

**A LECTURE ON THE
SĀNKHYA PHILOSOPHY:
EMBRACING THE TEXT
OF THE TATTWA SAMĀSA**

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A lecture on the Sāṅkhya philosophy: embracing the text of the Tattwa samāsa by J. R. B.

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SA'NKHYA PHILOSOPHY,
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OF THE
TATTWA SAMĀ'SA.

By James Robert Srinivasan.

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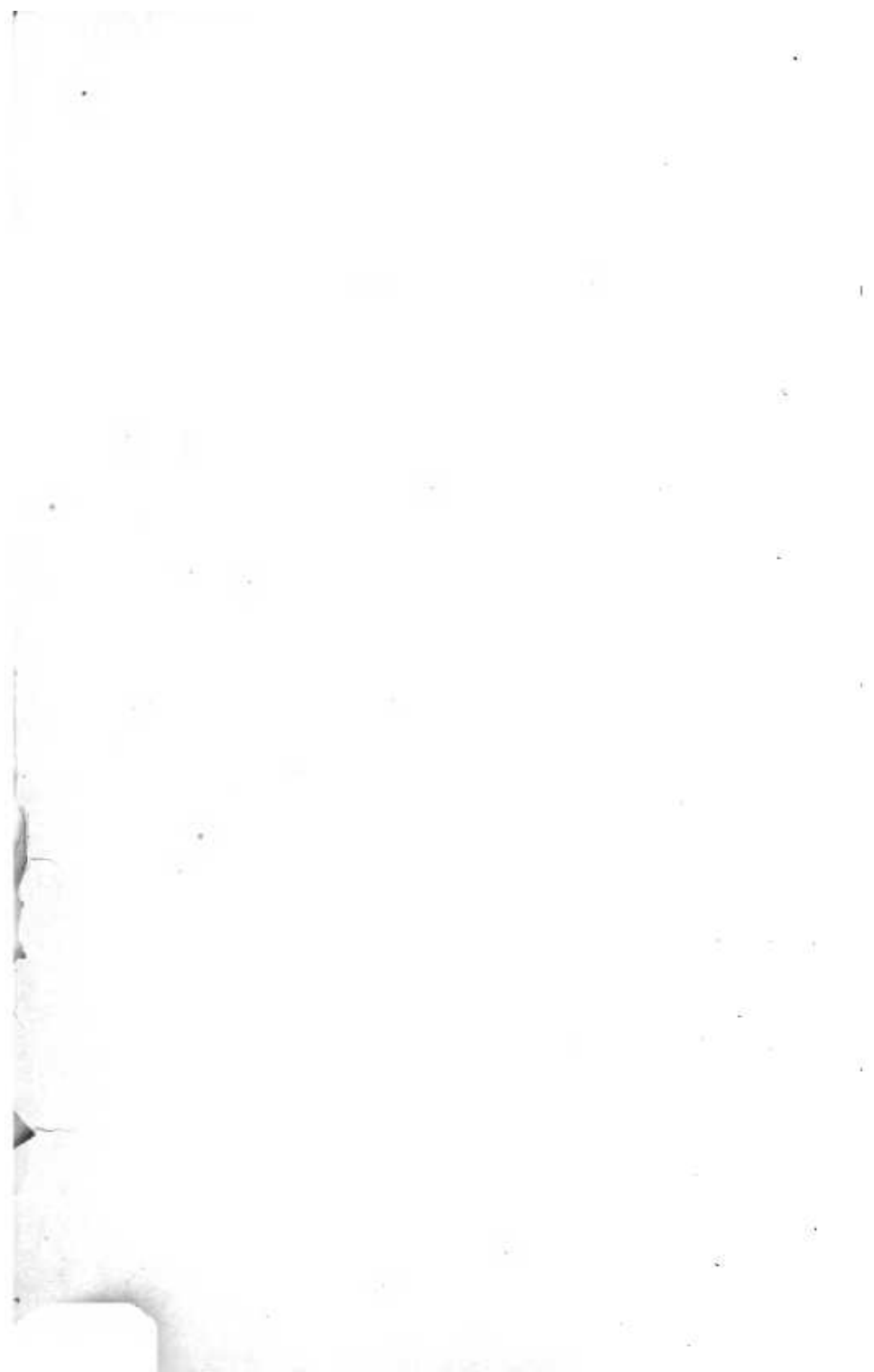
PREFACE.

THIS Lecture, delivered in the session of 1849, is a sequel to those on the *Nyáya* Philosophy delivered to the senior class of pupils in the English Department of the Benares College, in 1848, "with the view of introducing them to the philosophical terminology current among their learned fellow-countrymen the pandits."

For selecting the *Tattwa-samása* as the text-book, there were two motives—the simplicity of its arrangement, and the extreme rarity of the work. Mr. Colebrooke (at p. 233. vol. 1st of his *Essays*) speaks of it as being uncertain whether the work were still extant; and few of the pandits appear to know it except by name.

Benares College, }
31st July, 1850. }

J. R. B.



SYNOPSIS OF THE CONTENTS.

The twenty-five Principles—consisting of—

No. 5.—THE EIGHT PRODUCERS :—

- Viz. No. 6.—The Undiscrete—
- „ No. 8.—Intellect—
- „ No. 17.—Self-consciousness—
- „ No. 19.—The five Subtile Elements—

No. 26.—THE SIXTEEN PRODUCTIONS :—

- Viz. No. 27.—The eleven Organs—
- „ No. 31.—The five Gross Elements—

No. 34.—SOUL.

The operation of the Principles—consisting in

- No. 54.—Development—
 - No. 55.—Reabsorption—
 - No. 73.—Bondage—
 - No. 74.—Liberation.
-

The Sánkhya theory of Evidence—involving

- No. 76.—Perception—
 - No. 77.—Inference—
 - No. 78.—Testimony.
-



A LECTURE

ON THE

SANKHYA PHILOSOPHY.

No. 1.—[THE founder of the *Sāṅkhya* school of philosophy was *Kapila*. Two treatises are attributed to him—the *Sāṅkhya-pravachana* and the *Tatwa-samāsa*. The latter will form the text of the following observations. The commentary commences thus :—]

श्री गणेशाय नमः । श्री कपिलमुनये नमः । पञ्चविंशति त-
त्तेषु जन्मना ज्ञानमाप्तवान् । आदिबुद्धेः ननु ज्ञाने कपिलाय
नमः ॥

अथातः सत्त्वमात्रास्त्रयानुभावि आस्तास्तानः ।

No. 2.—Salutation to *Ganes'a* ! Salutation to the great sage *Kapila* ! Salutation to that great sage *Kapila* who, at the first creation, obtained, merely by birth, a knowledge of the twenty-five principles (*tatwa*).

Now we shall explain the aphorisms of the *Sāṅkhya*, which constitute what is called the Compendium of Principles.

[In saying that *Kapila* obtained his knowledge "merely by birth," the author means that *Kapila* differed from those other tea-

chers who, after being born, received instruction before they were qualified to teach. *Kapila* is regarded as an incarnation of the deity.]

इह कश्चिद्वाङ्मणस्त्रिविधेन दुःखेनाभिभूतः सांख्याचार्यं कपिलमहर्षिं शरदमुपागतः । सङ्कुलनामगोचं स्वाध्याचार्यं निवेद्याह । भगवन् किमिह परं किं वायातव्यं । किं कृत्वा कृतकृत्यः स्यामिति । कपिल उवाच । कथमिच्छामि ।

No. 3.—A certain bráhmaṇ, aggrieved by the three kinds of pain, had recourse to the great sage *Kapila*, the teacher of the *Sáṅkhya*. Having declared his family, his name and race, and his desire of instruction, he said—"Holy Sir! What is of all things the most important? What is actual truth? And what must I do in order that I may have done what is fitting to be done?" *Kapila* replied—"I shall tell you."

[The Aphorisms of *Kapila* here follow.]

अष्टौ प्रकृतयः । १। षोडश विकाराः । २। पुरुषः । ३। चैतु-
ष्यं । ४। संहरः । ५। प्रतिबंधः । ६। अध्यात्मं । ७। अधिभूतं
। ८। अधिदैवतं । ९। पञ्चाभिवृद्धयः । १०। पञ्च कर्मवीनवः ।
११। पञ्च वायवः । १२। पञ्च कर्मात्मानः । १३। पञ्चपर्वावि-
द्या । १४। अष्टाविंशतिधाशक्तिः । १५। नवधा तुष्टिः । १६। अष्ट-
धा चिद्धिः । १७। दशधा श्रुतिकार्याः । १८। अनुग्रहसर्गः । १९।
चतुर्दशविधो भूतसर्गः । २०। त्रिविधो घातुसर्गः । २१। त्रिवि-
धो बन्धः । २२। त्रिविधो मोक्षः । २३। त्रिविधं प्रमाणं । २४।