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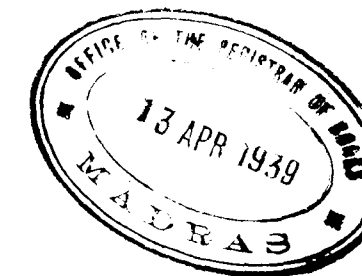
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CONTENTS

	PAGE
1. The Madras Agriculturists' Debt Relief Act By B. V. Narayanaswamy Naidu, M.A.	.. 79
2. A Reconstruction of the Hormic Theory of Sentiments By P. S. Naidu, M.A.	.. 107
3. The Madras Land Revenue System By S. Subramanian and B. Sitaraman	.. 118
4. The Passive Voice in Tamil By A. Chidambaranatha Chettiyar, M.A.	.. 125
5. St. John Hankin By K. P. Karunakara Menon	.. 131
6. Certain Philosophical Bases of Madhva's Theistic Realism By B. N. Krishnamurti Sarma, B.A. (Hons.)	.. 146
7. Tattvasāraḥ By R. Ramanujachari, M.A.	
8. Vedārtha-Saṅgraha By R. Ramanujachari, M.A., and K. Srinivasacharya	
9. Nītimālā By R. Ramanujachari, M.A., and K. Srinivasacharya	
10. Bodhavimarsa By V. Subrahmanya Sastri	
11. Mukura By K. A. Sivaramakrishna Sastri.	



JOURNAL
OF THE
ANNAMALAI UNIVERSITY

VOL. VIII.

MARCH, 1939

NO. 2.

The Madras Agriculturists' Debt Relief Act

By

DR. B. V. NARAYANASWAMY NAIDU

AND

P. VAIDYANATHAN, M.A.

“Princes and Lords may flourish or may fade ;
A word can mar them as a word hath made ;
But a bold peasantry, their country's pride ;
When once destroyed can never be supplied ”.

—GOLDSMITH.

The central fact in Indian rural economy is the appalling poverty and the grinding need of the population ; and the extent of indebtedness is the index of the alarming condition to which poverty has reached. The average income of the agriculturist in Madras is estimated at Rs. 15 per head. It is not an exaggerated remark when the Royal Commission on Agriculture said “ In India agriculture is, with most cultivators, with uneconomic holdings, more a mode of living than a business.” The observations of the Simon Commission made in 1929 is more true to-day than it was then. “ The low standard of living to which the mass of India's population attains 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 countrymen content with things as they are. But the depth of poverty, the pervading presence of which cannot escape notice, is not so easily realized.” In spite of his inability to pursue agriculture as a profitable business, the agriculturist will not abandon his calling out of his own free will ; for the abandonment of the farm means the abandonment of the home. Forced to live a squalid life with his poor income, which has been made poorer by the severe depres-

sion in the prices of agricultural commodities, he is groaning under a heavy load of debt, which is staggering. No real progress is possible, no new policy of planned economy for the development of the country can be successfully launched, unless the agriculturist classes, the custodians of our national wealth, who form 80% of the population are relieved of their distress by removing the ever crushing burden of indebtedness and by devising means to increase their income and consequently their purchasing power.

Mr. W. R. S. Sathyanathan, Special Officer, appointed by the Government of Madras to enquire into the question of rural indebtedness in the Presidency has made a modest estimate of the volume of debts at Rs. 200 crores. Debt per head of population is Rs. 42 and this has no relation to the income of the agriculturist which is only Rs. 15 per annum. Interest at 12% per annum calculated on the entire debt of the Presidency will amount to Rs. 24 crores a year, while the net agricultural income (after deducting from the gross income, the cost of cultivation and the land revenue) comes only to Rs. 40 crores. The agriculturist cannot be expected to pay the whole of the interest due annually and the accumulated interest swells the volume of indebtedness. The total landed assets of the Presidency are now only five times the debts. Hence the seriousness of the problem of indebtedness which deserves our first and foremost attention before any scheme of reconstruction. Before any remedy is prescribed to this chronic disease, the real causes of indebtedness must be analysed.

CAUSES OF INDEBTEDNESS

The root cause of the indebtedness of the Indian peasant is the insufficiency of his income which is the result of uneconomic holdings, lack of attention to improved methods of cultivation, manuring, irrigation or the introduction of seasonal crops, lack of marketing facilities, the high mortality and the low vitality of the Indian cattle and the frequent failure of crops due to bad seasons. The size of the average holding in Madras is ridiculously low compared with other countries.

	Average size of holdings.
Madras	.. 3 to 4 acres.
England and Wales	.. 62 "
Denmark	.. 40 "
Germany	.. 21.5 "
France	.. 20.5 "
Holland	.. 26 "
U. S. A.	.. 148 "

While the holding of the Madras peasant is uneconomic, the return from his land averages only from 2 to 5% in a normal year with average

prices. But in India normal seasons are not very common. Mr. Darling reckons that a cycle of five years will give one good year, one bad year and three normal years. In a survey conducted recently in some of the villages of the Cuddalore Taluk, it has been found that in a large number of families crop expenses have increased over the income from the land. When a ryot borrows, especially, in a bad season, he is not able to repay the debt and the debt gradually mounts up with the accumulated interest. In course of time a pro-note debt is converted into a mortgage debt and finally the creditor takes possession of most of the ryot's lands. The result is the Indian peasant is "born in debt, lives in debt, dies in debt and bequeaths debt". The effect of this burden of ancestral debts is inefficient production. The feeling that he will have to sow for others to reap damps the ardour even of the most enthusiastic. At present the small returns from land and ancestral debts are not causes and results but are of mutual causation.

Unproductive expenditure on marriages, social ceremonies, factions and litigations contributes to the rapid growth of the volume of debt. It is usual to exaggerate the expenses on marriages. Normally marriages and ceremonies come at long intervals in an individual's life. It is but natural that the miserable peasant should have some diversion. The percentage of this kind of debt compared with others is very low.

Lack of cheap credit facilities accentuated the pace of growth of the debt. In Madras secured debts usually carry 12% interest but the rate on unsecured loans is 18% to 24%. The Marwaris usually charge 18% to 50% simple or compound interest and penal interest at a higher rate. During the investigation in some of the villages in Cuddalore Taluk it has been found that the sowcars of Kurinjipadi who supplied the villagers with money, usually charged 6 pies for a rupee for a month or 37½% but 9 pies for a rupee for a month or 56¼% was not uncommon. It is only the usurious rates of money-lenders that have swelled the volume of debts. While Government taccavi loans and Co-operative Societies accounted for only 7% of the total debts, the money-lenders are responsible for 93% of the debts. It is no wonder, then, that agriculturists are so heavily indebted.

The growth of population has some effect on indebtedness. Madras now holds more people than Great Britain and between the years 1921-31 recorded a lead of 10.4% while Bengal and the U. P. registered only an increase of 7.3% and 6.7% respectively. The increase in population is outstripping the increase in the area of cultivation and this results in the dwindling of the area of holding per individual.

To a certain extent the incidence of land revenue influences indebtedness. This is true especially during the depression when there

is a fall in prices and the value of money has increased. The half net theory of the Government according to one writer has become the 'all net theory.'

The following table showing the purposes for which debts were incurred in some of the villages of the Cuddalore Taluk will be useful and clear.*

Purpose of borrowing.	Rs.	Per cent.
Ancestral debts ..	10,155	53
Agricultural expenses ..	2,622	13.7
Trade ..	1,000	5.2
Domestic expenses ..	1,015	5.3
Marriages and social functions ..	1,505	7.9
Buying land ..	300	1.6
Other purposes including payment of land revenue which forms a big proportion ..	2,557	13.3
Total debt of 50 families ..	19,154	100

The money income of the agriculturists fell appreciably as a result of economic depression and this aggravated the burden of indebtedness on the poor ryot. It is a danger to society if the agriculturist, who is engaged in the noble profession of raising the foodstuffs for the nation, breaks down under an intolerable burden. The prosperity of the entire nation is dependent on the well-being of the agriculturist. Therefore, the need is great for scaling down this debt.

CONCILIATION OR COMPULSION.

If relief is to be given to the agriculturists by scaling down debts, is it by compulsion or by mutual agreement that debts are to be scaled down? It is said that arbitrary scaling down of debts by the State will lead to a great curtailment of credit and only if voluntary conciliation fails compulsion should be tried as a last resort. Though the effect of compulsory legislation in frightening away credit cannot be minimised, the economic depression itself has impeded credit. Such measures should be looked upon as an attempt to solve a deadlock and if they are successful they will not only be beneficial to the debtor but also to the creditor. The Premier believes that voluntary conciliation will be of no avail in our Presidency for the creditors will never come to terms with the debtors. Moreover, almost every agricultural country in the world has found it necessary during the depression to adopt some compulsory measure of this kind. So long as the people realise that these are only emergency devices they are more

* Figures were collected from the survey conducted by Dr. B. V. Narayanaswamy Naidu and P. Vaidyanathan.

likely to do good than harm. In Madras passive attempts were made to redeem the agriculturist by passing in his favour several legislative measures such as the Land Improvement and the Agriculturists Loans Acts, the Co-operative Societies Acts, the Land Mortgage Bank Act, the Insolvency Act, the Debtors' Protection Act, the Usurious Loans Act, the Agriculturists Loans Amendment Act of 1935 and the Debt Conciliation Act of 1936. But these measures did not touch even the fringe of the problem. There is a general complaint that the Debt Conciliation Act was not given a fair trial. Mr. Ramalingam Chettiar rightly replied to this criticism. "Debt conciliation on the basis proposed in the Act is very complicated and relief can be given only in those cases where an application is made by a creditor or debtor. If a large number of applications come in the agency will break down." As conciliation and other voluntary methods have failed the adoption of the principle of compulsion has become inevitable.

LEGISLATION IN FOREIGN COUNTRIES AND IN INDIA

A study of the various attempts made to solve the problem of indebtedness of the rural population in other countries and in our own will be necessary and useful for a proper perspective of the relief measure in Madras. It has been contended that "the nature of the debt of the South Indian peasant and the conditions of South Indian rural economy are very different from those of the Western Countries" and the time and circumstances under which those measures were adopted also differ from ours. Though much of the debt of the central European farmers was contracted for the re-construction of farms devastated by the war, one cannot be blind to the enormous suffering of the agriculturists due to the catastrophic fall in agricultural prices after the depression, the heavy interest charges and the increased cost of production which was the result of improvements in farming effected at a time when market conditions were favourable. The result was the farmer was working on a deficit economy. In Greece, the average income per family was 19,398 drachmas and the average expenditure considered to be indispensable 25,055 drachmas. The condition was similar in most of the European countries. In India poverty and not improvement of agriculture has been the chief cause of indebtedness and the agriculturist was paralysed by the economic depression. But whatever may be the general or specific causes of indebtedness it is a well known fact that excessive indebtedness is a common evil. It is injurious at the same time to debtors and creditors and its effects are felt by the whole community. So a study of the measures adopted to eradicate this evil in foreign countries will be of use.

The different measures adopted in foreign countries may be divided into three categories. Certain countries of Central and Eastern Europe

adopted radical measures which aimed directly at relieving the farmers from debts. These measures partook of the nature of compulsory conversion of farmers' debts, reduction of the rate of interest and in certain cases the principal by the imposition of law. The second type of legislation pursued a policy of direct intervention but confined itself to narrower limits. This type of legislation is characterised by the repayment of loans by instalments over a series of years, the suspension of the measures of distraint against debtors, repayment by the State of part of the debts and the imposition of minimum prices for the sale of expropriated property. The last type of measures seeks to help the debtors through indirect means by the provision of cheap credit facilities and through measures adopted with a view to raising the prices of principal crops and improving agriculture.

In Germany as a result of the crisis numerous legislative measures were rendered necessary between 1931-32. The floating debts of the needy farmers were replaced by a special loan granted by the Bank for German Industrial Securities. The funds were drawn from the levies imposed on the industries while the Reich guaranteed 25% of the loan granted. Orders were also issued offering protection against distraint by creditors. Where voluntary agreement failed, creditors and debtors were subject to legal process which remitted arrears of interest, reduced interest for the future and even made possible compulsory reduction of principal by 50%. In addition to these and some other measures of the National Socialist Government, there was a proposal for raising to a remunerative level, the prices of agricultural products which, in part, had remained appreciably below the cost of production.

In Italy by a law of 1930 extinction of onerous agricultural debt is facilitated by a conversion of short term loans into long term loans payable in 25 years. The State undertook to pay a part of the instalments. Where there are scientific improvements in farming the Minister can grant contributions not exceeding 3½% interest repayable in twenty-five years. Mortgage credit institutions were called upon to replace bonds bearing more than 4% interest by bonds bearing interest at 4%.

In Switzerland the Government found it necessary to develop a Peasants' Aid Bank, which, would give help to the distressed farmers in the form of loans with or without interest and subsidies towards interest; to develop protective measures of a legal nature taken in favour of distressed farmers by the suspension of the repayment of capital, reduction of the rate of interest on secured loans, reduction or suppression of interest on capital sums not secured and extinction of interest due in certain cases; and to prevent new indebtedness by a bill aimed at reducing mortgage debts to a tolerable amount, i.e., to enable the far-

mer to have a subsistence income for him and his family. In the adjustment of debt proceedings the debtor, creditor and the community would collaborate. While the community would subscribe a certain amount for some years to a fund, the creditor would renounce a part of his credit. The creditor would be bought out by a redemption bond. The Federal Council would have control over the farms and would limit indebtedness in future.

Measures adopted in Denmark, Norway and Sweden were more or less similar to those in Switzerland. But in Finland short term loans were converted into long term loans and the land mortgage bank was reorganized. The State not only guaranteed the bonds but subsidised them. Loans were granted up to 90% of the value of the farm. If the farm was forcibly sold in auction it was bought by the bank and restored to the original owner in case he was found fit to assume responsibility. The French legislation was characterised by postponement of repayment to the various classes of debtors.

By a law of 1934 debts of the agriculturists of Bulgaria could be reduced by 40%. The difference resulting from the reduction of debts would be made up out of an amortization fund formed at the Public Debt Office to which the State would assign the proceeds of the tax on vocations and the supplementary tax on total income. The limit of exemption of property for distraint of debts was increased. Some other features of the Bulgarian legislation are spreading of the instalments of repayment over longer periods, postponement of repayment from 2 to 15 years and reduction of the rate of interest. Greece declared a moratorium for agricultural debts in 1930 and followed up to a large measure the legislation in Bulgaria.

Certain debtors in Hungary who got their debts inscribed in the land register of their country were protected from the sale of their property for three months. The State contributed a sum towards the payment of interest on debts of those persons. The legal rate of interest was fixed at 5½%. An amortization fund was set up for the reduction of debts of certain farmers.

Arrears due to the treasury and other public bodies in Poland were reduced in 1932 on condition of the payment of current taxes within a certain period. Long term debts to credit institutions were converted and were repayable in 55 years at a reduced rate of 4½%. Long term debts due to private individuals need not be repaid for a certain period and the rate of interest was also reduced. Short term debts both to credit institutions and private individuals were converted. In the matter of repayment of instalments and in the reduction of the rate of

interest, greater concession was always shown to small land-holders than to big land-holders.

While Roumania and Czechoslovakia followed up the main principles of the Swiss legislation in the reduction of capital and interest, they supplemented those measures with a policy for the reorganization of production at a cost that would leave a margin of profit to the agriculturists. For then only could reduced debt be paid back in future. In Roumania agricultural centres were established and furnished with modern technical equipment for every branch of production with a view to increasing the yield of land. The course of foreign commerce was regulated to find extended markets for Roumanian agricultural products and to increase the price of cereals. Czechoslovakia prevented speculation in the commodity exchanges of grain by fixing the price of cereals.

Legislation pertaining to moratorium and amendment of civil laws to prevent sale of lands of debtors by auction are characteristic of the measures adopted in Yugoslavia and Latvia. In these two countries and in Estonia and Lithuania provision was made for the conversion of short term loans to individuals, co-operative societies and private banks into long term loans. Land Mortgage Banks in certain cases and State Agricultural Banks in others were established to take over these reduced debts of farmers. Rate of interest on mortgage loans was reduced considerably.

Only voluntary conciliatory methods in the reduction of debts were adopted in Japan. Associations were formed for that purpose in villages. Passive conciliatory machinery was established in Canada by a law of 1934 to enable farmers, over burdened with debts but not desperate, to remain on their farms. Farm Loan Laws were amended to increase the total amounts that could be lent by the Dominion Farm Loan Board and to raise the sum that could be advanced to any borrower from 50% of the value of security to 60%.

The agricultural credit policy of the U.S.A. was entrusted to the Farm Credit Administration, whose aim was to create a system of completely unified credit institutions on a permanent basis, to supply farmers and their organizations credit at the lowest cost and to facilitate the adjustment of the heavy burden of mortgage debts by emergency financing and reduction of the rates of interest. Debt Adjustment Courts would go into each case to decide the deserving farmers. To enable the farmers to make voluntary arrangements with their creditors the Credit Act allowed a flotation loan the proceeds of which could be utilised for the purpose.

It must be noted that when drastic measures are adopted in most countries it is only to give adequate relief to small holders. Ordinary law and the conciliatory machinery give relief to big landowners. Measures which are popular are those which respect contractual obligations. Where radical measures are adopted credit unduly contracts and public opinion strongly reacts rendering necessary the adoption of new measures to calm the people. But in spite of popular agitation various countries have adopted radical measures because they must have found out the futility of conciliation and mediation in the case of small holders.

In the Indian Provinces excluding Madras much attention is being paid to the question of tenancy legislation. In Bihar, Orissa, the United Provinces and Bombay bills are introduced in the legislatures to relieve the tenants from the oppression of Zemindars chiefly for arrears of rent and debts and to enforce their occupancy rights on lands. Regulation of money lending has been attempted with full or partial success in the Punjab, Bombay, Bengal, Orissa and some other Provinces. Debt conciliation boards have been formed in the Central Provinces, Bengal and Bombay. Acts to prevent land alienation were passed in other provinces.

In the Bhavanagar State a Commission was appointed to assess the causes of indebtedness and the volume. On the basis of its report the Durbar, by a debt redemption scheme, sought to liquidate the past debts of agriculturists by advancing loans to each individual ryot at easy rates of interest. The awards of the Debt Liquidation Committee are binding on the sowcars and the ryots. It is interesting to note that while the nominal indebtedness in the sowcar's books was Rs. 86,38,874, the amount that was actually paid in composition was Rs. 20,59,473. The reason for this successful liquidation is the immediate cash payment by the State to the sowcars. For the liquidation scheme to be effective and permanent, the system of village panchayats was introduced by which the villagers took on themselves the management of their own affairs and were made responsible for the development of the economic welfare of the ryot. In Hyderabad the Land Alienation Act has been made more stringent; and registration of moneylenders was enforced to prevent usury. Debt conciliation boards established for the benefit of a certain class of agriculturists were based on voluntary effort with a small element of coercion for effective working. Further there are proposals to start land mortgage banks and to provide the bankrupt debtors with a rural insolvency Act.

In no Province or State compulsory methods are adopted to scale down debts. Where voluntary methods have failed the State must

intervene and compel the creditors to renounce a portion of their claims. The Madras Agriculturists' Relief Act is unique in this respect.

FROM THE MORATORIUM TO THE DEBT RELIEF ACT

The first measure of the Congress Government was a Moratorium Bill passed in the middle of September, 1937. The Bill was intended to give temporary relief to indebted agriculturists till comprehensive measures were formulated for dealing with indebtedness. Both the period of the Moratorium and its applicability were restricted. The Bill laid down that for a year no suits or proceedings could be instituted against agriculturists whose liabilities under the heads of land revenue, rent and taxes and liabilities to local authorities did not exceed Rs. 400; who had saleable interests in lands; and who derived $\frac{3}{4}$ of their income from lands. Sums due to Provincial and Central Governments, to co-operative societies, joint stock banks and land mortgage banks were excluded from the operation of the Bill. It was made clear that agriculturists should not be entitled to transfer any immovable property so as to defeat the rights of their creditors.

Though substantial measures of relief were to follow the Moratorium there was great opposition to it. It was said that moratorium was a desperate remedy to which Governments resorted to when their banking systems were threatened with crash by a war or other serious calamity. But in the west such moratory legislation is common. In the Co-operative Conference a resolution was passed that the Moratorium Bill that was introduced in the legislature should be either ancillary to the Agriculturists' Relief Bill or be immediately followed by such a bill. In the latter case the interval should not be more than three months. But in Greece a moratorium for five years was declared and one year was not too long a period. It was contended that the definition of agriculturists worked great hardship in the case of certain deserving agriculturists, whose income from land was not $\frac{3}{4}$ of their total income. A fear was expressed that there would be a shrinkage of credit for seasonal agricultural operations. But such complaints were always made against all radical measures.

Great agitation against the Moratorium forced the Government to drop the idea and to publish in the beginning of December, 1937 the Debt Relief Bill. This Bill is simple and quite different from the Debt Relief Act that has actually come to stay on the statute book.

The object of the Bill is to rehabilitate agriculture, the basic industry of the Province, by relieving the producers of food from the incubus of indebtedness. The main principle of the Bill is that all arrears of

interest outstanding on the 1st October, 1937, shall automatically stand cancelled, in the case of all debts incurred by the classes of debtors defined as agriculturists. Where simple interest has been charged at more than 9% or compound interest charged or provision made for penal interest, the debt shall be deemed to be discharged in full if the total sum paid to the creditor, whether for interest or principal, amounts to twice the amount of the principal of the loan. If the amount paid till 1st October, 1937, falls short of twice the principal, such amount as will make up this shortage or the principal amount alone, whichever is less, will be paid to the creditor.

For the purposes of the Bill an agriculturist is one who had a saleable interest in land under the ryotwari or other tenures or a lessee of such lands. The Moratorium Bill did not include the lessees within the scope of agriculturists. Unlike the Moratorium Bill no upper limit of income from land is fixed in this Bill to qualify an agriculturist for the benefits conferred on him by this measure, though such limits are fixed for landholders under the Estates' Land Act and the Malabar Tenancy Act. Those who pay income-tax or profession tax of more than a rupee a year or property or house tax exceeding Rs. 600 a year are excluded from the operations of the Bill. These provisions are intended to ensure that persons following occupations other than agriculture do not benefit by the Bill. The Bill exempts the debts due to Governments, Local Bodies, Co-operative Societies and Joint Stock Banks with a membership of more than 500 share-holders. The rate of interest on all future loans is 6%.

Arrears of rent payable in areas under the Estates' Land Act and the Malabar Tenancy Act except arrears of the last two faslis shall be wiped out according to the Bill. But the tenant must pay within 15 months of the passing of the Act arrears of the last two faslis in full. Otherwise the old arrears will be deemed to be discharged only proportionately to the extent rents are discharged for faslis 1346 and 1347.

The provisions of the Bill can be applied to decreed debts. Where a decree is in execution it can be stayed till it is again amended. Sales of movable or immovable property of the agriculturists can be set aside if such sales are made in execution of a decree after 1st October, 1937. The amount in excess of the scaled down amount received by the decree-holder as a result of the sale shall be refunded to the debtor.

The Bill was referred to a Select Committee on the 21st of December. The most fundamental changes made in the Bill by the Select Committee are those regarding interest clauses. The Committee has made a distinction between the pre-depression period and the post depression period i.e., debts incurred before 1st October 1932 when the

value of money was less than now and those incurred after that date when the value of money appreciated owing to a fall in prices. The provisions regarding the wiping out of interest were retained in the case of pre-depression debts, while for debts incurred between 1st October, 1932, to 1st October 1937, the rate of interest was fixed at 5%. Where a debt after 1st October, 1932 was found to be a renewal of a debt incurred prior to that date, the debt or any part of it renewed will be dealt with as a debt incurred prior to 1932. Thus the principle of damdupat has been retained for pre-depression debts.

The payment of the rent for fasli 1347 before 30th September, 1938, was made a condition precedent to the grant of relief to a tenant from arrears of old rent. The rent for fasli 1346 must be paid before 30th September, 1939, if the tenants want a full discharge in respect of all arrears of rent accrued for previous years.

Minor changes have been effected in the definition of agriculturists. Women who own no property but who have lent out sums less than Rs. 3,000 are exempt from the Bill. Personal belongings of a woman, viz., jewels and household furniture should not be taken into consideration when computing the value of the property. Wages due to agricultural and rural labourers were exempted. A mortgagee in possession of the property mortgaged not taking any interest is exempted from the Bill.

For the sake of easy calculation the Committee has changed the rate of interest from 6% to 6¼% or 1 pie for a rupee for a month.

Before the Bill was passed into an Act the Government made certain amendments in the Bill and this has resulted in two important changes in the Bill. Whereonce creditor companies with 500 shareholders and more were exempted, this concession was now limited to scheduled banks of the Reserve Bank provided the interest charged by them was within 9%. In the case of post depression debts past payments in excess of 5% shall be appropriated only to arrears of interest while formerly reduction of principal also was possible.

THE UPPER LIMIT

The main object of the Act is to rehabilitate agriculture the basic industry of the Province and not so much to give relief to individual agriculturists. It is true that the land is the source from which the food for the people and the raw materials for the factories are produced. It is argued that as the prosperity of other sections of the people is dependent upon the agriculturist and his land, agriculture as an occupation is sought to be relieved from indebtedness. The Premier has often said that it was intended to relieve the industry of agriculture by relieving

the burden on land. The burden is actually felt by the man and some ryots feel the burden while others do not. By the occupation test relief will be distributed indiscriminately to both big and small land-holders, to those who need relief and those who do not. A study of foreign legislation will reveal that radical measures were adopted only to save the small holders while the big owners of land availed themselves of the voluntary agreements and other ordinary laws of the land. Even from the occupational test, which pays more attention to the impersonal than to the personal aspects involved, the denial of relief to Jenmies, Zamin-dars and Inamdars who pay above a certain sum to the Government is not based on correct principles of economics. From this standpoint there is no case for excluding produce-sharing tenants and labourers. In the Tanjore district and other southern parts of the Presidency there are a large number of absentee landlords who lease out their lands and spend their time in the town. While this class of landowners is relieved there is no justification for excluding Zemindars and Inamdars. To avoid this anomaly an upper limit is essential.

Where are we to draw the line between the big and small land-owners? An investigation by Mr. Sathiyathan into 564 families throughout the Presidency has given the following results.

	No. of families.	Extent of hold-ings & lands taken on lease.	Assessment paid.	Total debt.	Debt per head.	Debt per Re. of Assessment.	Debt per Acre.	Debt per family.
		Acs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Farm labourers own- ing no lands and paying no assessment or rent	.. 23	..	..	1,739	15	..	..	76
2. Registered landhold- ers and tenants pay- ing land revenue or rent of Re. 1 to Rs. 100	.. 306	4,483·03	11,143-8	3,23,438	211	72	29	1,057
3. Registered landhold- ers and tenants pay- ing land revenue or rent of Rs. 100 and above	.. 235	24,738·0	1,35,453-4	10,79,186	918	44	8	4,592

Similar results have been arrived at by an investigation conducted by us in some of the villages of the Cuddalore Taluk. Figures given below are only for 50 families in two hamlets of Ellayappenpettai, Cuddalore Taluk.*

	No. of families.	No. of members.	Assessment.	Holdings.	Total debt.	Debt per family.	Debt per head.	Debt per Ac.	Debt per Re. of Assessment.
			Rs.	Ac.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Farm labourers owning no lands ..	9	62	..	..	932	103-9	15	..	..
2. Registered landholders paying a land revenue between Re. 1 to Rs. 100 ..	38	223	473	170	16,322	480-0	73	96	35
3. Registered holders paying land revenue above Rs. 100. ..	3	20	395	99½	1,900	633-0	95	19	5

The burden of debt should not be determined by the amount borrowed alone; for a man with a larger amount of debt may not feel the burden so much as a man with a smaller amount. For the one may be rich while the other poor. The burden of debt is, therefore, to be judged by a comparison of indebtedness to assets. Judged from this standard both Mr. Sathyanathan's figures and the figures collected in our survey lead us to the same conclusion that the hardest hit are the small and medium land-holders paying a land revenue between Re. 1 to Rs. 100. While debt per acre and per rupee of assessment of this class according to our survey is Rs. 96 and Rs. 35 respectively, for those paying a land revenue of Rs. 100 and above the corresponding figures are only Rs. 19 and Rs. 5. But if we take into consideration debt per head they give a false idea of the position. In fact the position is reversed. Debt per head for those paying a land revenue of above Rs. 100 is 95, while for those who pay land revenue between Re. 1 to Rs. 100 it is Rs. 73. So the unwary are liable to be misled. A perusal of the table from Mr. Sathynathan's report will convince one of the

* Figures calculated from the Survey in the Cuddalore Taluk conducted by Dr. B. V. Narayanaswamy Naidu and P. Vaidyanathan in June, 1938.

correctness of this conclusion. These small and medium land owning class (paying land revenue between Re. 1 and Rs. 100) who form the largest number of the rural population have settled on land and are the actual tillers of the soil. It is they who really feel the actual burden of indebtedness. It will not be an exaggeration if we call them the backbone of our agricultural industry. If they are freed the industry itself will get great relief. When it is said that relief should be given to this class of agriculturists, it does not mean that the big holders are not suffering. They too are badly hit though not so badly compared with the small-holders. Debt conciliation boards and land mortgage banks are the proper machinery through which they should get relief. The upper limit for this radical measure should be limited to those who pay an assessment of land revenue to Government not exceeding Rs. 100.

EXCLUSION OF LABOURERS

It is an imperative necessity that the debts of farm labourers should be scaled down. Though their position is not so grave apparently as can be seen from the tables given above, yet even the small debt per head cannot be repaid by them. A special provision for wiping off their debts supplementing such a measure by exempting movables, i.e., the materials used in husbandry in addition to dwelling house, livestock and the minimum produce for subsistence should be introduced. While there is a case for inclusion of arrears of rent in this Act, the debts of labourers might have also been included. The Premier has promised to introduce a separate measure for the purpose at the earliest opportunity.

SANCTITY OF CONTRACT

Too much emphasis has been placed on the sanctity of contract. It is said that any legislation that destroys this sense of sanctity of contract destroys the roots of social life. But it is an important fact that justice is the basis of contract and in the relation between debtors and creditors where an unconscionable rate is charged by the debtor the sacredness of the contract vanishes into thin air. The debtors and creditors have never been on equal terms and all the Governments of the World have in one way or other violated this principle. The various relief measures in many foreign countries are examples of the violation of the contracts. Even in India the rate of interest was always regulated and laws were passed to enable courts to reopen old transactions. The Deccan Relief Act in many ways transgressed this principle of contracts. The return from agriculture varies from 2 to 5%. To borrow for that industry at a rate ranging from 6% to 50% is very bad economy indeed. If violation

of the contract is unjust, the usurious rate of interest is criminal and suicidal. A revision of contract with every change in the volume of money is necessary. Even nations were obliged to violate contracts entered into when, owing to various economic causes, they were unable to respect such obligations. What is true of nations is true of individuals also. After all, men are responsible for these contracts and when these contracts threaten the economic position of the individuals, it is but right that these contracts should be abrogated. So there is a justification for the Debt Relief Act.

THE POST AND THE PRE-DEPRESSION DEBTS

Not only the most contentious but the most important clauses in the Act are clauses 8 and 9, which provide for the compulsory scaling down of debts and wiping out of arrears of interest. Before proceeding to discuss the provisions it is necessary to see what kind of debts compose the major portion of the indebtedness of the agriculturists. In discussing the causes of indebtedness it has been proved conclusively that ancestral debts form the highest percentage of the volume of debts compared with other debts. (Vide figures given from the survey of the villages in the Cuddalore Taluk Page 82). Statistics given below regarding the purpose of borrowing from three different sources will corroborate the truth that ancestral debts are the heaviest burden on the agriculturists and will also supplement the account given from an investigation in the Cuddalore Taluk.

TAMARAIPATTI VILLAGE—MADURA TALUK.¹

Debts classified according to purpose :	Rs.
Cultivation expenses ..	4,950
Purchase of bulls ..	7,010
Purchase of lands ..	8,825
Improvement to lands ..	1,100
Discharging prior debts ..	37,225
Building new houses ..	11,100
Family expenses ..	11,810
Litigation expenses ..	1,000
Trade ..	2,000
Purchase of a motor car ..	2,500
Payment of kist or lease amount ..	1,110

¹ The Madras Provincial Banking Enquiry Committee—Investigators' Report.

SIVAPURI AND GAVARAPET VILLAGES—CHIDAMBARAM TALUK.²

Purposes of borrowing :	Amount.	Percentage.
	Rs.	
Maintenance ..	4,925	11·16
Purchase of lands ..	9,900	22·43
Agricultural improvements ..	2,960	6·71
Purchase 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

Results from 141 selected villages in the Madras Presidency³—

Purposes of borrowing :	Amount.	Per cent.
Payment of prior debts ..	44,85,400	25·1
Marriage and other ceremonies ..	18,80,761	10·5
Land revenue ..	5,84,173	3·3
Relief of distress ..	10,88,377	6·1
Agricultural expenses ..	17,87,457	10·0
Improvements to land ..	7,88,709	4·4
Education of children ..	2,47,337	1·4
Trade ..	23,01,937	12·9
Purchase of land ..	24,74,715	13·8
Construction of houses ..	10,08,416	5·6
Other expenses ..	12,38,384	6·9
Total ..	1,78,85,666	100

The following table prepared from Mr. Sathyanathan's Report gives an idea of the number of cases in which lands were sold or money was borrowed for different purposes. The figures are for the years 1930-34 taking two typical villages for each district of the Presidency except South Kanara and Malabar.

² The Problem of Rural Indebtedness—Dr. B. V. Narayanaswamy Naidu and Mr. V. Venkataraman.

³ Report on Agricultural Indebtedness—W. R. S. Sathianathan.

Year.		Agricultural purposes.	Trade.	Kist.	Marriage expenses.	Discharging of old debts.	Other purposes.	Purposes not ascertainable.
1930 : Sales	..	72,705	21,413	5,424	24,743	10,67,453	1,38,475	2,35,274
Borrowings	..	66,575	46,802	2,656	33,042	8,25,425	1,60,630	1,20,169
1931 : Sales	..	22,741	5,314	1,380	10,109	13,84,426	70,306	2,09,252
Borrowings	..	31,406	66,182	1,577	17,934	8,85,695	85,592	80,659
1932 : Sales	..	43,941	16,046	5,091	11,966	15,29,892	92,063	1,95,002
Borrowings	..	46,831	38,798	1,115	32,988	7,64,965	96,878	2,02,530
1933 : Sales	..	46,290	17,662	8,803	11,940	13,54,389	61,546	1,94,726
Borrowings	..	29,064	27,231	3,049	24,492	6,40,839	1,32,634	69,166
1934 : Sales	..	33,218	11,473	3,539	22,805	1,15,235	72,816	1,79,168
Borrowings	..	70,664	27,934	975	27,667	6,36,660	75,099	55,483

The number of sales and the number of cases in which money was borrowed by mortgaging property or through promissory notes are disproportionately large in the discharging of old debts when compared with other purposes of borrowing. Extreme pains are taken to show that ancestral debts form the largest proportion ; for, then only there is a justification for clauses 8 and 9.

In the scaling down of debts the Act draws a line at 1st October, 1932 to divide pre-depression from post-depression debts. It is often asked what is the sanctity of the date 1st October, 1932 ? There is every justification for fixing that date as the dividing line. The following index numbers of wholesale prices in the Madras Presidency will clarify the point.*

Year.		Rice.	Groundnut.	Cotton.
1928-29	..	100	100	100
1929-30	..	90	85	85
1930-31	..	72	55	62
1931-32	..	60	63	56
1932-33	..	56	59	57
1933-34	..	48	39	58
1934-35	..	56	57	63
1935-36	..	59	58	62
1936-37	..	56	62	60

The effect of the depression began to be felt in 1931. It reached its lowest point in 1934-35. As the effect of a pricefall is not immediately.

* Dr. P. J. Thomas, *Hindu*, January 28, 1938.

felt the year 1932 may safely be taken as the dividing line of pre-depression from post depression debts.

But the principle adopted in the scaling down of debts is the principle of 'damdupat' which says that when a creditor receives twice the amount of principal by way of principal or interest towards debts contracted before 1st October, 1932, the whole of the debt will be deemed to be discharged. Thus the principle of 'damdupat' which is intended to be applied in the case of usurious rates of interest is wrongly applied to slump in prices. If scaling down of debts is to be related to fall in prices alone a ratio between prices and debts should be established and on this basis debts should be scaled down. This has been the principle in some foreign countries. But in Madras it has been proved conclusively that ancestral debts with usurious rates of interest are the heaviest burden on the agriculturists. If this burden is to be removed the principle of 'damdupat' should be correctly applied.

The second class of debts—the post depression debts—are dealt with differently. In the case of these debts past payments in excess of 5% interest shall go to cover only arrears of interest and not principal though the Select Committee recommended that it should cover the principal also. Here again it is difficult to relate the reduction of interest to any principle. It has no relation either to changes in the price level or capacity to pay. Moreover, the rate of interest for all future debts is 6¼% and as prices are gently rising there is no justification for a lower rate of interest fixed for post-depression debts.

The scaling down of debts on the basis of slump in prices can be justified if the scaling down were to be followed by immediate discharge of the debts. But in the absence of any such facilities debtors will be put to great hardship. For creditors may wait for a rise in prices or they may press for immediate settlement of debts by taking over the lands of debtors. This can, to a certain extent, be mitigated if provisions are made to transfer lands to creditors at the pre-slump prices and to exempt a minimum holding in the case of agriculturists who cultivate their own lands.

But as there are many difficulties in the way of scaling down debts in relation to fall in prices, as conditions in Madras are favourable mainly for the application of the principle of 'damdupat', it will be right to revert to the principle of scaling down embodied in the original bill. It may be laid down that all debts contracted before 1st October, 1937, and which carry more than 5% interest simple or compound shall be scaled down on the basis of the principle of 'damdupat'. For all debts contracted after that date and for all future debts the rate of interest shall be

5% and not 6¼% as is laid down in the Act. The Government should have power to change the rate of interest whenever very bad seasons occur. The merit of this principle is that a large amount of old debts will be wiped out and the agriculturist will be very much relieved.

FUTURE INTEREST

The power of the Provincial Government to change the rate of interest from time to time is viewed with suspicion. It is feared that it would introduce an element of uncertainty in credit. The principle that a Central Bank or a Reserve Bank should regulate the bank rate and the rates of the money market is correct. The Government should not interfere in the regulation of such rates. But this principle can be applied in India only to organized credit institutions. The money-lenders in the villages who have no connection with the money market and who have no knowledge of the principle of the money market continue to charge usurious rates of interest. Their rates of interest are not affected either by the rate in the money market or by fall or rise in prices but only by the personal character of the man. Such usurious rates can be regulated only by executive fiat and the Act rightly allows the Government to fix the rate from time to time.

ARREARS OF RENT

These form the third class of debts that are scaled down by certain clauses in the Act. Relief that will be given to the tenant will not be immediate because the prompt payment of rent for fasli 1347 and 1346 before 30th September, 1939 is a condition for wiping out of arrears of previous faslis. It is curious that while the same principle for the prompt payment of scaled down debts is not adopted in the case of ryotwari landowners, such a principle is applied to the poor tenants on the ground that if arrears were wiped out unconditionally, current and future rents would not be easily realized. Moreover, this provision is not related either to fall in prices or capacity to pay. A recalcitrant tenant who can pay his old arrears will refuse to pay them when once he pays the dues for faslis 1346 and 1347 within the due date. A poor tenant who has not the capacity to pay the rent for the two faslis (1346 and 1347) is pressed hard for his old arrears. Thus great hardship is caused to poor tenants by this clause.

CO-OPERATIVE SOCIETIES AND JOINT STOCK BANKS.

The exclusion of the Co-operative Societies is a right move on the part of the Government. Co-operative Societies are associations of borrowers themselves and their object is the advancement of the members and not the earning of usurious rates of interest by exploiting the

borrowers. But in the case of credit by money lenders the interests of lender and borrower are in a manner opposed and the special interests of these men are the exploitation of borrowers for the sake of private gain. If only the Act had included the Co-operative Societies it would have defeated its own purpose. Moreover, the recent policy of the Co-operative Department is the introduction of controlled credit in the Societies in order to improve the repaying capacity of the agriculturists. The inclusion of these societies will result in a set back to agriculture. The Registrar of Co-operative Societies has already issued a circular to all co-operative institutions that in respect of D class societies no member shall be asked to pay more than double the principal originally borrowed by him; no member shall pay more than the principal plus interest calculated at 6¼% from the date of the disbursement of loan; and that 25% of the amount outstanding now may be remitted. Simple interest at 6¼% is charged on awards by arbitrators on outstanding loans. But the Registrar's proposals are not mandatory and some central banks and co-operative societies have not given effect to his suggestions. The matter can be set right if the Registrar or the Provincial or the Central Bank enforces these proposals on the societies.

While there was a great agitation for excluding joint stock banks with less than 500 share-holders from the Bill, the Government amendment limiting the exemption only to scheduled banks was a great shock to many banks and individuals. A large number of funds, nidhis and small banks are relegated to the same position as the private money-lenders are. In the finance needed to raise crops these institutions form an important link in the chain of rural credit. If institutional credit is to be preserved these institutions should be exempted. To prevent a few big money lenders forming themselves into joint stock banks a limit may be placed on the number of share-holders. But that limit should not be so high as 500. The provision that past payments in the case of post-depression debts will be appropriated only to interest, has to a certain extent mitigated the serious wrong done to these institutions.

SOME MINOR CRITICISMS.

A beneficial feature of the Act is that some women who live solely on a small amount within Rs. 3,000 lent out, are exempted from the provisions of the Act. Orphans and infirm men are in the same position as these women are and they should also be exempted. The Act does not touch usufructary mortgages. It is but just that when a person enjoys the property for twenty years for the sums he has lent out, the mortgagor should get back his property and the whole amount should be

deemed to have been discharged. In the tenancy legislation of some provinces provision is made more or less on the above lines for the discharging of arrears. The Zemindar will be in possession of the lands of the occupancy tenant for some years in lieu of the arrears of rent. After that period lands will be returned to the tenant and the arrears will be wiped out. No provision has been made to save the debtor from being sold up. As has been already pointed out a minimum holding should be exempted from being attached and a schedule of prices should be prepared at which alone lands could be sold. The Act has no provision to afford relief to the large number of insolvents. The present law of insolvency is so hopelessly complicated and expensive that few agriculturists can take advantage of it to avoid harassments. Provision should be made in the Act for a certain minimum of produce or lands for the subsistence of the insolvent debtor and his family.

A CONSTITUTIONAL POINT.

A question has been often raised whether the provincial legislatures, according to the Government of India Act, could legislate in the matter of business carried on by banks. While the regulation of money lending belongs to the provincial list of subjects, the regulation of banking comes under the sphere of the federal legislature. No doubt Government would have taken legal advice on this matter before proceeding to legislate. But recently a crop of cases has arisen in the various courts of the Presideency questioning the validity of the Debt Relief Act in the case of promissory notes, which are negotiable instruments. A subordinate judge of Kumbakonam in his judgment delivered on September 19th said "Considering the relevant sections of the Government of India Act 1935 together with the legislation in respect of promissory notes and bills of exchange, under the Negotiable Instruments Act, it seems to me clear that the promissory note is a subject matter which is outside the province of the legislative powers of the Provincial Legislature and therefore it is we do not find any mention of promissory notes or other documents representing notes while we find the word "debt" alone in the Act IV of 1938. The question is whether "debt" coming within that definition of the Act will cover a debt under a promissory note or any negotiable instruments and upon this point there can be no doubt that all debts affected by the provisions of Act IV of 1938 of the Madras Provincial Legislature cannot comprise the debts due under a promissory note or other negotiable instrument coming under the provisions of the Negotiable Instruments Act." If the Act is held not to apply to negotiable instruments the relief that could be granted to agriculturists becomes so small as to make the Act practically a dead

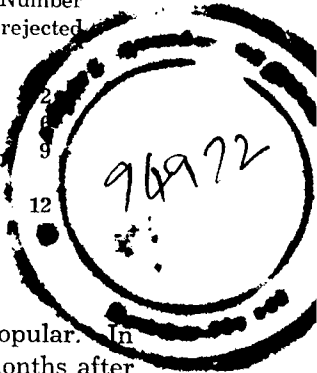
letter. Everything depends on the decision of the High Court, which is keenly awaited by many debtors and creditors.

FUTURE OF CREDIT.

The first effect of the Act will be a drastic curtailment of credit and the seasonal agricultural operations will suffer through the drying up of credit. During the survey of some of the villages in the Cuddalore Taluk, it has been found that a good number of agriculturists have left their lands fallow on account of their inability to get credit. Conversation with the village folk of Ellayappanpettai has revealed that the society in Kurinjipady under whose jurisdiction they came was very shy to lend them. The collection of kist became very difficult in the villages. A sowcar in Kurinjipady said that business became very slack after the Debt Relief Act. Even the sowcar thinks twice before he lends out. The Revenue Inspector of Kurinjipady received as many as 15 applications for taccavi loans during the course of 15 days in the month of May. This is a very uncommon feature ordinarily. An inspection of the taccavi loan ledger in the Chidambaram Taluk Office clarifies certain doubts.

Taccavi loans granted by the Revenue Department in the Chidambaram Taluk.

Fasli or year.	Applications received.	Number sanctioned.	Number rejected.
1344 (1934-35)	9	4	
1345 (1935-36)	3	1	
1346 (1936-37)	8	2	
1347 (1937-38)	10	(Under consideration 1)	
1348 (1938-39)	15	3	
From 3-7-1938 to 20-9-1938.		(Under consideration)	



Chidambaram being a wet area, taccavi loans are not popular. In spite of it the number of applications received for only two months after the passing of the Debt Relief Act is nearly double the number of applications received in previous years. We are not concerned here with the rejection of the number of applications or the amount sanctioned. The large number of rejection may be attributed to the inherent defect of the Land Improvement and Agriculturists' Loans Act and the administrative difficulties felt by the subordinate officers. We are interested only to show that due to the shrinkage of credit supplied by money lenders there has been a rush even to the unpopular taccavi loans.

An inspection of the loan ledger of the Chidambaram Loan and Paddy Sales Society supplements this evidence—

Village Centres.	Amount of loans granted 1937 (January to December)			Amount of loans granted 1938 (Jan. to Novr.)		
	Rs.	A.	Ps.	Rs.	A.	Ps.
1. Kattumannarkoil	..	740	0 0	2,795	0 0	
2. Vlakam	..	3,330	0 0	7,620	0 0	
3. C. Sathamangalam	..	1,150	0 0	1,960	0 0	
4. Orathur	..	1,610	0 0	5,419	0 0	
5. Maduranthakanallur	..	3,599	0 0	6,077	0 0	
6. Maiyathur	..	1,895	0 0	2,802	0 0	
7. Naivasal	..	2,662	8 0	1,854	0 0	
8. Lakshmigudi	..	4,378	0 0	4,560	0 0	
9. Keelnedumbur	..	3,507	0 0	4,347	12 0	
10. M. Odayur	..	5,548	0 0	7,523	0 0	
11. Suravilandur	..	6,474	0 0	3,875	0 0	
Total	..	34,893	8 0	48,832	12 0	
11. New centres started in 1938				20,199	0 0	
Grand Total	..	34,893	8 0	69,031	12 0	

This feverish increase in the amount of loans advanced cannot be attributed merely to the expansion of the activities of the Society. If it had not been for the Debt Relief Act, the amount of loans advanced this year would not have doubled. From the figures derived from this Society it cannot be generalised that there is a great turnover of business in the Co-operative Societies. In fact, examination of some of the societies in the Cuddalore Taluk gives a contrary result.

Facts have proved that there is a shrinkage of credit supplied by money lenders. The question arises whether it is beneficial to the agriculturists. To a certain extent shrinkage of credit will do some good to the improvident agriculturists. But when the co-operative societies and other small banks restrict their credit, then the agriculturists will be at a loss to find money for the seasonal needs of agriculture. To that extent the repercussions of a shrinkage of credit are detrimental to agricultural production. So it is the duty of the Government to rectify the Co-operative movement and consolidate their position in order to enable them to meet the increased demands on their resources.

It is often said that the funds of money lenders would not be kept idle but would soon find an outlet. Those who are eager to invest will invest their funds in fixed capital in urban areas. Investment in banks, especially at a time when there are bank failures, will not be popular. Many illiterate ryot money lenders will begin to hoard or buy lands. When the investor becomes a burnt cat, it will take a long time for him to recoup and one cannot expect the money lender to lend easily to the agriculturists in the near future. In many cases the poor agriculturist who is in dire need of credit will conspire with the money lenders to evade the law. Investigation in some of the villages has brought to light cases where the professional money lenders execute pronotes with statutory rate of interest but pay the agriculturists only half the sum mentioned in the bonds. It is doubtful whether pawn-broking comes under the scope of the Act. A number of families have pledged their jewels with the sowcars of Kurinjipady for small sums which carry very high rates of interest.

REPAYMENT OF SCALED DOWN DEBTS.

One of the most sensible criticisms of the Act is that there is no provision to enable the agriculturist to repay his scaled down debts. While on the one hand the creditor who is adversely affected is not redressed by immediate payment of the scaled down debts, on the other, the debtor will be harassed by the infuriated creditor who will prefer claims in the Court against him. Naturally there will come to stay a large number of landless agriculturists as a result of the Act. A ryot of the Kottavancheri village of the Cuddalore Taluk said during the enquiry that the repayment of loans should be based on instalment basis as in the case of land mortgage banks and that the Revenue Department should take the responsibility of collecting the instalments regularly for the creditors as arrears of land revenue are collected. This method would avoid expenses that would be incurred otherwise if the creditor were to go to a Court of law. The Revenue Department is already saddled with too much work and cannot go into the affairs of private transactions. Another suggestion is the time limit of one year for the repayment of scaled down debts. After that period the civil Court on application by the debtor or creditor, shall decide that the debtor shall convey and the creditor shall accept in full satisfaction of the debt, such property as is equal in value to the debts due by him. The value of the property is to be decided on a proportion that is fixed in the case of lands to assessment, in the case of houses and buildings the net annual rental value taken for the assessment of property tax and in other cases the capitalised value of the net income from properties. Where

the assets of a debtor are less than his liabilities, the creditor shall accept only such proportion of the scaled down debts that the total assets of the debtor bear to his total liabilities. While this proposal is fine on paper, it does not give an opportunity to the debtor to pay his debts in instalments. The anxiety of the Government to preserve the land from passing on to non-agriculturists will be defeated by this proposal. A proposal is made that the Government should issue bonds to creditors in full settlement of the debts by the debtors and thus transfer the claim on debtors to itself. Debts will be collected in instalments over long periods when the land revenue falls due. But the difficulty is the entire responsibility of liquidating indebtedness falls on the Government. Huge amounts by way of interest should be paid to bondholders irrespective of the debtors paying the instalments. More than this, it will lead to a prolonged enquiry into each and every case before a settlement is made.

It is gratifying to note that Government is making attempts to organise debt conciliation boards throughout the length and breadth of this Presidency to give effect to the relief that is foreshadowed in the Debtors' Relief Act. It is necessary for the Government to issue a notification calling upon all debtors and creditors to file in a prescribed form their claim before the village munsiff of their villages within an appointed date. This will give an idea of the amount of conciliation work that is to be undertaken, the number of centres where they are to be started and the amount of loans the Government would have to supply to the small and medium holders. Suitable amendment should be made in the Debt Conciliation Act if necessary, or rules should be framed both under the Agriculturists' Relief Act and the Debt Conciliation Act to enable the latter to effectively undertake the spreading of relief that is thought of in the former.

The Government has provided a sum of Rs. 50 lakhs in the budget for the disbursement of loans to the small ryots in order to enable them to take full advantage of the provisions of the new Act. Moreover, the Government has increased the guarantee in respect of debentures issued by the Central Land Mortgage Bank to a total face value of Rs. 250 lakhs. This is exclusive of such debentures as the Bank from time to time may redeem. The debentures should be issued for periods not exceeding twenty five years bearing interest at 5% and less. It is hoped that this will give a scope for money lenders to invest their funds in these debentures. This increased guarantee goes a long way in providing funds to the big land-holders to pay off their scaled down debts. But the enormous delay in the grant of loans by land mortgage banks must be ended.

CURATIVE MEASURES.

Though the Act needs improvement in many ways it cannot be gainsaid that this measure is a bold one and unique in its character. No previous Government either in this Province or elsewhere in India has taken so serious a view of the indebtedness of the agriculturists and has been so earnest in bringing forward a measure of compulsory relief. But this Act by itself cannot bring about the economic rehabilitation of the agriculturists. Indebtedness is the result of poverty and in turn aggravates poverty. So the curative methods that are adopted should aim at rooting out poverty. Otherwise debts once wiped out may yet return.

Some of the causes of poverty of the Indian agriculturist are the low yielding capacity of the land, the steep fall in prices and the heavy incidence of land tax. Under adverse conditions due to fall in prices the half net theory of land tax has been violated. The frequent resort by Government to coercive processes for the recovery of its dues in recent years is an index of the growing distress of the people.

	FASLI			
* Coercive processes.	1342.	1343.	1344.	1345.
Demand notices ..	1,174,528	1,499,500	1,527,296	1,382,465
Distrain or attachment of notices ..	132,310	192,160	135,479	125,473
Sale notices ..	82,048	143,344	96,347	94,826
Sale (number of defaulters) ..	11,244	14,655	13,414	13,588

It must be noted that the actual sale on account of default is the index of the capacity of the ryot to pay land revenue to Government. The figures are highest for fasli 1343 when the depression reached the lowest depth. While fasli 1344 registered some recovery, the condition has worsened in fasli 1345.

It will be a great boon to the agriculturist if he is relieved of this tax burden to a certain extent. Committed to the programme of Prohibition, which if extended to the whole of the Presidency within three years will involve nearly 1/3 (4 crores) of the total revenue, Government cannot think of changing the system of land tax.

An improvement in the income of the agriculturist by raising the commodity prices as in Roumania and Czechoslovakia will prevent the recurring of indebtedness. A devaluation of the rupee will increase the income of the Indian agriculturist. But devaluation is beyond the competence of the Provincial Government and there is little chance of the Central Government supporting such a policy.

* Report of the Settlement of the Land Revenue in the Madras Presidency (Fasli 1345).

The only method possible for the Provincial Government to enable the agriculturist to get an increased income from land is by the improvement of the methods of agriculture and thereby increasing the productive capacity of the land. Better irrigation facilities should be provided to the agriculturist by devising new irrigation projects. Minor irrigation schemes throughout the Presidency should be carefully investigated and efforts made to conserve rain water by adding to the tanks and by improving and repairing them. Fragmentation and consolidation of holdings retard agricultural development to a great extent and land consolidation societies should be formed to undertake successfully the work of consolidation. Provision of subsidiary industries will go a long way in augmenting his income. The full results of an increase in agricultural production can be achieved only by proper marketing facilities.

The primary co-operative society must undertake the above schemes. But the rural society must be re-constructed and re-vitalised by a process of rectification and consolidation before it takes up this work of improvement. For some time it is necessary to invest the Government with the power of control and supervision over these societies. The society should be organised on a multi-purpose basis embracing the whole life of the village—i.e., not only credit, but methods to improve the yield of land, better marketing facilities and purchase of necessities. "Every avenue of waste should be checked and production should be developed". The system of controlled credit should be introduced in the society. Before a loan is granted by the society the supervising staff and the agricultural demonstrator should go round the area and ascertain the amount necessary for cultivation. The Society should grant the loan to the agriculturist at the proper time on a cash credit basis. The supervising staff should be careful that the instalments granted are utilised properly. The produce of the ryot should be sold through the sale section of the society. Loans for the improvement of land should be got from the land mortgage bank to which the rural society is affiliated. The sale section of the society will be responsible for repayment of the instalments both to the credit society and land mortgage bank. The society should aim at the controlled expenditure of its members through the recognised stores. This has a salutary effect of lessening the chances of loans being misapplied. An attempt has already been made in our Presidency to start a multi-purpose society on these lines. If the relief given to the agriculturists by the new Act is to be permanent, if debts once wiped out should not accumulate again, Government should encourage the formation of these multi-purpose societies, which will devise means to increase the income of the agriculturists and improve their life.

A Reconstruction of the Hormic Theory of Sentiments

BY

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I

INTRODUCTION

Professor McDougall's theory of instincts, the outstanding contribution of the hormic school to psychological theory, has passed through three stages in the course of its evolution from its very promising and clear beginnings in his *Social Psychology* to its rather doubtful ending in the *Energies of Men*. The central affective or emotional aspect of the instinctive structure of the mind, which occupies a very prominent place in the earliest formulation of the hormic theory, is slowly but steadily pushed to the background. Finally, in the Supplementary Chapter VIII, which was added to the twenty-third edition of the *Social Psychology* published in 1936, the emotional aspect is merged in the conative part, and is made to lose its individuality completely. Should such a fate have overtaken the emotions? We contend, in this paper, that not only such a fate need not have overtaken the central part of the instinctive structure of the human mind, but that the threefold scheme should be made the foundation for the analysis of the highly evolved and complex structure of the adult mind called 'sentiment' in hormic psychology. We shall also indicate how that which is most valuable in hormic psychology for aesthetics and sociology could be preserved from disintegration only by keeping intact the three-fold analysis of *Social Psychology*.

II

THE THREE STAGES IN THE EVOLUTION OF THE HORMIC THEORY OF INSTINCTS.

(Stage I) Professor McDougall's earliest description of the structure of the human mind as inferred from its functioning is clear and precise ".....an instinct (is) an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in

regard to it in a particular manner, or at least to experience an impulse to such action."¹ This three-fold analysis of the instinctive structure of the mind into its *perceptive*, *emotional* and *executive aspects* is maintained with considerable erudition and wealth of example in the main body of the treatise referred to already. In the detailed discussion that follows the definition of 'instincts,' considerable emphasis is laid on the central or emotional aspect of mental structure. This aspect is considered to be of greater value to the psychologist and the sociologist than the other aspects. In an illuminating foot-note on p. 26 of his *Social Psychology* Professor McDougall says,

'.....any definition of instinctive action that does not insist upon its *psychical aspect* is useless for practical purposes, and worse than useless because misleading. For, if we neglect the psychical aspect of instinctive processes, it is impossible to understand the part played by instincts in the development of the human mind and in the determination of the conduct of individuals and societies, and it is the fundamental and all pervading character of their influence upon the social life of mankind which alone gives the consideration of instinct its great practical importance.'²

The importance of the emotional aspect in instinct is further stressed by the Professor when he points out that it is this central part alone that remains constant in the varied and complex development of mental structure, while the afferent and efferent parts are subjected to extensive conditioning processes. 'The emotional excitement, with the accompanying nervous activities of the central part of the disposition, is the only part of the total instinctive process, that retains its specific character, and remains common to all individuals and all situations in which the instinct is excited.....each kind of emotional excitement is always an indication of, and the most constant feature of, some instinctive process.'³

In the light of this convincing analysis Professor McDougall attacks, with notable success, several intricate sociological problems. The theory of sympathy, and the explanation of group behaviour based on the theory, are valuable deductions from this threefold analysis. So, one would expect the further development of the theory of instincts to strengthen its foundations. But the learned professor has unfortunately undermined the foundations of the theory in his two outstanding works, *An Outline of Psychology* (1923) and *The Energies of Men* (1932).

(1) McDougall, *Social Psychology*, p. 25.

(2) Italics ours.

(3) McDougall, *Social Psychology*, p. 29.

(*Stage II*) In "*An Outline*," there is an emphatic and formal re-affirmation of the position taken up in the '*Social Psychology*,' and yet there is visible already a tendency to shift to another position which harbours the potentialities for developing into the contradictory of the first. Instinct, we are told, should be defined 'by the nature of the goal, the type of situation, that it seeks or tends to bring about, as well as the type of situation or object that brings it into activity.'⁴ We do not object to this new way of defining instinct. This definition has considerable validity as a principle for the objective identification of instincts. But what we object to is the manner in which the central affective aspect of instinct has been ignored completely. A little farther on in the treatise, Professor McDougall mentions the possibility of instinct and emotion being put forward as alternative principles of explanation of animal behaviour. Elsewhere he says, 'It is true that we become introspectively aware of the impulse, only when we do not give ourselves up to it, but arresting or suspending it, turn our attention from the object to ourselves.....'⁵ This is a distinct climb-down from the level of *Social Psychology*.

(*Stage III*). We notice a very drastic overhauling of the entire scheme of instincts in the *Energies*. Instead of the original three-fold analysis we are presented a two-fold one into cognitive abilities and conative propensities, the relation between the two being conceived in terms of a highly artificial mechanical analogy. In the preface to the book Professor McDougall admits that his peculiar usage of the term 'instinct' has involved him in endless controversy. 'In this book' he says, 'I have used the word in a stricter sense, and have preferred the good old word 'propensity' to designate those factors of our constitution which I formerly called instincts.' It is not merely a change in terminology but a very sweeping change in the conception of the nature of instincts that attracts our attention here. The Professor is also prepared to admit that there is 'just a grain of truth in the James-Lange theory.' This change is revolutionary, and the abandonment of the original position is complete when we read the confession 'I have become convinced that, in describing a typical instinctive disposition as consisting of three distinguishable parts, I was in error in one respect, namely, in drawing the line of separation between the second and third parts. As I now see, there is no sufficient ground for regarding a conative part as distinguishable from the emotional or affective part.'⁶

(4) McDougall, *An Outline of Psychology*, p. 119.

(5) *Ibid*, p. 321.

(6) McDougall, *Social Psychology* (1936), p. 495, italics ours.

II

THE EVOLUTION OF THE THEORY OF SENTIMENTS.

Two reasons for the radical change in Professor McDougall's analysis of instincts have been suggested in an article recently published by the author of this paper.⁷ It was there pointed out that the change is the result of the Professor's attempt to accommodate himself to the views of his critics, hostile and friendly. Another plausible reason, the vagueness of the hormic analysis of sentiments, will be discussed here. This vagueness is, however a remediable defect in the system. By carrying the three-fold analysis into the realm of sentiments, it is possible not only to rescue the original theory from deterioration, but also to make use of it for explaining some of the obscure phenomena in the realm of higher aesthetic experience.

Unlike the old-fashioned faculty psychology, hormic psychology recognises the dynamic nature of the human mind. The innate mental structure undergoes continuous and often progressive modification as the result of its living contact with the environment. In the course of this steady modification, the elements of mental structure, called (instinctive dispositions or) propensities, get organised round 'objects' of various kinds. The natural excitant of an instinct or propensity (before the afferent side gets conditioned in various ways) is an 'object' in the environment. The same 'object,' because it is itself a complex entity, may excite two or more elementary propensities. When several propensities are thus organised round a single 'object' a 'sentiment' is said to be formed.

Professor McDougall defines sentiment as 'an organised system of emotional dispositions centred about the idea of some object.....a sentiment is a growth in the structure of the mind that is not natively given in the inherited constitution.....it is the organisation of the affective and conative life....'⁸ Even at this early stage, where the three-fold distinction between the perceptive, the affective and the conative aspects is clearly drawn, we notice a tendency to neglect the afferent and efferent aspects, and to speak of the sentiment as an organisation of emotional dispositions. In the next paragraph the Professor includes the conative aspect, but makes no mention of the cognitive aspect. Emphasis is laid on the central aspect in the *Social Psychology*. 'It is only through the systematic organisation of the emotional dispositions in sentiments that the volitional control of the immediate prompt-

ings of the emotions is rendered possible.'⁹ This emphasis shifts to the afferent aspect in the *Energies*. We are told that 'the distinctive feature of each sentiment is the cognitive ability (or system of cognitive abilities) which is its centre or nucleus.'¹⁰ This shift from the central and efferent parts to the afferent part is worthy of note, because it indicates a certain degree of haziness surrounding the very conception of sentiment. 'The essential nature of a sentiment' says McDougall 'the scheme or plan of it is, then, a mental system in which a cognitive ability.....has become, through the individual's experience, functionally linked with one or more native propensities.....The centre of any such system (of any sentiment) is the cognitive ability....and this may grow into an extensive system of abilities....'¹¹ Herein we find a recognition of the need for the three-fold analysis, but the need is felt after a partial abandonment of the very object which will satisfy it. It is therefore necessary to make a clearer analysis (of sentiments) which will conform to the scheme formulated in the *Social Psychology*.

IV

RECONSTRUCTION OF THE THEORY OF SENTIMENTS

In its normal course of development the human mind organises the elements of its innate structure round objects, persons, and ideas, and generates sentiments. The sentiment of hatred, directed towards a bully for example, is the result of the organisation of the propensities of combat, escape and repulsion round the (visual image of the) person or round the 'idea' of the person. This bully excited in the first instance, in the mind of the person who has organised the sentiment of hatred for him, the propensity of repulsion by his mean, cowardly and brutal treatment of a defenceless victim. Witnessing such acts of cruelty repeatedly and sympathising with the victim, the person next had his combative propensity excited. And in the fight that ensued, he realised the physical superiority of the bully. The escape propensity was the last to be called into action. All the three propensities were then welded into the sentiment of hatred.

In attempting to understand Professor McDougall's theory of sentiments the following diagram, an adaptation from the diagram in *Social Psychology* (facing page 440) will be helpful.

(9) McDougall, *Social Psychology*, p. 137.

(10) McDougall, *Energies of Men*, p. 223.

(11) *Ibid*, p. 223.

(7) Naidu, McDougall's Hormic Theory of Emotions, *Phil. Quarterly*, July '38.

(8) McDougall, *Social Psychology*, p. 137.

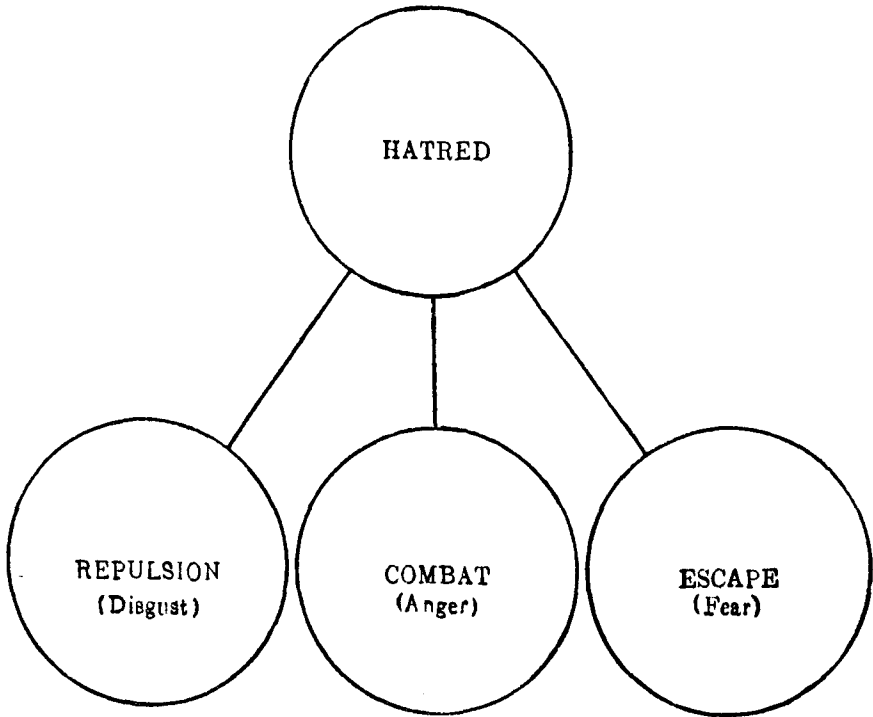


Fig. I. Diagrammatic Representation of the formation of the Sentiment of Hatred.

The three circles in a line represent the component propensities and the single circle at the top stands for the sentiment. The weak point in the diagram is the representation of the propensities (which have a three-fold structure) and of the highly complex sentiment, by figures which suggest simplicity of structure.

We have to raise a very significant question now. Are we to understand by a sentiment the result of the organisation of emotions or of instinctive propensities? Is *hatred* the result of the organisation of *anger*, *fear* and *disgust*, or of the propensities of *combat*, *escape* and *repulsion*? After scanning the pages of Professor McDougall's outstanding works we feel that this question cannot be answered in an unambiguous manner. The impression that we get is that the learned professor uses the term sentiment sometimes for the resultant of the interaction of emotions, and at other times for that of propensities. There is, no doubt, a reason for this. In his *Social Psychology* the professor uses two distinct terms—instinct and emotion—to indicate the innate mental structure and its central aspect, whereas the afferent and efferent parts do not receive any specific names. In the case of each individual instinct too we find the same state of affairs. Corresponding

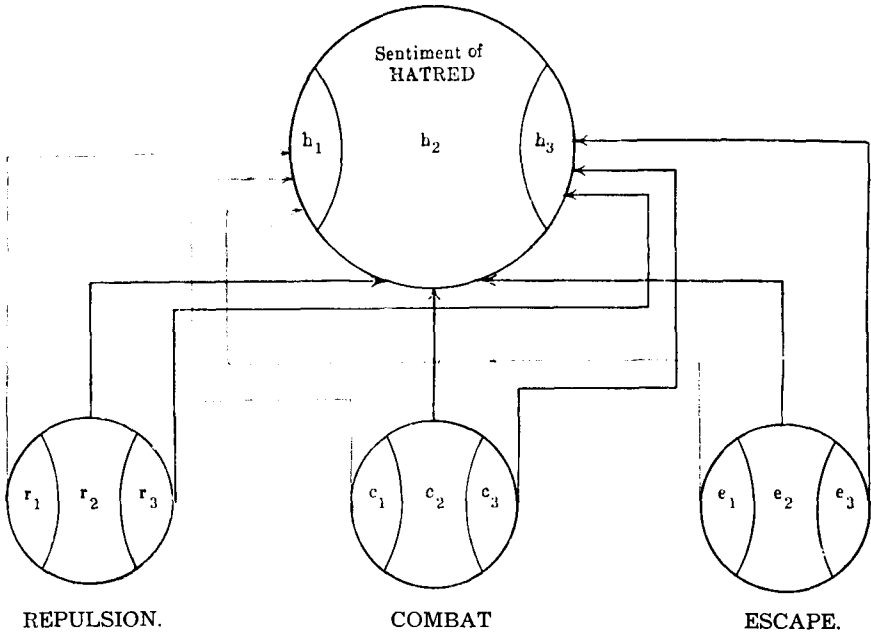


Fig. II. Schematic Representation of the Formation of Sentiments (as analysed in this paper).

HATRED.

- h_1 — the afferent or cognitive aspect of sentiment, being in this case the Bully or the 'idea' of the Bully as the blend of $r_1 \times c_1 \times e_1$.
- h_2 — the SENTIMENT proper, the affective aspect, the resultant of r_2 (disgust) $\times c_2$ (anger) $\times e_2$ (fear).
- h_3 — the resultant of $r_3 \times c_3 \times e_3$ —; keeping at a safe distance, the facial expressions of all the propensities, vocal expression, etc.

REPULSION.

- r_1 — the meanness and cruelty of the bully ; r_2 — disgust ; r_3 — wry face, retreat, spitting, etc.

COMBAT

- c_1 — the bully as a hindrance to assertion and sympathy ; c_2 — anger ; c_3 — fighting.

ESCAPE.

- e_1 — the bully as a source of pain ; e_2 — fear ; e_3 — flight.

to each major instinct there is a specific emotion, both receiving clear cut names, while the cognitive and conative parts are not so named.

If now we go back to our analysis of hatred, we find that the bully who presented different aspects of his own person when he excited the propensities of repulsion, combat and escape separately and at different times, now appears as the blend of all three aspects when he serves as the 'object' of and excites the sentiment of hatred. The perceptual aspects of the three elementary propensities are blended in the corresponding aspect of the sentiment. As the result of this complex excitant, the psychic central or affective aspect of the sentiment is aroused and experienced by the organism. This affective blend of disgust, fear and anger, the sentiment *par excellence* of hormic psychology, has received adequate treatment at the hands of Professor McDougall. But the final activity is as vague and unanalysed as the afferent aspect. The course of action to which the sentiment of hatred leads is very complex. It is neither fight nor flight, but a curious blend of the facial expressions (sometimes of the vocal too) of combat and repulsion with a tendency to retreat from the 'object' of hatred. The following diagram sets forth clearly the facts as analysed by us.

We notice clearly the advantage which this diagram has over Fig. I. Our contention is that, since there are three distinguishable aspects of sentiments as well as of propensities, these aspects should receive distinct names. The absence of such a clear cut terminology has led to a certain degree of confusion of thought. We are alive to the obstacles in the way of framing such a precise terminology. Professor McDougall has pointed out in his *Social Psychology* that the emotional aspect alone is unchanging, while the afferent and efferent aspects are subject to infinite varieties of change through conditioning. Moreover, the excitant of a propensity is not a specific object, but a class of objects, not ordinarily grouped together in any scientific scheme of classification, but only thought together in this context because they have this common capacity for stimulating the innate mental structure of the organism. A similar difficulty besets the 'executive' aspect of propensities. Even so it should be possible to frame a terminology which would keep the three aspects separate. If this be accomplished in the case of propensities, it would be easy to extend the scheme to sentiments. For here, as Professor McDougall has clearly pointed out, the excitants are specific individuals or ideas, and the activity is more clearly defined than in the case of propensities. When we secure a precise and comprehensive terminology on the lines suggested above, we shall have rescued the hormic theory from the tragic fate to which it seems to be drifting now.

V

THE SUGGESTED RECONSTRUCTION JUSTIFIED ON
AESTHETIC GROUNDS.

The clarification of the analysis of sentiments along the lines suggested in the above section is necessary in the interests of the very important hormic theory of *sympathy*. The sympathetic induction of emotions, as understood by psychologists, is the key note to the explanation of all the obscure phenomena in our aesthetic experience. The concept of 'induction' demands the maintenance of the three-fold analysis.

On the afferent side the innate mental structure (propensity) is so constituted that it is excited not only by the 'object' or 'group of objects' peculiar to it, but also by the perception of the expression of the emotion

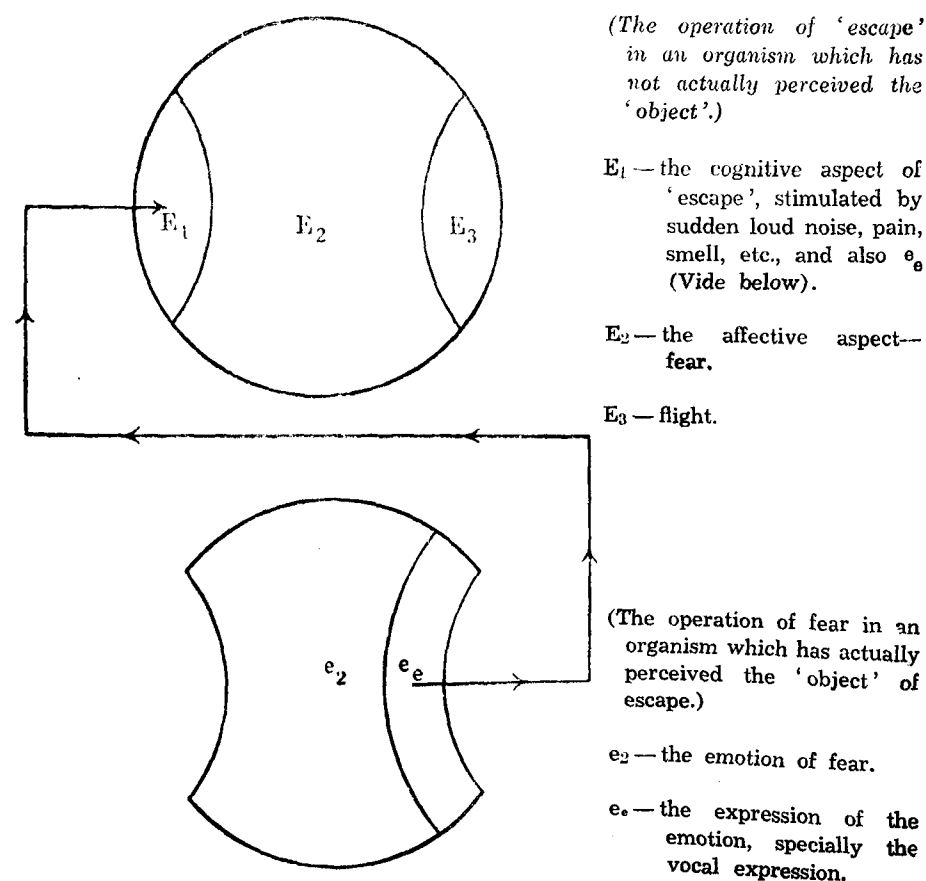


Fig. III. Sympathetic Induction of Fear.

pertaining to the propensity when a member of the same species is under the influence of that propensity. The wild horse is afraid not only when he sees a terrifying object, or hears a fearful noise, or is afflicted with sudden pain, or smells the characteristic odour emitted by his enemy, but also when he perceives the neigh of fear given out by another wild horse.

Not only the group of 'objects' comprised in E_1 but also e_e , the expression of the emotion of fear in an animal of the same species, is the excitant of 'escape'. This sympathetic induction in animal mind of any propensity by the expression of the emotion belonging to that propensity operating in another animal is the foundation for the explanation of '*rasas*'. If now the central aspect be omitted or merged in the efferent or conative part then e_e should also be merged in e_3 . The expression of the emotion will then cease to have an independent status in the psychological analysis, and will certainly cease to have any special significance for aesthetics. If in our analysis we confine ourselves to cognitive abilities and conative propensities, it will not be possible for us to speak of 'sympathetic induction', because the expression of emotion is natural and constant, while the final efferent activity is varied and individual. We should postulate, on the afferent side, such an extensive modification of the original mental structure as would admit of the possibility of the perception of each individual efferent activity serving as the excitant of the propensity concerned. This is out of the question.

This difficulty increases in magnitude when we consider sentiments. Here the afferent (or cognitive) and efferent (or conative) aspects are complicated by the union of the corresponding parts of the propensities that enter into the constitution of the sentiment. And as the *rasas* in their concrete setting are the result of the sympathetic induction of sentiments in the audience by the 'expression' of the central aspect in the hero or heroine, it would be impossible to throw any light on the difficult problems relating to aesthetic experience (and to empathy in particular) if the central be merged in final aspect.

The bodily 'expression' of the emotion of anger, in dog for example, specially the snarl or growl of anger, induces the same emotion in other dogs within hearing of the angry bark. The energy released works forward and results in appropriate activity, and also works backward, by a kind of back-stroke as it were, and arouses the 'idea' of the 'object' or 'class of objects' which constitutes the natural excitant of the combative propensity. The same process occurs in the case of sentiments also. The perception by the well informed and cultured audience of the expression of 'love' (in the courtship scene in *Sakuntalam* for example) excites the same sentiment (understanding sentiment as the product of the organisation of the central or emotional aspects of the several propensities that

enter into this compound, in their minds. The energy works backward and arouses the 'idea' of the 'object' which, for each individual member of the audience is the unique excitant of 'love'. (We know that the excitant for a sentiment is a specific object, and not a class of objects) The sympathetic induction of this sentiment does not (and should not) result

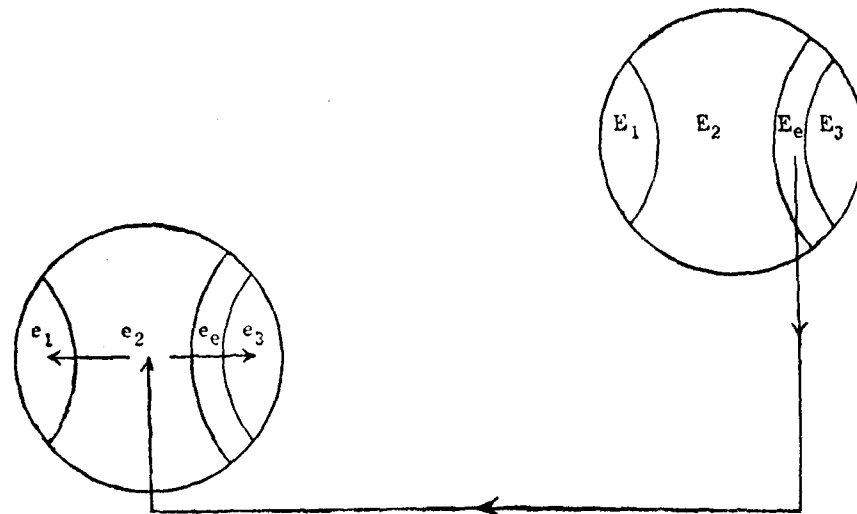


Fig. IV.

in the audience falling with the hero or the heroine. If it did result in such an abnormal situation, as it might in the case of depraved minds it would cause intense pain, since the last aspect would have to be forcibly suppressed. In the normal course of its working, the sentiment sympathetically induced in the audience would recall to the mind of each member his or her own unique past experiences relating to the final aspect. Such recall need not necessarily be pleasurable.

The favourable reception of the lover's advances will recall similar experiences resulting in pleasure, while rebuffs may put the audience in mind of similar painful experiences. The affective tone of a *rasa* need not always be pleasurable.

We have tackled here only one small problem connected with the psychology of *rasas*. Several others, more obscure and puzzling may also be successfully resolved if the three-fold analysis be preserved. In the absence of the three-fold distinction we shall be at sea when we are confronted with difficult sociological and aesthetic problems demanding psychological solutions.

VI

CONCLUSION.

We have indicated the direction of the evolution of the hormic theory of instincts, stressing the important stages in its course. The reason why the last stage appears to us to be a set-back has been indicated. Attempts have been made to maintain the three-fold analysis of propensities and to reconstruct the theory of sentiments. Three aspects of sentiment corresponding to those of instinct have been distinguished, each from the others. It has been suggested that the term sentiment may be used exclusively for the central or affective aspect, and that two other suitable terms may be coined for the other aspects. Finally, it has been shown that the three-fold distinction is absolutely necessary for a psychology which would be of help to aesthetics and sociology.

The Madras Land Revenue System

A Statistical Study in relation to prices.

By

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AND

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INTRODUCTION

The question of correlating the land revenue demand with the prices prevailing is at present engaging the attention of the Madras Government. The experiment that is being tried by the Punjab Government at Lyallpur is closely watched by all students of land revenue systems in India. A close study of the details of the Lyallpur experiment tempted us to examine whether the system at present prevailing in Madras comes anywhere near the desired goal, though unconsciously. We took up for investigation the figures pertaining to the period comprising Faslis 1324-1343. The results are set forth in section 1, 2, 3 of Part I of this paper. Section 1 is concerned with the total yearly assessment and the prices from year to year. Section 2 brings out the concla-tion between the revenue assessment per acre of cultivated area and price. Section 3 deals with the growth of the burden on each acre of cultivated area and of occupied area separately ; the results are illustrat-ed by graphs. Part II of the paper examines whether the fluctuations in the prices have any effect on the acreage under cultivation.

PART I

1. Index numbers were first constructed for the prices and for the revenue demands for several years with Fasli 1324 as base. The prices taken into consideration are those of the chief food grains of the province, namely rice, cholam, ragi and cumbu. The method and computation are as in Reference I. The revenue demand considered is confined to the ryotwari lands and is made up of (1) As-sessment on holding, (2) Water-rate and (3) Miscellaneous revenue calculated as in Ref. II. The figures for the several years and the res-pective index numbers are given below.

Year.	Total Revenue in lakhs of Rs.	Index number a	Index Number of prices. p	Time. t
1324	566.32	100	100	-19
1325	571.35	100.9	98.9	-17
1326	575.27	101.6	103.1	-15
1327	572.96	101.2	106.4	-13
1328	586.05	103.5	149.4	-11
1329	589.51	104.1	194.4	- 9
1330	588.82	104.0	167.9	- 7
1331	591.05	104.4	155.9	- 5
1332	595.89	105.2	143.8	- 3
1333	603.62	106.6	143.7	- 1
1334	610.34	107.7	161.5	+ 1
1335	618.31	109.1	148.7	+ 3
1336	618.56	109.2	150.5	+ 5
1337	619.13	109.3	150.3	+ 7
1338	624.32	110.3	138.7	+ 9
1339	627.53	110.9	126.1	+11
1340	629.25	111.1	95.9	+13
1341	638.78	112.8	83.1	+15
1342	640.98	113.2	76.6	+17
1343	646.87	114.2	64.0	+19
Mean		Ma=106.965	Mp=127.945	σt=11.53
Standard Deviation		σa=4.305	σp=33.843	Mt=0

The total correlation between revenue and price [r_{ap}] works out to be - .2839. Fisher's z test for significance yields,

$z = - .292, \sigma z = 1/\sqrt{17}, z/\sigma z = 1.2.$

This value is well within the limits of random sampling. The correla-tion is thfore not significant.

If the trend were eliminated by the partial regression method, the unit of time being taken as half a year, we get the partial correlation between revenue and price ;

$$r_{ap.t} = \frac{r_{ap} - r_{at}r_{pt}}{\sqrt{(r = r_{at}^2)(1 - r_{pt}^2)}} = + .176.$$

Now $z = .178$; $\sigma z = \frac{1}{4}$; $z/\sigma z = .712$. Again the correlation is not significant.

The conclusion is that the revenue system has been quite inelastic. It is interesting to find a negative total correlation between revenue and prices, though not significant.

2. The index numbers of assessment per acre of cultivated area and prices, with Fasli 1324 as base, are given in the table below.

Year.	Assesment in Rs. per acre.	Index Number a'	Index Number of prices p
1324	2 11 11	100.0	100.0
1325	2 12 6	101.4	98.9
1326	2 12 11	102.3	103.1
1327	2 10 7	97.0	106.4
1328	2 15 0	107.0	149.4
1329	2 15 2	107.4	194.4
1330	2 15 4	107.7	167.9
1331	2 15 8	108.6	155.9
1332	3 0 1	109.6	143.8
1333	3 2 1	114.1	143.7
1334	3 0 7	110.7	161.5
1335	3 0 8	110.9	148.7
1336	3 1 2	111.9	150.5
1337	3 0 2	109.6	150.3
1338	3 0 0	109.4	138.7
1339	3 0 1	109.4	126.1
1340	3 0 3	109.8	95.9
1341	3 1 9	113.2	83.1
1342	3 0 10	111.4	76.6
1343	3 1 8	113.2	64.0
Mean		Ma'=108.23	Mp=127.945
Standard Deviation		$\sigma a' = 4.516$	$\sigma p = 33.843$

The total correlation [$r_{a'p}$] between assessment per acre and the prices works out to be .0114. $z = .0114$; $\sigma z = .0114 \times \sqrt{17} = .0470$.

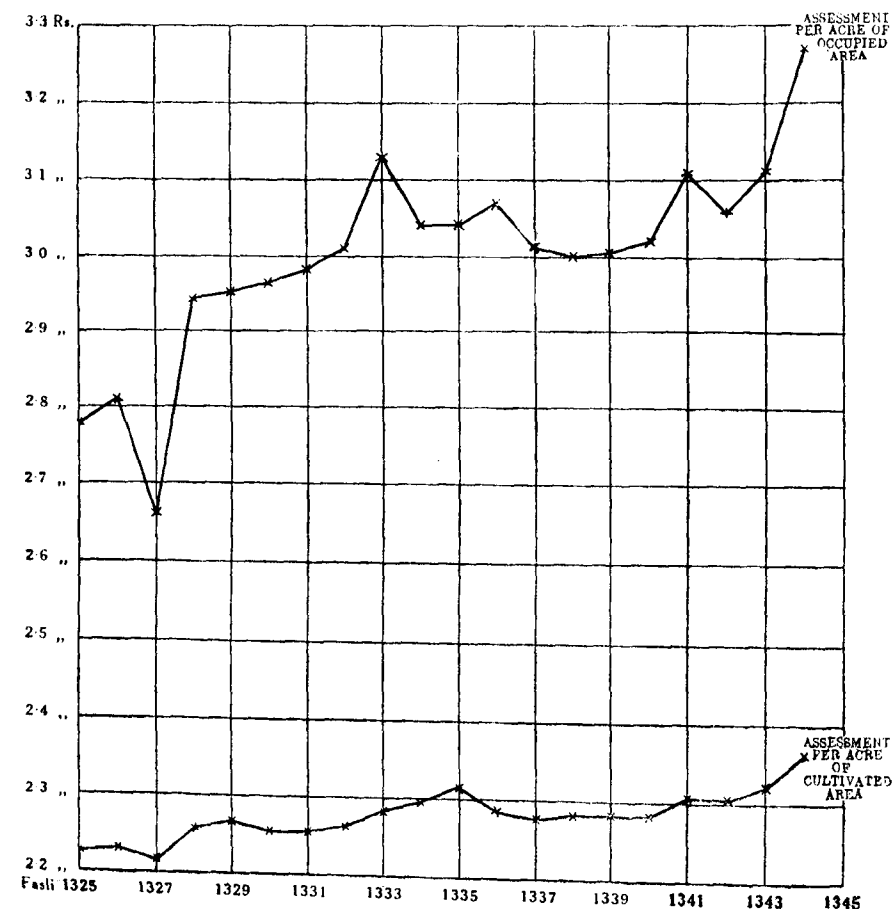
Therefore the correlation is not significant. It is not necessary in this case to eliminate the trend because the time factor as such has no influence on the correlation between the two variables studied.

3. The burden of revenue on each acre of cultivated area and of occupied area is shown below separately.

Year. (1)	Total Assess- ment in lakhs of Rs. (2)	Cultivated area in lakhs of acres (3)	Assessment per acre of cultivated area (4) = (2) ÷ (3) a'	Occupied area in lakhs of acres (5)	Assessment per acres of occupied area.. (6) = (2) ÷ (5)	Index No. of prices p
1324	566.32	206.0	2.744	255.5	2.217	100.0
1325	571.35	205.4	2.782	256.5	2.225	98.9
1326	575.27	204.8	2.809	257.9	2.231	103.1
1327	572.96	215.3	2.661	258.9	2.213	106.4
1328	586.05	199.6	2.936	259.7	2.257	149.4
1329	589.51	200.0	2.948	260.3	2.265	194.4
1330	588.82	199.1	2.958	261.3	2.253	167.9
1331	591.05	198.4	2.979	262.3	2.253	155.9
1332	595.89	198.2	3.007	263.2	2.260	143.8
1333	603.62	192.8	3.131	264.4	2.283	143.7
1334	610.34	201.0	3.037	265.8	2.296	161.5
1335	618.31	203.3	3.041	267.1	2.315	148.7
1336	618.56	201.4	3.071	270.8	2.284	150.0
1337	619.13	205.8	3.008	272.0	2.276	150.3
1338	624.32	208.0	3.002	273.6	2.282	138.7
1339	627.53	209.0	3.003	275.0	2.282	126.1
1340	629.25	208.7	3.015	276.1	2.279	95.9
1341	638.78	205.6	3.107	277.0	2.306	83.1
1342	640.98	209.8	3.055	278.1	2.305	76.6
1343	646.87	208.3	3.106	278.8	2.320	64.0
1344	659.21	201.6	3.270	279.1	2.362	..

A remarkable feature of columns (4) and (6) is the steady growth of the revenue demand per acre in contrast to the almost steady fall in prices. Moreover the assessment per acre of cultivated area shows a steeper gradient than that per acre of occupied area, as can be seen from

the graphs; this may perhaps be due to a faster growth of occupied area than of cultivated area.



PART II

It is an essential feature of crop restriction schemes in America that the cultivator is persuaded by an assurance of minimum price and other means to restrict the acreage under specified crops. Such schemes have been tried without much success among the cultivators of jute in Bengal. The reasons for the failure of these schemes in India are said to be that the average holding of a cultivator is too small for further restriction and the fact that there are very few alternative crops. When the price of food grains began to fall steadily in our province, acreage restriction was suggested by some, but not carried out. In this connection it may be of interest to know whether the Madras cultivator at all reacts to the

fluctuation in prices. The study in this section concerns the cultivated areas and the prices for twenty years. Since it is the previous year's price which should have any influence, if at all, on the area cultivated in a given year, a time lag of one year has been given to the figures for the acreage. The acreage statistics relate to the period Faslis 1325-44, whereas the prices are for 1324-43. The figures and the index numbers are as under :—

Fasli	in lakhs of acres Cultivated area	Index Number c	Index Number of grain prices of previous year=p'
1324			
1325	205.4	100.0	100.0
1326	204.8	99.7	98.9
1327	215.3	104.8	103.1
1328	199.6	97.2	106.4
1329	200.0	97.4	149.4
1330	199.1	96.9	194.4
1331	198.4	96.6	167.9
1332	198.2	96.5	155.9
1333	192.8	93.9	143.8
1334	201.0	97.9	143.7
1335	203.3	99.0	161.5
1336	201.4	98.0	148.7
1337	205.8	100.2	150.5
1338	208.0	101.3	150.3
1339	209.0	101.7	138.7
1340	208.7	101.6	126.1
1341	205.6	100.1	95.9
1342	209.8	102.1	83.1
1343	208.3	101.4	76.6
1344	201.6	98.2	64.0
Mean		Mc=99.225	Mp'=127.945
Standard deviation		Mc=99.25	σp'=33.843

The correlation co-efficient $r_{cp'} = - .4473$.

$$z = - .4815; z/\sigma z = - 1.985.$$

It is not possible to say anything definite on the significance of the total correlation. Eliminating the trend as in Sec. 1. Part I of this paper, we get the partial correlation

$$r_{cp' \cdot t} = \frac{r_{cp'} - r_{ct}r_{p't}}{\sqrt{(1 - r_{ct}^2)(1 - r_{p't}^2)}} = - .4020$$

Though the correlation is not significant, the presence of a negative correlation is intriguing. In conclusion, it seems to be established that

the Madras cultivator is not influenced very much by changes in the prices of agricultural produce.

The converse problem of determining the influence of acreage on prices will depend in a large measure on the total yield, for which reliable statistics are not available. It is unfortunate that the effect of total production on prices could not be studied statistically; but it is hoped that when the statistical machinery of the province puts the required figures in our hands, it will be possible to complete the study.

SUMMARY.

1. The growth of the total ryotwari land revenue demand in the province bears no significant relation to the fluctuation of prices, even after allowing for the time factor.

2. The increase of assessment per acre has been out of all proportion with the changes in the prices.

3. The average assessment per acre of cultivated area has been rising faster than that per acre of occupied area..

4. The Madras cultivator has not shown a capacity to adjust the acreage to the prices prevailing before.

Ref. I. S. Subramaniam and S. Ramakrishnan, Sixty Years of Madras Cereal Prices—*Jour. Annamalai University*, Vol. XI, No. 1.

Ref. II. S. Subramaniam and N. S. Sivasubramaniam, The Madras Land Revenue System—*Indian Journal of Economics*, Vol. XVI, Part III.

The Passive Voice in Tamil

By

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APPENDIX I.

KALITTOGAI

Pālai by *Pālai Pāḍiya Peruṅkaḍuṅkō*.

1. *Taṇṇalaṅkaḍai koḷappaḍutaliṇ*. St. 7.
2. *Kaiteṛappaṭṭu*. St. 12.
3. *Mayakkappaṭṭayarttāyō*. St. 14.
4. *Nalaṇuṇappaṭṭōr*. St. 23.
5. *Kuṇaṇ uṇappaṭṭōr*. St. 23.
Kuṇiñci by *Kapilar*.
6. *Pēṇipareṇappaḍutal peṇmai yumaṇru*. St. 47.
7. *Kaippaḍukkappaṭṭāy ciṛumi Nī*. P. 77. St. 63.
Marutam by *Marutan Iṇākanār*.
8. *Aṇṇiṇṇaṇṇiṇaṇ eṇappaḍāṇ eṇavēṭṭi*. P. 88. St. 74.
9. *Kaṇaveṇappaṭṭatōr kārikai nīrttē*. P. 111. St. 92.
Mullai by *Nallurittiranār*.
10. *Eppolūtum collāṇṇarappaṭṭavaḷ*. P. 130. St. 102. Line 12.
Neytal by *Nallantuvaṇār*.
11. *Tērai tiṇappaḍal ōmbu*. P. 202. St. 147. L. 33.
12. *Palkatir sāmbippakal oḷiyappaṭṭimō*
Selkatir nāyirē nī. P. 202. St. 147. L. 34.

APPENDIX II.

1. *Vīlappaḍuvār keḷiiyalar tām vīlvār*
Vīlappaḍāar eṇiṇ. (Kuraḷ. 1194.)
2. *Cuṭṭappaḍuṇ katirōṇukkuṇ cūḷkkalai*
Kaṭṭappaḍum ireṭṭāku matikkalai.
(*Tirumantiram*—V. Visvanatha Pillai edition, 1912. 13th Chapter. P. 175. St. 5.)
3. *Aṇṇiṇṇaliyarrappaṭṭa ākkai peṇṇatanuḷ vāḷum*
Aṇṇiṇṇaḍarkkappaṭṭiṇkūḷitarum āṭaṇṇai.
(*Tirunāvukkarasu Swamigaḷ Tēvāram*—Madras Saiva Siddantamahāsamājam, 1930 edition. P. 43. St. 5.)
4. *Viṇṇūḷārum virumpappaḍupavar*
Maṇṇūḷārum matikkappaḍupavar.
(*Ibid.*, P. 187. St. 7.)

5. Kaṭṭappaṭṭuk kavalaiyil viḷatē
Poṭṭavalluyir pōvatan muṇṇam nīr
Ciṭṭanār tiruvēt kaḷam kaitoḷap
Paṭṭa valviṇai āyinaṇpārumē.
(*Ibid.*, P. 228. St. 6.)
6. Pārār paravappaḍuvār pōlum
Cīrāl vaṇakkappaḍuvār pōlum.
(*Ibid.*, P. 344. St. 2.)
7. Pēsappattēninnāḍiyāril tirunirē
Pūsappattēn pūtalarāl unṇaḍiyāṇ enru
Ēsappattēn inippaḍukinṇatamaiyātāl
Āsaippattēn āṭpattēn un aḍiyēnē.
(Tiruvācakam—Ceyyūr M. Subramaniya Mudaliyār, (1929) edition
P. 48. St. 82.)
8. Neykkilī vaikkappaṭṭār
Neyppattir kiḍattappaṭṭār
Irumpiṇāl pōlappaṭṭār
Mānilattu uhukkappaṭṭār
Kaikkilī koḍukkappaṭṭār
Kalampala nalkappaṭṭār.
(Cintāmaṇi—Kāntaruvatattai Ilampakam. St. 326.)
9. Ulakelām ariyappaṭṭatu.
(Cūḷamaṇi—Iratanūpurac carukkam. P. 33. St. 104.)
10. Piḷappaṭṭaṇa nutalōḍaikkari piṇal porrēr
Aḷappaṭṭālī kuruttiṇṇoru puṇal āṇakap paḍi cērāka
Vaḷappaṭṭaṇa makarakkaḍalena matilsuṇṇiya pati maṇalikkōr
Koḷḷappaṭṭuḷa uyir enṇumpaḍi konṇāṇ aimpulan venṇānē.
(Kambarāmāyaṇam—Sundarakāṇḍam—Atcakumāraṇ vatai. St. 28.)
11. Mayakkappaḍāvalla vaṇcimarunḱin
.....kaliyinuḷḷāl
Muyakkappaḍum mutarkāḷirupāvum.
(Yāpparunkalakkārikai Oḷipiyal St. 53.)
12. Pārttipan oruttiḍappaṭṭōr
Piḍuṇu kuravan meyyaḍiyavarār
Pirittiḍappaṭṭavarkellām.
(Tanikaippurāṇam—C. R. Namacciyaṇamudaliar edition—Agattiyaṇ
aruḷ peru paḍalam. P. 213. St. 254.)
13. Tattamakku aṇanta kōḍippakaivirāyt tākkappaṭṭum
Poṭhiya paṇiyirpaṭṭum pōḷutiruntuḍaṇṇappaṭṭum.
(*Ibid.* P. 226. St. 325.)
14. Enṇiyidu ceytiḍiṇ itanāl eytappaḍuvatiṭtu eytātu
Iriyappaḍuvatiṭtuṇmai eytappaḍalār payaṇiprē.
(Sēkkilār pillait tamīl in Meenakshisundaram Pillai's works. P. 18. St. 4.)
15. Koḷḷappaḍātu . . . matapaḷḷappaḍātu . . .
Koḷḷappaḍātu . . . aḷappaḍātu.
(Tirukkuḍantait tiripantāti in *op. cit.* P. 458. St. 67.)

16. Aruḷ enappaḍuvatu iruḷenappaḍuvatu
. . . maruḷenappaḍuvatu . . . poruḷenappaḍuvatu.
(Pālaivanappaṭṭirruppattantāti—*op. cit.* P. 478. St. 12.)
17. Orriyil unṇāl taṇḍikkappaṭṭaṇaṇ. aṇṇō.
(Tiru arutpā—R. Mudr. edn. 1927. P. 223. St. 1.)
18. Do. P. 223. St. 2.
19. Do. Do. St. 3.
20. Do. Do. St. 4.
21. Do. Do. St. 5.
22. Do. Do. St. 6.
23. Do. Do. St. 7.
24. Do. Do. St. 8.
25. Do. P. 224 St. 9.
26. Do. Do. St. 10.

APPENDIX III.

1. Avvuyirul, enṇuyirum enṇappaḍumāyiṇ.
(Muttollāyiram—Madura Tamil Sangam Press, 1935. P. 13. St. 59.)
2. Nalaṇunappaṭṭa nalkūr pēḍai.
(Nārṇinai, St. 178.)
3. Uḷḷatu citaippōr uḷarenappaḍār.
(Kuruntogai—Velūr Vidyāratna Printing Press, P. 235. St. 283.)
4. Nī nayanṭu uraiyappaṭṭōḷ Yāvaḷōḍum.
(Ainṇkurunūru, Second edition, 1920. P. 111. St. 10.)
5. Enṇenappaḍunḱol tōḷi.
(Akanānūru, St. 206.)
6. Tōḷalamunḍu tuṇakkappaṭṭōr.
(Kalittokai, St. 23.)
7. Paṇalaiyāl unappaṭṭāl.
(*Ibid.* St. 48.)
8. Collārṇarappaṭṭavaḷ. (*Ibid.* St. 102.)
9. Uḷḷiḍappaṭṭa arasaṇai.
(*Ibid.* St. 139. L. 35.)
10. Vittōrai viḍāal tiruvē
Viḍātōr ivaḷ viḍappaṭṭōrē.
(Puranānūru, St. 358.)
11. Emmāl viyakkappaḍūu mōrē.
(*Ibid.* St. 197.)
12. Muyalun toḷappaḍūum.
(Nāḷaḍiyār. St. 176.)
13. Tokkirunṭeṇṇiṇāṇenṇappaḍum.
(Nānmaṇikkāḍikai. St. 76.)
14. Immūvar nalkuravu cērappaṭṭār.
(Tirikaḍukam. St. 84.)

15. Yānaiyiṅ kai tuṇikkappaṭṭu.
(Kaḷavaḷi nāṇpaḍu. St. 14.)
16. Eyppuḷ vaippām eṇappōṟṟappaṭṭavar
Uṟṟuḷi oṇṟukkutavār.
(Paḷamoḷi. St. 136.)
17. Viṇṇōrāl, iṇmoḷiyāl ēttappaḍum.
(Siṟupaṇica mūlam. St. 82.)
18. Eriyār cuḍappaḍiṇum uyvundām
(Tirukkuṟaḷ. St. 896.)
19. Viḷunar viḷappaḍuvārkkamaiyumē
vāḷunam ennuṇ cerukku.
(Tirukkuṟaḷ. St. 1193.)
20. Aḷappaḍum ūnamaittār imaiyavarāl
Viḷappaḍuvār viraintu.
(Ēlāti. St. 36.)
21. Mikkamayaṇāl ḷaikkappaṭṭa
Sakkaravāḷak kōṭṭam.
(Maṇimēkalai, VI. L. 201.)
22. Tēḍiya tēvar tammāl iṟaiṇcappaḍum
Tēvarpirān.
(Sambandar Tēvāram—S. I. S. S. W. P. S. Publication, 1927. P. 670. St. 10.)
23. Vēḷalār kāyappaṭṭa vīrarumillai.
(Tirunavukkarasar Tēvāram—Madras 1930. S. S. Samaja edition.
P. 65. St. 7.)
24. Pārūr palarum paravappaḍuvāy.
(Sundarar Tēvāram. *ibid.* P. 91. St. 4.)
25. Puntī koḷappaṭṭa pūṇkoḍiyār.
(Tiruvācakam—Cheyyur Mudr. edn., 1929. P. 166. St. 9.)
26. Tillaiyāṇaruḷāl vantāl ikaḷappaḍumē.
(Tirukkōvaiyār. St. 12. L. 2.)
27. Puṇarkkappaṭṭa kaḷaccakaḍu kalakkaliya.
(Periyālvār Tirumoli—Second ten—Second Tirumoli. St. 4.)
28. Kāmattiyuḷ pukuntu katuvappaṭṭu.
(Nācciyār Tirumoli—Eighth Tirumoli. St. 2.)
29. Eḷappaḍāk kalikku iṟandākum.
(Yāpparuṇkalak kārikai uṟuppiyal. St. 14.)
30. Iyarṟappaḍātana innisai veṇpā
(Yāpparuṇkalam ceyyūḷiyal. § 61.)
31. Vaiyakam muḷutum niṇ vaḍivu eṇappaḍumē.
(Paṭṭinattuppiḷaiyār. St. 7.)
32. Kōṭṭappaḍu paṇilam āṟṟpa.
(Aḷuḍaiya piḷḷaiyār Tiruvulāmālai by Nampiyāṇḍār Nampi. P. 323. L. 4.)
33. Kauvappaṭṭa piṇaṅkaḷ paranta kāṭṭil.
(Eleventh Tirumurai—Madras Arumuga Nāvalar—Tiruvāḷaṅkāṭṭu mūṭṭa
tiruppaḍigam by Kāraikkāl Ammaiyaṟ. P. 4. St. 1.)

34. Uṇṇappaḍā naṇica muṇḍārku.
(Kailai pāti kālatti pāti antāti by Nakkīra Tēvar. P. 82. St. 75.)
35. Tuykkappaḍum poruḷaik kūṭṭutum
Maṟṟavar kāṭṭu uykkappaḍuvatāṇcūtu.
(Sivaperumāṇ Tiruvantāti by Kapilātēvanāyaṇār. P. 156. St. 86.)
36. Tuṇṇattāl tukaikkappaṭṭār.
(Chintāmaṇi Patumaiyārilampakam. St. 227.)
37. Vēṇṇāl viḍukkappaṭṭār.
(*Ibid.* St. 245.)
38. Pakaliyāl aḷuttappaṭṭān.
(Cūḷāmaṇi—C. V. Damōdaram Pillai edition—Suyamvaraccarukkam.
P. 234. St. 71.)
39. Pāḷēṇkum ōṭappaḍukiṇṟa paḍapporuṭku.
(Nilakēsi—Edited by Mr. A. Chakravarti, M.A., I.E.S. 1936. P. 292. St. 63.)
40. Aṟivutaṇṇāl aṟiyappaṭṭān.
(The 14 Meykaṇḍa Shāstrās—S. I. S. S. W. P. S.—Sivagnānabōdham
P. 48. St. 5.)
41. Eṇṇil aṟiyappaḍum poruḷum
Aṟivum oṇṟum palavāmō.
(*op. cit.* Sivagnāna Siddhiyār parapakkam. P. 128. St. 1.)
42. Kāṇappaḍum poruḷum aṇṇiyē.
(*op. cit.* Tirukkaḷiṟruppaḍiyār by Uyyavanta Tēvaṇār. P. 15. St. 27.)
43. Tambiyār camaikkappaṭṭa iniya pūṇcālai eyti iruntaṇaṇ Irāmaṇ ippāl.
(Kamba Rāmāyaṇam—Āraṇyakāṇḍam, Sūṟṟpanakaippaḍalam. St. 7.)
44. Viḷukkupṟeṇappaṭṭa kuṇṇiyāvum viḷa.
(Takkayākappaṟaṇi—Dr. V. Swaminathayyar's edition, 1930. P. 183.
St. 292.)
45. Mupivaṇōḍu mūvarum viḷuṇkappaṭṭār.
(Mēru Mantira purāṇam—Madras Sādhu press, 1923. P. 346. St. 743.)
46. Viḷṇta vēṇṇārāl vilakkappaṭṭa tāṭaṇām tattan.
(Periyapurāṇam—Mr. T. V. K. Edition. P. 191. St. 17.)
47. Moḷiyappaṭṭa aṇi pala tammūḷ taḷuva uraippatu sangīraṇamē.
(Daṇṭiyalaṅkāram—A. Kumaraswami Pulavar edition. 1926. P. 152. § 87.)
48. Uraikkappaḍumporuḷ uḷḷattamaittu.
(Nannūḷ. § 13.)
49. Ceyyappaṭṭa evarkkum periyavaṇ
(Tiruppugaḷ—Samajam edition—P. 555. St. 721.)
50. Veṇṇiṟṟu ākaṇāl nōkkappaṭṭu aṇukiyatu.
(Villiputtūrār Bhāratam—Madura Tamil Sangam edition, 1926—Āraṇya
Paruvam. P. 155. St. 89.)

51. Kumaraṇṇuraikkappaṭṭa yāṇ.
(Sivadharmōttaram by Maṇaiṇāṇa Sambandar—Ripon press, 1919—
P. 263. St. 57.)
52. Veṇṇumai kāṇappaḍukalāmaiṇ.
(Sikāḷattippurāṇam—Nakkiraccarukkam. St. 29.)
53. Uḍan eṇiyappaḍu kavaṇkal.
(Siṇṇappurāṇam, 1908. Madras. P. 463. St. 196.)
54. Tiṇamē pukaḷappaḍuvāy nī.
(Tēmbāvaṇi—Putuvai 1927—Mutaṇ kāṇḍam—Mahavarul paḍalam—
P. 341. St. 144.)
55. Ticcūḍappaṭṭu meyvembi.
(Prabodha Chandrōdayam—Second edition—Vivēkaṇṇuṇṇu kēḷvic-
carukkam. P. 36. St. 11.)
56. Uṇaip pōṇṇap paccilaiyūṇ kiḷḷappaḍumō.
(Tāyumāṇavar Pāḍal, Madras 1930. Tirumakaḷ Vilasa press. P. 611. St. 92.)
57. Kaḍaliḍai viḷṭṭiḍappaṭṭu.
(Tiru Aruṭpā—Ramaswami Mudaliar edition. 1927. P. 115. St. 135.)
58. Oruvārāl ākkappaḍumporuḷ āmō.
(Manonmaniyam by P. Sundaram Pillai, M.A., 1922. P. 24.)
59. Nēyamum ākkappaḍumporuḷ āmō.
(Ibid., P. 23.)
60. Valampuri cūḷṇta salaṇḷalam ennak kāṇappaḍupavar talaimakkaḷ enpa.
(Nāṭakaviyal—V. G. Suryanarayana Sastriar, Madras, 1901. Pandita
mittira press. P. 15. St. 83.)
61. Kāttal iṇitu, kākkappaḍutalum iṇitu
Alittal iṇitu, alikkappaḍutalum naṇṇu
Uṇṇatu naṇṇu, uṇṇappaḍutalum naṇṇu.
(Bharati's Songs—Kāṭchi—P. 366. St. 6.)
62. Kālāl utaikkappaḍiṇ aḍaiyum iṇṇam.
(Agalikai Venpa by Raosaheb V. P. Subramaniya Mudaliar, G. P. V. C.
Second edition. P. 21, St. 118.)
63. Aruḷappaṭṭēṇtan aṇar ellām uḷḷan teruḷappaṭṭāy allai tērntu.
(Pārikātai—Mahavidvan R. Raghava Aiyangar, 1937. St. 131.)

St. John Hankin

By

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The decadence of the English drama began with the passing of the Elizabethan age. Drinkwater computes that between the end of the Shakespearean epoch and the beginning of the present generation not more than a dozen plays have been written in England, which are of indisputable excellence as literature and as stage pieces. After the Restoration the theatre became the haunt of the most idle and frivolous section of society. This tradition continued down to the Victorian era. The theatre was neither respected nor respectable. Sir Walter Scott, in answer to a suggestion that he might do something for the London stage, wrote in 1819: "I do not think the character of the audience in London is such that one could have the least pleasure in pleasing them. One half come to prosecute their debaucheries, so openly that it would degrade a bagnio; another set to snooze off their beef-steaks and port wine; a third are critics of the fourth column of the newspaper; fashion, wit or literature there is not, and, on the whole, I would far rather write verses for mine honest friend Punch (the street 'Punch and Judy') and his audience. The only thing that could tempt me to be so silly would be to assist a friend in such a degrading task, who was to have the whole profit and shame of it." That conditions were practically the same fifty years later is seen from Professor Henry Morley's *Journal of a London Play-goer from 1851-1856*. In the Victorian age, however, poets were called upon by the theatre managers to provide them with a suitable repertoire. Browning, for example, was requested by Macready to "write me a play and save me from going to America". But the attempts of the poets failed because they held fast to the traditions of the Elizabethan age. Their plays on subjects which permitted treatment in long rhetorical speeches in graceful verse made no appeal to the modern audience. "In England", said Matthew Arnold in 1879, "we have no drama at all. Our vast society is not homogeneous enough, nor sufficiently united, even any large portion of it, in a common view of life, a common ideal capable of serving as basis for a modern English Drama." The sober critic, A. B. Walkley, expresses the same idea in his *Drama and Life*: "It is impossible to think of the early Victorian theatre without a yawn, so 'unidea'd' was it, so ephemeral, so paltry and jejune. One shrinks from dwelling on this tedious theme." And H. G. Wells, in

his *World of William Clissold*, describes the late eighties and early nineties as "the absurd days of the British theatre".

But towards the very end of the century there were indications of a change for the better. Ibsen was introduced to the British public by Edmund Gosse, by William Archer and by Bernard Shaw. He inspired the new dramatists to write serious plays dealing seriously with serious subjects. Among the pioneers of the new school of the realistic play of ideas were Robertson, Pinero, Shaw, Granville Barker, Stanley Houghton, Galsworthy and Hankin. They made an attempt to liberate the drama from the fetters of commercialism and to grapple with the realities of life. They leaped over all the old dramatic fences and introduced the spirit of social enquiry and of technical experimentation in their plays. The elaboration of plot was subordinated to the setting forth of an idea and its development through the medium of character.

St. John Emile Claverling Hankin, who belongs to the new school of English drama, was born in 1860 at Southampton. He received his education in his native city and later at Malvern and Merton Colleges, Oxford. He graduated in 1890 and then became a journalist in London. In 1894 he went to Calcutta where he continued his journalistic career for a year. He then returned to England and became a contributor to *Punch* and to the *Times*. His plays were written in the years that followed. In 1909, in a fit of depression as a result of his neurasthenic condition, he drowned himself.

Hankin, like the representatives of the school of drama to which he belongs, is a dramatist of ideas. He directs the searchlight of his criticism on the society of his time, and his incidents and characters spring from his ideas. He himself outlines his method of work in these words: "I select an episode in one of my characters, when something of importance to their future has to be decided, and I ring up my curtain. Having shown how it was decided and why it was so decided I ring it down again." A short analysis of his plays will make it clear that they are built on a central idea rather than on a situation or character.

The Two Mr. Weatherbys (1902), the first important play of Hankin, illustrates the idea that a marriage may be ruined as easily by excess of ideals as by their absence, and that a good reputation may become as embarrassing as a bad one, because it necessitates hypocrisy. The "good" James Weatherby passes off as a veritable saint in the eyes of his wife, her aunt and her cousin who are all intolerable moral martinets. James is eager to order these meddlesome relations of his wife out of his house. But he has not the courage to dethrone himself from the high moral pedestal of piety and idealism that he occupies in their eyes. He is thus forced to be dishonest and continually hypocritical. His brother,

the 'bad' Dick, on the other hand, leads a life of good-humoured enjoyment which his 'dignified' wife could not understand, and is, therefore, happy to be separated from the woman who makes a fetish of rectitude. Hankin fully brings out the contrast between the happiness of the 'bad' man who remains honestly himself and the unhappiness of the 'good' man who is constantly under the necessity of being dishonest and deceitful. The separated wife is thoroughly disgusted with her lonely life and is eager for a reconciliation while James' spouse who is shocked at the discovery of her husband's mendacity and dissimulation threatens to leave him. The unerring logic of the play, however, seems to break down in the conventionally happy ending with the reconciliation of the two couples.

Hankin's next play, *The Return of the Prodigal* (1911) is a satire on English middle class ideals of social success. Eustace Jackson, the prodigal son, the ne'er-do-well, who has squandered a thousand pounds in Australia, makes a dramatic return to the paternal home. He pretends to have fainted at the gate and is carried into the house and nursed by his simple affectionate mother. He finds that his father, Mr. Jackson, is a candidate for the local seat in Parliament, and that his brother, Henry, aspires for an alliance with the nobility. Eustace threatens to go to the workhouse and thus ruin the ambitions of his father and his brother, and he exploits the situation to extract from the former an annual allowance of a £250.

In his next play, *The Charity that Began at Home* (1905), Hankin makes fun of the quixotic though well-intentioned experiments in philanthropy, which often lead to disastrous consequences. Basil Hylton, the apostle of the Church of Humanity preaches the noble doctrine of kindness to disagreeable people boycotted by society. His disciples, Lady Denison and her daughter, Margery, acting on his precepts, invite to their house a motley crowd of impossible men and women—General Bonsor, the insufferable bore, whose never-ending stories had emptied every club of which he had been a member, Mrs. Horrocks, an embodiment of vulgarity and snobbery, Mrs. Triggs, a stranded short-tempered and uncivil boor of a German governess, Hugh Verreker, a penniless irresponsible youngster with a disreputable past, and Mr. Firket, a commission agent all the twenty four hours of the day. Lady Denison manages her household on the same philanthropic plan, engaging servants dismissed for misconduct. The results of the experiments soon manifest themselves. The butler seduces the innocent maid, and all the other servants give notice. The guests constantly wrangle and make life impossible for themselves and their hostess, and to crown all, the wastrel, Verreker, proposes to Margery who accepts him so that she might "open the eyes

of his soul". A week's engagement, however, disillusion Verreker. He cannot contemplate without horror a long married life with Margery, writing letters to charitable institutions on behalf of orphans, and visiting the poor and the sick of the village. His tastes are altogether different, and he saves the situation by asking to be left off.

The Cassilis Engagement was also written in the same year. The problem which the author tackles here is what a mother is to do when she finds her only son engaged to a girl entirely unsuited in birth, education and character. Mrs. Cassilis, the brainy but affectionate mother, knows that opposition will only strengthen the young people's desire for marriage. Under the circumstances she follows the only course which promises success. She invites Ethel, her son's fiancé, and her mother Mrs. Borridge (who is as vulgar as her name) to her house for a long stay. While the neighbours are all disgusted with the impossible manners of the cockneys, Mrs. Cassilis is all kindness and affability to her guests. A few days' stay results in young Geof realising the mistake he has committed in his choice of a sweetheart, while Ethel herself, accustomed to the cheap excitements of London life, is bored to death, and in the end, she is so exasperated that she breaks off the engagement herself.

The only other play of any importance by Hankin is *The Last of the De Mullins*. This, like its predecessor, is a play of caste and of convention. With the exception of Janet, the heroine, the De Mullins are obsessed by family pride. Nine years before the time at which the play opens Janet had a child by a young officer whom she loved but could not marry. She ran away from home to London where after great travail she succeeds as the proprietress of a fashionable hat-shop. She is called home by her father's illness, and there she meets again her son's father who is now engaged to another girl. Janet's father whose family pride is conquered to a certain extent by his affection for his little grandson presses his daughter to stay with him. But she is heartily sick of the De Mullin complex and of the miserably narrow and conventional life of the village. The hide-bound society with its despicable Grundyism, she knew, would look with unmitigated horror on her state of unmarried motherhood. She, however, is not only not ashamed of what she has done, but is really proud of having indulged her natural and legitimate desire to have a child of her very own. And from this atmosphere of false respectability and morality she makes her escape to the spacious London with her son.

Besides these dramas Hankin has also written two one-act plays, *The Burglar who Failed* and *The Constant Lover*. The former is the

story of a miserable young man who is driven by poverty to try his hand at robbery. But he finds his new occupation utterly miserable and unprofitable, and he is therefore grateful to a young lady (whose rooms he intended to burgle) for securing him the place of a foot man. *The Constant Lover* is a delightful little masterpiece full of sunshine and laughter, and conceived with a fancy of quite uncommon delicacy. It is a short delicious dialogue between the Constant Lover (one constantly in love—with different persons, and never engaged to any) and a 'principled' young girl who is fascinated by his charming manner. But his philosophy of love shocks her and she decides on accepting her love-lorn cousin whom she has long kept away. Hankin has also left a fragment of a play which has been completed and named *Thompson* by his friend and fellow-author, George Calderon.

From this analysis of the plays it will be seen, that like all the representatives of the new drama, Hankin also deals mostly with the life of the middle and lower classes. The ordinary man in his social and moral relationships holds the centre of the stage. Hankin's heroes and heroines are usually people who disturb the sanctified peace of society, the social misfit, the wastrel, the unmarried mother, all those who protest against the conventionality of the comfortably adjusted and the unrespectability of the respectable. The ethical and social problems which the Victorians fondly thought they had solved are regarded by Hankin and his fellow dramatists as open questions. Janet who would unhesitatingly have been condemned by our fathers for having cast off her virtue and run away from home is represented as a type of fine independence. A Victorian would have shown the prodigal Eustace as coming home in a chastened mood. But in Hankin's play he comes back to make terms with his father and to secure for himself a further period of indolent wastefulness at the paternal expense. In *The Charity that Begins at Home* he shows that the philanthropy that consists in being kind to people who are social outcasts leads to all kinds of complications. Thus all the so-called ethical laws and social conventions are put into the melting pot.

But though Hankin's plays are as much plays of moral ideas as those of Shaw, there is a difference between the two dramatists in their criticism of narrow moral ordinances and social conventions. While Shaw loses his temper, shakes his fist and makes his characters merely the mouthpiece of his vehement outbursts against the soul-destroying forces of tradition, Hankin never forgets that he is writing plays and not sociological and ethical tracts. The problems are investigated in terms of art and not propaganda. The artist's sense of decorum and restraint always keeps him within reasonable limits, he

does not exploit his characters by subjecting them to his dictation. He allows social truths to evolve from what they do and say, he does not make them so many Hankins hacking and hewing the objects of his intellectual hatred. "It is the dramatist's business", he said, "to represent life, not to argue about it".

That Hankin was pre-eminently an artist and not a propagandist is seen again from the care with which he has constructed his plays. This may be illustrated by an examination of *The Cassilis Engagement*. The 'Curtain' in this play deserves particular attention. The dramatist ends each Act with a crisp and pregnant phrase, an incident or a mysterious word. This makes the audience await with impatience the opening of the next Act. Thus Act I terminates with apparently artless care.

LADY MARCHMONT. And *that's* the girl your son is to marry.

MRS. CASSILIS. Marry her! Nonsense, my dear Margaret.

We are anxious to know the device of the mother to cure Geoffrey of his absurd love for Ethel and how she fares in her attempt.

If the end of the earlier Acts should stimulate the interest of the audience, it is equally important to close the play without arousing further curiosity. There should be no wish left to probe into the future. It is as difficult and as necessary to set all expectation at rest at the end of the play as to excite it at the end of the first Act. In a tragedy the dramatist usually finds it convenient to ring down the curtain with the failure of his principal character, most often with his death. When the comedies ended with the union of the lovers the problem of concluding a play was easy of solution. Such conventional happy endings, however, are not common in modern comedies in which we find a closer approximation to the facts of life. The playwrights of to-day have come to realize that marriage is not the end, but the beginning of the trouble. Hankin disliked the conventional Happy Endings where every Jack gets his Jill and all live happily ever after. He condemns those dramatists who for practical considerations "send the audience away from the theatre smiling". Only one of his plays, *The Two Mr. Weatherbys* ends 'happily,' and it is the only one which ends unsatisfactorily. In all his other plays the conclusion is not happy in an ideal or conventional sense, but it is happy in the sense that the curtain comes down on the best possible solution for the persons most concerned. He is thus justified in calling his first published volume of 1907 *Three Plays with Happy Endings*. There is a Shavian twang in this title, for all the three plays end in the frustration of marriages. But the marriages if they had materialised would have been ill-advised and followed by disas-

trous consequences. The endings are, therefore, happy in the negative sense that positive misery has been avoided. "For Geof and Ethel it would have been wedding knells, not bells", so also for Eustace and Stella, for Margery and Verreker. Hankin's popularly called unhappy endings are, therefore, not only the most rational and logical, but also the happiest. Thus in the subordination of the propagandist tendency to artistic propriety, in the skilful construction of his plays, and in the logical conclusions on which he insisted, he shows himself to be an honest and conscientious artist. He was a very fastidious craftsman, and he bestowed elaborate care and attention in revision and in the search for rightness and balance in form. No wonder he was proud of his work and frankly avowed the fact. When one of his colleagues said to him, "You always think so well of your plays, Hankin," he replied, "Of course, I do, otherwise I shouldn't continue to write them."

The careful art of the writer is seen again in his brilliant dialogue. This is one department in which the modern dramatists have far excelled their predecessors. His admirable sense of appropriate dialogue is almost as good of as that of Ibsen. Many of his scenes are excellently written, terse, incisive, economical, pungent and to the point. In sheer brilliant and epigrammatic conversation he often resembles Oscar Wilde who has influenced many of the men who came after him. We find in Hankin the same dexterity and wit of which Wilde was a master, but Hankin tempers his dialogue to the requirements of the middle class country people who mainly constitute his *dramatis personae*. Everywhere he give us "good talk which is real talk plus imagination". As an instance of his finest dialogue may be quoted the scene between Eustace and his brother.

HENRY [*disgusted*]. And so you *walked* all the way from London to Chedleigh in order to play off a heartless practical joke.

EUSTACE. Walked? Nonsense. I came by train.

HENRY. But you told Vi you walked.

EUSTACE. I said I *started* to walk. I only got as far as the station.

HENRY [*angrily*]. It was unpardonable. The mater was awfully upset. So was the governor.

EUSTACE. That was the idea. There is nothing like a sudden shock to bring out any one's real feelings. The governor had no idea how fond he was of me until he saw me apparently dead, and unlikely to give him further trouble. And by the time I came round he'd forgotten the cause of his sudden affection—or perhaps he's never realized it—

and was genuinely glad to see me. Psychologically, it was most interesting.

HENRY. It was extremely undignified and quite unnecessary. If you had simply come up to the front door and rung the bell you would have been received just as readily.

EUSTACE. I doubt it. In fact, I doubt if I should have been received at all. I might possibly have been given a bed for the night, but only on the distinct understanding that I left early the next morning. Whereas now nobody talks of my going. A poor invalid! In the doctors' hands! Perfect quiet essential. No. My plan was best.

HENRY. Why didn't that fool Glaisher see through you?

EUSTACE. Doctors never see through their patients. It is not what they are paid for, and it is contrary to professional etiquette.

[HENRY snorts wrathfully.]

Besides, Glaisher's an ass, I'm glad to say.

HENRY [fuming]. It would serve you right if I told the Governor the whole story.

EUSTACE. I dare say. But you won't. It wouldn't be cricket. Besides, I only told you on condition you kept it to yourself.

HENRY [indignant]. And so I'm to be made a partner in *your* fraud. The thing's a swindle, and I've got to take a share in it.

EUSTACE. Swindle? Not a bit. You've lent a hand—without intending it—to reuniting a happy family circle. Smoothed the way for the Prodigal's return. A very beautiful trait in your character.

HENRY [grumpy]. What I don't understand is *why* you told me all this. Why in Heaven's name didn't you keep the whole discreditable story to yourself?

EUSTACE [with flattering candour]. The fact is, I was pretty sure you'd find me out. The governor's a perfect owl, but you've got brains—of a kind. You can see a thing when it's straight before your nose. So I thought I'd let you into the secret from the start, just to keep your mouth shut.

HENRY. Tck! [Thinks for a moment]. And what are you going to do now you *are* at home?

EUSTACE [airily]. Do, my dear chap? Why nothing.

[And on the spectacle of EUSTACE'S smiling self-assurance and HENRY'S outraged moral sense, the curtain falls.]

[The Return of the Prodigal, Act II.]

No less effective is the scene in which Verreker breaks off his engagement with Margery.

MARGERY [Merrily]. Well? what is the important thing you have got to say to me?

VERREKER. I'll tell you [Pause. Looks at her fixedly for a moment or two]. By Jove, you *are* pretty, Margery.

MARGERY. I don't think *that's* very important.

VERREKER. Then you are very much mistaken! However that's not what I had to say. [Pause. He pulls himself together with an effort, and speaks gravely but kindly]. Margery, I want you to break off our engagement.

MARGERY [unable to believe her ears]. Hugh!

VERREKER [gently]. My dear, I don't like saying it, and I hope you don't like hearing it—though I don't want to hurt you too much either. But I've been thinking things over, and I'm quite sure we two oughtn't to marry.

MARGERY. Why not?

VERREKER. For lots of reasons. I'm not good enough for you, Margery, and that's the long and short of it.

MARGERY. What nonsense!

VERREKER. It's not nonsense at all, unfortunately. It's a painful truth. Mrs. Eversleigh was right. I ought never to have proposed to you.

MARGERY [sadly]. Do you mean you don't love me, Hugh, as you thought you did?

VERREKER. No. I don't mean that. I love you as much as ever, more perhaps now that I am going to lose you. But on every ground except love I'm quite unfit to marry you.

MARGERY [pleading]. Surely love is enough?

VERREKER [almost impatient at what he considers the colossal ineptitude of that remark]. No. It isn't. Margery, let's face facts, and not shirk them as every one else seems to do. Marriage isn't a thing to be romantic about. It lasts too long.

MARGERY. Hugh!

VERREKER. My dear, it may last forty years. Surely that's long enough in all conscience. [*Recovering from his momentary irritability*]. Very well, then. As one marries for a long time one should choose carefully, reasonably. One mustn't be carried away by passion. Passion's a great thing in marriage, but common sense is a greater. Now what sort of a life should we make of it together if we married, you and I? Why, my dear, we've not an idea or a taste in common. Everything you say makes me laugh, and almost everything I think would make you blush. It's simply absurd for a girl like you to marry a fellow like me. Let's say so frankly and end it.

MARGERY [*puzzled*]. But, Hugh, you *liked* being engaged to me at first, didn't you? Why have you changed your mind? Have I done anything?

VERREKER. No, dear. You've been absolutely sweet and good, as you always would be. Only you are *too* good, and that's all about it.

MARGERY [*rather hurt*. *She is convinced that this must be one of Hugh's jokes, and she naturally thinks it rather heartless of him to joke at such a moment*]. Now you're laughing at me.

VERREKER [*absolutely serious*]. I never was further from laughter in my life. I say you are too good and I mean it. You look on life as a moral discipline. I look on it as a means of enjoyment. You think only of doing what you imagine to be right. I think only of getting what I know to be pleasant. [*With an ironical smile*]. They call it incompatibility of temper in the Law Courts, I believe.

[*The Charity that Began at Home, Act IV.*]

We have already seen that Hankin is a dramatist of ideas rather than of character or situation. His characters and ideas spring from his situations. His stage figures, therefore, often seem to us rather manufactured, and their author maintains a humorous or cynical aloofness. Hankin has thus nothing of the "stern-eyed kindliness" of Galsworthy. But his men and women, unlike the characters of Shaw, are not mere automata which merely repeat their inventor's opinions. They are human and are recognisable. But the failure of the author to invest his characters with the element of emotion (except in a few notable cases which we shall refer to later) makes them less real than they would otherwise have been.

An even more serious charge that may be brought against the characters of Hankin is that they are very often types, and that these types repeat themselves in his plays. One such type is the easy-going ne'er-

do-well young fellow who sets at defiance the accepted notions of respectability. Eustace Jackson and Hugh Verreker are twins, and Dick Weatherby is a near cousin. Another type is the out-spoken class-proud lady of rank. There is a close family resemblance between Lady Farringford of *The Return of the Prodigal*. Mrs. Eversleigh of *The Charity that Begins at Home* and Lady Remenham of *The Cassilis Engagement*. But some of these types he has hit off with unexcelled mastery. There is no greater bore in literature than General Bosnor, no ruder boor than Mrs. Triggs, no better vulgarian than Mrs. Borridge.

LADY MARCHMONT. Good morning, Mrs. Borridge. I hope you slept well.

MRS. BORRIDGE. Sound as a bell. But, then, I was always a oner to sleep. My old man, when 'e was alive, used to say 'e never knew any one sleep like me. And snore! Why, 'e declared it kep' 'im awake 'alf the night. But I never noticed it.

LADY MARCHMONT [*sweetly*]. That must have been a great consolation for Mr. Borridge.

MRS. BORRIDGE. Your 'usband snore?

LADY MARCHMONT [*Laughing*]. No.

MRS. BORRIDGE. Thinks it's low, per'aps . . . They used to say snorin' comes from sleepin' with your mouth open, but I don't know. What do you think?

LADY MARCHMONT. I really don't know, dear Mrs. Borridge. I must think it over.

[*The Cassilis Engagement, Act IV.*]

On the whole Hankin knows human nature only in the gross. He does not, and cannot, divine the true inner workings of the human heart.

In his outlook on life as in his portrayal of character Hankin is cynical and pessimistic. Cynicism and pessimism are the two notes which are never far away from the modern drama. It is in this view that Hankin conceives and develops his theme. In *The Two Mr. Weatherbys* the man who strives hard to please his wife is faced with the problem of persuading her to stay with him, while his gay and pleasure-loving brother who has broken away from his matrimonial bondage is embarrassed by his wife's desire to be reconciled to him. In *The Return of the Prodigal* the thorough-going idler returns home, threatens to disrupt the family peace and triumphantly marches away with his blackmail. The same satirical bent and lack of sympathy are seen in *The Charity that Begins at Home* and *The Cassilis Engagement*. It is a

hard and repellent world that is presented to us. In some of his remarks we can trace the influence of Wilde, whose paradoxes are cynicism *in excelsis*, e.g.

LADY REMENHAM. Engagements are such troublesome things. They sometimes even lead to marriage. But we'll hope it won't be as bad as that in this case.

[*The Casilis Engagement, Act V.*]

Or again, there can be no representation of human meanness more telling than that in this passage :

MRS. PRATT. And thank you, Lady Farringford, for the embroidered tea-cloth you sent (for the Mission Room Fund Bazaar). It is *sure* to sell !

LADY FARRINGFORD. Let us hope so. It's extremely ugly. I bought it at the Kettlewell sale of work last year intending to give it to my poor sister Adelaide. But afterwards I hadn't the heart. So I sent it to your bazaar instead.

[*The Return of the Prodigal, Act I.*]

As illustrations of Hankin's mastery of pungent and yet amusing satire and irony the following passages will serve :—

MR. JACKSON. By the way, Sir John, as chairman of my election committee, there is a point on which I want your advice. The local branch of the Independent Order of Good Templars wrote to me ten days ago asking for a subscription. So I sent five guineas.

SIR JOHN. Quite right. The Temperance Vote must be reckoned with in this Division.

MR. JACKSON. Just so. But the Good Templars published the fact in the local newspaper.

SIR JOHN. Well, that's what you wanted, wasn't it ?

MR. JACKSON. Ye-es. No doubt. But I forgot that the secretary of the local branch of the Licensed Victuallers' Association would be sure to see the paragraph, and write to me for an explanation.

SIR JOHN. I see. Did he ?

MR. JACKSON. Yes.

SIR JOHN. Ah ! What did he do ?

MR. JACKSON. I was in some doubt. But Sims, my agent, told me

that the Licensed Victuallers had a Benevolent Fund or something. So I sent ten guineas to that. That seemed the best way out of the difficulty.

SIR JOHN. Much the best, much the best.

[*Trying to escape.*]

MR. JACKSON [*detaining him*]. But that's not the end of the matter. For now the Good Templars have written to ask if I am prepared to support any legislation designed to combat the evil of the Drink Traffic. And the Licensed Victuallers want to know if I will pledge myself to oppose any Bill which aims at the reduction of the sale of intoxicating liquors.

SIR JOHN. Hum ! They rather had you there ?

MR. JACKSON. Yes . . . However, I think I have got out of it all right. I've written a letter to the Licensed Victuallers to say I am not in favour of unduly restricting the sale of liquor in the interests of Temperance Propaganda. And I've written another to the Good Templars saying that I'm in favour of Temperance Propaganda providing it doesn't unduly restrict the sale of intoxicating liquor. I think that meets the case ?

SIR JOHN. I see. Running with the hare and hunting with the hounds, eh ? Quite right. I think you got out of it very well.

[*The Return of the Prodigal.*]

But cynicism is, after all, "the fume of petty hearts", and fortunately there are many passages in Hankin, which show that his unfeeling detachment is only one side of his nature, and that he was capable of real feeling. There are, again, some characters in his plays, portrayed with emotion. It was, perhaps, not given to Hankin to be passionate, but a rare tenderness was not outside his compass. Mrs. Jackson in *The Return of the Prodigal* is conceived with a sympathy that has in it no trace of cynicism. She is an innocent, loving and tender woman. While all the other characters of the play have been introduced to answer some definite purpose, she alone has been created to satisfy his artistic impulse. She is "a complete creation, arguing nothing, doing nothing, merely being, and in her Hankin approaches poetic imagination in conception if not in utterance." Thus while Eustace's reaction to all the other characters is primarily rational, his relations to his mother alone are emotional and loving. "Dear old mater," he says, "she is not clever, but for real goodness of heart I don't know her equal." Again, "I am not absolutely inhuman. Because I'm fond of her, of course, and don't like giving her pain." The conversation between Eustace and his sister in

Act IV is again "a little gem of unforced emotion, a light but all-sufficing exposition in a few words of the tragedy of the unwanted woman."

But the play in which his cynicism is least present is *The Last of the DeMullins*, and perhaps "the one figure among his men and women of whom one can think as loving passionately and as being passionately loved" is Janet Mullin. In that vehement outburst in which she defends her own conduct and describes the glory of motherhood Hankin reaches a power of emotional expression that is missing from his earlier work.

MRS. CLOUSTON. Well, I've never heard of anything so disgraceful. I thought Janet at least had the grace to be ashamed of what she did.

JANET [*genuinely astonished*]. Ashamed? Ashamed of wanting to have a child? What on earth were women created for, Aunt Harriet, if not to have children?

MRS. CLOUSTON. To marry and have children.

JANET [*with relentless logic*]. My dear aunt Harriet, women had children thousands of years before marriage was invented. I dare say that they will go on doing so thousands of years after it has ceased to exist.

MRS. DE MULLIN. Janet!

JANET. Well, mother, that's how I feel. And I believe it's how all wholesome women feel if they would only acknowledge it. I *wanted* to have a child. I always did from the time when I got too old to play with dolls. Not an adopted child or a child of some one else's, but a baby of my very own. Of course I wanted to marry. That's the ordinary way a woman wants to be a mother nowadays, I suppose. But time went on and nobody came forward, and I saw myself getting old and my chance slipping away. Then I met—never mind. And I fell in love with him. Or, perhaps, I only fell in love with love. I don't know. It was so splendid to find some one at last who really cared for me as women should be cared for! Not to talk to because I was clever or to play tennis with because I was strong, but to kiss me and to make love to me!

DE MULLIN [*solemnly*]. Listen to me, my girl. You say that now, and I dare say you believe it. But when you are older, when Johnny is grown up, you will bitterly repent having brought into the world a child who can call no man father.

JANET [*passionately*]. Never! Never! That I am sure of. Whatever happens, even if Johnny should come to hate me for what I did, I shall always be glad to have been his mother. At least I shall have lived. These poor women who go through life listlessly and dull, who

have never felt the joys and the pains a mother feels, how they would envy me if they knew! If they knew! To know that a child is your own, is a part of you. That you have faced sickness and pain and death itself for it. That it is yours and nothing can take it from you because no one can understand its wants as you do. To feel its soft breath on your cheek, to soothe it when it is fretful and still it when it cries, that is motherhood and that is glorious!

[*The Last of the De Mullins, Act III.*]

A further instance of tenderness on the part of Hankin is seen in his presentation of De Mullin. He is choleric and stiff-necked, but his foibles do not make him ridiculous. As Drinkwater remarks, "It was a real gift of Hankin's, one that has been memorable in great men, this faculty of making human weakness at least not contemptible. There is scarcely a noble figure in his plays—even Violet Jackson lacks something of courage—and yet there is scarcely one for whom we cannot spare some affection. Lady Remenham herself might discover heat at any moment."

Hankin was, as we have seen, a pioneer of the new drama. His plays made a noteworthy contribution at a critical period in the history of the modern English drama. He has been described as a symptom rather than a finished product, one who is to be judged more by the right lead he gave than by his actual achievement. He brought back drama once again to the realm of pure and respectable literature. Judged even by the intrinsic value of his plays he is assured of a prominent place among his contemporaries and immediate successors. The skill with which he has constructed his plays, the intelligence and wit with which they abound, his brilliant, and natural dialogue, his amusing cynicism, his successful, though rare, excursions into the realms of feeling and sentiment, and above all, the sincerity of his craftsmanship will keep his work alive long after he is dead.

PART III.

Certain Philosophical Bases of Madhva's
Theistic Realism

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CHAPTER I

MADHVA'S PHILOSOPHY OF THE ONE TRANSCENDENT
REFERENCE

Labels are convenient as a rule though they mislead at times. In so far as Madhva admits a plurality of selves for ever distinct from the Brahman, though always subject to and guided by it, his system may be regarded as a Pluralistic Theism. There has been a persistent tendency however, to depict Madhva's philosophy as an "absolute Dualism".¹ This has prevented the system from being studied with an open mind for most men are scared away by the very name of 'Dualism'. There can be little doubt that if properly presented, the system of Madhva will have more readers in the world than any other. For it gives us a philosophy which omits no part or aspect of life in its interpretation of reality.

It is not very often realised that there is a fundamental difference between the 'Dualism' of Madhva and those of the Sāmkhya-Yoga and Nyāya-Vaiśeṣika schools. Neither the Puruṣas nor Prakṛti has, in Madhva's philosophy, an *independent* existence² as in the Sāmkhya. Nor does he ascribe to God the position merely of an Onlooker दृष्टा a *dues ex machina* or even of a Co-operator अनुग्राहक in the Cosmic

process,³ as do the Nyāya-Vaiśeṣikas and the Yogas. Mere Deism has no attraction for Madhva. God is not merely immanent in the Universe but transcends it.

One distinguishing mark of the Vedānta in all its forms is the fundamental belief that everything in the world has to be traced to an absolute spiritual principle which is the ultimate ground and explanation, both logical and ontological, of all else. Such a transcendent reference is denied by the Sāmkhyas, while its acceptance is by no means a strict metaphysical necessity in the Nyāya-Vaiśeṣika and Yoga schools. The Vedānta however, teaches that the world of matter and souls, *is, because of God*. Brahman is not merely the cause of the world but the very ground of its being and becoming.

This dependence of the world on Brahman is variously conceived of in the different schools of the Vedānta. Śaṅkara equates it to an Adhyāsa (appearance). The world of appearance would not be there but for the Brahman. It has no existence *apart from* the Brahman : अनन्यत्वं व्यतिरेकेणामात्रः Śaṅkara, B.S. ii, 1, 14. Śrīdhara indicates the true Advaitic interpretation of the phrase : ब्रह्मसत्तयैव जगत्सत्त्वम् ॥ when he writes under *Bhāgavata*, i, 1, 1 : यत्सत्त्वतया मिथ्यासर्गोऽपि सत्त्वत् प्रतीयते ["in virtue of whose reality even the unreal creation *appears* to be real"]. Rāmānuja on the other hand, views the dependence of the world of matter and souls on the Brahman, on the analogy of the dependence of the human body for its subsistence, upon the soul. God is the soul आत्मा of the world. When the soul departs, the body perishes : जीवापेतं वाक् किलेदं म्रियते (Chān. Up. VI, 11, 3). While it remains perfectly true that our bodies cannot exist and function in the absence of the life-giving capacity of the soul, Madhva finds the analogy a little misleading, in so far as the soul is not bound to the body as the Viśiṣṭādvaitin would appear to assume in his theory of God. The relation of body and soul does not also suggest the more or less derivative being of the soul that is admitted in the system. It is all very well to say that identity means merely inseparable existence : अपृथक् सिद्धिः। But it is capable of cutting both ways. Is the Lord also incapable of existing without His 'body'? That seems hardly fair. Again, is the "अपृथक् सिद्धि" (relation of mutual dependence) between God and his 'body' (or attributes : Souls and matter), of the same kind

1. S. Radhakrishnan, *Ind. Phil.*, ii, p. 745.

2. Cf. द्रव्यं कर्म च कालश्च समावो जीव एव च ।

यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥ (Bhāg. II, 10, 12.)

सर्वपदार्थानां सत्तादिप्रदानाय सर्वगतत्वोक्तेः, ईश्वरप्रसादमन्तरेण कस्यापि वस्तुनः सत्त्वरैवैवा-
मावात् । (Jayatīrtha, TP. ii, 2, 5.)

3. नहि यदधीनं यस्य सत्तादि, तत्तस्यानुग्राहकमात्रम् ! (T.P. ii, 2, 5.)

प्रकृत्यादि सत्ताप्रदत्तं चाङ्गीतकृमीश्वरस्य । (Madhva, B.S.B. ii, 2, 5.)

The texts : 'सत्त्वस्य सत्त्वम्'; 'नित्यो नित्यानां चेतनश्चेतनानाम्' are similarly interpreted by Madhva.

or order as that which exists or may be said to exist between Him and his essential attributes of reality (सत्यं) intelligence (ज्ञानम्) and freedom from limitations (न न्यतम्)? That again, is impossible. That is why Madhva abandons the metaphor of body and soul and prefers to state his position in plain words.

In his view, the world of matter and souls exists only as a result of an act of will of God.⁴ It cannot exist without His sufferance. This is the meaning of such statements as : इच्छामात्रं प्रभोः सृष्टिः (Māṇḍ Up. 8) द्रव्यं कर्म च कालश्च न सन्ति यदुपेक्षया (Bhāg. II, 10, 12). But at the same time, the existence of matter and souls, is, in the last analysis, immaterial to God : न हि जीवप्रकृतिभ्यामीश्वरस्यार्थः (Madhva. Bhāg. T. ii, 9, 31). It is the world that is bound to God, not He to the world. The relation is in *this sense*, merely unilateral. The Universe is neither in the Advaitic nor in the Viśiṣṭādvaitic sense of the term, but as existing and functioning at God's will. The relation in which it stands to the Brahman is thus neither an imaginary one as in the Advaita, nor a physical one as in the Viśiṣṭādvaita, but an essentially spiritual one. The statement that the world cannot exist without God (अपृथक् सिद्धिः) means much more than either Śaṅkara or Rāmānuja would concede, viz., that it owes its very power of existence, functioning, etc., to God and derives them from Him : तदधीनसत्ताप्रतीतिप्रवृत्तिमत् । The entire Universe is thus an expression of the will of God and is being sustained every moment of its existence by the same will. It is in His absolute power. He can make and unmake it at will.⁵ His power over it is absolutely unrestricted.⁶ Alone among Indian philosophers, Madhva would concede that theoretically there is nothing impossible or absurd in agreeing that God *can* create a world out of nothing, that He *could* bring into existence a Universe not unlike the one with which we are familiar, without the aid of a pre-existent Matter or souls. But the *fact*

4. There is here a parallel to the Berkleyan view with this difference that the material world has a *real, objective* existence, *outside the mind of God* and is perceived by Him *as such* :

‘न च मायाविना माया दृश्यते विश्वमीश्वरः ।

सदा पश्यति तेनेदं न मायेत्यवधार्यताम् ॥ (Madhva, Tattvodyota.)

[An illusion is not witnessed by the Magician. But God witnesseth the world always. Therefore take it that it is no illusion.]

5. मम कुर्याज्जगदिदं मनसैव जनार्दनः । (Mbh. IV, 67, 18.)

निष्कालमीदृशं किमु त्रयः करन्ति । (R.V. X, 48, 7.)

6. अचटितघटनापटीयसी शक्तिः ।

remains that He *has not*, in His infinite wisdom, *chosen to do so*. And all our philosophy has necessarily to take note of this and respect it :

शक्तोऽपि भगवान्विष्णुः अकर्तुं कर्तुमन्यथा ।

स्वमित्रं कारणामित्रं भिन्नं विश्वं करोत्यजः ॥

(Av. ii, 1, p. 17.)

[Though Viṣṇu is quite capable of doing without accessories or making such changes in them as He likes, yet out of His own free will He has made the world different from Him but “different and at the same time identical with its (material) cause”.]

And Jayatīrtha, commenting on this writes :—

‘अन्यथा’ कारणैर्विना कर्तुं शक्तोऽपि हरिः, कारणान्तराण्युपादायैव करिष्यामीति स्वेच्छानियमतः कारणैरेव जगत्सृजति । एवं, ‘अन्यथा’ प्रकृत्या अहङ्कारं, अहङ्कारेण महान्तमित्येवं, तथा प्रकृतिं निमित्तीकृत्य कालादिकं चोपादानीकृत्य कर्तुं शक्तोऽपि, एतेनैवेदमुपादानीकृत्यैवेदं स्रक्ष्यामीति स्वेच्छानियमतः नियतैः क्लृप्तैरेव तथा नियतैः स्वनियतसत्ताशक्यादिमद्विरेव कारणान्तरैरिदं जगत्करोतीति योजना ।

इदमुक्तं भवति—यदुक्तमीश्वरस्य कारणोपादाननियमोऽस्ति न वेति, तत्रास्तीति ब्रूमः । तथा च प्रकृत्यादीनां कारणत्वं युक्तम् । स च नियमो, न कुलालादेरिव तान्यपहाय, व्यत्यस्य वा करणे शक्त्यभावनिबन्धनः, येन तस्य स्वातन्त्र्यं तेषां पारतन्त्र्यं च न स्यात् ; किं नाम, स्वेच्छानियमत एव ॥

(Nyāyasudhā, ii, 1, adh. 6, p. 299.)

[It amounts to this :—As regards the query if there is need for God to rely upon causal complements, we say that there is. Hence the causality of Prakṛti and other things is understandable. But this necessity does not like that of the potter, consist in any inability to do either without the accessories or altering their sequence, in which case alone His independence and their dependence would be at stake. On the contrary, it is determined by His own sweet will.]

This is what is meant by saying that God is कर्तुमकर्तुमन्यथा चापि कर्तुं शक्तः । There can be no better reconciliation of Reason and Revelation, religion and philosophy.

7. Cf. a verse of Vyāsarāya in a similar strain :

“उत्पिपादयिषेदेव यदि शृङ्गं शशादिषु ।

गवादाश्वि जयैरस्तदमवाद्भूदसत् ॥”

[If He wishes to create them horns will grow over the heads of hares as they do on those of cows and bulls. It is because He has not so willed it that the hare's horn is said to be Asat i.e., non-existent.]

One would naturally expect to find so thorough-going a philosophy to be given its proper place not merely as an important limb of the Vedānta but as the highest expression of the truth of the Brahmanvāda of the Upaniṣads: making the Universe "Brahman-centric". Yet, there are persons who would fain dismiss it as belonging "more to the religious history than to the philosophical development of India"! ⁸

Madhva concedes freely that there are points of contact between the Jīva and Brahman. The distinction between the two, however great and ineradicable, is yet one of degrees not of kind. The soul of man at its best, possesses the same characteristics of reality, knowledge and bliss, though to a lesser extent than the Brahman.⁹ It is in virtue of this that any approach to the Brahman is at all possible and the two are sometimes identified in the Upaniṣads: तद्गुणसारत्वात् तद्व्यपदेशः प्राज्ञवत् (B.S. ii, 3, 29). In B.S. ii, 3, 43, Madhva makes the soul "an Amśa" (closely related to) of God. Brahman is the prototype of which the ectype is the Jīva; रूपं रूपं प्रति रूपो बभूव तदस्य रूपं प्रति चक्षणात् । In iii, 2, 18, he calls the Jīva a reflection (प्रतिबिम्ब) of Brahman, in so far as the former is different from, dependent upon but nevertheless similar to the latter.¹⁰ The freed soul has a nature akin very much to God, which enables it to be in perfect harmony with the Divine:

मुक्तानां सत्यकामत्वं सामर्थ्यं च परस्य तु ।
कामातुकूलकामत्वं नान्यत्तेषां विधीयते ॥

(B.S.B. iv, 2, 16.)

[The "Satyakāmatva" of Muktas consists in their desires being attuned to those of God. They have no further independence.]

It should therefore be obvious that Madhva has *not* set up any opposition between the Jīva and Brahman. He would allow even the most exaggerated description of the affinity between the two in mystic

8. S. Radhakrishnan, *Ind. Phil.*, ii, (Preface).

9. जीवस्य परमेश्वरांशत्वं तु, तत्सादृश्यं, तदधीनसत्तादिमत्त्वं, चेत्यर्थः । (NS. ii, p. 453 b.)
तत्सम्बन्धित्वमेव तदंशत्वमिति वक्ष्यामः । (TP. ii, 3, 43.)

[The soul is an "amśa" of God in this sense that it is similar to Him and owes its existence, etc., to Him. To be a part of God is to be related to Him.]

10. भिन्नत्वतदधीनत्वतत्सदृशैरेव सूर्यकाचुपमा, न तूपाध्यधीनत्वादिना ।
(Madhva, B.S. iii, 2, 18.)

[The analogy of the Sun's reflection is adduced in view of its difference (from) dependence (on) and similarity to the Sun.]

or philosophical language, provided the modicum of difference between the two that is borne out by the authorities, is *not* attempted to be suppressed or whittled away.

Absolute difference between Jīva and Brahman is *not* thus a characteristic of Madhva's position. Some community of nature is always admitted and even with that it is possible to keep the doctrine distinct from Advaita. There are vital differences between the Jīva and the Brahman. The one (God) is *ever free* from Samsāra and is नित्यशुद्ध-बुद्धमुक्तस्वभाव ' to use Śamkara's mouth-filling phrase. He is *ex hypothesi* all-knowing, all-powerful creator of the Universe. The most potent facts about the soul are on the other hand, its comparative ignorance (अल्पज्ञत्व) dependence and bondage. These limitations really pertain to the soul and are not merely due to "Buddhi". Some of these features, especially अल्पज्ञत्व and dependence, persist in Mokṣa too. The Mukta does *not* bloom into a sovereign lord overnight. Even the Sūtrakāra admits that the released cannot lay claim to the cosmic functions of the Supreme (iv, 4, 17). There is thus an undeniable difference in some respects at least between the two,—differences which are real and natural (स्वाभाविक) other than those brought about by association with the bodies. It is upon these that Madhva takes his stand in *refusing to absorb* the soul in God. At the same time God and Man are not so utterly or violently *opposed* to each other as light and darkness. In the works of Jayatīrtha:

जीवात्मनः परमात्मना आलम्बिकभेदः समर्थ्यते (NS. II. 3. p. 435) परं तु, न जीवो ब्रह्मणः
घट इव पटादल्यन्तभिन्नः ॥ तथात्वेऽभेदश्रुतय उपरुध्येन् ॥ (II. 3. p. 453b),

Madhva is aware as much as his critics that there are two currents of thought in the Upaniṣads, one supporting the oneness of Jīva and Brahman and the other their difference. Now, these differences, on the showing of the Scriptures themselves, *do not perish* on this side of release but continue on the other shore as well. And as an orthodox Vedāntin pledged to the belief in the Apauruṣeyatva of the Vedas and the unity of their teaching, he sets about reconciling the two sets of passages so as to evolve a consistent system.

The difficulty is not of course peculiar to Madhva. But there is a remarkable difference between him and Śamkara, in the treatment of the Śrutis which are themselves our only source of knowledge regarding these matters. Śamkara is able to arrive at a Siddhānta (conclusion) only by assigning a *lower* place to the Bheda-śrutis suggesting that they are incapable of revealing the highest philosophical truth and raising the "Advaita-śrutis", to a position of superior validity and eminence as being "truth-declaring": (तत्त्वावेदक). He thus rests his solution upon

the distinction between lower and higher wisdom. But the hypothesis is discredited by several passages in the Upaniṣads themselves, which are said to be the Para-Vidyā *par excellence*, and which show that the distinctions and differences said to be begotten of “lower knowledge”, persist even in the state of highest release. And Śamkara is frequently put to the necessity of explaining away such texts (जक्षन् क्रीडन्....) etc., as instances of ‘philosophical looking-back’ upon *the world that was*.¹¹

Madhva, on the other hand, accepts the validity of human experience in general. As absolute difference and identity cannot both be the truth of the matter, as no particular part of the Śruti can be admitted to be error-ridden, the Bheda-śrutis whose evidence is in conformity with the uncontradicted experience of humanity (अनाधितानुभव) are accepted at their full face-value. The Abheda-śrutis are then interpreted in a (figurative or) secondary sense (गौणार्थ) so as not to nullify the reality of the experience already established :—

स्वातन्त्र्ये च विशिष्टत्वे स्थानमत्यैक्ययोरपि ।
सादृश्ये चैक्यवाक् सम्यक् सावकाशा यथेष्टतः ॥

[The identity-texts can freely be accommodated in the sense of (1) independence, (2) majesty, (or an organic whole), (3) identity of place or (4) inclinations and (5) resemblance.]

Why the Upaniṣads should at all embarrass the seeker after truth with a set of passages bearing a monistic hue when Monism itself cannot really be their actual and ultimate purport, is ingeniously answered by Jayatirtha, in his commentary on the *Td* :—

‘तत्त्वमसीति वाक्येन परमात्मसादृश्यविशेषः प्रतिपाद्यते ; अभेदस्य प्रमाणवार्ता धतत्त्वात् ।

ननु वक्तव्यं शब्दप्रयोगे कस्माद्गौणप्रयोगः ? अस्यैव प्रयोजनम्—इह हि, महत्त्वादिगुणवन्तं स्वातन्त्र्येणात्मानं मत्वा स्तब्धं श्वेतकेतुं निमित्तीकृत्य, स्वातन्त्र्याद्यभिमानिनो जीवजातस्याहंकारशान्तये तत्त्वमसीत्युच्यते ।

तत्र यदि, विज्ञानानन्दधनः त्वमसीति ब्रूयात्तदा नाहंकारशान्तिः स्यात् । अभेदोक्तौ तु, मीमांसा जायते—न तावदत्र मुख्यार्थः सम्भवति, प्रमाणविरोधात् । अतः स इव त्वमसीत्वर्थः । न चायमपि सम्भवति—अप्रसिद्धप्रतिपत्तये खलु प्रसिद्धमुपमानमुपादीयते । ‘यथा गौस्तथा गवयः’ इत्यादौ दृष्टत्वात् । न चैवं प्रकृते ; उभयोरप्रसिद्धत्वात् । अतो नास्योपमानमात्रे तात्पर्यमिति पश्यन्, सूर्यसूर्यकयोरिव, ईश्वरस्य मम चास्ति सादृश्यविशेष इति पश्यन्, अहंकारं त्यजति । प्रतिबिम्बे चात्मनि, बिम्बसमान-

11. विज्ञानधातुरेव केवलः सन्, भूतपूर्वगत्वा कर्तव्यचनेन तृचा निर्दिष्ट इति गम्यते ।

(Śamkara, B.S. i, 4, 22.)

धर्मानविरुद्धान् सम्भावयतीत्यतो लाघवेन बहोरर्थस्य प्रतिपत्तये ‘तत्त्वमसि’ इत्युच्यते ॥ पारतन्त्र्य-मात्रोक्तौ तु, राजपुरुषवदेव प्रतीतिः स्यात्, इति ॥”

(*Tattvodyota-ṭikā*, p. 29.)

[As factual identity is opposed to received testimony, the text “Tattvam asi”, can only be taken to preach a special kind of resemblance between God and Man.]

Do you ask why a figurative expression should be resorted to when plain words are always at one's command ? We answer that there is a purpose in view. For in this text the Upaniṣad seeks to curb the pride of one and all of us human beings who imagine ourselves to be independent of God. This is done by taking Śvetaketu, who became conceited by looking upon himself as a highly distinguished and independent being, as the basis of the illustration.

If therefore, in these circumstances, his father had told Śvetaketu that he was of the essence of knowledge and bliss, his conceit would not have abated. But if a flat identity were preached he will be set athinking as follows : “in this case, the primary meaning could not have been intended, as it is opposed to the Pramāṇas. Therefore the sense (of the words) must be “you are like Him” Even this is difficult to follow. For, one always proceeds from the known to the unknown as in the instance of the gayal. But in this case, even this is not possible as both are unknown. Therefore, the statement cannot simply be meant to be an analogical proposition. Reflecting like this, he will come to the conclusion that there is a peculiar kind of resemblance between himself and God, as between the Sun and its reflection. He will further realise that it is determined by the relation of “the controller and the controlled” and then abandon his conceit. He will also learn to attribute to the reflection (viz., himself) such properties of the original (God) as are not opposed to facts. A good deal of sense is thus compressed in the statement “Tattvam asi” (Thou art He). Hence it is purposely resorted to. If dependence alone had been conveyed (to Śvetaketu by some such statement as Thou art not He or Thou art Dependent on Him) he would have taken it merely that he had no more affinity with God than the retainer has with the King.]

In so far then, as he opposes the thesis of “Svarūpaikya” or essential and factual identity between Jīva and Brahman and the unreality of the world, Madhva is a Dualist. But he is not one in the sense in which a Sāmkhya or a Naiyāyika is. Dualism is often blindly supposed to be an obscuration or attempt at obscuration of the truth. It is sought to be

thrown into disrepute and bad odour by those hostile to the realistic way of thinking. Popular misconception apart, a Dualism is generally defined as the recognition of *two independent principles or Substances*. As has already been pointed out, (Part I, p. 1), Madhva is *not a Dualist* in this sense. He recognises without reserve that the highest kind of substantiality, of being *res completa*, "complete in itself, determined by itself and capable of being explained entirely by itself", is possessed *only* by the Supreme Brahman : Viṣṇu. In fact this is exactly the definition of "Sva-tantra" accepted in the system and applied to the Highest Being : God :—

स्वरूप—प्रमिति—प्रवृत्तिलक्षण सत्तात्रैविध्ये परानपेक्ष स्वतन्त्रम् (तदपेक्षमस्वतन्त्रम् ।)
(Tattvasamkhyāna-ṭikā.)

[Independence lies in not being indebted to another in the matter of one's threefold reality of existence, cognition, or activity. The opposite of this is Dependence.]

God is the *only Independent Reality* or the *Highest Reality*, if you please, that exists. Everything else, including Prakṛti and Puruṣas, is subject to Him, though not actually created by Him *de novo*. Madhva's philosophy is thus perfectly capable of rising to the highest level of Transcendentalism, *if and when there is need for it*. At the same time, it has got its feet on the *terra firma* of facts. If philosophy is an interpretation of reality as a whole, it must have relation to the facts of life and experience. However high and for however long the philosopher may soar on the naked peaks of the Absolute, he must at last set his feet upon hard earth. We cannot deny *this* world to have the other. Madhva himself has indicated the right way of looking at the world of matter and souls, *from the side of the Brahman* in its highest state of "self-containedness" :—

“द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया” (Bhāg. II, 10, 12.)

[Matter, Karma, Time, nature and souls exist by the sufferance of God and not in spite of Him.]

“इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवः” (Bhāg. I, 5, 20.)

[This world though other than God, is yet like Him in so far as it has its rise, sustenance and dissolution from Him.]

“नहि जीवप्रकृतिभ्यामीश्वरस्यार्थः” (B.T. ii, 9, 31.)

[God does not benefit in the least by the existence of Matter and Souls.]

“यदधीना यस्य सत्ता तत्तदित्येव मण्यते ।
विद्यमाने विभेदेऽपि मिथो नित्यं स्वरूपतः” ॥ (B.T. ii, 5, 2.)

[That which depends for its existence upon another is spoken of as being identical with it, even though there is a natural difference between the two.]

“काल आसीत्पुरुष आसीत् परम आसीत् । तद्यदासीत् तदावृतमासीत् तदधीनमासीत् ;
अथ ह्येक एव परम आसीत् यस्यैतदासीत्, न ह्येतदासीत् । (B.S.B. ii, 1, 17.)

[Time was, souls were and God was. Whatever there was, was then enveloped by God in whose power it was ; hence it was (as good as) non-existent.]

“नहि तदधीनं पृथगित्येकोच्यते ! (Br. Up. Com. iv, 4, 14.)

[What is dependent is never regarded as having a separate existence.]

“अद्वैतं परमार्थतः”—(Māṇḍūkya, i, 17d.) यद् अद्वैतं नामोच्यते, तत् परमार्थतः
भगवदपेक्षया इत्यर्थः ।¹²
(Madhva, Chān. Up. ii, 22, p. 15b.)

[The so-called "Advaita" is from the highest point of view, i.e., to say from the vantage of the One Independent Being.]

In his *Bhāgavata-Tātparyā*, wherein he rises to the highest pitch of Transcendentalism, Madhva distinguishes the highest kind of reality from mere existence. What is truly real is what has being *in itself* and *for itself*. Such reality is possessed *only* by the Brahman :—

परमार्थिकसत्त्वात् स्वातन्त्र्यमभिधीयते ।
तद्विष्णोरेव नान्यस्य ; तदन्येषां सदास्तिता ॥ (B.T. xi, 24, 17.)

[The highest form of reality is independence. That is possessed by Viṣṇu (God) alone. All else can merely lay claim to continued existence.]

The others : especially Prakṛti and Puruṣas, in so far as they *depend* for their very being, existence and activity upon the Lord, merely *exist* from eternity. They cannot lay claim to be *as real* as the Absolute. In a hypothetical sense then, it is *even permissible* to speak of them as

12. Cf. "Quo comparata nec pulchra sunt, nec bona sunt, nec sunt". Augustine, Con. xi, 4.

“not-existing”¹³ and “other than real”¹⁴. Such accounts or descriptions should not however blind us to the fact that these *nevertheless have an actual existence* apart and distinct from the Supreme, though not independent of it. We are quite welcome to hold that dependence signifies want of substantiality in the philosophical sense. And Madhva won't be perturbed by it. But it does not deprive a thing of its reality. Reality in other words, is not the same as substantiality. It is just uncontradicted existence: अनारोपितं तत्त्वम् । We have no right to deny the reality of the world simply because it is not independent, or does not exist in the same form for ever and for ever. It is there, has been there and will be there, changing and depending on God. Why there should *at all* be such a world or why God should tolerate its existence, is more than any philosophy can answer. Nor is it its business to do so. The only Theistic answer to such a query is that given by Jayatīrtha :

ननु शक्तस्यापि परमेश्वरस्य तन्नियमानुसरणेच्छा कुत इति चेत् । किं कारणं पृच्छसि, उत, ज्ञापकम् ? आद्ये, स्वभावोऽयमिति ब्रूमः । द्वितीये श्रुतिप्रसिद्धेरिति !

(NS. ii, 299.)

[When He has got the capacity and independence to do as He likes, why should God desire to follow a definite course of making use of certain accessories in his creation ? Do you ask us the reason for God's behavior or for an indication that such is His policy ? If the former, we say it is His nature. If the latter, we plead that the Śrutis have it so.]

Though He can do very well without the Prakṛti and the Puruṣas, God prefers in his infinite glory and inexorable will, to do *with* them. Such ‘dependence’ (अपेक्षा) of God upon things which are themselves dependent on Him, is no mark of inferiority or limitation. It is at the worst a self-limitation imposed by Him on His own self and even that attests and enhances His glory :—

साधनानां साधनत्वं यदात्माधीनमिष्यते ।

तदा साधनसम्पत्तिरैश्वर्यद्योतिका भवेत् ॥ (Madhva, B.S.B. II, 1, 39.)

[When the fitness of the accessories themselves to become accessories depends on one's own self (God), the presence of accessories but serves to enhance the powers of that self.]

13. नञोत्तदासीत् । नासदासीन्नो सदासीत्तदानीम् ।

14. “नामानि विश्वा अभि न सान्ति लोके

यदाविहासीदनुतस्य सर्वम्” ॥ Śruti (q. by Madhva).

The dependent is often treated as of no consequence and having no separate status :

न हि तदधीनं पृथगित्येवोच्यते ! (Brh Up. Com. iv, 4, 14).

यदधीना यस्य सत्ता तत्तदित्येव मण्यते । (B.T. ii, 5, 2.)

नैव वाचो न मनासीत्याचक्षते, प्राणा इत्येवाचक्षते । (Chān. Up. v, 1, 15.)

[They don't call them “the mind”, “speech”, and so on. They merely designate them as “Breath”.]

All this would show that Madhva has examined the relative position of the reals in his system with the insight and perception of a true philosopher. He has shown that if we are to avoid playing tricks with evidence, the only satisfactory solution of the conflict between the “Dvaita” and “Advaita”-Śrutis would lie in the adoption of the idea of The One Transcendent Reference. He has little sympathy with the reckless monism of Śamkara which is indifferent alike to the hopes and beliefs of men and reduces the panorama of creation to a random illusion. At the same time, he is not for attributing false perfection of any kind to the world. The latter is given just what is its due and no more. It is real in that it is Anāropita, not the effect of any superimposition (adhyāsa) or personal delusion. *Independent* it is *not*. And God is greater than His creation.^{14a} This in a nutshell is the position of Madhva. When we emphasise the existence of the subordinate reals side by side with the Brahman, we have a Dualism or more accurately a Theistic Realism. When we think exclusively of the transcendent majesty of God and isolate or abstract Him from everything that is not-God, we may and do sometimes indulge in the language of Monism. Such according to Madhva would be the ideology of the Upaniṣads :—

सर्वाण्यपि हि वेदान्तवाक्यान्त्यसङ्ख्येयकल्याणगुणाकरं सकलदोषगन्धविधुरं एकरूपमेव परं ब्रह्म नारायणख्यं प्रतिपादयन्ति । किन्तु, (1) कानिचित् सर्वज्ञत्वमवैश्वर्यत्वसर्वान्तर्यामिन्त्वसौन्दर्यौदार्यादिगुणविशिष्टतया ; (2) कानिचित् अपहृतपाप्मत्वनिर्द्वेषत्वप्राकृतमौक्तिकदेहहरहितत्वादि—दोषामावृष्टितया ; (3) कानिचित् अतिगहनताज्ञापनायावाङ्मनसागोचरत्वाकारिण ; (4) कानिचित् सर्वपरित्यागेन तस्यैवोपादानाय अद्वितीयत्वेन ; (5) कानिचित् सर्वसत्ताप्रतीतिप्रवृत्ति-निमित्तताप्रतिपत्त्यर्थं सर्वात्मकत्वेन, इत्येवमाद्यनेकप्रकारैः परम्पुरुषं बोधयन्ति ॥ ततो व्याकुलबुद्धयो गुरुसम्प्रदायत्रिकलाः अश्रुतवेदव्याख्यातारः सर्वत्राप्येकरूपतामनुसन्धाना वेदं छिन्दन्ति ॥

(NS. p. 124.)

[All the Upaniṣadic texts without exception, sing the glory of the Supreme Being Nārāyaṇa who is a storehouse of numberless attributes of an auspicious character and who is entirely free from all blemishes. But of these (1) some represent Him as endowed with such attributes as omniscience, lordship of creatures, control

14a. Cf. सारतो जगतः कृत्स्नादतिरिक्तो जनार्दनः (Mbh. IV, 67, 17.)

of beings from within, and with various excellences; (2) others represent Him as free from such blemishes as sin, misery, and liability to physical and material embodiment. (3) Yet others represent Him as being beyond the reach of mind and words in order to bring home to us the idea of His comparative inaccessibility. (4) Many others depict Him as the only one that exists, to make it clear that we must all seek Him to the exclusion of all else; (5) A few more proclaim Him as partaking of the nature of all that He may be looked upon as being responsible for the existence, cognition or activity of them all. Thus do Scriptures depict God in diverse ways. But then, people with confused heads who have not been trained by proper teachers or have no tradition to fall back upon and who are strangers to the art of Vedic interpretation, nearly murder the Vedas by refusing to take note of the rich variety of standpoints and narrowing their outlook to a single point of view (of a 'colorless' monism)].

It would be clear how much more edifying *this* is than the "character-less" Monism (Nirviśeṣādvaita) of Śaṅkara on the one hand and the "eternally relative and ever-qualified" Monism (Viśiṣṭādvaita) of Rāmānuja on the other, wherein the Brahman is never allowed to rest by itself. "SVATANTRĀDVAITA"¹⁵ or THE PHILOSOPHY OF THE ONE INDEPENDENT TRANSCENDENT REFERENCE if we may so designate the philosophy of Madhva, is logically the more satisfactory and philosophically the more commensurate solution of the problem of philosophy. The Viśiṣṭādvaitin misses the abstract character of God while the Advaitin has altogether ignored the relative aspect (and existence) of the world of matter and souls at all times under the aegis of God.. The "SVATANTRĀDVAITA" of Madhva has the advantage of preserving the two in proper blend. Under the terms of:

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।

यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

(Bhāg. ii, 10, 12.)

which is really the corner-stone of Madhva's "Svantrādvaita", the Absolute is implied in the very life and being of the relative (Paratantra)

15. Or "Implicit monism" as it is termed by Radhakrishnan (Ind. Phil. i, p. 40). The term "SVATANTRĀDVAITA" coined by me has the approval of H. H. Satyadhyāna Tīrtha, Svāmiji of the Uttarādi Mutt, and the greatest living authority on the system.

CHAPTER II

THE NATURE OF SOULS IN BONDAGE AND RELEASE

According to Madhva, souls exist from eternity in the chaos of a material milieu, under the ken of God. At the conclusion of each Mahāpralaya, He brings them to the forefront of creation.¹ He has no purpose in doing this save that of helping² the souls to exhaust through enjoyment (मोग) the heavy load of Karma and Vāsanās lying to their credit from time immemorial and thus work out their destinies.³ Creation is thus an indispensable preliminary to the ripening of individual karma and the full development of each soul. This self-development, when complete, leads the soul to its deserts. Madhva thus guarantees both the integrity of the souls in so far as they exist from eternity, as finite beings and the independence of God as their ruler. This enables him to meet and satisfy the demands of both the moral and the religious consciousness of Man.

1. Vide Mbh. T.N. i, 1, 3.

2. मृत्युं निजाश्रितजनस्य हि सृज्यसृष्टावीक्षा बभूव ॥ (Ibid., i, 3.)

[A desire arose in Him to create for the benefit of those depending upon Himself.]

3. आत्मप्रयोजनाय स्पृहां श्रुतिरवारयत् ।

न प्रयोजनवत्त्वेनेत्यत आह जगद्गुरुः ॥ (Av. ii, 1, 33.)

अतः 'प्रयोजनवत्त्वादि'ति हेतुं ब्रुवाणः सूत्रकृत् आत्मप्रयोजनोद्देशमेव निवारितवान्, न परप्रयोजनोद्देशमपि । श्रुतिरपि आप्तकामस्य का स्पृहा' इति हेतुगर्भविशेषणं प्रयुक्तानां, आत्मप्रयोजन-स्पृहामेवाक्षिपति, परप्रयोजनस्पृहामभ्युपैतीति ज्ञायते ॥ (NS.)

'यत्र त्रिसर्गो मृषा (Bhāg. i, 1, 1c.) न चातृप्तः प्रवर्तते ; किन्तु मृषा वृथैव । यत्रेति विशेष-

णान्नान्यत्रा तद्विषय एव वृथा ॥ (Madhva, B.T.)

[The śruti rules out merely a selfish desire and that is why the Sūtrakāra says that there is no motive behind creation. The author of the sūtras by employing the term "Prayojana", seems to be intent upon merely denying that God has any special end of his own to satisfy by engaging in creation. He does not rule out the desire to benefit others. The śruti too, likewise seems to approve of the desire to help others, by employing the phrase 'आप्तकामस्य का स्पृहा' wherein the adjective is significant. यत्र त्रिसर्गो.... In whom the threefold creation has no special reason. He does not act because he is dissatisfied. On the contrary, his activity is spontaneous, has no special reason. The qualification 'यत्र' signifies that it is without motive only so far as He is concerned, but not where the souls are concerned.]

The bonds and impurities are not however the essential nature (स्वरूप) of the souls, at any rate, of those of the highest order.⁴ They are foreign to the soul like the rust on copper and are taken to be associated with the selves, from the beginning, at the pleasure of the Lord. This event is without a beginning in time, but is all the same subject to the Lord's pleasure. He is thus ultimately responsible for the bondage of the souls—not in the sense that He threw them into it at a certain point of time, but that its continuous association with the soul is in every way subject to Him and its riddance will depend upon His grace and co-operation.⁵ Its onset is rendered possible by the power of concealment (of the true nature of the soul) which is vested in the Lord⁶ and which corresponds to the “tirodhāna”-activity recognised by Śrīkaṇṭha as one of the five characteristics of Parameśvara.⁷

It may, no doubt, appear to be a very despotic thing for God to envelop the souls in beginningless Māyā; but, as already pointed out, it is a necessary evil in the scheme of things. The association with Prākṛtic bonds is a necessary step in the spiritual evolution of souls and is therefore permitted by God. It is an ordeal through which every one of them has to pass before attaining to his or her full stature—whatever that may be. It is the desire of the Almighty that souls *shall* fulfil themselves *only in this way* and in no other. And there is no questioning His will as He is a “Satyasamkalpa”.

4. बलमानन्द ओजश्च सहो ज्ञानमनाकुलम् ।

स्वरूपाण्येव जीवस्य व्यज्यन्ते परमाद्विभोः ॥ (B.S.B. II, 3, 31.)

एतच्च सज्जीवविषयं । केषांचित् दुःखादिरूपत्वं मिश्रत्वं च ज्ञातव्यम् ॥ (TP. ii, 3, 31.)

[Vim, vigor, bliss, strength and wisdom are innate in the soul. But they are manifested only by the grace of the Supreme.]

5. Cf. ततो ह्यस्य बन्धविपर्ययो (B.S. III, 2, 5.)

मत्तः स्मृतिर्ज्ञानमपोह च न (Gītā, XV, 15.)

“बन्धको भवपाशेन भवपशाच्च मोचकः ।

कैवल्यदः परंब्रह्म विष्णुरेव सनातनः” ॥ (Skānda Purāṇa, q. by Śrīdhara.)

6. See Madhva's definition of Brahman in (i, 1, 2)

बन्धमोक्षौ च पुरुषायस्मात्स हरिकेराट् । and

संसारमोक्षस्थितिबन्धहेतुः । (Svet. Up. VI, 16.)

7. It may also be compared to the Āvaraṇa and Vikṣepaśakti (powers of hiding and misrepresenting the truth) associated with the Brahman in Advaita: Cf.

आच्छाद्य विक्षिपति संस्फुरदात्मतत्त्वं जीवेश्वरत्वजगदाकृतिभिर्मूषैव ।

अज्ञानमावरणविभ्रमशक्तियोगात् ॥ (Samkṣepaśārīraka, i, 20.)

Strictly speaking, the problem of the so-called origin of bondage, is more easily solved on the theistic hypothesis than for example on the Advaitic view. Surely, if the All-knowing Advaitic Brahman could somehow delude *itself* by drawing on the veil of “Āvaraṇākṣepaśakti” round itself and appear as the many (See *Samkṣepaśārīraka*, i, 49; ii, 208 and iii, 7: (ब्रह्मैव संसरति.....स्वाज्ञानतः), there can be no ethical horror or logical absurdity in the position of the Theist that God *permits*, the self-obscurance of the jiva who is by nature *limited and finite*. The Sūtras also support this position of Madhva:

पराभिध्यानात् तिरोहितं ततो ह्यस्य बन्धविपर्ययो (iii, 2, 5.)

by ascribing bondage and release to the will (abhidhyāna) of the Lord.⁸

The bonds of the soul are thus *real* in that they are not imaginary. They have no beginning in time, though depending constantly upon the will of God. The essence of this bondage is ignorance and misunderstanding of the true nature of God and of one's own self:

तस्य स्वप्रकाशस्यापि (जीवस्य) परमेश्वरेच्छया, परमेश्वरे स्वधर्मेण चाज्ञानं सम्भवत्येव । अज्ञानमपि सत्यमेव । नाज्ञानकल्पितम् । (NS. p. 64.)

Madhva calls this, his view of the origin of Bondage as the “Svabhāvā-jñāna-vāda”, the theory of the original nescience of the soul.⁹ It has certainly got one advantage—that of intelligibility—over the Advaitic view. The greatest difficulty on the Advaitic view is that Ignorance can never invade the Brahman which is both *independent* and of the nature of *absolute knowledge* (jñāna-svarūpa):

अज्ञताखिलसंवेत्तुर्घटे न कुतश्चन ।

उपाधिमेदाद्धत इति चेत्, स स्वभावतः ?

अज्ञानतो वा ? द्वैतस्य सत्यता स्वत एव चेत् ॥ (Upādhi-khaṇḍana.)

Cf. also Śamkara's remark under B.S. ii, 1, 21 :—

नहि कश्चिदपरतन्त्रः बन्धनागारं आत्मनः कृत्वानुप्रविशति !

8. This seems to be the only natural explanation of the sūtra. Śamkara is rather far-fetched and clumsy in taking Abhidhyāna to mean meditation:

(अविद्यायां) तिरोहितं (आत्मस्वरूपं) । ततो हि अस्य बन्धः । पराभिध्यानात् (अविद्यापगमे) तु (बन्ध-) विपर्ययः ॥

That this is not quite to the point is clear from yet another sūtra II, 3, 13, of similar import wherein also the term, “Abhidhyāna” occurs and where it is rendered by Śamkara himself as “at His will” (tadabhidhyāna) or samkalpa.

9. स्वभावाज्ञानादस्य निर्दोषत्वाच्च तत् भवेत् ॥ (Av. i, 1, 1, verse 33.)

The term itself is variously interpreted by Jayatīrtha.

The worst that could be said of Madhva's view of the origin of bondage is that it involves his God in a benevolent despotism. But Śamkara's reduces the Brahman to the position of a powerless creature befooled by his own Ignorance. Certainly, there is much to choose between the two.

Though bondage is thus real, it does not follow that it is *as real* as the soul, i.e., eternal and indestructible. The possibility of its destruction does not make bondage itself or its association with the soul, any the less real *as a fact*.

Nor is there much difficulty in conceiving of the final disruption of ignorance and the cessation of bondage as a result of the soul's prolonged endeavour and the grace of God.¹⁰ The objection of the Advaitin that if bondage were real, it could not be destroyed suffers from a confusion of ideas; for reality is not always the same as eternal existence. If the Lord wills it, even beginningless ignorance can be terminated.¹¹

Divine grace has thus a very important function to fulfil in Dvaita philosophy. It alone cuts the Gordian knot of release from bondage. Hence the need for Bhakti and Jñāna in the system. For according to Madhva, Mokṣa is merely the attainment of one's fullest stature.¹² Whatever is in the nature (svarūpa) of the soul, becomes fully manifest in release. It does not confer universal pervasiveness, omniscience or unlimited sovereignty on the released, as these do not legitimately belong to the soul. They are attributes distinctive of the Lord. The soul realises just what is legitimately and essentially within its power and province. In seeking to fulfil ourselves, we do not annihilate our being. We merely attain to our complete selfhood, so long obscured from our vision. For this we need the help of God and His grace. For, not all our knowledge can enable us to burst the last veil of Māyā (positive ignorance) which is two-faced, one that prevents the soul from comprehending itself in all its completeness (जीवाच्छादिका) and the other which

10. Cf. तथाविधस्यापि i.e., (सत्यस्यापि) बन्धस्य निवृत्तिं वक्ष्यामः ॥ (NS. p. 64.)

11. अघटितघटकानन्तैश्वर्यगुणवान् (ईश्वरः, तस्य प्रसादात् अनादिरपि सत्योऽयं बन्धो निवर्तते) (NS.)

The Advaitin cannot similarly appeal to the mysterious powers of God as self-delusion through māyā and Avidyā would be inconsistent with the sovereignty of Brahman; whereas to delude the souls which are *dependent*, for a beneficial purpose, cannot detract from its glory.

12. मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ॥ (Bhāg. II, 10, 6, quoted by Madhva.)

precludes a vision of the Supreme : परमाच्छादिका.¹³ It is only the grace of God that can lift the last veil of Bondage. Not all our Karma or Jñāna or even Bhakti¹⁴ can achieve this unaided by God. No man, says Madhva, can ever *deserve to be saved* by his own efforts :

“.....इत्यादेर्न हरिं विना ।
ज्ञानस्वभावतोऽपि स्यान्मुक्तिः कस्यापि हि क्वचित् ॥ (AV. i, 1, 1.)

The element of grace is thus *indispensable*. This truth is expressed by the following text of the *Kaṭha* :

‘नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तन् स्वाम् ॥’

Nowhere do we find such perfect *raison d'être* for Divine grace, as in the system of Madhva. Since bondage itself is in a sense, due to God, release from it must also in the last resort depend on Him. But we cannot expect God to drop manna into our lips without the least effort on our part to *earn* His grace. Everyone must work with all his heart, for his own spiritual uplift¹⁵ and God would naturally confer his grace in accordance with the fitness of the seeker as determined by his moral strength and clearness of vision.

13. Cf. “अथान्ये प्रकृती दुष्टे नृषु प्रातिस्विकं स्थिते ।
स्वगुणाच्छादिका त्वेका परमाच्छादिकापरा ॥
स्वगुणाच्छादिकां हत्वा परमाच्छादिकां परः ।
व्यावृट्च मोक्षपदवीं ददाति पुरुषोत्तमः” ॥ (Bhāgavata-Tāt., x, 81, 13-15.)

14. ‘भक्तिरेवैनं.....’ इति भक्तेरेव पृथङ्मोक्षकत्वान्नेश्वरस्य कृत्यं इति मन्तव्यम्—
“अनादितो गुणाः सन्तो भक्त्याद्या न ह्यमूमुचन् ।
जीवं तद्गुणसुव्यक्तिं कृत्वा न मोचयेद्वरः ।
कांश्चिन्न मोक्षयेद्रासौ स्वातन्त्र्यं तेन तस्य हि” ॥
इत्यनादिगुणविस्तरे सत्यपि, अव्यक्त्यादिना, तदिच्छां विना मोक्षाप्राप्तेः ॥
(Nyāyavivaraṇa, iii, 3, 33.)

[Because there is the text : “Bhakti alone leads to Him . . .”, it should not be supposed that there is nothing more to do for God, as Bhakti by itself would automatically save one. For we read : Bhakti and other qualifications though existing in the soul from eternity, have not been able to save it. God alone could do so after manifesting his latent nature. He may not save a few others at all. He is free to do as He chooses.” From this it is clear that though qualifications may exist from eternity, they are all latent and release cannot be had unless He desires it.]

15. Cf. अम्बुवदग्रहणात्..... B.S. iii, 2, 19 and bhāṣya thereon.
12

Like other Vedāntins, Madhva regards the soul as essentially uncreated and co-eternal with God, though not independent of Him. Under B.S. ii, 3, 19, he remarks that the souls are uncreated in time; but they have births with reference to the bodies they put on from time to time.¹⁶

Following the Sūtrakāra (ii, 3, 22-7), Madhva takes the soul to be "atomic" in size. As it is *ex hypothesi* other than physical, atomicity cannot be taken in the physical sense. What is meant to be emphasised would thus appear to be the monadic rather than the strictly atomic character of the soul. Such monadism would not give rise to any problem in the state of release as in Madhva's system, the monads are never admitted to become all-pervasive.¹⁷ Nor, to Madhva, is mokṣa a state of unlimited lordliness for the souls. When the impurities attaching to them are completely shed, they become happy and free, but not omniscient or all-pervasive. They are capable of taking any number of forms and enjoy whatever pleasure they choose at will; but they cannot have a share in the eightfold cosmic activities of the Supreme.¹⁸ Release does not confer upon them an unlimited sovereignty of any kind. There are certain limitations even to the freedom of the released—limitations which are necessary in the interests of the preservation of the dignity and majesty of the Supreme Being. Neither logic nor metaphysics can tolerate the existence of more than one Infinite, all-powerful Being. Madhva is firmly opposed to the view of some commentators on the Sūtra iv, 4, 9, that the released become forthwith independent not only of other souls but even of the Lord! His is a better interpretation of the sūtra:

‘अत एव चानन्याधिपतिः’—न मुक्तः क्लृप्तपतिभ्योज्यपतियुक्तः। (TP.) अधमपति-
शून्यत्वान्मुक्तेः संसारवैलक्षण्यमिति सिद्धम्। (TP.) नतु सर्वाधिपतिनिवारणाय। कुतः? अन्यपद-
प्रयोगात्; अन्यथा, अपतिरित्यवश्यम्। (NS. p. 653.)

He points out that the released are subject not only to God:

उतामृतत्वस्थेशानः (R.V. x, 90, 2.)

मुक्तानां परमा गतिः (Mbh. xiii, 254, 17b.)

मुक्तोपसृप्यव्यपदेशात् (B.S. i, 3, 2.)

जगद्व्यापारवर्जम् (B.S. iv, 4, 17.)

16. नित्यस्यापि हि जीवस्योपाध्यपेक्षया उत्पत्तिर्युज्यते ॥ (B.S.B. ii, 3, 19.)

17. Under B.S. ii, 3, 26, Madhva points out that though atomic, the soul can pervade the body:

चिद्रूपेण व्याप्तिः। जीवैर्वरूपेणाव्याप्तिः॥

18. जगद्व्यापारवर्जम् (B.S. iv, 4, 17). Since the author of the sūtras has already (i, 1, 2) asserted that the eight-fold determinations of the Universe, belong exclusively to the Brahman, this limitation is naturally to be expected.

but also to such other souls as occupy a higher place than themselves, in the hierarchy of Jivās.

Mukti according to Madhva is nothing more than "complete self-expression, self-manifestation, and self-realisation", in short, a complete unfolding of the self in all its promise and potency.¹⁹ It is नैजमुखादुभूति experience of the bliss of one's own nature. The realisation of the truth does not mean the abolition of the plurality of the world but only a removal of the false sense of separateness and independence.²⁰ It is an insight that changes the face of the world and makes all things new. The Mukta sees everything through the eyes of God,²¹ in their proper perspective, as *utterly dependent upon Him*, which he fails to do here and now.

The pleasures of the highest Heaven described in some of the Upaniṣads, are not the last word on the subject. They are only broad indications of what the supreme state of felicity may be like. Consequently then, we need neither take them too literally nor laugh them out as garish fancies. Madhva has not left us in doubt as to the manner of life led by the souls in release. Like the Lord, they are for ever contented. They don't have to seek satisfaction for theirs is the kingdom of Heaven. Wisdom and enjoyment are of their own nature. With all that there is no need to fear that their condition would be one of stagnation all round. A theistic account of Mokṣa cannot any day make conditions there *more stagnant* than an Advaitic view of it! Madhva is satisfied that there is room for activity and full play of capacities for every one of us according to his abilities, in Mokṣa. The released may rest in the contemplation of their own blessedness,—like the Advaitic Brahman. They may contrast their present with their past and feel thankful for their escape. They may adore the majesty of God and sing His praise or worship Him in a thousand ways. They may offer sacrifices if they wish to, the only difference being that nothing is *obligatory* on them.

There is *no prescribed* round of activities or code of conduct in Mokṣa, which means that there is unlimited scope for spontaneous acti-

19. ‘एष सम्प्रसादोऽस्माच्छरीरादुत्क्रम्य परंज्यातिरुपसम्पद्य स्वेन रूपेणामिनिष्पद्यते’

(Chān. 8, 12, 3.)

20. Cf. ‘यो हि ब्रह्मक्षत्रादिकं जगत् आत्मनोऽन्यत्र सातन्त्र्येण लब्धसद्भावं पश्यति तं मिथ्यादर्शिनं जगत् पराकरोति। (Śamkara, B.S. i, 4, 19.)

21. ‘स ब्रह्मणा पश्यति ब्रह्मणा शृणोति, ब्रह्मणेवेदं सर्वमनुभवति’। (śruti)

(Madhva on B.S. iv, 4, 5.)

vity of every kind,—for Karma,²² Jñāna and even Bhakti.²³ There is no call for activity in that there is no one to *call upon you* to do this or that. The urge is entirely from within :—

‘कदाचित्कर्म कुर्वन्ति कदाचिन्नैव कुर्वन्ते ।

नित्यज्ञानस्वरूपत्वाद्भित्तं ध्यायन्ति केशवम् ॥ (Madhva, B.S.B. iii, 3, 30).

[Sometimes they perform Karma, and sometimes not. Being of the essential nature of wisdom, they always are lost in the contemplation of God.]

The worship and activity in Mokṣa are *ends* in themselves. They are not, as here, *means to an end* :—

हरैरुपासना चात्र सदैव सुखरूपिणी ।

न तु साधनभूता सा सिद्धिरेवात्र सा यतः ॥ (Ibid., iv, 4, 21).

[Worship of God is there always of blissful nature. It is not a means to an end. It is an end in itself.]

The assumption of activity cannot reduce the released state to the level of this world as these are no longer determined by injunctions and prohibitions or attended by unpleasant consequences in the event of non-performance. It is precisely this freedom from all conditions that distinguishes the life in mokṣa from ordinary life :

बन्धप्रत्यवायाभावे हि मोक्षस्यार्थवत्त्वम् ; अन्यथा मोक्षत्वमेव न स्यात् ।

(Madhva, B.S. iii, 3, 30.)

[Release can have meaning only when it is unconditioned and does not involve bondage, or punishment for non-performance of a desirable act.]

Unless some kind of activity were recognised, it would be difficult to differentiate the liberated souls from stones and sticks despite the

22. कृष्णो मुक्तैरिज्यते वीतमोहैः (Mbh. XIII, 18, 16.)

[Kṛṣṇa is worshipped by the released with sacrifices.]

23. Cf. “आत्मारामाश्च मुनयो निर्माणा अप्युरुक्रमे ।

कुर्वन्त्यहैतुर्कीं भक्तिमित्थंभूतगुणो हरिः” ॥ (Bhāg. I, 7, 10.)

[Even the sages who are content in themselves, and free from bonds, cultivate motiveless Bhakti towards God. Such is the attraction of the Lord.]

reputed possession, by them, of intelligence. Such service as the freed render to God is entirely voluntary and an end in itself :

“साधनानि तु सर्वाणि भक्तिज्ञानप्रवृद्धये ।

नैवान्यसाधनं भक्तिः फलरूपा हि सा यतः ॥²⁴ (Madhva, Brh. Up. com.)

Madhva has brought together certain texts²⁵ bearing upon the nature of life in the released state and these have been elucidated by the author of *Madhvasiddhāntasāra*²⁶ :—

(1) केचित्स्त्रीभोगं कुर्वन्ति²⁷ ।

(2) केचित् गजतुरगादीन् धावयन्ति²⁸ ।

(3) केचन क्रगादि वेदोच्चारणेन²⁹ भगवन्तं स्तुवन्ति ।

(4) केचन सुखोद्रेकेण ‘हावु’ हावु’ इत्यादिशब्दातुच्चारयन्ति³⁰ ।

(5) केचन पूर्वभ्यासवशेन यज्ञादिकं³¹ कुर्वन्ति ।

(6) केचन ‘आजन्ममरणं स्मृत्वा मुक्ता हर्षमवाप्नुयुः’³² ।

(7) केचनेच्छासाधने पित्रादिदर्शनवन्तो³² भवन्ति ।

24. Cf. “आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुर्कीं भक्तिमित्थंभूतगुणो हरिः” ॥ (Bhāg. I, 7, 10.)

25. कृष्णो मुक्तैरिज्यते वीतमोहैः (Mbh. XIII, 18, 6.)

‘सर्वे नन्दन्ति यशसा गतेन’ (R.V. X, 71, 10.)

‘अक्षयवन्तः कर्णवन्तः सखायो (R.V. X, 71, 7.)

‘एतत्सामगायत्रास्ते हावु हावु (Taitt. Up. III, 10, 5.) ‘स तत्र पर्येति जक्षन् क्रीडन्... (Chān. VIII, 12, 3.)

“शाखां शाखां महानद्यः संयान्ति परितः सखाः ।

धानापूर्वा मांसका माः सदा पायसकर्ममाः ॥

यस्मिन्नग्निमुखा देवाः सेन्द्राः सह मरुद्गणाः ।

ईजिरे ऋतुभिः श्रेष्ठैस्तदक्षरमुपासते ॥

प्रविशन्ति परं देवं मुक्तास्तत्रैव भोगिनः ।

निर्गच्छन्ति यथाकामं परेशेनैव चोदिताः” ॥

(Mahābhārata, quoted in Av. ii, p. 29 b.)

‘यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते ।

देवैः सुकृतकर्मभिः तत्र माममृतं कृधि’ ॥ (R.V. IX, 113, 1.)

26. Bombay, p. 161-2.

27. Chān. Up. VIII, 12, 3.

28. Ibid.

29. R.V. X, 72, 11.

30. Taitt. Up. III, 10, 5.

31. Mbh. XIII, 18, 6.

32. Chān. Up. VIII, 2, 1, and VIII, 2, 1-10. and Śaṅkara, B.S.B. IV, 4, 8.

- (8) केचन सर्वलोकचारिणः³³ ।
 (9) केचन शुद्धसत्त्वनिर्मितलीलाशरीराण्यादाय³⁴ क्रीडन्ते ।
 (10) केचन भगवद्गुणकर्माणि गायन्ति
 (11) केचन नृत्यन्ति ।
 (12) केचन वाद्यानि वादयन्ति ॥

As individuality persists in Mokṣa : अविनाशी वा अरेऽयमात्मा अनुच्छिन्तिधर्मा (Brh. Up. iv, 5, 14.), there must be some outlet for the energies of the freed. Nor does scripture deny desires to the released. It is the desires of a worldly nature that are denied :

“ कामो येऽस्य हृदि स्थिताः ।
 इत्यन्तःकरणस्थानां कामानां मोक्षमेव हि ।
 प्राह श्रुतिर्हृदीत्येव, न चेत् व्यर्थविशेषणम् ” ॥ (Av. ii, p. 45.)

[By the term “Kāma ye asya hṛdi sthitāḥ”, the śruti speaks of the destruction of only those desires that are rooted in the Antaḥkaraṇa, but not those which pertain to the inmost essence of the soul. Otherwise the qualification “in the heart” (hṛdi) would be needless.]

All Theists recognise the persistence of personality in release. Since souls are many, the plurality of selves *must* survive there too. Since multiplicity without distinction would be inconceivable, Madhva finds it easy to maintain that there is distinction based upon difference in capacity, and endowment (yogyatā), among the souls. One result of this difference is the gradation in the bliss enjoyed by the various souls. It is these distinctions which lie at the very root of the nature of each soul, in short, the uniqueness of each, that help to distinguish one from the other. All souls could not have put forth the same kind of effort, of the same intensity or duration. It thus stands to reason that there must be a proportionate difference in the nature of the rewards reaped by them. There are highly evolved souls like those of Brahmā, and the other gods, whose spiritual perfection must certainly be greater than that of us mortals. And it cannot go in vain :

“ दशकल्पं तपश्चरिष्यं रुद्रेण लवणार्णवे ।
 लक्त्वा सुखानि सर्वाणि क्लिष्टेन लवणाम्भसा ॥
 शक्रेण वर्षकोटीश्च धूमः पीतोऽतिदुःखतः ।
 वर्षायुतं तु सूर्येण तपोऽर्वाक्षरसा कृतम् ॥
 सुदुःखेन सुखं लक्त्वा धर्मेणाकाशशायिना ।

33. Ibid. VIII, 25, 2.

34. B.S. IV, 4, 12 and Śaṅkara thereon,

पीता मरीचयो वर्षसहस्रमतिसादरम् ॥
 अतिकृच्छ्रेण कुर्वन्ति यत्नं ब्रह्मविदोऽपि च ।”
 इत्येतदखिलं मोक्षे विशेषाभावतः कथम् ?
 युक्तं च साधनाधिक्यात्साध्याधिक्यं सुरादिषु ।
 नाधिक्यं यदि साध्ये स्यात्प्रयत्नः साधने कुतः ? ॥

(Anuvyākhyāna, iii, p. 45-6.)

[Rudra performed severe penance in the salty sea for ten eons, (kalpa), abandoning all pleasures and putting himself to great hardship. Indra took in smoke for a crore of years with supreme difficulty. The Sun-god performed penance with his head downwards, for ten thousand years. Yama, lying in the sky, exposed himself to the heat of the Sun's rays, for a thousand years. Even the knowers of Brahman put forth further effort. How could these things be reconciled were there no gradation in mokṣa ? It is proper that there should be results in accordance with efforts. If there be no proportionate increase in results why should men be so eager to work more and more ?]

Again, the Śāstras tell us that there are persons who work deliberately for their salvation as well as great Seers like Sanaka (Ekānta-bhaktas) who love God for His own sake (and not for their salvation) and even refuse the prospect of unity with Him.³⁵ Surely, any theory of Mokṣa, if it is to be balanced and thorough-going, must take note of these differences :

यदि तारम्यं न स्यात् —
 ‘नात्यन्तिकं विगणयन्त्यपि ते प्रसादम्’ (Bhāg. iii, 15, 48.)
 ‘नैकात्म्यतां मे स्पृहयन्ति केचित्’, (Ibid., iii, 25, 34.)
 एकत्वमप्युत ।
 दीयमानं न गृह्णन्ति ॥ (iii, 29, 13.)

इति मुक्तिमप्यनिच्छतामपि मोक्ष एव फलं । तमिच्छतामपि भवति सुप्रतीकादीनामिति कथमनिच्छतां स्तुतिरूपना स्यात् ? (Madhva, G.B. ii, 52.)

The nature and degree of bliss enjoyed by each soul is thus in proportion to its natural fitness (yogyatā) and amount of preparation (sādhana).³⁶ As between them and God there is already this difference that they cannot take part in the cosmic functions of the Supreme (B.S. iv, 4, 17).

35. Bhāgavata, iii, 29, 13.

36. The preparation itself depending ultimately on “Yogyatā”.

This limitation is not impracticable as there is a God to control the released : उतामृतत्वरयेशानः । It is of course needless for Him to issue a command to the effect for His wish is law to the released,³⁷ not that He cannot get such a commandment obeyed :

परमेश्वरकामाद्यविमर्शनेनैव तेषां सत्यकामत्वम्—‘कामेन मे काम आगात्’
(T.Ā. III, 15, 2a.) इति श्रुतेः ॥ (Madhva, B.S. iv, 2, 26.)

As in an ideally Communistic State, the released can be expected to know what is good and best for them to do and they can also be trusted to carry on their way, without encroaching upon one another's province or upon the liberties of God. They neither *do* nor *can* will what is impossible of achievement or beyond their deserts. While it remains true that all their desires come true, Madhva would explain that on no occasion would they entertain a low or unholy desire or one beyond their powers of achievement :—

साधिकानन्दसम्प्राप्तौ सृष्ट्यादिव्यापृतिरपि ।
मुक्तानां नैव कामः स्यात् अन्यान्कामास्तु भुञ्जते ॥
तद्योग्यता नैव तेषां कदाचित् क्वापि विद्यते ।
न चायोग्यं विमुक्तोऽपि प्राप्तुयान्नैव कामयेत् ॥ (B.S.B. iv, 4, 18.)
न च, सङ्कल्पादेव समस्तसम्भवात् सृष्ट्यादिसमस्तकार्यसम्भवः—
नहि सुवर्णं शुद्धमपि वह्निकार्यकरं भवेत्—
'अयोग्यशक्तितस्त्वेव नाधिकानन्दसम्भवः'
न हि कश्चित् मुक्तोऽपि चकाराचेतनं चितिम् ।
न च कामस्तथा भूयात्, ततः स्यात् सत्यकामिता" ॥ (Nyāyavivaraṇa, iv, 4, 9.)

This is not certainly to exalt the souls above God ; for, an undictated harmony (satyakāmatā) is the regular feature of Mokṣa. There is no room for discord or jealousy over there. Each one has his reward and each one feels happy and full to the brim. Each is so much absorbed in his own contentment that he has no thoughts to give to the disparity between him and others. He sees nothing more than that every other person also, is likewise happy and full to the brim : भोगमात्रसाम्यलिङ्गाच्च । (B.S. iv, 4, 22.). Madhva's mokṣa is thus a philosophic Communism come true.

One of the familiar objections to the admission of multiplicity with difference [तारतम्य] in Mokṣa is that if there are differences and inequalities there, they would inevitably lead to jealousy and strife among the souls and reduce the state of Mokṣa to the level of our own world.

37. Cf. "Thy will be done on earth as it is in Heaven". (Bible).

An obvious reply to this objection is that difference is consistent and compatible with co-operation and goodwill also,—not merely with conflict. Madhva goes a step further and argues that inequality by itself cannot lead to strife. It is the feelings of jealousy and other bad passions that are ultimately responsible for it, and as these are ruled out of Mokṣa, difference or inequality cannot by themselves do any harm. There is no guarantee either that *equality* would in all cases be an unmixed good. We have any number of instances in the world of persons who are most *heartily jealous of their equals*—who cannot tolerate the idea of another man being their equal in wealth or fame :—

भवेयुर्यदि चेष्ट्याद्याः समेष्वपि कुतो न ते ?
तप्यमानाः समान् दृष्ट्वा द्वेषेष्ट्यादि युता अपि ॥
दृश्यन्ते बहवो लोके ! दोषा एवात्र कारणम् ।
यदि निर्दोषता तत्र किमाधिक्येन दुष्यते ? ॥ (A.V. iii, p. 47.)

Madhva is *alone* in admitting multiplicity *with* difference in Mokṣa. Rāmānuja admits multiplicity while denying the difference in enjoyment, endowment or natural fitness (yogyatā). Of these two, Madhva's seems undoubtedly the more logical position. The Viśiṣṭādvaitin is pledged to the equality of all souls and God in the matter of lordliness and bliss. Equality is more often the synonym of similarity. Yet no two things are ever exactly similar. What then distinguishes one soul from another ?—especially when all of them are "Saccidānandasvarūpas". The idea of "svarūpa-bheda" without "Svarūpa-vaicitrya or Viśeṣa", is impossible. There is thus no escape from "Svarūpa-tāratamya" or at least "Svarūpa-vaicitrya", if one is keen on preserving the plurality of souls. "Anandatāratamya" would thus appear to be a sensible deduction from "Svarūpa-vaicitrya".

Every released soul is perfect in its own way ; but all souls are not equally perfect, nor are they equal to God. Release does not confer upon them pervasive universality, in place of their former finitude and individuality. Since the soul is always and by nature, finite and dependent on God, and of limited powers of understanding, it remains so even in release.³⁸ Release is only from the cycles of births and deaths and not also from the essence of self-hood.

38. Cf. मुक्तोपसृप्यव्यपदेशात् (B.S. I, 3, 2.)

जगद्व्यापारवर्जम् (B.S. IV, 4, 17.)

श्रीः
श्रीमते रामानुजाय नमः ।
श्रीमते वात्स्याय वरदगुरवे नमः ।
तत्त्वसारः ।

श्रीविष्णुचित्तपदपङ्कजसङ्गमाय
चेतो मम स्पृहयते किमतः परेण ।
नो चेन्ममापि यतिशेखरभारतीनां
भावः कथं भवितुमर्हति वाग्विधेयः ॥ १ ॥

क पथि विदुषामेषा प्रौढी श्रियः प्रभुणा शपे
मशकशकनं मन्ये मादृक्प्रभावादिदर्शनम् ।
यतिवरवचस्तेजः प्रत्यर्थिवर्गनिरर्गल-
क्षपणनिपुणं नित्यं जागर्ति कीर्तिकरं मयि ॥ २ ॥

Śriviṣṇucitta-padapaṅkaja-saṅgamāya
ceto mama spr̥hayate kim ataḥ pareṇa |
no cen mamā'pi yatiśekhara-bhāratinām
bhāvaḥ katham bhavitum arhati vāgvidheyah || 1.

Kva pathi viduṣām eṣā prauḍhī śriyaḥ prabhuṇā śape
maśakaśakanam manye mādṛkprabhāvanidarśanam |
yativara-vacastejaḥ pratyarthivarga-nirargala-
kṣapaṇanipuṇam nityam jāgarti kīrtikaram mavi || 2.

न खलु कवितामानः का नः क्षतिः पथि गौतमे
 न च परिचयः काणादे वा कुमारिलदर्शने ।
 अपि गुरुमते शास्त्रेष्वन्येष्वपीह तथापि नः
 फलति विजयं सर्वत्र श्रीयतीश्वरगीश्रमः ॥ ३ ॥

यश्चकार यतिराजभारतीचित्तवृत्तिषु परं परिश्रमम् ।
 तस्य वैदिकसदृशस्वामणेरग्रतः क परवादिसम्भवः ॥ ४ ॥

अन्यत्र व्यवहारतो न भवति व्युत्पत्तिरन्यत्र वा
 कश्चित्कार्यधियः कथं व्यवहरेदित्यश्च निश्चीयते ।
 शब्दाः कार्यपरा इति श्रुतिरतस्तत्रैव मानं पुनः
 प्रामाण्यं कथमश्रुवीत परिनिष्पन्ने परे ब्रह्मणि ॥ ५ ॥

यः प्राबोधि परेहयापवरके दण्डस्थितो बोध्यतां
 चैत्रायेति स तस्य बोधनसमुद्युक्तो यदूचे वचः ।
 एतच्चेष्टितमेदवित्तदितरो मूको यथाकर्णयन्
 बालः खल्विदमस्य बोधकमिति व्युत्पत्तिमभ्यस्यति ॥ ६ ॥

अङ्गुल्या निर्दिशद्विर्घटमुखमखिलं वस्तु तत्तद्बुद्धिः
 तच्छब्दांस्तद्विभक्तीरपि च तदुचिते गोचरे पूर्ववृद्धैः ।
 पित्राद्यैश्शिक्ष्यमाणादिशशव इह मुहुस्स्वात्मनां तत्तदर्थ-
 ज्ञानं तच्छब्दमात्रश्रवणत उदितं प्रेक्ष्य जानन्ति शक्तिम् ॥ ७ ॥

भूतानीति पदेन वस्त्ववगतौ सत्याभिमानीति य-
 द्वायन्त्यामखिलेश्वरोऽगणि जगज्जन्मादिभिर्लक्षणैः ।
 तेनादर्शि विचित्रतैव जगतस्सृज्यस्य तेनापि त-
 त्सृष्टुर्ब्रह्मण उज्वला गुणगणा जिज्ञास्यताहेतवः ॥ ८ ॥

Na khalu kavitāmānaḥ kā naḥ kṣatiḥ pathi Gautame
 na ca paricayaḥ Kāṇāde vā Kumārīladarśane |
 api Gurumate śāstreṣv anyeṣv apī'ha tathāpi naḥ
 phalati vijayam sarvatra Śri yatiśvaragiśśramah | 3

Yaś cakāra Yatirājabhāratīcittavṛttiṣu param pariśramam |
 tasya vaidikasadaśśikhāmaṇer agrataḥ kva paravādi-
 sambhavaḥ || 4

Anyatra vyavahārato na bhavati vyutpattir anyatra vā
 kaścit kāryadhiyaḥ katham vyavahared itthañ ca niścīyate |
 sabdāḥ kāryaparā iti śrutir atas tatrai'va mānam punaḥ
 prāmānyam katham aśnuvīta pariniṣpanne pare Brahmani || 5

Yaḥ prābodhi parehayā'pavarake daṇḍas sthito bodhyatām
 caitrāye'ti sa tasya bodhanasamudyukto yad ūce vacaḥ |
 etacceṣṭitabhedavit taditaro mūko yathā'karṇayan
 bālaḥ khalv idam asya bodhakam iti vyutpattim abhyasyati || 6

Aṅgulyā nirdiśadbhir ghaṭamukham akhilam vastu
 tattad bruvadbhiḥ
 tacchabdāns tadvibhaktīr api ca taducite gocare pūrvavṛddhaiḥ |
 pitrādyaiś śikṣamānāś śīśava iha muhus svātmanām tattadārtha-
 jñānam tacchabdamātraśravaṇata uditam prekṣya jānanti
 śaktim || 7

Bhūtānī'ti padena vastvavagatau satyām imānī'ti yad
 gāyantyām akhileśvaro'gaṇi jagajjanmādibhir lakṣaṇaiḥ |
 tenā'darśi vicitratai'va jagatas sṛjyasya tenā'pi tat-
 sraṣṭur brahmaṇa ujvalā guṇagaṇā jigñāsyatāhetavaḥ || 8

अस्येत्युद्दिश्य सौत्रं पदमथ तदचिन्त्यादिभाष्यं विवरे
 तत्तन्मानप्रसिद्धं जगदभिदधती तद्विचित्रत्वमाह ।
 श्रौती सौत्रीदमुक्तिस्त्विति हृदि निदधत्तत्र चाचेतनांशे
 वैचित्रीमाह पूर्वं पदमथ नियतेत्यादिकं चेतनांशे ॥ ९ ॥

कार्यत्वाद्धटवत्सकर्तृ विमतं क्षित्यादि कार्यञ्च त-
 त्सर्वं सावयवत्वतस्स भगवानाधारसिद्धान्ततः ।
 इत्येतन्न घटेत विश्वजनने यत्कर्तृकालैक्ययोः
 कार्यत्वव्यभिचारिभेदगणनाद्धेताविरोधोऽथवा ॥ १० ॥

यत्कल्पनालघिमलालसमानसानां
 कर्त्रैक्यसिद्धिरिति नादरणीयमेतत् ।
 तद्व्याप्तिमेव हि रुणद्धि सकर्तृकत्वं
 किं कल्प्यते लघिमसम्पदमीप्समानैः ॥ ११ ॥

क्षमादावंशिनि कारणान्तरगणे यत्नेऽप्यदृष्टे तनौ
 पक्षे दृष्टविरूपतास्त्वपरधा कल्प्या न कर्तर्यपि ।
 सेयं न्यायपथप्रहीणयुगपत्सर्गक्षयौ नेक्षितौ
 सर्वस्येह न कल्पनापरिकरस्तत्रानुमेयः परः ॥ १२ ॥

नित्यं क्षित्यादि सांशं भवदपि घटतां कारणानां परेषां
 व्यापारः कर्त्रपेक्षाविधुर इह भवत्वस्य कर्तुः प्रयत्ने ।
 नापेक्ष्ये धीचिकीर्षे तनुभृत इह चादृष्टमीष्टे विधातुं
 कार्यं देही दवीयानपि सृजतु जगद्वर्ष्म दृश्येतरद्वा ॥ १३ ॥

Asye'ty uddīśya sautram padam atha tad acintyādibhāṣyam
 vivavre
 tattanmānaprasiddham jagad abhidadhatī tadvicitratvam āha |
 śrautī' sautrī'damuktis tv iti hr̥di nidadhat tatra cā'cetanāmśe
 vaicitrīm āha pūrvam padam atha niyate ty ādikam
 cetanāmśe || 9

Kāryatvāt ghaṭavat sakartṛ vimatam kṣityādi kāryaṅ ca tat
 sarvam sāvayavatvats sa bhagavān ādhāra siddhāntataḥ |
 ity etan na ghaṭeta viśvajane yat kartṛkālaikyayoḥ
 kāryatvavyabhicāribhedagaṇanād dhetoḥ virodho'thavā || 10

Yat kalpanā-laghima-lālasa-mānasānām
 kartraikyasiddhir iti nā'daraṇīyam etat |
 tadvyāptim eva hi ruṇaddhi sakartṛkatvam
 kim kalpyate laghimasampadam īpsamānaiḥ || 11

Kṣmādāv aṁśini kāranāntaragaṇe yatne'py adr̥ṣṭe tanau
 pakṣe dr̥ṣṭavirūpatā'stv aparadhā kalpyā na kartary api |
 se'yam nyāyapathaprahīṇa-yugapat-sargakṣayau ne'kṣitau
 sarvasye'ha na kalpanāparikaras tan nā'numeyaḥ paraḥ || 12

Nityam kṣityādi sāmśam bhavad api ghaṭatām kāraṇānām
 pareṣām
 vyāpāraḥ kartrapekṣāvidhura iha bhavatv asya kartuḥ
 prayatne |
 nā'pekṣye dhīcīkīrṣe tanubhṛta iha cā'dr̥ṣṭam iṣṭe vidhātum
 kāryam dehī dāvīyān api sṛjatu jagadvarṣma dr̥śyetarad vā || 13

शानुगुण्यविरहादिह कल्पनाना-

मासामसिद्धिरिति चेदपि कर्तरि स्यात् ।

न्मक्रमेण ददृशे जगतः क्षयो वा

कलृप्तिश्च दर्शनवशादनयोस्तथा स्यात् ॥ १४ ॥

प्रकौमारिलदर्शनव्यसनिनः प्राभाकरप्रक्रिया-

विक्रान्तानपि हन्त नाथविधुरं विश्वं जगज्जल्पतः ।

रे कारणदोषबाधकधियोनीथे पुमर्थे स्वतः-

प्रामाण्यं न कथं भजन्ति विधिवन्मन्त्रार्थवादोक्तयः ॥ १५ ॥

गन्दोग्ये केचिदाहुर्दिशतिरुत तमादेशमप्राक्ष्य इत्य-

त्राऽऽङ्पूर्वस्तूपदेशं प्रकटयति सतो न प्रशास्तिं घञन्तः ।

ो कर्तर्यस्ति कर्मण्यगणि घञिह सत्कर्तृशास्तौ न कर्म

स्यात्स्यात्कर्मोपदेशे तदिदमुदितमादेशवाचोपदेश्यम् ॥ १६ ॥

अत्र ब्रूमः प्रशास्तिं वदति दिशिरसावाङ्मुखो नोपदेशं

शास्तौ सोऽतिप्रसिद्धो न हि पर इह चापेक्षितार्थप्रसङ्गः ।

क्तोऽसाधारणोक्त्या घञगणि करणेऽप्यत्र वैवक्षित्वं

शाब्दोक्तं कारकाणान्ननु करणतया कर्तरि स्याद्विवक्षा ॥ १७ ॥

ष्ठयान्यत्वमवेदि नैनमवदच्छ्लोको न चाज्ञातता

ज्ञातस्यास्य तथापि नावयविता तस्यान्य आत्मा श्रुतः ।

ोध्यत्वञ्च विकारवाचकवचस्तद्ब्रह्म पुच्छं भवे-

न्न त्वानन्दमयस्स चान्नमयवत्कोशो बहिः कथ्यते ॥ १८ ॥

Dṛṣṭānugūṇyavirahād iha kalpanānām

āsām asiddhir iti ced api kartari syāt |

janmakrameṇa dadṛśe jagataḥ kṣayo vā

kṛptiś ca darśanavaśād anayos tathā syāt || 14

Dhik Kaumārilaḍarśanavyasaninaḥ Prābhākaraprakriyā-

vikrāntān api hanta nāthavidhuram viśvaṁ jagaj jalpataḥ |

dūre kāraṇadoṣabādhakadhiyor nāthe pumarthe svataḥ-

prāmāṇyaṁ na kathaṁ bhajanti vidhivan mantrārtha-

vādoktayaḥ || 15

Chāndogyē kecid āhur diśatir uta tam ādēśam aprākṣya ity a-

trā'npūrvas tū'padeśaṁ prakaṭayati sato na praśāstim gha-

ñantaḥ |

no kartary asti karmaṇy agaṇi ghañ iha satkartṛśāstau

na karma

syāt syāt karmopadeśe tad idam uditam ādeśa-

vāco'padeśyam || 16

Atra brūmaḥ praśāstim vadati diśir asāv ānmukho no'padeśam

śāstau so'tiprasiddho na hi para iha cā'peksitārthaprasaṅgaḥ |

yukto'sādhāraṇoktyā ghañ agaṇi karaṇe'py atra vaivakṣikatvam

śābdoktam kārakāṇān nanu karaṇatayā kartari syād

vivakṣā || 17

Ṣaṣṭhyā'nyatvam avedi nai'nam avadat śloko ṇa cā'nātātā

jñātasyā'sya tathāpi nā'vayavitā tasyā'nya ātmā śrutaḥ |

śodhyatvañ ca vikāravācakavacas tad brahma puccham bhaven-

na tv ānandamayasa ca'nnamayavat kośo bahiḥ kathyate || 18

पुलिङ्गान्तप्रधानप्रकृतपरवचोरूपं चाप्यनन्यैः
 श्लोकाः पुच्छं न चाहुस्वरसमपि हि नस्सूत्रमन्योऽन्तरो न ।
 षष्ठ्यादिश्चांशभावान्निरवधिकतया रूपणादानुरूप्या-
 त्पर्यायत्वादनन्यात्मकवचनतया पुच्छहेतुः परास्तः ॥ १९ ॥

कपिस्त्वादित्यः कं पिबति किरणैरित्यपि कपि-
 र्बभस्तीत्याम्नातस्स कपिरमुनास्तं यदिह तत् ।
 प्रतीमः कप्यासं दिवसकरतेजोविकसितः
 स पद्मश्रीमत्त्वादगणि भगवच्चक्षुरूपमा ॥ २० ॥

नालं कपिर्भवति कं पिबतीति तस्मिन्
 यस्यास आसनमुशन्ति मनीषिणस्तत् ।
 कप्यासमुज्ज्वलमुदारमिदं सरोजं
 चक्षुर्निदर्शनमुदीरितमीश्वरस्य ॥ २१ ॥

कमुदकमिह प्यासो यस्यासनं यदि वोद्भवः
 कविभिरुदितं कप्यासं तद्गभीरजलोदयात् ।
 शिशिरमधुरं श्रीमद्वामोदराक्षिनिदर्शनं
 भवति नलिनं लुप्ताकारस्त्वपिः पिहितादिवत् ॥ २२ ॥

कप्यासं भानुबिम्बं हरिभजनपदं हृत्सरोजं च यद्व-
 त्त्रचोपासकाक्षिद्वयमिति तु न सत्तत्र यत्पुण्डरीकम् ।
 गौणं तस्याक्षिणी इत्युभयपदनिराकाङ्क्षतानादरेणा-
 प्यध्याहारस्समानाधिकृतपदगतित्यक्तिरूर्ध्वं तदुक्तिः ॥ २३ ॥

Pullīṅgānta-pradhāna-prakṛta-paravaco-rūpaṇaṁ cā'py anyaiḥ
 ślokaḥ puccham na cā'hus svarasam api hi nas sūtram
 anyo'ntaro na |
 ṣaṣṭyādiś cā'mśabhāvān niravadhikatayā rūpaṇād ānurūpyāt
 paryāyatvād ananyātmakavacanatayā pucchahetuḥ
 parāstaḥ || 19

Kapis tv ādityaḥ kaṁ pibati kiraṇair ity api kapir
 babhasti'ty āmnātas sa kapir amunā'stam yad iha tat |
 pratimaḥ kapyāsam divasakara-tejovikasitaḥ
 sa padmaś śrīmatvād agaṇi bhagavaccakṣurupamā || 20

Nālam kapir bhavati kaṁ pibati'ti tasmin
 yasyā'sa āsanam uśanti maṇiṣiṇas tat |
 kapyāsam ujvalam udāram idam sarojam
 cakṣur nidarśanam udīritam īśvarasya || 21

Kaṁ udakam iha pyāso yasyā'sanam yadi vo'dbhavaḥ
 kavibhir uditam kapyāsam tad gabhīrajalodayāt |
 śīśīramadhuram Śrīmadvāmōdarākṣinidarśanam
 bhavati nalinam luptākāras tv apiḥ pihitādivat || 22

Kapyāsam bhānubimbam haribhajanapadam hr̥tsarojaṁ ca
 yadvat
 tadvac co'pāsakākṣidvayam iti tu na sat tatra yat puṇḍarikam |
 gaṇam tasyākṣiṇī ity ubhayapadanirākāṅkṣatā'nādareṇā'
 py adhyāhāras samānādhikṛtapadagatityaktir ūrdhvam
 taduktiḥ || 23

कश्चिज्जल्पति मर्कटस्य जघनं कप्यासमक्ष्णोरयं
 दृष्टान्तः कथमिष्यते भगवतस्सत्येव गत्यन्तरे ।
 सामानाधिकरण्यमत्र पदयोः प्राप्तं कुतस्त्यज्यते
 पद्मं चेद्विशिनष्टि तत्सदृशि तच्छब्दस्तु गौणस्तव ॥ २४ ॥

दरविकसितं पद्मं कप्यासमाह गतिस्त्विदं
 भवति भगवच्चक्षुर्दृष्टान्तपङ्कजसङ्गता ।
 तदपि च न सत्तस्मिन्नर्थे यतो न तु कुत्रचि-
 त्तदवयवशस्संहत्या वा पदं व्युदपद्यत ॥ २५ ॥

षट्स्वर्थेषु समीरितेषु चतुराः कप्यासवाचस्त्रयो
 गम्भीराभ्र इति प्रकृत्य भगवद्रामानुजाङ्गीकृताः ।
 तत्स्वीकारबहिष्कृतास्तदितरे हेयास्त्रयस्तद्विदा
 श्लोकैष्णवभिरमीभिरित्थमुदितस्सोऽयं विभागो मया ॥ २६ ॥

गायत्री नाम सामश्रुतिशिरसि परं ज्योतिरध्यायि सिद्धय-
 चातुष्पद्यन्तु भूतक्षितितनुहृदयैष्णवविधं तद्विधाभिः ।
 गानत्राणादिकाभिश्श्रुतिगतवचनव्यक्तिभेदात्तु सिद्धा
 वाक्प्राणोक्तिः परार्था स्वरसनिगमनश्रुत्यधीनं तदेतत् ॥ २७ ॥

तमो नाम द्रव्यं बहुलविरलं मेचकचलं
 प्रतीमः केनापि कचिदपि न बाधश्च ददृशे ।
 अतः कल्प्यो हेतुः प्रमितिरपि शाब्दी विजयते
 निरालोकं चक्षुः प्रथयति हि तद्दर्शनवशात् ॥ २८ ॥

Kāścij jalpati markatasya jaghanam kapyāsam akṣṇor ayam
 dr̥ṣṭāntaḥ katham iṣyate bhagavatas saty eva gatyantare |
 sāmānādhikaraṇyam atra padayoḥ prāptam kutas tyajyate
 padmañ ced viśinaṣṭi tatsadr̥ṣi tacchabdas tu gauṇas tava || 24

Daravikasitaṁ padmaṁ kapyāsam āha gatis tv iyaṁ
 bhavati bhagavaccakṣur dr̥ṣṭāntapaṅkajasaṅgatā |
 tad api ca na sat tasminn arthe yato no tu kutracit
 tadavayavaśas saṁhatyā vā padaṁ vyudapadyata || 25

Ṣaṭsv artheṣu samīriteṣu caturāḥ kapyāsavācas trayo
 gambhīrāmbha iti prakṛtya bhagavad-Rāmānujāṅgīkṛtāḥ |
 tatsvikārabahiṣkṛtās taditare heyās trayas tadvidā
 ślokaṣ ṣaḍbhir amibhir ittham uditas so'yaṁ vibhāgo
 mayā || 26

Gāyatrī nāma sāmāsrutiśīrasi param jyotir adhyāsi siddhyac-
 cātuṣpadyan tu bhūtakṣititanuhr̥dayaiṣ ṣaḍvidhaṁ
 tadvidhābhiḥ |
 gānatrāṇādikābhiḥ śrutigatavacanavyaktibhedāt tu siddhā
 vākprāṇoktiḥ parārthā svarasanigamanaśrutyadhīnaṁ
 tad etat || 27

Tamo nāma dravyaṁ bahuḷavīralam mecakacalam
 pratīmaḥ kenāpi kvacid api na bādhaś ca dadṛśe |
 ataḥ kalpyo hetuḥ pramitir api śābdī vijayate
 nirālokaṁ cakṣuḥ prathayati hi taddarśanavaśāt || 28

भूमाख्यः पुरुषोत्तमो यदधिकं ब्रह्मेह सत्याह्वयं
 प्राणाख्यादवरात्मनस्तु बलतस्तदज्ञाधिकस्सत्यवित् ।
 यस्सत्यं वदतीति वाग्गमयितुं न ह्यग्निहोत्र्यन्तरं
 शक्नोति प्रकृताग्निहोत्र्यवगमाद्भक्तस्तु शब्दश्रियः ॥ २९ ॥

अस्वारस्यचतुष्टयं परमते यच्छब्दलिङ्गव्यथा
 तस्मिन्नित्यनपेक्षया व्यवहिते हृत्पुण्डरीकेऽन्वयः ।
 अप्याकाङ्क्षितकामवेदनविधिक्षेपस्त्वपक्षे द्वयं
 यच्छब्दस्य यदैकशेष्यमपि या तत्रैकवद्भाविता ॥ ३० ॥

पटुतरविग्रहादि बहतां भवतापवतां
 भगवदुपासनं दिविषदामपि सम्भवति ।
 न तु शतमर्थवादवचसामपि मन्त्रगिरां
 विधिवदिह प्रमाणमपदोषमपुम्प्रभवम् ॥ ३१ ॥

स्तुतिपरमाद्यमत्र निजसाध्यविधेयरुचि-
 प्रजननसिद्धये स्ववचनीयगुणादरवत् ।
 तदितरथा न सिद्धयति विधिष्विव तत्त्वविदां
 कथमसता गुणेन कथितेन नुतिर्भवति ॥ ३२ ॥

अथ मनवो विधेयपरिबोधनकार्यमुखा-
 द्विधिमुपकुर्वते हि दिविषद्वपुरादिधियम् ।
 उपजनयन्त एनमुपकर्तुमलं खलु ते
 कथमिव देवताधियमुपैति वपुर्विधुरा ॥ ३३ ॥

Bhūmākhyāḥ Puruṣottamo yad adhikam Brahme'ha
 satyāhvayam
 prāṇākhyād avarātmanas tu balatas tadjñādhikas satyavit |
 yas satyam vadatī'ti vāg gamayitum na hy agnihotryantaram
 śaknoti prakṛtāgnihotryavagamād bhaṅgas tu śabdaśriyaḥ || 29

Asvārsyacatuṣṭayam paramate yac chabdalingavyathā
 tasminn ity anapekṣayā vyavahite hrtpuṇḍarika'nvayaḥ |
 apy ākāṅkṣitakāmavedanavidhikṣepas svapakṣe dvayam
 yac chabdasya yad aikaṣeṣyam api yā tatrai'kavadbhāvitā || 30

Paṭutaravigrahādi vahatāṁ bhavatāpavatām
 bhagavadupāsanam diviṣadām api sambhavati |
 na tu śatam arthavādavacasām api mantragirām
 vidhivad iha pramāṇam apadoṣam apumprabhavam || 31

Stutiparam ādyam atra nijasādhyā-vidheyaruci-
 prajananasiddhaye svavacanīyaguṇādaravat |
 tad itarathā na siddhyati vidhiṣv iva tattvavidām
 katham asatā guṇena kathitena nutir bhavati || 32

Atha manavo vidheyaparibodhana-kāryamukhād-
 vidhim upakurvate hi diviṣadvapurādidihiyam |
 upajanayanta enam upakartum alam khalu te
 katham iva devatādhiyam upaiti vapurvidhurā || 33

अथ सुरनरतिर्यक्स्थावरात्मप्रपञ्च-

प्रजननगणनासु छन्दसामन्तभागे ।

प्रकटतरमधीता विग्रहा देवताना-

मवकलय गतिञ्चोपासनप्रक्रियासु ॥ ३४ ॥

निगमशतनिदानैर्देवताविग्रहादि

स्फुटतरमितिहासैर्धर्मशास्त्रैः पुराणैः ।

अपि गदितमनन्तोपासनेऽस्याधिकारः

तदयममरवर्गस्तत्फलार्थी समर्थः ॥ ३५ ॥

संस्थानं कलयाकृतिं त्वनुगतं तावत्प्रतीमो हि तत्

ब्रूमश्चापरमप्यदर्शि न तथा पक्षान्तरे जातिषु ।

यद्वद्भोत्वपुरस्सरीषु धिषणा बह्वीषु साधारणी

जातिर्जातिरितीदृशी फणितिरप्येवं मदीये पथि ॥ ३६ ॥

एका व्यक्तिषु भूयसीष्वनुगता पूर्णा प्रतिव्यक्ति या

संस्थानादपरा निरादिनिधना सा जातिरास्थीयताम् ।

गौर्गौरित्यनुवृत्तबुद्धिवचसी नो चेद्वदेते कथं

व्युत्पत्तिश्च कथं गवादिवचसां व्यक्तिष्वसङ्ख्यासु नः ॥ ३७ ॥

अत्र ब्रूमः प्रतीमः किमपि किमपरं वस्तु सास्नादिमत्त्वा-

द्भोत्वन्नामानुवृत्तव्यवहृतिविषयं तद्धि तादृक्षमैक्षि ।

गोत्वाजत्वाश्चतादिष्वनुगतमपरं वस्तु जातिष्वनेका-

स्वेकं जात्यादिशब्दव्यवहृतिघटकं जातिवादे किमूचे ॥ ३८ ॥

Atha suranara-tiryak-sthāvarātma-prapañca-
prajanana-gaṇanāsu chandasām antabhāge |
Prakaṭataram adhītā vighrahā devatānām
avakalaya gatiṁ co'pāsanaprakriyāsu || 34

Nigamaśatanidānair devatāvighrahādi
sphuṭataram itihāsair dharmasāstraiḥ purāṇaiḥ |
api gaditam anantopāsane'syā'dhikārah
tad ayam amaravargaḥ tatphalārthī samarthaḥ || 35

Samsthānam kalayā'kṛtiṁ tv anugataṁ tāvat pratīmo hi tat
brūmaś cā'param apy adarśi na tathā pakṣāntare jātiṣu |
yadvad gotvapurassariṣu dhiṣaṇā bahviṣu sādharāṇi
Jātir jātir iti'dṛśi phaṇitir apy evam madiye pathi || 36

Ekā vyaktiṣu bhūyasiṣv anugatā pūrṇā prativyakti yā
samsthānād aparā nirādinidhanā sā jātir āsthiyatām |
gaur gaur ity anuvṛttabuddhivacasī no ced ghaṭete katham
vyutpattiś ca katham gavādivacasām vyaktiṣv asaṅkhyāsu
naḥ || 37

Atra brūmaḥ pratīmaḥ kimapi kim aparāṁ vastu sāsānādimatvād-
gotvan nāmā'nuvṛttavyavahṛtivyayaṁ tad dhi tādrkṣam aikṣi |
gotvā'jatvā'svatādiṣv anugataṁ aparāṁ vastu jātiṣv anekā-
sv ekaṁ jātyādiśabda-vyavahṛtiḥṭakam jātivāde kim
ūce || 38

अन्यस्यादर्शनेन व्यवहृतिघटनस्यान्यथैवोपपत्त्या
 कल्प्यत्वासम्भवेनाप्युभयसमयसङ्गीतसंस्थावलम्बी ।
 युक्तो जात्यादिशब्दसुसद्गतिर्हि मिथस्सा ह्यनुस्यूतधीवा-
 म्युत्पत्त्यर्हेव यादृक्परसमयमतामाकृतिं सा व्यनक्ति ॥ ३९ ॥

अभावस्याभावो भवति खलु भावः परमते
 घटादेरप्येवं कथय किमभावो न भवति ।
 घटस्य प्रध्वंसो भवति हि कपालत्वमपर-
 स्त्वभावः पिण्डत्वं किमिह ददृशे किञ्चिदपरम् ॥ ४० ॥

संसर्गभावमेवं विदुरिह सुधियो भावमेव त्वभावं
 मन्वानाः कुम्भवद् भूतलत इतरभूभागभेदस्त्वभावः ।
 यस्तत्तत्कालभेदव्यतिकरितगृहप्राङ्गणादिप्रदेशः
 कुम्भाभावाश्रयोऽन्यैरगणि स इह नः काधिकस्योपलम्भः ॥ ४१ ॥

सच्च त्यच्चेति सृष्ट्वा विशसि चिदचित्तौ तेन चोक्तोऽसि विश्वं
 त्वज्जत्वात्त्वल्लयनत्वात्त्वमिति च निखिलं त्वच्छरीरं किलेति ।
 तैस्तैश्चास्त्रैरभेदव्यवहृतिहृदयं विस्तृणानैर्निरस्ता
 भेदाभेदावभेदं भ्रममपि भगवन् कारणं कल्पयन्तः ॥ ४२ ॥

उन्नीतं गुरुणारुणाधिकरणे न ह्येकहायन्यगा-
 दारुण्यान्वयमाभिधानिकमपि त्वाक्षेपतः प्राप तम् ।
 यद्भूतेऽरुणयेति केवलगुणं वाग्द्रव्यनिर्देश-
 द्वाव्यस्थानगिरस्तु कारकविभक्त्यन्ता मिथस्सङ्गताः ॥ ४३ ॥

Anyasyā'darśanena vyavahṛtighaṭanasyā'nyathai'vo'papattyā
 kalpyatvā'sambhavenā'py ubhayasamaya-saṅgītasamsthāva-
 lambī |
 yukto jātyādiśabdas susadṛg iha mithas sā hy anusyūtadhīvāg-
 vyutpattiyarhai'va yādṛk parasamayamatām ākṛtim sā
 vyanakti || 39

Abhāvasyā'bhāvo bhavati khalu bhāvaḥ paramate
 ghaṭāder apy evam kathaya kim abhāvo na bhavati |
 ghaṭasya pradhvaṁso bhavati hi kapālatvam aparas
 tv abhāvaḥ piṇḍatvam kim iha dadṛśe kiñcid aparam || 40

Saṁsargābhāvam evam vidur iha sudhiyo bhāvam eva tv a-
 bhāvam
 manvānāḥ kumbhavad bhūtalata itarabhūbhāgabhedas
 tv abhāvaḥ |
 yas tattatkālabheda-vyatikarita-gr̥ha-prāṅgaṇādi-pradeśaḥ
 kumbhābhāvāśrayo'nyair agaṇi sa iha naḥ kvā'dhikasyo'
 palambhaḥ || 41

Sac ca tyac ce'ti sṛṣṭvā viśasi cidacitau tena co'kto'si viśvam
 tvajjatvāt tvallyanatvāt tvam iti ca nikhilam tvaccharīraṁ
 kile'ti |
 tais taiś śāstrair abhedavyavahṛtiḥṛdayaṁ vistr̥ṇānair
 nirastā
 bhedaḥbhedaḥ abhedam bhramam api Bhagavan ! kāraṇam
 kalpayantaḥ || 42

Unnītaṁ Guruṇā'ruṇādhikaraṇe na hye'kahāyany agād
 āruṇyānvayam ābhidhānikam api tv ākṣepataḥ prāpa tam |
 yad brūte'ruṇaye'ti kevalaguṇaṁ vāgdravyanirdeśavad
 vākyasthānagiras tu kārakavibhaktyantā mithas
 saṅgatāḥ || 43

अरुणाधिकरणसरणिस्समगणि रामानुजार्यमुनिभिर्या ।
उचितेयमनुचितान्या परिषदि विदुषां स्फुटीभवति ॥ ४४ ॥

उपात्तेऽपि द्रव्ये विसदृशविभक्तिव्यपगमा-
त्पकृत्या वैशिष्ट्यं परिणमति खल्वकृतिनयात् ।
विभक्तिस्त्वर्थैक्यं प्रथयति समानैव पदयोः
त्रिरूपा सा सङ्ख्यानवयमिव दिशेत्कारकधियम् ॥ ४५ ॥

आदावीश्वरदत्तयैव पुरुषस्वातन्त्र्यशक्त्या स्वयं
तत्तज्ज्ञानचिकीर्षणप्रयतनान्युत्पादयन्वर्तते ।
तत्रोपेक्ष्य ततोऽनुमत्य विदधत्तन्निग्रहानुग्रहौ
तत्तत्कर्मफलं प्रयच्छति पुनस्सर्वस्य पुंसो हरिः ॥ ४६ ॥

दुष्कर्मस्वनिवर्तनानुमनने पुंसः करोत्यच्युतः
स्वातन्त्र्येण निरङ्कुशेन सगुणश्च्युत्या न दोषो हरेः ।
दृष्टश्चारिषु निग्रहो गुणतया लोके न दोषात्मना
न स्यादाश्रयसिद्धिरौपनिषदं नो चेत्प्रमाणं वचः ॥ ४७ ॥

दुष्कर्मव्यवसायतस्तु विरतो यस्तस्य पुंसः पुरा
भूयोजन्मसमार्जितान्यगणितान्यागांस्यनादृत्य यत् ।
तस्यानन्तसुखाप्तये च यतते लक्ष्मीसहायस्त्वयं
तत्कारुण्यपुरस्सरो गुणगणस्तस्यायमुज्जृम्भते ॥ ४८ ॥

आदौ भेदश्रुतीनामनृतविषयता लक्षणा चैक्यवाचां
दूरेणैव प्रहाणं तदुभयघटनातत्पराणाञ्च वाचाम् ।
प्रत्यक्षादिप्रमाणस्वरसगतिहतिस्तर्कबाधश्च भूया-
न्मायावादे तदेतत्सकलमितरथा लक्ष्मणाचार्यपक्षे ॥ ४९ ॥

Arunādhikaraṇasaraṇis samagaṇi Rāmānujāryamunibhir yā |
ucite'yam anucitā'nyā pariṣadi viduṣāṁ sphuṭībhavati || 44

Upātte'pi dravye visadṛśavibhaktivyapagamāt
prakṛtyā vaiśiṣṭyaṁ pariṇamati khalv ākṛtinayāt |
vibhaktis tv arthaikyam prathayati samānai'va padayoḥ
trirūpā sā saṅkhyānvayam iva diśet kārakadhiyam || 45

Ādāv Īśvaradattayai'va puruṣas svātantryaśaktyā svayam
tattajñānacikīrṣaṇaprayatanāny utpādayan vartate |
tatro'pekṣya tato'numatya vidadhat tannigrahānugrahaus
tattatkarmaphalam prayacchati punas sarvasya puṁso
hariḥ || 46

Duṣkarmasv anivartanānumanane puṁsaḥ karoty acyutaḥ
svātantryeṇa niraṅkuśena saḡuṇas śrutyā na doṣo hareḥ |
dṛṣṭas cāriṣu nigraho ḡuṇatayā loka na doṣātmanā
na syād āśrayasiddhir aupaniṣadam no cet pramāṇam
vacaḥ || 47

Duṣkarmavyavasāyatas tu virato yas tasya puṁsaḥ purā
bhūyojanmasamāṛjitāny agaṇitāny āḡāṁsy anāḡṛtya yat |
tasyā'nantasukhāptaye ca yatate lakṣmīsaḡāyas svayam
tatkāruṇyapurassaro ḡuṇagaṇas tasyā'yam ujṛmbhate || 48

Ādau bhedaśrutinām anṛtaviṣayatā lakṣaṇā cai'kyavācām
dūreṇai'va prahāṇam tadubhayaghaṭanātātparāṇāṁ ca vācām |
pratyakṣādipramāṇa-svarasagatihatis tarkabādhās ca bhūyāt
māyāvāde tad etat sakalam itarathā Lakṣmaṇācāryapakṣe || 49

न द्वैतं प्रतिपादयन्त्युपनिषद्वाचः प्रसिद्धं हि तत्
 किन्त्वद्वैतमनन्यगोचरतया तद्वेद्यमास्थीयताम् ।
 अप्राप्ते खलु शास्त्रमर्थवदिति व्यर्थः प्रयासो यतः
 प्रख्यातादितरस्तु शास्त्रविषयो भेदस्त्वद्वैतवत् ॥ ५० ॥

यच्छ्वेताश्वतरश्रुतिर्नृबहुतामेको बहूनामिति
 ब्रूते तत्र विधिर्विशिष्टविषयस्त्वष्टाकपालादिवत् ।
 नित्यत्वात्मबहुत्वमत्र निगमादन्यत्र विद्मः कथं
 प्रत्यक्तवेन पराक्तया स्वपरयोर्मुक्तौ च भेदस्स्फुटः ॥ ५१ ॥

सामानाधिकरण्यभागिषु पदस्तोमेषु सर्वेषु किं
 प्रत्याय्यं व्यतिरिच्यते प्रतिपदं वक्तव्यमद्वैतिना ।
 यद्वा नेति न चेदनर्थकतया नैकातिरिक्तं पदं
 पठयेत प्रतिवादिनस्त्वितरथा युक्तिस्त्वमासीदिति ॥ ५२ ॥

दृश्यत्वादनुतं विगीतमिति यद् दृष्टान्तयन्तो जगु-
 श्शुक्त्यारोपितरूप्यमत्र कतिचित्तत्रेदमाचक्ष्महे ।
 धर्मिग्राहकमानधिकृतमिदं सोपाधिकत्वं पुनः
 सौत्रं व्यक्तमभङ्गुरं व्यभिचरल्लिङ्गञ्च भङ्गाय वः ॥ ५३ ॥

मिथ्यात्वं भ्रान्तिसिद्धं यदि खलु जगतस्साध्यते सिद्धसाध्यो
 हेतुस्सत्यः प्रपञ्चो भवति हि यदि वा सत्यमद्वैतहानिः ।
 साध्यं ब्रह्मस्वरूपं यदि भवति तदा सिद्धसाध्यत्वमेव
 स्यादेवं च प्रपञ्चव्युदसनसरणिर्दूरतस्ते निरस्ता ॥ ५४ ॥

VEDĀRTHA-SAMGRAHA

BY

BHAGAVĀN RĀMĀNUJA

EDITED WITH ENGLISH TRANSLATION AND NOTES

BY

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श्रीः
श्रीमते रामानुजाय नमः

। वेदार्थासङ्ग्रहः ।

अशेषचिदचिद्वस्तुशेषिणे शेषशायिने ।
निर्मलानन्तकल्याणनिधये विष्णवे नमः ॥

परं ब्रह्मैवाज्ञं भ्रमपरिगतं संसरति त
त्परोपाध्यालीढं विवशमशुभस्यास्पदमिति ।
श्रुतिन्यायापेतं जगति विततं मोहनमिदं
तमो येनापास्तं स हि विजयते यामुनमुनिः ॥

I bow to Viṣṇu, the Lord for whose glory all the sentient and non-sentient objects exist, who has his repose on the serpent Śeṣa and in whom abide an infinity of spotless and auspicious qualities.

Views such as the following which are opposed at once to scripture and to logic have acted as a deluding mass of darkness and kept the world under its spell.—That the Supreme Brahman itself is affected by ignorance and by illusion (i.e. that of diversity) and is subject to the ever recurring cycle of births and deaths (*samsāra*);¹ that the Supreme Brahman itself, connected as it is with a limiting condition (*upādhi*), which is distinct from it, becomes subject to *karma*,² and that this Brahman itself becomes the seat of imperfections (by changing over into sentient and non-sentient entities).³ May the glory of the sage Yāmuna, by whom was dispelled this darkness of ignorance, live for ever.

1. The Advaitins.

2. Bhāskara and his followers.

3. Yādavaprakāśa and those of his way of thinking.

अशेषजगद्धितानुशासनश्रुतिनिकरशिरसि समधिगतोऽयमर्थः—जीवपरमात्मयाथा-
 त्म्यज्ञानपूर्वकवर्णाश्रमेतिकर्तव्यताकपरमपुरुषचरणयुगलध्यानार्चनप्रणामादि-
 फलः । अस्य जीवात्मनोऽनाद्यविद्यासञ्चितपुण्यपापरूपकर्मप्रवाहहेतुकब्रह्म-
 स्थावरात्मकचतुर्विधदेहप्रवेशकृततत्तदात्माभिमानजनितावर्जनीयभवभयविध्वंसना-
 दिसुरनरतिर्यक्-
 कात्मस्वरूपतत्त्वभावतदन्तर्यामिपरमात्मस्वरूपतत्त्वभावतदुपासनतत्फलभूतात्मस्वरूप-
 वपूर्वकानवधिकातिशयानन्दब्रह्मानुभवज्ञापने प्रवृत्तं हि वेदान्तवाक्यजातम्—‘तत्त्वमात्म-
 ‘अयमात्मा ब्रह्म’ ‘य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा
 शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः’ ‘एष सर्वभूतान्तरा-
 त्मापहतपाप्मा दिव्यो देव एको नारायणः’ ‘तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति

The following truth is clearly learnt from the upaniṣads which constitute, as it were, the summit of the collection of scriptures that authoritatively formulate what is good for the whole world:—The attainment of the Supreme Self results from the meditation, adoration and worship of the feet of the Supreme Lord in a spirit of utmost love and devotion and helped by the performance of duties relating to *varṇa* (caste) and *āśrama* (stage in life) and based on an understanding of the real nature of the individual self and the Supreme Self. On account of the stream of karma in the shape of merit (*punya*) and demerit (*pāpa*) accumulated through beginningless ignorance (*avidyā*), the individual self enters into four kinds of bodies—the gods like Brahman, men, animals and those that cannot move—and comes to identify itself falsely with the respective bodies, and, as a consequence, is afflicted by the dread of *samsāra*. For the purpose of dispelling this irresistible fear of *samsāra*, the collection of upaniṣadic texts of which a few are given below has been formulated, and their teaching is as follows.—The essence of the self which is in reality different from the body; its characteristics; the essence of the Supreme Self, who dwells within it and His characteristics; the loving meditation of the Lord; and the resulting experience of Brahman which is of unsurpassed excellence and which presupposes the blossoming of the soul's own essential nature. “That thou art;” “This self is Brahman;” “He who dwelling within the self, is within the self, whom the self does not know, whose body the self is, who from within rules the self—He is thine Inner Ruler, the Immortal Self;” “He is the Inner Self of all beings;” “He is devoid of evils; He is the Divine Lord; He is the one Nārāyaṇa;” “Brahmins desire to know Him by reciting the

यज्ञेन दानेन तपसानाशकेन ’ ‘ब्रह्मविदाप्नोति परम्’ ‘तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते’ इत्यादिकम् ।

जीवात्मनः स्वरूपं देवमनुष्यादिप्रकृतिपरिणामविशेषरूपनानाविधभेदरहितं ज्ञानानन्दैकगुणम् । तस्यैतस्य कर्मकृतदेवादिभेदे विध्वस्ते स्वरूपभेदो वाचामगोचरः स्वसंवेद्यः ज्ञानस्वरूपमित्येतावदेव निर्देश्यम् । तच्च सर्वेषामात्मनां समानम् ।

एवंविधचिदचिदात्मकप्रपञ्चस्योद्भवस्थितिप्रलयसंसारनिवर्तनैकहेतुभूतः समस्त-
 हेयप्रत्यनीकतयानन्तकल्याणैकतानतया च स्वेतरसमस्तवस्तुविलक्षणस्वरूपोऽनवधिका-
 तिशयासङ्ख्येयकल्याणगुणगणः सर्वात्मपरब्रह्मपरज्योतिःपरतत्त्वपरमात्मसदादिशब्दभेदै-
 निखिलवेदान्तवेद्यो भगवान्नारायणः पुरुषोत्तमः इत्यन्तर्यामिस्वरूपम् । अस्यैव च वैभव-

Vedas, by giving gifts, and by austerities, such as fasting;” “He who knows Brahman attains the Highest;” “He who knows Him becomes immortal here; there is no other way of attaining final release.”

The finite soul is, in its essence, free from manifold distinctions, such as devas and men, which are in reality only diverse modifications of matter (*prakṛti*); it has knowledge (*jñāna*) and bliss (*ānanda*) for its chief characteristics; and when, in regard to this self, such distinctions as gods and the like born of *karma* are totally destroyed, it is no longer possible to distinguish with the aid of words one self from another. It is impossible, when this stage is reached, to say “This is the soul of a deva,” “That is the soul of a man” and so forth. Individuality is a thing to be grasped by each self. In the state of purity, when the distinctions born of *karma* are lost, all that could be said is that the self is in its essential nature *jñāna*; but this is a feature shared in common by all souls.

The essential nature of the Inner Controller consists in His being the Supreme Puruṣa, Bhagavān Nārāyaṇa, who is the main cause of the creation, the sustenance and the dissolution of the entire universe consisting of sentient and non-sentient entities referred to above, and of the removal of the bondage of *samsāra*. Being opposed to all that is evil, and being the abiding place of limitless perfections, He is in His essential nature distinct from every thing other than Himself. He possesses an infinite collection of auspicious qualities which are unsurpassed in excellence; He is referred to in all the upaniṣads by expressions, such as ‘the Self of all’, ‘the Supreme Brahman’, ‘the Supreme Light’, ‘the Supreme Truth’, ‘the Supreme Self’, and ‘Existence.’ By describing the world with the aid of expressions, such as,

प्रतिपादनपराः श्रुतयः स्वेतरसमस्तचिदचिद्वस्तुजातान्तरात्मतया निखिलनियमनं तच्छ-
कितदंशतद्विभूतितद्रूपतच्छरीरतत्तनुप्रभृतिभिः शब्दैस्तत्सामानाधिकरण्येन च प्रतिपाद-
यन्ति ।

तस्य वैभवप्रतिपादनपराणामेषां सामानाधिकरण्यादीनां विवरणे प्रवृत्ताः केचन
निर्विशेषज्ञानमात्रमेव ब्रह्म ; तच्च नित्यमुक्तस्वप्रकाशस्वभावमपि तत्त्वमस्यादिसामानाधि-
करण्यावगतजोवैक्यं ब्रह्मैवाज्ञं बध्यते मुच्यते च ; निर्विशेषचिन्मात्रातिरेकी ईशेशितव्याद्य-
नन्तविकल्पस्वरूपं कृत्स्नं जगन्मिथ्या ; कश्चिद्ब्रह्म कश्चिन्मुक्त इतीयं व्यवस्था न विद्यते ;
इतः पूर्वं केचन मुक्ता इत्ययमर्थो मिथ्या ; एकमेव शरीरं जीववत् ; निर्जीवानीतराणि
शरीराणि ; तच्छरीरं किमिति न व्यवस्थितम् ; आचार्यो ज्ञानोपदेष्टा मिथ्या ; शास्त्रञ्च
मिथ्या ; शास्त्रप्रमाता च मिथ्या ; शास्त्रजन्यं ज्ञानञ्च मिथ्या ; एतत्सर्वं मिथ्याभूतेनैव
शास्त्रेणावगम्यत इति वर्णयन्ति ।

‘His potency’ (*śakti*), ‘His parts’ (*aṁśa*), ‘His manifestations’
(*vibhūti*), ‘His form’ (*rūpa*), ‘His body’ (*śarīra*), ‘His person’ (*tanu*),
and by equating the world with Him, the scriptures, whose sole aim is
to speak of the glories that belong exclusively to Him, proclaim that He
controls all the world by virtue of His being the Inner Soul of all things
other than Himself.

Of the many people who have attempted to explain the significance
of this equation (i.e. of the world with Brahman), whose aim is to bring
out His glories, some⁴ are of the following opinion.—“Although Brahman
is, in its essential nature, eternal, free and self-luminous, yet it itself
is influenced by ignorance and thereby becomes bound and (later) is
released, since it is learnt from co-ordinations, such as ‘That thou art’
to be identical with the finite self. Everything other than this pure
consciousness, in fact, this entire universe consisting of endless distinc-
tions, such as, the Lord and those who are under His control, is unreal
(*mithyā*). There is no basis for the demarcation that one soul is bound
and another liberated. The belief that some souls obtained the blessed
state before is false. There is but a single body which is possessed of
the individual self ; all other bodies are devoid of souls ; but it is difficult
to determine and point out to that one body (which is associated with
the finite self). The preceptor who imparts knowledge is unreal ;
the *śāstras* too are unreal ; even the person who understands the *śāstras*
is unreal ; the very knowledge that arises from them is unreal ; and all
this is understood from the scriptures which are themselves unreal.”

अपरेऽपहतपाप्मत्वादिसमस्तकल्याणोपेतमपि ब्रह्म एतेनैक्यावबोधेन केनचिदुपा-
धिविशेषेण सम्बद्धं बध्यते मुच्यते च, नानाविधमलरूपपरिणामास्पदं चेति व्यवस्थिताः ।

अन्ये पुनरैक्यावबोधयाथात्म्यं वर्णयन्तः स्वाभाविकनिरतिशयापरिमितोदार-
गुणसागरं ब्रह्मैव सुरनरतिर्यक्स्थावरनारकिस्वर्ग्यपवर्गिचेतनैकस्वभावं स्वभावतो विलक्षण-
मविलक्षणञ्च वियदादिनानाविधमलरूपपरिणामास्पदं चेति प्रत्यवतिष्ठन्ते ।

तत्र प्रथमपक्षस्य श्रुत्यर्थपर्यालोचनपरा दुष्परिहरान् दोषानुदाहरन्ति । तथा-
हि—प्रकृतपरामर्शितच्छब्दावगतस्य ब्रह्मणः स्वसङ्कल्पकृतजगदुदयविभवविलयादयः ‘तदैक्षत
बहु स्यां प्रजायेय’ इत्यारभ्य ‘सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः’
इत्यादिभिः पदैः प्रतिपादिताः । तत्सम्बन्धितया प्रकरणान्तरनिर्दिष्टाः सर्वज्ञतासर्वश-

For an identical reason, namely, the knowledge of oneness (convey-
ed by the texts equating Brahman with the world), others⁵ have come
to the conclusion that although Brahman is endowed with auspicious
qualities, such as that of being opposed to all evil, He comes to be bound
to worldly life and is liberated therefrom by virtue of His association
with a certain limiting condition (*upādhi*); He also becomes subject to
manifold modifications which partake of the nature of imperfections.

Yet others,⁶ professing to teach the true significance of the know-
ledge of identity come forward to proclaim that Brahman Himself who
possesses a sea of natural, excellent, inexhaustible and noble qualities,
has the predominant nature of existing as manifold souls, such as divini-
ties, men, animals, and immovable entities, souls in Hell, the denizens of
Heaven (*svarga*), and those who have obtained release ; that He is, in
His essential nature, both different and non-different (from men and
things); and that He is the source of manifold modifications, such as,
ether (*ākāśa*), which share the character of diverse imperfections.

Against the first of these views those who have inquired deeply into
the true significance of the scriptures have raised several objections
that cannot be met. And they are as follows :—With the aid of expres-
sions such as those found in the passage commencing with “It thought
‘Let me become manifold; let me be born’” and ending with “All these
beings, my dear, have their origin in *Sat*, their support in *Sat*, and are
absorbed in *Sat*,” the creation, sustenance and dissolution of the world
are said to result from the mere will (*samkalpa*) of Brahman referred
to by the word ‘that’ (i.e. *tat* occurring in the passage *tat tvam asi*)—a
word indicative of the topic under discussion ; countless, infinite, wonder-

5. The Bhāskariyas.

6. Yādavaprakāśa and his followers.

क्तित्वसर्वेश्वरत्वसर्वप्रकारत्वसमाभ्यधिकनिवृत्तिसत्यकामत्वसत्यसङ्कल्पत्वसर्वावभासकत्वाद्यनव-
धिकातिशयासङ्ख्येयकल्याणगुणगणा अपहतपाप्मेत्याद्यनेकवाक्यावगतनिरस्तनिखिलदोषता
च सर्वे तस्मिन् पक्षे विहन्यन्ते ।

अथ स्यात्—उपक्रमेऽप्येकविज्ञानेन सर्वविज्ञानमुखेन कारणस्यैव सत्यतां प्रति-
ज्ञाय, तस्य कारणभूतस्यैव सत्यतां विकारजातस्य चासत्यतां मृददृष्टान्तेन दर्शयित्वा,
सत्यभूतस्यैव ब्रह्मणः ‘सदेव सौम्येदमग्र आसीत् एकमेवाद्वितीयम्’ इति सजाती-
यविजातीयनिखिलभेदनिरसनेन निर्विशेषतैव प्रतिपादिता । एतच्छोधकानि प्रकर-
णान्तरगतवाक्यान्वपि ‘सत्यं ज्ञानमनन्तं ब्रह्म’ ‘निष्कलं निष्क्रियं निर्गुणं निरञ्जनम्’
‘विज्ञानमानन्दम्’ इत्यादीनि सर्वविशेषप्रत्यनीकाकारतां बोधयन्ति । न

ful and auspicious qualities, such as omniscience, omnipotence, lordship over all things, possession of all things as His attributes (*prakāra*), the character of being unequalled and unsurpassed, the possession of the transcendental realm, and of a will (*saṁkalpa*) that is ever fulfilled, and the power to illumine all things are spoken of in other contexts as belonging to that Brahman; that Brahman is free from all evil is learnt from many passages, such as “He is not subject to the taint of karma.” All these would, on this theory, be self-contradictory.

The Advaitins may contend as follows:—“Having asserted at the very outset, through the formulation that by knowing one thing all things become understood, that the cause alone is real, and having shown with the aid of the example of clay that the causal substance alone is real and that all modifications are unreal, and having negated with the aid of the text “In the beginning, my dear, this was just Being, one only, without a second” all distinctions from objects similar to itself and from those dissimilar to itself, the character of being distinctionless is attributed to that Brahman which alone (as described at the outset) is real. Texts found in other contexts also which attempt to determine the nature of Brahman (*śodhaka-vākya*) teach that Brahman has the character of being opposed to all distinctions. E-g. “Brahman is existence (*satya*), knowledge (*jñāna*) and infinity (*ananta*);”⁷ “without parts, without action (*niṣkṛya*), without qualities (*nirguṇa*), without attachment (*nirañjana*);”⁸ “knowledge (*viññāna*), bliss (*ānanda*).”⁹ It cannot be said, (the Advaitin continues), that if all words denote the single feature (of being opposed to all distinctions), they would become

7. *Tait. up.* I.i.

8. *Śvet. up.* VI.19.

9. *Bṛh. up.* V.ix.28.

चैकाकारताबोधे पदानां पर्यायता; एकत्वेऽपि वस्तुनः सर्वविशेषप्रत्यनीकाकारत्वोप-
स्थापनेन सर्वपदानामर्थवत्त्वादिति ।

नैतदेवम् । एकविज्ञानेन सर्वविज्ञानं सर्वस्य मिथ्यात्वे सर्वस्य ज्ञातव्यस्या-
भावान्न सेत्स्यति; सत्यमिथ्यात्वयोरेकताप्रसक्तिर्वा; अपि त्वेकविज्ञानेन सर्वविज्ञानप्रतिज्ञा
सर्वस्य तदात्मकत्वेनैव सत्यत्वे सिद्धयति ।

अयमर्थः—श्वेतकेतुं प्रत्याह ‘स्तब्धोऽस्युत तमादेशमप्राक्ष्यः’ इति । परिपूर्ण इव
लक्ष्यसे; तानाचार्यान्प्रति तमप्यादेशं पृष्टवानसीति । आदिश्यतेऽनेनेत्यादेशः । आदेशः
प्रशासनम् । ‘एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः’ इत्यादि-
भिरैकार्थ्यात् । तथा च मानवं वचः ‘प्रशासितारं सर्वेषाम्’ इत्यादि ।

synonyms (i.e. idle repetitions); for, though reality is unitary, all the words become serviceable in so far as they signify that, in its essential nature, it is opposed to all distinctions (i.e., each word denotes that Brahman is opposed to the contradictory of the feature suggested by that word. Eg. *satyam* conveys the idea that Brahman is opposed to *asatya*).

This contention is untenable. The proposition “By knowing one thing all things become known” is undemonstrable; for if all things are unreal, there would be no ‘all things’ (*sarva*) to be known. Again, either the reality (of the world) or the unreality (of Brahman) would result, (since the proposition “By knowing one thing all things become known” implies identity of nature between that one thing and all things). But it is only when (as on our theory) all things are considered real, for the reason of their having Brahman for their Self, the assertion that ‘the knowledge of all things results from a knowledge of one thing’ becomes intelligible.

This is the true meaning (of the text in question):—He (Uddālaka) asked (his son) Śvetaketu: “stabdosi, uta tamādeśam aprākṣyaḥ,” meaning thereby “you appear like one fully learned; did you ask those teachers about that ādeśa also?” ‘Ādeśa’ means ‘one by whom ādeśa is exercised; and ādeśa denotes control or command (*prāśāsana*); for it has an identical meaning with (the word *prāśāsana* occurring in) pas-
sages such as “In fact the Sun and the Moon, O Gārgi, stand well sup-
ported through the control of this Imperishable Brahman (*Akṣara*).”¹⁰ There are also the statements of Manu, such as, “(He is) the ruler of all (*prāśāsītāram sarveṣām*).”¹¹

10. *Bṛh. up.* V.viii.8.

11. *Manu-smṛti* XII.122.

अत्रापि 'एकमेव' इति जगदुपादानतां प्रतिपाद्य 'अद्वितीय' पदेन अधिष्ठात्रन्तरनि-
वारणादस्यैवाधिष्ठातृत्वमपि प्रतिपाद्यते । अतस्तं प्रशासितारं जगदुपादानभूतमपि पृष्ठवान-
सि येन श्रुतेन मतेन विज्ञातेन अश्रुतममतमविज्ञातं श्रुतं मतं विज्ञातं भवति इत्युक्तं
स्यात् । निखिलजगदुदयविभवविलयादिकारणभूतं सर्वज्ञत्वसत्यकामत्वसत्यसङ्कल्पत्वा-
द्यपरिमितोदारगुणसागरं किं ब्रह्म त्वया श्रुतमिति हार्दा भावः ।

तस्य निखिलकारणतया कारणमेव नानासंस्थानविशेषसंस्थितं कार्यमित्युच्यत इति
कारणभूतसूक्ष्मचिदचिद्वस्तुशरीरकब्रह्मविज्ञानेन कार्यभूतमखिलं जगद्विज्ञातं भवतीति हृदि
निधाय 'येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम्' इति पुत्रं प्रति पृष्ठवान् पिता ।

(As in these parallel passages) here also (i.e. in the text under discussion) after stating with the aid of the expression 'one only' (*ekam eva*) that He is the material cause (*upā-dāna-kāraṇa*) of the universe, and by denying with the help of the expression 'without a second' (*advitīya*) that it has any other controller (*adhiṣṭhātā*), it is asserted that He is also the efficient cause. Therefore, the question addressed by Uddālaka would amount to asking: 'Did you ask also for Him, who is at once the controller and the material cause of the world, for Him by hearing, thinking and knowing whom what was not heard, what was not thought, and what was not known become heard, thought and known?' The following was the idea at the back of Uddālaka's mind (when he asked the question): "Was that Brahman who is the cause of the origin, sustenance and destruction of the entire world, and who possesses a sea of limitless and noble qualities, such as omniscience, possession of the supernatural realm, possession of a will that is ever fulfilled, inquired into by you?" Bearing in mind the fact that, since the cause itself assuming different specific shapes comes to be spoken of as the effect, and also the fact that since Brahman is the cause of all things, the entire universe which is of the nature of an effect becomes known by knowing Him who is the universal cause and who has for His body all the sentient and non-sentient entities existing in a subtle (*sūkṣma*) state, the Father questioned his son thus: "(Did you ask for Him by hearing, thinking and knowing of whom) what was not heard of becomes heard, what was not thought of becomes thought, and what what was not known becomes known?"

NĪTIMĀLĀ

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**श्रीः
श्रीमते रामानुजाय नमः
भूमिका**

श्रीमन्नारायणार्थप्रतिभाद्रविणनिक्षेपायमाणं नीतिमालाभिधानं प्रबन्धरत्नमिदं जीवितमिव जागर्ति श्रीमद्विशिष्टाद्वैतसिद्धान्तस्य । आदर्शविमलोऽयं प्रबन्धः नातिसंक्षेपविस्तररमणीयैः प्रस्फुटार्थैः वाक्यजालैः न केवलं कुशाग्रधिषणानामपितु मृदुप्रज्ञानामपि हृदयमावर्जयतीति नेदमनुभवापेतं वचनम् । तदेतत्प्रबन्धरत्नमियता कालेन केवलं श्रवणपथगोचरं दिष्ट्येदानीं दृष्टिपथमवतीर्णं विद्वज्जनानुभाव्यं भवतीति महदिदं पण्डितमण्डलीभागधेयम् । एतत्प्रबन्धप्रणेता नारायणार्याः कदा कतमं देशमलमकुर्वन्निति अदसीयैः अन्यदीयैर्वा वचनैर्नेदंतया निर्णेतुं शक्यते ; अथापि श्रीभाष्यकारसिद्धान्तस्यैव तत्रतत्र श्रीभाष्यवाक्यानुदाहृत्य व्यवस्थापनात्, श्रीमद्वेदान्तदेशिकगुरुवर्यैः स्वप्रबन्धेष्वेतन्नीतिमालावाक्यानां भूयिष्ठमुदाहरणाच्चेमे आचार्याः श्रीभाष्यकाराणां अर्वाचीनाः श्रीमन्निगमान्तमहागुरुणां प्राचीनाश्चेति सामान्यतो निर्णये मन्यामहे न विमर्शका विप्रतिपद्येरन्निति । तथाहि—श्रीमन्न्यायसिद्धाञ्जने जडद्रव्यपरिच्छेदे^१ ‘यत्तु नीतिमालायां नारायणार्यैरुक्तं “ज्ञानस्य तु परात्तत्वाभावमात्रमेव न तु प्रत्यक्त्वम्” इति’ । तथा तत्रैव जीवपरिच्छेदे^२ ‘नारायणार्यैस्तु संभूतिविनाशशब्दौ फलद्वारा लक्षणया विद्याकर्मविषयावुक्तौ “विदुषो विद्यासाध्यस्यापवर्गस्य सम्यगभिवृद्धिरूपत्वात्” इत्यादिना’ इति । एवमीश्वरपरिच्छेदे^३ ‘अयमेवार्थः नारायणार्यैरप्युक्तः “गुणैरित्यताराहित्याद्वस्तुना अपरिच्छिन्नत्वं चावगम्यते” इति’ इति । तत्रैव अद्रव्यपरिच्छेदे^४ ‘यत्तु नारायणार्यैरुक्तं “संस्थानमेव जातिः तत्प्रतिपिण्डं भिन्नत्वेऽपि द्वितीयादिपिण्डेषु सौसादृश्यात् प्रतिसंधीयमानं स्वाश्रयेषु वस्तुष्वेकबुद्धिशब्दनिबन्धनं भवति...इति’ एवं ‘देवप्रीत्यादिकं वा’ इति^५ तत्त्वमुक्ताकलापश्लोकस्य व्याख्यानावसरे ‘आप्तस्य हित-

१. न्याय सिद्धा श्री Vaiṣṇava Siddhānta Grantha Ratnamālā edition, Madras पुट. १६

२. न्याय सिद्धा (Madras edition) पुट १६२, १६३

३. न्याय सिद्धा (Madras edition) पु. २१२

४. न्याय सिद्धा (Madras edition) पु. ३७५

५. देवप्रीत्यादिकं वा विदितमिह विधिप्रत्ययस्यास्तु वाच्यं
नात्रान्योन्याश्रयो न श्रुतपरिहरणं नापि क्लृप्तिर्गौरवात् ।

प्राधान्यं स्याच्च किञ्चिन्नृपभजननयास्तिष्ठमेतच्चशास्त्रै

रिस्थं स्वार्थविरोधेऽप्यतिगरिमभयाच्चेत्यते शब्दशक्तिः ॥

Tattva-Muktā-Kalāpa पु. ६८० Prof. Rāmamiśra Śāstri edition, Benares.

कामस्य नियोगं केचिदूचिरे' इति नारायणार्याणामुक्तिः सर्वार्थसिद्धौ प्रस्तूयते । तथा तत्रैव 'आप्तस्याहुर्नियोगं हितमभिलषितं केऽपि भाष्याशयस्थं' इत्यत्र सर्वार्थसिद्धौ 'स्वपक्षनिष्ठानामेव केषांचित् ईश्वरनियोगरूपविधिपक्षं विविच्य दर्शयति' इत्यवतरणदर्शनात् श्लोके केचित्पदेन नारायणार्या अभिप्रेता इति स्पष्टमवगम्यते । एवं न्यायपरिशुद्धावपि 'नारायणार्यैस्त्वेवमुक्तं' इत्यारभ्य 'आप्तस्य हितकामस्य नियोगं केचिदूचिरे । भाष्यकारोऽपि भगवानेतदेवान्वमन्यत' इति नीतिमालावचनमनूयते । तथा 'विद्युत्तयाधीत्य वेदान्' इति सारावलीश्लोकस्य व्याख्याने चिन्तामणौ कुमारवरददेशिकः वचनमिदमुदाहरति ।

एवं मीमांसापादुकायां 'सूत्रोक्तं नूनमन्यत्' इति श्लोके नारायणार्यास्सबहुमानं निर्दिश्यन्ते वेदान्तगुरुभिः । अतो निश्चप्रचमिदं वक्तुं शक्यते श्रीभाष्यकारसिद्धान्त-निष्ठा नारायणार्याः श्रीमन्निगमान्तगुरुणां प्राचीनाश्चेति । कचिदेतेषां नारायणार्याणां सिद्धान्तमननुमन्यमाना अपि निगमान्तगुरुवः तत्र तत्र सबहुमानमेतानाचार्यान्निर्दिशन्तः स्वीयमादरातिशयं सम्यगाविष्कुर्वन्ति ।

एते च नारायणार्याः जैमिनीयानि मीमांसासूत्राणि पौनरुक्त्यादिदोषदूषितानि मन्वानाः संगृह्य सूत्राण्यन्यानि प्राचीकशन्निति पादुकापरित्राणे कुमारवरददेशिकाः प्रतिपादयन्ति । तथाहि—'सूत्रोक्तं नूनमन्यत्' इति पादुकाश्लोके इमानि परित्राणवाक्यानि.^६ 'अत एव प्राज्ञा नारायणार्याः परिमितगभीराणि परस्परविरोधादिरहितानि सूत्राणि प्रणीय अधिकरणानां पञ्चशतीमेव मीमांसाशास्त्रमाचक्षते । अन्यानि पुनरधिकरणानि पौनरुक्त्यादिदोषदूषितान्यकथयन्.....यत्तु प्राज्ञैर्नारायणार्यैस्संगृह्य कथनं न तज्जैमिनीयवचनदूषणायते । जैमिनिर्हि मन्दामन्दसकलशिष्यजनसंवित्तिःसौकर्यार्थं मन्दप्रयोजनान्यधिकरणानि पृथगनुकथयांचकार । नारायणार्यास्तु प्रौढविद्वज्जनपरिग्रहाभिसंधिना प्रधाना-

६. Tattva-Muktā-Kalāpa पु. ६८४

७. न्याय परि (Memorial edition, Madras) पुट. २८३

८. अधिकरण सारावली श्लो. २०

९. सूत्रोक्तं नून मन्यद्विदुरथ च मिथो व्याहृतं वृत्तिकाराः प्राज्ञैर्नारायणार्यैस्तद्विह विदधिरे सम्मतास्तुत्रभेदाः ।

सामाचार्योक्तिरेषा समरमुखगता तत्र सत्सङ्गुहीतिः

नत्वा नुत्वेनमाह द्रमिडगुरुरपि ब्रह्मविद्वाक्यभाष्यम् ॥ मी. पा. श्लो. ११

१०. मी. पा. (edited by Navanitam Krishnamachariar) grantha script पु १६

र्थप्रकाशनेन तुल्यन्यायतया सर्वमप्यर्थजातं परिमितेन ग्रन्थसन्दर्भेण प्राचीकशन्निति द्वयोरप्यैकरस्यसिद्धिरिति न विरोधगन्धः' इति । अतश्चेदमवगम्यते यदेते नारायणार्या न केवलमुत्तरमीमांसायां पूर्वमीमांसायामप्यनितरसाधारणेन पाण्डित्यविमर्शयोः प्रकर्षेण व्यराजन्त इति । परंतु एतेषां मीमांसासङ्ग्रहः प्रौढविद्वज्जनहृदयङ्गमः नाद्य यावदस्माकं चक्षुर्विषयमवतरति । हन्त ! श्रीभगवद्रामानुजसिद्धान्तस्य अथवा सर्वस्य सिद्धान्तस्य इदमेकं शोचनीयं वैशसं यद्वहूनां प्राचामाचार्यवर्याणां प्रबन्धाः भाग्यवैषम्यादस्माकं श्रोतुमपि दुर्लभतां गमिता इति ।

मन्यामहे नैतदावेदनीयं विदुषां यद्वीताभाष्यमप्येते नारायणार्या विरचितवन्त इति ; यतस्तद्वीताभाष्यं काञ्च्यां सुदर्शनमुद्रालये मुद्रितं विलसति ।

तथा गीताभाष्यतात्पर्यचन्द्रिकायां 'सर्वधर्मान्परित्यज्य' इति श्लोकस्य व्याख्यानावसरे^{११} 'अनियतधर्मपरित्यागोऽत्र विवक्षित इति नारायणार्यव्याख्यायामपि नानुष्ठानविरोधः' इत्यारभ्य महता प्रबन्धेन नारायणार्यगीताव्याख्यानानुवादतद्दूषणानि प्रपञ्चितानि । तत्रैव चोपरि^{१२} "पिशाचरन्तिदेवगुप्तशङ्करयादवप्रकाशभास्करनारायणार्ययज्ञस्वामिप्रभृतिभिः स्वं स्वं मतमास्थितैः परदशतैर्भाष्यकृद्भिः अस्मत्सिद्धान्ततीर्थकरैश्च भगवद्यामुनाचार्यभाष्यकारादिभिरविगीतपरिगृहीतोऽयमत्र सारार्थः—'भगवानेव परं तत्त्वं अनन्यशरणैर्यथाधिकारं तदेकाग्र्यं परमधर्मः' इति निगमितम् । न्यायपरिशुद्धावनुमानाध्याये नारायणीयः गीताभाष्यश्लोकः अनूयते वेदान्तगुरुभिः^{१३} । यथा 'उक्तं च नारायणार्यैः भगवद्वीताभाष्ये "प्रसिद्धमपि विज्ञानं वादे यो नाम निन्दते । स सदस्यैर्नियन्तव्यो व्यवस्था नान्यथा यतः" इति ।

साम्प्रदायिकास्तु ऐतिह्यं किमप्यत्र समुदाहरन्ति । तथा हि एते नारायणार्याः प्रथमं कंचित्कालं यादवप्रकाशान्तेवासिन आसन् । तदात्वे च स्वाचार्यकृतस्य उपनिषत्सारनाम्नः ग्रन्थस्य व्याख्यां तदनुमत्या रचयांबभूवुः । कदाचिदेते आचार्याः श्रीरङ्गमेत्य तत्र श्रीभाष्यकारं छात्रेभ्यः स्वपदकमलमाश्रितेभ्यः विशिष्टाद्वैतसिद्धान्तं सोपपत्तिक-

११. गी. भा. (Ananda Press, Madras) पु. ९४७

१२. गी. भा. (Ananda Press, Madras) पु. ९५२

१३. न्याय. परि (Memorial edition, Madras) पु. १०१

मुपदिशन्तं साक्षात्कृतवन्तः । असकृत् श्रीभाष्यकारस्य कालक्षेपगोष्ठी एत्य तदीयमुपदेशं शृण्वन्त एते कियताचित् कालेन यादवसिद्धान्ते शिथिलितादराः श्रीभाष्यकारसिद्धान्ते बद्धादराश्च बभूवुः । क्रमेण विशिष्टाद्वैतसिद्धान्त एव औपनिषदस्सर्वप्रमाणविरुद्धश्चेति निश्चिन्वानाः श्रीभाष्यकारमेव गुरुमवृणत । अनन्तरमेव नीतिमालाभिधं प्रबन्धरत्नमिदं विरचितवन्त इति ।

अयमत्रास्मदीयो निष्कर्षः । भगवद्रामानुजसिद्धान्तनिष्ठा अप्येते नारायणार्याः कचित्कचित् स्वातन्त्र्यमवलम्बमाना अन्यथैव विशिष्टाद्वैतसिद्धान्तं शिक्षयन्तः भगवति रामानुजेऽतिशयितभक्तिमन्त इति ।

श्रीपाञ्चरात्ररक्षायां नित्यानुष्ठानस्थापनाधिकारे ‘भाष्यकाराव्यवहितशिष्यैः वज्रिवंशेश्वरैः श्रीरङ्गनारायणाचार्यैः’ इत्यारभ्य काश्चन कारिका उदाहृताः^{१४} । एते च श्रीरङ्गनारायणाचार्याः नीतिमालाकर्तुः नारायणार्यात् अन्य एव भवितुमर्हन्ति ; यत एते ‘वज्रिवंशेश्वराः श्रीरङ्गनारायणाचार्या’ इति सोपपदं निर्दिश्यन्ते । नीतिमालाकर्तारस्तु निरुपपदं नारायणार्या इत्येव तत्र तत्र व्यपदिश्यन्ते । अत एव नीतिमालाकर्तुः नारायणार्याद्व्यावर्तयितुं ‘श्रीभाष्यकाराव्यवहितशिष्यैः वज्रिवंशेश्वरैः श्रीरङ्गनारायणाचार्यैः’ इति निर्दिशन्ति निगमान्तगुरवः । ஶ்ரீபாண்டி ரங்க நாராயணர் இவ்வாறு இவ்வாறு இவ்வாறு इति भाषायां प्रसिद्धाः श्रीरङ्गनारायणाचार्याः पाञ्चरात्ररक्षायां असकृदुदाहृतानां नारायणमुनीनां गुरव इति सुस्पष्टमवगम्यते ; यतस्तत्रैव नित्यव्याख्यानाधिकारे नारायणमुनीन्प्रकृत्य ‘तद्गुरुभिः वज्रिवंशेश्वरैः’ इति प्रतिपादितमस्ति^{१५} ।

इदमत्रावधेयम् — तात्पर्यचन्द्रिकायां नारायणार्यस्य यादवभास्करादिमध्ये परिगणनाद्यामुनादिभ्यस्सिद्धान्ततीर्थकरेभ्यः पृथक्करणाच्च, अयमन्य एव तत्र तत्र किञ्चित्स्वातन्त्र्यमवलम्बमानो नारायणार्यः । गुरुपङ्क्तिप्रविष्टाः श्रीभाष्यकाराव्यवहितशिष्या वज्रिवंशेश्वरा नारायणमुनिगुरवश्च श्रीरङ्गनारायणाचार्या नूनमेतस्माद्व्यतिरिच्यन्त इति ।

१४. श्रीपाञ्च रक्षा (edited by Raghavachariar, Madras-Grantha script) पुट. ३८

१५. श्रीपाञ्च. रक्षा. पुट.

॥ वादार्थसंग्रहः ॥

अथेदानीं एतद्ग्रन्थस्थानां दशानां वादानामर्थास्सङ्गृह्यन्ते । ते चैवमुद्देशतो निरूपिता ग्रन्थकर्तृभिरेव निबन्धोपक्रमे—

१. “पौर्वापर्यस्य नियमः कर्मब्रह्मविचारयोः ।
तथा वेदान्तवाक्यानामप्रामाण्यनिराक्रिया ॥
२. विवर्त्तपक्षक्षपणं परिणामनिराकृतिः ।
शक्तिविक्षेपभङ्गश्च ब्रह्मणो निर्णयस्तथा ॥
३. निर्णयः पुरुषस्यापि विधिरूपविनिर्णयः ।
दशार्थानधिकृत्येयं नीतिमाला प्रवर्तते” ॥ इति ।

(१) तत्र प्रथमे ब्रह्मविचारस्य कर्मविचारानन्तर्यनिर्णयाधिकारे ‘अथातो ब्रह्मजिज्ञासा’ इति सूत्रसिद्धः कर्मब्रह्मविचारयोः पौर्वापर्यनियमस्समर्थ्यते । अद्वैतिनोऽत्र पूर्वपक्षिणः । ते ह्येवमाहुः—अनधीतवेदस्य विचारानुपपत्तेः यथा कर्मविचारः कर्मभागाध्ययनपूर्वकः, एवं ब्रह्मविचारोऽपि ब्रह्मभागाध्ययनपूर्वक एव ; न तत्र कर्मविचारापेक्षा ; बुभुक्षुर्मुमुक्षुश्चेति कर्म-ब्रह्मभागयोरधिकारिभेदात् । अध्ययनविधिर्यथार्थज्ञानपर्यन्तस्स्यात्, तदा विधिबलादध्ययनक्रमेण प्रथमं कर्मविचारः पश्चाद्ब्रह्मविचार इत्यापद्येत । स ह्यक्षरग्रहणमात्रपर्यवसायी । अर्थविचारस्तु रागप्राप्तः, न स वैधः । व्यापकत्वादव्यवहितत्वाच्चाक्षरग्रहणमेव फलमध्ययनस्य । अत एव गृहीतस्वाध्यायमश्रुतमोमांसमपि श्रोत्रिय इति व्यग्रदिशन्ति । अपि च ‘तरति शोकमात्मवित्’ इत्यादिभिः अद्वितीयात्मविज्ञानमपवर्गसाधनं श्रुतम् । तदेतद्विज्ञानं प्रति च ‘शान्तो दान्त’ इति श्रुत्या शमादीनां साधनत्वं प्रतिपाद्यते । अतश्च शमदमाद्यानन्तर्यमेव युक्तं ब्रह्मविचारस्य ; न तु कर्मविचारानन्तर्यमिति

अत्र सिद्धान्तः—‘यज्ञेन दानेन तपसानाशकेन’ इति श्रुत्या यज्ञादीनां विद्योत्पत्ति-
साधनत्वं प्रतिपाद्यते । ‘तत्र विविदिषन्ति’ इति व्यपदेशः ‘अश्वेन जिगमिषति’ इतिवत् धात्व-
र्थप्रधानः प्रतिपत्तव्यः; विविदिषायाः साध्यत्वासम्भवात् । पुरुषार्थः तत्साधनं वा साध्यं भवितु-
मर्हति । न तावद्विविदिषा पुरुषार्थः, नापि तत्साधनम् ; विद्याया एव तत्साधनत्वस्य ‘ब्रह्म वेद
ब्रह्मैव भवति’ इति श्रुतिप्रतिपत्तत्वात् । तच्च वेदनमुपासनात्मकं वाक्यजन्यज्ञानादतिरिक्तं
विधेयभूतम् । इत्यञ्च विद्यायाः यज्ञादिसाध्यत्वात् अनिर्णयः साधने साध्यनिर्णयायोगात्
यज्ञादिस्वरूपनिर्णयाय कर्मविचारः प्रथममपेक्षितः । एवं नित्यनैमित्तिककर्मणां अकरणे
प्रत्यवायश्रवणात् अनर्थं परिहृत्यैवाभ्युदये यतितव्यमिति न्यायादपि स एवादौ कर्तव्यः ।
अत एव सद्भिद्यादहरविद्यादीनां भेदाभेदनिर्णयः कर्मभेदाभेदनिर्णयहेतुभिः न्यायैः शारी-
रके क्रियमाण उपपद्यते ; अनधिगतकर्मणस्तदसम्भवात् । अद्वितीयात्मविज्ञानमपवर्ग-
साधनं इत्यत्राप्यद्वितीयत्वं नाम अनेकगुणविभूतिविशिष्टस्य एकत्वमेव ; न तु निर्विशेषत्वम् ;
तस्य सर्वप्रमाणविरुद्धत्वात् । गुणविभूत्यादिविशिष्टब्रह्मवेदनस्यैवापवर्गसाधनत्वं ‘पृथगात्मानं
प्रेरितारं च मत्वा जुष्टतस्तस्तेनामृतत्वमेति’ इत्यादिभिः प्रतिपाद्यते । एवंभूतवेदनं प्रति
‘यज्ञेन दानेन’ इत्यादि श्रुत्या यज्ञादेरेव साधनत्वमुच्यते । ‘शान्तो दान्त’ इत्यादि शमा-
दीनामनुग्राहकत्वाभिप्रायम् । न च विरोधः; व्यापारोपरमरूपाश्शमादयोऽविहिता प्रतिषिद्ध
निषिद्धकाम्यकर्मविषयाः; व्यापाराश्च विद्यासाधनभूतकर्मविषया इति व्यवस्थाङ्गीकारात् ।
तदेवं ब्रह्मज्ञानस्य कर्मसापेक्षत्वात् कर्मविचारानन्तरमेव ब्रह्मविचारः कर्तव्य इति ।

इति ब्रह्मविचारस्य कर्मविचारानन्तर्यनिर्णयाधिकारः प्रथमः ॥

(२) अथ द्वितीये वेदान्तप्रामाण्यनिर्णयाधिकारे वेदान्तवाक्यानां ब्रह्मणि प्रामाण्यं
समर्थ्यते ।

अत्र पूर्वपक्षिणः प्राभाकराः तार्किकाश्च । तत्र पूर्वेषामयमाशयः—सिद्धार्थे ब्रह्मणि
न वेदान्तवाक्यानां प्रामाण्यम् । तथाहि—शब्दार्थयोस्सम्बन्धमजानतः पुंसश्शब्दो नार्थ-
प्रत्यायकः । सम्बन्धश्च वृद्धव्यवहारत एव ग्राह्यः । स व्यवहारः प्रयोजकवृद्धस्य गामान-
येत्यादिः, प्रयोज्यवृद्धस्य च गवानयनादिः । प्रयोजकवृद्धवाक्यश्रवणानन्तरं प्रयोज्यवृद्धस्य

कार्यं दृष्ट्वा व्युत्पत्सुः पार्श्वस्थः एवमनुमिनोति—इदं वाक्यं अस्य कार्यबुद्धयुत्पादकम्, स्वश्र-
वणसमनन्तरकालिकैतत्प्रवृत्तिप्रयोजकत्वात् । यद्वाक्यं स्वश्रवणसमनन्तरकालिकयत्प्रवृत्तिप्र-
योजकम्, तत्तस्य कार्यबुद्धयुत्पादकम्, यथा मदीयकार्यावगतिसमनन्तरप्रवृत्तिप्रयोजकं वाक्यम्
इति । एवं सामान्यतोऽनुमाय पुनर्गवानयनादिदर्शनात् कार्यविशेषं निश्चिनोति ।
एवं वाक्यार्थे निश्चिते, पुनः ‘गां बधान’ इत्यादिप्रयोगे पदानामावापोद्वापाभ्यां तत्त-
त्पदार्थमवगच्छति । ‘पुत्रस्ते जातः’ इत्यादिसिद्धवस्तुपरवाक्यस्थले च मुखविकासालिङ्गे-
नापि पुत्रजन्माद्यर्थविशेषनिर्णयो न सम्भवति ; सुखप्रसवादीनां हर्षहेतूनां बहूनां सम्भ-
वात् इति ।

अत्र समाधिः—‘पुत्रस्ते जातः’ इत्यादिसिद्धार्थपरवाक्येष्वपि सम्बन्धग्रहणं
दृश्यते । तत्र तद्वाक्यश्रवणानन्तरं पुत्रजन्मसाक्षात्कारेण वा, पुत्रजन्मासाधारणोत्सव-
लिङ्गेन वा पुत्रजन्मविशेषनिश्चयस्सम्भवति । अतो न विशेषाप्रतिपत्तिः ।

गामानयेत्यादिकार्यपरवाक्यस्थलेऽपि प्रयोज्यवृद्धस्यानुषङ्गिकानेकव्यापारसम्भवात् त-
त्रापि कार्यविशेषावधारणं दुश्शकमेव । हेत्वन्तरेण तदवधारणञ्च तुल्यमुभयत्र ।

वस्तुतस्तु व्युत्पत्सुः स्वस्य कार्यावगतेः पदार्थज्ञानपूर्वकत्वदर्शनात् प्रयोज्यवृद्धकार्या-
वगतिरपि पदार्थज्ञानपूर्विकेत्येवानुमिन्यात् । तच्च ज्ञानं प्रयोजकवाक्यादिति वृद्धव्य-
वहारेऽपि सिद्धार्थे शब्दस्याभिधानमस्ति । एवं पित्रदिभिश्शशिपक्ष्यादीनङ्गुल्या निर्दिश्य
तत्तच्छब्दै स्तेषु तेष्वर्थेषु प्रयुज्यमानैर्बाला व्युत्पाद्यन्ते । क्रमेण च व्युत्पन्नास्ते तत्तच्छब्दश्रवण
समनन्तरम् तत्तदर्थेषु स्वात्मनां बुद्धयुत्पत्तिं पश्यन्तश्शब्दार्थयोस्सम्बन्धान्तरादर्शनाद्बो-
धकभाव एव सम्बन्ध इति निश्चिन्वन्ति । अतस्सिद्धार्थेऽपि शब्दस्य प्रामाण्यं सम्भवतीति
प्रतिपद्यन्त एव प्रामाण्यं ब्रह्मणि वेदान्तवाक्यानीति ।

तार्किकास्तु—सिद्धार्थे शब्दस्य प्रामाण्येऽपि जगत्कर्तुर्नुमानसिद्धत्वान्न वेदान्त-
प्रमाणकं ब्रह्म ; शास्त्रस्य प्रमाणान्तराप्रामाण्यविषयत्वात् । प्रकृते तु भूभूधरादिकं कार्यम्,
सावयवत्वात्, घटादिवत् ; भूभूधरादिकं स्वोपादानोपकरणसम्प्रदानप्रयोजनाभिज्ञकर्तृकम्,
कार्यत्वात्, घटादिवत्, इत्येवमनुमानं सम्भवति । अनेन कर्तृकल्पनायां अनेककर्तृ-

कल्पनापेक्षया एककर्तृकल्पनं न्याय्यमिति जीवासंभावितज्ञानादिः जगन्निर्माता ईश्वर-
स्सिद्ध्यतीति ।

सिद्धान्तस्तु—उक्तानुमानात् जगतः कर्तृमात्रसिद्धावपि, अकर्मवश्यत्वसर्वज्ञत्वादि-
विशिष्टैककर्तृकत्वं शास्त्रादेवावगन्तव्यम् । विचित्रसन्निवेशस्य स्थगोपुरप्रासादादेः बहुकर्तृ-
कत्वस्यैव दर्शनादत्रापि विचित्ररचनस्य जगतो बहुकर्तृकत्वमेवानुमानतः प्रसज्येत । अपि च
लोके कर्तुः कर्मवश्यत्वादिदर्शनात् आनुमानिकेश्वरस्यापि व्याप्तिबलेन तदवर्जनीयम् । अकर्म-
वश्यत्वे शरीरेन्द्रियाद्युपकरणायोगः । तेषां नित्यत्वे ‘सावयवत्वात् कार्यम्’ इत्यनुमानस्य तेषु
व्यभिचारः । अतश्शास्त्रैकप्रमाणकं ब्रह्मेति ।

॥ इति वेदान्तप्रामाण्यनिर्णयाधिकारो द्वितीयः ॥

(३) अथ तृतीये विवर्तपक्षप्रतिक्षेपाधिकारे निर्विशेषब्रह्मवादिनः अद्वैतिनः प्रतिक्षिप्य-
न्ते । ते ह्येवं मन्यन्ते—‘यतो वा इमानि’ इत्यादिश्रुत्या जगत्कारणं ब्रह्मेति प्रतिपादितम् । तच्च
‘सत्यं ज्ञानमनन्तं ब्रह्म’ इत्यादिश्रुतिभिः सच्चिदद्वितीयानन्दस्वरूपं प्रतिपन्नम् । तस्य
चानाद्यज्ञानतिरोहितस्वरूपतया अहं सुखी, अहं दुःखी, देवोऽयं, मनुष्योऽयं, घटोऽयं,
पटोऽयं, इत्याद्यान्तरबाह्यविविधाध्यासोपादानतया जगत्कारणत्वमुपपद्यत इति ।

अत्र सिद्धान्तः—सच्चित्सुखाद्वितीयस्वरूपं ब्रह्मेति वदद्भिः सदादिशब्दप्रवृत्ति-
निमित्तानि सत्तादीनि दुर्निरूपाणि । तथाहि—सत्ता न जातिः ; आश्रयस्य सतः एकत्वात् ।
न च प्रमासम्बन्धयोग्यत्वम् ; ब्रह्मणः प्रमेयत्वानङ्गीकारात् । नाप्यसद्व्यावृत्तिः ; सदसद्विलक्षणस्य
प्रपञ्चस्याप्यसद्व्यावृत्तिमत्त्वेन सत्त्वप्रसङ्गात् । यदि सच्छब्दार्थ एव सत्ता, तर्हि सत्तायाः
धर्मत्वेन ब्रह्मणोऽपि सच्छब्दार्थस्य सत्तारूपत्वेन कञ्चन धर्मिणं प्रति धर्मत्वप्रसङ्गात् ।

एवं चित्त्वमपि दुर्निरूपम् । तच्च यदि चैतन्यम्, तदा ब्रह्मणः चैतन्यगुणकत्वप्र-
सङ्गः । यदि चिच्छब्दस्यैव चैतन्यमर्थः, तदा प्रमाणज्ञानानामपि चैतन्यरूपाणां ब्रह्मत्वं
प्रसज्यते । स्वाधीनस्वप्रकाशत्वं चित्त्वमित्यपि दुर्वचम्, स्वव्यतिरिक्तप्रकाशस्यैवानभ्युपग-
मात् ।

एवं सुखरूपत्वमपि दुर्वचम् ; ‘सुखं मे स्यात्’ इत्यादिभिः सुखादीनां आत्मगुणत्वं
ह्यनुभूयते । पदार्थविदोऽपि सुखादीनामात्मगुणत्वमाचक्षते । न च ब्रह्मणो गुणत्वमिति न तस्य
सुखरूपत्वम् । अनुकूलत्वं सुखत्वमिति चेत्, ब्रह्म कस्यानुकूलम् ?—जीवानाम् ? उत स्वस्यैव ?
नाथः ; ब्रह्मभिन्नजीवानभ्युपगमात् । नान्त्यः, तत्रानुकूलत्वं भोग्यत्वं चेत्, स्वस्य भोक्तृत्वाभा-
वेन स्वभोग्यत्वस्याप्यसम्भवः । दुःखनिवृत्तिश्चेत्, ब्रह्मणः निवृत्तिरूपत्वेनाभावात्मकत्वप्रसङ्गः ।
तस्मान्न सुखरूपत्वं ब्रह्मणः ॥

अद्वितीयत्वञ्च न सदृशद्वितीयरहितत्वम् ; ब्रह्मद्वित्वाभावेन सदृशद्वितीयस्यैवाप्रसिद्धेः ।
‘सदेव सोम्येदमग्र आसीत्’ इत्यादिश्रुतिभिः अद्वितीयं प्रतिपादितं इत्यपि न युज्यते तत्र
‘अग्रे’ इति कालविशेषस्य, ‘आसीत्’ इति क्रियाविशेषस्य ‘इदं सत्’ इति जगतस्सदात्म-
कत्वस्य, ‘एकमेव’ इति नामरूपविभागाभाववचनेन ब्रह्मणः उपादानतायाः,
‘अद्वितीयम्’ इत्यधिष्ठानान्तरनिवारणेन निमित्तत्वस्य, अत एव अनन्तशक्तियोगस्य च
प्रतिपादनात् । ‘नेह नानास्ति किञ्चन’ इत्यत्रापि अब्रह्मात्मकनानावस्तुनिषेधे एव ।
अतो न निर्विशेषब्रह्मसिद्धिः ।

एवं अनाद्यविद्यातिरोहितं ब्रह्मेत्यपि तिरोधानासम्भवादनुपपन्नम् । तत्र
अज्ञानं ज्ञानाभावः, अन्यथाज्ञानं वा ? उभयथापि वस्तुस्वरूपतिरोधायकत्वासम्भवः ।
अपि चाज्ञानेन ब्रह्मस्वरूपतिरोधानं दुर्निरूपम् ; आच्छाद्यविषयकज्ञानोत्पत्तिनिरोधो
ह्याच्छादनशब्दार्थः । अत्र त्वाच्छाद्यस्य ब्रह्मणः ज्ञानविषयत्वानङ्गीकारात्तदुत्पत्तिनिरो-
धरूपमाच्छादनं सम्भवति ।

एवं ज्ञानरूपं ब्रह्म अनाद्यविद्याशबलितं सत् जगदुपादानकारणमित्यप्यनुपपन्नम् । तत्र
किं ब्रह्म जगदुपादानम् ? उताविद्या ? यद्वा तदुभयम् ? । नाद्यः, कारणानुरूपत्वात्
कार्यस्य ब्रह्मवज्जगतस्सत्यत्वप्रसङ्गात् । न द्वितीयः ; ब्रह्मणः उपादानत्वपरश्रुति-
विरोधात् । नापि तृतीयः ; जगतः जडाजडात्मकत्वसत्यासत्यात्मकत्वादिविरुद्धस्वभावत्वप्रस-
ङ्गात् ।

अविद्यारूपदोषवशात् ज्ञानरूपे ब्रह्मणि जगदध्यस्तम्, अध्यासाधिष्ठानत्वमे-
वोपादानत्वमित्यप्युक्तम् ; ब्रह्मणो भ्रमाधिष्ठानत्वानुपपत्तेः । शुक्तिकादौ अधिष्ठाने

केनचिद् भास्वरत्वाकारेण प्रतिपन्ने शुक्तित्वाद्याकारेण तिरोहिते हि रजतादिभ्रमो दृष्टः ।
ब्रह्मणश्च निर्विशेषतया प्रतिपन्नाप्रतिपन्नाकारभेदाभावात् न तस्मिन् जगदध्यासस्सम्भवति ।
तस्मात् जगद्रूपेण विवर्तमानं जगदुपादानमिति च नोपपत्तिमत् ॥

॥ इति विवर्तपक्षप्रतिक्षेपाधिकारस्तृतीयः ॥

(४) चतुर्थे परिणामपक्षप्रतिक्षेपाधिकारे ब्रह्मपरिणामरूपं जगदिति यादवभास्करपक्षः
प्रतिक्षिप्यते ।

अत्र पूर्वपक्षः—‘सदेव सोम्येदमग्र आसीत्’ इत्यादिश्रुतिभिः प्रलयावस्थायां प्रलीन-
निखिलभेदं ब्रह्मावगतम् । तदेव सर्वशक्ततया सर्गसमये विचित्रचिदचिन्मिश्रप्रपञ्चरूपेण
परिणतमिति ‘तदैक्षत बहु स्याम्’ इत्यादिभिः प्रतिपाद्यते । तस्मान्निरस्तसमस्तविषयस्य ब्रह्मणः
परिणामभूतं जगदिति ।

अत्र सिद्धान्तः—ब्रह्मण एव जगदाकारेण परिणामे जगद्गतस्थूलत्वह्रस्वत्वादिकं
ब्रह्मणि प्रसज्येत । तथा च ‘अस्थूलमनण्वह्रस्वम्’ इत्यादि श्रुतयो विरुद्धयन्ते ।
नहि चिद्रूप एवेश्वरोऽचिद्रूपेण परिणमत इति संभवति । न च ब्रह्मोपादनत्वशुतेरेव जगत्
श्चैतन्यशक्तियोगोऽस्तीति वाच्यम् ; चैतन्यस्य जगति नित्यानुपलब्धत्वात् तच्छक्त्यभावस्यैव
तत्र निर्णयात् । प्रलयावस्थायां प्रलीननिखिलभेदं ब्रह्मेत्यप्यनुपपन्नम् ; ‘नित्यो
नित्यानां चेतनश्चेतनानाम्’ ‘अजामेकाम्’ इत्यादिश्रुत्या जीवानां प्रकृतेश्च नित्यत्व-
श्रवणात् । अतः प्रकृतिपुरुषयोरुपसंहारदशायां विनाश इति न सुवचम् ।

किञ्च जीवानामनित्यत्वे कृतहानमकृताभ्यागमश्चेति दोषद्वयं प्रसज्यते । पूर्वकल्याण-
साने नष्टैर्जीवैः प्रागनुष्ठितानामभुक्तफलानां कर्मणां निष्फलत्वात्कृतनाशः । उत्तरकल्याणादु-
त्पद्यमानानां तेषां जीवानामसत्त्वपि पूर्वकर्मसु तत्तत्कर्मफलभूतदेहेन्द्रियादिपरिग्रहाद-
कृताभ्यागम इति । किञ्च तेषामनित्यत्वे आत्मनाश एव निश्श्रेयसमिति वक्तव्यम् । तथा च
प्रलयदशायां तादृशनिश्श्रेयससिद्धेरवर्जनीयत्वेन निश्श्रेयससाधनभूतोपासनविधीनामानर्थ-
क्यं प्रसज्यते ।

अपि च यद्युपासकाः स्वनाश एव मोक्ष इत्यध्यवस्येयुः, तदा स्वनाशस्यापुरुषार्थत्वेन
मोक्षकथाप्रस्तावगन्धादपसर्पेयुः । ‘रसं ह्येवायं लब्ध्वानन्दी भवति’ इति मुक्तस्यानन्द-
प्राप्तिश्च श्रूयते । तस्मात्परिणामवादोऽपि न समञ्जस इति ।

इति परिणामप्रतिक्षेपाधिकारश्चतुर्थः ।

(५) अथ पञ्चमेऽधिकारे यादवप्रकाशाभिमतः शक्तिविक्षेपपक्षः प्रतिक्षिप्यते ।

तत्रायं पूर्वपक्षः—सन् घटः, सन् पट इति सर्वेषु पदार्थेषु सदिति बुद्धेरनुवर्तमानत्वात्
सत् द्रव्यम् ; घटादयस्तु तदवस्थाविशेषाः । तच्च सद्द्रव्यं ब्रह्म । स्वव्यवहारे स्वसत्तातिरेकेणान्यान-
पेक्षत्वात्स्वयम्प्रकाशं तत् । भोक्तृभोग्यनियन्तारश्च ब्रह्मणोऽशाः । ते च नित्याः । तत्र भोक्तृ-
समष्टिपुरुष एकः । तस्य व्यूहाः प्रतिशरीरं भिन्ना जीवाः । अणवोऽनन्ता नित्याश्च ते ।
बद्धमुक्तनित्यभेदेन ते त्रिविधाः । सततपरिणामि प्रकृतिद्रव्यं भोग्यमित्युच्यते । तस्मिन्ब्रह्म-
गुणास्तिरोहिताः । अत एवाचेतनमेतत् । सैषा प्रकृतिः कालपरमाकाशाव्यक्तभेदात् त्रिधा ।
तत्र कालो मुहूर्तादिविभागयुक्तः अजस्रक्षणपरिणामी च । परमाकाशो नाम प्रकृतेराद्यावस्था ।
प्रलयकाले तमश्शब्दवाच्या तप्तलोहसमावर्जितजलवत्परेणात्मना संसृज्यमाना पृथग्व्यवहारा-
योग्या तिष्ठति । तादृश्यवस्था शक्त्यवस्थेत्युच्यते । एतामवस्थामधिकृत्य ‘सदेव’ इत्यादि-
श्रुतयः । सेयं तमोवस्थापन्ना प्रकृतिः परमात्मनो विभागरूपं विकारं प्रतिपद्यते । स विभागः
शक्तिविक्षेप इत्युच्यते । स परमाकाशो मुक्तानामीश्वरस्य च स्थानम् ।

अव्यक्तं नाम मिलितानि सत्त्वरजस्तमांसि । तत्सर्गकाले महदादित्रयोविंशति-
विभागभागभवति । नियन्ता नाम ईश्वरः ब्रह्मांशः निरतिशयज्ञानानन्दादिगुणकस्सर्वशक्तश्च ।
स ईश्वरो मुक्ताश्च प्रलयकाले संसारिजीववत् सुप्तकल्पा अवतिष्ठन्ते । इत्थं सर्वं जगद्ब्रह्म-
द्रव्यत्वात्तदभिन्नम् ; अवस्थारूपेण भिन्नञ्च । अत एव भेदपराणि अभेदपराणि च समञ्जसानि
वेदान्तवाक्यानीति ।

अत्र सिद्धान्तः—घटस्सन्, पटस्सन्निति सत्ताया द्रव्यधर्मत्वेनैवोपलभ्यमानत्वात्सतो
द्रव्यत्वमित्यनुपपन्नम् । सद्द्रव्यं स्वयम्प्रकाशमित्यपि न युक्तम् ; घटादीनामपि सद्द्रव्यत्वेन

स्वयम्प्रकाशत्वप्रसङ्गात् । भोक्तृभोग्यनियन्तारश्च न ब्रह्मणोऽशाः; नियन्तरेव ब्रह्मत्वेन तत्रां-
शांशिभावस्य प्रमाणविरुद्धत्वात् । ‘यतो वा इमानि’ इति श्रुत्या ब्रह्मणो जगत्कारणत्व-
मुच्यते । किं तत्कारणमित्यपेक्षायां ‘सदेव सोम्येदमग्र आसीत्’ ‘आत्मा वा इदमेक
एवाग्र आसीत्’ ‘एको ह वै नारायण आसीत्’ इत्यादिभिस्सामान्यविशेषन्यायेन निय-
न्तुः नारायणस्यैव हि ब्रह्मत्वं प्रतिपाद्यते । एवं नियन्तृवत् भोक्ता भोग्यश्च न ब्रह्मांशौ ;
‘पतिं विश्वस्य’ ‘प्रधानक्षेत्रज्ञपतिः’ इत्यादिभिः भोक्तृभोग्ययोः ब्रह्मणश्च विरुद्धस्वभाव-
त्वप्रतिपादनात् । ‘परमाकाशः प्रकृतेराद्यावस्था’ इत्यपि ‘ऋचो अक्षरे परमे व्योमन्’
‘दिव्यं स्थानमजरश्चाप्रमेयम्’ इत्यादिप्रमाणविरुद्धम् । ईश्वरो मुक्ताश्च प्रलयकाले सुप्त-
कल्पा इत्यपि ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः’ ‘सर्गेऽपि नोपजायन्ते प्रलये न
व्यथन्ति च’ इत्यादिप्रमाणप्रतिहतम् । तदेवमनेकदोषदुष्टमिदं मतमसङ्गतमिति ।

इति शक्तिविक्षेपाधिकारः पञ्चमः ।

(६) अथ ब्रह्मस्वरूपनिर्णयाधिकारे षष्ठे ब्रह्मस्वरूपमुपवर्ण्य सर्वशरीरकं तन्निमित्त-
मुपादानं चेति प्रसाध्यते । तथा तार्किकाभिमतपरमाणुकारणवादः साङ्ख्याभिमतप्रकृतिकारण-
वादश्चात्र प्रतिक्षिप्यते ।

तत्र ब्रह्मस्वरूपं ‘एतदमृतमभयमेतद्ब्रह्म’ । ‘नित्यं विशुं सर्वगतम्’ इत्यादिभिः
प्रमाणैस्सर्वानुकूलं देशकालवस्तुपरिच्छेदरहितञ्च प्रतीयते । गुणैरियत्ताराहित्याद्वस्त्वपरिच्छेदः ।
‘अपहतपाप्मा’ इत्यादिभिः निर्मलत्वञ्चावगम्यते ब्रह्मणः । निर्मलत्वञ्च त्रिविधम्—स्वतःशुद्ध-
त्वम्, हेयवस्तुसंसर्गोऽपि तद्दोषासंस्पृष्टत्वम्, श्रवणस्मरणादिभिरपवित्राणां पवित्रताहेतु-
त्वञ्चेति । ‘विज्ञानं ब्रह्म’ ‘परं ज्योतिरुपसम्पद्य’ इत्यादिभिः स्वयम्प्रकाशं तेजोरूपञ्च
तदवगम्यते । ज्ञानबलैश्वर्याद्यसङ्ख्येयमङ्गलगुणकञ्च तत् ; ‘परास्य शक्तिः’ इति प्रमाणात् । ‘यस्य
पृथिवी शरीरं’ ‘यस्यात्मा शरीरम्’ इत्यादिश्रुत्या सर्वशरीरकञ्च ॥ यस्य यत् आवेयम्, यत्
विधेयम्, यत् शेषभूतम्, तत्तस्य शरारमिति शरीरलक्षणम् । ईश्वरस्याशरीरित्वश्रुतयः कर्म-
निमित्तशरीरविरहपराः । एवं सर्वशरीरकत्वाद्ब्रह्मणः तत्तद्वस्तुवाचिनश्शब्दाः तदात्म-

भूतपरमात्मपर्यन्ताः, यथा मनुष्यादिशब्दास्तच्छरीरकजीवपर्यन्ताः । अत एव ‘वचसां
वाच्यमुत्तमम्’ इत्यादि सङ्गच्छते । एवं शरीरभूतचिदचिद्वस्तूनि कदाचिन्नामरूपविभागा-
नर्हसूक्ष्मदशापन्नानि भवन्ति । तदा तद्विशिष्टं ब्रह्म कारणम् । ‘तदैक्षत बहु स्याम्’
‘तदात्मानं स्वयमकुरुत’ इत्यादिभिरीक्षणपूर्वकबहुत्वश्रवणान्निमित्तमुपादानञ्च ब्रह्म भवति ।

अत्र तार्किकाः—चिदचिद्विशिष्टं ब्रह्म नोपादानम् ; परिणामाश्रयस्यैवोपादानत्वात् ।
चेतनानां परमात्मनश्चापरिणामित्वेनोपादानत्वायोगात् । नाप्यचिद्वस्तु उपादानम् ; ब्रह्मोपादा-
नत्वश्रुतिविरोधात्, निमित्तोपादानयोर्भेदप्रसङ्गाच्च । अतः परमाणव उपादानम्, ब्रह्म
निमित्तमिति ।

तत्र, परमाणुसद्भावे प्रमाणाभावात् । निरवयवानां परमाणूनां संयोगे संयुक्तप्रदेशाति-
रिक्तप्रदेशाभावात्प्रमाणानुपपत्तिश्चापरिहार्या । सावयवत्वे तु तदवयवानामपि सावयवत्वाद-
नन्तावयवव्यवत्त्वप्रसङ्गेन मेरुसर्पयोस्साम्यं प्रसज्येतः; अवयवतारतम्याभावात् । लोके निमित्तो-
पादानभेदेऽपि ब्रह्मणस्सर्वशक्तत्वादुभयविधकारणत्वमुपपद्यते । तस्मान्न परमाणव उपा-
दानमिति ।

साङ्ख्यास्तु सततपरिणामिनी स्वतन्त्रा प्रकृतिः पुरुषसंयोगात् महदादिविसदृश-
परिणामं भजते । प्रलये तु सूक्ष्मसदृशपरिणामवती । अतः प्रकृतिरेवोपादानमित्याहुः ।

तत्र ; पुरुषस्य निष्क्रियत्वेन तेन संयोगाभावात् । तत्सन्निधानमात्रस्य तत्संयोग-
रूपत्वे तत्सन्निधानस्य नित्यत्वेन सर्वदा सृष्टिप्रसङ्गः । अतस्स्वतन्त्रायाः प्रकृतेरुपादानत्वम-
युक्तम् । चिदचिद्विशिष्टब्रह्मण उपादानत्वेऽपि चेतनानां ब्रह्मणश्च न परिणामित्वप्रसक्तिः,
अचिद्वस्तुवत् स्वरूपान्यथाभावस्याभावात् । अवस्थान्तरापत्तिरूपकार्यता तु तयोरपि स्वी-
क्रियते । सर्गावस्थायां ज्ञानविकास एव चेतनानामवस्थान्तरापत्तिः । ब्रह्मणस्तु स्थूलचिद-
चिद्वस्तुनोरन्तरात्मतया अवस्थानम् । चिदचिद्वस्तुशरीरकस्य ब्रह्मण एकत्वादद्वैतश्रुतयः
शरीरभूतचिदचितोऽशरीरभूतब्रह्मणश्च भेदाद् द्वैतश्रुतयश्च सुसङ्गता भवन्ति ॥

इति ब्रह्मस्वरूपनिर्णयाधिकारः ।

(७) सप्तमे पुरुषस्वरूपनिर्णयाधिकारे चार्वाकाद्यभिमतदेहात्मवादादिकं निरस्य पुरुषस्वरूपं व्यवस्थाप्यते ।

तत्र पूर्वपक्षः—देह एवात्मा ; स्थूलोऽहं, कृशोऽहमिति स्थौल्यादिविशिष्टदेहस्याहमर्थसामानाधिकरण्यात् । अहमर्थो ह्यात्मा । अतस्तत्समानाधिकरणतया देहः प्रतीयमान आत्मा भवितुमर्हति । अहं जानामीति प्रतीतेर्देहस्य ज्ञानवत्त्वमपि स्वीकार्यमिति ।

अथवा इन्द्रियाण्येवात्मा, अहं जानामीति प्रतीतेः । ज्ञानं हि इन्द्रियव्यापारभूतसन्निकर्षफलमिन्द्रियगामोत्येव युक्तम् । यथा तत्तत्पुरुषव्यापारभूतस्नानाध्ययनादिफलं तत्तत्पुरुषगामि ।

यद्वा इन्द्रियाणां प्रतिशरीरमनेकत्वान्मनस एकत्वात्तदेवात्मा ।

अथवा संविदेवात्मा ; अजडत्वात् । विद्यमानदशायां सर्वदा प्रकाशमानत्वादजडत्वं तस्या इति ।

सिद्धान्तस्तु—चार्वाकभिमतदेहात्मवादो नोपपद्यते ; अहमिदं जानामीति प्रतीतौ-इदमिति शरीरस्य पराक्त्वेन, अहमित्यात्मनः प्रत्यक्त्वेन च भानात् । स्थूलोऽहमिति देहेऽहं-प्रत्ययो लाक्षणिको भ्रान्तिमूलको वा स्यात् ; ममेदमिति व्यतिरेकप्रत्ययात् । तथा च प्रयोगः—शरीरं अहम्प्रत्ययागोचरः इदमिति गृह्यमाणत्वात्, घटादिवत् । एवं जानामीति प्रत्ययः शरीराविषयकः, अप्रकाशमानतदवयवप्रतिभासत्वात् । उभयसम्प्रतिपन्नशरीर-प्रत्ययः व्यतिरेकदृष्टान्तः । अवयविनः प्रतिभासे हि तदवयवप्रतिभासोऽप्यवश्यम्भावी । अतः अहं जानामोत्यत्र शरीररूपावयविनः प्रतिभासेऽभ्युपगम्यमाने करचरणाद्यवयवप्रतिभासोऽपि स्यात् । न हि ते प्रतीयन्ते । अतश्शरीराविषयकः ‘अहं जानामि’ इति प्रत्यय इति ॥

इन्द्रियात्मवादेऽपि प्रत्येकमिन्द्रियाणां आत्मत्वे इन्द्रियान्तरानुभूतस्येन्द्रियान्तरेण प्रतिसन्धानाभावप्रसङ्गः । ‘यमहमद्राक्षं तं स्पृशामि’ इति इन्द्रियान्तरेण प्रतिसन्धानं तु दृश्यते । सम्भूतानां तेषामात्मत्वे एकैकेन्द्रियापाये तत्तदनुभूतार्थस्मरणं न स्यात् । एकेन्द्रियापगमे आत्मनः प्रायण प्रसङ्गश्च ।

एवं मनआत्मवादोऽपि न युक्तः । आत्मा हि कर्ता ; मनस्तु चक्षुरादिवत्करणम् । एवं प्राणोऽपि न चेतनः, वायुत्वात् बाह्यवायुवत् ।

अद्वैतिनां संविदात्मवादोऽपि न युक्तः ; घटमहं वेद्मीति संविदः आत्मधर्मतया प्रतीयमानत्वात् । संविदोऽहमर्थत्वे ‘संविदहम्’ इति प्रतीतिश्च स्यात् । अहमर्थो हि प्रत्यक् । न हि संविदः प्रत्यक्त्वम् ।

तस्मात् ‘जानात्येवायं पुरुषः’ ‘न विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते’ इत्यादिभिः स्वयम्प्रकाशो नित्यज्ञानश्चायमात्मा । ‘नित्यो नित्यानां चेतनश्चेतनानाम्’ इति श्रुत्या असङ्ख्यश्च सुखदुःखव्यवस्थायाः प्रतिशरीरमनुभूयमानत्वात् प्रतिशरीरं स भिन्नः । ‘एषोऽणुरात्मा’ इति श्रुत्या अणुश्च । परमात्मशरीरत्वेन विशिष्टवस्त्वेकदेशभूतोऽयं परमात्मांशः । ‘कर्ता चायम् ; ‘ज्योतिष्टोमेन स्वर्गकामो यजेत’ इत्यादि स्वर्गापवर्गसाधनानुष्ठानविधायकशास्त्रप्रामाण्यात् ।

इति पुरुषस्वरूपनिर्णयाधिकारः सप्तमः ।

(८) अष्टमे विधिस्वरूपनिर्णयाधिकारे शब्दभावनादेर्विध्यर्थवन्निरस्य पुरुषनियोगस्य तथात्वं व्यवस्थाप्यते । अत्र पूर्वपक्षो कुमारिलः, प्राभाकरश्च ।

कुमारिलस्यायमाशयः—प्रवर्तको हि विधिर्भवति । स च शब्दभावना । सैव पुरुषप्रवृत्तिहेतुः शब्दव्यापारश्च । यमागन्तुकं धर्मं प्राप्य यः कार्याय प्रभवति स तस्य व्यापार इति मर्यादा । ईदृशव्यापारत्वमभिधापरपर्यायशब्दभावनाया उपपन्नम् । स च व्यापारश्च शब्दज्ञानमेवेष्ट्यते ; यतश्शब्दः स्वज्ञानरूपमागन्तुकं धर्मं प्राप्यार्थप्रतीतिं प्रवृत्तिं च जनयतीति ।

तदयुक्तम् ; अभिधासद्भावे प्रमाणाभावात् । न तावलिङ्गादिशब्दः प्रमाणम् ; तत्र तस्य व्युत्पत्त्यभावात् । नापि शब्दस्य व्यापारस्सम्भवति । द्विधा हि व्यापारः प्रयत्नः परिस्पन्दश्चेति । अचेतनत्वाच्छब्दस्य न प्रयत्नो व्यापारो भवति । गुणत्वान्न परिस्पन्दोऽपि ।

नापि शब्दविषयकज्ञानमेव शब्दस्य व्यापारः; ज्ञानस्यात्मगुणत्वेन शब्दव्यापारत्वायोगात् । तस्मान्न शब्दभावना नाम काचित्सिद्धयति ।

प्राभाकरस्तु—कार्यबुद्धिरेव प्रवृत्तिहेतुः । तथाहि—यः पुरुषः पुरुषान्तरेण प्रवर्तितः स्वयं कामादिना वा प्रवर्तते, स सर्वोऽपि ममेदं कृतिसाध्यमिति मत्वैव प्रवर्तते । अतः कार्यमेव विध्यर्थः । तच्च लोके क्रियैव । वेदे तु यागादिक्रियायाः क्षणध्वंसिन्याः कालान्तरभाविस्वर्गसाधनत्वासम्भवात्क्रियाव्यतिरिक्तः कश्चिदपूर्वनामा विध्यर्थः । तज्ज्ञानं प्रवृत्तिकारणम् । तदेवं नियोगापरपर्यायस्यापूर्वस्य लिङ्वाच्यत्वालौकिकलिङादयः क्रियायां लाक्षणाः इति युक्तम् ; अनेकार्थकल्पनायोगादिति ।

तदपि न ; कार्यस्य दुर्निरूपत्वात् । तथाहि—कृतिसाध्यञ्चेत्कार्यम्, यागादेः कार्यत्वप्रसङ्गः । कृत्युद्देश्यञ्चेत्, स्वर्गादिस्तथात्वं स्यात् । किञ्च कृत्युद्देश्यं सुखं दुःखनिवृत्तिर्वा ? अपूर्वस्य एतदन्यतरूपत्वाभावाच्च कृत्युद्देश्यत्वमिति ।

अतः आत्माभिप्रायो विध्यर्थः ; तज्ज्ञानादेव प्रवृत्तेः । तथाहि—परवचनात् परस्य प्रवृत्तिं पश्यन् बालस्वयमन्यान्प्रवर्तयितुं यदा वाक्यं प्रयुङ्क्ते, तदा स्वस्मिन् परप्रवृत्तिहेतुभूतामिच्छां दृष्ट्वा एवमवगच्छति—नूनं सर्वेऽपि पुरुषाः, परोऽस्मिन् प्रवर्ततामिति आज्ञानुज्ञारूपां प्रवर्तनां कृत्वैव लिङादि प्रयुक्तवन्त इति । अतः प्रवर्तनाया विध्यर्थत्वमनुपपन्नम् ।

वैदिकानि वाक्यानि पुरुषस्येश्वरस्याज्ञां तदुक्तिं विना परिबोधयितुमर्हन्ति । यथा लोके राजभृत्याः केनापि कारणेन राजाज्ञां जानन्तः तेनावोधिता अपि परेभ्यः कथयन्ति ‘एवं युष्मानाज्ञापयति राजा’ इति । एवं वैदिकानि वाक्यानि पुरुषाज्ञां नूनं प्रतिपादयन्त्येवेति वेदस्यापौरुषेयत्वं सुस्थमिति ।

इति विधिवस्वरूपनिर्णयाधिकारोऽष्टमः ।

(९) अथ निश्श्रेयससाधननिर्णयाधिकारे नवमे निश्श्रेयससाधनमूतं वेदनं निर्णीयते ।

अत्र पूर्वपक्षिणः शाङ्कराः भास्करादयश्च । तत्र पूर्वेषामयमाशयः—‘तरति शोकमात्मवित्’ इत्यादिभिर्वेदान्तवाक्यजन्यज्ञानमेव मोक्षसाधनमाम्नातम् । तज्ज्ञानं प्रथमं प्रतिबद्ध-

फलम् । श्रवणादिभिः प्रतिबन्धे निरस्ते तदेवापरोक्षरूपमविद्यानिवर्तकम् । संसारस्य मिथ्यात्वेन प्रमाणज्ञानैकनिवर्त्यत्वाद्भयानस्य प्रमाणज्ञानरूपत्वाभावेन नाविद्यानिवर्तकत्वमिति ।

तत्र । ‘आत्मा वा अरे द्रष्टव्यः’ इत्यादिभिर्विधेयभूतस्य ध्यानस्यैवाविद्यानिवर्तकत्वं प्रतिपाद्यते । वाक्यार्थज्ञानं त्वविधेयं न तन्निवर्तकम् ; उक्तज्ञानवतामप्यविद्यानिवृत्त्यदर्शनात् । भेदवासनादिरूपप्रतिबन्धकहेतूनामपि मिथ्यात्वेन वाक्यार्थज्ञानेन बाधावश्यम्भावात् वाक्यार्थज्ञानस्य प्रतिबद्धफलत्वमप्यनुपपन्नम् ।

शब्दादपरोक्षज्ञानञ्च न कचिद्दृष्टम् ; तस्य परोक्षधीमात्रहेतुत्वात् । संसारस्य सत्यतायास्समर्थितत्वेन तस्य ध्याननिवर्त्यत्वमप्युपपद्यते । तस्मान्न वाक्यार्थज्ञानं निश्श्रेयसहेतुरिति ॥

अन्ये तु साङ्ख्ययोगावपवर्गसाधनम् । तत्त्वानामवधारणं साङ्ख्यं श्रवणादिरूपम् । योगस्य तु त्रिविधमनुष्ठानम् । ईश्वरार्थानां कर्मणां करणम्, इतरेषां त्यागः सर्वकर्मफलत्यागश्चेति । ‘तत्कारणं सांख्ययोगाधिगम्यम्’ इति श्रुतेरुक्तार्थोऽवसीयते । परित्राजकानां तु ज्ञानयोगमात्रम्, न कर्मेति ।

तत्र—‘नान्यः पन्थाः’ इति श्रुत्या वेदनेतरस्यापवर्गोपायत्वप्रतिषेधात् । ‘तत्कारणम्’ इत्युदाहृतश्रुत्या ज्ञानकर्मयोगाभ्यां परमात्मसाक्षात्कारो भवतीत्येतावन्मात्रमुच्यते, न पुनरपवर्गफले समुच्चयो विधीयते । ‘अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते’ इति कर्मज्ञानयोः फलभेदाभिधानान्नापवर्गफले तयोस्समुच्चयः । अत्र विद्याविद्याशब्दाभ्यां ज्ञानकर्मणी अभिधीयेते ।

त्रय्यन्तनिष्णातास्त्वेवमभिदधति—‘ब्रह्मविदामोति परम्’ इत्यादिभिर्विधेयार्थज्ञानविलक्षणं ध्यानोपासनादिशब्दवाच्यं साक्षात्कारसदृशं प्रीतिरूपापन्नं वेदनमपवर्गोपायतया विधीयते । तस्य च वेदनस्य विवेकविमोकाभ्यासक्रियाकल्याणानवसादानुद्धर्ष-

रूपसाधनसत्तात् प्राप्तिरिति ब्रह्मनन्दिना प्रतिपादितम् ‘तल्लब्धिविवेकविमोकाभ्यास-
क्रियाकल्याणानवसादानुद्धर्षेभ्यः’ इति । अत उक्तलक्षणं वेदनमेव निश्श्रेयससाधनम् ।

एवं प्रपत्तिरप्युक्तध्यानासमर्थानामुपायः ; ‘मुमुक्षुर्वै शरणमहं प्रपद्ये ; ‘शरणं त्वां
प्रपन्ना ये ध्यानयोगविवर्जिताः । तेऽपि मृत्युमतिक्रम्य यान्ति तद्वैष्णवं पदम्’ इत्यादि-
प्रमाणात् । सा च भगवदेकोपायत्वप्रार्थनात्मिका । तस्माद्यथाधिकारं भक्तिः प्रपत्तिर्वा
उपाय इति ।

॥ इति निश्श्रेयससाधननिर्णयाधिकारो नवमः ॥

अथ दशमे निश्श्रेयसनिर्णयाधिकारे निश्श्रेयसस्वरूपं निर्णयते । अत्र पूर्वपक्षिणो
बौद्धार्हतवैशेषिकप्राभाकरभाट्टशाङ्करभास्करादयः । तत्र बौद्धैकदेशिनो माध्यमिकाः
प्रकृष्टशून्यभावनया शून्यभावापत्तिं मोक्षमाचक्षते । योगाचारादयस्तु क्षणिकत्वभावनया
विषयोपरागरहितज्ञानसन्तानम् ।

एतेषां पक्षे बन्धमोक्षभागिनस्त्विह भोक्तुरभावान्मोक्षो दुर्घटः ।

आर्हतास्तु—सम्यग्दर्शनचारित्र्यैः प्रक्षीणाशेषमलस्याविर्भूतसकलगुणस्य लोकान्तरे
ऽवस्थितिर्मोक्ष इत्याहुः । तन्न, स्वयं परिणामरहितस्य भोक्तुर्गमनानुपपत्तेर्गमनपूर्वकलोकान्त-
रावस्थानलक्षणमोक्षस्य दुर्वचत्वात् ।

वैशेषिकाः प्राभाकराश्च निश्शेषात्मगुणोच्छेदं मोक्षमातिष्ठन्ते । इदमपि न ;
सुखानुभवाभावात् । दुःखाभावस्याप्यननुभाव्यत्वेनापुरुषार्थत्वात् । न हि पाषाणादेर्दुःखाभावः
पुरुषार्थतया प्रसिद्धः ।

भाट्टास्तु मनस्करणकेन ज्ञानेन आनन्दानुभवं कैवल्यं मन्यन्ते । एतदपि न ;
मोक्षदशायां करणाधीनज्ञानाभावेन शब्दादिविषयाभावेन च ज्ञानसुखयोरसम्भवात्
आनन्दानुभवस्य दुर्घटत्वात् ।

अद्वैतिनस्तु—अविद्यानिवृत्तिं मोक्षं सञ्जिरन्ते । तत्र यद्यविद्याप्रध्वंसोऽविद्यानिवृत्तिः,
तदा ध्वंसस्य द्रव्यावस्थाविशेषरूपत्वेन, तेनावस्थाविशेषापन्नद्रव्येण सद्वितीयत्वापत्तिः ।
अविद्याया द्रव्यत्वाभावे तत्कार्यप्रपञ्चस्यापि द्रव्यत्वं न स्यात् । अविद्यानिवृत्तेर्ब्रह्मस्वरूपत्वे
नित्यत्वेन तस्य तत्त्वज्ञानसाध्यत्वन्न स्यात् । बन्धाभावश्च प्रसज्यत इति ।

भास्करादयस्तु उपाधिनिवृत्तौ जीवस्य ब्रह्मभावो मोक्ष इति ब्रुवते । तन्न ; विलक्षणस्य
द्रव्यस्य कदापि द्रव्यान्तराभेदासम्भवात् । जीवपरमात्मनोश्च मुक्तिदशायामपि भेदश्चर्यते
‘ब्रह्मविदामोति परम्’ ‘परात्परं पुरुषमुपैति दिव्यम्’ इत्यादिभिः । अतोऽयमपि पक्षो
नोपपद्यते ।

किन्तु निश्शेषप्रक्षीणकर्मणः विदुषः मूर्धन्यनाड्या उत्क्रान्तस्य ब्रह्मोपसम्पन्नस्य
‘परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते’ इति श्रुत्या स्वाभाविकापहतपाप्मत्वादिगुणा-
विर्भावोऽवगम्यते । एवं रूपस्य तस्य ‘सोऽश्नुते सर्वान्कामान्सह ब्रह्मणा’ इति श्रुत्या
अनन्तकल्याणगुणविशिष्टब्रह्मानुभव एव मोक्ष इति प्रतिपाद्यते । एवं मुक्तस्य जगद्व्यापार-
वर्जं भगवदैश्वर्यं समानम् । ‘एतेन प्रतिपद्यमाना इमम्मानवमार्तं नावर्तन्ते’ इति श्रुत्या
निश्श्रेयसस्य नित्यत्वमवगम्यते । तदेवमसङ्कुचितो ब्रह्मानुभवो मोक्षः इति सर्वं समञ्जसम् ॥

॥ इति निश्श्रेयसनिर्णयाधिकारो दशमः ॥

वादार्थसंग्रहस्सम्पूर्णः ॥

प्रीयतां वासुदेवः



ERRATA

पुटः	पङ्क्तिः	अशुद्धम्	शुद्धम्
३	६	तस्यावान्तर	तस्यावान्तर
५	३	षन्ताति	षन्तीति
”	१४	तत्रोपसान	तत्रोपासन
१२	२०	यदुक्त	यदुक्तम्
१३	१	वासिः	वासेः
१४	८	देहोऽयम्	देवोऽयम्
”	११	त्वस्य वा	त्वस्य चा
”	१७	तस्मात् सुदुर्निरूपम्	तस्मात्सुदुर्निरूपम्
१८	३	निकास्सत्य	निकास्सत्य (शक्य)
२०	२१	मस्मद्विन्न	मस्माद्विन्न
२३	१७	विषयम्	विषयो
२५	१	केनचिद	केनचित्
२५	२	प्रतिपपन्ने	प्रतिपन्ने
”	१६	वं	त्वं
”	१९	णाय	णीय
२५	२१	मनिर्वचनीया	मनिर्वचनीया सत्या वा?
२६	६	सौम्ये	सोम्ये
२९	१२	व्यावृत्त्योभिन्ना	व्यावृत्त्योभिन्ना
”	”	वृ (व्य) त्ति	वृति (व्यक्ति?)
”	१९	रागान्तुक	रागान्तुक
”	२३	श्रवणात्तयो	श्रवणात् । तयो
”	२१	अविनाशा वा	अविनाशी वा
३०	११	इत्यवसेयुः	इत्यवसेयुः
३१	६	सदत्	सद्

पुटः	पङ्क्ति	अशुद्धं	शुद्धम्
३२	६	त्मना विभागं	त्मना अविभागं
३३	७	नुवृत्तेः । स	नुवृत्तेस्स
३४	६	साम्येद	सोम्येद
॥	१३	परब्रह्मशब्द	परब्रह्मशब्द
॥	१४	नां नूद्य	नानूद्य
॥	१५	प्रक्रियया	प्रक्रियया
३५	६	मद्रूपेणा	मद्रूपेणा
॥	९	गमात्मानं	गात्मानं
॥	१८	प्रयागश्च	प्रयोगश्च
३६	३	राद्यवस्था	राद्यावस्था
॥	८	रवगमन्न	रवगमान्न
३७	८	वाचा	वाचो
३८	२३	महाविभूतिस्सुवीर्य	महावबोधसुवीर्य
३९	२	कुर्वन्ती	कुर्वती
॥	८	परमकाश	परमाकाश
॥	१४	सूरिणां	सूरीणां
॥	१७	शरीरत्व	शरीरित्व
४०	१७	तेषां न स्व	तेषां न (तु ?) स्व
॥	२४	तद्वद्वत्तुषु	तद्वद्वत्तुषु
४१	८	द्वितोयादि	द्वितीयादि
॥	२१	शराराणा	शरीराणा
४२	४	तद्वता	तद्वतो
॥	२०	समाना	सामाना
॥	२२	मकुरत	मकुरुत
४३	३	पादानयोर्भेद	पादानयोर्भेद
॥	१२	श्रयणोयम्	श्रयणीयम्
॥	१६	माश्वरो	मीश्वरो

पुटः	पङ्क्ति	अशुद्धम्	शुद्धम्
४६	९	शरिर	शरीर
५१	७	प्रद्योतेनैव	प्रद्योतेनैष
॥	॥	मयति येवे	मति 'येवै'
॥	२३	णोशित्वं	णोशित्वं
५२	१	आपाधिक	औपाधिक
५४	८	व्यापारत्वं	व्यापारवत्वं
५५	१	निपातनयाः	निपातनयोः
॥	८	धायते	धायते
॥	१०	तथा	तदा
॥	१२	यथा	तदा
॥	१९	प्रवर्तकत्वम्	प्रवर्तकम्
५६	६	गुणान्यव्या	(गुणस्यापि सव्या ?)
५७	३	णाप्रवर्ति	ण प्रवर्ति
॥	१७	द्देश्यं वा	द्देश्यं च
५८	६	कार्यमिति	कार्यमिति
५९	११	यथा	यदा
६०	५	देवान्दर्वि	देवा दर्वि
॥	१३	देवतादि त	देवतादि व
॥	१६	सन्तोषफल	सन्तोष (:?) फल
॥	२४	भूति	भूति
६२	९	जनयति	जनयन्ति
॥	१३	घटाद्यानात्म	घटाद्यानात्मा
॥	१६	वधरित	वधारित
॥	॥	शक्तितात्पर्यनिश्चयशब्द	शक्तितात्पर्यशब्द ।
६३	८	साध्यत्वा	बाध्यत्वा
॥	२१	चेति । तत्र	चेति (योगः प्रकृते ज्ञानयोगः ध्यानम् ?) तत्र
६४	२३	पुरुषार्थप्रियत्वेन	पुरुषार्थप्रियत्वेन

पुटः	पङ्क्तिः	अशुद्धम्	शुद्धम्
”	”	चेत्य	चात्य
६६	१	तथा प्राप्नो	तदामोति
७२	५	भवत्यभेदेभेदश्च तस्याज्ञान	भवत्यभेदो भेदश्च तस्याज्ञान
७२	६	मुपपाद्यते	मुपपाद्यते
”	६	कथमुपपाद्यते	तत्कथमुपपाद्यते
”	१४	च	पक्षे च
”	”	जक्षन्	जक्षत्
”	२३	सम्पद्यते	सम्पद्य....निष्पद्यते
७३	१४	क्लेशयन्ति	क्लेशयन्ति
”	२३	पञ्चभूत	भूतसङ्घ

BODHAVIMARSA

BY

V. SUBRAMANYA SASTRI.

॥ श्री गुरुभ्योनमः ॥

। बोधविमर्शः ।

(पूर्वतोऽनुवृत्तः)

॥ वे. सुब्रह्मण्यशास्त्री ॥

॥ अण्णामलै विश्वविद्यालयः ॥



नैयायिकास्तुः पण्डितश्चैत्रः इति वाक्यात्पण्डिताभिन्नश्चैत्रः इति बोधमनुभवामः । नचात्र धात्वर्थ आख्यातार्थो वा मुख्यविशेष्यतया भासते इति वक्तुं शक्यम् तिङन्तस्यैवाभावात् । दृश्यन्ते च बहुलमाख्यातशून्याः प्रयोगाः ‘ शशी दिवसधूसरः विगतयौवना कामिनी सरो विगतवारिजं मुखमनक्षरं स्वाकृतेः । प्रभुर्धनपरायणः सततदुर्गतस्सज्जनः नृपाङ्गणगतः खलो मनसि सप्त शल्यानि मे ॥ इत्यादयः । नच तत्र ‘ अस्तिर्भवन्तोपरः प्रथमपुरुषोऽप्रयुज्यमानोऽप्यस्ति ’ इति कात्यायनस्मरणात् अस्तीति क्रियापदमध्याहर्तव्यम् तदर्थ एव तद्वाक्यजन्यबोधे मुख्यविशेष्यतया भासते इति न प्रथमान्तचैतपदार्थमुख्यविशेष्यको बोधः क्लृप्त इति वाच्यम् । त्वं पण्डितः, अहं पण्डितः इत्यादौ प्रथमपुरुषास्तिपदाध्याहारस्यायोग्यतया निरुक्तस्मरणाप्रवृत्तेः क्रियापदाध्याहारे मानाभावात् प्रथमान्तार्थमुख्यविशेष्यकस्यैव बोधस्य जायमानत्वात् । नच तत्रापि प्रातिपदिकार्थप्रकारकशाब्दबोधं प्रति विशेष्यतया सुबजन्योपस्थितिः कारणं, सुबर्थप्रकारकशाब्दबोधं प्रति क्रियापदजन्योपस्थितिः कारणमिति च कार्यकारणभावात्प्रमाणात् योग्यस्य क्रियापदस्याध्याहार इति वाच्यम् । सुप्त्वप्रातिपदिकत्वादीनामनुगतानतिप्रसक्तानां दुर्निर्वचतया अननुगतत्वेन प्रातिपदिकार्थेत्यादेरनुगतस्य कार्यकारणभावस्यासंभवात् । तथाहि सुप्त्वं न जातिः अत्वमत्वादिना सांकर्यात् । नापि सुप्त्ववाच्यत्वं तत् तत्पदस्य ईश्वरसङ्केते प्रमाणाभावात् । नापि पाणिनिसंकेतसंबन्धेन सुप्त्ववत्त्वं, व्याकरणान्तरप्रणेतृपुरुषीयसंकेतसंबन्धेन तत्पदवत्त्वं, पुरुषविशेषीयसंकेतसंबन्धेन

पदान्तरवत्त्वं चादाय विनिगमनाविरहात् । एवं प्रातिपदिकत्वमपि अनुगतं दुर्वचं बोध्यम् । तथा च निरुक्तस्य अनुगतकार्यकारणभावस्याभावात् तत्तत्प्रातिपदिकार्थान्विशिष्योपादाय तत्तदर्थप्रकारकशब्दबोधं प्रति तत्तद्विभक्तिजन्योपस्थितिः कारणं, तत्तद्विभक्त्यर्थप्रकारकशब्दबोधे क्रियापदजन्योपस्थितिः कारणमिति विशिष्यैव कार्यकारणभावो वाच्यः । प्रकृते च प्रकृत्यर्थविशेष्यतया सुबर्थस्य सुबर्थविशेष्यतया च कस्याप्यभावेन तथा कार्यकारणभावो न कल्प्यते इति न तत्रापि क्रियापदाध्याहारः ।

किञ्च अस्तिर्भवन्तोपरः इति न विधायकम् कल्को म्लेच्छान्तकः, रामो रावणस्य हन्ता, इत्यादौ लङन्तासधातोरयोग्यत्वात् । त्रयः कालाः इति विभागपरवाक्ये सन्तीत्यध्याहारस्य सुतरामयोग्यत्वाच्च । त्रिष्वपि कालेषु वर्तमानत्वादीनां बोधनासंभवात् । न चास्तिपदं धातुमात्रस्य भवन्तीपदं च लकारमात्रस्योपलक्षकम् । अतश्च यथायोगं क्रियाध्याहारस्संभवत्येवेति वाच्यम् । न विधौ परश्शब्दार्थ इति न्यायेन विधायकवाक्ये लक्षणाया अयुक्तत्वात् । एवञ्च यत्र प्रयोक्तुरस्तिविवक्षा तत्र तद्बोधाय अस्तिपदमध्याहार्यमिति कात्यायनवचनमनुवादकमेव । वैयाकरणा अपि नीलमिदं न तु रक्तमिति वाक्यं इतरनिवृत्तितात्पर्यकं अस्त्यादिरहितमभ्युपगच्छन्ति । ‘प्रायशो वाक्यस्य सुसिङ्गन्तसमुदायत्वात्, सुबन्तानां च प्रायः क्रियाविशेषणत्वात् धातोश्च क्रियावाचकत्वेन पुरःस्फूर्तिकत्वादिच्छावशाद्वा प्रथमतो धात्वर्थनिरूपणं बोध्यम् ।’ इति धात्वर्थनिरूपणप्राथम्ये हेतुं वर्णयन्तो भूषणकारास्तिङन्तशून्यमपि वाक्यमभ्युपगच्छन्ति । धात्वर्थनिर्णये ‘तस्मिन्प्रयोगे य आख्यातार्थ इत्यस्यावश्यकत्वेन आख्यातशून्ये देवदत्तः पत्न्यादौ देवदत्तस्याकर्तृत्वापत्तेः’ इति ग्रन्थेन आख्यातार्थव्यापाराश्रयत्वस्य कर्तृत्वस्वरूपत्वं प्रतिक्षिपन्तो भूषणसारकाराः स्पष्टमेवाङ्गीकुर्वन्ति तिङन्तशून्यमपि वाक्यम् । न च प्राचीनवैयाकरणाभिमतमसङ्गतम् । तिङ्सामानाधिकरणे प्रथमा इति वार्तिकात् तिङ्सामानाधिकरण्ये एव प्रथमा साधुर्भवति । अतः इतरनिवृत्तिपरेऽपि वाक्ये अस्तिपदाध्याहार आवश्यक इति वाच्यम् । चैत्रेण शयितव्यमिति सुबन्तचयात्मकं वाक्यमिष्यते नव्यवैयाकरणैः । सुसिङ्गन्तचयो वाक्यमित्यस्य सुबन्तचयः तिङन्तचयः सुसिङ्गन्तचयः इति तैर्विवरणात् । शयितव्यमिति प्रथमान्तपदम् । न च तस्य तिङ्सामानाधिकरण्यमस्ति । यदि तत्राप्यस्तिपदमध्याहियते तदा सुबन्तचयपर्याप्तत्वं

वाक्यस्य न स्यात् । यदि च तिङ्सामानाधिकरण्ययोग्यत्वमेव वार्तिकेन विवक्षितमिति तत्र प्रथमा उपपाद्यते । तदा तथैव प्रकृतेऽपि प्रथमोपपादनीया । एवं क्रियापदरहितस्थले नियमेन अस्तिपदाध्याहारवादिभिरपि अस्तिर्भवन्तीपर इत्यनुशासनज्ञानाभावे निरुक्तस्थले पण्डिताभिन्नश्चैत्रः इति बोध इष्यते । तस्मात् चैत्रः पण्डित इत्यादौ प्रथमान्तार्थविशेष्यको बोधः क्लृप्त इति सति संभवे प्रथमान्तार्थमुख्यविशेष्यक एव बोधः स्वीकर्तुमुचितः ॥

चैत्रः तण्डुलं पचति इत्यत्र तण्डुलप्रातिपदिकार्थः द्वितीयार्थे कर्मत्वेऽन्वेति । प्रातिपदिकार्थविशेष्यतया कर्मत्वादौ विवक्षित एव द्वितीयादीनामनुशासनसिद्धत्वात् । कर्मत्वस्य ससंबन्धिकत्वेन नियमेन निरूपकसाक्षात्त्वात् द्वितीयार्थकर्मत्वं धात्वर्थे पाकेऽन्वेति । पाकश्चाख्यातार्थे कृतौ । प्रकृतिप्रत्ययौ सहार्थं ब्रूतस्तयोस्तु प्रत्ययः प्राधान्येन इति व्युत्पत्तेः । आख्यातार्थकृतिश्च व्यापाररूपा शुद्धं प्रातिपदिकार्थमात्रमाकांक्षति । न तु व्यापारिणम् । व्यापारिणमाकांक्षमाणश्च व्यापारः तेनैव व्यापारेण व्यापारिणमाश्रयते उतान्येन । यदि तेनैव तदात्माश्रयः । यद्यन्येन तदानवस्था । शुद्धश्च प्रातिपदिकार्थः प्रथमान्तार्थ एव । न च प्रथमाप्रकृत्यर्थस्यापि प्रथमार्थेऽन्वयो वाच्यः तयोस्तु प्रत्ययः प्राधान्येन इति व्युत्पत्तेरिति वाच्यम् । प्रथमायाः संख्यातिरिक्तार्थाभावात् । न च प्रातिपदिकार्थसूत्रात्प्रातिपदिकार्थ एव तदर्थ इति वाच्यम् । तस्य प्रातिपदिकेनैव लाभात् प्रत्ययस्य तत्र शक्तिकल्पनाया अयुक्तत्वात् । अनन्यलभ्यः शब्दार्थ इति न्यायात् । एवं सत्यपि तस्य प्रथमार्थत्वे तत्र प्रातिपदिकार्थः अभेदेनान्वेतीति वाच्यम् । तच्च न संभवति अभेदान्वयप्रयोजिकाया विरूपोपस्थितेरभावात् । अतश्चैत्रपदोत्तरप्रथमाया एव चैत्रोऽर्थः प्रातिपदिकं तात्पर्यग्राहकमिति वक्तव्यम् । तथाचानन्तानां प्रातिपदिकानां व्यर्थत्वापरपर्यायतात्पर्यग्राहकत्वकल्पनामपेक्ष्य अल्पीयस्याः प्रथमायाः प्रयोगसाधुत्वसंपादकत्वकल्पनं युज्यते । एवं तटः तटी इत्यादौ लिङ्गस्य पुंस्त्वादेर्बोध एव नास्ति बाधितत्वात् । बोधेऽपि तटान् तटीः इत्यादौ प्रथमाया अभावे इव तटः इत्यत्राप्युपपत्तेर्न प्रथमायास्तदर्थकता । एवं द्रोणं व्रीहिमानयेत्यादौ प्रथमाशून्यस्थल इव द्रोणपदस्य द्रोणपरिमिते लक्षणया द्रोणो व्रीहिरिति प्रयोग उपपादयितुं शक्यते । अतः परिमाणमपि न प्रथमार्थः । परन्तु अनन्यलभ्यत्वासंख्यैव । प्रातिपदिकार्थातिरिक्तेषु कर्मत्वादिष्वविवक्षितेषु प्रथमा भवतीति प्रातिपदिकार्थसूत्रार्थः ।

एवञ्च प्रयोगसाधुत्वाय प्रथमा प्रयुज्यते । अर्थाभावेऽपि प्रथमामनुशासता सूत्रकारेण न केवला प्रकृतिः प्रयोक्तव्येति सूचितम् । संख्या च न प्रकृत्यर्थविशेष्यतया भासते इति वक्तुं युक्तम् । तथासति तस्या धात्वर्थे परम्परासंबन्धेनान्वयस्य वाच्यतया गौरवात् । अतस्सा प्रकृत्यर्थ एव समवायेन साक्षात्संबन्धेनान्वेति । एवञ्च प्रथमान्तचैत्रपदस्य एकत्व-विशिष्ट्यैत्रोऽर्थः । न च अभिहिते प्रथमा इति कात्यायनस्मरणात् आख्याताद्यभिहितं कर्तृत्वादिकं प्रथमार्थः तत्रैव प्रकृत्यर्थः प्रकारतया भासते इति वाच्यम् । उक्तार्थानामप्रयोगः इति न्यायेन आख्याताभिहितकर्तृत्ववाचकत्वस्य प्रथमायां कल्पयितुमशक्यत्वात् । न चाख्याते-न सामान्यतः कर्तृत्वबोधनेऽपि चैत्रवृत्तित्वेन कर्तृत्वबोधार्थं प्रथमया कर्तृत्वाभिधानमावश्यक-मिति वाच्यम् । आख्यातार्थस्य कर्तृत्वस्य प्रथमान्तार्थेऽन्वयेनैव चैत्रवृत्तिकर्तृत्वस्य लाभात् । न चाख्यातोपात्तकर्तृत्वं आख्यातार्थभावनायां (कृतौ) अन्वेति न प्रथमान्तार्थे इति वाच्यम् । कृत्यतिरिक्तस्य कर्तृत्वस्याप्रामाणिकत्वात् । कृतेश्च प्रथमान्तार्थेऽन्वयेन निरुक्तार्थलाभसंभवात् । न च कर्तृत्वस्याख्यातेनानभिधाने प्रथमा न साधुः स्यादिति शङ्क्यम् । कृतिरूपकर्तृत्वाभि-धानस्य प्रथमाप्रयोजकत्वसंभवात् । न च कृत्यभिधानस्य तत्प्रयोजकत्वे चैत्रेण सुप्यते इत्यत्र चैत्रपदोत्तरं प्रथमा स्यात् । चैत्रेण स्वापः क्रियते इति विवरणानुसारेण आख्यातेन कृत्यभिधानादिति वाच्यम् । चैत्रेण सुप्यते इत्यत्र स्वापनिरूपितं कर्तृत्वं तृतीयया बोध्यते । तच्च कृतिमत्त्वमिति कृतिः तृतीयार्थ इति पर्यवसितम् । कृतिश्च धात्वर्थे स्वापेऽन्वेति । चैत्रेण स्वापः क्रियते इत्यत्र तु कृजर्थनिरूपितमेव कर्तृत्वं तृतीयया बोध्यते न तु स्वाप-निरूपितम् । कृजर्थनिरूपितञ्च कर्तृत्वमाश्रयत्वरूपमिति नव्यमते आधेयत्वं तृतीयार्थः । तच्च धात्वर्थे कृतावन्वेति । चैत्रवृत्तिकृतिसाध्यः स्वापः इति विवरणवाक्याधीनो बोधः । एव-ञ्चात्र कृज्धातुः नाख्यातविवरणम् । तथाच भावाख्यातस्य कृतिबोधकत्वे मानाभावेन कृतिरूपस्य कर्तृत्वस्यानभिधानात् चैत्रपदोत्तरं तृतीयैव न प्रथमा । न च अभिहिते प्रथमा इत्यनुशासनबलात् कर्तृत्वादिकं प्रथमार्थ इति वाच्यम् । प्रातिपदिकार्थनिष्ठे कर्तृत्वादिके समभिव्याहृताख्यातादिना अभिहिते सति तत्प्रातिपदिकोत्तरं प्रथमा इत्यस्यानुशासनार्थत्वात् । एवञ्च प्रथमान्तार्थः कुत्र विशेषणतया अन्वितात् ।

आख्यातार्थभावना व्यापाररूपा व्यापारिणमार्काक्षति । प्रथमान्तार्थश्च निर्व्यापारः

व्यापारमार्काक्षति । अतः उभयाकांक्षया उभयोरन्वयः । तत्रापि भावना प्रकारः न प्रथमा-न्तार्थः । पूर्वोक्तन्यायेन तस्य विशेष्यभासकसामग्र्यभावात् । न च प्रथमाप्रकृत्यर्थान्वयिनः प्रत्ययार्थस्याभावेऽपि आख्यातार्थ एव प्रथमान्तार्थः अन्वेतु । प्रातिपदिकार्थस्य भेदसंबन्धेन धात्वर्थेऽनन्वयान्न कोऽपि व्यत्यक्तिविरोध इति वाच्यम् । तच्छब्दः पूर्ववाक्यार्थबोधे यः प्रधानं तद्वाची । प्रयाति पुरुषस्तस्य पादयोरभिवादय इत्यत्र तच्छब्दः पुरुषं परामृशति । प्रयाति पुरुषः इति वाक्यार्थे तस्य प्राधान्य एव तच्छब्देन पुरुषपरामर्शो युज्यते । एवं यो यश्शूद्रस्य पचति द्विजोऽन्नं सोऽतिनिन्दितः इत्यत्र तच्छब्दः पूर्ववाक्यार्थे प्रधानं द्विजं परामृशति इति संगच्छते । एवं आख्यातार्थस्य प्रथमान्तार्थविशेषणत्वे पचन्पचति इति वाक्यं निराकांक्षं संपद्यते । तस्माद्वाक्यात् पाककृतिविशिष्टः पाककृतिमानिति बोधो भवेत् । स चोद्देश्यतावच्छेदकविधेयतावच्छेदकयोरभेदेनाव्युत्पन्नः इति तादृशं वाक्यं न प्रामाणिकमिति आज्ञस्येनोपपादयितुं शक्यते । एवं प्रथमान्तार्थविशेष्यकबोधाङ्गीकारे वैयाकरणः व्याकरण-मधीते य इति रथ्यः रथं वहति यः इति च विवरणविनियमाणयोः वृत्तिविग्रहवाक्ययोः समानविशेष्यकसमानप्रकारकबोधजनकत्वमाज्ञस्येनोपपद्यते । तथा चाख्यातार्थभावनैव प्रथ-मान्तार्थेऽन्वेति । पाकानुकूलकृतिमांश्चैत्र इति प्रथमान्तार्थमुख्यविशेष्यको बोधः । तदुक्तं न्यायकुसुमाञ्जलाचार्यैः । ‘नह्यन्यतराकांक्षा अन्वयहेतुः अपितूभयाकांक्षा । प्रातिपदि-कार्थो हि *फलेनान्वयमलभमानः क्रियासंबन्धमपेक्षते । भावनापि व्यापारभूता सती व्यापारिणमित्युभयाकांक्षा अन्वयहेतुः’ । इति ‘अत एवानुभवोऽपि यावदुक्तं भवति पाकानुकूलवर्तमानयत्नवान् तावदुक्तं भवति पचतीति’ । इति च ॥

एवमुपपत्तिसिद्धः प्रथमान्तार्थमुख्यविशेष्यको बोधः सर्वानुभवसाक्षिकः । प्रथ-मान्तार्थमुख्यविशेष्यकबोधविद्वेषिणोऽपि शङ्खः पाण्डर एव इत्यत्र अवधारणविषयपाण्डराभिन्नः शङ्खः इति बोधमभिलपन्ति । किमत्र प्रथमान्तार्थ एव विशेष्यः इति पृष्टास्ते ब्रूयुः धात्वर्थमुख्यविशेष्यकं बोधं जनयति वाक्यमिति स्वमतमनुसन्धानाः, अध्याहृतक्रियापदार्थ-मुख्यविशेष्यक एव तादृशशङ्खकर्तृका सत्तेति बोधः तत्र जायते इति । एवमालङ्कारिकाः

*फलेन धात्वर्थेनेति वर्धमानटीका ।

प्रायः प्रथमान्तार्थमुख्यविशेष्यकमेव बोधं निरूपयन्ति । किं बहुना बोधादिष्वभिनिवेशरहिता वेदान्तिनोऽपि शाब्दबोधप्रसक्तौ प्रथमान्तार्थमुख्यविशेष्यकमेव बोधं निरूपयन्ति । एवञ्च चैत्रः पचति इत्यत्र पाकानुकूलकृतिमांश्चैत्र इति बोधः अनुभवसिद्धो युज्यते-तराम् । अत एव अवगतनिरुक्तवाक्यार्थः पुरुषः चैत्रः पाकानुकूलकृतिमान्नवेति न सन्दिग्धे ।

ननु भावप्रधानमाख्यातमिति निरुक्तं न भावशब्दितभावनायाः प्रत्ययार्थस्य धात्वर्थनिरूपितविशेष्यत्वं बोधयति । तथा सति तयोस्तु प्रत्ययः प्राधान्येनेत्येव सिद्धत्वाद्व्यर्थ-भिदमापद्येत । भावाख्यातेऽव्याप्तिश्च तत्र धात्वर्थस्यैव विशेष्यतया भावेन तदपेक्षया प्रधानी-भूतप्रत्ययार्थबोधकत्वस्याभावात् । तस्माद्भावपदार्थधात्वर्थस्यैव प्राधान्यबोधकं निरुक्तमिति तद्वि-रुद्धः प्रथमान्तार्थविशेष्यको बोधः स्वीकर्तुं न शक्यते इति चेत् ।

न, प्रत्ययार्थः प्रधानमिति न्यायेन आख्यातार्थस्य धात्वर्थविशेष्यत्वे सिद्धेऽपि आख्यातार्थेषु कालसंख्याभावनारूपेषु कीदृशः आख्यातार्थो विशेष्यः इति जिज्ञासायां आख्यातार्थभावनायाः धात्वर्थापेक्षया प्राधान्यं बोधयितुं निरुक्तमिदं प्रवृत्तमस्ति । भावपदार्थो भावना । कर्त्राख्याते कर्तृत्वं, कर्माख्याते कर्मत्वं, आश्रयत्वं प्रतियोगित्वमित्यादयः भावना-पदन्यपदेश्याः । एवञ्च धात्वर्थनिष्ठप्रकारतानिरूपितभावनानिष्ठविशेष्यताशालिबोधजनक-माख्यातमिति फलितम् । प्रत्ययार्थः प्रधानमिति सुबर्थविषयतयापि न संकोचितं भवति । आख्यातार्थेषु कस्य गुणत्वं कस्य प्राधान्यमिति विचिकित्सायां आख्यातार्थसंख्याद्यपेक्षया भावनायाः प्राधान्यं बोधयति निरुक्तमिति न स्वीकर्तुं युक्तम् । आख्यातार्थसंख्यायां भावनाविशेषणत्वे कर्त्राख्याते स्वाश्रयसमवेतत्वसंबन्धेन, कर्माख्याते ओदनः पच्यते इत्यादौ स्वाश्रयौदननिष्ठविकल्पितजनकपाकानुकूलत्वसंबन्धेनान्वयस्य वाच्यतया शाब्दबोधस्य अधिकविषयकतया गौरवापत्तेः । एवञ्च प्रत्ययार्थः प्रधानमित्येव सिद्धत्वाद्वचनमिदं व्यर्थमिति शङ्का नोदेति । तदुक्तमभियुक्तैः ‘भावप्रधानमाख्यातमिति निर्वचनस्मृतेः । आख्यातार्थेषु भावस्य प्राधान्यमनुशिष्यते ॥’ इति । न च तथापि भावाख्यातेऽव्याप्तिरस्त्येवेति वाच्यम् । तत्रापि चैत्रकर्तृकस्वापाश्रयत्वं इत्याकारकस्य धात्वर्थप्रकारकस्य आश्रयत्वरूपभावनाविशेष्य-कस्य बोधस्य जननेन आख्यातलक्षणसंगमनात् । अयञ्च बोधः शिरोमणिसंमतः ।

“चैत्रेण सुप्यते, गगनेन स्थीयते इत्यादौ प्रथमान्तपदाभावात् धात्वर्थस्य भावनाया विशेषणतयैवान्वयस्य व्युत्पन्नत्वात् भावनाया बाधितत्वाच्च, भावनाविशेष्यविरहादनन्वितैव संख्या । एकवचनं तु साधुत्वार्थम् ।” इति शिरोमणिभट्टाचार्या आख्यातवादे निरूपयन्ति । भावनाविशेष्यविरहादित्यनेन भावनाविशेष्यको बोधः न तु भावनाविशेषणकेतरविशेष्यको बोधः इति लभ्यते । अन्यथा भावनाया अबोधादिति ब्रूयात् । युज्यते चायं बोधः निरुक्तस्मृत्यनुरोधात् । एवञ्च न भावाख्यातेऽव्याप्तिः ।

अथवा भावप्रधानमित्यनेन न भावप्रधानकबोधोपधायकत्वं विवक्षितमिति शक्यते वक्तुम् । येनाख्यातेन बोधो न जनितः तत्राव्यासघापत्तेः । अतस्तादृशबोधस्वरूप-योग्यत्वं तादृशबोधजनकतावच्छेदकीभूतानुपूर्वीमत्त्वरूपमेव विवक्षणीयम् । स्वप्यादेः अकर्मकधातोः पाकगमनादौ शक्तिभ्रमः लक्षणाग्रहो वा यदा तदा ततः धात्वर्थप्रकारका-ख्यातार्थभावनाविशेष्यकबोधोदयेन तादृशबोधजनकतावच्छेदकानुपूर्वीमत्त्वस्य सत्त्वेन भावा-ख्यातेऽव्याप्तिविरहः ।

अथवा भावप्रधानमाख्यातमिति वचनं प्रमाणीकुर्वद्भिरपि नव्यवैयाकरणैः वैयाकरणः इत्यादिवृत्तिविवरणवाक्यघटकस्याख्यातस्य भावप्राधान्यं न स्वीक्रियते । वृत्ति-विग्रहयोः समानविशेष्यकसमानप्रकारकबोधजनकत्वानुभवेन, तथा बोधकभाष्यप्रामाण्यात्, ‘कचिद्गुणप्रधानत्वमर्थानामविवक्षितम्’ इत्युपक्रम्य ‘आख्यातं तद्वितार्थस्य यत्किञ्चि-दुपदर्शकम् । गुणप्रधानभावस्य तत्र दृष्टो विपर्ययः ॥’ इति हर्युक्तेः, तत्र विपर्ययशब्दस्वारस्याच्च, व्याकरणमधीते यः इति विवरणवाक्यस्य व्याकरणाध्ययनकर्तृ-बोधकत्वं व्यवस्थापयन्ति ते । एवञ्च निरुक्तस्मृतेः तद्वितादिवृत्तिविवरणस्थले संकोचः स्वीकरणीयः । एवं भावाख्याते तस्य संकोचः इत्यपि शक्यते वक्तुम् ।

ननु भावप्रधानमाख्यातमिति वचनस्यैवमर्थवर्णनेऽपि ‘यत्रोभे भावप्रधाने भवतः’ इत्युत्तरग्रन्थपर्यालोचनया भावस्यैव वाक्यजन्यबोधविशेष्यत्वं प्रतीयते । न प्रथमान्तार्थस्येति चेन्न ।

‘वाक्ये ह्याख्यातं प्रधानं तदर्थत्वादुणभूतं नाम । तदर्थस्य भवनिष्पत्ता-
वङ्गत्वात् । एवं तावद्वाक्ये आख्यातं प्रधानम्’ इति निरुक्तभाष्यं आख्यातार्थनिष्पत्त्यर्थं
कारकाणामपेक्षितत्वेन आख्यातार्थस्य प्राधान्यं बोधयति । किञ्च तस्य प्राधान्यं विधेयत्वनि-
बन्धनमपि स्यात् । चैत्रः पचति इति वाक्यजन्यबोधे चैत्रः उद्देश्यः पाकानुकूलकृतिः
आख्यातार्थो विधेयः । नहि विशेष्यत्वरूपमेव प्राधान्यं ग्राह्यमित्यत्र प्रमाणमस्ति । अतः
विधेयत्वनिबन्धनं प्राधान्यं बोधयति उत्तरग्रन्थः इति न तत्पर्यालोचनया आख्यातार्थ-
विशेष्यकत्वं वाक्यजबोधस्य सिद्धयति ।

‘क्रियाकालयोगाभिधायि क्रियाप्रधानमाख्यातम्’ इति न्यायवार्तिकं “क्रियाकालयो-
गाभिधायित्वोक्तौ भोक्तुं इत्यादौ नाम्नि अतिप्रसङ्गः अत उक्तं क्रियाप्रधानमिति । खनि-
ष्ठाह्याख्याताक्रिया प्रतीयते नान्यतन्त्रा । भोक्तुमित्यादौ तु क्रियान्तरमन्तरेणापर्यवस्यन्ती
क्रिया गम्यते । व्रजतीत्यादौ तु न तथा । तदिदं क्रियाप्राधान्यमिति । तदनेन पचति पचेत
पच्यते स्थीयते इत्यादि सर्वमाख्यातं संगृहीतं भवति” इति व्याचक्षाणा वाचस्पतिमिश्राः
क्रियान्तरानाकार्षित्वरूपं प्राधान्यं क्रियायाः प्रतिपादयन्ति । तस्मान्न न्यायवार्तिककारस्य
भावविशेष्यकबोधोऽभिमतः ।

‘क्रियाकारकसमुदायः कारकसंख्याविशिष्टक्रियाकालयोगाभिधाय्याख्यातं, धात्वर्थ-
मात्रञ्च कालाभिधानविशिष्टम् ।’ इति अर्थान्तरसूत्रे न्यायभाष्यकारः आख्यातलक्षणमाचष्टे ।
क्रियाकारकसमुदायबोधकत्वमित्येकं, कारकसंख्याविशिष्टक्रियाकालयोगाभिधायित्वमित्यपरं,
कालविशिष्टधात्वर्थबोधकत्वमित्यन्यच्च लक्षणमाख्यातस्य । अभिधीयते इत्यभिधानमिति व्युत्प-
त्त्या कालरूपाभिधानविशिष्टधात्वर्थबोधकत्वमिति तृतीयलक्षणबोधकः ‘धात्वर्थमात्रञ्च काला-
भिधानविशिष्टम्, इति ग्रन्थः । विस्तरेण चेममर्थं निरूपयन्ति तात्पर्यटीकायां वाचस्पतिमिश्राः ।
अतस्सिद्धं धात्वर्थमुख्यविशेष्यको बोधः न प्राचीननैयायिकाभिमतः इति ।

किञ्च भावप्रधानमिति निरुक्तं तद्भाष्यस्वरसात् सकलकारकसंख्याविशिष्टभावना
धात्वर्थः इत्यभिप्रायेण प्रवृत्तमिति ज्ञायते । सुबन्तं हि तत्र भाष्ये नामपदेन व्यवहृतम् ।
सचा द्रव्यं लिङ्गं संख्येति नामार्थः इति निरुक्तभाष्यं कारकस्य नामार्थतां न ब्रूते । एवञ्च

पञ्चकं धात्वर्थः इति पक्षः स्वीकृतो भवति । न चायं पक्षः क्षोदक्षमः । कारकादिविशिष्ट-
क्रियाया धात्वर्थत्वे लः कर्मणीत्यादीनां द्योतकताबोधकत्वं कर्तरि कृदित्यादीनां कर्त्रादिवाच-
कताबोधकत्वमिति समानाकारसूत्राणां विभिन्नार्थकत्वस्वीकारः प्रसज्येत । एवं एका क्रियेति
भाष्यात् एकत्वसंख्यायाः क्रियायां सत्त्वेऽपि द्वित्वादिसंख्यायास्तत्र सत्त्वे मानाभावेन चैत्रमैत्रौ
पचतः इत्यादौ कर्त्रादिगतद्वित्वसंख्याया आरोपो वाच्य इति तद्वाक्यस्याप्रामाण्यं स्यात् । एवं
कारकविशिष्टक्रियाया धात्वर्थत्वे प्रथमान्तार्थस्य कर्तर्यभेदेनान्वयो न संभवति । पदार्थः पदार्थेना-
न्वेति न तदेकदेशेन इति व्युत्पत्तिविरोधात् कर्तुर्धात्वर्थैकदेशत्वात् । एवं धात्वर्थेऽभेदेनान्वय-
र्थकचैत्रादिपदानां नपुंसकतापत्तिः स्तोत्रं पचतीत्यत्र स्तोत्रपदस्येव । तस्माद्वैयाकरणैरेवायं पक्षः
न स्वीकर्तुं शक्यते किमुत नैयायिकैः । महाभाष्यकारास्तु पञ्चकस्य धात्वर्थतामिव कारका-
दीनां प्रत्ययवाच्यतामपि व्युत्पादयन्ति । आकरग्रन्थव्युत्पादितेषु यः पक्षो युक्तः स एव
ग्राह्यः । एवञ्च येऽभ्युपगच्छन्ति प्रत्ययानां कर्त्रादिवाचकत्वं तैः पक्षान्तराभिप्रायेण प्रवृत्तं
निरुक्तं प्रत्ययार्थपेक्षया धात्वर्थस्य प्राधान्ये प्रमाणीकर्तुं न शक्यते ।

अपि च विशेष्यत्वाद्भावना प्रत्ययस्यैवार्थः न धातोः इति पक्षनिराकरणावसरे ‘उत्स-
गोऽयं । विशेष्यत्वादिना बोधस्तु तथाव्युत्पत्त्यनुरोधात् । अत एव नैयायिकानां प्रथमान्तवि-
शेष्यक एव बोधः.....अत एव प्रधानप्रत्ययार्थवचनमर्थस्यान्यप्रमाणत्वात् इति भगवा-
न्पाणिनिः । प्रधानं प्रत्ययस्यार्थः इति वचनं न कार्यं अर्थस्य तथा बोधस्य अन्यप्रमाणत्वात्
व्युत्पत्त्यनुसारित्वात् इति तदर्थः । एवं सत्यपि नियामकापेक्षणे च भावप्रधानमाख्यातमिति
वचनमेव गृह्यताम्, इति वैयाकरणभूषणसारकारा निरूपयन्ति । अनेन स्पष्टं ज्ञायते तत्तद्वि-
शेष्यकबोधे नियामकं वचनं नापेक्ष्यते इति । खानुभवसिद्धस्य बोधस्य संवादकत्वात् एवं
सत्यपि नियामकापेक्षणे निरुक्तं गृह्यतामिति निरुक्तं प्रमाणीचकार ग्रन्थकारः ।
नहि वैयाकरणाः निरुक्तमहाभाष्ययोर्विरोधे महर्षिप्रोक्तमपि निरुक्तं प्रमाणीकुर्वन्ति ।
तस्मात् निरुक्तानुसारेणैव बोधो वाच्य इति न निर्वन्ध इति न कोऽपि
विरोधः । तत्सिद्धमुपपन्नः अनुभवसिद्धः प्रथमान्तार्थविशेष्यको बोधः इति ॥

कालादिव्यतिरिक्ताख्यातार्थप्रकारकशब्दबोधे अन्याविशेषणीभूतप्रथमान्तपदजन्यो-

स्थितिः कारणमिति आख्यातार्थसंख्याभावनासाधारण्येन एककार्यकारणभावकल्पनालाघ-
वञ्च न प्रथमान्तार्थमुख्यविशेष्यकबोधे मूलयुक्तिः । निरुक्तन्यायेन आख्यातत्वस्यानुगतानति-
प्रसक्तस्य दुर्वचतया तादृशानुगतकार्यकारणभावस्यासंभवात् । अपिच प्रथमान्तपदजन्योपस्थि-
तिकार्यतावच्छेदकं किं भावनान्वयबुद्धित्वं उत संख्यान्वयबुद्धित्वमिति विचार्य आख्यातार्थ-
भावनानवगाहिनः आख्यातार्थसंख्याबोधस्यानुदयेन भावनान्वयबुद्धित्वमेव कार्यतावच्छेदकम् ।
प्रथमान्तपदानुपस्थाप्ये च न संख्यान्वयबोधो भवति । व्याप्यधर्मावच्छिन्नसामग्र्या
व्याप्यधर्मावच्छिन्ने कार्ये जननीये व्यापकधर्मावच्छिन्नजनकसामग्री अपेक्ष्यते । संख्यान्वय-
बोधत्वव्यापकभावनान्वयबुद्धित्वावच्छिन्नजनिकायाः प्रथमान्तपदजन्योपस्थितेरभावादिति
निर्धारयन्ति नैयायिकप्रबन्धारः । चैत्रः पचतीत्यादौ आख्यातैकवचनजन्यैकत्वोपस्थितिः न
शाब्दबोधहेतुः मानाभावात् । आख्यातं विनापि सुबेकवचनादेकत्वबोधसंभवादिति निष्कर्षा-
नुसारिणामाशयः भट्टाचार्यैरेव प्रपञ्चितो व्युत्पत्तिवादे । चैत्रो मैत्रश्च गच्छतः इत्यत्र
चैत्रे मैत्रे च प्रत्येकमेकत्वं सुबेकवचनाद्बोध्यते इत्युभयविधानुभवोऽपि शाब्द एव ।
नन्वन्यतरस्याप्यशाब्दत्वं कल्पनीयम् ।

चैत्रो न पचतीत्यत्र भावनाया नञर्थे संख्यायाश्च प्रथमान्तार्थेऽन्वयेन कार्यकारणभावान्तरं
स्वीक्रियत एव । नचैवं तत्तत्स्थलानुसारेण तत्र तत्रान्वयस्वीकारेऽनेककार्यकारणभावकल्पना-
गौरवमिति वाच्यम् । निरुक्तवाक्यात्पाकानुकूलकृत्यभाववांश्चैतः इत्यस्मत्संमतबोधजनने न
कोऽपि प्रयोगस्यातिप्रसङ्गः अप्रसङ्गो वा । परन्तु कार्यकारणभावान्तरं कल्पनीयम् । परैस्तु
प्रयोगातिप्रसङ्गवारणाय नञः चैत्रनिष्ठाभावे आख्यातस्य वा कृत्यभावे लक्षणा स्वीक्रियते ।
एवञ्च तत्तत्पदजन्यलक्ष्यार्थोपस्थितेः शाब्दबोधहेतुत्वं कल्पनीयम् । लक्षणाकल्पनस्य
तादृशकोरणात्कल्पन एव पर्यवसानात् । द्वितीयपक्षे नञः व्यर्थत्वापरपर्यायतात्पर्यग्राहकता
च कल्पनीया । एवं केवलशक्यार्थबोधस्य नञा कुत्राप्यजननात् नञो लक्षणाकथनमप्य-
समञ्जसम् । नञ्समभिव्याहारस्थलेषु नञः लक्षकत्वपदान्तरगतलक्षणातात्पर्यग्राहकत्वयोर-
न्यतरस्यैव तैः प्रतिपादनात् ।

किञ्च सुबर्थलिङ्गसंख्याव्यतिरिक्तप्रातिपदिकार्थव्यतिरिक्तप्रकारकशाब्दबोधं प्रति
भावनानिष्ठविशेष्यतासंबन्धेन लिङ्गानन्वयिपदजन्योपस्थितिः कारणमित्यनुगतः कार्यकारण-
भावो न संभवति । जानातीत्यादावाश्रयत्वं, नश्यतीत्यत्र प्रतियोगित्वं, पचति पच्यते
इत्यादौ कृतिः, न पचतीत्यादौ कृत्यभावश्च मुख्यविशेष्यतया भासते । नद्याश्रयत्वादि-
साधारणमनुगतानतिप्रसक्तं भावनात्वं निर्वर्तुं शक्यम् । न च संख्याकालकारकातिरिक्ता-
ख्यातार्थत्वं भावनात्वं । आख्यातार्थत्वञ्च शक्तिलक्षणान्यतरसंबन्धेन आख्यातप्रतिपाद्य-
त्वमिति वाच्यम् । पूर्वोक्तन्यायेन आख्यातत्वस्यैवानुगतत्वात् । न च भावनात्व-
मखण्डो धर्म इति वाच्यम् । तत्साधिकायाः अभावादिषु भावनेत्यनुगतप्रतीतेः शपथै-
कनिर्णयत्वात् । न च तान्त्रिकैः भावनापदव्यपदेश्यत्वमेव तत्त्वमिति वाच्यम् ।
तान्त्रिकसंकेतसंबन्धेन भावनापदवत्त्वं पुरुषान्तरीयसंकेतसंबन्धेन पदान्तरवत्त्वञ्चादाय विनि-
गमनाविरहात् । भावनात्वमिव निरुक्तकार्यतावच्छेदककोटिप्रविष्टं सुप्तं प्रातिपदिकत्व-
मपीति कानुगतकार्यकारणभावोऽवकाशं लभते ।

[To be continued.]

MUKURA

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पदस्यार्थ इति । पदस्य खण्ड इत्यर्थः । स च पूर्व उत्तरो वा, उभयोरपि पदत्वस्य इष्टत्वात् । ननु इङ्ग्यशब्दस्य 'अहारहस्तुवरनिङ्गयान्तः' 'त्वे इत्यनिङ्गयान्तः' इत्यादौ विभागयोग्यपदद्वयात्मकपदे एव प्रयोगो दृश्यते, ननु तदेकदेशात्मकपूर्वोत्तर-खण्डयोः । अत एव 'तस्य पूर्वपदमवग्रहः' इत्युत्तरसूत्रे 'तस्य—विभज्यमानपदद्वया-त्मकसमुदायरूपपदस्य पूर्वपदं अवग्रहः' इत्यर्थः सिद्धो भवति । अन्यथा तु तस्य इत्यनेन पूर्वोत्तरखण्डयोः ग्रहणे पूर्वखण्डात्पूर्वस्य पदस्यापि अवग्रहत्वं स्यात् । एवञ्च 'अदब्धायो-ऽशीततनो' इत्यादौ 'आयो' इत्यस्यापि 'नावग्रहः' इत्यनेन प्रगृह्यसंज्ञाप्रतिषेधः स्यात् । अतः इङ्ग्यपदस्य तादृशसमुदायबोधकत्वमेव । अतएव ग्रन्थकृदपि 'नहि इङ्ग्यस्य द्वयोच्चारणात्' इत्यादिवाक्ये समुदायतात्पर्येणैव अनुपदमेव स्वयमपि इङ्ग्यपदं प्रयोक्ष्यते । तत् कथमत्र इङ्ग्यपदस्य खण्डपरता? इति चेत्—तत्राह—इङ्ग्यते—विभागेन विचाल्यते इति । इत्थञ्च इङ्ग्यशब्दस्य विभज्यमानार्थकत्वमाश्रित्य प्रकृते खण्डयोः ग्रहणमिति भावः ॥

अत एवेति । एतत्सूत्रारम्भात् प्राक् तत्र इङ्ग्यखण्डयोः पृथक् पदत्वाभावादेवे-त्यर्थः । ननु एतत्सूत्रारम्भे सति नानापदत्वातिदेशात् कथं त्रिचत्वारिंशत्पदत्वम्? भ्रान्तोऽसि, 'असंख्याने' इति पर्थुदासादिति गृहाण ।

तस्मादिति । अत्रायमभिसन्धिः — 'नानापदवत्' इत्यादिसूत्राकरणेऽपि 'तस्य पूर्वपदमवग्रहः' इत्युत्तरसूत्रे 'तस्य' इति स्थाने 'इङ्ग्यस्य' इति निवेद्य इङ्ग्यस्य पूर्वपदं अवग्रहसंज्ञं स्यात् इत्यर्थे सति पूर्वपदमित्यनुवादसामर्थ्यात् पूर्वखण्डस्य पदत्वं सिद्धम् । किञ्च पूर्वखण्डस्य पदत्वाभावे पदग्रहणपरिभाषया अवग्रहेषु प्रग्रहत्वाप्राप्त्या 'नावग्रहः' इति प्रतिषेधसूत्रमेव व्यर्थं स्यात् । तस्मात् सिद्धमवग्रहस्य पदत्वम् । 'त्वे इत्यनिङ्गयान्तः' इत्यादौ 'अनिङ्गयान्तः' इति प्रतिषेधाभावेऽपि 'अदितित्वे' इत्यादौ 'त्वे' इति उत्तरखण्डस्य पदत्वाभावेन 'पदग्रहणेषु पदं गम्येत' इति परिभाषयैव प्रग्रहत्वाभावे सिद्धे 'अनिङ्गयान्तः' इति प्रतिषेधसामर्थ्येन उत्तरखण्डस्यापि पदत्वं सिद्धम् । एवञ्च ज्ञापकेनैव पूर्वोत्तरखण्डयोः पदत्वे सिद्धे सूत्रमिदं किमर्थं इत्यपि नाशङ्क्यम्, 'असंख्याने' इति प्रतिषेधार्थमवश्यविधेयत्वात् । 'नष्टप्रदर्शितविषयः प्रतिषेधः शक्यो विज्ञातुम्' इति स्थानि-

वत्सूत्रस्थकैयटाद्युक्तरीत्या अभावज्ञाने प्रतियोगिज्ञानस्य कारणत्वाच्च प्रतियोगिप्रदर्शनं विना निषेधस्य कर्तुमशक्यत्वेन 'असंख्याने' इति प्रतिषेधकरणार्थं नानापदवत्त्वस्य अवश्य-विधेयत्वात् सूत्रमिदमावश्यकमेवेति ॥ एतदेवाभिप्रेत्याह—विधेय एवेति ॥

पदग्रहणेषु पदं गम्येत ॥ पदापदसाधारणधर्मवद्ग्रहणे पदमात्रग्रहणमभिमत-मिति परमार्थः । अनया च परिभाषया पदैकदेशस्य व्यावृत्तिरिव पदसमुदायस्यापि व्यावृत्तिः, उभयोस्तुल्यत्वात् ॥

अपि विकृतम् । ननु 'छिन्नेऽपि पुच्छे श्वाश्चैव नचाश्वो न च गर्दभः' इति लोक-न्यायेन यथा देवदत्तस्य निमित्तवशादुपचयापचयौ जायमानौ व्यपदेशहानिं न कुरुतः, तथा णत्वादिविकारविशिष्टानामपि तत्र तत्र ग्रहणे सिद्धे सूत्रारम्भस्य फलं किमिति चेत्—शास्त्रान्तरोक्तविकारविशिष्टग्रहणाभाव इति गृहाण । तदेतन्मनसि निधायाह—वक्ष्य-माणकार्ययोगादिति ॥ वक्ष्यमाणकार्यप्रवृत्तिप्रयोज्यविकारविशिष्टस्यैव विकृतशब्देन ग्रहणम्, ननु शास्त्रान्तरीयविकारविशिष्टस्येति भावः । अत एव 'इन्द्रा वद्वन्वान्परः' इति वृत्तेः पृथक् वन्नानोर्ग्रहणं सार्थकं भवति । अन्यथा मूलशास्त्ररीत्या वतिप्रत्ययस्यैव नुमा-गमदीर्घादिना विकृतत्वेन वन्नानोरपि ग्रहणे सिद्धे तद्वैयर्थ्यापत्तिः । एवं 'पारी परिपरी' इति 'षुषुक्रुधि' इति 'प्रापूर्वः' इत्यादिकमपि बोध्यम् । अस्य च फलं 'वृत्रहणम्' इत्यादौ हन् शब्दे विहितस्य णत्वस्य 'वृत्रघ्नः' इत्यत्र अप्रवृत्तिः ॥

अप्यकारादि । इदं सूत्रं 'श्वर्ता वयुना' इत्यादौ श्वादिपदानां अश्वादिपदे-ष्वपि शक्तिं ग्राहयति । एवञ्च अनेन सूत्रेण सर्वेषां पदानां स्वरूपे अकारादौ तत्र च गृहीतशक्तिकस्य पुंसः तत्र तत्र उभयोरपि बोधात् उभयत्र कार्यसिद्धिरिति बोध्यम् । स्पष्टीकरिष्यते चायमर्थः षष्ठेऽध्याये ॥

एकवर्णः पदमपृक्तः ॥ इदं स्पष्टार्थम् ; 'उकारोऽपृक्तः' इति सूत्रे अपृक्त-ग्रहणं परित्यज्य तत्स्थाने पदशब्दनिवेशेनैव इष्टार्थसिद्धेः । तथाहि—'पदं प्रकृत्या वकारोऽन्तरे' इति सूत्रं प्रणेयम् । तस्यचायमर्थः—पदात्मक उवर्णः प्रकृत्या स्यात् अचि-परे, तयोश्चान्तरा वकार आगमो भवतीति । न च 'अन्कारादि च' इति परिभाषया

अन्कारादेरपि ग्रहणापत्त्या 'अन्वह मासाः' इत्यादावपि प्रकृतिभावादिकं स्यादिति वाच्यम्; 'उः प्रकृत्या' इत्येवं सूत्रे कृतेऽपि पदग्रहणपरिभाषया पदात्मकः उकारः इत्यर्थे लब्धे पुनःपदग्रहणं क्रियमाणं 'उ' इत्यस्यैव यत्र पदत्वम्, नतु वर्णान्तरविशिष्टस्य, तत्रैव प्रकृतिभावः इत्यर्थस्य बोधकम् इत्यदोषात् । किञ्च 'अन्कारादि' इति परिभाषायाः पदग्रहणपरिभाषासन्नियोगशिष्टत्वेन, तस्याश्च परिभाषाणां अनियमे नियमकारिणीत्वस्वाभावेन पदापदसाधारणधर्मवच्छब्दोपादानमात्रविषयकत्वेन, प्रकृते च पदग्रहणस्य साक्षादुपात्तत्वात् सन्देहाभावेन [पदग्रहणपरिभाषाया] अप्रवृत्त्या तत्सन्नियोगशिष्टाया अन्कारादिपरिभाषाया अपि अप्रवृत्तेः । तस्मात् सूत्रमिदं स्पष्टार्थमेव । स्पष्टा चेयं रीतिः 'अपृक्त एकाल् प्रत्ययः' इति सूत्रे मूलशास्त्रे ॥

आद्यन्तवच्च । तयोरिवेति 'तत्र तस्येव' इति सूत्रेण सप्तम्यन्ताद्वृत्तिप्रत्ययः । यस्मात्परं किञ्चिदस्तीति । तथा च तद्धटकवर्णध्वंसाधिकरणक्षणावृत्तित्वे सति तद्धटकवर्णप्रागभावाधिकरणक्षणावृत्तित्वमेव तदादित्वमिति पर्यवसितम् । एवं तद्धटकवर्णप्रागभावानधिकरणक्षणावृत्तित्वे सति तद्धटकवर्णध्वंसाधिकरणक्षणावृत्तित्वमन्यत्वमिति च बोध्यम् । एतादृशमादित्वमन्यत्वञ्च एकवर्णात्मकपदे नास्तीत्ययमारम्भः । वस्तुतस्तु यथा एकस्मिन्नपि पुत्रे अयमेवज्येष्ठोऽयमेव मध्यम इति व्यवहारः, एवमेकस्मिन्नपि अयमेवादिः अयमेवान्त इति व्यवहारस्याप्युपपत्तेः स्पष्टार्थमिदम् । स्पष्टञ्चेदम् 'आद्यन्तवदेकस्मिन्' इति सूत्रे महाभाष्ये ॥

विनाशो लोपः । यो भूत्वा न भवति तत्रैव विनाशपदव्यवहारस्य लौकिकप्रयोगसिद्धत्वेन केवलादर्शनमात्रेण शशशृङ्गादौ विनाशव्यवहारादर्शनाच्च अत्रापि तादृशस्यैव ग्रहणमित्याह—पदावस्थायां श्रुतस्येति ॥

उपबन्धस्तु देशाय नित्यम् । अभक्तकार्यादिति । आगमकार्यादित्यर्थः । आगमः खलु त्रिविधः—पूर्वान्तः, परादिः, अभक्तश्चेति । तत्र आद्यन्तयोरिह शास्त्रे अभावात् अभक्तात्मक एवागम इति बोध्यम् । पूर्वं परं वेति स्वरूपकथनम् । पूर्वत्वेन परत्वेन वेति । अस्मिन् पूर्वं अस्मिन् परे इत्येवं रूपेणेत्यर्थः । पूर्वत्वेन परत्वेन वा निर्दि-

श्यमानस्येति । इदं कार्यभाज इत्यस्य विशेषणम् । तथा च पूर्वत्वेन परत्वेन वा निर्दिश्यमानस्य कार्यभाजोऽवधितया निर्दिश्यते इत्यन्वयः । निमित्तानां हि द्विविधो निर्देशः पूर्वत्वपरत्वरूपेण वा कार्यभाजिनष्टपूर्वत्वपरत्वावधितया वा । उभयविधानामपि निमित्तत्वसिद्धयर्थं उभयथा कथनमिति भावः । इत्थञ्चायमिह निष्कर्षः—स्वनिमित्तत्वञ्च (निमित्तत्वं) स्वाव्यवहितोत्तरवृत्तित्वा (स्वाव्यवहितपूर्ववृत्तित्वा) न्यतरसम्बन्धावच्छिन्नस्य (स्व)वृत्तिकार्यतानिरूपितकारणताश्रयत्वसम्बन्धेन कार्यभागविशिष्टत्वमिति (ष्टत्वम्) । एतादृशनमित्तभिन्नत्वे सति कार्यप्रयोजकत्वं उपलब्ध(बन्ध)स्य लक्षणमिति ॥

नानापदीयञ्च निमित्तं प्रग्रहसादिषु ॥

इति वैदिकाभरणव्याख्याने मुकुराख्याने प्रथमोऽध्यायः ।

अथ द्वितीयोऽध्यायः ।

द्विविधः शब्द इति । प्रसिद्धञ्च द्वैविध्यं मूलशास्त्रे भाष्यादौ । ब्रह्मेत्यभिधीयते इति । तत्रेत्थं शब्दतत्त्वविदः—परापश्यन्तीमध्यमावैखरीभेदेन चतुर्विधा वाचः । तत्र जगदुपादानभूता सकलाकाशव्यापिका योगिनां समाधिमात्रवेद्या सूक्ष्मतमप्रणवात्मिका रवशब्दापरपर्याया परा वागेव शब्दब्रह्मेत्यभिधीयते ;

‘अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥’

इति हर्युक्तेः । सा च सर्वगतापि ज्ञातार्थबोधयिषाजन्यप्रयत्नविशेषसहकृतपवनचलनेन प्राणिनां मूलाधारस्थाने अभिव्यज्यते । ततः नाभिपर्यन्तमागच्छता तेन वायुना अभिव्यज्यमाना सूक्ष्मतरप्रणवात्मिका मनोविषयभूता च पश्यन्ती इत्युच्यते । ततो हृदयपर्यन्तमागच्छता तेन वायुना तद्देशेऽभिव्यज्यमाना तत्तच्छब्दोल्लेखिबुद्धिविषयभूता परश्रोत्रग्रहणयोग्या जपादौ श्रवणपिधाने स्वमात्रवेद्या अत एव सूक्ष्मप्रणवात्मिका च मध्यमेत्युच्यते । तत आस्यपर्यन्तमागच्छता तेन तत्तत्स्थानेष्वभिव्यज्यमाना परश्रोत्रग्रहणयोग्या विभिन्नवर्णात्मिका वैखरीत्युच्यते । अत एव

‘परा वाङ्मूलचक्रस्था पश्यन्ती नाभिसंस्थिता ।

हृदिस्था मध्यमा ज्ञेया वैखरी कण्ठदेशगा ॥

इति व्यवहारः । आद्यास्तिष्ठः सामान्यतो ज्ञातुमशक्याः । तुरीया परं सर्वैर्व्यवहियते । अत्र प्रमाणम्—‘चत्वारि वाक्परिमिता पदानि । तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति । तुरीयं वाचो मनुष्या वदन्ति’ इति श्रुतिरेव । एवञ्च वैखर्या एव तत्स्थानादिकथनम्, न पुनः परादेः इति वदन्ति । यद्यपि शब्दब्रह्मात्मकपराया एव सर्वशब्दात्मकत्वं इत्यत्र ‘ओङ्कार एव सर्वा वाक् । सैषा स्पर्शोष्मभिव्यज्यमाना बह्वी नानारूपा भवति’ इति ऐतरेयश्रुतिः, ‘तद्यथा शङ्कुना सर्वाणि पर्णानि सन्तृण्णानि एवमोङ्कारेण सर्वा वाक् सन्तृण्णा’ इति छन्दोगश्रुतिः, इत्यादीनि बहूनि प्रमाणानि सन्ति, तथापि

सूतसंहितायां शिवमाहात्म्यखण्डे पञ्चमाध्याये यज्ञवैभवखण्डचतुर्थाध्याये श्रीमाधवाचार्यकृततट्टीकायां, भागवतादौ विशेषेण च मञ्जूषायां अन्यत्र च विस्तर इति नात्र नापेक्षितमर्थं विस्तृणुम इत्यलम् ।

वर्णात्मकस्योत्पत्तिरिति । वर्णा अपि नित्या इति पक्षे तु ‘शब्दोत्पत्तिः’ इत्यत्र शब्दशब्दो ध्वनिपरः । वर्णाभिव्यञ्जकध्वनेरुत्पत्तिरित्यर्थः । ध्वनितश्चेदं ‘शब्दो ध्वनिः’ इति व्याचक्षणेन त्रिभाष्यरत्नकृता ॥ कोष्ठस्येति । कोष्ठे उदरमध्ये भवः कोष्ठघः । ‘शरीरावयवाच्च’ इति यत्प्रत्ययः । प्रयोज्यव्यापार इति । वक्ता प्रयोजको वायुं समुत्थापयति । तेन समुत्थापितस्य वायोः यो व्यापारः स इत्यर्थः । अथवा अग्रेरेव प्रयोजकत्वम्—

‘मनः कायाग्निमाहन्ति स प्रेरयति मारुतम्’

इति शिक्षावचनात् । मनः कायाग्निमाहन्ति इत्यादि । अस्व—

‘आत्मा बुद्ध्या समेत्यर्थान् मनो युङ्क्ते विवक्षया’

इत्यादिः । अस्य च शिक्षावचनस्यायमर्थः, आत्मा—अन्तःकरणम् । बुद्ध्या—स्ववृत्त्या । अर्थान्—संस्कारात्मना स्वगतानर्थान् । समेत्य—एकबुद्धिविषयीकृत्य । विवक्षया—तद्बोधनेच्छया । मनो युङ्क्ते—योजयति । तादृशेच्छाविशिष्टं मनः कायाग्निम्—उदराग्निमाहन्ति । अभिहतोऽग्निर्मारुतं—वायुं प्रेरयति । प्रेरितो मारुतः उरसि मन्दं जनयतीति । वायुः करणमिति । तस्य समीरणरूपप्रयत्नवत्त्वात् करणत्वं बोध्यम् । बाह्यप्रयत्नप्रतिपादकसूत्राण्यवतारयति ‘अथ वर्णानाम्’ इत्यादिना । विशेषरूपोत्पत्तौ प्रथमकारणभूता इति । यद्यपि मूलशास्त्रे वर्णोत्पत्तेः पश्चादेव बाह्यप्रयत्ना जायन्ते इति स्थितम्, तथापि इह ‘ता वर्णप्रकृतयः’ इति सूत्रकृतैव तेषां वर्णप्रकृतित्वमुक्तमिति तथोक्तम् । परस्परविरोधस्तु यथा कथञ्चित्परिहरणीयः पण्डितैः । इत उपरि आ द्वितीयसमाप्तेरधिकतया विचारणीयविषयाभावात् इयत्तैव अलमिति शिवम् ॥

इति वैदिकाभरणव्याख्याने मुकुराख्याने

द्वितीयोऽध्यायः ।

अथ तृतीयोऽध्यायः ।

विभाग इत्यस्येति । आवृत्त्या 'ह्रस्वम्' इत्यत्र 'व्यञ्जनपरः' इत्यत्र च संबन्ध इति बोध्यम् ।

स चेति । प्रकृतिभूतो वर्ण इत्यर्थः । तस्यैवेति । दीर्घस्यैवेत्यर्थः ।

नन्वेवम् 'आदौ' 'उत्तरे' इत्युभयोरपि सामान्येन अधिकारात् उत्तरत्र ग्रही-
ष्यमाणपदेषु सर्वेषु आद्यन्तयोरुभयोरपि ह्रस्वः प्राप्नोति । तत्र यद्यपि 'देवाशीका'
इत्यादिषु हलादिकतिपयपदेषु आदौ दीर्घाभावादेव न ह्रस्व इति समाधातुं शक्यम्,
तथापि 'ईरयथ' इत्यादिषु अजादिपदेषु आदावपि दीर्घसत्त्वेन ह्रस्वप्राप्तिर्दुर्वारैव ।
तस्मात् यत्र सूत्रे यस्य ग्रहणमिष्टं तत्रैव तस्य ग्रहीतव्यत्वेन सामान्येन एवमधिकारोऽस-
ज्जत इत्यभिप्रायेण शङ्कते—यद्येवमिति । समाधत्ते—अत्राभिधीयते इति । शास्त्रान्त-
राद्व्यावृत्तिरिति । अत्रेदं तत्त्वम्—'अथ विभागे ह्रस्वं व्यञ्जनपरः' इत्येव सूत्रमलम् ।
'आदौ' 'उत्तरे' इतिपदद्वयं तु व्यर्थमेव । 'विभागे ह्रस्वम्' इत्यादेरयमर्थः—विभागे
सति व्यञ्जनपरः दीर्घः ह्रस्वमापद्यत इति । विभागश्च प्रत्यासत्त्या निमित्तभूतव्यञ्जनस्य
ह्रस्वप्रकृतिभूतदीर्घस्य च बोध्यः, नतु व्यञ्जनादिदीर्घान्तपदयोः । अत एव 'शक्तीरथी'
इत्याद्युत्तरसूत्रेषु 'विभज्यमानव्यञ्जनपरः' इति व्याख्यास्यन् ग्रन्थकारोऽपि व्यञ्जनदीर्घ-
योरेव विभाग इत्यर्थमभिप्रेति, न पदयोः । एवञ्च ईरयथादिपदेषु आदौ दीर्घसत्त्वेऽपि
तस्य निमित्तत्वेनाश्रीयमाणव्यञ्जनावधिकविभागाभावात् ह्रस्वस्य तत्र प्रवृत्तिरेव
नास्ति । किञ्च 'उत्तरे' इत्यस्य अधिकाराभावेऽपि 'देवाशीका' इत्यादिपदेषु
अन्त्यभूतदीर्घस्यैव व्यञ्जनावधिकविभागाश्रयत्वेन तस्यैव ह्रस्वः प्रवर्तिष्यते, न
मध्यस्य, नाप्यादेः; तयोस्तादृशविभागाभावात् । नच 'विभागे पदविभागे'
इति मूलवाक्येन दीर्घान्तपदस्य व्यञ्जनादिपदस्य च विभागे सति दीर्घः ह्रस्वमा-
पद्यत इत्यर्थस्यैव प्रतीत्या देवादिषु ईरयथादिषु च व्यञ्जनादिभूतोत्तरपदस्य स्वस्य च
विभागे सति खण्टकानामखिलानामपि दीर्घाणां ह्रस्वप्राप्त्या तन्निवारणार्थम् 'आदौ'

'उत्तरे' इत्युभयोरभावशक्त्येन कथं व्यर्थता इति वाच्यम्; तस्य विवरणस्य 'तत्र पदादेः
पूर्वेण विभागः, पदान्तस्य तु उत्तरेण' इत्याद्यग्रिमग्रन्थानुरोधेन 'शक्तीरथी' इत्यादि-
सूत्रस्थ 'विभज्यमानव्यञ्जनपरः' इति वाक्यसाङ्गत्यार्थञ्च पदान्तपदाद्योर्विभाग एव पद-
विभागशब्देन विवक्षितः इत्यवश्यवक्तव्यत्वेन समुदायविभागे अवयवविभागस्यापि सत्त्वेन
तयोर्विरोधाभावेन च पूर्वोक्तार्थोपपत्तेः । किञ्च अधिकाराङ्गीकारेऽपि 'आदौ' इत्यस्य
प्रयोजनं दुरुपपादम्, सर्वत्राप्यन्त्यस्यैव ह्रस्वस्य विधास्यमानत्वात् । 'व्युत्पूर्वं आननुदात्तः'
इति चरमसूत्रेऽपि न फलम्, तत्र व्युत्पूर्वकस्य नकारपरस्य आकारस्यैव ह्रस्वविधानेन
तत्र 'आदौ' 'अन्ते' इत्यंशानुपयोगात् । स्पष्टञ्चेदं तत्रैव सूत्रे मूले । न च व्यञ्जना-
वधिकविभागे सति व्यञ्जनपरः दीर्घः ह्रस्वमापद्यते इत्यर्थे 'उदीरयथ' इत्यत्र 'उत्'
इत्यस्य 'ईरयथ' इत्यस्य च विभागे दकाररूपव्यञ्जनावधिकविभागस्य सत्त्वेन रेफरूप-
व्यञ्जनपरत्वस्यापि सत्त्वेन च ईकारे ह्रस्वप्राप्तिरिति भ्रमितव्यम्; विभज्यमानव्यञ्जनपर
इति मूलोक्तरीत्या प्रत्यासत्तिन्यायेन यस्य व्यञ्जनस्य परत्वमुच्यते, तदवधिकविभागे सति
इत्येवार्थेन 'उदीरयथ' इत्यत्र यस्य रेफात्मकव्यञ्जनपरत्वमुच्यते, न तदवधिकोविभागः,
यदवधिको विभागः, नासौ दकारः परभूत इति ह्रस्वस्याप्रसक्तेः । प्रत्यासत्तिन्यायाश्रयणे च
परग्रहणमेव लिङ्गम् । अन्यथा 'ह्रस्वं व्यञ्जनविभागे' इत्येवसिद्धे किं परग्रहणेन ?
तस्मात् 'आदौ' 'उत्तरे' इति द्वयमपि व्यर्थमेवेति दिगिति ॥

वेदशब्दस्य धर्मबोधकत्वार्थकत्वे आपस्तम्बोक्तिं प्रमाणीकरोति—मन्त्रब्रा-
ह्मणेति । वाक्यानामेवेति । पदसमाम्नाये हि प्रतिपदं विश्रम्य उच्चारणेन न तस्य
शाब्दबोधजनकतेति भावः । अत एव स्वभावसिद्धार्धमात्राकालाधिककालव्यवधानेन पदा-
नामुच्चारणे शाब्दबोधो नेष्यत इति वृद्धाः इति 'संहितायाम्' इति सूत्रे शेखरकारः
समगीष्ट । ननु 'आदावुत्तरे' इत्यत्र प्रथमतः 'आदौ, इति पदस्य पश्चात् 'उत्तरे'
इतिपदस्य च अधिकारात् तत्क्रमेण प्रथमतः आदिह्रस्वे एव विधातव्ये तमविधाय अन्त्य-
ह्रस्वस्य प्रथमतो विधानमसङ्गतमिति शङ्कते—नन्वादावुत्तरे इति । अग्रे विधातव्य-
मिति । प्रथमतो विधातव्यमित्यर्थः । तत्क्रमानुरोधात् । अधिकारक्रमानुरोधात् ।
समाधत्ते—उत्तर इति ग्रन्थस्यानुवृत्तिलाभायेति । न काचित् क्षतिरिति । लक्ष्यासि-

द्विरूपा क्षतिर्नास्तीति भावः । एवं मनोऽसि प्राजापत्यमिति । अत्र 'प्रस्थेन्द्रिया' दिसूत्रेण प्राशब्दे ह्रस्वप्राप्तिरिति भावः । अधामेति । विभज्यमानव्यञ्जनपरत्वाभावादेव ह्रस्वाप्राप्तौ 'अग्नियाज्ये किम्' इत्याशङ्क्य प्रत्युदाहरणत्वेन प्रदर्शनमसङ्गतमिति चिन्त्य-
मिदम् । एष वो भरता राजेति । इदमपि प्रत्युदाहरणम् 'अधामा' इतिप्रत्युदाहरणतुल्य-
योगक्षेममिति बोध्यम् । व्यञ्जनपर इत्येतदपीति । एवञ्च 'विभागे' 'ह्रस्वम्' इति
पदद्वयमेवात्रानुवर्तते इति भावः । 'आदौ' इत्यस्य तु अत्र अनुवृत्तौ फलाभावः, अन-
नुवृत्तौ च न दोषः, इत्यादि प्रपञ्चितं प्रथमसूत्रे एवेति नेह रोमन्थायामहे इत्यलम् ॥

इति वैदिकाभरणव्याख्याने मुकुराख्याने
तृतीयोऽध्यायः ।

अथ चतुर्थोऽध्यायः ।

अथ प्रग्रहाः ॥ वर्णा इति ॥ 'ऊकारः' इत्यादिना तेषामेव ग्रहीष्यमाणत्वात् ॥

नावग्रहः ॥ विधेरूर्ध्वमिति । 'नानापदवत्' इति सूत्रोक्तरीत्या विधेरनन्तरमेव प्रतिषेधस्य न्याय्यत्वात् इति भावः । समाधत्ते—तदुच्यते इति । ननु सर्वत्र प्रतिषेध-
सिद्धयर्थे आदौ कर्तव्यत्वेऽपि यथा 'अथ प्रग्रहाः' इत्यनन्तरं करणेन अवग्रहाणां प्रग्रह-
संज्ञाप्रतिषेधो भवति, एवम् 'इतिपरोऽपि' इत्यस्मात् परत्र करणे तेनापि सह अन्वय-
संभवेन तस्यापि स्पष्टं प्रतिषेधान्वयः सिद्धो भवति । तस्मात् तत्रैव कर्तव्ये कुतः ततः
प्रागेव कृतमिति शङ्कते—नन्वेवमपि इति । स्पष्टो भवतीति । नच 'इतिपरोऽपि'
इत्यस्मात् पूर्वं सूत्रकरणेऽपि 'नावग्रहः' इत्यस्य अधिकारत्वेन 'ऊकारः' इत्यादिषु
सर्वत्र यथा संबन्धो भवति, एवम् 'इतिपरोऽपि' इत्यनेनाप्यभिसम्बन्धोऽस्ति—अव-
ग्रहभिन्नः इतिपरो भवति—इत्यर्थेन इदानीमपि अन्वयः स्पष्टः इति वाच्यम् ; 'इति-
परोऽपि' इत्यस्याप्यधिकारसूत्रत्वेन तस्यापि तत्र तत्र 'ऊकारः' इत्यादौ संबन्धे ऊकारः
प्रग्रहो भवति, पदाध्याये इतिपरश्च भवति इत्येकवाक्यतया विधिसूत्रेणैवान्वयस्य वक्त-
व्यतया 'नावग्रहः' इत्यस्यापि अधिकारत्वेन उभयोः परार्थत्वेन परस्परमन्वयस्य 'गुणा-
नाञ्च परार्थत्वादसंबन्धः समत्वात् स्यात्' इति न्यायविरुद्धत्वेन 'इतिपरोऽपि' इत्यनेन
'नावग्रहः' इत्यस्य संबन्धायोगात् इत्यभिप्रायात् । परे तु 'नावग्रहः' इति निषेधस्य
'इतिपरोऽपि' इत्यनेन सह अन्वयाभावेऽपि न काचिदनुपपत्तिः ; इतिपरत्वस्य
प्रग्रहसंज्ञाकार्यत्वेन अवग्रहेषु 'नावग्रहः' इति प्रग्रहसंज्ञायाः प्रतिषेधेन तत्संज्ञाप्रयुक्त-
कार्यस्यापि अप्रवृत्तेः । 'नष्टतपूर्वं' इति सूत्रमूलोक्तरीत्या संज्ञाकरणस्य कार्यार्थत्वेन
तन्निषेधस्य तत्प्रयुक्तकार्यनिषेध एव पर्यवसानात् । अत एव ग्रन्थकृतापि 'अन्तः' 'इति
परोऽपि' इति सूत्रयोः 'प्रतिषेधान्वयश्च स्पष्टो भवति' इति प्रतिषेधान्वयस्य स्पष्टत्वमे-
वोक्तम्, नत्वावश्यकत्वम् । किञ्च 'इतिपरोऽपि' इति सूत्रस्य विधायकत्वमेव, नाधि-
कारत्वम् । तस्य चायमर्थः—प्रग्रहा वक्ष्यन्ते । ते पदाध्याये इतिपरा भवन्तीति । एवञ्च

‘नावग्रहः’ इति सूत्रस्य पूर्वत्र करणेऽपि अधिकारत्वेन अनेन सूत्रेणापि सह अन्वये अवग्रहा इतिपरा न भवन्ति इत्यर्थेन अत्रापि प्रतिषेधान्वयः सिद्धो भवति । परन्तु इदमसंगतं स्यात्—प्रग्रहा इति परा भवन्ति इत्यनेन प्रग्रहेष्वेव इतिपरत्वविधानेन अप्रग्रहेषु च तदप्राप्त्या ‘नावग्रहः’ इति सूत्रेण अवग्रहाणां प्रग्रहसंज्ञायाः प्रतिषेधेन तेषु इतिपरत्वस्य अप्राप्त्या तत्र इतिपरत्वनिषेधस्य असंगतत्वापत्तेः । एतेन विधेरुर्ध्वं किं न क्रियते इत्याशङ्कापि निरस्ता । ‘नावग्रहः’ इत्यस्य अधिकारत्वेन अधिकार-शास्त्राणां उपदेशदेशे पृथग्वाक्यार्थाभावेन ‘ऊकारः’ इत्यादिविधिवाक्येन सहैवान्वयस्य वक्तव्यतया तत्र अवग्रहभिन्नान्तः ए (ऊ)कारः प्रग्रहो भवति इत्यर्थेन विधेः प्राक् प्रतिषेधस्यैवाभावात् । यत्तु ‘अन्तः’ इति सूत्रात् पूर्वत्र सूत्रकरणस्य प्रयोजनम् ‘एकव्यवेतोऽपि’ इत्यत्र सूत्रे द्वेशब्दादेकपदेन व्यवहितपरः अवग्रहभिन्नो यः शब्दः, तदन्तः प्रग्रहो भवति इत्यर्थेन ‘द्वे ह्येते’ इत्यत्र ‘हि’ इत्येकपदेन व्यवहिते ‘एते’ शब्दे यथा प्रग्रहत्व-सिद्धिः, एवं ‘द्वे द्रधसी सतती’ इत्यत्रापि ततीशब्दान्तेकारस्य प्रग्रहसंज्ञा सिध्यति । अन्यथा ततीशब्दात् पूर्वस्य स शब्दस्यापि पदत्वेन द्रधसीति सेति च पदद्वयेन व्यवहितत्वात् प्रग्रहत्वं न सिध्येत् । अवग्रहभिन्नेत्यधिकारे तु ‘एकव्यवेत’ इत्यनेनापि अवग्रहव्यतिरिक्तैकपदेन व्यवेत इत्यर्थेन सेत्यवग्रहव्यतिरिक्तेन द्रधसीत्येकपदेनैव व्यवेतत्वात् अत्रापि इष्टसिद्धिरिति, तत्र ; एक व्यवेतोऽपिविहितप्रग्रहसंज्ञायाः पदसंख्यानकार्यत्वेन तस्मिंश्च कार्ये अवग्रहाणां पदत्वस्य ‘असंख्याने’ इति निषिद्धत्वात् स इत्यस्यपदत्वाभावेनैव इष्टसिद्धेः । किञ्च द्वेशब्दादेकव्यवेतपरत्वेन सशब्दस्य ग्रहणे तत्र एकाराद्यभावात् प्रग्रहसंज्ञाया अप्रसक्त्या नासौ सशब्दः कार्यभाक्पदत्वेन ग्रहीतुं शक्यते, किन्तु सतती इत्याकारकसमुदाय एव तादृशः । तस्य च द्रधसी इत्येकेनैव पदेन व्यवधानमिति न काप्यनुपपत्तिः । तस्मात् ‘अन्तः’ इति सूत्रात्पूर्वत्र करणे न किमपि प्रयोजनमिति बोध्यम् । नन्वेवं सति ‘अन्तः’ इति सूत्रात् परत्रैव कुतो न कृतमिति चेत्—बाढम्, भवन्तमेवतावत् पृच्छामः—किं प्रयोजनमुद्दिश्य उत्तरत्र कर्तव्यम् ? यदि तु उत्तरत्र करणे किमपि प्रयोजनं (न) अस्ति, पूर्वत्रापि तद्वद्वितुमर्हति । किञ्च आदितस्त्रयाणामपि सूत्राणामधिकारत्वेन तुल्यत्वात् न तत्र पौर्वापर्यक्रमे किमपि कारणमुपलभामहे ऋते सूत्र-

कृतमिमतात् । तस्मात् ‘नावग्रहः’ इति सूत्रस्य अधिकारत्वे ‘ऊकारः’ इत्यादौ सर्वत्र विधिसूत्रे संबन्ध एव फलम्, नान्यत् किमपि इत्यादि विभावनीयं विद्वद्भिः इत्याहुः ॥

इतिपरोऽपि ॥ अन्यतः प्रग्रहाभिव्यक्तिरिति । अन्यार्थं प्रयुक्तिकरणतः प्रग्रहाभिव्यक्तिरित्यर्थः । अर्थाभावात् । प्रग्रहाभिव्यक्तिरूपप्रयोजनाभावात् । इतिकरणस्य हि प्रग्रहाभिव्यक्तिः प्रयोजनम् । तच्च अत्र अन्यार्थं प्रयुक्तिकरणेनैव सिद्धमिति न पुनरितिकरणप्रसक्तिरिति भावः । ननु तदसाधारणचिह्नस्यैव तदभिव्यञ्जकत्वेन इतिकरणस्य च प्रग्रहोपसर्गादिसाधारणत्वेन कथं तस्य प्रग्रहाभिव्यञ्जकत्वमिति शङ्कते—नन्वितिकरण इति । समाधत्ते—वर्णलोपासं(प्र)युक्तेति । विवृत्तिः सन्धिकार्याभावः । वर्णलोपाप्रयुक्ता या विवृत्तिः तत्पूर्वकस्य इतिकरणस्येत्यर्थः । अत्र विवृत्तिपूर्वकत्वमात्रोक्तौ ‘उपायव इत्युप आयवः’ ‘प्रसूत्या इति प्र सूत्यै’ इत्यादीङ्गेष्वपि इतिकरणस्य सन्ध्यभावपूर्वकत्वेन प्रग्रहासाधारणत्वानापत्तिः । अतः सन्ध्यभावे वर्णलोपाप्रयुक्तत्वविशेषणमुपात्तम् । उपात्ते च विशेषणे ‘उपायवः’ इत्यादौ ‘लुप्येतेत्ववर्णपूर्वौ’ इति यलोपेनैव सन्ध्यभावस्य प्रयुक्तत्वात् वर्णलोपाप्रयुक्तसन्ध्यभावपूर्वकेतिकरणस्य तत्र अभावेन सिद्धं तस्य प्रग्रहासाधारणत्वम् । न च ‘बालिति’ इत्यादौ हलन्तात्परस्य इतिकरणस्य लकारे कस्यचिदपि सन्धिकार्यस्य अभावेन तादृशसन्धिकार्याभावपूर्वकेतिकरणसत्त्वेन तस्य प्रग्रहव्यभिचारित्वमिति वाच्यम् ; स्वरसंबन्धिसन्धिकार्याभावस्यैव विवृत्तिपदार्थत्वेन हलन्तेष्वदोषात् । इत्थञ्च वर्णलोपाप्रयुक्तस्वरसंबन्धिसन्धिकार्याभावपूर्वकः इतिकरणः प्रग्रहासाधारण इति फलितम् । ननु अन्यथाभावानाश्रयावसानपूर्वक इतिकरणः प्रग्रहासाधारण इत्यस्तु । अन्यथाभावानाश्रयेत्युक्त्या ‘प्रसूत्यै’ इत्यादौ ऐकारात्मकावसानस्य आयरूपान्यथाभावाश्रयत्वान्न दोषः । ‘प्रजापतिः’ इत्यादौ च रेफाद्यन्यथाभावसत्त्वेन च नानुपपत्तिः । न च ‘उपायव इति’ इत्यादौ अकारस्य तादृशावसानरूपत्वात् तत्पूर्वकेतिकरणस्य प्रग्रहव्यभिचारित्वमिति शङ्क्यम् ; स्वाश्रयत्व, स्वाश्रयसमीपवृत्तित्वान्यतरसंबन्धेन अन्यथाभावाश्रयभिन्नो यः अवसानः तत्पूर्वकेतिकरणेतिपरिष्कारेण ‘उपायवः’ इत्यत्र लोपात्मकान्यथाभावस्य स्वाश्रयभूतो यो यकारः तत्समीपवृत्तित्वसंबन्धेन अकारे विद्यमानत्वेन तस्यान्यथाभावाश्रयत्वेन तत्र इतिकरणस्य अन्यथाभावानाश्रयावसानपूर्वकत्वाभावात् । नापि ‘वपा-

श्रपणी इति' इत्यत्रणत्वात्मकान्यथाभावस्य स्वाश्रयसमीपवृत्तित्वसंबन्धेन ईकारे सत्त्वेन तादृशेकारपूर्वकेतिकरणस्यापि प्रग्रहाभिव्यञ्जकत्वेन अन्यथाभावानाश्रयघटितपरिष्कारोऽसङ्गतः इति वाच्यम्; स्वाश्रयत्व स्वाश्रयपूर्ववृत्तित्वान्यतरसंबन्धेन अन्यथाभावाश्रयभिन्न इति परिष्कारेण 'वपाश्रपणी इति' इत्यत्र णत्वस्य स्वाश्रयपूर्ववृत्तित्वसंबन्धेन ईकारे असत्त्वेन अन्यथाभावानाश्रयेत्यादिपरिष्कारस्य नासङ्गतिः। नापि च 'प्रजातानितिप्र' इत्यादि-हलन्तेङ्गेषु इतिकरणस्य अन्यथाभावानाश्रयनकारात्मकावसानपूर्वकत्वेन प्रग्रहव्यभिचारित्वमेवेति वाच्यम्; अन्यथाभावानाश्रयस्वरपूर्वकेति परिष्कारेण अदोषात्। अथवा अवर्णभिन्नस्वरपूर्वक इतिकरणः प्रग्रहासाधारणः इति परिष्कारे न कोऽपि दोषः। अवर्णभिन्नेत्युक्त्या च 'उपायवः' इत्यादौ न दोषः। किञ्च ईकारोकारैकारोकाराणामेव प्रग्रहत्वविधानेन तत्पूर्वकेतिकरणस्यैव प्रग्रहासाधारणत्वेन इदमेव निर्वचनं ज्यायः। वर्णलोपाप्रयुक्तविवृत्तिपूर्वकेतिमूलोक्तपरिष्कारस्तु न युक्तः; लोपेति असं (प्र) युक्तेति सन्ध्यभावेति अनेकाभावघटितत्वात्। किञ्च अकारभिन्नस्वरपूर्वकेति परिष्कारेणैव सिद्धे स्वरसंबन्धिसन्ध्यभावपर्यन्तानुधावनं विफलमेवेति चेत्—न; लक्षणस्य लक्षणान्तरादूषकत्वात् ॥

उकारः ॥ ऊर्जे त्वेति ॥ अत्र उकारस्य प्रग्रहत्वे दोषमुद्धायति—इतिकरण इति। न ह्यनादौ नित्यशुद्धे इति पूर्वसूत्रोक्तरीत्यापि उकारस्य विभागाभावात् नात्र इतिकरणस्य प्रसक्तिः इति वक्तुं शक्यमित्यस्वारस्यं मनसि निधाय दूषणान्तरमाह—किञ्चेति। 'अप्रग्रहाः समानाक्षराणि' इत्यत्र अप्रग्रहशब्देन प्रग्रहभिन्नानां तत्सदृशानामेव ग्रहणम्। सादृश्यञ्च पदान्तत्वेन इति पदान्तानामेव समानाक्षराणां आनुनासिक्यमिष्टम्। अपदान्तानामपि समानाक्षराणामानुनासिक्यं स्यादिति भावः ॥

ओकारः... ॥ सांहितस्य ओकारस्य प्रग्रहत्वे दोषमुद्धायति—अकारलोपो न स्यादिति। तदेवोपपादयति—वक्ष्यतीत्यादिना। अन्यतः सिद्धस्येति। 'लुप्यतेत्वकारः' इति सूत्रेण सिद्धस्येत्यर्थः। अयं भावः—'लुप्यतेत्वकारः' इति सूत्रेण विहितस्य अकारलोपस्य 'आयोऽध्वर्योऽक्रतोः पूर्वः' इति सूत्रेण पुनर्विधानं नियमार्थम्, 'सिद्धे सत्यारभ्यमाणो विधिर्नियमाय कल्प्य (ल्प) ते' इति न्यायात्। नियमश्च सजातीयानामेव वाच्यः। साजात्यञ्च 'आयो' इत्यादीनां प्रग्रहत्वात् प्रग्रहत्वेनैव वाच्यम्।

इत्थञ्च प्रग्रहसंज्ञकौकारपूर्वस्य अकारस्य लोपो भवति चेत् तर्हि आयोऽध्वर्योऽक्रतोः पूर्वस्यैवेति नियमात् 'घर्मोऽसि' इत्यत्र ओकारस्य प्रग्रहत्वे तस्मात्परस्य अकारस्य लोपो न स्यादिति ॥ ननु अत्र सूत्रे असांहितग्रहणाभावदशायां सांहितासांहितसाधारण्येन सर्वेषामप्योकाराणां प्रग्रहत्वप्राप्त्या 'आयोऽध्वर्यो' इति सूत्रे 'एतत्पूर्वस्य अकारस्यैव लोपो भवति, नान्यप्रग्रहपूर्वस्य' इति नियमे सर्वत्र ओकारस्य प्रग्रहत्वेन ओकारपूर्वस्य अकारस्य कुत्रापि लोपाप्राप्त्या 'लुप्यतेत्वकारः' इति सूत्रे ओकारग्रहणस्यैव नैरर्थक्यमापद्यते। तस्मात् न पूर्वोक्तो नियम आश्रायितुं शक्यः, किन्तु असांहितत्वेन साजात्यमादाय 'असांहितादोकारात्परस्य अकारस्य यदि लोपो भवति तर्हि एतत्पूर्वस्यैव, नान्यपूर्वस्य' इत्येव नियम आश्रयणीयः। एवञ्च सति सांहितस्यौकारस्य प्रग्रहत्वेऽपि न तत्र नियमस्य प्रवृत्तिरिति न कोऽपि दोषः। असांहितग्रहणस्य च वैयर्थ्यं तदवस्थमिति शङ्कते—नन्वेवं सति इति। उत्सर्गोनावकल्पत इति। उत्सर्गस्य वैयर्थ्यमापद्यत इत्यर्थः। अतोऽन्यस्मात्—'आयो' इत्याद्योकारादन्यस्मात्। समाधत्ते—अत्रोच्यत इति। नानिष्टं नास्तीति। इष्टसिद्धयर्थमेव संज्ञाकरणम्। यदि तु अनिष्टाभावस्थलेऽपि संज्ञायाः कर्तव्यत्वम्, तदा घटपटादीनामपि संज्ञायाः कर्तव्यत्वापत्तिः। यदि तु तेषु संज्ञाप्रवृत्तिरेवानिष्टा इत्यभिमतम्, तर्हि तुल्यं प्रकृतेऽपीत्यावश्यकमेवासांहितग्रहणमिति भावः ॥

समहृदथपित्पूर्वश्च। पिच्छन्दपूर्वश्चेति। न च 'सम' इत्यादिवत् 'त पूर्वश्च' इत्येव सिद्धे 'पित्पूर्वः' इति किमर्थमिति शङ्क्यम्; 'शतक्रतुवुद्धः शमिव येमिरे' इत्यत्र 'क्रतो' इत्योकारस्यापि प्रग्रहत्वापत्तेः ॥

त्वे इत्यनिङ्गयान्तः। अनिङ्गयस्य अन्त इति विग्रह इति। तथाहि—अनिङ्गयस्य—इङ्गयभिन्नस्य अन्तः इत्यर्थेन 'त्वे' इत्यत्र 'त्' इति वकारान्तसमुदायः, तदन्यत्वादेकारः यथा प्रग्रहो भवति, एवं 'क्रत्वे दक्षाय' इत्यत्रापि इङ्गयभिन्नस्य 'क्रत्' इति वान्तस्य अन्त इति कृत्वा एकारस्य प्रग्रहत्वं प्राप्नोति। पदग्रहणपरिभाषा तु नात्र प्रवर्तते; संभवाभावादिति भावः। वस्तुतस्तु चिन्त्योऽयं ग्रन्थः; अनिङ्गयस्येति विग्रहेऽपि पदग्रहणपरिभाषया 'त्वे' इत्यस्य यत्र पदत्वं तत्रैव प्रवृत्तेः 'क्रत्वे दक्षाय' इत्यादौ दोषाभावात्। परन्तु 'अनागास्त्वे' इत्यादावपि प्राप्नोति। तत्र हि

एकारः 'त्वे' इतीङ्गान्त्योऽपि भवति, 'अनागास्त्वे' इति इङ्गयभिन्नान्त्योऽपि भवति । अत्र इङ्गयभिन्नान्त्य इत्यर्थस्वीकारे तत्र एकारस्य इङ्गयभिन्नसमुदायान्त्यत्वस्यापि सत्त्वेन प्रग्रहत्वं स्यात्, 'अनिङ्गयान्तः' इत्यस्य वैयर्थ्यञ्च । इङ्गयान्तभिन्न इत्यर्थस्वीकारे तु 'अनागास्त्वे' इत्यत्र इङ्गयभिन्नान्त्यत्वेऽपि इङ्गयान्त्यत्वस्यापि सत्त्वेन तद्विन्नत्वं नास्तीति न प्रग्रहत्वप्रसक्तिः । अतस्तदर्थमेव न इङ्गयान्तः इति विग्रह आवश्यकः इति तत्त्वम् ॥

ऋगिति किम् 'सा मे सत्याशीः' इति । चिन्त्यमिदम्, ऋक्छन्दोग्रहणाभावे-
ऽपि 'पदग्रहणेषु' इति परिभाषया 'सामे' इत्यस्य यत्रपदत्वं तत्रैव प्रग्रहत्वप्रवृत्त्या
'सा मे सत्याशीः' इत्यत्र 'सा' इत्यस्य 'मे' इत्यस्य च पृथक्पदत्वसत्त्वेऽपि 'सामे'
इत्यस्य समुदायस्य पदत्वाभावात् न तत्र प्रग्रहत्वं प्रवर्त्यते । तस्मात् त्रिभाष्यरत्नोक्तं
'ब्रह्मसामे' इति शाखान्तरस्थं प्रत्युदाहरणमेव ज्यायः ।

अनुदात्तो न नित्यमिति प्रतिषेधादिति । वस्तुतस्तु इदमसङ्गतमिति 'अनु-
दात्तो न नित्यम्' इति सूत्रे निरूपयिष्यामः ।

तमतिक्रम्येति । असङ्गतमिदम् ; द्यावापृथिवीशब्दस्यैवावधित्वेन ग्रहणात्
तद्वटकैकदेशभूतद्यावाशब्दस्य तदवधिकपूर्वत्वाभावात् नासौ द्यावाशब्दः पूर्वत्वेन ग्रही-
तुं शक्यते, किन्तु तस्मात्पूर्वं एव तादृशः । किञ्च 'नावग्रहः' इति निषेधेन द्यावा-
शब्दस्य ग्रहणं न इति वक्तुस्तव कोऽभिप्रायः ? न तावत् द्यावाशब्दस्यैव पृथिवीशब्द-
पूर्वत्वेन तस्यैव ह्रस्व (प्रग्रहत्व) प्राप्तिरिति निषेधानुसरणमिति इत्यभिप्रायः ; द्यावाशब्दस्य
त्वद्वीत्या पूर्वत्वेऽपि तत्र प्रग्रहोद्देश्यस्य ईकारादेरभावादेव प्रग्रहत्वाप्रसक्तेः । प्राप्तस्यैव
खलु प्रतिषेध उचितः । नद्यप्रसक्तः प्रतिषिध्यते शास्त्रज्ञैः । तस्मात् 'नावग्रहः' इत्यनेन
प्राप्तस्यैव प्रतिषेधः क्रियते । द्यावाशब्दे च न द्यावाशब्दपूर्वत्वम्, नतरां प्रग्रहोद्देश्यकारा-
दिसत्त्वम्, नतमाञ्च प्रग्रहसंज्ञाप्रसक्तिरिति कथं तत्र 'नावग्रहः' इति निषेधविषयत्व-
मुक्तम् ? नद्यत्र चकारेण केवलपृथिवीशब्द आदिश्यते, येन द्यावाशब्दस्य पूर्वत्वं स्यात् ।
तस्मात् द्यावापृथिवीशब्दस्यैव अत्रानुवृत्तिः । द्यावाशब्दस्य च न तत्पूर्वत्वमिति न दोष
इति दिक् ॥

ननु यत्रत्यस्य पूर्वजेशब्दस्य ग्रहणमिष्टम्, तत्रापि द्वौ पूर्वजेशब्दाविति कतरस्य
पूर्वजेशब्दस्य ग्रहणमिति शङ्कते—अथ हौत्रब्राह्मणेऽपीति । पूर्वश्चासौ जेशब्दश्चेति
व्युत्पत्त्या प्रथमस्यैव पूर्वजेशब्दस्य ग्रहणमिति ग्रन्थान्तरोक्तं समाधानं खण्डयति—तदि-
दमित्यादिना । ननु तर्हि भवन्मते वा कथं निर्णय इति चेत् तत्राह—इहेति । इह
खलु शास्त्रे देशनिबन्धनः विधिः सर्वोऽपि बहुपदसङ्ग्रहार्थ एव क्रियते, ननु कतिपयपद-
सङ्ग्रहाय । तथा सति पृथक् पृथगेव पदानां ग्रहीतव्यत्वात् । एवञ्च अस्यापि विधेः
देशनिबन्धनत्वेन बहुसंग्रहार्थत्वात् यतरस्य पूर्वजेशब्दस्य ग्रहणे बहुपदसङ्ग्रहो भवति
ततरस्यैव पूर्वजेशब्दस्य ग्रहणमेषितव्यमिति प्रथमस्य पूर्वजे शब्दस्य ग्रहणे सति पदद्वयस्य
अधिकस्य सङ्ग्रहो भवति इति स एव गृह्यत इति भावः । ननु उक्तरीत्या अयंशब्द-
विषयेऽपि यतमस्य ग्रहणे बहूनि पदानि सङ्गृह्यन्ते ततमस्यैव अयंशब्दस्य ग्रहीतव्यत्वेन
'विवा अयमार्धि' इत्ययंशब्दस्य ग्रहणापत्त्या अनिष्टमापद्यत इति नासौ युक्तिः सङ्गतेति-
शङ्कते—यद्येवमिति । समाधत्ते—नैतदेवमिति । यद्यपि 'विवा अयम्' इत्यादेरयं
शब्दस्य उत्तरावधित्वेन ग्रहणे भवत्येव संग्रहो बहूनां पदानाम्, तथापि तेन सङ्गृह्य-
माणानां पदानां प्रग्रहत्वस्यानभिमतत्वेन न तत्रत्यस्य अयंशब्दस्य अवधित्वेन ग्रहणमिति
भावः ॥

परंतु पूर्वश्चासौ जेशब्दश्चेति त्रिभाष्यरत्नोक्तव्युत्पत्तिरेव ज्यायसी । अन्यथा
पूर्वजेशब्दस्यैव नैरर्थक्यापत्तेः । पूर्वजेशब्दस्य शाखान्तरीयं व्यावर्त्यमिति त्वदुक्तं प्रयोजनन्तु
तुभ्यमेव रोचेत ; संभवत्यस्मच्छाखास्थप्रयोजने शाखान्तरीयं व्यावर्त्यमिति कथनस्य
अयुक्ततरत्वात् । यत्र तु अस्मच्छाखायां प्रयोजनासंभवः, यथा 'पूर्वजे कृणुध्वंसदने'
इत्यत्र, तत्रैव शाखान्तरीयं व्यावर्त्यं कल्प्यम्, न तु प्रयोजनसंभवस्थलेऽपि । किञ्च
'वरीप्रभृत्यायम्' इति सूत्रकृत(ता)न्यासे कृते उत्तरवरीशब्दस्य ग्रहणे पूर्वयोः वरी एते
इत्यनयोर्ग्रहणं न स्यात् । इच्छामस्तु पुनस्तयोरपि ग्रहणम् [स्यादित्यभिप्रायेण ?] 'पूर्वजे
प्रभृति' इति न्यासं कुर्वाणस्य आचार्यस्यापि पूर्वश्चासौ जेशब्दश्च इति व्युत्पत्तिरेवाभि-
मता । देशनिबन्धनविधेः बहुपदसंग्रहार्थत्वेन पूर्वपूर्वजेशब्दस्य ग्रहणमिति त्वदुक्तयुक्तिस्तु
अत्यन्तमसंगता ; अयंशब्दविषये अनिष्टावहत्वात् । यत्तु 'विवा अयम्' इति अयं-

शब्दग्रहणे बहुपदसङ्गहेऽपि तेषु प्रग्रहत्वस्य अनिष्टत्वात् न तस्य अयंशब्दस्य अवधित्वेन ग्रहणमिति समाधायि, तत्तुच्छम् ; विना प्रामाणान्तरं शुष्काध्ययनपाठप्रामाण्येन दोषवारणस्य अविद्वत्कृत्यत्वात् । अन्यथा 'ऊकारः' इत्याद्येकसूत्रे कृतेऽपि अनिष्टस्थले अध्ययनपाठप्रामाण्येन अप्रवृत्तौ प्रग्रहाध्यायनिषेधप्रकरणस्यैव उच्छेदापत्तेः । अस्माकन्तु 'आसन्नं सन्देहे' इति परिभाषया पूर्वावधिभूतस्य पूर्वजेशब्दस्य प्रत्यासन्नो यः असौ 'उपहृतोऽयं' शब्दः तस्यैव उत्तरावधित्वेन ग्रहणात् 'विवा अयम्' इत्यादेः अयंशब्दस्य न ग्रहणप्रसक्तिः । पूर्वजेशब्दविषये तु नासौ परिभाषा प्रवर्तितुमर्हति ; पूर्वग्रहणवैयर्थ्यापत्तेः । एतेन 'आसन्नं सन्देहे' इति परिभाषाव्याख्यावसरे ग्रन्थान्तरस्थत्वेन स्वकल्पितमेव कमप्यर्थ 'यदपि' इत्यादिना स्वयमनूद्य यत् मूले दूषणमुक्तम्, तन्निरस्तम् ; मदुक्तस्य अभिप्रायस्यैव प्रकृतसूत्रस्थत्रिभाष्यरत्नग्रन्थे प्रतिपादितत्वात् । किञ्च 'आसन्नं सन्देहे' इति परिभाषायाः मूलोक्तार्थस्य प्रकारान्तरेणैव तत्र सूत्रे साधितत्वात् इदमेव तत्प्रयोजनमित्यपि बोध्यम् । तस्मात् युक्तिप्रमाणाद्यनुसृतमपि ग्रन्थान्तरोक्तं सिद्धान्तं, न्यायलेशरहिताभिः 'बालसम्मोहनम्' इत्यादिदुरुक्तिभिः केवलं दूषयतो ग्रन्थकारस्यास्य सिद्धान्तोऽसौ स्वस्य ग्रन्थान्तरदूषणैक ग्राहिलतामेव सूचयतीत्यादि सुधीभिरूह्यमिति न वयमत्र व्याप्रियामहे इत्याहुः ॥

'ओषतात्तिग्महेते' इति । ननु अत्र 'तिग्महेते' इति समुदायस्य पदत्वात् तस्य पदस्य च बहुस्वरत्वात् एकारस्य च तत्संबन्धित्वात् कुतो न प्रग्रहत्वमिति चेत्— अत्र केचित्—'तिग्महेते' इत्यस्य इङ्गत्वेन 'नानापदवत्' इति सूत्रेण पृथक्पदत्वातिदेशे सति स्वतः सिद्धैकपदत्वस्य अतिदिश्यमानपृथक्पदत्वरूपधर्मविरुद्धत्वात् तत्राश्रयितुमशक्यत्वेन समुदायस्य बहुस्वरत्वेऽपि एकारस्य न तत्संबन्धित्वेन प्रग्रहत्वप्रसक्तिः ; अतिदिश्यमानधर्मविरुद्धस्वाश्रयधर्मप्रयुक्तकार्यनिवृत्तेरतिदेशस्वभावसिद्धत्वात् । अतिदिश्यमानो यो धर्मः एकपदत्वं, पृथक् पदत्वरूपः तद्विरुद्धो यः स्वाश्रयधर्मः, तत्प्रयुक्तं यत् कार्यं प्रकृतप्रग्रहत्वाख्यं तन्निरवृत्तिः अतिदेशस्वभावसिद्धा । पृथक्पदत्वे सति 'हेते' इति पदस्य बहुस्वरत्वाभावात् तद्वट्टकैकारस्य न प्रग्रहत्वमित्याहुः ॥

अपरे तु बहुस्वरसंबन्धि इत्यस्य लक्षणया स्वरद्वयवत्पदासंबन्धि इत्यर्थः, यथा मूलशब्दे 'तस्मान्नुड् द्विहलः' इति सूत्रे लक्षणया द्विहलपदस्य अनेकहलर्थकत्वम्, यथा च वा 'गमेरिद् परस्मैपदेषु' इत्यत्र परस्मैपदशब्दस्य लक्षणया आत्मनेपदाभावार्थकत्वमाश्रीयते, तद्विहाप्याश्रयामः । एवञ्च सति 'तिग्महेते' इत्येकारस्य स्वरद्वयविशिष्टहेतेपदसंबन्धित्वेन स्वरद्वयवत्पदासंबन्धित्वाभावात् न प्रग्रहत्वप्रसक्तिरिति सङ्गिरन्ते ॥

[अत्र किञ्चिद्विचारणीयम्?] 'सोमदेवतेमतिविदः' इति । परेतु नित्यग्रहणसामर्थ्येन सूत्रान्तरप्राप्तप्रग्रहसंज्ञाया निषेधस्वीकारेऽपि 'सोम देव ते' इत्यत्र नास्य प्रयोजनमुपपादयितुं शक्यम् । तत्रहि 'देव' इत्यस्य 'ते' इत्यस्य च पृथक्पदत्वेन पदग्रहणपरिभाषया 'देवते' इत्यस्य समुदायस्य यत्र पदत्वं तत्रैव 'देवते' इतिप्रग्रहत्वप्राप्तेः । न च नित्यग्रहणसामर्थ्यात् तत्र सूत्रे पदग्रहणपरिभाषाया अप्रवृत्तिरिति वाच्यम् ; 'नमस्ते अस्त्वायुधाय' इत्यत्र पदात्मकस्य तेशब्दस्य 'आ षष्ठात्' इति सूत्रेण प्राप्तस्य प्रग्रहत्वस्य निषेधेन उपक्षीणस्य नित्यग्रहणस्य तत्र सूत्रे पदग्रहणपरिभाषाप्रवृत्त्यभावकल्पकत्वायोगात् । एतेन 'देवते' इति विहितप्रग्रहत्वस्य पदद्वयैकपदसाधारणत्वेन सामान्यत्वात् 'अनुदात्तो न नित्यम्' इत्यनेन बाधः ; अनुदात्तपदविषयत्वेन अस्य विधेः विशेषविधित्वात्' इति 'देवते' इत्यादिसूत्रस्थमूलग्रन्थः परास्तः ; 'अनुदात्तो न नित्यम्' इति निषेधस्य पदात्मकतेशब्दमात्रविषयत्वेन देवतेशब्दे तत्प्रसक्तेरेवाभावात् । अस्तुवा देवतेशब्देऽपि 'अनुदात्तो न नित्यम्' इति निषेधविषयता, तथापि नासौ निषेधविधिर्विशेषः ; तेशब्दसामान्योद्देश्यकत्वेन निषेधविधेः सामान्यत्वात् । प्रत्युत देवतेशब्दघटकीभूततेशब्दविशेषविषयत्वेन 'देवते' इति प्रग्रहविधेरेव विशेषविधित्वात् । न च 'देवते' इति प्रग्रहविधेः उदात्तानुदात्तसाधारण्येन अस्य विधेरनुदात्तमात्रविषयत्वात् कुतो न विशेषत्वमिति वाच्यम् ; देवतेशब्दघटकतेशब्दव्यतिरिक्ततेशब्देषु निषेधस्य चरितार्थत्वेन बाधकत्वायोगात् । उत्सर्गशास्त्रत्वेनाभिमतशास्त्राप्रवृत्तिस्थले अचरितार्थत्वं हि विशेषशास्त्रस्य बाधकताया बीजम्, यथा 'द्वे द्वे सवर्णे' 'न प्लुतपूर्वम्' इत्यनयोः । तत्रहि 'द्वे द्वे सवर्णे' इति सूत्रस्य यत्र

स्थले न प्रवृत्तिः, न तत्र 'न प्लुतपूर्वम्' इति शास्त्रस्य चरितार्थता इति युज्यते बाध्यबाधकभावः । एवं तव उत्सर्गत्वेनाभिमतं 'देवते' इति शास्त्रस्य यत्र अप्रवृत्तिः 'नमस्ते अस्त्वायुधाय' इत्यादौ, तत्र 'अनुदात्तो न नित्यम्' इत्यस्य यदि चारितार्थ्यं नामविषयत्, तदा तस्य बाधकता समभविष्यत् । तदेव तु न संघटते । किञ्च विशेषशास्त्राणां बाधकत्वं हि न वचनबलसाध्यम्, किन्तु लोकन्यायसिद्धमेव । लोके च 'ब्राह्मणेभ्यो दधि दीयताम्, तक्रं कौण्डिन्याय' इत्यादौ विशेषविधिभूतस्य तक्रदानस्य 'ब्राह्मणेभ्यो दधि दीयताम्' इति सामान्यवाक्यप्राप्तदधिदानं प्रति बाधकत्वं अन्यत्र चरितार्थत्वाभावादेव । यत्र तु एतादृशबाधकताबीजाभावेऽपि प्राबल्यबोधकवचनसत्त्वम्, तत्रापि बाधकत्वमस्त्येव, यथा 'तत्र पूर्वं पूर्वम्' इति वचनबलेन पूर्वशास्त्राणां प्राबल्यम् । यत्र पूर्वोक्तबाधकताबीजस्य बाधकताबोधकवचनस्य वा अभावः, तत्र बाधकत्वं नास्त्येव । स्पष्टञ्चेदं मूलशास्त्रे नवीनग्रन्थेषु । तस्मात् 'अनुदात्तो न नित्यम्' इति सूत्रस्य विशेषविधित्वाभावात्, तत्त्वेऽपि वा बाधकताबीजाभावात्, प्राबल्यबोधकवचनस्याप्यभावाच्च 'देवते' इति प्रग्रहविधिं प्रति बाधकत्वकथनं अयुक्तमेव । प्रत्युत उभयोरपि तुल्यत्वेन 'तत्र पूर्वम्' इति परिभाषया 'देवते' इति प्रग्रहविधेरेव प्राबल्यापत्तिः । तस्मात् अत्र विषये पदग्रहणपरिभाषया देवते-शब्दस्य यत्र पदत्वम्, तत्रैव प्रग्रहत्वमिति नेह प्रग्रहत्वप्रसक्तिरपि इति प्रकारान्तरेण तन्निषेधकथनप्रयत्न एव अनावश्यकः इत्याहुः ।

'परौ च' इत्येकस्मिन् विधौ शक्ये पृथग्विधिकरणमिति । चिन्त्यमिदम् ; 'नावग्रहः' इति सूत्रे 'अन्तः' इति सूत्रात् पूर्वत्र करणस्य प्रयोजनम् 'एकव्यवेतोऽपि' इत्यत्र अवग्रहभिन्न इत्यर्थात् 'द्वे द्रघसी सतती' इत्यत्र अवग्रहेण व्यवधानेऽपि प्रवृत्तिः, इति पूर्वमुक्तत्वात् इह 'परौ च' इत्येकसूत्रकरणेऽपि दोषाप्रसक्तेः पृथक्करणस्य अन्यथा-सिद्धत्वात् । किञ्च पृथग्विधिकरणं प्र(अव)ग्रहस्याव्यवधायकत्वं कथं बोधयितुमीष्टे ? शब्दाधिक्यादर्थधिक्यमित्यस्य भाष्यकारैः तत्र तत्रापहसितत्वात् । तस्मादिदं पूर्वपरविरुद्धं असङ्गतञ्च । वस्तुतस्तु 'नावग्रहः' इति सूत्रे अस्मदुक्तरीत्या संख्याशब्दघटितपृथग्वि-धिकरणं अवग्रहविधावपि प्रवृत्त्यर्थमेव । अन्यथा 'परौ च' इत्येकस्मिन् सूत्रे 'द्वेवेते'

इत्यादौ एकव्यवधाने चरितार्थमिदं सूत्रं 'द्वे द्रघसी सतती' इत्यादौ अवग्रहात्मकप-दान्तरेणापि व्यवहिते न स्यात् । 'एकव्यवेतोऽपि' इति करणे तु अस्य विधेः पदसंख्यानकार्यत्वेन तत्र च अवग्रहाणां पदत्वाभावात् नानुपपत्तिरिति बोध्यम् ॥

'वायव ओराहणवाहौ' इति । अत्र 'सोमाय स्व' इति प्रग्रह प्राप्तिः ॥

इति वैदिकाभरणव्याख्याने मुकुराख्याने
चतुर्थोऽध्यायः

अथ पञ्चमोऽध्यायः ।

पूर्वस्याभाव इति । सामान्यासिद्धस्य विरामस्य अभाव इत्यर्थः । इतरस्येति अशक्त्यादिहेतुकविरामस्येत्यर्थः ।

‘यथा युक्ताद्विधिः सा प्रकृतिः’ इति । यादृशशब्दमाश्रित्य यो विधिः क्रियते स शब्दः तत्र विधौ प्रकृतिः इत्यर्थः । इदं सूत्रं स्पष्टार्थम् । तत्प्राद्विधिसूत्रैरेव प्रकृति-ज्ञानस्य सुलभत्वात् । अत एव मूलशब्दे प्रकृतिज्ञानाय लक्षणं न कृतमिति बोध्यम् । मूलोक्तसंग्रहणं वस्तुतस्तु केवलाडम्बरमात्रार्थः । ‘प्रउगम्’ इत्यादौ सन्धि-काय स्यादेवेति । ‘उवर्णपर ओकारम्’ इत्यादौ पदान्तपदाद्योः अक्षरयोः संहितायामो-कारः इत्याद्यर्थेन नासौ दोषः । किञ्च अक्षरत्वस्य कचिदपि विधौ उद्देश्यतावच्छेदकत्वेन अनुपात्तत्वेऽपि ‘उदात्तादनुदात्तः’ इत्यादौ अज्धर्मनिबन्धनविधित्वमात्रेण यथा अक्षर-संहिता इत्युच्यते तथा अत्रापि अत्वोत्वाद्यज्धर्मनिबन्धनत्वेन विधेः अक्षरसंहितेत्युक्तौ बाधकाभावः । अत एव ‘अक्षरसंहितावर्णसंहिता’ इत्यनुक्रमणमपि स्वरसतः सङ्गच्छते इति बोध्यम् ॥

तत्र पूर्वमिति । पूर्वं पूर्वं इति द्विरुक्तिर्व्याप्तिद्योतनार्था ।

त्रपुमिथुपूर्वः शकारः इति । त्रपुशब्दस्य चकारस्य च मध्ये उभयोरसंबन्धी शकारः कश्चिदागमो भवति इत्यर्थः ॥

कतरस्मादिति संशयः स्यादिति । ननु ‘प्रत्ययात्’ इत्युक्तेऽपि आद्याकारा-दिति कथं लभ्यते ? अत्-अकारः, प्रत्ययश्चासौ अत् च प्रत्ययात्, प्रत्ययातः परः प्रत्ययात्परः इति व्युत्पत्त्या इति ब्रूमः । अथवा ‘प्रत्यय’ इति लुप्तपञ्चम्यन्तम्, ‘भात्’ इति च पञ्चम्यन्तमिति न दोषः । परेतु ‘सुट्कात्पूर्व’ इति व्याकरणसूत्रवत् ‘अकुर्वे च कात्पूर्वः’ इत्येव सुवचमित्याहुः ॥

नासमाम्नातरूपस्येति । परेतु ‘व्यञ्जनपरः’ इति सामान्येन उक्तावपि ‘अनुस्वारश्च’ इत्यादिसूत्रेषु इहानुक्तानामपि शिक्षोक्तविशेषविधीनां भवता सङ्गृह्यत्

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