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Pramana Samuccaya



By

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one stanza of homage.

I pay homage to the Beings who are either completely or partially purified in the Vijnapti-matrata. For the salutation and happiness of the beings I am going to explain what they have said.

i. At the first view it is understood: "I pay homage to the Beings in whom the Vijnaptimatrata is completely or partially purified." But, following the gloss of Kouet-ki (i. 1. 17a 2, 21a 4-5) the word Vijnaptimatrata is in the locative and the word 'purified' in the dative.

(a) Vijnaptimatrata = solely Vijnapti. The things (Dharmas) real, ^(Papa) fictitious (stupid) imaginary (a second moon, चिंतुय); are only 'thought', 'Vijnapti', or 'Vijnana' or 'citta'. This is the thesis of our book which is entitled, Vijnapti-matrata Siddhi. - demonstration of the fact that all things are solely Vijnapti, ^{proof} demonstration of the quality (ta) of the Being, Vijnaptimatrata which the things possess.

(b). But Vijnaptimatrata signifies also, nature of that which is solely Vijnapti, nature of the thought, this nature which is named, shukla-bhata.

63. O the greatest of Raghus! Thou hast been
merciful to that notorious evildoer because he
bowed low. O Krishna! Thou hast been the giver
of blissful Union with Thee (Peership with Thee)
to that Sovereign of ~~Council~~ Chedi who sinned
against Thee birth after birth. O. Thou inno-
cently impartial one! Tell me what sin there
is beyond the reaching Thy mercy.

64. That person who seeking refuge into Thee
only once, prays saying, O Lord, I am Thine
in working getting grace who always remembers
Thy promise. What! is it Thy Word that I alone
should be accepted.

65. Regarding my Grand sire, Sage Valmiki who
the embodiment of the culmination of
unselfish love for Thy lotus feet, and
a full of knowledge of soul, grant me
Thy grace, O Lord, that I may accomplish my
deeds. ~~...~~
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