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अयनद्वितयेचैव विषुवद्वितये तथा ।
प्रकटीक्रियतेऽस्माभिर्जिज्ञासा न्यायवृंहिता ।



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DWARAKA LIST.

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The Dwaraka list is published in a work called the *Vimarsa*. It is written by Srimad Raja Rajeswara Samkarasrama Swami, the seventy second Pontiff on the throne of the Sarada Pitha at Dwaraka, in Vikrama Samvat 1955. It gives the names of the successive Acharyas that occupied the throne after the great Samkaracharya down to Srimad Nrisimhasrama Swami, the twenty eighth Acharya on the Pitha from 911 to 960 Vikrama saka, with their individual regnal years and the date of their Brāhmibhava. From this Nrisimhasrama Swami there had been forty three Acharyas after him, on the Pitha, says His Holiness Srimad Rajarajeswara Samkarasrama swami, who was the forty fourth. Below is given the relevent portions from this work along with the contents of the copper-plate inscription issued by king Sudhanva in favour of Sri Samkaracharya, which is declared to be in the possession of the Acharyas of this mutt.

श्रीमद्वारकाशारदापीठपरमाचार्यपरम्परा यथा ।

श्रीचिन्तामणिगणपतये नमः । श्रीतिलकस्वामिने नमः ।

श्रीमहाविष्णवे नमः ।

—0—

अस्या मातृकाया अतिजीर्णतया गलिताक्षरप्रायत्वाद्भिश्चरूपाभ्रमपर्यन्ता

नप्याचार्यान्वाचीनान्तर्भाव्य पत्रिकेयं प्रकाशिता अभिनवा ॥

युधिष्ठिरशके २६३१ वैशाखशुक्लपञ्चम्यां श्रीमच्छङ्करावतारः ।

” २६३६ वैश्वशुक्लनवम्यामुपनयनम् ।

” २६३९ कार्तिकशुक्लैकादश्यां चतुर्थाभ्रमस्वीकारः ।

” २६४० फाल्गुनशुक्लद्वितीयायां श्रीमद्भोविन्दमग्न

तपूज्यपादाचार्योणां सकाशादुपदेशः । तत आरभ्य



युधिष्ठिरशके २६४६ ज्येष्ठवद्यमावास्यापर्यन्तं वदर्योश्रमे षोडश मास्यप्रणयनं शीनारायणप्रतिष्ठा ज्योतिर्मठानिर्माणञ्च ।

” २६४७ कार्तिकशुक्लपृथ्वां शीमत्वाद्रायणाचार्य-
स्सह धाराणस्यां ब्रह्मविद्यारहस्यप्रचारः, सनन्दनाचार्याणां समाश्रयश्च

” ” मार्गशीर्षवद्यतृतीयायां शीमन्मण्डनमिश्रैस्सा-
कम् वादारम्भः । २६४८ चैत्रशुक्लचतुर्थ्यां मण्डनपराजयः ।

” ” ” ” षष्ठ्यां सरस्वत्यासह कलाप्रसङ्गः

” ” ” वद्याष्टम्याममरुकायप्रवेशः ।

” ” कार्तिकशुक्लत्रयोदश्यां निजदेहप्रवेशः ।

” ” ” वद्यप्रतिपदि वियन्मार्गेण ब्रह्म-
लोकंगच्छन्त्या सत्याश्रितामणिमन्त्रेण द्वारवत्यामार्कषणम् ।

” ” ” पञ्चम्यां तत्र तस्याः स्थापनम्.

” ” त्रयोदशीमारभ्य माघ शुक्ल
दशमीपर्यन्तं तत्रैव द्वारवत्यां शारदापीठनिर्माणं, बौद्धादिपराजयः,
रुद्रमालाकारेण भगवदालयनिर्माणं, यादवेन्द्रप्रतिष्ठा, सिद्धेश्वरस्य
मन्दिरनिर्माणं, भद्रकालीयन्त्रोद्धारश्च ।

” ” फाल्गुन शुक्ल नवमीमारभ्य शृङ्गगिरौ
मठस्थापनम् ।

” २६४९ चैत्र ” नवम्यां श्रीमन्मण्डनमिश्राणां
उत्तमाश्रमदीक्षा श्रीसुरेश्वराचार्य इति योगपट्टश्च ।

” ” मार्गशीर्ष शुक्ल दशम्यां श्रीमत्सुधन्वनः
सार्वभौमस्य शिष्यत्वेन परिग्रहः ।

” ” माघ ” सप्तम्यां श्रीमत्सुरेश्वरा-
चार्याणां द्वारवत्यां शारदापीठे अभिषेचनम् ।

” २६५० वैशाख ” तृतीयामारभ्यदिग्विज-
यमहोत्सवारम्भः । तदन्तराले हि २६५३ तथा २६५४ श्रावण शुक्ल
सप्तम्याश्विनशुक्लैकादशयोः शीमत्तोटकहस्तामलकाचार्याः शिष्य-

त्वेन परिग्रहः ।

” २६५४ पौषशुक्लपौर्णिमायां शीहस्तामलकाचार्याणां
शृङ्गपुरपीठाभिषेचनं, तद्दिन एव शीतोदकाचार्याणां ज्योतिर्मठाभिषे-
चनसङ्केतः ।

” २६५५ वैशाखशुक्ल दशम्यां दिग्विजयान्तराले पुरु-
षोत्तमक्षेत्रं प्रति गमनं तत्र दारुमयस्य जगदीशस्य प्रतिष्ठापनं, तत्पु-
रीमर्षादाप्रवन्धः, गोवर्धनमठस्थापनं शीपञ्जपादाचार्याणां तत्पीठा-
भिषेचनञ्च ।

” २६५५ भाद्रपदशुक्लपौर्णिमामारभ्य २६६२ पौष-
शुक्लामावास्यापर्यन्तमबिच्छिन्नदिग्विजयमहोत्साहो बौद्धादिद्वात्रिंश-
दुत्तरैकसहस्रमतानामुपमर्दनं सुधन्वप्रमुखान्दि राक्षः प्रति सम्यक्प्रजा-
पालनाद्याज्ञापनं, अनादिवर्णाश्रमविहितवैदिकधर्ममर्यादाव्यवस्थापनं,
निखिलयोगमाहात्म्यप्रकटनं, अशेषजनरञ्जनं, एवं भूलोकसमुद्धारः
ततः काश्मीरमण्डले शारदापीठवासः, तदनु २६६३ कार्तिकशुक्ल
पौर्णिमायामशेषजगदुद्धारका भगवन्तो महेश्वरापरावतारशीमच्छङ्कर
भगवत्पूज्यपादा ब्रह्मादिदेवतागणसंप्रार्थिताः सन्तो निजदेहेनैव विमानाऽ
ऽरूढाः शीकैलासं निजधाम प्राविशन्निति सकलप्रमाणघण्टाघोषा
गुरुपरम्परानुश्रवणञ्च तदारभ्य जगद्गुरुपरम्पराप्रवृत्तिः ।

तत्र प्राथमिकशारदापीठस्याश्रमसम्प्रदायिजगद्गुरुपरम्पराप्रवृत्तिः ।

१. श्रीब्रह्मस्वरूपाचार्याः (श्रीसुरेश्वराचार्याः) २६९१ चैत्र व ८.
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३. श्रीसर्वज्ञानाचार्याः २७७४ आ सु ११.
४. श्रीब्रह्मानन्दतीर्थाः २८२३ आ सु १.
५. श्रीस्वरूपाभिज्ञानाचार्याः २८९० ज्ये व १५.
६. श्रीमङ्गलमूर्त्याचार्याः २९४२ पौष सु १४.

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... .. गत्यैव पुनरेतया श्रीनृसिंहाश्रम
पादानामारभ्याद्यावधिकशारदापीठचतुश्चत्वारिंशत्सङ्ख्याकदेशिव्यव-
हारा अनुगम्यन्ते निरन्तरायम् । विषयस्य किलास्य प्रमापकतरं
तावत्सुधन्वनस्ताम्रफलकमबाधितासन्दिग्धसमयसन्नियन्तु च भाष्य
कृतां भगवतामिहोदाह्रियते । तथाहि

श्रीमहाकालनाथाय नमः ।

श्रीमहाकाल्यै नमः ।

श्रीमत्सदाशिवापरावतारमूर्ति
चतुष्पष्टिकलाविलासविहारमूर्ति
बौद्धादिसर्ववादिदानवनृसिंहमूर्ति
वर्णाश्रमवैदिकसिद्धान्तोद्धारकमूर्ति
मामकीनसाम्राज्यव्यवस्थापनमूर्ति
विश्वेश्वरविश्वगुरुपदजगज्जेगीयमानमूर्ति
निखिलयोगिचक्रवर्ति
श्रीमच्छङ्करभगवत्पादपादपद्मयोः

भ्रमरायमाणसुधन्वनो मम सामवंशचूडामणियुधिष्ठिरपारम्पर्यपरि-
प्राप्तभारतवर्षस्याञ्जलिबन्धपूर्विकं राजन्यस्य विज्ञप्तिः । भगवन्नि
र्दिग्विजयोष्कारि । सर्वे वादिनः पराकृताः । सर्वे वर्णा आश्रमाश्च
कृतयुगवत्पूर्णे वैदिकाध्वनि नियोजिताः सन्तो यथाशास्त्रमाचरन्ति
हि धर्मम् । ब्रह्माविष्णुमहेश्वरमहेश्वरीस्थानान्यशेषदेशवर्त्तीन्युद्धृतानि ।
सर्वे ब्रह्मकुलमुद्धारितम् । विशिष्यास्मद्राज्यकुलमान्वीक्षिकयाद्यशेष-
राजतन्त्रपरिशीलनेनोन्नीतं भवति । ब्रह्मक्षत्राद्यस्मत्प्रमुखनिखिलविने-
यलोकसंप्रार्थनया चतस्रो धर्मराजधान्यो जगन्नाथ-वदरी-द्वारका-
शृङ्गर्षिक्षेत्रेषु - भोगवर्धनज्योतिःशारदाशृङ्गेरीमठापरसञ्ज्ञकाः संस्था-
पिताः । तत्रोत्तरादिशो योगिजनप्राधान्येन धर्ममर्यादारक्षणं सुकर-
मेवेति ज्यातिर्मठे श्रीतोष्टकापरनाम्नः प्रतर्दनाचार्यानथ शृङ्गर्ष्या-
श्रमे शृङ्गर्षिसमस्वभावान्पृथ्वीधराभिधेयहस्तामलकाचार्यान् भोग-
वर्धने स्वतण्वाभिमतत्वेनात्यन्तोग्रस्वभावानपि सर्वज्ञकल्पपद्मपादापर-
नामसनन्दनाचार्यानथ बौद्धकापालिकादिसकलवादिभूयिष्ठपश्चिमस्यां
दिशि वादिदैत्याङ्कुरः पुनर्माभवत्विति शारदापीठे किल द्वारकायां
जैनैरुत्सादिनः प्रज्जनापनिर्मितभगवदालयादिदुर्दशां दूरीकृत्य भगवन्नि

स्त्रिलोकसुन्दरनाम्ना पुनस्तन्निबद्धभगवदालयश्रीकृष्णादिसकलमर्यादा-
सुसंस्कृतायामधिगताशेषलौकिकवैदिकतन्त्रविश्वविख्यातकीर्तिसर्वज्ञा-
नमयान्विश्वरूपापरनामसुरेश्वराचार्यांश्चास्मत्सर्वलोकाभिमतिपूर्वकम-
भिषिच्यैव चतुर्ध्व आचार्यैश्चतस्रोदिश आदिष्टा भारतवर्षस्य । त
एते तत्तत्पीठप्रणाड्या निजनिजमेव मण्डलं गोपायन्तो वैदिकमार्ग-
मुद्गासयन्तु । सर्वे वयं तत्तन्मण्डलस्था ब्रह्मक्षत्रादयस्तत्तन्मण्डल-
स्थैवाचार्यस्याधिकाराधिकृता वर्तिष्यामहे च । महद्विनिर्णयप्रसक्तौ
तु सुरेश्वराचार्या एवोक्तलक्षणतः सर्वत्रैव व्यवस्थापका भवन्तु भगव
तामनुशासनाच्च । अस्मद्राजसत्तेव निरङ्कुशगुरुसत्ताप्युक्तमर्यादया
जगत्प्रविचलं विचलतु । परिव्राजको हि महाकुलीनत्ववैदुष्यादि-
विशिष्टाचार्यलक्षणैरन्वित एव श्रीभगवत्पादपीठानामधिकारमर्हति न
तु विनिमयेनेत्येवमादिनियमबन्धो भगवदाज्ञासमवबुद्धस्समस्तैरथा-
स्मदादिब्रह्मक्षत्रादिवंशोद्भवैः परमप्रेम्णोत्तमाङ्गेनाद्रियत इत्येतां विज्ञ-
प्तिमङ्गीकुर्वन्तु भगवन्त इति स्वस्त्यस्तु लोकेभ्यः । युधिष्ठिरशकं
२६६३ आश्विनशुक्ल १५ ।

सुधन्वा सार्वभौमः ॥



शासनेन किलानेन ज्योतिर्मण्डे श्रीतोडकाचार्याः, शृङ्गगिरौ श्रीहस्ता
मलकाचार्या गोवर्धनपीठे श्रीपद्मपादाचार्या द्वारकायां पुनश्चा-
रदापीठे वार्त्तिककारश्रीमत्सुरेश्वराचार्यास्तु सुधन्वादिशिष्यर्षभसम्मत्या
ऽप्यभिषिक्ता भगवद्भिरिति वार्त्तिककारस्तु चतुर्णां तत्तत्कालीना-
पूर्वार्थव्यवस्थापनप्रभवश्चाभवन्नशेष एव भारते वर्षे भगवद्भाष्यकारा
इवेत्यध्यवसामो यथाशब्दम् । चतुर्णामपि पीठानां चत्वारो भागा
भारतवर्षस्यात्मपरम्परया शास्यत्वेन विभक्ता इतीदमादौ स्थिते निर्णये
यथोपन्यस्तभगवत्पूज्यपादाऽवतारसमयोप्यऽन्यूनानतिरिक्ततयाऽभ्रान्त-
माधिगम्यते । नातः परतरं मानं जानीमोऽत्र लेखनं कस्यचिद्वा यत
एतस्यार्थस्यानुवादकस्तु ताम्रफलकं भोजस्य तत्पीठस्थं रैवताद्विराज

धानीपूर्वमात्यानुयादान्तरसचिवं पुनर्बृहद्राजतरङ्गिणीसमुन्नीतभाष्य-
कारसुधन्वसमयोल्लेखनानुकूलं वस्तुवृत्त्या । तत्रैव तरङ्गिण्यां सुध-
न्वनस्तनूभवपरम्परायां नवमस्य हि महाराजस्यावन्तिकाया दौहित्र-
तया समाख्यायते विक्रमादित्यः । उदाहरणमेतद्वा यथोक्तमेव कालं
तावद्भाष्यकृतां प्रमापयत्युच्चैः । किञ्च हिमालये
श्रीमत्केदारनाथामरनाथगर्भालयस्थशिलालेखा वथ नेपाले श्रीमत्पशु-
पतिनाथमन्दिरान्तर्वर्त्ती स चासौ मण्डलाधीशपरम्परापरिरक्षितलेख
विशेषतात्पर्यसहभावी समं खलु लेखविभेदेन केरलदेशाधीश
कुलशेखरमहाराजकृतनिर्णयेनैकात्म्यं प्रतिपद्यमाना यथोक्तमेवावतार-
समयं भगवतामवगाहयन्त्यतिविशदम् । दिग्विजयप्रसङ्गमुदाहरन्तः
सौत्रान्तिकनिबन्धा अप्यमुमर्थं तदस्यतया दृढयन्त्येवासमन्तादिति
स्थितम् ।

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KANCHI LIST.

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The list preserved in the Kanchi Mutt is called the
Punyaslokamanjari. It was written by Sri Sadasiva Bodhendra
known as Sarvagnya Sadasiva, the 56th. Acharya
that sat on the Kamakoti Peetha at Kanchi, the modern
Conjeevaram from 1523 to 1539. He was the preceptor of
Sri Paramasivendra (1539 to 1586 A. D.) who was the guru
of the famous Sadasiva Brahma the writer of Atmavidya-
vilasa, the yogi who attained his Samadhi at Nerur near
Karur. From a glance at the Punyaslokamanjari it will be evi-
dent that Sri Sadasiva Bodhendra had compiled the list from
the original sources available in his time. After him Sri
Paramasivendra sat on the Peetha as the 57th Acharya for
47 years. The 58th Acharya was Atmabodhendra from 1586
to 1638 A. D. He was the disciple of Sri Paramasivendra
and hence was the classmate of Sri Sadasiva Brahma. This
Atmabodhendra requested this Sadasiva Brahma to compose
for his use, a short lyrical work dealing with the Achar-

was of the mutt from the great Bhagavadpada to his time. Accordingly he composed the work called the *Gururatnamala*. This is evidenced from the following passage of the said work.

इति नाथनयात्मबोधनाम्ना
यति राजस्य सदाशिवेन्द्रभूषा ।
कलिता जयताद्वसन्तमाला
षडशीत्या गुरुराजरत्नमाला ॥

Thus this work was composed during the days of Atma. Bodhendra (1586-1638 A. D.) and based mainly on the earlier work, the *Punyaslokamanjari*. The 59th. Acharya was Bhagavannama Bodhendra who inculcated the Bhakti cult and after an extensive tour, attained his Samadhi at Govindapuram near Kumbhakonam in 1692 A. D. The 60th. Acharya was Atmaprakasa who sat on the Peetha from 1692 to 1704 A. D., and attained Samadhi at Ambi near Conjeevaram. The 61st. Acharya was Mahadeva, who sat on the Peetha for 42 years from 1704 to 1746. § At this time there was one devotee named Atmabodha who was a disciple of both Atmaprakasa and Mahadeva, the 60th. and the 61st. Acharyas. This Atmabodha wrote his commentary, *Sushama*, on the *Gururatnamala* of Sadasiva. In the beginning of that work he invokes the blessings of Atmaprakasa and in the end, that of Mahadeva. *c.f.*

आत्मप्रकाशेन्द्रसरस्वतीना-
माराधकेनाङ्घ्रियुगस्यनित्यम् ।
व्याख्यात्मबोधेन गुरुस्तवस्य
वितन्यते विश्वविवेकहेतोः ॥

§ Owing to political unrest and confusion in the Carnatic in the first half of the 18th. Century, the Mutt was permanently removed to Kumbhakonam in the cyclic year Sādhārana, corresponding to 1731 A. D.

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and in the end, thus,

महादेवपदांभोजमरालायितचेतसा ।
आत्मबोधेन जयतादाहिता सुषमाचिरम् ।

Fortunately he has also mentioned the date of the composition of his commentary thus

नेत्राब्धिरसचन्द्रेषु यात्सुशालिशकेष्वहो ।
व्याख्येयंरत्नमालायाः सुषमाख्या मयाहिता ॥

This means 1642 of Sali Saka which corresponds to 1612 + 78 = 1720 A. D.

The importance of this commentary in helping us to determine the many contemporary and ambiguous and apparently inexplicable historical events in the ancient history of India can not be adequately mentioned in the short space at our disposal. We can only refer our readers to our critical edition.

Thus we have three books referring to the Acharyas of the Kamakoti Peetha situated at Kanchi (now at Kumbhakonam) in the following chronological order:—

- (a) *Punyaslokamanjari* by Sri Sarvagna Sadasivendra, 1523 to 1539. A. D.
- (b) *Gururatnamala* by Sri Sadasiva Brahma, 1586-1638.
- (c) Commentary on the above (b) (called *Sushama*) by Atmabodha in 1720 A. D.

Of these, the second and the third, being Text and commentary, may be taken conjointly as one homogeneous whole. *Punyaslokamanjari* is one of the main sources from which the other two have drawn.

About the date of Sri Samkara Bhagavadpadacharya

- (i) the *Punpaslokamanjari* says

महेशांशाज्जातोमधुरमुपादिष्टाद्वयनयो
महामोहध्वान्तप्रशमनरविः षण्मत्तगुरुः ।
फलेस्वस्मिन् स्वायुष्यपि शरचरादेपि २६२५ च कले
विलिख्ये रक्ताक्षिण्यधिवृषसितैकादशपरे ॥

This means that the great Acharya lived for फल or 32 years and attained his brahmibhava in the month of Vaisakha or

when the Sun was in Tarus on the 11th. day of the bright fortnight, in the cyclic year Raktakshi, in the year 2625 of the Kali era. We are now to-day in 5029 of the Kali era. Hence Samkara departed from this world (5029-2625) or 2404 years before to-day or in 477 B. C. Hence his birth was in 2593 Kali or in 509 B. C.

(ii) The Gururatnamala says

अपि हाल नृपालपालितं द्रा-
गपहायेन्द्रहरिमुखं वितन्द्रम् ।
श्रितमुर्मरमुद्धरंस्त्रिचेण्यां
यातरङ्गमघानि वो वितृण्यात् ।

and the Commentary explains

हालनृपालेन तदभिधानेन मगधमहीपतिना —

The stanza and the commentary thus mean

"May that king among *yatis* (Sanyasis), who, discarding his intended sojourn towards the east which was protected by the Magadha king Hala, rapidly marched towards Triveni (Prayag) and liberated Bhatta (Kumarila) who had already begun his resolute prayaschitta, dispell your sins".

This clearly indicates that Sri Samkara was a contemporary of king Hala of the Andhra dynasty that ruled over the Magadha.

(iii) The commentator of the Gururatnamala quotes the following passage from the *Prachina Samkara Vijaya* written by Arbha Samkara who sat on the Kamakotipitha as the twentieth Acharya from 397 to 436 A. D.

तिष्येप्रयात्यनलशेवाधिबाणनेत्रे २५९३
यो नन्दने दिनमणालुदगध्वभाजि ।
राधेऽदितेरुडिनि निर्गतमखलम्ने
ऽप्याहूतवाञ्छिवगुरुस्स च शङ्केरति ॥

Here the first part of the passage means 2593 years in Kali era.

We give below the list of Acharyas that adorned the Kamakoti Pitha from the great Samkara.

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali.	Xian era. B. C.	Place of Samadhi
1.	Samkarcharya	Kaladi.	2593-2625	509-477		Kanchi.
2.	Suresvaracharya	Gauda.		2695	407	do.
3.	Sarvagnatma	Dravida	112	2737	365	do.
4.	Satyabodha	Chera (T).	96	2833	269	do.
5.	Gnanananda	Chola (T).	63	2896	206	do.
6.	Suddhananda	Vedaranya (T)	81	2977	125	do.
7.	Anandagnana	Chera	69	3046	56	Srisaila.
8.	Kaivalyananda	Andhra	83	3129	56-27 A D	Kanci.
9.	Kripasamkara	do.	41	3170	68	Vindhya.
10.	Mahesvarananda	Konkana	58	3228	126	Kanchi.
11.	Sivanandachidghana	Karnata	45	3273	171	Vrishadri.
12.	Chandrasekhara	Dravida	63	3336	234	Seshasaila.
13.	Sacchidghana	do.	37	3373	271	Kanchi.
14.	Vidyaghana	Andhra	45	3418	316	Agastyakuta
15.	Gangadhara	Kanchi	12	3430	328	do.
16.	Ujvalasamkara	Maharashtra	38	3468	366	Kashmere
17.	SadasivaBalaGuru	Kashmere	8	3476	374	Nasika.
18.	Surendrayogi	Maharashtra	10	3486	384	Ujjain.
19.	Martandavidyaghana	do.	13	3499	397	Godavari.
20.	Arbhasamkara	do.	39	3538	436	do.
21.	Chandrachuda	Konkana	10	3548	446	Benares.
22.	Paripurnabodha	Ratnagiri	34	3582	480	Jagannath
23.	Sacchitsukha	Andhra	31	3613	511	do.
24.	Chitsukha	Konkana	15	3628	526	Ratnagiri
25.	Chidanandaghana	Dravida	21	3649	547	Gokarna
26.	Pragnaghana	Pinakini	16	3665	563	Kanchi.
27.	Chidvilasa	Hastisaila	13	3678	576	do.
28.	Mahadeva	Maithila	24	3702	600	do.
29.	Purnabodha		17	3719	617	do.
30.	Balabodha	Kalahasti	37	3556	654	do.

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali.	Xian era. A. D.	Place of Samadhi
31.	Silanidhi	Dravida	13	3769	667	Kanchi
32.	Chidananda	Karnata	4	3773	671	do.
33.	Sacchidananda	Andhra	20	3793	691	do.
34.	Chandrasekhara	Vegavti	18	3811	709	do.
35.	Chitsukha	Vedachala	27	3838	736	Sahyadri
36.	Chitsukhananda	Kshiranadi	21	3859	757	Kanchi
37.	Vidyaghana		30	3889	787	Chitsabha
38.	DhiraSamkara(Chidambaram)		52	3941	839	Mt. Kailas
39.	Chidvilasa	Kanyakubja	33	3974	872	Kanchi
40.	Mahadeva	Karnata	42	4016	914	do.
41.	Gangadhara	do.	35	4051	949	do.
42.	Brahmananda	Bhimatata	28	4079	977	do.
43.	Anandaghana	Tungabhadra	36	4115	1013	do.
44.	Purnabodha	Karnata	26	4141	1039	do.
45.	Paramasivendra		21	4162	1060	Sahyadri.
46.	Sandranandabodha		37	4199	1097	Arunachala
47.	Chandrasekhara	Kundinitata	68	4267	1165	do.
48.	Chidvilasa	Pinakini	34	4301	1199	Chitsabha
49.	ChayavanaMahadeva		47	4348	1246	Garudanadi
50.	JāhnaviChandrachuda		50	4398	1296	do.
51.	Vidyatirtha	Bilvaranya	88	4486	1384	HimaSranga
52.	Samkarananda (Madhyarjuna)		32	4518	1416	Kanchi
53.	Purnananda	Nagaranya	81	4599	1497	do.
54.	Vyasachala	Kanchi	9	4608	1506	Vyasaçala
55.	Chandrachuda	Manimukta	17	4625	1523	Kanchi
56.	SarvagnaSadasiva	Ut. Pinakini	16	4641	1539	Ramesvaram
57.	Paramasivendra	Pampasara	47	4688	1586	Svetaranya
58.	Atmabodha	Vridhachala	52	4740	1638	Vadavambal
59.	Namabodhendra	Kançi	54	4794	1692	Govindapura
60.	Atmaprakasa	Vasishtanadi	12	4806	1704	Ambi
61.	Mahadeva		42	4848	1746	Kumbakonam
62.	Chandrasekhara		37	4885	1783	Tiruvotriyur
63.	Mahadeva		31	4916	1814	Kumbakonam

No.	Names of Acharyas.	Place of Birth.	Regnal years.	Kali.	Xian era. A. D.	Place of Samadhi
64.	Chandrasekhara		37	4953	1851	Tiruvotriyur
65.	Mahadeva		40	4993	1891	Ilaiyattangudi.
66.	Chandrasekhara		17	5010	1908	Kalavai.
67.	Mahadeva		7 days	„	„	do.
68.	His Holiness Sri Paramahansa Parivrajakacharya varya Jagadguru Sri Chandrasekharendra Saraswati Sri Samkaracharya Swamigal the present Acharya.					

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15. There is one more record to be mentioned in connection with this Mutt. There are some copper-plate inscriptions, announcing grants of land given by ancient kings, which were edited by that very able and skillful archæologist the late lamented Mr. T. A. Gopinatha Rao M. A., Superintendent of Archæology, Travancore. The dates and the names of Acharyas, given in these inscriptions, are quite in accordance with the list given above. The plates, which mention the grant of Vijayanagara king Veeranarasimha-deva the elder brother of the illustrious Krishnadevaraya, give a date which is deciphered by Mr. Gopinatha Rao thus:

शकाब्दे शालिवाहस्य सहस्रेण चतुःशतैः ।

एकानविंशतागण्ये शुक्लनामनि वत्सरे ॥

On this Mr. Gopinatha Rao remarks "The year S' 1429 does not really correspond to the cyclic year Sukla which falls in the year S' 1432. To us it seems rather hard to understand how the officers of the king would have dictated to the engraver in such a manner that the cyclic year did not tally with the Saka year. That they do not tally clearly leads us to conclude that his reading must be wrong. Mr. Gopinatha Rao himself admits that the execution is very shabby. Perhaps he did not bestow proper attention to this portion and made his conclusions in haste. If he had read एकानविंशता this difficulty would not have arisen. This

means S' 1431 which corresponds to the cyclic year Sukla. There is a difference of one year in the computation of the Saka year between the western presidency and our province Hence S' 1431 or S' 1432 is the same.

CONCLUSION.

16. Summing up what we have learnt till now we find

1. that the Dwaraka list and the Kanchi list give exactly the same year 2593 Kali for the birth of Samkara and 2625 Kali for his brahmibhava.

2. that this date agrees exactly with the date arrived at from internal evidence.

3. the Dwaraka list mentions king Sudhanva as a contemporary of Sri Samkara.

4. the Kanchi list mentions the Magadha king — Hala as a contemporary of Sri Samkara.

5. the Sutra Bhashya mentions king Purnavarma as a contemporary of Sri Samkara.

6. the Vayu Purana identifies this Purnavarma with Hala.

The irresistible conclusion, therefore, seems to be that Sri Samkara lived from 2593 Kali to 2625 Kali when king Purnavarma *alias* Hala was reigning in Magadha.

17. There is one passage in the Chandogya Bhashya which reads thus:—

यथा पूर्णवर्मणः सेवा भक्तपरिधानमात्रफला, राजवर्मणस्तु
सेवा राज्यतुल्यफलेति तद्वत् (छा. २. २३. १)

This is given in illustration of the purport of the famous Vedic text त्रयोभर्मस्कन्धाः and ending with सर्वपतेपुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति. Read alone, Purnavarma and Rajavarma in the Bhashya may mean general illustrations like Devadatta and Yagnadatta; but there is one well-known principle of interpretation accepted by both the Mimamsakas thus:— त्रिरुद्धयोरनन्यथासिद्धमन्यथासिद्धाद्वलवत् and relied upon in several adhikaranas as आकाशस्तालिङ्गात् (ब्र.मी. 1-1

-22). This principle means that "In two apparently conflicting statements that statement which can not be intelligently interpreted in any other manner but one, must be the guiding principle in the light of which the other statement must be understood. We have already shown that the Sutra-Bhashya passage cannot be interpreted intelligently in any other manner but by taking Purnavarma as an actual historical person existing about the time of Sri Samkara. In that light the Chandogya passage must be understood. This leads us to conclude that Rajavarma mentioned along with Purnavarma must also be taken as a historical personage by the principle of सामानाधिकरण्य or close proximity. The Gururathnamala mentions one Rajasena as the king of the Cholas who had his capital at Conjeevaram with whose help Samkara restored the dilapidated temples of Ekambranatha and Varadaraja. Cf.

श्रितनिर्मलराजसेनचोलक्षितिपालोद्धतविप्रदेवशालः ।

वरदस्य तथाम्रनायकस्याप्युरुवेदमद्वयकृज्जयाय मे स्यात् ॥

The Vidyaranya Samkaravijaya (so called) also mentions a similar incident at Kanchi. We must find whether these statements are supported by historical records. Unfortunately the history of the early Cholas is a mystery up to the present day as no connected history of them exists. The fact that the Chola kingdom is as ancient as the Pandya kingdom can not be doubted as constant references to the feuds between the two are recorded in the Halasyamahtmya, the authoritative and connected history of the Pandyas from 1192 B.C. to 650 A.D. But there is one remarkable mention in that work that war broke out between the Pandyas and the Cholas at the time of Varaguna Pandya the 22nd king from Kulasekhara Pandya, the founder of the third Pandya dynasty, and that the capital of the Cholas was at Kanchi. Cf.

चोलागमनमन्त्रीक्ष्य यदा वरगुणस्थितः ।

तदा काञ्चीस्थितश्चोलो योद्धुमायात्ससैनिकः ॥

An average of 32 years for each of these 22 kings gives some 704 years; and since we have shown that this dynasty began about the beginning of the Sunga dynasty, in 1910 Kali the date of Varaguna must be 2614 Kali which falls within the time of Samkara. It is true that the Halasyamahatmya does not mention anything about Samkara in this reign or in any other reign. But the mention of Kanchi as the capital of the Cholas in that work leads us to surmise that the contemporary of Varaguna may be Rajasena and this Rajasena is Rajavarma. But positive proof is wanting, at present, to establish this surmise.

18. The existence of Purnavarma as a historical personage is confirmed also by the Javanese inscription. Since Hiuen-ts-ang speaks of Purnavarma as having lived in former times (in very ancient times), and since Samkara is known from the Sutra Bhashya to have been his contemporary, Samkara must have lived in very ancient times before the time of the Chinese traveller, i. e. before the 6th century A. D. He could not have therefore lived in the Seventh or eighth century A. D.

19. Nor could Samkara have lived in the first century A. D. The Samkaravijaya mentions Samkara as a contemporary of king Sudhanva, which is confirmed by the copper-plate inscription in the Dwaraka Mutt. According to Sri Rajarajesvarasvami Vikramaditya was eleventh in generation from king Sudhanva (Brihad Rajatarangini). Samkara could not have lived at the time of both the kings - Sudhanva and Vikrama; he could not therefore be placed in the first century as contemporary with Vikrama.

20. Since the date arrived at independantly from internal evidence agrees, with remarkable exactness, with the date preserved in three of the Mutts, and since the Hultzsch list totally disagrees with the existing Sringeri list we are led to surmise that there must exist some records within the archives of the Mutt which have not been properly and carefully scrutinised or has seen the light of day. It is hoped that the authorities of the Mutt would afford facilities for real workers with true historical instinct to obtain a peep into them.

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THE HINDU CONCEPTION OF DEITY.

By

K. S. Ramaswami Sastri B. A., B. L.

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The word Devata or Deity connotes splendour. A radiant effulgence of form is supposed to be a quality of the divine. We are told in the Sakuntala

न प्रभातरलं ज्योतिरुदेति वसुधातलात् (Act I.-21.)

(A radiance full of quivering splendour never rises from the earth.) It is said also that the devas are ever young and are immortal (त्रिदशाः and अमराः); that they are ever awake and ever intelligent (विबुधाः); that they are fair and graceful of form (सुपर्वाणः); and that they are of joyful and effective wills (सुमनसः). Kalidasa says of the Yakshas

आनन्दोत्थं नयनसलिलं यत्र नान्यैर्निमित्तै
नान्यस्तापः कुसुमशरजादिष्टसंयोगसाध्यात् ।
नाप्यन्यस्मात्प्रणयकलहा द्विप्रयोगोपपत्ति
र्वित्तेशानां न च खलु वयो यौवनादन्यदास्ति ॥ (a)

It is further said that the word Yaksha means "the giver" (of blessings). It is stated further that the gods are satisfied by a look at the offerings given to them in a consecrated spirit.

(a) Dakshinavarta omits this and the previous sloka यत्रोन्मत्त, etc., and does not comment upon them. Mallinatha, on the other hand, comments the two slokas but says they are प्रक्षिप्त (Uttara Megha) [Ed.]

Modern savants are wont to ridicule the Indian conception of 33 gods or 33 crores of gods and to stress the conception of three gods — Agni on earth, Vayu in air, and Surya in the sky. That there is a conflict in these views is a hallucination of our own. In numbering the luminaries of the sky we sometimes refer to the most effulgent; sometimes to the nearest; sometimes to the most distant; sometimes to the most helpful; sometimes to the quickest; sometimes to the slowest; sometimes to all. We sometimes refer alone to the sky as the back-ground and sometimes to the sky and the luminaries as a radiant whole. It is in just the same way that we Hindus talk sometimes of the Trinity; sometimes of Agni; sometimes of Surya; sometimes of Vayu; sometimes of Prakriti; sometimes of Brahma as the All. Where is the inconsistency in these conceptions?

It is further one of the leading ideas in our scriptures that the Supreme Oversoul has taken form as Agni and other Gods.

सब्रह्मा सशिवः सहस्रिः सैन्द्रः सोक्षरः परमस्वराट् । (a)

It has further been stated

लोकस्य कर्मफलसिद्धये अग्निं वायुं सूर्यां जायन्ते । नहि
पतेऽयं ऋते लोकस्य कर्मफलसिद्धिः स्यात् ।

Devas are either Devas by birth (अजानदेवाः), and Devas who have attained Devahood as a result of their merit (कर्मदेवाः). The latter dwell in heaven only so long as their store of merit exists, and have to leave it when such store is exhausted.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति

(a) सहस्रिः is the Andhra patha. The Dravida patha omits this.

In the Kenopanishad we are shown the inter-relation of God and gods. The peculiar glory of Hinduism is indeed its full vision of things. The Brahma Sutras stress the fact that though Swarga is the place of *bhoga* (enjoyment) par excellence, it is possible even there for the deities to concentrate their minds in devotion on the Supreme and thus attain the supreme joy of *Moksha* (liberation in bliss). In the Gita the blessed Bhagavan gives us the whole gamut of his *vibhuthis* and enables us to realise the inner inter-relatedness of God and gods. In chapter III He inculcates the importance of preserving the proper inter-relation of gods and men (*Parasparabhavana*).

One peculiar feature about the Hindu conception of Deity is that the Supreme is Brahman in which no idea of sex is incorporated and that the Supreme wears also the forms of Devas and Devis (gods and goddesses). In Hinduism alone do we find an all-inclusive and comprehensive and synthetic conception of Godhead. We find the conception of God as Absolute, God as Immanent and transcendent, God as the creator and preserver and destroyer of the universe, God as the moral governor of a universe of Law, God as the distributor of rewards and punishment, God in his manifestations of comic agencies and functionaries, God in His forms of incarnation, God as the giver of Scripture to man, and God in His most accessible of all forms, i. e. mantras and images. Thus we have in Hinduism a rich fullness of the divine concept.



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BHAGAVÂN PÂNINI AND THE UPANISHADS.

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The more we study the achievements of modern orientalism the more we wonder at the paucity of critical understanding in the contributions to the field of research. Over enthusiasm to outwit similar workers in the past, and ridicule indigenous authors of great antiquity, generally results in hopeless blundering and disastrous failure. An anxiety to place Yaska posterior to Panini has culminated in the preachings of sermons peculiar only to the wonder-land. The sutra यस्कादिभ्यो गोत्रे (A II-iv-63) is conclusive enough to establish the contrariety of the new fad. But to the modern critical acumen it is a flaw. Close study of the works of these two great authors — Yaska and Panini — reveals that the conclusions arrived at by the application of modern (*un*) critical method and logic are surprising and ludicrous and wholly unsupported by facts. It is damaging and even blasphemous to say

- (1) That Pānini knew only two Brāhmanās, which he considered to form a separate literature; while the others were Anu Brāhmana.
- (2) That the Brāhmanas were not at all considered to form part of the Vedic literature by Pānini.
- (3) That the Vedatva of the Atharva Veda was not at all an established fact during the time of Pānini.
- (4) That Pānini could not have known any of the Upanishads.

To begin from the last, there is no substantial support to this statement from internal evidences. In the sutra जीविकोपनिषदाद्यौपम्ये (I-iv-79) Panini definitely indicates the existence of the Upanishads in his time. In explaining this sutra the author of the Vritti says उपनिषदमिव कृत्वा उपनिषत्कृत्य । This indicates clearly that by the term Upanishad, Bhagavan Panini distinctly refers not to the etymological sense of the term, but to certain compositions alone known collectively as the उपनिषदः. Further, in the sutra — पाराशर्यशिलालिङ्ग्यां भिक्षुनटसूत्रयोः — (IV-iii-110) he definitely refers to the Upanishads. In order that there should be no room for any mistake or doubt, he introduces the word Parasarya — meaning the son of Parasara — and the Bhikshu sutra — meaning the Vedānta sūtras. It is a plain fact that Vyasa, the son of Parasara, was the author of the Vedānta sūtras which are based on the Upanishadic passages and explains their teachings in extenso. These two sūtras therefore definitely establish beyond doubt that Panini was not unaware of the existence of the Upanishads but that he was also aware that they were held in high esteem and formed part of the Vedic literature. This is evident from the sutra — शौनकादिभ्यश्छन्दसि — (IV-iii-106) where the word Saunaka refers unmistakably only to Saunaka the expounder of the Mundakopaniṣad which belongs to the Atharva Sakha. And the reference छन्दसि clarifies that that literature forms part of the Vedas. This is confirmed by the passage in the Mundakopaniṣad itself which reads thus — शौनकोह्यैमहाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । Even if Saunaka be considered

to belong to the Bahvaricha Sakha (a) the fact that he went to Angiras to study the Mundakopanishad is enough to disprove the noval theory of the neo-faddist that the Upanishads were not in existence at the time of Panini and the Atharva Veda was not considered at this time to form part of the Vedic literature. It is not possible to ignore Angiras, referred to as the teacher of Saunaka in the above Mundaka passage, whom Panini also refers to in the Sutra - अत्रिभृगुकुत्सवसिष्ठगौतमाङ्गिरोऽप्यथ - (II-iv-65). In the same manner, it may be held that Panini refers to similar other Upanishads as the Katha and the Taittiriya etc. by the sutras - कठचरकाल्लुक् - (IV-III-107), तित्तिरिवरतन्तुखण्डकोखाच्छुण् (IV-III-102) etc. It may be contended that these sutras may be taken to refer not to the Upanishads but to the Samhita portions of the Vedic literature. But it does not preclude the construction put upon it and the context distinctly indicates that the reference is also to the Upanishads. The statement that he could not have known any of the Upanishads is but an unscholarly, assertive, unreasoned and imaginative one, characteristic of the peculiar orientalist mentality, and therefore baseless and unfounded.

It is an insult to common sense, therefore, to say that the *vedatva* of the Atharva Veda was not an established fact at the time of Panini. Apart from the reference, though indirect, in the sutra IV-III-106 above, to

(a) कथं हि बहुवचनेन प्रसिद्धाय शौनकायांगिराः स्वयमिमां विद्यां उपदिश्यानाथर्विणिकायै तदुपदेशं निषेधेत । (Sivarkamani-deepika, III-III-2, 3, Vol. II, pp. 286.)

the Atharva Veda Panini directly refers to the same by the term आथर्वणिक in the sutra दाण्डिनायनहास्तिना-
ऽथर्वणिकजैह्वाशिनेयवाशिनायनिर्घोणहत्यधैवत्यसारवैश्वकमैत्रेयाहिर-
ण्मयानि (A. VI-iv-174) also, which confirms the conclusion that the Atharva Veda was as much a part of the Vedic literature as the Rik or any other Veda was considered to form in Panini's time. Further by the sutra आथर्वणिकस्येकलोपश्च (A. IV-III-133) he makes it conclusive that the recognition of the Vedic literature in his time was as much the same as we traditionally understand them in our days. This is exemplified particularly well by Bhagavan Patanjali in his Mahabhashya thus;— आथर्वणिकस्येकलोपश्चाण्वक्तव्यः । अथर्वणो धर्मः । आथर्वण आम्नायः । इदमाथर्वणार्थमाथर्वणिकार्थश्च चतुर्ग्रहणं क्रियते ॥ (Vol. II, pp. 143. Kasi Edn.) Here the word आम्नाय is significant. There can be no Dharma without an Amnaya behind it, to rest upon. The distinction that is made here between आथर्वण and आथर्वणिक is a clear proof that the Vedatva of the Atharva Veda was never a disputed fact among the Vedic Hindus. Panini was as much a Vedic Hindu as Patanjali was, or any of us to day is. Modern orientalism had already been anticipated, even before the time of Panini, by Jaimini and solved beyond dispute. Patanjali has, likewise, solved this problem and dispelled the illusion as to what comprise the Vedic literature even in the opening passages of his Mahabhashya. There he asks the question what are Sabdas. He classifies them in the next sentence into Vaidika and Laukika Sabdas. In illustration of Vaidika Sabdas he says वैदिकाः खल्वपि शस्त्रोद्देवीरभिष्टये, इषेत्वोर्जेत्वा, अग्निमीलेपुरोहितम् अग्नयादिवातये इति । The first Rik of the Atharva Veda

is here cited along with that of the Rīgveda side by side with those of the other Vedas. It is to be noted here that Pāṇinī, in explaining the previous passage, gives as examples four representative passages from four distinct sources which he considered to form the Vedic literature, and not more nor less. It is therefore clear that Pāṇini was not only aware of the vedatva of the Atharva Veda but also regarded it as such. Even granting that the sutra IV-iii-133 was a Vartika sutra it is definite that the Atharva Veda was on a par with the other Vedas and enjoyed an equal status with the rest at the time of the Vartikakara who was a senior and a contemporary of Pāṇini, while under Upavarsha, their teacher.

Statements one and two may be treated as one integral whole. Not even a student of elementary knowledge of Samskrit would dare declare, from the sutra त्रिंशच्चत्वारिंशतो ब्राह्मणे संज्ञायां ङण् (A. V-I-62), that Pāṇini was aware of only two Brahmanas. Neither the case nor the sense warrants such a construction. It is absurd to say that Pāṇini did not consider the Brahmanas to form part of the vedic literature. If from the above sutra it should be held that he knew of only two Brahmanas it may with equal force be held that he knew of another Brahmana from the sutra द्वितीयाब्राह्मणे (II-iii-60). It is a patent fact that he knew of more Brahmanas than two and that he considered them as forming part of the vedic literature. This is evident from the sutra छन्दोब्राह्मणानि च तद्विषयाणि (IV-iii-66). The use of a plural here necessitates the existence of at least three Brahmanas if not more. And their coupling with Chandas is sufficient to establish their vedatva as well.

If ब्राह्मणे in the sutra V-I-62 be taken in the (Nom) dual, to mean two, Pāṇini may be held to have known of five more Brahmanas, at least, by the same logic, from the other two sutras mentioned above. This is ridiculous and meaningless. Moreover Pāṇini refers to the Brahmanas by the word Chandas itself in the sutra विभाषाछन्दसि (A. I-ii-36). In the vṛtti to this sutra Bhattoji Dikshita explains छन्दसि विभाषा एकश्रुतिः। व्यवस्थितविभाषेयम् स्यात्। संहितायां त्रैस्वर्यम्। ब्राह्मणे एकश्रुतिवहुच्चात्ताम्। अन्येषामपि यथासंप्रदायं व्यवस्था। It is clear from this that the term छन्दसि here refers to the Brahmanas.

In fact, the sutra त्रिंशच्चत्वारिंशतो ब्राह्मणे is but an illustration, given to exemplify the use of त्रिंशत् and चत्वारिंशत् as an exception to the general rule enunciated in the previous sutra. Beginning with the sutra तदस्य परिमाणम् (A. V-I-57) Pāṇini refers to *Parimana* and finds certain exceptions in the next few sutras of which some precede and some succeed the sutra V-I-62. Could we say from the sutra सप्तनोऽछन्दसि (A. V-I-61) which immediately precedes it, that Pāṇini knew of the only numeral seven? Or from the sutra पञ्चदशतौ वर्गे वा (V-I-60) could we say that he knew of only two numbers in groups or squares? In truth, in the sutra संख्यायाः संज्ञासङ्गसूत्राध्ययनेषु (A. V-I-58) Pāṇini says that numbers should be used with *pratyaya* in *swartha*. The Vartika, here, तत्र संज्ञायां स्वार्थे प्रत्ययो वाच्यः makes this point clear. And Pāṇini simply finds an exception to this sutra in the next sutra - पङ्क्तित्रिंशतिर्त्रिंशच्चत्वारिंशत्पञ्चाशत्षष्टिसप्तत्यशीति-नवतिशतम् - (V-I-59) and says that these numbers could be used as *rudhi* as well. In this connection he reads

the sutra त्रिंशच्चत्वारिंशतोब्राह्मणे (A. V-1-62). How could this sutra measure his knowledge of the Brahmanas? It would have been easy for him, if only two Brahmanas were in existence in his time, to mention them by name rather than circumvent by saying Brahmanas containing thirty or forty chapters. It is itself sufficient to emphasise the existence of other Brahmanas of lesser or greater number of Adhyayas.

Tradition has carried with it the real sense of the sutras from the days of the Sutrakara down to the present day. It is an undisputed fact that Jaimini and Vyasa lived almost 16 centuries before Panini. It will be ludicrous to deny their knowledge of the Vedas and their component parts, the Brahmanas and the Upanishads. The *eternity* of the Vedas and their *apaurusheyatva* and *svatantrapramanatva* have been elaborately discussed by them in the Purva and Uttara Mimamsas. There is no reason, therefore, why Panini should be unaware as to what constitute the Vedas. If the words of Bhashyakara could be of any weight there is distinct indication that tradition appears to have been the same in his time as it was in the days of Vyasa and Jaimini. Commenting on the sutra तेन प्रोक्तम् (Iv-III-101) he says नित्यानि छन्दांसि. By the term छन्दांसि he means, it is clear, the entire Vedas, as traditionally understood in his time, and not any portions of them. For he says in the sutra पूर्वापरप्रथमचरमजघन्यसमानमध्यमध्यमवीराश्च (II-1-58) he unmistakably declares सर्ववेदपारिषदं हीदं शास्त्रम्. Here the word सर्ववेद is used in technical sense. There must have been a distinct understanding amongst the Vedic people as to what constitute the Vedas and what not.

If the Atharvaveda, the Brahmanas and the Upanishads were not included among the vedic literature he could have avoided this confusion by distinctly excluding them by name. Panini himself uses several terms as आम्नाय निगम etc. to indicate the vedas as an integral whole. And he likewise uses terms as छन्दस्, मन्त्र, ब्राह्मण, ऋक् etc. to indicate the different sections and parts of the Vedas. It would have been easier for Patanjali to say सर्वसंहितापारिषदं or सर्वमन्त्रपारिषदं or सर्वछन्दस् or likewise. He need not have used the dubious word सर्ववेद. It only indicates that the Bhashyakara merely records the traditional interpretations of the sutras as imparted to him by his teacher. Hindus receive the real purport of the various sastras through tradition. From preceptor to pupil, the views of the original author are preserved intact through generations. Thus, what Panini thought or meant when he framed the sutras, he taught them to his disciples, who in their turn taught the same to their students. The Mimamsakas discuss this point in extenso under the sutra - आख्याः प्रवचनात् - and make it emphatically clear that the real import of the sastras have never been lost to us by the lapse of time. That is a special feature of the Aryan culture. Similar sentiments are also expressed by the Naiyayikas. We find in the Nyaya Bhashya exactly the same idea thus — य एवासा वेदार्थानां द्रष्टारः प्रवक्तारश्च. Thus, an unbroken continuity of tradition, from Panini downwards to the Bhashyakara, has retained what all Panini intended to convey in his sutras. Patanjali is thus but a simple recorder of the traditional knowledge.

If the tradition in the days of Patanjali were the

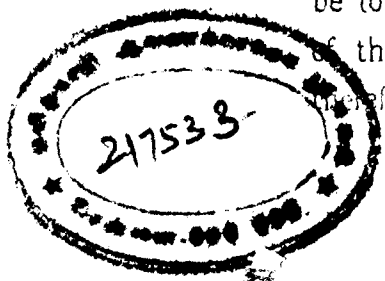
to the laboratory; and it is not in the factory. The material is obtained from nature. And different chemists analyse the same substance in diverse ways. In like manner he analysed the words in a particular method and framed his 'sutras'. The words are eternal; and this is emphasised in the Vartika by the term सिद्ध and in the Bhashya thus सिद्ध शब्दः नित्यपर्यायवाचि । For nobody would approach a Vākyakaraṇa with a request to make words that he might use them. Only existing things are analysed, classified and grouped. Hence Vararuchi defined the basis, at the outset, of enquiry in the Vartika सिद्धे शब्दार्थसम्बन्धे लोकतार्थप्रयुक्ते शब्दप्रयोगे । The three - words, their meanings and their inter-relation - are known from usages in the world. Whether it be Sabda or Sphota that is eternal, the idea that we get knowledge of it from the world is the fundamental basis upon which the superstructure of the Aryan religious thought and culture rests. The same idea is reiterated in every other school of thought. Sabaraswami, in his Bhashya on the Jaimini sutras, says लोके यत्पर्येषु प्रसिद्धानि पदानि तानि सतिस्मिन्नेव तदर्थान्येव सूत्रेष्वित्यवगन्तव्यम्, नाध्याहारादिभिरेषां परिकल्पनीयार्थः परिभाषितव्यो वा । It is thus clear that none of the Sastrakaras did introduce any of their individual views into the sutras. The Bhashyakara says that whatever he says are traceable to the sutras and that he does not say what is not contained in them. He says सूत्रत एव हि शब्दान् प्रतिपद्यन्ते । For who is not aware that what is not contained in the sutras will not be tolerated by the intelligentia. Patanjali was well aware of this and says यो ह्यसूत्रं कथयेन्नादो गृह्येत । There is therefore no ground for disbelieving the faithfulness of

the commentators and charging them for the readers' sluggish brain and incapacity to understand the sutras, a crime for which the writers are in no way responsible. Ambiguous passages are therefore to be understood from the legal custodians of the traditional knowledge of each Sastra. One's inability to understand a particular sastra can not, therefore, disable its reputation; and any misreading of it will only establish the abuse of the little knowledge that one may be in possession of. Patanjali clearly emphasises this point thus, व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम् । If, therefore, Patanjali says - चत्वारो वेदाः साङ्गाः सरहस्या बहुधा भिन्ना - एकशतमध्वर्युशाखाः सहस्रवर्त्मासामवेदः एकविंशतिध्वर्यु नवभार्युणोवेदः - in explaining the Vartika सर्वेदेशान्तरे it must be taken to mean that he is simply recording the tradition that has been handed down to him and that it was identically the same in the days of Pāṇini as it was in his time. Incidentally, it may be remarked here that this may be treated as an effective answer to the presumptuous challenge of Prof. Roth and those of his way of thinking.

To sum up

1. we learn from the Puranas that Vyasa and Jaimini lived in the days of the Mahabharata war, the date of which has been definitely determined on astronomical data to be 5066 years from to-day, and that though Jaimini was a student of Vyasa that the student wrote his sutras before the teacher did.

2. that Jaimini draws innumerable passages from the several Brahmanas in his sutras by the term Sruti.



same as that at the time of Vyasa or Jaimini it must necessarily have been the same at the time of Panini. If he, then, denied the *vedatva* of the Atharva Veda, the Brahmanas and the Upanishads, either he must be held to have rebelled against the accepted tradition of his time or that his commentators introduced into the sutras what he did not mean when he framed them. If the former, his text would have been lost in the ocean of oblivion. Nor would he have been able to gain a follower or a series of commentators like Vararuchi, Patanjali etc. If the latter, orthodox followers of the text would have rebelled against any innovation being introduced into the traditional interpretation of the sutras. Further, Vararuchi had a tough debate with Panini himself, on the real import of his sutras, prior to his composing the Vartika and must have known well what the Sutrakara must have meant, first-hand. Even according to the Orientalists, the sutra period ranged between 500 and 200 B. C., while the Brahmanas and the Upanishads ended with former limit. Panini who came in the fourth century B. C., according to western chronology, contemporary with the Nandas, must necessarily have been aware of their existence and their *vedatva*. But to a modern orientalist nothing becomes a valid evidence but his own imagination; according to him later writers do not represent the true sense of the original authors. But he never gives his reason or stands to argument in a chosen ground or agrees to stand a pitched debate. It is an unpardonable crime to charge the commentators with what they never would have dreamt of; and it is an insolent suggestion to say that Patanjali, who lived

within 300 years of Panini, or Vararuchi who was his contemporary, was unable to understand his sutras in their true spirit so well as modern Orientalists who are more than 34 centuries removed from him and that light flashes only to them and to none else. Even Jaimini and Vyasa who were contemporaries with the Pandava kings, did make no innovations of their own, but simply recorded the traditions of their times in their sutras. The world is, as very nicely put by the Mimamsakas, in the words **नकदाप्यनीदृशं जगत्** —, always the same and the warring elements existed side by side, at all times, even before Jaimini or Vyasa. History furnishes ample evidences of the existence of such elements in those days, as we have them now in the form of the Orientalists. In their supreme superciliousness, these modern critics declare, as Prof. Roth did, that they alone are competent to read the true heart of the ancient seers, and interpret their sayings in the true light as they are unperturbed and free in their minds and unbound by tradition. They forget that that is their primary disqualification and that they fail invariably in their endeavours because of their supernal attitude.

At the outset, the Bhashyakara asks — **कथम् पुनरिदं भगवतः पाणिनेराचार्यस्य लक्षणं प्रवृत्तम्** — and explains that Panini did not invent words or sounds or their meanings; but he simply framed the sutras like other writers as Sakatayana, Sakalya etc. who went before him. In explaining the Vartika **प्रोक्तादयश्च तद्धिताः** he says **नहि पाणिनिना शब्दाः प्रोक्ताः। किं तर्हि। सूत्रम्।** This is enough to establish that Panini was but a pure analyst and not an inventor. The work of an analyst is confined only

3. that Vyasa refers to the several Upanishads of the various Sakhas, by the term Sruti, in his Vedanta sutras.

4. Even if the Vedanta sutras be considered to be later than Buddha, decidedly, it is earlier than Panini; and he must have therefore known of the Brahmanas and the Upanishads.

5. that Panini refers, in his sutras, to the author of the Vedanta sutras as the son of Parasara, who was without any doubt a contemporary of the Pandava kings.

6. that Bhagavan Upavarsha, the younger brother of Varsha, the teacher of both Panini and Vararuchi was a redoubtable champion of both the Purva and Uttara mīmamsas, which have defined and established what are Vedas and what are not; and Panini, as the student of Varsha, must have been aware of them.

7. that Panini's contemporary, Vararuchi mentions the Atharva Veda in the Vartika.

8. that Panini himself mentions in the sutras, in several places, the Atharva Veda, the Brahmanas and the Upanishads in the same spirit in which they are mentioned in other sastras and in the same sense.

9. that Patanjali mentions the four Vedas, the Brahmanas and the Upanishads as forming part of one homogeneous whole; and Panini was as much a Vedic Hindu as others were.

10. and hence the findings of the modern critics are fallacious, baseless, unwarranted and unscholarly.

A Scene Of Historic Memories: SRINGERI and SAMKARACHARYA.

By E. R. Krishnamachariar.

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Few spots in the wild and romantic regions of Mysore, which contains the sources of Pampa and Tungabhadra, the scene of memorabale transactions recorded in the Ramayana, are without a story connecting them with one or other of the heroes of the great Indian epics. There is the Sakunagiri, a lofty hill, whence Hanuman obtained the omens (Sakuna) which guided him to the spot where the medicinal plant Sanjeevanigrows, that was used to revive Lakshmana from the swoon into which he fell on being wounded by Ravana. Then comes Hiremagalur which is said to be the scene of the celebrated Sarpayaga (सर्पयाग) or serpent sacrifice performed by king Janamejaya, to avenge the death of his father-Parikshit, who was bit by a serpent. Copper-plate inscriptions are still extant which mention certain grants made by him to the Brahmins who were supposed to have officiated in the said sacrifice. A singular stone pillar is still shown as the Yupastambha (यूपस्तम्भ) or the sacrificial post, used on the particular occasion. There is the ancient city of Sakkarapatna which is supposed to have been the capital of king Rukmangada, mentioned in the Mahabharata. There are other places of interest which are supposed to have been visited by Parasurama, Rama and Arjuna. Of all, Sringeri which is considered to be the seat of Saiva Brahmanism, far surpasses the rest in its antiquity and historic memories, by its association with the activities of the great Samkaracharya. As the birth place of the great sage Risyasringa, the son of Vibhandaka, Sringeri, properly called the Risyasringa Giri, traces its antiquity from the days of the Ramayana. At a time when the Angas were experiencing the pangs of a serious famine, king Lomapada was advised by his spiritual

counsellors to invite this immaculate sage - Risyasringa - to his kingdom, as the sole remedy. The young sage was thereupon enticed away from his hermitage by a bevy of fair damsels, despatched by the king of the Angas, who, it is supposed, made their halt at Narve, a few miles off Sringeri, prior to essaying the power of their charms. Not having come across such beautiful and gentle creatures from his birth, the unsophisticated youth, whose curiosity was aroused at their appearance, was led away, by their allurements, which even the most wary can rarely withstand, to the Anga country, where he was married to the princess Santa. This Risyasringa, latterly, officiated as the priest for king Dasaratha in the sacrifice which he performed; and this resulted in the birth of his son Rama and his brothers.

In later days, it was here that the Adwaita teacher, Samkaracharya consecrated the image of Sarada or Saraswati, which he brought from Kashmere, and founded the spiritual throne, which has been occupied, to the present day, by an apostolic succession of Acharyas. There he remained for 12 years and ended his days at the age, it is said, of 32. There is also another version that he died at Kedarnath in the Himalayas. But it will be seen that he attained his brahmibhava at Sringeri itself. (a) The succession of Gurus at Sringeri is traced directly from Samkara and we are shown a small temple there as the place where he entered on his samadhi and shook off his mortal coil. There is a statue here, seated after the manner of Buddhist and Jaina images, which represents the image of the great teacher Samkara.

(a) The Dwaraka records say that Samkara attained his Brahmibhava at the Kailasa and ascended heaven with his Nijadeha while the Kanchi history says that the incident occurred in Kanchi itself. It is immaterial for us where the incident happened. But it is a point, which is controversial, and which cannot be definitely stated where, with any amount of accuracy, at this distant date. [Ed.]

Born in 737 A. D., (a) in the family of Malabar Brahmans in the North Travancore, he was ordained as a Sanyasi at the age of 8. His life was spent in defeating the exponents of various other schools of thought and refuting their tenets. During his travels round the greater part of India he set up a linga at Kedarnath, and visited among others, such important places as Ayodhya, Gaya, Jagannath etc. His opposition to the Jaina and Buddhist religions, his conquests over other religious sects, and the revival of Saiva worship and his polemical victories are all matters of history.

Sringeri consists of a long street, with a loop on one side, encircling a small hill, - Sringa giri, - on which stands the temple of Mallikarjuna. Besides, there are, it is said, about 120 temples of which one is a Jaina basti. Many a Bramhan house contains a temple, within its precinct, in the yard behind, of which the resident Brahman is the officiating priest. At the head of the street is the Samkaracharya Matha, within which is the temple of Sarada or Saraswati, which, it is said, is made of pure gold. By the side of the Mutt is the temple of Vidyasamkara, on a raised terrace, an ornamental building of the Chalukyan style. All round the outer wall, there are fine specimen of architectural beauty. At an angle, to the right of the front entrance we find the image of Vyasa, with a conical cap, the sacred thread, and a dhoti and his right hand in the posture of अमयहस्त, imparting instruction to Samkaracharya. Through the indentation of the plan the image of Samkara is at right angles to that of Vyasa. Samkara holds a palm-leaf in his hand. Being constantly anointed with oil, the two images appear to be quite black. In Vidyaratnapura, on the banks of the Tunga, is a small temple of Samkara, seated as a yati.

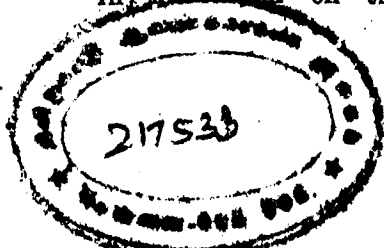
(a) This is wrong. The date of Samkara is definitely fixed as 509 B. C. from internal sources [Jignāsa - Vol. I-iii - samkaracharya - pp 15]. King Puruavarma, known also as Hāla, who was a contemporary of Samkara lived centuries before Hioungtsang was even born in the sixth century and it is a misnomer to place, therefore, the great teacher in 737 A. D. [Ed.]

Sringeri and Samkaracharya.

which is identified as the place where he threw off his mortal frame.

Of the principal festivals, the Navaratra Mahotsava is celebrated in Aswina for 15 days and is attended by about 10,000 people; while, during the Kartika Deepotsva, held on the full moon day in kartika, about 3,000 people attend; and the Battala Mallikarjuna Devara Rathotsava or the car festival of Mallikarjuna, held in Magha for a week, is attended by nearly 4,000 people. All classes of people are fed on these occasions at the expense of the mutt, and cloths and bodices are distributed to women and pieces of money to men.

In the midst of an extensive and fertile tract of land, which yields an annual revenue of about Rs. 50,000, endowed, almost 400 years ago, by the Vijayanagar kings, on the left bank of the Tunga, is situated the Mutt, the principal one, established by Samkaracharya. The head of this Mutt is called the Jagadguru or the priest of the world and wields an extensive spiritual authority and influence. The Mysore Durbar supplements this revenue with an annual grant of Rs. 10,000. To meet the wishes of his disciples, the Guru is constantly engaged on long and protracted tours through various parts of the country and receives from them voluntary contributions, offered with a spiritual intent. When in procession, he, to satisfy the varied tastes of his disciples, wears a head-dress, set with pearls and jewels, granted by the Peshwas of Poona and a handsome necklace of pearls, and is borne along in an adda palki or palanquin carried crossways, attended by elephants and other royal paraphernalia, and accompanied by a numerous body of Brahmans and other disciples. His sandals are covered with silver. But as an ascetic he is celibate in life and simple and abstemious in diet, and high in thinking and deep in meditation on the Supreme Soul.



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like the Sun-light which penetrates through a gloomy and sullen sky in a dark and cloudy whether. Religion is the vertebra of a nation as it is of the individual and the solace of life. When in an impressionable age a taste for religious study is created in the youngsters, the green and tender mind, immersed in devotion and saturated with the ideas of God and his wondrous manifestations, will find in time, when it becomes ripe and developed, ample materials for a sublime realisation of the true nature of God and the world. The Stavaratnavali is thus a most useful and pleasing literature both as a text book for the young in our educational institutions and as a recreation for the mind, for others at home.

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