted:

If from finite Perception you conclude to infinite Perception, then I ask you to explain:

can a finite quantity ever attain to such expansion that it cannot be further expanded?

You insist, as it were, on full maturity in a little boy!

even as a boy, after attaining the full growth, cannot grow physically further?"

Punctuate after iti which closes the question introduced in prsto vyā-castām;

abhi-ni-vis "to stick to a partisan view (in the teeth of contrary evidence)."

I take bala iva as sandhi for bāle iva,

the meaning being that the objector takes the view that

something limited (the boy) is really unlimited (mature adult).

siddhasādhana, one of the defects of an argumentation by which proof is sought of that which is already proved or established. Space (ākāśa) is, by definition, unlimited and cannot illustrate the thesis that something finite can be infinite.

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vibhu in the sense of "omnipresent, infinite."

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Nor is there any evidence for the thesis that a superior perception reveals that Consecration, worship etc. are actually dharma.

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is very weak;
and this being so,
we conclude that Perception offers no authority
for the postulated relation of means to ends;
and since the authority of Pañcaratra is based upon the Perception of this
supposed relation,
its authority is entirely non-existent.

Relation of means to ends - namely, the Pañcaratra postulation that such tantric ceremonies as consecration (ditsa), etc, are means leading to the summum bonum.

ਸਮਝਦੇ ਹਨ ਕਿ ਸਮਝਣਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਦੁਆਰਾ ਹੀ ਹੋ ਸਕਦਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।
ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ। (5)

9. Not only is there no Perception,
but there cannot possibly be an Inference to support the thesis in ques-
tion,
for it is wholly suprasensible:
and Inference, of course, can only take place
after an invariable concomitance has been observed by means of Percep-
tion.
If no fires have ever been observed before,
they cannot prove that smoke is invariably concomitant with them.”

In the standard inference:
the mountain has fire, because it has smoke,
as in the case of the kitchen.

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।
- ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ

ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

10. Nor do we find scriptural evidence which sets forth
that the performance of all the rites which are established in the Satvata
doctrine is mandatory;
such evidence would have proved that the Pañcaratra Tradition,
being based upon this mandate,
carried authority.

Yamuna throughout treats Satvata and Bhāgavata as synonymous.

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।
ਸੋ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਣ ਵਾਲਾ ਹੈ (ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ) ਸਮਝਣ ਵਾਲਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਸਦੇ ਦੁਆਰਾ ਸਿਰਫ਼ ਸੰਸਾਰੀ ਚੇਤਨਾ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ।

For just as the relation of means to certain ends which are their fruits, e.g., heaven, as Pafcarātra maintains Consecration, worship etc. to be, does not allow of being inferred because no such relation can be (determined) verified by Perception,

□ □ □ □ □ □ □ □ □ □ □ □ □ □

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Nor is any verbal testimony capable of providing valid knowledge that Scripture is the basis of the Tradition concerned - Verbal testimony is of two kinds, originating from a person or not originating from a person.

"Eternal Scripture" (āgama) is preter-personal scripture, since any verbal statement originating from a person is cotermporal with that person, and the purvapaksin does not admit the existence of an eternal personal deity.

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पाञ्चरात्राणां वाच्यं प्रमाणम्
पाञ्चरात्रं प्रमाणम् वाच्यं वा

Personal speech cannot be proof of it,
for persons may lie in order to deceive their hearers.

यः पाञ्चरात्राणां वाच्यं प्रमाणम् प्रमाणम् वाच्यं वा
पाञ्चरात्राणां वाच्यं प्रमाणम् प्रमाणम् वाच्यं वा

पाञ्चरात्राणां वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम्-पाञ्चरात्रं वा
पाञ्चरात्राणां वाच्यं प्रमाणम्
पाञ्चरात्राणां वाच्यं प्रमाणम् वा(5)

For even today, we find philosophers
who pretend to be scriptural
and yet expound an interpretation which is wholly unscriptural.

पाञ्चरात्राणां वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वा
पाञ्चरात्राणां वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वा

पाञ्चरात्रं वाच्यं

पाञ्चरात्र-पाञ्चरात्र-पाञ्चरात्र-पाञ्चरात्राणां वाच्यं प्रमाणम् -
पाञ्चरात्र-पाञ्चरात्र-पाञ्चरात्र-पाञ्चरात्राणां वाच्यं प्रमाणम् पाञ्चरात्र-पाञ्चरात्राणां वाच्यं प्रमाणम्-
पाञ्चरात्र-पाञ्चरात्राणां वाच्यं प्रमाणम्?
पाञ्चरात्रं वाच्यं पाञ्चरात्र-पाञ्चरात्राणां वाच्यं प्रमाणम् पाञ्चरात्राणां वाच्यं प्रमाणम्?

पाञ्चरात्रं वाच्यं वा

[[7]]

So we have our doubts whether the claim made by the authors of the Pañ-
caratra texts
that their own compositions are founded in the Veda
is really the result of an honest conviction
that such is indeed the case,
or nothing but the self-glorification of authors
who write as their fancy takes them!

पाञ्चरात्रं वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वाच्यं प्रमाणम्
पाञ्चरात्रं वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वाच्यं प्रमाणम्, पाञ्चरात्रं वाच्यं प्रमाणम्
पाञ्चरात्रं वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वा

यः पाञ्चरात्र-पाञ्चरात्रं

पाञ्चरात्रं वाच्यं प्रमाणम्
पाञ्चरात्रं वाच्यं प्रमाणम् प्रमाणम् वाच्यं प्रमाणम् वा
यः वाच्यं (पाञ्चरात्राणां वाच्यं प्रमाणम्) पाञ्चरात्राणां वाच्यं प्रमाणम्
पाञ्चरात्रं वाच्यं प्रमाणम् वा

This argumentation by itself suffices to disprove the contended authority
of Pañcarātra,

for there is no eternal Scripture to support the claim.

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ
ਸੋ ਸ੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ (ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ)
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ

Nor can Analogy prove that Scripture is its basis,
for this criterion cannot be properly applied;
for how could the proof we need,
which cannot be found by the other means of knowledge,
be within the scope of the mere knowledge of similitude?

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ,
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ,
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ

Nor can it be argued that,
since the Tradition cannot be proved by other means,
Implication proves that Scripture is its basis.

The argument is as follows,
circumstantial Implication must prove the tradition,
as it cannot be proved otherwise.

...

Implication - namely, the relation of being a means to a certain end.

arthapatti, throughout translated "circumstantial-implication".

It is a kind of inference
by which is established something
that must be established,
yet is not established by another means of knowledge; for example:
"Devadatta, who is well-fed,
does not eat by day;"
since he cannot be well-fed without eating at all,
it is deduced, by circumstantial implication, that he eats by night.

ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ, ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ
ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ ਸ੍ਰੀਕ੍ਰਿਸ਼ਨਾਚਾਰਯ ਜੀ ਸ਼੍ਰੀਮਦਭਗਵਤ ਗੀਤਾ ਵਿਚ

གཞི་ གཞི་ གཞི་-གཞི་གཞི་གཞི་གཞི་གཞི་-གཞི་གཞི་གཞི་གཞི་གཞི་
 གཞི་-གཞི་གཞི་གཞི་གཞི་གཞི་ གཞི་གཞི་
 གཞི་གཞི་གཞི་གཞི་ གཞི་གཞི་གཞི་, གཞི་གཞི་
 གཞི་ གཞི་ གཞི་ གཞི་གཞི་གཞི་གཞི་
 གཞི་གཞི་-གཞི་ གཞི་གཞི་ གཞི་གཞི་གཞི་ -
 གཞི་གཞི་གཞི་ གཞི་གཞི་གཞི་གཞི་
 གཞི་གཞི་-གཞི་གཞི་གཞི་ གཞི་གཞི་ གཞི་ གཞི་གཞི་ ག

But when certain notions which are produced by the false cognitions of
 people
 whose judgement is clouded by hatred, prejudice and obstinacy,
 cause such "traditions" to be written in accordance with these false cog-
 nitions,
 could these traditions possibly be true?

གཞི་ གཞི་ གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་གཞི་
 གཞི་གཞི་ གཞི་གཞི་གཞི་ གཞི་གཞི་གཞི་གཞི་ གཞི་ གཞི་ གཞི་གཞི་གཞི་
 གཞི་གཞི་ གཞི་གཞི་གཞི་གཞི་ གཞི་གཞི་ གཞི་གཞི་གཞི་, གཞི་གཞི་
 གཞི་གཞི་གཞི་གཞི་གཞི་ གཞི་ གཞི་གཞི་ ག

གཞི་གཞི་ གཞི་

གཞི་ གཞི་གཞི་ གཞི་གཞི་-གཞི་ གཞི་གཞི་ གཞི་གཞི་གཞི་ - ག གཞི་
 "གཞི་གཞི་ གཞི་གཞི་གཞི་ གཞི་-གཞི་གཞི་"
 གཞི་ གཞི་ གཞི་ གཞི་ ག

11. Here an objection may be raised:

However, the same arguments may be advanced
 against the authority of the traditions of Manu etc.
 The observation of the aṣṭaka rite does not produce any percep-
 tual knowledge
 that this rite is indeed a means to realize the postulated end.

གཞི་ གཞི་གཞི་ གཞི་གཞི་ གཞི་གཞི་ གཞི་གཞི་ ག གཞི་གཞི་
 གཞི་གཞི་གཞི་གཞི་གཞི་ གཞི་གཞི་གཞི་ ག

ག གཞི་གཞི་, གཞི་གཞི་གཞི་གཞི་,
 ག ག གཞི་, གཞི་-གཞི་གཞི་གཞི་

Nor can it be inferred,
 because no relation is perceptually given.
 Nor is there any scriptural evidence for it,
 for it cannot be found. Nor is there any scriptural evidence for
 it, for it cannot be found.

ག གཞི་གཞི་, གཞི་གཞི་གཞི་གཞི་, ག ག གཞི་, གཞི་གཞི་གཞི་,
 ག གཞི་གཞི་ གཞི་གཞི་ གཞི་, གཞི་གཞི་གཞི་གཞི་ ག,

Nor again can such evidence be inferred from Scripture
where it is not found explicitly,
because no relation is perceptually given.

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Nor can it be proved, through Analogy,
as there is no apparent analogue.

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Nor through circumstantial Implication,
because of the reasons given above
against the argument that it is otherwise unprovable.

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Now, if it is legitimate in one case
to presume scriptural authority in support of it
because there happens to be a well-established tradition about it among
Vedic experts,
well, in Pancarātra, too, ...

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great sages are traditionally known
as the founders of the sacred transmission,
sages like Narada, Sanḍilya and others.

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समस्याएँ और समाधान
समस्याएँ और समाधान

The same objections and the same justifications
can be advanced about both the tradition of Manu etc. and the
tradition of Pancarātra.
Either both are authoritative or neither is.
There are no grounds to show that the two traditions differ in
some essential respect.

समस्याएँ -

समस्याएँ और समाधान
समस्याएँ और समाधान

समस्याएँ और समाधान
समस्याएँ-समस्याएँ-समस्याएँ
समस्याएँ और समाधान
समस्याएँ और समाधान

[[9]]

Either we must reject the authority of Manu's tradition as well,
or we must indeed show in which respect the Pancarātra tradition is differ-
ent from Manu's.

समस्याएँ और समाधान
समस्याएँ और समाधान

समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान

12. This objection is refuted: The author of the Sutras, by making the
Sutra:

"Tradition is also valid,
because it has the same agent as Scripture",

has clearly indicated that in his opinion
no essential difference exists between Scriptural and Traditional validity.

समस्याएँ और समाधान
समस्याएँ और समाधान

समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान
समस्याएँ और समाधान

Accordingly, we find that those who are qualified for the three Vedas perform equally for purposes of higher benefits both the ritual acts which are enjoined by Scripture (e.g., agnihōtra, pūrṇaderśamāsa, ivolish-toma, etc.) and the ritual acts enjoined by Tradition (e.g., aṣṭakā, ācamana, sandhya worship, etc.), because they have been instructed in both varieties of acts by their fathers or preceptors.

The morning and evening oblations, the New and Full Moon oblations, and the soma sacrifice, examples respectively of nitya (daily recurring), naimittika (occasional) and kamya (desiderative) rites.

sandhya worship = the crepuscular observances.

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

The firmness with which so highly qualified exemplary persons have adopted these traditional rites as incumbent upon the three higher estates goes to show that the knowledge that rites of this kind, astaka etc., obviously found to exist, are mandatory ultimately derives from Scripture itself.

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

On the other hand, we find that those who observe the scriptural rites of agnihotra etc. do not observe the Tantric customs in the same manner as they observe such traditional customs as acamana investiture with the sacred thread etc.

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये
संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

संन्यासः स्यात्तन्मन्त्रोक्तं यजुर्वेदे अग्निहोत्रं पुराणेषु त्रैलोक्ये

On the contrary, the Vedic experts condemn those who do.

do not make a man a Brahmin.
 Nor do they demonstrate that a man is a Brahmin,
 for we see them worn illegally by blackguards, outcastes and the like.

[[11]]

Therefore, the sole criterion by which we can tell whether a man is indeed
 a Brahmin

is acceptance of undisputed expressions by older persons,
 which give us irrefutable proof.

सर्वप्रमाणानुसारं ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि
 ब्रह्मणः, ब्रह्मणः, ब्रह्मणः, ब्रह्मणः, ब्रह्मणः,
 ब्रह्मणः, ब्रह्मणः, ब्रह्मणः, ब्रह्मणः, ब्रह्मणः, ब्रह्मणः

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि
 ब्रह्मणः

Nor do ordinary people, use without hesitation the term Brahmin to de-
 scribe Bhāgavatas.

सर्वप्रमाणानुसारं ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि - "ब्रह्मणः शब्दोऽपि, ब्रह्मणः शब्दोऽपि" ब्रह्मणः (5)

There is also a distinct difference in the two appellations: here Brahmins,
 there Bhāgavatas.

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि - ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

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ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि ब्रह्मणः शब्दोऽपि

ब्रह्मणः ...

15. OBJECTION:

The people do not use the word Brahmin' to refer to Bhāgavatas.
 The reference is only difference as this much Brahmins and this
 much Bhāgavatas.

Be that as it may, still, the appellations Satvata, Bhāgavata etc.
 are also used to name Brahmins,

by some sort of transference of properties, just as the word
 parivrajaka is used to designate a Brahmin.

The point is taken up in detail infra §§ 119 f.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

REFUTATION: The argument is false.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Persons of certain inferior castes are commonly referred to as Satvatas; the name is used to denote these castes, and not anything else.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ (5)

The grammarians have the rule that it is improper to use a certain word in its etymological sense if it can also be taken in a customary sense which is more common, e.g., rathakāra.

Respectively yoga, whereby the component parts of the word are given their own meaning; and rūḍhi, the total meaning of a word that has become conventional and does not necessarily correspond to the meanings of its [[125]]component parts.

Rathakara means by yoga "chariot-maker, cartwright." by rūḍhi a caste which is not at all characterized by this profession

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

If there were no such rule, how could the word *rathakara give up its etymological meaning of "char-

It cannot be disputed
that Bhagavata is another name for Satvata;

सर्वव्यापकं भगवत्पदं सर्वत्रापि भवति सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति -

सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति

सर्व

Smṛti has it that

“the fifth, called Satvata,
worships the temples and sanctuaries of Viṣṇu by royal decree;
he is also called Bhagavata.”

the term “by royal decree” shows that it is a caste profession. Quotation
not identified

सर्वव्यापकं भगवत्पदं भवति -

सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति

सर्व

सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति

The Smṛti thus describes which profession the descendants of the said
vratya vaiśya pursue
and with our own eyes we indeed see them pursue this profession.

सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति

सर्वत्रापि भगवत्पदं भवति

सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति
सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति--सर्वत्रापि भगवत्पदं भवति

सर्व,

Thus Uśanas:

“They all live by the plough and the sword,
the Acāryas and the Satvatas live on the worship of the Deity.”

संस्कृतस्य संस्कृत-संस्कृत
संस्कृतस्य संस्कृतस्य-संस्कृतस्य स

16. Their conduct, moreover, proves that they cannot be Brahmins.
For a living they perform pūjā to the Deity, undergo their Consecration,
eat themselves the food which is offered to the idols

संस्कृत संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स

संस्कृतस्य संस्कृतस्य-संस्कृतस्य-
संस्कृतस्य संस्कृतस्य-संस्कृतस्य स
संस्कृत-संस्कृतस्य संस्कृतस्य
संस्कृतस्य संस्कृतस्य-संस्कृतस्य स

observe deviating sacraments-
from the prenatal garbhadhāna rite to the funerary rituals-
omit to perform the shrauta ritual
and avoid contact with Brahmins.

संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स

These and other habits show conclusively that they cannot be Brahmins.

संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स

Smrtis declare that the reason of their disqualification for Vedic rites
is this that they perform pūjā to the Deity in order to earn a living:

संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स

संस्कृत संस्कृत-संस्कृतस्य संस्कृत
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स
संस्कृतस्य संस्कृतस्य संस्कृतस्य संस्कृतस्य स

संस्कृत स

[[13]]

"Those who from generation to generation
have worshipped the Deity professionally
are disqualified for the study of the Veda,
for participation in the sacrifices
and for officiating in sacrifices."

सर्वेषां सर्वस्योपायानां सर्वस्योपायानां सर्वेषां
सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

सर्वेषां

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

सर्वेषां

Their own Parama Samhita states the same prohibition:

"Whether in disaster or emergency,
in terror or in straits,
one must never worship the God of gods for a living."

This point is detailed upon infra § 134 f

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
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सर्वेषां

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

Such habits as wearing the garlands that are offered to the God
and eating the food that is presented to the idol
and other practices of that kind, which are condemned by all right-thinking
people,
shows plainly that they are not Brahmins.

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां
सर्वेषां सर्वस्योपायानां सर्वेषां सर्वस्योपायानां सर्वेषां

Furthermore, we wonder how it can be presumed
that the authority of these people proves
that Scripture is the basis of their way of life:
at the mere sight of them
all respectable men perform expiatory rites such as candrayana

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

Smṛti declares that if one sets eyes on a devalaka,
it is necessary to perform an expiation.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

A devalaka is someone who lives on temple treasure
and worships the idol for a livelihood.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

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Thus Devala:

"One who lives on temple treasure. is called a devalaka."

not in Devalasmṛti.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

Likewise:

"A Brahmin who has worshipped the deity for three years
in order to make a living is called a devalaka
and he is held to be unworthy to partake in any ritual."

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ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

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"A Brahmin who is taking his meal should not look at ordure, a pig, a eunuch, a sacrificial pole, a devalaka or a corpse; if he does he must observe the candrayana."

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"The Avalukas, Devalakas, Kalpadevalakas, Ganabhogadevalakas and fourthly those of the Bhagavata profession are corrupt Brahmins."

are not valid means of knowing
which acts are good and which are evil
inasmuch as they are accepted by heretics,
and thus are of the same kind as the Buddhist statements on stupa wor-
ship.

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Besides, their own texts relate that the instruction in all their dharmas presupposes the abandoning of the Way of the Veda;

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"having failed to find the supreme good in the four Vedas, Sandilya learnt this doctrine...."

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But how can we presume that a certain text can teach that a certain object, which is known from the four Vedas, is man's supreme goal in life if he rejects at the outset the very authority of the Vedas as sources of knowledge about the means which lead to bliss?

But how can we presume that a certain text can teach that a certain object,
 which is known from the four Vedas,
 is man's supreme goal in life
 if he rejects at the outset the very authority of the Vedas as sources of
 knowledge
 about the means which lead to bliss?

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On the contrary,
 we find that Manu and other authors of Traditions
 declare that their works which expound as their teaching the means of
 attaining all kinds of desirable ends
 derive solely from Scripture:

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"The Veda in its entirety is the basis of the Law,
 as well as of the traditions and customs of those who are expert
 in Law";

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"the Law is enjoined by Scripture and Tradition";

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"it is entirely expressed in the Veda;
 for the Veda contains all knowledge."

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Further, the assertion that those who have already been consecrated by the sacraments of Investiture etc. and are thereby qualified for all the Vedic rituals, agnihotra etc., must yet undergo another sacrament, called Consecration (namely, dīkṣā), in order to be qualified for the worship of the Bhagavan, demonstrates that the system is non-Vedic;

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fourteen sources of knowledge - namely, the four Vedas, six Vedāṅgas, the Purāṇas, Mimamsā, Nyāya and Dharmaśāstra.

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ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय--ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
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 ॐ नमो भगवते वासुदेवाय ॐ

In view of all this it is our opinion that such infrequent good rites- e.g., the
 worship of the Bhagavān - which are described by the Pañcarātrikas
 (who teach a good many others,
 mostly black arts of exciting hatred, haunting a person out of his occupa-
 tion, envoutement etc.)
 are merely added to deceive people about their real attentions and do not
 deserve our faith or consideration: they are like milk that is put in a dog's
 bladder !

[[16]]

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
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 ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय
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 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ

To sum up,
 it is not proper to assume that Pancarātra is based on the Veda
 and therefore equally authoritative as the doctrinal works of Manu' and
 others.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय)

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय,
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय?

DISCURSUS:

18. At this point someone interjects:

If you please, by all means assume that the Vedas constitute the cause of the delegated and indirect authority of the Tradition of Manu etc.

A Naiyayika. Traditionally, Nyaya does not accept the Mimāṃsā view that the Vedas have not originated from a person.

क्या वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है? वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है?

वेद-वेदों का अस्तित्व

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेद-वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है,

But is there any reason why we should have to depend exclusively on the Veda

as the basis of the Pāñcarātra tradition too?

The same direct knowledge which is the very foundation of the authority of the Vedas themselves

is also the foundation of the authority of the Pāñcarātra doctrine;

the authority of the latter is not based upon the relation of supporting authority

and supported authority which characterizes typical smarta injunctions,

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है, वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है (5)

e.g., astakā and acamana which have their common basis in the Veda. In fact, the two traditions of the aṣṭaka rite and the acamana rite are not interdependent, but, they are equally and independently authoritative.

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

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वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

Similarly, Pāñcarātra and Scripture are not interdependent.

वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है

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वेदों का अस्तित्व वेदों के अस्तित्व पर निर्भर करता है (5)

If Pancaratra collapses as soon as it is denied the support of the Veda, why then should the Veda not collapse when the support of Pañcaratras is taken away from it?

ಉತ್ತರ - ಪಾಞ್ಕರಾತ್ರಾ ಪದ್ಧತಿಯು ವೇದದ ಮೇಲೆ ನಿರ್ಮಿತವಾಗಿದೆ. ವೇದವು ಪಾಞ್ಕರಾತ್ರಾಕ್ಕೆ ಬೆಂಬಲವನ್ನು ನೀಡುತ್ತದೆ.

ಉತ್ತರ - "ವೇದವು ಪಾಞ್ಕರಾತ್ರಾಕ್ಕೆ ಬೆಂಬಲವನ್ನು ನೀಡುತ್ತದೆ. ಪಾಞ್ಕರಾತ್ರಾಕ್ಕೆ ಬೆಂಬಲವನ್ನು ನೀಡುವುದು ವೇದವೇ."

19. The Vedas derive their authority from direct knowledge which originates from a person and must therefore naturally derive from a person?

ಉತ್ತರ - ವೇದವು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ನೇರವಾಗಿ ಪಡೆದ ಜ್ಞಾನದಿಂದ ಉದ್ಭವವಾಗಿದೆ ಮತ್ತು ಆದ್ದರಿಂದ ಅದು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ಉದ್ಭವವಾಗಿದೆ.

ಉತ್ತರ - ವೇದವು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ನೇರವಾಗಿ ಪಡೆದ ಜ್ಞಾನದಿಂದ ಉದ್ಭವವಾಗಿದೆ ಮತ್ತು ಆದ್ದರಿಂದ ಅದು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ಉದ್ಭವವಾಗಿದೆ.

Who can doubt it?
For we perceive that words, from their very nature, depend for their composition on some entity that is different from themselves.

[[17]]
How else could they exist at all?

ಉತ್ತರ - ವೇದವು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ನೇರವಾಗಿ ಪಡೆದ ಜ್ಞಾನದಿಂದ ಉದ್ಭವವಾಗಿದೆ ಮತ್ತು ಆದ್ದರಿಂದ ಅದು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ಉದ್ಭವವಾಗಿದೆ.

If it is objected that
the significance of the Book called Veda
just consists in this that
it does in fact exist as Word though nobody has composed it,

then we reply;

ಉತ್ತರ - ವೇದವು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ನೇರವಾಗಿ ಪಡೆದ ಜ್ಞಾನದಿಂದ ಉದ್ಭವವಾಗಿದೆ ಮತ್ತು ಆದ್ದರಿಂದ ಅದು ಒಬ್ಬ ವ್ಯಕ್ತಿಯಿಂದ ಉದ್ಭವವಾಗಿದೆ.

The argument is thus:
The Veda is of personal origin, because it is language;
language is invariably found to originate from persons.
The Naiyayika compares the Mimasaka's view in the terms of this argument
with the standard inference:
the mountain has fire, because it has smoke.

[illegible]

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20. OBJECTION. But since the applicability' of the dharma cannot be shown by any of the means of knowledge, how can a book on it be composed?

REPLY. Don't argue like that:
for the Bhagavan who, of course, has an immediate intuition of
dharma and adharma
through the knowledge which is natural to Him
has had this Book called Veda composed out of compassion for
the world.

avatara "descent, emergence." The meaning is as follows: Dharma is by definition that action which leads to a certain end by suprasensible law. Since the process (the Incans-end?? relation) is suprasensible, there can be no other authority for it than Scriptural authority.

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21. OBJECTION. But does this intuition or perception also encompass dharma and adharma?

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[[18]]

The entities in question, earth etc., are effects,
because they have a complex construction, like a king's palace (cf. Udayana,
Kusumanjali 4.1.).

Similarly, from the fact that they are made up of parts
we conclude that they are subject to destruction.

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Entities that can be destroyed are destroyed by someone who knows the
means by which they can be destroyed,
just as we can destroy clay vessels etc.
when we know by what means to destroy them.

संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञा संज्ञा
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In the case of entities that are shattered, for instance, by a falling tree,
that is without perceptible intelligent agency,
the cause of their destruction remains dubious:
but because of this very dubiety
there can also be not positive certainty that the cause of their destruction
is entirely occasional.

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Motion, when there is mass, is sufficient ground to infer in this world
that an entity which has mass and can move is subject to origination and

to destruction.

सर्वं हि -

सर्वं भूतं सर्वं भूतं सर्वं भूतं सर्वं भूतं
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सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-
सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-

It being thus established that earth etc. are indeed effects, on the grounds adduced above, it follows that the Bhagavan has knowledge of dharma and adharma which are the instrumental causes of origination and annihilation.

Since they are products, they have been produced by a person (God) who knew the means by which to produce them (dharma and adharma).

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सर्वं हि -

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Consequently, the entities here in question, earth, mountains and the like, have been created by a maker who possesses the described knowledge.

सर्वं हि -

सर्वं भूतं सर्वं भूतं सर्वं भूतं सर्वं भूतं
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सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-
सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-
सर्वं भूतं-सर्वं भूतं-सर्वं भूतं-

Everything that has origin and end is, in our experience, created by such a maker, just because it is subject to origination and annihilation, like a house.

सर्वं भूतं सर्वं भूतं सर्वं भूतं सर्वं भूतं सर्वं भूतं
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[[19]]

23. Let it not be argued that

there is no intermediate production of effects like body, world
etc.
between acts that bring about the desires of the person who
undertakes them,

This is the Mīmāṃsā view
which holds that the dharma and adharma as instruments in creation
are always the dharma and adharma of a particular intelligent being
whose body is itself the product of dharma and adharma
and can therefore never, however intelligent he may be, control them.
The Mimamsaka admits that the universe, being made up of parts, is sub-
ject to origination and destruction,
but never at one time, since all entities presuppose former acts that have
brought them about.

[[127]]

The law of dharma and adharma necessarily operates eternally.
No agency is possible which can intervene in this eternal operation from
act to act,
by either beginning or ending the universe.
On this cf. Prakaraṇapañcikā, p. 137 ff. for the Prabhakara view, and
Slokaṇvārttika, Sambandhākṣepaparihāra 47-116 for the Bhīṭṭa view. [[127]]
The law of dharma and adharma necessarily operates eternally.
No agency is possible which can intervene in this eternal operation from
act to act,
by either beginning or ending the universe.
On this cf. Prakaraṇapañcikā, p. 137 ff. for the Prabhakara view, and
Slokaṇvārttika, Sambandhākṣepaparihāra 47-116 for the Bhāṭṭa view.

संसारं सारं संसारं सारं संसारं सारं संसारं सारं संसारं सारं ...

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At the moment of inception
the great Grace of this Person who is the Bhagavan
is evoked by a glance at the aggregate of individual souls
who are almost in a state of non-spiritual stupor,
their instruments for the experiencing of karmic results- body, senses and
other organs-being completely dissolved.

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That which makes the Veda authoritative, i.e., a means of valid knowledge, is just this that it communicates knowledge of apurva facts, e.g., that a soma sacrifice is a means of attaining heaven, i.e., generally matters pertaining to dharma.

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But why should dharma be independent of other means of knowledge?
For we have asserted that

[illegible]

That has indeed been asserted,
but the assertion is fallacious:
for no creator of the entire universe can be found
of whom this can be assumed.

[illegible]

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In our opinion, too,
these intelligent agents bring about various results
by means of sacrifices and other acts,
in order to enjoy these results themselves;
and the assumption that they are indeed,
as is proved for both of us, instrumental therein is quite correct,
for we can have direct knowledge of these acts, sacrifices, donations and
the like.

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Since the apūrva power is suprasensible,

Also, there is no invariable rule
that only an agent to whom the material and instrumental causes are fully
known
is capable of undertaking an action
and nobody else.

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A man can still be an agent in the action of knowing
without perceiving in his own mind the material and instrumental causes
that go into the making of this action of knowing.
Why, then, contend that the causes must be known first?
27. The contention that the entire Universe is subject to annihilation
because it has parts is incorrect. Such a conclusion is [[23]] cancelled by
stronger perceptual evidence against it.

For the knowledge that does arise in the world of here and now is plainly
this:
'Here is the meru; here is the sun; here is the earth.'

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Recognition conveys to us the knowledge that
these entities are related to different times;
and certainly both in former and later ages

[illegible]

To put it in syllogistic form:

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It does not follow that,
when a certain fact cannot be proved on the strength of a certain ground,
since this ground involves a contradiction,
this same ground cannot prove the same fact
when it does not involve a contradiction.

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那么 它 不可能同时具有所有这些属性 那么 它不可能同时具有 所有这些属性
它 不可能同时具有所有这些属性 那么 它不可能同时具有所有这些属性
那么 它 不可能-同时具有所有这些-属性-同时具有-所有这些-属性-同时具有所有这些-
所有这些-所有这些 所有这些-所有这些 所有这些?(5)

How, then, can the fact that the world is a product
convey to us the knowledge that the producer proposed for it
possesses the postulated properties, of being bodiless, eternally satisfied,
omniscient etc., properties,
that is, which are the opposite of what would naturally follow?

那么 它 不可能同时具有所有这些属性 那么 它不可能同时具有所有这些属性
它 不可能同时具有所有这些属性,

那么-那么-那么 那么 那么-那么-那么-那么-那么-那么-那么
那么
它 不可能 不可能 不可能-那么 它

The production of a product requires the activation of the body,
which requires on the producer's part an effort
whose inherent cause is his relation with a body and is impossible of any
but just such a producer. It follows that under no condition bodiless person
can be an agent.

那么 它 不可能同时具有所有这些属性 那么 它不可能同时具有所有这些属性 那么 它不可能同时具有所有这些属性
它 不可能同时具有所有这些属性 它

那么-那么-那么
那么 那么 那么 它
它 那么 那么 那么 它?
那么 那么 那么 它
那么 那么 那么 它
那么 那么 那么 它 ("那么 那么" 那么 那么) 它(5)

Or if, in order to remove this fault from the argument,
it is assumed that the producer indeed possesses a body,
then the question arises,
Is that body itself subject to origination or not?
If it be subject to origination,
there is infinite regress.
If it be eternal, then your contention that
whatever has parts must come to an end is not universally true.

那么 它 不可能同时具有所有这些属性 它
它 那么 那么 那么 它 那么 那么 那么 那么 那么 它
那么 那么 那么 那么 那么 那么 那么 那么 它

那么 那么 那么 那么
"那么-那么-那么-那么 那么 那么 那么 那么 那么 那么"
那么 那么 它 那么 它 那么 它

The solution of others, namely that God's special properties can be demonstrated by an ad-hoc conclusion, does not hold good either.

adhikaranasiddhanta is a conclusion which, as soon as one thing is established (e.g., that there is a world creator), establishes another topic discussed (e.g., omniscience).
On this question, cf. Tarkabhāṣā 43.

ਅਦਿਕਾਰਨਾਸਿੱਧਾਂਤਾ ਇਹ ਇੱਕ ਸਿੱਧਾਂਤ ਹੈ ਜਿਸ ਵਿੱਚ ਜਦੋਂ ਇੱਕ ਗੱਲ ਸਥਾਪਿਤ ਹੁੰਦੀ ਹੈ (ਜਿਵੇਂ, ਕਿ ਇੱਕ ਵਿਸ਼ਵ ਸਰਜ਼ਕ ਹੈ), ਤਾਂ ਇਹ ਹੋਰ ਗੱਲਾਂ ਨੂੰ ਸਥਾਪਿਤ ਕਰਦੀ ਹੈ (ਜਿਵੇਂ, ਵਿਸ਼ੇਸ਼ ਗਿਆਨ)।

ਇਸ ਸਵਾਲ 'ਤੇ, ਵੇਖੋ ਟਰਕਾਭਾਸ਼ਾ 43।

For that rule holds only of a case where
a conflict follows from a means of knowledge
but does not actually exist.
In our case, however, the conflict is plain enough.

ਉਹ ਨਿਯਮ ਸਿਰਫ਼ ਉਸ ਸਥਿਤੀ ਲਈ ਹੀ ਲਾਗੂ ਹੈ ਜਿਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਗਿਆਨ ਤੋਂ ਇੱਕ ਆਲੋਚਨਾਤਮਕ ਆਲੋਚਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਇਹ ਨਹੀਂ ਹੁੰਦੀ।

ਜਦੋਂ ਇਹ ਨਿਯਮ ਸਿਰਫ਼ ਉਸ ਸਥਿਤੀ ਲਈ ਹੀ ਲਾਗੂ ਹੈ ਜਿਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਗਿਆਨ ਤੋਂ ਇੱਕ ਆਲੋਚਨਾਤਮਕ ਆਲੋਚਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਇਹ ਨਹੀਂ ਹੁੰਦੀ।
ਜਦੋਂ ਇਹ ਨਿਯਮ ਸਿਰਫ਼ ਉਸ ਸਥਿਤੀ ਲਈ ਹੀ ਲਾਗੂ ਹੈ ਜਿਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਗਿਆਨ ਤੋਂ ਇੱਕ ਆਲੋਚਨਾਤਮਕ ਆਲੋਚਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਇਹ ਨਹੀਂ ਹੁੰਦੀ।

[[25]]

29. OBJECTION. But if even a well-considered invariable concomitance cannot demonstrate that the cause of the earth etc. is an intelligent being, then all logical process of deduction is done with.
But if deduction can indeed convey true knowledge, that it must also convey that there is a producer capable of creating the entire universe.

ਜਦੋਂ ਇਹ ਨਿਯਮ ਸਿਰਫ਼ ਉਸ ਸਥਿਤੀ ਲਈ ਹੀ ਲਾਗੂ ਹੈ ਜਿਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਗਿਆਨ ਤੋਂ ਇੱਕ ਆਲੋਚਨਾਤਮਕ ਆਲੋਚਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਇਹ ਨਹੀਂ ਹੁੰਦੀ।

ਜਦੋਂ ਇਹ ਨਿਯਮ ਸਿਰਫ਼ ਉਸ ਸਥਿਤੀ ਲਈ ਹੀ ਲਾਗੂ ਹੈ ਜਿਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਗਿਆਨ ਤੋਂ ਇੱਕ ਆਲੋਚਨਾਤਮਕ ਆਲੋਚਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਪਰ ਅਸਲ ਵਿੱਚ ਇਹ ਨਹੀਂ ਹੁੰਦੀ।

REPLY. We do not say
that your deduction fails to demonstrate that there is such a producer,
but that it also demonstrates without discrimination as many properties in
this producer
as at the moment of grasping the concomitance, are known to obtain in
any producer.

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Is He in creating the creatures prompted by His compassion?
But why, then, does He not create them happy?
If you reply, because God takes karman into account,
then you deny his complete independence.
Besides, if their karman provides sufficient causes for these creatures' variety,
why assume God at all?

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Therefore, there cannot be such a person who is capable of creating the universe, of perceiving immediately dharma and adharma, and of composing the Vedas.

[illegible]

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31. Moreover, if the Vedas were created by someone, this creator would be remembered:
‘He is the one who has composed them.’

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It is not proper to assume
that he has been forgotten,
just as the digger of an exhausted well is forgotten.
The latter is justifiable
because the well no longer serves a purpose.

is the contention of those whose discrimination
has been warped by their bias in favour of their own conclusions.

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ - ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
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ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

32. OBJECTION. But in what does this 'preterpersonal' character of the Veda consist?

If it consists in this that the Vedas are composed of eternal words,
the same holds true of the Pañicarātra Tantra.

It is the contention of Mimamsa that words and their capacity of conveying
meaning are eternal.

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

Or if it is the eternity of the words that constitute it,
again the same is true.

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

It could not be the eternity of the word-sequence,
for sequence cannot be natural to eternal entities.

Sequence, of course, supposes priority and posteriority of the entities in
sequence, while eternal are co-eternal.

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

"ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ"
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

If it is said that it is the sequence of the sounds
in so far as these sounds are pronounced in one particular sequence,
then we reply that since a sequence of pronunciation is non-eternal,
the sequence of the sounds pronounced cannot be eternal.
So where does the difference lie between Pañicaratra and Vedic revelation?

ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ
ਸ਼੍ਰੀਮਦ੍ ਆਚਾਰ੍ਯ ਸ੍ਰੀ ਯੋਗੇਸ਼੍ਵਰ ਜੀ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ ਸਾਹਿਬ

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REPLY.

The difference lies herein that in the case of the Pañcaratra the sequence is created by an independent person, whereas in the case of the Veda, a dependent person invariably wishes to repeat the exact sequence which had been laid down before him by students who preceded him.

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
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(संस्कृत-संस्कृत-संस्कृत-संस्कृत संस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृत
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A category of a different degree which is established on the strength of recognition should not be denied.

And with this we conclude our lengthy disquisition.

kramāvāntarajati; the difference resides in the createdness of the Pancarātra and the uncreatedness of the Veda, which introduces a difference of degree between the word sequences of both corpora of verbal statements.

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संस्कृत संस्कृत संस्कृत संस्कृत-संस्कृतसंस्कृत-संस्कृत-संस्कृतसंस्कृत-संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत

33. The preceding has proved that the proposition that the Pañcaratra is authoritative because it is based upon an immediate cognition of a person categorically different from other persons, is not viable at all.

संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत
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संस्कृत संस्कृत-संस्कृत-संस्कृत-संस्कृत
संस्कृत संस्कृत-संस्कृतसंस्कृत-संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत-संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

Since there is no means of knowledge
by which the existence of a person who has immediate knowledge of good
and evil can be proved,
it follows that this Tantra must have been promulgated
by some human being with the purpose of deceiving the world.

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34. OBJECTION. This would be true if proof of the existence of the Lord
could only be sought on the strength of logical argumentation.
As it is, this is a fallacy,
for the great Lord is known on the authority of the upaniṣads.

This is Yamuna's objection, which states the extent to which he concurs in
the preceding Mimāṃsā argument against Nyaya.

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When we hear the multitudinous statements of the eternal Scriptures
which set forth the existence of an omniscient and omnipotent supreme
Personality
who is capable of creating the entire universe,
how then can we refuse to accept the authority of a tradition which derives
from His immediate cognition?

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The validity of shabda lies in its communicating contents that cannot be known through other means of knowledge.

What I translate as 'facts' are more literally "established [[129]] entities," established, that is, by other means of knowledge than shabda.

A scriptural statement of the kind "grass is green" is not strictly valid in the sense that, in order to know that grass is green, we need a scriptural statement to that effect.

Scriptural validity, i.e., Scripture's being a means of knowledge, is to the Prabhakara Mimamsaka, its being the sole means of knowing a particular thing.
To the Prabhakara this validity is ideal in the case of injunctions concerning actions which, suprasensibly, lead to a certain desired end.

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Or if it be claimed that,
inasmuch as a karya concerning a categorically different thing like the ag-
nihotra etc. cannot conceivably find any other authority,
therefore the verbal testimony which sets forth such a thing must needs
be its authority,

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That is to say that the denotativeness of the words composing the statement is dependent upon the injunctive denotation of the statement as a whole.

In such a statement the imperative and optative verbal terminations, which unvaryingly give rise to a knowledge of karya, convey by themselves the body of the karya, whereas the indicative etc. terminations are subject to a contextual relation with the karya by describing consequent matters which required by the karya, e.g. a person's qualification to accomplish it etc.

[[131]]

[illegible]

“शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

38. A person knows that a certain word has a certain denotation, when it is known what is the denotation, of the other words with which it is collocated.

This is the Prabhakara view of the denotativeness of single words, summarized in the formula anvitābhīdhāna, which is short for kāryānvitābhīdhāna “denotation of words syntactically connected in an injunctive sentence,”

शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

शब्दार्थसम्बन्धः-शब्दार्थसम्बन्धः-
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः-शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

It is proved that words have the power of denoting things only in so far as they are contextually connected with a karya; consequently, their validity concerning an established fact is based on this that they give rise to the notion of karya.

शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

शब्दार्थसम्बन्धः(शब्दार्थसम्बन्धः)-शब्दार्थसम्बन्धः(=शब्दार्थसम्बन्धः)
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः(शब्दार्थसम्बन्धः)-शब्दार्थसम्बन्धः (शब्दार्थसम्बन्धः),
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

It is contended that this denotation of karya is only occasional in words, but this contention is incorrect; the ground for words to be denotative is that they deal with a karya, so that the contention suffers of the vice of being unproved.

This point will be taken up and confirmed infra §04.

शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः

शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः शब्दार्थसम्बन्धः
 शब्दार्थसम्बन्धः

For a notion that arises from a verbal statement can never terminate in any object whatsoever that is not a karya.

we reply that this claim is incorrect,
since the operation of means of knowledge
is not dependent on purpose,
but rather is the acceptance of purpose
dependent on the operation of the means of knowledge.

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This is again the Prabhakara view. The Bhatta view is somewhat different; according to the latter the upanisads are arthavadas (subsidiary substantive statements laudatory of elements of injunctions) to the eternity of the performer's personality (atman),(5) which eternity is presupposed by the efficacy of the injunction: e.g., the injunction "he who desires heaven must offer with the soma sacrifice" supposes the immortality of the performer.

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In this the Prabhakara concurs with the Bhatta. Injunctions without time of fruition specified are not guaranteed to bring about the desired effect

Therefore, no verbal statement whatever is a means of knowing a thing as such.

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I read ata avarthavādānām.

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42. It is proved now that the pre-eminence of that postulated person cannot be borne out by Scripture.

78

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संस्कृत संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत संस्कृत,

Let us, further, suppose that Scripture can indeed convey knowledge of facts;

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even so, what possible basis is there
for the assumption that there exists a person
who knows dharma and adharma,
when we take into account the cognition that arises from injunction?

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संस्कृतसंस्कृत,

Omniscience is possible
only if the omniscient person knows the objects
exactly as they are known by means of the different means of knowledge;

On the Bhatta view of omniscience, cf. Kumārila, Samb. 47-59; 114-116.

संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
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संस्कृत संस्कृत

संस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृत(संस्कृत)-संस्कृत-संस्कृत

संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत

for there is no statement which declares omniscience
by cancelling the normal means of knowledge.

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
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Even if there were such a statement,
it would have to be explained as an arthavada
since its word-meanings would not allow of mutual relation.

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As the (unidentified) text says,

"If there are several omniscient beings who propound incompatible doctrines
and if for each of them the arguments are equally valid,
then whom can we elicit as the true and only one ?"

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When each omniscient being is assumed on the basis of one's own Tantra doctrine
since the various tantric doctrines are mutually in conflict,
the result will be that none of them is authoritative, !

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44. OBJECTION.

How can the teaching of Vasudeva himself,
who is well-known in Revelation and Tradition,
be brought to the same level as other Tantras?

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"Nārāyaṇa is above the unmanifest, and the World-egg is produced by the unmanifest."⁹³

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If this Tantra is then on a level with Tantras that are apostate from the path of Revelation,
then one might as well reason that a soma-drinker is on a level with a winebeer-drinker,
just because he is a drinker!

[illegible]

84

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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Is this Tantra not superior?
 Wherefore, then, are the qualities of immaculate knowledge, supremacy
 etc. of the Bhagavan
 not currently attributed also to the Destroyer of the Three Cities in the texts
 of Revelation?
 Therefore it is absurd to hold the equality of the Tantras promulgated by
 both.
 Or, since He is the God who is the cause of the origination, protection and
 destruction of the universe
 and for whom the entire Vedānta furnishes evidence to the exclusion of
 anyone else,
 how could He promulgate a doctrine that is outside the pale of the Veda?

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ -

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

45. OBJECTION.

Nevertheless, a fair number of śrutis are found
 which ascribe omniscience and omnipotence to lord Pasupati as well:

"He who is allknowing, omniscient;" (Mund Up. 1.1.9.)

"The supreme great sovereign of sovereigns." (Svet Up. 6.7.)

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

- The above argument of the Siddhāntin is refuted by the Mimāṃsaka.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ (ॐ नमो भगवते वासुदेवाय ॥)
 (ॐ नमो भगवते वासुदेवाय+)-ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

सर्वज्ञ सर्वज्ञः सर्वज्ञः सर्वज्ञः
(सर्वज्ञ सर्वज्ञः सर्वज्ञः सर्वज्ञः)

REPLY. By secondary denotation these two words "omniscient" and "sovereign" apply not only to the one who actually is omniscient and sovereign, but also to others, not excepting God Siva, who are as it were all-knowing and supreme.

सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः

("सर्वज्ञ सर्वज्ञः सर्वज्ञः सर्वज्ञः")
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः (5)
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः

Besides, if in the above quotation "ya sarvajnah sarvavit" the word sarvajña were indeed used to describe the omniscient one, there would be tautology of sarvavit.

Consequently, the word sarvajña refers only to Mahadeva;

सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः

The above argument, says the Mīmāṃsaka, is favourable to the Pāśupatas since the text "yassarvajñah sarvavit" (Mundaka- I. 1. 9) cannot be properly explained in favour of the Pañcarātrins.

"If the term 'sarvajña' be etymologically taken as referring to Viṣṇu, what about the term sarvavit'?"

he asks. This term too has to be explained as all-knower', which lands the Pancaratrin in the defect of redundancy of explanation

Therefore, the Pasupata method of explanation is in sooth, proper- the term sarvajña' refers to Śiva conventionally, while the term 'sarvavit' does so, through etymology.

सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः सर्वज्ञः
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and so the Skanda-Purana, Linga-Purāṇa and other Purāṇas exhaust themselves in describing this all knowing and sovereign character of Siva.

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Therefore, since the Pasupata Tantra has been promulgated by this Pasupati,
it acquires authority in this way;
but the reversion of the authority of all Tantras in consequence of their mutual contradictions
applies to this Pasupata Tantra too.

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46. Further, granted that the Lord Vasudeva is the Person known in the upaniṣads,
how then can the theory be held of him that he has promulgated the Pāñ-
carātra Tantra
which conflicts with Revelation of him who said, "Revelation and Tradition
are my commands ?" (unidentified)

□ The popular reading of the Viṣṇudharma-verse, in which this statement occurs is-

87

But the following reading is found in the printed edition, ch- 76, Śl. 31-

śrutissmṛtir mamaivājñā
tāmullanghya yajan subhe
sarvasvenāpi mām devi
napnotyājñāvilamghanāt.

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Thus we conclude that there has been a deceiver
who assumed the name of 'Vasudeva'
and under that name composed the Tantra under discussion.

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Or else, suppose that Vasudeva Himself, ruler of the entire universe, was the promulgator of this Tantra; they still say that

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Hari, whose personal manifestations are deceptive
because of his power of illusion,
has promulgated these unholy texts deceptively
under the guise of holy texts
in order to destroy the whole mass of enemies of the gods.
Now, has he indeed composed this Tantra,
leading the faithful into the mysterious abyss of his grand power of illusion,
or not?
This is the question that now arises.
How are we to resolve it?

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Visnupurāna- (Jivānanda's edn.) Arśa- III. chs. 17 - 18 give the story of
 Mayamohana, preaching non-Vedic doctrines to demons, with a view to
 delude them. Other instances of Viṣṇu assuming different forms out of his
 Māyā, are to be found in the Lingapurana and the Kāsikhanda.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ (4)

Or are we rather to understand that
 he composed this Tantra
 while he himself was in error,
 since it is not accepted by the followers of the Veda,
 just as the doctrine of the Jainas is not accepted?

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ (ॐ नमो भगवते वासुदेवाय ॥)

That the followers of the Veda do not accept it has been set forth at length
 above.¹⁰⁰
 Consequently, then, Pancaratra Tantra is not authoritative
 because it derives from the cognition of an independent Person.

supra § 12.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

47. Nor is it proper to argue the validity of the Pancaratra Tradition "like
 the Manu Tradition etc. 101

supra §11.

ॐ नमो भगवते वासुदेवाय ॥

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If the God has composed the Tantra after having, like manu etc., learnt
 the meaning of the Veda from a teacher who was satisfied with his pupil's
 obedience,
 then the assumption that He was independent is purposeless and false.

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It is not borne out by human experience that the Veda was immediately
 manifest to him, even though he never learnt it. The defects which the
 Author of the Varttika enumerates, those of personal superiority and infe-
 riority etc., (Kumarila, Slokavārttika 2.114)
 are all to be presumed in the case of Pañcarātra,

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48. Moreover, the Saivite, Pasupata, Buddhist, Jainist, Kāpālika and Pañ-
 carātra teachings are traditionally known as heretical.

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ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

\$ To be identified.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

On the basis of the distinction between Vedic and Tantric
we arrive at the conclusion that Pañcarātra is outside the Veda.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

- Vide Anandasamhitā ch. XIII, folios 43b-44a-

athāto devasyarcanam dvividham śruṇu [sic]
vaikhānasam pañcarātraṁ
vaidikaṁ tantrikaṁ kramāt ॥ taylor vaikhānasam śreṣṭham
aihiḱāmuṣmikapradam 1

The (Maha) Sanatkumārasamhitā draws a distinction among the Vaisnava-
mantras in terms of Vaidika Tantrika and Vaidika-tantrika.
Cf. Rṣirātra IX. 35-

vaidikaṁ tāntrikaṁ caiva
tathā vaidikatāntrikaṁ
mantratrayaṁ krameṇoktam..... ॥

Cf. Vasisthasamhitā XIII. 16b-17a-

Vaidikaṁ tantrikaṁ caiva
tatha vaidikatāntrikaṁ
miśritam vaidikaṁ mantraiḥ
tasmāt vaidikatāntrikaṁ ॥

Harita in his Dharmasastra, says- srutiśca dvividhā, vaidiki tantriki ca
(Quoted in the Lingadharanacandrikā, p. 240). 44

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

"Tantra is of four kinds: Saiva, Pasupata, Saumya and Laguḍa;
thus are described the divisions of Tantra;
one should not confuse them."

"There are three distinct doctrines, the Bhakta, the Bhagavata and the Satvata;"
this description of the divisions of Tantra is also found in Pancar-
ātra.

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49. Furthermore, that a doctrine destitute of all logic and embracing the view that the soul knows birth, which is rejected by Revelation and Tradition, should be Truth is a highly ludicrous contention.

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Thus we find the śruti,

"Verily, this soul is unperishing, essentially indestructible; it is not conjoined with sizes" (BA Up. 4.5.14.)

and,

"This dies without the soul; the soul does not die."*104 (Ch Up. 6.11.3.)

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OBJECTION.

This is all very well,
but all that this statement says is that the soul is not destroyed,
not that it is not born.

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REFUTATION. No, by stating that it cannot be destroyed,
it also decides that it cannot be born;
it is impossible that an entity that has been born
does not perish.

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OBJECTION.

Nonetheless, from the emphasis which in the statement "only sat was here"
(ChUp.6.2.1.) is laid on the uniqueness of sat,
it follows that there were no souls before the time of creation.

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ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ
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The verb “they live” describes a condition of being analogous to living.
 And if the word bhuta be used in the sense of individual soul,
 then too the statement declares that the soul is born only in the sense that
 its entrance into a body is a birth.

ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति
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 ॐ
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
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 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति

Therefore, when the word bhuta refers to the individual soul,
 it can rightly be said that the souls are born,
 just as it is said that the cow,
 once born walks about.

ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ “ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति

There are śrutis to this effect, like
 “For the soul, unborn, alone” (Svet Up. 4.5.)
 and we also have other Śrutis which declare that the soul is unborn.
 Similarly, the word of the Lord:

ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति (Bh G. 18.61.)

“Know that both matter and spirit are without beginning;” (Bh G. 13.19.)
 ॐ भूतं भवति भूतं भवति भूतं भवति भूतं भवति भूतं भवति

who pretended to teach a path that would lead to heaven and salvation,
but actually wished to deceive the world.

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Concerning its apocryphal character, which we have now exposed, we have the declaration:

□ -

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11/11

"The traditional teachings that are outside the Veda and all other false doctrines remain fruitless in the afterworld, for they are considered to derive from *tamas*."

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0000 0000-000000000000 +000000 0000000000,

Those who follow the Veda are forbidden to speak with those who follow such evil paths:

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□□□□□□ -

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 000000000000000 000000000 0

10

"The following are not to be honoured even with a word: heretics, criminals, impostors, crooks, thieves and hypocrites are not to be honoured even with a word."

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[illegible]

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Let us consider the Object of the Proposition.

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 00000 000000 0000000000 000
 00 000000000 00000000 0(5)

pratijñārthah, the object or content of the pratijñā, which is the first step of the five-membered syllogism, e.g., "the mountain has fire" (parvatasya agnimattvam). It does not therefore coincide with the Subject.

a non-thing like a hare's horn can be neither S nor P.

□□ □□□□-□□□□□□□□

0000 0 00000 0-00000000-0000000 00000 -
000000000-000000 000000000 000-0000-00000000000 000000000000,

for this term, ie. "validity," is for both parties established with regard to the valid means of knowledge, Perception, Inference, Verbal Testimony etc.

103

of truth in Pañcarātra that needs be proved by yoganupalambha, if the objector's contention that Pañcarātra is invalid-through-reversion be correct.

पाञ्चरात्रेण विहितं यथा योनिर्वापः, तद्विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः, तद्विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः

पाञ्चरात्रेण विहितं यथा योनिर्वापः

‘पाञ्चरात्रेण विहितं यथा योनिर्वापः, तद्विहितं यथा योनिर्वापः,
पाञ्चरात्रेण विहितं यथा योनिर्वापः’

पाञ्चरात्रेण विहितं यथा योनिर्वापः-पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः-पाञ्चरात्रेण विहितं यथा योनिर्वापः

पाञ्चरात्रेण विहितं यथा योनिर्वापः

((पाञ्चरात्रेण विहितं यथा योनिर्वापः) पाञ्चरात्रेण विहितं यथा योनिर्वापः) -

पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः

पाञ्चरात्रेण विहितं यथा योनिर्वापः
(पाञ्चरात्रेण विहितं यथा योनिर्वापः) पाञ्चरात्रेण विहितं यथा योनिर्वापः

56. Still, the proposed validity of Pañcarātra militates against Scripture. Since in Pañcarātra Agama we have its meaning conveyed exactly as it is, this conflict between Scripture and Pañcarātra is not vicious only if Pañcaratra is not authoritative.

The claim that Pañcarātra is invalid is opposed by the Pañcarātra Agama itself. In Pañcarātra, it's validity is understood. Or you say -

As Pañcarātra itself is invalid, it's opposition (to our inference of invalidity) is not a fault.

पाञ्चरात्रेण विहितं यथा योनिर्वापः -

पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः

‘पाञ्चरात्रेण विहितं यथा योनिर्वापः-पाञ्चरात्रेण विहितं यथा योनिर्वापः’ पाञ्चरात्रेण विहितं यथा योनिर्वापः-
पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः ‘पाञ्चरात्रेण विहितं यथा योनिर्वापः’ पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः

पाञ्चरात्रेण विहितं यथा योनिर्वापः ‘पाञ्चरात्रेण विहितं यथा योनिर्वापः’
‘पाञ्चरात्रेण विहितं यथा योनिर्वापः’ पाञ्चरात्रेण विहितं यथा योनिर्वापः पाञ्चरात्रेण विहितं यथा योनिर्वापः, पाञ्चरात्रेण विहितं यथा योनिर्वापः
पाञ्चरात्रेण विहितं यथा योनिर्वापः पाञ्चरात्रेण विहितं यथा योनिर्वापः ? पाञ्चरात्रेण विहितं यथा योनिर्वापः

तु तदुक्तं तु तदुक्तं तु तदुक्तं तदुक्तं तदुक्तं
तदुक्तं, तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं

तु

तदुक्तं-तदुक्तं-तदुक्तं तदुक्तं-तदुक्तं तदुक्तं
तदुक्तं-तदुक्तं तदुक्तं तदुक्तं,

तु तदुक्तं तदुक्तं, तु तदुक्तं तदुक्तं तदुक्तं तदुक्तं-
तदुक्तं -

तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं
(तदुक्तं तदुक्तं तदुक्तं तदुक्तं)

[[46]]

Again, if the ground is then reformulated as

"because it does not derive from the Veda, in case of a statement
specified by all the above specifications
and also concerned with dharma and adharma,"

then this ground is partly impertinent, because Pancarātra Sastra does not
deal with dharma and adharma exclusively,
since the great majority of its Statements concern Brahman.

तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं
तदुक्तं, तदुक्तं तदुक्तं तदुक्तं, तु तदुक्तं तदुक्तं तदुक्तं
तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं

तु "तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं
("तदुक्तं तदुक्तं तदुक्तं, तदुक्तं तदुक्तं तदुक्तं, तदुक्तं-तदुक्तं तदुक्तं," तदुक्तं)
तदुक्तं तदुक्तं तदुक्तं,
तदुक्तं-तदुक्तं तदुक्तं तदुक्तं-तदुक्तं-तदुक्तं-तदुक्तं तदुक्तं-
तदुक्तं-तदुक्तं तदुक्तं
तदुक्तं-तदुक्तं तदुक्तं तु तदुक्तं तदुक्तं

If then, the specification is added

"....when it deals with objects that are outside the scope of other
pramāṇas,"

then again the ground does not fully apply,
for hundreds of śrutis demonstrate
that the Perception of God encompasses all things related to dharma and
adharma.

तु तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं,
तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं तदुक्तं
तदुक्तं तदुक्तं तदुक्तं तदुक्तं

तु तदुक्तं तदुक्तं तदुक्तं-तदुक्तं तदुक्तं तदुक्तं-
तदुक्तं तदुक्तं तदुक्तं

We shall discuss this point presently (infra §§ 76 F.);
this suffices for the time being to expose the baseless fancies

of those who have not made a study of Akṣapada's system.

Akshapada - The founder of the school of logic.

Other conceivable inferences will be presented; and refuted, later on.
We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

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We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

58. Nor is it in conflict with Scripture,
for hundreds of scriptural statements, like idam mahopaniṣadam,
will be adduced which set forth that Pañcarātra is authoritative.

Other conceivable inferences will be presented; and refuted, later on.
We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

Other conceivable inferences will be presented; and refuted, later on.

Other conceivable inferences will be presented; and refuted, later on.
We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

There are no grounds to suspect in our proposition
anyone of the three kinds of contradiction of language-statements;
namely, contradiction within the terms of the statement;
contradiction with one's own thesis;
or contradiction with universally accepted facts.

Other conceivable inferences will be presented; and refuted, later on.
We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

Other conceivable inferences will be presented; and refuted, later on.
We conclude therefore, that the proposition "Pañcarātra is authoritative,"
is not in conflict with Inference.

[[47]]

First, there is no contradiction within the statement.

This type of contradiction is of three kinds of mere utterance;
or utterance of property;
and of utterance of substance.

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ, ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ, ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ "ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ" ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ -
ಉದಾಹರಣೆಗೆ "ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ" ಉದಾಹರಣೆಗೆ,(5)

Firstly, the proposition is not contradicted by its mere utterance,
for the statement of the thesis "Pañcarātra Sastra is authoritative"
does not cancel its own content, as does, for instance, the statement:
"During my entire life I have kept silence."

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ,(5)

Secondly, there is no contradiction through utterance of property,
as for example the statement: "All statements are untrue;"
for the authoritativeness predicated of Pañcarātra
does not cancel the proposition.

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ, ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ, (ಉದಾ. ಉದಾ.)(5)

Thirdly, there is no contradiction through utterance of substance,
since in the given substance a connection with the given property is not
contradictory:

Pancarātra is not contradicted by its property authoritativeness,
as motherhood is contradicted by the property sterility.

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ, ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ,
ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ
ಉದಾಹರಣೆಗೆ, (ಉದಾ. ಉದಾ.)

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ-ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗೆ

सर्वस्य हि हिंसायाः निषेधः -
(सर्वस्य-हिंसायाः) निषेधः सर्वस्य हि हिंसायाः निषेधः (सर्वस्य-हिंसायाः) निषेधः,
सर्वस्य हि हिंसायाः निषेधः,

For upon the assertion of the authoritativeness of the substance in question,
it is not contradicted by any particular substance named in Revelation,
since the imputation of questionableness is secondary,
as in the case of the assertion that
certain acts of violence which are enjoined are against the dharma,¹²

The Vedic injunction na hinṛsyāt sarvabhūtāni "one should not injure any being"
raises the question of the validity of injunctions which do require injury to beings.

But this is a secondary question which does not affect the validity of the Veda as a whole.

Similarly, the thesis "Pañcaratra is valid" is not disproved
by the possible mention in the valid Veda
of something that conflicts with something in Pañcaratra.
So far the argument is not for validity but against invalidity.

सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः,
सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः,

सर्वस्य हि हिंसायाः निषेधः,
सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः

There is, therefore, no contradiction by language statement;
so that we conclude that the proposition is presentable.

सर्वस्य हि हिंसायाः निषेधः, सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः

सर्वस्य हि हिंसायाः निषेधः

सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः

59. Nor is the ground affected by logical defects, like occasional application etc.

सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः

सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः,

The ground is not occasionally applicable to other terms.

सर्वस्य हि हिंसायाः निषेधः, सर्वस्य हि हिंसायाः निषेधः सर्वस्य हि हिंसायाः निषेधः,

संश्लेषणस्य

संश्लेषणस्य संश्लेषणस्य -
(संश्लेषणस्य संश्लेषणस्य संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्य - संश्लेषणस्य-संश्लेषणस्य-
संश्लेषणस्य संश्लेषणस्य)
संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य-संश्लेषणस्य
संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य

Neither does the ground have a specially occasional application,
because the illustration "like statements on Vedic sacrifices such as jy-
otiṣṭoma etc."
shows its connection with other instances on the same side of the
argument.

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य
संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य

संश्लेषणस्य

संश्लेषणस्य संश्लेषणस्य,
संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्य-संश्लेषणस्य,
संश्लेषणस्य संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य संश्लेषणस्य

Nor is the ground precluded,
since there is no concomitance of its opposite; being a cause of faultless
knowledge is not invariably accompanied by nonauthoritativeness.

संश्लेषणस्य संश्लेषणस्य, संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य, संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य
संश्लेषणस्य संश्लेषणस्य

संश्लेषणस्य

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य -
संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्य
संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य

Nor is the ground cancelled by lapse of time,
since there is no conflict with Perception
and in this it is analogous with Scripture.

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य

संश्लेषणस्य

संश्लेषणस्य संश्लेषणस्य,
संश्लेषणस्य-संश्लेषणस्य संश्लेषणस्य संश्लेषणस्य संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य,
संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य,

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

एतत् सर्वं सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्
सर्वप्रमाणसंश्लेषात्

60. OBJECTION. But how can we discard the supposition that the Pañcara-
tra texts are faulty?¹²⁸

This supposition arises instantly since the texts are of personal origin.

This objection seems to speak to the summary denial that the ground is
unestablished through reversion.

एतत् सर्वं सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्
(सर्वप्रमाणसंश्लेषात्) सर्वप्रमाणसंश्लेषात्,

REFUTATION. How do you avoid the same supposition in the case of the
Vedas?

There too it arises instantly, since the Vedas are language-statements.

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्
सर्वप्रमाणसंश्लेषात्,

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

एतत् सर्वं सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्
सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

When you reply, it is avoided because the Vedas have no personal author,
then you may realize that in our case, too, it is avoided, since the Tantras
have been composed by the Supreme Person,
who is omniscient and eternally satisfied,
and you may keep quiet!

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात्
सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात् -

एतत् सर्वं सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

सर्वप्रमाणसंश्लेषात्-सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात् सर्वप्रमाणसंश्लेषात्

What I mean to say is this.

Our position is that in language as such there are no defects that invalidate
its authority;

as language, language is authoritative,

Be it repeated that the validity, authoritativeness, etc. of Verbal Statements
(ie, shabdapramāṇa) is founded on the basic assumption that statements
truly and accurately communicate their things-meant (artha), that a word

“ଅନୁମାନେ କିଛି-କିଛି”ଆ
ଅନୁମାନେ କିଛି କି ଅନୁମାନେ କି

He thinks to himself, “There must be a reason for this.”
Then he considers,

“Is the agreeable meaning which has been understood from the statement
the cause of this knowledge that a birth ceremony is to be held ?”

ଅନୁମାନେ କିଛି କି ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି

ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ-ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି

and he realizes that this meaning was precisely this that a son had been
born. 13

Yamuna here takes up the Prabhakara’s theory that a child learns the mean-
ing of language

through the action his elders take on hearing a statement,
so that the denotativeness of language is defined by its injunctiveness.
He uses the Prabhakara’s example of the factual statement: “A child is born
to you.”

A child who does not know language has no way of understanding the
meaning of this statement
because the young father’s happiness conveys nothing specific.

But, asks Yamuna, suppose the same child has witnessed his father recep-
tion of the cheering news
and the subsequent preparations for a birth ceremony.
Since one follows immediately upon the other,
the child associates one with the other
and can thus understand the meaning of the statement,
though the statement itself was no injunction,
but a communication of an established fact,

ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି ଅନୁମାନେ କି

ଅନୁମାନେ କି -

(ଅନୁମାନେ-ଅନୁମାନେ କି) ଅନୁମାନେ କି-ଅନୁମାନେ
ଅନୁମାନେ କି ଅନୁମାନେ-ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି
ଅନୁମାନେ କି ଅନୁମାନେ କି-ଅନୁମାନେ କି

And on that issue:

Definite knowledge of the denotion of words in a sentence is had through

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000 000000000000

62. OBJECTION. However, the relation of cause and effect is not just known from the fact that one comes into existence upon the existence of the other, for that would mean over-extension.

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000000000000 000-0000000000000000,

000000000000 000 0000-00000000 000000 000 0000-00000000 000
0000000000-00000000000000 0000-000000000000000000

कृष्ण कृष्ण
 कृष्ण कृष्णकृष्ण -
 कृष्णकृष्णकृष्णकृष्णकृष्ण कृष्णकृष्णकृष्णकृष्णकृष्ण

If he says, indeed, whenever their being a padārtha is significantly construed, it is construed just as connected with kārya, we reply, Stop being obstinate; for verbal exchange is also possible through denotation of words that are connected with other things than kāryas.¹³⁵

135: Yāmuna's argument is that the injunctive, etc. terminations of the verb denote the injunction as their thing-meant (padārtha); but what makes this injunction 'meaningful' is not that it is an injunction, but that it is connected with someone who is qualified to accept the injunction, e.g., in the injunction svargakāmo yajeta. The injunctive yajña has no meaning or purpose unless there is a "desire for heaven;" the meaning of the injunction thus is connected with the consequence of this desire of heaven, namely, that somebody who has this desire is prepared to do something about it.

कृष्णकृष्णकृष्णकृष्णकृष्ण कृष्णकृष्णकृष्णकृष्णकृष्ण
 कृष्णकृष्णकृष्णकृष्णकृष्ण कृष्णकृष्णकृष्णकृष्णकृष्ण

कृष्णकृष्णकृष्णकृष्णकृष्ण
 कृष्णकृष्णकृष्णकृष्णकृष्ण
 कृष्णकृष्णकृष्णकृष्णकृष्णकृष्णकृष्णकृष्णकृष्ण
 कृष्णकृष्ण कृष्ण-कृष्ण कृष्ण

63. It is necessary to accept the position that words are denotative of connected meanings, for otherwise it would be impossible to explain that they are denotative of meanings connected with kāryas.

कृष्णकृष्णकृष्णकृष्णकृष्ण कृष्णकृष्णकृष्णकृष्णकृष्ण
 कृष्णकृष्णकृष्णकृष्णकृष्ण कृष्णकृष्ण कृष्ण-कृष्ण कृष्ण

Yāmuna emphasises here that no speciality should be attached to a statement that speaks of something to be done (kārya). Words, he says, generally depend upon some factors and those factors need not necessarily be 'kārya'.

कृष्णकृष्णकृष्ण कृष्ण
 कृष्णकृष्णकृष्णकृष्ण कृष्णकृष्ण कृष्णकृष्णकृष्ण
 कृष्ण - कृष्ण-कृष्ण कृष्णकृष्णकृष्ण,

The definition 'the thing meant by a word is always connected with a kārya' fails to cover the defined topic completely; for it does not apply in the case of injunctive suffixes,

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00000000 0000000000000000-
0000000000000000-00000000 0
00000000 0000000 00000000000000
00000000 0000-00000000 0

00000000 000 0
000000000 0000000 000000000000000 00000000 0000000000000 0

(“00000000 00000000” 0000) 000000 0000 (“000000 000000”00 0) 000000000000-
000000000000-000000000000
00000-00000000, 00000000 -

Even if the denoting power of language were to be understood only through its proper signification in kārya statements alone,¹³⁷ even so

126

संज्ञासंज्ञा-संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा

संज्ञा संज्ञा संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञा
संज्ञासंज्ञा -

संज्ञासंज्ञा संज्ञासंज्ञा 'संज्ञासंज्ञासंज्ञा' संज्ञासंज्ञा 'संज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा
संज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञा

संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञा
संज्ञा-संज्ञा-संज्ञासंज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा
संज्ञासंज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञा संज्ञा

it is correct when we decide the denotation of language to take the stand-
point that kārya is just one of the inessential factors of denotation, like the
identity of the speaker, the extent of space in which a statement can be
heard etc.

संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा-संज्ञा-संज्ञासंज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञा संज्ञा

संज्ञासंज्ञा-संज्ञासंज्ञा, संज्ञासंज्ञा, संज्ञासंज्ञा संज्ञा संज्ञासंज्ञा संज्ञा संज्ञा-संज्ञा-
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा, संज्ञासंज्ञासंज्ञा संज्ञा संज्ञा
संज्ञा संज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा

संज्ञा-संज्ञासंज्ञा संज्ञासंज्ञा
संज्ञा संज्ञा-संज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञा
संज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा (संज्ञा संज्ञासंज्ञा)
संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा संज्ञा

The logicians hold the view that the meaning of a language statement can-
not be known except by language statement.¹³⁸ Consequently, there ex-
ists no inherent relationship with kārya as cause of denotation in uses of
words that have their proper signification,
just as is the case with floating precious stones on water.

संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा

The quality of gems is tested by putting them in water. If they float, that is
an indication of their superiority. This method of testing or the knowledge
regarding the test is no doubt useful in determining the class of gems; but
it is of no avail at the time of wearing them. On this analogy, it is argued
that the knowledge of 'kārya' though useful to arrive at the significance of
words, is not useful at the time of using those words.

संज्ञा संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा-
संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञासंज्ञा

If you answer

we reply: no, for then no use of words would be possible, since their meaning would not yet have been identified.

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संस्कृत संस्कृत

संस्कृत संस्कृत-संस्कृत संस्कृतसंस्कृत-संस्कृत

(संस्कृत) सं-सं-संस्कृतसंस्कृत--सं-संस्कृतसंस्कृत-- सं-संस्कृत-
संस्कृत-संस्कृत-संस्कृत-संस्कृत-संस्कृतसंस्कृत- +संस्कृत(-संस्कृत)-
संस्कृतसंस्कृत-संस्कृत संस्कृत संस्कृत,

In Vedic language a statement enjoys a special power of denotation
which transcends the transitory root-sense of the word "sacrificing",
and it has this power of denotation
because it is the means of realizing a certain fruit
and acquires this power on account of the collocation of words
describing this fruit;

सं-सं-संस्कृतसंस्कृत--सं-संस्कृतसंस्कृत-- सं-संस्कृत-संस्कृत-संस्कृत-
संस्कृत- संस्कृत-संस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत-
संस्कृत संस्कृत संस्कृत,

X ' संस्कृत' सं-संस्कृत संस्कृत-संस्कृत-संस्कृत सं
सं-संस्कृत-संस्कृत संस्कृत-संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत सं
संस्कृत-संस्कृतसंस्कृत, संस्कृत-संस्कृतसंस्कृतसंस्कृत सं
संस्कृत... संस्कृत: ' संस्कृत संस्कृतसंस्कृत: ' संस्कृत ' संस्कृत संस्कृतसंस्कृत सं
संस्कृत संस्कृतसंस्कृत सं संस्कृत सं

संस्कृत सं सं-संस्कृतसंस्कृत[1] संस्कृतसंस्कृतसंस्कृत
सं संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत

संस्कृत -

whereas in ordinary language,
since there verbal exchange is possible also to the unsophisticated,
this determination of the nature of word and meaning is not attended to.

संस्कृत सं सं-संस्कृतसंस्कृत[1] संस्कृतसंस्कृतसंस्कृत सं संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृत सं सं (संस्कृतसंस्कृतसंस्कृत सं.)

संस्कृत - + 'संस्कृत-संस्कृत संस्कृत संस्कृतसंस्कृत' सं संस्कृत संस्कृत सं
संस्कृत सं

Cf. Prakaranapañcikā V. p. 95:

" सं संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत ?
संस्कृत - संस्कृत-संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत सं
संस्कृतसंस्कृतसंस्कृत सं संस्कृत
संस्कृतसंस्कृत-संस्कृत-संस्कृत संस्कृत संस्कृतसंस्कृत सं "

संस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृत,

ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་,
 ལྟོན་ (ལྟོན་ལྟོན་-ལྟོན་ལྟོན་) ལྟོན་ ལྟོན་ལྟོན་ (ལྟོན་ལྟོན་-ལྟོན་ལྟོན་ལྟོན་) ལྟོན་ ལྟོན་ ལྟོན་

The only relation proved of it is that with injunction, not with instrumental-
 ity.

That in a statement there subsists a relation with a kārya
 which transcends the root-sense of the verb
 cannot be proved except by the relation of kārya with the fruit of the act,
 and the latter relation cannot be proved without the former.

ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་
 ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་
 ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་

‘ལྟོན་ལྟོན་ལྟོན་’ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་
 ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་

‘ལྟོན་ ལྟོན་’ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་

ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་

And therefore there is a vicious interdependence that cannot be refuted.

ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་

- ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ;
 ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ;
 ལྟོན་-ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་-ལྟོན་ལྟོན་ ;
 ལྟོན་ ལྟོན་ ལྟོན་-ལྟོན་ལྟོན་ལྟོན་-ལྟོན་ལྟོན་
 ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ;
 ལྟོན་ ‘ལྟོན་ལྟོན་ལྟོན་ ལྟོན་-ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་’ ལྟོན་ ལྟོན་ལྟོན་
 ལྟོན་-ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་-ལྟོན་ལྟོན་ལྟོན་-ལྟོན་ལྟོན་
 ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་
- ལྟོན་ལྟོན་-ལྟོན་ལྟོན་-ལྟོན་ལྟོན་ལྟོན་
 ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་
 ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་-ལྟོན་ལྟོན་ལྟོན་-
 ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་

If there is no factor which activates the person who, according to the in-
 junction, is specified by the heaven that is to be achieved,
 the injunction itself cannot be the means of achieving the desired heaven.

ལྟོན་ལྟོན་-ལྟོན་ལྟོན་-ལྟོན་ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ལྟོན་ ལྟོན་
 ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་-ལྟོན་ལྟོན་ལྟོན་-ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་ ལྟོན་

ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ལྟོན་
 ལྟོན་ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་

ལྟོན་ ལྟོན་-ལྟོན་ལྟོན་-(-ལྟོན་ལྟོན་)-ལྟོན་ལྟོན་ལྟོན་-
 ལྟོན་ལྟོན་ ལྟོན་ ལྟོན་ལྟོན་ ལྟོན་

The root-sense of the words being transitory, the statement itself cannot function as this means.¹⁴¹

Therefore the assertion that a language statement communicates as its proper meaning a kārya which exceeds this transitory root-sense, cannot be correct.

141: This is the Prābhākara view, which holds that in the injunction (niyoga) svargakāmo

yajeta the sādhyā (object to be realized) is not svarga, but the entire niyoga (cf. Prakaraṇapañcikā, p. 190), so that the statement of the injunction would become the means (sādhana) to realize that sādhyā, sc. the injunction.

सर्वत्रायं च न सर्वत्रायं सर्वत्रायं सर्वत्रायं च
सर्वत्रायं-सर्वत्रायं-सर्वत्रायं-सर्वत्रायं सर्वत्रायं च

सर्वत्रायं - न सर्वत्रायं
सर्वत्रायं (सर्वत्रायं) सर्वत्रायं च
सर्वत्रायं सर्वत्रायं च
सर्वत्रायं सर्वत्रायं च

A person is not specified by heaven as the object to be achieved,¹⁴² but it is the person who desires heaven who is enjoined upon to accomplish the act.

142: {{Cr.|Cf.}} {{Prakaraṇapañcikā}} p. 182.

सर्वत्रायं च न सर्वत्रायं सर्वत्रायं सर्वत्रायं च
सर्वत्रायं सर्वत्रायं च सर्वत्रायं सर्वत्रायं च

‘सर्वत्रायं सर्वत्रायं सर्वत्रायं’सर्वत्रायं च
च सर्वत्रायं सर्वत्रायं सर्वत्रायं सर्वत्रायं च

Heaven can not be the specification of the person’s qualification, because heaven is yet to be achieved.

च सर्वत्रायं सर्वत्रायं सर्वत्रायं सर्वत्रायं च
सर्वत्रायं च सर्वत्रायं
सर्वत्रायं सर्वत्रायं च
(‘सर्वत्रायं-सर्वत्रायं सर्वत्रायं सर्वत्रायं’सर्वत्रायं) सर्वत्रायं सर्वत्रायं
सर्वत्रायं सर्वत्रायं च

Only something that has already been achieved, that actually exists, can specify the person upon whom an act is enjoined, for instance, the real fact of his being alive etc. Consequently only his desire can specify his qualification for the act.

सर्वत्रायं च सर्वत्रायं सर्वत्रायं सर्वत्रायं च
सर्वत्रायं सर्वत्रायं सर्वत्रायं सर्वत्रायं च
‘सर्वत्रायं सर्वत्रायं’सर्वत्रायं सर्वत्रायं च

‘संस्कृत-संस्कृत संस्कृतसंस्कृत संस्कृत’,
 ‘संस्कृत-संस्कृत संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृत’

(see Sābarabhāṣya under II iv I)

संस्कृतसंस्कृत संस्कृतसंस्कृत
 संस्कृतसंस्कृत संस्कृतसंस्कृत सं संस्कृतसंस्कृत संस्कृतसंस्कृत,
 सं सं संस्कृतसंस्कृत सं संस्कृत संस्कृतसंस्कृत सं सं संस्कृतसंस्कृत सं

संस्कृत सं संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत (संस्कृत-संस्कृत) संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
 संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत सं

[[55]]

68. Furthermore, precisely how is heaven, which in your opinion functions as the specification of the person enjoined, an object to be realized, a sād-
 hya?

संस्कृत सं संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
 सं

संस्कृत संस्कृत-संस्कृतसंस्कृत-
 संस्कृतसंस्कृतसंस्कृत - संस्कृत संस्कृत सं
 संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत
 संस्कृत संस्कृत संस्कृतसंस्कृत सं

[[56]]

If its being a sādhyā means that it is fit for a relation with a sādhanā,
 it is impossible for heaven to be siddha, as long as its relatability obtains,
 since it cannot become siddha in the meantime.¹⁴³

143: Nothing can become a fact (siddha) as long as it is still to be made a
 fact (sādhyā) by a “factualizing” means (sādhanā);
 thus as long as it is related with such a means it cannot be a fact.

संस्कृत संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत - संस्कृत संस्कृत सं
 संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत सं

संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृत (संस्कृतसंस्कृतसंस्कृत “संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत”)
 (संस्कृतसंस्कृत=)संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत सं संस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत
 संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत सं

The only authority that exists for heaven becoming siddha in the end is the
 injunction itself, while the only authority for the injunction is just this that
 heaven does become siddha. This is plainly a vicious circle.

संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत सं संस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृतसंस्कृत
 संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत सं

** ‘Niyoga’ is another name coined by Prabhakara to denote Apurva. See
 Karmamīmāṃsā, pp. 74-75-

Mīmāṃsā does not believe in any God that receives the offer-
 ings from the votaries and rewards them accordingly.

"There must, therefore, be a capacity,
which does not exist prior to the sacrificial action,
either in the principal performance or in the agent,
but which is generated in the course of the performance.

Before a man performs a sacrifice, which will lead to heaven,
there is an incapacity in the offering and in the man himself to secure that result,
but when he has performed it, he becomes, as a result of the action, endowed with a potency, styled 'apūrva', which in the course of time, will secure for him the end desired.

The existence of this potency is testified to in the scriptures;

its necessity is apparent by the means of proof known as Presumption (arthāpatti).

We find in the Veda, assertions that sacrifices produce certain results,

and, as the operation of the sacrifice, as we see it, is transient, the truth of the scripture would be vitiated if we did not accept the theory of Apūrva.

Nor is there anything illogical in this doctrine; every action sets in force activities in substances or agents,

and these come to fruition when the necessary auxiliaries are present.

The action specified is called into existence by the injunction contained in the form of an optative in a sentence in the Veda.

From this doctrine, Prabhakara dissents, elaborating instead, a theory which is obviously a refinement on the simple view which Kumārila accepts from the older writers of the school and which best suits the Mimāṃsā Sūtras.

In his opinion, the injunction rests in the sentence as a whole, not in the optative verb,

and he denies that from the action there arises directly the Apurva.

On the contrary the process is that the injunctive sentence lays down A Mandate, Niyoga;

this excites the man to exertion,

and this exertion pertains to some form of action, indicated by the verb of the injunctive sentence.

The exertion produces in the agent a result (karya) to which also the name of Niyoga is given by Prabhakara,

on the ground that it is this which acts as an Incentive to the agent to put forth exertion towards the performance of the action denoted by the verb of the injunctive clause.

The Niyoga, however, is unable to produce its result, unless aided by something which Śālikanatha styles fate,

nor is it apparent that either in his terminology, or in his view of the process,

Prabhakara's doctrine is any superior to that of Kumābila.

It seems as if primarily it arose from nothing more important than the observation that The result produced in the agent was in one sense his motive to action

as much As the sentence directing the action to be done, leading to a transfer of the term Niyoga, naturally applicable to the sentence,

to the condition in the agent to which the more orthodox name of Apurva was usually applied. "

" In simple sacrifices, there is only one Apūrva produced, but in more complicated sacrifices, there may be several, as a rule, four....

But it is not every action which brings out an Apurva; these actions, which are devoted simply to some material result, though a part of the sacrifice, such as the appointment of priests or the threshing of corn are not credited with any such effect, as they serve an immediate purpose and need no further explanation".

संज्ञा-संज्ञासंज्ञासंज्ञा

संज्ञा संज्ञासंज्ञा संज्ञासंज्ञा,
 संज्ञा संज्ञासंज्ञा(=संज्ञासंज्ञा) संज्ञासंज्ञा (संज्ञा संज्ञासंज्ञा)
 संज्ञा-संज्ञा संज्ञा संज्ञासंज्ञा
 संज्ञा संज्ञासंज्ञा संज्ञा संज्ञा संज्ञा

If heaven is the sādhya, the injunction is not the sādhya. It is not possible to combine two sādhyas in one sentence.¹⁴⁴

144: This is the principle of ekavākyatā: a statement can contain only one injunction, otherwise there is vākyabheda: what should be one sentence is split up into two.

संज्ञा संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा संज्ञा संज्ञा संज्ञा
 संज्ञा-संज्ञा संज्ञा संज्ञासंज्ञा संज्ञा संज्ञा संज्ञासंज्ञा संज्ञा संज्ञा

संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा

69. OBJECTION. Indeed, the unity of a sentence is broken up when it contains two *sādhya*s that are independent, but not when the two are interdependent.

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00000-000000000000000000000000 000000-0000000,

00000000 000000-000000000000 000000-0000000-0000000000000000 000000-00000000,

“00000-000000 00000 000-000000000” 000
 “000 0000000 00000-000000000-00000 00-00000000” 000 0,
 0000000 0000000

That is what the Author says: "When the *niyoga* is realized, everything else in accordance with it is also realized;" and: "Why should the realization of the fruit not be held to be subservient to the realization of the injunction?"¹⁴⁵ Therefore there is no conflict here.

በሰላም ስለ “የሰላም-የሰላም ሰላም ሰላም” በሰላም “የሰላም ሰላም-
የሰላምሰላምሰላም ሰላም-ሰላምሰላም” በሰላም ሰላም ሰላም
የሰላምሰላም ሰላምሰላም

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000000000 0 00000000 0
000000000 0 000000
0 00000000-0000000-00000000000 0

When heaven is not realized, what of the injunction/ apUrva can not be realized? Neither the qualification, nor the object, nor anything else required by the injunction is not realized.

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 〇 (4)

Besides, a person who is desirous of heaven also opens and shuts his eyes;
 for you these actions do not subserve his realization of heaven. Why not
 consider the sacrificing an action of the same kind?

〇〇〇 〇 〇
 〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇 〇〇〇 〇
 〇 〇 〇〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇 〇

“〇〇〇〇-〇〇〇〇〇〇〇〇 〇〇〇〇〇
 〇〇〇〇〇〇〇〇〇” 〇〇〇 〇〇〇〇 〇〇〇〇 〇
 〇〇〇〇〇〇〇 〇〇〇 〇〇〇(=〇〇〇〇〇〇〇〇)-〇〇〇〇〇〇〇〇-
 〇〇〇〇〇〇〇〇〇 〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇〇〇? 〇

There are some who do not accept that it is a means of realizing
 heaven. [[57]]

71. REFUTATION. If that is the view, we ask: Are the sacrifice etc., which are
 to be grasped by the cognition that they are such means, eliminated from
 the injunction?

“〇〇〇〇-〇〇〇〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇〇〇〇” 〇〇〇 〇〇〇〇 〇〇〇〇 〇
 〇〇〇〇〇〇〇 〇〇〇 〇〇〇-〇〇〇〇〇〇〇〇-〇〇〇〇〇〇〇〇〇 〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇〇〇 〇
 〇〇〇〇 〇 -
 〇〇〇〇〇〇-〇〇〇〇〇-〇〇〇〇〇〇〇〇-
 〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇〇 〇
 〇〇〇〇〇 〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇
 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇 〇

On this point: When the injunction does not mean to convey a relation
 between the object to be realized and the means of realizing it, then all
 acts are fruitless.

〇〇〇〇 〇 -
 〇〇〇〇〇〇-〇〇〇〇〇〇-〇〇〇〇〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇〇〇〇 〇
 〇〇〇〇〇 〇 〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇-〇〇〇〇〇〇〇〇〇〇 〇

〇〇〇〇〇〇〇〇
 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇〇-〇〇〇〇〇〇〇〇〇-〇〇〇〇〇〇〇,
 〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇〇〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇〇〇〇〇〇〇,

Therefore, it is sound to maintain that
 from the injunctive suffixes
 there results first the cognition that

they are indeed the means to realize the desired object,
and that subsequently the desire for this object prompts a person to undertake the act of realization.

प्रमाणं प्रमाणवत्तु प्रमाणं प्रमाण-प्रमाण-प्रमाण, प्रमाणं प्रमाणं
प्रमाणवत्तु प्रमाणं प्रमाणं प्रमाणं,

“प्रमाणं प्रमाण-प्रमाणवत्तु प्रमाणं प्रमाणं प्रमाणं, प्रमाणं प्रमाणवत्तु”प्रमाणं
प्रमाणवत्तु,

But it is improper to maintain that

the primary denotation occurs in the expressing of a meaning
that was previously unknown,

and that

the denotation in the expressing of any other meaning is secondary.

प्रमाणं प्रमाण-प्रमाणवत्तु प्रमाणं प्रमाणं प्रमाणं, प्रमाणं प्रमाणवत्तु
प्रमाणवत्तु,

प्रमाण-प्रमाणं प्रमाण-प्रमाणं

प्रमाणं प्रमाण-प्रमाणं प्रमाण-प्रमाणवत्तु प्रमाण-प्रमाणवत्तु-प्रमाणं प्रमाणं
प्रमाणं प्रमाणं

We conclude that ordinary, non-Vedic statements give rise to cognitions concerning meanings that are just so established by these statements.

[[58]]

प्रमाणं प्रमाण-प्रमाणं प्रमाण-प्रमाणवत्तु प्रमाण-प्रमाणवत्तु-प्रमाणं प्रमाणं
प्रमाणं प्रमाणं

प्रमाणं प्रमाणं प्रमाण-प्रमाण-प्रमाणं, प्रमाणवत्तु प्रमाणं प्रमाणं,

72. OBJECTION. But these cognitions do not arise from the denoting power of language, but result from Inference.

प्रमाणं प्रमाणं प्रमाण-प्रमाण-प्रमाणं, प्रमाणवत्तु प्रमाणं प्रमाणं,

This view of Prabhakara regarding the validity pertaining to the statements made by human beings,

has already been stated and refuted briefly by Yamuna.

He now exposes in detail, the untenability and absurdity of this view and proves that even sentences uttered by people in the world possess verbal authority,

but not inferential authority.

See the verse “tasmādasti madillie ”, etc., following.

and reliable persons do not use words whose connections are unknown;"

and the listener realizes that therefore the speaker has knowledge of such a connection.

and the listener realizes that therefore the speaker has knowledge of such a connection.

and the listener realizes that therefore the speaker has knowledge of such a connection.

4 Cf. *ibid.* II. 38-40, p. 16-

' and the listener realizes that therefore the speaker has knowledge of such a connection.

and the listener realizes that therefore the speaker has knowledge of such a connection.

If the knowledge of connection is thus inferred, the meaning discovered by the listener does not require the authority of verbal testimony.

and the listener realizes that therefore the speaker has knowledge of such a connection.

and the listener realizes that therefore the speaker has knowledge of such a connection.

and the listener realizes that therefore the speaker has knowledge of such a connection.

Consequently, since ordinary language statements are dependent on the speaker's cognition; they terminate in that cognition through Inference alone.

and the listener realizes that therefore the speaker has knowledge of such a connection.

संज्ञा-संज्ञकस्य संज्ञकस्यसंज्ञकस्य संज्ञकस्य

संज्ञा संज्ञक,

संज्ञा

संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य

“संज्ञकस्य संज्ञकस्य-संज्ञा-संज्ञा-संज्ञकस्य संज्ञक”

संज्ञक संज्ञकस्य संज्ञा-संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य
संज्ञकस्य संज्ञकस्य,

73. REFUTATION. This view is not correct;

for a word conveys its right meaning as its natural function, and the observation that in one case the statement happened to be untrue under the influence of defects in the speaker's character should not give rise to a general suspicion which would cause all statement to give up its natural capacity of conveying its meaning.¹⁴⁹

संज्ञा संज्ञक, संज्ञा संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य

संज्ञकस्य संज्ञकस्य-संज्ञा-संज्ञकस्य संज्ञा संज्ञक संज्ञकस्य संज्ञा-
संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य संज्ञकस्य,

संज्ञा “संज्ञकस्य-संज्ञकस्य-संज्ञकस्य संज्ञकस्य संज्ञा संज्ञा”संज्ञा

संज्ञकस्य संज्ञक-संज्ञा-संज्ञकस्य संज्ञा संज्ञा, (5)

The suspicion that a fire may not burn in other cases

because in one case, when obstructed by mantras, it fails to burn, does not make fire fail to burn!

संज्ञा संज्ञक-संज्ञकस्य-संज्ञकस्य संज्ञकस्य संज्ञा संज्ञकस्य संज्ञकस्य संज्ञा-
संज्ञा-संज्ञकस्य संज्ञा संज्ञा,

संज्ञा संज्ञक-संज्ञकस्य-संज्ञकस्य संज्ञा संज्ञक संज्ञा

संज्ञा संज्ञा-संज्ञक संज्ञा संज्ञा-संज्ञकस्य संज्ञा संज्ञकस्य संज्ञा संज्ञा

संज्ञा

संज्ञक-संज्ञा-संज्ञा संज्ञा-संज्ञकस्य संज्ञकस्य संज्ञा संज्ञा-
संज्ञा संज्ञकस्य

संज्ञा संज्ञकस्य संज्ञा संज्ञकस्य,

And the fact that the sense of vision may give rise to a cognition which does not correspond to reality-e.g. that nacre is silver-as the result of some optical error does not signify that the visual sense cannot produce true cognition of the visible presence of a pitcher etc.

संज्ञा संज्ञक-संज्ञा-संज्ञा संज्ञा-संज्ञकस्य संज्ञकस्य संज्ञा संज्ञा-
संज्ञकस्य संज्ञा संज्ञकस्य संज्ञा संज्ञकस्य,

संज्ञा संज्ञा-संज्ञा-संज्ञक-संज्ञकस्य

संज्ञकस्य संज्ञा संज्ञा संज्ञा संज्ञकस्य संज्ञकस्य

संज्ञा-संज्ञकस्य संज्ञा संज्ञकस्य संज्ञा संज्ञा

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0000-0000 000000000000000 0

[illegible]

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0000000000-0000000000-000000 00-0000
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If you say that

I maintain that the connection of the particular meanings must be known previously;

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0 00 00000000 00000000 00000000 00000000 0000000000000000,

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0000 00000-0000-000000 0
00 00000-000000 0000000
00 000000 000000000000 0

74. To conclude, the cognition of an established fact in statements like "there is a fruit on the riverbank" is strictly of verbal origin and does not arise from Inference.

वस्तुतः प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं-प्रमाण्यं-प्रमाण्यं
 प्रमाण्यं-प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं
 प्रमाण्यं "प्रमाण्यं-प्रमाण्यं-प्रमाण्यं प्रमाण्यं प्रमाण्यं" प्रमाण्यं -

Therefore the position that statements produce valid knowledge only if they deal with a previously unknown kārya

प्रमाण्यं प्रमाण्यं-प्रमाण्यं-प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं
 प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-
 प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं प्रमाण्यं, प्रमाण्यं प्रमाण्यं
 प्रमाण्यं प्रमाण्यं-प्रमाण्यं प्रमाण्यं प्रमाण्यं

is taken only by people whose judgments are stultified by their continuous preoccupation with their own theories.

In the manner set forth above

it is true that statements may bear meaningfully and informatively on other meanings as well.

प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं
 प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं-प्रमाण्यं प्रमाण्यं प्रमाण्यं
 प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं

प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं

प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं

Consequently, all the statements of the Upaniṣads which set forth the existence of a categorically different Person

प्रमाण्यं प्रमाण्यं प्रमाण्यं प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं-प्रमाण्यं

"प्रमाण्यं-प्रमाण्यं",
 "प्रमाण्यं-प्रमाण्यं",
 "प्रमाण्यं प्रमाण्यं-प्रमाण्यं",
 "प्रमाण्यं-प्रमाण्यं-प्रमाण्यं प्रमाण्यं-प्रमाण्यं"

प्रमाण्यं-प्रमाण्यं,

e.g.

"He is the overlord of the Universe,
 sovereign of all.
 He commands all the world,"¹⁵⁰

"All this is manifest to Him" etc.

148: BĀ Up. 5.6.1.

149: Not to be found in the major Upaniṣads.

[[59]]

150: supra §35.

"ॐ तत् सत् सर्वं विद्यते", "सर्वं विद्यते", "सर्वं विद्यते",
"सर्वं विद्यते" ॐ तत् सत् सर्वं विद्यते,

ॐ तत् सत् सर्वं विद्यते
ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते ॐ

are authoritative as to what they state, since they produce indubitable and unreversed knowledge of their contents.

[[60]]

ॐ तत् सत् सर्वं विद्यते ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते-
ॐ तत् सत् सर्वं विद्यते ॐ

ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते

ॐ तत् सत् सर्वं विद्यते ॐ तत् सत् सर्वं विद्यते
(ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते) ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते
(ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते) ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते
ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते
(ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते) ॐ तत् सत् सर्वं विद्यते-ॐ तत् सत् सर्वं विद्यते-
ॐ तत् सत् सर्वं विद्यते,

Nor do statements concerning a fact lack authority because of the consideration that since either a proving or disproving factor may unexpectedly turn up there remains the possibility that this fact is thus repeated or reversed; for the same may equally well happen to a statement concerning, not a fact, but a karya.

The validity of shabda lies in its communicating contents that cannot be known through other means of knowledge.

What I translate as 'facts' are more literally "established [[129]] entities," established, that is, by other means of knowledge than shabda.

A scriptural statement of the kind "grass is green" is not strictly valid in the sense that, in order to know that grass is green, we need a scriptural statement to that effect.

Another proving factor, c.g., the means of knowledge Perception, may turn up conceivably and thus make the scriptural statement superfluous;

well, then we may say that there is not a ghost of another authority for the Bhagavan whose form consists in unsurpassed knowledge, supremacy and beatitude; so that it should follow that everything is entirely the same in both cases, depending on one's particular partisan views. (it is all the same, depending on what partisan view one takes!)

□□□ □ -

Moreover,

□□□ □ -

this non-authoritativeness of its content is beyond experience for it is a mere matter of assumption.

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Therefore it must be maintained that all indubitable and unreversed knowledge is authoritative, regardless of whether its content is established, or yet to be performed, or anything else.

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These śrutis do not speak metaphorically,
for there is no authority for this assumption.

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Metaphorical usage is assumed when the primary meanings of the śrutis make no sense.

Since the primary meaning here makes sense, the assumption of metaphorical use is baseless.

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[[62]]

77. OBJECTION. But in this case we have in fact reason to cancel the primary meaning, because the primary sense militates against other means of knowledge.

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REFUTATION. What other means of knowledge? Not, to start, Perception,

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for we see no Perception occur which shows that the said Person is non-existent.

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000000-000000-00000000 00000000000000000000,

If you retort that non-existence is decided by the nonapprehension of what should be there,
 we reply that this does not hold in our case since the object,
 that is the said Person, is actually apprehended through Scripture itself,
 which is the highest-ranking among the assembly of the means of knowl-
 edge.

सामान्य-वस्तुसमस्तानाम् अस्ति-वस्तुस्य एव सामान्य-वस्तुस्य-
 सामान्यस्य सामान्यवस्तुसमस्तानाम् अस्ति,

सामान्यवस्तु

सामान्यवस्तु सामान्यवस्तु,

Nor does it militate against Inference;

सामान्यवस्तु सामान्यवस्तु,

सामान्यवस्तु सामान्यवस्तु-सामान्यवस्तु-सामान्यवस्तु-सामान्यवस्तु-
 सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु

for how could an Inference which disproves that Person arise at all, slow-
 moving as it is, when its object is instantly refuted by the rapidly arising
 scriptural cognition?

सामान्यवस्तु सामान्यवस्तु-सामान्यवस्तु-सामान्यवस्तु-सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तु-सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु

- सामान्यवस्तुसमस्तानाम् अस्ति-वस्तुस्य एव सामान्य-वस्तुस्य-
 सामान्यस्य सामान्यवस्तुसमस्तानाम् अस्ति-वस्तुस्य सामान्य-वस्तुस्य-
 सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु

सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तुसमस्तानाम्-सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु

Moreover, if this were so, the relation of sacrificing etc. to heaven,
 apūrva¹⁵⁵ etc. (155: cf supra note.), would logically be contradicted by
 the fact that sacrificing etc. are actions, when Scripture did not cancel
 such reasoning.

सामान्यवस्तु सामान्यवस्तु सामान्यवस्तुसमस्तानाम्-सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तुसमस्तानाम् सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु सामान्यवस्तु

सामान्यवस्तु सामान्यवस्तु

सामान्यवस्तुसमस्तानाम्-सामान्यवस्तु सामान्यवस्तु
 सामान्यवस्तुसमस्तानाम् सामान्यवस्तु सामान्यवस्तु

संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञा
 संज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञा (4)

True, the identity of sacrificial pole and sun, which is asserted by Scripture, is cancelled by another means of knowledge, namely Perception alone, because the difference between a piece of wood and the disc of the sun is indeed obvious.

संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा
 संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञा

संज्ञा
 संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा
 संज्ञा-संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा, (4)

Besides, in this case it is legitimate to assume metaphorical usage, for the statement of this identity is an arthavāda,¹⁵⁶ since it forms one single statement with the proximate injunction about the unction of the sacrificial pole.

156: supra note 86.

संज्ञा संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा संज्ञा-संज्ञासंज्ञासंज्ञा
 संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा,

f See p. 47 above for the Mimāṃsaka's argument. The illustration of the arthavāda - "ādityo yūpah" [Taittiriya Brāhmaṇa - II-i-5-2] was put forth there. This view is now being refuted. The figurative statement "ādityo yūpah" is made on the ground of similarity of brightness (tejasvitva) between the Sun and the sacrificial post. The relevant sūtra is "sārupyat" [Pūrvamimāṃsā - I. iv. 25]. § The rk to be repeated while anointing the yupa with ghee is- "aṅjanti tvāmadhvare devayantah" (Taittiriya Brāhmaṇa - VII. p. 142). For the derivation of the term yūpa, see ibid- VI-i, the opening part.

संज्ञा संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञा संज्ञा-संज्ञा संज्ञासंज्ञा

There is no other injunction to which it could be accessory as an arthavāda.¹⁵⁷

157: supra § 36.

संज्ञा संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा-संज्ञासंज्ञा संज्ञा-संज्ञा संज्ञासंज्ञा

संज्ञासंज्ञा-संज्ञासंज्ञा

संज्ञा संज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा
 संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा
 संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
 संज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञा

Alternatively, inasmuch as the human importance of a statement would be lost if there were no injunction to connect it with, an injunction may be supplemented and then the arthavāda is regarded as accessory to that supplemented injunction.

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ॐॐॐॐॐॐॐ-ॐॐॐॐॐॐॐ ॐ
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[[63]]

78. The objection¹⁵⁸ that as long as statements fail to prompt the operator of the means of knowledge to being active or to prevent him from being active, they do not communicate self-sufficient information,

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does not hold good.

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ॐॐॐॐ-ॐॐॐॐॐॐॐ ॐॐ ॐॐ ॐॐॐ-ॐॐॐॐॐॐॐॐ
ॐॐॐॐॐॐ ॐ ॐॐॐ-ॐॐॐॐॐ ॐ
"ॐॐॐॐॐॐॐ ॐ ॐॐॐ" ॐॐॐॐ-ॐॐॐ
ॐॐॐॐॐॐ ॐॐॐॐॐॐॐ ॐ (5)

For, we find that statements have human importance also outside any connection with an injunction; in such a case it will be as in the statement "A son has been born to you," and the like.

ॐॐ ॐॐ ॐॐॐ-ॐॐॐॐॐॐॐॐ ॐॐॐॐॐ ॐ ॐॐॐ-ॐॐॐॐॐ ॐ
"ॐॐॐॐॐॐॐ ॐ ॐॐॐ" ॐॐॐॐ-ॐॐॐ ॐॐॐॐॐॐ ॐॐॐॐॐॐॐ ॐ

ॐ ॐ ॐॐॐ ॐॐॐॐॐ-ॐॐॐॐॐॐॐॐ,
ॐॐॐॐॐॐॐॐ ॐॐॐॐ ॐॐॐॐ-ॐॐॐ-ॐॐॐॐॐॐ ॐ ॐॐॐॐॐॐॐॐॐॐ ॐ

၀ ၀ ဝဝဝဝ ဝဝဝဝဝဝ-ဝဝဝဝဝဝဝဝဝဝ,
 ဝဝဝဝဝဝဝဝဝဝ ဝဝဝဝ ဝဝဝဝဝ-ဝဝဝ-ဝဝဝဝဝဝ ဝဝ ဝဝဝဝဝဝဝဝဝဝဝဝဝ ဝ
 ဝဝဝ "ဝဝ ဝဝဝဝဝ", "ဝဝဝဝ" ဝဝဝဝဝဝဝ-ဝဝဝဝဝဝဝဝဝဝဝ-ဝဝဝဝဝဝဝဝဝဝ
 ဝဝဝဝဝဝဝဝ-ဝဝ-ဝဝဝဝဝဝဝဝဝဝ--ဝဝဝဝဝဝ-ဝဝဝဝဝဝ-- ဝဝဝဝဝဝဝဝဝ-ဝဝဝဝဝဝ--ဝဝဝဝဝဝဝဝဝဝဝဝ
 ဝဝဝဝဝ
 ၀ ဝဝဝဝဝဝ-ဝဝဝဝဝဝဝဝဝဝဝ ဝဝဝဝဝဝဝဝ ဝ

၀၀၀ "၀၀ ၀၀၀၀၀၀", "၀၀၀၀" ၀၀၀၀၀၀-၀၀၀၀၀၀၀၀၀၀၀-၀၀၀၀၀၀၀၀၀ ၀၀၀၀၀၀-
၀၀-၀၀၀၀၀၀၀၀-၀၀၀၀၀၀-၀၀၀၀-၀၀၀၀၀၀၀၀၀-၀၀၀၀-၀၀၀၀၀၀၀၀၀၀၀၀ ၀၀၀၀
၀ ၀၀၀၀၀၀-၀၀၀၀၀၀၀၀၀၀ ၀၀၀၀၀၀၀ ၀

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In the upaniṣadic texts the knowledge of brahman is declared to be rewarded by great bliss: "the brahman-knower becomes brahman";¹⁵⁹ "the brahman-knower attains the supreme";¹⁶⁰

158: This must refer to the śruti sa yo ha vai tat param veda brahma veda brahmaiva bhavati (quoted Rāmānuja, Vedārthasaṃgraha, 91), which I have been unable to locate.

159: Taitt Up. 2.1.1. {{brahmatid|brahmavid}} āpnoti param.

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"0000000000 000000 0000", "0000000000 000000-0000 0000" 0

"මගේම මගේම මගේම
මගේම මගේම මගේම" ම
මගේ-මගේ-මගේම-මගේමම
මගේම මගේ මගේ-මගේම ම

"the sāmān cantor attains with brahman
all that he desires:"¹⁶¹
the human importance of statements without injunctions is quite clear
from these and other scriptural words.

[illegible]

□ □ □ □ □ □ □

To sum up, when it is established that the Bhagavān is the treasury solely of beautiful qualities of direct universal cognition, compassionateness etc., qualities which are true and natural to Him, and which we know from hundreds of quoted śrūtis, then it is also established that the Tantra which is based on His universal cognition is authoritative indeed.

Note the way in which Yamuna connects the previous discussion with the main theme, viz, the validity of the Pāñcarātra-texts, based upon the author- ship of Narayana, the Supreme and Omniscient Being.

- [illegible]

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[[64]]

79. OBJECTION. Granted that, as you have described it, there exists some Person who is endowed with natural omniscience, as it is known from the upaniṣads, yet, unless it is absolutely certain that this Person is indeed Hari, Pañcaratra will not be authoritative.

सर्वं ज्ञानं प्राप्नुयान् नान्यथा ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् नान्यथा ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् नान्यथा ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् नान्यथा ज्ञानं प्राप्नुयान्

†The doubt expressed here by the opponent is as to who, among the trinity—Brahmā, Viṣṇu and Śiva, is the Supreme Deity.

§ The following is a brief exposition of the Supremacy of Nārāyaṇa. The Purāṇa of Yamuna, solely devoted to this question is yet to be traced.

सर्वं ज्ञानं प्राप्नुयान्

सर्वं ज्ञानं प्राप्नुयान् -
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्

REFUTATION. This is a worthless remark; no experts in the Veda dispute that the Supreme Soul, cause of the entire universe, is Vāsudeva.

सर्वं ज्ञानं प्राप्नुयान् स सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्

For He is revealed in the upaniṣads as the Supreme Soul: "Truth, knowledge, infinite; that is the supreme step of Viṣṇu. Vāsudeva is the ultimate matter, the ultimate spirit".¹⁶¹

161: Partial quotations from Taitt Up. 2.1.1, Muṇḍ Up. and an unidentified source.

सर्वं ज्ञानं प्राप्नुयान् स सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्
सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान् सर्वं ज्ञानं प्राप्नुयान्

एवम एतन्मूर्तमपि न भवति नान्य
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

He was alone beyond who became this world;162 "higher than
whom there is nothing at all".

In accordance with the subject expressed in these statements there are
passages like:

"From whom these beings..." "Sat alone, my son..."

Therefore Viṣṇu's perfect knowledge is established by the upaniṣads.

162: Nṛsiṃhapūrvatāpanī Up. 2.4 (which reads purastāt for parastāt) and
Śvet Up. 3.9.

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

And it is not declared in śruti that the origination, subsistence and destruc-
tion of the world are caused by anyone but Him. Hence there is a consensus
that He is the supreme omniscient soul.

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

That He is the Supreme Soul we learn also from the statements of
Dvaipāyana, Parāśara, Nārada and other great seers.

Thus -

एवम एतन्मूर्तमपि नान्यत्तन्मूर्तमपि न
नान्यत्तन्मूर्तमपि नान्यत्तन्मूर्तमपि न

सर्वान् सृजति-सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

"Know thou, O tormentor of thy foes, that the entire world rests on Viṣṇu. The Great Viṣṇu creates the totality of creatures, moving and unmoving.

सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति

सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

In him they go to their reabsorption, from Him they originate,"

सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति

सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

"The glorious Sage Nārāyaṇa, without beginning or end, is the sovereign Lord. He creates the creatures, those that stand still and those that move."163

163: not identified.

सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति सर्वान् सृजति

सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

That He is the Supreme Brahman is also learnt elsewhere.

सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

सर्वान् सृजति सर्वान् सृजति!
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति
सर्वान् सृजति सर्वान् सृजति

सर्वान्,

"Kesava, O best of the Bhāratas, the Blessed One, is the sovereign, the supreme soul, the entire universe: thus it stands

revealed in many places of the Scripture.”¹⁶⁴

164: not identified.

सर्वेषां सर्वोत्तमम्! सर्वोत्तमम् सर्वम्
सर्वेषां सर्वोत्तमम् सर्वोत्तमम् सर्वम् सर्वम्

सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्

सर्व,

For those who seek to know the supreme principle by means
of many-sided reasonings Hari alone is the Principle, the great
Yogin, Nārāyaṇa the Lord.¹⁶⁵

165: Could this refer to Varāha Purāṇa Cf. infra.

सर्वेषां सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम् सर्वम्
सर्वेषां सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम् सर्वम्

सर्व,

सर्व सर्वोत्तमम् -

सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्

Likewise in the Dānadharma,

“Padmanābha is the Supreme Soul, the highest One, the pure
One, the Refuge. This is the secret doctrine of the Veda; dost
thou not know, sacker of cities?

सर्व सर्वोत्तमम् -

सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्

सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्
सर्वोत्तमम् सर्वोत्तमम् सर्वोत्तमम्

By His grace do we all cause the worlds to exist. And the trusted
ones, and the first among the immortals, and the gods are held
to be His representatives, If Viṣṇu is indifferent, no good will
come to us.”

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय,
 ॐ नमो भगवते वासुदेवाय ॥

Thus Rudra's word.¹⁶⁶ Similarly, in the Mahābhārata and Matsya Purāṇa,
 166: Viṣṇu Pur., 1.1.31.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥

ॐ,

"He who amongst them is the Supreme Soul, He indeed is
 the eternal, unqualified, perfect One; He is to be known as
 Nārāyaṇa, for He is the world-soul, the Spirit."

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ,

ॐ नमो भगवते वासुदेवाय -

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥

ॐ,

Likewise in the Varāha Purāṇa,

"Who, excepting the Lord Nārāyaṇa, is superior to the God whose conduct
 has become the life-order on the earth?"

ॐ नमो भगवते वासुदेवाय -

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ,

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥

सर्वं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं च (4)

Consequently, the passages in the Purāṇas which declare Rudra etc. to be the Supreme Soul have not their primary meaning, because they are in conflict with Perception and clear Scripture.

सर्वं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं च

सर्वं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं-
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं (सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं)
सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं(सर्वस्योत्पत्तिं)-सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च

81. Concerning the objection that the assertions of the doctrines of the Tantras are to be rejected since their greatness is set forth only in non-Vedic Tantric texts,

सर्वं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं च
सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च

सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं

सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च

we say that Viṣṇu is stated to be the Supreme One in the texts of the Way of the Vedic doctrine.

सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च

सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं -

सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं च

For example in the Viṣṇu Purāṇa, "The Supreme Soul, the Basis of all creatures, the Supreme Lord is called by the name of Viṣṇu in Vedas and Upaṇiṣads."¹⁷¹

171: Viṣṇu Pur. 6.4.40.

सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं -

सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च सर्वस्योत्पत्तिं च

सर्वस्योत्पत्तिं च

सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं
सर्वस्योत्पत्तिं-सर्वस्योत्पत्तिं सर्वस्योत्पत्तिं च

ब्रह्म-ब्रह्मब्रह्मब्रह्म-ब्रह्मब्रह्म
ब्रह्म ब्रह्मब्रह्म ब्रह्मब्रह्म ब्रह्म

In the Varāha Purāṇa, "The Supreme Brahman is Viṣṇu; the triple division in the pathways of the Vedic doctrine is here set forth; the ignorant do not know this."¹⁷²

172: cf. Varāha Pur., 72.4, which reads pūjyate in b.

ब्रह्मब्रह्म ब्रह्म

ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्म ब्रह्मब्रह्म ब्रह्म-ब्रह्मब्रह्म ब्रह्म ब्रह्मब्रह्म ब्रह्म
ब्रह्म-ब्रह्मब्रह्मब्रह्म-ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्म ब्रह्म
ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्म
ब्रह्म ब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्म
ब्रह्म ब्रह्मब्रह्म ब्रह्मब्रह्म
ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्मब्रह्म ब्रह्म

ब्रह्म ब्रह्म

"There has been no god greater than Nārāyaṇa, nor shall there be; this is the secret doctrine of Vedas and Purāṇas, O excellent ones."¹⁷³

173: cf. Varāha Pur. 70.26 na tasmāt parato devo bhavitā na bhaviṣyati. It is clear from several quotations from this Purāṇa that Yāmuna's text had different readings, not all of them better.

ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्म ब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्म
ब्रह्म-ब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्म ब्रह्म

ब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्म

ब्रह्मब्रह्मब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्मब्रह्म
ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्म ब्रह्म
ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्मब्रह्म
ब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्मब्रह्मब्रह्म ब्रह्म

ब्रह्म ब्रह्म

Likewise in the Matsya Purāṇa, "In those aeons where sattva prevails, the greatness of Viṣṇu is declared. In aeons predominated by tamas the greatness of Fire and Śiva is expounded."¹⁷⁴

174: Matsya Pur. 290.15.

ब्रह्म ब्रह्मब्रह्मब्रह्म ब्रह्म

ब्रह्मब्रह्मब्रह्मब्रह्मब्रह्म ब्रह्म ब्रह्मब्रह्म ब्रह्मब्रह्मब्रह्मब्रह्मब्रह्मब्रह्मब्रह्म ब्रह्मब्रह्म
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ब्रह्म ब्रह्मब्रह्म ब्रह्म

ॐ नमो भगवते वासुदेवाय
सर्वं भूतं सर्वं भूतं सर्वं भूतं
सर्वं भूतं सर्वं भूतं सर्वं भूतं
सर्वं भूतं सर्वं भूतं सर्वं भूतं

ॐ,

Likewise in the Liṅga Purāṇa,

“For there is no other recourse ordained but Viṣṇu; this the Vedas constantly declare, no doubt about it.”¹⁷⁵

175: The Liṅga, Vāyu and Bhaviṣyat quotations could not be verified.

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो,

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ,

[[68]]

Likewise in the Vāyu Purāṇa,

“The Spirit that belongs to the Way of the Veda is explained to be the thousand-armed supreme lord of creatures.”

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ,

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ,

Likewise in the Bhaviṣyat Purāṇa, “Visnu is traditionally known to be the Supreme in the pathways of the Vedic doctrine. Viṣṇu is the greatest among persons, the most exalted Supreme Person.”

ॐ नमो भगवते वासुदेवाय

ସମସ୍ତ-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା ସାମାନ୍ୟତା ସମସ୍ତ ସାମାନ୍ୟତା
ସାମାନ୍ୟତା ସମସ୍ତ-ସାମାନ୍ୟତା ସାମାନ୍ୟତା ସାମାନ୍ୟତା ସାମାନ୍ୟତା

ସମସ୍ତ,

All this has already been explained in great detail in the Puruṣanirṇaya 176 and is therefore not further enlarged upon here.

176: Title of one of Yāmuna's treatises.

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ସାମାନ୍ୟତା

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ସାମାନ୍ୟତା-ସାମାନ୍ୟତା ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-
ସାମାନ୍ୟତା ସାମାନ୍ୟତା

ସମସ୍ତ ସାମାନ୍ୟତା-ସାମାନ୍ୟତା

ସମସ୍ତ ସମସ୍ତ

ସମସ୍ତ-ସାମାନ୍ୟତା ସାମାନ୍ୟତା
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ସମସ୍ତ ସାମାନ୍ୟତା ସାମାନ୍ୟତା

Therefore, how can our tongue endeavour to say that the Tantra which is revealed by Viṣṇu who is known from the Upaniṣads is false?

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ସାମାନ୍ୟତା-ସାମାନ୍ୟତା ସାମାନ୍ୟତା ସାମାନ୍ୟତା ସାମାନ୍ୟତା
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For He is such that He has an immediate insight into the dharma of Consecration, Propitiation etc., by virtue of the omniscience that is natural to Him.¹⁷⁷

177: read sa hi

ସମସ୍ତ ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା

ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା ସାମାନ୍ୟତା-ସାମାନ୍ୟତା-ସାମାନ୍ୟତା,
ସାମାନ୍ୟତା ସାମାନ୍ୟତା

ସମସ୍ତ

82. Considering that

the sensual pleasure to be had
from attainment of heaven, the birth of a son etc.
is inseparable from various forms of misery and does not, con-
tinue for long,

[illegible]

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the supreme sages Sandilya,. Narada and others have rejected this pleasure,
which in their view was really misery,
and in order to attain the release left their dwellings to become mendicants;
and they have decided definitively that
He has created the Pañcarātra Sastra
which sets forth the knowledge and manner of propitiation of Himself
which constitute the sole means of attaining the unparalleled beatitude
they sought.

[illegible][illegible]

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83. This argument cannot be extended to other Tantras, for in the various authors of those Tantras error etc. is possible.

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It is impossible that Perception [[69]] or another means of knowledge

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Besides, because they communicate a meaning that is incompatible with the conclusions of the upanishads the view that these Tantras are based on Perception or Scripture is sublated.

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the Kāpālikas, Kālamukhas, Pasupatas and Saivas. The Kapalika doctrine is described as follows:

□ □ □ □ □ □ □ □ □

the reward of release is attained by knowing what the six mudrikas are and by wearing them, not by knowing Brahman.

[illegible][illegible][illegible]

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There the five Categories are explained, namely, Cause, Effect, Injunction, Yoga and the Cessation of Misery.

संज्ञा संज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञा संज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा संज्ञा

संज्ञा,

संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञा-संज्ञा संज्ञासंज्ञा
संज्ञा-संज्ञा संज्ञासंज्ञासंज्ञा संज्ञा

The Cause is of two kinds, material and instrumental.
Rudra is the instrumental cause
and a sixteenth part of him is the material cause.

संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञा संज्ञा

संज्ञा-संज्ञा संज्ञा-संज्ञा संज्ञासंज्ञा संज्ञासंज्ञा, संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा संज्ञा
संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञा-संज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा संज्ञा(?) संज्ञा
(संज्ञासंज्ञा??)

The Effect comprises the elements from Mahat to earth.
The Injunction is stated to comprehend principally a number of rites, secret practices, bathing and lying in ashes etc. 182

Mahat - The highest material evolute; the sloka is out of order.

The text reads gūṭhācāramukhasmasānabhasitāvasānaḥ pareḷi??, which is a corruption; I read, wholly conjecturally gūḍhācabhasmasnānaśa yanādikrijāparaḥ.

संज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा संज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा संज्ञा

संज्ञा संज्ञासंज्ञा संज्ञासंज्ञा
संज्ञा संज्ञासंज्ञा संज्ञासंज्ञा-संज्ञासंज्ञा संज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा संज्ञा संज्ञा संज्ञासंज्ञा
संज्ञा संज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञा

The Yoga is said to be concentration and the muttering of formula, OM etc.
The Cessation of Misery is held to be release;
The term "cessation" of misery" means total and final cessation of misery.
thus the five Categories are enumerated.

The text reads yogo dharanam ucjate hydi dhiyām onkarapuream tatha, and seems out of order. The sense is clear however.

संज्ञा संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञा संज्ञा संज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञा

संन्यास-संन्यास

संन्याससंन्यास संन्यास-संन्याससंन्यास संन्याससंन्यास
संन्यास सं न्याससंन्यास-संन्याससंन्यास-संन्यास संन्यास संन्यास

The system holds that this cessation or release is defined by the annihilation of all the qualities of the differential soul.

संन्याससंन्यास संन्याससंन्याससंन्याससंन्याससंन्याससंन्यास संन्यास संन्याससंन्याससंन्याससंन्याससंन्याससंन्यास
संन्यास संन्यास

संन्यास संन्याससंन्यास संन्याससंन्याससंन्यास सं न्यास

This conception of God is held by the Saivas as well as the others.

संन्यास संन्याससंन्यास संन्याससंन्याससंन्यास सं न्यास

संन्यास संन्यास संन्यास-संन्याससंन्यास संन्यास संन्यास -

[[71]]

And this view of God is entirely, incompatible with Scripture, for

संन्यास संन्यास संन्याससंन्याससंन्यास संन्यास संन्यास -

संन्यास-संन्याससंन्याससंन्यास
संन्यास संन्यास संन्यास संन्याससंन्यास सं
संन्याससंन्याससंन्यास संन्याससंन्यास
संन्यास संन्याससंन्यास संन्यास सं

it is revealed in śruti that the Supreme Brahman is both the material and the instrumental cause of the Universe.

Also, it is repeatedly revealed in the scriptures that release consists in perfect bliss.

संन्याससंन्याससंन्याससंन्यास संन्यास संन्यास संन्याससंन्यास सं
संन्याससंन्याससंन्यास संन्याससंन्याससंन्याससंन्याससंन्यास सं

संन्याससंन्याससंन्यास
संन्याससंन्यास संन्याससंन्यास सं
संन्यास-संन्यास-संन्याससंन्याससंन्यास
संन्याससंन्यास संन्यास संन्याससंन्यास सं

As the authoritativeness of these Tantras is already vitiated by their mutual contradictions,

it is not really necessary for them to be rejected with the stick of the Veda.

संन्याससंन्याससंन्यास संन्याससंन्यास संन्याससंन्यास सं
संन्याससंन्याससंन्याससंन्याससंन्यास संन्याससंन्यास संन्याससंन्यास सं

संन्यास संन्याससंन्यास संन्यास-
संन्याससंन्याससंन्याससंन्यास संन्यास सं
संन्याससंन्याससंन्यास संन्याससंन्यास
संन्यास संन्यास-संन्याससंन्यास सं

(सर्वप्रमाणानुसारं सर्वप्रमाणं) सर्वप्रमाण-सर्व-प्रमाणानुसारं-
सर्वप्रमाणं सर्वप्रमाणं सर्वप्रमाणानुसारं सर्वप्रमाणं
सर्वप्रमाण-सर्वप्रमाणं, सर्वप्रमाणानुसारं (सर्वप्रमाणानुसारं)
सर्वप्रमाणं सर्वप्रमाणानुसारं सर्वप्रमाणं सर्वप्रमाणं

For the theory that the author was in error
and could be in error,
because he was not Siva
but some other person with the same name,
can only follow if the Veda sublates the system;
this latter ground is sufficient to prove the lack of authority of these texts
and entails no overextension to other texts.

सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं

सर्वप्रमाणं

सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं (4)

And error is not entirely impossible in the case of such persons as Rudra
etc.

सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं

सर्वप्रमाण-सर्वप्रमाणानुसारं

सर्वप्रमाणं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं-सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं-सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं, सर्वप्रमाणानुसारं

Or else one may reason that since Rudra may have composed such a sys-
tem
for the purpose of deceiving the world
because he is known as a promulgator of deceitful doctrines,
it is not even necessary to assume error on his part.

सर्वप्रमाणं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं,

सर्वप्रमाणं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं

सर्वप्रमाणं सर्वप्रमाणानुसारं! सर्वप्रमाणानुसारं!
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं-सर्वप्रमाणानुसारं
सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं सर्वप्रमाणानुसारं

[[72]]

For thus it reads in the Varaha Purana,

"For Thou, strong-armed Rudra, must cause deluding doctrines to be expounded, the deceptions of jugglers (sic) and the like as well as conflicting practices.

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय! ॐ नमो भगवते वासुदेवाय ॐ
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ
 ॐ नमो भगवते वासुदेवाय ॐ नमो
 ॐ नमो भगवते वासुदेवाय! ॐ

ॐ नमो

Having shown that the fruit can be won with little effort, you must delude all these people quickly."84

[[139]]

corresponds to Varaha Purana. 70.36 tvam ca rudra mahabaho mokatas-trāni kāraya al pajasam?? darsayitva mahajātu mahetoarah.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय! ॐ

ॐ नमो

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

Similarly, the venerable Rudra himself shows in the same Purana that the Saiva and the like scriptures which are there being discussed are apostate from the Veda, that only apostates from the Veda are qualified for these doctrines and that their only purpose is just to deceive them.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो
 ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

"I have propounded this sastra as though it were correct doctrine in order to deceive those who have deserted the Way of the Veda.185

cf. Varāha Pur., 70.41, which in cd reads *nayasiddhanta sam jñabhir maya shāstran tu darshitam*.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

From that time onward, O excellent Ones,
 the people who believe in the scriptures promulgated by myself
 do not respect the Vedas.¹⁶

cf. Variha Pur., 70.38, which reads in cd *shastrejo?? abhirato loko bahuljena bhaved atah*.

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Thus the Pasupata and like doctrines are active in the Kali Age.

nearest is Varaha Pur., 70.42, *tada pasupatam sastram jāyate vedasan-jaitam*.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ (4)

Likewise he shows that the worship concerning himself
 as it is propounded in the Pasupata Tantras and other such Tantras
 is different
 and does not form part of the worship of the Bhagavan:

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

"The said act of worship concerning me which is being observed is really outside the Veda.

This ritual called Pasupata is the lowliest and deceives men.188"

cf. Varaha Pur., 70.21, yad vedabāhyam karma śśācchāstram udditya sen-
zate I tad raudram iti cikk?? yatam tan nestam gaditam nṛṇām.

யாத வேதாப்யம் கர்மா ஸ்ஷாட்சத்ரம் உத்தியா
செனதே இ தத் ரௌட்ரம் இதி சிக்? யதம் தந் நேஸ்தம்
காதிதம் ந்ரணாம்.

"யாத வேதாப்யம்--யாத வேதாப்யம்
யாத வேதாப்யம் யாத வேதாப்யம்"
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்

"Only the lowest people worship me with exclusion of Viṣṇu."

The large numbers of statements like the preceding ones will not be written
out here,
because they are too numerous.

[189]: cf. Varaha Pur., 70.40, mam vimor oyatiriktam ye brahmasiat ca doi-
jottama bhajante pāpakarmāṇas te panti narakam narāḥ,

மம் விமொர ஓயதி ரிக்தம் யே ப்ராஹ்மஸ்யாத் சா டொ-
ஜொத்தமா ப்ஹஜாந்தே பாகர்மாணஸ்தே பந்தி நராகம் நரஹ்,
யாத வேதாப்யம் யாத வேதாப்யம் யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்

It is clear enough that those who follow these scriptures
are outside the Veda,

யாத வேதாப்யம் யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம் -

யாத வேதாப்யம் யாத வேதாப்யம்-
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம் யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்

as is stated in the same Purana:

"He cursed those who kept the observances of hairtuft, ashes
and skull,
Be you outside the Veda and disqualified for Vedic rites.

யாத வேதாப்யம் -
யாத வேதாப்யம் யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம் யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்
யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்-யாத வேதாப்யம்

सर्वेषां-सर्वेषां-सर्वेषां सर्वे
सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां सर्वे-सर्वे

सर्वे,

[[73]] In the Kali Age all those who assume that appearance, wearing hairtuft and carrying a laguḍa stick, exhibiting arbitrary observances and carrying false lingas about, all these hair-tuft wearing devotees of Rudra are consumed by the fire of Brahma's curse."
(not identified.)

सर्वे सर्वेषां-सर्वेषां-सर्वेषां सर्वे
सर्वेषां-सर्वेषां-सर्वेषां सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां सर्वेषां-सर्वेषां-सर्वेषां सर्वे, सर्वे,
सर्वेषां-सर्वेषां सर्वेषां-सर्वेषां-सर्वेषां

These practices are well-known in the Saiva scriptures:

सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां

सर्वेषां-सर्वेषां

"Rosary, and bracelet in the hand, a hair-tuft on the head, a skull, bathing in ashes etc,"

सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां

सर्वे सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां

Similarly, he declares in the Aditya Purana that along with relinquishing the Bhagavan they relinquish the Veda:

सर्वे सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां
सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां-सर्वेषां

सर्वे सर्वे

"Others, those that wear ashes and hair-tufts as described have formerly been made to relinquish the Veda as well as God Nārāyaṇa on account of Gautama's curse."

तस्मान्न तन्मन्त्रोक्तं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रोक्तं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं

तन्मन्त्रं

तन्मन्त्रोक्तं तन्मन्त्रोक्तं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं

Moreover, those fools who pass censure on Vasudeva
are to be regarded as heretics,
for thus it is declared in the Linga Puriṇa,

तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्र-तन्मन्त्र-तन्मन्त्रोक्तं तन्मन्त्रं (5)

तन्मन्त्रं,

"Those who consider the Supreme Person to be equal (to Siva)
are to be regarded as heretics who are expelled from the Way of the Veda,"
(not identified.)

तन्मन्त्रं तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रोक्तं तन्मन्त्रं तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं

तन्मन्त्रं,

तन्मन्त्रं -

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
"तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रोक्तं तन्मन्त्रोक्तं तन्मन्त्रं
तन्मन्त्र-तन्मन्त्र-तन्मन्त्रोक्तं तन्मन्त्रं
"तन्मन्त्र-तन्मन्त्र" तन्मन्त्र-तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रोक्तं तन्मन्त्रं

To conclude, it is these followers of other Tantras of whom it is said, in the
smṛtis:

"Heretics, criminals etc.", that they should not be honoured even with a
word;

read yesAm for eṣām.

supra §52.

तन्मन्त्रं -

पाञ्चरात्र-तन्त्राणां

तान् तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
(पाञ्चरात्र तन्त्र) तन्त्राणां समानतां दर्शयितुं ...

The equality of Pañcaratras Tantra and those other Tantras
which has been postulated on the ground that both happen to be Tantra,
while in fact one of the two is incompatible with Scripture and plainly shows
a different provenance,

तान् तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं

पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं (5)
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं

would mean that Brahmin Murder and Horse Sacrifice are on the same
level because both are actions, (which are seen in the scripture, For in that
case, we've determined their source).

~~For in the case of Pañcaratras Sastra we have positive certainty that it is
based on Scripture and Perception.~~

पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं

पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं

तान् तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं--पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं--
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं

88. OBJECTION. I made the objections (supra 12) that
if its being based on Scripture follows from its being established by the
Veda,
then it cannot be assumed that the author was independent.

तान् तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं तन्त्राणां समानतां दर्शयितुं

पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं, पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं
"पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं"
"पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं" पाञ्चरात्र-तन्त्राणां समानतां दर्शयितुं

the standpoint is taken that the doctrine is based on a Vedic sakha which has been lost or which is always deducible,

ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥

then whatever doctrine a person adopts
he can always make authoritative simply by attributing it to a lost śākhā;
however, it is hard to prove what a lost or deducible śākhā actually contain.

ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥

Or if these traditions are based on an extant Sakha,
then others would know it as well as the author,
and hence his taking the trouble of promulgating these texts would be purposeless.

ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥
ॐ ऋषिर्वाचं भवतु ॥ अथर्ववेदस्य ऋषिर्वाचं भवतु ॥

REFUTATION.

The reply to this is as follows:

The Bhagavan, who has an immediate presentation of the entire collection of the Veda

by virtue of the perfect knowledge that is natural to Him,
observed that his devotees were not firm enough in their minds
to retain and transmit the lessons of all the various sakhas
which consist of widely scattered injunctions, arthavadas and mantras of many different kinds,
and having observed this he was moved by his compassion
to condense the meaning of the Veda in an easily comprehensible way and

to teach it so.

On this showing, nothing is unestablished.

सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

सर्वज्ञः -

सर्वज्ञः सर्वव्यापी
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

सर्वज्ञः,

As they say

"The blessed Hari took the essence of the Upanisads and condensed it,
the Sage, out of compassion with his devotees for their convenience."

सर्वज्ञः -

सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

सर्वज्ञः,

सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

The other objections made,
which are equally applicable to all Traditions of Manu and the others,
are easily answered by all those who have made a diligent study of the
commentaries on the Tantras and are not further enlarged upon here.

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सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

सर्वज्ञः-सर्वव्यापी

सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।
सर्वज्ञः सर्वव्यापी सर्वभूतहिते रतः ।

90. OBJECTION.

The thesis that the Pañcarātra Tantras are based on the Veda

सम-संस्कृतं तु संस्कृतं तु संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु

समं सम-संस्कृतं सम-संस्कृतं संस्कृतं,

It is as in the Manavadharma Shastra (Manusmṛti, 4.124.):

"The Rgveda is of gods and deities,
the Yajurveda of man,
and the Samaveda of the deceased;
therefore its sound is impure;"

here the censure of the Samaveda serves to praise the other Vedas.

संस्कृतं

संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु
समं संस्कृतं संस्कृतं संस्कृतं संस्कृतं,

समं तु संस्कृतं -

संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं संस्कृतं तु संस्कृतं
संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं तु संस्कृतं संस्कृतं तु तु
संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं संस्कृतं तु संस्कृतं तु
संस्कृतं संस्कृतं तु संस्कृतं संस्कृतं तु
सम-संस्कृतं संस्कृतं तु

समं सम-संस्कृतं संस्कृतं संस्कृतं संस्कृतं
तु सम-संस्कृतं तु

Or as in the Mahabharata (Mahabharata 1.265 f):

"Formerly the assembled seers placed the four Vedas and the Mahabharata
in the balance,

one at one side, the other at the other side.

And since in bulk and in weight the latter preponderated,
it is called the Great Bharata for its bulk and weight."

This is said, not to belittle the Vedas,
but to bestow praise on the Mahabharata.

समं तु संस्कृतं -

संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु
संस्कृतं तु संस्कृतं संस्कृतं तु संस्कृतं संस्कृतं तु
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु

समं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु संस्कृतं तु संस्कृतं संस्कृतं तु

समं संस्कृतं संस्कृतं संस्कृतं संस्कृतं तु

In this same way the above statement must be taken as praise of the Pan-carātra.

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॥

Just as the censure of the pre-dawn oblation etc.
does not really intend censure,
since elsewhere in the same texts they are praised,
so will it be in our case too.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

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In Pañcaratra, too, we frequently find praise of the Veda;

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

for example: "Nothing that is made up of words is superior to the Veda,
thou who art seated on the Lotus.
That is said by the Upanisads which set forth the knowledge of truth"
etc.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

91. Besides in the quotation caturṣu vedeṣu (supra §17)
the meaning is not that there is no purpose of human importance in the
Vedas

92. The further objection (Supra § 17) that Pañcaratra is non-Vedic because of the injunction that those who are qualified for Vedic sacraments etc. must undergo such sacraments described as Consecration because they are propitiations of the Lord, does not hold good. For such statements as agnavaiṣṇavam.. 201 which enjoin the sacrament of consecration upon those qualified for Initiation etc. as accessory to the ritual of the jyotiṣtoma etc. do not therefore become non-Vedic.

āgnavaisNava, name of a sacrificial cake offered at the dikṣaniyeṣṭi.

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्,
पाञ्चरात्रसंस्कृतसामर्थ्यात् -
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्,
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात्

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Or if the ground for its non-Vedic character is the injunction of sacraments other than the Vedic ones, the ground is inappropriate, because of the circular argument it involves: only if the non-Vedic character of Pancarātra Sastra is proved, it is proved that these sacraments are really different; and if the latter is proved, it is proved that Pañcaratra Sastra is non Vedic.

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्,
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्,
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्?

Moreover, the ground is either that the Pancarātra sacraments are different from all Vedic sacraments, or that they are different from some Vedic sacraments.

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्,
पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्?

पाञ्चरात्रसंस्कृतसामर्थ्यात् पाञ्चरात्रसंस्कृतसामर्थ्यात्

संस्कृत-संस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत-
संस्कृतसंस्कृत,

Not the latter alternative,
for this would mean that the sacrament of Initiation etc. is non-Vedic
because it is different from the sacrament of Tonsure;

॥ संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत,

॥ संस्कृतसंस्कृत संस्कृत - संस्कृत-संस्कृतसंस्कृतसंस्कृत,
॥ संस्कृत संस्कृत संस्कृत-संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृत-संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत -
संस्कृत-संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत ॥ ॥

nor the first alternative,
because it does not escape the said defect?
for the sacrament of Initiation is not different from all Vedic sacraments;
and we have said that the difference (of Pañcarātra sacraments) from Vedic
sacraments
is disproved on the ground that Pañcarātra Sastra is Vedic.

॥ संस्कृतसंस्कृत संस्कृत, संस्कृतसंस्कृतसंस्कृतसंस्कृत, ॥ संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत ॥

संस्कृत-संस्कृत-संस्कृतसंस्कृत

संस्कृत संस्कृत

संस्कृत-संस्कृतसंस्कृतसंस्कृत-संस्कृत-संस्कृत-संस्कृतसंस्कृत ॥-
संस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृतसंस्कृत

संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृत-संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृत ॥

93. The objection (supra § 17) that Pancarātra is outside the Veda,
because like the Pasupata Tantra it is not included among the fourteen
sciences
which are held to be authoritative of dharma,
would also have an occasional application to the texts of the Bharata and
Rāmāyaṇa composed by Dvaipayana and Valmiki.

संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत -
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत ॥

सर्वत्राचार्यस्यैव

एतत् "सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव" इति एव सर्वत्राचार्य,
एव एव सर्वत्राचार्य सर्वत्राचार्य-सर्वत्राचार्य-सर्वत्राचार्य
सर्वत्राचार्य सर्वत्राचार्य सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।

The objection that Pancharatra is non-Vedic
because it is rejected by the blessed Badarayana is incorrect.
For how could the blessed dvaipAyaana be thought to reject the Bhagavata
doctrine,
while he himself is a supreme Bhagavata,
model for the all the world?

[[140]] The author of the Brahmasutras is identified with Vyasa Dvaipayana,
composer of the Mahabharata

एतत् सर्वत्राचार्य सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्य,
एव एव सर्वत्राचार्य सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्य
सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।

। सर्वत्राचार्य -

एव सर्वत्राचार्यस्यैव
सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।
सर्वत्राचार्य सर्वत्राचार्यस्यैव
सर्वत्राचार्य सर्वत्राचार्यस्यैव ।

[[79]] This has been extracted from the Bharata in its full length of thousand
Slokas after it had been churned with the stick of thought,
as butter is extracted from curds,

। सर्वत्राचार्य -

एव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।
सर्वत्राचार्य सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।

सर्वत्राचार्य सर्वत्राचार्य
सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।
सर्वत्राचार्यस्यैव । सर्वत्राचार्यस्यैव
सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।

and curds from milk,
the Brahmin from the bipeds,
the Aranyaka from the Vedas,
and the amṛta from the herbs

सर्वत्राचार्य सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।
सर्वत्राचार्यस्यैव । सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव सर्वत्राचार्यस्यैव ।

सर्वत्राचार्यस्यैव
सर्वत्राचार्य-सर्वत्राचार्य-सर्वत्राचार्यस्यैव ।

संस्कृत-संस्कृत-संस्कृत
संस्कृत-संस्कृत-संस्कृत

this Mahopanisada which is consistent with the four Vedas and the demonstrations of Sankhya and Yoga is called the Pañcaratras.

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत-संस्कृत-संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत

This is bliss, this is brahman,
this is the summum bonum.
Being consistent with Rk, Yajuh and Saman and the Atharvāngirasas,

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

संस्कृत,

this discipline will of a certainty be authoritative. (Mahabharata, 12 340 (129.76) ff.)

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत,

संस्कृत-संस्कृत संस्कृत -

संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत

And in the Bhismaparvan too:

"Brahmins, Ksatriyas, Vaisyas and Sūdras as described are all to worship, serve and honour Madhava

संस्कृत संस्कृत संस्कृत -

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

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संस्कृत संस्कृत संस्कृत संस्कृत

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according to the Satvata ritual that has been promulgated by Samkarṣaṇa, at the end of the Dvapara age and the beginning of the Kali age.” (Mahabharata, 6.66 (3012).)

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Also in the Śāntiparvan:

“Certainly, the Vaiṣṇava must undergo Consecration with all effort: for Hari will be particularly graceful to one who has been consecrated and to no one else.”²⁰⁴

204: Mahabharata not identified.

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One should consecrate a Brahmin in spring, a Kṣatriya in summer, a Vaiśya in the autumn, a Śūdra in winter, a woman in the rainy season according to the Pañcarātra doctrine.”²⁰⁵

205: Mahabharata not identified.

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And likewise: “It has been made commensurate with the four Vedas on the great Mountain Meru.”²⁰⁶

संस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत

संस्कृत संस्कृत

OBJECTION. The following: Since it is expounded in the Bhāgavata Śāstra that the individual soul has an origin, and since this is impossible as it militates against Scripture and Logic, therefore this śāstra is erroneous.

संस्कृत संस्कृतसंस्कृत [संस्कृत] संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत
संस्कृत संस्कृत

The 'purvapakṣa' arguments advanced here are those made by Sankara- See his commentary on the four sutras comprising the Utpattysambhava or the ' Pāñcarūtra ' section Brahmasūtra II. ii. 42-45.

संस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृत संस्कृतसंस्कृत संस्कृत

REPLY. If that is the meaning of the sūtra, the sūtra is intended to reject the Pāñcarātra Śāstra.

then how can the sūtra be intended to reject the Pāñcarātra Śāstra?

संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत-संस्कृत
संस्कृतसंस्कृत संस्कृत

संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृत
(संस्कृत संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृत)

For the Pāñcarātra Śāstras do not accept that the individual soul has an origin, which assumption would have justified the sūtra's rejection.

संस्कृत संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृत

संस्कृत-संस्कृतसंस्कृत

संस्कृत संस्कृतसंस्कृत संस्कृत -

संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत,
संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत
संस्कृतसंस्कृतसंस्कृत-संस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

OBJECTION. But is it not their assertion that Vāsudeva is at once the supreme material cause and the supreme spirit; that from him the individual soul Saṅkarṣaṇa is born, from Saṅkarṣaṇa

the mind called Pradyumna, and from the latter the ego called Aniruddha?

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- Cf. Ahirbudhnya Samhitā V. 28a
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Cf. Sankara under Brahmasutra II. ii. 42- □□□ □□□□□ □□□□ □□□□□□ -
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REPLY. NO. The personal manifestation of God is described as being constituted by vyūhas,208

208: ‘Divisions’ of the Supreme God as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

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Cf. Ahirbudhnya Samhitā, ch. V-

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and the word “individual soul” is assigned to one of these vyūhas for practical purposes, in order to prove clearly the differences that exist within the Adorable One, which differences are in accordance with those of the varṇas.

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Cf. Ahirbudhnya Samhitā- V. 44-

ऋषिर्वाग्देवता
 ऋषि-देवता-वाग्देवता-वाग्देवता
 ऋषि-देवता-वाग्देवता[³⁴]
 ऋषि-देवता-वाग्देवता-वाग्देवता ॥ 5.44 ॥

This Samhita thus clarifies that the four-fold manifestation of the Supreme Lord Vasudeva, as Sankarṣaṇa, Pradyumna and Aniruddha is for the welfare of the creation, by facilitating mental concentration in different degrees for aspirants of different capacities. This four-fold manifestation has got a purpose, says the Sattvata Samhitā, namely, facilitating the worship by the four castes, Brāhmaṇa, Kṣatriya, Vaiśya and Sūdra, respectively. It is only the Brāhmaṇa that is entitled to worship all these four manifestations of God, viz., Vasudeva, Sankarsana, Pradyumna and Aniruddha. For the remaining castes, however, only particular forms of God are ordained for worship For further details, see the Sāttvata Samhitā ch. VII.

Cf. the following passages from the Sattvata Samhitā

ऋषिर्वाग्देवता ऋषिर्वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता ॥ १ ॥
 ऋषि ऋषिर्वाग्देवता-वाग्देवता ऋषि ऋषिर्वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता ऋषि ऋषिर्वाग्देवता-वाग्देवता ॥ १ ॥
 ऋषिर्वाग्देवता-वाग्देवता ऋषि ऋषिर्वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥ १ ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥ 12.17 ॥

the following from the Parama Samhita 11. 99b-101-

॥ १ ॥ ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता ॥
 ऋषिर्वाग्देवता-वाग्देवता-वाग्देवता-वाग्देवता

The above passages from the Parama Samhita point out that the four forms

of the Lord, viz., Vasudeva, Sankarṣaṇa, Pradyumna and Aniruddha are intended by the Lord to initiate the qualities of Dharma, Jñāna, Vimukti and Avarya respectively, in the beings created.

The fact that the four manifestations of the Lord are designed by the Lord Himself to facilitate the worship by the four different castes is briefly set both by the Pauskara Samhita (ch. 38. śl. 4a, 5a), which Rāmānuja quotes in his Sribhaṣya under II. ii. 41, p. 829-

C. also Visvaksena Samhitā XI. 146-147-

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

C. also Visvaksena Samhitā XI. 146-147-

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय —

“ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय”

ॐ नमो भगवते वासुदेवाय,

It is as they say: “The four vyūhas are to be worshipped successively by the four varṇas successively.”

ॐ नमो भगवते वासुदेवाय —

“ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय”

ॐ नमो भगवते वासुदेवाय,

To be identified.

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-
 ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

the origination of the jiva is not of primary significance. But according to Yamuna, this point has already been clarified by the sūtra- "nātmā śruteḥ", etc., so much so that the sūtra "caracara" etc., becomes redundant and thus becomes "anadhikaraṇīya", that is to say that it does not deserve treatment as a separate topic.

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And since, moreover, the origination of the individual soul out of Brahman has been rejected in the sūtras

"nātmā śruter nityatvāc ca tābhyah",²¹²

it does not occasion a renewed exposition:
an issue which does not need being made a topic would then be made a topic.

212: BrS., 2.3.17 (18). Translation:

"The ātman is not born
because there is no śruti to that effect,
and because of its eternality, which is proved by the śrutis."

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[[81]]

96. This also explains the sūtra na ca kartuḥ karaṇam;²¹³

213: BrS, 2.2.43.

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for it is not said here
that the instrument, Sc. the mind, originates from the agent, sc. Saṅkarṣaṇa.

or has one a quaternity of personalities which he has assumed at his own desire?

“एतन्मन्त्रं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं”

एतन्मन्त्रं त्रैलोक्यं

“एतन्मन्त्रं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं”

एतन्मन्त्रं त्रैलोक्यं

एतन्मन्त्रं त्रैलोक्यं

and then he points out the defect: if they are equally sovereign, none of them can be effects because they are equal; when they are different forms of one, what is the purpose of this division?

“एतन्मन्त्रं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं”

एतन्मन्त्रं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं

“एतन्मन्त्रं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं” त्रैलोक्यं ,

97. OBJECTION. The sūtra vā tadapratishedhaḥ (215: BrS., 2.2.44.) is explained as follows: above.

“एतन्मन्त्रं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं” त्रैलोक्यं त्रैलोक्यं

\$ Cf. Sankara on II. ii. 44.

एतन्मन्त्रं त्रैलोक्यं — त्रैलोक्यं त्रैलोक्यं,
त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं,
...

त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं-त्रैलोक्यं,
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं;
त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं ,
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं

त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं,
त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं-त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं त्रैलोक्यं
त्रैलोक्यं

एतन्मन्त्रं त्रैलोक्यं —

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REFUTATION. That is not correct, because an alternative is impossible.

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 ဝ၀၀၀၀၀၀၀ ၀ ဝ၀၀၀၀၀၀၀၀၀၀၀၀၀ -
 ဝ၀၀၀၀၀၀ ဝ၀၀၀၀ ဝ၀၀ ဝ၀၀၀၀၀၀၀၀ ဝ၀၀ ဝ၀၀၀၀၀၀,

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- \$ Cf. *ibid.* s.l.s. 21b-24- " 0000 000000000000
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ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Cf. Philosophy of Visistādvaita, p. 156- 99 "Vasudeva, the perfect self, manifests Himself in the interests of the meditational needs of the devotee, as Sankarṣaṇa with the two qualities of jñāna and bala, as Pradyumna with the qualities of aiśvarya and virya, and as Aniruddha with Sakti and Tejas without any diminution of Divinity".

ॐ नमो भगवते वासुदेवाय -
 ॐ नमो भगवते वासुदेवाय ॥

And this position is not unjustified, because it is justified in the same manner as the appearance of second-born and first-born brothers like Bala and Bharata.

ॐ नमो भगवते वासुदेवाय -
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

For just as the Bhagavān, who has created the variety of phenomena of ether, Wind, Śiva, Brahmā etc. for His sport, whose sole motivation is the sport of his unfathomable power, has voluntarily assumed the personalities of Rāma, Lakṣmaṇa, Bharata, Śatrughna etc., without there being the possibility of logical conflict in the same manner the divisions of Saṅkarṣaṇa, Pradyumna and Aniruddha, too, are unconflicting.

[[83]]

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

CJ. Sattvata Samithitā IV. 33-34- ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥ ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥ ॥ (5)

The cause behind the manifestation of the Lord into different forms is His mere sport (krīḍā or lilā) and the purpose of this manifestation is protection for the good.

Cf. Ahirbudhnya Samhitā ch. 36 Śls. 64, 65.

" ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय-
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॥
 ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय
 "ॐ नमो भगवते वासुदेवाय" ॐ नमो
 "ॐ नमो भगवते वासुदेवाय" ॐ नमो भगवते वासुदेवाय,
 ॐ नमो भगवते वासुदेवाय ॥ ॥

98. Furthermore, vipratishedhāt 216 may mean "because of conflict with Revelation",
 on the basis of the citation "failing to find in the four Vedas..."
 or "because of mutual conflict between the Tantras themselves".

216: BrS., 2.2.45.

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥

- Brahmasutra- II-ii-42. The reading found in the Sribhāṣya and San katabhāṣya is- 'ॐ नमो भगवते वासुदेवाय'. But Yamuna, throughout has it as 'ॐ नमो भगवते वासुदेवाय'.

Shankara on II-ii-42 -

ॐ नमो भगवते वासुदेवाय ॥ +ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय —
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो,
 ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय —

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ (4)

Consequently, the Author of the Sūtras gives the lie to those exegetes who,
 by superimposing on the Pañcarātra Tantras
 (whose validity he strongly affirms as no less than that of the Vedas, in such
 assertions as "idaṃ mahopaniṣadam," etc.)
 the non-existent doctrine of the soul's origination,
 explain that the sūtra means to reject the Pañcaratra Tantras.

Enough.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

8 Mahābhārata, Sānti, ch. 326.100.
 ' ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

99. The meaning of the Sūtras is this. First the Author has set forth that
 the doctrines of Kapila, Kaśyapa, Buddha, Jina and Paśupati,
 who oppose the Author's own accepted doctrine, are unnatural²¹⁷
 because they conflict with Revelation and logic.

217: In BrS., 2,2.

218: āsamañjasya, taken from BrS., 2.2.37.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Now, in order to remove the suspicion that the Pancarātra Tantras (which
 are his own accepted doctrine) are equally unnatural with the other doc-

Or there is this alternative explanation of na ca kartuḥ karaṇam:
and for the further reason that the instrument does not originate from the agent Saṅkarṣaṇa,
since according to the text:

"From it spring the vital air, the mind and all the senses,"

it is revealed that all instruments really originate from Brahman.

ॐ इति वा न विदुः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः
साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः
साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः साङ्करः

\$ Mundakopanisad II. 1. 3.

साङ्करः-साङ्करः - साङ्करः-साङ्करः-साङ्करः-साङ्करः

साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः

ॐ,

साङ्करः-साङ्करः साङ्करः साङ्करः-साङ्करः-साङ्करः-साङ्करः

101. Then follows: vijñānādibhāve vā tadapratishedhaḥ.

By the particle va this prima-facie case is now reversed.

साङ्करः-साङ्करः साङ्करः साङ्करः-साङ्करः-साङ्करः-साङ्करः
ॐ

Cf. Sribhāṣya under Iiii. 41- where again the same words are used.

ॐ साङ्करः

साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः

ॐ साङ्करः साङ्करः

What has been said, viz., that there is no validity since in neither case origination of Saṅkarṣaṇa etc. is possible, is untrue:

साङ्करः-साङ्करः साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः
साङ्करः-साङ्करः

साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः

it is not contradictory that Saṅkarṣaṇa etc. have originated.

साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः

ॐ इति साङ्करः साङ्करः (साङ्करः-साङ्करः) ॐ साङ्करः - साङ्करः साङ्करः-साङ्करः-साङ्करः-साङ्करः

Indeed, it would be contradictory if they were not vijñānādi.

ॐ इति साङ्करः साङ्करः ॐ साङ्करः साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः-साङ्करः

i' 000' 000000000000 0

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Vijñānādi is a dvandva compound: "knowledge and beginning," that means: Brahman;
thus vijñānādibhāve means brahmabhāve.
Inasmuch as they are Brahman (brahmabhāve), the origination is not contradictory.

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0000000000000000-0000000 0000000000000000 0000000000
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"00000000000000 00000000 0000000000"00000000 000000000000000000
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(0000000000 0000 0 0000000000 -0000000 00000000)
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0 00 000-000000000000000-000000000000000 0-0000000-000000000 0

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000000000000000000

பெயர்-பெயர் - பெயர் பெயர்-பெயர்

பெயர் "பெயர் பெயர்" பெயர் பெயர் பெயர்?

102. Furthermore, what is being said in the argument na ca kartuḥ karaṇam?

பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்

These different interpretations are not included by Ramanuja in his Sribhasya.

பெயர் பெயர் பெயர் பெயர்
பெயர் பெயர்-பெயர் பெயர்,
பெயர் பெயர் பெயர் (பெயர்) பெயர்
பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்

Is it that the instrument of a certain action does not originate from the agent of that same action;
or that no instrument of any action whatever originates from any agent whatsoever?

பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர், பெயர்
பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்

\$ ' பெயர் பெயர் பெயர்' பெயர் பெயர்

பெயர் பெயர்
பெயர்-பெயர் பெயர் பெயர் -

பெயர் பெயர்
பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்
பெயர் பெயர் - பெயர்,
பெயர் (பெயர் பெயர் பெயர்) பெயர் - (பெயர்)
பெயர் பெயர்

If the first view is taken, we have a conflict with Inference, because the argument contains the fallacy of proving the proved.

The mind, originating from the agent Saṅkarṣaṇa cannot be the instrument of Saṅkarṣaṇa's action of originating it, since it itself is the object of the action;

nor can it be the instrument of the action of being originated, since it itself is the agent of that action.

பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்,
பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்,
பெயர் பெயர் பெயர் பெயர் பெயர் பெயர்
பெயர் பெயர் பெயர்-பெயர் -

संश्लेषणस्य स्यात्-संश्लेषणस्य स्यात् संश्लेषणस्य
संश्लेषणस्य संश्लेषणस्य संश्लेषणस्य-संश्लेषणस्य स्यात्

If the alternative view is taken, we have a conflict with Perception, because we see that for instance a pitcher, though it be the instrument of an action of fetching water, yet originates from the agent of such an action, the potter.

संश्लेषणस्य संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य संश्लेषणस्य
संश्लेषणस्य संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य स्यात्

संश्लेषणस्य संश्लेषणस्य - संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य स्यात्

This the Author says in the sūtra vipratishedhāt: 'because there is conflict.'

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य स्यात्

संश्लेषणस्य-संश्लेषणस्य - संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्य

संश्लेषणस्य संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्य
संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य स्यात्

Or, we state an alternative explanation for the two sutras.

[[86]]

103. ~~As to the other explanation that has been given of these two Sūtras,~~²¹⁹

~~219: supra §§96, 97.~~

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य स्यात्

संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य - 'संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य संश्लेषणस्य
संश्लेषणस्यसंश्लेषणस्य' संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य स्यात्

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य (संश्लेषणस्य) संश्लेषणस्यसंश्लेषणस्य-
संश्लेषणस्य (संश्लेषणस्य)संश्लेषणस्य संश्लेषणस्य स्यात्
संश्लेषणस्य-संश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्य-
संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य स्यात्

since it is vijñānādi, i.e. "a ground for validity",²²⁰ the denial of the validity of Pāñcarātra is not justified, because it entails overextension.

220: i.e., as a tatpuruṣa compound "the beginning (source) of (valid) knowledge:" vijñānādibhāvāt "since He (God) is a source of valid knowledge."

संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य संश्लेषणस्य स्यात्
संश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य स्यात्

'संश्लेषणस्यसंश्लेषणस्य' संश्लेषणस्य संश्लेषणस्य स्यात्

संश्लेषणस्य - संश्लेषणस्य स्यात्

संश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्यसंश्लेषणस्य-संश्लेषणस्यसंश्लेषणस्य संश्लेषणस्य संश्लेषणस्य स्यात्

ॐ नमो भगवते वासुदेवाय-
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥-ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॥ (ॐ नमो भगवते वासुदेवाय ॥) ॥

The invalidity, which is defined by the non-origination of knowledge through repetition or dubiety in the Tantras, is rejected, because vijnAna is taken up here ~~knowledge is actually had from them~~.

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥ (5)

In order to remove the suspicion of untruth occasioned by the speaker's character, the word ādi is used to convey the intended meaning that the Tantras are in fact spoken by a trustworthy person.

ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥

§ The term ādi is from Brahmasūtra II. ii. 41- ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय -

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय-ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥ (4)

Consequently the meaning is this: He always has direct knowledge of the entire world by virtue of the omniscience which is part of His nature; He bestows man's wishes upon him, when He is satisfied—and he is satisfied by meditation alone; Him the experts in the Veda describe as eternally satisfied in all His desires: how then can there be defects in Him like error, deceit etc.?

ॐ नमो भगवते वासुदेवाय -

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥

Cf. The following verse, which, according to tradition, forms the opening verse of Nāthamuni's Nyāyatattva-

संस्कृत-संस्कृत

संस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत -

संस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृत सं संस्कृत-संस्कृत-संस्कृत सं
सं-संस्कृतसंस्कृत सं संस्कृतसंस्कृत
संस्कृत सं संस्कृत संस्कृत ...

suppose that Pañcaratras are in conflict with the veda, is this śāstra then, like the statements of Manu etc., valid or invalid?

संस्कृत -

संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत सं
संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत सं

संस्कृतसंस्कृत (संस्कृत-)-संस्कृतसंस्कृतसंस्कृत-
संस्कृतसंस्कृत--संस्कृतसंस्कृत-सं-संस्कृतसंस्कृत सं
(संस्कृतसंस्कृत-)-सं-संस्कृतसंस्कृत सं (संस्कृतसंस्कृत-संस्कृतसंस्कृत) संस्कृतसंस्कृत-
(संस्कृतसंस्कृत)संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत सं

This question is thereupon answered: "It is invalid, because of the impossibility of the origination of valid knowledge concerning a conflicting sense; and this impossibility itself is proved on the ground that there is independence of something that is dependent."

संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत सं
संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत सं

संस्कृत सं
संस्कृतसंस्कृत संस्कृत-संस्कृत-संस्कृतसंस्कृत
सं संस्कृत-संस्कृतसंस्कृतसंस्कृत-संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत

संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृत संस्कृतसंस्कृत
संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत

संस्कृत-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत "संस्कृतसंस्कृत-संस्कृतसंस्कृत" सं

Thus the sūtra utpattayasambhavāt means:

"because it is impossible that a valid knowledge originates, since, as long as the dependent Pañcaratras Tradition does not start proving the validity of its own sense by establishing the validity of its basis,

the cognition which originates from the independent preterpersonal scripture

determines the Tradition's sense as being different, and consequently conflicting with itself.

संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत
सं संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत

तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य-
तद्विषयस्य तद्विषयस्य

तद्विषयस्य तद्विषयस्य तद्विषयस्य
तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य
तद्विषयस्य-तद्विषयस्य-तद्विषयस्य
तद्विषयस्य तद्विषयस्य तद्विषयस्य (4)

For Pāñcarātra conveys that scripture is its basis only as long as the sword of direct scripture does not cut its root.

तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य
तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य

For a discussion on the validity of smrtis when they are in opposition to more powerful means of knowledge, see Tantravārtika under Iiii 3, pp. 82-103. 5 Cf. ibid. p. 87-

tāvadeva sphurantyarthaḥ purastādānumānikāḥ
yāvat pratyakṣaśāstreṇa mūlameṣāṁ na kṛntyate

तद्विषयस्य तद्विषयस्य तद्विषयस्य

तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य
तद्विषयस्य तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य -
(तद्विषयस्य) तद्विषयस्य(=तद्विषयस्य)-तद्विषयस्य तद्विषयस्य

106. OBJECTION. But why should the Vedas themselves be independent, since their validity, too, depends on the direct cognition of the Bhagavān, because this cognition is their cause?221

221: cf. supra § 18.

तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य
तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य

\$ This is the contention of the Naiyāyika. He does not accept the "apauruṣeyatva" of the Vedas. They, according to him, are dependent upon the Supreme Being, like the Pāñcarātrāgamas, for their validity, so much so they too are "pauruṣeya ", i.e., composed by the Divine Person. This is the point on which Yamuna differs from the Naiyayika. The aphorism "na ca kartuḥ harapum" (Brahmasūtra II. ii. 40) is ingeniously interpreted by Yāmuna to elute the above concept of the Logician, and to establish the "apauruṣe- vatva " or the revealed character of the Vedas.

तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य,
तद्विषयस्य तद्विषयस्य तद्विषयस्य

तद्विषयस्य

Just as the Pāñcarātra Traditions are dependent on His cognition, so are the Vedas too dependent on His cognition.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय,
ॐ नमो भगवते वासुदेवाय,
ॐ नमो भगवते वासुदेवाय ॥

REFUTATION. To refute this view, the statement is made:

na ca kartuḥ karaṇam:

The Vedas are not the product of a maker, i.e. the Bhagavān.

Karaṇa here in the sense of "things that are made or produced",
by the rule "suffix lyuṭ" in the sense of the object of the action.
This then means that the Vedas are preterhuman.

222: Karmaṇi Lyuṭ Pāṇini.

[[88]]

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

107. Vijñānādibhāve vā tadapraṭiṣedhaḥ.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

If, on the other hand, it is not true that the Pāñcarātra Śāstra is invalid,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय? ॐ नमो भगवते वासुदेवाय ॥

then what? tadapraṭiṣedhaḥ,

ॐ नमो भगवते वासुदेवाय? ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

i.e. non-rejection of the origination of valid knowledge (namely, even when
partly conflicting, the conflicting statement may be valid optionally),

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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I reply that this view is not correct; knowledge that there are no defects does not completely establish validity, since the validity arises from the cause itself of defectless knowledge and not from the defectlessness of this knowledge.

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[illegible]

□□□,

"Then the qualities (of the speaker) do not exert any influence
(on the validity of his statement)
because (its defectlessness) is already known."229

[229]: ślokaṽṛttika, 2.6 7 ab.

संज्ञा संज्ञासंज्ञासंज्ञा -

संज्ञा संज्ञासंज्ञासंज्ञा संज्ञा
संज्ञासंज्ञासंज्ञा संज्ञा संज्ञा

संज्ञा,

संज्ञासंज्ञा-संज्ञासंज्ञासंज्ञा
संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा,

संज्ञासंज्ञा संज्ञा संज्ञासंज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा

संज्ञा,

The same Author also shows that,
even when there is certainty about its defectlessness,
the existence of qualities (like reliability in the speaker) is helpful:

"When defectlessness is known,
they are helpful by merely existing."

[230]: ib. 2.67 cd.

संज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा, संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञा संज्ञा
संज्ञा,

संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञा
संज्ञासंज्ञासंज्ञा-संज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञा -
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञा संज्ञासंज्ञासंज्ञा,

Nor does the validity, when it has been established
require something else in order that
consequent actions of acceptance, rejection etc. proceed,
because action proceeds on the basis of recollection and desire.

संज्ञा संज्ञासंज्ञासंज्ञा संज्ञासंज्ञा संज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञासंज्ञा
संज्ञासंज्ञासंज्ञासंज्ञासंज्ञा संज्ञासंज्ञासंज्ञा,

संज्ञासंज्ञा

संज्ञासंज्ञा संज्ञासंज्ञा संज्ञा
संज्ञासंज्ञा संज्ञासंज्ञा

संज्ञा संज्ञा

As they say,

"Action proceeds on the basis of recollection and desire."

[231]: not identified.

सर्वस्यैव सत्यं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं

(३)सर्वस्यैव सत्यं

तद्विद्यमानं

सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं सर्वस्यैव सत्यं
सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं सर्वस्यैव सत्यं
सर्वस्यैव सत्यं सर्वस्यैव सत्यं सर्वस्यैव सत्यं

तद्विद्यमानं सर्वस्यैव सत्यं तद्विद्यमानं

Moreover, in the case of the self-valid Vedas, too,
we find this same dependence in that their validity would not be completely
established
as long as there were no certainty of their defectlessness
after the certainty about the non-existence of their author.

तद्विद्यमानं सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं
सर्वस्यैव सत्यं सर्वस्यैव सत्यं तद्विद्यमानं सर्वस्यैव सत्यं सर्वस्यैव सत्यं सर्वस्यैव सत्यं
सर्वस्यैव सत्यं तद्विद्यमानं

सर्वस्यैव सत्यं सर्वस्यैव सत्यं तद्विद्यमानं

सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं
(सर्वस्यैव सत्यं) सर्वस्यैव सत्यं(सर्वस्यैव सत्यं)-सर्वस्यैव सत्यं तद्विद्यमानं
तद्विद्यमानं-सर्वस्यैव सत्यं सर्वस्यैव सत्यं

तद्विद्यमानं

112. OBJECTION. But when the non-existence of their author is
proved without effort
by the non-apprehension of what ought to be there,
the question of the non-validity does not arise for the Veda, for
defects are impossible without something or someone in which
they could reside.

तद्विद्यमानं सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं
सर्वस्यैव सत्यं सर्वस्यैव सत्यं तद्विद्यमानं

सर्वस्यैव सत्यं

(सर्वस्यैव सत्यं-सर्वस्यैव सत्यं) सर्वस्यैव सत्यं-सर्वस्यैव सत्यं-सर्वस्यैव सत्यं
(सर्वस्यैव सत्यं)
सर्वस्यैव सत्यं-सर्वस्यैव सत्यं सर्वस्यैव सत्यं तद्विद्यमानं
सर्वस्यैव सत्यं सर्वस्यैव सत्यं सर्वस्यैव सत्यं
तद्विद्यमानं सर्वस्यैव सत्यं तद्विद्यमानं

□□□ □ (4)

It is here as in the following two cases of absence of heat: there is no heat in ether because it is certain that there is no locus for heat in ether; nor is there heat in cold water because there is coldness which precludes heat.

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113. Moreover, neither dependence nor independence is by itself a cause of invalidation.²⁹

[232] this speaks to 108, that the independent cognition cancels the dependent cognition, if there is conflict between them. Yamuna makes the point that this is not invariably true; that neither dependence nor independence is a cause of invalidation, sapeksanirapeksatve is a dual and requires the correction of karanam into kārane, If my understanding of the text is correct.(4)

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The independent cognition that some substance is silver while in reality it is nacre is invalidated by the cognition: “This is not silver:” this cognition itself is considered as dependent.

([233]: namely, because it requires another cognition in order to be denied.)

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The cognition "This is that flame," is found to be invalidated by the inferential cognition that arises from the disappearance of oil"; the latter cognition itself is dependent because it arises from a sense-perception.

[234]: namely, in the example of the burning lamp: is it the same flame that burns at six o'clock and at seven o'clock? We don't see the flame change or be succeeded by another flame. Only inference shows that since there is a different amount of oil in the lamp at different times, it is different oil that is burning as a flame, so that the flame is really different. The sense perception is of the varying amounts of oil.

[illegible]

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The simple truth therefore is that which is susceptible to invalidation is invalidated by that which is not so susceptible; in our present case there is no such susceptibility either of Scripture or of Pañcaratra.

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114. Or if you think that it is impossible to give positive certainty that the Tantra is promulgated by Vasudeva,
as it is in conflict with Scripture,

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Why then does the knowledge arise that Scripture is preterpersonal, while it is invalidated because it conflicts with Pañcaratra?

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"Narayana Himself is the promulgator of the entire Pañcaratra. This great Upanisada, consistent with the four Vedas,

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238

संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं

From these and thousands of other statements in the Puranas, which are supported by the rules of interpretation, the conclusion follows naturally that Pañcaratras were indeed composed by Vasudeva Himself.

On the other hand, some experts dispute that the Veda is eternal! ([142]
[235]: The Naiyayikas.) [91]

संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं

संस्कृतं संस्कृतं-संस्कृतं-
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं (5)

Therefore, the real ground for the thesis that the validity of the doctrine of the Bhagavan and that of the Veda is above question is this that both are causes of defectless knowledge.

संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं

संस्कृतं संस्कृतं-संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं,
संस्कृतं, संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं-संस्कृतं - संस्कृतं-संस्कृतं-संस्कृतं-संस्कृतं संस्कृतं
संस्कृतं-संस्कृतं -

- संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं

संस्कृतं

संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं-संस्कृतं संस्कृतं संस्कृतं

Consequently, because both are equally exemplary, they are optionally valid. It is with this view in mind that the wise Author of the Sūtras has explained: vijñānādibhave vaa tadapratishedhah.

संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं
संस्कृतं संस्कृतं संस्कृतं संस्कृतं संस्कृतं

If, without any reason, merely because the Bhagavan is omnipotent, the question is raised
if He might have intended to ruin His devotees,

ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் -

ஐயம் ஐயம் ஐயம் ஐயம் ஐயம்
ஐயம் ஐயம் ஐயம் ஐயம் ஐயம்
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ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் (4)

why, then one could also raise the question whether He would not hurl even the virtuous into hell by a whim of His omnipotence and consequently the whole world would fall into inactivity!

ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம்
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ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம் ஐயம் ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்
ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம் ஐயம் ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்
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ஐயம் ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம்-ஐயம் (5)

[[95]]

Besides, we could also raise the question whether He did not wish to deceive people, because He is omnipotent, and thus created in the beginning the Vedas themselves with false meanings, which are also suprasensible, took away from Brahma etc. also the power of recollecting that He was the creator of the Vedas, and from then onward set in motion the transmission of Vedic instruction until the present day:
how can we be sure about it?

[236]: Since Brahma is the creator of the world, he can know whether there were Vedas or not before creation; by taking away Brahma's memory, God in His omnipotence could start the myth of the preterpersonal origin of the Veda..

ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம் ஐயம்
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Or the position can be taken that
since there is no evidence that,
while He is indeed omnipotent,
He acted up to the full measure of His omnipotence,

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः
सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

since there is no purpose for Him to deceive people
because He is satisfied in all His desires,

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

and since He is not in the least affected by defects of partiality and cruelty
etc.

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

because He abides with natural affection for all living beings;

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

and since, if He had composed the ~~Pañcaratra~~ in order to de-
ceive, it would be impossible to demonstrate that
the wise men who, up to now, learn its instructions
and perform the contents of these instructions
have forgotten the defects of its author,
it must follow that such a suspicion does not arise;

and if this view is taken, all this will equally apply to the other Vedas as well.

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

सर्वशक्तिमान् सर्वव्यापी सर्वव्यापकः सर्वव्याप्यः सर्वव्याप्यः सर्वव्याप्यः

Therefore,

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

what possible purpose could He who is satisfied in all His desires,
who is omniscient and a treasury of compassion
have in deceiving the poor people
who have failed to understand the meaning (of the Veda)?

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय (4)

Or how could the supreme sages everywhere praise the Tantra as being
equal to the Upanisads,
if it had been composed in order to deceive?

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

For thus the saints declare in Vārāha Purana, the Ramayana and the
Bharata etc. that this Tantra is an equally esoteric doctrine as the Vedas;
and we declare the same.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय (ॐ नमो भगवते वासुदेवाय ॐ)
ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

[[96]]

"Through Veda, Pañcaratra, through devotion and sacrifice, O Brahmin, I can be attained, and not in any other way, even in hundreds of lacs of years.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ (=ॐ नमो भगवते वासुदेवाय ॥)
ॐ

If one among thousands will grasp the Pañcarātra and, at the expiry of his karman, will die my devotee, the Vedas and the Pañcarātra will dwell in his heart forever.²³⁷

[237]: not identified.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ (ॐ नमो भगवते वासुदेवाय ॥)
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

This supreme Pañcarātra doctrine of mine, which is not difficult to grasp, that you shall reach to all the world by my grace, doubtless.²⁵

[238]: not identified.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

The Yogins mediate upon the Eternal One with Puranas, Vedas and Pañcaratras, and worship Him with the proper rites.

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

संस्कृत-संस्कृतसंस्कृत संस्कृत
संस्कृत-संस्कृत सं संस्कृत सं

Thus Samkhya and Yoga on the one hand, and Veda and Aranyaka on the other hand are one and the same; all together they are the members that constitute Pañcaratra

संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत सं सं
संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत? सं

संस्कृत संस्कृतसंस्कृत
सं संस्कृत सं संस्कृत सं
संस्कृत संस्कृतसंस्कृत
संस्कृत-संस्कृत-संस्कृतसंस्कृत सं

O excellent one! He who sees through Veda and Pañcaratra sees truly; this great Upanisada, consistent with the four Vedas...."

संस्कृत संस्कृतसंस्कृत सं संस्कृत सं संस्कृत सं
संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत सं

संस्कृत संस्कृत-संस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत सं
संस्कृत-संस्कृत संस्कृतसंस्कृत
संस्कृत सं संस्कृत सं
संस्कृत संस्कृतसंस्कृत
संस्कृत संस्कृत संस्कृतसंस्कृत सं

Since the number of these and similar statements is infinite, we stop here. If you still raise the question if there cannot be ruin in such a Tantra, then there can be no faith in anything. It is with this view in mind that the Author sets forth:

संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत सं
संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत सं संस्कृत सं
संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत सं

"संस्कृतसंस्कृतसंस्कृत"
संस्कृत

vipratishedAt.

"संस्कृतसंस्कृतसंस्कृत"
संस्कृत

सं संस्कृतसंस्कृत संस्कृतसंस्कृत

संस्कृत -

Therefore, even if there were a conflict between the Bhagavan's doctrine and the Veda, there still would be option between them; but we have already expounded that there is no conflict between them at all.

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0000 00?

[illegible]

संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत
संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत

संस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत

संस्कृतसंस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत
संस्कृत-संस्कृतसंस्कृत-संस्कृत संस्कृत
संस्कृतसंस्कृत संस्कृत-संस्कृत
संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृत (4)

If "outside the Veda" is taken to mean "performing forbidden acts," the ground has an occasional application to those statements of the Veda which enjoin expiatory ceremonies. ([241]: Manusmṛti, 8.107.)

संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत

संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृत
"संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत" संस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत
संस्कृतसंस्कृतसंस्कृत
संस्कृत-संस्कृत-संस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत

For since statements enjoining expiations, e.g. "One must sacrifice with the kusmanda verses," whose content is to be "learnt", "known" and "observed," by those who perform forbidden acts, are authoritative, it would follow that the ground "because they are accepted by people outside the Veda" is occasional,²⁴²

People who do prohibited acts follow Vedic expiations; but if acceptance by people who commit forbidden acts is sufficient to deny the validity of what they accept, this means that the validity of the Veda would be denied.

संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत

संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत

संस्कृत संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृत-संस्कृतसंस्कृत संस्कृत-संस्कृत-
संस्कृतसंस्कृतसंस्कृत,
संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत,

Nor are the Pañcaratra Tantras invalid because they are "accepted" by people hostile to the Veda, for the ground is unproved.

तथा तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य तद्विषयस्य, तद्विषयस्य तद्विषयस्य,

तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य,

Besides, acceptance by people hostile to the Veda does not by itself refute the validity of what is accepted. (5)

तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य,

तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य (तद्विषयस्य-तद्विषयस्य),

तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य(तद्विषयस्य) त

If it did, the Path of the Heretics would be unbarred; for they endeavour to uproot the validity of the Veda.

तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य, तथा त त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य त

तद्विषयस्य तद्विषयस्य-तद्विषयस्य

तद्विषयस्य तद्विषयस्य-तद्विषयस्य(=तद्विषयस्य) त

तद्विषयस्य तद्विषयस्य-तद्विषयस्य

तद्विषयस्य तद्विषयस्य-तद्विषयस्य त

Thus the naked Jainas could effortlessly render the Vedas untruthful simply by accepting" the Vedas in some manner by way of deception.

तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य त

तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य त

तथा

तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य त

त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य

तद्विषयस्य-तद्विषयस्य तद्विषयस्य त

तद्विषयस्य-तद्विषयस्य-तद्विषयस्य-तद्विषयस्य

तद्विषयस्य त तद्विषयस्य-तद्विषयस्य-तद्विषयस्य

तथा तद्विषयस्य

118. OBJECTION, A consideration of such statements as "He should never use the Veda, except at a funerary offering," (Manusmṛti) shows that the defect affects only the unqualified students, not the defectless Vedic statements themselves.

तथा तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य त

तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य

तद्विषयस्य-तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य तद्विषयस्य-तद्विषयस्य-तद्विषयस्य तद्विषयस्य, तद्विषयस्य,

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And in the present day we can also observe how exemplary persons of great learning, believing that these rites are most effective in attaining bliss, perform the rites of temple-building, erection of idols, prostration, circumambulation and particular festival ceremonies, just as they perform the agnihotra and other rituals enjoined directly by Scripture.

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And it is improper to maintain that their conduct has no foundation, for that would entail that such smārta rites as crepuscular worship, astaka etc., are similarly without foundation.

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पाञ्चरात्र-वैयर्थ्याय तर्कः

यः पाञ्चरात्र-वैयर्थ्याय तर्कः (वैयर्थ्याय तर्कः),
तर्कः तर्कः तर्क-वैयर्थ्याय तर्कः तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय (5)

120. If the ground for the invalidity of Pañcaratra is that it is accepted by Bhagavatas, well, then the scriptural statements of the Ekayana Sakha and the Vājasaneyaka sakhas and the means of knowledge Perception, Inference etc., would also be invalid since the Bhagavatas accept those too!

यः तर्क-वैयर्थ्याय तर्कः, तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

यः "तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय" तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

This same ground, moreover, namely that Pancarātra is invalid because it is accepted by the Bhagavatas, suffers from two defects; it is both specially-occasional and unproved.²⁴⁹

यः तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय, तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय?

Why is Pañcarātra rendered invalid by their acceptance?

तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय?

तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

"तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय" तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

If it is because they do not belong to the three estates,
then the Atharvanic statements whose content is accepted and observed
by rathakaras, nisadas and other groups
which do not belong to the three estates
(Statements like "The rathakara must add fuel,"
"With [[101]] that he must sacrifice for the chief of the Niṣādas," etc.)
would also be invalid.

तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय
तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय तर्क-वैयर्थ्याय

Or, be it granted that the acceptance of certain rites by outcastes renders them invalid;
yet, in view of the fact that the eminent brahminhood of these Bhagavatas who follow the doctrine of the Bhagavān
is evident by all criteria of knowledge,
their acceptance of Pañcaratra rather confirms its validity.

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He says: By the same means of knowledge by which the brahminhood of one set of people is evident the brahminhood of another set of people is evident.

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121. OBJECTION. But when one sees the small sons of the twice-born who wear the customary hairtuft, sacred thread, palasa wood stick and munja-grass girdle, one knows, the moment the eyes fall on them, that they are brahmins.

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After all, anyone may fear that he really is a candala if he suspects his mother of having had a lover; and how, my excellent opponent, can you be quite sure yourself that your birth entitled you to Veda-study?

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000 00000 000000 00000000000 00000000 0000000
000 000000000000?

[illegible]

ब्राह्मण्यं ब्राह्मण्यम् -

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्

ब्राह्मण्यं ब्राह्मण्यम्

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यम्,

or how else is their brahminhood known
if not by that same authority?

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यम्,

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यम्

ब्राह्मण्यं-ब्राह्मण्यम्

ब्राह्मण्यं ब्राह्मण्यम् -

ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यम्

If this is the question, then listen:
there remains a criterion to determine brahminhood in either case,
either Perception, or Inference, or Circumstantial-Implication.

ब्राह्मण्यं ब्राह्मण्यम् -

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्
ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम् ब्राह्मण्यम्

ब्राह्मण्यं ब्राह्मण्यम्

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्,

124. OBJECTION. But how can Perception convey that they are
brahmins?

ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्,

ब्राह्मण्यं ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यम्
ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यं-
ब्राह्मण्यम्
ब्राह्मण्यं-ब्राह्मण्यं-ब्राह्मण्यम्
"ब्राह्मण्यं ब्राह्मण्यम्", "ब्राह्मण्यं ब्राह्मण्यम्"
ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यं ब्राह्मण्यम्

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Nor is it proper to maintain that

[illegible][illegible][illegible]

परमाणु-परमाणु पर परमाणु परमाणु
परमाणु

परमाणु परमाणु परमाणु,

There is no invariable rule that
Perception becomes manifest only at the first contact between sense and
object and not otherwise.

परमाणु-परमाणु परमाणु परमाणु परमाणु परमाणु
परमाणु,

परमाणु-परमाणु परमाणु परमाणु
परमाणु परमाणु
परमाणु परमाणु

Perception is that which illumines the unmanifest
while there is continuity of the operation of the senses.

परमाणु-परमाणु परमाणु परमाणु परमाणु परमाणु

परमाणु परमाणु परमाणु परमाणु - परमाणु परमाणु परमाणु, (5)

Thus there can be Perception of brahminhood;

परमाणु परमाणु परमाणु परमाणु परमाणु परमाणु,

परमाणु परमाणु परमाणु-परमाणु
परमाणु-परमाणु-परमाणु-परमाणु
परमाणु-परमाणु--परमाणु--परमाणु- परमाणु-परमाणु-परमाणु-परमाणु
परमाणु-परमाणु
परमाणु-परमाणु-परमाणु-परमाणु-परमाणु-परमाणु
परमाणु-परमाणु-परमाणु परमाणु (4)

for when we keep our eyes open we note,
immediately upon observing the particular differentiae of the genus brah-
minhood,
that the brahminhood is quite clearly noticeable in those who belong to
the families of the different gotras-Vasistha, Kasyapiya Sathamaraṣaṇa etc.-
-,
who are pure in their conduct,
and who display the sacred thread, upper cloth, hairtuft and munja grass
girdle.

परमाणु परमाणु परमाणु परमाणु परमाणु परमाणु
परमाणु-परमाणु -परमाणु-परमाणु परमाणु परमाणु
परमाणु-परमाणु परमाणु परमाणु परमाणु परमाणु
परमाणु

परमाणु परमाणु
परमाणु "परमाणु-परमाणु-परमाणु परमाणु
परमाणु परमाणु"परमाणु,

Nor does it run counter to ordinary experience that the eyes can convey brahminhood in dependence on the observation of the peculiarities of genus.

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every case the sense becomes the cause of the rise of determination of sense-object when favoured by the accompanying circumstances of place, time, configuration etc.

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It is the natural function of the sense-organ as such to relate itself to these accompanying circumstances.

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As the author says:

"No organ of knowledge, whether in Veda or in ordinary process, becomes efficacious in determining the object that is to be realized through the accompanying circumstances unless it is favoured by these circumstances.

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[[105]]

Consequently the visual sense, when favoured by the recollection of genus, gives knowledge of brahminhood without the object giving up its perceptuality.

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Sound may provide us with proof that there is a horse in the distance;

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a pitcher etc. are known through their configuration; brahminhood through descent, and also through conduct in certain particulars, which is completely protected by the king.

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It has been contended that when we see two individuals of the same age and appearance, the difference between the two does not immediately appear to eye;
but the perceptuality of their differentness is not refuted by just this.

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In this case the non-perception of their differentness is caused by the defect of similarity.

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समसमसमसमसम स समसम समस
समसमसम-समसमसम-समसम समसम स (5)

The difference between nacre and silver, which are similar in appearance and configuration, may not be immediately visible, yet that does not mean that their difference is not visible at another time; and the same holds for the difference between brahmin, kṣatriya and vaisya.

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समसम समसम-समसम-समसमसमसमसम सम समसमसमसमसमसम,

Or else, brahminhood is that which arises from the differentiae of genus,

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e.g. "what are the specific characteristics to which the elders apply the term brahminhood, or to which characteristics is the term applied?"

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It has been said often that it applies to those who possess recollection of gotra, Vedic ancestry etc.; let us not start discussing this question again, or we must repeat our old argument:

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267

"The fifth one, the Sarvata, must worship the sanctuaries of Visnu by royal decree;"

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and

"he is also called a Bhagavata; he is born from a vaisya vratyā."

- On the authority of the two statements.

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To this we reply:

precisely what do we learn from these two statements?

Is there a simple connection of names,

or must an invariable rule be stated ?

[254]: ie., is the same name used for several groups or only one?

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In It is impossible to make it a rule that the words Bhagavata and Satvata denote a vaiśya vratya, for that is not known from the text, and it involves overextension.

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Consequently the consideration if a smṛti statement of this kind cannot give certainty that the words Satvata, Bhagavata etc mean vrātya.

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सर्वानि-सर्वानि-सर्ववर्णानि ।

सर्वानि-सर्वानि-सर्ववर्णानि

सर्वे भूतानि

सर्वानि-सर्वानि-सर्ववर्णानि सर्वे भूतानि

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सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि,
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सर्वानि-सर्वानि-सर्ववर्णानि

सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि सर्वानि-सर्वानि-सर्ववर्णानि सर्वानि ।
(4)

127. If it be argued that since these two words also may denote another caste (namely of the vaiśya vrātyas), then the mere fact that certain brahmins are denoted by these words proves that these brahmins belong to that caste, even though they follow the doctrine of the Bbagavan, it would also follow that, since we find the collocated word acaryas also used to denote the issue of a lowly vaiśya, therefore an eminent brahmin who is an acarya imparting teaching of the Veda with its ancillae and its esoteric teachings is thereby denoted as being a vaiśya vrātya!

सर्वे भूतानि-सर्वानि-सर्ववर्णानि सर्वानि-सर्वानि-सर्ववर्णानि सर्वानि-सर्वानि-सर्ववर्णानि
सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि, सर्वानि-सर्वानि-सर्ववर्णानि,
सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि सर्वानि-सर्वानि-सर्ववर्णानि
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सर्वानि ।

सर्वे

सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि
सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि
सर्वानि-सर्वानि-सर्ववर्णानि

सर्वानि-सर्वानि-सर्ववर्णानि सर्वे भूतानि

सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि सर्वानि-सर्वानि-सर्ववर्णानि
सर्वानि-सर्वानि-सर्ववर्णानि-सर्वानि-सर्ववर्णानि

If, on the other hand, even though a true brahmin is denoted by the word ācārya which dea vrātya, there still can be no suspicion that he actually is a vrātya, because there is positive certainty of his brabminhood which is

clearly proved by other means of knowledge, and because it is possible that the word acarya is used figuratively (ācārya as one who “accumulates”—acinoti the pupil’s knowledge) for a Brahmin teacher,

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एतत् प्रमाणं
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 ब्रह्मण्यसिद्धिप्रमाणं- ब्रह्मण्यसिद्धिप्रमाणं
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 एतत् प्रमाणं-ब्रह्मण्यसिद्धिप्रमाणं

then in our case, too, the same argument can be made, namely thus: even though they are denoted by the terms Satvata and Bhagavata, which denote another caste, yet there can rise no suspicion that they actually are vratyas, because the brahminhood of these followers of the Bhagavan’s doctrine is firmly known from the recollection of completely obvious clans, Vedic ancestry etc., and because it is possible that the terms Sātvata and Bhāgavata have a figurative denotation of sattva-vat and bhaga-vat.

(257, explained below, § 130.)

एतत् प्रमाणं ब्रह्मण्यसिद्धिप्रमाणं-ब्रह्मण्यसिद्धिप्रमाणं -ब्रह्मण्यसिद्धिप्रमाणं
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 एतत् प्रमाणं-ब्रह्मण्यसिद्धिप्रमाणं
 एतत् प्रमाणं एतत् प्रमाणं
 एतत् प्रमाणं ब्रह्मण्यसिद्धिप्रमाणं
 ब्रह्मण्यसिद्धिप्रमाणं ब्रह्मण्यसिद्धिप्रमाणं (4)

In other words,

the fact that the same word denotes both classes of people does not mean that therefore both belong to one and the same caste, lest the true brahmin be not made into a low-caste man because he is also denoted by the word AchArya.

एतत् प्रमाणं एतत् प्रमाणं
 एतत् प्रमाणं-ब्रह्मण्यसिद्धिप्रमाणं ब्रह्मण्यसिद्धिप्रमाणं
 एतत् प्रमाणं ब्रह्मण्यसिद्धिप्रमाणं ब्रह्मण्यसिद्धिप्रमाणं

एतत् एतत्-ब्रह्मण्यसिद्धिप्रमाणं
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We find that the word hari also means ‘frog.’ Does it follow that a lion is a frog because both are denoted by the same word? Then word itself would be horned, since ‘word’ is denoted by gau !”

([259]: gauḥ can mean ‘cow’ and ‘word.’)

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Consequently, just as the words sudhanvan, ācārya etc., which denote more than one meaning, are also used for someone born from a vaiśya vratya, so also the words Bhagavata and Satvata.

ଗାଈଗାଈ -

ଗାଈଗାଈଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈ ଗାଈ
 ଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈ ଗାଈ

ଗାଈଗାଈ-ଗାଈଗାଈଗାଈ

ଗାଈ ଗାଈଗାଈଗାଈ

ଗାଈଗାଈ-ଗାଈଗାଈ-ଗାଈଗାଈ-ଗାଈଗାଈଗାଈଗାଈଗାଈ
 ଗାଈଗାଈଗାଈଗାଈ-ଗାଈଗାଈ-ଗାଈଗାଈଗାଈ ଗାଈଗାଈ-ଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈଗାଈଗାଈ
 ଗାଈଗାଈଗାଈ

ଗାଈଗାଈ ,

128. The contention that when the conventional meaning and the etymological meaning of a word collide, it is right to assume the conventional meaning of the term, in this case of the terms Bhagavata and Satvata,

[260]: supra §15.

ଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈ ଗାଈଗାଈଗାଈଗାଈ-ଗାଈଗାଈ-ଗାଈଗାଈଗାଈ
 ଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈଗାଈ ଗାଈ

This goes to prove the assumption that in this case the word may have a double meaning by etymology alone, because it is possible for it to be used in the sense of "issue of a vaisya vratya."

सर्वेषां वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया
वैश्यव्रतया वैश्यव्रतया,

वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया वैश्यव्रतया
वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-
वैश्यव्रतया
वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-
वैश्यव्रतया वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया

And it is possible that those vratyas too, despite the fact that they fail to [[109]] worship the Bhagavan directly, yet may be denoted by the words satvata and bhagavata, because of their work discipline of cleaning up Vasudeva's temple, clearing away the bali offerings, guarding the idol etc., for it is taught that the can suffix may occur in the sense of a simple relation, "this is of that." (263, Panini.)

वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया
-वैश्यव्रतया -वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया -
वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-
वैश्यव्रतया वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-वैश्यव्रतया-
वैश्यव्रतया-वैश्यव्रतया,

And it is declared that the issue of a vaiśya vratya has the work discipline of cleaning the Bhagavan's temple etc.,

वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया,
वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया-
वैश्यव्रतया
वैश्यव्रतया,

"and (the task) of the satvatās is the cleaning of the deity's temple, the eating of the offerings, the guarding of the idol;"

वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया
वैश्यव्रतया,

वैश्यव्रतया "वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया"वैश्यव्रतया वैश्यव्रतया

and "he must worship Visnu's sanctuaries."264

([264]: quoted supra.)

वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया वैश्यव्रतया

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

129. Herewith is also rejected the contention that the Bhāgavatas are vratyas because they would have the same profession.

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

For it is one thing to clean the temple, clear away the bali offerings, guard the idol,

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

and quite another thing to perform the variety of actions that are daily observed by the Bhagavatas: the cleaning of the way to the idol approaching, the preparation for worship, offering, daily study, and meditation. It is as it is in the case of the jyotistoma etc.

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त -
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

In the jyotistoma, too, a carpenter has a task in making the various receptacles, soma-cups, soma-decanter, ladles etc., while the officiating priests have their tasks in reciting various different mantra recitations, representing the deity, pressing of the soma etc. (5)

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

And this occupational similarity, limited as it is, does not raise the question whether the priests have the same caste as the carpenters!

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त
सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त-सर्वप्रकारे कार्ये करिता येणारे वृत्तान्त

00000000 00
00000000 000000000000000000000000000000000000 0000 0

would be invalidated.

सर्वेषां च सर्वसंस्काराणां सर्वसंस्काराणां सर्व-संस्काराणां,
सर्वसंस्काराणां सर्व-संस्काराणां सर्व-संस्काराणां-सर्वसंस्काराणां-
सर्व-संस्काराणां च च

सर्वसंस्काराणां सर्वसंस्काराणां च सर्वसंस्काराणां

सर्व-संस्काराणां-सर्व-संस्काराणां-सर्वसंस्काराणां सर्व

Despite the fact that rathakāra is also a name for another caste-as learnt from the smṛti

“the rathakāra is born out of a kārīṇī by a māhiṣya”

सर्वसंस्काराणां सर्वसंस्काराणां च सर्वसंस्काराणां

सर्व-संस्काराणां-सर्व-संस्काराणां-सर्वसंस्काराणां सर्व

सर्वसंस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां च-सर्वसंस्काराणां
सर्वसंस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां सर्वसंस्काराणां

सर्व-संस्काराणां-सर्वसंस्काराणां

nevertheless, since, on Śaṅkha’s evidence that so that the rathakāra is born from an anuloma marriage of a kṣatriya man and a vaiśya woman,²⁶⁵ the rathakāra is not forbidden to perform rites of sacrificing, fire-building and initiation,²⁶⁶

265: supra § 15.

266: not identified.

सर्वसंस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां च-सर्वसंस्काराणां
सर्वसंस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां सर्वसंस्काराणां

सर्व-संस्काराणां-सर्वसंस्काराणां

सर्वसंस्काराणां-सर्वसंस्काराणां सर्व-संस्काराणां सर्वसंस्काराणां,

there is no conflict of qualification for rites that can only be realized through knowledge of the Veda,²⁶⁷

267: which is the prerogative only of the three varṇas.

सर्वसंस्काराणां-सर्वसंस्काराणां सर्व-संस्काराणां सर्वसंस्काराणां,
सर्व-संस्काराणां-सर्वसंस्काराणां च सर्वसंस्काराणां-सर्वसंस्काराणां
सर्व-संस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां च
सर्वसंस्काराणां-सर्वसंस्काराणां-सर्वसंस्काराणां

and since the word rathakāra (in its etymological meaning) is inappropriate for members of the three varṇas because they are forbidden to follow an artisan’s profession, therefore we can only conclude that in both cases different castes are denoted by the term,

समस्तस्य-समस्तस्य च समस्तस्य समस्तस्य-समस्तस्य-समस्तस्य
समस्तस्य समस्तस्यस्यस्यस्य च

Later on we shall show that other smṛtis set forth the eminent brahminhood of the bhāgavatas.

समस्तस्यस्यस्यस्य च समस्तस्यस्य समस्तस्य-समस्तस्यस्य-समस्तस्यस्यस्यस्य
समस्तस्य समस्तस्यस्यस्यस्यस्य च

समस्त-समस्तस्यस्य

समस्त समस्त समस्त -

समस्त समस्तस्यस्यस्य
समस्त समस्त समस्तस्य-समस्तस्यस्यस्यस्य-समस्तस्य समस्तस्य
समस्तस्य समस्तस्य

समस्त,
समस्त समस्तस्यस्य-समस्तस्यस्यस्य समस्त समस्त च

131. The further objection,²⁶⁹ namely why these people should invariably be denoted by the exclusive names of Sāttvata and Bhāgavata, if their brahminhood were the same as that of others, can be answered thus: there is no defect in that, for it is as it is in the case of the names parivrājaka and nigada.

269: supra § 15.

समस्त समस्त समस्त समस्त समस्तस्यस्यस्य समस्त समस्त समस्तस्य-समस्तस्यस्यस्यस्य-
समस्तस्य समस्तस्य समस्तस्य समस्तस्य समस्त, समस्त समस्तस्यस्य-समस्तस्यस्यस्य
समस्त समस्त च

समस्त समस्त समस्त समस्तस्यस्यस्य समस्तस्यस्य च
समस्तस्य समस्तस्यस्यस्य
समस्तस्यस्य समस्तस्य
समस्तस्यस्य-समस्त-समस्तस्यस्यस्यस्य समस्तस्यस्य,

समस्तस्यस्य समस्तस्यस्यस्य
समस्तस्यस्यस्य समस्तस्यस्यस्य,
समस्तस्य समस्तस्यस्य च समस्तस्य,
समस्तस्य समस्तस्यस्य च समस्तस्य

समस्त च,

समस्त समस्त समस्तस्यस्यस्य समस्तस्यस्य च समस्तस्य समस्तस्यस्यस्य
समस्तस्यस्य समस्तस्य समस्तस्यस्य-समस्त-समस्तस्यस्यस्यस्य समस्तस्यस्य,
समस्तस्यस्य समस्तस्यस्यस्य समस्तस्यस्यस्य समस्तस्यस्यस्य, समस्तस्य समस्तस्यस्य च
समस्तस्य, समस्तस्य समस्तस्यस्य च समस्तस्य समस्त च,

Certain brahmins are called bhāgavatas, just as certain brahmins are called parivrājakas, and certain yajuh formulae nigadas, though both are equally brahmins and equally yajuh formulae; namely in the statements:

The brahmins should remain,
the parivrājakas must be fetched; 270
"the yajuh formulae take place, not the nigadas;
the nigadas take place, not the yajuh formulae;"271

270: not identified.

271: not identified.

ब्राह्मणं ब्राह्मणम्,

ब्राह्मणं ब्राह्मणं ब्राह्मण-ब्राह्मण
ब्राह्मणं न ब्राह्मण-ब्राह्मणम्

न ब्राह्मणम् ब्राह्मणम्

and this is so because of the interpretation:

"the nigadas are the fourth mantra collection, or the yajuh formulae, because they are identical."

ब्राह्मणं ब्राह्मणम्, ब्राह्मणं ब्राह्मणं ब्राह्मण-ब्राह्मणं ब्राह्मणं न
ब्राह्मणम् ब्राह्मणं ब्राह्मणम्

ब्राह्मणम्

ब्राह्मण-ब्राह्मणं ब्राह्मण-ब्राह्मण-
ब्राह्मण-ब्राह्मणम्
ब्राह्मणम् ब्राह्मणं ब्राह्मणं
ब्राह्मणं ब्राह्मणम्

132. The contention that the bhāgavatas are bad brahmins because they perform pūjā to the God, partake of the offering substance etc. for a livelihood, is countered in the following manner:

ब्राह्मण-ब्राह्मण-ब्राह्मण-ब्राह्मणम्
ब्राह्मण-ब्राह्मण-ब्राह्मण-ब्राह्मणम्

न ब्राह्मणं ब्राह्मणं
ब्राह्मणं ब्राह्मणम्
ब्राह्मणं न ब्राह्मणम्
ब्राह्मणं न ब्राह्मणम्

Surely not all bhāgavatas worship Hari for their profession, for many Sāt-vatas are found who perform pūjā for themselves.

न ब्राह्मणं ब्राह्मणं ब्राह्मणं ब्राह्मणम्
ब्राह्मणं न ब्राह्मणं ब्राह्मणम् ब्राह्मणम्

सर्वेषां तु येषां सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः

If there are certain people who, while being Sātvatas, follow a reprehensible profession and perform sacrifices for respectable bhāgavatas professionally,

सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः

this fact alone does not mean that one may say that they are not brahmins. A vedic priest who officiates as an adhvaryu at a jyotiṣṭoma does not thereby lose caste.

सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः

If the priest were not to receive fees, the pūjā itself would remain fruitless; they take fees in order to realize completely the excellence of the pūjā.

सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः-सत्त्वतः सत्त्वतः

At the conclusion of the worship one must give gold to the priest according to capacity; otherwise the fruit will go to the pūjā priest himself, as is shown by the smṛti: "A sacrifice for which a small fee is given kills (the sacrificer)."²⁷²

272: cf. Manu, 11.40.

सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः
सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः सत्त्वतः-सत्त्वतः सत्त्वतः

ऋषिर्वाचं ऋषिर्वाचं-ऋषिर्वाचं
 ऋषिर्वाचं ऋषिर्वाचं-ऋषिर्वाचं ऋषि
 ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं
 ऋषि ऋषि ऋषिर्वाचं ऋषि

It is however prohibited that a covetous Vedic priest officiate as a priest after he himself has put up his demands for a fee,

ऋषिर्वाचं ऋषिर्वाचं-ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं-ऋषिर्वाचं ऋषि
 ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं ऋषि ऋषि ऋषिर्वाचं ऋषि

ऋषि ऋषि

ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं

ऋषि ऋषि ऋषिर्वाचं
 ऋषि ऋषि ऋषिर्वाचं

ऋषि
 ऋषि ऋषि ऋषिर्वाचं ऋषि ऋषि ऋषिर्वाचं,
 ऋषि ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषि

ऋषि,(4)

e.g. in the statement:

("There is an error called 'garbage'").
 When the sacrificer appoints as an officiant priest
 who covets the office, thinking either
 "He should give me (a fee)"
 or "He should choose me."
 "This is as far from the sacrificer as garbage; this does not benefit the sacrificer."273

273: AitBr., 3.46.

ऋषि ऋषि

ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं ऋषिर्वाचं

ऋषि ऋषि ऋषिर्वाचं
 ऋषि ऋषि ऋषिर्वाचं

ऋषि
 ऋषि ऋषि ऋषिर्वाचं ऋषि
 ऋषि ऋषिर्वाचं (ऋषिर्वाचं) ऋषि ऋषि ऋषिर्वाचं ऋषिर्वाचं ऋषि

ऋषि,

ऋषिर्वाचं-ऋषि-ऋषिर्वाचं-ऋषि
 ऋषिर्वाचं ऋषि ऋषिर्वाचं ऋषि ऋषि

The donation of the sacerdotal fee which is purified by faith is felicitous for both,

तान् तं तन्मन्त्रं तन्मन्त्रं -
तन्मन्त्रं तन्मन्त्रं तं तं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं,

तन्मन्त्रं-तन्मन्त्रं

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं-तन्मन्त्रं -

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं-तन्मन्त्रं तं तन्मन्त्रं तं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं
तन्मन्त्रं तं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तं तन्मन्त्रं तन्मन्त्रं तं तं तन्मन्त्रं तं

And there is also Śaṅḍilya's word:

"All those who perform sacrifices professionally
and are also not consecrated
are the only ones who are traditionally known as karmade-
valakas in this world, O sage.
One should not touch them or consort with them for a year."

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं-तन्मन्त्रं -
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं तन्मन्त्रं तं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं तन्मन्त्रं तं तन्मन्त्रं तं
तन्मन्त्रं तं तन्मन्त्रं तन्मन्त्रं तं तं तन्मन्त्रं तं

तन्मन्त्रं

तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं

Likewise:

"Certain people who are karmadevalakas and kalpadevalakas
are unqualified for ritual before the deity for a period of three
years.

तन्मन्त्रं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तं
तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं तन्मन्त्रं तं

तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं-तन्मन्त्रं तं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तन्मन्त्रं तं
तन्मन्त्रं-तन्मन्त्रं तन्मन्त्रं तं तं तं

संस्कृत-संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत सं
संस्कृत-संस्कृत सं सं संस्कृतसंस्कृत सं

संस्कृत-संस्कृत (सं-संस्कृत-)-संस्कृत-संस्कृतसंस्कृत
सं संस्कृत सं-संस्कृतसंस्कृत (संस्कृत-सं) सं

Also, a particularized prohibition is not in order, because it is not established.

संस्कृत-संस्कृतसंस्कृत सं संस्कृत संस्कृतसंस्कृत सं
सं संस्कृत संस्कृत-संस्कृत संस्कृत-संस्कृत संस्कृत संस्कृत,

No notion of a particularized thing occurs when the particularization is not determined;

सं संस्कृत-संस्कृत संस्कृत-संस्कृत संस्कृत संस्कृत,
सं सं संस्कृत संस्कृतसंस्कृत संस्कृत

and here it is impossible to determine the particularization.

सं सं संस्कृत संस्कृतसंस्कृत संस्कृत,

सं सं सं संस्कृत -
सं सं संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत

OBJECTION. Why should it be impossible, since the particularization is that it is forbidden to use food what has been offered up to the deity?

सं सं सं संस्कृत -
सं सं संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत

सं सं सं संस्कृत-संस्कृतसंस्कृत सं सं संस्कृत संस्कृतसंस्कृत सं सं
सं सं संस्कृत-संस्कृत-संस्कृत-संस्कृत-संस्कृतसंस्कृत-संस्कृतसंस्कृत
संस्कृत संस्कृतसंस्कृत
सं-संस्कृत संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत?

REPLY. Are you now accepting the validity of Pañcaratra? For only when one admits that there is a deity present in the idols that are erected with the sacred formulae enjoined by Pañcaratra Tantra can one postulate that the particularization of the prohibition lies in the offering-up to the deity.

संस्कृत संस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत
सं संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत?

सं सं सं-संस्कृतसंस्कृतसंस्कृतसंस्कृत
सं-संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृत,
संस्कृत सं सं-संस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृत-संस्कृत-संस्कृत?

ਸ਼ਰਧਾ ਆਰਾਧਨਾ ਵਿੱਚ ਸ਼ਰਧਾ-ਸੰਸਕਾਰਾਂ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸ਼ਰਧਾ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ,

ਸ਼ਰਧਾ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸ਼ਰਧਾ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸ਼ਰਧਾ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸ਼ਰਧਾ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ
(4)

—well, in that case you must accept it that the substance which is offered
up is not really *nirmālya* and *nivedya*, since then you opine that the *Pañ-*
carātrikas have adopted someone who is not really a deity by mistaking
him for a deity!

ਸ਼ਰਧਾ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸ਼ਰਧਾ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ

ਸੰਸਕਾਰਾਂ

ਸੰਸਕਾਰਾਂ ਵਿੱਚ

- ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ,
- ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
- ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ

ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
(4)

In other words, inasmuch as the offering-up abandonment of mere flow-
ers, cakes etc. 289 is not approved,
and because it is impossible to particularize the prohibition of utilizing
these substances according to the terms of one's own doctrine,
therefore the particularization must be determined in the terms of the oth-
ers', i.e. the *Pañcarātrikas'* doctrine;
and thus the offering up becomes greatly purifying.
And inasmuch as therefore the utilization of *nirmālya* and *nivedya* becomes
most purifying,
it must needs be accepted by those who admit the validity of the *Pañcarā-*
tra Tantra as well by others who do not.

ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ
ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ-ਸੰਸਕਾਰਾਂ ਵਿੱਚ ਸੰਸਕਾਰਾਂ ਵਿੱਚ

ਸੰਸਕਾਰਾਂ ਵਿੱਚ

ਸੰਸਕਾਰਾਂ ਵਿੱਚ

तस्य तस्मात् तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात्
तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्

[[114]]

135. OBJECTION. But how is it possible then that even one who admits the validity of Pāñcarātra should reject nevertheless the nirmālya and nivedya?

तस्य तस्मात् तस्मात् तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात्
तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्

तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्
तस्मात्तस्मात्-तस्मात्तस्मात्तस्मात् तस्मात्
तस्मात् तस्मात्-तस्मात्तस्मात्-
तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्

For in the Tantras the tasting etc. of the nirmālya is prohibited. For instance, it is said in the Sanatkumārīya Saṃhitā:

तस्मात्तस्मात् तस्मात् तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्
तस्मात् तस्मात्-तस्मात्तस्मात्-तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्

तस्मात्तस्मात् तस्मात् तस्मात् तस्मात्
तस्मात्तस्मात् तस्मात् तस्मात् तस्मात् तस्मात्
तस्मात् तस्मात्तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्
तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्

"The offering that is proffered (to the deity), flower or fruit, is called nirmālya; that must be avoided meticulously."

तस्मात्तस्मात् तस्मात् तस्मात् तस्मात्
तस्मात्तस्मात् तस्मात् तस्मात् तस्मात् तस्मात्
तस्मात् तस्मात्तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्
तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्

तस्मात् तस्मात्तस्मात्तस्मात् -

तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात्
तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात् तस्मात्
तस्मात् तस्मात्-तस्मात् तस्मात्तस्मात्
तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात् तस्मात्
तस्मात्तस्मात्-तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्
तस्मात् तस्मात् तस्मात् तस्मात् तस्मात्

तस्मात्,

Similarly in another passage: "When one has eaten nirmālya, or the foodrests of someone who is not one's guru, one must observe a milk-vow for a month, continuously recite the eight-syllable formula, and drink the pañcagavya,²⁷⁹ in order to be purified."

279: The {{pancagavya|pañcagavya}} is a substance in which the 5 products of the cow are mingled.

ॐ नमो भगवते वासुदेवाय -

पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं ॐ नमो
पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं ॐ नमो
पञ्चगव्यं-पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं पञ्चगव्यं ॐ
नमो,

ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ

Likewise in the Indrarātra: "One should not live off the Supreme God, nor eat the nirmālya offerings."

ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो -

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो,

Also:

"And the nirmālya offerings are never fit for consumption."

ॐ नमो -

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ
(ॐ नमो भगवते वासुदेवाय ॐ. ॐ) ॐ नमो,

ॐ नमो भगवते वासुदेवाय -

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ

ॐ नमो,

Similarly in another Saṃhitā:

"One should not eat the nirmālya offerings, nor smell them, nor step over them."

ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ
ॐ नमो,

How then can one accept the purity of the utilization of the nir-mālya when we thus know from several Saṃhitā that it is prohibited?

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संस्कृतसंस्कृतसंस्कृत सं संस्कृतसंस्कृत संस्कृतसंस्कृत
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सं सं

संस्कृतसंस्कृत संस्कृत

संस्कृत - संस्कृत संस्कृतसंस्कृत-
संस्कृतसंस्कृत संस्कृतसंस्कृत सं
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संस्कृतसंस्कृत संस्कृतसंस्कृत सं

OBJECTION. But what is said here is not to praise the tasting etc. of the *nirmālya*, but to prescribe that the substance of the cake *pūjā* is thrown away after a period of ten *nāḍikās*.

संस्कृत - संस्कृत संस्कृतसंस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृत सं
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सं-संस्कृतसंस्कृत-संस्कृत संस्कृत संस्कृतसंस्कृत

सं सं

In the statement:

"He must let the offering cake stand for over ten *nāḍikās*,"

the injunction is laid down that when the proffered flowers, cake etc. in general have been taken off as *nirmālya*, because they have now fulfilled their ritual function, they must be kept by way of accessory *pūjā* rite for a period of ten *nāḍikās*.

संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृत-संस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत +संस्कृत संस्कृतसंस्कृत
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संस्कृतसंस्कृत सं सं

संस्कृत सं संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत-
संस्कृतसंस्कृतसंस्कृत सं सं
संस्कृतसंस्कृत-संस्कृत-संस्कृतसंस्कृत-
संस्कृतसंस्कृत-संस्कृतसंस्कृतसंस्कृत सं संस्कृतसंस्कृतसंस्कृत संस्कृतसंस्कृतसंस्कृत
संस्कृत, सं संस्कृत सं संस्कृतसंस्कृत सं

And consequently even a study of the conclusions of your own Tantras shows that the touching etc. of the turmeric powder, the

food offerings and the water used to clean the idol's feet is not established by Tantric doctrine. Now, where are you!

तस्मात् तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं तं तं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

तस्मात् भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 तं-भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं (5)
 तं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

REFUTATION. Where are you, loquacious debaters, witless fools who have been swallowed by your own tongue which plays around with a grain of knowledge! Your objection looks black and white at once, like the moon with its spots.

This prohibition applies only to fools like you,

तस्मात् भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 तं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

since all this is indeed to be observed by Vaiṣṇavas who are qualified to do so, and thus it is capable of wiping off a multitude of sins in the same way as the drinking of soma at a Vedic sacrifice;

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं (5)

for it is not to be touched by others, just as the puroḍaśa cake is not to be touched by dogs!

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं -

भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
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 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं
 भक्षणं-पूजनं-पूजनं-पूजनं-पूजनं-पूजनं तं

सर्वत्र-सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र

Thus in the Īśvara Saṃhitā,

"It is difficult to find in this world a true votary of the lord, my son,
and, among those who are, it is even more difficult to find a disposition which is truly pure enough for the footwater, or to use the garlands etc. which have been mentioned in the doctrine,

सर्वत्र सर्वत्र-सर्वत्र सर्वत्र -

सर्वत्र सर्वत्र-सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
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(सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र -

सर्वत्र सर्वत्र-सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र

सर्वत्र सर्वत्र)

सर्वत्र सर्वत्र सर्वत्र-सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
सर्वत्र-सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र

सर्वत्र,

सर्वत्र सर्वत्र, सर्वत्र सर्वत्र, सर्वत्र सर्वत्र

Therefore, O six-faced One, all this which is purified by the formulae and the glance of the Bhagavān is forbidden to those who lack this disposition and are not votaries."

सर्वत्र सर्वत्र सर्वत्र-सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
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सर्वत्र,

सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र -

सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
सर्वत्र सर्वत्र-सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र सर्वत्र
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सर्वत्र,

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सर्वदेवता-सर्वदेवता

सर्व देव

सर्वदेवता-सर्वदेवता

सर्वदेवता सर्वदेवता सर्वदेवता (सर्वदेवता-सर्वदेवता) ।

सर्व देव सर्वदेवता

सर्व-सर्वदेवता सर्वदेवता ।

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136. Moreover, it is our postulation that the exemplary people hold the nirmālya of other gods in contempt; this is postulated like the drinking of soma (which is good) because it is Vedic (in contrast to the drinking of liquor which is evil).

सर्व देव

सर्वदेवता-सर्वदेवता सर्वदेवता सर्वदेवता सर्वदेवता ।

सर्व देव सर्वदेवता सर्वदेवता सर्वदेवता ।

सर्वदेवता

सर्व देव सर्वदेवता-सर्वदेवता

सर्वदेवता सर्वदेवता ।

सर्वदेवता सर्वदेवता

सर्वदेवता सर्वदेवता सर्वदेवता ।

So I have said that those who do not accept the validity of the Bhagavān's doctrine are unable to determine what is nirmālya.

सर्व देव सर्वदेवता-सर्वदेवता सर्वदेवता ।

सर्वदेवता सर्वदेवता सर्वदेवता सर्वदेवता ।

सर्वदेवता सर्वदेवता-

सर्वदेवता सर्वदेवता ।

सर्वदेवता-सर्वदेवता-

सर्वदेवता सर्वदेवता ।

When it is properly determined (namely according to the Bhagavān's doctrine) the Bhagavān's nirmālya proves to be extremely purifying, as is demonstrated by the statements of all Vedic teachers.

सर्वदेवता सर्वदेवता-सर्वदेवता सर्वदेवता ।

सर्वदेवता-सर्वदेवता-सर्वदेवता सर्वदेवता ।

सर्वदेवता-सर्वदेवता

सर्वदेवता-सर्वदेवता सर्वदेवता

सर्वदेवता-सर्वदेवता सर्वदेवता ।

॥ तस्मात् तस्मात् तस्मात्
तस्मात् तस्मात् तस्मात् ॥(5)

तस्मात्, तस्मात्तस्मात्

In a matter for which the only means of knowledge is verbal testimony, it must be so as verbal testimony says that it is. Unless one is deaf, one cannot say that there is no verbal testimony concerning it.

तस्मात्-तस्मात्तस्मात् तस्मात् तस्मात् तस्मात्-तस्मात् तस्मात्तस्मात्तस्मात् ॥
॥ तस्मात् तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् ॥

तस्मात् तस्मात्तस्मात्-तस्मात्तस्मात् ॥ तस्मात्तस्मात् -

तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात्
तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् ॥
तस्मात्तस्मात् तस्मात्तस्मात्-तस्मात्तस्मात्तस्मात्
तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् ॥

For instance it is said in the Brahma Purāṇa:

“The nivedya of Viṣṇu is declared by the sages to be pure and fit for consumption; one who eats other nirmālya and nivedya must perform the cāndrāyaṇa in expiation.

तस्मात् तस्मात्तस्मात्-तस्मात्तस्मात् ॥ तस्मात्तस्मात् -

तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् ॥
तस्मात्तस्मात् तस्मात्तस्मात्-तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् ॥

तस्मात्तस्मात्-तस्मात्-तस्मात्तस्मात्तस्मात्
तस्मात्तस्मात् तस्मात्-तस्मात् तस्मात्तस्मात् ॥
तस्मात् तस्मात् तस्मात्तस्मात्
॥ तस्मात् तस्मात् तस्मात्तस्मात् ॥

The māl̥ya which is taken from the body of Viṣṇu takes away evil and is holy.
He who wears it on his head goes to supreme bliss.”

तस्मात्तस्मात्-तस्मात्-तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् तस्मात्-तस्मात् तस्मात्तस्मात् ॥
तस्मात् तस्मात् तस्मात्तस्मात् तस्मात् तस्मात् तस्मात्तस्मात् तस्मात्तस्मात् ॥

तस्मात् -

तस्मात्तस्मात्तस्मात् ॥ तस्मात्तस्मात् ॥ तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् ॥

तस्मात् तस्मात्तस्मात् तस्मात् तस्मात्तस्मात्तस्मात्तस्मात्तस्मात्तस्मात् तस्मात्तस्मात्तस्मात्तस्मात्,

It follows that the smṛti statement that a man who eats nirmālya and nivedya must perform the cāndrāyaṇa should be taken to bear upon the nirmālya of Rudra, Kālī etc.

तस्मात् -

तस्मात्तस्मात्तस्मात् ॥ तस्मात्तस्मात् ॥ तस्मात्तस्मात् तस्मात्तस्मात्तस्मात् तस्मात्तस्मात् ॥

तस्य तस्मिन्मन्त्रे तस्य तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे,

तस्य तस्य-तस्मिन् -

तस्मिन् तस्मिन्मन्त्रे तस्मिन् तस्मिन्
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे
तस्मिन्मन्त्रे-तस्मिन् तस्मिन् तस्मिन्

(282: Mahābhārata quotations not verifiable.)

Thus in the Mahābhārata:

"Meditating in one's heart upon Hari, one must offer food to Him with full attention, thereupon pick up this food again with the middlefinger and the thumb,

तस्य तस्य-तस्मिन् -

तस्मिन् तस्मिन्मन्त्रे तस्मिन् तस्मिन् तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन् तस्मिन्
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे
तस्मिन्मन्त्रे तस्मिन् तस्मिन् तस्मिन्
तस्मिन्मन्त्रे तस्मिन्मन्त्रे
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे

तस्य,

and then sacrifice it bit by bit, saying: "Prāṇāya svāhā, Apānāya svāhā, Vyānāya svāhā, Udānāya svāhā, Samānāya svāhā."

तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन् तस्मिन् तस्मिन्
तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्मन्त्रे तस्मिन्

तस्य,

तस्य तस्मिन्मन्त्रे -

तस्मिन्मन्त्रे तस्मिन् तस्मिन् तस्मिन्
तस्मिन् तस्मिन्मन्त्रे तस्मिन्मन्त्रे-तस्मिन्मन्त्रे तस्मिन्

तस्य तस्मिन्

Likewise in another passage, "what has been offered to the god must be given to a brahmacārin."

तस्य तस्मिन्मन्त्रे -

तस्मिन्मन्त्रे तस्मिन् तस्मिन् तस्मिन्
तस्मिन् तस्मिन्मन्त्रे तस्मिन्मन्त्रे-तस्मिन्मन्त्रे तस्मिन्

तस्य तस्मिन्

तस्य तस्य-तस्मिन् -

पाञ्चरात्र-भक्तं भक्त्युपायम्
भक्तं भक्तं भक्त्युपायम् ॥
भक्त्युपायं भक्त्युपायम्
भक्त्युपायं भक्त्युपायम् ॥

भक्तं,

Thus in the Mahābhārata:

“The saintly knowers of the Pañcaratra ate in his house that which had been left over by the Bhagavān, as a means to attain to bliss, as supreme nourishment.”

भक्तं भक्त्युपायं -

भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥
भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥

भक्तं,

भक्तं ॥ भक्त्युपायं भक्त्युपायं

भक्त्युपायं भक्त्युपायं भक्त्युपायं

भक्तं ॥

And likewise the blessed Śaunaka:

“He himself eats the nivedya.”

भक्तं ॥ भक्त्युपायं भक्त्युपायं भक्त्युपायं भक्त्युपायं भक्त्युपायं भक्त्युपायं भक्त्युपायं, ॥

भक्त्युपायं-भक्त्युपायं-भक्त्युपायं-भक्त्युपायं भक्त्युपायं
भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥
भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥

He who condemns Viṣṇu’s nivedya, whose purity is proved by hundreds of similar smṛtis and which dispels the fear of rebirth, really ignores the statements of the smṛti because of his heterodoxy and ought to have his tongue cut off.

[[119]]

भक्त्युपायं-भक्त्युपायं-भक्त्युपायं-भक्त्युपायं भक्त्युपायं
भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥
भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं भक्त्युपायं ॥

भक्त्युपायं-भक्त्युपायं-भक्त्युपायं

भक्त्युपायं भक्त्युपायं-भक्त्युपायं भक्त्युपायं ॥

सर्व-संस्तुति (संस्तुति) च संस्तुतिस्तुति
संस्तुति संस्तुति-संस्तुति च

137. OBJECTION. But how can the nivedya be a means for the prāṇāgniho-
tra?283

The exemplary people do not approve of a means for homa etc. for which
no building bricks are used.?? (no sacrifice has been made.)

283: The ritual taking of food is considered a performance of the prāṇāg-
nihotra.

सर्व संस्तुतिस्तुतिस्तुतिस्तुति संस्तुतिस्तुति संस्तुति च
संस्तुति-संस्तुति च संस्तुतिस्तुति संस्तुति संस्तुति-संस्तुति च

च च (संस्तुतिस्तुति) संस्तुतिस्तुतिस्तुतिस्तुति
संस्तुतिस्तुति च-संस्तुति च
संस्तुति संस्तुतिस्तुति संस्तुति
संस्तुति संस्तुतिस्तुति च

Nor can a substitution of another substance do duty as a homa,
because he lives off food that has been obtained according to
taste.

च च संस्तुतिस्तुतिस्तुतिस्तुति संस्तुतिस्तुतिस्तुति च
संस्तुति संस्तुतिस्तुति संस्तुति संस्तुति संस्तुतिस्तुति च

संस्तुति (संस्तुति-संस्तुति-संस्तुति) संस्तुति-संस्तुतिस्तुति
संस्तुतिस्तुतिस्तुतिस्तुति च
संस्तुति-संस्तुति संस्तुति-संस्तुति
संस्तुति संस्तुति-संस्तुति च
संस्तुति संस्तुति संस्तुति
संस्तुति संस्तुति-संस्तुतिस्तुति च

Nor can a substitution of another consumption be made to re-
place the nivedya,
for scripture enjoins upon the twiceborn a meal in the evening
and a meal in the morning,
as follows from the prohibition: "One should not take food in
between."

संस्तुति संस्तुतिस्तुतिस्तुतिस्तुति संस्तुतिस्तुतिस्तुति च
संस्तुति-संस्तुति संस्तुति-संस्तुति संस्तुति संस्तुति-संस्तुति च संस्तुति संस्तुति
संस्तुति संस्तुति संस्तुति-संस्तुतिस्तुति च

संस्तुति संस्तुति संस्तुति-
संस्तुतिस्तुति संस्तुति-संस्तुति च
संस्तुति-संस्तुति संस्तुति संस्तुति
संस्तुति-संस्तुतिस्तुति च

REFUTATION. That is no defect, since the multitude of deities, like prāṇa
etc. are revealed to be parts of Viṣṇu, in the same way as Viśvakṣena, the

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284: The hotṛ is the principal reciting priest at the soma sacrifice, the adhvaryu the main executive.

Moreover, only scripture can be our criterion for what is to be eaten and what is not to be eaten. When it says that something is fit to be eaten, what injunction are we to invent ourselves?

Just as the same rule governs both the periodical and the desiderative agnihotra, so the same rule governing the eating of the nivedya applies also to the prāṇāgnihotra.

sakha
 and do not abdicate their brahminhood
 because they fail to follow the rites of a different shakha;
 since otherwise it would follow that other brahmins too would forfeit their
 brahminhood because they fail to perform the rites enjoined by other
 [[121]] people's Sakha.

सर्वे सखाः सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
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 सखासं सखासं

For everywhere among brahmins we find customs that differ according to
 birth, caraṇa, gotra, qualification etc.

सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
 सखासं सखासं

सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
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Even though one ritual is understood for all śākhās,
 still all the various dharmas relating to mutually different qualified per-
 formers
 do not all together accumulate in any one place.

सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
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सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
 सखासं सखासं
 सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
 सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं
 सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं सखासं

And the Aspirants who are distinct from those brahmins who are qualified
 for rites of the aindragneya etc.,
 which are means leading to the enjoyment of rewards like heaven etc.,

[illegible][illegible]

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Appendix - +Dyugangā

Goals

Dyugangā is a work group dedicated to the promotion of ever-victorious Hindu ideals and arts. It's current focus is in presenting important texts for easy study.

The texts may be presented as

- audio files (eg: MahAbhArata audio book project),
- as web pages (eg: Apastamba-gRhya-sUtra, Apastamba-dharma-sUtra, EkAgnikANDa commentary, manu-smRti, raghuvaMsha, more kalpa-texts, tattva-texts, universal subhAShita DB),
- as dictionaries (eg: stardict)
- ebooks distributed on various platforms (eg: book-pub, amazon, google play).

You may subscribe to mail-streams for past and future announcements (dg, hv, san).

The choice of material heavily depends on the special interests of its current lead (vedas, kalpa, purANa-s).

Contribution

Donations and sponsorship are welcome (use contact page) - they help offset operating costs (worker payments mainly ~1L/mo) and plan further projects. Project-specific sponsorship opportunities are occasionally advertised on our social media accounts and on certain mailing lists.