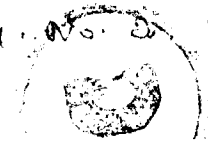


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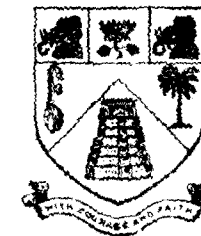
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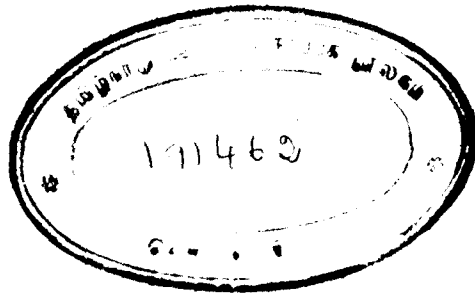
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Indian Federal Finance

By

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I

The theory of public finance has been developed chiefly in countries with a unitary form of government. It is not therefore surprising that most of the orthodox canons of the subject tend to neglect the peculiar aspects of federal finance. Of course, there is little fundamental difference of principle between the problems that arise from either form of political organisation, but in detail there are differences sufficiently numerous and important to reduce seriously the value of propositions based upon the one and applied to the other. No 'unitary' public finance can deal adequately with the problems, for instance, of double taxation or of 'intermediate' distribution, as they arise under a federal system.

India's federal finance is to be studied with reference rather to the future than the present. An enquiry into the Indian federal finance raises some difficult economic and constitutional problems. It is further complicated by temporary difficulties, partly by the present economic depression, and partly by the fact that the Indian budgets, Central and Provincial have been thrown completely out of gear. The immediate financial prospects cannot safely be made the basis of a rigid constitutional scheme. It will be necessary to aim at a considerable degree of elasticity in the financial framework so that changing industrial and economic conditions in India at a later date might make it imperative to modify the financial schemes now proposed.

The success of a modern Government depends in a very large measure on the financial resources which it can command for carrying out its policies. The self-rule of the Indian people, if it is to fulfil its cherished ends, must be based on a sound financial organisation. This does not necessarily mean that high taxation is a condition of the successful working of self-government. Taxes will have to be raised under the reformed constitution according to the people's capacity to pay, whatever may be the amount yielded by them. Though high taxation is not a condition of self-government, neither can low taxation be necessarily expected as its result. The chief merit of the financial organisation of a self-governing India shall not lie in raising less revenue or retrenching more expenditure than at present but in raising revenue wisely and spending it productively. We will do well to remember Gladstone's saying "Good finance consists more in the spending than in the collecting of revenue." Nothing is more naive than the view entertained in some quarters that under a national regime, the government of the country will be less expensive or that the taxes will be lower. Economy can and must be effected in various directions. Substantial economies in existing expenditure could only be brought about by a comprehensive reorganisation of the system of administration, but it might not be possible here to make any definite allowance for the effect of such reorganisation. In fact, it is a mistake to suppose that the cost of administration as a whole under the new political order will markedly fall off. In dealing with the financial foundation of a Federal Government in India, it is necessary to ensure that a sufficient field is available for raising money by taxation. The field of taxation assumes a definite constitutional importance under a system of Federal Government. The autonomy of the central and local authorities in their respective spheres which is the essence of Federation implies that each of these governments should have unhampered fiscal powers, that is to say, a division of the sphere of government must also include a division of the available sources of taxation.

II

The problem of federal finance in India is largely to find a suitable basis on which to allocate existing or potential sources of revenue between the units and the federal body appropriate to their functions. The authors of the Report on Indian Constitutional Reforms (1918) pointed out that if self-government was to become a reality, the Provinces should be in a position to calculate their resources with certainty, and to some extent be free to develop their own taxable capacity. They proposed therefore that a genuinely federal system of finance should be set up, and that the sources of revenue should be separated between the

Central Government and the Provinces¹. In conformity with this principle, the system of complete separation of heads of revenue was adopted in the Government of India Act (1919).

The main features of the financial organisation in India under the Act of 1919 are: a line has been drawn between the Central and Provincial heads of revenue; customs and excises (other than alcohol and narcotics), income-tax and salt are the principal resources of revenue of the Central Government; land revenue, excise on alcohol and narcotics and stamps are the three principal sources of revenue assigned to the Provincial Governments. In addition to these important sources of taxation each of the governments derives a part of the revenue from the various departments they respectively administer. For instance, Local Governments derive some income from forest and registration departments, while the Central Government derives a valuable part of its income from commercial services, such as, Railways, Posts and Telegraphs, etc. In fact the position of public finance under the present Government of India Act is that both Central and Provincial Governments have to reckon each on three or four taxes as the mainstay of their financial resources. In examining a future division of the field of taxation, it is only the principal sources of taxation that need be considered with a view to determine which of them should fall under the Central, and which under the Provincial sphere. Constitutionally, it is to be noted that under the present political system the taxing power of the Government of India is absolutely unrestricted in the case of the important taxes assigned to provincial governments. The field of taxation, like the field of other administration, must be co-extensive with the field of legislation in each province.

But the introduction of this system of separated heads of revenue was estimated to result in the Central Budget in a deficit of Rs. 98.3 millions. A committee was therefore appointed under Lord Meston to make proposals for the equitable distribution of this deficit among the Provinces during the transition period. The Committee recommended two kinds of contributions—initial and standard. The initial contributions were based on the immediate financial position of the Provinces resulting from the Reforms. The standard contributions were based

1. Report on Indian Constitutional Reforms (1918), Chap. V.

on more permanent factors.² These provincial contributions were reduced by the Central Government between 1925 and 1928, and finally abolished in 1929 and since that date, the definite separation of revenue resources has been in force.

The system of dyarchy introduced in the Provinces by the Reforms of 1919 was coupled with the principle of joint purse, and this took away any element there was of responsibility. One of the defects of the system of separation of tax resources was that it was viewed as favourable to agricultural than the more industrialised provinces, and this has given rise to a continuous demand that the latter should receive if not the whole, at any rate a part of the income-tax that is collected from their residents, or alternatively they should be entitled to levy a surcharge on the income-tax collected locally. A second and more general defect of the system is that, whereas the Central Government has retained two sources—customs and excise and the income-tax—which are flexible and capable of yielding expanding revenue—the expenditure of the Central Government is very largely a fixed charge, consisting mainly of the cost of the army and interest on debt. The Provinces on the other hand which are charged with the duty of developing education and public health services have been left with sources of revenue which are more or less stationary like the land tax.

III

There are certain principles that appear to be essential factors of any scheme of reform of Indian finance. First certain anomalies in our

2. Initial and standard contributions are as follows:—

	Initial 1921-22 lakhs.	Standard (expressed as share of 90).
Madras	348	17
Bombay	56	13
Bengal	63	19
United Provinces	240	18
Punjab	175	9
Burma	64	6½
Central Provinces	22	5
Assam	15	2½
Bihar and Orissa	—	10
Total	983	100

system of taxation should be got rid of; secondly that if India is to continue to develop at the pace desired, she will have to increase her taxation, and thirdly, whatever scheme of taxation is adopted for the future ought, if possible, to be one that is applicable to the conditions of the States as well as of the Provinces.

Sir Walter Layton, the financial expert with the Simon Commission made important proposals with regard to future allocation of revenues between the Central Government and the Provinces. Layton begins this report with an interesting chapter on India's inadequate revenue. He shows how the revenue per head is low, not only absolutely but relatively being only 6 per cent. of the national income as against 20 per cent. in Japan and one assumption that underlies his financial proposals is that it is both possible and desirable to improve the economic and social conditions of the Indian people by substantial increase in expenditure on the "nation-building" services, and secondly, that it is possible to raise additional revenue for the purpose. This position is really incontestable because Layton has pointed out that more revenue lies at the root of all reform and that in the years to come the spending power of the provinces must largely increase. From a nationalist point of view this appears to be a sound principle in regard to the future of India's finance. The principal argument in favour of a federal constitution in India is to fix the responsibility for a rapid social and economic development on the various local authorities.

Layton's proposals for the imposition of new taxation are regrading of the income-tax, income-tax on agricultural incomes, death duties, excise on cigarettes and matches and an increase in local rates. Sir Walter Layton would make few changes with the existing division of heads of revenue between the Central and Provincial Governments, the notable exception being the proposal for the transfer of commercial stamp to the Central from the Provincial Exchequer (but the difficulties involved in such a transfer have been pointed out by the Percy Committee). The loss of 1½ crores of revenue on account of this transfer is proposed to be made good by limiting the import duty on foreign liquor at 30 per cent. and thus enabling the provinces to levy an additional excise duty calculated to yield a commensurate revenue. Layton has suggested that within a period of 10 years from the working of the new constitution, the Central Government would surrender to the provinces revenue amounting to 12 crores, 6 crores representing the entire proceeds of salt import and excise duty, and another 6 crores representing 50 per cent. of the personal income-tax collected in the provinces. It is also proposed to tax agricultural income and the proceeds of the tax on agricultural income in each province should be made over to the

local Governments. A revenue of 5 crores is expected from this source for the provinces. A more important accession to the provincial revenue is proposed by the two new taxing powers for the provinces *viz.*, the right to levy a terminal tax on goods carried by rail and the right to levy a surcharge on income-tax on all persons to the extent of a quarter the rate at which income-tax is levied by the Central Government. The terminal tax is expected to yield 8 crores to the provinces, and the surcharge on income-tax 3 crores to the provinces. These proposals of new taxation are rounded off by Sir Walter Layton by the suggestion of two national excises on tobacco and matches, the former bringing in 5 crores and the latter 3 crores of rupees respectively. These two taxes also are to benefit the provinces, and their proceeds together with that of the salt duty when surrendered by the Central Government should form a Provincial fund and be distributed among the provinces according to population. The net result of all these financial proposals is that the Provinces will benefit by a revenue of 24 crores from new taxation, and by 12 crores a few years later from surrender of existing revenue of the Central Government.

The Layton proposals are open to considerable criticism. First they go against the federal principle. There are at least 5 taxes—the personal and the agricultural income-tax, and the three national excises which Layton would allocate to the provinces but to be administered by the Central Government. It is the Central Legislature which is to possess the power of annually voting the income-tax and the national excises. No financial arrangement could be more subversive of the political autonomy of the provinces. Again the proposal of dividing the personal income-tax between the Central Government and the Provincial Governments suggests clearly the danger of the provinces being overtaxed in order to meet the urgent needs for revenue of the Central Government or of the Central Government having to overtax itself to meet the urgent need for revenue of the provinces. These proposals fit in well with the constitution of a Central Legislature proposed by the Simon Commission, namely, that it should be representative of the provincial legislatures, and not of general tax payers electing members on a popular basis. In fact in so far as Sir Walter Layton's proposals aim at giving to the provinces sources of revenue which are leviable by the Central legislature alone, they seem to imply a negation of federal government.

Secondly, the Layton proposals contemplate a surrender of revenue by the Central Government within a period of 10 years. Whether such a surrender is possible depends on several factors both of reduction of expenditure and increase of revenue. The history of remission of provincial contributions under the reformed constitution of 1919 is an

object lesson that a future financial arrangement based on the future obligation of surrender of revenue should be avoided if possible.

Thirdly, under the Layton scheme, the Central revenues will be almost entirely deprived of an element of elasticity. In a bad year, it would be difficult to raise the income-tax. The salt tax which has been easily increased by the Central Government in times of stringency will also have been provincialised and thus there would be greater difficulties in raising additional revenues in times of emergency. Again it may be noted that under the Layton scheme too much reliance is placed on the customs and income-tax alone. Under the prospective balance sheet which Sir Walter Layton has drawn up, out of the total revenue of 82 crores, no less than 68 crores are proposed to be raised from two items *viz.*, income-tax and customs, but it is these two items that are likely to be affected in times of trade depression. Finally how far does the Layton scheme help to remove some of the anomalies in the present system of taxation? Layton's proposal that the terminal tax should be taken away from the local bodies and converted into an item of provincial revenue and a consumption tax by levy at every railway station is not commendable. The Simon Commission themselves insist on the inadequacy of resources of the local bodies. If the terminal tax is a proper method, why take it away from them? The Taxation Inquiry Committee have shown that it is a most improper method of taxation tending to become an inland transit duty, and so an impediment to internal trade for the prevention of which the United States of America and the Australian constitutions have specific provision. Again the Simon Commission repeatedly insist that if the Indian States wish to come into a Federation, the first condition must be the abandonment of the inland customs duties. Further there is an urgent need for reduction of railway freight rates. However much new taxation may be needed, an addition to freight rates under the name of a terminal tax does not seem a proper way of levying it.

The inequality of the taxation of land and the necessity for remedying it by imposing an income-tax are emphasised by Layton who says that there has been a very large increase in the net product of land which is enjoyed by the cultivator and the landowner of which the tax-gatherer has succeeded in gathering very little. Layton thinks that there is no justification for the continuation of the present exemption, although he admits that it may be desirable that it should be removed by stages at specified dates. He says that it is only in this way it would be possible to impose a graduated burden upon landholders and to levy from them a share of the increased burden that is necessary in India, and it would prevent the present tendency for savings accumu-

lated in industry to be invested in land in order to escape taxation. The taxation of land in India is a vexed and controversial question which requires a thorough investigation and we cannot therefore be satisfied with the summary fashion in which Layton has disposed of such an important question.

The third condition for an ideal system of distribution of revenues is that it should be one to suit the States as well as the Provinces. Throughout the whole of this discussion, it is assumed that the new constitution should from the very beginning proceed upon a federal basis, and this is one of great importance in dealing with the financial relations between the States and the Provinces. If a federation of British Indian provinces is to be formed now, and its conventions are established without regard to the States, it would be much more difficult for the States to enter it later than if their point of view has been considered from the first. It is reasonable to think that what the States want is a fair financial deal, and a voice in common affairs. Any system of distribution of the taxes applicable to the States as well as the Provinces must involve as little interference as possible with their internal administration. Applying this principle to the proposals of Layton, we have to consider the case of stamps, excises and income-tax. As regards stamps, no great difficulty would seem to arise. The stamps for the particular classes of transactions that are to be subjected to central taxation can be distributed to the States as to the Provinces and sold through their agency. It would still be open to the States to impose their own stamp duties on other classes of transactions. In the case of Excises, so long as they were limited to the levy of fixed duties at places of origin, no difficulty need arise. The cotton excise duty was levied in the States as well as in the Provinces, and no complaint was even heard that it was not properly levied. But there is a real difficulty in the case of the income-tax. There are many States which have no income-tax at all. Those that levy it do not levy it at the same rate as the Government of India. It would be difficult to induce all the States to impose the income-tax at the Government of India rate and to secure efficiency in its administration. So the only way of meeting this difficulty seems to be to leave the whole of the present income-tax to the units of the Federation, and to give to the Government of India a large share of the excises.

As regards the share the States are entitled in the existing Central revenues, Layton's proposals seem to dispose of the matter in a summary fashion. For the purpose of appraising the claim of the States, Layton first works out the increase in the Customs duties on imports that has accrued since the beginning of the war and the increase in the

cost of the army in the same period. He attributes to the States 16 per cent. of the former, and 22 per cent. of the latter, gets figures of 6 and 5½ crores as the result of the calculations and declares that the claims and counter-claims are of a similar order of magnitude. He adds "it is not necessary to discuss here any of the minor claims, namely that the States should take the responsibility for part of the debt or increase in other All-India charges on the one hand or that the States should have a share in the salt tax, railway receipts and other budget items on the other, for the amounts involved are small, and if admitted on the one side or the other, would not greatly affect the picture that has been given of India's finances." It is difficult to see, when the States claim a share of the customs which are imposed for the purposes of India as a whole, they should be offered a share only in the increase in customs since the commencement of the war; again there is no justification for taking different percentages in reckoning their share of income from customs, and their share of the expenditure on defence. The other items are disposed of as insignificant, but they are not so, for they will make a serious difference to the amount of the revenues available for distribution between the Central authority and the units of the Federation. And this is an additional reason for meeting it in the first instance by inviting the States to be parties in the great adventure of the future instead of making a grudging settlement with them now which will be another obstacle to their entering into partnership in future.

The most important proposal under the Layton scheme is that relating to the provincial pool which is in effect that certain local excises e.g., those on cigarettes and matches should be collected centrally and distributed on *per capita* basis. There should also be added to the pool the surplus arising from the Central Budget if and when a condition of surplus is attained. It might be said that this proposal is a negation of provincial autonomy; that the provincial legislatures should enjoy, proceeds of revenues without the unpopularity of imposing the taxes, that there would never be any certainty of the Central legislature passing them, and that therefore no province could be certain as to what it had to spend or again *per capita* distribution would be unfair to certain provinces inasmuch as the consumption of salt or tobacco per head is very much greater in some than in others. But one thing in favour of the scheme is excises are a corollary of the customs, and like the customs ought to be centrally administered. Such administration tends to be cheaper, and more efficient; and as it conduces to uniformity, it also tends to put a stop to those inequalities in provincial levies which have contributed to the differences in provincial revenues.

IV

We shall next consider the recommendations of the Peel Committee officially known as the Federal Finance Sub-committee which was the financial adviser to the Second Round Table Conference. The committee was appointed "to examine and report upon the general principles upon which the financial resources and obligations of India should be apportioned between the Federation, the British Indian units jointly and severally, and the States units."

The committee have started from the standpoint—(1) that it is undesirable to disturb the existing distribution of resources between the various governments in India; (2) that practically the Federation and its constituent units are likely to require all their present resources if not fresh sources of revenue so that it is improbable that any considerable head of revenue could be surrendered initially by any of the governments without the acquisition of alternative resources. The importance of the recommendations of the Committee may be gauged from the general principles they have enunciated in regard to some of the main items of federal finance. As regards the allocation of resources between the Federation and its constituent units, the committee observe that the Federal resources should as far as possible be confined to revenues derived alike from the inhabitants of the provinces and of the States or by any agreement with them of a simple character. As regards the classification of revenues, the most satisfactory solution would be that the Federal taxes and the Provincial taxes should be fully scheduled; in regard to the relations of Federal and State taxation, the abolition of all those taxes in the States as internal customs, which may be economically inadvisable from the point of view of the Federation as a whole. As regards Grants to constituent units, it should be open to the Federal Government with the assent of the Federal Legislature not only to make grants to provinces or States for specified purposes, but also, in the event of Federal revenues showing permanent surplus, to be free as a possible alternative to reduction of taxation, to allocate the surplus proceeds to the constituent units of the Federation, both States and British Indian Provinces.

As regards the borrowing powers of the units, though a province may raise loans in India upon the security of its own revenues, the Federal Government will have to exercise a restricted power of control over the time at which the provinces should issue their loans; in order to secure that loans are raised at the cheapest rates, the security should be as wide as possible and in the interests both of the federation and of the units, it is suggested that all loans raised by the Federal authority

should be secured not only on the revenues of the Federation but also on the revenues of the provinces of British India. As the Peel Committee had confined themselves mainly to the formulation of general principles, they recommended the appointment of an expert committee and this brings us to consider the report of the Federal Finance Committee, popularly known as the Percy Committee. This committee was appointed to estimate the probable financial position of the Federal Government and the provinces of British India in the early years of the Federation, and to advise on certain aspects of federal finance mainly on matters affecting the future relationship between the Federal Government and the constituent units.

The Report of the Percy Committee is an attempt to present a financial scheme for the Federation worked out in all its details. The authors of the report start with a proper emphasis on the abnormalities of the present financial situation due largely to the world depression which makes it difficult to set forth accurately the possible revenue and expenditures of the Central and Provincial Governments of India. Consequently they are obliged to make certain assumptions and formulate their schemes on the basis of such assumptions.

The first point of the Committee's work is to form a rough forecast of the budgets of the Federal and the Provincial Governments. The revenue estimates are based on the first Finance Act of 1931 i.e., before the present surcharges came into force. The committee have warned the governments against, on the one hand, the error of supposing that the level of taxation may be lowered, and on the other, of the temptation of increasing the expenditure under the pretext of new constitutional changes. Already a majority of the governments are carrying into the future a load of deficits actually incurred which is an initial handicap to a scheme of Federal Finance.

The Committee have not allowed themselves to be hampered unduly by the abstract principles of Federal Finance and they have also deviated from the lines chalked out by the Peel Committee. In the first place, the Peel Committee's recommendation that taxes on income should be transferred to the provinces with the exception of the Corporation tax has been materially modified by the Percy Committee. Secondly, the Peel Committee's suggestions for federalising commercial stamps has been set aside by the Percy Committee on the ground that the simple constitutional solution would be to class all stamps duties as provincial sources of revenue. Thirdly, the Percy Committee afford no hopes of practical value regarding the new taxes suggested by the Peel Committee either for the Federation or for its constituent units.

Fourthly, the questions regarding the adjustment that may be necessary as between the present Central Government and the Federation to be formed have been disposed of by the Percy Committee in a summary fashion. The Committee have also dismissed as too remote a possibility the suggestions of the Peel Committee that the cash contributions of the States and the provincial contributions should, if possible, be wiped out.

The Percy Committee was appointed not so much for devising a scheme for British India and the States or Indian India. The outstanding points in regard to the position of the Railways, the pre-Federation Debt, the pension charges, the claim of the maritime States to customs revenue, and the adjustment of the tax systems of the States to those of British India have been disposed of in a summary fashion that some of these items would balance themselves. The question of the uncovered Pre-Federation debt has been needlessly pushed to the foreground creating an impression that central finance might be under fear of debits. The committee have found that the other assets of the present Central Government which will pass to the Federation would adequately compensate for the extra liability.

Again in the case of pensions it is difficult to understand how the claims of British India can remain the same both when the pensions are due and when they have been cleared off. Again what contribution will the States make to the Federation to balance the contribution from the Railways which the committee put at 5 crores. A better thing would be to frame a scheme by which fluctuations in the earnings of the Railways could be reflected in the provincial contributions or in the allocation of part of the income-tax to the various provinces.

Even if we leave aside such items as the Railways, and Pensions, etc., there is still the question, to put it in the language of the committee, "whether or to what extent this special contribution from the provinces can be regarded as balanced by a special burden borne by the States." The answer of the Committee is that the power of the Federal Government to redeem inequalities will be limited by intractable facts and it is doubtful whether a jealous comparison of the relative burdens offers a sound basis for a successful partnership.

We have so far confined ourselves to the main points of the report of the Percy Committee. We have now to ask—what is the federal aspect of the financial scheme recommended by the committee? A study of the main features of the Percy Report shows how much the committee has been dominated by the facts of the present financial situation in India without much regard to the principles on which the federal

development of India should proceed. As the Central and Provincial Governments in India at present are not in a prosperous condition the Committee has proposed subventions to provinces and contributions from provinces to the Central Government. The system of contributions has been condemned by all financial experts as making two sets of governmental authorities subservient to each other. This system of contributions and subventions is subversive of the wise principle that each government should live of its own. It is no sufficient reason that it should continue because Central and Provincial governments in India are faced with deficits. Deficits are temporary and can be wiped off and the lines of future federal development should not be clouded by temporary financial conditions.

In regard to allocation of taxes also the Federal Finance Committee has departed from the straight path of federal finance. The committee acknowledge obvious defects in any system based upon the principle of taxation by one government for the benefit of the other governments and yet they recommend it and have brought down income-tax from a national tax to a tax leviable for the benefits of the units subject to a right of federal surcharge. Although there is a strong case for federating Excise—"it is a tax on consumption which in economic theory should not be levied by one governmental unit on the consumers of another"—the committee recommended its retention as a provincial source subject to the powers of the Federal government to impose a surcharge for its own purposes. Another variation from federal finance allowed by the committee is that the collection of federal taxes may be placed in the hands of the units themselves, a method of collection which may be cheap to start with, but will become dear in the long run when the interests of provinces and federation diverge. The whole idea of allowing federal and provincial governments to cross into each other's financial domain is opposed to the principles of federation. Lastly the committee have done nothing to bring the Indian States within the ambit of federal taxation. None of the Federal taxes is to apply to the subjects of Indian States. These criticisms of the report of the Finance Committee might be met by saying that they had to face existing facts like the treaty and the sovereign claims of the Indian States and the present financial situation in India. The financial arrangements proposed by the Percy Committee Report go to show that what is aimed at is not full federation but a *quasi* federation.

The financial system that it proposes partakes of the features of both confederate and federal finance. Of a federal character on the side of revenues are customs, and export duties leviable by the Central government, federal fees, federal surcharges on taxes on the income

or capital of corporations both in British India and in Indian States; on the side of expenditure are the cost of defence and foreign relations and of the debt services and of federal institutions like the federal court. Of a confederate character on the side of revenue are subsidies from Indian States and contributions from the provinces of British India (which are to be of two kinds normal and emergency contributions) to the federal Government; on the side of expenditure there is little of a confederate character, for confederations live at the mercy of the units. But the federal financial system proposed by the Percy Committee partakes of some of the character of a centralised government that now exists. It is not the province of the economist to decide between 'centralist' and 'decentralist' policies as such on general grounds. On economic grounds however, one should be inclined to say that a federal scheme of government always tends to be wasteful, and in so far as a constitution is in making, decentralist policies should be discouraged, especially as increasing mobility is, in all countries, making federal divisions more and more lose their original significance. But as the Simon Commission point out the question whether India will move towards centralisation in future depends on larger considerations than purely financial ones.

V

The Percy Committee (1932) forecast a surplus in the central budget during the first years of the Federation amounting to 4½ crores with a corresponding deficit in the Provincial budgets. This Committee as well as the committees of the various sessions of the Round Table Conferences agreed in principle that some division of the proceeds of the income-tax is necessary, but opinion as to the method and amount has varied in accordance with the changing financial situation.

There are two considerations which complicate the situation. One is the creation of two new provinces—Sindh and Orissa—both of whose budgets will certainly be in deficit for sometime to come. The other complication is that the Indian States are not prepared to agree to the imposition of a federal income-tax within their borders. This difficulty among others leads to the suggestion that the income-tax should be assigned entirely to the Provinces. But as the Central Government could not afford to lose so large a revenue, at any rate for sometime to come, this would have involved reviving the undesirable plan of provincial contributions to the Central Government.

The scheme of distribution therefore proposed in the White Paper is that taxes on income from federal sources should be permanently assigned to the Federation, and that a specified percentage—not less than

50 per cent. nor more than 75 per cent. of the normal taxes on income (except the corporation tax) should be assigned to the Provinces. But in order not to embarrass the Central Government in the present financial stringency, the Federal Government should be entitled to retain out of this allotted portion an amount fixed for 3 years, and thereafter reduced to zero over a further period of 7 years. In addition the Federal Government would have power to levy a surcharge on taxes on income exercisable in case of financial stringency—provided that such times the States would also make equivalent contributions to the Federal fisc.

The plan of a permanent division of the income-tax raises certain difficulties. It is objected, for example, that any alteration in the rate of tax will affect both parties, although there may be only one which desires an increase or a decrease in yield. But the Joint Select Committee considers that for sometime this will not be serious, since both Federation and Provinces will need as much money as can be obtained from income-taxes and the rate will depend therefore on taxable capacity rather than on the position of the budget.

The Joint Select Committee therefore has endorsed in general the proposal of the White Paper. But as it is unlikely that for sometime to come the Central Government will not be able to do much more than find funds for the deficit Provinces, and as an early distribution of any large share in the income-taxes is improbable, the Joint Select Committee has considered it advisable to leave the actual time-table of transfer (3 and 7 years in the White Paper), as well as the percentage of income-tax to be transferred to be determined by Order-in-Council at as late a date as possible.

The Joint Select Committee accepts the proposal that the Federation should retain the yield of the Corporation tax on the income or capital of companies, and that after 10 years, the tax should be extended to the States. They do not approve, however, of the proposal that Provincial legislatures should have the power to impose a surcharge on personal income-tax.

As regards agricultural income-tax, the White Paper proposed that the Provinces should have exclusive power to impose taxes on agricultural incomes which are not at present subject to income-tax—and this has been approved by the Joint Select Committee. In regard to Excises, the Joint Select Committee has approved of the White Paper proposals to empower the Federation to allot to the units a share of the yield of the salt duties and excise duties other than those specifically

assigned to the Provinces, and also of export duties. The proposal with regard to salt and excise duties is made in order to provide more elastic sources of revenue for the Provinces and to facilitate the introduction of new taxes since they are not likely to be opposed if some of the benefit goes to the units.

The Joint Select Committee has also approved of proposals to vest in the Federation power to impose certain taxes, the proceeds of which must be distributed to the Provinces (subject to the right of the Federation to impose a surcharge for Federal purposes). These are taxes which should be uniform and should be collected through a Central machinery. Since the Federal units will share in the yield from certain federal taxes, they will have an interest in the Federal budget.

VI

THE STATES AND THE FEDERATION

The entry of the States into Federation involves some complicated adjustments with regard to tribute and ceded territories. There is first the demand for remission of the so-called tributes or subsidies from certain Indian States that are now levied. The total amount of this subsidy is about 76 lakhs of which Mysore pays the largest amount. There is a strong case for the gradual abolition of these subsidies. It was however urged on the other hand by certain other States that the subsidies stood on the same footing as cessions of territory and a few other miscellaneous rights conceded by other Indian States to the British Government as compensation for the duty of military defence undertaken by the British Government. It has also been urged that many Indian States maintained State forces at considerable cost which have been treated as part of the forces of India for purposes of internal defence and therefore allowance should be made in assessing the burden of the State units of the Federation as compared with the Provinces for these items of expenditure. The Joint Select Committee (1934) have endorsed the Report of the Indian States Inquiry Committee (1932) and in particular have approved of the gradual abolition over a period of years of any contribution paid by a State to the Crown which is in excess of the value of the immunities which it enjoys.

At the present time many States derive substantial revenues from customs duties levied at their frontiers on goods entering the State from other parts of India. Internal customs barriers are in principle inconsistent with the freedom of interchange of a fully developed Federation, and it is necessary to substitute other forms of taxation for these internal customs. Accession of a State to the Federation should imply that

it will not set up a barrier to free interchange so formidable as to threaten the future of the Federation. In the case of maritime States which have a right to levy sea customs, they should be allowed to retain *only so much of the customs duties which they collect as is properly attributable to dutiable goods consumed in their own State*. This may be difficult to arrange in view of existing treaty rights, but if insistence upon these rights by any State would prevent genuine uniformity in customs rates at State ports, and ports of British India, then it is doubtful whether the State in question could properly be admitted to the Federation.

VII

COST OF FEDERATION

The fresh burdens upon the tax-payers as a direct result of the constitutional changes are estimated to be $\frac{3}{4}$ crore of rupees for the Federal Government and another $\frac{3}{4}$ crore of rupees for all the Provincial Governments together. These items represent the estimated cost of an increase in the size of legislatures, the establishment of a Federal Court, etc. It is also estimated that there will be an initial deficit in the new province of Sindh of about $\frac{3}{4}$ crore of rupees of which about 10 lakhs represents the cost of new overhead charges. The remainder represents a deficit which is now met out of the revenues of Bombay. If this is met from Central revenues, it will, in effect relieve Bombay's present financial stringency. Similarly there will be a deficit of about 30 lakhs per annum of which half represents new overhead charges, and half represents relief to the existing government of Bihar and Orissa. As to the other provinces, Bengal's needs will be met mainly by surrender of half the jute export tax by the Federal Government, but Bihar and Assam will require special consideration. According to Sir George Schuster's estimates the total subventions to deficit Provinces will be about £400,000. In addition the Government must adjust its finances to the separation of Burma. Although the separation of Burma will not in itself involve a financial loss to the tax-payers of India and Burma as a whole, the revenues of India will suffer a loss which is estimated to be as much as 3 crores per annum less the yield of any revenue duties on imports from Burma which may be introduced from the date of separation.

The introduction of the States to the Federation will also require certain financial adjustments. These will ultimately lead to net loss to the federal revenues of something less than 1 crore of rupees, but this might be extended over a period of years. The surrender of half the

jute tax has already been provided for in the Budget for 1934; it remains to find about 2 crores, and to make good the loss of revenue from Burma. The Joint Select Committee (1934) however point out that the greatest part of this additional expenditure by the Central Government would have to be met quite apart from constitutional changes for it is impossible that the Provinces should be allowed to run up growing deficits. The Central Government under present depression conditions is paying its way, and setting aside about 2¼ millions annually for debt reduction. The increased revenue required represents only about 1½ per cent. of the present budget, and there are signs of an improvement in tax revenues and State railway receipts. It is clear therefore that financial difficulties cannot be used as a serious argument against Federation.

On the Importance of the Distinction between The Ideological and the Idea-Psychological to Berkeley's Metaphysics.

By

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The distinction between idea as image or a mere particular concrete event in an individual consciousness, and idea as signifying an abstract universal meaning is now commonplace in metaphysics. Both Bosanquet and Bradley have, in unmistakable terms, defined the distinction between the *idea-logical* and the *idea-psychological* in their treatises on Logic. Bosanquet says, 'In judging we use ideas, but the ideas which we use are not mere particular mental images, the perishing existences which pass through consciousness, and which *qua* particular psychical states on a level with mere sensations, never recur. . . . ' In judgment ideas are employed solely for the sake of their general signification, and without reference to their particular existence.' In a somewhat similar strain, while discussing the nature of ideas as symbols, Bradley draws a distinction between the *that* (or existence) and the *what* (or the content) of an idea." 'These two senses of idea, as the symbol and the symbolised, the image and its meaning, are of course' he says, 'known to all of us. But the reason why I dwell on this obvious distinction is that in much of our thinking it is systematically disregarded.'³ This disregard is manifest in Locke and Berke-

1. Logic. Vol. I, p. 68.

'I shall follow' says Bosanquet in the Introduction to Volume I of his *Logic*, 'Mr. Bradley in using 'idea' for a fixed content or logical meaning, not for the psychical images which pass through the mind and never recur—for the signification, so to speak, of the signal flags, not for the particular flags themselves, whose meaning is not affected if different bits of cloth are used on every occasion.' p. 44.

2. *Principles of Logic*, Vol. I, p. 3.

3. *Principles of Logic*, Vol. I, p. 6.

'In England, at all events, we have lived too long in the psychological attitude. We take it for granted and as a matter of course, that like sensations and emotions, ideas are phenomena. And considering these phenomena as psychical facts, we have tried (with what success I will not ask) to distinguish between ideas and sensations. But, intent on this, we have as good as forgotten the way in which

ley also, and the contention of this paper is that the fundamental fallacies in Berkeley's metaphysics take their origin in the illicit identification of *idea-logical* and *idea-psychological*.

The gist of Berkeley's polemic against representationism amounts to a denial of abstract ideas. This denial, which is the corner stone of his subjective idealism, is based upon a false identification of the object of knowledge and the content of presentation.

Berkeley takes Locke as the champion of abstract ideas, and attempts to shatter his arguments. Locke too, like Berkeley, confounds the idea with the presentation, yet unlike Berkeley he admits the possibility of forming abstract ideas.⁴ According to him 'the process of abstraction is a process of fixing attention upon those attributes that characterise each of the indefinitely numerous individuals to which a general name is applicable, and ignoring those attributes that characterise only some or one of them.' There is a certain amount of truth in Locke's contention, for through discriminative attention it is possible to obtain a 'general idea' (an idea common to different objects), say of a particular colour red or green, applicable to the several objects attended to, which differ in other qualities, namely, in weight, smell, shape, taste, etc. This type of abstraction or discriminative attention given to the data of the different senses might be conceded even by those who identify the psychical image with the logical meaning; but when from examples of this type one argues to the possibility of general *abstract* ideas, then such arguments may be challenged. Locke appears to use such arguments, and Berkeley challenges him on that account. 'For myself' says Berkeley, 'I find indeed I have a faculty of imagining, or presenting to myself, the ideas of those particular things I have perceived, and of variously compounding and dividing them. . . . To be plain, I

logic uses ideas. We have not seen that in judgment no fact is ever just that which it means, or can mean what it is; and we have not learnt that, wherever we have truth or falsehood, it is the signification we use, and not the existence, we never assert the fact in our heads, but something else which that fact stands for. And if an idea were treated as a psychical reality, if it were taken by itself as an actual phenomenon, then it would not represent either truth or falsehood. When we use it in judgment, it must be referred away from itself. If it is not the idea of some existence, then, despite its own emphatic actuality, its content remains but 'a mere idea.' It is a something which, in relation to the reality we mean, is nothing at all.' *Logic*, Vol. I, p. 2.

4. Locke's *Essay*, Bk. 2. ch. xi, 10 and 11: ch. XXXII, 6f. Bk. 3, chs. iii and 6: Book 4, ch. vii., 9.

own myself able to abstract in one sense, as when I consider some particular parts qualities separated from others, with which, though they are united in some subject, yet it is possible they may really exist without them. But I deny that I can abstract from one another, or conceive separately, those qualities which it is impossible should exist so separated; or that I can frame a general notion, by abstracting from particulars.'⁵ The contention here is that a particular sensible quality like green or red which, though occurring in different individuals is yet capable of being a presentation, is real, while an *abstract general idea* like triangularity, which can never be a presentation, is not real.

To understand Berkeley's position with respect to abstract ideas we should note the exact sense in which he is prepared to admit general ideas. 'And here it is to be noted' he says, 'that I do not deny absolutely there are *general ideas*, but only that there are any *abstract general ideas* an idea, which considered in itself is particular, becomes general by being made to represent or stand for all other particular ideas of the same sort.'⁶ But this is exactly what Locke also holds, though he expresses himself in rather ambiguous language, and Berkeley's criticism of Locke loses much of its force when we examine it carefully. The 'significant particular idea' of Berkeley can become significant only when we ascribe general characteristics to it. How do we know 'ideas are of the same sort' unless we can abstract? Berkeley is quietly shifting his ground and is assuming the process of abstraction as we ordinarily understand it. It is a psychological truism that in the simplest act of perception the object perceived is clothed with conceptual significance, as otherwise perception would be impossible. And even the so-called process of perceptual abstraction discussed above, the act of separating off the common element from a number of complex presentations, would never yield a general idea unless the separated component was already an abstraction. If, as Berkeley holds, the object of knowledge is never anything but a presentation, then the disjunctive denotation acquired by a term is evidently the only sense in which the term can be used as an abstract term. But a disjunctive denotation is impossible without an abstract connotation and Berkeley's whole argument merely plays into the hands of his opponents.

In the Introduction to the *Principles of Human Knowledge*, Berkeley is mainly concerned with refuting the arguments in support of ab-

5. *Introduction to the Principles*, 10.

6. *Principles*, 15.

abstract ideas. The most powerful weapon in his armoury is that which shatters the 'generic image.' For an abstract idea to exist it should be possible for us to form a 'composite or generic image,'—an image which has no quality in particular and yet has all the qualities, which is 'all and none of these (qualities) at once.' And as it is manifestly impossible for the mind to entertain such an image, it is consequently impossible for it to frame an abstract idea. In such an argument not only do we detect the fallacious identification mentioned already, but also we find, as Fraser points out, that no account is taken of the intellectual relations necessarily embodied in concrete knowledge and without which experience could not cohere.

The root of the trouble is that Berkeley is constantly shifting his ground from the image to the meaning. In his youthful enthusiasm he was blind to the contradictions involved in his arguments. Later in life he appears to have realised his fault, for in the edition of 'Alciphron' published just before his death the argument against abstract ideas is conspicuous by its absence.

We have so far dealt only with the Introduction. When from the Introduction we pass on to the *Principles*, we find that the very opening sentence of Part I is a striking example of Berkeley's identification of the *idea-logical* and the *idea-psychological*. If the expression 'Ideas' is taken in the sense of *idea-logical*, as we normally and with justification should, then his statement 'it is evident to any one who takes a survey of the objects of human knowledge, that they are either ideas etc. . . . ' is true. But if we interpret 'idea' in the sense of *idea-psychological* then the contention of the opening paragraph is absolutely false.

A question might arise here as to why we should introduce an unnecessary confusion when the meaning is so plain. True; but when we go to the second paragraph we find Berkeley declaring that by 'idea' he means the '*idea-psychological*.' 'The existence of an idea consists in being perceived.' In the fourth paragraph he says emphatically, 'For, what are the forementioned objects but the things we perceive by sense? and what do we perceive besides our own ideas or sensations? and is it not plainly repugnant that any one of these, or any combination of them, should exist unperceived?' Again in the seventh paragraph he declares, '... for to have an idea is all one as to perceive; that therefore wherein colour, figure, and the like qualities exist must perceive them.' The result of the stand which Berkeley takes in these paragraphs, is that his basic argument against the materialists—that thinghood is not something superadded to the qualities, but is merely the qualities organised into a unity—loses its cogency, because he does not distinguish between qualities and sensations.

The point that we have been attempting to drive home is further emphasised in the eighth paragraph wherein Berkeley is arguing against representationism. 'But, say you, though the ideas themselves do not exist without the mind, yet there may be things like them, whereof they are copies or resemblances; which things exist without the mind in an unthinking substance.' Representationism avers that the mind knows only its ideas no doubt, but these ideas *represent* what is quite unlike the mind. But Berkeley points out that 'an idea can be like nothing but an Idea.' If this statement of his is to be interpreted aright, it is necessary to note that the *idea-logical* is very different from the *idea-psychological*. The *idea-logical*, the object of knowledge is the *real thing*, and the *idea-psychological* can represent it without being like it. But if we abolish the distinction between the *idea-logical* and the *idea-psychological* as Berkeley would have us abolish, then the argument loses its significance.

In the succeeding paragraphs (9-15) Berkeley is arguing against the existence of the so-called primary qualities independently of the mind. 'Let any one consider those arguments which are thought manifestly to prove that colours and tastes exist only in the mind, and he shall find they may with equal force be brought to prove the same thing of extension, figure and motion.'⁷ The argument from relativity, which is used by the scientist with such force against the objective existence of qualities which are perceived with a single sense, can, with equal force, be used against those that are apprehended by the mind through more senses than one. In using such an argument for disproving the objective existence of primary qualities Berkeley introduces a point which is of great importance to us. Dependence of a quality on the mind is proved by the fact of its 'being entirely relative and changing as the frame or position of the organs of sense varies.' A quality (size for example) changes with the change in the sense organ perceiving it. Yet we are able to identify it as the same quality belonging to a particular object, because through the varying *idea-psychological* the *idea-logical* persists informing us of the identity of the object presented in the ever changing image. And the *idea-logical* involves relations cognised by the mind. Not only does relation involve abstraction (denied by Berkeley), but it can be presented in a particular term and particular term alone. Now if the quality be identified with the sensation by which the quality is perceived, if the *idea-logical* be identified with the *idea-psychological*,

7. In the previous paragraph Berkeley had attempted to prove that simple introspection is enough to establish that ideas are inactive in themselves.

then there is no room for relations in the latter, and Berkeley's arguments can be easily turned against himself.

A very significant difficulty arising out of the unjustifiable identification of the *idea-logical* with the *idea-psychological* is manifest in the next section of the first part of Berkeley's *Principles*. *Thing* has been defined by our author as constituted by a group of ideas, and as an idea is merely a presentation (or *idea-psychological*) and is inactive, Berkeley has to explain how a significant unity of qualities is constituted out of inactive images, and what it is that produces and determines the order of change or succession in them. In the twenty-sixth paragraph of the *Principles* Berkeley says, 'We perceive a continual succession of ideas; some are anew excited, others are changed or totally disappear. There is therefore, some *cause* of these ideas, whereon they depend, and which produces and changes them. That this cause cannot be any quality or idea or combination of ideas, is clear from the preceding section.⁷ It must therefore be a *substance*; but it has been shown that there is no corporeal or material substance; it remains therefore that the cause of ideas is an incorporeal active substance or Spirit.' Berkeley gets out of the difficulty neatly by postulating 'Spirit' as the cause of ideas. But if he had recognised that an idea in consciousness is not a mere inactive presentation, but is the result of an active interpretation of the presented datum, then the path through the metaphysical maze which he is threading would have been much smoother.

The term 'notion' has a very peculiar connotation in Berkeley, and the distinction between 'Idea' and 'notion' is of first-rate importance to his system. "... we have some *notion* of soul, spirit, and the operations of the mind, such as willing, loving, hating—" ⁸ "we may be said to have some knowledge or *notion* of our own minds, of spirits and active beings; whereof in a strict sense we have not *ideas*. In like manner, we know and have a *notion* of relations between things or ideas; which relations are distinct from the ideas or things related, inasmuch as the latter may be perceived by us without our perceiving the former."⁹ "We may not, I think, strictly be said to have an *idea* of an active being, or of an action; although we may be said to have a *notion* of them. ... It is also to be remarked that all *relations* including an act of mind, we cannot so properly be said to have an

idea, but rather a *notion* of the relations and habitudes between things."¹⁰

It is significant that these sentences which define the connotation of "notion" are not to be found in the first edition of the *Principles*. By the time the second edition was published, Berkeley had come to see clearly the implications of his stand-point, and introduced the definition of "notion" and drew the distinction between "idea" and "notion" to make his position plain. In the strictest sense "notion" is the apprehension of the *Ego*. It also signifies the intelligence of relations. Berkeley is now coming to realise the importance of the part played by the *idea-psychological* in the understanding. Besides, and this is the point to which we wish to draw special attention, in the fifth and twenty-fifth paragraphs Berkeley uses the expression "notion" in rather a vague sense. "Light and colours, heat and cold, extension and figures—in a word things we see and feel—what are they but so many sensations, *notions*, ideas or impressions on the sense?" ¹¹ "All our ideas, sensations, *notions*, or the things we perceive, by whatsoever names they may be distinguished, are visibly inactive."¹² Fraser holds that notions and ideas mean the same in these contexts. Our contention is that even while preparing his manuscripts for the first edition Berkeley was aware of the apprehension of 'relations' by the mind and that he could not but introduce a separate word to indicate his meaning. That he speaks of extension and figure is sufficient indication of the fact that he had a suspicion at the back of his mind of the rôle of the *idea-logical* in the faculty of understanding.

In conclusion, we hold that the entire structure of Berkeley's metaphysics (including his doctrine of abstract ideas and the dictum *esse is percipi*) is based upon a false foundation—the unjustifiable identification of the *idea-logical* with the *idea-psychological*—. If he had only drawn the distinction clearly between image and meaning he could have presented us with an idealism purged of the several defects besetting the type of subjective idealism championed by him.

8. *Principles*, 27.

9. *Ibid*, 89.

10. *Ibid*, 142.

11 and 12. These sentences occur in the first edition of the *Principles* also.

The Problem of Rural Indebtedness

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I

THE PRESENT CONDITION OF AGRICULTURISTS.

The low standard of living to which the mass of India's population attain is one of the first things that strike a western visitor. Wants are few, diet is simple, climate is usually kind and a deep-rooted tradition tends to make the country content with things as they are. But the depth of the poverty, the pervading presence of which cannot escape notice, is not so easily realised.

—*Simon Commission Report.*

1. The ever present theme of Indian rural economy is the appalling poverty of the people. Economists and observers both foreign and Indian have testified to the growing poverty of the vast mass of India's population that lives and labours in their thousands in the villages of India. The Central Banking Enquiry Committee has estimated the average income of an agriculturist in British India at about Rs. 42 or a little over £ 3 a year. The Simon Commission note that if we compare this income with the average income per head in England (£ 95 in 1922) even allowing for the different standards of life the contrast is striking. This view is more than corroborated by statistical evidence.

2. The average income per head of the Indian Agriculturist can be arrived at by subtracting from the gross value of the produce the cost of cultivation, land revenue and payments of interest etc., and dividing it by the total number of persons dependent on land. The gross value of the crops of the Madras Presidency in 1928-29 has been estimated at about Rs. 165 crores. Out of this, cost of cultivation and revenue assessment would have consumed nearly Rs. 70 crores and Rs. 8 crores respectively. The volume of rural indebtedness was estimated at Rs. 150 crores. If interest payment at an average rate of 12% per annum which will amount to Rs. 18 crores is taken to have been paid, then, only Rs. 69 crores would have remained for the maintenance and other purposes of farmers. Taking income from other sources to have been Rs. 11 crores, the amount available for the forty millions of the rural popula-

tion for their living must be Rs. 80 crores. This shows a net income per head of Rs. 20 per annum. As prices have gone down nearly by 47% and the gross produce has not shown any signs of increase, the gross value of the crops in 1933-1934 would be Rs. 87.45 crores. The cost of production has not fallen in the wet areas so much as in the dry. Granting a reduction in the cost of cultivation of about Rs. 20 crores the present cost will be Rs. 50 crores. The revenue assessment is Rs. 7 crores. Taking it for granted that the debt remained stationary and no interest was paid during the period of depression, the amount at the disposal of the forty millions will be Rs. 30.45 crores or a per capita income of Rs. 7.6. No doubt this income is supplemented by the wages earned by the labourers. But even this cannot exceed an additional Rs. 5. per head.

3. It is clear, therefore, that the agricultural classes who form more than 70% of our population are exceedingly poor. The gloom of poverty is only deepened by the disheartening conditions under which they labour. The holding of the average cultivator in India is too small to enable him to live in comfort on its yield. Poor and illiterate, half fed and ill-clad the Indian peasant works at his fields with cattle even more famished than himself at tasks which have become mechanical by the custom of centuries. Even under the enlightened and benevolent government of the day he is too much sunk in troubles and sorrows to dream of improved methods of agriculture or scientific manuring. Hungry and famished almost all the days of the year he easily falls a prey to disease and even the toil of his weakened hands is not enough to save him from the ravages of droughts, floods and pests. What the mercy of nature spares the money-lender is ready to filch away. When compared to other countries the yield per acre in India is ludicrously low and little attention is paid to scientific manuring and improved methods of cultivation. The consequence is that the average cultivator still continues to live on an insufficiency of food which impairs his physical capacity for work and largely accounts for the high percentage of mortality in the country. The Central Banking Enquiry Committee says that "these conditions cannot be wholly ascribed to an undue increase in population and consequent pressure on land. Nor can the low productivity be justly ascribed to the inefficiency or ignorance of the Indian cultivator. The standard of inherited skill in husbandry of the Indian cultivator is high, but the farmers of other countries are undoubtedly in a position of greater advantage in as much as they are aided by the discoveries of scientific research made available to them by an enlightened state policy in regard to agriculture". As Darling points out in his book 'The Punjab Peasant in Prosperity and Debt', the amount spent on agriculture by the Central and Provincial Governments stands no comparison with that of

other countries. In 1924-1925 the Central and Provincial Governments in India spent Rs. 34 per thousand of population and Rs. 30 per thousand acres cultivated whereas in the United States of America the amount spent in 1919-1920 was Rs. 1,020 and Rs. 210, in the United Kingdom Rs. 960 and Rs. 1,380 in 1921, in Germany Rs. 945 and Rs. 705 in 1910 and in Italy Rs. 265 and Rs. 184 in 1925-1926.

4. The causes for this state of things have been gone into by the Committee appointed by the Madras Government to investigate into the "Economic conditions of the Agriculturists in certain Districts" and have been endorsed by the Central Banking Enquiry Committee with certain additional remarks. (i) While population has increased extension of cultivation has not kept pace with it. (ii) No improvement in the condition of unemployment of agricultural labour has taken place. (iii) There is an increase in the fragmentation of holdings while the average area of holdings has gone down. (iv) The indebtedness of the agricultural population is heavy, hampers cultivation and reduces incomes. (v) Various causes bring about a rapid change of hands of lands and ryots are unable to repay their debts except by the sale of their lands. (vi) The margins available for the maintenance of the cultivator's family after paying the assessments, are either inadequate or nil. While a few rich people get richer, and a small number remain on the margin of subsistence, the majority are running into debt and losing their hold on land which is frequently changing hands. (vii) The system of Land Revenue is based too much on averages. The inelasticity of the system leads to low production and indebtedness. It is antiquated, and is not in keeping with the trend of land revenue policy in civilised countries."

Land Revenue in India is much heavier in its incidence than other taxes. In the recent years of depression the incidence of taxation has been heavier and the poverty of the people greater as is shown by the working of the Revenue Department. The frequent resort to coercive measures for the recovery of its due in recent years is an index of the growing distress of the people. The following are the figures for South Arcot District:—

Year.	Notice of demand.	Notice of distraint or attachment.	Sale notices.	Sales: No. of defaulters.
1927-28	18,480	16,145	13,008	1,407
1928-29	19,933	13,299	12,468	592
1929-30	21,523	10,538	8,907	932
1930-31	36,127	27,314	16,702	1,092
1931-32	36,046	23,885	19,434	3,391

There has been a noticeable increase in the number of coercive processes issued for the realisation of the revenue demand. Whereas in 1927-1928 the number of demand notices, of distraint and sale notices were 18,480, 16,145, and 13,008 respectively, in 1931-1932 they were 36,046, 23,885, and 19,434. One can very well realise the rigour and the stringency with which the authorities enforced their claims at a time when the ryots were hard pressed for ready cash. The number of defaulters whose property was sold in the last two years was 1,082 and 3,391. The percentage of attachments of real property was on the increase. From 6.6% in Fasli 1325 it has increased to 16.6% in Fasli 1341. In Fasli 1341 the amount of arrears was Rs. 16,420. The fact that immovable property to the value of Rs. 1,25,579 was sold for Rs. 12,319 to realise the arrears in Revenue of Rs. 16,420 is proof positive of the utter helplessness of the ryots who could not but let slip their lands as they had no means of finding the necessary money where-with to pay their dues. No ryot, if he could help it would allow himself to be deprived of his land for a fraction of its value. So proverbially attached is the Indian ryot to land that he would have parted with anything if he could only retain his land.

5. The Central Banking Enquiry Committee hold that this state of things is the resultant of a few more contributory causes. Not least important among them are the comparatively small spread of literacy, extravagance of social habits, lack of opportunities for fuller life and for initiative and enterprise and absence of definite and large scale action by Government or people for the uplift and betterment of the agricultural classes. The steep fall in prices of agricultural produce in recent years (about 50%) has only served to intensify the suffering and distress of the peasants.

6. Another handicap which the Indian agriculturist labours under is the absence of large scale selling organisations and lack of marketing facilities. Without any organisation to support him and with next to no credit the Indian agriculturist is unable to get a fair price when he deals with the giant buying organisations of European nations. Illiterate and single-handed the Indian cultivator is unable to stand up to foreign capitalists and secure a square deal. The disorganised condition of the cultivators which in certain cases is accentuated by the presence of powerful organisations of buyers, and the lack of proper credit facilities enabling them to hold on to their crops in times of plenty, often prevent them in India from obtaining a fair price for their produce.

7. The amelioration of the condition of the agriculturist cannot be effected by the pursuit of any single method. It is wrong to suppose that in an easily obtainable credit alone lies the panacea for all the ills, from

which the Indian agriculturist suffers to-day. A complete programme of rural development must aim at measures that would make agriculture a paying industry. At present, 'in India agriculture is, with most cultivators, with uneconomic holdings more a mode of living than a business.' The following words of the Royal Commission on agriculture hold good even to-day: 'To a very great extent the cultivator in India labours not for profit nor for a net return but for subsistence.' The existing impediments to efficient production must be removed. The fiscal organisation of the country should be so arranged as to benefit agriculture particularly by means of subsidies and tariffs. The lightening of the burden of taxation and the economic organisation of the industry and in particular, development among farmers of better methods of purchase and sale and co-operative insurance will go a long way to better their condition. Not the least important of all is the organisation of the transport of the country with due regard to the interests of agriculture.

II.

THE PROBLEM OF RURAL INDEBTEDNESS.

(With Special reference to the Madras Presidency)

1. The central fact of the Indian economic situation is the poverty of the agriculturist, and the extent of his indebtedness is an unmistakable index of his growing penury. The spectre of debt has grown very much in proportions during recent years of a world-wide slump in trade and an unexampled fall in the price of agricultural produce and no scheme for bringing back prosperity to agriculture can afford to neglect the growing incubus of debt that lies heavy on the Indian peasant. A few years ago the Central Banking Enquiry Committee estimated the volume of indebtedness for the whole of India at Rs. 900 crores and for Madras at Rs. 150 crores. It is beyond doubt that the volume of debt could not have gone down during these years of depression. As the debt position of Madras in 1929 was estimated at Rs. 150 crores, the interest charge on an average at 12% per annum would come to Rs. 18 crores. Since, during the period of depression, the cultivators were struggling hard to make both ends meet, interest payments or repayments of capital—if at all there were any—would have been very slight. On the other hand fresh borrowings are to be found as a result of agriculture becoming completely a non-paying concern. The repayments of the principal and the fresh borrowings, even according to the most modest estimates, could be taken to balance each other. So the volume of debt should have increased at least to the extent of the non-repaid portion of the interest charges. For the past five years the interest charges would amount to Rs. 90 crores of which, even allowing

Rs. 40 crores for the repaid portion, at least Rs. 50 crores could not have been repaid. So even according to very modest estimates the present volume of indebtedness of our province would come to about Rs. 200 crores. With the 47% fall in prices the real burden would be nearly Rs. 300 crores. (The fall in prices has affected the pre-depression debt only). Thus we are able to see that the burden of indebtedness to-day is roughly two times heavier than what it was in 1928-29. If this state of affairs is permitted to continue for some more years the Indian agriculturist will be completely ruined. Since agriculturists form more than 70% of the total population the miserable position of the agriculturist will react on the prosperity of the nation as a whole.

2. Having regard to the vital importance of the problem to all schemes of amelioration it is necessary to gauge its origin and extent before turning one's attention to the methods of eradicating it. Sir Frederick Nicholson summarises thus with approval the findings in regard to the causes of agricultural indebtedness of the Commission appointed to investigate the causes of the agrarian riots in the Deccan in 1875:—

"First, poverty with unproductive soil, precarious climate and irregularity of income,

Second, ignorance and improvidence,

Third, extravagance,

Fourth, ancestral debt,

Fifth, expansion of credit,

Sixth, increase of population without corresponding increase of return,

Seventh, facilities for borrowing owing to influence of money-lenders,

Eighth, the limitation laws as leading to renewals on usurious terms including compound interest and,

Ninth, revenue system of a fixed demand."

The root cause of the problem is not so much the extravagance of the expenditure as the extreme insufficiency of income. This state of things is due to the smallness of holdings, inefficient methods of production and marketing, frequent failure of crops and loss of cattle. There is barely an acre per head of the total agricultural population; for there are only 4½ acres for every cultivating family of about five or six members on an average. As most of the Indian agriculturists are, "born in debt, live in debt, die in debt and bequeath debt," the weight of ancestral debt is too much. Whether the ryot has got property enough to pay off the ancestral debt or not, he feels that he is bound to repay all his ancestral

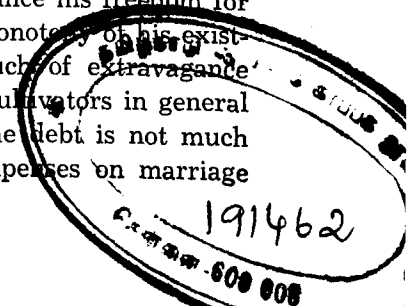
debts. The idea of escaping payment of one's debts by declaring oneself insolvent is repugnant to peasant sentiment. The agriculturist has a deep rooted feeling that money once borrowed must be repaid even at the cost of his own existence. For example while conducting personal enquiries in certain villages we met some agricultural labourers who were involved very deeply in debt. When the suggestion of renouncing their claims and seeking some other job somewhere else was made they emphatically replied that on no account their conscience would permit them to do that; for, they feared damnation in the other world.

3. A close observation of the working of the credit machinery in rural areas reveals it to be remorseless in its operation and devastating in its result. Usually some man who has command of ready cash starts lending it in small amounts to the agriculturists relying on their position in the village and their general standing. The rate of interest varies from 12 to 24% and even small sums tend to mount up in the course of a few years since the interest is often added on to the capital every year. When the amount has thus gone up the money-lender gets it secured on the peasant's property. The peasant always lives on the margin of starvation and is able to eke out a livelihood only after incredible labours. If the harvest is bad the only way in which he can continue is by borrowing. It is a fallacy to think that to the average peasant there is a surplus in a prosperous year which he can utilise in a year of bad harvest. Seasonal fluctuations and scarcity so frequent in India only tend to increase borrowings and eliminate all chances of repayment by the peasant of his debt. So the lender gets a sale of the peasant's lands and gradually turns into a ryot money-lender as a result of his getting lands in return for the amount due to him. In the case of landless men to whom he advances money he secures an agreement by which the peasants work for him till the amount they have borrowed is returned with interest. When the labourers struggle hard even for their maintenance the chances of repaying the loan are small indeed. This debt is bequeathed from father to son and slowly the whole family sinks into a torpor of semi-slavery. Helpless and hopeless they are at the mercy of the ryot money-lender for whom they work more and are paid less.

4. The average peasant's income is meagre because of the extreme smallness of holdings, the adoption of primitive methods of agriculture, the heavy burden of land revenue and above all the difficulties of a period of great economic depression. The agriculturist who is always leading a miserable life would try to lead a better life at least in one or two years when he gets a tolerably good yield. We cannot call this the extravagance of the peasants alone. It is only a part of human nature as a whole. In addition to the abovementioned factors the frequent loss of

cattle also goes to swell the debts of the peasant. Even more important is the lack of proper marketing facilities. 'In the first place his holding is often so small that, after keeping back what is required for consumption and for seed there does not remain enough of any particular product to make it worth while to take it to a distance. In many parts of the country the transport conditions act as a further deterrent. If, as often, the cultivator has to drive his bullocks for miles across cultivated land and along rough tracks to reach a metalled road he will prefer to sell his produce in the village market. Even when he can more easily reach the wholesale market he is out of his element. He is liable to find even the weights and measures confusing and still more so the numerous exactions and deductions of middlemen. On the whole the ordinary peasant cultivator finds that it suits him better to retail his produce on the village market where he can obtain his own simple requirements in exchange. If he has surplus quantities of wheat, rice, oilseeds, etc his need of immediate cash will usually make it better worth his while to dispose of them, even at a discount, to the itinerant traders who buy up such surpluses from village to village and finally take the produce to the wholesale market where they know how to make their profit.' (Ref. Agricultural situation in 1932-33 of the International Institute of Agriculture.) The lack of other sources of income plays no mean part in making the income of the agriculturist very small.

5. Next in order of the causes that contribute to agricultural indebtedness are 'ignorance and improvidence'. Even the Central Banking Enquiry Committee has recognised the higher standard of inherited skill in husbandry of the Indian cultivators. But the number of troubles and sorrows born of ignorance and illiteracy is legion. Nothing will minimise the exactions of money-lenders and prevent perpetual exploitation of the people by minor tyrants and swindlers than the spread of literacy. There cannot be even the shadow of a doubt that with the proper kind of education the economic condition of the people will be greatly improved. The Indian cultivator is too often accused of extravagance. Much emphasis has been laid on the wastage of money on ceremonials and festivals. Normally marriages and other festive occasions come only at long intervals. These are the only times in which the cultivator can have some enjoyment. The peasant who is in most cases forced to lead a hand to mouth existence throughout his life, wants at least some diversions. He is even prepared to sacrifice his freedom for the sake of that enjoyment which breaks the dull monotony of his existence. Though there are some cases in which much of extravagance is present, it would not be correct to say that the cultivators in general are extravagant. The burden of this portion of the debt is not much when compared with others. The reduction of expenses on marriage



and other festive items by the cultivators during the period of depression goes to prove that they are not indifferent to the realities. They try all available means to minimise their expenses. Thus we see that much emphasis need not be laid on this cause alone.

6. Another important factor which contributes to the volume of indebtedness is the want of cheap credit facilities. "If the genesis of debt is in insufficient income and unexpected happenings its rapid growth is largely due to the accumulation of interest." Mortgage debts, in our presidency, carry on an average not more than 12% interest. But interest rates on unsecured loans vary between 6% and 24%, though there may be stray cases of higher interest rates. The average interest rate comes to about 18%. The Chettiar Bankers and Marwaris in some places, demand a nominally low rate; but when calculated the rates will come to 36 to 40%. In brief the interest charges cover more than 20% of the total gross production of the presidency. The frequent renewals of notes with interest added to them lead to the quick increase of the volume of indebtedness. The demand of compound interest in many cases still further aggravates the situation. To point out an example, there was a case where the amount borrowed was Rs. 40. In a period of 20 years the debtor was made to pay Rs. 360 for which he had to dispose of his only house. Thus the evil effects of the higher rates of interest and the exaction of compound interest should attract, first, the attention of any one who studies the condition of rural India.

7. The inadequacy of easy credit is also a very important factor which has gone to swell up the volume of rural indebtedness in this country. It has long been recognised that the short term and long term credit needs of the agriculturist are not sufficiently met by existing agencies. In spite of the development of Co-operative Societies and in spite of the opening of a hundred new branches of the Imperial Bank of India the modern banking system has made little headway in India. The commercial Banks and the Imperial Bank have only touched the fringe of the problem of Indian credit. The Central Land Mortgage Bank of our Presidency had on 30-6-1934, 190 individual members and 63 primary banks affiliated to it. In 1925 there were only two registered Land Mortgage Banks while in June 1927 there were ten. In spite of the rapid strides which this movement has taken in recent years, they are not able to solve the problem of long term credit fully. The Central Land Mortgage Bank has till 30-6-1934 disbursed loans to the extent of Rs. 35 lakhs only, or, in other words the Land Mortgage Banks have taken over only 0.175% of the total rural debt which is estimated at Rs. 200 crores. This is no more than a mere drop in the ocean. Hence more than 90% of rural credit is in the hands of the indigenous banker and the ryot money-lender. The very high rates of interest charged by

these agencies, the very insignificant part that is played by the commercial banks and the Imperial Bank and the negligibly inferior position taken by the Land Mortgage Banks in supplying the long term credit needs of the agriculturists have all tended to a restriction of credit for the Indian cultivator.

8. The great volume of indebtedness whose evil effects have been intensified by the above causes tells heavily on the agriculturist. The menace of indebtedness brings in much economic, social and moral consequences. Debts lead directly to agricultural inefficiency. A cultivator who is deeply immersed in debt is indifferent to and impotent for using improved methods of cultivation. The incentive to work intensively is withdrawn. Moreover, as already pointed out, debt prevents the cultivator from securing proper prices for his produce. Pressed by the creditors who more often have got a share in the marketing of the produce, the debtors are forced to sell their crops without waiting for suitable prices. Thus debt forces the cultivator to receive a lower rate of income than his due. This reduced income which is still further diminished by the payment of interest or repayment of principal, leads to the inefficiency of the cultivator.

9. Another effect of indebtedness is loss of property. Unless exceptional circumstances intervene, mortgages generally end in sale. In this way land is frequently changing hands. The view that the frequent change of land-ownership is beneficial cannot be endorsed, at least as regards our Presidency. Whenever land changes hands it generally goes into the hands of a rich mirasdar or an absentee landlord or a money-lender. This leads to the evils of absentee landlordism and loss to the ranks of peasant proprietors. As Arthur Young puts it, "the magic of private property turns sand into gold." So the loss of peasant proprietors is a serious menace to be tackled with immediately. In 1921, for every thousand ordinary cultivators, there were only 291 farm servants and field labourers, whereas in 1931 the proportion of labourers was found to have increased to 407 for every thousand cultivators.

10. The worst evil of indebtedness is that it leads in many cases to servitude. The Pannaiyal system of the Madras Presidency, whatever may be its virtue has got its own defects. A labourer who borrows a small sum, say Rs. 50, to celebrate a marriage or a funeral, has in turn to work for the lender, receiving a bare pittance for his livelihood. He can never be expected to save up the amount needed and so the transaction becomes an indenture for life and in most cases for generations too. Thus on all sides the burden of indebtedness weighs heavily on the cultivators and produces many harmful results. It is a cancer which eats into the vitals of the agricultural population, nay the population of India as a whole.

III

A STUDY OF FIFTY FAMILY BUDGETS.

1. The correctness of the general statements made in the previous chapters is conclusively proved by the result of an investigation which the present writers undertook in January 1935. An intensive study was made of fifty family budgets belonging to the Sivapuri and Gavarpur villages of the Chidambaram Taluk.

2. The total strength of these families is 245. Of this only four families are completely free from debt. The total amount of debts of the remaining forty-six families is Rs. 44,129-8-0. This works out on an average to a debt of Rs. 882-6-0. per family of five and to a debt per capita of Rs. 180. The position of debt according to the number of years for which it has been due is as follows:—

One year old debt	Rs. 10,345	forming 23.44% of the whole
Two	4,625	10.48%
Three	8,100	18.35%
Four	640	1.46%
Five	800	1.81%
Six	4,219	9.56%
Seven	25	.06%
Eight	2,900	6.57%
Ten	1,950	4.42%
Eleven	300	0.68%
Twelve	100	0.23%
Fifteen	4,100	9.29%

The current interest due is Rs. 6,025.5—13.65%.

The amount of debt incurred according to each cause and the percentage which that bears to the whole is given below:—

Causes.	Amount. of Rs.	Percentage.
Maintenance	4,925	11.16
Purchase of lands	9,900	22.43
Agricultural improvements	2,960	6.71
Purchases of cattle	460	1.04
Land Revenue	690	1.56
Liquidation of old debts	10,450	23.68
Marriage and Funeral	3,705	8.04
Education	2,700	6.12
Interest payments	850	1.93
Medical	169	0.39
Current interest due	6,025	12.65
Miscellaneous	1,295	2.93

3. Let us now try to analyse the nature of the debts as revealed by the above figures. Among the causes that lead to borrowing, agricultural activities naturally take the foremost place covering about 31.74%. Ancestral debt comes next in importance with 23.68%. The third rank is taken up by the exorbitant interest charges which come to 15.58%. They even outstrip in extent the debts that the cultivators are forced to contract for preserving even their present meagre standard of living. While thus the interest charges due to-day form not an unimportant portion of the debt burden, it has also to be borne in mind that a good portion of the interest must have been paid as they came due at least in the years before the depression. Thus it is clear that the burden of interest charges is pressing heavily on the cultivators. It is impossible to improve the condition of the agriculturist without a relaxation of this disproportionate interest burden. Next come marriage and funeral expenses a factor which has been over-emphasised for a long time, since it covers only 8.40% of the whole debt. It has long been the fashion to condemn the Indian agriculturists on the score that they have been incurring much debt on festive occasions. When one sees the real position it is easy to judge that the marriage and other ceremonial expenses entail only a less amount of debt than other causes. It is high time to change our opinion and to go into the real problem which affects the cultivators most. Insufficiency of income coupled with too dear a credit is steadily driving the cultivator to an impossible position. The amount represented as having been spent on education is that incurred by only one family. The statement made by the Central Banking Enquiry Committee that "to a very great extent the cultivator in India labours not for a profit nor for a net return but for subsistence" has been more than proved by the study of the above budgets. An analysis of the borrowing will make clear that the agriculturists' income is insufficient even for carrying on the work of cultivation not to speak of the liquidation of debts, interest payments and other charges.

4. The figures given above throw in addition an interesting side-light on the effect of the recent economic depression on the agricultural classes. The sufferings of the agriculturists are clearly indicated by the steady growth of the debt burden during the period of depression (1930-34). Debts incurred during this period account for 64.54% of the total debts. If to these are added the current interest charges we see that the real debt burden of the depression period is 78.19% of the total debts.

5. Our investigation gave us also an inkling into the real nature of the rural credit system that now holds the field. Nominally the ratio of interest charged varies between 6% and 24%. But in reality the rate is

much higher since the notes and bonds are frequently renewed when the interest is added to the principal and thus a kind of compound interest is collected. We also found that the landless labourers were much more hard pressed by the alien banker than by the ryot money-lenders who follow the Pannaiyal system. In Sivapuri there is a banker who has come to own a large amount of land simply because of his money dealings. This banker has given on loan very small sums of money to the labourers at a nominal charge of 24%. The labourers are bound to work on the tobacco fields owned by the banker at a fixed rate of monthly wages for a period not exceeding six months. During the rest of the year they seek employment outside and return to the tobacco fields during the next season. From a monthly wage of Rs. 7 or 8 a certain percentage is deducted for interest charges. The remaining amount is given partly in cash and partly in kind of an inferior sort. As interest charges will be deducted only for six months the rest of them are added to the capital at the beginning of the next year and a fresh bond is got for the total amount. Thus the debt increases by leaps and bounds year after year while the labourer becomes a perpetual slave of the banker. When once a free labourer begins to borrow even a small sum of Rs. 50 from the banker his fate is sealed. This is merely an exploitation of the needy and ignorant agricultural labourer. On the other hand the labourers under ryot landlords are in a better position. Though here also there exists a sort of slavery yet the labourers do not feel their position so much. The landlord employs him throughout the year, though with a small remuneration. Constancy of employment is thus afforded. Further the landlord does not generally charge any interest on the amount which he has lent to his labourers so long as they serve under him. Besides, the gratuities which the poor labourer receives from his master are of a substantial amount. Thus the landless agricultural labourers feel the burden of a debt less in the case of ryot-masters than in the case of bankers. In short the change of ownership of land from peasant cultivators to the non-agricultural population serves only to aggravate the burden of indebtedness of the landless agricultural labourers.

IV.

LEGISLATION IN FOREIGN COUNTRIES AND IN INDIA.

1. A study of the attempts made to solve the problem of agricultural debts in other countries and in our own country in the past would be a guidance for the future. In this chapter a brief survey of the legislative measures undertaken in various countries with a view to bettering the conditions of the cultivator is attempted specially bearing in

mind the question of rural indebtedness. Before proceeding to individual countries we can generalise that in spite of its imposing heavy sacrifices on the state, considering the favourable influence which it would have on the national economy, in almost all countries legislation has been carried in one form or other, "aiming at the strengthening of the material condition of the farmer by extending credit, by fiscal facilities, by measures for the relief of indebtedness, by the artificial maintenance of the price of the principal agricultural products above the level of prices on the free market and by the encouragement of export."

2. In Bulgaria, by the Law of 1933 relief in regard to the payment of debts contracted upto 1931 is given. Relief is granted both by the credit institutions dependent on the State and the private banks and by the State itself, through the departments and through the communes in the case of debts of a fiscal nature. Broadly viewing, the relief consists in the postponement of payments for a period up to 10 years or, in exceptional cases up to 15 years, the reduction of interest rate to 6%, the postponement of payments for the amortisation of debts contracted not more than two years before, and most important of all the reduction of all the debts in proportion to their increase as the result of excessive rates of interest.

3. Czechoslovakia also adopts a similar method. By the Decree of 29th July 1933 the property of a person to whom agriculture is the sole means of livelihood cannot be placed in a state of bankruptcy on the application of a creditor except in certain special cases expressly determined by the Decree.

4. The Government of Denmark passed a law in 1933 which facilitates the conversion of loans granted by mortgage credit societies to a lower rate of interest. In order to make this conversion possible and to provide for increased fluidity as well as normal credit grants and a lower rate of interest, a fund amounting to 200 million crowns was credited in May 1933 by the Law establishing a Crisis Fund.

5. The Estonian Government undertook the following measures. By the Law of 10th November 1932 the rate of interest on loans granted by the Land Bank was reduced to 2½%. A Law of May 1933 made it possible to obtain private loans transferred compulsorily into long term loans, up to a total amount of 6 millions of Estonian Crowns, (i) when the farmer in question has up to then cultivated his lands rationally, (ii) when the indebtedness was incurred before 1932 and (iii) when the total amounts of the debts is neither less than 20% below nor more than 100% above the total amount of the land value of the farm as estimated by the

Land Bank. These private loans are paid to the private creditors in equal parts out of the Colonisation Fund in the course of ten years, while the farmers, on their part, have to repay their loans to the Land Banks in the course of thirty years.

6. Debt relief measures in French Indo China, have as their object the lightening of debts of agriculture and take the form of mortgage loans at a low rate of interest and of the creation of a colonisation office the mission of which is to buy up property sold by judicial process and to give to honest debtors hire-purchase agreements to enable them to recover by their labour the ownership of their holdings.

7. In Germany a comprehensive scheme is working. To prevent the heavily indebted farmers from throwing on the market crops at ruinous prices, financing of a suitable nature was aimed at. Under the auspices of the Reich Bank loans on the pledge of grains were facilitated and rendered possible, and also to a large extent, by the establishment of legal and commercial grades for cereals. Recently many measures have been passed including "the establishment of a procedure of mediation for the settlement of debts in agriculture, the development and unification of the protection against distraint and of the protection of the tenant farmers, the facilities given for the payment of interest on agricultural mortgage debts, and lastly the law of June 1933 on the settlement of agricultural indebtedness with a possibility of reducing the debts and lowering the rate of interest."

8. The temporary suspension of the forced sale of property of agricultural debtors was permitted by the Government of Greece. All agricultural debts were compulsorily listed. All of them due both to the State and to the private individuals were reduced by 30 to 50%. Easy repayment of debts was facilitated by the dues being spread over a longer period.

9. In Hungary in order that the result of the productive work of the farmers may not be destroyed by distraint and that the farmers may not easily be dispossessed of their lands as a result of forced sales by auction, the Government granted to the farmers a postponement of four months during which the measures for the recovery of their debts are subject to a certain limitation. Another Decree of 1932 provides for the prolongation by a year of the extension of time granted to farmers whose capacity has grown less, i.e., practically all the farmers. During this period provided the farmer pays the current interest the annual amortisation charges that have become due and the current taxes no further costs of proceedings, or of execution can be charged against him. No

application can be made for the sale by auction of his lands. Moreover the interest payable by farmers on mortgage loans, whatever may be the extent of their indebtedness, is reduced from 7½% or 7% to 5%. Measures have also been taken to lighten the charges on short term loans. At the request of the Minister of Finance the Financial Institutions have declared themselves to be disposed, on certain conditions to remit 25% of arrears of interest; for small land owners they would even remit as much as 50%. A general reduction of the rate of interest on all agricultural loans was made.

10. The land credit institutions in Italy are authorised to allow borrowers who are in arrears in the payment of not more than four half-yearly instalments in respect of loans exclusively or mainly guaranteed by rural properties an extension of the time not exceeding twenty half-yearly instalments. The agricultural consortia, whose credits are frozen are put on a sound basis.

11. In Lithuania the rate of interest on mortgage in 1933 was reduced from 7% to 5½%. The sale by auction of real property is forbidden if the price offered does not reach 50% of the value.

12. The most comprehensive scheme was adopted in Poland. Measures adopted by the Polish Government took three forms. The first took the form of a defence of the home agricultural market against a too sharp fall in prices of agricultural products, a fall which might have completely disorganised the market. To achieve this, resort was made to export bounties and import duties. Secondly reduction of the cost of agricultural production and organisation of agriculture in a better manner were aimed at. To this end the burden of the state and local taxes was lightened and railway freights for the transport of certain agricultural products were lowered. The Government is intervening actively in all branches of agricultural production and is endeavouring by legislative rules and timely financial aid to increase this production. Thirdly, the Government undertook some measures of a financial character. A substantial modification or provisional relaxation of the prescriptions in regard to distraint for the recovery of sums due by the farmer was allowed. By a law dated 20th December 1932 the conversion of long term loans was made compulsory. The rate of interest on agricultural loans and on the bonds issued in respect of such loans was lowered to 4½% and the period of repayment was fixed at 55 years, from the date of conversion no instalment of repayment being payable for a period of three years. To deal with the short term debts contracted by the farmers with private individuals Arbitration Offices were set up which were authorised to:—

- (a) reduce the interest to which the creditor is entitled to $4\frac{1}{2}\%$ annually;
 - (b) spread the payment of debts over a period of 7 to 12 years;
 - (c) suspend the repayment of the capital for a period not exceeding two years;
 - (d) carry the reduction of the credit to the sums exacted in excess by way of interest or in any form whatever;
 - (e) reduce rents;
 - (f) in certain cases, annul a lease before the expiry of the term.
- These officers are further authorised to pronounce their verdicts without taking into consideration whether the matter has previously been judged by a Court of Justice.

13. Coming to our country, the Government both Central and Local and some States, have tried to adopt some measures for agricultural relief. But they have not solved the problem to a large extent. The co-operative movement initiated by the Government has not yet taken deep roots. Debt Conciliation Boards have been appointed in some provinces and in the Bhavnagar State. In Bhavnagar, a majority of ryots and sowcars of the Mahal must apply jointly if a Conciliation Board is to be set up; since most of the Mahals have asked for it, it is clear that the scheme is popular with the sowcars as well. In the Central Province, the recent Act authorises the Government to set up Conciliation Boards in every district but the concurrence of the creditors to whom 40% of the debts are due is necessary if the case of a debtor is to be considered by the Board. Nor is the award unconditionally binding on the parties. When settlement is obstructed by the obduracy of the debtor or the creditor, the Board may issue a certificate stating who in their opinion is the unreasonable party. The creditor may then resort to the ordinary courts, but he will not then get the costs of his suits, if he is an unreasonable party, and the rate of interest from the date of the certificate will only be 6% per annum.

14. In the same State a scheme of debt redemption has been put through. The liquidation committee is authorised to write off any debt which is more than three times the land revenue assessment. The Government would then advance the compounded amount from the State's share of the produce of each khedut, the lands being held on the Bhagbhatai system. The land revenue and the takkavi advances are first deducted from the State's share and the balance would go to repay the State's advances to the sowcar. Such a scheme of debt redemption has already been carried out in 2/3 of the State which involved the settle-

ment of a debt of about Rs. 60 lakhs. On the whole the liquidation Committee has reduced the burden of debt by nearly three-fourths.

15. Though a Central Land Mortgage Bank was formed in 1929 in the Madras Presidency it has not yet dealt with even 0.2% of the total indebtedness in spite of the increasing number of primary Land Mortgage Banks (63 in 1934). Recently the Central Government has turned to the vital problem of agricultural relief. Though a number of marketing officers have been appointed, the number is not equal to the task. The work done so far is not satisfactory. We have yet to see the full operation of the rural section of the Reserve Bank in accordance with the suggestions of Mr. Darling.

16. An analysis of the methods employed by other countries to meet the problem of rural debt reveals clearly that the chief directions in which action has been taken by the State are reduction of rates of interest, scaling down of debts, liberalising the conditions of repayment, provision of greater credit and even in cases of default minimising and circumscribing the losses due to judicial process by methods such as the institution of colonisation offices to buy up property sold by judicial process and to give it back to honest debtors on a hire purchase agreement, and the creation of Debt Conciliation Boards facilitating settlement without recourse to law courts as well as postponement of sales in order to give time to the debtor to secure the credit he needs. Some have even tried to maintain an artificial price level by the aid of bounties and tariffs. The State has also tried to diminish the cost of production by the organisation of agriculture, by the reduction of taxes and railway freights and sometimes even by the reduction of rents and the cancelling of leases. At the same time production was sought to be stimulated by financial aid at the right moment.

V.

RECOMMENDATIONS.

An effective solution of this problem must depend therefore, on the simultaneous adoption of both preventive and curative measures, the one being the complement of the other. One without the other would be of no use. So a comprehensive scheme of debt relief must include both measures for the removal of the present debt burden and measures for preventing agriculturists from falling victims to indebtedness in the future. Unless there is a co-ordinated scheme of both curative and preventive measures it is beyond any doubt, that no good is going to accrue. Money spent in stray and haphazard measures is a mere waste. Though

it may seem to give relief for the time being yet the position will become worse in a short time.

The crux of the problem is the insufficiency of income of the agriculturists. So every attempt should be made to increase the income of the agriculturists. Besides, early measures should be adopted to lighten the present debt burden. When we discuss the curative measures it would be possible to see the various ways and means of lightening the debt burden. Now let us confine our attention to the other side of the question. Every effort is to be made to provide cheap credit facilities, to reduce the cost of cultivation and to enable the cultivator to receive a remunerative price for his produce.

Under the first item of providing cheap credit facilities the first thing that attracts one's attention is the question of fair interest. Although it is possible to get loans at cheaper rates in our province than in many others yet the real interest rates become high when one takes into consideration the malpractices resorted to by the creditors and the exaction of compound interest. A high premium has been put on the state of illiteracy of the rural population. An analysis of the present debt position will lead us to conclude that not less than 20% of the present debt burden can be attributed to interest charges. There are cases in the villages, though stray ones, of demanding two annas per rupee per mensem i.e., 150% per annum. So what is wanted is a legislative or administrative measure enforcing a general reduction in the rates to be charged, fixing the maximum for bonds, notes and other unsecured debts at 12% and that for mortgages and other secured debts at 9%. In abnormal years the rates may be allowed to go even lower. At the same time compound interest should not be allowed. The total interest charges must not be allowed to go above a certain percentage of the principal.

The effective lowering of interest rates and checking of malpractices can be done as follows. No legal action on any debt shall be allowed unless the debt claims have been registered in either of the following ways. In the case of secured debts there is a registration taking place in the Sub-Registrar's Office. Registration shall be allowed only after the Registrar satisfies himself that the rate of interest charged and other conditions do not contravene the legal limit and conditions. In the case of unsecured loans which generally bear an anna stamp and take the form of promissory notes something can be done to ascertain the magnitude of the debt position and for checking the interest rates and malpractices. Provision should be made for all money transactions to be registered before the Village Munsiff. The Village Munsiff should have

a registration account in which he may keep a detailed account of the money transactions. The interest rate and other conditions of borrowing must be thoroughly scrutinised before the officer registers the debt. No legal action on any debt which is unregistered shall be allowed. The registration charges may be two annas per hundred or two annas for all amounts. Before registering, just as all the promissory notes bear an anna revenue stamp so the registration fees also can be paid in the form of revenue stamps attached to the note. The reason why the Village Munsiff is chosen, is that generally Village Munsiffs are influential and responsible persons of the village. They are already remunerated by the Government. On the other hand, they have got heavy work only during the kist collection season. So they have got the necessary leisure and dignity which every such officer should have. The result of such a registration will be the correct checking of the interest rates, prevention of the demand for compound interest and the illegal activities of the money lender. Moreover it will be possible for us to ascertain still more definitely the magnitude of indebtedness year after year.

In this connection the possibility of licensing money lenders can be studied. First of all, it is very difficult to define who a professional money lender is. It is not uncommon that an influential and rich land lord is at the same time a big money lender. So the best method, if we want to license money lenders, will be the fixing of a maximum number of transactions during the year say fifty or twenty five. The idea of fixing the maximum amount limit, though sound, will lead to some difficulties.

After the question of interest comes the problem of the provision of easy credit. The Land Mortgage Banks are supposed to provide the necessary long term credit. The work of these banks, so far, shows no cause for satisfaction. The Government must enable these banks to lend to a larger number of clients. The percentage of indebtedness taken over by these banks comes to only 0.175%. So they must be made to follow a liberal policy. The loans must be disbursed within a short time after the application is made. The time taken at present, about six months, is too long. A wider publicity to the existence of the Takkavi Loans Act and Land Improvement Loan Act is essential. Throughout the area in which an extensive survey was made, there were only one or two aware of the existence of such Acts. In addition to publicity being given, the Government must disburse large sums of money through this channel on easy conditions.

The Co-operative Societies complain of large overdues. This can be solved to a large extent if they advance further in their operations on

sound lines. Loans on the pledge of crops must be allowed. This, combined with the marketing facilities to be supplied by the same movement in conjunction with the Government would make it possible for the easier recovery of the loans. What is wanted is the pursuit of a progressive and liberal policy on the part of the Co-operative Societies.¹

Next comes the problem of increased income. The Indian Cultivators are not getting even the fair prices for their produce. Leaving apart the questions of increased yield and diminished cost, if the ryots are enabled to get their due share of the prices their conditions will improve much. The observations made by the writers of the "Agriculture situation in 1932-'33" regarding the important aspect of the difficulties of the Indian Agriculturist has been already referred to when we discussed the causes of rural indebtedness. As Mr. Audinarayana Chettiar says "It would be nothing short of mockery to ask the farmer to cultivate his land scientifically, to use chemical manure and to grow economic crops on a large scale when we do not provide him with timely or adequate finance and do not enable him to receive even the ruling market rate for the produce of the sweat of his brow. That the average farmer is unfitted by education, upbringing and by his isolation—not to speak of his want of belief in his own destiny to fight against the organised, clever, and resourceful buyer—is only a truism." The importance of marketing facilities needs no further elucidation.²

Foremost among the measures for the improvement of marketing is the construction of a better system of roads; the condition of road communication in the rural parts is abominable. The conditions are still worse during the rainy season. So Government must direct the local boards to attend to this question first with the promise of their help and backing whenever necessary. Direct action by the Government must also be taken. The establishment of a warehouse or godown for a group of at least five or six villages is essential. Cheap credit must be given at 6% on the security of the produce stored in the godowns either by the Co-operative Societies or by the Banks. The warehouse receipt must be classed among Negotiable Instruments. An Agricultural Information Bureau and Central Marketing Board for the Presidency as a whole are needed to disseminate information regarding markets and trade conditions.

Coming to the question of curative measures, it is beyond doubt that the present burden must be first of all lightened so that the farmer may

1. See *The Co-operative Movement in the Madras Presidency*. By Dr. B. V. Narayanaswamy.

2. See *Agricultural Marketing in India*. By Dr. B. V. Narayanaswamy.

improve his condition. In conjunction with the measures suggested before the following measures will go a long way in achieving our object. The establishment of Conciliation or Arbitration Boards as in Bhavnagar State or in the Punjab must be aimed at. Though Conciliation Boards may not succeed so well in our Province as in that State where the Land Revenue system and Land Tenure are different and population smaller than our own, yet the Boards, if worked on those lines would at least relieve the burden in many cases. The Board must be authorised to reduce the rate of interest charge, to disallow compound interest and heavy interest demands. Above all it must spread the period of repayment over a period of about twenty years or less as the case may be. In deserving cases these private loans settled by the Board may be paid, in about ten years, to private creditors in equal parts out of a certain fund allocated by the Government for that purpose. The farmers on their part, have to repay their loans to the Government or its authorised institution in the course of fifteen years.

The property of a person to whom agriculture is the sole means of livelihood should not be placed in a state of bankruptcy on the application of the creditor except in certain special cases. The property sold by judicial process can be taken by the Government and given on hire-purchase agreement to the honest debtors to enable them to recover by their labour the ownership of their holdings. In the case of sale of lands for Revenue arrears the property must not be disposed of below 50% of its market value.

At the root of all solutions lies the question of educating the masses. Without a proper background of education, whatever legislative measures are attempted would prove futile. Compulsory free elementary education up to the sixth standard must be introduced. The lessons taught must introduce the pupils to various topics pertaining to rural development.

The activities of the Agricultural Department must be increased. A larger number of demonstrators should tour the village areas and give practical demonstrations and advice. Last but not least, the burden of Land Revenue must be lightened. Resort to coercive measures for the recovery of land arrears should be minimised. Every effort must be made to give the agriculturist all the fiscal aid he needs.

Thus the scope for State action towards ameliorating the condition of the agriculturists is wide. All the above measures, if attempted simultaneously, will go a long way to solve the problem of India's Agricultural poverty.

Periodic Simple Continued Fractions

By

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Let $N(R)$ denote the number of elements in the smallest period of the simple continued fraction which corresponds to $\frac{P + \sqrt{R}}{Q}$, where

Q divides $P^2 - R$. Then with the help of certain theorems of I. Schur, which "are proved by making use of deep results in the theory of numbers," Vijayaraghavan* has proved that

$$N(R) = O(\sqrt{R} \log R).$$

When R contains no repeated factor, Chowla† has proved the above result, independent of Schur's theorems. In this note, I extend Chowla's method to prove Vijayaraghavan's result without any restriction. Incidentally, the following interesting result is also proved:— Let $M(x) = \sum d(n)$, where $d(n)$ is the number of divisors of n , and n runs through all the numbers less than x and prime to R . Then, when

$$\log x > \sqrt{\log R}, \text{ we have } M(x) \sim f(R)x \log x,$$

where $f(R) = \prod (1 - 1/p)^2$, p running through all the prime factors of R . (Lemma 9.)

In this paper, unless otherwise mentioned, the symbols will have only the meaning given below:—

- (1) $d(n)$ denotes the number of divisors of n ,
- (2) a/b means that a divides b .
- (3) (a, b) denotes the greatest common divisor of a and b ,
- (4) $R = p_1^{a_1} \cdot p_2^{a_2} \cdots p_r^{a_r}$.
- (5) In $\sum f(d)$, d runs through the divisors of R .

* Proceedings of the London Mathematical Society, Ser. 2, Vol. 26, part 6—(403-414).

† The Journal of the Indian Mathematical Society, Vol. 18. (142-144).

- (6) In $\sum f(p)$, $\prod f(p)$, p runs through the prime factors of R .
 - (7) $f(R) = \prod (1 - 1/p)^2$.
 - (8) $[x]$ denotes the integral part of x .
 - (9) $\mu(n)$ denotes the Mobius function.
 - (10) $E(m)$ means e^m .
 - (11) $N(R)$ has the same significance as explained in the beginning.
 - (12) $\theta(m)$ denotes the number of incongruent solutions of $R \equiv x^2 \pmod{m}$.
 - (13) p is always a prime.
 - (14) In $\sum_{p \leq x} f(p)$, p runs through all primes not exceeding x .
- [Compare (6)]

Lemma 1. Let

- (1) $p_1, p_2, \dots, p_t$ be the common prime factors of R and m .
- (2) $m = p_1^{d_1} \cdots p_t^{d_t} \cdot n$, where $d_i \geq 1$ and $(n, R) = 1$.

Then

- (a) $\theta(m) \leq d(m)$, when $(m, R) = 1$
- (b) $\theta(m) \leq p_1^{d_1 - [(d_1 + 1)/2]} \cdots p_t^{d_t - [(d_t + 1)/2]} d(n)$
- (a) follows from Mathews' *Theory of Numbers*.

Let T denote the number of incongruent solutions of

$$n \cdot p' \equiv x^2 \pmod{p^a}, \quad (1)$$

where $(n, p) = 1$. If $a \leq t$, then $x = s \cdot p^{[(a+1)/2]}$.

Therefore, in this case

$$T \leq p^{a - [(a+1)/2]} \quad (2)$$

If $a > t$, and t is odd, then 1 has no solution. (3)

Let t be even and $a > t$. Then

$$x = s \cdot p^{t/2}. \text{ So } n \equiv s^2 \pmod{p^{a-t}}.$$

Hence in this case from (a), we get that

$$T \leq d(p^{a-t}) = a - t + 1 \leq p^{a - [(a+1)/2]} \quad (4)$$

When $(m, n) = 1$,

$$\theta(m) \cdot \theta(n) = \theta(mn). \quad (5)$$

From (2) (3) (4) (5), (b) follows.

Lemma 2. Let

$$(1) \quad \alpha(v) = \sum_{\delta|v} \frac{\mu(\delta)}{\delta} d(v/\delta),$$

$$(2) \quad A = \sum_d \frac{\mu(d)}{d} \alpha(d).$$

Then $A = f(R)$.

If u and v are prime to each other and contain no repeated factor then $\alpha(u) \cdot \alpha(v) = \alpha(uv)$.

$$\text{So } A = \prod \left\{ 1 - \frac{\alpha(p)}{p} \right\} = \prod (1 - 1/p)^2 = f(R).$$

Lemma 3. If

$$B = - \sum_d \frac{\mu(d)}{d} \alpha(d) \log d,$$

$$\text{then } B = f(R) \left\{ \sum_p \frac{\log p}{p} \times \frac{2 - 1/p}{(1 - 1/p)^2} \right\}$$

Let

$$f(\theta) = \prod \left\{ 1 - \frac{\alpha(p)}{p^\theta} \right\} \quad (6)$$

Then by expanding, it can be easily seen that

$$f(\theta) = \sum_d \frac{\mu(d)}{d^\theta} \alpha(d). \quad (7)$$

Differentiating the expressions on the right hand side of (6), (7) with respect to θ , and putting $\theta = 1$, we prove the lemma.

That is, $B = f'(1)$.

Lemma 4. Let

$$\beta(v) = \sum_{\delta|v} \frac{\mu(\delta)}{\delta} \log \delta d(v/\delta)$$

$$\text{and } C = \sum_d \frac{\mu(d)}{d} \beta(d).$$

$$\text{Then } C = -A \left\{ \sum_p \frac{\log p}{p^2} \times \frac{1}{(1 - 1/p)^2} \right\}$$

Put

$$h(\theta, d) = \prod_{\delta|d} (2 - 1/p^\theta)$$

$$\text{and } g(\theta) = \prod \left\{ 1 - \frac{2 - 1/p^\theta}{p} \right\} \quad (8)$$

$$\text{Then } h(\theta, d) = \sum_{\delta|d} \frac{\mu(\delta)}{\delta^\theta} d(d/\delta)$$

$$\text{So } h'(1, d) = \beta(d) \quad (9)$$

Expanding (8), we get that

$$g(\theta) = \sum_d \frac{\mu(d)}{d} h(\theta, d).$$

$$\text{Hence } g'(1) = C. \quad (10)$$

Differentiating (8) logarithmically with respect to θ and then putting $\theta = 1$, we arrive at

$$\frac{g'(1)}{g(1)} = - \sum_p \frac{\log p}{p^2} \times \frac{1}{(1 - 1/p)^2}. \quad (11)$$

Since $g(1) = f(R)$, from (10), (11), the lemma follows.

Lemma 5. Let

$$M(x) = \sum d(n) \quad [n \leq x, (R, n) = 1]$$

$$\text{Then } M(x) = \sum \mu(d) D_d([x/d]),$$

where

$$D_r(n) = d(v) + d(2v) + d(3v) + \dots + d(nv)$$

This can be easily verified.

Lemma 6.

$$D_1(n) = n \log n + (2\gamma - 1)n + O(\sqrt{n}).$$

The result is well-known and elementary.

Lemma 7.

$$(a) \sum \frac{1}{\sqrt{p}} = O\left(\frac{\sqrt{(\log R)}}{\log \log R}\right)$$

$$(b) \sum \frac{\log p}{p} = O(\log \log R).$$

Now it is well-known that, if $\pi(x)$ is the number of primes not exceeding x , then

$$\pi(x) = O\left(\frac{x}{\log x}\right)$$

From, this by partial summation, it can be easily verified that

$$\sum_{p \leq x} \frac{1}{\sqrt{p}} = O\left(\frac{\sqrt{x}}{\log x}\right) \quad (12)$$

$$\text{and } \sum_{p \leq x} \frac{\log p}{p} = O(\log x). \quad (13)$$

p is a maximum as a function of R , when $R = 2.3 \dots p$.

$$\text{Then } p = O(\log R). \quad (14)$$

From (12) – (14), the lemma follows.

Lemma 8. Let

$$(1) \gamma(v) = \sum_{\delta|v} \frac{d(v/\delta)}{\sqrt{\delta}}.$$

$$(2) T = \sum \frac{\gamma(d)}{\sqrt{d}}.$$

$$\text{Then } \log T = O\left\{\frac{\sqrt{(\log R)}}{\log \log R}\right\}$$

$$\text{Now } \gamma(d) = \prod_{p|d} (2 + 1/\sqrt{p}).$$

$$\text{So } T = \sum \frac{\prod_{p|d} (2 + 1/\sqrt{p})}{\sqrt{d}}$$

$$= \prod \{1 + (1 + 1/\sqrt{p})/\sqrt{p}\} \leq \prod (1 + 3/\sqrt{p}).$$

$$\text{Hence } \log T \leq 3 \sum 1/\sqrt{p} = O\left\{\frac{\sqrt{(\log R)}}{\log \log R}\right\} \text{ From lemma 7.}$$

Lemma 9.

$$M(x) = f(R)x \left\{ \log x + 2\gamma - 1 + \sum \frac{\log p}{p} \times \frac{2 - 1/p}{(1 - 1/p)^2} \right. \\ \left. - \sum \frac{\log p}{p^2} \times \frac{1}{(1 - 1/p)^2} \right\} + O\left\{\sqrt{x} \cdot E\left(\frac{\sqrt{(\log R)}}{\log \log R}\right)\right\}$$

and in particular, when $\log x > \frac{3\sqrt{(\log R)}}{\log \log R}$

$$M(x) = f(R) \cdot x \{\log x + O(\log \log x)\}.$$

From lemma 5,

$$M(x) = \sum \mu(d) D_d([x/d]).$$

$$= \sum \mu(d) \left\{ \sum_{\delta|d} \mu(\delta) d(d/\delta) D_1(x/d\delta) \right\}^*$$

$$\sum \mu(d) = \sum_{\delta|d} \mu(\delta) d(d/\delta) \{ (x/d\delta + (2\gamma - 1)(x/d\delta + O(x/d\delta)) \} \\ \text{(from lemma 6).}$$

$$= Ax \log x + Bx + cx + (2\gamma - 1)Ax + O(\sqrt{x} \cdot T).$$

(see lemmas 2, 3, 4, 8).

From this and lemmas 2, 3, 4, 8, the first part of our present lemma follows.

$$\text{When } \log x > \frac{3\sqrt{\log R}}{\log \log R} \text{ it can be easily verified that}$$

* Ramanujam Collected Papers, p. 134. (12).

$$\sqrt{x} \cdot E \left(\frac{\sqrt{\log R}}{\log \log R} \right) = O(f(R) \cdot x \log \log x).$$

From this, lemma 7 (b) and the first part of our present lemma, the second part follows.

Lemma 10. If

$$Q(x) = \sum \theta(n) \quad \{n \leq x, (n, R) = 1\},$$

then, when $x \geq R^{1/4}$,

$$Q(x) \leq (1 + o(1)) f(R) x \log x.$$

From lemmas 1, and 9, the result follows.

Lemma 11.

$$Q(x) = O(x \log x).$$

From lemma 1,

$$\begin{aligned} Q(x) &\leq \sum_{n \leq x} d(n) \\ &= O(x \log x). \end{aligned}$$

Lemma 12. If $N_{p_1, p_2, \dots, p_r}(x)$ denotes the number of numbers of the form $p_1^{\alpha_1} \dots p_r^{\alpha_r}$, not exceeding x , then, when $r = o(\log x)$,

$$N_{p_1, \dots, p_r}(x) \leq \frac{2(\log x)^r}{r!}.$$

$$N_{p_1}(x) \leq 2 \log x.$$

Assume that the result is true when the number of primes does not exceed r .

$$\begin{aligned} N_{p_1, \dots, p_r, p_{r+1}}(x) &= N_{p_1, \dots, p_r}(x) + N_{p_1, \dots, p_r}(x/p_{r+1}) \\ &\quad + N_{p_1, \dots, p_r}(x/p_{r+1}^2) + \dots + N_{p_1, \dots, p_r}(x/p_{r+1}^t) + N_{p_{r+1}}(x) - 1. \end{aligned}$$

where $t = [(\log x)/\log p_{r+1}]$.

Hence

$$\begin{aligned} N_{p_1, \dots, p_r, p_{r+1}}(x) &\leq \frac{2}{r!} \left\{ (\log x)^r + (\log x - \log p_{r+1})^r + \dots \right. \\ &\quad \left. + (\log x - t \log p_{r+1})^r \right\} + \frac{\log x}{\log p_{r+1}} \\ &\leq \frac{2}{r!} \left\{ (\log x)^r + \int_0^t (\log x - u \log p_{r+1})^r du \right\} + \frac{\log x}{\log p_{r+1}} \\ &\leq \frac{2(\log x)^{r+1}}{(r+1)!} \left\{ \frac{r+1}{\log x} + \frac{1}{\log p_{r+1}} + o(1) + \frac{(r+1)!}{(\log x)^r} \right\} \\ &\leq \frac{2(\log x)^{r+1}}{(r+1)!}, \text{ since } p_{r+1} \geq 3 \text{ and } x \text{ is large.} \end{aligned}$$

Thus the result follows by induction.

Lemma 13.

$$N_{p_1, \dots, p_r}(R) = O(R^\epsilon), \text{ for every positive } \epsilon.$$

Since $R = p_1^{\alpha_1} \dots p_r^{\alpha_r}$, maximum value of r is when $R = 2 \dots p$.

$$\text{Hence } r < 2 \frac{\log R}{\log \log R}.$$

Since $\frac{\log^r x}{r!}$ increases when r increases from 1 to $\log x$,

$$N_{p_1, \dots, p_r}(R) \leq \frac{2 \log^r x}{r!} \text{ when } r = \frac{2 \log R}{\log \log R}$$

Hence the result follows by Sterling's theorem.

Lemma 14. Let

$$S_1 = \sum \theta(p_1^{\alpha_1} \dots p_r^{\alpha_r}) Q(\sqrt{R/p_1^{\alpha_1} \dots p_r^{\alpha_r}}),$$

where the summation is for all numbers of the form $p_1^{\alpha_1} \dots p_r^{\alpha_r}$, which lie between 1 and $\sqrt{R}$. Then

$$S_1 \leq \frac{1}{2} \{1 + o(1)\} \sqrt{R \log R}.$$

From lemma 10,

$$S_1 \leq \sum \theta(p_1^{\alpha_1} \dots p_r^{\alpha_r}) \{1 + o(1)\} f(R) \frac{\sqrt{R}}{p_1^{\alpha_1} \dots p_r^{\alpha_r}} \log \frac{\sqrt{R}}{p_1^{\alpha_1} \dots p_r^{\alpha_r}}.$$

$$\leq \frac{1}{2} \{1 + o(1)\} f(R) \cdot \sqrt{R \log R} \cdot K,$$

where $K = \sum \frac{\theta(p_1^{\alpha_1} \dots p_r^{\alpha_r})}{p_1^{\alpha_1} \dots p_r^{\alpha_r}}$, the summation being as above.

From lemma 1,

$$\frac{\theta(p^a)}{p^a} \leq 1/p^{[(a+1)/2]}$$

But $[(a+1)/2] = t$, if and only if $a = 2t - 1$ or $2t$.

So we can get p^{-t} only from two values of a .

Hence

$$K \leq \sum \frac{2}{p_1^{t_1}} \cdot \frac{2}{p_2^{t_2}} \dots \frac{2}{p_r^{t_r}} \quad (\text{summation as above})$$

$$\leq \sum \frac{d(p_1^{t_1} \dots p_r^{t_r})}{p_1^{t_1} \dots p_r^{t_r}}.$$

$$\leq \Pi (1 - 1/p)^{-2} = \frac{1}{f(R)}.$$

Therefore, the lemma follows.

Lemma 15. Let

$$S_2 = \sum \theta(p_1^{\alpha_1} \dots p_r^{\alpha_r}) Q(\sqrt{R/p_1^{\alpha_1} \dots p_r^{\alpha_r}}),$$

where the summation is for all numbers of the form $p_1^{\alpha_1} \dots p_r^{\alpha_r}$, which lie between $\sqrt{R}$ and $\sqrt{R}$. Then

$$S_2 = o(\sqrt{R \log R}).$$

From lemma 1,

$$\theta(p_1^{\alpha_1} \dots p_r^{\alpha_r}) \leq p_1^{\alpha_1 - [(a_1 + 1)/2]} \dots p_r^{\alpha_r - [(a_r + 1)/2]}$$

$$\leq \sqrt{(p_1^{\alpha_1} \dots p_r^{\alpha_r})}$$

Therefore, from lemma 11,

$$S_2 \leq \sum \sqrt{(p_1^{\alpha_1} \dots p_r^{\alpha_r})} \frac{\sqrt{R}}{p_1^{\alpha_1} \dots p_r^{\alpha_r}} \log \frac{\sqrt{R}}{p_1^{\alpha_1} \dots p_r^{\alpha_r}}.$$

$$\leq \sum \{\sqrt{R \log R}\} \sqrt{(p_1^{\alpha_1} \dots p_r^{\alpha_r})}$$

$$\leq \sum R^{1/2-1/\epsilon} \log R$$

$$= O(R^{\epsilon} \cdot R^{\frac{1}{2}-1/\epsilon} \log R), \quad (\text{from lemma 13}).$$

$$= o(\sqrt{R \log R}).$$

Now we are in a position to prove our main result. In the paper mentioned above, Chowla has proved that

$$N(R) \leq 2 \sum_{m \leq \sqrt{R}} \theta(m).$$

Hence

$$N(R) \leq 2 \sum \theta(p_1^{\alpha_1} \dots p_r^{\alpha_r}) \cdot Q(\sqrt{R/p_1^{\alpha_1} \dots p_r^{\alpha_r}}),$$

where the summation is for all numbers of the form $p_1^{\alpha_1} \dots p_r^{\alpha_r}$ not exceeding $\sqrt{R}$.

Therefore, from lemmas 14, 15, it follows that

$$N(R) \leq 2(S_1 + S_2)$$

$$\leq \{1 + o(1)\} \sqrt{R \log R}.$$

Thus we have proved Vijayaraghavan's result.

The Prices of Foodgrains in the Madras Presidency During the Period 1930-34

By

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1. Mr. Adyanthaya has compiled a series of index-numbers of the prices of four important foodgrains in our Presidency and discussed their variations between the years 1874 and 1930.¹ In the present note the corresponding figures for the years 1930-31, 31-32, 32-33, and 33-34 are given so as to make Mr. Adyanthaya's series complete upto 1934. The base, the method of computation, etc., are all the same as in Mr. Adyanthaya's work. A revision of the whole series has been taken on hand and it is hoped that it will be possible to publish the results before long.

2. Index Numbers: Average of 1874-75 to 1883-84 = 100.

Division	Year.	Rice 2nd Sort.	Cholam.	Cumbu.	Ragi.
West Coast	1930-31	146.6	..	..	134.3
	1931-32	117.5	..	..	117.3
	1932-33	109.2	..	..	158.2
	1933-34	94.4	..	..	108.6
East Coast Central	1930-31	153.1	144.3	159.1	144.7
	1931-32	124.8	115.5	118.5	123.8
	1932-33	113.7	110.9	128.3	124.9
	1933-34	104.5	109.5	121.4	90.1
Deccan	1930-31	155.8	111.8	118.8	114.6
	1931-32	141.0	109.1	102.2	107.4
	1932-33	132.3	105.3	117.0	109.0
	1933-34	110.4	101.5	106.2	88.0

1. "A Statistical Study of the Prices etc.," *Journal of the Madras University*, July 1933 and January 1934.

East Coast North	1930-31	156.7	143.5	149.4	140.7
	1931-32	141.7	148.6	137.8	130.7
	1932-33	127.8	136.8	134.5	121.4
	1933-34	98.2	94.8	119.0	95.2
East Coast South	1930-31	156.5	168.8	185.3	157.2
	1931-32	127.7	148.6	153.6	133.6
	1932-33	107.5	131.3	146.8	125.7
	1933-34	95.7	108.6	133.3	101.1
Madras Presidency	1930-31	153.7	142.1	153.2	138.3
	1931-32	130.5	130.5	128.0	122.6
	1932-33	118.1	121.1	131.7	127.8
	1933-34	100.6	103.6	120.0	96.6

3. The most prominent feature that may be noticed in the table is the steady and rapid fall in the price of rice in the East Coast North and East Coast South—the two main rice-producing divisions of the Presidency. It may be pointed out in this connection that the prices ruling in 1933-34 were the lowest touched since 1903.

Further a close scrutiny of the figures in the table will be found to strengthen the main conclusions reached by Mr. Adyanthaya in his paper.

4. My thanks are due to the Statistical Officer and his assistants at the Office of the Madras Board of Revenue for giving me all possible help in the collection of the relevant statistics.

Thiruvalluva Malai

By

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There are two views about the age and authorship of the fifty-three verses now generally known as Thiruvalluva Malai. They form on the whole a fairly fine collection of well-turned verses in eulogy of the immortal Kural. They are commonly attributed by many to the members of the third Madura Sangam or the last Tamil Academy. The sponsors of this view ask us to believe that the great savants of the last Sangam in the Pandian metropolis composed and presented at a time these complimentary verses to Valluvar in token of their approval and appreciation of his Kural. These are said to be very flattering tributes, which the contemporary Sangam poets paid to Valluvar after he humbled their arrogance and broke the literary supremacy claimed by their supercilious academic clique. On the contrary some critics hold this version to be an unwarranted cock and bull story of later invention; and they maintain that these stanzas could not possibly be earlier than the period of collection and excerption of the classic anthologies of songs of the Sangam age, which cannot be before the 5th or the 6th century A.D. and must be the composition of some collaborator in the work of such excerption. In disputes of this kind, it is not easy to decide offhand; and it is not desirable to dogmatise either. It is possible only to sift the available evidence, weigh the respective arguments on both sides, and tentatively accept the view which on investigation, appears to be more probable and less unreasonable. And let us now just make an attempt to investigate this moot-controversy among scholars for the benefit of the history of Tamil Literature.

The orthodox Pandits will not be orthodox unless they are thorough-going traditionalists. In this, as in everything else, they simply offer us the common fairy tale and demand our fealty thereto. They pompously relate the vulgar legend, and retail all its elaborate details with pious uncton.

(i) They repeat with all zeal, as with them repetition tantamounts to confirming corroboration, the tale as to how Valluvar miraculously triumphed over the arrogant Sangam savants, and made them eat their humble pie and officiously sing hallelujahs to him and his Kural in flat-

tering metre. And then they naively ask how we could ignore such a well-known story. "To hear is to believe" is their creed; and they would religiously consign the unbelievers to contempt and obloquy. Scepticism and any questioning spirit are the sins inextinguishable in their eyes. Tradition, they hold, should simply suffice. The legendary tale is thus their sheet anchor. (ii) Some of their polemical experts sometimes also add with a gusto as a point here and a point there some names of literary fame, as conundrums, as if mere puzzling were enough proving. The most astoundingly convincing corroboration in their eyes, if any corroboration were at all wanted for this tradition about Valluvamalai, is in the language of verse No. 50 of this eulogium. It is attributed to one Kodignazhai Māni Puthanar. It simply apostrophises a Māran or unnamed Pandian; and it purports to say that its author with others learnt from the mouth of Valluvar all about the four purusharthams of life. They hang their emphatic argument on to the phrase in this verse "வள்ளுவனார் தம்வாயார் கேளாதனவெல்லாங் கேட்டு"—"Having heard from Valluvar's mouth all that are not ordinarily heard elsewhere." How could the author of this verse use this language unless he were Valluvar's contemporary and actually listened to Valluvar's recital of his Kural distiches before the Sangam audience? With this clinching argument, they cry Q. E. D. (Quod Erat Demonstrandum), and claim they have said the last word to set this question ever at rest. And thereafter they vehemently refuse to have any more to do with those who are unfortunate enough to be yet unconvinced.

But their critics' replies to these two-fold arguments are terse and telling. The first and foremost plea of the traditionalists is summarily disposed of on the ground that the truth of the story is itself the question at issue, and therefore no argument can be hung on it. And the Sceptics can see no force in the second argument at all. They contend that its validity primarily and finally rests on the veracity of the story itself with which it is inextricably wound up. They should only stand or fall together. The language of the 50th stanza *per se* adds precious little to the solution of the problem on hand, as it leads us nowhere beyond the contested story. If the story were itself believed in, no further arguments would be wanted; if it were questioned, then this verse can give it no valid support either in itself or in its context. When the main story itself is doubted, the authenticity of this verse is also directly involved in the controversy. The moment the Valluvamalai verses are accepted as genuine, the whole discussion should cease. If the story be spurious, the verses would only be concoctions to hang this tale on.

Again, apart from the disputed authenticity there is nothing in this *venba* to postulate the veracity of the story that Valluvamalai is a per-

sonal metrical tribute to Valluvar by his contemporary rivals in the Republic of Letters. Some emphasis is sought to be laid on the words “தெளிந்தோம் வள்ளுவனார் தம்வாயாற்கேட்டு” “Learnt from the mouth of Valluvar”; and a whole theory is built on it. The words are of ordinary and common application to any admirer of Valluvar at any time, and they stand on quite a neutral ground. They need not necessarily imply any contemporaneity with Valluvar at all. Any reader of Shakespeare or Socrates to-day, who learns all the wisdom and the sweet things treasured up in their writings, may well claim to have learnt the same from their mouths as the living words of these by-gone poets. There is nothing improper or unnatural in such a statement; and their admirer need not be their contemporary at all to state in a poetic vein his indebtedness to their writings. It would be the height of fastidious and prudish puritanism to insist that a mere use of this phrase should inevitably and inexorably, in all cases, imply contemporaneity to everyone who expresses his admiration to the poets in such warm language. Moreover, this argument based on these words will be quite neutralised by the equally plausible answer that any later myth-monger could easily use such words, and would surely do so, when he wanted to hoax the credulous folks. No valid theory can therefore be built or even suggested merely from such phrases in metrical compositions.

All this knocks out the bottom of the traditionalists' story, and is fatal to their contentions. They must therefore be either content with the allegiance of the faithful votaries of mere legends as such, and should not seek the votes of inquiring critics to their superstitious shibboleths; or if they would at all enter the lists of combatants to contend for their story at the Bar of Reason, they should support it by offering irrefutable and incontrovertible evidence independent of their story. And as long as such convincing corroboration is lacking, they cannot blame the critics for withholding credence to their creed.

Ordinarily this were enough to dispose of this debate with the declaration that the proposition of the traditionalists fails for the present as it is not proved. No onus rests on their opponents, as no one can be called on to prove a negative; and they may well claim the honours of the contest with merely showing that the proposers have failed to establish the case they contended for. But in the present case, the critics carry their campaign a little further. They offer to show unmistakable and positive indications to establish intrinsic and implied proofs of the hollowness of this unhallowed story about Valluvar and his unseemly strife with the last Sangam poets. They suggest that these venba verses must be the work of some later collaborator who partook in the collection and excerption of the anthologies of the earlier Sangam periods;

and the author of Valluvamalai, whoever he were, chose not only to be incognito, but also to father his poems on to some imaginary Sangam bards with a view to enhance the value of his eulogium to Valluvar's deathless didactic distiches, and to earn a sure recognition and certain welcome to his own eulogistic verses which the name and fame of the bards of the long past but illustrious Madura Tamil Sangam would insure. These critics are of opinion that in any event the venba verses of the Valluvamalai bear on their very face the falsity of their alleged diverse but synchronous authorship fathered on to the bards of the Sangam age. And they urge the following data for their view:—

(i) In the first place, a score of names mentioned in the Valluvamalai are not identifiable with any of the numerous stars in the great galaxy of the Sangam poets, and are nowhere to be spotted out in the wide firmament of the Sangam literature. Names like Kulapathy Nāyanar, Kodi gnazhal Māni Puthanar, Mathurai Pālasiriyānar, Kavi-sahara Perunthevanar, Nahanthēvanar appear to be quite chimerical, and owe their existence only to the fertile fancy of the inventor of this spurious story.

(ii) Even more damning and inexorably self-revealing stultification is offered by the fact that all the alleged authors could not have been contemporaries even if they were poets of the Sangam age. Some of these poets at least are now known to have lived in different times with intervals so long between that to bring them together is not humanly possible. Kapilar, Nakkirar, Avvai, Kulavanikan Sathanar, Parānar and Perundevanar lived ages apart. They were not all contemporary members of the third Sangam in its last days. They therefore could not have all met Valluvar together, if he ever took his famous Kural for the imprimatur of a dying Sangam in its days of decadence only to give it an inglorious burial. For, the story of the traditionalists says that Valluvar was received by the proud forty-nine members of the last Sangam with hauteur, and then they lavished their fulsome flattery on him by these verses when he humbled their pride with miracles and divine intervention. Recent researches have now indisputably established that these and some other bards found in the Valluvamalai lived in different periods, and could not all be contemporary members of any Sangam sessions.

(iii) Ugraperuvaluthy, the Pandian poet-king to whom Valluvamalai attributes a venba, was not on the Pandian throne when Koolavaniyan Sathanar lived and composed his famous epic of Manimekhalai; and the latter's contemporary Pandian, Āryappadai Kadantha Nedunchelian, is not said to have given his recognition to the merits of Vallu-

is not open to all and sundry readers or admirers of any book to write and append these introductions thereto; but it is the privilege only of a select few within strictly delimited area to offer these especial introductions to the literary works of any author.

Any Chirappu-payiram writer must come under one or the other of the four categories laid down in the Tamil grammars. The authors of such introductions should hold relation to the author of the book either as his own teacher, his student or his fellow-pupil, who alone may have studied him at close quarters and so may know all about him thoroughly. This is the general rule regarding the rights to write introductions to any author's book. The policy and principle for this prescription are only too obvious. It is only close acquaintance with the thoughts and feelings of any author that will enable, and so should entitle, others to offer appropriate and adequate introductions to such author's works. The only rare exception, recognised outside this collegiate circle with sacred and secret bonds of soulful sympathy, is in the case of talented commentators whose thorough acquaintance with and love for a literary work as much as their great erudition and skill may afford a special guarantee that they understand and can expound the author's real mind as revealed in the author's book.

“தன்னு சிரியன் தன்மா னுக்கன்
தன்னு கற்றான் நயமுடை காணன் று
இன்னுர் பாயி மியப்புகல் கடனே”

In the face of this rigorous rule of grammar relating to these special Payirams, it is no wonder that very great importance is attached to them in the Tamil literary circles. The Payiram to Tholcappiam is not only annotated by all the classic commentators to Tholcappiam; but it has also been the theme and thesis for many a monograph at the hands of very learned and talented scholars since. In fact it would be a wonder if a commentator to any book fails to take note of the introduction to that book. Valluvar's Kural has the rare privilege of reckoning ten master commentators to vie with one another to annotate and expound it. And yet not one of these ten eminent commentators is known so much as even to refer to any one of these fifty-three verses of Valluvamalai, or to leave a trace or hint about their existence. They had no commentary nor annotation from any scholar of repute till Saravana Perumal Aiyar recently published glossarial paraphrase for them. Kural is one of the most widely read books in the world's literatures. Nevertheless nowhere in the entire range of Tamil Literature except Kalladam, do we meet with any credentials for the Valluvamalai Venbas. No writer of any note till recent times except the author of Kalladam took any notice of this so-called Chirappu Payiram to Kural. And we shall deal with the reference in Kalladam presently.

Thus not only all the ten Kural commentators appear to have ignored them entirely: but all the other Tamil writers of repute as well, since Valluvar's time, paid no heed whatever to these fifty-three venbas. Virtually they were taboo to the real republic of Tamil letters. There must be very cogent and strong reasons for this unnatural and unholy conspiracy among all writers of all times for nearly two millenniums to consign the fifty-three fine venbas of Valluvamalai, if they really formed the Chirappu Payiram to Kural from its very inception and composed by the Sangam poets—as the story tellers try to make out. So far as we see, no such valid reasons are forthcoming to explain this strange phenomenon. The only irresistible inference it leads us to is that this Tiruvalluvamalai did not exist anywhere in early times, and our ancients were not even aware of any such Chirappu-payiram, and when some later literary forger concocted them, standard writers consistently refused and were reluctant to give them recognition of any sort on their part.

(viii) There is also this further fact in this connection which militates against the traditionalist-version. Their thesis is that these fifty-three venbas contemporaneously composed by the forty-nine Sangam poets and four others to whom Valluvar read his Kural, formed from the very start its Chirappu-payiram or special prologue under the name and style of Valluvamalai. None of their alleged authors answers to the characters or complies with the conditions laid down in Tamil Grammars for eligibility to be Payiram-writers to Kural as we saw just now. None of the fifty-three eulogists named in this Valluvamalai stood to Valluvar in any relation required by the rule of grammar as a qualification to write a Payiram to Kural. Whatever value their compositions may otherwise command, however superlative the merits of these verses may be, they simply cannot and shall not become Payirams as the accepted canons and conventions of the Tamil Men of letters bar them out of such a category. This cuts the very ground from under the feet of the thesis of the traditionalists. Their whole story would be watered down and lose all its value, if not totally negated, when Valluvamalai verses are thus bared and stripped of their special claim and characteristics as Chirappu-Payiram to Kural.

(ix) The critics of this tradition also point to another feature of the Valluvamalai verses, which helps us to unmask and destroy their pretentious claim to antiquity. In the venbas of Valluvamalai what is now known as Vahaiyuli (வகையுளி) is very much in evidence. Vahaiyuli is a fault in metrical composition which consists in splitting and distributing the syllables (அசைகள்) of one word into different feet (பாடிகள்). This was uncommon if not quite unknown in Sangam poetry;

but it gradually crept up on the sly in the medieval times, at first rarely and under sufferance when natural poetry was replaced by artificial versification; and it was finally condoned and regularised only by the latest treatises on Tamil Prosody.

The entire Sangam literature is conspicuous by the absence of Vahaiyuli except rarely in the final or concluding mono-syllabled foot of a venba: and even such rare exceptions would only be the super-added suffixes of verbs which normally end both the logical and the grammatical sentences, and where therefore no violent break in the cadence or concept is noticeable.

In Valluvamalai Venbas on the other hand, not rarely but copiously, not only for the one-syllabled final foot at the end of a venba, but for all feet and at all places in verses, not merely suffixes of verbs but all co-equal component parts of all parts of speech are ruthlessly split up to form different feet, in any and every verse. Even personal and proper names are outrageously subjected to this barbarous ordeal of verbal and syllabic anatomizing and crude scanning in the Valluvamalai. A few glaring and arresting instances culled offhand from the venbas of Valluvamalai would amply illustrate this vitiated degenerate taste and the excessive fondness of its author for this licensed libertinism land-marking later-day versifying:

- “ திருவள்—ஞவருலகம் ”
 “ தங்குறள் வெண்—பாவடிபால் ”
 “ தமிழ்ப்புலவ—ராய்க்கேட்க ”
 “ வள்ளுவர்முப்—பாணூல் ”
 “ எப்பா—வலரினும் ”
 “ முதற்பா—வலரொப்பார் ”
 “ தான் வள்—ஞவனாகி ”
 “ அந்தா—மரைமேல் ”
 “ பயன் வள்—ஞவனார் ”
 “ மீதக்—கன ”
 “ பிறங்கொளிமா—கைக்கும் ”
 “ கறங்கிருண்டா—கைக்கும் ”
 “ திருவள்—ஞவந்தாமும் ”
 “ திருவள்—ஞவன்நி ”
 “ திருவள்—ஞவன்செப்—பியகுறளால் ”

This sin of strangling, maiming and mutilating words to facilitate scanning in metres is so rife, as you find a score of them within the 49 venbas attributed to the Sangam poets in Valluvamalai; whereas we hardly meet with one of its ilk in the 1,330 verses of Kural or in the

whole wide world of Sangam poetry. This in itself suffices to show that Valluvamalai must belong to the limping later-day metres of licensed libertinism and of unnatural, harrowing, artificial refinements. This would also warrant another relevant conclusion that rather than gratuitously presuming all the forty-nine bards of the last Sangam guilty of indulgence in this unhallowed ‘vahaiyuli’ simultaneously in their single-verse-contributions to Valluvamalai, it is more reasonable to believe these venbas to be the work of a single versifier partial to this poetic perversity.

Thus we see that the venbas of Valluvamalai with their unabashed indulgence in this unchaste, unsangam ‘vahaiyuli’ wear on their very face a convincing proof of their later post-Sangam origin, and of one man’s authorship, both of which are fatal to the traditionalists’ story.

Incidentally in this connection, another plausible argument of the traditionalists may also be disposed of. They suggest that the very mention of these venbas in many old cadjan books of Kural in the names of the diverse Sangam poets squares only with, and so should suffice to support, the common belief as to their authorship now current in the Tamil country. And in all solemnity they propose to pillory and banish scepticism by scoffing out all critics with sage-smiles for their daring suggestion of even a possibility of the posthumous forgery of Valluvamalai, which they hold is simply incredulous in this country. A craze to foist one’s own compositions on some other famous authors of prior times is neither unknown nor uncommon. We meet with instances of this craze in all countries and at all times. Even in the vigilant West which plumes itself with a claim for eradicating and extinguishing credulous superstitions of every kind, and enthroning and establishing the sway and supremacy of enlightened Reason for ever, we hear of surprising examples of this literary fraud. Not a few lines or verses alone, but a whole literature in a bulky tome was palmed off in Great Britain by Macpherson as the work of Ossian, a Scotch poet of a prior age; and this caused quite a furore in the entire English speaking world till the audacious forgery was unmasked and laid bare by relentless research! In our Tamil country, this mad craze is known to be, if anything, even more common and widespread. Kandiar

(கந்தியார்) among the Jains, and Velli Ambala Thambiran (வெள்ளியம்பலத்தம்பிரான்) among the Hindus are notable names of literary cranks who riddled even the best and most sacred poetic works of all kinds with their forged verses. The classic repute, the sanctity of masterpieces only added to their zest and craze instead of cold douching or restraining their mad pranks. Even classics like Chintamani, Kamba Ramayanam and Periyapuram were not spared, but freely

defiled by these cranks. Even to this day, we know that all sorts of compositions are freely and fearlessly forged and palmed off without serious challenge as the works of Sootha Muni, Agasthiar or some other fancied favourite Siddhar of by-gone days. So there is no reason to look aghast or pretend surprise, if rational students refuse to be lulled into credulity, and venture to question the credentials for the legends about Valluvamalai and the alleged authorship of its verses.

All these cogent arguments not only annihilate the legless legend attributing Valluvamalai verses to the Sangam savants; but they go far enough to convince impartial inquirers that they must have been composed only at a later age and by some zealous admirer of Valluvar wanting or hoping to enhance the value of his eulogy by palming it off in the name of poets of the bygone Sangam age. It now only remains for us to ascertain if possible the why and wherefore of this fable about Valluvamalai. We cannot dogmatise of course; nor can we at this distant day expect to find positive facts to prove exactly as to when, where and by whom was started this literary canard. But we may well survey the surrounding circumstances, and safely surmise the probable truth from natural events after eliminating fallacies and with rational inferences warranted on their own merits. We now know for a fact that the Sangam poets were realists, and enjoyed and exulted in unfettered freedom in theme and thought, design and diction of their poetry. They did not scruple to revel in poetry without invoking God at the beginning of each of their poems. Only the post-Sangam Buddhist and Jaina scholars started, and the later Saivite and Vaishnavite poets canonized the convention of compulsory invocatory verses for every poem and literary work of all species. Once started it soon ceased to be optional or a mere matter of taste, and hardened into such a cardinal inviolable law of letters, that under its coercive operation for all the excerpted anthologies and collections of Sangam poems their later editors had such invocatory verses newly composed and added to them.

Again the age of religious revival since the seventh to the twelfth century A.D. reveals a jealous rivalry between votaries of the different religious groups in concocting and foisting all sorts of evidences in order to claim all the great cosmopolitan master-poems of the classic age to their respective sects. Iraiyanar Ahapporul and Valluvamalai are but two extreme instances of this zeal among the literary men of this period. The former is fathered on to God Siva and the latter is foisted on the last Sangam poets of whom all but their fame and some names was already forgotten.

The changes in the conditions and circumstances since the Sangam age were so many, and the break from it so great in Tamilaham since

the 6th century and after, that a heavy and thick fog hangs between these two periods and veils all the vistas by which any glimpse of the earlier golden epoch may scintillate. Fanaticism reigned rampant, and casuistry in the guise of piety served all the jesuitical zealots to dare anything in the name of religion. Any excesses and lapses calculated to glorify sects were not only permissible, but were often welcomed as even meritorious. It can be no wonder therefore that the uncritical and pious Saivite author of Kalladam took up the new legend about Valluvamalai with avidity, and brocaded it into his elaborately embroidered fabrics of Kalladam. We know Kalladam cannot be earlier than the 10th century A.D.; it was probably even of a much later age. For, it has references to many events and names historically established to be of the 9th and 10th century A.D.

The passage in Ahaval No. 15 in Kalladam speaks of God Siva as the author of the very first verse in Valluvamalai; whereas the venba attributed to (Iraiyanar) Siva now stands as the third verse in the extant editions of this prologue to Kural. Whatever it be, it simply shows that the fable of Valluvamalai took shape before the author of Kalladam piously wove it into one of his Ahavals therein in praise of Siva. This is only as it should be in an age of religious fanaticism. *It will be no authority to build or base any valid historical theory upon.* On the materials available and as a result of an impartial investigation, we will be constrained to reject the legend as unhistorical and highly improbable, and accept at least tentatively the thesis of their critics that Valluvamalai must be the composition of some later religious zealot and foisted on to the real and imaginary names of poets of the famous bygone Sangam periods.

தொல்காப்பிய ஆராய்ச்சி

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முன்னுரை

இவ்வாராய்ச்சி தமிழிலக்கணமாகிய தொல்காப்பியச் சூத்திரப்பொருள் பற்றி யெழுவது. இதில் நாகரிக ஒப்புயர்வுகளைப்பற்றிய கருத்து எதுவுமில்லை. சென்ற ஆயிரம் ஆண்டுகளுக்கு மேலாகத் தமிழகத்தில் ஆரியநாகரிகமும் தமிழ்நாகரிகமும் இரண்டறக்கலந்து சமையத்தோர் புதுநாகரிகம் யாவருக்கும் பொதுவுடைமையாய் நின்று நிலவுகின்றது. இது, தற்கால வட இந்தியநாகரிகத்தை நோக்கச் சிறிது வேறுபாடுடைய தெனினும், தென்னாட்டில் சமயபாதி வேறுபாடுகளால் மாறுபடாது, ஆரியர் தமிழர் என்ற பிளவுணர்ச்சிக்கு இடந்தராது. எல்லாருக்கும் பொதுரிதியாகப் பாராட்டப்பட்டு வருகின்றது. இப்பொதுநாகரிகமக்களுள் இது பற்றிய வாதத்துக்கு எதுவில்லை. இக்கட்டுரை கருதுவதெல்லாம் சில தொல்காப்பியச் சூத்திரங்களின் உண்மையப்பொருள் வரையறை செய்யும் முயற்சியின் அளவிற்கேயாகும்.

இனி, மிகப்பழைய தொல்காப்பியக்காலத் தமிழகத்தில், தமிழரின் தனி நாகரிகம் ஒன்று ஆரியநாகரிகத்தின் வேறுபட்டதாக இருந்ததென்பது. தொல்காப்பியத்தாலும். வான்மீகம் முதலிய பண்டைய வடநூல்களாலும் விளக்கமானது; சரித ஆராய்ச்சியாளர் அனைவரும் ஒப்புக்கொள்வது; பழைய பல தமிழ்நூல்களில், 'தென் தமிழ் மரபு'—'வட ஆரியர் வழக்கு' என வேறுபிரித்துத் தெளிக்கப் பெற்றுள்ளது. அவ்வறப்பழங்காலத்தும் அவ்விருநாகரிகமக்களும் ஒருவரை ஒருவர் மதித்துப் பாராட்டி வந்ததன்றி, இழித்துப் பழித்துப் பயின்றவரல்ல. ரென்பதை இவ்விருபெரு மொழிகளிலும் அக்காலத்து எழுந்த தலைமைப்புவவர்களின் விழுமிய நூல்கள் விளக்குகின்றன. இது நிற்க.

தொல்காப்பியம் தனித்தமிழ்இலக்கணமாகவே, அதன் சூத்திரப்பொருளைத் தெளிந்து துணிவதற்குத் தமிழ் மரபுகளை துணையாக மென்பதையும், விதந்து விளக்கப் பெறுதலிடங்களில், தொல்காப்பியர் தாம் கூறுவது தமிழ்மரபேயெனத் தெளிவித்திருப்பதனால், தென்,தமிழிலக்கணமான இதன் எல்லாச் சூத்திரங்களுக்கும் வட ஆரியர் வழக்குகளையும் வடநூல் முடிபுகளையும் ஆதாரமாக்கி அவற்றிற்கு கிணங்கப் பொருள்காண முயல்வது தொல்காப்பியர்கருத்துக்கே மாறாகும் என்பதையுமே நான் எடுத்துக்காட்ட விடையேற்கின்றேன். தமிழ் ஆரிய மரபுவேறு பாடுகள் ஒரோவிடங்களில் எடுத்தாளப் பெறுவது இக்கட்டுரைக்கு இன்றியமையாததாகும். என்னெனில், இதில் யாண்டும் இவ்விருநாகரிக உயர்வு தாழ்வுகள் தாக்கி அளக்கப்பெறா. அது என் ஆராய்ச்சிக்குச் சிறிதும் அவசியம் அன்று. ஆத

லால், இவ்வாராய்ச்சிக்கட்டுரையில் மாறுபாட்டுணர்வுடன் நாகரிகமரபுகளின் ஏற்றத்தாழ்வு வேறுபாடுகளைத் தேடுபவர் உண்மையினைத் தெளியமாட்டார். நடுநிலையில் இலக்கண அமைதிகளை நுண்ணுணர்வான் நிறுத்து அளக்க எண்ணுவோர்த்கே இவ்வாராய்ச்சி பயன்படுவதாகும்.

(A) தொல்காப்பியப் பொருள்திகார ஆராய்ச்சியிற்கண்ட சில குறிப்புகள்.

ஆசிரியர் நூலியற்றியது, தமிழகத்தில் தமிழ்மரபு கூறும் பண்டைத்தமிழ் முதனூல்களையும், தமிழ்மக்கள் கையாண்ட வழக்குகளையும் கவனித்து அவற்றை வழித்தெடுத்து, தமிழிலக்கியங்களுக் காமாறு இலக்கணமெடுத்தோதற்கே யென்பதை, பாயிரத்தும், நூலுட் பலஇடத்தும், பணம்பாரும், ஆசிரியருமே விளக்கிப் போந்தனர். [cf. பாயிரம்; பொருள், அகம்; சூத்திரம்-53] நூல்துதல்பொருளே பாயிரம் துவலுமாகலின், பாயிரக்கருத்தோடு முரண நூலினுட் பொருள் கூறல் பொருந்தாது. தொல்காப்பியம் துதலிய பொருளைப் பாயிரம் விளக்குமாறு:—

“வடவேங்கடர் தென்குமரி

யாயிடைத்தமிழ்கூறு நல்லுலகத்து

வழக்குஞ் செய்யுளு மாயிரு முதலி

னெழுத்துஞ் சொல்லும் பொருளுநாடிச்

செந்தமிழியற்கை சிவணிய நிலத்தொடு

முந்துநூல் கண்டு முறைப்பட வெண்ணிப்

புலந்தொகுத்தோன்”

என்பதால் நன்கு அறியப்படும். ஆதலால், தொல்காப்பியச் சூத்திரமெல்லாம் தமிழகத்திலுள்ள வழக்கங்களையும் தமிழ்நூல்களையுமே தழுவியும் ஆதரவாகக் கொண்டும் இயற்றப்பெற்றன வென்பதும், அப்பெற்றியே பொருள்படுவன வென்பதும் தொல்காப்பியத்திலேயே விதந்து விளக்கப்பட்டுள்ளன. பிறவட நூன் மரபுகள் வடவாரியர் வழக்குகளைத் தம் நூலில் ஒப்புமை முதலிய கருதிச் சுட்டுமிடங்களில் அவை பிறநாட்டு மரபு வழக்குகளென்பதை ஆசிரியர் தாமே மயக்கத்துக்கிடனின்றி விளக்குகின்றார்:—

“இன்பமும் பொருளு மறனு மென்றங்

கன்பொடு புணர்ந்த வைந்திணை மருங்கிற்

காமக்கூட்டங் காணுங் காலே

மறையோர் தேளத்து மன்றலெட்டனுட்

டுறையமை நல்லியாழ்த் துணைமையோ ரியல்பே”

10

ஆசிரியரின் இச்செவ்வியமுறை அவர் அப்படிச் சுட்டாவிடங்களில் தொல் காப்பியச் சூத்திரங்கள் தமிழர் மரபுவழக்குகளோடு பழைய தமிழ் நூல்களைத் தழுவித் தமிழிலக்கணங்காட்டுவன என்பதைத் தெளிவாக்கும். அன்றியும், தமிழ் மரபுகளை விளக்கவந்த தமிழிலக்கணச் சூத்திரமனைத்தையும் பிறமொழி நூன்மரபுகளுக்குப் பொருத்த மொழிகளைச் சிதைத்தும் வைத்தும் வலித்து பொருள்மேட முயல்வது இயற்கையும் அறிவும் ஆகாது. ஆகையால், ஆசிரியர் தெற்றெனக்கூறிக் தெளிவியா இடங்களிலெல்லாம், தமிழ்மரபும் தமிழ்மொழி மிலக்கணங்களுமே விளக்கப்படுதல் விசதம். ஆகவே, ஆரிய நாட்டார் வழக்கங்கள் அல்லது ஆசாரங்க ளையும் நூல்களையுமே கொண்டு தொல்காப்பியச் சூத்திரங்களுக்குப்பொருள் கூறிப் போவது பொருந்தாது; ஆசிரியர் கருத்துக்கும் அது முரணாவதாகும்.

ஆரியரின் வேதமும், தருமசாஸ்திரங்களும், ஆரிய நாட்டாரின் ஆசாரங்களும் ஆரியரல்லாத பிற சமூகத்தாரான தமிழருக்கு வித்து கூறாவிடத்து இயை வனவல்ல; அவற்றைச் சுட்டுவதும் தனித்தமிழிலக்கணங்கூற முழுந்ததொல்காப் பியர் கருத்தன்று என்பது தொல்காப்பியம் படிப்பவர் எல்லார்க்கும் மறக்கொளு முத்தகடனாகும். இக்கடமை கடைப்பிடித்து, தொல்காப்பியப் பொருளதிகாரத் தை ஆராயப் புகுங்கால், உரையாசிரியர்கள் இதை மறந்து முற்றிலும் தமிழ் மரபு களுடன் முரணிப் பொருத்தப் புதுப்பொருள் கூறப் புகுந்து சூத்திரச் சொற் போக்கும் துணுக்கும் இகந்து பிழைபட்டுச் சூத்திரங்களுக்குச் செம்பொருள் காணக்கூடாமற் போயினவெனத் தெரிகிறது. முக்கியமாக நச்சினுர்க்கினியருரை மிகவு மிடர்ப்பட்டு, உண்மைப்பொருளைத் தெளிப்பதற்கு மாறாகப் பலவிடத்தும் ஐயத்திரிபுகளை மலிவித்து கடக்கின்றது. உதாரணமாக :—

[தொல், பொருள், புறம், சூத்திரம், 26.

“அமரர்கண்முடியும் அறுவகையானும்
புரைநீர் காமம் புல்லிய வகையினும்
ஒன்றன் பகுதி ஒன்று மென்ப”

இதற்கு இளம்பூரணர் உரையாவது :—“அமரர்கண் முடியும் கொடிநிலை கந்தழி வள்ளி புலவராத்நுப்படை புகழ்தல் பாவல் என்பன வற்றினும், குற்றங் தீர்த் (ஐந்தினை தழுவின அகமான) காமத்தைப் பொருத்திய வகையினும், அவற் றின் ஒருகூற்றின் பாகுபாடு பாடாண்டிணையாதற்குப் பொருத்தும்”, என்பதே.

“சொடிநிலை முதலிய ஆறும், கடவுட்புகழ்ச்சியன்றிப் பாட்டுடைத்தலைவனைச் சார்த்தி வருதல், காமப்பகுதியிற் பாடும் பாட்டுடைத்தலைவனைச் சார்த்தி வருதல், என்ற இவ்விருவகையானும் ஒருவனைப்புகழ்தலால் பாடாண் பாட்டாயிற்று” என்பது இச்சூத்திரத்தின்கீழ் இளம்பூரணர் தரும் விசேடவுரையாகும்.

[N. B. இங்குத் தரும் சூத்திர எண்கள் நச்சினுர்க்கினியர் உரையில் வரும் சூத்திர எண்களாம்.]

இனி இதற்கு உரைகாணும் நச்சினுர்க்கினியர் கூறுவது :—முதற்கண், “பாடாண் திணை தேவரும் மக்களும் என இருதிருத்தார்க்கே உரிய என்பார், இவ் விரண்டனுள் தேவர்பகுதி இவையென்பதுணர்த்துகிறது” (இச்சூத்திரம்) என்று இச்சூத்திரக்கருத்தை வரைந்து கொள்ளுகின்றனர். பின்னர், தாம் வரைந்து கொண்ட கருத்துடன் பொருத்த,

“பிறப்பு வகையானன்றிச் சிறப்பு வகையால் தேவர்கண்ணே வந்து முடியும் அறுமுறை வாழ்த்தின்கண்ணும், அத்தேவரிடத்தே உயர்ச்சி நீங்கிய பொருளை வேண்டுங் குறிப்புப்பொருந்தின பகுதிக்கண்ணும், மேல் பாடாண் பகுதியெனப் பகுத்து வாங்கிக்கொண்ட ஒன்றனுள்—தேவரும் மக்களும் எனப்பகுத்த இரண்ட னுள்—தேவர்க்குரித்தாம் பகுதியெல்லாம் தொக்கு ஒருங்குவரும் என்று கூறுவார் ஆசிரியர்” என்று பொருள் கூறலானார். இதன் பிறகு தாம் கூறும் புதுப்பொரு ளைப் பொருத்திக் காட்ட வேண்டி விசேடவுரையிற் பல வருவித்துக் கூறுவர். அவையிற்றுள் இங்குச் சில கூறுதும்.

அமரரான தேவர் பரவப்படுதலேயன்றி, “முனிவரும் பார்ப்பாரும் ஆனி ரையும் மழையும் முடியுடை வேந்தரும் உலகு”மாக ஆறும் பரவப்படுங்கால் அப்ப ராவு தேவர்கண்ணே வந்து முடியுமென்பர். அன்றியும் பரவப்பெறுத் தேவரல்லா இவ்வாறும் “சிறப்பு வகையால் அமரர் சாதிப்பால் என்றல் வேதமுடிவு” என ஓரமைதி காட்டுவர். இனி “புரைநீர் காமம் புல்லியவகை” என்பதில் புரையைக் குற்றமென்னுது அதற்கு மாறாய் உயர்ச்சியெனக் கொண்டு, உயர்ந்த மறுமைப்பய னும் வீடுபேறு வேண்டாமல் இழிந்த இம்மைப்பயன்களை விரும்பித் தேவர்ப் பராவு தலை ஆசிரியர் “புரைநீர் காமம் புல்லிய” தாகக் கூறினாரெனக் கொள்ளவைக்கின் றார். “ஒன்றன் பகுதி ஒன்றும்” என்றற்கு “உரித்தாம் பகுதியெல்லாம் தொக்கு ஒருங்குவரும்” என்று கூறுவர். இச்சூத்திரத்துக்கு நச்சினுர்க்கினியர் கண்ட இப் பொருள், இளம்பூரணர் உரையோடு மாறுபடுவதுடன், ஆசிரியர் தொல்காப்பியர் கருத்தும் ஆகாமை சிறிது சிந்திக்கச் சித்திக்கும்.

1. முதலில் தாம் கருதிய “ஆறுவகை”யினை ஆசிரியர் யாண்டு எவ்வாறு சுட்டினாரென்பதை இரண்டு உரைகாரருமே விளக்கினரில்லை. தாம் கூறக்கருதிய தொகைப்பொருள் இவையெனத் தாமே வகைசுட்டி விளக்காமல், உரைப்பார் உரைக்கும் வகையெல்லாம் சென்று அமையச் சூத்திரிப்பது இலக்கணநூல் நோக் குக்கும் தொல்காப்பியர் போக்குக்கும் பொருத்துவதன்று. ஆசிரியர் தாமே வரையறை செய்திலரெனில், அஃது அவர் நூலைக்கற்பவரை மயங்கவைக்கவும் மாறு கூறவும் இடந்தரும் இழக்காய் முடியும். ஆசிரியர் கூறும் அறுவகையினை ஆசிரியர் நூலிலிருந்தே கண்டு தெளியாமையானே உரைகாரர் பலரும் பலவாறு தத்தம் மனம்போனவாறெல்லாம் மாறிக் கூறங்கிடலாயிற்று. இதனாலன்றே நச்சினுர்க்கினி யர் நங்கு அறுவகையினைப் பரவும் வகையாக்காமல் பரவப்படும் செயற்கைத் தெய்வப்போலிகளாம் ‘படிமையோர் - பார்ப்பார் - பசு - மழை - மன்னர் - மண்’ என்

றெண்ணிவைத்தார். இதற்கு மாறாக இளம்பூரணர் எண்டு இவ்வாறியையும் வணங்கப்பெறும் பொருள்களாக்காமல் வணக்க வகைகள் ஆறெனக்கொண்டு, “கொடிநிலை கந்தழி, வள்ளி, புலவராற்றுப் படை, புகழ்தல், பரவல்” என்று ஆறுக்கிக் கூறுவர். கற்றுவல்ல இருபேருரைகாரர் தம்முள் இவ்வாறு வெவ்வேறு பொருள் மாறுகூறு வரேல், கற்போர் இதற்குண்மைப்பொருள் துணிவிதெப்படிச் கூடும்? இவ்வாறு பலரும் பலவாறு கூற இடம்வைத்துத் தெளிவின்றி மயங்குமாறு ஆசிரியர் சூத்திரி யாரென்பது ஒருகலை. அவர் துணிந்து தெரிக்க நுகலிய பொருளை மூலமும் இச் சூத்திரத்து அறுவகையகோ ஆசிரியர் தூலிந்கண்டு தெளிவிதே கற்பவர்தங் கட னாகும்.

2. இனி, நச்சினார்க்கினியர் உரையில், கேரே பராவப்பரும் பிறப்பு வகை யால் இயற்கைத் தேவராவார் வேறு: தேவராய்ப் பிறவாவிடினும், வைதிகர்வாய்ச் சிறப்பு வகையால் தாம் பெறும் வணக்கத்தை மெய்த்தேவர்பால் உய்க்கும் பொய்த் தேவப் போலிகள் அறுவர் வேறு எனக்கூறப்படுகிறது. எனவே, இது அசலும் நக லுமான தெய்வப் பகுதிகளிற் சென்று சேரும் வணக்க வகையெல்லாம் தொங்கு ஒருங்குவரும் இச்சூத்திரம் கூறவேண்டுவது எழுவகையாகவும், ஆசிரியர் சூத்திரத்தில் அறுவகையென மறந்து கூறினமென ஆசிரியரைப் பழித்ததாகும்.

3. இன்னும், இயற்கை வகைப் பிறவித்தேவரன்றியும், பராவு வெறியான் மக்கள் தாமே “விகாரவகையான்” அமரர்க்கிச் செய்யும் அறுவகை வாழ்த்துப் பெறவைக்கும் செயற்கைப் பொய்த்தேவப் போலிகள் நச்சினார்க்கினியர் கூறுமாறு ஆறே எண்ணில் அமைவனவன்றே. புன், விலங்கு, ஊர்வன, ஆறு, மலை, மரம், செடி, கொடியாகிய பொருள்களில் வாழ்த்துக் கடியப்படுவ தொன்றேனு முண்டோ? பாம்பு, எலி, பருந்து, மயில், எருது, ஆல், வேல் அரசு அனைத்தையும் நாளும் நம்மவர் வணங்கக்காண்கிறோம். இது நல்ல வைதிக வழிபாடெனவே கருதப்படு கிறது. இவ்வழிபடு பொருள்களை மறக்கவும், புறக்கணித்து அவற்றிற்கு வழிபாட கற்றித் துறக்கவும், இவற்றின் வழிபாட்டை அனைவர்க்கும் விதித்து இவ்வுரைகார ருக்குமட்டும் விலக்கவும் வேதம் உரிமையேதும் கூறிற்றுண்டோ? கீதையும் வேத மும்எப்பொருளுந் தெய்வமாகும், எதன் வணக்கமுந் தெய்வத்தின்பாற் சென்று சேருமென விளக்கியிருக்க எண்டுத் தேவர்கண் சென்று முடியும் வாழ்த்துப் பெறற் குரியனவாய்ப் பசு பார்ப்பாராதி ஆறின மட்டும் நச்சினார்க்கினியர் எடுத்துரைப் பின், அவ் ஆறு மட்டுமே வழுத்துதற்குரியன வென்பது தொல்காப்பியருக்கும் உடன்பாடெனக் கொள்ள நியதியுண்டோ?

4. இனி, வேதம் தமிழர் படிக்கொணாதாகவே, வேதமுடிவென உரைகாரர் கூறுவதெல்லாம் சரியெனத் தமிழ்கற்பார் கொள்ளவும், கொண்டு வாளா அமைய வும் கடவரென நச்சினார்க்கினியர் கருதினர் போலும்! அவர் இங்குக்கூறிய அறு வகையினவே தேவர்க்காம் வணக்கம் பெறற்குரிய வென்று எந்த வேதம் எப்பகுதி யிற் கூறியுள்ளது? இதற்குத் தெளிவான வேதவாசகங் காட்டும் வரை இதுவே வேதமுடிவென்பது துணியப்படாததாகும்.

5. மேலும், ஆசிரியின் வேதனால் முடிவெதுவாயினும், அவற்றையெல்லாம் தொகுத்துக்கூற வெழுந்தகன்றே தொல்காப்பியம்? இங்கு இத்தமிழிலக்கண நூல் இப்புறத்தினைப் பகுதியில் தமிழர் மரபுகளைத் தொகுத்து விளக்குவதை யன்றே குறிக்கோளாகக் கொண்டுள்ளது. ஆகவே, ஆசிரியர் தெளிவாக ஆரியவேதக் கருத் துக்களைத் தாம் கூறுவதாகக் குறியாவிடத்தெல்லாம், அவற்றின் உண்மையையுந் தெளியாமல், வலிந்திழுத்து இத்தமிழிலக்கணச் சூத்திரங்களுட் செறிக்கு முயற்சி ஆசிரியர் தூறக்கருத்துக்கு மாறாவதுடன், பலவிடங்களில் பயனும் பொருளுமற்ற தாகவும் முடியும்.

6. இனி, இச்சூத்திரம் ஒன்றனுக்கு இவ்விரு பேருரைகாரரும் தொடர்தொ றுத் தொடர்பற்ற இருவேறு பொருள்கூறிப் போவதும் சிந்திக்கத்தக்கது. உரைப் பொருள் ஒன்றேயாய், உரைவிளக்குந் திறம் வேறுபடுவதில்லாது. இலக்கணச் சூத் திரத்தில் ஆசிரியர் துதலிய பொருளும் அவர் கருத்தும் ஒன்றேயாதல் வேண்டும். இரு மறுதலைப்பொருள்களைத் தொல்காப்பியர் இவ்வொரு சூத்திரத்தில் கூறியிரார். ஆசிரியரின் உண்மைக் கருத்தையுணர்ந்த உரைகாரர் முற்றும் முரணும் இருவேறு பொருள்கள் ஒரு சூத்திரத்திற்குக் கூறுவது எப்படிச் கூடும்? எனினும், இங்கு இவ்விருவரும் ஒரு சிறிதும் தம்முள் ஒவ்வா வெவ்வேறு பொருள் கூறுவது வியப் பன்றே?

(அ) இளம்பூரணர் இச்சூத்திரம் “கடவுட் புகழ்ச்சியன்றிப் பாட்டுடைத் தலைவினைச் சார்ந்தி வருதலையே கருதி” மென்பர். நச்சினார்க்கினியர் “மக்களை விலக்கி, பிறப்புவகை மெய்த்தேவரும் சிறப்பு வகைப் பொய்த்தேவுகளுமாக நேரி லும் பிரதிநிதிகளாகவும் மக்களின் வழிபாடு கொள்ளும் அசலும் நகலுமான தேவப் பகுதியொன்றையே இச்சூத்திரமும், தேவரைவிட்டு மக்கட்பகுதியை “வழுங்கி யன்மருங்கின்” என்னும் அடுத்த 27 ஆம் சூத்திரமுமே கூறுவதாகக் குறிக்கின்றார்.

(ஆ) இனி, மேலே விளக்கியபடி, “அமரர்கண் முடியும் அறுவகை” என்ப தற்கு உரையாசிரியர்-மக்கட்பாடாணய் முடியும் தெய்வவணக்க வகையாறெனவும், நச்சினார்க்கினியர்-தாமே பாடாண்கொள்ள மக்களின் வணக்கம் பெறும் தேவர் வகை பிறப்பால் அசல் ஒன்றும், “வேதமுடிபான்” மக்கள் “விகாரவகையால்” தேவ ராகுஞ்சிறப்பால் செயற்கை நகல் தேவுகளாறும் ஆகுமெனவும், வெவ்வேறு பொருள் கூறுவர்.

(இ) “புரைதீர்காமம் புல்லியவகை” என்பதனை இளம்பூரணர் “குற்றந் தீர்த்த (ஐந்திணைதழுவிய அகமாம்) காமத்தைப் பொருந்திய வகை” என்பர். நச் சினார்க்கினியர் “தேவரிடத்தே மறுமைப் பயனான வீடுவேண்டாமல், உயர்ச்சி நீங் கிய இம்மைப்பயன் தரும் பொருள்களை வேண்டுக்குறிப்புப் பொருந்தின பகுதி” என்கின்றார்.

(ஈ) இனி, “ஒன்றன் பகுதி ஒன்றுமென்ப” என்பதற்கு, இளம்பூரணர் “அவற்றுள் ஒரு கூற்றின் பாகுபாடு பாடாணாதற்குப் பொருந்தும் என்பர்” எனப்

“பகுதி சுட்டியபொருள்” கூறுவர். கச்சிஞார்க்கினியமோ “பாடாண்டிணைப் பகுதியைத் தேவருமக்களு மெனப் பகுத்த இரண்டனுள் தேவர்க்குரிய பகுதியெல்லாம் தொக்கு ஒருங்குவருமென்று தொகுதி சுட்டியதாகக் கூறுவர் ஆசிரியர்” என வரை செய்வர்.

இவ்வாறு இம்முன்றடிச் சூத்திரத்தில் இருவருடையுள் காலவேறுபாறு பாகுபாடுகள். அடிதொழும் தொடர்ந்தொழும் சொற்களும் இருவரும் வெவ்வேறுபாடுகள் பொருள் விரிக்கின்றனர். இதில் பின்னுரை வகுத்த கச்சிஞார்க்கினியமோ பெரிதும் பிறழ்ந்துரைப்பதாகத் தெரிகிறது. முன்னோரோணைவரையும் மறுத்து அவர் காணமாட்டாப் புத்துரைகளும் புதிய கருத்துக்களும் தாம் கூறி விறுப்பதும் குறிப்பு ஒன்று, சேனாவரையர் பரிமேலழகர்க்கோப்போல விரித்தாழ்த்து வட்டமொழிப் பயிற்சியின்றியும் வட்டநான்முடிபுகளாகவே தமிழ்ப்பேரிலக்கண நூற்குத்துக்களோக்காட்டி மகிழும் குறிப்பு ஒன்று, ஆகிய இவ்விருகோள்பற்றிய மனப்பான்மையால் வெளிவராத ஆசிரியரின் சொற்களைத் திரித்தும் பிரித்தும் கூட்டியும் தமிழ் மரபுக்கு மாறான உரையே கூறி இவர் மயங்குவாராகின்றார்.

7. இங்கு இச்சூத்திரத்தில் முதலடியில் “அறுவகை” என்பதொன்றைத் தந்த ஆசிரியர் கருத்தறியாமல் இளம்பூரணர் வேறுபொருள் கூறினர்; அஃதன்றிப் பிறிதனைத்திற்கும் தமிழ்மரபுபேணி உண்மையுரையே கூறிப்போனார். கச்சிஞார்க்கினியமோ ஆசிரியர் கருத்தைமறந்து மரபுதாந்து எல்லாவிடத்தும் பொருந்தாப் புத்துரை வகுக்க முயன்று முழுதும் வழுவுவாரானார். சுற்றடியில் “ஒன்றென ஒரு பகுதியே பாடாணுக்கு ஒன்று” மென்று தெள்ளத்தெளிக்குஞ் சொற்றொடருக்குத் “தேவர்க்குரித்தாம் எல்லாப்பகுதியுக் தொக்கு ஒருங்குவரு” மென்று விபரிப்புப் பொருள் கூறுதலும், “ஒன்று மென்ப” எனும் ஆசிரியர் கூற்றுத் தனக்குமுன்னாலாசிரியர் ஆன்ற பழந்தமிழ்வாணர் பலர் கூறுவொனச் சூட்டவும், ஒன்று மென்பார் ஆசிரியரோபோலப் பொருள் கூறுவதுமே கச்சிஞார்க்கினியரின் மனப்பாங்கைக் காட்டுவதாகும்.

8. இன்னும், இவருரை பொருந்தாமையாண்பாம். தமிழிலக்கிய முழுதும் ஒன்று அகம் அன்றேல் புறமாக அமையும். அது மக்கள் வாழ்வு மனவியல்புகளொடு பொருத்தப் பத்திற்குருடின் விளங்குஞ் செய்யுள்களாகவே முடிவதனால், அக்தமிழ்நூல் மரபுகளை வடித்தெடுத்துத் தொகுத்து இலக்கணங்கூறும் நூல் தொல்காப்பியம். நூலால் வீட்டிலக்கணங் கூறலாகாமைய வெளிப்படை. அறமும் இன்பமும் மக்களால் மறைப்பொருளாகக் கொள்ளப்பெறுவன. பொருளாக முயற்சி யெல்லாம் இவ்விருபெரும் பொருளுக்கும் துணையும் தொடர்புமுண்மையான் எழுவனவாகும். அதனால் மக்கள் நுதலும் அனைத்துப் பொருளும் இன்பப் பகுதி தொக்க அகமும், அறப்பகுதி தொக்க புறமுமாயமையும்.

“ஆன்றசிறப்பி னறம்பொரு ளின்பமென
முன்றுவகை துதலிய துலகம். அவற்றுள்

அறமு மின்பமு மகலா தாகிப்

புறமெனப் படுவது பொருள்குறித் தன்றே”

என்பது பன்னிருபடலம். ஆகையால், தமிழிலக்கியப் பொருளாவன அகமும் புறமுமான இவ்விரண்டுமேயாம். ஆகவே, தமிழிலக்கண மெல்லாம், மக்கள் பொருளாகக் கருதற்கான இவ்விரண்டு கூறாகும். பொருட் பாகுபாட்டினையே கூறிப்போகும் இம்முறையில், பொருள்திராப் புறத்தினையிலக்கணப் பகுதியாகும் இச்சூத்திரமும் மக்கள் மரபு கூறுதலையே நுதலியதாகும். இவ்விலக்கணநூலில் தெய்வங்களைச் சுட்டும் பகுதிகளும் மக்களின்பால் முடிவனவேயாகு மல்லாமல் அறவே மக்களை விலக்கித் தெய்வப்பகுதி கூறுவனவாகா.

அன்றியும், தமிழ் நூற்களவில், அவையெல்லாம் அகமும் புறமுமாக மக்களைச் சார்ந்த பொருளையே கூறக் காண்பாம். புறத்தினையேழுநூள் பிறவெல்லாம் மக்கட் பகுதியின்பாற் படுவனவேயாக, பாடாண்டிணையொன்று மட்டும் தேவர் மக்களொடு சரியுரிமைப்பாத்தீடு பகருவானேன்? இலக்கணநூலா ரெதுகருதினும் இலக்கியங்களிற் பாடாண்பகுதியெல்லாம் மக்கள்மாட்டு அமைந்து முடிவனவாகவே காணப் பெறுகின்றன. மக்கள்பாற்சென்று முடியாமல், தனித்தேவர்மாட்டுப் பராவலன்றிப் பாடாணாக முடிந்த இலக்கியங்காணலரிது. இவ்வுண்மைகருதியே பாடாணிலக்கணப் பகுதியில் பாடாண் பாட்டெல்லாம் மக்களையே சாருமேனும், அவற்றுள் கொடிநிலை, கந்தழி, வள்ளி கொற்றவள்ளி என்ற சில பாடாண் துறைகள் பாட்டுடைத்தலைமகளைச் சார்த்திவரும் புறத்திணைப் பகுதியாமேனும், அப்படித் தலைமகளைச் சார்த்திவருமிடத்துக் கடவுள்வாழ்த்தொடு கண்ணிய(பொருந்த)வரும் எனப்புறனை கூறப்பட்டுளது. பெரும்பாலும் கடவுள் கண்ணை மக்கட்பாடாணுவதே மரபாகையால், கடவுள் கண்ணிய மக்கட்பாடாணுமுன வென ஆசிரியர் கூறல் வேண்டிற்று. எல்லாமேனும், பெரும்பகுதியேனும், மக்கட்சார்பற்ற கடவுளர் பாடாணாக முறையுண்டேல், இப்புறனைச் சூத்திரம் வேண்டத் பாற்றன்றே. வழிபாடுங் காமமும் தமக்குத் தனியுரிமைகளொன்றும் கடவுளர்கண்ணதாகும் பாடாண் பகுதியை இங்கு “அமரர்கண் முடியும்” எனுமிச் சூத்திரங்கூறுவதாயின், பின்னர்ப் பாடாண் பகுதியில் கடவுளர்தொடர்பு காத்தமைக்க, “காமப்பகுதி கடவுளும்வரையார்” “கொடிநிலை கந்தழி” முதலிய புறனைச் சூத்திரங்கள் மிகையாய் முடியும். அதனால் இச்சூத்திரத்தில் பின் புறனைச் சூத்திரக் கருத்தொடு முரணது அமையும் வேறு செம்பொரு ளொன்றினை ஆசிரியர் கூறக்கருதினரென்பது பெறப் படுகின்றது. அப்பொருள் தமிழ்மரபு தழுவியதும் ஆசிரியர் தம் நூலிலேயே தெளியத் தெரிப்பது மாதல் வேண்டும். அவ்வமைவுடைப்பொருளைக் காணுவதே முறையா மாகையால், இனி அதனை ஆராய்வோம்.

ஆசிரியர் புறத்திணைப் பகுதியிற் கையாளுமுறை கவனிக்கத்தக்கது. திணை தொறும் முதற்கூத்திரத்தில் இஃது இன்ன அகத்திணைக்குப் புறமாகும், இத்திணை இத்துணைத் துறைத்தொகை கொள்ளுமென்பர். அடுத்த சூத்திரத்தால் அத்திணை

யிலக்கணம் இளைத்தென விளக்குவர். பிறகு அத்திணை துறைகளை வகுத்து விரிப்பர். ஆசிரியர் வெட்சிமுதல் காஞ்சிவரை யெடுத்தாண்ட இம்முறை இவ்வியலினி றுதியில் இப்பாடாண் பகுதியிலும் பயிலப்படுவதில்லை. ஆகவே, முன்னே :—

“பாடாண்பகுதி.....நாலிரண்டுடைத்தே” எனப்பாடாணுக் கெதிராம் அகத்திணையும் அதன் துறைத்தொகையுங் கூறினர்; இங்கு இவ்வடுத்த சூத்திரத்தில் பாடாணிலக்கணம் பகருகின்றார். இலக்கணம் அதிவியாத்தி அவ்வியாத்திக ளுக்கிடனின்றியமைய வேண்டும். உரைகாரர் தொன்கைப்படி இச்சூத்திரம் இவ் விருவகைக் குற்றமற்ற இலக்கணமாயமையாது. அவர்கள் கூறும்பொருளால் பாடாணமும் எல்லாப்பகுதி யிலக்கணமும் இதிவடங்கவில்லை. ஒரு பகுதியான கட வுள்வகை யிலக்கணங்கூட இதில் முற்றும் அடங்காமலும் இதனை யுடன்தொட ராமலும் பின் வேறு இருசூத்திரம் வேண்டுவதாகும். மேலும், பாடாண், வழக்கில் பெரும்பாலும் மக்களைச்சார்ந்தி நடப்பதாகவும், நச்சினுர்க்கினியர் தொன்கைப்படி தேவர் பகுதிக்கு ஆசிரியர் இதுவும் பின்னிரண்டுமாக மூன்று சூத்திரங்கள் வெவ் வேறிடங்களிற் கூறிவிட்டு, மக்கட்பகுதியிலக்கணத்தைத்தான் சுட்டியதோ எனத் துணிந்து தெளியக்கூடாத “வழங்கியன் மருங்கின்” எனுமொரு சூத்திரத்தில் மக் கட்பாடாண் இலக்கண முழுதும் விரித்தனரெனல் பொருந்தாது. இப்பாடாண் திணையிலக்கணத்தை மட்டும் ஆசிரியர் இவ்வியலில் சுண்ணம்போலச் சிதறக்கூறின ரென்பதும் பொருத்தமில்லை. அதனால் ஆசிரியர் மற்றப்புறத்திணைகளுக்குக்கொண்ட செம்முறையே இதற்குங் கொண்டு இச்சூத்திரத்திற் பாடாணிலக்கணத்தைச் சுருக்கி உலப்பற உரைத்தமைத்தா ரென்பதே சால்பொருந்துவதாகும். ஊன்றி நோக்கின் இதுவே உண்மையென உணரலாகும்.

(தொல்காப்பியர்) “தூலகத்து (பொருளதிகாரம்) விரித்துக்கூறிய பொருள் யாதெனின் (அகமாகிய) காமப்பகுதியும் (புறமாகிய) வீரப்பகுதியுமென்க” என்று இளம்பூரணர் கூறுமாறு; அகத்திணையெல்லாம் பால்பற்றிய அன்பு அல்லது காமப் பகுதி குறிப்பனவும், புறத்திணையெல்லாம் வீரம் வெற்றி பகைவரைப் போர் தொலைத்தல் முதலிய மறம்படு துறைகளையே குறிப்பனவுமாகும். ஆகவே, தமிழ் லக்கணம் துதலிய பொருளெல்லாம் அகமும் புறமுமாயடங்கும். அகமனைத்தும் காமம் புல்லிய பலதுறைப்பகுதியவாம். இவற்றைக் கைக்கிளைமுதல் பெருந்திணை யிறுவாய்த் திணையேழாக்கி அகத்திணையியலில் ஆசிரியர் விளக்கிப் போந்தார். பின்னர் அதுவேபோல் வீரம்பற்றிய புறப்பகுதியினைத்தையும் இப்புறத்திணையிய லில் புறத்திணையேழென அவர் வகுத்துக்கொண்டார். அவற்றுள் வெட்சிமுதல் காஞ்சியீருக்கூறிய ஆறு புறத்திணைகளும் பொருநர் அல்லது வீரர்பால் சார்ந்தே முடியுமென்பதை அவற்றினிலக்கணம் விளக்குஞ் சூத்திரங்களால் விளங்க வைத்தார். புறத்திணைவகை கூறுவனவாக இளம்பூரணர் புறத்திணைப்புறவுரை யில் எடுத்துக்காட்டும் பழைய சூத்திரங்களும் இக்கருத்தையே வலியுறுத்தா கிற்கும்:—

“அவைதாம், வெட்சி கரந்தை வஞ்சி காஞ்சி
உட்குவரு சிறப்பி னுழிஞை நொச்சி
முரண்மிகு சிறப்பிற் றும்பையுள்ளிட்ட
மறனுடை மரபி னேழே யேனை
அமர்கோண் மரபின் வாகையுஞ் சிறந்த
பாடாண் பாட்டொடு பொதுவிய லென்ப.”

“பல்லமர் செய்து படையுட் டப்பிய
நல்லாண் மாக்கள் எல்லாரும் பெறுதலின்
திறப்பட மொழிந்து தெரிய விரித்து
முதற்பட வெண்ணிய எழுதினைக்கு முரித்தே.”

தமிழ் மரபுகூறும் இப்பழைய மேற்கோள் பலவும் புறத்திணைகள் “மறனு டைமரபின்”, “அமர்கோண் மரபின்”, “வீரப்பகுதிய” எனவே பேசுவதாலும் இவ்வுண்மை தெளியப்படும். ஆகவே, அகமெல்லாம் காமம்புல்லிய வகையும், புற மெல்லாம் “மறனுடை” “அமர்கோண் மரபின்” வகையுமாயடங்கும். இவ்வாறு அகம்புறமெனும் இருதிறம்படு திணைகளின் பலதுறைப்பகுதியுள், பீடுடையார் பாடு கூறற்கமைவது எதுவோ அதுவே பாடாண் எனப்பெறும்.

பாடாண்டிணை தனக்கெனத்தனிநிலம் படைக்கப்பெற்றிலது; அகமும் புறமுமாகும் பிறதிணைத் துறைகளினைத்தையுமே தனக்கு நிலைக்களாகப் பெற்று நிற்கும். இலக்கியங்களிலும், உரைகாரர் காட்டும் உதாரணங்களிலும் வெட்சிப்பா டாண், வஞ்சிப்பாடாண், உழிஞைப்பாடாண், தும்பைப்பாடாண், வாகைப்பா டாண், காஞ்சிப்பாடாண் எனப்பிற புறத்திணை ஆறையாக வரும் அறுவகையும், கைக்கிளைப்பாடாண், கற்புப்பாடாண், அன்பொடு புணர்ந்த ஐந்திணைமருங்கிற் காமப்பாடாண், என அகம்பற்றி யெழுவனவாம் ஒருவகையுமாய்ப் பாடாண் பகுதியினைத்தும் அடங்கக் காண்போம். இவையன்றிப் பிறிதுவகைப் பாடா ணைதுவங் கருதற்கில்லை. பாடாணெனவே, பாட்டுடைத்தலைவர்தம் பீடு அல் லது பெருமை கூறுதலே இத்திணையின் குறிக்கோளாகும். “பெருமை தவிர்க் குந் துறையெதுவும் பாடாணைத்தற்கில்லை. ஆகவே, அகப்பகுதியில் நோந்திற மாம் இழிகாமப் பெருந்திணை யாண்டும் பாடாணெனப்படாது. பிற அகப்பகுதியி னைத்தும் புறத்திற் பாடாணைத்தருரியவாம். இக்கருத்தானே “புறத்திணை மருங் கில்” எனும் அகத்திணையியல் இறுதி (58-ம்) சூத்திரத்தின்கீழ் இளம்பூரணரும் “புறத்திணையுள் பாடாண்பாட்டும் அகமாம் நற்காமம் பொருளாக வரும்” என விளக்கியுள்ளார். எனவே, இவ்வாறகப்பகுதிப் பொருள்களுள்ளும் அமைவதைக் களனாகொண்டு பாடாண்திணை சமையுமெனல் பாடாண்டிணைக் குரியவும் போதி யவுமான இலக்கணமாகும். இவ்விலக்கணத்தையே புறத்திணையியலிறுதியில் பாடாண்பகுதி கூறும் சூத்திரமும் விளக்குவதாகும்.

இனி இச்சூத்திரத்தைக் கண்ணழித்து உண்மைப்பொருள் தெளியுமுன், இங்குக் கவனிக்கத்தக்கது இன்னு மொன்றுளது. “அமரர்” என்னுஞ் சொல் தேவரையே குறிப்பதெனக் கொள்ளவேண்டா. அவ்வாறு கொண்டதுதான் உரைகாரரை ஆசிரியரின் உண்மைக்கருத்தையும் தமிழிலக்கணமரபையும் பாடாணிலக்கண வியல்பையும் நினையாமல் மறப்பித்து இச்சூத்திரத்துக்குப் பொருந்தாப் புத்துரை கூறப்பண்ணியது. ஒரு சொல்லின் பல பொருள்களில், இடத்தொடும் ஆசிரியர் நுதலிய பொருளொடும் பொருத்துவதொன்றை ஆய்ந்தெடுத்தாளுவதே அறிவுடைமைக்கு அவதியாகும். “அமரர்” என்பது ‘அமர்’ என்பதனடியாகப் பிறந்த குறிப்புவினைப்பெயர். ‘அமர்’ என்பது போட்டி-போர் எனும் பொருளில் வரும். அதனால் “அமரர்” என்பதும் வீரர் அல்லது பொருவோர் எனப்பொருள்படல் இயல்பாம். இதுவே மிகப்பொருத்துஞ் செம்பொருளாம். தேவரை அமரர் எனல் வடமொழிவழக்காதலால் அப்பொருளிலும் இச்சொல் கடியப்பெறுது. பொருத்துழி அப்பொருளுங் கொள்ளத்தகும். எனினும், இச்சொல்லின் முதனிலைப் பொருளோடு பொருந்த வீரர்—பொருவோர் எனும் நேர்பொருள் பொருந்து மிடத்தும் இச்சொல் யாண்டும் தேவரையே சுட்டுவதாகக் கொள்ள நியமமில்லை. அன்றியும், “அடையலர் பெயருந் தேவரு மமரர்” எனப் பிங்கலந்தை இச்சொல்லுக்குத் தரும் இருபொருள்களுள் முதற்கண் அடையலராகிய வீரரைச் சுட்டுதலும் ஈண்டு உற்று நோக்கத்தகும். இப்பாடாணிலக்கணச் சூத்திரத்தின் முதலடி ஆதியில் “அமர்க்கண் முடியும் அறுவகையானும்” என்றிருந்து, பின் சுவிடையர்த்தெழுதுவோரால் பாடந்திரிந்து “அமரர்கண் முடியும் அறுவகையானும்” எனமாறிற்றோ எனு மையமும் நிகழலாம். பன்னிரு படலத்தில் புறத்திணைகளெல்லாம் “அமர் கொண் மரபின” எனப் பெறுவதனோடு இப்பாடம் ஏற்புடையதாகும். இனி இதைவிடுத்து இப்போதிருப்பதே சரியான பாடமெனக் கொள்ளினும், புறத்திணைகளின் பான்மை பன்னிருபடலச் சூத்திரம் விளக்குவதேயாமாய்கையால் அதனோடு முரணாது அமையும் பொருள் இப்பாடாண் சூத்திரமுதலடிக்கும் பொருந்துமெனக் கொள்ளுதலே முறையாகும். இனி இப்பாடாணிலக்கணச் சூத்திரத்தை நின்றவாறு கண்ணழித்துச் செம்பொருள்காண முயல்வோம்.

பாடாணிலக்கணங் கூறுமிச்சூத்திரப் பொருளாவது :—

“அமரர்கண் முடியும் அறுவகையானும்” = வீரர் அல்லது மறனுடைப் பொருநர்பால் சேன்று அமைவனவாக ஆசிரியர் மேலே விரித்துத்தேரித்த வெட்சி முதல் காஞ்சியீருன புறத்திணைவகை ஆறானும்; “புரைதீர்காமம் புல்லியவகையினும்” = குற்றமற்ற அகப்பகுதியாம் அன்பனைந்த காமவகையானும்; “ஒன்றன் பகுதி ஒன்றும் என்ப” = இயல்பான அகப்புறத்திணை வகைகளில் இதற்கு அமைவதான ஒரு கூற்றின் பாகுபாடு பாடாணத்திற்குப் பொருந்துவதாகும் என்று தமிழாசிரியர் கூறுவர்.

இதுவே இச்சூத்திரச் சொற்றொடர் சுட்டும் செம்பொருளாம். சுருங்கக் கூறின், இச்சூத்திரக்கருத்தாவது குற்றமற்ற அகத்திணைப் பகுதிகளிலும், புறத்

தில் இதற்குமுன் மேலே கூறிமுடித்த ஆறுதிணைப்பகுதிகளிலும் பாட்டுடைத் தலைவரின் பீடு அல்லது பெருமை பேசற்கு இடனாய்மையு மெனினத்துவகையும் பாடாணுகமுடியும்—என்பதே. மேலே வெட்சிமுதற் கூறிய புறத்திணைகள் ஆறும் அமரர் வீறு கண்ணியனவேயாம். அகப்பகுதிகளில் “நோத்திறமாய் இழிந்தாரிடத் தன்றி மேலோர்க் காகாப்பெருத்திணை” பொருந்தா இழிகாமமாகையால், அது பெருமைப்பெற்றிப் பேசும் பாடாணுக்குதவாது. எனவே, இக்குற்றமுடைய பெருத்திணையெவிலக்கி, எவ்வகையிலங் குற்றமற்ற ‘அன்பொடு புணர்ந்த’ களவு-கற்பு-“செந்திரக் கைக்கிளை” யாதிய மற்றைக்காமப் பகுதியினைத்தும் பாடாண்டிணையின்பாற்பட்டு அமைவதாகும். இவ்வகப்புறத்திணைப் பகுதிகளுள்ளும் எல்லாம் பாடாணெனக் கொள்ளல் கூடா. இவற்றுள் பாடாணையமையும் வகைகள் அல்லது கூறுபாடுகள் மட்டுமே பாடாணாகு மென்று ஆசிரியர் இச்சூத்திரத்தால் விளக்கினாராவர்.

இனி, அகப்பகுதியில் இவ்வாறே ஆசிரியர் கருத்தறியாமல் உரைகாரர் மயங்கப் பொருள் கூறுமிடங்களிற் சிலவற்றையு மிங்குக் குறிப்பாம் :—

II. பொருளாதிகாரம் - களவியல் - சூத்திரம் 13.

“பாங்கர் நிமித்தம் பன்னிரண்டென்ப”

இது இளம் பூரணத்திலுள்ளது. நச்சினார்க்கினியர் இதில் பன்மையை ஒருமையாக்கி, “பாங்க னிமித்தம் பன்னிரண்டென்ப” எனப்பாடங்கொண்டு, பொருளும் சிறிது மாற்றிக்கூறினார். இருவருரையும் ஆசிரியர் கருத்தொடு பொருந்துவதாயில்லை எனத்தேரிகிறது. முதலில், பன்னிரண்டாவன இவையெனத் தொல்காப்பியர் யாண்டுக்கூறினார் என்பதை இரண்டு உரைகாரருமே சுட்டினர். இலக்கணநூலில், ஆசிரியர் தாம் நுதலிய பொருளை இனைத்தெனத்தெளிவியாதிரார். படிக்கும் பலரும் பலவாறு திரியக்கொள்ளவைப்பது இலக்கணநூலில் இழுக்காகும். ஈண்டு இளம்பூரணர் கொண்ட 12-உம், நச்சினார்க்கினியர் கூறும் 12-உம், தம்முள் வேறுபடுகின்றன. இவருள் இளம் பூரணர் முதலில் உரைகண்டவர். இருவரும் இருவேறு 12 நிமித்தம் வகுத்தெண்ணச் சூத்திரம் இடந்தராது. இருவரில் ஒருவரேனும், இருவருமேனும் தவறாகக் கூறினராதல் வேண்டும். இருவர் கூற்றும் ஆசிரியர் கருத்தாய்மைதல் கூடாது.

இனி, யாண்டும் இவ்வீருரைகாரரும் ஆசிரியர் வகுத்து 12 நிமித்தங்கூறிய இடத்தையேனும், ஆசிரியரே சுட்டிய நிமித்தப்பெயர்களையேனும் காட்டவுமில்லை. எனவே, இனி மூன்றாவ தொருவர் முன்னிருவருங் கூறாத புதிதான பன்னிரண்டு நிமித்தங்களையே இச்சூத்திரக் கருத்தாகக் கூறவுங்கூடும். ஆசிரியர் நுதலிய 12 யாவை எனமுடிவு காண்பதெப்படி? இவ்வாறு ஐயத்திற்கிடமாகச் சூத்திரித்தார் என்பது நூலியல்புக்கும் ஆசிரியர் பெருமைக்கும் பொருந்தாது.

[N. B. இதில் வரும் சூத்திர எண்கள் நச்சினார்க்கினியர் உரையில் தரும் எண்களாம்.]

இரண்டாவதாக, களவியற்றொடக்கத்தில் வரும் இச்சூத்திரத்தில் கற்பின் பாற்படுங் கூட்டங்களை ஆசிரியர் கூறினாரென்பது கொள்ளப்பாற்றன்று. இரண்டு உரைகாரருமே எட்டு மணத்தையும் ஈண்டுத்தொல்காப்பியர் கருதி இச்சூத்திர மியற்றியதாகக் கொள்ளுகின்றனர். இது ஆசிரியர் கற்பிலக்கணங்களைப் பின்வெறியலாக்கி இங்குக்களவிலக்கணங் கூற எழுந்த இவ்வியலுக்கும் நூற்போக்குக்கு மியைவதன்று.

இனி, பைசாசம், இராக்கதம், ஆசரம்போன்ற பல கூட்டங்களும் இடையே பாங்கரை இன்றியமையா நிமித்தமாகக் கொள்ளவேண்டுவனவுமல்ல.

அதானது, அவை களவியலில் இலக்கணங் கூறப்பெறக் காரணமுமில்லை.

இன்னும், களவின் பகுதியாகிய உடன்போக்கைக் களவின்வெறிய் விதந்தோதி வேறெண்ணலும், கற்பின் பகுதிகளான பல கிழத்தியரையும் பரத்தையரையும் கூடுங் கூட்டங்களை யெல்லாந் தனிவேறெண்ணிக் கூட்டலும், கற்பை இக் களவியற்பகுதியி லிழுத்தெண்ணலும் பொருத்த மின்றும். இவ்வாறு பிரித்துக்கூட்டினாலன்றி இளம்பூரணருரையில் நிமித்தம் 12 நிரம்புமாறில்லை.

அஃதேபோல், நச்சினார்க்கினியத்தில் களவினாந்திணையை ஐவகையாக்கியதும், அவற்றொடு களவுக்கு ஒப்பான கந்தருவத்தை நீக்கி மற்றை மறையோர்தேயத்து மன்றலெனும் ஏழங்கூட்டிப் பன்னிரண்டாக்குவதும் பொருந்துவதன்றும். அன்றியும், எல்லாநிலத்தும் புணர்ச்சி நிகழுமேனும் எல்லாத்திணையுங்கூட்டமாகா. கூட்டத்திற்கு வேண்டப்படும் பாங்கன் நிமித்தம் பன்னிரண்டும் இரங்கல், இருத்தல், பிரிவு என்பவற்றுள் இடம் பெற்றன்கில்லை. இவைகளை யெண்ணிக் கூட்டிப் பன்னிரண்டாக்கிக் களவுக்கூட்டத்திற்காம் நிமித்தம் இவையெனல் பொருந்தாது. அன்றியும், நச்சினார்க்கினியர் கூட்டத்திற்குரிய பாங்கரெல்லாம் பார்ப்பனப் பாங்கராகக் கொண்டதற்கும் நியமமில்லை.

கடைசியாக, பிரமமுதல் பைசாச மிறுதியாக எண்ணப்படும் எட்டும் ஆசிரியர் நூலில் மக்களுள் நடக்கக்கூடியனவாகக்கண்ட கூட்டமன்றி, அவையெல்லாம் வதுவை மணமாகா. எனைத்தாயினும் அவற்றைத் தமிழரின் அன்பிற்சிறந்த காமக்கூட்டத்தொடு இணைத்தெண்ணவும், அவற்றிற்காவனவற்றைக் களவுக்கூட்ட நிமித்தங் கூறுமிடத்து ஆசிரியர் கூறக்கருதினாரென்றெண்ணவும், பாயிரத்தானும் நூற்போக்கானுந் துணியப்பட்ட ஆசிரியர் நோக்கம் இடந்தராது. ஆகவே, ஈண்டு இவ்வுரைகள் தவறாதல் வெளிப்படை. அதனால் ஆசிரியர் கூட்டியநிமித்தமாவன பன்னிரண்டும் யாவையென ஆய்ந்து தெரியப்பாற்றும். அவை யாவையாயினும், ஆசிரியர் நூலிலே கூறப்பட்டவையாகவே இருத்தல் வேண்டும். நுதலிய பொருளிலக்கண முழுவதும் ஒரு சூத்திரத்திலேயே உரைத்துத்தீரவேண்டுமெனும் நியதியில்லை. ஒன்றில் தொகையும் மற்றொரு சூத்திரத்தில் அதன் வகையுங்கூறிப்போதல் ஆசிரியர் முறையென்பதைத் தொல்காப்பியத்திற் பலவிடத்துந் காணலாம். ஆனால், தாம் நுதலிய தொகையின் வகைவிவரத்தைத் தாமே வருத்து விளத்தாமல், பிறர்

மயங்கவும் மாற்றிக்கூறவும் இடம்வைத்து வகையே கூறாதொழிவது ஆசிரியர் நூலில் யாண்டுங்காண்டற்கில்லை. ஆதலால் இங்கு அவர் தொகை பன்னிரண்டெனச்சுட்டிய பாங்கர் நிமித்தங்களின் வகைவிவரமும் இச்சூத்திரத்தை யடுத்தே ஆசிரியர் கூறிவைத்திருப்பர் எனக்கருதுவது தவறாகாது. இந்நினைவோடு துருவிப் பார்த்தால் இதற்கு முன்னதற்கு முன்னைய சூத்திரத்தில் இப்பன்னிரண்டும் வேறு சில நிமித்தங்களுடன் சேரக்கூறப்பட்டிருப்பதைக் காணலாம்.

களவியலில் இதற்குத் தொடர்புடையதாய்ச் சிறிது முன்னின்ற 11-ஆம் சூத்திரம்

“ மெய்தொட்டுப் பயிறல்.....

.....

மடன்மாகூறு மிடனுமா ருண்டே ”

என்பதாகும். இதில் இயற்கைக் கூட்டம், இடந்தலைப்பாடு, பாங்கற் கூட்டம், பாங்கியிற் கூட்டம் எனும் “களவிற்கூட்டம் நான்கினும்” சென்று அமையும் நிமித்தங்கள் நிரல்பட விளக்கப்பெறுகின்றன. இதில் கூறப்பட்ட இருபதனுள் “மெய்தொட்டுப் பயிறல்” முதல் “தீராத் தேற்றம்” வரையெண்ணிய “இருநான்கு கிளவியும்” இயற்கைக்கூட்டம் இடந்தலைப்பாடு என்னும் இவ்விரண்டன் பகுதியவாம். அடுத்த நான்கும் பாங்களுக்கூடும் கூட்டத்திற்கும், இறுதி எட்டும் பாங்கியிற் கூட்டத்திற்குமாகப் பன்னிரண்டு நிமித்தங்களும் ஆசிரியர் விளக்கியுள்ளார். இதுவே ஆசிரியர்கருத்தும் அவர்கொண்ட முறையும் என்பது, இச்சூத்திரங்கூறும் நிமித்தங்கள் இருபதில் பாங்கர் நிமித்தமாகாதனவற்றை “இருநான்கு கிளவியு ” மெனமுதலில் ஆசிரியர் தொகை கூறிப்பிரித்தமையானும், அவைநீக்கி எஞ்சியவற்றையே “பாங்கர் நிமித்தம் பன்னிரண்டென்ப” எனப் பின் 13-ஆம் சூத்திரத்தால் தொகுத்துக் கூறினமையானும், எல்லாவுரைகாரரும் இந்த 11-ஆம் சூத்திரத்தின் கீழ்ப் பாங்கன்பாங்கிகளான இருவகைப் பாங்கர் நிமித்தம் இப்பன்னிரண்டாகவே உடன்பட்டுக் கூறுதலானும் தெளிவாகின்றது. ஆகவே, பாங்கன் பாங்கிகளாலாய் கூட்டத்திற்கான நிமித்தம் பன்னிரண்டும் இச்சூத்திரத்தில் “பாங்கர் நிமித்தம் பன்னிரண்டென்ப” எனத்தெளிவிக்கப் பட்டுள்ளன. இவை மற்றைய இயற்கைக் கூட்டம் இடந்தலைப்பாடுகளின் நிமித்தம் எட்டினோடும் இங்குச்சேர்த்துக் கூறப்பட்டு எல்லாம் தலைவன் கூற்று நிகழ்த்தற்கிடனாகுமென்று பொதுப்படக்கூறியதனால், இதில் ஆசிரியர் பாங்கன் பாங்கியிருவராலாம் கூட்டங்களுக்கு வரும் நிமித்தங்களைப் பிரித்து, முன்னைச் சூத்திரத்திற் கூறிய இருபதனுள் “பாங்கர் நிமித்தம் பன்னிரண்டென்ப” எனத்தனியே வேறுதொகுத்து இச்சூத்திரத்தில் விளக்கிப் போந்தார். எனவே, இக்களவியல் 13-ஆம் சூத்திரத்தில் ஆசிரியர் தொகுத்துக்கூறிய பாங்கர் நிமித்தம் பன்னிரண்டாவன, முன்னைய 11-ஆம் சூத்திரத்துப் பிற்பகுதியில் “பெற்றவழி மகிழ்ச்சியும்” என்பது முதல் “தோழி, நீக்கலினாகிய நிலையுநோக்கி, மடன்மாகூறு மிடனுமாருண்டே ” என்பதீருகவகுத்து விளக்கிய

பன்னிரண்டுமேயாம் என்பது அங்கை நெல்லிபோற் சங்கையறத் தெளியக்கிடைக்கின்றது.

ஆசிரியர்க்கு இதுகருத்தாமேல், வகைகூறிய முன்னைப் பதினேராந் குத்திரத்தை ஒட்டி இத்தொகைச் சூத்திரத்தை நிறுத்தாமல் இடையே பிறிதொரு சூத்திரம் வரவைத்தது ஏனெனில், கூறுவன். “மெய்தொட்டுப்பயிறல்” என்னுஞ் சூத்திரம், நால்வகைக் களவுக்கூட்டநிமித்தங்களை வகுத்துக்கூறினும், அவையெல்லாம் தலைவன் கூற்று நிகழ்தற் கிடனாறு கூறுதலை நுதலிற்று. தலைவன் கூற்று நிகழ்தற்கேதுவாய் பிறசிலவும் ஈண்டுத் தொடர்புடைமைகருதி “பண்பிற் பெயர்ப்பினும்” எனும் சூத்திரத்தில் அவற்றையும் இதனையடுத்துத் தொகுத்துவைத்தார். அதன் பின் முன்னைய சூத்திரத்தில் தலைவன் கூற்றிற்கிடமாயவற்றையெல்லாம் வகுத்து விளக்கியதனால், அவற்றில் பாங்கர் நிமித்தமாவன பன்னிரண்டே எனத்தெளித்தற்கு இத்தொகைச்சூத்திரங் கூறினர். அன்றியும், பாங்கன்-பாங்கினிமித்தங்களான இப்பன்னிரண்டனுள் முன்னைய மூன்றும் கைக்கிளைக்கும், பின் இறுதிய நான்கும் பெருந்திணைக்கும் பொருந்தற்பால எனவும், இடையைந்தும் எஞ்ஞான்றும் ஐந்திணைக் களவுக் கூட்டத்திற்கே யாமெனவும், இவற்றிற்கியைவதோர் சிறப்பிலக்கணமுமிங்குத்தாம் கூறுகின்றாராகலின், அதற்குமிப்பாங்கர் நிமித்தம் 12 எனுந்தொகை பிரித்து முன்கூறவேண்டினராசிரியர். இவை பலவும் செவ்வனே சொல்லமைதியும் சூத்திரத்தொடர்புங்கருதி உய்த்துணருங்கால், இச்சூத்திரங்களுக்கு இளம்பூரணரும் நச்சினர்க்கினியரும் கொண்ட உரை, ஆசிரியர்கருத்தாகாமை தெளிவாகும்.

களவியற் சூத்திரம்—14 - 15.

“முன்னைய மூன்றுங் கைக்கிளைக் குறிப்பே
பின்னர் நான்கும் பெருந்திணை பெறுமே”
“முதலொடு புணர்ந்த யாமோர் மேன
தவலருஞ் சிறப்பி னைநிலம் பெறுமே”

இவற்றுள் முதலதற்குப் பழைய உரைகாரர் இருவரும், மறையோர் தேயத்து மன்றல்களான பிரமம், பிரசாபத்தியம், ஆரிடம், தெய்வம், காந்தருவம், ஆசரம், இராக்கதம், பைசாசம் என்ற எட்டனுள் பிரமமுதல் தெய்வமீருகவுள்ள நான்கும் பெருந்திணை கொள்ளும் எனவும், இறுதிமூன்றான ஆசரம், இராக்கதம், பைசாசங்கள் கைக்கிளைக்குறிப்பாமெனவும் பொருள் கூறினர். இதுபொருத்தாது.

(1) முதலில் இவ்வெட்டுக் கூட்டங்களையே ஈண்டுக்கருதுவதான குறிப்பு ஆசிரியர் கூற்றிலில்லை. இரண்டாவதாக, தமிழரின் களவிலக்கணப் பகுதியில் களவுக்கூட்டம் நால்வகை கூறி, அவற்றினிடைத் தலைவன் கூற்று நிகழ்தற்கான நிமித்தங்களை முன் 11-ஆம் சூத்திரத்தில் விளக்கிப் பின் 16-ஆவது சூத்திரத்தில் தலைவி

கூறுகக் கூறுமாசிரியர் இவற்றினிடையில் தமிழ் நாட்டிற்குச் சம்பந்தமில்லாத வடநூல்களில் வரும் எட்டுக் கூட்டத்தை இழுப்பதற்கு இயையும் அவசியமுமில்லை எடுத்தாளும் பொருளுக்கு இன்றியமையாத தொடர்புடைய வல்லாத வடநூற் கூட்ட மெட்டினையுங் குறிக்கவிரும்பி யிருப்பின், ஆசிரியர் அதனைவிதந்து கூறி விளக்கி யிருப்பார். அவ்வாறு தம் விருப்பை விளக்காமலும், “முன்னைய மூன்று,” “பின்னர் நான்கு” என இங்குத்தாம் சுட்டுபவை யெவை? எவற்றனுள் இவற்றைத்தாம் பிரித்துக் கூறியது? என்பவற்றைத் தெளிவாக்காமலும், வாளா முன் மூன்று பின் நான்கு எனுந்தொகையளவில் நிறுத்தி அவற்றின் வகையை விளக்காமல், மயக்கத்திற்கும் வேண்டியார் வேண்டியாங்கு விரித்தற்குக் களவுகளையும் ஆசிரியர் தம் அரிய இலக்கணநூலில் இடந்தருவாரல்லர். ஆதலால், ஈண்டு மூன்று நான்கு எனத்தொகுத்தவை ஆசிரியரே வகைவிரித்து விளக்கியுள்ளவற்றைக் குறிப்பனவாகக் கொள்ளுவதே மரபும் முறையுமாகும்.

(2) இனி, இவ்வாரியநூற் கூட்டமெட்டினையே குறிப்பதாகக் கொள்ளினும், அவற்றுள் முதலி லெண்ணப்பெறும் பிரமம், பிரசாபத்தியம், ஆரிடம் என்ற மூன்றைக் கைக்கிளையாகவும், பின்னான்கான தெய்வதம், காந்தருவம், ஆசரம், இராக்கதம் என்பவை பெருந்திணையாகவுங் கொள்ளல் வேண்டும். இவைதாம் இவ்வெட்டனுள் முன்மூன்று, பின்னான்கு என வரிசையில் எண்ணற்குரியவாகும். இதனைவிட்டு, இறுதி மூன்று கைக்கிளை முதலில் நான்கு பெருந்திணை என, ஆசிரியரின் விசதவாக்குக்கு விரோதமாக மாற்றிக்கூற நியாயமில்லை. நிரலே இவ்வரிசையில் இவற்றை யமைத்துக் கூறுவதிலேற்படும் சில அசங்கதங்களை விலக்கவேண்டி உரைகாரர் தமது இயையாவுரைக்கு அமைய அமையாவரிசை முறைமாற்றிக் கூறலானார்.

(3) இனி, புணர்ந்து முடியுமண மெட்டனுள் எதையும், புணர்ச்சிபெறாதும் பெறுதலொண்ணாததுமான கைக்கிளை யாக்குவது, தமிழ் மரபுக்கும் தொல்காப்பிய இலக்கணத்திற்கும் முற்று முரணாகும். கூட்டம்பெறாத வரையே கைக்கிளையாம். கூட்ட மெதுவாயினும், அது ஒன்று அன்பிற் கூட்டமான களவு, அல்லது பெருந்திணையாவதன்றிக் கைக்கிளையாகக் கொள்ளுமாறில்லை. ஆகவே, அவ்வாறு கோடல் ஆசிரியர் கருத்தாகாது.

(4) இன்னும், முதல்மூன்று ஈற்று நான்கு என்னுமல் சூத்திரத்தில் வாளா “முன்னைய மூன்று பின்னர் நான்கு” எனவே கூறப்படுவதனால், மூன்றும் நான்கும் ஏழேயாக, எட்டெண்ணுடைய வடநூல் கூறுங்கூட்டங்களை இங்குச்சுட்டித்தீர வேண்டிய நியதியில்லை. இவை யெட்டும் மணமெனக் கருதுதற்குரியவுமல்ல. சிலவே குற்றமற்ற மணமும், வேறு சில வெறுக்கத்தக்க பாவக்கூட்டமுமாகும். வடநூல்களும், இவ்வெட்டினையும் கொள்ளற்குரிய வதுவை முறைகளாக்கூறவுமில்லை; மக்களுள் நிகழ்கூடிய கூட்டங்களாக மட்டும் சுட்டுகின்றன. எனவே, சூத்திரத்திற்கவசியமான ஏழுமண கொள்ளும் எழுபிறப்பு, எழுதீவு, ஏழுலகமாதியவற்றுள் ஒன்

றைக்கூறி இச்சூத்திரத்தொகை எண்ணை யமைத்தல் கூறுவதாகவும், இவற்றையெல்லாம் விலக்கித் தமிழ் மரபாகாத ஆரியநூலிற் காணப்பெறும் எட்டுவகைக்கூட்டங்களை, ஆசிரியர் எனைத்தானும் அக்கருத்தைக் குறியாதிருக்க, இத்தமிழிலக்கணச் சூத்திரம் நுதலிய பொருளாக இங்குக்கொள்ள நியாயமும் அவசியமும்மில்லை.

(5) இனிப் பழைய உரைகாரர் கொள்கைப்படி இச்சூத்திரம் இவ்வெட்டு மணத்தைக் குறிப்பதாகக் கொண்டாலும், வரிசைமுறையில் இவ்வெட்டில் முதலிலிருந்து முறையே மூன்றாம் நான்குமாக ஏழுபோக இறுதிநின்ற பைசாசம் எண்ணப்படாமலும், நடுகின்ற கந்தருவம் பெருந்திணை கொள்ளும் பின்னாக்களேடு சேர்த்தெண்ணப் பட்டும் வரும். இது அசங்கதமாகமுடியும். இதை விலக்க வேண்டி, முன்னைய மூன்று என்பதை முதலிலிருந்து எண்ணுவதைவிட்டுக் கந்தருவத்தை விலக்கெல்லையாக வைத்து, அதன் பின்னுள்ள மூன்றை முதலில் மூன்றெனவும், கந்தருவத்துக்கு முன்னிற்கும் நான்கையும் பின்னர் நான்கெனவும் உரைகாரர் இயல்முறை பிறழக்கூறநேர்ந்தது.

(6) இப்பொருந்தா உரை கோடலால் வரும் அசங்கதம் இன்னும் ஒன்றுளது. குற்ற மற்ற பிராமமுதலிய முதல் நான்கையும் குற்றம் நிறைந்த பொருந்தாத இழிந்தகாமமான பெருந்திணையாகவும், வெறுக்கவேண்டிய பாவக்கூட்டமான பைசாசம் ஆசரம் இராக்கதங்களைப் புரைதீர்காமமான தூயவுணர்ச்சியை நிலைக்களனாகக்கொண்டு நிற்கும் கைக்கிளையாகவும் கூறுதல் விபரீதமன்றோ? தொல் காப்பியர் செந்திமக் கைக்கிளை-உயர்ந்தோர் மேற்கொள்ளுந் தவற்றை நல்ல காமமெனவும், 'நோந்திறப் பெருந்திணை' இழிந்தோர்பாற்படும் தவறான பொருந்தாக் காமமெனவும், அகத்திணை 53-54 ஆவது சூத்திரங்களால் தெற்றென விளக்கிப் போந்திருக்கவும், அவர் கூற்றுக்கு மாறாகப் பாவக்கைக்கிளையும் புனிதப்பெருந்திணையும் உள்ளனபோலக் கொள்ளுதல் இழுக்காகும். சிந்திப்பார்க்கு வடநூல் கூறும் எட்டுக்கூட்டமல்லாத ஆசிரியர் தாமே தம் தமிழிலக்கண நூலில் தமிழ்மரபாக விளக்கியன வேறுதல் வேண்டுமென விளங்கும். அவை யாவையெனத்தெளிதற்கு அடுத்த சூத்திரத்தையும் சிறிது கவனித்தல்வேண்டும்.

இனி, அடுத்த 15ஆவது சூத்திரம், "முதலொடு புணர்ந்த யாதோர் மேன, தவருஞ்சிறப்பின் ஐநிலம்பெறுமே." என்பது. இதற்கு இளம்பூரணர், "கருப்பொருளொடு புணர்ந்த கந்தருவநெறி களவும் உடன்போக்கும் இற்கிழத்தி காமக்கிழத்தி காதற்பரத்தையும் எனச்சொல்லப்பட்ட ஐவகைக்கூட்டம்" எனப்பொருள் கூறினார்.

(1) உடன்போக்கு களவினொரு பகுதியேயாகலானும், இருகிழத்தியர் பரத்தையர் கூட்டமெல்லாம் கற்புக்கைகோளிலடங்கிய சிலவுப்பிரிவுகளே யாகலானும், இவற்றைக் களவுக்கூட்டம் கற்புக்கூட்டம் என்பவற்றோடு ஒத்த தனிவேறு கூட்டங்கள்போலப் பிரித்தெண்ணுதல் பொருந்தாது. இவ்வாறு உட்பிரிவுகளை யெல்லாம்

எண்ணில், இயற்கை, இடந்தலைப்பாடு, பாங்கன் பாங்கிகளாலாவன, பகற்குறி, இரவுக்குறியாதிக்கூட்டங்களை யெல்லாம் கூட்டியெண்ணல் வேண்டும். இவை பலவற்றை விலக்கிக் கூட்டமின்றிக் கூட்டநிமித்தமேயான உடன்போக்கைக் களவொடொப்பத் தனிவேறு பிரித்தெண்ணக் காரணமில்லை.

(2) களவெனவே, அதனுட் பிரிவுகளெல்லாம் அடங்கும். உட்பிரிவுகள் அனைத்தையும் பிரித்து விலக்கியபின் களவென வொருதனி வேறு கூட்டங் கருதுதற்குமில்லை.

(3) கற்பியல்பின் வேறாக விதந்து பிரித்து அக்கைகோளி நிலக்கணமெல்லாம் ஆண்டு விளக்கும் ஆசிரியர், இக்களவியல் முற்பகுதியில் களவுக்கேயுரிய நால்வகைப் புணர்வும், அவற்றின் நிமித்தங்களும், அவை களவுகைத் தலைவன் கூற்று நிகழுமாறுங் கூறுமிவ்விடத்துக் கற்புக்கூட்டப் பாசுபாடு சிலவற்றை யிழுத்துப் பேசலானொருன, அக்குறிப்பை ஆசிரியர் சட்டாதபோது, நாமவ்வாறு உரையிற் கொள்ள நியாயமில்லை.

(4) "முதலொடு புணர்ந்த" என ஆசிரியர் தெளிசொற் கூறவும், அது குறிக்கும் நிலம் பொழுதெனும் இருமுதற் பொருள்களை விலக்கி, இங்குக் "கருப்பொருளொடு புணர்ந்த" என மாறுகூறுவதும் ஆசிரியர் கருத்திநினைங்குவதன்று.

(5) இதில் "யாதோர்மேன.....ஐநிலம் பெறும்" எனுந் தெளிசொற்களால் ஆசிரியர் களவுக்கைகோளுக்குரிய அன்பினைத்திணையே கருதினொன்பது தெளிவு. இவ்வாறு கொண்டால் தாம் கூறக்கருதிய பொருளொடு பொருந்தாதெனக்கண்டு, ஈண்டு ஐந்துங் கூட்டமேயாக அமைக்கவிரும்பி உரையாசிரியர் இடர்ப்படுகின்றார். ஐந்திணையாம் உரிப்பொருள்களில், குறிஞ்சித்திணையே கூட்டமாக, பிறதிணைகள் களவிற்பத்தைச் சிறப்பிக்கும் கூட்டத்துணைத்திணைகளே யாதலால், அவையனைத்தும் ஐந்துகூட்டமெனக் கூறற்கில்லை. ஆனால், இதிலும் இதன் முன்னவையான இருசூத்திரங்களிலு மெண்ணப்பட்ட ஐந்தும் ஏழுமாகிய பன்னிரண்டும் பாங்கரைவேண்டுங் கூட்டமே யாகுமெனத் தாமதுணிந்தபடியால், ஆசிரியர் இச்சூத்திரங்களில் முன்விளக்கிய ஐந்திணையிலக்கணத்தையும் தெளிவான சொற்களையுங் கருதாமல், தாம் கூட்டங்களாக ஐந்திணைக்கூற நினைந்து களவுகற்பு இவற்றினுட்பிரிவுகளில் தமக்குத் தோன்றிய சிலவுமாகச் சேர்த்து, ஐந்து கூட்டம் இச்சூத்திரம் நுதலியதாகவும், முன்னசூத்திரம் ஆரியமணமெட்டில் இடைக்கந்தருவமுழிய மற்றைய ஏழுகூட்டங்களையே நுதலியதாகவும் கூறிவைத்தார். இதில் உடன்போக்கு கூட்டச்சார்பன்றிக் கூட்டமாகாமையும், பாங்கியன்றிப் பாங்களிமித்தமாகாமையும், பைசாச முதலியவற்றிற்கு இருவகைப் பாங்கரும் வேண்டப்படாமையும், எண்வகைக் கூட்டம் தமிழ் மரபில்லாமையும், அவற்றையும் பின் வேறு பகுதியாக இலக்கணங் கூறுங் கற்புப்பகுதிகளையும் இங்குக் களவுப்புணர்ச்சி அதற் குரிய பாங்கர் நிமித்தம் தலைவன் கூற்றுக்களுக்கு இலக்கணங் கூறுமிடத்து வலிந்து இழுத்து இணைப்பதின் அமைவின்மையும், "முதலொடு" என்பதற்குக் கருப்பொரு

ளொடு என்பதன் பொருந்தாமையும், இன்ன பலபிற இயைபின்மைகளும் ஈண்டு உரையாசிரியர் கருதினரில்லை.

இனி, இவ்வாதே இச்சூத்திரத்துக்கு நச்சினார்க்கினியரும் பொருந்தாப்பொருள் கூறிப்போந்தார். இனி “யாமோர் மேன.....ஐநிலம் பெறுமே” யெனும் இச்சூத்திரம் சுட்டும் ஐநிலமாவன யாவை? பாஸ்யுட்பட “வையம் பாத்திய” ஐநிலமென உரைகாரரிருவரும் கொள்ளற்கில்லை. அவர்கள் முன்னைய சூத்திரங்களோடு இதனைச் சேர்த்து இவற்றில் வரும் மூன்றாம் நாலும் ஐந்துமான பன்னிரண்டுங் கூட்டமேயெனக் கொண்டதனால், அப்பன்னிரு கூட்டத்திற்கும் பன்னிருநிலங்கூறல் கூடாமையானும், தாம் கொண்ட கூட்டம் பன்னிரண்டுக்கும் ஒப்ப அமைவதானதோர் பொருளே ஈண்டு நிலத்திற்குக் கொள்ளவேண்டுதலானும், நடுவணைந்திணையான களவுக்கே வையம்பாத்திய ஐவகை நிலத்தையும் ஆக்கிவிடில் பிறகூட்டம் ஏழும்பெறுநிலமில்லையாகலானும், பாஸ்யுக்கு நிலமின்றிப் பிறநான்கு திணைகளுக்கே யுரியவாக வையத்தை நானிலமெனவே ஆசிரியர் கூறினாராகவே அதற்கு மாறாக அவ்வாசிரியரின் இச்சூத்திரத்துக்கு ஐந்து நிலப்பகுதி கூறக் கூடாமையானும், ஈருரைகாரரும் ஈண்டு ஐநிலம் என்பதற்கு நிலப்பகுதி யென்னாது இதில் ஐந்தும் முன்னைய சூத்திரத்திலேழுமான பன்னிரண்டுக்கும் அமையவேண்டி வேறுபொருள் காண முயல்வாரானார்.

இளம்பூரணர் “ஐநிலம் பெறும்” என்பதற்குக் கந்தருவம் ஐந்துவகைப்படும் என்று கூறி, அவைகளவு உடன்போக்கு கிழத்தியரிருவர் பரந்தையர் கூட்டம் ஆகக்கூட்டம் ஐந்துமாமென்பர். நச்சினார்க்கினியர், ஐநிலம் இவையென விளங்கக்கூறாமல் வாளா “ஐவகை நிலனும் பெறுதலின்” எனக்கூறிவிட்டு “ஈண்டு யாமோர் மேன” என்பதை அன்பினைந்திணைக்களவான கந்தருவமல்லாததும், ஆனால் அக்களவையே முதலாகக் கொண்டுவருவதுமான பிறதொரு இரண்டாங் கந்தருவமாகும் என்று ஒரு புத்துரை புனைந்தார். இஃது இவர் அறிவு வளத்தின் அருமை காட்டுவதாகுமன்றி ஆசிரியர் கருத்தை விளக்குவதாயில்லை. “அன்பொடு புணர்ந்த ஐந்திணை மருங்கிற் காமக்கூட்ட மாந்” தமிழ்க்களவு “மறையோர்தேளத்து மன்றலெட்டனுள் துறையமை நல்லியாழ்த்துணைமையோரியல்” பாகும் ஆரியக்கந்தருவத்தன்மையாம் என்று களவியல் முதற்கூத்திரத்தில் தெற்றெனத் தெளித்த தொல்காப்பியர், பிறிதியாண்டும் இதனின்வேறாயதோர் கந்தருவமும் தமிழ்நூலார்க்குடன்பாடாவதுளதெனக் குறித்தாரிலர். ஆகவே ஈண்டு நச்சினார்க்கினியர் கூறும் புத்துரை ஆசிரியர் கருத்தன்றென்பது விளக்கம். அன்றியும், நச்சினார்க்கினியரின் இவ்விரண்டாங் கந்தருவம் தமிழிலக்கணம் அறியும் களவு கற்பு எனும் இருகைகளினும் அடங்காதாகவே, தமிழிலக்கண நூலில் அதற்கிடனுமில்லை.

இனி, நச்சினார்க்கினியர், களவினை முதற்கந்தருவமென வேறு பிரித்து, அது நூல்களிற் புலவர் புனைந்துரைத்த கற்பனையளவே யமைவதெனவும், உலகியலில் நடைபெறுவது தாங்கூறும் இரண்டாங்கந்தருவமே யாகுமெனவும், களவியல்

13, 14, 15-ஆம் சூத்திரங்களுக்குத் தாம்கண்ட வுரையில் வலியுறுத்தித் தமது இக்கருத்தையே பின் சிந்தாமணி நாமகளிலம்பகம் 158 ஆவது செய்யுளுரையிலும் அது வதிக்கின்றார். ஆசிரியரோ தம் தமிழிலக்கணநூலில் தாம் கூறும் அகப்பொருளனைத்தும் நாடகவழக்கும் உலகியல் வழக்கும் புலவரின் புலநெறி வழக்குமாவனவற்றுள் ஏதனையும் விலக்காது எல்லாத் தமிழ் மரபுகளையும் வடித்துத் திரட்டிக் கூறிப்போவதாக விதந்து விளக்கி வைத்தார். (அகம். சூத்திரம்-53). ஆகையால் ஆசிரியரின் தெளித்த கூற்றுக் கொவ்வாத நச்சினார்க்கினியருரை ஆசிரியரின் சூத்திரக் கருத்தாகாமை தெளியப்படும். எனின்தாயினும் இச்சூத்திரம் சுட்டும் ஐநிலம் குறிஞ்சி முதலிய நிலப்பகுதிகளைக் குறியாகென்பது ஒருதலை.

இனி, ஈண்டு ஐநிலம் களவின்பாற்படும் ஐந்திணையு மாகாவென ஈருரை காரருந் துணிந்தது சரியே. முதலில் பாங்கர் நிமித்தம் பன்னிரண்டெனத் தொகுத்துப்பின் அவையாவன முன்னைய மூன்று பின்னர் நான்கு, யாமோர்மேன, ஐந்து எனவகுத்து ஆசிரியர் முறையே யீங்கு இச்சூத்திரங்களிற் சுட்டிப்போவதனால் அவர் கூறும் இப்பன்னிரண்டும் ஒரேதன்மையனவாதல் வேண்டும் என்பது தெளியக் கிடக்கின்றது. ஆகவே, அகத்திணை யேழேயாதலால், அவற்றுள் ஐந்திணையிங்குப் பன்னிரண்டு நிமித்தங்களில் ஐந்தெனக்கூறின, மற்றையநிமித்தம் ஏழனுக்கும் ஒப்பப்பொருளமையாது. இங்கு ஆசிரியர் கூறும் பன்னிரண்டனுக்கும் ஒத்து அமையும் பொருள் காண்பதே முறையாகும். அதனை யினி யாராய்வாம்.

தாம் இங்கு இச்சூத்திரங்களால் வகுத்துக் கூறுவன பாங்கர் நிமித்தம் பன்னிரண்டென்பதை ஆசிரியர் இதற்குமுன் தொகுத்துக்கூறிய களவியல் 13 ஆவது சூத்திரம் யாப்புறுத்துளது. அப்பன்னிரண்டும் களவில் தலைவன் கூற்று நிகழ்தற்கே துவாகும் பலவற்றுள் பாங்கன்பாங்கிகளின்பாற் படுவனவேயாகும். அப்பாங்கர் நிமித்தம் பன்னிரண்டும், முன்மெய்தொட்டுப் பயிதல் முதலிய பலநிமித்தங்களும் தொகுத்துக்கூறும் 11 ஆம் சூத்திரத்தில் விளக்கப்பட்டுள்ளன. இதனை, 13 ஆம் சூத்திரக்கருத்தைமேலே நாம் ஆராய்ந்தபோது கண்டு தெளிந்தோம். அப்பன்னிரண்டும் அன்பினைந்திணைக் களவுக்காமேனும், அவற்றுள் முதல் மூன்று கைக்கிளைக்கும், பின் இறுதிநான்கு பெருந்திணைக்கும் வரற்பால. நடுவணைந்து நிமித்தங்களும் இவ்விரு திணைக்கும் வாராது, நடுவணைந்திணைக் காமக்கூட்டத்துக்கு மட்டுமே பொருந்துவனவாம். இதனையே ஆசிரியர் இங்கு இச்சூத்திரங்களால் விளங்கவைத்தார்.

இதனால் களவியல் பதினைந்தாவது சூத்திரத்தில் ஐநிலமென்பது, முன் பதினொராவது சூத்திரத்தில் தலைவன் கூற்று நிகழ்ங் களம்பல கூறியவற்றுள் முதலெட்டுநீக்கிப் பின்கூறிய பாங்கர் நிமித்தமான பன்னிரண்டனுள் முதல் மூன்றும் இறுதிநான்கும் நீக்கி, இடைநின்ற ஐந்துகளனுமே யாதமென்பது தெளிவாகும். எனவே, இதற்கு முன்னைய பதினான்காம் சூத்திரம் கூறும் ஏழும், ஆசிரியர் முன் பதினொன்றும் சூத்திரத்துள் விளக்கிய பாங்கர் நிமித்தம் பன்னி

ரண்டில் முதல் மூன்றாம் இறுதி நான்கும் ஆக ஏழு களன்களாகும். இவ்வாறு இவையமைவதனை யினியங்குச் சிறிது ஆராய்வாம்.

மேலே களவியற் பதின்மூன்றஞ் சூத்திரப்பொருளை ஆராயுங்கால், அதிற் கூறப்படும் பாங்கர் நிமித்தம் பன்னிரண்டும், அதற்கு முன்னைய “மெய்தொட்டுப் பயிறல்” என்னும் பதினொன்றும் சூத்திரத்துக் கூறப்படும் “பெற்றவழி மகிழ்ச்சி” முதல் “மடன்முகூறு மிடனுமாருண்டே” என்பது வரை சொல்லப்படும் பன்னிரண்டையாமெனக் கண்டுவைத்தோம். தலைவன் கூற்று நிகழ்த்தற்காம் நிமித்தம் இப் பன்னிரண்டனுள், முதல் நான்கு பாங்கன் கூட்டம், இறுதியெட்டும் பாங்கியிற் கூட்டமாவனவாம்.

அப்பன்னிரண்டு நிமித்தம் வருமாறு :—

1. பெற்றவழி மகிழ்ச்சி
2. பிரிந்தவழிக் கலங்கல்
3. நிற்பவை நினைஇ நிகழ்பவை யுரைத்தல்
4. குற்றங்காட்டிய வாயில்பெட்டி
5. பெட்டவாயில்பெற்று இரவு வலியுறுப்பு.
6. ஊரும் பேருங் கெடுதியும் பிறவும்
நீரிற் குறிப்பினிரம்பக் கூறித்
தோழியைக் குறையுறும் பகுதி
7. தோழி, குறையவட்சார்த்தி மெய்யுறக்கூறல்
8. தண்டாதிரப்பு
9. மற்றையவழி
10. சொல்லவட் சார்த்தலிற்புல்லியவகை
11. அறிந்தோளயர்ப்பின் அவ்வழி மருங்கிற் கேடும் பீடுங்கூறல்
12. தோழி, நீக்கலினாகிய நிலைமை நோக்கி மடன்முகூறல்.

இப்பன்னிரண்டே களவுக்கூட்டத்தில் தலைவன் கூற்றுக்கிடனாகும் பாங்கர் நிமித்தங்களாம். இவை தம்முள் முன்னின்ற

1. பெற்றவழி மகிழ்தல்
2. பிரிந்தவழிக் கலங்கல்
3. நிற்பவை நினைஇ நிகழ்பவை யுரைத்தல்.

என்பவை மூன்றாம், அன்பொடு புணர்ந்த ஐந்தினை மருங்கில் காமக்கூட்டமாம் களவுநிமித்தமாவதுடன், அகப்புறமாகிய தாயசெந்திறக் கைக்கிளைத்திணைக்கு முரியனவாகத் தக்க குறி அல்லது நிமித்தங்களாயும் அமைவனவாம். இப்பன்னி

ரண்டனுள் பின்னிறுதி நின்ற இரந்து பின்னிற்றலை மாறுமிடத்துத் தலைவன் பால் நிகழும் வேறுணர்ச்சியைச் சட்டும் “மற்றையவழி” முதல் “மடன்முகூறல்” இறுதியான நான்கும் தாயகாமக் கூட்டத்திற்கே யன்றிப் பொருந்தா இழந்த காமமான நோத்திறப் பெருந்திணைக்கும் அடையாளம் அல்லது நிமித்தமாகவும் அமைவதுவனவாம். இவ்வாறு முன் 3, பின் 4, ஆக இவை 7 ம் போக, நடுவணின்ற 4 ஆவதான “குற்றங்காட்டிய வாயில் பெட்டி” முதல் 8 ஆவதான “தண்டாதிரப்பு” ஈராகக்கூறப்பெற்ற ஐந்தும் கைக்கிளை பெருந்திணைகளுக்கு எவ்வாற்றானும் யாண்டும் பொருந்தாதனவாய் அன்பொடு புணர்ந்த நடுவணைந்திணைக் காமக்கூட்டமாங்கந்தருவத்திற்கே யுரிய நிமித்தங்களாகும். இதுவே தமிழ் மரபு. இவ்வுண்மையையே ஆசிரியர் இங்குத் தமிழ்க் களவிலக்கணங் கூறும் களவியலில் 11 முதல் 15 ஆவது வரையுள்ள சூத்திரங்களால் தெளிசொற் பெய்து விளக்கிப்போந்தார். இவ்வுண்மையை மறந்து நெகிழவிட்டு, வடநூலிற் காணப்படும் தமிழ் மரபாகாத கூட்டம் எட்டினை இவை குறிப்பதாகக் கொண்டதனால், உரைகாரர் இச்சூத்திரங்களுக்குச்செம்பொருள் கூறமாட்டாது மயங்கக் கூறலாயினர்.

Jagannātha Paṇḍita

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(Continued from Page 158, Vol. IV, No. 1.)

(3) AS A LITERARY CRITIC (Continued)

ABHIDHĀ THE PRIMARY SIGNIFICATIVE POTENCY

After the elucidation of the *Dhvanis*, Jagannātha takes up for discussion the two *Śabdavṛttis*—*abhidhā* and *lakṣaṇā*—on which *dhvani* (*vyāñjanāvṛtti*) is based. He defines *abhidhā* as the *particular relation called śakti that subsists between word and its sense*. Some of the *Mīmāṃsakas* and *Vaiyākaraṇas* consider it as a separate category. The *Naiyāyikas* however assert that it is the will of God that such and such a word should convey such and such an idea¹. Others favour the former view on the ground that there is no *vinigamaka*—special reason—to choose between the two alternatives—the will of God and the knowledge of God.

THE THREE-FOLD DIVISION OF ABHIDHĀ

The *abhidhā* is divided into three—*kevalasamudāyaśakti* (potency based on the word as a whole), *kevalāvayavaśakti* (potency based on the derivation) and *samudāyāvayavaśaktisāṅkara* (a combination of the two). The first is illustrated in words like *dittha* having no derivative sense except the person meant by the term as a whole. The second is illustrated in words like *pācaka* (a cook), where its derivative sense is fully taken into account, and not its conventional meaning. The third is illustrated in the word *paṅkaja* (a lotus flower) where there is a combination of both—the derivative sense and the conventional mean-

1. 'अस्मात्पदाद्यमर्थो बोद्धव्य इतीश्वरसङ्केतः शक्तिः'

Though the Will of God is one, yet it possesses as objects (*viśayas*) words as related to only their respective ideas to be conveyed by them, so that there is no room for the objection that the word 'go' may convey the idea 'horse' and *vice versa*.

ing. These three are popularly known by the terms *rūḍhi*, *yoga* and *yogarūḍhi*.

In the words like *aśvagandhā*, *aśvakarṇa*, *maṇḍapa*, *niśānta*, *kuvalaya*, Jagannātha says, different opinions have prevailed. Some say that the word *aśvagandhā* by its *rūḍhiśakti* means a *particular plant*, but it means a *stable* by its *yogaśakti*; so the word is sometimes *yaugika* and sometimes, *rūḍha*, and is not *yogarūḍha*, since in no case does it convey the combined idea, like the word *paṅkaja*. Others opine that words like *aśvagandhā* are *neither yaugika nor rūḍha* but are *yogarūḍha* which, however, admits of two divisions—*yogarūḍha* and *yaugika-rūḍha*. The word *paṅkaja* is the example of the *yogarūḍha* and words like *aśvagandhā* are illustrations for the *yaugikarūḍha*, where the two senses—*yoga* and *rūḍhi*—are not combined in one instance. The *Naiyāyikas* admit the *yaugikarūḍha* as a *fourth* variety of *śaktapada*. Others, probably the metaphysicians among the grammarians, hold that there is only one variety of the *śaktapada*, viz., *rūḍha*, and the division of a *pada* into *prakṛti* and *pratyaya* and that of *samāsa* into *padas* is only conventional and as such, untrue.

YOGARŪḢHA WORDS SOMETIMES PURE YAUGIKAS BY LAKṢAṆĀ

It is true that in instances like

“गीष्पतिरप्पांगिरसो गदितुं ते गुणगणान्सगर्वो न ।
इन्द्रः सहस्रनयनोऽप्यद्भुतरूपं परिच्छेत्तुम् ॥”

the words 'गीष्पतिः' and 'सहस्रनयनः' convey as *yogarūḍha śabdas* the double meaning, so that the words *अंगिरसः* and *इन्द्रः* are superfluous; but it is accepted that the *yogarūḍha* words in such instances do not convey the *double sense* by *abhidhā* but convey *only the derivative sense* by *lakṣaṇā*, and the other word conveys the *rūḍhi sense*, with the result that in such instances there is left much scope for the *suggestion* of some novel and beautiful idea as would be conducive to the pleasure of the readers. If one uses the word—*paṅkajākṣī* (lotus-eyed one)—for example, to address a person whose eyes do not at all resemble the lotus-petals, it conveys only the *rūḍhi sense*, viz., the person addressed to, and the derivative idea is not taken into account since the addresser has no such intention. But if another word is used to convey the derivative sense as in the example—*इन्द्रः सहस्रनयनः*—the *yogarūḍha* word conveys the derivative sense and the other, the *rūḍhi sense*, which help the suggestion of many ideas as the context would be. So there is no question of superfluity of one word in the instances like 'इन्द्रः सहस्रनयनः'

THE FOUR-FOLD DIVISION OF THE ABHIDHEYĀRTHA

The sense conveyed by a word through its *abhidhāśakti* is of four kinds—*jāti* (generality), *guṇa* (quality), *kriyā* (action) and *yādṛcchika* (accidental).

(1) The generality *gotva* (cowness) which is manifested by the physical structure of the cow is the idea conveyed by the *gośabda* through *abhidhā*. Here Jagannātha follows the *jātiśaktivāda* of the Mīmāṃsakas and not the *viśiṣṭaśaktivāda* of the Naiyāyikas. How one derives the knowledge of the individual from the cognition of the word 'gauḥ' is explained in two ways: (a) The *gośabda* in the sentence—*gāmānaya*—conveys the individual through *lakṣaṇā*, the secondary significative potency, which is applied on the incompatibility of the *abhidheyārtha*—*gotvajāti*—as related to the *ānayanakriyā*. (b) It is accepted that the cognition of the *abhidhā* of a word which has the generality only as its object, generates the recollection and the verbal cognition possessing the *generality* and its *substratum*—*individual*—as their objects. So runs the *Vākyapadiya*—'The cow is not a cow by its form, nor is it a non-cow; but it is (called) cow because of its relation to the *gotva* (cowness).' This explains well that the usage *gauḥ* is based not on the individual which possesses certain peculiar physical features, but on the generality—*gotva*; so also is the usage *agauḥ* (non-cow).

(2) The quality like white colour is the primary sense conveyed by the word *śukla*. This *śukla guṇa* in all white objects is one and the same and this oneness of the white colour helps one to extend one's *śaktigraha* to other white substances which one has not experienced during the time of one's first *śaktigraha*.

(3) The action like motion (from one place to another) is the primary sense known from the word *cala*. Here also it is accepted that on the ground of *lāghava*, the action viz. *calana* is one and the same belonging to different moving objects.

(4) A particular property, the *pravṛttinimitta* (the sole condition of the use of a word), is the primary sense of the word *dittha*—a *yādṛcchika śabda*. About the nature of this property different views were spoken of: (1) One view is that it is nothing but the *sphoṭa* manifested by the last *varṇa* (of the word) which is found in the individual (meant by the word), through a circumlocutory relation. (2) Another is that it is the group of *varṇas* possessing a sequence (which is also to be explained as existing in the individual, through a circumlocutory relation). (3) Yet other is that it is the individual itself (beside whom

nothing is known as the meaning of the word—*dittha*). In the first two views, the cognition arising from that of the *yādṛcchā śabda* is a *determinate cognition* (*viśiṣṭajñāna*) where the *viśiṣṭa* is cognised on the basis of that of the *viśeṣaṇa* (adjunct). In the last one, it is an *indeterminate cognition* (*nirvikalpaka jñāna*) of the very person—*Ḍittha*. Thus the fourfold use of *śabdās* in different senses (through *abhidhā*) is explained, which is generally followed by all schools of thought. Jagannātha explains another view that all *śabdās* can be grouped under one head—*jāti*, which is conveyed by all kinds of words alike. The words conveying quality and action denote only those generalities resting on them, and the *yādṛcchā śabdās* also do convey some generalities resting on those persons (meant by them) who are considered to be different by difference of time.

LAKṢAṆĀ—ITS DEFINITION AND CONDITIONS

Lakṣaṇā is defined as the relation to the primary sense of a word. It is generally adopted on the basis of the unintelligibility (*anupapatti*) of the primary sense of a word in the context. For example, in the instance—*Gaṅgāyām ghoṣaḥ*, the word *Gaṅgā* primarily means the *current*, which is incompatible in the context in that the *ghoṣa* (hamlet) cannot exist on the current; so the primary idea is set aside and the secondary sense—*bank* (being related to the *current* by its proximity—*sāmīpya*) is conveyed by the word *Gaṅgā*.

It cannot be, however, accepted that the incompatibility of the primary sense in the context is the sole condition of *lakṣaṇā*. In the example, 'Kākebhyo dadhi rakṣyatām' (curd is to be protected from the crows), there is no *vācyārthānupapatti*; but according to the intention of the speaker, *Lakṣaṇā* is to be adopted in the word 'kāka' in the sense of 'all those which cause harm to the curd' (*dadhyupaghātakas*). So the incompatibility of the intention or the intended idea of the speaker (*tātparyānupapatti*) is to be considered as the primary condition for the adoption of *lakṣaṇā*. It is also held that the secondary sense of a word becomes the object of the intended *śābdabodha* with the delimiting adjunct of the *mukhyārthatā* (the state of being the primary sense), so much so that the delimiting adjunct of the *mukhyārthatā* (*mukhyārthatāvachchedaka*) does not become the delimiting adjunct of the *tātparyaviśayānvayitā* (the state being the related (object) of the intention or the intended sense). To illustrate in the famous example, the verbal cognition 'the hamlet on the bank' possesses *gaṅgātva* (Gangesness) as the delimiting adjunct of the *lakṣyārthatā* (the state of being the secondary sense). Not only that, the relation (*anvaya*) which becomes the object of the intended *śābdabodha* should not be

reciprocated (nirūpakatvābhāvaḥ) by the correlativeness (pratiyogitā) of the primary sense with the delimiting adjunct of the mukhyārthatā. In brief, in the example 'Gaṅgāyām ghoṣaḥ', the current is not to be known as current but the bank is to be cognised as current (i.e.) with currentness (gaṅgātva) with the result that the hamlet resting on the bank of the Ganges is known as associated with the properties of the current of the Ganges, viz., coolness, sanctity, etc.

The relation between the primary sense and secondary sense is varied; in the instance—'the hamlet on the Ganges'—it is *proximity* (of the current of the Ganges to its bank); in the 'face-moon' (moon-like face), it is *similarity*; in the word 'darśa' it is *virodha*—antithesis (i.e.) the word *darśa* by the derivation—इदृश्यते चन्द्रमाः अस्मिन्—has to mean through abhidhā the full-moon day, but it now means the new-moon day, which is to be explained only through *viparīṭalakṣaṇā*; in the example 'Life is ghee—आयुर्वृतम्' the relation is *causality*. In this way many other relations also can be explained in the secondary usage.²

DIVISION OF LAKṢAṆĀ

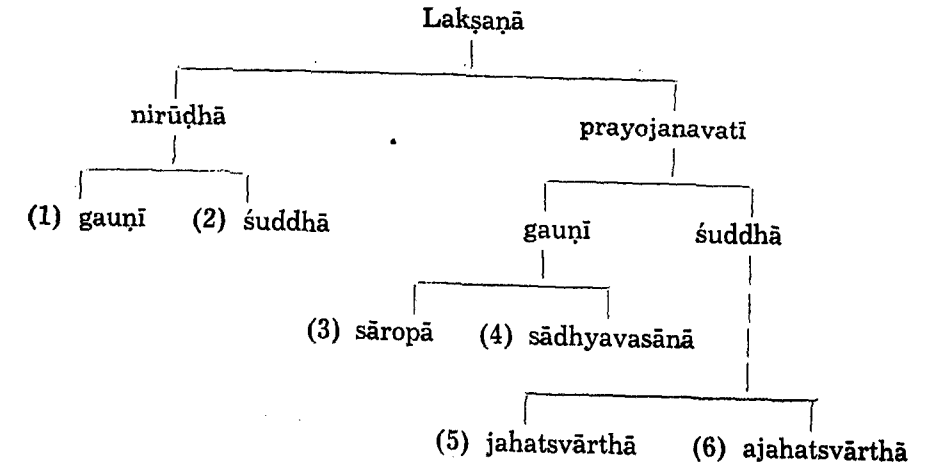
The lakṣaṇā is divided into two—*nirūḍhā* and *Prayojanavati*. (1) *Nirūḍhā*. The *nirūḍhā* is generally based on the time-honoured usage without any reference to its derivative sense. The words—*anukūla*, *pratikūla*, *anuloma*, *pratiloma*, *lāvaṇya*, etc., are the best examples for this variety. Jagannātha explains that since there is the unintelligibility of the primary sense of the word अनुकूल (like कूलानुगत—that which is suitable to the bank) in the instance—अयं अनुकूलः—it conveys through the relation of similarity the idea of 'अनुगुणः—suitable or favourable.' So the words like *nīla* which convey through abhidhā *nīlatva*—the generality of the *nīlaguṇa*, indicate (through lakṣaṇā) the *nīlaguṇa* (the black quality) or the *nīladravya* (the black substance, as the case might be). Some hold that the *nirūḍhā* has got two varieties—*śuddhā* (pure) and *gauṇī* (qualitative).

(2) *Prayojanavati*. The *prayojanavati* is of two kinds—*gauṇī* (qualitative) and *śuddhā* (pure). The *gauṇī* is of two kinds—*sāropā*

2. Compare Ācārya Bhartṛmītra's Kārikā—

अभिधेयेन सारूप्यात्सामीप्यात्समवायतः ।
विपरीत्यात्क्रियायोगाद्भक्षणं पञ्चमा ॥ २॥

(super-imponent) and *sādhyavasānā* (intro-susceptive) both having 'super-imposition' as its basis. The *śuddhā* is divided into—(1) *jahatsvārthā*³ and (2) *ajahatsvārthā*.⁴ Thus six main varieties of lakṣaṇā can be described (as the following table shows):—



The difference between *sāropa lakṣaṇā* and *sādhyavasāna lakṣaṇā* is explained that in the former the two objects—compared and comparable—are separately mentioned and their identity is spoken of, while in the latter their identity is described even without their separate mention.

GAUṆĪ: (1) SĀROPĀ (SUPER-IMPONENT)

The first is illustrated by 'मुखं चन्द्रः—the face (is) moon.' Here the word *candra* conveys through lakṣaṇā the sense *candra-sadṛśa*—'similar to moon', which is related to 'face' by the tie of *abheda* (identity), so much so that the verbal cognition arising from the statement 'face (is) moon' has got 'face' as its *viśeṣya* (chief object of cognition), 'similar to moon' as its *prakāra* (adjunct) and 'identity' as the relation of the two ideas—*viśeṣya* and *prakāra*. The *śābdabodha* (the final verbal cognition) runs thus—'मुखं चन्द्रसदृशमिदम्—the face is identical

3. *Jahatsvārthā* is illustrated by the example—गङ्गायां घोषः, where the primary sense (svārtha) of the word गङ्गा is abandoned and the new idea 'bank' is conveyed by the word.

4. *Ajahatsvārthā* is generally illustrated by काकेभ्यो दधि रक्ष्यताम्, यष्टी प्रवेशय where the primary sense is not abandoned but is merged into the body of the secondary sense.

with the (object) similar to the moon'. This explanation is based on a generally accepted maxim in śābdabodha—**नामार्थयोरभेदः संसर्गः**—abheda (identity) is the relation between two senses conveyed by substantives (expressing one and the same sense through different media).

Now a question is raised in the example 'मुखं चन्द्रः'. If the word 'mukha' by sāropa lakṣaṇā conveys the idea 'mukhasadrśa', where is the difference between the two figures of speech—Upamā (simile) and Rūpaka (metaphor)? It is accepted generally that 'मुखं चन्द्रः' is an illustration for metaphor, while 'चन्द्रसदृशं मुखम्' is that for simile. It cannot be argued that the difference between these two lies in the fact that in the former the relation viz. pratiyogitva between candra and sadrśa (both parts of the secondary sense of the word 'candra'—candra-pratiyogika-sādrśyavat) is known as the śābdārtha, while in the latter, the relation viz. abheda between candrasadrśa and mukha is known through saṁsargamaryādā—the juxtaposition of the two words. For, this difference cannot be taken as the criterion to distinguish one figure of speech from another. Otherwise we will have to accept the difference between 'चन्द्रसदृशं मुखम्' and 'चन्द्र इव मुखम्' both accepted examples of simile.⁵

For this, the Prācīnas suggest different solutions :—

Prācīna view (i): The difference between Rūpaka and Upamā lies in that in the Rūpaka there arises a cognition of tādrūpya on the basis of lakṣaṇā, while in the Upamā there is no such tādrūpyapratyaya. This tādrūpya cognition is nothing but the knowledge of the face (viśaya), in the example, 'मुखं चन्द्रः' as possessing candratva (i.e.) the knowledge of the face (the compared object) with candratva as the delimiting adjunct of the viśayitā (विषयितावच्छेदकं), the special property of the standard of comparison. How does such a cognition arise when there is no means for it and when we perceive the difference between face (viśaya) and moon (viśayin)? Here the Prācīnas explain the means of

5. In the instance चन्द्रसदृशं मुखम् the abheda (identity) is the relation between the two nāmārtas—चन्द्रसदृशं and मुखं but in the instance मुखं चन्द्र इव, either candra is related to sādrśya (the meaning of the nipāta-iva) by pratiyogitva (which is known by saṁsargamaryādā) and the sādrśya is related to mukha by anuyogitva, or the word candratva means by lakṣaṇā candrapratyogika-sādrśyavān as in the case of rūpaka, and the relation between candra and sadrśa, viz. pratiyogitva is known as the śābdārtha.

this kind of knowledge as vyañjanā, which can be however adopted in the word 'face' as in the instances of śleṣālaṅkāra; and this cognition through vyañjanā is in no way obstructed by the contradictory perception (pratyakṣabādha). Hence the tādrūpya cognition is possible in Rūpaka.

Again, another objection is raised: no doubt, there arises a cognition which presents the tādrūpya between the candra-sadrśa and candra in that both of them are conveyed by the word 'candra' through lakṣaṇā; but how can one cognise the candra-tādrūpya as related to face when it is known, (as conveyed by the word 'mukha' with mukhatva as its śakyatāvacccheda) as possessing its own property, mukhatva? In the famous instances of Rūpaka—'वक्त्रे चन्द्रमसि स्थिते किमपरः शीतांशु रज्जुर्भस्मे' the sahrdayas do, however, experience the viśayitādrūpya in viśaya (i.e.) the face as possessing the tādrūpya of the moon, a fact which however requires a satisfactory explanation.

To this the Prācīnas reply that there arises the cognition of the face as possessing candra-tādrūpya on the basis of the rule: 'tadabhinnā-bhinnasya tadabhinnatvam'—If A is equal to B and if B is equal to C, then A is equal to C. It has been already said that there arises the tādrūpya pratiyaya (through the extraordinary power of vyañjanā) of the candra sadrśa (the secondary sense of the word 'candra') with the special property of candra as the delimiting adjunct of lakṣyatā. Similarly it can be also said that on the basis of the cognition of identity between candra sadrśa and mukha (by the rule—नामार्थयोरभेदः संसर्गः), the face also is known as candratādrūpyavān (i.e.) known with candratva.

Prācīna view (ii): Others offer an easier explanation to distinguish Upamā from Rūpaka. Though in the example of Rūpaka—mukham candratva—the word 'candra' conveys through lakṣaṇā the sense candra-sadrśa (i.e.) the face with candrasadrśatva as the delimiting adjunct of lakṣyatā, yet it conveys also the face (through lakṣaṇā itself) with candratva as the delimiting adjunct of lakṣyatā, so much so that there arises a cognition of identity between candrasadrśa (the secondary sense of the word 'candra') and face (the primary sense of the word 'mukha') as two nāmārtas. Such a knowledge of face from the word 'candra' with candratva as the delimiting adjunct is possible just as from the word 'gaṅgāyām' one gets the knowledge of the 'bank' with gaṅgātva as its delimiting adjunct of lakṣyatā. On the basis of the knowledge of identity arises the knowledge of the face as possessing the special qualities of moon such as brightness, just as one derives the

knowledge of coolness and sanctity as related to the bank of the Ganges. The word 'tādrūpya' means the special properties found in viṣayin—moon. The cognition of the identity between moon and face generates another cognition which has as its object the special qualities associated with moon. So there is even the difference in cognition arising from statements involving Rūpaka and Upamā.

Prācīna view (iii): Yet others opine that in instances of Upamā, the *sādrśya* (similarity) is associated with *bheda* (difference), so that cognition of *bheda* and *sādrśya* arise, while in those of Rūpaka, it is not associated with *bheda* (i.e.) there is only one cognition with *sādrśya* as its object (like *candrasadrśa*).

The Navīna⁶ view is this: In the Rūpaka 'मुखं चन्द्रः' there arises the verbal cognition of the identity between the two *nāmārthas*—face and moon—even without *lakṣaṇā* in the word 'candraḥ'. It is accepted that verbal cognition arises even when there was already a valid contradictory cognition. That is why śabda is spoken of as possessing a unique power of generating a cognition presenting even a non-existing object⁷—object whose negation or absence is experienced. But in the instance 'वह्निना सिद्धति—(one) sprinkles with fire', no verbal cognition arises because there is no *yogyatājñāna*—cognition of congruity (i.e.) fire is not only previously unknown as the instrument of sprinkling but is also known as incapable of it. In the instance 'मुखं चन्द्रः' though the difference between face and moon is experienced, there arises an *āhāryayogyatājñāna*⁸—a cognition of its capacity which arises on mere supposition though the contrary is known to be true. And it is held that from such an invalid *yogyatājñāna* arises a (valid) verbal cognition of the identity between face and moon.

They suggest another alternative thus:—In such instances as 'मुखं चन्द्रः' the śābdabodha is *āhārya* (invalid), in view of the fact that the *yogyatājñāna* is not at all considered as a condition of the śābdabodha and that the rule that the *āhārya* cognition belongs to the kind of perception only, is not accepted. In the Rūpaka 'मुखं चन्द्रः' arises

6. The Navīna view belongs to Appayya Dikshita as expounded in his *Citra-mīmāṃsā*.

7. Compare the *Śloka-vārttika*, I. 1. 2 'अत्यन्तास्त्यपि ज्ञानमर्थे शब्दः करोत हि'।

8. 'वाचकादे इच्छाजन्यं ज्ञानं आहृत्यम् ॥

the invalid cognition of identity between face and moon—the two primary senses of the words 'mukham' and 'candraḥ', and not one primary sense and one secondary sense. They add that even the Prācīnas are said to have accepted that in such instances there arises a cognition of identity between the two *vācyārthas*; otherwise in the Rūpaka—*राजनारायणं लक्ष्मीस्त्वामालिङ्गति निर्भरम्*—the Goddess of Wealth incessantly embraces King-Nārāyaṇa (the Nārāyaṇa-like king)—the embrace of Goddess Lakṣmī cannot be described unless the identity between the king and Nārāyaṇa (God Viṣṇu) is cognised, according to the rule—*नामार्थयोरभेदः संसर्गः*); and in the Upamā *पादाम्बुजं भवतु मे विजयाय मञ्जुमजीरशिञ्जितमनोहरमम्बिकायाः*—May the lotus-like foot of Goddess Ambikā which is beautiful by the sounds of the handsome anklet, be for your victory—the beauty of the foot cannot be explained in reference to the lotus-flower if we split the compound 'पाद एवांबुजम्' (where the lotus-flower, the meaning of the word—*अम्बुजं*, becomes the chief idea of the compound). If in the Rūpaka and Upamā alike *lakṣaṇā* is adopted in the sense of *sadrśa*, the statement of the Prācīnas that the unintelligibility of the contextual meaning is the basis for *lakṣaṇā* in Rūpaka and Upamā would be of no validity. If in the Rūpaka—*राजनारायणं*—the word 'nārāyaṇa' means *nārāyaṇasadrśa* through *lakṣaṇā*, the unintelligibility of the contextual idea (the embrace of Viṣṇu by Lakṣmī) can be explained even if it means *nārāyaṇasadrśa* as an instance of Upamā. So also in the Upamā—'पादाम्बुजं' the same can be said even if it is taken as a Rūpaka—'पाद एवांबुजम्'. This difficulty, the Navīnas add, is not only experienced in the compound usages but also in the *vyastraprayogas*—non-compound usages—involving Upamā and Rūpaka in the instances—'कृपया सुधया सिञ्च'।

Moreover, the Navīnas raise a question against the Prācīnas: If in the rūpaka the words denoting the standard of comparison convey by *lakṣaṇā tatsadrśa*, it is to be accepted that the *lakṣyatāvachchedaka* (the delimiting adjunct of *lakṣyatā*) is *sādrśya* (similarity); then, is this similarity cognised with its particular properties or with the general properties? In the former case, in the instance 'सुन्दरं मुखं चन्द्रः' the word 'candra' means *candrasadrśa* and as such conveys the *sādrśya* with the special property—*sundaratva* (beautiffulness) and the word 'sundara' also conveys the same by its *abhidhāsakti*, so that there is the fallacy of repetition (*पौनरुक्त्यम्*) (i.e.) one idea is conveyed by two words. In the latter case, since the similarity is given expression to by the word, it will be an Upamā and not Rūpaka. It is

held even by the Prācīnas that in the well-known Upamās the similarity (sādrśya) is conveyed by words either through abhidhā or through lakṣaṇā. Hence the Navīnas conclude that it is to be accepted even by the Prācīnas that in Rūpaka there arises invariably a (valid or invalid) cognition of the identity between the upameya (compared) and the upamāna (the comparable), the two nāmārthas.

JAGANNĀTHA'S VIEW: HIS ADHERENCE TO THE PRĀCĪNA VIEW.

Now Jagannātha examines which of the aforesaid views is to be accepted. He adheres to the Prācīna view and points out some main defects in that of the Navīnas. The very argument (of the Navīnas) that in Rūpaka a cognition of identity between two nāmārthas arises is not acceptable, since in Rūpaka as in Upamā such an identification is possible only when the general beautiful qualities of those two objects are previously known. In the instances 'भारतं नाकमण्डलं नगरं विधुमण्डलं' the cognition of identity arises even without knowing it as an instance of Rūpaka, for the knowledge of the latter depends upon the knowledge of the general qualities which are conveyed by ambiguous words like सुपर्वलंकृत—ornamented by suparvans (Devas and learned Pandits). In the famous example 'मुखं चन्द्रः' the similarity between face and moon is so well-known that it does not generally require any special mention or description. So it is to be accepted that in Rūpaka there is the adoption of lakṣaṇā in the sense of sādrśa—a fact which does not any way depend on the cognition of identity. And it is said that the statements of the unreal or non-existing relation of two objects do not depend on anything like the sādrśya and its cognition, but those which contain a metaphor are based on the knowledge of the special or general qualities of the objects, the compared and the comparable, that the abhedha cognised in rūpaka is nothing but the tādrūpya cognised on the basis of vyañjanā.

The difference between Rūpaka and Upamā is explained that in Rūpaka sādrśya is cognised, not as associated with bheda (difference) between the compared and the comparable, while in Upamā it is known as associated with bheda.⁹ Again in the example 'राजनारायणं' the compound conveys (through lakṣaṇā) the idea 'राजाभिन्ननारायणसदृशः'

9. Compare the definitions of Upamā and Rūpaka—(a) 'सादृश्यमुपमा मे' Kāvya-prakāśa. Ullāsa X. Verse 1. 'उपमैव तिरोभूतमेव' इत्यादि.

—similar to Nārāyaṇa who is identical with the king—with nārāyaṇatva as its delimiting adjunct, so much so there is no unintelligibility of the contextual idea—the embrace of Kṛṣṇa by Lakṣmī. If the viśeṣaṇasamāsa is accepted in the instance— 'पादा म्बुजम्' the secondary sense of the word 'ambuja' viz. ambujasadrśa, would be the chief idea of the compound; and there would be the anu-papatti—unintelligibility of the contextual idea (mañjiraśiñjitamano-haratva); but if it is accepted as an upamitasamāsa (i.e.) the compound conveying by lakṣaṇā the idea—ambujasadrśapāda (lotus-like foot) where sādrśya is associated with bheda, then the chief sense of the compound in the sense of the last component element of the compound, (i.e.) the foot of the Goddess, which has got the natural beauty on account of the beautiful sounds of the anklets.

Patañjali's¹⁰ explanation of usages involving imposed identity under four heads—tātsthya, tāddharmya, tatsāmīpya and tatsāhacarya—supports the Prācīna view that there is the sāropa lakṣaṇā in Rūpaka.

GAUNĪ: SĀDHYAVASĀNĀ (INTRO-SUSCEPTIVE)

The sādhyavasānā variety of lakṣaṇā is illustrated by 'candrarāji virājate: 'there shines a row of moons'. Some hold that the word 'candra' conveys by the power of lakṣaṇā face with the delimiting adjunct—mukhatva—of the lakṣyatā, yet the face becomes the object of śābdabodha with candratva as the delimiting adjunct of the lakṣyatā. This is possible when we do not accept the rule that the recollection of the senses of the words and the śābdabodha of those senses should have the same prakāras. Others opine that the face is first known through lakṣaṇā as face (with faceness as the delimiting adjunct of the lakṣyatā) from the word 'candra' and is subsequently cognised through vyañjanā as candra (with candratva as the delimiting adjunct of the

10. Patañjali in his Bhāṣya under the Sūtra—पुण्योगादाख्यायं (IV. I. 48) says: 'Since different objects do not possess identity, how is one thing spoken of as identical with other? This identity can be imposed under four conditions: (1) tātsthya (resting upon one another); (2) tāddharmya (possessing the same qualities); (3) tatsāmīpya (neighbourhood); and (4) tatsāhacarya (association). The tātsthya is illustrated by 'mañcāḥ hasanti—the cushions smile', where the identity between the cushion and the people in the cushion is imposed. (2) The tāddharmya is illustrated—jaṭi Brahmadattah, where the actions of Brahmadatta are found in the patted-haired man and as such, the identity of jaṭi and Brahmadatta is imposed. (3) tatsāmīpya is illustrated by the 'Gaṅgāyām ghoṣaḥ' and (4) tatsāhacarya is illustrated by 'kuntān praveśaya' where the identity between the sticks or spears and the persons wearing them is imposed.'

vyāṅgyatā). In either case the face is known as *face* as it is known as *candra*; and this is explained as the feature distinguishing the *sādhya-vasānā* from the *sāropā*. Some others hold that just like in an invalid perception, the face is not known as *face* but is known as *candra*, and the distinctive feature of this is the non-cognition of the face as face (i.e.) of the object compared—*mukha*—with *mukhatva* as the delimiting adjunct of the *viṣayatā*. Jagannātha, however, contends that in certain instances of *sādhya-vasānā* there arise among the *sāhṛdayas* cognitions of *viṣaya* (face) in both the capacities of *viṣaya* and *viṣayin* (face and moon) and so, has shown his partiality for the first and second views.

Abhiṣeka-Nāṭaka

(An English Translation with Notes.)

Abhiseka-Nāṭaka

ACT III

[Then enter Śaṅkukarṇa]

Śaṅkukarṇa. Who is there on guard at the Golden-gateway ?

[Entering]

Portress. Sir, I am Vijaya. What may I do ?

Śaṅkukarṇa. Inform, inform His Majesty, the Lord of Lanka, that the Aśoka garden is destroyed.¹ For,

That Aśoka garden, where our Lord's Queen, Maṇḍodari who delights to adorn herself, never plucks the tender sprouts on account of love, where the blowing *Malaya* breeze never blows on account of fear, where the young trees have never been touched even by hands—that Aśoka garden belonging to the enemy of Śakra has been demolished—so inform His Majesty. (1)

Portress. I have always been attending upon my lord and I have never before seen such trepidation. What is the matter ?

Śaṅkukarṇa. Madam, it's a serious matter. Go inform His Majesty quick.

Portress. Sir, I am informing.

[Exit

Śaṅkukarṇa. [Looking in front] Ha ! Here is His Majesty, Lord of Lanka, coming this way : who indeed :

is rushing along quickly in great anger like the Sun ready to burn down the world at the end of the *Yuga*, the lord whose

1. The description emphasises the loss sustained. The queen does not pluck a sprout for love and even the *Malaya* breeze dare not disturb it for fear. Naturally Śaṅkukarṇa is upset.

stern eyes are spotless like the lotus and who is preceded by bearers of golden-torches. (2)

[Then enter Rāvaṇa as described]

Rāvaṇa. What, what, ho, do I hear, O bringer of strange² news. Tell me now quick by which death-loving, bold and arrogant man have I been insulted by the destruction of my garden? (3)

Śaṅkukarṇa. [Approaching] Victory, Your Majesty! The Aśoka garden has been completely destroyed by a monkey who came all unknown.

Rāvaṇa. [With contempt] What? By a monkey? Go quick bring him a captive.

Śaṅkukarṇa. As Your Majesty orders.

[Exit

Rāvaṇa. Well, well³:

If by Gods has this insult been done to me who have struck terror in battle unto all the three worlds, then shall they, who live on the elixir of life, soon suffer the consequences of their action born of wickedness. (4)

[Entering]⁴

Śaṅkukarṇa. Victory Your Majesty! Your Majesty, very strong indeed is that monkey. The Śāla trees have all been crushed by him as if they were lotus stems; the Daruparvata was broken by his fists; the bowers of creepers were crushed in his palms; the keepers of the Pramadavana were made unconscious by his mere roar. Be pleased, Your Majesty, to order an army strong enough to capture him.

2. The news is strange to Rāvaṇa. It is inconceivable that in his own city of Lanka and in his immediate presence anybody should come and tamper with his cherished garden.

3. That an unknown monkey caused the havoc only adds fuel to the fire. He takes a great vow to destroy the author of the mischief.

4. In what follows Śaṅkukarṇa describes step by step the havoc caused by Hanūmān: first the destruction of the garden, then that of the army a thousand strong, then that of the five commanders and prince Akṣa, and last the duel between Hanūmān and Indrajit, ending with the capture of the former.

Rāvaṇa. Order then an army a thousand strong to capture the monkey.

Śaṅkukarṇa. As Your Majesty orders. [Going out and entering] Victory, Your Majesty!

Our own strong soldiers have all been quickly killed with our own great trees by him who fought with trees. (5)

Rāvaṇa. What? Killed, is it? Order out Akṣakumāra to capture the monkey.

Śaṅkukarṇa. As Your Majesty orders.

[Exit

Rāvaṇa. [Thinking]⁵

My boy is bold, strong, and well-armed. He will capture the monkey by force or will kill him. (6)

Śaṅkukarṇa. [Entering] May Your Majesty be pleased to order another contingent of the army.

Rāvaṇa. Why?

Śaṅkukarṇa. Listen, Your Majesty! Seeing the prince rushing at the monkey the five commanders followed him, though Your Majesty did not order it.

Rāvaṇa. Well then!

Śaṅkukarṇa. Then seeing them rushing (at him), he retreated to the gate as if afraid and raising the golden gateway he killed with it the five commanders.

Rāvaṇa. Then, then?

Śaṅkukarṇa. Then Akṣakumāra:

With his eyes blood-shot with anger, quickly drove his chariot yoked with fleet steeds and rained, like the season clouds, arrows on him in quick succession; these arrows the

5. Rāvaṇa hopes that Akṣa will either capture or kill Hanūmān. The very expression of hope is an indication of his anxiety. See note following.

monkey shook off, then dashed into the chariot, caught him by the neck and with gladdened face killed him with his fist. (7)

Rāvaṇa. [With anger]⁶

What, what? Killed is it?

Wait now; I shall myself go to that worm of a monkey and quickly reduce him to ashes in the fire of my anger. (8)

Śaṅkukarṇa. Be pleased, be pleased, Your Majesty; Hearing that Akṣakumāra has been killed, prince Indrajit filled with anger has rushed against that monkey.

Rāvaṇa. So, then, go. Learn later news.

Śaṅkukarṇa. As Your Majesty orders.

[Exit

Rāvaṇa. The prince is, indeed, well-armed:

The valorous must in the field of battle either die or gain victory; but this is mean work and I am a bit anxious.⁷ (9)

Śaṅkukarṇa. [Entering] Victory, Your Majesty; Victory, Lord of Lanka! Victory, O auspicious Monarch!

There was a terrific battle between the prince and himself.

Then quickly now has that Vānara been bound by a rope. (10)

Rāvaṇa. What wonder is there that a monkey was tied down by the victor of Indra! Who is there?

[Entering]

Rakṣasa. Victory, Your Majesty.

Rāvaṇa. Go, call Vibhīṣaṇa.

6. The news was a great shock to him. It is all the worse because a monkey killed the prince, and in righteous anger he starts himself for the fray.

7. The old cocksureness of Rāvaṇa is really ruffled. He admits to himself that he is anxious. A soldier expects no doubt victory or death in the field of battle. But here the enemy is so insignificant that there is no honour in either victory or death; but at the same time, there is terrible risk.

Rākṣasa. As Your Majesty orders.

[Exit

Rāvaṇa. And you will go and bring that monkey.

Śaṅkukarṇa. As Your Majesty orders.

[Exit

Rāvaṇa. [Thinking]

Ha! Alas!

The Vānara has entered Lanka taunting me—⁸ Lanka which is unassailable even in mind, even when accompanied by Suras and Dānavas. (11)

The three worlds with all the Suras and Dānavas I conquered in battle, and in my haughtiness I approached Kailasa and shook Īśa and his consort with all his gaṇas, surrounding him. I received benedictions from him, but was cursed by both the Mother-in-law and Nandi for discourtesy. Can this me of mine in the garb of a monkey? (12)

[Then enter Vibhīṣaṇa]

Vibhīṣaṇa. [Wistfully] Alas, indeed, His Majesty's intellect has become perverted. For:

Many a time was it said by me—'Return Maithili unto him'. It is a source of sorrow for his well wishers⁹ that he does not listen to my words. (13)

[Approaching] Victory, Your Majesty!

Rāvaṇa. Come, Vibhīṣaṇa, come. Sit down.

Vibhīṣaṇa. Here do I sit down. [sit down]

8. This is an interesting soliloquy. For once Rāvaṇa feels non-plussed. He wonders if the powerful monkey can be the curse of Parvātī and Nandi incarnate.

9. This is a happy characterisation: Rāvaṇa's actions have been a source of sorrow for his friends. The natural perversion of his intellect is a source of grief for Vibhīṣaṇa; and this is now considerably enhanced by the first fruits of his vicious conduct. Hence he looks much depressed. Compare Rāvaṇa's speech following.

Rāvaṇa. Vibhīṣaṇa, you look sorrow-stricken ?

Vibhīṣaṇa. Sorrow, indeed, is the share of those who depend on the master who will not listen to advice.¹⁰

Rāvaṇa. Stop that story. Go thou and bring the *Vānara*.

Vibhīṣaṇa. As Your Majesty orders. [Exit]

[Then enter Hanūmān held by Rākṣasas]

All. Ah, this way, this way.

Hanūmān. I am not conquered by him, the wicked Rākṣasa ; I myself allowed to be conquered in my desire to see the Lord of Rākṣasas.¹¹ (14)

[Approaching] O king ! Thou art well ?

Rāvaṇa. [Contemptuously] Vibhīṣaṇa, what is that work of his ?

Vibhīṣaṇa. Your Majesty, much more than that.

Rāvaṇa. How dost thou know it ?

Vibhīṣaṇa. Your Majesty may be pleased to ask him who he is.

Rāvaṇa. O *Vānara* ! Who art thou ? Goaded by what reason didst thou effect an entrance into our private quarters ?

Hanūmān. Ha ! Listen.

I am the direct son of Marut, born of Añjana. I am sent here by Rāghava and my name is Hanūmān.¹² (15)

Vibhīṣaṇa. Your Majesty ! Do you listen ?

Rāvaṇa. Well, what if I do ?

10. This is a vigorous reply and hence Rāvaṇa asks him to shut up.

11. Here Hanūman makes clear his position. He allowed himself to be captured.

12. Every word of his speech is significant. He announces his credentials who he is and whom he represents.

Vibhīṣaṇa. Hanūmān, what does the worthy Rāghava say ?

Hanūmān. Ah ! Listen to the commands of Rāma.

Rāvaṇa. What, what, the commands of Rāma ? Ah ! Kill him, that *Vānara*.

Vibhīṣaṇa. Be pleased, be pleased, Your Majesty ! Messengers are never to be killed, whatever their crime be. At least listen to Rāma's message and then do as Your Majesty thinks fit.

Rāvaṇa. Ah, *Vānara* ! What does that man say ?

Hanūmān. Ha ! Listen :

Resort thou to Śaṅkara, the best of shelters, or hide yourself in that impassable *Rasātala* ; I will send thee to the abode of Yama with your whole body cut up by my arrows.¹³ (16)

Rāvaṇa. Ha ! Ha ! Ha !

By divine missiles have the hosts of *Devas* been overcome by me ; all the *Daitya* chiefs are at my beck and call ; Paulastya has been deprived of his *Puṣpaka* and humbled. How, then, can the human Rāma fight me.¹⁴ (17)

Hanūmān. If such art thou, why did you steal Rāma's wife in disguise ?¹⁵

Vibhīṣaṇa. Well has Hanūmān spoken.

You removed Rāma by your *Māya* ; disguised yourself as a mendicant, and carried her away in stealth. (18)

Rāvaṇa. Vibhīṣaṇa ! Dost thou espouse the cause of the enemy ?

Vibhīṣaṇa. Be pleased, O King, to listen to my beneficent words—
Return the wedded spouse of Rāma. I do not wish that this race is destroyed by you the best of Rākṣasas.¹⁶ (19)

13. Note the bold message he gives as if from Rāma.

14. Rāvaṇa makes light of it by a reference to his past greatness and says that Rāma cannot come against him.

15. Note the quick retort of Hanūman. It is unworthy of a hero as Rāvaṇa pretends himself to be to have stolen Sita and that under disguise. The same idea is further elaborated in the speech of Vibhīṣaṇa following.

16. Note the happy speech of Vibhīṣaṇa. He does not want the destruction of the Rākṣasa race and that at the instance of Rāvaṇa.

Rāvaṇa. Vibhīṣaṇa! Enough, enough of your fears.

How can the lion with the flowing manes be killed by a deer, or a huge elephant in rut by a fox? (20)

Hanūmān. Ho! Rāvaṇa. With thy fortune wheeling round, it is not proper for you to speak of Rāma thus.¹⁷ Ho, not so!

O thou accursed *Night-prowler*! O Rāvaṇa, it ill becomes thee with thy virtue waning and strength gone to speak thus lowly of Rāghava, the bravest amongst the brave, the equal of the Lord of *Devas*, and the sole Lord of the Universe. (21)

Rāvaṇa. What, what, does he call me names? Kill that *Vānara*. Or, it is improper to kill a messenger. Śaṅkukarṇa, set fire to his tail and send him away.

Śaṅkukarṇa. As Your Majesty orders. This way, this way.

Rāvaṇa. Or, come here.

Hanūmān. I am here.

Rāvaṇa. Tell that man from me:

O Rāma, thou art insulted by me by carrying off your wife. If thou hast any reputation for bowmanship, offer me a great battle. (22)

Hanūmān. Soon shalt thou see:

With thy grand ramparts, gateways and streets destroyed, thou shalt be conquered by the mere twang of Rāghava's excellent bow with your city with all its encircling lovers' gardens destroyed by the hosts of Haris. (23)

Rāvaṇa. Ah! Away with that *Vānara*.

Rākṣasas. This way, this way.

[Exit Hanūmān accompanied by Rākṣasas]

Vibhīṣaṇa. Be pleased, be pleased, Your Majesty! With Your Majesty's permission I desire to speak something.¹⁸

17. The comparison that Rāvaṇa made forces a retort from Hanūman.

18. The incident following is cleverly introduced. Rāvaṇa is made to banish Vibhīṣaṇa and so he takes refuge under Rāma. This touches up his character: or he would have to be branded as a traitor.

Rāvaṇa. Speak out. It is good. We are listening.

Vibhīṣaṇa. The ruin of the Rākṣasa race is very imminent, I believe.

Rāvaṇa. Why so?

Vibhīṣaṇa. Through Your Majesty's indiscretion.

Rāvaṇa. What is that indiscretion of mine?

Vibhīṣaṇa. Indeed the stealing of Rāma's wife.

Rāvaṇa. What harm can there be through the stealing of Sīta?

Vibhīṣaṇa. Sin and—

Rāvaṇa. The *and* suggests that your speech is unfinished. Speak out.

Vibhīṣaṇa. It is indeed true.

Rāvaṇa. Vibhīṣaṇa! What is it thou hidest? I curse you on my oath, if thou wilt not speak the truth.

Vibhīṣaṇa. Your Majesty must promise me *Abhaya*.

Rāvaṇa. I grant thee *Abhaya*. Speak out.

Vibhīṣaṇa. And a fierce battle.

Rāvaṇa. [Angrily] What, what, fierce battle, is it?

Espousing the cause of my enemy, this bold and accursed Rākṣasa is addressing me rousing my anger. (24)

Who is there?

Disregarding all brotherliness, he espouses the cause of the enemy. I wish not to see him. Hence remove that fellow. (25)

Vibhīṣaṇa. Be pleased, be pleased, Your Majesty! I shall myself go away.

Thou hast ordered me away, O King, and I am going away free of all guilt. Suppress your anger and your passion and act as occasion demands.¹⁹ (26)

19. The parting advice of Vibhīṣaṇa is quite worthy of himself and serves as a motto for every man of action.

[Wandering about] I shall even now

resort to that Lotus-eyed Lord amongst men, who carries the terrible bow, who has vowed the destruction of *Rāvaṇa* and who is famed for his care of his dependents and (shall) try to save the lost race of the *Rākṣasas*. (27)

[Exit.

Rāvaṇa. Ah! Gone is *Vibhiṣaṇa*. I shall now look to the safety of the city.²⁰

[Exit.

ACT III²¹

Manuśyālayacandrika

(An English Translation with critical notes.)

20. This is strange. *Rāvaṇa* feels that he himself must see to the security of his capital. This is an evident indication that the mischief wrought by *Hanūman* affected him in no small measure.

21. This has been very popular among the *Cākyars*, or professional actors, of Kerala, who stage it under the title *Toraṇayudha*. I was recently afforded an opportunity—and for this I tender my grateful thanks to the Vice-Chancellor—to witness the staging of this act during the annual *Kūṭiyāṭṭam* in the temple at Irinjalakuda, Cochin State. The technique of the staging is very interesting and affords glimpses of the indigenous mode of acting a Samskrit drama. While I reserve for a future occasion a detailed notice of this acting, I wish to set forth here the differences in reading which I was able to gather in the course of the performance.

1. Page 26 (TSS. No. 26—1913), verse 1, pada 3: the *Cākyar* reads *ravikaraiḥ* instead of *api karaiḥ*.
2. Page 27: verse 2, pada 2: *dīpikāpurogaḥ* instead of *dīpikatpurogaḥ*.
3. Page 29: verse 6: he substitutes verse 9 on page 31 and reads *mahyamīṣan-manojvaram* instead of *mahyamisā manojvaraḥ*.
4. Page 30: in line 4 he deletes *tataḥ*; reads *kapikīṭakam* instead of *kapi-jantukam* in verse 8; adds the word *parikramya* before *niṣkrāntaḥ*.
5. Page 31: substitutes verse 6 instead of 9 with the reading noticed above; omits lines 4 & 5; in line 8 reads *baddhyate* instead of *baddhaḥ*; and adds *śankukarṇa* before *tvāmapi*.
6. Page 32: verse 12, pada 4: he reads *dattam śāpam* instead of *dattam saptaṁ*.

K. R. PISHAROTI AND T. B. NAYAR

MANUṢYĀLAYACANDRIKA

CHAPTER I.

[Section i : Benediction.]

In the abode of Rājarājamaṅgala¹ there shine glorious the twin lustres unrivalled in the form of Nṛsimha and Yādava. (1)

May these lustres all fill my mind—the lustres that beam² with ever increased radiance at Kaṇvapura,³ at Parakroḍa,⁴ in the temple at Nāva,⁵ in the village at Vallivihāra,⁶ in the temple of Āśvatha⁷ and in the village of Keralādhīśvara!⁸ (2)

There lives victorious the *Elephant-faced* deity, the son of the *Mountain-daughter*,⁹ the receptacle of the great love of the Lord who is the resort of all good people and who is enshrined at Śrīmaṅgala¹⁰—

PREFATORY NOTE

The *Manuṣyālayacandrika* is a small hand-book on Indian architecture with reference to secular structures and is the accepted code for Kerala architects. Three editions of the text are available, one in Nāgari script published in the Trivandrum Sanskrit Series and two others in Malayalam script with commentaries. They offer some variant readings. It is proposed to publish the text also after finishing the translation.

1. A variant reads *rājadrāja*—instead of *rājarāja*. If this reading is accepted, the word *rājat* must be taken as qualifying *tejodvīṭayam* and would mean *exceedingly shining*. The fact that there is no village of the name *Rajarajamangalam* in South Malabar indicates that the variant reading is correct. The temple in the village must evidently contain a double shrine, one dedicated to *Nṛsimha* and another to *Śrīkṛṣṇa* and of these the more important must be the former. Is this *Rayamangalam* in *Tirumittakod* village in *Ponnani Taluk* in *South Malabar*?

2. The Trivandrum edition reads *virājati* instead of *virājata*.

3. A variant reads *Kuṇḍapura* instead of *Kaṇvapura*. This is the well-known *Trikkandiyur*, two miles to the south of *Tirur* railway station, *South Malabar*. It has an ancient *Śiva* temple. This village is famous in literary history as being the abode of the great scholar *Acyuta Pisharodi*, the *Guru* of *Meppattūr Nārāyaṇa Bhaṭṭatiri*.

4. This is the famous shrine at *Triprangod*, dedicated to *Śiva*. It is situate five miles to the south of *Tirur* railway station.

5. *Nāva* is the well-known *Tirunavaya*, close to the railway station at the 382nd mile from *Madras*, about half way between *Tirur* and *Kuttiapuram*. There is an old shrine dedicated to *Śrī Rāma*. This is famous in all *Malabar* as being the place where the all-Kerala tests in Vedic proficiency are annually conducted.

6. A variant reads *malli* for *valli*. The reference is to the *Mullepilli* temple.

7. This is *Ālattur*, now called *Alattiyur* in *Triprangod* village, *South Malabar*.

8. This is the village called *Keralapuram*, now called *Keraladhisvarapuram*, two miles south of *Tanur* railway station, *South Malabar*. There is an ancient *Śiva* temple in the locality.

9. Here an interpretation is made which would connect the expressions—*śrīmaṅgalāspada* and *sadāśraya*—with *mattamataṅgaśyāh*. Such an interpretation is against the general tenour of language. If this view is accepted, then *Maṅgala* would be the abode of *Gaṇapati* and not, as we have interpreted, *Śiva*.

10. *Maṅgala* is a village near *Tirur*.

the God who is adored by all and who grants to his devotees all that they desire.¹¹ (3)

The writer, depending solely on the lotus-like feet of this God and devoted to learning was, however, moved (to undertake this work) of his own accord¹² for the instruction of the young,¹³ thanks to the radiating kindness of his noble *Guru*. (4)

I always adorn (myself) with the great and generous lotus-like feet of those shining ones of the earth,¹⁴ whose intelligence loves to dwell on the *Vedas* and whose conception¹⁵ endows even *Parameśvara* with a form. (5)

[Section ii: The basis of the work and its scope.]

Having first bowed down to *Druhiṇa* who is naturally endowed with proficiency in all *Śilpas*,¹⁶ I am writing this *Manuśyālayacandrika* for the benefit of the dull.¹⁷ (6)

11. The references above given clearly show that the author was a native of South Malabar. He was, according to one tradition, a native of Tirunavaya. If the alternate interpretation mentioned in note 9 be accepted, then we may have to conclude that he was a native of Maṅgala.

12. A variant reads *budhyāmu*—instead of *budhyā tū*. Does the author here imply a contrast to the author of the *Tantrasamuccaya*, which was written at the instance of Śrī Vikrama Deva of Calicut (1429 A.D.)?

13. A variant reads—*ne ca for—nāya*.

14. The reference is to Namputiri Brahmins. From the mode of reference, the author appears to have been a professional carpenter who studied the science under a Namputiri Brahmin.

15. This is an interesting reference. *Our Gods are our own creations*.

16. The term *nisargasamsidha* is variously interpreted. It may be taken to mean one who is proficient in all *Śilpas*, natural or devised. This explanation, ultimately meaning all things, *Sthāvara* and *Jaṅgama*, may be accepted, if *Druhiṇa* may be taken to mean *Brahma*. And this is the way it is usually understood. But *Druhiṇa* need not necessarily mean *Brahma*, for in chapter VI of the *Nāṭyaśāstra*, Bharata refers by this term to an ancient art-critic; and since we have so far not even any tradition, associating *Brahma* with art criticism, we may well assume that *Druhiṇa* may be the earliest author in the field of literary criticism. Architecture is also art, and in *Druhiṇa* we may probably see the earliest authority in this branch of knowledge. It is on this basis that we have given the rendering. As a matter of fact a natural interpretation also would point to the same idea, for the phrase *nisargasamsidha* would better go with *praviṇa*: that is to say, *Druhiṇa* was naturally endowed with proficiency in all arts and crafts. And it is only in the natural fitness of things that our author should at the beginning make his obeisance to the father of Indian architectural science. Further, such a reference would also indicate that he is following the time honoured conventions.

17. He is writing the treatise for the sake of the dull-witted. He has already

¹⁸There shine victorious the two treatises of Maya, *Prayogamañjari*, *Nibandhana*, the two treatises of Bhāskara,¹⁹ and the works, called *Manumata*, *Gurudevapaddhati*,²⁰ *Śrīhariyajana*, and such other āgamic works.²¹ (7)

The two treatises of Markandeya, the two *Ratnāvalis*, composed by Parāśara and Murāri, (the *Tantrasaras*),²² the two schools of Kāśyapa and Viśvakarma, the *Kumārāgama*, the *Harisamhita*, with its commentary, (the treatise) called *Vivaraṇa*,²³ the *Vāstuvidya* and others²⁴—

said that his object was *bālavibodhana*. By giving us the circle of readers that he intends his work for, he gives us the scope of his work. It is a first book to the science and it is also a hand-book. While this sets forth his modesty, this appears to be a necessary statement, particularly in view of the fact that he gives a long list of works later, which he says he has familiarised himself with.

18. The two verses together, following this, contain an interesting bibliography of works our author has consulted in the preparation of this treatise. Some at least of these works have yet to be discovered and some yet to be published. In any case we find that at the time of the author there was a large body of literature available on the subject. It is curious that there is no reference to the *Mānasāra*; the evident presumption is that this work was not popular in Kerala.

19. It is a point for consideration whether the phrase—*Nibandhanabhāskariya-yugmam*—would refer to two works or three works or four works. It may be interpreted to mean as follows: (i) the pair of works, *Nibandhana* and *Bhāskariya*; (ii) *Nibandhana* and the two *Bhāskariyas*; (iii) the two *Nibandhanas* and the two *Bhāskariyas*. The exact interpretation would depend upon the presence or otherwise of the works mentioned. Local interpretation takes it as referring to three works. The term *Nibandhana* means an original treatise, and a work is referred to by this name; and we are inclined to think that the phrase means the two original treatises of Bhāskara and the *Nibandhana*.

20. There are two readings: *padhatih śri-* and *padhatīśri-*.

21. The second half of the verse is a *samastapada*. All the works mentioned are very ancient treatises on the subject and they are, according to our author, *Āgamas* on the subject. These works, therefore, constitute the traditional lore on the subject.

22. Here again there is scope for different interpretation. According to one school, the phrase means the works, called *Ratnāvali*, by Parāśara and Murāri and the works, known as *Tantrasāras*. Others would have it that the phrase means the synopses written by Parāśara and Murāri. The question cannot be decided in the present state of our knowledge of the subject.

23. Notice the variant readings: *vivaraṇākhyaṁ* and *vivaraṇādyam*. The former of these seems to be the better reading.

24. Of the two readings *-dikān* and *-dikam*, the former is better.

after seeing²⁵ these treatises and following the *Tantrasamuccaya*,²⁶ a brief exposition is here made.²⁷ (8)

[Section iii: The preliminary procedure for house construction.]

The caste Hindu²⁸ who desires to construct a house should choose as his Guru²⁹ a local Brahmin, possessing all virtues; who should then

25. Seeing here means studying. Otherwise, the list serves no useful purpose.

26. The last *pāda* is important, for here we get the lowest limit of our author: he could not have lived earlier than 1429 A.D. when the *Tantrasamuccaya* was written. The verse is also important in that our author says that he has accepted the fundamentals of the science as formulated in the ancient *Āgamic* works and that he has adapted them to the needs of Kerala on the basis of the *Tantrasamuccaya*. Consequently, not only is this a hand-book for architects of Kerala, but it also shows that Kerala architecture is a lineal descendant of the Indian architecture.

27. A detailed study of the works mentioned here will be made in the introduction. Of the various works mentioned here, some notices may be had in the Dictionary of Hindu Architecture by Prof. P. K. Acarya regarding *Maya*, *Kāśyapa* and *Viśvakarma*, and excepting these none other is mentioned under the *Āgamic* treatises, even though our author treats as *Āgamas* the treatises of *Bhāskara*, *Manu* and *Gurudeva* and the work, called *Prayogamañjari*, which last apparently has been a very popular work in Kerala.

28. Here is an interesting point for consideration. The author here lays down that when one belonging to the castes, i.e., a *Savarna*, desires to build a house, he must first choose a *Brahmin* as his *Guru* who should then get the house built according to the injunctions laid down in the *Śāstras*. Why is this reference to caste Hindus and what is its significance? Are we to understand that caste Hindus alone need conform to the *Śāstras*? This seems to be correct, if we may take our stand on current practice. Or does this restriction apply only to the choice of the *Guru*? This is quite sensible, because we cannot expect a *Brahmin* to function as the *Guru* of a non-caste Hindu. Or, can it be that since the science of architecture deals with the building of caste Hindu houses, religious and secular, it has reference only to caste Hindu houses and not to those of non-caste Hindus? These latter may, or may not, follow these injunctions. We may here see another local convention: even at the time of the advent of the Portuguese and afterwards until the middle of the sixteenth century at least, if not later, the local convention required that houses of wood and stone were built only for Gods and kings. Every one else had to live in mud houses, that is, temporary houses. Consistent with this convention of the locality, when the Portuguese built their fort, they handed it back to the King of Cochin as a present and then took it back from him to use it as a source of protection for themselves and himself and his subjects. Can we not find in this the basis of the old historical convention? These rules do not apply to non-caste Hindus, for the simple reason that they lived only in temporary houses during that time. If this point of view may be accepted, here have we a clue to the date of the author: he must have lived when this convention was in full force.

29. Note the qualification laid down for the *Guru*. Apart from the fact that

choose a plot suitable for the caste and offer *Vāstupāja*³⁰; and then get the house built in accordance with *Śāstraic* injunctions by proficient architects.³¹ (9)

By *Brahmins* who know well what is laid down in the *Vedas* and *Āgamas* must be laid down the principles of religious and secular structures.³² In all structures the function of the carpenter and the mason is simply to carry out the work of putting together wood and masonry work³³ under their instruction. (10)

[Section iv: The characteristics of the specialists engaged in the work.]

³⁴*Sthapati*, *Sūtragrahi*, *Takṣaka* and *Vardhaki*, each clever in his own special work, are in order the four classes of artisans to be chosen. (11)

he should be virtuous, he must be familiar with local conditions. This is an important proviso. A building has to be designed with special reference to the conditions obtaining in the particular place and with reference to the functions of the people for whom it is intended. Further, it should also conform to the standards and conventions of architecture generally accepted in the locality. In other words, we have here an implied convention that the structure should be indigenous and not exotic.

30. The subject will be dealt with in detail later. The *Vāstu* is conceived as being predominated by the *Vāstu-puruṣa*, a cruel demon, who was felled down of yore by all the *Devas* who are now supposed to be sitting upon him as he lies prostrate. See *Vāstuvīdyā*, Chapter IV, verses 47-52; notes in the translation by Pisharoti and Menon, *Calcutta Oriental Journal*, Vol. II.

31. The presence of a noble local man, well-versed in the principles of the science of architecture ensures for the structure conformity to local standards, modes, designs and technical details. The accordance to *Śāstraic* injunctions secures for it a continuity with traditional conventions and styles, while the insistence upon clever workmen, carpenters and masons, ensures economy, strength and beauty consistent with utility.

32. This is a very important idea. At the time of the author all knowledge was in the hands of the *Brahmins*, both theoretical and practical, religious and secular. The reference to the *Vedas* is here probably meant only to give the sanction of a great name to the science of architecture, though the *Vedas* as a whole throw some light on the beginnings of this science. The *Āgamas* came later and they contain the codified knowledge of architecture, including sculpture, and therefore a familiarity with them was a necessary condition for any one to be able to lay down the principles of religious and secular structures.

33. A variant reads *mṛcchilādeḥ* for *mṛcchilādyaiḥ*.

34. From the general tenor of the verses, one is inclined to think that the author is dividing skilled workmen into four classes, the *Sthapati* and the rest.

He is *Sthapati*, the truthful, who is clever in all kinds of work laid down in all sciences, who is always conscientious³⁵ and pure, virtuous and void of jealousy and (such) other (evil passions).³⁶ (12)

Sthapati is to be known as the director of the structure; comparable to him, generally, in virtues is the *Sūtragrāhi*, his son or disciple, who knows the views of the *Sthapati*³⁷; the ever content *Takṣaka* is so called because of his fashioning things tangible. The careful *Vardhaki* is held to be clever in joining wood and other materials. (13)

Without these four, *Sthapati* and the rest, it is not possible to get any house constructed.³⁸ Hence the shrewd *Brahmin* must please them and get³⁹ houses constructed by them. (14)

[Section v : The importance of following regulations.]

Evils certainly befall those who dwell in a house which does not conform to regulations.⁴⁰ Hence the whole (structure) from the base-

From their characterisation it will be found that all of them are not skilled workmen. But from verse 15, it is seen that the *Brahmin Guru* chosen must get these four types of workmen to carry out the work. Architectural treatises, like the *Vāstuvīdyā*, would have it that these four classes are not skilled workmen in the general sense of the term: they are simply experts in different branches of work, such as designing, drawing, joinery, etc. Here, then, is some amount of confusion on the theoretical side, but on the practical side, there is complete accommodation. For, here all workmen are classed together, and each is again classed under a particular type according to his skill in one or other of the sections of the work. This is quite in keeping with the conditions in Kerala, where workmen are called *Āśāris* and these are differentiated as *Taccan*, *Kaṇakkan*, etc. As a matter of fact in everyday practice, the *Taccan* combines in himself the functions of the *Sthapati* and *Sūtragrāhi*, and the oldest member among the workmen generally functions as *Taccan*.

35. A variant reads *sarvadāvahita* instead of *sarvadā vihita*.

36. The other evil passions are *kāma*, *krodha*, *mada*, *moha*, etc.

37. This is an important proviso for he must give effect to the views of the *Sthapati*. He is the man at the spot to carry out the work, and all other workmen are under his control.

38. Compare the last two verses of the *Vāstuvīdyā*, Chapter I (Pisharoti and Menon's Translation: COJ., Vol. I—June.).

39. A variant reads *kārayatām* instead of *kārayatāt*.

40. Here our author simply echoes the accepted conventions, probably based on practical experience. For, it is well-known that some houses have earned a proverbial notoriety as being unhealthy.

ment to the crown⁴¹ must be first conceived in mind and then the work begun.⁴² (15)

[Section vi : The preliminary items of work to be done when the construction of a house is proposed.]

Then in order is to be made the examination⁴³ of the site, its orientation, and the choice of the auspicious *Vithis*,⁴⁴ and this is to be followed by the laying down of the rules regarding the measures, the court-yard, the basement, and the other *Āṅgas* as well as the external (structures).⁴⁵ (16)

[Section vii : Choice of site.]

That site is held to be excellent which is rich in cows and men, in trees abounding in fruits and flowers and juice, which is even and dipping eastwards, which is soft, produces a firm sound, has water flowing in a circumambulating direction and is rich in water, in which seeds quickly sprout up and the soil is dense and which is neither too hot nor too cold. The opposite of this is *Adhama*; and the mixed is *Madhyama*. (17)

A site which is circular or crescent-like, or has three corners or five or six, or has the form of a trident or a seive or has a surface like the fish, elephant, tortoise, or a cow's head, which has in it ashes, charcoal, husks, bones and hair, which has vermins⁴⁶ and ant-hills, which is low in the centre, which has subterranean cavities, which has a bad odour and which faces a corner—such a site is to be shunned.⁴⁷ (18)

41. Another reading is *janmādyavasānāntam* instead of *janmādyapidhānāntam*. Both convey the same idea. *Pidhāna* literally means the cover or lid; here it evidently means the roof of the structure. As being more technical, we accept the latter reading.

42. The second half of the verse must stand by itself, for here he switches off to another topic, the need for preliminary work.

43. These constitute the preliminary work, when the building of a house is decided upon. In the following the author details each one of these items.

44. A variant reads *parigrahā ca* instead of *parigrahāca*.

45. By external structures are meant those like cattleshed, tank, well, etc.

46. A variant reads *citi* instead of *kṛmi*.

47. Here are set forth the general features of a site to be chosen for dwelling houses; and here one can see the reason underlying the choice. Compare the details mentioned in the *Vāstuvīdyā*, Chapter I.

[Section viii : Description of Vithis.]

The eight Vithis—Govīthi, Agnivīthi, Yamavīthi, Bhūtavīthi, Jalavīthi, Nāgavīthi, Gajavīthi, Dhānyavīthi—these, in order, dipping from the west to the east, bring to the dwellers therein prosperity, loss of wealth, loss of self, loss of wealth, poverty, loss of children, wealth and happiness.⁴⁸

(19)

[Section ix : The rise and slope of the site and their effects.]

A site with a low-lying centre leads to exile; that with a rising centre, to destruction of wealth, happiness, etc.; and that which slopes in the directions, beginning with the Agni (corner) and ending with the Vāyu (corner) generally causes poverty.⁴⁹

(20)

A house that is built on a site with a rising centre or with rising east leads to prosperity for the first ten years; with rising south-east and south, for hundred years; with rising south-west, for a thousand years; with rising west, for five hundred years; and if it is built on a site (with a rise) in the other three corners it will bring in order prosperity for twelve, eight and six years⁵⁰ and then the fruits⁵¹ originally associated with them.⁵²

(21)

[Section x : The presence of trees and the consequent effects.]

The presence of Bakula (Mimusops Elenji) and Vāṭa (Ficus bengalensis) in the east, of Udumbara (Ficus glomerata) and Ciñca (Tamarindus indica) in the south, of Pippala (Ficus religiosa) and Sap-taccada (Alstonia scholaris) in the west and Plakṣa (Ficus Infectoria) and Nāga (Rottlera tinctoria) in the north, is auspicious. And it is particularly good to have in order from the east Panasa (Artocarpus

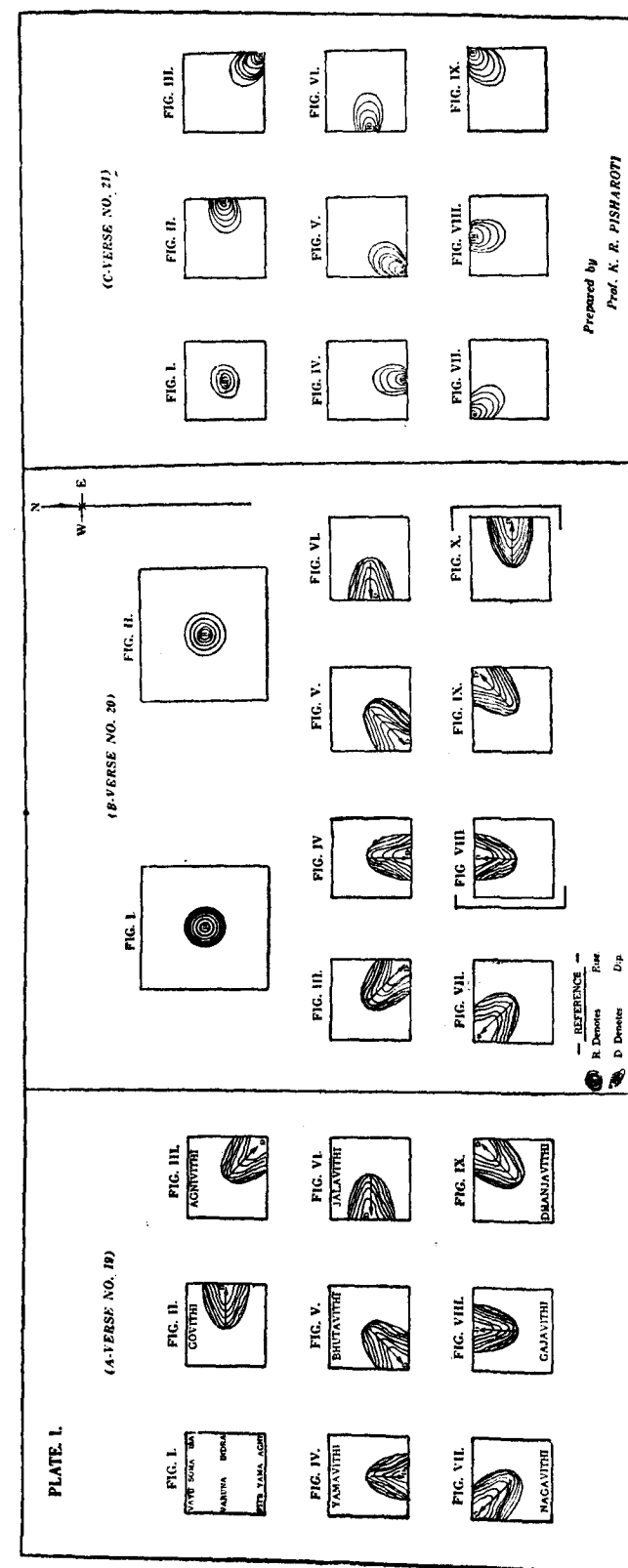
48. The Vithis are not mentioned in the *Dictionary of Hindu Architecture*. Those mentioned in the *Vāstuvīdyā* do not agree with what is given here. Both these authors accept the general principle that sites sloping northwards and eastwards are auspicious.

49. See Plate I-A.

50. This idea is not found in the *Vāstuvīdyā*.

51. It will be noticed that to the sites with these dispositions have already been assigned certain effects in the preceding verse. These effects the dwellers will realise after the period specified here. Thus sites with rising centre and east have loss of wealth and prosperity associated with them, but for the first ten years, they would bring prosperity.

52. If we compare these three verses, we find in the first place a series of



integrifolia), *Pāga* (Areca catechu), *Kera* (Cocos nucifera) and *Cūta* (Mangifera indica). (22)

Āsvatha (Ficus religiosa) involves fear from fire; *Plakṣa* (Ficus infectoria) causes madness; *Nyagrodha* (Ficus bengalensis), fear from enemies; *Udumbara* (Ficus glomerata), stomach-ache; when these

eight types where the opposite sides rise and dip and amongst them only three types are held to be auspicious, those dipping north, east and north-east. In the second series, we have only types which slope. It is to be noticed here that the series is not complete because no reference is made to those which slope north, north-east and east. We may possibly assume that these are auspicious on the basis of the preceding series and this is in general agreement with the principle already laid down that sites dipping northwards and eastwards are held to be good. Again in this series we have mention made of a site which rises towards the centre and this is inconsistent with the rest which only slope. Because of the absence of the three types, sloping northwards, north-eastwards and eastwards, because of the reference to one type rising—and note this type is again mentioned in the following verse, one may be inclined to raise the question of the validity of this verse. Coming to the third series, we have nine types noticed, sites having a rise. The first of the series then deals with types which have both a rise and dip, the second, with those having only slope and the third, with those having rise only. These various types are tabulated below:

Verse 19.				Verse 20.			Verse 21.		
No.	Rise	Dip	Result	Rise	Dip	Result	Rise	Dip	Result
1.	W	E	Prosperity		(E)	Prosperity	W		Prosperity
2.	N.W	S.E	Loss		S.E.	Poverty	N.W.		Poverty
3.	N	S	"		S	"	N		Prosperity
4.	N.E.	S.W.	"		S.W.	"	N.E.		"
5.	E.	W	"		W	"	E		"
6.	S.E.	N.W.	"		N.W.	"	S.E.		"
7.	S	N	Prosperity		(N)	Wealth	S		"
8.	S.W.	N.E.	"		(N.E.)	"	S.W.		"
9.				Centre		Loss	Centre		"
10.					Centre	Exile			"

From the above it will be seen that generally speaking three types are prosperous in all the series and they are the first, the seventh and the eighth, while the rest are unlucky. In these prosperous types, there is both rise and dip; when there is only dip, there is no prosperity and when there is only rise, there is prosperity for a fixed period. For the rest there is ill-luck, except during the initial stages,

stand in places opposite to those above mentioned.⁵³ These and others, including golden trees, must be cut down if they stand nearer the house than twice their own height.⁵⁴ (23)

It is excellent⁵⁵ to have on either side of the house and behind, such trees as *Śrīvṛkṣa* (Gmelina arborea), *Vilva* (Aegle marmelos), *Vyādhigna* (Cassia Fistula), *Abhaya* (Terminalia chebula) *Āmalaka* (Phyllanthus Emblica), *Suradru* (Pinus deodara), *Palāśa* (Butea frondosa), *Aśoka* (Polyalthia longifolia), *Māleya* (Santalum album), *Punnāga* (Calophyllum), *Āsana* (Terminalia tomentosa), *Cambaka* (Michelia champaka), and *Khadira* (Acacia catechu). Similarly, it is good to have anywhere such creepers as *Kadali* (Musa Sapientum), *Nāga* (Piper betle), and *Mulla* (Jasminum pubescens). (24)

Such trees as *Panaśa* (Artocarpus integrifolia) are woody inside, *Ciñca* (Tamarindus indica) and teak (Tectona grandis) are woody throughout; *Tāla* (Borassus flabellifer), *Kera* (Cocos nucifera) *Kra-Ciñca* (Tamarindus indica) and teak (Tectona grandis) are woody outside; *Śigru* (Moringa pterygosperma), *Saptaccada* (Alstonia scho-

varying between eight and twelve years. In all the three columns all the series agree and so the difference mentioned in the third series may be due to the presence of the rise. If so the bad features of a site are to be explained on the basis of the slope of the land, not so much on the rise. It also deserves to be pointed out that the levels of a site are necessarily of four kinds: rising, dipping, rising and dipping and even. In the above scheme there is no mention made of the even level. Here then we are to understand that even level is good (cf. verse 17). Again it deserves to be pointed out that when a land slopes, there need not necessarily be a rise and *vice versa*: that appears to be the view taken by the author. Strictly this is impossible: it should, therefore, be taken to mean that there need not be any pronounced rise when there is a fall and *vice versa*. From this point of view the whole description must be understood as referring to pronounced falls or rises or both. As we have already mentioned, there is some scope for a textual reconstruction.

53. As before, the taboo of certain trees in the site appears to be based upon some conventions of old, except where they are based upon a sense of utility. A variant reads *cūtakera* for *keracūta*.

54. The injunction here laid down is eminently practical. In Kerala which is exposed to the full force of the South-west Monsoon, the presence of trees very near the house is very unsafe. In the first place the trees chosen must be strong enough to withstand the force of the winds, and secondly they must be planted far away from the houses at least double their own height, so that even if they be uprooted, they should do no harm to the house.

55. A variant reads *sthāpyā* instead of *śastā*. This is no doubt better reading. Another variant reads *khadirasta-* instead of *khadirāsta-*.

laris), *Suradru* (*Pinus deodara*), *Kimśuka* (*Butea frondosa*), etc., have no woodiness. Of these the first variety must be planted half way round the house,⁵⁶ the second still beyond it, and the last further away from it. (25)

Kāraskara (*Strychnos nux-vomica*), *Āruṣkara* (*Semecarpus Anacardium*), *Kaṇḍakitadru* (*Flacourtia Cataphracta*), *Śleṣmātaka* (*Cordia obliqua*), *Kakṣadruma* (*Terminalia belerica*), *Pili* (*Careya arborea*), *Nimba* (*Azadirachta indica*), *Snuhi* (*Euphorbia antiquorum*), *Pisacadru* (*Trophis aspera*), *Hemadugdha* (*Ficus glomerata*)—these should never find a place in the compound of a house. (26)

[Section xi: The determination of the site with reference to the presence of temples, etc.]

In the rear and left of *Viṣṇu* shrines and in front and to the right of terrible deities such as *Bhadrakālī*, *Naraśimha*, *Śiva* and others of the kind, it is unlucky to have a dwelling house. Similarly it is unlucky, when the shrine is in a low place and when the house is either in front or to the right. It is not considered good to have for a house a greater height than that of the shrine.⁵⁷ Those who depend upon the shrines may have their houses near the shrine. (27)

The immediate proximity of corn-fields, mountains, temples, ocean, rivers, hermitages, cattle-pens (and rocks)⁵⁸ is in many ways dangerous

56. All trees are divided into four kinds, those that are internally woody, that are externally woody, that are all woody and that are not woody at all. In planting trees, the first variety must be planted half way between the house and its boundary, subject to the general rule already laid down that they should stand away from the house twice their own height. Then must come the all woody trees and still beyond the other two varieties. The whole assignment is based with reference to the sense of security. In planting cocoanut trees, as the practice obtains now, this rule is often violated; for they are found planted everywhere and it is held that a cocoanut tree will do no harm to anybody.

57. Mythological associations and local conventions will account for the restrictions imposed on the choice of a house site near temples. That there is nothing intrinsically wrong about it is clear from the exception given so far as the temple menials are concerned. Another local convention accounts for the proscription of buildings higher than the temple itself, provided they are situate within the temple *saṅketa*.

58. A variant reads *grāma* for *grāva*: *atīśubhadamtam* for *īdamatīśubhadam*; *ayam* for *alam*.

to dwelling houses.⁵⁹ Similarly, dwelling houses that are shorter than, or equal in height to, temples are auspicious. That which is taller and is of more than one floor is not desired. (28)

[Section xii: Preference for sites according to castes.]

⁶⁰The sites that have a natural growth of *Kuśa* grass (*Poa cynosuroides*), *Dūrva* (*Panicum Dactylon*), and *Kāśa* (*Saccharum spontaneum*); that have equal sides, that have their length greater than their breadth by one-eighth, one-sixth, and one-fourth; that have their soil white, red, yellow and dark in colour; that have the scent of ghee, of blood, of food, and of liquor and the tastes of *Svādu* (sweet), *Kaṣāya* (astringent), *Tikta* (bitter) and *Kaṭu* (pungent)—are prescribed for *Brahmins* and the rest. (29)

⁶¹The site which is high in the south and low in the north and is rich in *Udumbara* (*Ficus glomerata*) is good for *Brahmins*; that which is high in the west and low in the east and is rich in *Caladala* (*Ficus religiosa*) is good for *Kṣatriyas*; that which is low in the west and high in the east and rich in *Vaṭa* (*Ficus bengalensis*) is good for *Vaiśyas*; the same is good for *Sūdras* if there be *Plakṣa* (*Ficus infectoria*). That which is high in the north and low in the south is good for none.⁶² (30)

59. The taboo regarding the building of houses near oceans and rivers is the result of practical experience. Houses near the seashore are open to tidal waves and erosions and those near river banks, to seasonal floods. From the point of view of hygiene dwelling houses must not be in the vicinity of cattle-pens, a fact often completely ignored in India. Hermits require peace and calm, conditions which the atmosphere of dwelling houses in the vicinity does not admit. Houses near rocks are no doubt unpleasant, particularly in the hot weather, while those near mountains are in perpetual danger from wild animals.

60. These ideas are not found mentioned in the *Vāstuvīdya*.

61. The general direction given goes against the preferences already mentioned. The site with the rising east and sloping west has been condemned as producing poverty, and this is now prescribed for *Vaiśyas* and *Sūdras*. This is strange, unless it is presumed that the presence of particular trees would mitigate the evils thereof. This is expecting too much, particularly because trees are liable to be cut down. The rationale of this is not easy to understand.

62. A variant reads *varjyāḥ* for *varjyā*.

191462

[Section xiii: Procedure to be adopted when the site presents mixed characteristics.]

When the site is mixed in shape, in colour, in odour, and in taste, it is to be avoided by all. If the characteristics are not clearly perceived, the site is to be examined at night in the following way. (31)

⁶³ Dig a pit in the centre (one cubit in dimensions) and place therein an unbaked pot filled with grain; cover its mouth with a platter, sprinkled with ghee and with coloured wicks (arranged in all the four sides) in the order of *Brahmins* and the rest, white towards the east, red towards the south, yellow towards the west, and black towards the north and light them properly. If after a short interval⁶⁴ the white wick burns, it is good for *Brahmins*; if red, for *Kṣatriyas*; if yellow, for *Vaiśyas*; and if black, for *Sūdras*. If all the wicks are burning, it is good for all castes, and if all have gone out, it is good for none. (32)

Fill the pit with water and drop into it the flowers of the *Droṇa* (*Leucas Linifolia*). If these flowers⁶⁵ move about in a circumambulatory direction, it is good; otherwise, it is condemned. If they come and halt in a quarter, it is auspicious, but if in a corner, it is to be condemned. After having thus known the good and bad, the wise should level the ground. (33)

(End of Chapter I)

Trimsacchloki
(ṬIKĀSAHITĀ)

63. The direction here given to find the good nature or bad of a site by means of an experiment is really as conventional as the preference itself. The two experiments may at the most tell us about the direction of the wind, but nothing more. But the direction or the force of the wind has never been mentioned as a basis of differentiation. Evidently here also we have conventions of a superstitious character at work.

64. The original term *muhurta* may also be taken as meaning 48 minutes. But if it may be understood in that sense, mere sprinkling of ghee in the platter would not suffice.

65. The term *sumanasām* may be taken also in the sense of good men. If this idea may be accepted, the site becomes good for good men.

EDITOR: K. R. PISHAROTI.

त्रिंशच्छ्लोकी

(पट्टाभिरामकृतटीकासहिता)

EDITOR'S NOTE.

The *Trimśacchlokī* with the commentary that is here published for the first time was discovered by my revered uncle, Punditarāja K. Rama Pisharoti, and handed over to me for publication. The text is a small treatise in thirty *kārikās* which expound the full significance of such expressions, as *na ca . . . iti vācyam*, *nanu . . . iti cenna*, *yadyapi . . . tathāpi* etc., which find a prominent place in *Śāstraic* writings, and which, therefore, forms an important contribution to our dialectic literature. The work is practically unknown in the north and so we may assume that the author is a southerner, though unfortunately nothing more is known of him. The *Ṭikā* is written by one Paṭṭābhirāma Śāstri. He is the disciple of one Nṛsimha Śāstri who is the author of a commentary, called *Prabhā*, on the *Muktavali*; and he has also written commentaries on the *Muktāvali*, the *Saṅgraha* and the *Dīpikā*. He appears to have flourished in the latter part of the 18th century.

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आज्ञायमौलिषु विचक्षणमानसेषु

न्यग्रोधसीम्नि पुरतश्च दृशोर्ममैकम् ।

यद्वस्तु वास्तवमनस्तमितप्रबोध-

माशास्महे तदिदमद्भुतशक्तिं किञ्चित् ॥ १ ॥

सिद्धान्ताः परमभ्यधायिषत यैः श्लोकैरिह त्रिंशता

तानेतान् विशदीकरोमि न ततो दोषो गुणो वापि मे ।

सिद्धान्तो यदि वा तदन्यविषयः सम्पद्यतां तावता

श्लाघामूलकृतोऽथवा परिभवो राज्ञो यथा सैन्यतः ॥

वक्ष्यमाणार्थानां प्रामाणिकत्वमुपपादयन् प्रयोजनप्रदर्शनपूर्वकं निरूपणं
प्रतिजानीते ।

मू० स्वानुभूत्येकशरणा विषयाः पूर्वपक्षिणाम् ।

उच्यन्ते तत्रतत्रार्थाः श्लोकैर्द्वात्रिंशता मया ॥ १ ॥

नन्वेतन्निष्ठनिरूपणस्य किं प्रयोजनमत आह—विषया इति ॥ पूर्वपक्षिणां
विदुषां सभासु पूर्वपक्षं पातयताम् । विषयाः पर्यनुयोज्यतया रहस्यत्वेन गोपनीया
इत्यर्थः ॥ नन्वस्य पदस्य कोऽर्थ इति पूर्वपक्षं पातयन्तं प्रति त्वया वक्तव्यमिति
यदि वादिनः पर्यनुयुञ्जीरन् तदा किं वक्तव्यमत आह—स्वेति ॥ तदा विलक्षण-
मुखविकारभ्रूकौटिल्यशिरःकम्पहस्तचेष्टादिभिरभिनीयमानानुभवैकप्रमाणतयाऽयमर्थोवक्तव्य
इत्यर्थः ॥ १ ॥

मू० न चेति वाच्यं बोधोऽत्र विषयः पूर्वपक्षिणाम् ।

बहवो बहुधा तत्र वादिनः संप्रवक्षते ॥ २ ॥

अत्र एषु मध्ये ॥ २ ॥

मू० ण्यलक्ष्यमानतामेव नञ्युगधातूक्तिभाकृतः ।

विशेष्योऽर्थ इतेः पूर्वविशेष्यस्थं विशेषणम् ॥ ३ ॥

अत्र प्रथममुदाहरणवाक्यार्थं परिष्कृत्य अनन्तरं श्लोकार्थं उच्यते । अत्रोदाहरणम्—नच पाषाणे गन्धवत्त्वं नास्तीति वाच्यम् ; तत्रापि पृथिवीत्वेन गन्धानुमानात् । इति ॥ पाषाण इति सप्तम्यर्थो निरूपितत्वम् । वृत्तित्वमसधात्वर्थः । आख्यातार्थश्चाश्रयत्वम् । नञर्थश्चाभावः । पाषाणनिरूपितवृत्तित्वाश्रयत्वाभाववान्गन्ध इति नास्त्यन्तार्थः ।

ननु असधातुना किं सामान्यतो वृत्तित्वं प्रतिपाद्यते ; उत संबन्धविशेषावच्छिन्नवृत्तित्वात्वरूपेण । नाद्यः ; कालिकसंबन्धेन गन्धस्यापि पाषाणवृत्तित्वात् । न द्वितीयः ; असधातोर्नानार्थकत्वापत्तेः । अथ वृत्तित्वात्मेवासधातुशक्यतावच्छेदकम् । प्रकृते तु संबन्धविशेषावच्छिन्नत्वेन लक्ष्यते । अथवा समवायेनेत्यादिसंबन्धबोधक-तृतीयान्तपदमध्याहर्तव्यम् । तदवच्छिन्नत्वं तृतीयान्तार्थो वृत्तित्वेऽन्वेतीति चेन्न ; तथा सति सामान्ये समवायेन गुणो नास्तीति वाक्यस्याप्रामाण्यापत्तेः । सामान्यनिरूपित-समवायसंबन्धावच्छिन्नवृत्तित्वाप्रसिद्धेः ॥ अथ सामान्ये समवायेन गुणो नास्ति ; पाषाणे समवायेन गन्धो नास्तीत्यादौ सामान्यनिरूपितत्वस्याभावो वृत्तित्वे बोद्धव्यते । न तु तन्निरूपितवृत्तित्वस्याभावो गुणादौ ; अतो नानुपपत्तिः । न च सामान्यादौ गुणवत्तां गुणादौ सामान्यसमवेतत्वं वा सन्दिहानं पुमांसं प्रति तादृशवाक्यप्रयोगात् तादृशसन्देह-विरोधिबोधजनकत्वं तस्यावश्यकम् ; तच्च न संभवति । सामान्यानिरूपितसमवाय-संबन्धावच्छिन्नवृत्तित्वनिश्चयेऽपि सामान्यनिरूपितसमवायसंबन्धावच्छिन्नवृत्तित्वसन्देहस्यापि संभवात् । सामान्यनिरूपितसमवायसंबन्धावच्छिन्नवृत्तित्वस्य गुणत्वावच्छेदेनान्वयं स्वीकृत्य तादृशवाक्यस्योक्तसंशयनिवर्तकत्वमपि न संभवति । तादृशनिश्चयेऽपि एक एव गुणः सामान्यादन्यत्र सामान्ये च समवेतस्यादिति संभावनाया अनिरासेन पूर्वोक्तसन्देह-निवर्तकत्वासंभवात् इति वाच्यम् । सामान्यनिरूपितत्वाभावस्य गुणनिष्ठसमवाय-संबन्धावच्छिन्नवृत्तित्वावच्छेदेनान्वयं स्वीकृत्य तादृशसन्देहनिवर्तकत्वोपपादनसंभवात् । गुणनिष्ठसमवायसंबन्धावच्छिन्नवृत्तित्वावच्छेदेन सामान्यनिरूपितत्वनिश्चये सति सामान्ये गुणाभावनिश्चयस्याप्यौचित्यावर्जनीयतया तत्संशयाभावादिति चेन्न । एवमप्याकाशं सामान्ये समवायेन नास्ति इति वाक्यस्याप्रामाण्यापत्तेः ; सामान्यनिरूपितस्यापि समवायावच्छिन्नवृत्तित्वस्य गगने बाधात् । यत्तु सामान्ये समवायेन गगनं नास्तीति

वाक्यस्य प्रामाण्योपपत्तये तत्र नञर्थस्य वारद्वयं भानमङ्गीकृत्य सामान्यानि-रूपितसमवायसंबन्धावच्छिन्नवृत्तित्वाभाववत् गगनं इति बोधं स्वीकुर्वन्ति ; तन्मन्दमिव प्रति-भाति । अविलक्षणानुपूर्वीस्थले बोधवैलक्षण्यस्य संप्रदायविरुद्धत्वात् ; पृथिव्यां समवाये न गन्धो नास्तीति वाक्यस्य प्रामाण्यापत्तेः ; जले समवायेन गन्धो नास्तीति वाक्यस्याप्रामाण्यापत्तेश्च ; तादृशवाक्यजन्यशाब्दबोधस्य सामान्यादिविशेष्यकसमवायादिसंसर्गकगगनादिप्रकारकसंशय-विरोधित्वानुपपत्तेश्च ।

अत्रोच्यते । “सामान्ये समवायेन गुणो नास्ति”, “सामान्ये समवायेन गगनं नास्ति” इत्यादिवाक्यानामप्रामाण्यमिष्टमेव । परन्तु तादृशवाक्यजन्यो भ्रमात्मक एव शाब्दबोधः सन्देहनिवर्तकः । नचैतत्सकलग्न्यकारमतविरुद्धमिति वाच्यम् । “आकाशं न पश्यति चैतः”, “आकाशं न पश्यति जात्यन्धः” इत्यादि-वाक्यानां शशशृंगं नास्तीतिवाक्यतुल्ययोगक्षेमतयाऽप्रामाण्यमभ्युपगच्छतां गदाधरभट्टाचार्याणामेतद्वाक्याप्रामाण्यस्याभिप्रेतत्वे बाधकाभावात् ॥ यत्तु भूतले घटो नास्तीत्यत्र घटाभावो भूतलवृत्तिरिति नञर्थमुख्यविशेष्यकबोधः समवायेनेति तृतीयान्तार्थः तदवच्छिन्नप्रतियोगिताकत्वमभावान्वयी । तथा च सामान्ये समवायेन गगनं नास्तीत्यत्र समवायसंबन्धावच्छिन्नप्रतियोगिताकगगनाभावः सामान्यनिरूपितवृत्ति-त्वाश्रय इति बोधसंभवान्नानुपपत्तिरिति । तन्न । तथापि भूतले घटो न समवैतीत्यत्र कीदृशो बोधः ? । न तावद्घटाभावो भूतलवृत्तिरिति । समवेत्युपसर्गद्वयपूर्वकेण्धातोः समवायसंबन्धावच्छिन्नवृत्तित्वार्थकताया अनुभवाधीनत्वेन घटाभावस्य भूतलासमवेतत-याऽप्रामाण्यापत्तेः । न च तत्र भूतलसमवेतत्वाभाववान् घट इति बोध इति वाच्यम् । तथा सति सामान्ये गगनं न समवैतीति वाक्यस्याप्रामाण्यापत्तेः । न च त्वयेव मयापि तादृश-वाक्यस्य प्रामाण्यं नाभ्युपेयत एव सामान्ये समवायेन गगनं नास्तीति वाक्यस्य प्रामाण्य एवास्माकमाग्रह इति वाच्यम् । न समवैतीत्यस्य समवायेन नास्तीति वाक्येन विवरणस्य सकलग्न्यकारसम्मतत्वेन सामान्ये गगनं न समवैति सामान्ये गगनं समवायेन नास्तीति वाक्ययोः पर्यायतया तयोरेकतरस्य प्रामाण्यमपरस्याप्रामाण्यमित्यर्द्धजरतीन्यायहेयत्वात् ॥ यत्तु भूतले घटो नास्तीत्यत्र भूतलान्वितसप्तम्यर्थविशेषितस्याभावस्यासधात्वर्थप्रति-योगितायामन्वयात् भूतलवृत्त्यभावप्रतियोगी घट इति बोधः । समवायेनेत्यादि-तृतीयान्तार्थस्तदवच्छिन्नत्वं प्रतियोगित्वान्वयी । न समवैतीत्यत्र तु समवायसंबन्धा-वच्छिन्नप्रतियोगित्वमेव धात्वर्थः । इत्थं च सामान्यवृत्त्यभावीयसमवायसंबन्धा-

वच्छिन्नप्रतियोगितायाः गगने सत्त्वान्न काप्यनुपपत्तिरिति । तदशुद्धम् । नञसमि-
व्याहारे यत्पदार्थस्य यत्पदार्थे येन संबन्धेनान्वयः, तत्संबन्धावच्छिन्नप्रतियो-
गिताकतदभावः तद्विशेषणतया बोद्धव्यते नञेति व्युत्पत्तिविरोधात् । भूतले घटो नास्ति किन्तु
पट इत्यत्रानुषज्यमानस्य अस्तीत्यस्य वृत्तित्वबोधकत्वानुपपत्तेश्च । अनुषज्यमानपदाना-
मन्तरेणानुपपत्तिप्रतिसन्धानं पूर्वविरुद्धार्थबोधकत्वस्योत्सर्गतोऽनुभवविरुद्धत्वात् ॥

परे तु भूतले समवायेन घटो नास्तीत्यत्र नञसमभिव्याहृतासधातोरभावोऽर्थः ।
युक्तञ्चैतत् । भू सत्तायामस भुवि इत्यन्योन्याथविवासभूधातू विहितौ । तत्राभाव इत्यत्र
नञसमभिव्याहृतभूधातोरभावार्थकतया तत्पर्यायस्य नञसमभिव्याहृतासधातोरपि तदर्थकत्वं
वाच्यम् । अत एव भूतले घटो न भवतीत्यत्र न भवतीत्यस्य नास्तीत्यनेन विवरणं संगच्छते ।
प्रतियोगित्वमाख्यातार्थः । समवायेनेत्यत्र तृतीयान्तार्थस्तदवच्छिन्नप्रतियोगिताकत्वं
धात्वर्थान्वयि । न समवैतीत्यत्र तु समवायसंबन्धावच्छिन्नप्रतियोगिताकाभाव एव
नञसमभिव्याहृतधातोरर्थः । अतो न काचिदनुपपत्तिरिति प्राहुः ॥

अत्र केचित् पूर्वपक्षयन्ति—एतत्कल्पेऽपि नञसमभिव्याहार इत्यादिनियमभंगः ।
भूतले घटो नास्ति किन्तु पट इत्यत्रानुषज्यमानास्तीत्यस्य वृत्तित्वबोधकत्वानुपपत्तिश्च समानः ।
अथ स्वभावतो वृत्तित्वार्थकस्य नञसमभिव्याहारदशायामभावार्थकतामापन्नस्याप्यन्यत्रानुषज्य-
मानस्य वृत्तित्वार्थकत्वमुपपद्यते । स्वभावतो वृत्तित्वार्थकत्वात् । अभावार्थकतातात्पर्य-
ग्राहकस्य नञः तदानीं तत्राभावात् । न च पूर्वत्रासधातोः प्रतियोगित्वार्थकतातात्पर्य-
ग्राहकस्य नञस्तदानीमभावादनुषज्यमानास्तीत्यस्य वृत्तित्वबोधकत्वमस्तीति वाच्यम् । न हि
वयं तात्पर्यग्राहकसमवधानासमवधानाभ्यामस्तेरभावार्थकतां वृत्तित्वार्थकतां चाचक्षाणाः परमते
तदसंभवमापादयामः ; येन तुल्यता स्यात् । किन्तु पूर्वत्रैकार्थप्रतिपादकस्यान्यत्रानुषज्य-
मानास्तीत्यस्य शक्त्या लक्षणया वान्यार्थबोधकत्वमनुभवविरुद्धमित्येव । अन्यथा गंगायां घोषः,
न मत्स्यः इत्यत्रापि स्वरसतो बोधापत्तेः । न च त्वन्मतेऽपीदं तुल्यम् । भूतले घटस्य
न भावः, किन्तु पटस्येत्यत्र नञ्विनिर्मुक्तिणानुषज्यमानभाव इत्यस्य स्वरसतो वृत्तित्वबोधक-
त्वानुभवेन नञसमभिव्याहारदशायामभावार्थकतामापन्नस्य नञ्विनिर्मुक्तिणानुषज्यमानस्य
स्वरसतो वृत्तित्वबोधकत्वव्युत्पत्तेः स्वीकारात् । न च प्रतियोगित्वार्थकतामापन्नस्याप्यन्य-
त्रानुषज्ये तथा स्वीक्रियते प्रमाणाभावात् । घटस्य भूतले वर्तमानाभावप्रतियोगित्वं,
किन्तु पटस्येत्यस्य प्रमाणत्वापत्तेरिति चेन्न ; तथापि न वर्तत इत्यस्य वृत्तित्वाभावबो-
धकत्वं न स्यात् । नास्तीत्यस्य न वर्तत इत्यनेन विवरणात् ; तयोः समानार्थकत्वात् ।

तथा चानुभवविरोधः । सामान्ये समवायेन गगनं न वर्तत इत्यस्याप्रमाणतापत्तेः । इष्टा-
पत्तावर्द्धजरतीयन्याय इति ।

तदनालोचनविजृम्भितम् । यत एतन्मते नञसमभिव्याहृतवृत्तित्वार्थकधातूनामभावार्थ-
कत्वं नञार्थाभावविशेषणतापन्नवृत्तित्वार्थकत्वञ्चोभयमेव स्वीक्रियते । तात्पर्यवशाच्चैकैकबोधः ।
यत्र चैकार्थे बाधकं तत्रापराार्थमादायैव प्रामाण्यमुपपादनीयमिति न काचिदनुपपत्तिरित्यलं
विस्तरेण ॥

तथाच पाषाणनिष्ठाभावप्रतियोगी गन्धः इति बोधः । इतिपदस्य
गन्धनिष्ठपाषाणनिष्ठाभावप्रतियोगित्वमर्थः । वाच्यमित्यत्रण्यत्वेन रूपेण विधिशक्तस्य
कृतः प्रामाण्ये लक्षणा । तदन्वितनञर्थस्य वचिधात्वर्थेऽन्वयः । पुनः कृत्यत्वेन
रूपेण कृता विषयो बोद्धव्यते । तथाच गन्धनिष्ठपाषाणनिष्ठाभावप्रतियोगित्व-
मप्रमाणोक्तविषयीभूतमित्यन्वयबोधः । उक्तित्वात् श्रावणोपस्थितत्वात्पाषाणे
गन्धवत्त्वं नास्तीत्यानुपूर्विकैव । तत्रापि त्यादेश्च पृथिवीत्वज्ञानजन्यतद्विशेष्यकगन्धप्रकारका-
नुमितेरित्यर्थः । अपिशब्दस्वारस्यात्पाषाणे गन्धस्यालौकिकप्रत्यक्षविषयत्वं प्रतीय-
तेऽनुभवात्, तस्यापिशब्दार्थस्य तत्पदार्थेऽन्वयात् तदन्तर्भावेण तच्छब्दार्थकल्पनाद्वा
उपपादनीयम् । अनुमानादित्यत्र पञ्चम्यर्थः प्रयोज्यत्वमप्रामाण्यान्वयि । तथा
चेदं सर्वमेकं वाक्यम् । नन्वत्र गन्धनिष्ठपाषाणनिष्ठाभावप्रतियोगित्वे उद्देश्ये
अप्रमाणोक्तविषयताविधेयकबोधो न संभवति । तादृशोद्देश्याप्रसिद्धेः । नचास्य
वाक्यस्य तदंशेऽप्रामाण्यमिष्टमेव, अभिनिवेशप्रयुक्तत्वादिति वाच्यम् । तथापीति-
पदार्थविशिष्टाप्रसिद्धेः । न ह्यसतिवस्तुनि कस्यचिद्वृत्तिः संभवति । न च इतिपदाङ्गन्धस्य
पाषाणनिष्ठाभावप्रतियोगित्वस्य च खण्डशो भानमिति वाच्यम् । तथाप्यत्रैकवाक्यता-
बलादितिपदार्थे गन्धे पूर्वपदार्थस्य गन्धस्यान्वयो वाच्यः । स च व्यर्थः । नच पाषाण-
निष्ठाभावप्रतियोगित्वमेव इतिपदार्थः । तत्र गन्धस्याधेयतयान्वयः । तावतैव विशेष्यस्थं
विशेषणमिति वाक्यार्थोपपत्तेरिति वाच्यम् । तावतापि सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे
तु विपर्यय इति न्यायेन धर्मितावच्छेदकांशे भ्रमत्वं न संभवतीति चेत्, मैवम् । रजतत्वेन
शुक्तिज्ञानानन्तरं रजतत्वेन शुक्तिधर्मितावच्छेदकीकृत्य रजतवानयमितिवाक्यात्
भ्रमात्मकबोधस्य सर्वानुभवसिद्धतया तादृशनिश्चयासिद्धेरिति ॥

श्लोकार्थस्तु, ण्यता ण्यत्प्रत्ययेन । लक्ष्या लक्षणावृत्त्या बोद्धव्या, या
मानता प्रामाण्यं तस्याः भेद्यः स्वप्रतियोगिकत्वसंबन्धेन विशेष्यः नञ्

नञर्थोऽभावः । तेन युज्यते अनुयोगितासंबन्धेन विशेष्यतया अन्वीयते, या धातुक्तिः
वचिप्रतिपाद्योक्तिः । तद्भाजः तद्विशेष्यस्य । कृतः कृदर्थविषयस्य । इति-
शब्दपूर्ववाक्यात् यादृशविशेष्ये यादृशविशेषणं बोद्धयते तादृशविशेषणरूपोय इत्यर्थः । स
विशेष्यः इति । अत्र पाषाणनिष्ठाभावप्रतियोगित्वस्य वारद्वयं भानं त्वनुभवबलादास्थीयते ।
नास्तीत्यत्र तिङ्शब्दोद्देश्यतावच्छेदकघटकतया भानमिति शब्दप्रभावकल्पितव्युत्पत्तिसंको-
चादूहनीयम् ॥ अथवा पाषाणे नास्तीति पदत्रयं तात्पर्यग्राहकम् । इतिशब्दार्थे
पाषाणनिष्ठाभावप्रतियोगित्वे गन्धस्यान्वयाद्विशिष्टलाभ इत्यादिकं स्वयमूहनीयम् ॥ ३ ॥

इतिशब्दस्य मुख्यविशेष्यार्थबोधकत्वं नेत्याशयेन पक्षान्तरमाह—

मू० आचष्टे प्राग्विशेष्यं वा तद्विशिष्टविशेषणम् ।

गन्धवत्त्वपदं गन्धनिष्ठपाषाणनिष्ठाभावप्रतियोगित्वपरम् । तत्र न च वाच्यमित्यस्या-
न्वयः । बोधाकारस्तु पूर्ववत् । पाषाणनिष्ठाभावप्रतियोगित्वस्य वारद्वयं भानादिकं तु
पूर्ववत् ॥ नन्वत्रगन्धवत्त्वपदस्य गन्धनिष्ठपाषाणनिष्ठाभावप्रतियोगित्वरूपविशिष्टार्था-
प्रसिद्धिः । न च गन्धवत्त्वपदात् गन्धस्य पाषाणनिष्ठाभावप्रतियोगित्वस्य च स्वण्डशो
भानमिति वाच्यम् । तर्हि गन्धवत्त्वपदात् गन्धस्य शक्त्या पाषाणनिष्ठाभावप्रतियोगित्वस्य
च लक्षणया भानोपगमस्य युगपद्वृत्तिद्वयविरोधेनासंभवादिति चेत्, न । परस्परांश-
बोधस्थले युगपद्वृत्तिद्वयस्याभ्युपगमात् । अयमेव वा पक्षान्तरानुसरणे बीजम् ॥

श्लोकार्थः—पूर्वविशेष्यवाचकपदं तादृशविशेष्यनिष्ठं विशेषणमाचष्टे बोधयतीति ॥

मू० विशेषणान्वितोवच्याद्यर्थस्तत्र विशेषणम् ॥ ४ ॥

पाषाणे नास्तीत्यनेन पाषाणनिष्ठाभावप्रतियोगित्वमुच्यते । प्रतिपादकत्वमिति-
शब्दार्थः । पाषाणनिष्ठाभावप्रतियोगित्वप्रतिपादकत्वमेव वा इतिशब्दार्थः । पाषाणे
नास्तीति तु तात्पर्यग्राहकम् । तथा च गन्धवत्त्वं पाषाणनिष्ठाभावप्रतियोगित्वप्रतिपादका-
प्रमाणोक्तिविषयीभूतमित्यन्वयबोधः । श्लोकार्थस्तु—विशेषणान्वितः पूर्वविशेषणान्वितः,
तत्प्रतिपादकत्वोक्तिविशेष्यकृदर्थविषयः । पूर्वविशेष्ये विशेषणमिति ॥ ४ ॥

नन्वत्र पक्षे न च पाषाणे गन्धो नास्तीति वाच्यमिति प्रयोगानुपपत्तिः । पुष्टिग-
गन्धशब्दप्रतिपाद्येऽमेदसंबन्धेनान्वितमर्थं बोधयतः विशेष्यनिष्ठस्य वाच्यपदस्य नपुंसकत्वा-
नुपपत्तेरित्यस्वरसादाह ।

न्यायकुलिशः

वादिहस्ताम्बुवाहालेयश्रीरामानुजार्यविरचितः

Edited with Introduction and Notes

BY

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AND

K. SRINIVASACHARI,

॥ श्रीः ॥

श्रीमते रामानुजाय नमः

न्यायकुलिशे

प्रथमो वादः

यस्मादस्माभिरेतद्यतिपतिकथितप्राक्तनप्रक्रियोद्य-
त्कर्मब्रह्मावमर्शप्रभवबहुफलं सार्थमग्राहि शास्त्रम् ।
तं विष्वग्भेदविद्यास्थितिपदविषयस्थेयभूतं प्रभूतं
वन्देयात्रेयरामानुजगुरुमनघं वादिहंसाम्बुवाहम् ॥^१

भगवद्भाष्यकारश्रीसूक्तिजातजयध्वजम् ।
अत्यद्भुततमन्यायकुलिशाख्यप्रबन्धदम् ॥
अत्रिगोत्रप्रदीपश्रीपद्मनाभार्थनन्दनम् ।
प्रपद्ये परया भक्त्या रामानुजगुरुत्तमम् ॥^२

अभेद्यं सर्वेषां हतकुमतिगोत्रप्रसरणं
यतीन्द्रादेशैकप्रवणसुमनस्त्राणनिपुणम् ।
कठोरेष्वात्रेयान्वयतिलकरामानुजकृतं
कथायुद्धेष्वाविष्कुरुत निशितं न्यायकुलिशम् ॥
सिद्धे वेदान्तवाक्यानां प्रामाण्यस्य प्रसिद्धये ।
व्युत्पत्तिरपि तत्रास्ति शब्दानामिति वर्ण्यते ॥

तत्र केचिदाहुः—

नैकैकश्येन शब्देषु व्युत्पादोऽङ्गुलिमुद्रया ।
असिद्धेर्बोधकत्वस्य नचैवं ह्यन्विताभिधा ॥

बृद्धव्यवहारमन्तरेण वाक्यस्य बोधकत्वशक्त्यवधारणानुपपत्तेर्व्यवहारस्यच
कार्यबुद्धिः.....[पूर्वकत्वेन कार्यरूप एवार्थः । न च पित्रादिभिर्बाला अङ्गुल्या शब्दा]
निर्दिश्य व्युत्पाद्यन्त इति युक्तम् । तन्निर्देशे तच्छ्रवणमात्रमेव श्रोतुः नार्थः....
[प्रतिपत्तिः । तन्निर्देशाभावात् । निर्दे] शेष्यर्थे निर्दिश्यमाने बुद्धिः स्यात् ।^१
न तस्याः शब्दकारणकत्वे प्रमाणमस्ति । प्रत्युत निर्देशस्यैवार्थप्रतीतिहेतुत्वाच्छब्दस्या
तत्परत्वनिश्चय एव स्या.....न.....[त् । नह्येकस्मा]त् प्रतिपन्ने वस्तुनि प्रत्यर्थ
(प्रत्ययार्थः ?) मुपायान्तरार्थनमवकल्पते ।^२ अनुग्राहकत्वंतु केवलायां चेष्टायां

१. निर्दिश्यमानार्थविषयकज्ञानमात्रमेव स्यादित्यर्थः ।

२. इदमत्र प्रघट्टकनिष्कृष्टतापर्यम् — अङ्गुलिनिर्देशपूर्वकव्युत्पत्तिस्थले अङ्गुलिनिर्देशः
अर्थः, शब्दश्चेति अयमस्ति । तत्र निर्देशस्य बोधकत्वं अर्थस्य बोध्यत्वं च वाङ्मयसंप्रतिपद्यम् ।
शब्द एकः परिकल्प्यते । सार्थवद्बोध्योवा निर्देशवद्बोधकोवेति विशये बोध्यत्वमेव संभवति न
बोधकत्वमिति पूर्वपक्षी । बोधकत्वपुत्र प्रयोजनादिसंभवात्तदेवाश्रयणीयमिति सिद्धान्ती । इति ।

१. निगमान्तमहादेशिकानुगृहीतोऽयं श्लोकः ॥

२. रत्नरामानुजसंयमिविरचितमिदं पद्यद्वयम् ॥

बोधकत्वदर्शनात् त्वयाप्यनभ्युपगमाच्च नाशङ्कनीयमेव । अतएव हि सहप्रयोगादपर्या-
यत्वविवेकः । अतएव हि साहित्यविवक्षापि निरस्ता । सा त्वङ्गुलिनिर्देशगोचरता-
मेव शब्दस्यावहेत् । यदभिमुखो निर्देशस्ततोऽन्यत्र शब्द इति चेत्तदपि शब्दस्य
बोधकत्वे विरुद्धं न बोध्यत्वे । बोध्यामङ्गुलिनिर्देशोऽर्थमात्र-
भावेऽपि कालतस्साहित्यादेवान्यस्योपपत्तेः । कदाचित् केवलाङ्गुलिनिर्देशोऽर्थमात्र
इति चेत्किमनेन । न हि प्रत्यक्षवदनुमानस्य वर्तमानविषयत्वनियमः । पराभिप्राय-
गोचरतापूर्वमेव चेष्टानुमानं सर्वत्र प्रवर्तत इति तदात्वेन शब्दोऽवगन्तव्य इति किमुप-
पद्यते ।^१ भज्यतां वा कथंचिद्गोचरत्वम् ।^२ उपायत्वं तु ना.....[शङ्का] मप्यधिरो-
हति । उपायत्वं तु (तत्तु ?) शब्दस्य चेष्टासाहचर्यासंभवदपि तद्वत्स्यात् । ततश्च
सङ्केताधीनमिति शब्दस्याप्यनुमानान्तर्भावः । हस्तचेष्टायावा शब्दवत्प्रमाणान्तरत्वम् ।
उभयोरेववा समानजातीयत्वेन प्रमाणत्वम् । किञ्च, अयं प्रत्येकपदव्युत्पादन-
प्रयासोऽन्विताभिधानवादप्रतिभट्टइति भवद्विरतीव परिहरणीयः । तथा हि—
एकस्यान्वितार्थप्रतिपत्तिहेतुभावोऽशक्यत्वादनुरूपः । स्वार्थमात्रप्रतिपत्तिर्जाताऽपि स्मृति-
राभिधानिकीवा । नतावत्स्मृतिः तत्र व्युत्पत्त्यनपेक्षत्वात् । नहि * समादिष्वेकै-
कदर्शनादितरत्र जायमाना स्मृतिर्वाच्यवाचकसम्बन्धज्ञागमपेक्षते । न च साहित्यमात्र-
मेवासौ ।^३ बोध्यबोधक.....[मात्रा] साधारण्यात् । नाप्याभिधानिकी । प्रत्येकपदार्थ-
मात्रगोचराभिधानानभ्युपगमात् । अभ्युपगमे वाभिहितान्वयप्रसङ्गात् । न च प्रथमा-
भिधाने.....[अर्थमात्रबुद्धिः, द्वितीयाभिधाने पुनरप्यन्वितार्थगोचरत्वमिति वाच्यम् ।
अभिधानावृत्त्ययोगात् । ननु वाक्येऽन्विताभिधानसिद्धिः इहतु (न तु ?)
पदमात्रे, उभयसमभिव्याहारे कः पदार्थ इति विशेषणन्याय (विवेचने ?) बला-
दन्विताभिधानमभ्युपगम्यत इति चेत्तथापि स्वार्थमात्राभिधानमङ्गुलिभावे तदनुपपत्तिः ।
तद्वज्जैच तुल्यन्यायेन सिद्धार्थतापि भज्येतैव । अथ सिद्धपरे वाक्यान्तरे अन्विताभिधान-

१. इत्येतत्किमुपपद्यत इत्यर्थः ।

२. बोध्यत्वमित्यर्थः ।

३. उपायवन्तु—बोधकत्वं तु ।

* सहशब्दचित्ताद्याः स्मृतिबीजस्य हेतव इत्युक्तेरिति भावः । आद्यपदेन संबन्धपरि-
ग्रहः, स्मृतिबीजपदं संस्कारवाचि ।

४. वाच्यवाचकसम्बन्धः ।

१. न्यायोऽत्र पदान्तरसमभिव्याहारसमयोजनवाचिकः ।

व्युत्पत्तिः, पुत्रस्ते जात इत्यादौ हि तथा दृश्यत इति मतम् । तथा सति हि
तदेव वाच्यम् । तदुपेक्ष्य यत्प्रत्येकपदव्युत्पत्त्यभिधानं तदन्विताभिधानसिद्धान्ता-
सङ्गताभिधानमिति । अत्र ब्रूमः—

स्मृत्याकारं तु यदज्ञानं प्रत्येकपदगोचरे ।

तदुदाह्रियते तेषां संसर्गज्ञानकारणम् ॥

नहि वयमेकपदार्थमात्रगोचरं ज्ञानमाभिधानिकमुपेक्ष्य (उपेत्य ?) तत्रैव
संबन्धग्रहं व्युत्पादयामः । अपि त्वर्थस्मृतिरूपमेवाभ्युपेत्य तत्समुच्चयेऽन्विताभिधानं
दृष्ट्वा तद्वारेण सिद्धे संबन्धावधारणम् । व्युत्पादकोऽस्यायं पिता अयं मातुलः इयमम्बेति
शब्दानङ्गुलिनिर्देशपूर्वमभिधत्ते । तत्र श्रोता हस्तचेष्टाभिज्ञानादङ्गुलिनिर्देशोऽर्थगोचर
इति कृतनिश्चयस्तदुभयसाहित्यविवक्षासनाथं शब्दमपि कथमपि (मिति ?) चिन्तयति ।

तत्र तावन्न शब्दोऽयं बोध्यत्वेन विवक्ष्यते ।

बोधकत्वविवक्षा हि भवेद्बुद्धयर्थवत्त्वतः ॥

स्वयमपि हि बालः प्रयोजनालोचनेन सर्वदा प्रयतमानो व्युत्पादकस्यासस्यापि
चेष्टाशब्दसाहित्यप्रयोगं विवक्षितं प्रयोजनवत्तया सकलस्य (सङ्कलय्य ?) शब्दस्य बोध्यत्वे
तदपश्यन्नर्थमेव केवलं बोध्यं मन्यते । अतो बोधकत्वेनैव शब्दस्य साहित्यविवक्षा । यत्तु
बुद्धे बोधानर्थक्यमिति तदपि पर्यायस्येव व्युत्पादनाय बोधकान्तरस्य प्रयोग इति प्रत्युक्तम् ।

न च प्रयोजनाभावाद्बोध्यत्वमविवक्षितम् ।

पुनःस्थापयितुं शक्तः प्रयोगस्तदहकल्पितः ॥

अर्थस्यैव यदि हानादिप्रयोजनसंभावनया ज्ञापनमभिसंहितं एवं तर्हि व्यवहारापेक्षया-
र्थस्य शब्दस्य [कार्यपरत्वं] प्रसक्तमिति चेन्न । कार्यस्यात्र—

बोधकेनानुपस्थानात्सिद्धालम्बनवि.....[वर्ण] नात् ।

तदज्ञानस्य फलत्वन्यदर्थालम्बनताकृतम् ॥

१. घटादिरूपार्थस्य हानोपादानादि क्रियासापेक्षतया तदन्वयोऽवर्जनीय इति तादृश-
कार्यान्वितार्थपरत्वं घटादिशब्दस्य प्रसज्यत इत्यर्थः ।

२. शब्दस्य घटादिरूपसिद्धार्थविषयकत्ववर्णेनेन बोधकेन घटादिपदेन कार्यस्योपस्थि-
त्यमङ्गीकारेण न कार्यपरत्वप्रसक्तिः । अर्थस्य कार्यसापेक्षस्य विषयताकृते कार्यान्वयसाक्षात्कार्य-
ज्ञानस्य तत्तत्कार्यविशेषान्वयसङ्गावज्ञानरूपं फलं भवतीति तु अन्यदित्यर्थः ।

न्यायकुलिशे

... ॥ हानादिहेतुत्व (योगित्व ?) मर्थस्य प्रतिसंहितम् ।
तैस्मिन्संसर्गविज्ञानं प्रयोजनमिहोच्यते ॥

अयं तातः अयं मातुल इत्यादिप्रयोगेषु साहित्यदर्शनमूलस्मृतिपथविपरिवर्ति-
तातमातुलायंशब्दतदर्थतद्गोचरचेष्टस्य व्युत्पाद्यमानस्य तातशब्दतदर्थव्यावृत्तावप्यनु-
वर्तमानायंशब्दतदर्थप्रतिसंधानवतस्तातायंशब्दयोरन्वयमर्थादनुपलाभमानस्य तदर्थयोश्च
शब्दात्सामानाधिकरण्येनान्वयमुपलभमानस्यार्थस्य ज्ञाप्यत्वेनान्वयफल (ज्ञाप्यत्वेऽन्वय ?)
ज्ञानदर्शनाच्छब्दस्य तदभावात्तदेवान्वयज्ञानं फलमिति किन्नोपपद्यते ।^१

अतस्तदेव साफल्यद्वोध्योऽर्थ इति निश्चयः ।

वाचकप्रत्ययश्चात्र संसर्गज्ञानजन्मना ॥

नैनु संसर्गविज्ञाने सिद्धे साफल्य (वाचित्व ?) कल्पना ।

तच्च साफल्य (संसर्ग ?) विज्ञानं वाच्यवाचकभावतः ॥

दैतोत्तरमेतत् । तथाहि—

साहित्यदृष्टिमात्रोत्थवाच्यस्मृतिसहायवान् ।

एकशब्दान्तरस्मार्थसंसृष्टस्वार्थ वाचकः ॥

१. तस्मिन्—अर्थे, संसर्गः—अन्वयः ।

२. अर्थयोरन्वयज्ञानरूपं फलमुपपादयति अयमित्यादिना । अनुपलभमानस्योपल-
भमानस्य च व्युत्पाद्यमानस्य बालस्य अर्थस्य ज्ञाप्यत्वेऽन्वयज्ञानदर्शनात् शब्दस्य ज्ञाप्यत्वे
तददर्शनाच्च तदेवान्वयज्ञानं फलमित्यङ्गीकार्यमिति किन्नोपपद्यत इत्यन्वयः । तथा च शब्दस्य
ज्ञापकत्वं एव एतादृशप्रयोजनसंभवात् तदेवाङ्गीकार्यं न ज्ञाप्यत्वं प्रयोजनाभावादिति भावः
तदेवाह अत इति ॥

३. संसर्गज्ञानरूपप्रयोजनसज्ञावाचीनो वाचकत्वप्रत्ययशब्दस्येत्यर्थः ।

४. प्रथमव्युत्पत्तिस्थले पदमात्रस्यापि वाचकभावोऽस्तीति मन्वानोऽन्योन्याश्रय-
माशङ्कते नन्वित्यादिना ।

५. अस्याङ्गशङ्कायाः पूर्वमेव “अपि तु स्मृतिरूपमेवाभ्युपेत्य” इत्यादिना परिहृतात्वं-
मभिप्रेत्याह दैतोत्तरमिति । तत्र स्थले प्रत्येकं पदानां स्मारकत्वमेव न वाचकत्वं पदान्तरसम-
भिध्याद्वारदशायामेव तत्तत्पदेन तत्तदर्थस्मृती सत्यामेकैकपदस्य पदान्तरस्मार्थविशिष्टत्वस्मा-
दार्थपरत्वरूपं विनिर्दिष्टं वाचकत्वमिति ।

एवं तद्व्युत्पन्नानां शब्दानां वाक्यार्थप्रत्ययायकत्वप्रसङ्ग इति चेत्स्यादेवं
यदि तेषां स्वार्थस्मृतिजनकतापि स्यात् । तदा स्मार्थस्मारकत्वलक्षणसंबन्धज्ञानं
हि सहकारि निश्चिनुमः । स्मारकाणां तु सहकार्यभावादवाचकत्वम् । हेत्वन्तरेणार्थ-
स्मृतेऽपि स्वापादितार्थस्मृतिसहायानामेव शब्दानां वाचकत्वमित्यनतिप्रसङ्गः । अतो-
ऽङ्गुलिनिर्देशाद्व्युत्पादयन्तोऽपि न तदानीमेव वाचकत्वबुद्धिमुपजनयन्ति । किन्तु
साहित्यप्रयोगमात्रेण स्मारकत्वमादधति । तच्च स्मृतिद्वारा प्राप्तसंसर्गज्ञानकालभावि-
संज्ञासंज्ञिसंबन्धज्ञानाभिप्रायेणेति विवेक्तव्यम् । अत एतदभिप्रायज्ञानपूर्वकं वा बालानां
व्युत्पत्तिः अन्यथा वा । प्रत्येकपदस्मारितपदार्थसंसर्गज्ञाने पदानां कारणत्वदर्शनादेव
हेषां व्युत्पत्तिः । अतोऽपवादशङ्कानिरासायैव व्युत्पादकपक्षे शब्दसाहित्यनियमस्य
प्रयोजनपर्यवसानवर्णनमिति । यद्येवं वाचकत्वग्रहणनिरपेक्षमेव शब्दस्य कथंचित्स्वार्थ-
स्मृतिसाधकत्वं (स्मृत्याधायकत्वं ?) ग्रहणमात्रेणाभिधायकत्वं सिध्यतीति मीमांसासूत्र-
विरुद्धमिदमापद्यते । उच्यते—

वाच्यवाचकसंबन्धः प्रथमं * यत्र गम्यते ।

स्वार्थग्रहणसिद्ध्यर्थं तत्रेदमभिधीयते ॥

अत एव ह्यविज्ञातवाच्यवाचकशक्तिषु ।

सिद्धान्तान्तरनिष्ठेषु शब्दानां स्यात्प्रधान (प्रमाण ?) ता ॥

अन्यथा तेषामगृहीतस्वाभाविकसंबन्धानां बोध (अबोध ?) काश्शब्दा भवेयुः । न च
वयमपि व्यवहारेण व्युत्पत्तिं न मृष्यामहे । यतः प्रथममेवाभिधायकत्वानु.....[प] गमः ।
अभिहितान्वयसिद्धान्तश्रयणेन वा प्रथमस्मृतिमेवाभिधानमुपेत्य तद्भाषणमिति । यद्वा—

किं वापभ्रंशलिङ्गादिसाधारण्येन बोधनम् ।

पश्चाद्विशेष्यमाणं सदभिधानत्वमृच्छति ॥

यच्च बोधनमेवादौ संबन्धः फलमित्यपि ।

संबन्धान्तरसापेक्षं लिङ्गाद्यस्माद्व्युदस्यति ॥^१

न हि बोध्यबोधकभाव एव सामान्यविशेषात्मना भिद्यमानोऽपि व्याख्यादि-
बन्धान्तरभावमनुभवतीति ।

* यत्त—वृद्धव्यवहारात् व्युत्पत्तिस्थले.

१. बोधनं कर्तुं संबन्धान्तरसापेक्षं लिङ्गादिकं अस्मात्—वाच्यप्रमाणात् व्यावर्तयति ।

अस्तु तावदेवं सिद्धे व्युत्पत्तिः । कार्येऽपि व्युत्पत्तिर्दुरपहवा । अतश्शेषपूरणेन कार्यान्वितस्वार्थपरतैव शब्दस्य फलिप्यतीति चेन्नैतदेवम् । यतः—

अर्थानां व्यभिचारित्वादवाच्यत्वं प्रतीयते ।

न तु संसर्गमात्रेण वाच्यता प्रतिपाद्यते ॥

अस्तुवा कार्यस्य सर्वत्राव्यभिचारः । दृष्टोदाहारणमात्रेषु व्यभिचारो वर्णनीयः नतु प्रयोक्ष्यमाणेषु । शब्दशक्तिनिश्चयानुसारेण यथारुचि प्रयोगानुपपत्तेः (प्रयोगोपपत्तेः ?) । तन्निश्चयश्च न प्रतियोगिगोचरः स्वार्थस्यैव विशिष्टस्याभिधेयत्वात् । प्रतिसंबन्धिनस्तु पदान्तरस्मारितस्य अनेनाभिधानानभ्युपगमात् । अभ्युपगमेवा पर्यायत्वप्रसंगात् ।—

यस्य ह्युपाधिशब्दे...[न ना]भिधेयं विशेषणम् ।

कथं तद्व्यभिधेय...[न्त]दभिधानान्तरास्पदम् ॥

न चाव्याभिचारित्वात् वाच्यत्वं । घटादिशब्दस्य सत्तादिवा...[चकृत्वप्रसङ्गात्] । प्राधान्यमपि वाक्यार्थ...[रूपतामेव संपा]दयति नाभिधेयताम् । अप्रधानानामप्यभिधेय-त्वाभ्युपगमात् । अतश्शुक्लः पटो भवतीत्येवमादेः कार्यान्वितस्वार्थाभिधाने न किञ्चिन्निरवन्धनमस्ति ।

यत्तु शब्दचेष्टयोस्समानयोगक्षेमत्वादेकजातीयप्रमाणत्वप्रसङ्ग इति । तत्र वदामः—

बोधकत्वं विना शब्दे नास्ति संबन्धकल्पना ।

भावभेदप्रयुक्ता तु चेष्टा तस्यानुमापिका ॥

किञ्च—

संहृत्यैव प्रमाणत्वं शब्दस्यान्वयबोधनात् ।

पुंसां चेष्टा पुनर्व्यस्ता विशिष्टमनुमापयेत् ॥

आत्मनि विशिष्टबुद्धिं दृष्ट्वा प्रत्येकं व्युत्पादितानां प्रयोज्यबुद्धिज्ञानोत्पत्तिमनुमाय व्यवहारेवा संबन्धावधारणमिति न कचिदपि बोध्यबोधकमावातिरिक्तसंबन्धान्तरसिद्धि-

इशब्दार्थयोरित्यनुमानवैधर्म्यमत्यन्तप्रसिद्धमेव । चेष्टा पुनश्चेष्टमानपुरुषविज्ञानहेतुरनुमानमेवेत्यवसीयते । तथाहि—

काश्चिद्भावविशेषस्य कार्यत्वेनैव संस्थिताः ।

सङ्केतसिद्धिकार्यार्थाः काश्चिच्चेत्यनुमापिकाः ॥

ननु च शब्दवत्प्रयोजकबुद्धसमचेष्टतश्चेष्टा (समवेतचेष्टा ?) समष्टिप्रेरितप्रयोज्य-बुद्धप्रवृत्तिदर्शनाद्विशिष्टज्ञानानुमानपूर्वकं व्युत्पत्तिस्स्याच्चेत् (स्यादिति चेत् ?) ।^१

स्यादेवं यदि तत्पूर्वं चेष्टाव्युत्पत्तिरिष्यते ।

कचित्प्रागनुमानत्वे सिद्धे तत्रापि सा गतिः ॥

न चैवं सङ्केतितडिस्थादिशब्दानामन्येषां वा व्यस्तानां प्रथमं संबन्धग्रहणोपपत्तिः । यद्यपि पदार्थानां प्रत्येकप्रमाणप्रतिपत्तानां पारिशेष्यलिङ्गानवगतसाहित्यानां स्वसंसर्गप्रतिपादनासामर्थ्यनिश्चयः । शब्दबद्धा संसर्गगोचरतया चेष्टानां न व्युत्पत्तिः । तथापि पक्षधर्मतावशेन विशिष्टज्ञानमिति विवेक्तव्यम् । प्रत्येकं हि चेष्टास्वात्मदृष्टव्यासिबलाः परत्रापि तत्तद्बुद्धिसिद्ध...[स्वरूपा] स्तामेव विशेषतोऽनुमापयन्ति । स्वयं हि कस्यचिदानयनार्थमाकुञ्चनं करोति । निरसनाय प्रसारणं, अभ्यनुज्ञानार्थं मुखं प्रयच्छति, विवादे स्वाभिमुख्यं निवर्तयन् तिर्यक् प्रेरयति । एवमादि तत्तत्कर्म तत्तदभि-प्रायपूर्वकमिति व्याप्तं विशेषाभिमुख्येन पक्षधर्मतालाभात्तद्विशेषगोचरतया चेष्टायां चेष्टान्तरनिरपेक्षमनुमानत्वं सिध्यति । नैवं शब्दस्य कस्यचिच्छब्दान्तरनिरपेक्षस्य विशिष्टगो-चरतयानुमानत्वमवकल्पते ।

१. बहुव्रीहिरयम् । भावभेदप्रयुक्त्यंशस्य विवरणम् ।

२. अयं भावः । यथा गामानयेति प्रयोजकेनोक्तौ प्रयोज्ये विशिष्टज्ञानं तद्वाक्यजन्यं तदीयप्रवृत्त्या अनुमाय तद्वाक्यस्य विशिष्टार्थबोधकत्वं व्युत्पत्तिः प्रत्येति, एवं शब्दोदाहारणं विना गवानयनरूपार्थज्ञापकानेकहस्तचेष्टामात्रसङ्गावस्थले पूर्ववत् व्युत्पत्तिः प्रयोज्यबुद्धगतप्रवृत्त्या प्रयोजकगतचेष्टासमुदायजन्यविशिष्टज्ञानानुमानसंभवेन चेष्टानामपि तादृशविशिष्टार्थबोधकत्वं संभवतीति शब्दवत्प्रमाणत्वमिति नानुमानत्वसंभवस्तासामिति ।

३. तत्पूर्वं-इदं प्रथममित्यर्थः । अयं भावः—अन्यत्र एकस्या अपि चेष्टायाः भावभेद-प्रयोज्यत्वेन तदनुमापकतया अनुमानत्वे सिद्धे तदनुरोधेनोक्तानेकचेष्टास्थलेऽपि तासामनुमान-त्वमेव युक्तम् । बोध्यबोधकमावातिरिक्तं कार्यकारणभावसंबन्धेन ज्ञानसाधनत्वाच्च । शब्दविषये तु नैवमनुमानत्वं शक्यं वक्तुम् तस्य प्रत्येकं विशिष्टज्ञापकत्वानङ्गीकारात् । कार्यकारण-भावादिसंबन्धान्तरपरिहारेण वाच्यवाचकभावसंबन्धेनैव ज्ञानजनकत्वाच्चेति ।

न च चेष्टान्तरत्वं स्यादाभिमुख्याहिसङ्गते । (आभिमुख्याभिसङ्गतेः ?) ।

एकस्या एव यद्रूपमाभिमुख्याद्विना न तत् ॥

याश्च स्थूलकृशवृत्तचतुरश्रद्वस्वदीर्घादिप्रभेदवस्तुज्ञापनाय प्रवृत्ताश्चेष्टाः ताश्च तत्तद्वस्तुस्थितियोग्याकाशप्रदेशपरिच्छेदाकारेण तत्तदबुद्धिमुत्पादयन्तीति नात्रापि शक्त्यन्तर-
कल्पनावकाशः ।

तत्तद्वस्त्वात्मनात्मानमात्मीयं वापि किञ्चन ।

भावयन्ति कचित्तत्र नातिक्लेशो भविष्यति ॥

यत्र वा कश्चित्सर्वप्रकारस्संबन्धो न दृश्यते तत्र शुद्धज्ञापकप्रतिरूपकल्पना
मूलमिति विवेक्तव्यम् । अत एव लिपेरक्षरप्रतिपत्तिर्व्याख्याता । तत्र च

सङ्केतमात्रसिद्धेयं व्याप्यव्यापककल्पना ।

आनन्तर्यविशेषेण पक्षधर्मत्वसंभवः ॥

अत एव हि तत्र प्रत्येकमेव संबन्धग्रहणान्न समुदायापेक्षा । शक्यते हि केनचि-
त्प्रकारेण किञ्चित्कस्यचिद्व्यापकमिति सिद्धे पुरुषेणापि तत्प्रकारस्यापरत्र व्यवहारार्थमा-
रोपणम् । तदभिप्रायानुसारिभिश्चापरैर्व्यवहारः प्रतीयते । यद्यपि तस्याभिप्रायमपि
चिरनिर्वृत्त संबन्धमूलतया नोपदिशन्ति तथापि तद्गोचरमात्रोपदेशाद्व्यवहारस्संपद्यते ।
एवमेव भाषान्तराणामपि व्यवहारः । तत्र तु—

अनुमानप्रकारस्तु लिप्यादौ परिकल्प्यते ।

भाषान्तरे पुनः कल्प्या भवेच्छब्दप्रमाणता ॥

न हि तत्र प्रत्येकस्यैव पदस्यार्थप्रतिबोधनमुपलभ्यते । पक्षधर्मतालभ्यविशेषा-
भावात्पूर्वानुभूतस्मृतिमात्रे चाननुमानत्वात् साक्षात्प्रमाणीभूतशब्दप्रकारेण बोधकत्वदर्शनाच्च ।

शब्दः खलु विशिष्टार्थं संसृष्टः प्रतिपादयन् ।

अन्वयव्यतिरेकाभ्यामंशे निष्कर्षमृच्छति ॥^१

तथा गृहीतसंबन्धः परस्ताद्व्यवहारकृत् ।

व्याप्यत्वपक्षधर्मत्वमाणा (पक्षधर्मत्वाभावा ?) द्वित्रोनुमानतः ॥^२

१. इदं गामानयेत्यादिव्यवहारपूर्वकव्युत्पत्त्यभिप्रायम् ।

२. इदं प्रथमतएव अन्वातातमातुलादिशब्दव्युत्पत्त्यभिप्रायम् ।

स हि न तावद्वाक्यात्मना अनुमानम् । वाक्यार्थव्याप्यभावात् । तस्य च
न वाक्यार्थसमानाधिकरणतया पक्षधर्मत्वप्रतिपत्तिसंभवः । नापि पदात्मना । तस्यापि
पदार्थेन संबन्धान्तरादर्शनात् । ज्ञाप्यज्ञापनसंबन्धस्य व्याप्तिफलत्वात्तदनन्तरभावित्वेन
तस्यैव तद्भावानुपपत्तेः । न च पदमात्रस्यानुमात्वमनधिकविषयत्वादित्युक्तम् । नापि
पदान्तरसंसृष्टवेपेणानुमानत्वम् । अवाक्यत्वात् । नापि वाक्यस्थानां पदानां संसर्गविशेष-
बोधकतयानुमानत्वम् । परस्परसमभिव्याहारानुग्रहापेक्षत्वादभिधानस्यानुमानेऽनुमाना
न्तरानपेक्षत्वात् । अतो विलक्षणेनैव रूपेण शब्दस्य बोधकत्वम् । तच्च रूपं स्वाभाविक-
शक्तिशालिषु केषुचित् स्वतस्सिद्धम् । अन्येष्वारोपितं व्यवहाराय धट्टिष्यते

नै तावत्सर्वशब्देन स्वतश्शब्दः प्रतीयते ।

अन्यथासिद्धिदोषेण कचिद्येन न कल्प्यते ॥

तथा यः कश्चिदेकस्य संज्ञेति परिभाष्यते ।

न खल्वनिर्दं प्रथमव्यवहारहेतुभावेषु सङ्केतकरणसंभावनावकाशः । ते च के
शब्दा इति चिन्तायामुच्यते ।

येषां स्मृतिप्रवाहेण परिपालितवर्ष्णाम् ।

योम्यापि नेष्यते सृष्टिः (योम्योऽपि नेक्ष्यते सृष्टा ?) तेषामेव ह्यनादिता ॥^३

ननु पालनभिन्नत्वादस्मृतिः कर्तुरुच्यते ।

न चानपेक्षितस्मर्तुं यद्येषामेष विद्यते ॥

(न हि पालनहीनत्वादस्मृतिः कर्तुरुच्यते ।

न चानपेक्षितः कर्ता यद्येषामेष विद्यते ? ॥)

१. न तावत्सर्वशब्देषु शक्तिः साङ्केतिकी भवेत् ।

उपाधेरपरिज्ञानास्त्वतश्शक्तिः प्रतीयते ॥ इति स्यादिति केचित् । प्रकरणमिदं
सर्वेषामपि शब्दानां पुरुषसङ्केतरूपैव शक्तिः न कचिस्त्वतस्सिद्धा इति वदन्तं तात्किं प्रति
प्रवृत्तमिति ज्ञेयम् ॥

२. येषां शब्दानां स्मृतिप्रवाहेणास्त्वालित्वेन रक्षणमुपलभ्यतेऽवश्यपेक्षितश्च कर्ता
भवति, परन्तु स न विज्ञायते तेषां शब्दानां कर्तुरभावादेवाविज्ञानमित्याश्रयणीयमिति नित्यत्व-
सिद्धिः । येषां पुनः तथाविधपरिरक्षणाभावः वस्तुनपेक्षाया तेषां कर्तृसत्त्वेपि तदविज्ञानं तथोरन्य-
तरेणैवोपपन्नमिति सकर्तृकत्वाविरोधादनित्यत्वमिति प्रष्टव्यार्थः ।

संबन्धे तदनि....[त्यत्वात्प्रयोक्तुः] स्यादपेक्षणम् ।
सन्दर्भे वानपेक्षायां संबन्धे ध्रुवमर्दनम् ॥

तथाहि एके तावत् भाषाशब्दसमभिव्याहारेणार्थं बुभुत्समानाः पुरुषाधीनप्रयोगेषु....
[पदेषु] क्तिसद्भावतत्समारोपणयोः कामकृतादरास्तत्समुदायरूपवाक्यप्रयोक्तुः पुरुषस्य
प्रत्ययितव्यत्वमेव केवलमनुसृत्य तदधीनार्थनिश्चयलाभाद्व्यवहारफलं लभन्ताम् ।

यत्र तु न पुरुषाधीनता वाक्यप्रयोगस्य विज्ञायते । तत्र चेत्पदेषु न स्वाभाविक-
वाचकशक्तिः, (अपितु) पुरुषसङ्केतमात्रादेव बोधकता । तदा पुरुषा (पुरुषो ?) नपेक्षन्ति-
वाक्यानुकूल्येनवा पदेषु बोधकत्वं समकल्पयत् उत स्वातन्त्र्येणेति विवेकाभावे
कथमिव तद्वाक्यार्थस्य निश्चयमशेषपरीक्षकोपादानमित्यवश्यविज्ञेयता सङ्केतकर्तुः ।
तस्य हि प्रमाणान्तरेण तद्वाक्यार्थमनुसन्धाय तदेकदेशभूतपदार्थेषु तद्वाक्यैकदेशानां
पदानां बोधकत्वं व्यवस्थापयतः किञ्चिन्मात्रान्यथाभावेऽपि विशिष्टवाक्यार्थसिद्धेरतिवादा-
नुविधेय (सिद्धिरिति नानुविधेय ?) प्रज्ञत्वं विज्ञायते ॥

अतो वाक्यप्रयोक्तुर्वा सङ्केतयितुरेव वा ।
सद्भावे तदविज्ञातुर्वाक्यार्थे निश्चयः कथम् ॥
महर्षयश्च धर्मिष्ठाः कृतज्ञाः सत्यवादिनः ।
पतञ्जलिमुखास्सन्तः निषेधन्तीति (निषेधन्त्यति ?) साहसम् ॥
शब्दार्थव्यवहारश्च कश्चिद्यत्रानुवर्तते ।
प्रक्रियान्तरमाश्रित्य तदान्यकरणं भवेत् ॥
यदातु सर्व एवायं व्यवहारो न दृश्यते ।
तदा केन प्रकारेण सङ्केतकरणं भवेत् ॥
स्मृत्याधायकमात्रस्य द्वाण्वितार्थावबोधिता ।
न च शब्दादहते कापि दृष्टपूर्वा कथञ्चन ॥
फलशब्दं च नाज्ञात्वा (मूलशब्दमविज्ञाय ?) सङ्केतं कः प्रकल्पयेत् ।
नाचाकृत्यैव सङ्केतं फैलवतां सहिष्यते (भजिष्यते ?) ॥

१. संबन्धे तदनित्यत्वे संबन्धुस्स्यादपेक्षणम् ।

सन्दर्भे वानपेक्षायां संबन्धुर्ध्रुवमर्दनम् ॥

इति भवितव्यमिति केचित् ।

२. फलमप्राप्तिवार्ताभिधायित्वरूपं बोधकत्वम् ।

न च स्मृतिसमर्थत्वसिद्धयै सङ्केतकल्पना ।
येन केनापि योगेन तत्सामर्थ्यस्य दर्शनात् ॥
नचास्मारकमादाय कश्चित्संव्यवहारयेत् ।
अर्थेनापि तथात्वेन व्यवहारप्रसङ्गतः ॥

अतो विश्वशब्दव्यवहारसङ्कथाशून्ये जगति अर्वाचीनेन तावच्छब्दप्रमाणप्रथम-
प्रवृत्त्यर्थसङ्केतकल्पनानवकाशः । ईश्वरस्तु वेदवच्छब्दव्यवहारमपि यथापूर्वमकल्पयदिति
न्यायेन स्वातन्त्र्येण प्रवर्तयति ।

स हि शक्त्यनुसारेण तेषामेव प्रवर्तयन् ।
नासमर्थपदाख्यानस्वातन्त्र्यमधिगच्छति ॥
यथान्यः पुरुषः कर्ता योग्यादृष्टेर्निवारितः ।
तथा वारितमीशस्याप्ययथापूर्वकल्पनम् ॥
वर्णानां शक्तियुक्तानां क्रमानुग्रहकांक्षिणाम् ।
नित्यः क्रमविशेषोऽपि व्यञ्जको व्यवतिष्ठते ।
तस्य येत्वन्यथाभावं कुर्युर्भाषान्तरादिषु ।
प्रकृतिप्रत्ययान्यत्वपरिभाषादिहेतुभिः ॥
तत्रापि पुरुषाधीनं प्रमाणान्तरकारितम् ।
याथात्म्य (याथार्थ्य ?)मिति विज्ञेयमाभासत्वे (त्वं ?) स्वरूपतः ॥
न ह्याभासस्य प्रतीतिहेतुत्वमेव निवर्तते । किन्तु प्रमितिहेतुत्वमेव ।
अज्ञानकरणे (कारणा ?) तत्त्वमारोपितमकार्यकृत् ।
तज्ज्ञाने कारणे (तज्ज्ञानकारण ?) भ्रान्तिः कार्यं सूते भ्रमान्तरम् ॥
प्रतिबद्धभ्रमेणैव प्रतिबन्धकवेदनम् ।
वाचकत्वभ्रमेणैव वाच्यज्ञानं प्रवर्तते ॥
वाचकत्वभ्रमापि पुंसां सङ्केतकल्पितात् ।
प्रमाणान्तरसंवादाजयाति सहसा लयम् ॥

१. आरोपविषयीभूतं ज्ञानकारणमिदं घटादिरूपं चेत् तत् भ्रमान्तररूपं कार्यं न
जनयति । तस्य तत्त्वभावविरहात् । तज्ज्ञानकारणभ्रान्तिः, तत् ज्ञानकारणं भूमादिरूपं चेत्
कार्यं भ्रमान्तरं जनयति । तस्य तत्त्वभाववत्त्वादित्यर्थः ।

प्रमाणान्तरभिद्वेषु तत्तदर्थेषु सूरयः ।
यथायथं प्रयुज्जानाशब्दान्संवादयन्ति हि ॥
विसंवादोऽपि भूयिष्ठो यशब्देषूपलभ्यते ।
सच संबन्धसंदर्भसाधारणेन नीयते ॥

न हि संदर्भदोषेण जायमानो विसंवादस्संबन्धाध्यासजनिताद्विलक्षणएवेत्यस्ति प्रमाणम् । तत्र शब्दाभासानामपि यादृच्छिकसंवादिलिङ्गाभासानामिव प्रमाणान्तरेण संवादोपलंभात्तत्प्रत्ययानुसारिभिर्व्यवहारोऽभङ्गुर एव प्रवर्तते (त्ये ?) ते । न च कश्चिदपि शब्दार्थ इत्येव लोके विश्वसिति अपित्वासोक्तिरित्येव । तत्र वक्तृज्ञानानुमानद्वारेणवा तन्मूलप्रमाणान्तरानुसारेणवा प्रत्यय इति लोकव्यवहारस्थितिः । वेदेतु—

प्रत्यक्षवत्स्वशक्त्यैव शब्दोऽर्थं प्रतिपादयन् ।
न केनापि प्रमाणेन विसंवादं प्रपद्यते ॥
न हि तत्राप्तविज्ञानं नचमानान्तरोद्भवः ।
निश्चयार्थं नैर्मृग्यः स्वतःप्रामाण्यसिद्धितः ॥
येषां शब्दस्य मानत्वं.....[तुल्यव] णं प्रमान्तरैः ।
तेषां स्वातन्त्र्यमेष्टव्यं नित्यत्वेनैव नान्यथा ॥^१
न प्रमाणान्तरप्राप्ते प्रमाणान्तरकल्पना ।
य (त ?) दा प्राप्तप्रमाणत्वं वक्तृमानानुसारि तु ।

ननु च—

सामान्येनासता यस्य पुंसस्सिद्धाप्रमाणतः ।
तद्वाक्यात्स्वार्थभेदेषु प्रमाणं किं न कल्प्यते ॥

नैतदेवं... [य]तः

प्रतिवाक्यं हि वक्तृणामाप्तत्वमवगम्यते ।
विप्रलम्भादनासत्वे (न विप्रलम्भनादासो ?) न तन्मात्रोक्तिसत्यता ।

१. अयमर्थः— वेदस्य प्रमाणान्तरतुल्यं अनधिगतायावबोधकस्वरूपं प्रामाण्यं नित्यत्वं एव सिध्यति न पीरुषेयत्वे । तथा सत्यर्थं बुद्ध्वा शब्दरचनेति न्यायेन पुरुषाधिगतायाव-
बोधकस्वस्यैव सिद्ध्या तद्व्याघातादिति ।

न चानुमानादिकस्य सिद्धिरस्तीति वक्ष्यते ।
न तत्ज्ञानेन (ज्ञानेऽस्ति ?) सत्यत्वं स्वतः प्रामाण्यवर्जने ॥
स्वतः प्रामाण्यमेष्टव्यं शब्दप्रामाण्यवादिभिः ।
तच्चापि शब्दनित्यत्वद्वारेति परिनिष्ठितम् ॥

येचान्विताभिधानं नेच्छन्ति तेषामपि शब्दप्रामाण्यासिद्धिः ।

विशिष्टज्ञानहेतुत्वातिरेकेण चेष्टानुमानसाधर्म्यातिक्रममार्गस्य दुर्लभत्वात् ।
तत्साधर्म्यं च तस्यापि शब्दवत्प्रमाणान्तरत्व-मिच्छतां प्रागुक्त एव परिहारो द्रष्टव्यः ॥

इति भगवद्रामानुजमुनिवरमतधुरंधरस्यात्रिगोत्रप्रदीपश्रीपद्मना-

भार्यनन्दनस्य वादिहंसनवाम्बुदस्य श्रीमद्रामानुजाचार्यस्य

कृतिषु न्यायकुलिशे सिद्धार्थव्युत्पत्ति

समर्थनवादः प्रथमः ॥

१. वेदपीरुषेयत्ववादिमते शब्दप्रामाण्यासिद्धिमुपपाद्य तदपीरुषेयत्ववादेऽप्यन्विताभि-
धानादरेणाभिहितान्वयाङ्गीकारे शब्दस्य प्रामाण्यं न सिध्यतीत्युपपादयति येचेत्यादिना ।

२. विशिष्टज्ञानहेतुत्वं— परस्परांश्वितार्थविषयज्ञानहेतुत्वम् ॥

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SABAPATHI VILASA NATAKA

—*Mm. Dandapaniswami Dikshitar.*

आरुढो वैनतेयं कनकगिरिनिभं पाणिपद्माग्रजाग्र-

चक्रोदग्रप्रभाभिर्दिशि दिशि विकिरन्नैकमादित्यजालम् ।

नव्यामम्भोदमालां विदधदधिनभः कायकान्तिप्ररोहैः

आविस्मेराननेन्दुः प्रविशति सविधं चित्सभाया मुकुन्दः ॥२१॥

(नेपथ्ये महान्कलकलः)

हौण्डिन्यः—(सभयम्) को इमो संवत्तपवणोत्थिअपुक्कूलावत्तअगर्जितलज्जावहो
महुमहणचरणाहिघादभिज्जन्तबम्मण्डखण्डणीसरिदबहुलावरणजलघोसगव्वस-
व्वंकषो सुणासीरकडिणकुलिसखण्डिअकुलपव्वदपक्खपदणरअनित्तंभओ
महाधोसो । (छाया) कोऽयं संवर्तपवनोत्थितपुष्कलावर्तकगर्जितल-
ज्जावहो मधुमथनचरणाभिघातभिद्यमानब्रह्माण्डखण्डनिस्सरद्धुलावरणजलघोष-
गर्वसर्वङ्कषःशुनासीरकठिनकुलिशखण्डितकुलपर्वतपक्षपतनरयनिस्तम्भको महा-
घोषः ?

पतञ्जलिः—(निरूप्य) सखे ! व्याघ्रपाद ! सफलमस्माकमिदानीं जन्म । यतोऽतिदृ-
राच्छयन्ते प्रमथानामतिगम्भीरः ढक्काडमरुकशंखरवपुंस्वितो महानयं सिंहनादः
(सर्वे सानन्दं प्रणमन्ति, उत्थाय विरचिताञ्जलयः तिष्ठन्ति)

व्याघ्रपादः—(सहर्षसम्भ्रमम्)

आवलिगतैः तत इतस्त्रसरेणुपुञ्जैः

आप्यैरहस्करकरान्जडतां नयन्तः ।

आवान्त्यमी हरकिरीटविटङ्कलोल-

मन्दाकिनीतनुतरङ्गभवाः समीराः ॥ २२ ॥

उपमन्युः—(पुरोऽवलोक्य सानन्दम्)

फणिपतिकटकैर्बाहादण्डैर्ज्ज्वल्यमाननिटिलहशः ।

त्वङ्गडुमरुकशूलाः रिंघन्त्येते परःशतं प्रमथाः ॥ २३ ॥

कौण्डिन्यः—अंहहे तदो इदो रअणदण्डमण्डिमोत्तिआतपत्तविमलचामरकण-
अकलशभिङ्गारुमुकुरधारिणीं पमहविलासिणीं ससंभ्रमचरणविण्णास-
चटुलनूरसहसमुदधिणसिञ्चिणसरभससमापतन्तपमहणिउरुम्बपरप्पराङ्ग-
सङ्गततरलन्तसिसूलसिहासन्ताडनमुहरिआणं डमरुआणं सुदि-
पुडमहुरेण डिमिडिमिणिणदेण विविहमुखगणमुहमारुदपूरिआणं जलजाणं
अदिगम्भीरेण धुमधुमघोसेण विस्मयावणमन्तणारदमुहवेणिअकरपल्लव
विप्पाटिआणं वल्लईणं अदिमहुरेण णिकणेण गायन्तीं किण्णरीं
नटन्तीमच्चराणं मेहलाकंकणझणझणकारेण जअजअन्ति णमन्ताणं जणा-
णञ्च कोलाहलेणअ सदादुदीओविअ एसो पवञ्चो ॥ (छाया) अहो ! तत-
इतः, रत्नदण्डमण्डितमौक्तिकातपत्रविमलचामरकनककलशभृङ्गारुमुकुरधारि-
णीनां प्रमथविलासिनीनां ससंभ्रमचरणविण्णासचटुलनूपुरशब्दसमुद-
धितेन शिञ्चितेन सरभससमापतत्प्रमथनिकुरुम्बपरप्पराङ्गसङ्गततरल-
शूलशिखासन्ताडनमुखरितानां डमरुकाणां श्रुतिपुटमधुरेण डिमिडि-
मिनिनदेन, विविधमुखगणमुखमारुदपूरितानां जलजानामतिगम्भीरेण धुमधु-
मघोषेण विनयावनमभारदमुखवैबणिककरपल्लवविस्फारितानां वल्लकीनां
अतिमधुरेण निक्कणेन गायन्तीनां किण्णरीणां नटन्तीनामप्सरसाञ्चमेखला-
कंकणझणात्कारेण जयजयेति नमतां जनानां चटुलकोलाहलेनच
शब्दाद्वितीयइव एष प्रपञ्चः ।

पतञ्जलिः—सखे निपुणमाकर्णयास्मिन् शब्दैर्कार्णवौधे ।

(अन्तवेद्य इति शङ्कर इत्युभाया
भर्तेति शम्भुरिति पालयितेति लोकान् ।

ओंकाररूप इति कश्चिदिहोज्जिहीते

कर्णामृतं किमपि काहलिकानिनादः ॥ २४ ॥

व्याघ्रपादः—(सपुलकोद्धमं पतञ्जलिमालिङ्ग्य) सखे ! किं कथयामि ; मनसोप्यविषय-
मानन्दमनुभवामि ।

उपमन्युः—(पुरोऽवलोक्य सविस्मयम्)

चलति पुरतो मेरुः किंवा विभावसुमण्डलं

किमुत तडितां वृन्दं किंवा रवेरियमावली ।

अहह किमिदं वारंवारं बलादपि चोदिता

नयनपदवीं मुष्णत्पुष्णाति तत्त्वमदो जगत् ॥ २५ ॥

पतञ्जलिः—(साश्चर्यम्) प्रथमं प्रमथा इति गणेन्द्रा इति व्यक्तिविशेषविभक्ता समेयं
केवलमिदानीं तजोविशेषव्यतिकरदुरालोका दृश्यते

कौण्डिन्यः—इमादो ओहसिआणेअसहस्सकिरणमण्डलच्छायादो फहाकदंवादो
दाक्षि एदे णिस्सरन्ति मुत्तिमन्तोविअ दिवसअरणिसाअरा महापुरिसा ।
(छाया) अस्मादपहसितानेकसहस्रकिरणमण्डलच्छायात्प्रभाकदम्बाद्वावे
तौ निःसरतो मूर्तिमन्ताविव दिवसकरनिशाकरौ महापुरुषौ ।

व्याघ्रपादः—(सानन्दगद्गदम्) सखे ! पतञ्जले ! दिष्ट्या भगवानितएवाभिवर्तते
भानुकम्पेन उपास्यमानो मुग्धेन्दुमूषणः ।

पतञ्जलिः—भगवतोमूर्त्यन्तरमयोऽखिलगणानामीश्वरोनन्दिनेश्वरोऽयम् ; अखिलानपि
सेवासमागतानमराधिपानुचलितविचित्रवेत्ररुतःसंस्थापयन्ततइतःसञ्चरति ।

(सर्वे कृतयथोचितसमुदाचाराः विरचिताञ्जालयः तिष्ठन्ति)

(ततः प्रविशति वेत्रपाणिः नन्दिकेश्वरो भानुकम्पश्च)

नन्दी—(समन्तादवलोक्य, किञ्चिदुच्चैः)

विष्णो ! स्वागतमत्र तावदधुना ब्रह्मन्निहैवास्यतां
शक्र ! त्वं धुरि तिष्ठ साकममरैर्ब्रह्मर्षयः ! स्थीयताम् ।
नाथः पश्यति नः सभापतिरयं देव्या सहैवोमया
कारुण्याम्बुनिधिः करोति दहराकाशान्तरे नर्तनम् ॥ २६ ॥

भानुकम्पः—(साटोपम्) भो भोः पुरशासनकटाक्षलवलब्धनिजाधिपत्याः सर्वेप्या-
दित्याः किमितिबधिरयन्ति दिगन्तराणि भवन्तो नटराजपदारविन्दनूपुररव-
तिरोधानकलमषकलुषेण वृथाकलकलमुखरेण परस्पराङ्गचमत्कारचटुलभूषणम-
णिगणखणखणाटोपेन । नन्वेते सन्निहिताः खलु शङ्करकिङ्कराः ।

पतञ्जलिः—सखे ! पश्य अनेन भानुकम्पवचनसंरम्भेण निष्कम्पमजनि चित्र-
गतमिव सर्वमपि गीर्वाणचक्रम्

(सर्वे विस्मयन्ते)

नन्दी—वत्स ! भानुकम्प ! (सर्वतोऽवलोक्य) कुतो वा भगवतः प्रियभक्तौ पतञ्जलि-
व्याघ्रपादौ ?

भानुकम्पः—नातिदूर एवैतौ । नन्दी—(सानन्दमुपसर्पति)

(पतञ्जलिव्याघ्रपादौ, उपमन्युकौण्डिन्यौ च सप्रश्रयमुपसृत्य नमस्कर्तुमुद्युज्यते)

नन्दी—(सानन्दमुभावाल्लङ्घ्य) न सांप्रतमितरवमस्कारः देवदेवसन्निधाने । वत्स !
पतञ्जले ! वाचां खलुपारेभवदीयमत्यद्भुतं चरित्रम् ।

विधिहरिमुखदेवा वीक्षितुं यद्यतन्ते

विहितविमलयोगाद्धानमय्यैव दृष्ट्वा ।

तदिह हि तपसित्वा चार्मणीनां दृशाम-
प्यहह पथि पुरारेस्ताण्डवं दर्शितं यत् ॥ २७ ॥

पतञ्जलिः—(सप्रश्रयमञ्जलिबध्वा) देवदेवस्यैवायं प्रभावः यः पुनरणुं पर्वतयति ; पर्वत-
मप्यणयति.

नन्दी—(निवृत्त्य) वत्स ! व्याघ्रपाद !

यत्तप्तं परमं तपो भगवतः श्रीमूलनाथस्य यत्
पूजा यत्तनयोपनीतमपि ते मान्यं चरित्रं विभोः ।
यद्योगोपि महानभूदभिरतिः चित्ते च यद्व्यसि
सर्वस्यास्य फलं सदृक्षम् (पुनर्विचिन्त्य) अथवा लब्धं त्वयाऽहैतुकम् ॥

व्याघ्रपादः—(सविनयम्) यदाह द्वितीयपरमेश्वरः ।

भानुकम्पः—सखे ! व्याघ्रपाद ! कच्चिदिदं स्मर्यते यद्देवेनाथावादिष्टम्—“ देवः
त्वद्यनुकम्पते ” इति पठति ।

व्याघ्रपादः—स्मराम्यनुभवामिच ।

नन्दी—अभ्यन्तरभक्तौ खलु युवां देवस्य ; तत्समीपे तिष्ठतम् । (इत्युभौ हस्ताभ्यां गृहीत्वा
देवस्य पार्श्वयोः स्थापयित्वा,) पश्य तं नेत्रयोरमृतवर्षम् । अपनीतैव
करुणानिधिना मायायवनिका । अयमिदानीम्—

किञ्चित्कुञ्चितवामहस्तचरणः किञ्जलिक्तास्यस्मितो

भूतस्थापितदक्षिणाङ्घ्रिरभयं हस्तेन विभ्रन्मुदा ।

अन्याभ्यां ढमरुं विभावसुशिखां पाण्यम्बुजाभ्यां वहन्

देवो नृत्यति दिव्यसंसदि जगन्नेता सभानायकः ॥ २९ ॥

इतश्च प्रणम्यतां जगन्माता—

अतिघनकरुणासमुत्तरैरखिलजगन्त्यपि पालयन्त्यपाङ्गैः ।
गिरिशनटनसाक्षिणी सुधाभिर्नयनपथे शिवकामसुन्दरीयम् ॥ ३० ॥

अयञ्च देवो लम्बोदरः ; अयञ्च कुमारः ।

पतञ्जलिः—(सपुलकमञ्जलिबद्धा) देव शरणागतवत्सल ! करुणासागर ! प्रसीद सभापते

किञ्चित्कुञ्जितवामपादकमलप्रेङ्खन्मणीनूपुरं
चञ्चत्काञ्चनकिङ्कणीघनधनारम्भप्रियंभावुकम् ।
आमन्दस्मितचन्द्रिकापरिमलक्रीतानमन्मानसं
किंवा भाग्यमकारि ताण्डवमिदं द्रष्टुं जगन्मोहनम् ॥ ३१ ॥

व्याघ्रपादः—(निरन्तरकन्दलदानन्दबाष्पः शिरस्यञ्जलिनिधाय) देव ! भक्तपरिपाल
जागरूक !

दिगन्तरनटजटालुलिततुङ्गगंगोल्ल-
सरङ्गकुलभाङ्गिकव्यामुखररोदसीमण्डपम् ।
इदं नटनमीक्षितुं तव चिदम्बरेण ! प्रभो !
दयामय ! कियन्मया न सुकृतपुरोपार्जितम् ॥ ३२ ॥

उपमन्युः—(पुरोबलोक्य) (साश्चर्यम्)

नालं ब्रह्माण्डचक्रं त्रिपुरहरजटाखेलनाडम्बराणां
नालं सप्तार्णवी सा मकुटतटलुटसिन्धुबिन्दुच्छटानाम् ।
नालं पातालमूलं भ्रमिनमदवनीपातपौनःपुनीनां
नालं नःचक्षुषी द्वे किमपि पशुपतेरीडशामुत्सवानाम् ॥ ३३ ॥

अच्छीणं मधुपर्कसत्तममलं केवलधण्टापहो
सव्वस्सं सअलोस्सवस्स परमानन्दस्स गम्भालयो ,
अच्छेराणमियत्तणं किमवरं सारस्स सारं पुणो
अज्जाणंअ सुहाहिसेअकलणं देवस्स तं तण्डवम् ॥ ३४ ॥

(छाया)

अक्षणां मधुपर्कसत्तममलं कैवल्यधण्टापथः
सर्वस्वं सकलोत्सवस्य परमानन्दस्य गर्भालयः ।
आश्चर्याणामियत्ता किमपरं सारस्य सारः पुनः
अज्जानाञ्च सुधाभिषेककरणं देवस्य तत् ताण्डवम् ॥

व्याघ्रपादः—(सगद्गतम्)

जटापटलधारिणे जनिभवश्रमोत्सारिणे
सदाविनतनन्दिने सकलदेवतानन्दिने ।
शिवाय परमात्मने शिवपदाय विश्वात्मने
नमो दहरवासिने नटनकेलिकोद्भासिने ॥ ३५ ॥

पतञ्जलिः—(देवीं प्रणम्य सप्रश्रयम्) जय ! जय !! जगदम्ब ! जलरुह-
वमुख्यनाकालयव्यूहसेवासमानप्रकोटीरकोटीमणीधोरणीमानुभास्वत्यदाब्जे !
नमश्चित्तरागासिके ! चित्तरङ्गासिके ! अगाधसंसारहिंसासमातङ्कशङ्कागदङ्का-
रवीक्षाङ्कुरे ! अखण्डविध्यण्डधण्डोपरिद्योतमानालयाकल्पकल्पद्रुमानल्प-
पुष्पभ्रमद्भुङ्गीतोदयोद्भासिचिन्तामणिस्यन्दमानाम्बुपूरातिवर्षिष्णुपर्यन्तपी -
यूषपाथोधिरीद्वत्तरङ्गच्छटाटोपवल्गात्कणश्रेणिजीवत्प्रपञ्चप्रवृत्तस्तुत प्रक्रिये !
ऽविक्रिये ! मन्द्रचन्द्राङ्कुरोत्तंसफालनलज्वाल्मालौघलीलापतङ्गीकृतानङ्ग-
सङ्गीवनावलोकिते ! भूरिकारुण्यभारातिखिन्नाशये ! वल्गु-
पाशाङ्कुशेक्षुस्फुरन्वापयुष्पेषुहस्ते ! नमस्ते समस्तैकमातः ! शिवे ! जयजय

शिवकामसुन्दर्यनन्तदिगन्तंभजन्तंगुणं तावकंभावुकं किं पुनस्ततो तुमस्ती-
हकश्चित् सुधीरत्र वृत्ताहिते शस्त्रशब्दासहे ; प्रस्तुतत्रासशुष्यद्वपुष्य-
ञ्जसाभूरिशान्तत्विषि ज्यातिषिस्वाहया सेविते ; जीवित्तेजीवितेशे निराशे मुहु-
स्त्रस्यति प्रायशोरक्षसि प्राणरक्षौषधकाङ्क्षति द्रागहोपाशिनि व्याकुले-
चानिले वित्तनाथेऽप्यथस्वस्तिकामे चिराल्लज्याभङ्गुरे शङ्करे कुण्ठदोर्दण्ड-
चण्डिभि हापुण्डरीकेक्षणे मुक्तलज्जामरं त्रस्तविद्याधरं भग्नसाध्यच्छटं खिन्न-
खिन्नोरगं भिन्नतुन्नार्णवम् खण्डयमानाण्डजं चूर्ण्यमानाचलं पाटयमानद्रुमं
भक्षितैणाङ्कं पातिताहस्करं निर्मनुष्यन्निरालोकमेवं जगद्धाधमानं चिरादेध
मानं बलादन्तकस्यान्तकं वेधसो वेधसश्चेश्वरस्येश्वरं शार्ङ्गिणः शार्ङ्गिणं
सर्वलोकद्रुहं माहिषश्चासुरं प्रोद्यतानेकदोर्दण्डषण्डोललत्वेष्टस्वप्नसिंशखेषु-
बाणासनाद्यायुधस्तोमकिम्भीरिताशावकाशा ; समप्रोच्चलत्पुष्कलावर्तकध्वान-
धिकारचञ्चून्मिषसिंहनादार्मटीविस्फुटत्सर्वविध्यन्धभाण्डा ; तटित्कोटि-
सन्दोहनिन्दाकरा मन्दकल्पान्तकालान्तकालीकनेत्रानलोल्लाससच्छात्रकृच्छ्रेत-
रज्वालमालापुषा धीरधीरस्वनद्धण्टिकाकाण्डनिर्घातघोषत्तटसन्धिबन्धाधि-
काद्रीन्द्रनिर्यच्छिलाधूलिकापालिकापीतदैत्यौघमेहसवद्रक्तधारापगापूरजालेन-
शूलेन निर्मिद्य चण्डश्च मुण्डनिशुम्भश्च शुम्भमधुं कैटभश्चाभि-
हत्वा समस्तासुरानीकमुत्तेजिता वीरलक्ष्मीविलासेनदेवि त्वमेवधारक्षः समस्तं
समस्तं जगत्तत्क्षणे किं ब्रुवे वा प्रसन्नमपि त्वां नसन्नामयेनाक्षमानेक्षितुं
वाऽमरास्तेऽपिते विक्रमप्रक्रियाजल्पनेऽरूपे पुनः के वयं किं पराऽलं गिरां
देवता सापि किं वा परैस्त्वां त्वमेवाभिजानासि लोकाननेकान्यदेकासृजस्या-
दरेणावसि ध्वंसयस्यम्ब ! केयूरकोटीरमेदेनभिन्नं यथा स्वर्णमेकं तथोपाधि-
भेदादनेकासि ते मायया मोहिता षाद्रियन्ते परं दैवतं नैव संविद्वते
त्वां परं तत्त्वं इत्यल्पपुण्या जना दोष एषत्वयोत्पादितः किं ? नवा यत्पय-
श्चस्य संबुद्धये नैकमार्गाः कृताः ॥ तावता माधति, क्रुध्यति, दुष्यति,
त्रस्यति, स्पर्धते, खिद्यते क्रियते, याचते, नश्यति अश्यति प्रायशोऽयं-

जनः ; त्वां परेश्वरद्वयाराध्य साध्यान्तरं सन्त्यजन्तो मुधैवाभिमानश्चभोगं तृणा
याप्यमत्वाऽमृतत्वं भजन्ते हरप्राणभूते ! जगत्त्राणशीले ! भवत्पादसेवाविधिः
सर्वलभ्यः किमस्माकमप्यक्षिपद्यां गतासीति चित्रं यतः तादृशैरप्यजसं
मुनीन्द्रैः विमृग्यासि तत्त्वामहं भावये चेतसा पाहि शं देहि शैलात्मजे ! ॥

(नेपथ्ये)

अयि ! वत्सो पतञ्जलिव्याघ्रपादौ !

प्रसन्नोऽहं भक्त्या तव तव च यद्वाभिलषितं
युवामिष्टौ भक्तौ वदतमविलम्बं तदधुना ।
सुखोदकं जन्तोः स्मृतमपि च मत्ताण्डवमिदं
समं देव्या दृष्टं यदि किमुत किञ्चात्र दहरे ॥ ३६ ॥

व्याघ्रपादः—(सरोमाश्चमञ्जलिबध्वा) देव ! भक्तजनवत्सल !

भगवत्ताण्डवालोकपरमानन्दतोऽपि वा ।
अन्योऽस्ति किं वरः तस्मादस्तु सोऽयं सदैव मे ॥

पतञ्जलिः—(सप्रश्रयम्) देव ! करुणानिधे !

मम माध्यन्दिनेश्चापि मुनीनामत्र वासिनाम् ॥
अलंभावो हि न भवेद्युष्मत्ताण्डवदर्शने ॥ ३७ ॥
निस्तरन्तु महाघोरं सद्यः संसारसागरम् ॥
न पिबन्तु पुनस्तन्मं मातुः ताण्डवदर्शिनः ॥ ३८ ॥

तदत्र यत्कृतं नृत्तं सर्वमङ्गलया सह ॥
साक्षाद्भूयोपि सर्वेषां तज्जायेत सदातनम् ॥ ३९ ॥

(नेपथ्ये एवं भवतु)

नन्दी—(किञ्चिदुच्चैः) रे रे गणेन्द्रा माविषीदत तिरश्चामपि दृष्विषयो देवताण्डवमिति
को वा निवारयिता स्वतन्त्रस्याध्यवसितम् ?

(नेपथ्ये)

तरलहृदयाः किं वा वर्तामहेऽत्र चिदम्बरे
नटनमनिशं शम्भोर्नित्यं निरीक्षितुमीशमहे ॥
किमपि तपसा पूता माध्यन्दिनेश्च पतञ्जलेः
पशुनरसुराः सर्वे निर्वेदपारमुपागताः ॥ ४० ॥

भानुकम्पः—(सश्लाघम्) वत्सौ पतञ्जलिव्याघ्रपादौ ! भवतोऽभिनन्द्यते चरितमिद-
मखिलैरपि वैमानिकैः

उभौ—(तूष्णीमधोमुखौ तिष्ठतः)

(नेपथ्ये) (कलकलानन्तरम्)

माभैष्ट त्रिपुरान्तकस्य सविधे सिंहो जनान्बाधते
किं वा मुञ्चत मानुषा भयवशादाकस्मिकं संभ्रमम् ॥
अस्मिंस्तीर्थवरे निमज्जति ननु श्रीसिंहवर्मा नृपः

उपमन्युः—(साश्चर्यम्) तात सिंहवर्मा नृपतिरागत्य शिवगंगायां स्नाति

व्याघ्रपादः—(सहर्षम्) देवदेवप्रसादपात्रं भवतु तपस्वी ।

(पुनर्नेपथ्ये)

हन्ताश्चर्यमिदं सुवर्णसदृशो राजायमालोकयते ॥ ४१ ॥
(सर्वे विस्मयं रूपयन्ति)

व्याघ्रपादः—(नन्दिकेश्वरमपवार्य) देव ! चिरादेव सिंहवर्मा भगवति महामक्तियुक्त
तदनुभवतु भगवत्ताण्डवावलोकनमहोत्सवम् ।

नन्दी—(सन्निधानमभिगम्य, देवस्य भूसज्जामुपलक्ष्य) व्याघ्रपाद ! भगवता अनुज्ञातः
एव तदाहूयतां हिरण्यवर्मा ।

पतञ्जलिः—देव ! सिंहवर्मेति वक्तव्यम् ।

नन्दी—तथैवायं शिवगंगामज्जनात्पूर्वम् ; इत आरभ्य देवप्रसादेन हिरण्यवर्मेवायम्

(सर्वे प्रमोदन्ते)

व्याघ्रपादः—वत्स ! कौण्डिन्य ! झटित्याहूयतां हिरण्यवर्मा ।

कौण्डिन्यः—तहा (इति निष्क्रम्य हिरण्यवर्षणा सह प्रविश्य) इदो इदो महाराओ ।

हिरण्यवर्मा—(देवास्थानीं दृष्ट्वा साष्टाङ्गं प्रणम्य, उत्थाय सपुलकमञ्जलिं बध्वा)

जय जय कनकसमेश जय जय शिवकामसुन्दरीनाथ ।

जय जय करुणासिन्धो जय जय नाट्यैकदेशिक नमस्ते ॥ ४२ ॥

(इति पुनः पुनः प्रणम्य पतञ्जलिव्याघ्रपादानुपसृत्य कृताञ्जलिः तिष्ठति)

भानुकम्पः—देव ! इतो भगवदनुज्ञया कार्शीगतेन थियक्षुणा पुनरप्यागतं परमेष्ठिना ।

नन्दी—कस्य हेतोः ?

भानुकम्पः—यागे समाहूता अपि नागता भगवदानन्दनटनरसव्यापृताः सर्वे गीर्वाणगणा-
इति ।

नन्दी—उच्यतां परमेष्ठी त्रिसहस्रमुनीन्द्रानादाय समापयाध्वरमि इति ।

भानुकम्पः—तथा (इति निष्क्रम्य पुनः प्रविश्य) यथादिष्टमनुष्ठितम् । अन्यच्च ।

नन्दी—किमन्यत् ?

भानुकम्पः—एष खलु मैत्रावरुणिः अमुं मनुवंशप्रसूतिं हिरण्यवर्माणमभिषेचयितुकामो-
वर्तते ।

नन्दी—वत्स ! हिरण्यवर्मन् ! नेदानीमुत्तरं दातव्यम् । कर्तव्यञ्च भवता मण्डपगोपुरादिक-
मनेकं भगवतः कार्यम् । तदनेन कुलगुरुणासह निजं देशमधिगत्य ; चिरं
धर्मेण पालयित्वा प्रजाः, चतुर्मुखानीतैः त्रिसहस्रमुनीन्द्रैः समं पुनरप्या-
गम्यताम् ।

हिरण्यवर्मा—यदादिशति द्वितीयपरमेस्वरः ।

(नेपथ्ये)

किमन्यन्वावां प्रियमुपहरामि ?

उमौ—(साङ्गलिबन्धम्) देव ! कारुण्यसागर !

संसारोत्तरणौषधं पथि दृशो नट्यं सदा तावकं
संप्राप्तश्च हिरण्यवर्मनृपतिर्देव ! प्रसादादयम् ।
कैलासादधिकं चिदम्बरमभूद्भामेदमूर्जस्वलं
किं नामान्यदितः परं भगवतो याचावहे सांप्रतम् ॥ ४३ ॥

तथापीदमस्तु (भरतवाक्यम्)

वाग्देव्या सममिन्दिरा विहरतां वर्षन्नपो वासवः
लोकस्यास्तु सुखाय नीतिनिरता रक्षन्तु पृथ्वीं नृपाः ।
भूयासुश्च चिदम्बरे निवसतां पुंस्वानुपुंस्वाः श्रियः
चेतः खेलतु चित्सभापतिपदाम्भोजे जनानां सदा ॥ ४४ ॥

इति निष्क्रान्ताः सर्वे

द्वयोऽङ्कः समाप्तः

एकद्वयं समाप्तम् ॥

श्री

॥ श्रीचित्सभेशाय मङ्गलम् ॥

॥ श्रीसभापतिविलासनाटकम् ॥

अस्य किल नाटकस्य कविः मध्यार्जुनक्षेत्रपरिसरवर्तिमणल्लर्ग्रामाभिजनो धर्म-
राजमनीषिनन्दनो वैयाकरणसार्वभौमो वेङ्कटेश्वरनामा । अत्रनाटके प्रधाननायको
व्याघ्रपादः उपनायकः पतञ्जलिः महाभाष्यकारः । फलम्—श्रीमन्नटराजानन्दताण्डव-
दर्शनम्, इतिवृत्तं प्रख्यातं सूतसंहितादिषु; चिदम्बरक्षेत्रवैभवप्रदर्शनपरम् ॥ रसश्च
भक्तक्रयपरपर्यायः शान्तः; अङ्गतया सुनिवेशितैः शृङ्गारादिभिरन्यै रसैरुपस्कृतः ।

॥ कथासङ्ग्रहः ॥

प्रथमेऽङ्के—श्रीचिदम्बरक्षेत्रे तपस्यतो व्याघ्रपादस्य परिचर्यया प्रसन्नेन परमेश्व-
रेण चिदम्बरे निजानन्दताण्डवप्रदर्शनसमुचितस्थलपरीक्षार्थं कैलासा-
त्प्रेषितो नन्दिकेश्वरः निलीनपद्मं तिल्वाटवीमभ्येत्य शिवगङ्गातीरे तपस्यन्तं
व्याघ्रपादमवलोक्य, श्रीमूलनाथालयं गत्वा; व्याघ्रपादस्य भक्त्यतिशयं-
भगवदनुग्रहप्राप्तद्वारलाभञ्चाभिनन्द्य; प्रसङ्गात्तत्रागतं भानुकर्म्यं गण-
विशेषं व्याघ्रपादादेशनाय सन्दिश्य, पुनः कैलासं प्रति प्रतस्थे इत्य-
भ्यवर्णि ॥

द्वितीयेऽङ्के—व्याघ्रपादसूनोः संवर्द्धनाय भगवता श्रीमूलनाथेन क्षीराब्धिप्रदानम्
गर्भाङ्कद्वारा । सत्यलोकादागतेन शैलूषगणेन “दारुकावनविलासाभिधनाट-
काभि नयः । तत्र च मोहिनीरूपधारिणः श्रीमन्नारायणस्यः, भिक्षाटनरूप-
धारिणः श्रीपरमेश्वरस्यचात्यद्भुतशृङ्गारचेष्टाभिनयश्च प्रत्यदर्शि ॥

तृतीयेऽङ्के—श्रीकृष्णस्य सत्यभामया सह तिल्ववने नानाविधशृङ्गारविलासाः;
उपमन्युसकाशाच्छिवदीक्षावरलाभश्च वर्णितः ।

चतुर्थेऽङ्के—मयनिर्मितचित्रपटदलूनव्याजेन सर्वाणि शिवक्षेत्राणि तत्तन्महिमविशेषा-
दिप्रदर्शनपूर्वकं उपवर्ण्य, श्रीमत्पतञ्जलिचरितं प्रपञ्चितम् ॥

पञ्चमेऽङ्के—चिदम्बरक्षेत्रे सकलदेवसन्निधौ श्रीमन्नटराजस्यानन्दताण्डवप्रदर्शनं; तत्प्र-
शंसाचपतञ्जलिव्याघ्रपादयोर्वरप्रदानम् हिरण्यवर्मणो वरप्राप्तिः तस्य
राज्याभिषेकश्च वर्णितः ॥

इति शिवम् ।

SIDDHITRAYA

By
Yāmunācārya

Edited with English Translation and Notes

By
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AND
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॥ श्रीः ॥

सिद्धित्रयम्

आत्मसिद्धिः

१. प्रकृतिपुरुषकालव्यक्तमुक्ता यदिच्छा-

मनुविदधति नित्यं नित्यसिद्धैरनेकैः ।

स्वपरिचरणभोगैः श्रीमति प्रीयमाणे

भवतु मम परस्मिन्पुरुषे भक्तिभूमा ॥ १ ॥

विरुद्धमतयोऽनेकास्सन्त्यात्मपरमात्मनोः ।

अतस्तत्परिशुद्धयर्थमात्मसिद्धिर्विधीयते ॥ २ ॥

1. May I have the highest bhakti to that Supreme Puruṣa to whose will matter (prakṛti)¹, bound souls (puruṣa)², time, manifest material nature, released souls and innumerable eternally perfect souls always conform, to that Śrīmān,³ who is ever in bliss along with many eternally perfect souls, whose sole enjoyment is in rendering service to Him. There are many conflicting views concerning the finite self and the Infinite Self. With a view to making the matter clear, the determination of the real nature of the soul is (here) undertaken.

1. Prakṛti is the primordial source of the material universe. In the state of pralaya (dissolution) it is known as avyakta (the unmanifest); in the state of sarga (evolution) it is called vyakta (the manifest).

2. Viśiṣṭādvaitism recognises three classes of jīvas—baddha (the bound), mukta (the liberated), and nitya (the ever perfect). Jainism accepts a similar classification.

3. As the prayer is for highest form of bhakti to Śrīmān, it is evident that Yāmūnācārya considers the Lord Nārāyaṇa along with Lakṣmī the means of salvation, even as He, in conjunction with her, is the supreme goal.

२. सम्मतं हि सर्वसमयेषु आत्मज्ञानं निश्चयसहेतुरिति, श्रूयते च—पृथगात्मानं प्रेरितारश्च मत्वा जुष्टस्ततस्तेनामृतत्वमेति, आत्मानं चेद्विजानीयात्, तरति शोकमात्मवित्, ब्रह्मविदामोति परम्,—इत्यादिः परावरात्मतत्त्वज्ञानस्यापवर्गसाधनत्वं प्रतिपादयन् वेदान्त-वाक्यगणः; तत्रास्मिन्नात्मनि परस्मिन्श्चानेकविधा विप्रतिपत्त्यस्तीर्थकराणाम्; तद्यथा आत्म-विषये तावत् देहमेव केचिदात्मानमाचक्षते, इन्द्रियाण्यन्ये, मन इत्यन्ये, प्राणमपरे, अध्यस्तज्ञातृभावमनहंकारं बोधमात्रमितरे, देहेन्द्रियमनःप्राणबोधविलक्षणमाकाशादि-वदचित्स्वभावमागन्तुकबोधसुखदुःखाद्यसाधारणगुणाधारमहंकारगोचरमपरे, अपरे तु बोधैकस्वभावमेव स्वभावधवलमिव स्फटिकमणिमुपधानविशेषापादितारुणिमगुणादि-निर्भासमन्तःकरणोपधानापादितरागद्वेषसुखदुःखाद्यशिवगुणनिर्भासमनुदितानस्तमितस्वरूप-

2. That the knowledge of the self is the means of attaining transcendental felicity is indeed admitted in all systems. "On knowing the finite self and the Supreme Controller to be different, and thereby becoming the object of His Grace, he attains immortality";⁴ "If one should know the self"; "The knower of the self crosses over sorrow";⁵ "He who knows Brahman attains the Highest"⁶—these and other texts of the Upaniṣads are found, which declare that the knowledge of the finite self and the Supreme Self is the means of liberation. Eminent teachers hold many conflicting views concerning the finite self and the Highest Person.

With regard to the individual self, some maintain that the body itself is the soul⁷; others that it is the senses; others that it is mind (manas); others that it is vital breath (prāṇa); still others that it is pure consciousness, which is erroneously supposed to possess the quality of being a knower and which does not appear as the 'I'⁸; others that it is different from the body, the senses, mind, vital-breath and consciousness and that, like ether and the like, it has a non-intelligent nature; and that it is the substratum of knowledge, pleasure, pain and other adventitious and special qualities, and that it is the object of self-consciousness.⁹ Others again say that it is of the nature of pure consciousness itself, which appears to possess inauspicious qualities, such as love, hate, pleasure, pain, etc., produced by the limiting condition of the internal organ, even as a crystal that is in itself white appears to

4. Śvet. Up. I. 6.

5. Chand. Up.

6. Tait. Up.

7. Cārvāka doctrine.

8. Advaita Vedānta.

9. Nyāya-Vaiśeṣika.

प्रकाशं स्वयंज्योतिषमिममभिदधति, अन्ये तु ज्ञानानन्दस्वभावम्, आश्रयानुकूल्य-प्रतिलब्धानन्दसुखादिव्यपदेशबोधविशेष एवास्य स्वाभाविक इत्यन्ये ।

३. तथा अनुमानसमधिगम्यः, आगमैकवेद्यः, मानसप्रत्यक्षवेद्यः, ग्राहकतयैव सकलविषयवित्तिषु प्रत्यक्षो ज्ञानस्वभावतयानुदितानस्तमितस्वरूपप्रकाशः स्वयं ज्योतिः, ईदृशोऽप्यागमानुमानयोगजप्रत्यक्षैः स्वेतरसकलविलक्षणस्वाभाव्येन विशदविशदतरविशद-तमतया अन्ततो यथावदपरोक्ष्यत इति ।

४. तथा परममहान्, अणुपरिमाणः, शरीरपरिमाणः, स्वतः परिमाणरहितोऽपि व्याप्यवस्तुपरिमितिकृतपरिच्छेद इति, व्याप्तिरपि चैतन्यमात्रेण स्वरूपेण इति ।

possess redness and other qualities imparted to it by certain specific limiting conditions (say, an adjacent red flower); and that the luminosity of its being is neither born nor destroyed; and that it is self-luminous.¹⁰ Others again hold that it has the nature of knowledge and bliss; still others that its nature is of that knowledge which on account of its agreeableness to its possessor, acquires the name of bliss and pleasure.

3. Similarly (with regard to the means of knowledge by which it is established, divergent views have been offered, such as that) it can be known through inference¹¹; that (it) can be known only through scripture; that (it) can be known through mental perception¹²; that (it) is directly known only as the knower in all cognition of objects¹³; that, as it possesses the nature of knowledge, its luminosity is neither born nor destroyed and that it is self-luminous. Though possessed of this nature (though self-luminous), with the aid of scripture, inference, and yogic perception, it is directly perceived in its true nature as having a character different from everything other than itself, (first) clearly, (then) more clearly, and finally most clearly and immediately.

4. Similarly (with regard to its size, the rival views are that) it is infinitely big; that (it is) atomic in size; that (it is) of the same size as the body; that though in itself devoid of magnitude, it is limited to the size of the body pervaded by it. Concerning the manner of its pervasion also, (the different theories are) that it pervades only by its intelligence and that it pervades by itself.

10. Sāṅkhya.

11. Sāṅkhya.

12. Mīmāṃsā.

13. Prābhākara school of Mīmāṃsā.

५. तथा क्षणिकः यावच्छरीरोष्मस्थायी, आप्राकृतप्रलयावस्थायी, आमोक्षस्थायी, कूटस्थो नित्य इति ।

६. सर्वशरीरेष्वेकः, प्रतिक्षेत्रं नानाभूत इति च, तथातथा प्रतिपद्यन्ते ।

७. तथा परमात्मविषयेऽपि केचित्समस्तवस्तुसाक्षात्कारिणं सर्वशक्तिमीश्वरमेव नाभ्युपगच्छन्ति । अभ्युपगच्छन्तोऽप्येके प्रत्यस्तमितमितिमानमातृमेयेश्वरेशितव्यादि-भेदविकल्पकूटस्थविज्ञानैकरसमनाद्यविद्योपदर्शितवियदादिभेदावच्छिन्नज्ञानैश्वर्यादिमहिम-विकल्पतया काल्पनिकमाचक्षते ।

अपरे तु यथोक्तस्वरूपमेव अविद्योपधानेन तद्गुणसारतया प्रकल्पितब्रह्मादि-स्थावरपर्यन्तविविधजीवभेदं स्वाधीनविचित्रविवर्तस्वभावमायोपहिततया समासादित-

5. Similarly (with regard to its duration, it has been stated that) it is momentary; that it endures as long as the bodily heat lasts; that it exists till the material world is dissolved; that it lasts till mokṣa is attained; that it is unchanging and eternal.

6. Similarly (with regard to its number), it is maintained that it is one and the same in all bodies¹⁴; and that it is different in each body.

7. So also about the Infinite Self, some do not at all admit an Īśvara (God) who directly perceives all things and who is all-powerful. Some, while admitting a God, maintain that he is of the essence of pure consciousness, which is unchanging and which is devoid of the distinctions of knowledge, means of knowledge, knower, and the known, the ruler and the ruled and so on. (They hold that) on account of beginningless avidyā, he is erroneously imagined to possess knowledge of manifoldness, such as ākāśa, and greatness such as sovereignty.¹⁵

Others, while accepting this characterisation (of the Supreme Self as being of the nature of pure consciousness), state that it is subject to limiting conditions, and that, in association with the limiting condition of avidyā, for the reason of its having avidyā for its essence, it is taken to possess manifold distinctions of jīvas commencing from Brahmā and ending with immovable things; and that, in conjunction with māyā, which is under its control and which assumes diverse wonderful changes,

14. One variety of Ekajīvavāda holds that there is one jīva residing in each of the many bodies.

15. Advaita—ekajīvavāda and also nānājīvavāda where Īśvara too is a reflection. cf. Pañcadaśī. Ch. X.

सार्वज्ञ्यादिसंपदमुपहितमिममभिदधति । तथान्ये प्रकृष्टसत्त्वोपादाननिमित्तस्वतन्त्र-प्रधानपरिणामविशेषमात्रनियमनिर्वाहितसर्वैश्वर्यमर्यादमाद्रियन्ते । अनुपहितमपि परिणामिनमपरे प्रतिपेदिरे । अपरिणामिनमपि स्वमायांशभूतविचित्रान्तःकरणदर्पणतल-प्रतिबिम्बिततया प्रतिपन्नविश्वतैजसप्राज्ञभावं तमेकमेव चेतनमितरे रोचयन्ते । अन्ये तु स्वाधीनत्रिविधचेतनाचेतनस्वरूपस्थितिप्रवृत्तिभेदं स्वाभाविकनिरवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृतिसकलकल्याणगुणमहार्णवं पुरुषविशेषमीश्वरमातिष्ठन्ते ।

८. तथा तद्विशेषेऽपि हरिहरविरिञ्चिभास्करात्मनाऽनभिमततन्मूर्तिपरित्यागेन च चतुस्त्रियेकमूर्तितया विवदन्ते । मूर्तिविशेषविषयाश्च नित्यत्वानित्यत्वभौतिकत्वा-

it acquires omniscience and other glorious qualities.¹⁶ Similarly, others uphold the view that God possesses universal Lordship which is invariably and exclusively maintained for Him by the modification of independent pradhāna. This modification has for its cause the fact of pradhāna possessing the quality of sattva par excellence.¹⁷ Others assert that although He is free from limiting conditions, He is yet subject to modification. Others favour the view that although He does not undergo modifications, yet, on account of being reflected by the reflecting media of the diverse internal organs which are aspects of His own māyā, this intelligent being who is one only acquires the forms of Viśva, Taijasa and Prājña.¹⁸ Others hold that the Lord is that Supreme Person who has under His control the diverse forms of essence, existence and the activities of the threefold jīvas and non-intelligent objects, and who is the great ocean of all auspicious qualities, such as jñāna, bala, aiśvarya, vīrya, śakti, tejas,¹⁹ and others which are natural to Him, invariable and unrivalled in excellence.

8. Similarly, even in regard to His particular manifestations, some contend that He has the four forms of Viṣṇu, Śiva, Brahmā and the God of the Sun; others hold that His form is threefold or twofold or single, after eliminating those forms which are unacceptable to them. Concerning the individual manifestations (of God) doubts have been

16. Nānājīvavāda, on the view that Īśvara is the prototype not a reflection.

17. Yoga.

18. Advaita where Īśvara is the prototype.

19. ज्ञानमिह सर्वसाक्षात्काररूपम् cf. यो वेत्ति युगपत्सर्वं प्रत्यक्षेण सदा स्वतः । बलं नाम श्रमप्रसङ्गरहितं सर्वधारणसामर्थ्यम् । ऐश्वर्यं नाम अव्याहतेच्छं सर्वनियन्तृत्वम् । वीर्यम्=सर्वोपादानवे सर्वधारणे सर्वनियमनेऽपि विकाररहितत्वम् । शक्तिः=स्वेतरसर्वनिर्वाहिका सर्वोपादानस्वात्मिका. यद्वा यदन्यैरशक्यत्वादवहितमिव भाति तद्वदनसामर्थ्यरूपा । तेजः=अस्वाधीनसहकार्यनपेक्षत्वम्; पराभिभवनसामर्थ्यं तेजः केचित्प्रचक्षते ॥

भौतिकत्वस्वार्थपरार्थत्वादिवितर्काः प्रादुर्भवन्ति, परिजनस्थानादिगोचराश्च ।

९. तथा प्रमाणतोऽपि आनुश्रविक एवेत्येके । आनुमानिकश्चेत्यन्ये । विशिष्ट-प्रत्यक्षसमधिगम्यश्चेत्यपरे ।

१०. तथा आत्मपरमात्मनोः संबन्धेऽपि अनाद्यविद्योपादानभेदास्पदोऽयमीश्वरे-शितव्यादिरूपः संबन्धः परमार्थतत्त्वेकं तत्त्वमिति केचित् । व्यतिरेकाभावेऽप्यतिरिक्तो जीव इत्यन्ये । स्वतत्त्वैक्यमुपाधितो भेद इति विशिष्टस्वरूपभावेन भिन्नाभिन्नत्वमितरे । नानात्वे सत्येव अभेदो नामान्वयः अंशांशिभावलक्षणः समवायः, परतन्त्रतालक्षणः शेषशेषित्वरूपः, स्वस्वामिभावः भृत्यस्वामिलक्षण इति च नानाविधा वादाः ।

raised about their being eternal or non-eternal, elemental or non-elemental, whether they exist for their own sake or for the sake of others, and doubts too have arisen concerning their attendants, place of residence, etc.

9. Similarly, with regard to the means of knowledge some hold that He is known from the Vedas alone; ²⁰ others that he is established by inference, ²¹ others that He is also cognised by extraordinary perceptions.

10. Similarly, in regard to the relation of the individual soul to the Supreme Self also, some maintain that relations such as that between the ruler and the ruled are based on a knowledge of distinctions, which is caused by beginningless avidyā; and that, in truth, there is only one reality. ²² Others hold that though there is non-difference, the jīva is other than the Supreme Self. As there is oneness in point of essence and distinction on account of limiting conditions, some posit both difference and non-difference—difference in so far as it (Brahman) is associated with limiting conditions, and non-difference in respect of its essence. ²³

Even when there is diversity, there is the relation of non-difference (between God and the soul); several views concerning this relation are prevalent—that it is the relation of inherence obtaining between the whole and the part; that it is the relation between śeṣa and śeṣi, or in other words, that between the independent entity and the dependent creature; that it is the relation between the owner and the owned exemplified in the relation between master and servant.

20. Vedānta.

21. Nyāya-Vaiśeṣika.

22. Advaita.

23. Bhāṣakara.

११. तथा परमपुरुषार्थभूते ब्रह्मप्राप्तिरक्षणमोक्षेऽपि स्वरूपोच्छित्तिलक्षणः, अविद्यास्त-मयलक्षणः निश्शेषवैशेषिकात्मगुणोच्छेदलक्षणः कैवल्यरूपः, तद्भाव(साधर्म्य)लक्षणः ²⁴, तद्गुणसंक्रान्तिलक्षणः, तच्छायापत्तिलक्षणः, सांसिद्धिकानन्दादिस्वरूपाविर्भावलक्षणः, तद्गुणानुभवजनितनिरतिशयसुखसमुन्मेषोपनीतात्यन्तिकतत्किङ्करत्वलक्षण इति तथा तथा विवदन्ते ।

१२. तत्साधनतोऽपि कर्मयोगलभ्यः, ज्ञानयोगलभ्यः, अन्यतरानुगृहीतान्यतरलभ्यः, उभयलभ्यः, उभयपरिकर्मितस्वान्तस्वैकान्तिकात्यन्तिकभक्तियोगलभ्य इति ।

11. Even in regard to the supreme goal of human endeavour, mokṣa, which consists in the realisation of Brahman, the several views²⁴ maintained are—that it (mokṣa) consists in annihilation of one's self²⁴; that it is the destruction of ignorance,²⁵ that it is the state of aloofness resulting from the complete destruction of all the special qualities of the self²⁶; that it is a state of becoming one with Brahman²⁷; that it is the inflow of God's qualities²⁸; that it consists in attaining similarity with Brahman²⁹; that it is the fullest revelation of its (self's) intrinsic attributes of bliss and other qualities; that it is everlasting service to the Lord kindled by the heightened manifestation of unsurpassed bliss arising from the experience of His qualities and so on.

12. About the means of attaining mokṣa also, some contend that it is attainable by karma-yoga and some that it is realisable by jñāna-yoga; some contend that it is attainable by either of these (two) helped by the other³⁰; some assert that it is rendered effective by both³¹; some assert that to him whose mind is purified by both (karma and jñāna), it is realisable by bhakti-yoga which is ever-lasting and one-pointed.

24. Buddhism.

25. Advaita.

अविद्यास्तमयो मोक्षस्ता च बन्ध उदाहृतः

26. Nyāya-Vaiśeṣika.

27. Advaita.

अत्र यद्यपि कोशेषु साधर्म्यपदमस्ति, तथापि तदनुचितमिव; अवश्यवक्तव्यस्य ऐक्यलक्षण मोक्षस्याकथनप्रसङ्गात् ॥

28. cf. Śiva-Saṅkrāntivāda.

29. cf. Śiva-sama-vāda.

30. Here one of the two is primary and the other secondary.

31. Here both are of equal importance. Jñānakarma-Samuccayavāda.

१३. तदेवमनवसितविशेषविमर्शकजनविमर्शदर्शनात् तत्तत्पक्षसाधनबलाबलानवगमाच्च तत्ततः सन्दिहानाः प्रेक्षावन्तो न तावत् परमपुरुषार्थाय घटेरन्, यावद्यमात्मा परमात्मा स्वरूपतः प्रमाणतः संबन्धतः प्राप्तितः तत्साधनतश्च न निर्णीयेतेति तत्प्रतिबोधाय इमारभ्यते । यद्यपि भगवता बादरायणेन इदमर्थान्येव सूत्राणि प्रणीतानि, विवृतानि तानि परिमितगम्भीरभाषिणा भाष्यकृता, विवृतानि च तानि गम्भीरन्यायसागर-भाषिणा भगवता श्रीवत्साङ्कमिश्रेणापि, तथापि आचार्यटक्कभर्तृप्रपञ्चभर्तृमित्रभर्तृहरि-सदत्तशङ्करश्रीवत्साङ्कभस्करादिविरचितसितासितविविधनिबन्धनश्रद्धाविप्रलब्धबुद्धयो न थावदन्यथा च प्रतिपद्यन्त इति तत्प्रतिपत्तये च युक्तः प्रकरणप्रक्रमः ।

१४. तत्र

देहेन्द्रियमनःप्राणधीभ्योऽन्योऽन्यसाधनः ।

नित्यो व्यापी^{३३} प्रतिक्षेत्रमात्मा भिन्नः स्वतः सुखी ॥

13. Noticing the conflicting views of inquirers who have not determined anything conclusively, not knowing the strength and weakness of the proofs of the respective views, and entertaining doubts therefrom, wise men will be unable to secure mokṣa so long as the individual self and the Supreme Self are not understood in respect of their nature, the means by which they are established, their relation (to each other), the attainment (of mokṣa by the individual self), and also of the means thereof. For this reason, this work is begun to make them known. The aphorisms (sūtras) having the same end in view were composed by the venerable Bādarāyaṇa; and these have been interpreted by the Bhāṣyakāra (Dramiḍācārya) whose exposition is concise and elegant; and they have been elaborately explained by the venerable Śrīvatsāṅka Mīśra who elegantly sets forth an ocean of rules of interpretation (nyāyas). Nevertheless, as persons whose understanding has been misled by faith in the various writings, good and bad, of such teachers as Ṭaṅka, Bhartṛprapaṇca, Bhartṛmitra, Bhartṛhari, Brahmadaṭṭa, Śaṅkara, Śrīvatsāṅka Mīśra, Bhāskara, etc., do not know things as they are and even understand them erroneously, the undertaking of this work is but proper for a right knowledge of things.

14. The view to be defended here is that the individual self is different from the body, the senses, manas, prāṇa and intellect; (it) does not depend on anything else (for its knowledge); (it) is eternal, subtle, distinct in each body, and in its essential nature blissful.

३३. जीमाण्ये विज्ञासाधिकरणे अहमर्थोऽसत्त्वसमर्थेन निगमनावसरे व्यापी=प्रतिस्मृततया प्रतिक्षेत्रमात्मा इति व्याख्यातम् ।

१५. ननु देहमेवात्मानं प्रत्यक्षतः प्रतिपद्यामहे, अहं जानामीति ज्ञाता ह्यात्मा अहमिति चकास्ति, देहश्चाहङ्कारगोचरः स्थूलोऽहं कृशोऽहमिति दर्शनात्, देहस्य हि स्थौल्यदियोगः, अतस्तत्समानाधिकरणतया अयमहङ्कारश्शरीरालम्बन इत्यवश्याश्रयणीयम्, इतरथा सकल-लौकिकपरीक्षकव्यवहारोपरोधश्च; न चायं लाक्षणिको व्यवहारः मुख्यवृत्तिभूमेः पृथगसिद्धत्वात् । न चानेकावयवयोगिशरीरालम्बनत्वे ज्ञात्रवभासस्य तदीयरूपावय-वाद्यवभासेनान्वयिना भवितव्यम्, येन तदन्वयाभावाज्जानामीति प्रत्ययः शरीरातिरिक्तमव-गमयेत् । बाह्येन्द्रियप्रत्यक्ष एव तथा नियमदर्शनात्, स्वान्तस्यान्तरगुणाधारतावभास एव सामर्थ्यनियमात्, अनवधृतावयवविशेषस्याप्यनेकावयवयोगिनो महिमगुणशालिनस्यैकस्य

THE CASE FOR THE IDENTITY OF SOUL AND BODY.

15. We perceive the body itself to be the soul. In the cognition 'I know', the ātman, who is indeed the knower, shines forth as the 'I'; and the body is the object of the consciousness of 'I', as is evident from the knowledge 'I am stout', 'I am lean'; in fact, stoutness and the like relate only to the body; hence, as the 'I' is put in apposition with 'lean', 'stout', etc., it must necessarily be admitted to have the body for its object. Otherwise, all usage, popular and learned, would be meaningless. It cannot be maintained that here (in statements like 'I am stout') the 'I' denotes the body by a figure of speech (lakṣaṇā), because there is no other place where it can possibly be said to have a primary significance.

Again, it cannot be said that if the consciousness of the 'I' as knower has for its object the body which consists of several parts, the knowledge of the body should be accompanied by a knowledge of its parts, colour, etc. If there were such a need, as the knowledge of bodily parts and colour does not appear, the cognition 'I know' would reveal the presence of something other than the body. Such a necessity (of the knowledge of parts and shapes accompanying the apprehension of an object) is found to exist only in the case of perception arising from the external senses. The capacity of the mind is restricted to the manifestation of the soul's character as being the seat of internal qualities. In fact, (even in the case of external perception) there is no necessity for the apprehension of number, magnitude, etc., because, though its parts are not comprehended, a triad of atoms consisting of many parts and possessing visible magnitude is admitted to be the minimum visible entity; and because air is known to be perceived by the sense of touch only as the seat of contact (and not as a whole consisting of parts). Just as, even when something other than the body is taken to be the

प्रथमप्रत्यक्षाभ्युपगमात्, वायोश्च त्वगिन्द्रियेण स्पर्शाधिष्ठानमात्रतयोपलम्बदर्शनाच्च न बाह्यप्रत्यक्षगोचर एव संख्यापरिमाणादिग्रहणनियमः।^{३३} देहव्यतिरिक्तात्मगोचरत्वेऽपि यथा तत्र तदीयगुणान्तराग्रहणं तथेहापि। एवं च प्रत्येकं परमाणुषु चैतन्यानुपलब्धेः तदभ्युपगमे च एकशरीर एवानेकसहस्रचेतनापातात्, अकारणगुणपूर्वकस्य कार्यद्रव्यवर्तिनो विशेषगुणस्यासम्भवाच्च शरीरविशेषगुणश्चैतन्यं, अयावच्छरीरभावित्वाच्च इत्यादयोऽनुमानभेदाः प्रत्यक्षबाधितविषयतया न पराक्रमितुं क्षमन्ते। विशेषगुणत्वे च प्रतिषिध्यमाने देहगुणत्वाभ्युपगमप्रसङ्गश्च। अपि च इच्छानुविधायिक्रियत्वेन्द्रियाश्रयत्वादयः^{३४} शरीरे दृश्यमानाः संप्रतिपन्नाचैतन्यात् घटादेरत्यन्तव्यावर्तमानाः शरीरमेव चेतनमवगमयन्ति।

object of self-consciousness, there is no knowledge of its other qualities, here too (when the body is the object of self-consciousness, there is no knowledge of its parts and colours).

In each of the infinitesimal atoms consciousness is not met with; and if it be accepted (that each super-sensible atom possesses consciousness), there will result belief in several thousands of intelligent beings in one and the same body; and as the special quality of the effect cannot but be based on the quality of the cause, and as consciousness does not continue as long as the body lasts, consciousness cannot be a special quality of the body. These and other kinds of arguments based on reasoning are lacking in force, as they teach what is contradicted by direct perception. If it (consciousness) be denied to be a special quality, it will amount to its acceptance as a common quality of the body. Moreover, qualities such as the character of owning activities dependent on desires and of being the seat of the senses and the like, which appear in the body and not in such objects as pots, whose non-intelligent character is admitted on all hands, reveal that the body itself is the intelligent being.

33. कोशेषूपलभ्यमानः पाठो नातीव सुन्दरः। नियमस्य उपलब्धे वायौ च व्यभिचारस्य पूर्वमेव प्रदर्शितत्वाच्च नूतनः पाठो विस्मयार्थको भाति। अतः 'अभ्युपगमात्' 'वर्धनात्' इति पञ्चम्यन्तद्वयस्य साध्यसाक्षात्क्षयस्य न बाह्यप्रत्यक्ष.....ग्रहणनियम इत्यत्रान्वयो युक्तः। बाह्यप्रत्यक्षविषयेऽप्येतादृशो नियमो न संभवति किमुतान्तरप्रत्यक्षविषय इति भावः॥

34. यद्यप्यत्र कोशेषु पाठोऽन्यथोपलभ्यते, तथापि स न समीचीनो भाति। अत्र चेदेन्द्रियाधीन्यशरीरमिति व्यापसूत्रमभिप्रेत्य। तच्च लक्षणत्रयपरम्। आदिना अर्थाश्रयवत्त्वग्रहणम्। प्रतिविम्बोपासनेऽपि इन्द्रियाश्रयत्वादिभ्यतिरेकहेतवः। न साध्यमुपस्थापयितुमीदृश इत्यनूचितम्।

क्रमिकफलताम्बूलदलावयवादिषु प्रत्येकमविद्यमानस्यापि रागस्येवावयविनि संयोगविशेषात् देहारम्भकपरमाणुसंश्लेषविशेषादेव देहे चैतन्यस्याप्याविर्भावो नानुपपन्नः। चर्वणजनित-हुतवहसंयोगसंपादितपाटलिमभिः परमाणुभिर्द्व्यणुकादिक्रमेण कारणपूर्व एव तत्र रागोदय इति चेन्न। प्रमाणाभावात्, अपि च सितासितादितन्तुषु प्रत्येकमविद्यमानमपि चित्ररूपं विशेषगुणं तदारब्धे पटे स्फुटमुपलभमानाः कथं कारणगुणपूर्वकत्वमुक्तगुणस्याध्यवस्येयम्। न चावयवरूपातिरेकेणावयविनि चित्रं नाम रूपान्तरं नास्त्येव। अवयविनोऽचाक्षुषत्वप्रसङ्गात्, अवयवरूपैरेव तदुपपादने सर्वमेव कार्यद्रव्यं नीरूपमापद्येत, अनुभवविरोधः, सर्वव्यवहारविरोधश्च। विशेषगुणश्च काठिन्यं करकाद्रव्यवर्ति अकारणगुणपूर्वकं दृश्यत इत्यनैकान्तश्च। न च संयोगविशेषः काठिन्यम्। तस्य द्विष्टत्वात्, अस्य तु करकाद्रव्यैकवर्तित्वात्, स्पर्शविशेषतया पदार्थविद्विरभ्युपगमाच्च। दृश्यस्य देहस्य कथं

It is not improper to maintain that just as the red colour, which is absent in the parts of the areca nut and betel leaf severally, emerges on account of a particular combination of these in the whole, even so intelligence emerges in the body, only on account of a particular combination of infinitesimal atoms which give rise to it. There is no warrant for the objection that in the instance cited, from out of the infinitesimal atoms rendered red by the heat generated in the act of chewing (betel leaf and nut) in the order of binaries, etc., red colour emerges strictly only in conformity with the quality of the cause. Further, although the special quality of variegated colour is not found in white, black and other threads severally, we clearly perceive it in the cloth made out of these. How, then, can we assert that the quality of the effect is dependent on that of the cause? Again, it cannot be said that over and above the colours of the constituent parts there is no other colour known as the variegated colour in the whole; for, in that case, the whole would become imperceptible. If it be said that the whole becomes visible only on account of the colours of the parts, it would follow that all effects would be deprived of their colours. That would contradict experience as also all usage. As the special quality of hardness existing in ice is not found to be dependent on the quality of the causal substance (water), the argument commits the fallacy of *anaikānta*.

Again, hardness cannot be said to be a particular form of conjunction, because it exists in two objects, while hardness exists in one, namely, ice, and because people who know the nature of things have admitted hardness to be a form of contact. It may be asked how the body which is an object of perception can be regarded as the knower. What

द्रष्टृत्वमिति चेत्को विरोधः, अयमेव यदेकस्यां क्रियायामेकस्य कर्मत्वं कर्तृत्वं च न घटत इति । यद्येवं व्यतिरेकवादे वा कथमात्मन्यहमिति प्रत्ययः रूपभेदादिति चेत्समानमिदं देहात्मवादेऽपि । अपि च परसमवायिक्रियाफलभागी कर्म, स्वसमवेतज्ञानफलभागीनः शरीरस्य कर्मत्वमेव नास्तीति न पर्यनुयोगावकाशः, अतो देह एवात्मेति बार्हस्पत्याः । तथा च पृथिव्यापस्तेजोवायुरिति तत्त्वानि तेभ्यश्चैतन्यं किण्वादिभ्यो मदशक्तिवदिति सूत्रम् ॥

१६. अत्र प्रतिविधिर्देहो नात्मा प्रत्यक्षबाधतः ।

न खल्वहमिदंकारावेकस्यैकत्र वस्तुनि ॥

अहं जानामीति प्रत्यवृत्तिरहमिति मतिः इदंकारगोचराच्छरीरात्किञ्चिदमेव स्वविषय-मुपस्थापयति घटादेरिव । परावृत्तिरिदमिति शरीरविषयिणी च शेषुषी स्वविषयमहंकारगोच-

is the contradiction involved in this? The incompatibility lies precisely here—in regard to one act, it is not possible for one and the same substance to be at once the object and the agent of action. If this were so, even on the other view (that something other than the body is the self), how can the self (the perceived) appear as the 'I' (the perceiver)? If it be replied that it is due to a difference of aspect, then it is equally applicable to the doctrine that the body is the self. Besides, an object (of knowledge, and, for that matter, of any activity) is that which shares the fruits of actions which are found in intimate association with something other than itself; but the body experiences the results of knowledge found intimately associated with itself and hence does not possess the character of being an object. Hence there is no room for the objection (How can the body be both the subject and object?). Therefore, the followers of Brhaspati hold that the body itself is the soul. To that effect their sūtra runs—intelligence emerges from the elements of earth, water, fire and air, just as the intoxicating quality springs from herbs, etc.

THE REFUTATION OF THIS (DOCTRINE)

16. The body cannot be the soul, because (the doctrine of the identity of the body with the soul is) contradicted by perception. One and the same substance cannot appear as 'this' and 'I' to an identical person. Just as the inward knowledge of 'I' involved in the consciousness 'I know' exhibits its object to be distinct from pots and the like, it reveals its object to be distinct from the body which is the object of the consciousness 'this'. Just as the cognition 'This is a pot' (marks off its object to be distinct from the object of the consciousness of 'I'),

राद्विवेचयति यथायंघट इति । इतरथा स्वपरविभागानुपपत्तेः । नचैकस्मिन्नेव रूपभेदा-देवं प्रतीतिः । नहि देवदत्तो दण्डिनमात्मानं दण्डयामिति प्रत्येति । अन्यच्च निय-मितबहिरिन्द्रियवृत्तेरवहितमनसोऽहमिति स्वात्मानमवयतः करचरणोदराद्यवयवा न भासन्ते । स्थवीयसि चावयविनि शरीरेऽहमिति मतिगोचरेऽभ्युपगम्यमाने अवश्यमवयवप्रतिभासेना-प्यन्वयिना भाव्यम् । नह्यस्ति संभवः—अवयवी स्थवीयान् प्रचकास्ति, अवयवास्तु न केचन प्रथन्त इति । यत्तु त्र्यणुके व्यभिचार इति । तन्न । वातायनविवरदृश्यनि-र्भागत्रसरेणुव्यतिरेकेण परमाणुस्वीकारे कारणाभावात् । प्रत्यक्षयोग्यावयवस्य तथा प्रति-भासनियमाद्वा न व्यभिचारः । न चावयविनि बहिरिन्द्रियग्राह्य एवायं नियम इत्युत्प्रेक्ष्यम् । प्रमाणाभावात् । अन्तःकरणस्य च केवलस्यावयविनि वृत्त्यसंभवाच्च । वायोस्तु रूपाद्यभावात् केवलस्पर्शाधारतयोपलम्भः । तत्रापि तादृशानेकावयवप्रतिभासोऽस्त्येव

even so the outward knowledge 'this' having the body for its object, distinguishes its object to be distinct from the object of self-consciousness. Otherwise, there will be no basis for the distinction between 'myself' and 'others'. It cannot be urged that one and the same thing may, from different aspects, appear in this manner (as 'I' and 'this'), because Devadatta wielding a stick does not understand himself as 'This person possesses a stick' (but only as 'I wield a stick'). Moreover, to a person who has controlled the activities of his external senses and attained mental concentration and known the self as the 'I', the knowledge of organs such as hands, legs and belly does not arise. And if the body which is big and possesses parts were taken to be the object of self-consciousness, a knowledge of the organs must necessarily accompany it. It is impossible for the body which is big and which owns parts to be known when none of its parts is cognised. The instance of the tryanuka (triad of atoms) which was cited as disproving the general proposition (that whenever the whole is perceived its parts also should be perceived) does not really disprove it, for there is no warrant for accepting the existence of infinitesimal atoms over and above the triads which are devoid of parts and which are perceivable (in sun's rays proceeding) through the hole of the window. (Even granting the existence of infinitesimal atoms) this general proposition is not falsified, because it applies only to perceptible parts. Again, it cannot be contended that this law obtains only in the case of the complex whole cognised by external organs, as there is no warrant (for the same). Besides, in comprehending a whole composed of parts the internal organ, in itself, does not operate. As for the case of air, it is known as the seat of touch only, because it has no colour, etc.; besides, even here, as in the case of the

स्पृश्यमान इव घटादाविति न तेन व्यभिचारः । यत्तु स्थूलोऽहं कृशोऽहमिति शरीरेऽहं प्रत्ययो दृश्यत इति । तदपि पर्यालोचनीयम् । तत्राप्यन्तश्शरीरमहङ्कारमेव किमपि वस्त्वहङ्कारो गोचरयति, न पुनश्चाक्षुष इव देहप्रत्ययः स्थौल्यबाह्यादियोगिदेहमात्रम् । अत एव ममेदं गृहमितिवन्ममेदं शरीरमिति भेदप्रतिभासो व्यवहारश्च । नक्षसौ साक्षात्प्रतीत-भेदनिमित्तः प्रतीयमानः शिलापुत्रकशरीरव्यपदेशवदौपचारिको युक्त आश्रयितुं ममात्मेति-वत् । तत्रास्मच्छब्दस्य आत्मनि वृत्तेरैकार्थ्याद्विनादाच्च युक्तं तथाश्रयणम् । न चैवमत्र । अतो देहव्यतिरेकिणश्चेतनस्य प्रत्यक्षसिद्धत्वात् तत्संबन्धिनि लाक्षणिको देहेऽहंशब्दप्र-योगः । बाह्यविषयेषु परस्परविरुद्धरूपपरिमाणसङ्ख्यासन्निवेशग्रहणेन व्यतिरेकस्य स्फुटत्वादात्मनि तादृशरूपान्तराग्रहणेन देहाभेदप्रतिभासोऽन्विष्येकिनाम् । इतश्च इच्छानुविधायिस्वव्यापारोऽयमात्मा, इच्छयैव हि सङ्कल्पयति स्मरत्युहति च, शरीरमपि

pot which is being touched, there is knowledge of such diverse parts ; hence, no discredit to the general law on this score. The contention that from statements such as 'I am stout', 'I am lean', the self is found to have the body for its object deserves examination. Even there, self-consciousness has for its object some entity which is only inside the body ; and like the knowledge of the body, gained through visual perception, it does not relate to the body only which has the characteristics of stoutness, youthfulness and the like. Hence the apprehension of difference and the usage 'This is my body', as in the case of the expression 'This is my house'. This usage ('This is my body') being based on directly perceived difference, it is not proper to urge that it has to be interpreted figuratively like the expression 'This is my self', 'This is the body of the doll'. As the word 'my' denotes the self and as the two words (my and self in the statement 'This is my self') have an identical meaning and as there is no dispute concerning this, a figurative interpretation is proper. But it is not so here (in the statement 'This is my body'). Because a conscious entity distinct from the body is established by perception, the word 'I' (in the proposition 'I am stout') denotes by a figure of speech, the body which is related to the self. With regard to external objects, as there is knowledge of mutually exclusive colours, size, number and configuration, diversity is explicit ; but, in the case of the soul, as there is no knowledge of such divergent qualities, to the ignorant there arises the illusion of the body being non-different from the soul. Again, the self has his activities determined by his desires, for, he wills, remembers and infers only at the instance of his desires ; the body too has its activities, such as lying down, sitting and standing, determined by his desires ; hence arises the illusion of

तदिच्छानुविधायिशयनासनोत्थानादिचेष्टमिति भवत्यभेदभ्रमः शुक्तिरजतादाविव । प्रणिहितमनसस्तु ज्ञातृतया सिद्धयन्तमहमाकारमर्थमनवयवमिदमिति परिस्फुरतः स्थूलादवयविनश्शरीरात्पृथगपरोक्षयन्त्येव । भवन्ति च जानामीति प्रत्ययः शरीरविषयो न भवति, अर्थान्तरविषयो वायम् ; अप्रकाशमानतदवयवप्रतिभासत्वात् । य एवं प्रकारः स तथा, यथा अयमिति प्रतिभासः । यच्छरीरविषयं न तत्तथा । यथा उभयसंमतं शरीरज्ञानम् । तथा शरीरं अहंप्रत्ययगोचरो न भवति इदमिति गृह्यमाणत्वात् बाह्य-न्द्रियमाहत्वाद्वा घटादिवदिति । किञ्च—

अपरार्थं स्वमात्मानमात्मार्थेऽन्यच्च जानतः ।

सङ्घातत्वात्परार्थेऽस्मिन्देहे कथमिवात्मधीः ॥

सर्वस्य बाह्याभ्यन्तरभोग्यवर्गस्य शब्दसुखादेरात्मार्थतां भोक्तुश्चात्मनोऽनन्यार्थतां सर्वस्य शेषितां प्रत्यक्षतः प्रतिपद्यामहे । न च शरीरमनन्यार्थं सङ्घातत्वात् । सङ्घाता हि सर्वे परार्था दृष्टाश्शयनासनरथादयः । न च संघाताः संहतशरीराद्यर्था दृश्यन्त इत्यात्मनो-

non-difference as in the case of the shell and silver. Thinking minds, however, perceive the entity known as 'I' which has to be recognised as knower and which is devoid of parts to be really distinct from the body which appears as 'this' and which is stout and consists of parts. As the knowledge of bodily parts is absent in the consciousness 'I know', either it does not have for its object the body or has for its object something other than the body. Wherever there is absence of apprehension of bodily parts, the body is not the object of knowledge, but something else, as in the case of the consciousness 'This is a pot'. The knowledge which has the body for its object is, however, different (that is, there is not absence of knowledge of parts of the body), as in the instance of knowledge of the body accepted by both of us. Again, the body cannot be the object of self-consciousness, because it is known to be 'this' or because it is grasped by external senses, as in the case of the pot, and the like. Moreover, how can he who has known his self to exist for the sake of nothing other than himself, and known other objects to exist for his sake, take this body which exists for the sake of others, for the reason of its being a collection of parts, to be the self ? We directly perceive that the entire collection of internal and external objects of experience, such as sound and pleasure, exists for the sake of the self ; while the self, the enjoyer, does not exist for the sake of others, but is the one object for whose glory and service everything else exists. Being a collection, the body cannot but exist for the sake of others ; and all aggregates such as bed, seat and chariot are indeed found to

ऽपि संहतत्वमापद्यत इति वाच्यम् । तथा सति तस्यापि परार्थत्वप्रसंगात् । अपरार्थश्चायमात्मा प्रत्यक्षतः प्रकाशत इत्युक्तम् । योग्यानुपलम्भाधितं चात्मनि संघातत्वम् । संघातान्तरार्थत्वे च तस्यापि तथा ततोऽन्यस्यापि तथेति न व्यवतिष्ठेत् । न च व्यवस्थायां सत्यामव्यवस्था युक्ता । न च सङ्घातस्य परार्थत्वे परस्य संहतत्वमपि प्रयोजकम् । भोक्तृत्यैवात्मनः स्वार्थसंघातं प्रति परत्वोपपत्तेः । व्याप्त्यनुपयोगिनोऽपि दृष्टान्तदृष्टधर्ममात्रस्यानुरोधेनानुमानमिच्छतः सर्वानुमानोच्छेदप्रसङ्गः ॥

अस्फुटत्वेऽपि भेदस्य शरीरे तदसम्भवात् ।
तद्गुणान्तरवैधर्म्यादपि ज्ञानं न तद्गुणः ॥

सर्व एव कार्यद्रव्यगतविशेषगुणः कारणगुणपूर्वक इति कथमतत्पूर्वकः शरीरे चैतन्यगुणः संभवेत् । यत्तु बार्हस्पत्यं वचनं “ पृथिव्यापस्तेजो वायुरिति तत्त्वानि तेभ्यश्चैतन्यं किष्वादिभ्यो मदशक्तिवत् ” इति । तदनुपपन्नम् । शक्तेरविशेषगुणत्वेन तथोपपत्तेः ।

exist for the sake of others. It cannot be argued that as all collections are known to be for the sake of the body and the like which are themselves collections, the self also should be an aggregate ; for, if it were so, the self too would have to exist for the sake of others ; but it has already been stated that the self is directly perceived to exist not for the sake of others. On account of the non-perception of the collective nature of the self—a nature which is capable of being perceived—the belief that the soul is an aggregate stands condemned. If the self exists for the sake of another collection, the latter must also exist for the sake of some other collection and that for another and so on *ad infinitum*. But where an end is possible, an unending chain is undesirable. Moreover, when a collection exists for the sake of something else, it is not because that other is itself a collection. It is only in virtue of his nature as enjoyer that the self becomes that other for whose sake all collections exist. For him who attempts to base his inference on all the qualities of the illustrative example, even though they may be unserviceable to the general law, all inference would be impossible.

Even though the distinction between the two (the body and the self) may not be explicit, consciousness cannot be a quality of the body, as it cannot exist in it and as being quite unlike its other qualities. As all the special qualities existing in the effect are dependent on those of the causal substance, how can consciousness exist in the body without depending on the quality of its cause. Brhaspati's teaching—that earth, water, fire and air are the realities and that from these consciousness arises just as the intoxicating quality emerges from herbs, etc.—is un-

सर्वद्रव्येषु तत्तत्कार्यसमधिगम्यः तत्प्रतियोगिशक्त्याख्यो गुणस्साधारणः । नैवं चैतन्यम् देहैकगुणत्वाभ्युपगमात् कार्यत्वे सत्येकविधप्रत्यक्षसिद्धतया च विशेषगुणत्वात् । द्रव्यान्तरसंयोगसमासादितमदशक्तिभिरकार्यभूतैः परमाणुभिर्निजगुणपुरस्कारेण स्वकार्यद्रव्येषु मदशक्त्युत्पादोऽपि नानुपपन्नः । ताम्बूलरागस्तु पूर्वद्रव्यावयवविभागानन्तरं द्रव्यान्तरसंयोगजनितरक्तिमगुणैः कारणैः क्रियते । दृश्यते हि तत्रावयवेष्वपि प्रत्येकं रक्तिमगुणः । न च शरीरावयवेषु प्रत्येकं चैतन्यगुणः प्रज्ञायते प्रतिज्ञायते वा । तदुपगमे च एकशरीर एवानेकचेतनापातादङ्गाङ्गित्वाभावः प्रतिसंधानव्यवहारलोपश्च देवदत्तदृष्ट इव यज्ञदत्तादेः । यत्तु अकारणगुणपूर्वकं चित्तरूपं पट इति । तन्न । नानारूपता हि चित्रता । सा च नानारूपैस्तन्तुभिः क्रियत इति किमनुपपन्नम् ।

tenable. As power is not a special quality, it may be so (that is, need not be dependent on the quality of the causal substance). In all substances the quality known as causal power concerning the effect, cognisable from their respective effects, is a common quality ; but consciousness is not so, because it is admitted to belong to the body only and because it is a special quality, as it, while remaining an effect, is cognised by one form of perception. It is not wrong to maintain that, on the basis of their own quality, from out of infinitesimal atoms, which are not effects and which acquire the intoxicating quality from the mingling of different substances, the intoxicating quality arises in their effects.

The redness caused by betels, etc., is, likewise, produced by causes which possess the red colour generated by the mixing of different substances, after their parts have lost their cohesion (in the act of chewing); hence the red colour perceived in each of their parts too. Consciousness is not found in the parts of the body individually, nor have they been said to possess it. If that were admitted, as it would follow that in one and the same body there must be many thinking beings, it is impossible to say which is primary and which is secondary ; besides, all reference to recognition would be impossible. Just as in respect of what has been seen by Devadatta, there cannot be recognition on the part of Yajñadatta, here also (what has been perceived by one part of the body cannot be recognised by another). The statement made before, namely, that the variegated colour found in the cloth is not dependent on the quality of the cause, is erroneous. The quality of variegated colour is nothing but that of being many coloured ; and this (variegated colour) is produced by threads of different colours ; hence there is nothing objectionable here. Though the variegated colour

प्रत्येकमविद्यमानमपि तच्चित्ररूपं तन्तुषु संहतेषु दृश्यत एव चित्रा इमे तन्तव इति ॥
सम्भूय च तेषां पटारम्भकत्वम् । एवं तत्कारणेष्वपि तदिति न कचिद्व्यभिचारः ।
नचैकरूपनियमाभावेनावयविनोऽचाक्षुषत्वम् । महत्स्वैकार्थसमवायिना रूपवत्त्वेनैव
चाक्षुषत्वसिद्धेः । अस्तु वा चित्रं नाम एको रूपविशेषः । स तु रूपैरेव कारणगतैर्नाना-
विधैरारम्भ्यत इति दृष्टम् । नचैवमवयववर्तिभिरेव चैतन्यैरवयविनि शरीरे चैतन्य-
विशेषारम्भः । चित्तितन्मात्रस्यैव तेष्वसम्भवात् । अतो न देहगुणश्चैतन्यम् । एतेन
सुखादयोऽपि शरीरगुणाः प्रत्युक्ताः । अपिच दृढ एव शरीरे विरोधिगुणापातमन्तरेण
कुसुमविलेपनगंध इव निवर्तमानश्चैतन्यसुखादिर्न तद्गुणो भवितुमर्हति । न खलु
तद्विशेषगुणा रूपादयस्तथा निवर्तन्ते ॥

आत्मनः पेषां च शरीरगुणाः प्रत्यक्षयोग्याः बाह्येन्द्रियग्राह्याश्च । न च तथा
ज्ञानादिरिति नासौ तद्गुणः । किञ्च—

does not exist in each of the threads severally, it is certainly noticed in the threads which combine and are known as threads of variegated colours. The capacity to produce cloth belongs to threads only in their togetherness; thus, the variegated colour exists even in the cause of cloth; hence there is nowhere any violation (to the rule that the qualities of the effect are dependent on those of the causes). It cannot be maintained that the whole (the cloth) becomes invisible inasmuch as it does not possess any one specific colour, for, it may become perceptible by the very fact of its possessing inherently colour along with bigness. Let variegated colour be taken to be one specific colour. Even then it is found to be produced by the different colours existing in the causes. It cannot be asserted that it is only the consciousness resident in the parts that produces the particular consciousness in the body, which is composed of those parts, for, consciousness in general cannot exist in the parts. Therefore, consciousness is not a quality of the body. On the same count, the belief that pleasure and other qualities belong to the body stands condemned. Besides, as consciousness, pleasure, etc., vanish from the body, like the smell of flower and sandal, even when the body continues to be strong and in the absence of counteracting qualities, they cannot be the qualities of the body. Colour and other special qualities of the body, however, do not leave it in the same manner.

The qualities of the body are perceptible to us as well as to others and are also to be grasped by external senses; but not so consciousness, etc. Therefore, they are not the qualities of the body. Further, the

University Notes

OUR CHANCELLOR.

On the retirement of His Excellency the Right Hon'ble Lieutenant-Colonel Sir George Frederic Stanley, P.C., G. C. I. E., C. M. G., in November 1934, His Excellency Lord Erskine, G. C. I. E., who succeeded to the Governorship became our Chancellor. Sir George Stanley was taking a very keen interest in this University since its inception and we are sure that the same kindness and solicitude will be extended to us by our new Chancellor.

OUR PRO-CHANCELLOR.

After leading a deputation of the Indian Community of Burma to the Secretary of State for India with conspicuous success our Pro-Chancellor has returned to our midst. We are confident that his experiences in Europe and America will be of great value to us and to those institutions with which he is associated.

OUR VICE-CHANCELLOR.

Dewan Bahadur S. E. Runganadhan, M.A., I.E.S., retired on April 28, 1935, having completed two terms as the first Vice-Chancellor of this University.

Dr. S. N. Chakravarthi, M.Sc., D.Phil. (Oxon), acted as Vice-Chancellor from that date to the 26th June when the Right Hon'ble V. S. Srinivasa Sastri, P.C., C.H., took charge as permanent Vice-Chancellor.

We take this opportunity to congratulate Dr. Chakravarthi on his appointment as acting Vice-Chancellor, and to welcome into our midst the Right Hon'ble V. S. Srinivasa Sastri, P.C., C.H., our new Vice-Chancellor.

STAFF.

We congratulate Mr. C. S. Srinivasachariar, Professor of History and a member of our Editorial Board, on the conferment on him of the title of Rao Sahib by the Government of India.

The Syndicate has awarded a Fellowship to Mr. T. S. Raghavan, M.A., Lecturer in Botany for higher studies to be prosecuted in the King's College, London.

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A text book in Tamil on Acoustics by Mr. R. K. Visvanathan, M.A., Lecturer in Physics, has been accepted for publication by the Syndicate.

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The judges specially appointed for the purpose have adjudged that the Tamil Text Book in Chemistry by "Susruta Dasan" is worthy of the prize of Rs. 1,000. We understand that "Susruta Dasan" is no other than Mr. N. Ananthavaidyanathan, M.A., Lecturer in Chemistry.

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Mr. K. Rama Pisharoti, M.A., Professor of Sanskrit has been appointed member of a Committee to improve and equip the Devanagari Script.

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The following candidates have been declared eligible for the degree of Master of Science and Master of Literature :

M.Sc.

<i>Name of candidate.</i>	<i>Title of Thesis.</i>
1. K. Rangaswami, B.A. (HONS.)	.. On the Theory of normals to a Quadric in n . dimensions.
2. P. S. Varadachari, B.A. (HONS.)	.. Diamagnetism of liquid mixtures at different temperatures.
3. M. Swaminathan, B.A.	.. Synthetical experiments in the group of alkaloids.
4. K. Ganapathi, B.A.	.. Synthetical experiments in the group of alkaloids and the chemical investigation of some Indian medicinal plants.

M.Litt.

1. V. Sivaraman, B.A. (HONS.) .. Factory labour in the Madras Presidency.

LECTURES.

Prof. Dr. Karel Hujer of the University of Prague, Czechoslovakia, visited our University and delivered a lecture on 'Astrophysics', under the auspices of the University Mathematics Association.

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CONGRESSES AND CONFERENCES.

The Syndicate has nominated the Right Hon'ble V. S. Srinivasa Sastri, our Vice-Chancellor, as a delegate of the University to the Quinquennial Congress of Universities of the Empire to be held at Cambridge, in July 1936.

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Professor C. S. Srinivasachariar attended as a delegate of the University, the All-India Modern History Congress held at Poona, last June.

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Mr. L. K. Govindarajulu, B.A., B.L., Director of Physical Education, presided over the Provincial Health and Physical Education Conference held in Madras last April.

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SUMMER SCHOOL OF PHYSICAL EDUCATION

A summer school of Physical Education was conducted in the month of May under the auspices of the University. More than a hundred teachers belonging to the schools in the neighbouring districts took advantage of the course. We congratulate Mr. L. K. Govindarajulu, B.A., B.L., Director of Physical Education, his assistants and Mr. T. P. Nayaneethakrishna on their success in this new venture.

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OURSELVES.

As an experimental measure we will be publishing three issues of the University Journal this year, one in each term in the months of August, November and March.

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DEWAN BAHADUR S. E. RUNGANADHAN.

On the 28th of April 1935 Dewan Bahadur S. E. Runganadhan laid down the reins of office having been the first Vice-Chancellor of the Annamalai University from June 1929 onwards when the new University began to function. His career as our Vice-Chancellor set the crown on his labours in the cause of education in South India for about a quarter of a century.

Born in 1878 of middle class Indian Christian parents he had a brilliant career as a student being placed in the First Class in his B.A., M.A. and L.T. examinations. After he had completed his studies in the Madras University he proceeded to Scotland where he spent two years in higher studies. He entered the Educational Service in 1907 as Assistant Professor of English in the Presidency College, Madras. From

this position in course of time, he rose to be Junior Professor of English, then Additional Professor and finally Acting Chief Professor.

For about twenty-two continuous years—except for a brief interval of three years—he was one of the most outstanding personalities in the educational world of Madras. To thousands of young men who were privileged to sit at his feet in the Presidency College his name became synonymous with all that was high and noble in University studies. Meticulous in his dress, polished in his manners, perfect in his enunciation of English, he seemed to be the embodiment of the best type of gentleman that the Universities could place before the young men of the time. Perhaps no teacher in recent years did more than Professor Runganadhan to enable Indian students to appreciate the rhythm and beauty of the English language.

During his years of work in the Presidency College he was interested in every aspect of University education. For many years he was Chairman of the Board of Studies and of the Board of Examiners in English and member of the Syndicate of the University. He was an Officer of the Madras University Training Corps and Secretary of the Inter-Collegiate Athletic Association, Madras. He was Warden of the Victoria Hostel for ten years (1920-29). No wonder that Mr. Runganadhan was one of the most popular and universally respected of the professors in the Presidency College. He was with the students not only within the narrow limits of the class room but he took every opportunity of getting into intimate contact with them whether it be in the sports-field or on the parade ground or on the thousand and one occasions when the resident warden of a hostel meets his wards in the dining hall or in the residential quarters. In 1928 the Syndicate of the Madras University chose Professor Runganadhan to lead the General University Inspection Commission; this he did with conspicuous success. The service on the Commission must have been of special value to him not merely because he could meet again many of those with whom he had worked in the Academic Council, Senate or Syndicate of the University but because it enabled him to renew his contacts with many of his old students actively engaged in various spheres of useful activity not least of them being that of higher education. To him it was more an educational pilgrimage, a triumphal progress rather than a formal visit of inspection. Above all it gave him intimate and first hand knowledge of all higher educational activities which came under the control of the Madras University. Administrative experience he had already gained by his three years' work (1916-19) as the First Principal of the Ceded Districts College, Anantapur. In April 1929 Government posted him as the Principal of the Government College, Kumbakonam, and his long connection with the Presidency College ceased. But

destiny had already marked him for higher things and within a few weeks he was called to be the first Vice-Chancellor of the new University which had just been started in the Tamil Nad, thanks to the munificence of Dr. Rajah Sir Annamalai Chettiar, Rajah of Chettinad.

The student world in South India hailed with satisfaction the appointment of Mr. Runganadhan as Vice-Chancellor of the Annamalai University. Well might they do so; for here was a man who knew them and whom they knew. For twenty-five years gradually and patiently he had been building up an experience which was to be of immense use in his great task of launching and getting under way a new residential, teaching and unitary University in the heart of the Tamil Nad. The University was to devote itself both to teaching and to research especially the study of South Indian history and culture and technology. Barely eight years ago the Sri Meenakshi College which formed the nucleus of the new University had been started; and the veteran educationist that he was Mr. Runganadhan knew one has to make haste slowly if progress is to be steady and certain. As he conceived it a University should have a background of culture, an academic atmosphere, before specialised work can commence. The foundations of advanced research should be well and truly laid on a sound school of teaching and study which could challenge comparison with other institutions elsewhere. To the students who enter the portals of the University a sound education of the mind and body should be possible. What the country needed was not mere book-worms, nor quill-drivers chained to the desk but leaders of thought and action who would bring nearer the new India of our dreams; men who could work together as a team, men who could forget individual rights for the sake of national liberties, men who could stand united not caring for the differences of caste, creed and religion. Rightly therefore he laid stress on the undergraduate's activities in the playgrounds and on his social life outside the class room.

Some measure of his achievements on the academic side we can have if we recollect that the new Vice-Chancellor had to begin from the very beginning: from the length and breadth of India a staff had to be collected who could be expected to do the work, the departments of study had to be organised, the University bodies had to be constituted and, last but not least, new courses of study had to be considered, sifted and put into workable shape. These by themselves would be sufficient labour for a man's hands; but Mr. Runganadhan did not stop there. He worked incessantly for securing recognition of the infant University and its degrees within the country and abroad. For six years he represented it on the Inter-University Board, attended the Universities' Conferences at Delhi in 1929 and 1934 as a delegate and went abroad as the representative of the University to the Congress of the Universities of

the Empire at Edinburgh in 1931. Besides, the duties of the Vice-Chancellor on the administrative side were onerous indeed. He had not only to build up new lecture halls, laboratories and libraries but he had to devote his attention to the housing of the staff, to roads, to water-supply and in short to undertake all the duties of the Chief Officer of a Corporation. During his regime as Vice-Chancellor, a huge building programme has been pushed through, roads laid, an electric supply instituted and gardens, parks and playgrounds have sprung up everywhere. His work in the University was recognised by Government when they conferred on him first the title of 'Rao Bahadur' and later of 'Dewan Bahadur'.

No one who has been in any way connected with the University during the past six years can ever forget the tall and military figure, the smiling face and genial personality of Mr. Runganadhan. Long service under Government had taught him the value of tact and patience and no one who entered his presence ever went away without feeling that he had been face to face with a good, kind and lovable man. We cannot conclude this sketch better than by quoting the closing words of the address that was presented to him by the members of the University staff on the eve of his retirement:—

“Of soul sincere,
In action faithful, and in honour clear;
Who broke no promise, served no private end,
Who sought no title, and who lost no friend.”

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RT. HON'BLE V. S. SRINIVASA SASTRI, P.C., C.H., LL.D.

The Rt. Hon'ble V. S. Srinivasa Sastri took charge of the office of Vice-Chancellor on the 26th June, 1935. It is not possible for us to give an adequate sketch of the wide and varied activities of this eminent son of India. We attempt here only to trace in bare outline the main events of his distinguished career.

Born on the 22nd September 1869, Mr. Sastriar gave early proofs of his genius at School and College: he passed his Matriculation before his 15th year and took his degree before the 19th. Invariably he was found to be at the top; nor did he win place or distinction by confining his attention to the narrow sphere of his studies, but devoted himself to games and athletics. It is said that he excelled in tennis and even more in a ready command of choice English which was later to cause surprise even to the most gifted of Englishmen. He entered life as a teacher and continued as such for about twenty years. Even now when one listens to his clear analysis, cogent reasoning and inimitable pre-

sentation of ideas, one can well realise how fortunate his students must have been in having a teacher of such keen intelligence and oratorical skill. The work of educating he has always loved: in fact, his whole life has been devoted to the task of educating his countrymen, to pause and consider all sides of a question before arriving at a decision, to be patient and tolerant and to place always Society above self; of educating Government into the realisation that the strength and greatness of a state lie in the prosperity and contentment of the people; of educating the nations of the world into the recognition that the mild Hindu is the repository of a culture second to none in the world and is possessed of an intellect which can rise to any height when the need arises. Recognising in Gokhale a kindred spirit he joined the Servants of India Society in 1907, thereby pledging himself to a life of voluntary poverty to be spent in the increasing service of his motherland and to follow a career which would lead to no official positions or favours. Service of Society, not a thought for self, has indeed been the motto of his life. From the very first he was the trusted friend and lieutenant of Gokhale; and when Gokhale died unexpectedly in 1915 the mantle of leadership of the Society fell on the shoulders of Mr. Sastriar. He was elected to the Senate of the Madras University in 1910 and continued there for ten years. Both there as well as in the Madras Legislative Council—to which he was nominated three years later—as in his earlier life as Headmaster of the Hindu High School, Triplicane, he has rendered yeoman service to the cause of education in this Presidency. In 1916 he was elected to the Imperial Legislative Council and for the next five years he worked in close association with the Congress in the cause of Home Rule and Social Reform. In 1919 he proceeded to England as a member of the Moderate Deputation and gave evidence before the Parliamentary Select Committee. Next year he was elected to the Council of State. He was closely associated with Mr. Montague during his visit to India in 1918.

By this time his selfless service for the country, his mastery of the spoken word and his personal charm and magnetism had won for him a place in the front rank of Indian politicians and he was selected by Government to represent India at the Imperial Conference in 1921. Mr. Sastriar had for long pleaded with pen and tongue the cause of Indian self-government and the need for recognising India as a free and equal partner in the British Commonwealth of Nations. During this Conference he made English and Colonial Statesmen realise the strength of his case and the Imperial Conference recognised the claim of Indians to citizenship in South Africa and in other Dominions while reserving the right of each Dominion to fix the character of its population according to its wishes. Nothing contributed to raise the prestige of India in

the eyes of the world more than the work of Mr. Sastriar in England. In recognition of his services to the Empire he was appointed by His Majesty as a member of the Privy Council and the City of London conferred its freedom on the distinguished visitor. In the course of the same year, he was called upon to represent India in the second Assembly of the League of Nations and in the Disarmament Conference at Washington. When he returned to India next year, at the request of Dominion Premiers, he was deputed by the Government of India to tour the Dominions and plead the cause of Indians domiciled in those countries. People in those distant lands realised for the first time to what height Indians could rise; and as ambassador of Empire, Mr. Sastriar showed the highest qualities of statesmanship which in a country like England would have brought their possessor to the highest position in the state. Soon after his return from this mission he was invited by the Calcutta University to deliver the Kamala Lectures 'On the Rights and Duties of an Indian Citizen'. In the recent past we know how he was the soul and brain of the Habibullah Deputation to South Africa and how as a result of that mission he was chosen to be the first Agent-General of the Indian Government in South Africa. For two years (1927-29) he adorned this place with distinction and founded the now famous Sastri College. Even when he returned to India owing to an impaired health he was called to the membership of the Royal Commission on Labour. The distinction of C.H. was conferred on him in 1930. His work in the second Round Table Conference and his contribution towards making an All-India Federation possible are too well known to be recounted. During years of labour as educationist, orator, statesman and social reformer, he has held aloft the banner of selfless service and has earned for himself the name of a true servant of India. Once again at the call to service he has come forward from his retirement and fortunate indeed are those to whom it is given to share in his labours.

With a vast fund of experience culled from many fields and many climes and a wisdom that has been gained by years of loving labour he comes again to dedicate his services to the Temple of Learning. In his new surroundings the noise and dust of political controversy are exchanged for quiet work among a chosen band of intelligent workers from whom he is assured of support and appreciation. Speaking to the staff assembled to welcome him, the new Vice-Chancellor told his hearers that on them depended 'how long and to what purpose he was going to be in their midst'. May we assure him that the staff of this University will stand always loyally by him, giving of their best to the institution, so that, under Providence, his days may be many in our midst and the labour of his hands fruitful and that the institution which is his to mould and strengthen may become great among the great seats of learning in this sacred land of India.

Reviews

Chaucer—Troilus and Criseyde: Abridged and Edited by R. C. Goffin. (Oxford University Press.)

Mr. Goffin has done a distinct service to the students of Chaucer in bringing out this abridged edition of Chaucer's long narrative poem. Especially for the beginner who first attempts to read Chaucer, the length of *Troilus and Criseyde* seems to be the most formidable obstacle. Hence we know that for every hundred students who read Chaucer's *Canterbury Tales* there are scarcely five who would willingly plod through all the five books of the poem containing in all more than 8200 lines.

Of all the works of Chaucer, the text of *Troilus and Criseyde* was perhaps the most difficult to determine. This work of determining the correct text has been done by more than one editor—Skeat, Robinson, Root and by Sir W. S. McCormick in the Globe edition of Chaucer edited by A. W. Pollard. The last mentioned editor has spared no trouble in collating all the different manuscripts (more than twenty in number) and has given us the most authentic text of the poem. Mr. Goffin, however, admits that "the text followed in this abridged edition is that of Skeat, a text which still remains, on the whole, the most practical available." We do not know on what grounds Mr. Goffin calls the text of Skeat "the most practical available". Skeat, though a great scholar and the first to give us the complete Chaucer, has been superseded in the matter of textual accuracy by later editors like McCormick and Root. Mr. Goffin might well have followed the text of the later editors.

In other respects the edition is admirable. Though the poem suffers by abridgement we recognise that no editor could satisfy the preferences and exclusions of all the admirers of the poem. We find some of the excellent stanzas of descriptive beauty in Books III and IV cut out in the abridgement, but evidently in an edition of this kind it could not be helped. The abridgement serves one purpose admirably; it tells the story excellently without many gaps in the narrative, and this is the principal merit of the text. Those who have used Mr. Sisam's editions of Middle English Texts in teaching students will find this edition one more valuable addition to that series on the same model. We are sure that this edition will be welcomed by all teachers of Chaucer who would like to prescribe a work of his other than the *Canterbury Tales*. The introduction is very helpful to the student and the notes are exhaustive enough for him to understand the textual allusions and synonyms.

M. S. S.

International Intellectual Co-operation 1934. Published by the League of Nations International Institute of Intellectual Co-operation, 2 Rue de Montpensier, Paris (Palais-Royal), 1935, pp. 228.

This book is a review and a summary of the work done under the auspices of the Institute in the direction of International Intellectual Co-operation. Proceeding on the dictum of Paul Valéry that 'a League of Nations implies a league of minds' the central idea of intellectual co-operation is defined as the promotion in all spheres which come within its range of a co-ordination of effort and a collaboration capable, not merely of saving time and facilitating information, distribution and progress, but also of promoting the creation, gradually perhaps but none the less certainly, of the international outlook.

The most vital question of the day is the preservation of international peace; especially now, when Italy's bellicose attitude to Abyssinia is about to precipitate a first class European crisis. The prestige of the League seems to hang by a slender thread with Italy threatening to leave the League while Britain and France look on helplessly; and hence this publication is of special interest to us now (Aug. 1935). It is no doubt true that imperfect and incorrect knowledge is the parent of many ills and that the high road to international peace lies in the education of the people. The aim of International Intellectual Co-operation is therefore the promotion of 'collaboration between nations in all fields of intellectual effort in order to foster a spirit of international understanding as a means to the preservation of Peace!'

After defining the scope and purpose of intellectual co-operation an account is given of the work of the year 1934. Questions concerning international relations, general questions of international co-operation, questions regarding education, the natural sciences, literature, libraries, fine arts, folk arts and intellectual rights were considered. Some of the topics chosen for discussion are 'Future of European Thought and Culture', 'Art and the State', 'Collective Security', 'The Cinema and Educational Life', 'The Teaching of History', 'Educational Broadcasting', 'Co-ordination of Scientific Bibliographies' and 'Library Planning and Equipment'. The book concludes with documents embodying the names of office-bearers and representatives in the various organisations for intellectual co-operation and an excellent index.

A. C. S.

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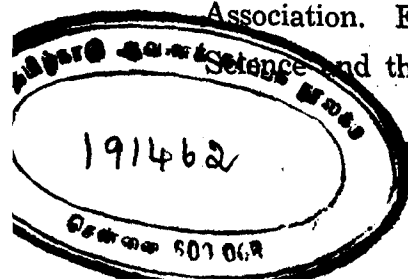
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