

OLCOTT NUMBER



तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene
and who has attained calmness, the wise one teaches in its very
truth that Brahmanidya whereby one knows the Imperishable,
the Purusha, the Truth.

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THE HON'BLE PANDIT

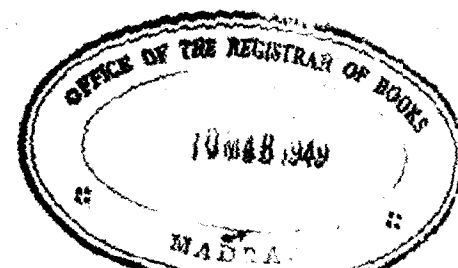
JAWAHARLAL NEHRU ON SANSKRIT

IF I was asked what is the greatest treasure which India possesses, and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that it contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue. Apart from its being a treasure of the past, it is, to an astonishing degree for so ancient a language, a living tradition. *I should like to promote the study of Sanskrit and to put our scholars to work to explore and bring to light the buried literature in this language that has been almost forgotten (Italics ours).* It is surprising that while we talk so much of language in terms of an extreme nationalism, only lip homage is paid to it or it is exploited for political ends. Very little is done to serve it as a language should be served. Whether in Sanskrit or in modern Indian languages, constructive work is rare. We often follow a dog-in-the-manger policy of disliking any other growth and at the same time not doing anything ourselves. A language will grow ultimately because of its inherent worth and not because of statutes or

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COLONEL H. S. OLCOTT IN 1875



H. S. OLCOTT MEETS HIS MASTER¹

I WAS quietly reading, with all my attention centred on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and

¹ By courtesy of the Editor of *The Theosophist*, Olcott Centenary Number August 1932.

when I raised my eyes, the Presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may not repeat, as well as things about myself that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance, not an external shining, but the soft gleam, as it were, of an inner light—that of the Spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here; something that I might handle after he is gone!"

The Master smiled kindly as if reading my thought untwisted the *fehta* from his head, benignantly saluted me in farewell and—was gone: his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H.P.B.'s door and tell her my experience, was

the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving. Out of those thoughts and those resolves developed all my subsequent Theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.

H. S. OLCOTT

COLONEL OLCOTT AND BUDDHISM¹

BY C. JINARĀJADĀSA

The role which Colonel Olcott played in the revival of Buddhism in Ceylon is so important that a large work would need to be written to describe it adequately. On the arrival of H.P.B. and Colonel Olcott in the Island, at Galle on May 17th, 1880, both of them immediately identified themselves with Buddhism by formally taking Pancha Sīla, and so openly avowing themselves as Buddhists. Colonel Olcott saw how Buddhism was waning in the Island; this was due to the apathy of the Buddhists who allowed their children to be educated in Missionary schools, where naturally constant propaganda was being made against Buddhism. The first

¹ By courtesy of the Editor of *The Theosophist*, Olcott Centenary Number, August 1932.

work, therefore, which Colonel Olcott did was to organize an educational movement directed by Buddhists themselves, though of course with such Government grants as were given to all schools, under whatsoever denominational management.

This movement developed by leaps and bounds, and in an utterly strange way this American gentleman gathered to himself and his work the leading Buddhist Priests of the Island. He had some mysterious magnetic quality which made the hearts of Buddhists open towards him. The movement which he initiated is a wonderfully powerful living memory in Ceylon to-day to him and to his workers. Among those who came to assist him are C.W. Leadbeater, who started the Buddhist English High School, now the great Ananda College of Colombo; Charles F. Powell, Dr. J. Bowles Daly, F. L. Woodward, Mrs. Musaeus M. Higgins, and others. Many are those among the Sinhalese who rallied round the Colonel, but of these those who survive are Anagārika H. Dharmapāla and Mr. Peter de Abrew, M.B.E.,¹ the son of his old friend William de Abrew.

In 1883 a savage attack was made by the Christians on a Buddhist procession in Colombo, and much rioting ensued. Colonel Olcott was invited by the Buddhists to assist them in their difficulties, and he became practically their champion in the redress of their grievances. Fortunately the Governor of Ceylon at the time was Sir Arthur Gordon, later Lord Stanmore, whom Colonel Olcott found greatly sympathetic, partly due to the fact of his own broadmindedness, and partly because he knew Mr. Sinnett and all that happened at Simla in connection with the H.P.B. phenomena, and also because he was somewhat interested in Occultism and Comparative Religion. It was at an interview with the Governor on

¹ Both deceased since the article was written.

February 10, 1884, that Colonel Olcott obtained a promise from him that the Buddhists should have their sacred day, the birthday of the Lord Buddha, declared a public holiday. The significance of this can scarcely be realized to-day. In 1883, Christian Protestant missionaries completely dominated the Island. Only Christian holidays were recognized by the Government as public holidays. Several instances happened of Buddhist boys in Christian schools who absented themselves from school on certain Buddhist festivals who were punished by the headmasters for absence. This particularly happened to certain boys at the Wesak festival of 1883. When, therefore, Colonel Olcott, as the result of his work, obtained for the Buddhists a public holiday on their chief festival, the natural result was that later both the Hindus and the Muhammadans obtained the same right from the Government.

Colonel Olcott went as the representative of the Buddhists to interview the Colonial Secretary in London, and was able to put the Buddhist view of affairs before him. In a few words, the services which he rendered to Buddhism will certainly never be forgotten by the Buddhists of Ceylon, who revere his memory, though they are fast forgetting the other Theosophists who came to assist them in the name of Theosophy and the Masters.

One remarkable and statesmanlike piece of work achieved by Colonel Olcott is the bringing together on a common platform the Buddhists of what are known as the Northern and Southern Churches. The document which he persuaded the representatives of both Churches to sign is here reprinted for historical purposes,¹ and it appears in his *Buddhist Catechism*. His writing of this work, which was endorsed by the High

¹ In the Olcott Centenary Number of *The Theosophist*.

Priest Sumangala, was one of the most striking contributions to the resuscitation of Buddhism. The *Catechism* was first published in Sinhalese on July 24, 1881, and later in English and several other languages. As this *Catechism* was too advanced for some of the children, a simpler and more elementary one was prepared by C. W. Leadbeater. Colonel Olcott's *Catechism* has now gone through 44 English editions (up to 1932) and probably more than that number in Sinhalese; and that of C. W. Leadbeater's in Sinhalese (up to 1914) through 21 editions of Part I, and 18 editions of Part II. A striking incident in his life was a long visit to Japan in 1889, where he did much to call out the vitality of various of the Buddhist sects in Japan. The visit is narrated in a separate article.¹ A second article¹ describes his brief visit of 1891, when he obtained the signatures of Japanese sects to his Buddhist Platform.

THE FUTURE ROLE OF SANSKRIT

I. Sanskrit Language

BY C. KUNHAN RAJA

It was in September, 1946, about a year after the cessation of the Great War, that I first made a plea to give Sanskrit an honoured position in the national life of the country by accepting it as a language to be used in our modern national life, as a vehicle of thought, and not merely as a subject of study to understand the ancient Indian civilization recorded in it. That was at a lecture in Madras on the subject of "Sanskrit University," which was later published by my students as a pamphlet. Although I did not do so in so many definite words, I made it clear that Sanskrit must form the all-India language, at least in a limited field to start with. The limitation is necessitated by the plain fact that at present there are not sufficient people who can command the language to the needed standard and who at the same time have a recognized position in the public life of the country, although the number of persons in India who have the needed command is large indeed, and although they are more or less evenly distributed in India and also between cities and the villages. At present, the question of accepting Sanskrit as India's National language has risen far above the level of academic discussion and is now a live issue. But at the time

¹ In the Olcott Centenary Number of *The Theosophist*.

when I made the suggestion at first, conditions were quite different.

Any one who suggested at that time that the Independence of India Act would have been passed by Parliament within a year after, would have been considered a lunatic. At that time the National Language of India was only an academic question. That India should have an Indian Language as State Language was only a pious wish. Hindi had numerical strength in its favour, and in these days of democracy, number counts. Much more than the question whether English should be replaced by an Indian language when India would attain independence, the real burning question at that time was whether it should be Hindi or Urdu. There appeared a compromise proposal that the National Language of India can be Hindustani, which is both Hindi and Urdu; and this compromise language should be written in two scripts, the Devanagari and the Persian. It was also taken for granted that in the various regions comprising India, the regional languages should be the most important one. The necessity for retaining English not merely for a long time, but more or less for ever, was also accepted by all the people.

But at that time there was a lack of a touch of reality in all such considerations. The fight for India's independence was still going on. The whole attention of the nation was centred round this problem. It was even hoped that when once this political problem could be solved, every other problem would easily get solved. The entire difficulty in Indian situation was attributed to political dependence and to the presence of a third party. All differences among sections of the people with different races, different religions, different castes and communities, different languages, different social habits and customs, and all problems arising from them

would find an automatic solution as soon as India attained independence. That was the hope, even a promise.

I have always held quite a different view. Instead of attributing India's decadence to foreign domination, I held the view that foreign domination was the consequence of India's decadence. Therefore the cure must start from within, instead of trying to change the outer dress up. When the question of an Indian Academy was suggested, many persons whose views count, expressed their definite view that such an Academy cannot hope to have the needed prestige unless India had political independence and that the starting of an Academy must wait till India became politically free. I had suggested to many prominent persons the need to attend to the cultural aspects of India's life; here also, the uniform response that I received was that the leaders are too busy and that as soon as the present political work would be over, attention will be diverted to cultural affairs. This all-out importance attached to the political situation made every other consideration purely academic and unreal, evoking no enthusiasm either from the leaders or from the people.

When in the first half of 1946, the British Cabinet Mission came to India, it is true that matters began to move faster. The nation could see the destination approaching nearer and nearer. This brought about a sort of reality to the considerations of matters outside the political situation. The national language of India, the revival of India's past culture as a living force in the country and similar matters began to assume a more practical aspect. In the matter of the national language of India, the question began to grow more and more serious; it came to a sort of civil war within the country. The quarrel was not between the Hindus and Muslims merely; the quarrel was even more acute among the

advocates of Hindi themselves, whether it must be pure Hindi or whether it should be Hindi diluted with Persian, called Hindustani.

I even now fail to understand the difference between Urdu and Hindi and the significance of presenting Hindustani as a new language. Languages differ in structure. There is no material difference in structure between Hindi and Urdu, and as such between Hindustani and Hindi. I do not claim to be a scholar in Hindi. But I know the problem of languages. When Muslims came to India and were able to establish political power in different parts of the country at different intervals and for different periods of time, there was a language in India. India was designated as Hind by the Muslims and Hindi would mean "of India." The Muslims could speak only Persian. In the military camps (Urdu) the Indian language was spoken by the Muslims who knew only Persian. Such a language cannot be pure Indian language, and it bore the designation of the language of the military camps (Urdu). We can even now see many people speaking Indian languages with a good percentage of English words and with a distinct English accent, and in the same way, many Persian words were imported into the Indian languages by the Persian speaking people when they were speaking the Indian language. That is the Urdu language, the language of Urdu or the military camps. They are not two languages. The difference is not in structure. It is all a question of vocabulary. There is no more difference between Hindi and Urdu than there can be between an Indian when he wears his home dress and when he puts on a lounge suit.

This phenomenon of a difference in the same language due to the difference in its vocabulary is nothing peculiar to Hindi-Urdu-Hindustani. Every language has that difference to

some extent. There are certain languages where the difference is very marked. Thus in Tamil, there is a special literature called the *Mani-Pravāḷam* literature. It is a combination of Sanskrit and Tamil, in more or less equal proportion. Perhaps the phenomenon is most marked in the corresponding *Mani-Pravāḷam* literature in Malayalam. Here one can see Sanskrit words after Sanskrit words in their pure Sanskrit form even in the matter of both the base and the termination, with an occasional Malayalam word; sometimes Malayalam words and Sanskrit words are mixed together in the same compound word. Thus:

atil (tatra) apagatakuttam (apagatadoṣaḥ) Cittilappilly nāṭenn (cittilappilli desa iti)
avaninalinaponninkarṇikābham (avaninalinasvarṇa-karṇikābhāḥ) vibhāti.
Kalimalaparihiṇam rāmarājyāvatāram
navam aṇṇam (tam desam) aṇṇam nītimanto vadanti.

No one would think of classifying this as a language different from the Malayalam language of which it is only a literary form.

This Hindi Urdu controversy is only a Hindu Muslim question, which is nothing more than a political question, and it has been incorporated into a language problem which should have been kept purely as an academic question. Thus what has happened is that the question whether we should have a new national language to replace English was more or less eclipsed by the still more controversial question, where there should have been no controversy at all, whether that should be Hindi or Urdu or Hindustani.

After India became Independent, the majority opinion and the weightier opinion has been that the national language

of India should be Hindi highly Sanskritized. The true position is this. There is nothing that can be called a unitary language. What is called a language is a complex. It contains within itself a variety of languages. Each subject has its own separate language within the same language. Each science has its own vocabulary and special meanings to terms; law has its own language; so has poetry. The difference is mainly in the matter of vocabulary. Sometimes the vocabulary may be the same, and the same word may have different meanings in different sciences. In Sanskrit it is definitely so. Take for example the word *Guṇa*. It means a good quality in ordinary language. In the *Nyāya* philosophy it means a definite set of qualities inherent in substances like colour and taste. In grammar it means certain high grade vowels *a*, *e* and *o*, which are lower in grade than *ā*, *ai* and *au*. In *Sāṅkhya* it means the three constituents of the material world. In literary criticism, it means a secondary, as distinct from the primary, meaning of a word. In *Mīmāṃsā* it is the subordinate rite, in contrast to the chief rite.

Thus we find that the vocabulary is not uniform in any language. Different phases of the same language use different terms and often the different terms in different meanings. No one divides a language into two groups on the basis of such a difference in vocabulary. If Hindi is to be the national language, then we must accept it, and we shall not say that there are different forms of Hindi and that it should be a particular form of Hindi that is accepted as the national language. Whether it is Hindi with a high percentage of Persian words or whether it is Hindi with a high percentage of Sanskrit or whether it should be a mixture of the two—this is not a question that can be debated on a rational

basis. It must be left to the person who speaks the language to select his vocabulary.

The question of Sanskrit and Persian does arise in a certain context; but the context is not that of deciding the national language. It is when we have to decide the mode of making it richer to make it adequate for modern purposes. Man's knowledge has increased along various channels; it may be that his knowledge has become narrower in other channels; this is another question. We must recognize the fact that we have at present a fund of knowledge that did not come within the possession of the ancients, however civilized they might have been. We cannot expect the ancient languages to have words to express those new ideas; in some cases it may be that there is a word that is near to the modern idea, but not quite identical with it. We must find a way of expressing those ideas in our language.

We must here consider the long period of development which Sanskrit had; Persian too had a fairly long history and it has the additional advantage of having taken a good share of Arabic. In this way it is possible that where the modern Indian languages fail to have a needed word, either Persian or Sanskrit may come to our aid, and perhaps Sanskrit will give better aid. Are we to import the words from Sanskrit or from Persian into a modern Indian language? This question is quite distinct from the question which our national language should be.

So the only question is whether we should retain English which had been used in India for a century or should we replace English also. Much might be said on both sides. One side may say that what we have to accomplish is not merely to replace a foreign administration with an Indian administration in the country; we must also replace their

foreign language with an Indian language. That every nation should rule itself is mainly a matter of honour and that a nation should have its own language too is a matter of equal importance in so far as the honour of that nation is concerned. It is not merely a question of peace and happiness for the people; even foreign rule can give peace and happiness. Why should this question of honour stop with government? Why should it not extend to language also? This is one side.

The other side may say that a man can change his language as easily as he can change his dress. But nationality is acquired by birth as a normal affair (there may be exceptional provisions for acquiring a new nationality). So rule by one's own nationals and speaking in the language of one's own country cannot be brought in as co-ordinates. Because we must have our own government, it does not follow that we must have our own language too. We can adopt another language.

But man cannot always be guided by undiluted reason. His sentiment is a factor that cannot be repressed and it shall not be repressed too. One may talk of pure gold; but in spite of its attraction, pure gold is of no use in coinage. There must be an element of copper. Similarly, we may glorify reason; but reason without some element of sentiment cannot be current in a country's national life. And there must be a sense of proportion in mixing sentiment with reason, as copper with gold. So, when there is a demand for a national language, it must be respected.

Hindi means "of Hind." If India or Hind wants a language, what doubt can there be that the new national language must be the language of Hind. There are various languages in India. But one of them has acquired the appellation of the language of Hind for certain specific reasons; it

is spoken by a larger number of persons than any other language; it has spread over a wider area than any other language. So if India has to adopt an Indian language as her national language, it goes without saying that what is now called Hindi, *i.e.*, the language of Hind or India, should be that language.

If Hindi is to replace English as our national language in future, then we must follow the whole course logically and consistently. We are thinking of replacing English with Hindi simply because English is a foreign language and because we want an Indian language as our national language. Then the same principle must apply to the further steps in the process. We must enrich the vocabulary of Hindi. Does it not naturally follow that the source that we tap for such a process should also be an Indian source? How can it be a foreign source from which we are to fill up the vocabulary in an Indian language, when the necessary material is available in India itself? Thus the choice is not between Sanskrit and Persian. The choice is between Persian and English when there is no adequate supply in the Indian source itself. Persian came into India as a consequence of a foreign conquest, just like English. So in the matter of a national language for India, English and Persian stand on the same level. Should we restrict our choice to merely Indian sources when an Indian supply is available? Certainly we must; otherwise there is no meaning in replacing English as a foreign language with Hindi, the Indian language. The present movement for a Sanskritized Hindi as India's national language is a natural sequence to India's demand for a national language of her own.

I even go to the extent of asserting that what is called Sanskritized Hindi will be the future Sanskrit. The Sanskrit

language as regulated by Pāṇinian grammar cannot continue in future, just as the Vedic Sanskrit could not continue after a certain period in the history of India. The change from the Vedic Sanskrit to what is now termed Classical Sanskrit was a process of simplification. Even now one must study the Vedic grammar to understand the Vedic texts. The Classical Sanskrit has endured for many centuries without any great change. The language of the *Rāmāyaṇa* and of the *Mahābhārata* and of Kālidāsa still continues in usage; and the Sanskrit language used by a modern Sanskrit scholar is not very different from the language found in the works of Kālidāsa.

Along with this Classical Sanskrit language there was the language of the people, which has always to be far simpler in grammar than the language of the literature. This language of the people is now known as Prakrit. The essential difference between Classical Sanskrit and Prakrit consists in pronunciation, and in the grammar of Prakrit being far simpler than that of Classical Sanskrit. The language of modern Hindi is still simpler than the Prakrit grammar. The pronunciation too has still further changed in Hindi from the Prakrit language.

What is wanted in such a Sanskritized Hindi or the future Sanskrit is that the words should retain their Sanskrit meanings, as far as it may be possible. The Sanskrit language to be used in future must become far simpler than the Classical Sanskrit with its grammar regulated by Pāṇini. Then the national language of the country will have various gradations. One such gradation, to be used for purposes of codifying Laws, for judgments in the Courts of Law, for writing standard works on various subjects and for use in Universities, for memoranda and reports of the Government of India,

for high class journalism and for such other purposes will be a simplified Sanskrit. For debates in the legislatures, for arguing cases in Courts of Law, for public lectures, for common journalism and for such other purposes, what may be used can be what is now called Sanskritized Hindi. Then the ordinary people can speak what is now presented as Hindustani. Etymologically, Hind-i means "of Hind" and Hindustan-i means "of Hindustan." It is a distinction without a difference. But we can accept such a convention, though it will have little practical value. Just as ordinary people cannot talk in the language of the penal code or spherical trigonometry or of an epic poem, similarly, one cannot write out the Indian constitution in the language used by the common man, nor can a text book on anatomy or a piece of high class literature be written in the common man's language. In ancient times also, there were such differentiations in the grades of language in India. Classical Sanskrit and Prakrit languages like Mahārāṣṭrī, Śaurasēṇī, Māgadhī and Paisācī were only different grades in a language. Each was assigned its place; these differences did not form a ground for quarrels.

When it will be recognized that there will be, and there need be also, only one All-India national language, much of the difficulty regarding the languages in Indian educational system vanishes. Only two languages will have to be taught in India, the regional language and the all-India language.

The leaders in India must be definite about the position of English in India. Is it only as an international language? If so, what percentage of the population should know that language? Is it to be retained in India for the few, who should know it to a very high standard? Or is it to be spread out among a wider population, to help closer international relationships developing? I will make my point clear. We

expect a large number of foreigners from various countries to come to India on various missions and we also expect that they will have to move about in the country and be in contact with people, not merely with officials, businessman, journalists, scholars etc. There must be an international language which all such foreign nationals can use in India in their movements through the country. English is the most convenient language for such a purpose and English is receiving that recognition. So, such an international language must be known to even the ordinary people who have to come into contact with foreigners in the future set-up of India in international affairs. Is this the position? Is this the reason why leaders in India emphasize the point of retaining English even in the plan for the education of the common people?

If on the other hand, English is to remain in India only for purely international purposes, to be handled by the few, then the problem does not arise at all in India. The needs for such an international language can be easily adjusted in any scheme for higher education meant for the few. If it is to be an international language in a far wider sense, if it is to be the means of contact for the foreigners with the common people of India during their movements in the country, using various kinds of transport facilities, living in different kinds of hotels and other board and lodge arrangements, doing their shoppings, visiting theatres and other places of entertainments, going to the country parts and living there or personally transacting business there, if this is what the leaders have in mind, then the question of a parallel all-India language for contact of Indians of one Province with those of others loses much of its weight. At present, foreigners in North India, even high officials, learn Hindi, because the English language is not common among

the people at large in North India, while the foreigners are able to manage with English in South India without having to learn a South Indian language. This is due to the fact that English is known to a larger number of persons in South India. If an international language like English is known to a sufficiently high standard to all the people in India with its present programme of universal education with English as a compulsory part of it, is it likely that the shop assistant or a porter in a hotel or an attender at a theatre or a taxi driver will speak in Hindustani to an Indian and English to a Norwegian or a Chinaman? Do we envisage all Indians to use an all-India language and an international language in discharging their various civic functions, apart from his regional language?

Sentiment has its value in applying reason just as copper has its value in gold coinage. But sentiment must give the needed strength to reason and shall never debase it. Either we in India must say that we are about a sixth of the entire humanity, forming a single State in international affairs, and that as such foreigners coming to India and doing any kind of business in India must know the language of India; then English will have only a very limited field in Indian national life. Or we must say that in so far as English has attained a certain status in international affairs, English is known as a common language too in the country, and that in so far as our country's honour is concerned, we have to adopt our language of India (Hindi-i) for all our home and international purposes in official matters. In this latter case, the language of India (Hind-i) must attain an international status, along with other major languages, recognized as such in international assemblies.

A good part of the complication in our educational policy, with which the language question is intertwined, is due to a lack of clear thinking and bold planning. We must mark off the various stages in our educational system and assign languages and subjects to such stages in a suitable manner.

There must be an elementary stage, which is usually calculated as comprising the first five years of a child's education. As a language, only the mother-tongue has a place in this stage. The universal education contemplated for the future comprises another three years course, the whole course being for eight years. Then in the case of those who desire a higher academic qualification, there is a further stage of three years, which will finish the High School stage in education, leading to the University stage. The plan now before the country makes a distinction between the three years after the elementary stage for those who stop at that universal education ladder and the three years that lead to the higher stage in the school education. One is meant to give a round up for those who stop there and the other is to prepare for the further stage.

For those who stop at that universal education limit, the all-India people's language must be a compulsory subject of study. It is this aspect of the all-India language that we may conveniently designate Hindustani. This Hindustani, along with the mother-tongue, will be the two languages that they all have to study at this stage. Whether this people's language should not be even the international language, some sort of popular English, is an open question, as has been suggested earlier in this Paper.

Hindi is the form of the all-India language that has to be utilized for all-India purposes in official transactions. This is necessary for those who continue their studies after

the universal education limit. Therefore, in the case of those who continue their studies further, the language that should be taken up after the elementary stage for the three years is not Hindustani, but Hindi (a highly Sanskritized Hindi). They must know also the all-India language to be used for codification of laws, for judgments in the Courts of Law, for writing standard works on various subjects and for use in Universities, for memoranda and reports of the Government of India, for high class journalism etc. It is this language that we must call the simplified Sanskrit of the future. It would be easier to build up the Sanskritized Hindi on the basement of simplified Sanskrit. This is especially so in those Provinces where Hindi and its related languages are not spoken by the people. In schools meant for those who continue their studies beyond the universal education limit, it may not be difficult to have both Hindi and Sanskrit introduced simultaneously into the course. English as an international official language also must come in at the final stage of three years in this High School education, for those who continue beyond the universal educational plan. The plan will be more or less as follows :

A. Universal education :

- (a) elementary stage of five years ; only the mother tongue.
- (b) the final stage of three years ; the all-India people's language (Hindustani) added.

B. High School education :

- (a) elementary stage ; identical with the universal education plan.
- (b) first three years preparatory to further continuation ; Hindi or Sanskrit or both Hindi and Sanskrit added.

- (c) If only one language is added at the (b) stage, then the other language to be added ; also English as the international official language to be added.

Here there is a regular gradation in easy stages. Only one or two new languages are added at any stage, and that at a time when the students attain a certain standard of proficiency in the language already included previously. Thus the language study ceases to be a burden to the student.

A new question arises at this stage that needs careful consideration. It is understood that the study of the mother-tongue continues at the (b) stage under A. At that stage, it must be, and it will be also, something more than the study of a language ; there will be a literary element in the study of the language at this stage and a cultural purpose also, apart from the practical purpose of reading and using that language. Cannot Sanskrit be introduced as an option to the literary and cultural side of this study of the mother tongue at this stage ? Or should further option be given to select either Sanskrit or Hindi as alternative to the literary and cultural aspect of the study of the mother-tongue at this stage ? Or can that option be also for another modern Indian language which is not the regional language in that province ? But I do not enter into a detailed consideration of this question. My main topic is the position of Sanskrit in our educational scheme and the point that is relevant is the introduction of Sanskrit as an option to the study of the literary aspect of the mother tongue during the last three years of the universal education. For those who continue beyond the universsl educational stage, Sanskrit must be compulsory.

It is very unfortunate that leaders in the country are indulging in a propaganda about conflicts of culture and of cultural interests in the country at a time when the prime need of the country is unity. As for the apparent conflicts in the matter of languages that are brought to the notice of the common man, there are various aspects. There is the conflict between the language of the people and the language of the intellectual classes who are represented as being a danger to the interests and to the progress of the common man. There is the conflict of the Aryan Languages with the Dravidian languages. A third conflict is that of the Hindu language and the Muslim language, (Hindi-Urdu conflict). Then there is the conflict between Indian languages being insufficient for modern purposes and English that is needed to keep India abreast of times.

Sanskrit was an all-India language of the intellectuals and the intellectuals spoke Sanskrit at all gatherings where people from different parts of the country assembled, and everything that is worth writing was also written by such intellectuals in Sanskrit. The language of the people was neglected in ancient India. Now the common man is assured that in future India guided and controlled by the friends of the common man, all official documents will be written in the common man's language, that all works on sciences will also be written in that same language of the common man, that the common man can be proud of his language with such a high official status and with such a rich scientific literature.

Here there is a great fallacy. If the language of the common man in India is the language of India, then Sanskrit and Sanskritized Hindi, used for official and cultural purposes are the common man's language. But if the common man's

language of India is the language spoken by the common man within his limited needs to use a language with its narrow range of vocabulary and its simplicity of construction, then no official document of a serious nature and no work of a scientific nature can be written within such a circumscribed area. What the common man wants is that there shall be science in the country and that he shall have the benefits of scientific advancements in the country. So long as the cultivator gets his water supply through irrigational plans, it makes no difference to him whether the works relating to engineering which made such irrigation possible were written in their language or in the language of another nation. And if that is written in his own language, that language of his is what is called simplified Sanskrit or Sanskritized Hindi. When a poet who writes high class poetry in Sanskrit or in Hindi, speaks to the common man, he is using the same language both as a poet and also as a citizen dealing with the common man. That is true also of a scientist or a politician. Just as the Head of the State or the Cabinet Minister or the Judge or a State Secretary cannot live in the ordinary workmen's tenements and cannot move about in the villagers' bullock carts, and just as no such equality is either preached or practised or contemplated in the country, similarly, a politician or a poet or a scientist in such respective capacities cannot use the language of the common man with its limited vocabulary and its limited range of expression. Just as workmen in his simple tenements and the Head of the State in the Government House are both citizens with equal civic rights and civic obligations, governed by the same laws, similarly, Sanskrit and Hindi and Hindustani and Urdu are all the same Indian languages, governed by the same rules of grammar, but functioning in different spheres.

If Dravidian languages have been influenced by Sanskrit in the matter of vocabulary and if the literature in such languages has been saturated with Sanskritic thought, such changes in the Dravidian languages have been brought about as a conscious device to develop the Dravidian languages. And it must be recognized that the Dravidian languages have brought about greater changes in Sanskrit, in its modification from Vedic to Classical Sanskrit and in the further modification of Classical Sanskrit into Prakrits and modern North Indian languages. And many of the features in Dravidian languages valued by the patriots of such languages as purisms in the languages, are only Sanskritisms in the Dravidian languages; and there is the greatest amount of such Sanskritism in that Dravidian language which is now supposed to be the least affected and corrupted by Sanskrit. The union of the Dravidian languages and Sanskrit is like the union of oxygen and hydrogen to form water that we all drink; there is no meaning in trying to keep them eternally separated. If Dravidian languages and Sanskrit had quarrelled, there would have been no India in modern times, any more than there is the scene of the ancient Carthaginian civilization in the world at present. If Sanskrit and Dravidian languages are set one against the other, the result would be that India as a civilized country will be wiped out from the face of the earth.

It is the revival of Sanskrit that will enable India to be abreast of the times through an Indian language. The need for retaining English as a civilizing influence in India will vanish when India adopts Sanskrit with its rich heritage, with its powers and capacities, as India's national language. The different cultural groups in India will be welded into a single strong nation through the influence of Sanskrit.

It was Sanskrit that kept India as a united country for many centuries and Sanskrit will again keep India united, strong and glorious for many a century to come.

There is much said about the difficulty of the Sanskrit language and the hardship that its introduction as a compulsory subject of study will bring about to the students. But the true fact is that Sanskrit is one of the *simplest* of the languages. The Sanskrit language has been fully analysed and all facts relating to the structure of the language have been collected, classified and interpreted in works on grammar. When we take the entire field, there are many difficult corners within the language, and the works on grammar present a picture of these difficult corners also. In the case of other languages, there has not been such a scientific analysis of the facts; so the difficult corners are not brought to the notice of these who study the languages. They pass such corners as a matter of course and they get accustomed to the thorn-bites, jolts and bumps during the journey. In the case of Sanskrit, all such corners have been properly charted, and it is very easy to lead a beginner in the language clear of all such difficulties. That is why I said that Sanskrit is one of the simplest of languages. On the other hand, what actually takes place is that students are first brought into such corners and frightened, and there has spread this superstition that Sanskrit is the most difficult language. The interpretation of Pāṇini's grammar may be difficult; but the *Rāmāyaṇa*, the *Mahābhārata*, various books of tales like the *Pañcatantra*, works of Kālidāsa, etc. are not at all difficult for beginners. Sanskrit is like a well-kept garden with fencing around, and with gates leading to it and roads within. Other languages are like open meadows with thorny bushes around and narrow paths in between.

Further, difficulty of language need not deter students from taking it up for study, nor are students deterred from such studies by the scare of difficulties. Will the study lead to a benefit? This is the most important question. It is not the easiness of English, but the utility of English that invites students to undertake its study. This is the case with other subjects like the various sciences, prescribed for School and University education.

The benefits that may result from the study of Sanskrit to the nation and to humanity, and as such to the individual also, must be clearly enunciated, and such postulated benefits must be understood and appreciated as benefits by the nation. This will be dealt with in a separate Paper.

It has already been said that just as Vedic Sanskrit became simplified into the Classical Sanskrit, which developed along with various popular forms of the languages, now known as the various Prakrits like the Mahārāṣṭrī and S'auraseni, the Classical Sanskrit also should get simplified and will have to develop and function along with popular forms. Even in this popular form, there must be further gradations. Such was the case in ancient times. Mahārāṣṭrī was the chaste literary form of the popular Prakrit and S'auraseni was the polished, though non-literary, form used by the elite. Paisācī was the form of the common people. Why should there not be in modern times, and also in future, the Classical Sanskrit needed to understand the ancient literature, a simplified Sanskrit for use in codification of law etc. Hindi for official use and Hindustani for popular use?

Vedic Sanskrit did not die out like Assyrian when the Classical Sanskrit developed and spread. Why should Classical Sanskrit suffer at all with the emergence of a simplified Sanskrit? Various Prakrits developed and flourished

among the people along with the Classical Sanskrit, and even now and in future, the popular forms like a Sanskritized Hindi and the popular Hindustani can flourish along with a simplified Sanskrit. In ancient times, the regional languages also flourished; neither Classical Sanskrit nor the derivatives of it in the form of the various Prakrits, stood in the way of the development of such regional languages; on the other hand, the regional languages derived the necessary strength and vitality for such growth from Sanskrit and from the Prakrits of Sanskrit origin.

Mutual conflict is a feature in politics and economics. There is no conflict of interest in the field of language and literature. It is when languages and literatures are treated as mere appendages of political and economic controversies that some sort of apparent conflict is introduced into the domain of languages also. It is quite possible to allot due positions in our national life to Sanskrit, to Hindi, to Hindustani, to Urdu, to the various other regional languages and to English; there is enough room for all of them and enough scope for their harmonious functioning in the country.

At present much financial resources and human energy have been devoted to prepare technical terms in Indian languages, and there is a move to prepare such terms on a Sanskrit basis. There is a fundamental fact to be recognized in this connection. It is true that there must be technical terms and that their precise meanings defined. But after all, a language exists in the form of sentences and not in the form of words. A dictionary can define the meaning of a word only as used in a sentence, and not as an isolated unit. Therefore, when technical terms are fixed, such terms must, simultaneously, be *used* in language which is in the form of sentences. It is for this reason that I have said often that

what is wanted in India is not merely a dictionary of common technical terms, but a set of common renderings in an all-India language recognized as such. I have no doubt on the point what *this* all-India language should be; there is also a volume of support for this opinion. That language can be *only* Sanskrit.

A start must be made to develop a Sanskrit literature relating to modern subjects. If we compare the *Mahābhāṣya* with the *S'abdendusekhara* in the field of Sanskrit grammar, S'aṅkara's *Brahmasūtrabhāṣya* and the *Bhāmati* with the *Advaitasiddhi* and *Laghucandrikā* in *Advaita* Vedānta, Vātsyāyana's *Bhāṣya* and Jayanta Bhaṭṭa's *Nyāyamañjarī* with Gadādhara's works in *Nyāya* and so on, it would be found that Sanskrit language always evolved into new forms to suit new environments. Sanskrit language has not lost its vitality for further growth. Preparation of a dictionary of technical terms in Sanskrit has no more value than making a bouquet to be presented to an honoured guest at a public function. It has its temporary attraction; but it fades away the next day. If Sanskrit is to grow, there must be a graft, planted on the ground with facilities to take root and continue. This can be done only by developing a "modern literature" in Sanskrit.

This modern literature must be sufficiently comprehensive in its scope, comprising law, sciences, history, politics etc. There must also be renderings and adaptations from other languages. It must at the same time retain its special genius. Simplicity along with precision in versification is one of the aspects of Sanskrit genius, and in the evolution of any form of "modern Sanskrit literature," this aspect of Sanskrit genius shall not be overlooked. There are various advantages associated with metrical renderings in Sanskrit,

that are missed in other languages where there is not the same facility for such a metrical rendering. If any literature of utility like a Law Code is rendered into simple blank verse in English, such a rendering does not have those advantages which a similar metrical rendering will have in Sanskrit; because there is a vast difference between English and Sanskrit in their genius.

Any all-India language must also be an international language. It is not like Swedish language with its mere local importance. And so far as Sanskrit is concerned, it is already an international language within a limited scope. What is wanted is not to give it any new recognition; Sanskrit needs only a widening of the scope of its recognition, and such widening will come up as a matter of course.

The true value and importance of a language is that it shall be a vehicle for knowledge and wisdom. No nation will be honoured in the world simply because that nation has a national language. It is the content of that national language that commands the respect of the world. If a country has no commodity to take to other countries, the mercantile marine fleet in that country, crossing the ocean laden with valueless articles merely as ballast has no importance to the world. If the country has cargo that can be transported to other countries, such cargo will be valued in other countries whether they are taken in the ships belonging to that country or ships belonging to other nations. This is true of language and wisdom also. Sanskrit has that commodity that is of value to other nations; Sanskrit has also the capacity to carry such commodity and also fresh commodity. This position of vantage in the case of Sanskrit shall not be overlooked when the all-India language problem is considered.

DAS'AKUMĀRAKATHĀSĀRA

OF

APPAYĀMĀTYA

EDITED BY

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Adyar Library

THE ADYAR LIBRARY

1949

PREFATORY NOTE

THE *Dasakumārakathāsāra* of Appayāmātya, whose text is given in the following pages, is one of the early attempts made to abridge the famous prose-romance of Daṇḍin. Among such attempts it has however the distinction of being composed in "easy, correct and smooth language," enough to make Colebrooke print it as an Appendix to the First Edition of the *Hitopadesa* published from Serampore in 1804. Very few Libraries now are known to contain a copy of this edition, although it must be admitted that, by virtue of merit, the poem deserves a more correct form and a much better status than is given to it as an "Appendix" to another work. In preparing the present edition, I have collated this printed version with the fairly old paper MS. of the poem preserved in the Adyar Library under the shelf-number XL. B. 62. Fuller details concerning the poem and its author will be given in the full preface to follow.

H. G. NARAHARI

दशकुमारकथासारः

अप्पयामात्यकृतः

प्रथमः परिच्छेदः

श्रीगणेशाय नमः ॥

श्रीवागुमां परां शान्तामेकवीरां महेश्वरीम् ।

संपत्साहित्यसौभाग्यसम्यक् सिद्धयर्थमर्थये ॥ १ ॥

श्रीगणेश्वरमाराध्य श्रीमदप्पयमन्त्रिणा ।

दशानां च कुमाराणां कथासारो विरच्यते ॥ २ ॥

अस्ति पुष्पपुरं नाम मगधेषु महत्पुरम् ।

राजहंसाह्वयो राजा तच्छशासारिशसनः ॥ ३ ॥

देवी वसुमती नाम बभूवास्य मनःप्रिया ।

बभौ वसुमतीवालं या रत्नाकरमेखला ॥ ४ ॥

धृतिमान्मतिशर्मा च धर्मपालश्च धार्मिकः ।

श्रीमान्पद्मोद्भवश्चैते तस्यासन्सचिवास्त्रयः ॥ ५ ॥

सुमतिः सत्यशर्मा च तनयौ मतिशर्मणः ।

सुमित्रः कामपालश्च धर्मपालस्य नन्दनौ ॥ ६ ॥

सुमन्त्रसुश्रुतौ ख्यातौ श्रेष्ठौ रत्नोद्भवोऽपि च ।

दशकुमारकथासारः

पद्मोद्भवस्याप्येते^१ तु समभूवन्सुतास्त्रयः ॥ ७ ॥
 सत्यशर्मा विरक्तः सन् तीर्थस्थानान्यसेवत ।
 कामपालश्चचार क्षमामुल्लङ्घ्य वचनं गुरोः ॥ ८ ॥
 स च रत्नोद्भवो नौभिः वसुरत्नजिघृक्षया^२ ।
 रत्नाकरं विवेशोर्व्याः पतिं शेषाः सिषेविरे ॥ ९ ॥
 कदाचिदर्पयामास स्वप्ने देव्यै द्विजः फलम् ।
 तद्वाक्यं द्रढयामास पुत्रलाभं स भूपतिः ॥ १० ॥
 केशवानुगृहीतेन तेन स्वप्नफलेन च ।
 गर्भे दिनेषु गच्छत्सु देवी वसुमती दधौ ॥ ११ ॥
 अत्रान्तरे मालवेशो मानसारः पराजितः ।
 शक्तिं लब्ध्वा महाकालात् पुनर्युद्धाय निर्ययौ ॥ १२ ॥
 ईश्वरानुग्रहं तस्य श्रुत्वाऽपि मगधाधिपः ।
 मानी शूरतया युक्तो न व्यरंसीद्रणोद्यमात् ॥ १३ ॥
 आलोक्य मन्त्रिभिस्तेषां कलत्रैः सहितां प्रियाम् ।
 विन्ध्यकान्तारसंकेतं निनायाप्तजनैर्नृपः ॥ १४ ॥
 ततः ससैन्यो युद्धाय निरगात्सचिवान्वितः ।
 रणोऽभून्मालबाधीशमगधाधीशयोर्महान् ॥ १५ ॥
 मालवप्रेषिता शक्तिः मगधालैरलक्षिता ।
 शूलिप्रभावतः सूतं छित्वा भूपममूर्छयत् ॥ १६ ॥
 स्यन्दनो जवनैरश्वैः नीतो दूरं महत्तरम् ।
 विन्ध्याद्रिविपिनोद्देशे ससंज घनशाखिनि ॥ १७ ॥
 युधि सर्वबले क्षीणे कांदिशिकाश्च मन्त्रिणः ।

^१ स्यार्थपतेः, S.

^२ वसुरत्न, S.

प्रथमः परिच्छेदः

अवशिष्टायुषो दिष्ट्या विविशुर्विन्ध्यकाननम् ॥ १८ ॥
 पूर्वसंकेतमासाद्य सर्वे तेऽस्य पराजयम् ।
 राज्यै विज्ञापयामासुर्नृपतेरप्यलक्ष्यताम् ॥ १९ ॥
 मूर्छागतां च तां देवीं ते कथंचित्सुबोधिताम् ।
 युक्तिभिः साहसोद्युक्तां परिवार्य न्यवर्तयन् ॥ २० ॥
 तस्मिन्नेव निशीथे सा प्रसुप्ते सकले जने ।
 प्राणत्यागाय निर्याता गुल्मौघान्तरिता सती ॥ २१ ॥
 जन्मान्तरेऽपि मे भर्ता राजहंसो भवत्विति ।
 पादपालम्बिलतिकापाशावृतगलाब्रवीत् ॥ २२ ॥
 तत्क्षणे हिमशीतेन वातेन प्राप्तचेतनः ।
 तच्छ्रुत्वा साहसं देवि मा कुर्वित्यभ्यधात्पतिः ॥ २३ ॥
 तत्स्वरेण पतिं ज्ञात्वा विलोक्य स्यन्दने स्थितम् ।
 सा दृष्ट्वा सचिवान्शीघ्रमाहूय तमदर्शयत् ॥ २४ ॥
 स्वनिवासवनोद्देशं ते चानीय महीपतिम् ।
 ततो मन्त्रौषधैः स्वस्थशरीरं तमकारयन् ॥ २५ ॥
 अमात्यबोधनोद्वीतमनःक्षतिरसौ नृपः ।
 जगाम वामदेवर्षेराश्रमं स्वजनैः सह ॥ २६ ॥
 स तस्यानुग्रहं लब्ध्वा निवासांश्च तदाश्रमे ।
 कल्पयित्वा दिनान्यत्र गमयामास कानिचित् ॥ २७ ॥
 श्रीराजवाहनं राज्ञी सुषुप्ते खे च भारती ।
 तदोवाचैष जित्वारीन्यालयिष्यति गामिति ॥ २८ ॥
 आहूतो वामदेवर्षिस्तं दृष्ट्वा भाग्यवानयम् ।
 इति तत्पूर्ववृत्तान्तं ज्ञापयामास पार्थिवम् ॥ २९ ॥
 सभार्यः कृष्णजः शाम्बः पदे हंसस्य कस्यचिन् ।

दशकुमारकथासारः

प्राग्बन्ध मृणालेन द्विमुहूर्तं सरस्तटे ॥ ३० ॥
तदानीं स मुनिर्भूत्वा प्रियापात्रेऽन्यजन्मनि ।
द्विमासं शृङ्खलाबद्धो भूया इति शशाप तम् ॥ ३१ ॥
शापात्स एव ते देव्यां जातो निस्तीर्य चापदम् ।
शत्रून्विजित्य सर्वोर्वीपालकोऽयं भविष्यति ॥ ३२ ॥
पश्चाद्विद्याधराधीशो भवितेत्युक्तवान् ऋषिः ।
कृताशिवि मुनौ याते तथा सर्वे मुदं ययुः ॥ ३३ ॥
मित्रगुप्तः सुमित्रस्य प्रमतिः सुमतेः सुतः ।
मन्त्रगुप्तः सुमन्त्रस्य विश्रुतः सुश्रुतस्य च ॥ ३४ ॥
इत्येषां बालका जाताः रूपवन्तः सुतेजसः ।
सामाद्युपायाश्चत्वारो मूर्ता इव चकाशिरे ॥ ३५ ॥
अत्रान्तरे मुनिः कश्चित् समागत्य महीभुजे ।
समर्प्य बालकं कंचित् कथयामास तत्कथाम् ॥ ३६ ॥
सखा प्रहारवर्मा ते देव्याः पुंसवनादिकम् ।
द्रष्टुं सान्तःपुरं पुष्पपुरं प्रति समागमत् ॥ ३७ ॥
युधिप्रभावभग्नस्य तव दुर्लक्ष्यतां तथा ।
आकर्ण्य स्वपुरं भूयो निवृत्तो मैथिलः पथि ॥ ३८ ॥
किरातहृतसर्वस्वोऽथ भूतस्मिन् क्षणे वने ।
पुष्पार्थमेत्य तत्रैनमद्राक्षं गोमयावृतम् ॥ ३९ ॥
प्रहारवर्मणः पुत्रं गृहाणेति मुनौ गते ।
कृत्वा प्रहारवर्माख्यं तं देव्यै दत्तवान्पतिः ॥ ४० ॥
अन्यदा कोपि भिल्लेशो दर्शयन्कंचिदर्भकम् ।
प्रहारवर्मणः पुत्रस्त्वन्मित्रस्यैव निश्चयः ॥ ४१ ॥
मैथिले मद्रनं प्राप्ते हते भग्नबले तदा ।

प्रथमः परिच्छेदः

वने केनापि भिल्लेन ^१दृष्टो नीतो मदन्तिकम् ॥ ४२ ॥
इत्युक्त्वा राजहंसाय तं ददौ स च भूपतिः ।
तस्योपहारवर्माख्यां चक्रे मित्रातिदुःखितः ॥ ४३ ॥
कदाचिदागतः कोऽपि राजहंसाय सन्मुनिः ।
कंचित्कुमारकं दत्त्वा तद्वृत्तान्तमभाषत ॥ ४४ ॥
आगच्छता मया ^२रामतीर्थाद्वर्त्मनि काचन ।
रुदती सार्भका दृष्टा पृष्टाचष्ट स्वचेष्टितम् ॥ ४५ ॥
मागधाधीश्वरामात्यपुत्रो रत्नोद्भवाभिधः ।
पोतेनार्थार्जकः कालयवनद्वीपमागमत् ॥ ४६ ॥
श्रेष्ठिनः कालगुप्तस्य सुवृत्तां तस्य कन्यकाम् ।
विवाह्य व्यवहारेण बह्वर्थं लब्धवानसौ ॥ ४७ ॥
तस्मिन्स्वपितरौ द्रष्टुं प्रत्यावृत्ते महार्णवे ।
पोते च विधिना भग्ने ययुः सर्वे विशीर्णताम् ॥ ४८ ॥
सुवृत्तां गर्भिणीं तस्य पत्नीमायुष्मतीं तदा ।
कथंचित्काष्ठमालम्ब्य भाग्येनाहमतारयम् ॥ ४९ ॥
मगधं तत्पतेर्जन्मदेशं प्रति शनैर्मया ।
नीयमानात्र विन्ध्याद्रिवने सुतमसूत सा ॥ ५० ॥
प्रसवव्यथया तत्र गुल्मैर्लुण्ठत्यचेतना ।
ततोऽहं बालमादाय विचेतुं मार्गमागमत् ॥ ५१ ॥
अहं तद्भात्रिकास्मीति ब्रुवाणैवागते गजे ।
अधावद्बालकं त्यक्त्वा गूढोऽहं चाभवं तदा ॥ ५२ ॥
एवं बालकमादाय करेणोर्ध्वं व्यचिक्षिपत् ।
तत्क्षणानुगतं सिंहं दृष्ट्वा वन्यगजोऽब्रजत् ॥ ५३ ॥

दशकुमारकथासारः

पतन्तं गगनाद्बालं तरुशाखास्थितः कपिः ।
 गृहीत्वा स्कन्धशाखासु फलेतरतया त्यजत् ॥ ५४ ॥
 तमेनमहमादाय सान्द्रपल्लवसंस्तरे ।
 नियोगाद्वामदेवर्षेरनैषं भवदन्तिकम् ॥ ५५ ॥
 इत्याख्याय मुनौ याते राजा रत्नोद्भवं प्रति ।
 शोचन् शुभेऽहि तं बालं चक्रे पुष्पोद्भवाह्वयम् ॥ ५६ ॥
 वामदेवमुनेः शिष्यः सोमशर्मा कदाचन ।
 व्याहरत्पुरतो राज्ञः कमप्यारोप्य बालकम् ॥ ५७ ॥
 कावेरीतीरगुल्मेषु रुदती बालकान्विता ।
 अभ्यभाषत पृष्टैका 'सेतोरात्रजता मया ॥ ५८ ॥
 मगधेशप्रधानस्य नन्दनो मतिशर्मणः ।
 देशं प्रापदमुं सत्यशर्माख्यस्तीर्थयात्रया ॥ ५९ ॥
 समानकुलजां कन्यामाजहार स कुत्रचित् ।
 कालीं नामोपयम्यापि तदनुत्पन्नसन्ततिः ॥ ६० ॥
 गौरीं नाम पुनस्तस्याः परिणीय सहोदरीम् ।
 तस्यामजीजनत्पुत्रमेनमस्यास्मि धात्रिका ॥ ६१ ॥
 स्नानार्थमागता काली बालेन सह निर्जने ।
 प्रवाहे पातयित्वा मामपासरदसूयिनी ॥ ६२ ॥
 पाथस्य मग्नमेवैन नयन्ती बालकं कचित् ।
 उडुपं प्राप्य दष्टाहमभवं तत्र भोगिना ॥ ६३ ॥
 आयुः शेषतया कृच्छ्राद्बालं तीरमजीगमम् ।
 इत्युक्त्वा सा सलीलास्यविषेण विवशाभवत् ॥ ६४ ॥
 अनुत्क्रान्तविषा मन्त्रैः सामूदुत्क्रान्तजीविता ।

प्रथमः परिच्छेदः

तदुपाख्यानविज्ञोऽहमुपानैषमिमं सुतम्^१ ॥ ६५ ॥
 मदगुरोराज्ञया तुभ्यं दत्तोऽयमिति सोऽप्यगात् ।
 तस्यापि सोमदत्ताख्यां विदधे वसुधाधिपः ॥ ६६ ॥
 अन्येद्युर्दिवसारम्भे देवी वसुमती विभोः ।
 अग्रे कुमारकं कंचित् संनिधाय व्यजिज्ञपत् ॥ ६७ ॥
 अस्यामेव तमस्विन्यां कान्ता काचिन्ममाग्रतः ।
 आविर्भूय प्रदर्श्यैनमवादीदद्भुतां कथाम् ॥ ६८ ॥
 माणिभद्रस्य यक्षस्य पुत्री तारावलीत्यहम् ।
 आत्मजो धर्मपालस्य कामपालः पतिर्मम ॥ ६९ ॥
 तस्य सूनुरयं बालः कुबेरादेशतो मया ।
 राजवाहनसेवार्थं निहितोऽग्रेति सावदत् ॥ ७० ॥
 आख्याय कामपालस्य वृत्तान्तं पूर्वजन्मसु ।
 'अभूदन्तर्हिता भर्तुरन्तिकं गन्तुकाम्यया ॥ ७१ ॥
 इत्थं देव्याः वचः श्रुत्वा राजहंसो महीपतिः ।
 तस्यार्थपाल इत्याख्यां विदधे विधिपूर्वकम् ॥ ७२ ॥
 संवर्धितं वसुमतीमहिषीप्रयत्नैः
 तद्वाजवाहनकुमारकपूर्वमीड्यम् ।
 राजा कुमारदशकं कथिताद्यमुक्त-
 नागोपनीतमिति यौवनमभ्यनन्दत् ॥ ७३ ॥
 इति श्रीमदप्पयामात्यविरचिते दशकुमारचरितकथासारे
 कथाप्रारम्भो नाम प्रथमः परिच्छेदः

personal immunity from taxation.¹ When transfers of such lands are to be made, they require, as many inscriptions testify, the prior concurrence of the King.²

द्वितीयः परिच्छेदः

अथैकदा कुमारैस्तैः स च धात्रीशशेखरः ।
 वामदेवमठं गत्वा मुनीन्द्रं प्रणनाम तम् ॥ १ ॥
 आदरेणोपवेश्यैतान् स मुनिः प्राह पार्थिवम् ।
 राजवाहनदेवोऽयं विद्विषः साधयिष्यति ॥ २ ॥
 अवन्तिसुन्दरीं नाम मानसारस्य कन्यकाम् ।
 स्वेनैव भुजवीर्येण संप्राप्तां परिणेष्यति ॥ ३ ॥
 ततो दिग्विजयायैषः ससखः प्रेष्यतामिति ।
 मुनिवाक्यात् सुहृद्भिस्तं दिग्जयार्थं न्ययुङ्क्त सः ॥ ४ ॥
 ततः पितृसमादिष्टः सहायसहितो महान् ।
 मुनिवाक्यस्य विश्वासात् प्रस्थितो दिग्जिगीषया ॥ ५ ॥
 गत्वातिदूरमध्वानं कचिद्विन्ध्याद्रिकन्दरे ।
 स्फाटिकं देवतागारमद्राक्षीद्राजवाहनः ॥ ६ ॥
 तत्र मुक्तामयं लिङ्गं प्रणम्यानन्तरं द्विजम् ।
 द्वारदेशस्थितं कंचित् कूराकारं ददर्श च ॥ ७ ॥
 पृष्ठः कुमारकेणाह ब्राह्मणश्च स्वचेष्टितम् ।
 पुराहं शबरैः सार्धमाबद्धं चौर्यकर्मणा ॥ ८ ॥
 कदाचित्पथिकं कंचित् ब्राह्मणं हन्तुमुद्यतान् ।
 स्वजातिपक्षपातेन किरातौघान्यवारयम्¹ ॥ ९ ॥

¹ तान् प्रत्यवारयम्, S.

CASTE AND OFFICE

The recommendation of the higher castes for preference to office rests on two grounds. A high educational qualification is prescribed for every public office, and high caste and education usually went together. Secondly, there was a general belief in the connection between high birth and noble conduct. In later times, when the weakness of these principles was recognized, *Sukraniti* repeated indeed the ancient precepts of preference but added significantly that offices should go by fitness and dinners and marriages alone by caste.³

POSITION OF OTHER CASTES: THE KṢATRIYA

The position of the other *varnas* in the old social theory may next be considered. The Kṣatriya had the right and duty to bear arms for the protection of society.⁴ His name was

¹ करदाः करदेष्वाधानं विक्रयं वा कुर्युः । ब्रह्मदेयिका ब्रह्मदेयिकेषु । अन्यथा पूर्वः साहसदण्डः (अर्थ. शा., p. 171).

² विक्रयप्रतिक्रोष्टा शुल्कं दद्यात् (अर्थ. शा., p. 168).

Madras Epigraphist's Annual Report for 1920-21, pp. 108.

³ कर्मणा सहवासेन गुणैश्शीलकुलादिभिः ।

भृत्यं परीक्षयेजित्यं विश्वास्यं विश्वसेतदा ॥

न जात्या न कुलेनैव श्रेष्ठत्वं प्रतिपद्यते ॥

विवाहे भोजने नित्यं कुलजातिविवेचनम् । (२, ५४-५७)

⁴ राजाक्षभृत्वं क्षत्रस्य वणिक्पशुकृषिर्विशः । आजीवनार्थं धर्मस्तु ॥ (मनु, १०, ७९); शस्त्रेण च प्रजापालनं स्वधर्मस्तेन जीवेत् (वसिष्ठः, २, १७); क्षत्रियस्य प्रजापालनं कर्मवृत्त्यर्थम्, (मिताक्षरा, १, ११९).

held to indicate his protective power.¹ Somadeva refers to the turbulent disposition of the Kṣatriya, but it perhaps reflects only a civilian's prejudice against a soldier by birth.² The characterization of the Kṣatriya in the *Mahābhārata* as an ingrate reflects an extreme view.³ In earlier epochs only a Kṣatriya could be a king. The Buddha and Mahāvīra challenged, by precept and example, the Brāhmaṇa monopoly of teaching. But the esteem in which the Brāhmaṇa was held in society is shown in the collocation of 'monk and Brāhmaṇa' in Buddhist works, when charity and consideration were indicated to worth.⁴ In the Buddhist theory of cycles of the universe, the evolution of the Brāhmaṇa and other castes was put *after* the future Buddha had been born in the Kṣatriya caste.⁵ Unlike the Brāhmaṇa, who could claim no fee for his work as a teacher, the Kṣatriya had to be paid to be a soldier. It was his *vr̥tti*, occupation, livelihood. He had the right and duty to be recruited to the army; in fact he was *born* to be a soldier.

On the wisdom of recruiting the Kṣatriya in the civil services there is a cleavage in opinion. Sūkra and Brhaspati favour the Kṣatriya. A Kṣatriya, like any one else in a society

¹ क्षतारिकल त्रायत इत्युदमः क्षत्रस्य शब्दो भुवनेषु कूटः । (रघुवंश, २, ५३).

² बलात्कारस्वभावः क्षत्रियाणाम् (नीतिवाक्यामृत, ७, ३२); क्षत्रियः नाऽधिकारी-कर्तव्यः । क्षत्रियोऽभियुक्तः खड्गं दर्शयति (*Ibid.*, p. 70).

³ क्षत्रिये सज्जनं नास्ति न प्रीतिः न च सौहृदम् ॥

क्षत्रियेषु न विश्वासः कार्यः सर्वापकारिषु ।

अपकृत्यानि सततं सान्त्वयन्ति निरर्थकम् ॥

इयमस्मि करोम्यथ सदृशी वैरयातनाम् ।

कुतघ्नस्य वृक्षसस्य मृशं विश्वासघातिनः ॥ (शान्तिपर्व, १३९, १६-१८).

⁴ Monk and Brāhmaṇa equated and associated: see Warren, *Buddhism*, pp. 105, 192, 229-31, 256-7, 346-7, and 438.

⁵ Warren, citing *Visuddhimagga*, ch. 13, *op. cit.* p. 327.

which was not national, was free to sell his services to any state, though attachment to the ruling dynasty, through kinship or confraternity, might keep him in the state of his birth.¹

THE VAIS'YA

The Vaisya is the backbone of society. He virtually monopolized the wholesale and retail trade of the community, its capital and its industry. His affluence made him a welcome patron of religion and charity. The luxurious life of cities was usually conspicuous then as now in the Vaisya's household (cf. Vātsayāyana's *Nāgaraka*). In later times, Vaisyas raised themselves to the throne. Technical departments of the State were advised to utilize the Vaisya's special experience and skill. Judged by modern standards, the Vaisya was economically better off than men of the other three castes. The dependence of the State on economic prosperity, which is the contribution of the Vaisya to society, is denoted by calling the King 'the lord of the Vaisyas' (*Visāmpati*).

THE S'ŪDRA

It is a common opinion that in comparison with the other castes the *S'ūdras* received harsh and unfair treatment and formed the "depressed caste" of ancient Indian society. This view rests chiefly on the rules of the old *smṛtis* recommending harsh and often barbarous punishments, in cases of *S'ūdra* assault on Brāhmaṇas or *S'ūdra* attempts to teach the Vedas. The vehemence of such rules may indicate their real origin and motive. What was originally a sacerdotal obsession was

¹ समानेः सेव्यः (बृहस्पति, अर्थशास्त्र, १, ६). यद्वर्णजो भवेद्राजा योज्यस्तद्वर्णज-स्सदा (शुक्र., ४, ५, १५).

continued by ill-will towards the Buddhists, who made no distinction between Brāhmaṇa and S'ūdra, in their monastic order. This may explain Kauṭilya's rules, in spite of his general equitable attitude, punishing the S'ūdra, who masqueraded as a Brāhmaṇa or *misappropriated the wealth of the Gods*.¹ He would also punish those who feed S'ūdra ascetics, i.e., the patrons of Buddhist clerics.² As contrasted with the attitude towards the heretic S'ūdra, the treatment of the orthodox S'ūdra is considerate. The smṛtis hold that the S'ūdra can do no wrong, can incur no sin, need perform no obligatory religious ceremony,³ may take up any economic avocation, and may expiate for sins by penance. The S'ūdra was an Aryan like the men of the three other castes and Kauṭilya ruled that 'no Aryan may be made a slave'.⁴ The value attached to the S'ūdra as an industrious cultivator is shown by Kauṭilya's preference for the S'ūdra as a very desirable colonist of new lands⁵ and for agriculture, handicraft and the drama.⁶ The S'ūdra is entitled to enter the army and can rise to be its general.⁷ His personal freedom is as inviolable as that of the Brāhmaṇa. To compel a S'ūdra to eat forbidden food or drink liquor is as

¹ शूद्रस्य ब्राह्मणवादिनो देवद्रव्यं अवस्तुणतो राजद्विष्टामादिशतो द्विनेत्रभेदिनश्च योगा-
जनेनान्धत्वमष्टशतो वा दण्डः (अर्थ. शा., p. 225).

² जीवकादीन् वृषलप्रव्रजितान् देवपितृकार्येषु भोजयतः शस्यो दण्डः (अर्थ. शा.,
p. 199).

³ न शूद्रे पातकं किञ्चिच्च संस्कारमर्हति । नास्याधिकारो धर्मेऽस्ति न धर्माप्रति-
षेधनम् ॥ (मनु, १०, १२६).

⁴ न त्वार्यस्य दासभावः (अर्थ. शा., p. 181).

⁵ शूद्रकर्षकप्रायं कुलशतावरं पञ्चशतकुलपरं ग्रामं क्रोशद्विक्रोशसीमानं अन्योन्यरक्षं
निवेशयेत् (Ibid., p. 45).

⁶ शूद्रस्य द्विजातिशुभ्रूषा वार्ता कारुकुशीलवकर्म (Ibid., p. 7).

⁷ प्रहरणविद्याविनीतं क्षत्रियबलं श्रेयः, बहुलसारे वा वैश्यशूद्रबलम् । (Ibid., p. 343.)

much a crime as compelling a Brāhmaṇa to do so.¹ Kauṭilya makes his King pray "May S'ūdras and Vaisyas be ever devoted to me."² By a close analysis, it has been shown³ that there were only four things which the old Indian society excluded the S'ūdra from doing, and they were not such as would have reduced the S'ūdra's well-being or happiness, though any exclusion must have caused mental irritation. Initiation in Vedic study and in the hermit's order, religious mendicancy⁴ and kingship are the chief things which a S'ūdra cannot have. Three of these were acquired by the S'ūdra, when Buddhism became influential and led to the silent acquiescence of S'ūdra kingship (e.g., the Maurya) in spite of occasional gibes at a S'ūdra king, which may reflect only contemporary spite or chagrin.

SUMMARY

The result of the social regulations envisaged by the Indian Cameralist, may be summed up. There was a functional division of labour which went hand in hand with the protection of industry and trade (as the economic foundations of society) from the distraction of administrative and military service and from the pursuit of religious duties. The bulk of the population, which consisted of the third and fourth castes, was set apart for economic pursuits; and it enjoyed considerable freedom. The Varṇāśrama scheme was social planning on a colossal scale and for all time. Like all schemes that

¹ ब्राह्मणमपेयमभक्ष्यं संग्रासयतः उत्तमो दण्डः । शूद्रं चतुष्पञ्चाशत्पणो दण्डः ।
(Ibid., p. 231).

² वशं वैश्यश्च शूद्रश्च वशतां यान्तु मे सदा । (Ibid., p. 419).

³ B. K. Sarkar, *Hindu Sociology*, 1921, pp. 90-95.

⁴ ब्राह्मणेन विनान्येषां भिक्षावृत्तिर्विगर्हिता । (शुक्र., ४, ३, २०).

favour regulation it was devised or advocated or used for the prevention of the waste resulting from unrestricted competition. Society is a contract. Other contracts may be dissolved, but that from which society springs, is permanent. A political society has to be treated with reverence, because (to apply memorable words, which equally express the old as well as the modern social aim)—“It is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership of all science; a partnership in all art; a partnership in every virtue; and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead and those who are to be born.”¹ It is a far cry from Cameralism, ancient or modern, to Edmund Burke. But, the Irish statesman has expressed the aim of the Indian sociologist. Today, when there is insistent advocacy, in the name of society, for the substitution of regulation for freedom in every direction, and for the division of functions and duties between sections of society, so as to create an equality of sacrifice in place of an equality of privilege, there is a temptation for one to see in the opinions of the hour a throw-back to the ideals of the ancient *Indian* Cameralists.

¹ *Reflections on the Revolution in France*, ed. E. J. Payne, 1886, pp. 113-114.

IV

CAMERAL POLITY AND LAW

IN modern times, the *economics* of German Cameralism and the *political* aspects of ancient Indian works on *Dharma* and *Artha* have been unduly stressed. The help which *Arthasāstra* has given to the lighting up of our past history, and the value of political precedents for modern controversies, account for the many studies, descriptive and critical, of ancient Indian Polity, which we have already had. Their ground need not be covered again in these lectures, except so far as is necessary to give a correct conception of the Cameral influence on Indian polity and jurisprudence.

POLITICAL THEORY OF GERMAN CAMERALISM

German Cameralism sprang from the movement for economic and political reconstruction, started in Germany after the great wars of the 16th and 17th centuries. The appalling ruin, wrought by the wars on some of the most fertile and populous areas of Christendom, lent colour to the view, which has since been worked up as a thesis by Romanist historians like Jansen, that, economically and culturally, the Reformation was reactionary, and that it set back the progress of Germany more than even the Thirty Years' War. It was

the task of the Cameralist to help to piece together the shattered elements of the German economic and political system, and create stable governments and prosperous communities. His remedies for the evils of the time were two. First, he recommended the substitution of centralized, territorial monarchies for the complex political system, made up of a mixture of feudal, civic, ecclesiastical and imperial elements, all competing with one another for political mastery. Secondly, he devised a methodical administration and jurisprudence; social helpfulness and mutual interdependence were recommended as if they were the laws of God. The concepts of 'State' and 'civil society' were derived from a hypothetical union of men, under a common ruler, surrendering to him both property and powers, in order to get mutual security and comfort. The maximum of necessary personal freedom was conceived as possible only if public affairs were left entirely to the ruler. The many wills must be merged in the single Will.¹ Grotius had contended that freedom did not carry with it the right to its own permanent surrender. Just upheld the opposite view, and declared that the people having once for all surrendered their 'fundamental power' to the Supreme Power were incompetent to question its actions. With States as with individuals, the sole ground of activity was conceived to be self-interest. Its own happiness must be the highest law to a State. Political Society is a moral union. Though the sole judge of its own action, the State strives to promote the common good. From such views of State absolutism, the German Cameralist passed to collectivist views. A State is a huge family. It is primarily a unit, and only secondarily an aggregate.

¹ "Freedom consists in the unhindered exercise of the citizen's will. But the citizens who constitute a State have merged their separate wills in a single will." Justi in *Small*, p. 421.

From such assumptions, a static view of politics was deduced, as well as the details of an elaborate system of administration and law, through which the State was to fulfil its high purposes. The conclusions were stated in the form of worldly maxims, and related to every side of administration. Adam Smith's conception of Jurisprudence (*i.e.*, Politics) as comprising the four divisions of "Justice, Police, Arms and Revenue" is substantially a Cameral classification. Fundamental questions, like the relation between the constitution and the administration, and between the executive, legislature, and the judiciary, and the comparative merits of different forms of government, are neglected. To the practical Cameralist, the administration is the constitution. It is more useful to consider the rival merits of alternative instruments or devices of administration than to discuss the relative value of republican and monarchical, or federal and unitary constitutions. "All forms of government" maintains Justi, "are equally good, so long as they fulfil their purposes." "Despotism is not a special form of government, but is merely its abuse."²

"For forms of government let fools contest"

Whate'er is best administered, is best."

CAMERAL AIMS OF THE STATE

The protection of religion and of property rights, the safeguarding of individual freedom by equal and just laws, drawn up in plain and intelligible language, and the framing of a judicial procedure, which will be expeditious and inexpensive, the development of agriculture, commerce, and mining, the increase of population, the devising of suitable methods of

¹ *Small*, p. 412.

² Pope, *Epistles*, iii, ll. 303-304.

recruiting the army and the public service, so as to secure the utmost efficiency and cheapness, the prevention of private monopoly and privilege, ensuring the security of the State against internal disruption and external attack by wise police and sanitary measures, fortifications and a standing army, as well as by a foreign policy aiming at the maintenance of a balance of power, and the extension of the sphere of State activity in all the directions (spiritual, ethical, and economic) necessary to ensure the stability of the State—are the matters with which the Politics of Western Cameralism is most concerned.

COMPARISON WITH ARTHASĀSTRA

Students of *Arthasāstra* will perceive a similarity between its political tenets and those of Western Cameralism, and the operation of similar causes leading to similar results. The political teachings of Indian social literature have the merits of greater logic and consistency than those of German Cameralism. The latter after enunciating a social compact and assuming a spiritual background for the State, failed to deduce the logical conclusions from the assumptions. In spite of the accessibility to the German Cameralists of Roman and Canon Law as well as Teutonic law, they failed to use the rich political and jurat teachings and experience of their past, in the enunciation of proper schemes of Jurisprudence, as *Arthasāstra* writers like Kauṭīliya were able to do. In intellect and experience, even the best Western Cameralists are much below Kauṭīliya and Śukra.

GENESIS OF ARTHASĀSTRA

The classics of *Artha* and *Dharma* literature are now generally held to be the products of epochs, which

witnessed great movements against alien invasion or domination. Some of our enthusiasts see in Kauṭīliya and Candragupta the patriots, who stemmed the tide of foreign invasion and overthrew a domestic tyranny. An unbiassed study of Mauryan polity must result in the conviction that the *Kauṭīliya* reflects, if it did not mould, the administration of the greatest of the early Indian Empires, under which the greater part of India was united and protected for many generations. It is difficult and risky to give precise dates to composite works like the metrical *smṛtis*. They enshrine ancient material frequently added to and adapted to the needs of new times. The intuition of some of our scholars recognized long ago, in the periods of Hindu revival and activity of the days of the Gupta Empire, a wholesale synthesis of the cultural material of the epics, Purāṇas, and works on Jurisprudence, and conceived the epoch as a Indian Renaissance. To the genius of an eminent living scholar we owe the illumination which has lit up the dark centuries between the great empires before and after the Christian era, which divides us by a wide gulf of time the Hindu revival of the S'unga age from that of the Gupta epoch.¹ The fascinating story of the manner in which the iron of foreign oppression entered the soul of India during the Indo-Scythian domination, and the national revolt against alien was organized and spiritualized by the Bhārasivas and Vākātakas, may be gathered from the fascinating narrative of Mr. Jayaswal. To this period belong the *extant* recensions of the sociological treatises of Manu, Bṛhaspati and Yājñavalkya and the *Smṛtis* of Vasīṣṭha and Viṣṇu.² The establishment of powerful kingdoms, with other causes, dried

¹ Dr. K. P. Jayaswal. (He passed away in August 1937.)

² The chronology of the *smṛti* literature has since been reconsidered by the author in his *Introduction to Bṛhaspati Smṛti*, 1941, Baroda.

up the springs of originality and variety in political life and political speculation after this epoch. This is evident from a comparison of the *Kautiliya* with later works on *Dharma* and *Arthasāstra*. Kautilya's classic reveals the fecundity of the political thought in the epochs anterior to his times. In the later social literature, there is well-marked similarity between *Artha* and *Dharma* tenets, which may reflect less deliberate borrowing than a merger of aims and doctrines; first under a common stress, and afterwards under the pressure of an absolute government.

THE 'ARTHA' IDEAL

Indian social thought, like German Cameralism, expressed itself in terms of a static ideal in policy. There is indeed a glimmer of the ideas of progress and of the adaptation of institutions to the times, in the *smṛti* text which prescribes a different *smṛti* as the standard authority to each Age (*yuga*); but, the text has been viewed as a special plea for the pre-eminence of a comparatively late *smṛti* viz. that of Parāśara.¹ The conception of progress seems to be wanting in our jurā and political systems. The *Kautiliya* aims at being a manual for all time and for all States, big or small. Its cryptic language, and its very comprehensive *motif* may account for such contradictory assertions of our day as that it envisages an empire or only a petty State, and that it betrays the vision of a great imperialist or

¹ न कश्चिद्वेदकर्ता च वेदं स्मृत्वा चतुर्मुखः । तथैव धर्मान् स्मरति मनुः कल्पान्तरे-
तरे ॥ अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरे युगे । अन्ये कलियुगे नृणां युगरूपानुसारतः ॥
कृते तु मानवा धर्मास्त्रेतायां गौतमास्मृताः । द्वापरे शङ्खलिखिताः कलौ पाराशराः
स्मृताः ॥ (पराशर., १, २१-२५.)

only the narrow outlook of the peddling minister of a petty kingdom.

This limitation of outlook is responsible for the suggestion of devices, some of which are the special contributions of of Indian thinkers to political thought. The king who aspires to universal dominion (*Vijigīṣu*) should resort to war sparingly, and build up a confederated empire by the use of an elaborate and complex diplomacy.² The success of this plan would naturally depend on the attraction, which this idea could have both to the potential conqueror and to the probable feudatory.

The true explanation for Indian empires not seeking territorial extension outside the geographical limits of India, is to be found in this idea. Hypotheses of the constitutional pacificism of the Indian, of the antimilitarist influence of the Buddhist and the Jain, and of an ideal of political chivalry, which is reflected in the humane laws of war and interstatal intercourse can explain such an attitude, but less than the absence, outside the limits of India, of peoples and powers to whom the Hindu ideas of bloodless conquest (*dharmavijaya*) and suzerainty (*Sāmrājya*) held an appeal.³

ORIGIN OF THE STATE—INDIAN THEORIES

In classical Indian polity, the typical form of stable government is monarchy, with its fixed rules of succession, primogeniture,³ and impartibility. The State derives a

¹ *Sāntiparva*, 58, 25; the whole of Book VII of the *Arthasāstra*.

² *Sāntiparva*, 94, 1; 103, 7; cf. V. R. R. Dikshitar, *Mauryan Polity*, 1931, pp. 128-130 and 154-157.

³ ऐश्वर्यं ज्येष्ठभागी तु (अर्थ. शा., p. 35)

spiritual sanction from divine creation,¹ and a jural sanction by springing out of an original contract.² A low view of human nature, may lurk in the idea that good conduct is to be secured only by compulsion and punishment (*Danḍa*).³ But such a view persists through the ages. Making the king's sceptre the visible emblem of the 'rod of chastisement' (*Danḍa*) is one way of expressing the origin of the State in force. It is urged that when *Danḍa* disappears men revert to primeval anarchy.⁴ In the remote past, the original compact which created political society to protect person and property, was renewed a second time after the tyrant Vena was killed, and a new ruler, *Prthu* was magically created by the sages and installed as 'the King

¹ अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् । रक्षार्थमस्य सर्वस्य राजान-
मसृजत्प्रभुः ॥ (मनु, ७, ३; शान्तिपर्व, १४, १८.)

² मात्स्यन्यायाभिभूताः प्रजा मनुं वैवस्वतं राजानं चक्रिरे । धान्यषड्भागं पण्य-
दशभागं हिरण्यं चास्य भागधेयं प्रकल्पयामासुः । तेन भूता राजानः प्रजानां योग-
क्षेमवहाः तेषां किल्बिषमदण्डकरा हरन्ति । योगक्षेमवहाश्च प्रजानाम् । तस्मादुच्छिष्टभागं
आरण्यका अपि निवपन्ति—'तस्यैतद्भागधेयं योऽस्मान्गोपायति' इति । इन्द्रियमस्थान-
मेतत् राजानः प्रत्यक्षहेडप्रसादाः । तानवमन्यमानान् देवोऽपि दण्डः स्पृशति ॥
(अर्थ. शा., pp. 22-23.)

³ तस्यार्थे सर्वभूतानां गोसारं धर्ममात्मजम् ।

ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः ॥

तस्य सर्वाणि भूतानि स्थावराणि चराणि च ।

भयाद्भोगाय कल्पन्ते धर्मान् विचलन्ति च ॥

दण्डो हि सुमहातेजा दुर्धरश्चाकृतात्मभिः ।

धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥

(शान्तिपर्व, १४, ३२, ३३, ४६); ममत्वं न प्रजानीयुः यदि दण्डो न
पालयेत् (*Ibid.*, १५, ३८.)

⁴ बलीयानबलं हि प्रसते दण्डधराभावे । तेन गुप्तः प्रभवति (अर्थ. शा., p. 9.)

of men¹. Constitutional limits to the king's prerogative are traced to the oath (*Pratijñā*) which *Prthu* then took, to subordinate his inclination to his duty, and to observe the eternal laws of morality.² If this legend had a historical core, there would be the temptation to see in it a parallel to the charters of liberties, which mediaeval English kings were accustomed to confer or renew after every interlude of misgovernment.

The history of the theory of the divine origin of the Indian kingship is not immediately relevant to a consideration of the argument of the Indian Cameralist. In common with all Indians of his age, he simply assumed it without question. Indian monarchy may have been born in the pressure of war (as suggested in the *Aitareya-Brāhmaṇa*)³ or devised to end internecine strife (as according to *Dighanikāya*),⁴ or resulted from an election sanctified by blessing of the gods (as implied by *S'atapatha-Brāhmaṇa*)⁵ or by the perpetuation of an original deification during sacrifices and the conversion of the *Rex Sacrorum* into a permanent absolute ruler.⁶ To the practical-minded political thinker the need for the king arose from the necessity of a sole executive head for the State.⁷ This is why

¹ शान्तिपर्व, २८, १३७; ५८८, १०२—११९.

² पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत् ॥

यश्चात्र धर्म इत्युक्तो दण्डनीतिव्यापाश्रयः ।

तमशङ्कः करिष्यामि स्ववशो न कदाचन ॥

(*Ibid.*, ११५—११६); See *Ancient Ind. Econ. Thought*, pp. 46-49.

³ देवासुरा वा एषु लोकेषु समयतन्त . . तांस्ततोऽसुराऽजयन् . . देवाऽनुवज-
जातया जयन्ति, राजानं करवामह इति तथेति (ऐ. ब्रा., १, १४.)

⁴ Aggappa—Suttānta, *Digha Nikāya*, III, 27, Summarized by U. Ghoshal, *Hindu Political Theories*, 1923, pp. 118-119.

⁵ शतपथ., ५, १, १, १२ and ५, ३, १—Jayaswal, *Hindu Polity*, II, pp. 15-18.

⁶ Ghoshal, pp. 51-52.

⁷ *Sukraniti*, I, 64 ff.

later writers on *Arthasāstra*, like Kāmandaka and S'ukra, distinguish between the person and the office of the king, and have no word to say against killing a king, even though they will not have the monarchy extinguished.¹

HORROR OF ANARCHY

To the Indian thinker, anarchy is horror, and even a temporary vacancy of the throne must lead to anarchy.² Powerful social compulsion must be applied to end a kingless condition (*arājatā*). Society must be paralysed during an interregnum to force it to end the condition. The avocations of the priest, the teacher and the trader must all be brought to a standstill, so as to create the interest necessary for provoking concerted social action to end the state of kinglessness. This is the ground of the very ancient rules that Vedic studies are interrupted by the death of the king,³ and that a general moratorium on debt runs during interregnums.⁴

GLORIFICATION OF THE KING'S POSITION

Unity of political control is exalted by picturesque accounts of the uniqueness of the king's person and office.

¹ *Ibid.*, I, 26-28.

² अराजके जीवलोके दुर्बला बलवत्तरैः ।

वध्यन्ते न हि वितेषु प्रभुत्वं कस्यचित्तदा ॥

(शान्तिपर्व, ४८, ७१); रामायण, (अयोध्याकाण्ड, ६७, ९—३८).

³ विषयस्थे हि राजनि प्रेते (गीतम, १९, ३२);

⁴ राजा तु मृतभावेन द्रव्यवृद्धिं विनाशयेत् । पुना राजामिषेकेन द्रव्यमूलं च वर्धते ॥ (वसिष्ठ, २, ४९); शातयः श्रोत्रियाः पाषण्डा वा राज्ञामसन्निधौ परवास्तुषु निवसन्तः भोगेषु हरेयुः । उपनिधिमाधि निधिं निक्षेपं क्षियं सीमानं राजश्रोत्रियद्रव्याणि ॥ (अर्थः शा., p. 191.)

सङ्ख्यया कामिनीत्येकपञ्चाशत् । अन्ते स्थितत्वादेकपञ्चाशद्वत्सरपर्यन्तं कामिनीत्वं पुरुषकाम्यत्वम् वर्तते इति सूचितम् । अत एकपञ्चाशद्वत्सरपर्यन्तं प्रतिमासं रजः स्रवतीति व्यञ्जितम् । तथा चोक्तम्—

“मासि मासि रजः स्त्रीणां रसजं स्रवति व्यहम् ।

वत्सराद्द्वादशादूर्ध्वमेकपञ्चाशतः क्षयम् ॥”

इति । कुत एकत्र सङ्कलनेन वर्षसङ्ख्या अन्यत्र अन्यथा इति चेदुच्यते । सूत्रतुल्यशास्त्रस्य बह्वर्थसंपादनार्थमिति । कथमेतत्प्रकारविशेष अवगन्तव्य इति चेद्व्याख्यानतो विशेषप्रतिपत्तिरिति ।

कुजेन्दुहेतु । कुजः पितरूपोऽग्निः । चन्द्रः रक्तरूपं जलम् । एतयोः संयोग एव रजसो हेतुः । तथा चोक्तं सारावल्याम्—

“इन्दुर्जलं कुजोऽग्निर्जलमसृगथवाऽग्निरेव पितं स्यात् ।

एवं रक्ते क्षुभिते पित्तेन रजः प्रवर्तते स्त्रीषु ॥”

इति ।

कुजेन्दुहेत्विति पदत्रयनिर्देशः आर्तवं प्रति । हेतुरिति पृथिवीव्यञ्जकं पदम् । कुजः वह्निः । इन्दुः जलम् । “अग्नेरापः । अद्भ्यः पृथिवी ।” इति श्रुत्या हेतुशब्दः पृथिवीद्योतकः । अथवा कुजश्च इन्दुश्च कुजेन्दुहेतुश्च कुजेन्दुहेतवः । कुः भूमिः कुजः भूमिजः ओषधिस्तद्रूप इन्दुः कुजेन्दुः ।

“सोम ओषधीनामधिपतिस्समावत्स्मिन् ब्रह्मन्स्मिन् क्षेत्रेऽस्या-माशिष्यस्यां पुरोधायामस्मिन् कर्मन्स्यां देवहूत्याः स्वाहा ।”

इति हि श्रुतिः । कुजेन्दुः हेतुः ओषधेर्हेतुः भूमिरेव । अनेन आर्तवस्य अग्निजलपृथिवीरूपाणि त्रीणि दिनानि व्यञ्जितानि । एतेषामग्नेरेव रूपभेद-त्वात् संयोगवर्ज्यत्वं व्यञ्जितम् ।

कुजेन्दुहेतुप्रतिमासमार्तवम् । कुजेन्दुहेत्विति त्रीणि वर्ज्यदिनानि प्रतिमा इति पूर्वमुक्तप्रकारेण त्रयोदश । त्रयोदश दिनानीत्यत्र योज्यम् । प्रतिमा इति शिशुरपि सूचितः । अतस्त्रयोदश दिनानि गर्भाधानयोग्यानीति गम्यते । आहत्य वर्ज्यावर्ज्यदिनानि षोडश । कुजेन्दुहेतुप्रतिमासममार्तवं स्यात् षोडशसमसङ्ख्याकदिनवदार्तवमित्यर्थः । तथा चोक्तम्—

“रजोदर्शनमारभ्य स्त्रीणामृतुः षोडशरात्रम्” इति ।

कुजेन्दुहेतु । हेतुशब्देन पुत्रकारको गुरुर्वा ग्राह्यः । वृत्तं वंशस्थम् । सुतरूपवंशकारकारको गुरुः । जगतीच्छन्दः । एकैकस्य पादस्य द्वादशाक्षराणि । अतः द्वादशवर्षैर्भगणं भुञ्जानो गुरुरेव हेतुशब्दवाच्यो भवितुमर्हति । आर्तवं प्रतिमासं मासे मासे कुजेन्दुहेतु भवति । अक्षरसङ्ख्याया पञ्चसप्ततिः । षष्टिनाडीयुक्तस्य नक्षत्रस्य चरणः पञ्चदशनाड्यात्मकः तस्य द्वादशांशकः पञ्चसप्ततिविनाड्यात्मकः चन्द्रस्य नवांशद्वादशांशभोगकालः । अतः आर्तवं नवांशकद्वादशांशे कुजेन्दुहेतुर्भवति । कुजशशिशुगुरुणां नवांशद्वादशांशसंबन्धे सति आर्तवं भवतीत्यर्थः । अत्र आर्तवशब्देन गर्भाधानयोग्यार्तवं गृह्यते । अनुष्णादीधितावित्युष्णप्रयुक्तव्याधिग्रस्तातुरादिनिवृत्त्यर्थम् । त्रयोदशवर्षाद् आरभ्य एकपञ्चाशत्पर्यन्तमिति सूचनात् बालवृद्धौ निवर्तितौ ।

“विबीजिनामिमे करा हिमांशोर्विद्वशांमिवाफलाः”

इति वक्ष्यमाणप्रकारेण बन्ध्याश्च निवारिताः । एवं “स्त्रीणामनुष्णदीधितौ पीडर्क्षे गते प्रतिमासं कुजेन्दुहेतुकमार्तवं प्रवर्तते । तच्च गर्भक्षमं भवति । अन्यत्र बालवृद्धबन्ध्यातुराभ्यः” इति फलितार्थः ।

उक्तं च बादरायणेन—

“स्त्रीणां गतोऽनुपचयर्क्षमनुष्णरश्मिः

संदृश्यते यदि धरातनयेन तासाम् ।

गर्भग्रहार्तवमुशन्ति तदा च बन्ध्या
वृद्धातुरारूपवयसामपि तन्न हीष्टम् ॥”

इति ।

अथ गर्भाधानकालमाह । चन्द्रे अत उक्तापचयस्थानेभ्यः अन्यथास्थे अन्यराशिषु स्थिते । पुरुषस्य गोचरवशात् उपचयराशिं गते इत्यर्थः । शुभपुंश्रहेक्षिते शुभपुंश्रहः गुरुरेव । गुरुणा वीक्षिते च कामिनी मैथुनेच्छायुता स्त्री ।

“क्षामप्रसन्नवदनां स्फुरच्छोणिपयोधराम् ।

सस्ताक्षिकुक्षिं पुंस्कामां विद्यादृतुमतीं स्त्रियम् ॥”

इत्युक्तलक्षणवती अत्र कामिनीशब्देन लक्षिता । सा नरेण

“नराज्जातानि तत्त्वानि नाराणीति ततो विदुः ।”

इति नारापरनामकतत्त्वजनकत्वद्योतकतया नरशब्देन उत्पादकयोग्यः पुरुषो गृह्यते । वक्ष्यमाणविबीजिनश्च निवर्तिताः । नरेणोत्पादकयोग्येन पुरुषेण । संयोगं सम्यग्योगं गर्भाधानक्षमयथाक्रमसंयोगम् । वात्स्यायनादिसूत्रोक्तवेश्यादिसंभोगप्रकारनिवृत्त्यर्थं संयोगग्रहणम् । उपैति लोडर्थे लट् उपैत्वित्यर्थः ।

नरेणेत्यक्षरसङ्ख्याया विंशतिः । कामिनी तु अन्यथास्थे वर्तते । अन्यथास्थे इत्यक्षरसङ्ख्याया शून्यं, एकं, सप्तसप्त सङ्कलनेन पञ्चदश भवति । पूर्णपञ्चदशवर्षा स्त्री पूर्णविंशेन पुंसा सङ्गता भवितुमर्हतीत्यर्थः । अथवा कुजेन्दुहेतुप्रतिमासमार्तवमित्यनेन पूर्वोक्तप्रकारेण कुजेन्दुहेतुप्रतिमा इति षोडश भवति । समाः वर्षाः षोडशवर्षजातमार्तवं गर्भाधानयोग्यमिति व्यञ्जितम् । अनेन पूर्णषोडशवर्षा स्त्री पूर्णविंशेन पुंसा सङ्गता भवेदिति लब्धम् । तथा चोक्तम्—

“पूर्णषोडशवर्षा स्त्री पूर्णविंशेन सङ्गता ।

वीर्यवन्तं सुतं सूते तयोर्न्यूनाब्दयोः पुनः ।

रोग्यल्पायुरधन्यो वा गर्भो भवति वा न वा ॥”

इति ।

कुजेन्दु । कुज इति कुजतुल्यभूलायारूपकेतुर्वा गृह्यते । इन्दुश्चन्द्रः । हेतुः जातकप्रश्नाधानकालादिषु प्रधानहेतुभूता प्रतिमा लग्नम् । सम इत्येतेषां समानराशिगतत्वम् । केतुचन्द्रलग्नसमस्थितिवदित्यर्थः । आर्तवमृतुकालः आधानकालः । कुजेन्दुहेतुप्रतिमासममार्तवं यस्य स इति विग्रहेण संयोगस्य विशेषणं वा भवेत् । केतुचन्द्रलग्नानां समस्थितिर्वत्कालं संयोगं कामिनी उपैतीत्यन्वयः । अनेन लग्नस्थचन्द्रकेत्वोराधानकाले वंश-वृद्धिकरत्वम् । अथवा गर्भकारणत्वं द्योत्यते । वंशस्थवृत्तमपि तदनुगुणमेव । प्रश्नेऽप्येवं चिन्त्यम् । शुभ इति शुकारेण शुक्रस्य ग्रहणम् । भपुंग्रह इति केतुः । भ इति भगणः तत्रस्थपुमान् भपुमान् सूर्यः तं गृह्णाति भपुंग्रहः केतुः । ईक्षिते न तु वीक्षिते । ईक्षितशब्दः अत्र एक-राशिस्थयोरन्योन्यावलोकनपरः । अत युते इत्यर्थः । कुजेति चेत् न्यथास्थे न्य इति अक्षरसङ्ख्यया एकत्वाल्लग्नम् । था इति तस्मात्सप्तमः । स्थ इति तस्मादपि सप्तमः लग्नम् । तस्मिन् लग्ने इत्यर्थः । शुक्रकेत्वोः आधान-प्रश्नलग्नगतयोः कामिनी नरेण संयोगं गर्भकारकं संयोगमुपैति । गर्भोत्पत्तिर्भवतीत्यर्थः । कुजेन्दुहेतुप्रतिमासमार्तवमिति सप्तम्यर्थेऽन्ताव्ययं स्यात् । कुजेन्दुहेतुप्रतिमासमार्तवे केतुचन्द्रलग्नयुतार्तवकाले केतुचन्द्रयुतलग्ने शुभ-पुङ्गवहेक्षिते शुभौ बुधशुक्रौ शुभपुङ्गवः गुरुश्च ऐतेष्वेकतमेनेक्षिते । पूर्वोक्त-केतुचन्द्रयुक्तलग्ने गुरुणा भृगुणा बुधेन वा ईक्षिते । पूर्वोक्तप्रकारेण अत्रापि ईक्षितशब्दः युतिपरः । युक्ते इत्यर्थः । कामिनी नरेण संयोगमुपैति गर्भवती भवति ।

कुजेन्दुहेतुप्रतिमासमार्तवे अशुभपुङ्गवहेक्षिते अशुभेन अपुङ्गवहे-
जेक्षिते इत्यर्थः । अपुङ्गवहत्वं नपुंसकत्वम् । अतः बुधशनी विवक्षितौ ।
बुधस्याशुभत्वं बलहीनत्वप्रयुक्तम् । शनेस्तु स्वतःसिद्धम् । बलहीनबुधेन
शनिना वा युक्ते इति पूर्ववज्ज्ञेयम् । कामिनी अनरेण गर्भजातस्य नाशस्य
रोगपीडायाश्च हेतुभूतेन पुरुषेण संयोगमुपैति । अतश्चन्द्रकेत्वोः लग्नस्थितिः
गर्भोत्पत्तिकरी । तत्र शुभयोगो बलोपेतबुधयोगो वा गर्भपुष्टिकरः ।
बलहीनबुधस्य योगो शनियोगो वा गर्भस्य शोषकर इति भावः ।

तथा च कृष्णीये—

“यदि भवति केतुरिन्दूशनसोरेकेन संयुतो लग्ने ।

जनयति गर्भोत्पत्तिं सौरयुतश्चेद्विनाशयति ॥

केतुः शशाङ्कयुक्तो भृग्वज्जिरसोरथैकतरसंयुक्तः ।

कुरुते गर्भोत्पत्तिं जातमरोगं बुधो बलोपेतः ॥

पुत्रस्य वातारोगं कुरुते रजनीशसूनुनोपेतः ॥”

इति ।

नरेण संयोगमुपैति कामिनी । नरेण प्रोषितभर्त्रा सह संयोगमुपैति
कामिनी । अनेनोक्तयोगेषु भर्त्रागमनप्रश्ने शिशुजन्मस्थाने भर्त्रागमनं निवेद्य
भर्त्रागमनं ब्रूयादिति सिद्धयति ।

तथा च कृष्णीये—

“गृहमपि जितमङ्गनया प्रष्टुर्गमनं च निर्देश्यम् ॥” इति ॥

अतोऽन्यथास्थे कामिन्या आदौ भर्त्रा सह योगः । अतः गर्भो-
त्पादकयोगानन्तरम् । अन्यथास्थे अन्य इत्यक्षरसङ्ख्यया दश तस्मात्
प्रकारार्थं थाल् । दशमे इत्यर्थः । दशमस्थे ऋक्षे । गर्भाधाननक्षत्रात् दशम-
नक्षत्रे कामिनी नरेण संयोगं सम्यग्योगं पुत्रजन्मना दृढीकृतस्नेहवद्योगमुपैति ।
आधाननक्षत्राद्दशमं जन्मनक्षत्रमिति भावः ।

तथा च सारावल्याम्—

“आधानाज्जन्मर्क्षं दशमं वाञ्छन्ति केचिदाचार्याः ।” इति ।
नरेण संयोगमुपैति कामिनी । केन नरेणेति चेदुपचयस्थचन्द्रं यः पश्यति
तदनुगुणेन नरेणेति सिद्धमेव । तथा च सारावल्याम्—

“राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ।
चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ॥
एकैकेन फलं स्याद्दृष्टे नान्यैः कुजादिभिः पापैः ।
सर्वैः स्वगृहं त्यक्त्वा गच्छति वेश्यापदं युवतिः ॥”

इति ॥ १ ॥

अथ गर्भाधानस्य प्रधानाङ्गभूतं रहस्यमनन्यसाक्षिकं मैथुनस्वरूपं
दिङ्मात्रं दर्शयति—

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।
असद्यहालोकितसंयुतेऽस्ते सरोष इष्टैः सविलासहासः ॥२॥

इति । यथा यत्प्रकारेण अस्तराशिः सप्तमो राशिः मिथुनं समेति
मिथुनीभवति । कीटनराम्बुचरपशुस्वरूपा हि राशयः । ते तत्तत्स्वभाव-
वशात् मिथुनीभवन्तीति सिद्धम् । तथैव तत्प्रकारेणैव मिथुनप्रयोगः मैथुनं
वाच्यः वक्तव्यं भवति । एतज्जन्मारूढवशाद् निषेकलम्बवशाद्वा चिन्त्यम् ।

पुरुषजातके अस्तराशिः सप्तमराशिः यथा यत्प्रकारेण भवति तथैव
तत्प्रकारेणैव मिथुनं समेति भार्यामधिगच्छति । तथैव स्त्रीजातकास्तराशि-
वशाद्भर्तृस्वभावोऽपि वाच्यः । तथा चोक्तम्—

“शुकेन्दुजीवशशिजैः सकलैस्त्रिभिश्च
द्वाभ्यां कलत्रभवने च तथैककेन ।

एषां गृहेऽपि च गणेऽथ विलोकिते वा

सन्ति स्त्रियो भवनवर्गस्वगस्वभावाः ॥”

इति । स्त्रीणां भर्तृज्ञानं तु “भर्तारं सुभगत्वमस्तभवनात्” इति वक्ष्यति ।

यथा यत्प्रकारेण अस्तराशिः सप्तमराशिः मिथुनं समेति दाराधिप-
स्थितराशिवशात् द्वैविध्यं प्राप्नोति । तथैव मिथुनप्रयोगः मिथुनस्य दाराणां
प्रकर्षो योगः जन्मभसम्बन्धो वाच्यः । दाराधिपस्थितक्षेत्रं दारजन्मभं भव-
तीति सारः । तथा चोक्तम्—

“दाराधिपस्थितक्षेत्रं दारजन्मर्क्षं विदुः ॥”

इति ।

प्रकर्षेण योगः प्रयोगः प्राधान्येन दाराधिपस्थितक्षेत्रं दारजन्मर्क्षं
स्यात् । तदभावे तस्योच्चराशिः नीचराशिः तदंशो वा भवेदिति प्रयोग-
शब्देन सूचितम् । तथा च—

“तस्योच्चं तस्य नीचं वा तदंशं वाऽथ निर्दिशेत् ॥”

इति । प्रकर्षेण योगः प्रयोगः । अस्तराशिवशात्प्राधान्येन कथितव्यम् ।
अतः लम्नाधिपाश्रितराशिवशादपि निर्देश्य इति व्यञ्जितम् । उक्तं च—

“लम्नाधिपो वा मदनाधिपो वा यातो यदीये भवनेऽशके वा ।

तत्क्षेत्रजातं प्रवदेत्कलत्रं पुंसोऽङ्गनायाश्च पतिं तथैव ॥”

इति ।

यथा अस्तराशिः मिथुनं समेति ग्रहयुतिदृष्टिवशात् द्वैविध्यं प्राप्नोति ।
तथैव दारजन्मर्क्षं वाच्यम् । तथा चोक्तम्—

“कलत्रसंस्थस्य तदीक्षकस्य लम्नात्तदीशस्य च चन्द्रतो वा ।

तत्क्षेत्रजातं प्रवदेत्कलत्रं पुंसोऽङ्गनायाश्च पतिं तथैव ॥”

इति ।

“उग्रग्रहैः सितचतुरश्रसंस्थितैः” इति कलत्रकारकशुक्रादपि चिन्त्यमिति सूचयति । अतः शुक्रादप्युक्तप्रकारेण वक्तव्यमिति गम्यते । “चन्द्रोपगद्विरसभागसमानरूपं सत्त्वं वदेदि” ति न्यायेन चन्द्रद्वादशांशवशाद्वा वक्तव्यम् ।

तथा च—

“शुक्रजामित्रमे वाऽपि तस्यारूढे बलान्विते ।
शशाङ्काद्द्वादशांशक्षेत्रिकोणे वा कलत्रम् ॥”

इति । सर्वमेतद्वलवशाच्चिन्त्यम् ।

वृत्तमुपेन्द्रवज्रा । “उपेन्द्रवज्रा जतजास्ततो गा” विति लक्षणात् । उपेन्द्रशब्देन इन्द्रोऽपि स्मारितः । अत इन्द्रादिनाथकदिशोऽपि कलत्रस्य भर्तुर्वा वक्तव्या इति सूचितम् । उपेन्द्रवज्रा उपेन्द्रशक्तिः महालक्ष्मीः तद्देवताको शुक्रः । अतः शुक्राष्टवर्गतोऽपि चिन्त्यमिति द्योत्यते ।
तथा चोक्तम्—

“शुक्राधिष्ठितराश्यंशदिशो वा दारसम्भवः ।
शुक्रजामित्रतो वाऽपि दारेशस्य दिशोऽथवा ॥
दाराधिनाथसंयुक्तराश्यंशसहितोऽथवा ।
दाराधिष्ठितराश्यासदिशो वा दारसम्भवः ॥
कलत्रसंस्थस्य तदीक्षकस्य लग्नात्तदीशस्य च चन्द्रतो वा ।
दिग्जातमत्र प्रवदेत्कलत्रं पुंसोऽङ्गनायाश्च पतिं तथैव ॥
शुक्राष्टवर्गं निक्षिप्य शोधनायाः पुरैव तु ।
प्राग्दक्षिणादिराशीनां फलान्येकत्र विन्यसेत् ।
पृथक्पृथक् चतुर्दिक्षु तैश्च दारदिशं वदेत् ॥”

इति । किं बहुना ।

into Indo-China had made possible the discovery of a vast quantity of epigraphic literature in Sanskrit in that country. Bergaigne began to classify it with a view to publication and, after his death, his work was completed by Barth and Senart. These old writings are evidence that Indo-Chinese civilization was derived from India and that Brahminic culture flourished in Indo-China in the first centuries of our era. This fact, important in itself, fell within the framework of still wider research, largely the work of French savants. Sinological research had taken a completely new lease of life at the end of the century with Chavannes, who was to be followed by Pelliot. Fifty years earlier, French scholars had been responsible for the discovery of the accounts of the Chinese pilgrims, Fa-hien and Hiuen-Tsang, of inestimable value for the study of Indian history. The sinologists' work on Buddhism in the Far East, and the expeditions to Central Asia (the most famous was that which went to Tuen-Huang, in 1908, its full harvest has by no means yet been garnered), the ultimate object of all that activity, whether conscious or not, was to restore India to the central place in Asiatic history, as the link between the great civilizations, and the haven of culture. The basis for the idea of Greater India, on which emphasis is so rightly laid by U. N. Ghoshal and other Indian scientists, was to a large extent laid by these exploring scholars, ceaselessly devoted to the task of discovering the ancient history of India, from the starting point of China, Tibet or South-East Asia. The attraction of the North-West Frontier regions through which all the invading hordes had passed, can be similarly explained. Foucher's research on *L'art gréco-bouddhique du Gandhāra* introduced a new chapter in the history of art, to be supplemented later by his study of Buddhist iconography. The

third generation of French students of India is represented by Foucher, Finot and Sylvain Lévi. Foucher, the only surviving member of the group, is not only noted for his archaeological work and for his historical research concerning North-West India in Indo-Greek and Indo-Scythian times; he is also a philologist familiar with the methods of the *Sāstra*, and with a thorough knowledge of the *Nyāya* and *Kāvya*. Thanks to his elegant style, he is a master of popular exposition. Finot, who died in 1935, made his reputation by the careful editing of texts and learned studies of Sanskrit epigraphy in Cambodia. He was a conscientious scholar, careful not to deal in hypotheses or make statements unsupported by textual evidence.

Sylvain Lévi, who also died in 1935, and who will probably be remembered by many of you (his last journey to India was as recent as 1928) was the most famous of our research workers since Burnouf. His written works are as spacious as they are varied, and yet by no means give a complete picture of him as man or scholar, nor of the charm and critical alertness of his mind, his linguistic gifts and his qualities of heart. Only the dullest could be unresponsive to his glowing personality and inspiring ideas. How can I sum up in a few words his contribution to our knowledge? His early career seemed to foreshadow that of a classical student of Indian civilization, with the *Théâtre Indien*, the first attempt to give a complete description of Sanskrit drama from the point of view of dramatic theory, dramatic practice and literary history. Secondly, there was the small book on the *Brāhmaṇas*, the legacy of Bergaigne's ideas; in that book, Sylvain Lévi showed that the only true divinity in those texts was sacrifice and that a sort of "totalitarian" doctrine (as we should call it today) had been built up around and for

sacrifice. Sylvain Lévi's expedition to India in 1897 overshadowed the famous expeditions of Bühler, Peterson and Kielhorn, in the importance of the manuscripts discovered, as the German, Leumann, himself admits. Thus, by force of circumstances as well as by vocation, Lévi became the historian and philologist of Buddhism. The importance attributed to Buddhism is a characteristic of French scholarship as a whole. It may be considered exaggerated; Indian humanism is in no way connected with Buddhism, and Indian spiritual philosophy has few links with it. So far as antiquity is concerned, however, it is only through an interest in Buddhism that the history of India can be profitably approached and that India can be drawn out of her "splendid isolation;" this was Sylvain Lévi's primary concern. Thus he was led to begin the study of Buddhism in the North on a comparative basis, *i.e.* by dealing concurrently with Sanskrit, Tibetan and Chinese. This method bore fruit in India itself in the work of P. Ch. Bagchi, who was Sylvain Lévi's favourite Indian pupil, and in that of many others. In France the work was continued, in particular, by Przyluski, who died prematurely a few years ago. He had endeavoured to trace the *Legend of the Emperor Asoka* from Indian and Chinese sources, and also to define the development of the Buddhist sects in his book on the *Council of Rājagṛha*.

Other aspects of Indian studies were not neglected, however. Masson-Oursel summarized the "*Histoire de la Philosophie Indienne*" and laid the foundation for a comparative study of philosophy in which, for the first time, oriental thought took its rightful place. Lacote studied with exemplary care the Nepali and Kashmiri versions of the *Bṛhatkathā*, in an attempt to fix the shifting image of Guṇādhya and the original *Bṛhatkathā*. In linguistics, at the instigation of

Bréal in the first place, and later, and principally, of Meillet, French learning bore comparatively rich fruit. The application of the method of comparative study to Indian languages has proved fruitful since Jules Bloch first described the structure of a modern language in his book *La formation de la langue marathe*, or, at a later date, traced the whole development of the languages derived from Sanskrit in his general treatise, *L'indo-aryen du Veda aux temps modernes*.

I do not wish to deal in detail with the work done. In another lecture I have given a summary of the most recent works, that of the last ten years. Probably these works are not comparable, either in number or in the wide scope of many of them, with those produced by German scholars. Indian studies in Germany, however, inspired from the earliest days by the fever of Romanticism, were always effectively supported by the Government. Up to the war, Sanskrit was taught in all German universities. In our country, efforts have been made in vain to secure for oriental studies an adequate number of Chairs, made ever more necessary by the growth of research. During the last century an attempt was made by Victor Duruy, a Minister of Education, to introduce the rudiments of Indian history into the syllabus of secondary schools. He failed. Almost all work is still concentrated in Paris. At the Sorbonne, there is a Chair of Indian Literature. At the "College de France", there is the Chair of Sanskrit which was held by Burnouf, Bergaigne and Sylvain Lévi. Lastly, at the "Ecole des Hautes Etudes," several posts known as "directions d'études" are connected with the study either of Indian philology or the history of religions. Outside Paris there is only one Chair of Sanskrit and Comparative Grammar (to use the now very much out-dated title), at Lyons. Very recently, almost one might say

surreptitiously, a Chair of Oriental Philosophy has been established at Lille. The "Institut de Civilization Indienne," founded at the Sorbonne in 1928 under the honorary presidency of Emile Senart, is not an independent teaching establishment. It is a working centre for those interested in India, preferably in the "classical" aspects of Indian civilization. It is the scene of many of the lectures and courses provided by the University or the "Ecole des Hautes Etudes." In it we have a valuable library consisting mainly of gifts or purchases from the private libraries of Senart, Finot, Sylvain Lévi, and Krishnavarma. The Gaekwar of Baroda's donation enables us to maintain collections, or at least to supply the most immediate needs. For a long time we have been organizing weekly lectures, in which we deal with problems of Indian study likely to attract the interest of a wider public than the private courses.

What can we do for young people in our country who wish to devote themselves to such study? The French Far Eastern College has its own needs and its own difficulties. It is often but a *pis aller* for the young student of Indian civilization. To-day, when the scholars of Germany are—regrettably—reduced to silence, and Great Britain is only just beginning to reconstitute its staff of scientific workers, France might be in a favourable position, if the State understood how valuable may be the study of the fundamental culture of a people representing one-sixth of the population of the world. Cultural centres should be established in Calcutta and Madras for example. Students from France would then be initiated in the work in India itself, and scholars from our country would co-operate with yours; in return, French teachers would deal with western civilization. Why should not France create in India, as she has done at such

expense in Rome, Athens and Cairo, research institutes which would yield results at least equal to those of such renowned institutions?

We talk of closer links between India and France; speeches are made on the subject, and nothing ever results. At the time of the *Mahābhārata*, when the heroes had made eloquent speeches, they went on to action. The germ of closer relations is nevertheless present in the growing number of personal contacts. Let Indian assistants be attached to our universities and French assistants to yours. Let us exchange intellectual workers and we shall no longer need to talk about the value of closer links between the peoples.

However, we are no longer in the Romantic days and we shall not return to them. I have referred to the sort of cleavage there is between science and culture. Even a highly cultivated man can no longer be asked to follow the advances of modern chemistry. And the same is true in its own proportion as regards Indian studies. In France, however, the effect of the cleavage, if it exists, is reduced because in our country—more, I believe than elsewhere—the scholar has been careful to adapt the products of his knowledge to the requirements of a fairly large public. Popular textbooks and more or less useful treatises on the history of India, civilizations and religions, abound. France is, however, the country of harmonious syntheses (at least it has been said so often that I am beginning to believe it); without too great a sacrifice of accuracy, our scholars find a means of interesting more than the small public of specialists. The works of Weber, Pischel and Otto Franke, admirable as they are, are scarcely readable. All Burnouf's and Senart's work, and much of Sylvain Lévi's can be read by a person of culture. The *Histoire du Népal* holds the attention like a good novel, and its author

who wrote *L'Inde et le monde*, that truly romantic book, with a sort of lyrical frenzy, dreamed of ending his career with a collection of Indian fairy tales for French children. Bergaigne was tempted to prepare a poetical version of *S'ākuntala*. Senart described *Les castes de l'Inde* with elegance for the readers of the *Revue des Deux Mondes*. In this way, some degree of contact has been preserved with that anonymous mass of readers in which a vocation may one day come to light.

Such contact should not, however, be sought at the expense of truth. It is always, to some extent, an abuse of power to give a decision on doubtful questions to the uninitiated public, particularly in a subject such as Indian studies, where so many problems await solution. It is all a question of proportion, however. What is frankly dishonest is to use India and Indian spiritual philosophy for the construction of idle and extravagant theories for Western Illuminati. It must be admitted that in the abundance of its philosophical systems and the strangeness of certain concepts, Indian thought offered some temptation in this respect. The Neo-Buddhist sects and theosophical movements which have multiplied so rapidly in the West, originated from Indian images and ideas in a more or less distorted form. The success of the lucubrations of such men as René Guénon,—those self styled revelations of the Tradition which he believes is confided to him—are a sufficient indication of the danger. Such people claim to draw a distinction between the official or university study of Indian civilization, concerned, we are told, with grammar, and a type of Indian study which alone can penetrate the essence of things. Actually, it is a type of Indian study followed by superficial travellers or journalists, when it is not simply the work of exploiters of the public's credulity, who imagine that

they are teaching an ignorant audience about *Vedānta*, *Yoga* or *Tantrism*.

All that is of little importance. Ultimately only honest and conscientious work survives. A useful, and possibly the most useful, part of such work is the translation of Indian writings. In the last century and a half many Sanskrit works have been translated into French. But there are few which do not require retranslation, either because the versions are inaccurate or because, being too accurate or not sufficiently skilful, they have failed to popularize the original and have thus not achieved their purpose. I shall not dwell on such inadequacies and gaps. I have dealt with them elsewhere. I shall simply mention here that *S'ākuntala* and the *Mṛcchakaṭika* have been staged in France several times, not unsuccessfully, in spite of indifferent performance. A well-known poet, Gérard de Nerval, assisted in the adaptation for the stage of the *Little Clay Cart*.

Apart from Sanskrit works, very little—too little—has been done to make familiar in French the best of the Tamil writings as well as those in Hindi, Bengali or Marathi. We shall soon have a partial translation of the works of Tulsi Das. So far as contemporary work is concerned, rather more has been done, but not nearly enough. Several books by Dhan Gopal Mukerji, Sarat Chandra Chatterji and, recently, a sociological novel by Mulk Raj Anand, *Coolie*, have found readers in our country and have enjoyed success. Efforts in the last thirty years have naturally been concentrated on the works of Rabindranath Tagore, in whom we have appreciated the faithful reflection of all the tendencies of the Indian mind. Much of his work has been translated into French; a fine poet, Pierre Jean Jouve, assisted by Professor Kalidas Nag, has translated "The Swan." André Gide,

one of the foremost writers of our time, and himself a Nobel prize-winner, has translated *Post Office* and *Gitanjali*. In his preface to the latter, he says, "I have spent much longer translating certain of these poems than Tagore spent writing them. It seemed to me that no thinker of modern times deserved more respect, I might almost say devotion, than Tagore. I took pleasure in humbling myself before him as he had humbled himself to sing before God." One of our recognized critics, Thibaudet, also greeted *The House and the World* when it was published in French, with resounding praises.

Indian mystical theology found a genuinely interested mind in the philosopher Bergson, who tried to define the characteristics of Indian mysticism in contradistinction to Christian mysticism. Bergson was familiar with the ancient writings in the English versions, while for modern movements he referred to the works of Ramakrishna and Vivekananda, which have been translated into French, as have the works of Aurobindo, Gandhi and a few others, in the last few years.

The names I have just mentioned prompt a reference to their biographer, Romain Rolland. Romain Rolland did more than anyone to disseminate the doctrines of Ramakrishna and Vivekananda in the Western worlds. He was able to link them with the doctrines of ancient India from which they are derived and, through them, to popularize Indian thought. Those lyrical works, to which may be added the same author's book on Gandhi, are in the tradition of romantic writings. It is principally owing to them, I think, that Romain Rolland has been regarded in India as the most representative of contemporary French authors. In fact, his career shows this paradox: that he has been recognized almost everywhere as a great European writer, without being recognized in France as

a great French writer. He lacked the gift of style and a certain indefinable feeling for proportion, I might almost say, tact, which would have enabled him to claim that title. In the present connexion, however, it is true that Romain Rolland has been the most successful worker, in the spiritual sphere, for a closer union between India and France. I can find no more fitting close to this study than to evoke his memory.

Not only is France, like all other Western nations, a civilized country from the material point of view. As much as, and possibly more than any other, it is a country in which intellectual values, the heritage of classical antiquity and Christianity, have been preserved with their pristine force. In spite of decline, France is a home of literature, art, and philosophic thought. How could she fail to acknowledge the splendour of Indian culture, as she did previously, when the treasures of India's past first met her gaze?

POSTSCRIPT BY C. KUNHAN RAJA

The above Paper is the first of two lectures which Professor Renou delivered under the auspices of the University of Madras on the 24th and 25th November, 1948. He delivered one more lecture in Madras at the Ranade Hall on the 26th. Abstracts from the succeeding two lectures are given below, as adapted from reports:

i. INDOLOGICAL STUDIES IN FRANCE DURING THE LAST DECADE

Giving the periphery of the Indological study, Prof. Renou observed that J. Bacot, President of the Societe Asiatique in Paris, had published a Grammar of Tibetan Literature. Though elementary, the work was not without interest, and it was founded on the traditional methods of exposition in Tibet, which again, as was well known, was derived from the methods peculiar to Sanskrit grammarians of India. It would be instructive to see if similar experiments could be undertaken, with some measure of success, for the

teaching of Sanskrit. It appeared as if the genius of the language was thus better expressed than by the purely Western method of presentation, which again was always more or less influenced by the Graeco-Roman tradition.

The relation between India and the classical world had been the subject of a work by Filliozat. He had described anew the relations that existed between India and the Mediterranean world from the most remote origin. Filliozat had examined afresh in his book medical notions and the names of diseases which were scattered throughout Vedic literature. There was evidently in the Vedic age medical knowledge which was fairly precise and this knowledge coincided with the knowledge that appeared in a later age in *Susruta* and *Caraka*. It was no longer possible to maintain that the Indian medical theories had been formulated in a later age and that they were likely to have been borrowed from Greek medicine.

The great Epics, particularly the *Mahābhārata*, had also been studied, said Prof. Renou, with a view to showing how certain themes of folklore common to all peoples of antiquity in the East, had been taken up afresh and developed from the literary point of view. It was above all Sanskrit philosophy that had attracted the investigators. The progress in Indian studies consisted primarily and to a large extent in precisely defining the vocabulary of the *Sāstras*. The speaker said that their work had not been exclusively confined to learned research. "It has aimed at being loyal to its whole mission, which is to enlighten the educated public about the true aspects of India and her civilisation." Prof. Renou concluded.—(*Hindu*, 26-11-48)

ii. SIGNIFICANCE OF SANSKRIT STUDIES IN THE WEST

Prof. Renou said that ancient India was a rich field for study and more productive than any other civilisation of antiquity. The continuity of Chinese civilisation alone could bear comparison with it, but the documents on ancient China were meagre and Chinese culture was not so original. A very noteworthy characteristic of Sanskrit literature was its fidelity to tradition. All the didactic works and the *Sāstras* and even the *Mahābhārata* and the *Purāṇas* stated that they were derived from anterior works. Another aspect of the fidelity to tradition was indicated by the consistency in standard and this was assuredly due to the authority of religious factors.

Proceeding, Prof. Renou said that it was very difficult for the Western public to understand why so little was known of the lives of the great poets of India. They wondered why the name of

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Asoka had been left in oblivion till the last century and why no chronicle of India had preserved the memory of Alexander's expedition. Perhaps one tended to exaggerate when one reiterated that India had never had an interest in personalities. Assuredly India entertained very different ideas from those of the West about the worship of men—a worship which in the West assumed the form of taking anxious—too anxious—care about biographical details degenerating almost to the point of scandal.

Another reproach levelled at Sanskrit literature, Prof. Renou said, was that it had a contorted style and an artificial diction. But no literary language was without an element of artificiality. Poetry tended to develop a rigid form of speech and even prose very often deviated from the spoken language. This was particularly so in the case of Sanskrit which had long ceased to be a spoken language. While we admired the tact of the authors of the *Kāvya*s we could scarcely appreciate their excesses. It was responsible for impeding the diffusion of Sanskrit literature in the West. In spite of the dazzling splendour of their imagery, Bāna and Bhāravi, scholarly though they were, would never be read in Europe as much as Ovid and Pindar.

On the other hand, Prof. Renou said, the singularities of the Vedas, their paradoxes and their incoherent and displaced imagery were calculated to find a wider audience in the West now than ever before. Long misunderstood and clouded by prejudice, the Vedas contained some of the most beautiful poems in all literature. There were several scholars who were surprised at the modernity of the Vedas. The *Rāmāyaṇa* had, no doubt, great charm but its theme was rather familiar and the *Mahābhārata* was likely to grip the imagination of the West. Had the dramatic scenes of this great epic been translated with the same pious care with which the *Iliad* had been progressively translated by generations of Hellenic scholars, they would no doubt have commanded the same favour.

Proceeding, Prof. Rencu said that in spite of the prestige enjoyed by the *Kāvya* and *Kathā* literature, it was to the more serious works that the Europeans had been attracted. Two-thirds of his students felt interested in Indian Philosophy and specially in the *Vedānta*. It was clear that Indian thought, more elastic than that of the West in spite of appearances and less fettered by principles of identity and non-contradiction, had long preceded what the researches of the West were leading it to-day. Psycho-analysis, for instance, or the novel theories on character were ideas conceived in India several centuries before the Christian era.—(*Hindu*, 27-11-48.)

37. *a* अत्र. Then व्र deleted with a horizontal stroke above and न written below. The *Anusvāra* which follows, remains.
38. *b* After नाथ about one and half inches left blank as leaf is bad for writing.
39. *c* Folio 3b ends with फणै.
43. *c* दूताद्विताः. Then आ mark in ताः deleted with a horizontal stroke above.
44. *b* दयोक्षितम्.
47. *c* Folio 4a ends विमुक्तौ. First भवेनेतौ. Then another ए mark added below line between वे and ने. Read भवेनेतौ.
49. *a* एतेषा. Then *Anusvāra* add below line after षा.
50. *a* अज्ञानि यदामात्य. It should be दा for metre. There is a stroke above the आ mark, which belongs to previous line. *d* ममेत्य-वोचन्. The the final न् deleted with a horizontal stroke above.
52. *b* ~~ज्ञो~~. Then the आ mark in ज्ञो deleted with a horizontal stroke above.
55. *b* Folio 4b ends with तेजसि.
57. *c* सेवं. Then another ए mark added between the first ए mark and स.
63. *a* Folio 5a ends with रक्षितो वि *d* गोबालधिम्.
65. *a* *b* पित्रोः पुष्पन्तौ.
66. *d* मपुनीतावुभौ. Then वु scored and मु written above it.
67. *a* मखिनलानपि. Then ना deleted with a horizontal stroke above.
69. *c* Folio 5b ends with यदा चे.
70. *a* इवेतौ. Then another ए mark added before वे above the line. *c* जलादिव. Then ल deleted with a horizontal stroke above and व written below.
72. *a* Space for a letter blank between मे and वान् as leaf is bad for writing.
74. *a* ते बालभ्रान्तात्मतया. Then आ mark added after ल below line.
75. *a* सन्नरस. *c* इत्यवधावयशोदार्ता. Then व after इत्य scored off.
76. *d* Folio 6a ends with the verse and the No. 76.

77. *a* एवाय. Then *Anusvāra* added below line after य. *c* धिम-
इमया. Then म after धि scored off.

78. *a* पादेवा ends the line and the whole page is left off in 6b

79. *d* Nearly two inches left blank between वि and स्मि as the
leaf is bad for writing. There is no verse number given; but space
for it left blank.

85. *d* Folio 7a ends with विष.

89. *a* सुखी स नित्यमस्माकं *d* There is no verse number given
for this verse and the next two.

91. *a* अङ्कुरनिरयस्यापि *d* verse number given as 911.

92. *c* Space for two syllables blank after नागस्य which is to-
wards the close of a line.

93. *c* Folio 7b ends with स्थिते राम.

94. *a* After निवे the letter द started and scored and द written
again after blank space for two letters as leaf is bad for writing.

96. *d* First written यमुनाग्रजः Then ग्रजः scored and हृदः written
after.

97. *b* नन्दस्य तत्क्षणात्. Then यामुनं written below in a later hand
in smaller letters and is not inked.

98. *c* Only रामे. Then आ marked added later, which is not
inked. *d* चेनुकादिकान्यहनत्.

100. *d* निशंजम्. Then श deleted with a horizontal stroke above
and ज written below.

101. *c* Folio 8a ends with विष्णु *d* स्वयमभिपन्नः. There is no verse
number after this.

103. There is no verse number after this.

104. *c* Space for a syllable blank between अ and पा.

105. *d* गोपरूपवृक्. This can easily be a Malabar form.

106. *a* स वादी राजवत्.

107. *d* Space for a syllable left blank after सः and the verse
number, as leaf is bad for writing.

108. *d* Folio 8b ends with चिक्षि.

110. *c* After बह and ए mark of वो the letter व started and
scored and is written after blank for a syllable as leaf is bad for
writing.

111. *d* स्वयंबरे.

112. Verse number given as 102 and the figure 10 added above
later, not inked.

113. *c* भुज्जानं. This should be the reading (see com.). Verse
number written as 103 and corrected as above. This sort of correc-
tion continues up to 119.

114. *a* व्रजं *d* रुषा. Then रु deleted by horizontal stroke above
and वृ written below.

116. *b* After धार्य the ए mark of त written and a letter started
and scored; then त follows. *d* After पेत space blank for an inch
and a quarter and मंद follows. Folio 9a ends with the verse and the
verse number.

117. *d* After त्व nearly two inches blank as leaf is bad for writ-
ing and या follows.

118. *c* Space blank for an inch and a half after हतो as leaf is
bad and दर्प follows.

119. *d* भवानलक्षम्माम्.

120. *b* रथवासासालवैष्णवान्. Then first सा deleted with a horizontal
stroke above *d* स्वात्मापि स्मृतः. Then वि added below line between पि
and स्मृ. This is marked 130 and 3 is corrected into 2.

121. The verse number is given as 131.

122. The verse number is given as 132 and 2 put above 3.
This correction is made for next also.

123. *a* ताराङ्गं. There is blank space for two letters between त
and its आ mark.

124. *a* प्रियार्थः *b* मधुराक्षरः *c* Folio 9b ends with स्त्रीण. The आं is
in next folio. The verse is marked 134.

125. *a* शेते निशिक्कचि. Then निशि deleted with horizontal strokes
above. *c* विष्णुं श्रुतायां. Verse marked 135. This mistake continues.

126. *b* मगमन् गोपिकाजने *d* स्वयमूर्तिभिः Then ई mark added in स्व
later, not inked

128. *a* एतः. Then आ marked added below line between त
and *Visarga*. *d* सख्यभिवाख्यापयन्मुनिश्रेष्ठैः This should be the reading.

129. *b* महानतिबलो वृषा *d* कृष्णः कृष्णतरो. It looks as though one loop in the *Visarga* is scored making it an *Anusvāra*. There is no verse number after this.

130. Folio 10*a* ends with the verse and the verse number given as 140.

131. *a, b* लोलचक्रस्थतुरगा सप्त. Then न् added above line between ग and स.

132. *d* मोघयस्तन्मनोरथम्. Then *Anusvāra* added below line between य and स्त.

134. *d* प्रसेमुषा. Then सु deleted with a horizontal stroke above and दु written below line between स and सु. There is no verse number given for this.

135. *b* नासुर्यास्तन्ययुद्धसः.

137. *a* नित्यन्तु. Then स deleted with a horizontal stroke above and य written below it. Folio 10*b* ends with the verse and the verse number, which is given as 47, without the hundred.

139. Verse number given as 49, without the hundred.

140. This is marked 130.

141. This is marked 31 without the hundred. This hundred is omitted in the next two also.

142. *b* कूर्मजम्.

143. *a* दानानित्यं. Then another नि added below line between नि and त्यं. There is no verse number given for this.

145. *b* Folio 11*a* ends with नयने. The आ mark to make ने into नो is on next page. This is marked 135 and the mistake continues in next.

147. *b* एष सः. Marked as 37 without the hundred.

148. Marked as 138.

149. *b* बाल्यादपुर्वजम्. marked as 39, without the hundred.

150. Marked as 140. The figure is not at all legible. This mistake continues.

151. *b*. Folio 11*b* ends with this *Pāda*.

153. *a* Space blank for an inches between मे and तत् as leaf is bad for writing.

154. *a* Space blank for two inches between स्व and रा as leaf is bad for writing.

155. *a* Some letter started and scored before ध *c* दृष्टवान्पु. This should be the reading (see com.)

156. *a* Folio 12*a* ends with this *Pāda*.

157. *a*. A letter started and scored between मा and व्याः.

158. *b*. In वपुषो the letter पु written and scored after व and then पु written after it. *c* Below स्फु there is म, so that what is meant is स्म.

159. *b* यत्कृति वेदस्य *c* वेदेयश्चान्वनुया इज्यो. Then न्व between आ and नु scored. Reading very uncertain.

161. *a* About two inches blank between तत्रगो and निधी as leaf is bad for writing. *d* nearly an inch blank between तस्मै and कूर्माय as leaf is bad for writing.

162. *b* Folio 12*b* ends with नीलं पी. This is not numbered.

164. *b* रक्ष्यान्तु. Then स written above न portion above it in न्तु.

165. *a* Begins only यमिव. Then शिबिरेषा written below the numbering of the last verse, so that its end is just before य. *d* There is an extra व written below न in वामन and there is a horizontal stroke above रु in पुरुषं.

167. *a, b* यूनन्दानं पथ्यनामरमिषुभिः शमासिना ते पथ्यम्. *c* हिरेव. The letter व is missing. Perhaps the व in 165 is for this व.

168. *c, d* शुद्धान्यकृथा सत्ये पुनर्नमामित्वाम्. Then another स written above स in सत्ये to make it स्स. This is the last line but one and in the lower margin is written below this न्ययुद्ध सत्ये जयत्वयं मुसली.

169. Folio 13*a* ends with this verse and the verse number.

170. *c*. सर्वदेव. Then another ए mark added below the line between व and दे.

173. *a* तामिर्नरे स्युः प्रथमं. It should be स्युः as we want the figure 1 and not 8 for ज. There is no number given for this.

174. *b* स च for न स.

175. Folio 13*b* ends with this verse and the verse number.

176. *a* What is written is नोग्रो दारो where र is written in the opposite direction, right to left. There is a small bit worm-eaten in द and I am not sure if it is written as द or भ. There is no number at the end.

177. *b* कक्षेष्वालभ्यस्य *d* लुब्धेक्षिपन्तं.

180. *c* व्यजधादृज्वी. Then ज after व्य deleted with a horizontal stroke above.

181. *b* There is र written and scored between स्त and स्याः.

182. *b* Folio 14*a* ends with युवत्याश्चत. There is ल्य written again in the bottom margin below ल्या.

183. *a* दीना वो.

184. *a* तत्र दीयत. This is the *Vākya* and this must be the reading. Number given only as 74, without the hundred.

185. *a* राज्ञा सेना *b* विरोधिनीत्सादितेनादृश्य सा. Then त added between श्य and सा below line; not inked. *d* नन्दावैरुषतुस्तां रजनीम्.

188. *b* सिन्धुरेत्तमः. Then the first of the two ए marks deleted with a horizontal stroke above and आ mark added between र and त below line; not inked; it thus becomes रो. Folio 14*b* ends here. *d* There is no number at the end of the verse from this verse on wards.

189. *a* हृदवन्तस्मिन् *b* हस्तिपं *d* हरिणा चोदयन् गजम्.

190. *b* जनाः. Then आ mark deleted with a horizontal stroke above. *c* भुङ्क्ता. Then उ mark in भु scored. *d* विहरच्चिरम्. Then इ mark of वि scored and य marked added to व.

192. *a* In मेव only the beginning of ए mark is seen. The rest worm-eaten.

195. *a* यमस्याप *b* रोहिणेयो.

196. *b* Folio 15*a* ends with द्विजन्म. द्विजन्मता प्रपद्य जगमर्तुर्गुरुम्. Then *Anusvāra* corrected into न. *c, d* श्रुतुर्दिनेः रब्धिकुक्षि. Then the *Visarga* after नै deleted with a horizontal stroke above. *d* भेकेस्पया.

197. *c* लब्धावाप्य प्रेतनाधान् कुमारं. *d* The last part of स्तौ is worm-eaten.

198. *a* Below वि there is व written again. *b* सन्दैशैस्तं. The letter च in चो partly worm-eaten. *d* द्ध partly worm-eaten.

201. *b* Folio 15*b* ends with विषयं. *c* तौ नातिविषयं *d* चयदम्.

204. *a* न in ना mostly worm-eaten. *c* व after द mostly worm-eaten; also देनि.

206. *a* इ mark in लि mostly worm-eaten.

208. *a* मेनका ends the last line but one. The next line starts three inches from margin, as leaf is narrow. Folio 16*a* ends with this verse.

209. *a* This verse starts three inches from margin as leaf is narrow.

211. *b* मात्रस्सुत्रामसोदरे. Here त्र and म mostly and आ mark of त्रा completely worm-eaten.

212. *b* प्रि mostly worm-eaten.

213. *a* जनसमस्तः. Then another स added below स following न; not inked *b* पुमर्थदायस्ति Then another य added below य; not inked. त्र partly worm-eaten.

215. *a* Folio 16*b* ends with यस्याः. It is clearly यस्याः भक्तैः. *b* भक्तैर्नाप्येते. Then ए mark of प्ये deleted with a horizontal stroke above. *d* There is only ए mark in वो. Then व added later below line between this ए mark and यु. Again आ mark is added after व still later, not inked.

217. *b* हरिवरसरागतः. Then there is some letter, looks like प, added below स; not inked. *c, d* समर्पयत् तत्सुतामलभेतोत्तमो. The letter त in तत् after यत् partly worm-eaten. ए mark in भे deleted with a horizontal stroke above.

218. *c* हिता mostly worm-eaten *d* कृष्णास्त्रयंवरं.

219. *b* The second ए mark in चै mostly worm-eaten. विधिवमदभि. Then भ after व deleted with a horizontal stroke above. *d* इ mark in स्त्रि worm-eaten. मवदतालोच्य. Then द written below त; not inked. (The verse number to be read correctly as 219).

220. *a* स्तनुमपनृपभुक्तां. Then पनृ after नुम deleted with horizontal strokes above and नु written below नृ. ति written after कथय below line. *b* मि partly worm-eaten.

221. *a* After ज्ञान space blank for one inch as leaf is bad for writing. The आ mark and ढयो follow then.

222. *a* Folio 17*a* ends with धवः श्रेयः. Then पथ्यं starts two and a half inches from margin as leaf is bad for writing. *c* प्रश ends line and स्य starts an inch and a half from margin as leaf is bad for writing.

224. *b* आ mark in पा partly worm-eaten.

225. *b* चोच्चैर्लक्षे *c* आ mark in शो partly worm-eaten. *d* सुरार्थे. Then Anusvāra scored.

226. *a* न between यो and ये mostly worm-eaten *b* प्रसादते. Then आ mark added below line between ते and ह. *d* तं हरम्. The word हरम् must be added. Compare metre.

227. *a* Folio 17*b* ends with शास्त्रबा *d* ज्ञानन्दत्वा हरिययौ हरिः Then हरि before ययौ deleted with horizontal strokes above.

229. *c* सुपगूह्य *d* प्र partly worm-eaten.

231. *b* ध्वजादिभिन्नो. Then इ mark of दि scored.

232. *d* तयोक्तोहनत स.

233. *a* धीरः. Then ए mark above line before रः and आ mark after रः in the same line; the Visarga remains. *c* नीतं.

234. Folio 18*a* ends with this verse.

अहनत् though not correct, seems to be the form acceptable to the author; cf. verse 98 also.

237. *c* कारुण्यादशमयतार्ति *d* कालिन्द्यास्समय. Then the स below is scored.

238. *d* संशयमिमम्.

239. *c* कृ in कृष्णं mostly worm-eaten.

240. *b* स्वप्नोलब्ध. Then प written between प्रो and ल below line; not inked.

242. *b* नारदेतम्. Then रि added below line between दे and त.

243. *a* Folio 18*b* ends with this Pāda in चै and next folio begins रसालै *d* सवधूवरम्.

246. *a* योगोज्ञानीनस्यै. It has to be नस्यै which will be 0 and 1 respectively noting the figure 10. तस्यै will be 16 which is impossible.

247. *d* विविदं. This is the name known in Malabar.

248. *b* दातुंश्चैयो.

249. *a* It must be कपेर्यस्य. The letters कपे will be 11, while कवे will be 41, which is impossible. प and व cannot be distinguished in Malayalam.

250. *b* मारितः. Then आ mark added between त and Visarga below line.

251. *c* Folio 19*a* ends with यानिती.

252. *a* वल्कलभयात्.

253. *a* परमपरं सुषेनं. Then सु scored and ए mark in से deleted with a horizontal stroke above. *d* समश्नुते is a little beyond the middle of fourth line on folio 19*b*. Then इति हरिचरितं समाप्तम् शुभमस्तु which is not inked. This closes the line. Rest of the page is blank.

Note on Scrip:

When an extra letter has to be deleted, sometimes it is scored; but mostly a horizontal line is put above.

When an omitted letter has to be inserted, it is added mostly below between the letters in its position. Very rarely the letter is added above the line.

There are a few later corrections, which are not inked.

There are mistakes in the verse numbering. From 121, the number in MS. is 10 more; later it becomes 10 less. Still later there is no numbering.

Visarga is not put in places like स्वस्तीमि and लीलाभिस्वामिः.

औ is added to a consonant by an ए mark before and a doubled आ mark after; sometimes only the latter is given.

In 199 there is only सोप्यायात्रयोर्विश; one त is dropped; similarly जगद्गुहां in 45, where one द is dropped.

In 200 there is वशोऽभूत् छस्त्रग्रामः.

Cases like the following omission of *sandhi* are noteworthy: वशुषु: वनानि in 36, व्यधात् गूढं in 53, कृष्णोऽभूत् व्रज, in 54 मुष्णन् तमो in 77.

The following are Malabar peculiarities: अचिराल्परस्य where त्प is pronounced as ल्प in Malabar, in 238. ककुर्मी in 210 and सत्म in 175 belong to the same class; also प्रतिवधूत्भावित in 84. In all these cases द written as त is pronounced in malabar as ल.

Note: In the Introduction, the name of the month following *Dhanu* may be read as *Makara* instead of *Mārgasīrṣa*.

RAJA

विषयानुक्रमः

विषयः	पद्यम्
मङ्गलाचरणम्	१
पितामहसमीपे धरण्याः प्रार्थना	२
देवान् प्रति पितामहस्य वचनम्.	३
देवैः सह पितामहेन विष्णोरुपसर्पणम्	८
देवैः कृता विष्णोः स्तुतिः	१०
विष्णोर्वचनम्	१६
रोहिण्यां बलभद्रस्यावतारः	२१
देवक्यां श्रीकृष्णस्यावतारः	२२
देवकीवसुदेवकृता श्रीकृष्णस्तुतिः	२६
वसुदेवेन श्रीकृष्णस्य घोषप्रापणम्	३९
ततः कन्याया आहरणम्	४२
कंसेन कन्याया हननोद्यमः	४३
कन्याया वचनम्	४४
कंसेन देवकीवसुदेवयोर्निगलान्मोचनम्	४६
कंसेन केश्यादीनामाज्ञापनम्	४८
बलरामश्रीकृष्णयोजातकर्मादि	५३
श्रीकृष्णस्य बालक्रीडाः	५४
पूतनाया आगमनम्	५६
तस्या वधः	५७
शकटासुरवधः	५९

विषयः	पद्यम्
तृणावर्तवधः	६१
श्रीकृष्णस्य उल्लखले बन्धः	७१
अर्जुनवृक्षभङ्गः	७३
नन्दादीनां वृन्दावनं प्रति गमनम्	८१
तत्र श्रीकृष्णक्रीडाः	८३
कालियदमनम्	९४
बलेन धेनुकासुरस्य वधः	९८
बलेन प्रलम्बस्य वधः	१०७
श्रीकृष्णेन वृषभरूपाणामसुराणां वधः	११०
श्रीकृष्णेन नीलायाः प्राप्तिः	१११
गोवर्धनोद्धरणम्	११५
इन्द्रकृता श्रीकृष्णस्तुतिः	११६
गोविन्दाभिषेकः	१२१
श्रीकृष्णस्य वेणुगानरासक्रीडादि	१२४
अरिष्टवधः	१३०
केशिवधः	१३२
कंसप्रेरितेनाकूरेण ब्रजं प्रति गमनम्	१३५
अकूरेण ब्रजे रामकृष्णयोर्दर्शनम्	१४५
अकूरेण सह रामकृष्णयोर्मधुरां प्रति गमनम्	१४८
ब्रजस्थानां प्रलापः	१४९
मध्येमार्गमकूरेण जलनिमग्नेन रामकृष्णयोर्दिव्यस्वरूपस्य दर्शनम्, भगवतो दशावतारविषयस्तुतिश्च	१५५
रामकृष्णयोर्मधुरायां प्रवेशः	१७१
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अलंकारसंग्रहः

अमृतानन्दयोगिविरचितः

ALAMKĀRASAMGRAHA

BY

AMRTĀNANDAYOGIN

EDITED BY

PANDIT V. KRISHNAMACHARYA

AND

PANDIT K. RAMACHANDRA SARMA

THE ADYAR LIBRARY

1949

PREFATORY NOTE

WHILE editing S'ri Veṅkaṭanātha's *Samkalpasūryodaya* with the Commentaries published in the Adyar Library Series No. 65, I found in both the text and Commentary of this work a good number of passages quoted from Aṃṛtānandayogin's *Alaṃkāra-saṃgraha* which is a rare and valuable work on rhetoric and poetics. Then I made up my mind to have my long cherished desire to bring out a critical edition of the latter work accomplished as early as possible. Now I have great pleasure in availing myself of the good opportunity for editing the work with the co-operation of my colleague Pandit K. Ramachandra Sarma and having it published in the *Adyar Library Bulletin*, 1949. A detailed introduction dealing with the author, work etc. will appear in due course.

V. KRISHNAMACHARYA

अलंकारसंग्रहः

अमृतानन्दयोगिविरचितः

प्रथमः परिच्छेदः

मङ्गलाचरणम्—

जगद्वैचित्र्यजननजागरूपद्वयम् ।

¹अवियोगरसाभिज्ञमाद्यं मिथुनमाश्रये ॥ १ ॥

²विद्वज्जनमनःकान्तकैरवानन्दकौमुदीम् ।

नमामि शारदां देवीं नामरूपाधिदेवताम् ॥ २ ॥

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सोमसूर्यकुलोत्तंसो महितो ⁴मन्त्रभूपतिः ॥ ४ ॥

⁵स कदाचित्सभामध्ये काव्यालापकथान्तरे ।

⁶अवोचदमृतानन्दमादरेण कवीश्वरम् ॥ ५ ॥

¹ अनियोग G. 2.

² समुद्रासरसाकाशं तत्त्वकैरवकौमुदीम् G 1.

³ पुत्रश्चागमवित्समुद्र etc. G. 1.

⁴ मन्त्र G. 1.

⁵ सत्काव्यवित् G. 1.

⁶ अपृच्छत् A.

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 सर्गबन्धं संस्कृतेन सांश्वासं प्राकृतेन तु ।
 तद्द्वयं^२ च महाकाव्यं सेतुरामायणादिकम् ॥ १४ ॥

^१ नाट्यभेदान् G. 1.

^२ नाटकोप G. 1.

^३ वाक्येनैव G. 1.

^४ वर्णास्तु G. 1.

^५ सरसानि च G. 1.

^६ सर्वे विपश्चितः G. 1.

^७ तु G. 1.

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 मन्त्रद्युतप्रयाणाजिनायकाभ्युदयैरपि ।
 अलङ्कृतमसंक्षिप्तं रसभावनिरन्तरम् ॥ १९ ॥
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छन्दः—

छन्दो यरतमैर्व्याप्तं तथा भजसनैरपि ।

गणाः—

गुरुणा लघुना व्याप्ता गणास्तल्लक्षणं यथा ॥ २१ ॥
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 भजसा गौरवं यान्ति मनौ तु गुरुलाघवम् ॥ २२ ॥

वर्णगणविचारः—

'वर्णं गणं च काव्यस्य मुखे कुर्यात्सुशोभनम् ।
 कर्तृनायकयोस्तेन कल्याणमपि जायते ॥ २३ ॥
 अन्यथानिष्ठसंपत्तिरनयोरेव संभवेत् ।

^१ उच्छ्वासस्तवकाद्याढ्यं G. 1.

^२ द्वयोः G. 2.

^३ वर्णान् गणांश्च, A.

तद्वर्णानां गणानां च शुद्धिर्ज्ञेया क्रमाद्यथा ॥ २४ ॥
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 चतुर्भ्यः कादिवर्णेभ्यो लक्ष्मीरपयशस्तु चात् ॥ २६ ॥
 प्रीतिः सौख्यं च छान्मित्रलाभौ जो भयमृत्युकृत् ।
 अष्टाभ्यां खेददुःखे शोभाशोभाकरौ ढौ ॥ २७ ॥
 भ्रमणं णात्सुखं तात्तु थाद्युद्धं सुखदौ दधौ ।
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 ऐश्वर्यदो 'नाभसस्तो भः' 'सौम्यः सुखदायकः' ॥ ३३ ॥
 जः सूर्यो रोगदः प्रोक्तः सो वायव्यः क्षयप्रदः ।

^१ सर्वदा A.

^३ लक्षणं A.

^५ सौख्यं G. 1

^२ कविना G. 1.

^४ नाभसस्तु G. 1.

^६ शशिवैवतः G. 1.

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 संस्कृते प्राकृतादौ च विज्ञेया विबुधोत्तमैः ॥ ३६ ॥
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 स्फूर्तिं प्रयातु भवतो भुवनेषु कीर्तिः
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इति श्रीमदमृतानन्दयोगिप्रवरविरचितेऽलंकारसंग्रहे
 वर्णगणविचारो नाम प्रथमः परिच्छेदः ॥

^१ इति G. 1.

^२ अमृतानन्दविरचिते सर्वालंकारसंग्रहे A.

द्वितीयः परिच्छेदः

कविः—

एवं वर्णगणव्याप्तिविचारणविचक्षणः ।

कवित्वकारणस्तोमसंपन्नः कविरुच्यते ॥ १ ॥

कविभेदाः—

रौचिको वाचिकश्चार्थः शिल्पिको मार्दवानुगः ।

^१विवेकी भूषणार्थी च कवयः सप्त कीर्तिताः ॥ २ ॥

^२आवापोद्धारकृद्यावन्मनसो रुचिरात्मनः ।

रौचिको वाचिकः शुद्धवागाढम्बरकारकः ॥ ३ ॥

आर्थोऽभिधेयचित्रार्थी^३ शिल्पिकः शब्दचित्रकृत् ।

शब्दार्थमार्दवापेक्षी कविः स्यान्मार्दवानुगः ॥ ४ ॥

शब्दार्थगुणदोषज्ञो महाकविमतानुगः ।

^४शास्त्रालंकारसंस्कारी विवेकी कविपुंगवः ॥ ५ ॥

अलंकारैकनिष्ठो^५ यो भूषणार्थी बुधैर्मतः ।

कवितानिदानम्—

शक्तिर्निदानं काव्यस्य ^६कथ्यते काव्यवेदिभिः ॥ ६ ॥

शब्दच्छन्दोऽभिधानादिशास्त्रलोकावलोकनम्^७ ।

^१ कविपुंगवो भूषणार्थी A.

^२ चित्रार्थः A.

^३ निष्ठो A.

^४ कीर्तिदैः G. 1.

^२ आवापोद्धारकृत् G. 1.

^४ शास्त्रालंकारशब्दार्थकौतुकी A.

^६ गद्यते A.

^७ सर्वशास्त्रवलोकनम् A.

नैपुणं कविशिक्षा च त्रितयं काव्यकारणम् ॥ ७ ॥

न जातु जायते काव्यं यां विना कारणैरपि ।

शब्दच्छन्दोऽभिधानाद्यैः सा शक्तिरभिधीयते ॥ ८ ॥

^१सा देवताप्रसादाच्च कल्प्यते कविसंततेः ।

शब्दच्छन्दोऽभिधानानां न विधिः संग्रहादिह ॥ ९ ॥

तेषां स्वरूपमन्यत्र बोद्धव्यं बुद्धिशालिभिः ।

चतुर्विधा वाक्यार्थाः—

वाक्यानां कविवल्लभानामर्थाः प्रोक्ताश्चतुर्विधाः ॥ १० ॥

मुख्यो लक्ष्यस्तथा गौणो व्यङ्ग्यश्चेतीह कथ्यते ।

स मुख्यः कथितः साक्षात्संकेतेनाभिधीयते ॥ ११ ॥

जातिक्रियागुणद्रव्यभेदात्सोऽपि चतुर्विधः ।

गौश्वलो धवलो दित्य इत्युदाहरणं मतम् ॥ १२ ॥

वाक्यार्थानुपपत्तौ यस्तत्संबन्धी प्रतीयते ।

प्रयोजनवशादन्यो लक्ष्योऽर्थो लक्षणा त्रिधा ॥ १३ ॥

वाक्यार्थस्य परित्यागादन्योऽर्थो यत्र लक्ष्यते ।

सा जहल्लक्षणा ज्ञेया गङ्गायां घोष इत्यसौ ॥ १४ ॥

वाक्यार्थस्यापरित्यागादन्योऽर्थो यत्र लक्ष्यते ।

अजहल्लक्षणा कुन्ताः प्रविशन्तीति सा मता ॥ १५ ॥

जहती चाप्यजहती स्वार्थं या तूभयात्मिका ।

सा छत्रिणो व्रजन्तीति ^२ह्यत्रोदाहरणं मतम् ॥ १६ ॥

एकेन च्छत्रिणान्येषां छत्रित्वमिह ^३साधनात् ।

^१ जातमप्यपहासाय कल्पते G. 1.

^२ तत्रोदाहरणं A.

^३ लक्ष्यते A.

अलंकारसंग्रहः

स गौणो गुणसादृश्यादन्योऽर्थो यः प्रतीयते ॥ १७ ॥
उदाहरणमेतस्य सिंहो माणवको यथा ।
मुख्यार्थबाधे तद्योगाद्व्यङ्ग्यो लक्ष्यस्य यत्फलम् ॥ १८ ॥
नायं मुख्यो न वा लक्ष्यो लक्षणायाः फलं यतः ।
गङ्गा मुख्यस्तटं लक्ष्यो व्यङ्ग्यं शीतलतादिकम् ॥ १९ ॥
अनेकवाचकः शब्दो 'यत्रावाच्यं व्यनक्ति तत् ।
व्यञ्जनं त्वभिधामूलं संयोगादिभिरुच्यते ॥ २० ॥

अर्थनिर्णायकाः—

संयोगो विप्रयोगश्च साहचर्यं विरोधिता ।
अर्थः प्रकरणं ^१लिङ्गं शब्दस्यान्यस्य संनिधिः ॥ २१ ॥
सामर्थ्यमौचित्यं देशः कालो व्यक्तिः स्वरादयः ।
शब्दार्थस्यानवच्छेदे विशेषस्मृतिहेतवः ॥ २२ ॥
सवज्रो हरिरित्यत्र योगादिन्द्रः प्रतीयते ।
अवज्रो हरिरित्यत्र वियोगादपि वासवः ॥ २३ ॥
साहचर्यादाशरथौ रामलक्ष्मणयोरिति ।
रामोऽर्जुनविरोधीति विरोधाज्जार्गवो मतः ॥ २४ ॥
स्थाणुं भज जगद्वन्द्यमित्यर्थेन शिवो मतः ।
युष्मदर्थः प्रकरणादेवो जानाति मामिति ॥ २५ ॥
कन्तुमीनध्वज इति लिङ्गात्कामः प्रतीयते ।
देवः पुरारित्यन्यशब्दसंनिधितः शिवः ॥ २६ ॥
मत्तः पिको मधावत्र सामर्थ्यात्सुरभाटौ ।
औचित्यात्पातु वः शंभुरिति सामुख्यमिष्यते ॥ २७ ॥

^१ यत्र वाच्यं G. 2.

^२ लिङ्गमन्यशब्दस्य A.

^१यदा भाजनस्थमन्नं ^२केशमक्षिकादिना दूषितं ^३तद्व्युदस्याप उप-
स्पृशेत् ॥ ३ ॥

^४तच्चान्नं भस्मना स्पृशेत् ^५ ॥ ४ ॥

शुनामुच्छिष्टं भुक्त्वा मासमेकं गवाप्रातं काकोच्छिष्टं ^६भुक्त्वा
^७पक्षं व्रती भवेत् ^८ ॥ ५ ॥

ब्राह्मणः शूद्रोच्छिष्टाशने सप्तरात्रं पञ्चगव्यं पिबेत् ॥ ६ ॥

वैश्योच्छिष्टाशने पञ्चरात्रम् ॥ ७ ॥

राजन्योच्छिष्टाशने त्रिरात्रम् ॥ ८ ॥

ब्राह्मणोच्छिष्टाशने त्वेकाहम् ^९ ॥ ९ ॥

सर्वत्र सुवर्णपञ्चकं पञ्च धेनूर्दद्यात् ^{१०} ॥ १० ॥

^१ यथाभोजनस्थमन्नं—अ.

^२ केशमक्षिकादूषितं—क.

^३ व्युदक्योप उपस्पृशेत्—अ.

^४ This sūtra is omitted by क.

^५ Compare sūtras 3 and 4 with the following :

यदा तु भाजनस्थमन्नं केशादिदूषितं भवति तदा—

अन्ने भोजनकाले तु मक्षिकाकेशादूषिते ।

अनन्तरं स्पृशेदापस्तच्चान्नं भस्मना स्पृशेत् ॥ प्रचेताः, याज्ञ. मिता., ३,

२८९; पृ. ४५४.

^६ भुक्त्वा—omitted by क.

^७ पक्षव्रती भवेत्—अ; पक्षव्रतं भवेत्—क.

^८ cf., शुनोच्छिष्टं तथा भुक्त्वा मासमेकं व्रती भवेत् ।

काकोच्छिष्टं गवाप्रातं भुक्त्वा पक्षं व्रती भवेत् ॥ शङ्खः, १७, ४६.

^९ Compare sūtras 6 to 9 with the following :

ब्राह्मणः शूद्रोच्छिष्टाशने सप्तरात्रम् । वैश्योच्छिष्टाशने पञ्चरात्रम् । राजन्योच्छिष्टाशने त्रिरात्रम् । ब्राह्मणोच्छिष्टाशने त्वेकाहम् ॥ विष्णुः, ५१, ५०-५३.

^{१०} cf., हिरण्यं ब्राह्मणाय दद्याद्वा वाचायाय ॥ गौतमः, २०, १३.

पितुर्ज्येष्ठस्य च भ्रातुरुच्छिष्टं भोक्तव्यम्^१ ॥ ११ ॥
 चण्डालपतितादीनामुच्छिष्टान्नभक्षणे^२ चान्द्रायणं विप्रः ॥ १२ ॥
 क्षत्रियस्तु^३ सांतपनम्^४ ॥ १३ ॥
 द्विगुणसुवर्णादि पूर्ववत् ॥ १४ ॥
 दीपोच्छिष्टं^५ रात्रौ^६ रथ्याहृतमभ्यङ्गशिष्टं च^७ तैलं भुक्त्वा नक्तेन
 शुध्यति^८ ॥ १५ ॥
 यत्किञ्चिद्भोजने पीतशेषं^९ मुखनिःसृतं तदभोज्यम् ॥ १६ ॥
 भोजने^{१०} चान्द्रायणमभ्यासे^{११} ॥ १७ ॥

^१ cf., पितुर्ज्येष्ठस्य च भ्रातुरुच्छिष्टं भोक्तव्यम् ॥ आपस्तम्बः, १, ४, ११.

^२ भोजने for भक्षणे—क.

^३ क्षत्रियस्य—अ.

^४ Compare sūtras 12 and 13 with the following :

चण्डालपतितादीनामुच्छिष्टान्नस्य भक्षणे ।

चान्द्रायणं चरेद्विप्रः क्षत्रः सांतपनं चरेत् ॥ अङ्गिराः, याज्ञ. मिता., ३,
 २८९; पृ. ४५५.

अन्यानां भुक्तशेषं तु भक्षयित्वा द्विजातयः ।

चान्द्रायणं तदर्धार्धं ब्रह्मक्षत्रविशां विधिः ॥ आपस्तम्बस्मृतिः, ५, ९-१०.

^५ द्विजोच्छिष्टं—अ; विप्रोच्छिष्टं—क.

^६ दध्याहृतं—अ.

^७ च—omitted by अ.

^८ cf., दीपोच्छिष्टं तु यत्तैलं रात्रौ रथ्याहृतं च यत् ।

अभ्यङ्गाच्चैव यच्छिष्टं भुक्त्वा नक्तेन शुध्यति ॥ षट्त्रिंशन्मतम्, याज्ञ. मिता., ३, २८९; पृ. ४५५.

^९ यत्किञ्चिद्भोजने पितृशेषं—अ.

^{१०} चान्द्रायणमभ्यासे—अ.

^{११} Compare sūtras 16 and 17 with the following :

पिबतः पतितं तोयं भोजने मुखनिःसृतम् ।

अपेयं तद्विजानीयाद्भुक्त्वा चान्द्रायणं चरेत् ॥ पराशरः, ११, ४०.

पीतशेषं तु यत्किञ्चिद्भोजने मुखनिःसृतम् ।

अभोज्यं तद्विजानीयाद्भुक्त्वा चान्द्रायणं चरेत् ॥ (बृहच्छातातपः)

इति तदभ्यासविषयम् ॥ याज्ञ. मिता., ३, २८९; पृ. ४५५.

अमेध्यपतित^१ चण्डालपुल्कसरजस्वलावधूतकुष्ठिकुनखिसंस्पृष्टानि
^२ भुक्त्वा कृच्छं चरेत् ॥ १८ ॥
^३ अकामतोऽर्धम्^४ ॥ १९ ॥
 रण्डापुत्र भोजनं कुर्विति यत्रान्नं^५ दद्युस्तत्राहोरात्रोपवासः^६ ॥ २० ॥
 उत्थितस्तु यो^७ भुङ्क्ते वामकरनिर्मुक्तभाजने^८ यो भुङ्क्ते तस्य
 सांतपनम्^९ ॥ २१ ॥
 एकपङ्क्त्युपविष्टानां^{१०} ब्राह्मणानां सह भोजने यद्येकोऽपि त्यजे-
 त्पात्रं शेषमन्नं न भोजयेत् ॥ २२ ॥
 मोहाद्भुक्त्वा^{११} कृच्छं सान्तपनं चरेत्^{१२} ॥ २३ ॥

^१ चण्डाल for चण्डाल—अ.

^२ भुक्त्वा कृच्छं चरेत्—omitted by अ.

^३ This sūtra is omitted by अ.

^४ Compare sūtras 18 and 19 with the following :

अमेध्यपतितचण्डालपुल्कसरजस्वलावधूतकुष्ठिकुनखिसंस्पृष्टानि भुक्त्वा कृच्छं
 चरेत् ॥ शङ्खः, याज्ञ. मिता., ३, २८९.

एतत्कामकारविषयम् । अकामतोऽर्धम् ॥ याज्ञ. मिता., ३, २८९; पृ. ४५५.

^५ रात्र्यादौ पुत्रभोजनं वृक्तभोजनं कुर्वीत यत्तन्न—अ.

^६ cf., कुत्सित्वा वा यत्रान्नं दद्युस्तत्र प्रायश्चित्तमहोरात्रम् ॥ हारीतः, याज्ञ. मिता.,
 ३, २८९; पृ. ४५६.

^७ उत्थितस्तुमयोः—अ.

^८ वामकरनिर्मुक्तभाजने—अ; वामकरभाजने—क.

^९ cf., समुत्थितस्तु यो भुङ्क्ते यो भुङ्क्ते मुक्तभाजने ।

एवं वैवस्वतः प्राह भुक्त्वा सान्तपनं चरेत् ॥

षट्त्रिंशन्मतम्, याज्ञ. मिता., ३, २८९; पृ. ४५६.

^{१०} विप्राणां—क.

^{११} मोहाद्भुक्त्वा—अ.

^{१२} Compare sūtras 22 and 23 with the following :

एकपङ्क्त्युपविष्टानां विप्राणां सह भोजने ।

यद्येकोऽपि त्यजेत्पात्रं शेषमन्नं न भोजयेत् ॥

मोहाद्भुक्त्वा यस्तत्र पङ्क्त्युच्छिष्टभोजने ।

प्रायश्चित्तं चरेद्विप्रः कृच्छं सान्तपनं तथा ॥ पराशरः, ११, ७-८.

क्लिन्नं भिन्नं शवं कूपस्थं यदि दृश्यते तज्जलं पीत्वा त्रिरात्रं पयः
पिबेत् ॥ २४ ॥

मानुषे द्विगुणम्^१ ॥ २५ ॥

चण्डालकूपभाण्डस्थं जलं कामात् पिबेत् सांतपनं विप्रः ॥ २६ ॥

प्राजापत्यं क्षत्रियः ॥ २७ ॥

तदर्धं वैश्यः ॥ २८ ॥

शूद्रः पादम्^२ ॥ २९ ॥

अज्ञानात्तु^३ त्र्यह्णेण शुध्येत्^४ ॥ ३० ॥

^१ Compare sūtras 24 and 25 with the following :

क्लिन्नं भिन्नं शवं चैव कूपस्थं यदि दृश्यते ।

पयः पिबेत्त्रिरात्रेण मानुषे द्विगुणं स्मृतम् ॥ देवलः, याज्ञ. मिता., ३,

२८९; पृ. ४५५.

मृतपञ्चनखात्कूपादत्यन्तोपहताच्चोदकं पीत्वा ब्राह्मणस्त्रिरात्रमुपवसेत् ॥ विष्णुः, ५४, २.

^२ Compare sūtras 26 to 29 with the following :

चण्डालकूपभाण्डस्थं यो ज्ञानात्पिबते जलम् ।

प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते ॥

चरेत्सान्तपनं विप्रः प्राजापत्यं तु भूमिपः ।

तदर्धं तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ आपस्तम्बस्मृतिः, ४, १-२.

A.S.S. edition of Āpastamba reads 'योऽज्ञानात्पिबते जलम्' for 'यो ज्ञानात्पिबते जलम्'. But the better reading is 'यो ज्ञानात्पिबते जलम्' and is supported by विज्ञानेश्वर who reads 'यः कामात्पिबते जलम्' and comments 'इदं च कामकारविषयम्'. *vide*, याज्ञ. मिता., ३, २८९; पृ. ४५६.

^३ प्राजापत्येन—क.

^४ *cf.*, चण्डालकूपभाण्डस्थमज्ञानादुदकं पिबेत् ।

स तु त्र्यह्णेण शुध्येत् शूद्रस्त्वेकेन शुध्यति ॥ देवलः, याज्ञ. मिता., ३,

२८९; पृ. ४५६; परा. मा. प्रा., पृ. ८५.

अन्त्यजसंबन्धादल्पजलाशये^१ कूपवत्^२ ॥ ३१ ॥

इति द्वितीयप्रश्ने एकादशोऽध्यायः

द्वादशोऽध्यायः

म्लेच्छादीनां पुष्करिण्यां हृदे^३ चैकदेशजलं पीत्वा जानुदघ्नं^४
'चेच्छुचिः' ॥ १ ॥

अधस्तादशुचिः ॥ २ ॥

कामतोऽहोरात्रम् ॥ ३ ॥

अकामानक्तभोजी^५ ॥ ४ ॥

रजकादिभाण्डस्थं जलं^६ दधि पयः पिबेद्विजातीनां ब्रह्मकूर्चोपवासेन
निष्कृतिः ॥ ५ ॥

^१ अन्त्यजं समं वाल्पजलाशये—क.

^२ *cf.*, जलाशयेष्वथाल्येषु स्थावरेषु वसुंधरे ।

कूपवत्कथिता शुद्धिर्महत्सु न च दूषणम् ॥ विष्णुः, २३, ४६.

^३ हृदे च जलं पीत्वा जानुदघ्नं—क; हृदैकदेशजलं पीत्वा जानुदघ्नं—अ.

^४ चेच्छुद्धिः—अ.

^५ Compare sūtras 1 to 4 with the following :

म्लेच्छादीनां जलं पीत्वा पुष्करिण्यां हृदेऽपि वा ।

जानुदघ्नं शुचिं ज्ञेयमधस्तादशुचिं स्मृतम् ॥

ततोयं यः पिबेद्विप्रः कामतोऽकामतोऽपि वा ।

अकामानक्तभोजी स्यादहोरात्रं तु कामतः ॥ आपस्तम्बः, याज्ञ. मिता., ३,

२८९; पृ. ४५६.

^६ रजकादिभाण्डस्थजलं—क.

^१ शूद्रस्य दानेनोपवासेन^२ ॥ ६ ॥

अन्त्यजैः खानितेषु^३ तटाककूपादिषु स्नात्वाचम्य पीत्वा^४ चाभ्यासे प्राजापत्यम्^५ ॥ ७ ॥

अनभ्यासे पञ्चगव्यम्^६ ॥ ८ ॥

कामतः केवलं पर्युषितं भुक्त्वा^७ त्रिरात्रं व्रतं चरेत्^८ ॥ ९ ॥

स्नेहाक्तं चेन्न दोषः^९ ॥ १० ॥

^१ शूद्रस्योपवासेन—क.

^२ Compare sūtras 5 and 6 with the following :
भाण्डस्यमन्त्यजानां तु जलं दधि पयः पिबेत् ।

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव प्रमादतः ॥

ब्रह्मकूर्चोपवासेन द्विजातीनां तु निष्कृतिः ।

शूद्रस्य चोपवासेन तथा दानेन शक्तिः ॥ पराशरः, ६, ३०-३१.

^३ खानितेषु—अ.

^४ स्नात्वा च पीत्वा—क.

^५ cf., अन्त्यजैः खानिताः कूपास्तडागा वाप्य एव वा ।

एषु स्नात्वा च पीत्वा च प्राजापत्येन शुध्यति ॥ (आपस्तम्बः)

इति आपस्तम्बोक्तमभ्यासविषयं वेदितव्यम् ॥ याज्ञ. मिता., ३, २८९; पृ. ४५७.

^६ cf., श्वपाकचाण्डालपरिग्रहेषु पीत्वा जलं पञ्चगव्येन शुद्धिः ।

अन्त्येस्तु खानिताः कूपास्तडागानि तथैव च ।

येषु स्नात्वा च पीत्वा च पञ्चगव्येन शुध्यति ॥

आपस्तम्बस्मृतिः, २, २ and ४.

^७ त्रिरात्रव्रतं—अ.

^८ cf., केवलानि च शुक्तानि तथा पर्युषितं च यत् ।

गुडयुक्तं तथा भुक्त्वा त्रिरात्रं तु व्रती भवेत् ॥ शङ्खः, १७, ३२.

‘इदं च कामतः’ इति विज्ञानेश्वरः. See. याज्ञ. मिता., ३, २८९; पृ. ४५७.

यवगोधूमविकारं स्नेहाक्तं खाण्डवं च वर्जयित्वा पर्युषितं तत्प्राशयोपवसेत् ॥

विष्णुः, ५१, ३५.

^९ cf., अन्नं पर्युषितं भोज्यं स्नेहाक्तं चिरसंस्थितम् । याज्ञवल्क्यः, १, १६९.

गुडशुक्तं तु भक्ष्यं स्यात्सर्पिष्कमिति स्थितिः । शङ्खः, १७, ३३.

सक्तुधानादधितिलसंबद्धं^१ भोजनं खानं च निशि वर्जयेत्^२ ॥

यदि स्यात्^३ प्राणायामशतं कार्यम्^४ ॥ १२ ॥

यस्याग्नौ न क्रियते^५ यस्य चान्नं न दीयते तदभोज्यम्^६ ॥ १३ ॥

भुक्त्वा तूपवसेदहः^७ ॥ १४ ॥

अनिवेद्य देवपितृब्राह्मणेभ्यो वृथाकृसरपायसापूप^८ शङ्कुलीभुक्त्वोप-
वासः^९ ॥ १५ ॥

^१ सक्तुधानादधितिलसंबद्धं—अ; सक्तून् धाना दधितिलसंबद्धं—क.

^२ cf., न दिवा धानाः । न रात्रौ तिलसंबन्धम् । न दधिसक्तून् । and [स्नानमा-
चरेत्] न रात्रौ ॥ विष्णुः, ६८, २८-३०; ६४, ६.

धाना दधि च सक्तूश्च श्रीकामो वर्जयेज्जिनि ।

भोजनं तिलसंबद्धं स्नानं चैव विचक्षणः ॥ बृहच्छातातपः, याज्ञ. मिता.,

३, २८९; पृ. ४५८.

^३ यदि न स्यात्—अ.

^४ प्राणायामशतं कार्यं सर्वपापापनुत्तये ।

उपपातकजातानामनादिष्टस्य चैव हि ॥ याज्ञवल्क्यः, ३, ३०५.

^५ यस्य चान्नं दीयते न तद्भोज्यम्—क; यस्य चान्नं—अ.

^६ cf., नादत्वा । नाहुत्वा ॥ विष्णुः, ६८, ३२-३३.

^७ Compare sūtras 13 and 14 with the following :

यस्य चान्नौ न क्रियते यस्य चान्नं न दीयते ।

न तद्भोज्यं द्विजातीनां भुक्त्वा चोपवसेदहः ॥ लिखितः, याज्ञ. मिता., ३,

२८९; पृ. ४५८.

^८ शङ्कुल्यान् for शङ्कुलीः—अ.

^९ cf., [उपवसेत् ।] शालूकवृथाकृसरसंयावपायसापूपशङ्कुलीदेवान्नानि हवींषि च ॥
विष्णुः, ५१, ३७.

वृथाकृसरसंयावपायसापूपशङ्कुलीः ।

आहिताग्निद्विजो भुक्त्वा प्राजापत्यं समाचरेत् ॥ लिखितः

अनाहिताग्नेस्तु ‘शेषेषूपवसेदहः’ (मनुः, ५, २०.) इत्युपवासो द्रष्टव्यः—याज्ञ.
मिता., ३, २८९; पृ. ४५८. ‘वृथा’ देवताद्युद्देशमन्तरेण साधिताः । याज्ञ. मिता.,
१, १७३.

शृङ्गाणां भाजने^१ भिन्नभाजने च^२ ^३भुक्त्वाहोरात्रोपवासः पञ्च-
गव्येन शुध्यति^४ ॥ १६ ॥

^५वटार्काश्चत्थपत्राणां कुम्भीतिन्दुकपर्णयोः कोविदारकदम्ब^६पद्मप-
लाशपत्रेषु भुक्त्वैन्दवं चरेत्^७ ॥ १७ ॥

माक्षिकं ^८फाणितं शाकं गोरसं लवणं घृतं हस्तदत्तं भुक्त्वा दिन-
मेकमभोजनम्^९ ॥ १८ ॥

अभ्यक्तमूत्रपुरीषकरणे श्राद्धान्नभोजने मृतसूतकशृङ्गान्नभोजने^{१०} शृङ्गेः

^१ भोजने—अ and क.

^२ च—omitted by अ.

^३ भुक्त्वा सर्वत्रोपवासः—क.

^४ cf., शृङ्गाणां भाजने भुक्त्वा भुक्त्वा वा भिन्नभाजने ।

अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ संवर्तः, याज्ञ. मिता., ३, २८९,
पृ. ४५८.

न भिन्नभाजने ॥ विष्णुः, ६८, २०.

^५ वटार्काश्चत्थकुम्भीतकोदुम्बरकोविदारकदम्बपद्मपलाशपत्रेषु—क.

^६ पद्म—omitted by अ.

^७ cf., वटार्काश्चत्थपत्रेषु कुम्भीतिन्दुकपर्णयोः ।

कोविदारकदम्बेषु भुक्त्वा चान्द्रायणं चरेत् ॥

पलाशपत्रेषु शृङ्गी भुक्त्वैन्दवं चरेत् ॥ स्मृत्यन्तरे, याज्ञ. मिता., ३, २८९;
पृ. ४५८.

वटार्काश्चत्थपत्रेषु कुम्भीतिन्दुकपर्णके ।

कोविदारकदम्बेषु न भुञ्जीयात्कदाचन ॥ हारीतः, ६, १६-१७...

^८ पाचितं—अ ; फाणितं—इक्षुरसविकारः ।

^९ cf., माक्षिकं फाणितं शाकं गोरसं लवणं घृतम् ।

हस्तदत्तानि भुक्त्वा तु दिनमेकमभोजनम् ॥ पराशरः, याज्ञ. मिता., ३,
२८९; पृ. ४५८.

^{१०} अभ्यक्तमूत्रपुरीषौ विस्जतः शृङ्गान्नभोजने—क.

सह ^१स्वप्ने त्रिरात्रमभोजनम्^२ ॥ १९ ॥

^३क्षीरे लवणमुच्छिष्टे ^४घृतं रजकतीर्थेषु स्नानं ताम्रे गव्यं ^५सुरापान-
समम्^६ ॥ २० ॥

गणान्नं गणिकान्नं^७ ^८विप्रप्रत्याख्यातान्नं ^९स्तेनगायकवार्धुषिकान्नं^{१०}
^{११}च ^{१२}वर्जयेत्^{१३} ॥ २१ ॥

^१ स्वप्ने—अ.

^२ cf., अभ्यक्तमूत्रपुरीषकरणे मृतसूतकशृङ्गान्नभोजने शृङ्गेः सह स्वप्ने त्रिरात्रम-
भोजनम् ॥ हारीतः, याज्ञ. मिता., ३, २८९; पृ. ४५८.

शृङ्गान्नं सूतकान्नं च अभोज्यस्यान्नमेव च । पराशरः, ११, ४.

ब्रह्मचर्याश्रमी श्राद्धभोजने त्रिरात्रमुपवसेत् ॥ विष्णुः, ५१, ४३.

^३ क्षारलवणमुच्छिष्टे—अ.

^४ च घृतं—क.

^५ सुरासमम्—क.

^६ cf., गव्यं मूत्रं तथा तर्कं नालिकेरोदकं तथा ।

ताम्रपात्रस्थितं पीत्वा पयो लवणसंयुतम् ॥

द्विजः कामात्सुरापी स्यादज्ञानाच्चान्द्रभक्षणम् ॥ मार्कण्डेयः, हेमाद्रिः,

प्रा., पृ. ४१९.

ताम्रपात्रे पयःपानमुच्छिष्टे घृतभोजनम् ।

दुग्धं लवणसार्धं च सद्यो गोमांसभक्षणम् ॥

ब्रह्मवैवर्तपुराणे ब्रह्मखण्डे २७ अध्याये—श्लो. २२.

ताम्रपात्रस्थितं गव्यं क्षीरं च लवणान्वितम् ।

कराग्रेणैव यद्दत्तं घृतं लवणमम्बु च ॥ बृहद्दहारीतस्मृतिः, ९, २६६.

नोच्छिष्टश्च घृतमादधात् ॥ विष्णुः, ६८, ३६.

^७ गणिकान्नं गणान्नं—क.

^८ विप्र—omitted by क.

^९ तेन for स्तेन—क.

^{१०} वार्धुष्यान्नं for वार्धुषिकान्नं—अ.

^{११} च—omitted by अ.

^{१२} ये for वर्जयेत्—क.

^{१३} cf., गणान्नं गणिकान्नं च विदुषा च जुगुप्सितम् ।

स्तेनगायनयोश्चान्नं तक्ष्णो वार्धुषिकस्य च ॥ मनुः, ४, २०९-२१०.

तथाप्युदाहरन्ति ॥ २२ ॥

मृतभर्ता च या नारी रहस्यं कुरुते पतिम् ।

^१पश्चात्प्रापयते गर्भान् सा नारी गणिका स्मृता ॥ २३ ॥

तस्या अन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ॥ २४ ॥

यस्तु जीवति चौर्येण गोसुवर्णापहारकः ।

परस्वं हरते नित्यं स विप्रो गण उच्यते इति ॥ २५ ॥

इति द्वितीयप्रश्ने द्वादशोऽध्यायः

त्रयोदशोऽध्यायः

निगलेन बद्धस्य कदर्यस्य षण्डडाम्भिकचिकित्सककूरमृगयुद्विष-
त्पतितपिशुनकतु विक्रयिशस्त्रविक्रय्यपविद्ध^६मार्जारकुक्कुटादीनाम् ॥ १ ॥

^१ पश्चात्प्रापयते—अ.

^२ cf., अभिगच्छति या नारी बहुभिः पुल्लैर्मिथः ।

व्यभिचारीति सा ज्ञेया प्रत्यक्षगणिकेति च ॥ परा. मा. प्रा., पृ. २९०.

^३ cf., कदर्यस्य नृशंसस्य वेश्यायाः कृतवस्य च ।

गणान्नं भूमिपालाक्षमन्नं चैव श्वजीविनाम् ॥

मौजिकान्नं सूतिकान्नं भुक्त्वा मासं व्रतं चरेत् ॥ शङ्खः, १७, ३९-४०.

^४ गणः=शठब्राह्मणसङ्घः—कुल्लुकः, मनुः, ४, २०९.

^५ मारकुक्कुटानाम्—अ.

^६ cf., दीक्षितस्य कदर्यस्य बद्धस्य निगडस्य च ॥ ४, २१०

अभिशास्तस्य षण्डस्य पुंश्चल्या दाम्भिकस्य च ॥ ४, २११

चिकित्सकस्य मृगयोः कूरस्योच्छिष्टभोजिनः । ४, २१२

द्विषदन्नं नगर्यन्नं पतिताक्षमवक्षुतम् ॥ ४, २१३

यो लोभात् ^१पितरौ भृत्यान् पुत्रदारानात्मानं^२ धर्मकृत्यं च
पीडयति स कदर्य इति^३ ॥ २ ॥

यश्च न जुहोत्युचिते काले न स्नाति न ददाति ^४पितृदेवतार्चनादि
न करोति स षण्ड इति ॥ ३ ॥

यस्तु ^५दम्भार्थं स्नाति जपति च स मार्जार इति^६ ॥ ४ ॥

पिशुनानृतिनोश्चार्जं क्रतुविक्रयिणस्तथा । ४, २१४

सुवर्णकर्तुर्वेणस्य शस्त्रविक्रयिणस्तथा ॥ ४, २१५. मनुः.

कदर्यबद्धचौराणां क्लीबरज्जावतारिणाम् ।

वैणाभिशास्तवार्धुष्यगणिकागणदीक्षिणाम् ॥

चिकित्सकातुरकुडपुंश्चलीमत्तविद्विषाम् ।

कूरोग्रपतितब्राह्म्यदाम्भिकोच्छिष्टभोजिनाम् ॥

शस्त्रविक्रयिकर्मारतन्तुवायश्चरुतिनाम् ॥

नृशंसराजरजककृतप्रवधजीविनाम् ।

पिशुनानृतिनोश्चैव तथा चाक्रिकबन्दिनाम् ॥

एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा ॥ याज्ञवल्क्यः, १, १६१-१६५.

वार्धुषिककदर्यदीक्षितबन्धनिकाभिशास्तषण्डानां च । पुंश्चलीदाम्भिकचिकित्सकलु-
ब्धककूरोग्रोच्छिष्टभोजिनां च । पिशुनानृतवादिक्षतधर्मात्तरसविक्रयिणां च । कर्मकारनि-
षादरज्जावतारिवेणशस्त्रविक्रयिणां च ॥ विष्णुः, ५१, ९-१०, १२, १४.

उत्सृष्टपुंश्चल्यभिशास्तानपदेश्यदाण्डिकतक्षकदर्यबन्धनिकचिकित्सकमृगय्वनिषुचर्यु-
च्छिष्टभोजिगणविद्विषाणानाम् ॥ गौतमः, १७, १५.

^१ पथिकान्—अ.

^२ पुत्रदारानात्मानं च—अ.

^३ cf., आत्मानं धर्मकृत्यं च पुत्रदारांश्च पीडयेत् ।

लोभायः पितरौ भृत्यान् स कदर्य इति स्मृतः ॥ याज्ञ. मिता., १, १६१.

^४ पितृदेवतार्चनार्थिनः स षण्डः—क.

^५ दम्भार्थं—क.

^६ cf., धर्मध्वजी सदा लुब्धश्छात्रिको लोकदम्भकः ।

बैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसंधकः ॥ मनुः, ४, १९५.

यः सभागतानां^१ पक्षपातं समाश्रयेत्तमाहुः कुक्कुटं^२ देवाः ॥ ५ ॥

यो वा^३ स्वकर्म परित्यज्य परकर्म समाश्रयेदनापदि^४ पतितः^५ सः प्रकीर्तितः^६ ॥ ६ ॥

पितृत्यागी देवत्यागी^७ गुरुणामप्यपूजको गोब्राह्मणस्त्रीवधकृद-
पविद्धः^८ इति कीर्तितः ॥ ७ ॥

आशाकरस्वदाता दातुश्च प्रतिषेधकः [शरणागतं यस्यजति स
चण्डालः प्रकीर्तितः]^९ ॥ ८ ॥

^१ यस्य मूलस्य भागवतानां—अ.

^२ तमाहुः कुक्कुटं देवा—omitted by अ.

^३ य for यो वा—क.

^४ यो वा स्वकर्म परित्यज्य परकर्म समाश्रयेत्—omitted by अ ; अनापदि—
omitted by क.

^५ संप्रकीर्तितः—क.

^६ cf., वरं स्वधर्मो विगुणः न पारकथः स्वनुष्ठितः ।

परधर्मेण जीवन् हि सद्यः पतति जातितः ॥ मनुः, १०, ९७.

^७ सुराणां for गुरुणां—अ.

^८ कृदपविद्ध—omitted by क.

^९ Compare sūtras 3 to 8 with the following :

न जुहोत्युचिते काले न स्नाति न ददाति च ।

पितृदेवार्चनादीनः स षण्डः परिकीर्तितः ॥

दम्भार्थं जपते नित्यं तप्यते च तपस्तथा ।

न परमार्थमित्युक्तं स मार्जारः प्रकीर्तितः ॥

सभागतानां यः सभ्यः पक्षपातं समाचरेत् ।

तमाहुः कुक्कुटं देवास्तस्याप्यन्नं विवर्जयेत् ॥

स्वधर्मं यः समुत्सृज्य परधर्मं समाश्रयेत् ।

अनापदि तु विद्वद्भिः पतितः परिकीर्त्यते ॥

देवत्यागी पितृत्यागी गुरुणामप्यपूजकः ।

गोब्राह्मणस्त्रीवधकृदपविद्धः प्रकीर्तितः ॥

आशाकरस्वदाता च दातुश्च प्रतिषेधकः ।

शरणागतं यस्यजति स चण्डालः प्रकीर्तितः ॥ यमः, स्मृ. सु., पृ. ४४

^१ एतेषामन्नमभोज्यम् ॥ ९ ॥

भुक्त्वा चान्द्रायणं चरेत्^२ ॥ १० ॥

अवलितस्य मूर्खस्य दुष्टवृत्तस्याश्रद्धधानस्यान्नं यो भुङ्क्ते स
भ्रूणहा भवति^३ ॥ ११ ॥

^४ यतिवानप्रस्थ^५ पाशुपतानामन्नमभोज्यम्^६ ॥ १२ ॥

^१ तेषां for एतेषां—क.

^२ Compare sūtras 1, 9 and 10 with the following :

चिकित्सकस्य क्रूरस्य तथा स्त्रीभृगजीविनः ।

षण्डस्य कुलटायाश्च तथा बन्धनचारिणः ॥

बद्धस्य चैव चोरस्य अवीरायाः स्त्रियास्तथा ।

चर्मकारस्य वेणुस्य स्त्रीबन्धस्य पतितस्य च ॥

रुक्मकारस्य धूर्तस्य तथा वार्धुषिकस्य च ।

कदर्यस्य नृशंसस्य वेश्यायाः कितवस्य च ॥

गणान्नं भूमिपालाजमन्नं चैव श्वजीविनाम् ।

मौजिकाञ्च सूतिकाञ्च भुक्त्वा मासं व्रतं चरेत् ॥ शङ्खः, १७, ३६-४०.

मासव्रतस्य चान्द्रायणरूपत्वात् ॥ परा. मा. प्रा., पृ. ३०८.

शङ्केन त्वेतानेव किञ्चिदधिकान् पठित्वा चान्द्रायणमुक्तम् ॥ याज्ञ. मिता.,

३, २८९; पृ. ४६०.

यत्त्वभोज्यान्ने सुमन्तुनोक्तम्—अभिज्ञस्तपतितपौनर्भवपुंश्चत्यशुचिशस्त्रकारतैलि-
कचाक्रिकध्वजिसुवर्णकारलेखकलैङ्गिकषण्डबन्धकगणगणिकानि चाभोज्यानि । सौनिकक-
व्यादयुरुडधर्मकारा अभोज्यान्ना अप्रतिग्राह्याश्च । अशनप्रतिग्रहयोश्चान्द्रायणं चरेत् ॥ परा.
मा. प्रा., पृ. ३०७.

^३ cf., अवलिप्तस्य मूर्खस्य दुष्टवृत्तस्य दुर्मतेः ।

अन्नमश्रद्धधानस्य यो भुङ्क्ते भ्रूणहा स वै ॥ स्मृतिरश्मम्, स्मृ. सु., पृ. ४४१.

^४ यदि for यति—अ.

^५ पतितानां for पाशुपतानां—क.

^६ cf., द्वावेवाश्रमिणौ भोज्यौ ब्रह्मचारी गृही तथा ।

मुनेरन्नमभोज्यं स्यात्सर्वेषां लिङ्गिनां तथा ॥

यतिशब्देन यतिवानप्रस्थौ । लिङ्गिशब्देन पाशुपतादयः ॥ परा. मा. आ.,

पृ. ७१६.

ये बलाद्वन्दीकृता^१ म्लेच्छचण्डालदस्युभिरशुभं^२ गवादिप्राणि-
हिंसनरूपं कर्म^३ कारितास्तदुच्छिष्टभोजनं खरोष्ट्रविड्वराहामिषभक्षणं
तत्स्त्रीणां^४ तथा संगस्तत्स्त्रीभिश्च सह भोजनं तत्र मासोषिते द्विजातौ^५
प्राजापत्यं विशोधनम्^६ ॥ १३ ॥

इति द्वितीयप्रश्ने त्रयोदशोऽध्यायः

चतुर्दशोऽध्यायः

^१अत्रतस्यान्नमपुत्रस्यान्नं भुक्त्वा त्रिरात्रमभोजनम्^{१०} ॥ १ ॥

- ^१ यत्तु बलोद्वन्दीकृत—क. ^२ म्लेच्छचण्डालदस्युभिः सह—अ.
^३ चारिताः for कारिताः—क. ^४ तदा—अ.
^५ संगतः for संगः—अ. ^६ द्विजातौ—omitted by क.
^७ प्राजापत्यविशोधनम्—अ.
^८ cf., बलादासीकृता ये च म्लेच्छचण्डालदस्युभिः ।
अशुभं कारिताः कर्म गवादिप्राणिहिंसनम् ॥
उच्छिष्टमार्जनं चापि तथा तस्यैव भोजनम् ।
खरोष्ट्रविड्वराहाणामिषस्य च भक्षणम् ॥
तत्स्त्रीणां च तथा संगं ताभिश्च सह भोजनम् ।
मासोषिते द्विजातौ तु प्राजापत्यं विशोधनम् ॥ देवलः, १७-१९.

Vijñānes'vara attributes these verses to आपस्तम्ब. See याज्ञ. मिता., ३, २८९; पृ. ४६०-४६१.

^९ तस्यान्नं for अत्रतस्यान्नं—क.

^{१०} cf., भुक्त्वा वार्धुषिकस्यान्नमत्रतस्यासुतस्य च ।

शूद्रस्य च तथा भुक्त्वा त्रिरात्रं स्यादभोजनम् ॥ लिखितः, याज्ञ. मिता., ३, २८९; पृ. ४६१.

चतुर्दशोऽध्यायः

अलाबुकुम्भीफलरक्तशिग्रुक्तमूलकश्चेतवृन्ताकवन्यवृन्ताकोषलवणं^१
हिङ्गुकर्पूरवर्जितनिर्यासान्नं^२ भक्षयेत्^३ ॥ २ ॥

मतिपूर्वभक्षणाभ्यासे प्राजापत्यम्^४ ॥ ३ ॥

अकामतः सकृद्भक्षणे चोपवासः^५ ॥ ४ ॥

पशुपुरोडाशादेर्भक्षणेऽनार्तिविज्य एकोपवासः^६ ॥ ५ ॥

घृतं^७ वा यदि^८ वा तैलं विप्रो^९ नाद्यान्नस्वच्युतम् ॥ ६ ॥

^१ श्वेतवृन्ताकावन्यवृन्ताकोषलवणं—अ.

^२ भक्षणात्—अ.

^३ cf., नालिकाशणलवणकुम्भालाबुविडभवान् ।

कुम्भीकन्दकवृन्ताकोविदारंश्च वर्जयेत् ॥ याज्ञ. मिता., १, १७५.

लोहितान् वृक्षनिर्यासान् वृधनप्रभवांस्तथा । मनुः, ५, ६.

लोहितग्रहणात् हिङ्गुकर्पूरादीनामनिषेधः । याज्ञ. मिता., १, १७१.

अलाबुशिग्रुकवकलवणकलशुनानि च ।

पलाण्डुश्चेतवृन्ताकरक्तमूलकमेव च ॥

गृह्णान्तरुणवृक्षासृजन्तुगर्भफलानि च ।

अकालकुसुमादीनि द्विजो जग्ध्वैन्दवं चरेत् ॥ वेदव्यासस्मृतिः, ३, ६४-६५.

^४ cf., खट्वावार्ताकुम्भीकवृधनप्रभवाणि च ।

भूतुणं शिग्रुकं चैव सुखण्डं कवकानि च ॥

एतेषां भक्षणं कृत्वा प्राजापत्यं समाचरेत् ॥ बृहद्यमः.

तत्कामतोऽभ्यासविषयम् ॥ याज्ञ. मिता., ३, २८९; पृ. ४५२.

^५ cf., अमत्यैतानि षट् जग्ध्वा कृच्छ्रं सान्तपनं चरेत् ।

यतिवान्द्रायणं वापि शेषेषूपवसेदहः ॥ मनुः, ५, २०.

^६ cf., अनुपाकृतमांसानि देवान्नानि हवींषि च ॥ मनुः, ५, ७.

बहिर्वेदि पुरोडाशं जग्ध्वा नाद्यादर्हनिशम् ॥ षट्त्रिंशन्मतम्, याज्ञ. मिता., ३, २८९; पृ. ४५२.

^७ च for वा—क.

^८ वा—omitted by अ.

^९ Adds न before नाद्यात्—अ.

अद्याच्चेत्तुल्यं गोमांसभक्षणैः^१ ॥ ७ ॥

पूर्ववत् प्रायश्चित्तम्^२ ॥ ८ ॥

एकेन पाणिना दत्तं घृतं तैलं लवणं पानीयं पायसं च नाश्री-
यात्^३ ॥ ९ ॥

पीतशेषं पानीयं पीत्वा 'ब्राह्मणस्त्रिरात्रं व्रतं कुर्यात् ॥ १० ॥

वामहस्तेन^४ तथा^५ ॥ ११ ॥

पादशेषं पीतशेषं शौचशेषं जलं 'सुरासमं पर्यग्निकरणं विना^६ ॥ १२ ॥

वस्त्राणामेकपुरुषोद्धाह्यभाराधिकानां^७ स्थूलानामन्येषां च बहूनां

^१ Compare sūtras 6 and 7 with the following:

घृतं वा यदि वा तैलं विप्रो नाष्टान्नखच्युतम् ।

यस्मादशुचि तत्प्राह तुल्यं गोमांसभक्षणैः ॥ वसिष्ठः, अपरार्कः, पृ. २४२.

^२ 'शेषेषूपवसेदहः' मनुः, ५, २०.

^३ cf., लवणं व्यञ्जनं चैव घृतं तैलं तथैव च ।

लेह्यं पेयं च विविधं हस्तदत्तं न भक्षयेत् ॥

पैठीनसिः, परा. मा. आ., पृ. ३७५.

^४ ब्राह्मणस्त्रिदिनव्रतं—क.

^५ न—omitted by अ.

^६ Compare sūtras 10 and 11 with the following:

पीतावशेषं पानीयं पीत्वा तु ब्राह्मणः क्वचित् ।

त्रिरात्रं तु व्रतं कुर्याद्द्वामहस्तेन वा पुनः ॥ शङ्खः, १७, ५६.

^७ सुरापानसमं—अ.

^८ cf., विप्रस्य पीतशेषं यत्तोयमन्यः पिबेद्यदि ।

मद्यपानसमं प्रोक्तं तत्तोयं मुनिपुङ्गवैः ॥ देवलः, स्मृ. सु., पृ. ८८१.

पादप्रक्षालनोच्छेषणेन नाचामेत् ॥ बोधायनः, १, ५, १०.

^९ भाराणां for भाराधिकानां—अ.

—zag. tu. hdu. s'es. pa. पुद्ग-
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—zag. tu. smra. ba. पुद्गलवाद
203a.

—yañ. कश्चित् 201a.

—yin. pa. cihan. ruñ यस्किञ्चन
205a.

—yin pa. de. fīd. य एव . . .
त एव 201b.

—la. la. y: 203a.

—la. la. zhig. gis. y: कश्चित्
202a.

gal. te. चेत् 195a.

gya. nom. pa. प्रणीत 204b.

gyi at the end of a clause, gene-
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dge. spyon. श्रमण 202b.

dge. ba. कुशल 204b.

Dge. mtshan. dan. bkra. s'is. su.
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Dge. sloñ. मिश्र 191a, 203b.

—chen. pas. महाश्रमणः 207a.

—ston—शत 190b.

—dag भिक्षवः 203b, 206a.

Dgra. bcom. pa. अर्हन् 203a.

bgrod. par. bya. bahi. sa. phyogs
विहारभूषि? 190b.

ngo. मस्तक 203a.

Mgon. med. zas. sbyin. gyi. अनाथ-
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hgags. pa. निरुद्ध 194b; ma-अनि-
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—pahi chos निरोधधर्म 199a.

hgyur प्रवर्तते 199b.

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—ro. भविष्यति 203a, भवति
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—bahi. bya. ba. परिणामनाकृत्य
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mñon-

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rgud. pa. परिपाक 206a.

Rgyal. pohi. khab. na. राजगृहे
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 —chuñ. du. las. परीतहेतुतः
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 —dañ. rkyen. हेतुप्रत्यय for उपा-
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—lta. ste यदिदम् 191b, 193a, b, 195a, h, तथा 192a, 200a, 203a, यदुत 199b, 203b.
—lta. bu. la. sogs. pa. एवमादि 197a, b.
—ltar. अथ 195b, एवम् 202a.
—ltar. yañ. अथ च 193a.
—lta. stel dper. na. तथा 201a, b.
—dag. fīd. la. एषामेव 197a.
—nas. अस्मात् 201a, इतः 202b.
—yod. na. अस्मिन् सति 203b.
—yod. pas. अस्मिन् सति 191b.
—la. इह 192a.
hdu. byed. संस्कार, *passim*.
hdu. s'es. pa. संज्ञा, *passim*.
hdug. pa. स्थिता 193a.
hdul. ba. v. skyes. bu—
hdus.—te. समेत्य 191a.
—nas. संक्षेपतः 196a, b.
—pa. संयुक्त 196a, सन्निपात 197b, अतीत 202b.
—pahi. phyir समवायात् 193b, 195b.
—pa. las. समवायात् 194a, b, 195a, b.
—byas. संस्कृत 199a.
—ma. byas. असंस्कृत Do.
—mi. byas. pa. असंस्कृत 192b, 202b.
hdebs. ste. अवकिरति 199b.
hdod.
—chags. राग 197a.
—pa. fīe. bar. len. pa. कामो-
पादान 205b.

REVIEWS

The Mahābhārata, for the first time critically edited by Vishnu S. Sukthankar (1925 to 1943) and S. K. Belvalkar (since 1943); *Bhīṣma Parvan*, edited by S. K. Belvalkar, Bhandarkar Oriental Research Institute, Poona, 1947.

This part of the Critical Edition of the *Mahābhārata* containing the *Bhīṣma Parvan*, and being Vol. VII, was issued on the *Rāṣṭrapāñcamī* day on 11th September, 1947. It was actually placed on the market in February, 1948. It contains a facsimile of a Nepalese MS. of 1476, Abbreviations and Diacritical signs (pp. i to viii), Introduction (pp. ix to cxxxii), Concordance with other editions (pp. cxxxiii to cxv), Text with Critical Apparatus (pp. 1 to 708), Appendix I containing "A series of Additional Passages found in different MSS. which were either too long to be included in the foot-notes to the constituted text or not sufficiently connected with the main thread of the narration or were otherwise deemed not important enough for being included in the main critical apparatus" (pp. 709 to 726), Appendix II containing "a list of Sanskrit citations from the *Bhīṣma Parvan* embedded in the abridged paraphrase of that Parvan in the Old-Javanese" (pp. 727 to 753), Appendix III, containing Variants in the Edition of the *Bhagavad Gītā* by Rev. J. Garrett in Sanskrit, Kanarese and English noted from several good Malayalam MSS. (p. 754), and Critical Notes (pp. 755 to 796). There is also Addenda et Corrigenda (pp. 797 to 800) and Errata (pp. 801 to 802). The edition contains six illustrations also.

After examining a very large number of manuscripts collected from various parts, containing the text (sometimes with commentaries) in various scripts and belonging to varying dates, the text that is found to be acceptable as the genuine text is given as the

that "the cases above considered are enough to indicate, so far as the *Bhagavad Gītā* portion of the *Bhīṣma Parvan* is concerned, the secondary nature of the large majority the Kashmirian variants where they are not endorsed by non-Kashmirian sources." Under each of the above four headings, the editor has cited enough examples to substantiate his position.

I have also made my position clear regarding the Kashmirian *Bhagavad Gītā* in my Introduction to the Edition of the *Bhagavad Gītā* in the Adyar Library Series, and there I have also considered Dr. Belvalkar's argument about the text of the *Gītā*. I agreed with Dr. Belvalkar that the Kashmirian recension is an attempt to improve on the real *Gītā*. But I have discarded the whole question of a *Gītā* of 745 verses as against the current text of 700 verses, while in the Paper noted above, the learned Doctor has tried to find out an explanation for the 750 stanzas in the *Gītā*.

A very interesting section follows in the Introduction when the editor reviews the Old-Javanese version of the *Bhīṣma Parvan*. There is an old Javanese version of the *Mahābhārata*, with occasional citations of the original itself interspersing the renderings, and even such cited passages are given in the Javanese garb. Only parts of this rendering are available, and there is annotation in Dutch to the Old-Javanese *Bhīṣma Parvan*, particularly to the parts preceding and following the *Bhagavad Gītā*. The annotation is by Dr. J. Gonda, who has also given a complete translation into English of the Old-Javanese version of the *Bhagavad Gītā*. In a verse at the beginning of the Javanese version there is mention of the King of Java named Sri Dharma-vaṁśa-Degu-Ananta-Vikramadeva who ruled Eastern Java at the end of the eleventh century. This version must have been undertaken during his reign and under his patronage. The verse is :

यः श्रीधरो यवपतिः खलु लोकपाल-
स्तस्य मनोहरि पदत्रयमेति सम्राट् ।
श्रीधर्मवंशदेगु-आदिमनन्तमध्यां
संज्ञां नृपः प्रणिदधाति स विक्रमान्ताम् ॥

The Javanese version has a great importance in determining the recension that must have been taken to Java at that time and the relation of that recension to the various recensions now available and made use of in the present edition. There is a very critical examination of the *Bhīṣma Parvan* portion of the Javanese version, especially the *Bhagavad Gītā* portion. The analysis of the *Bhagavad Gītā* has a particular interest having regard to the controversy about the extent of the original text.

This is followed by a consideration of the Andhra version ; the S'ārada version, the Kashmirian version, the Bengali version, the Devanagari version, the Telugu version and the Malayalam version of the Sanskrit original are also critically considered after this. Then there is a discussion on the recensions of the *Bhīṣma Parvan* with a chart to illustrate the Pedigree of the *Bhīṣma Parvan* MSS. There is a section called *Parvasaṅgraha* in the beginning of the *Mahābhārata* where the number of chapters and the number of verses and a synopsis of the contents of each chapter are given. The data supplied by this section for the *Bhīṣma Parvan* are also dealt with after that. This is followed by an analytical presentation of the contents of the *Bhīṣma Parvan*, on the basis of the various days on which the battle took place under the leadership of Bhīṣma.

The topics dealt with after this in the Introduction are "Sañjaya's *Dīvyadr̥ṣṭi*," "*Bhīṣma Parvan* Cosmography," and "the Special Features of this edition." The Introduction ends with a personal touch detailing the editor's association with the *Mahābhārata* Edition from its inception, his choice of this particular *Parvan* for personal undertaking, his obligation to those who were associated with him and who have helped him and such matters. I have given this detailed account of the whole book to present a miniature picture of the whole work to those who may not have seen the work at all. The analysis given above will convince any one about the stupendous nature of the task undertaken by the Institute and by the scholars connected with its activities.

The *Bhīṣma Parvan* is the most important section of the *Mahābhārata* for various reasons, the most prominent of them being its association with Bhīṣma. The fact that the great *Bhagavad Gītā* is contained in this section is of great moment to this section, and this has been noted by the editor in his Introduction. There is no doubt about the fact that Bhīṣma is the most outstanding character in the whole Epic. It is very difficult to determine who should be specified as the Hero in the Epic. In the *Rāmāyaṇa*, there is no room for doubt on this point; both the name and the theme give the clear answer. But in the *Mahābhārata*, there is nothing to give us a guidance in the matter. There is no character of importance corresponding to the name of the Epic. In the actual war, and also in various parts of the story, it is Arjuna that plays the most prominent part among the five brothers, while Yudhiṣṭhira is the eldest brother and the ruler. The Epic ends with the crowning of Yudhiṣṭhira as emperor and his rule and his final departure to heaven along with his brothers.

But on all important occasions, it is Bhīṣma who makes the decision; it is he who controls the movement of the story. He should have been the emperor; but through a strong vow, he renounced his claim to the throne and the kingdom went to his half-brother and to his nephew and to that line of succession. He continued to live and to guide the affairs of the country till the time of the war. It is not possible to settle the Hero on the basis of technical definitions of a hero found in works on literary criticism. One has to go by the test of the control which the person has on the movement of the story, the decision which he gives in various situations that perplex all the people, including the wisest. From this test, there is no doubt about the fact that Bhīṣma occupies the most prominent position in the whole epic, from its very beginning to the end. Apart from this *Parvan* that bears his name, there are two more *Parvans* that are intimately associated with him; and they are recognized as among the most important sections of the Epic, namely, the *Sānti* and the *Ānushāsanika*

Parvans. From the point of the value of content, they are the most important, while the *Bhīṣma Parvan* is the most important, bearing as it does the name of Bhīṣma. The three *Parvans* connected with Bhīṣma cover a good portion of the whole epic also. Certain important problems connected with the *Mahābhārata* can, consequently, be very legitimately considered in reviewing the *Bhīṣma Parvan*.

The culmination of the *Mahābhārata* is the victory of the Pāṇḍavas over the Kauravas. It is also the victory of virtue over vices. If this is so, why is it that Bhīṣma, the greatest personality of the time, has been put on the side of the Kauravas? Why is it that all great persons of the time have also joined the Kauravas who were defeated in the war? Droṇa the teacher of both the Pāṇḍavas and the Kauravas took the side of the Kauravas. Sañjaya and Vidura, two of the wisest men of the time, were on the side of the Kauravas. It is only Śrī Kṛṣṇa who stood on the side of the Pāṇḍavas. He was their cousin; he always helped them from the very beginning of their life. And Śrī Kṛṣṇa and the other great personalities of the time are put on opposite sides.

One would have expected that all good people would choose the side of the good, and that only evil people would join the side of the wicked. It is true that Vedavyāsa and a large number of Maharṣis were on the side of the Pāṇḍavas in their adversities. But the Maharṣis took no part in the actual struggle. Here we find a great epic in which nearly all the virtuous people of the time, all the wise people of the time, took the side of the evil doers, knowing them to be such, took up arms on the side of the wicked against virtue. This is quite in contrast to the epics in other countries and in other languages.

The entire story is worked in the most complicated way. Of the two sons of Vicitravīrya, the elder was blind and so was disqualified to sit on the throne. The younger son became the king, but he could not have sons and died; then his consorts, through some miraculous events, became mothers of five children and the eldest among them was older than the eldest son of Dhṛtarāṣṭra.

who survived his brother and assumed the authority to rule, with the advice of Bhīṣma and the other wise persons. Did Dhṛtarāṣṭra succeed Pāṇḍu as king? Then his son should succeed him. Was he only a regent? Then it is the son of the deceased king that should succeed. But the king died without an heir and as such the brother's son should succeed. Can the king's consort's son claim a throne when they are not the king's sons?

The kingdom was divided between the two claimants. But Duryodhana succeeded in usurping the kingdom of Yudhiṣṭhira through defeating him in gambling. Here also, Dhṛtarāṣṭra exercised his rights and authority and returned the kingdom to Yudhiṣṭhira. But there was a second challenge for gambling and Yudhiṣṭhira lost his kingdom again. It was known to all that there was a foul play at the gambling. Yet Bhīṣma and all the other wise and heroic men had to yield. Even Bhīṣma reminded Duryodhana about his own claim to the kingdom, which he had surrendered. Now, if Dhṛtarāṣṭra was only a regent, what authority had he to return to Pāṇḍavas the kingdom which they forfeited to Duryodhana in gambling. After surrendering his own claim to the kingdom, what is the meaning of Bhīṣma talking about the claims that he originally had to the kingdom?

Knowing that there was some teachery on the part of Duryodhana in depriving the Pāṇḍavas of their kingdom, Bhīṣma and others continued to serve under Duryodhana, though their loyalty was only to Dhṛtarāṣṭra. Even after Karna knew of his true identity, that he was the son of Kuntī, and that he was the elder brother of Yudhiṣṭhira, and that he was as much the heir to Pāṇḍu as Yudhiṣṭhira, he kept on loyal to Duryodhana, while he should have claimed the kingdom to himself. And in the story, are there not instances of teachery played by the Pāṇḍavas under instigation by Śrī Kṛṣṇa? Here are various problems in the epic. It is more a book of problems than a book of instructions.

There must have been various other kings in ancient times, and there must also have been various incidents, which Vyāsa could as well have dealt with in an epic. Why did he select such

an event for his epic, where wise and virtuous people fight on the side of the evil and the virtuous victors won their victory through a series of teacherous acts? And look at Draupadi. Is she the ideal woman, with her five husbands, first married by the third among the five brothers and consenting to be their common wife in turns year after year? And just before the war, she was conspiring with Śrī Kṛṣṇa to see that the peace mission does not mature.

In the *Rāmāyaṇa*, the virtuous Vibhiṣaṇa betrayed his brother and went over to his enemy. Sītā is an ideal woman. All virtuous people were on the side of Śrī Rāmā, and the villain (?) Rāvaṇa had only evil persons on his side. There are no complications in the development of the theme. Rāma was the true claimant to the throne, and his father disinherited him and recognized his younger brother, Bharata as the heir to the throne; Rāma had to leave the kingdom and go to the forest.

It is the very complexity and apparent incongruity that gives the value to the *Mahābhārata*. *Rāmāyaṇa* may be the first poem in Sanskrit. But the *Mahābhārata* has ever remained the Fifth Veda, a position which no other work has attained in Sanskrit. The fact is that in the *Mahābhārata* we see the world as it is, and in the *Rāmāyaṇa* we see the world only as it ought to be. This is the great importance of the *Mahābhārata*. And Bhīṣma is the greatest figure in the *Mahābhārata*, and the sections especially related to him have a special significance. It is from this point of view that the *Bhīṣma Parvan* has an importance far greater than the *Parvans* that have as yet been issued by the Bhandarkar Oriental Research Institute.

The stupendous task of bringing out the entire *Mahābhārata* has not been without great difficulties even on the financial side. We hear of millions and millions of rupees being estimated and allotted for various "nation building" projects in the country. Yet the *Mahābhārata* project has to depend on the charity of a few wealthy and good people, not many in number. The explanation is in the *Mahābhārata* itself. In the *Mahābhārata*, the

administration of the country fell into the hands of the evil people, and even virtuous people had to remain seemingly loyal to such a Government. The truly great people who have to be in charge of the government of the country are in the wilderness. They have the Lord and the Ṛṣis and various other holy persons as sympathizers. But the physical might of the country and the wealth of the country were controlled by the wicked people and those who remained loyal to them. This is the world as it is, according to the *Mahābhārata*. But the virtuous people too, in the wilderness have their day.

It cannot be said as an apology for this unfortunate state of affairs that this is an enterprise undertaken when India was under foreign rule. The project has received immense support from foreign countries and also from the foreign rulers who were in charge of the affairs of the country. The various Governors of Bombay have shown a remarkable interest in this great enterprise and have heartily co-operated with it. There was a stage in the undertaking for bringing out such a critical edition of the *Mahābhārata* when it was proposed to be carried out in Europe. Winternitz came to India to make a survey of the *Mahābhārata* material available in the country. That the undertaking should be carried out in India itself is a later decision. Had it been taken up in Europe, would there have been the same financial difficulty in carrying out the project as it is now experiencing? I can emphatically say that there would have been no question of finance which the promoters of the undertaking would have had to seriously and anxiously consider.

It may be a little against the canons of propriety if a reviewer introduces any personal element in a review. But I cannot avoid a temptation to break the canon and to enter on a little of a biographical note. It is exactly six years ago that that Institute celebrated its Silver Jubilee, at the end of January, 1943. I was present there, representing the Adyar Library and a few other institutions, and it was my great privilege to deliver an address as a part of the celebrations, for which I had been invited. My

address has appeared in the *Annals* of the Institute under the heading "Message of Naimis'āranya". There I tried to draw the attention of those who may be interested in the subject to the great importance of the *Mahābhārata* to the country and to the world; the true explanation for the continuity of Indian civilization when other civilizations were crumbling down, could be found in the *Mahābhārata*. In September 1948, I had one more privilege to deliver the Anniversary address at the Institute. In this address too I emphasized the true value of ancient Indian civilization to India and to the world at large. It is only in India that we find a philosophy of life accepting moral law as an eternal fact in this universe, just like the physical laws.

Man can only understand the moral law and cannot create moral law; even God and Prophets cannot create a moral law for humanity. The function of a teacher is to interpret this eternal law of moral life in the world, just as a scientist interprets the physical laws governing matter and its manifestations. No scientist can order a planet to move along a certain orbit. A scientist can only prepare a chart of that orbit and try to find out the explanation, if the actual orbit is different from the calculated orbit. Similarly, a Teacher can only present human relations as he finds them; there is no meaning in his presenting human relationships as he wants them to be. What we find in the *Mahābhārata* is the presentation of certain situations. Vedavyāsa has selected those situations that have a permanent value to man and ignored such events that do not have that value, just as a scientist calculates the planetary motion but does not worry about various other small events in the world. From what we see around us, we know that what Vedavyāsa has depicted in the *Mahābhārata* is true even to day. During my lectures at the Bhandarkar Oriental Research Institute on two occasions, what I emphasized was the permanent values of the *Mahābhārata*.

It should be the concern of all Indians to see that such a monumental work is allowed to proceed without any hitch due to financial stringencies. In ancient India, no scholar or academic man

would have had to go from rich man to rich man to collect funds for such an undertaking. The difficulty of the scholar would have been only to limit the funds that he accepts to the needs he has before him. The following two verses from the *Raghuvamśa* is a true presentation of the attitude of kings and of rich men towards scholarship and towards academic undertakings :

गुर्वर्थमर्थी श्रुतपारदृश्वा रघोः सकाशादनवाप्य कामम् ।
गतो वदान्यान्तरमित्ययं मे मा भूत् परीवादनवावतारः ॥ V. 24
जनस्य साकेतनिवासिनस्तौ द्वावप्यभूतामभिनन्दयसत्त्वौ ।
गुरुप्रदेयाधिकनिःस्पृहोऽर्थी नृपोऽर्थिकामादधिकप्रदश्च ॥ V. 31

India may have political independence, which is nothing but an empty label, unless that independence carries within it certain Indian contents also. It is no independence if only certain persons are replaced in the Secretariat and in the Cabinet meeting rooms. What is wanted is that there must be an *Indian* attitude towards the problems facing the nation. Support for scholarship and for academic enterprises and placing wisdom on the highest pedestal in the country are some of the salient features in the true Indian attitude towards national problems.

Kings in ancient India played a noble rôle in the national life of the country; their descendants are now being thrown down from their thrones. But in a truly *Indian India*, those who replace the ancient kings and former "foreign" rulers must continue the noble traditions of ancient India. From the *Bhīṣma Parvan* now under review, I find that persons whose names are very prominent in the world, have visited the Institute and have also in writing supported the undertakings of the Institutes. But a statement has no value unless it leads to a fruitful action. There are, further, many persons in the forefront of public life in the country at present who have studied directly under the great scholar whose name the Institute bears; many more must have known of his fame as a scholar who brought honour to the country. When India has attained independence, is it not

worth-while to commemorate the event by a liberal donation from the State treasury to permit the Institute to carry on, continue and finish the great and noble work that it has undertaken without any worries on financial matters ?

Irrigational projects and industrial expansions may result in enabling Indians to exist without being preys of poverty. But there is something nobler than a mere existence, and that is to lift existence to the level of "living." Existence, till death takes away the individual from this earth, is common between man and animals. But what is called "life" with its wisdom and its arts is the peculiar capacity of man. The elevation of India among the nations of the world will be even only if there is cultural elevation along with economic elevation. Otherwise it will be like trying to lift a heavy stone on one end only, which makes the burden heavier for those who support it on the other end. I know that the progress of the *Mahābhārata* publication is considerably handicapped for financial difficulties. So I make this plea to the nation and specially to those who are in control of the nation's affairs to give liberal support to this, one of the greatest undertakings in the country.

C. KUNHAN RAJA

Shrimad Bhagavad-Gītā, with English translation and with a Commentary explaining the object of human life, Chapters I-IV, by Pandit Shripad Damodar Satwalekar, Gita-Alankar, President, Swadhyaya Mandal, Aundh, 1944. Price Rs. 4.

The book under review is in two parts, the first part containing Chapters I-III and the second containing Chapter IV; these two parts are priced Rs. 3 and Re 1 respectively, the total price being Rs. 4. The book contains a free translation of the text of the *Gītā* with a very elaborate commentary. The translation into English that is now being reviewed is done by Prof. V. N. Godbole, Professor of Philosophy, Government College, Ajmer and Professor of English and Philosophy, Rajaram College, Kolhapur for the

first part and by Prof. R. R. Deshpande, Professor of Sanskrit, Ramnarain Ruia College, Matunga, Bombay. Presumably the original is in Sanskrit, since I find a note that translations in Hindi, Maharatti, Gujarati and Kannada have already been published. I have not been able to get any guidance on this point from the book.

The name of Pandit Satwalekar is very well known to all those who have any acquaintance with the progress of Sanskrit and our ancient culture in modern times. The publications from the Swadhyaya Mandal have set an example for scholarship in modern times in India. The fact that this new translation of the *Gītā* with an elaborate commentary is a work of Pandit Satwalekar is enough to recommend it to the lovers of Sanskrit and ancient Indian culture.

When one thinks of a translation and a commentary one's mind gets an idea of only small notes about the different words in the text. This is not the case with the present commentary. It is the elaboration of a new philosophy, so to say, with the *Bhagavad Gītā* as the nucleus. In this respect it follows the traditions of our *Ācāryas* of old. Take for example the commentary of Śaṅkarācārya on the *Brahmasūtras*. He has taken the *Sūtras* as the nucleus, and with such a small text, he has built up a vast system of *Advaita* philosophy round the *Sūtras*. When it is said that the four chapters of the *Gītā* now under review cover 842 pages (590 for the first part and 252 for the second part), one can realize what an elaborate commentary it should be. The full scheme can be known only if I give a brief survey of the book.

The purpose of the commentary is made clear in the following passage taken from the Preface: "In this commentary I have shown how the theorems of ancient works like the Vedas and the Upaniṣads, have been dealt with in the *Gītā* in a new manner. The other commentators have not performed this task, and it is the principal purpose of this commentary to show these parallelisms, and this is also its speciality. . . . I have been pondering over the propositions in the *Gītā* and also carrying on the work of comparing

the dicta of the *Gītā* with those contained in ancient books. Repeated thinking has brought me to the conclusion that the purport of the Vedas, the Upaniṣads and the *Gītā*, is identical."

The scheme of the book is more or less as follows. The text of the *Gītā* is first given, and its translation follows. Then there is an elaborate explanation, and even discussion, of a large number of very interesting problems. Thus, after the text and the translation of the first verse on the 7th page, there is an elaborate explanation of various subjects up to the end of the 36th page. The main heading of the commentary is "Arjuna's Dejection," and under that title are considered the following points: The Anxiety of Dhṛta-Rāṣṭra, Who is Dhṛta-Rāṣṭra?, "Possessors" and "Dispossessed," Loss of Dhṛta-Rāṣṭra, Dhṛta-Rāṣṭra's Blindness, Blind Followers of the Blind, Corporate Sin, Wages of Sin is Death, The Fear of His Own Sins, Misuse of Religious Injunctions, Diplomacy of Dhṛta-Rāṣṭra, Preaching a Sermon, War is Cruelty, Even Begging is Good, The World is Transitory, A Caution, Effect of the Holy Places, Possibility of Defeat, a Righteous War, The Party of "Dharma," Free from Hate, God's Help, Victory of Righteousness, An Advice for all Times, Metaphysical Meaning, The Number 18, Origin of Family.

When there is nothing particular to say, a few verses are taken together as a section for comment. But when there is a really elaborate commentary, the commentator goes into the question with great detail, revealing his immense scholarship and maturity of judgement. After the chapter is over, there is a general discussion following, before a new chapter is taken up, and this general discussion is really very interesting. The name *Gītā* is especially dealt with in this section. Then there is a very original contribution relating the condition of Arjuna with the sermon which Sañjaya gave to the Pāṇḍavas when he visited their camp as a representative of Dhṛtarāṣṭra to effect peace and to avoid a war. This sermon of peace had an effect only on Arjuna, which is the lingering effect of his having had to live in the harem in Virāṭa's palace as a eunuch. After this, select passages from the *Gītā* for the first chapter are

given, and this is followed by a list of the detailed contents of the chapter.

This scheme has been followed in the remaining chapters also. The commentary contains also various charts to explain certain technical points. Thus on page 73 in the first chapter, there is a chart to illustrate the evolution of a man's individuality. This is under the verse 37 (How can we be happy by killing our relatives?). What has specially struck me in the commentary is the clearness of the presentation of a theme, which is not at all a simple one. The general topic of the verses is given at the top of the page which helps one to understand the context at a glance. Then there are such analytical presentations of the subject matter like the summarizing of the points of doubt in the mind of Arjuna given on p. 103 at the close of the discussion on Sañjaya's sermon, under 16 heads.

My effort in this review is not to give any comments on the interpretation. It is only to give an idea of what the book is like, to show that it is not an ordinary translation and commentary. It is the development of a new technique in *Gītā* interpretation, on the model of our ancient *Ācāryas*, the like of which has not been attempted before.

In order that I may make clear the author's mode of interpretation and to give some illustrations of his doctrines, I make a few random selections from his commentary. In the second chapter, there is first given the doctrine of the complete distinction between body and soul and the futility of bemoaning either on account of the body or of the soul. The change from this "inhuman abstraction" as I will term it, to the more human sentiments found in the latter part of the second chapter is one of the most difficult situations in the *Gītā*. Here is the author's interpretation of the position. "At this point an objection is likely to be raised: 'the sin incurred by the action of killing done in a war is sure to have its proper effect; hence waging a war, the essence of which is killing, is immoral.' It is now incumbent on the Lord to answer it in order to convince Arjuna that there is

no sin in the Path of Yoga, that is, one which treats of disciplined actions and which leads to advancements."

The verse "Your business is with action only, never with its fruits" (II-47) is one of the most difficult. Rightly, the commentator says that "The whole *Gītā* is for expounding this Yoga of action and this verse gives in a nutshell the whole doctrine of *Gītā*." He says that the verse contains the four aphorisms of disciplined action:

- (1) (*Karma*) Action is the sphere of man; he must therefore perform actions, it being incumbent on him to do so.
- (2) The fruits of actions are not in his sphere.
- (3) It is not therefore desirable to think always of the fruits of one's actions.
- (4) Man should not incline himself to be inactive.

Later on he says, "The second aphorism is that 'the fruit is not in the sphere of man.' A man can plant a mango-tree; but to eat the fruit of it is not in his power. Many causes . . . may prevent it. Hence it is that the fruit is beyond the man's control . . . Nothing is gained by having a motive which is not in your power."

I have cited the above passages to give an idea of the author's approach to the problem and the mode of his interpretation. I cannot say that I accept his views. As a matter of fact, I have not been able to agree with any interpretation of this verse in the *Gītā* given by any one. Nor do I accept the import of the first half of the second chapter in the *Gītā* as explained by others. My own view is that the whole section beginning with "You are mourning for those who ought not to be mourned (verse 11) up to "Nobody should grieve for him who is immortal" (verse 30) is only a *prima facie* view and not the true doctrine in the *Gītā* approach to the problem of life. It is raised as an elaboration of the passage "You indulge in tall talk concerning knowledge (verse 11). If you make an intellectual approach to problems of life, without any element of the realities of the world as it is experienced, then this is the position. Such, in my view

is the position of the Lord. So he discards that approach and takes the Yoga aspect in the second part of the second chapter, which is the true approach to problems of life.

As for action and its fruit, if fruit is not in the sphere of man, in whose sphere is it? Fruit is an integral part of any notion of what can be called a "good action". What is given at the end of this verse (let there be no attachment to ineffective actions) is what is condemned. I have elsewhere made my position clear about this verse (A.L.B. Vol. X, Pt. 1, p. 9). This represents the true *Mīmāṃsā* position, that one should engage in action that has a result, knowing that it has a beneficial fruit and that it must be done for its own merit and not with the object of getting the fruit. A meritorious action will bear fruit and so one's action is determined by its being meritorious and not by the fruit. It is the fruit that determines the meritorious nature of the action; it is the meritorious nature of the action that gives the urge to man to engage himself in that action. Veda determines the relation between action and fruit, and man acts because of the determination of that relation in the Veda; man shall not attempt to determine that relation. But this is not the place to enter into a controversy on the point. My business is only to review the book, to give an account of the book, and not to discuss the points raised in it. But I wanted to show that there are places where I cannot accept the interpretations given here. That is another story.

EDITOR

Life in Ancient India as depicted in the Jain Canons, By Prof. J. C. Jain, M.A., Ph.D., Professor of Ardhamagadhi and Hindi, Ramnarian Ruia College, Bombay, Published by the New Book Company Ltd., Bombay. Price Rs. 35.

This book is the result of the study conducted by the Professor in the field of Jain literature which he started in 1939. In India various texts have been edited and many of them in a really creditable way. But when it comes to studies on texts, the quantity

and quality appear rather far below the expected standard. There are many such studies attempted in recent times to interpret the culture of India as could be gathered from available original texts. Most of them are coloured by modern notions, and in many cases theories are read into the books which could not have been there thought of at all. Such studies are mostly presentations of personal views and not of facts in the texts, and the texts are only an occasion for presenting such personal views.

In the book under review I am happy to note that the author has attempted to collect facts, arrange them under proper headings and present them in an orderly way. The author has also tried to interpret the facts in all places where such an interpretation is needed. But I have not been able to notice a single instance where he has indulged in introducing modern ideas into ancient works.

The Jain literature is a field that is fertile and that promises a good harvest of useful crop of information for the study of ancient Indian conditions both in the matter of historical facts and of culture. But the literature has not yet been studied with that care which the subject demands of scholars. There are still many works that have not been printed, and even where the works have been printed, they do not deserve the appellation of "editions." As the author himself says "a large number of canonical texts were either out of print or were not easily available for study. For, whatever canons are available, are hardly adequately edited, and have no index. Very few canons have been translated into English, and some of the important ones are still in manuscript form." (Preface, p. 5).

After the author had finished his study of the texts, he wanted to prepare a thesis, but he was prevented from such an undertaking of the work for political reasons. As the author himself says, "the freedom struggle of 1942 started. The Government of India arrested people without discretion and I too was arrested and taken away from a world of scholars to a world of detenus. When I left the detenu camp I found myself a totally changed man. There was left in me very little inclination for a serious work like the

well as in the Hindu literature. They differed in certain philosophical details, which was the affair of the thinking few ; but the people had nothing to do with such details. The people lived as the people of India and followed various Indian religions.

I conclude this review by citing a large number of passages to show the harmony of culture represented by the Jain literature with Hindu literature. (1) In ancient India a king was absolutely necessary and was considered an essential factor for the well-being of the people. . . . A king engrossed in women, gambling, wine and hunting was considered unfit to look after the affairs of the State (p. 49). (2) Next to the king stood the crown-prince who was the brother or son or kinsman of the king. . . . A crown-prince was supposed to be efficient in seventy-two arts, eighteen provincial languages, music, dancing, and the art of fighting on horse-back, elephant and chariot (p. 58). (3) Wine and meat were considered amongst luxurious foods. Drinking wine seems to have been very common in early society. . . . Even women were sometimes addicted to drink. . . . Jain monks and nuns were not allowed to put up in a residence where jars of wine were stored (pp. 124 and 125). (4) Not only the world-sick ordinary people renounced the world, but also warriors and bankers who were members of the upper classes and who were endowed with personal grace, learning, valour and splendour (p. 193). (5) It is stated that at the time of taking out the dead body of a monk, a suitable planet must be selected (p. 236).

I have given these citations to show the unity in religion and in culture that prevailed in ancient India. Conflict of god's religion and conflicts of culture are new superstitions that have come into India along with "civilization."

EDITOR

ANNOUNCEMENTS

I. OUR DISTINGUISHED VISITOR

ON the forenoon of Monday the 27th December, 1948, H. E. the Maharaja of Bhavnagar, Governor of Madras, and H. H. the Maharani of Saheba of Bhavnagar paid a visit to the Theosophical Society ; during their visit Sri C. Jinarāja-dāsa, the President of the Society escorted them to the Library. The Director received them and they all went round the Library. The staff of the Library also was present on the occasion. They were shown the valuable manuscripts collection and the printed books relating to various religions, philosophy, ancient civilizations and many other subjects, in nearly all the languages of the world. The Sinhalese palm-leaf manuscripts of the *Tiṭṭaka* and many other specimens of wonderfully executed manuscripts and the various objects in the show cases were very much admired by the distinguished visitors. The literary activities of the Library, its publications, its *Bulletin* and the Dr. Swaminatha Aiyar Tamil Library and its activities also received their hearty appreciation.

II. OUR EDITOR DECORATED

Dr. C. Kunhan Raja, our Editor was decorated with a *Virasīṅkhalā* by H. H. the Maharaja of Cochin in recognition of his great scholarship and the work he has done in the field of Sanskrit and for the promotion of Sanskrit. The *Vidvat Sadas* (Conference of Scholars) which is annually conducted at the Palace of His Highness was in session at the end of December, 1948, where many distinguished Pandits from different parts of the country were present. Dr. Raja was also there as a guest of His Highness. On Monday the

27th of December, when the session was going on, His Highness presented him with that decoration, in the presence of all the Pandits. He also spoke in very appreciative terms about Dr. Raja's attainments and his untiring activities on behalf of Sanskrit.

The honour is all the greater in so far as it has come from a Ruling Prince who is one of the greatest scholars of the present day, and who has known Dr. Raja very intimately for many years now. The *Vīrasṛīkhalā* is a gold chain (*sṛīkhalā*) as a symbol of a hero (*vīra*). It is worn as an armlet. This is the highest honour which the Rulers of Cochin, who are descendants of the ancient Kerala Emperors, confer on persons of eminent merit. Two photos of the chain are given separately, one showing it as opened out and the other as closed in to form an armlet. It is a proper honour conferred by a scholar Prince on a worthy person on a fitting occasion.

III. ADYAR LIBRARY ASSOCIATED WITH THE INDIAN RECORDS COMMISSION

Dr. C. Kunhan Raja, the Curator of the Adyar Library has been appointed as a Corresponding Member of the Indian Historical Records Commission on the recommendation of the Adyar Library.

The Government of Madras have set up a "Regional Survey Committee" as suggested by the Indian Historical Records Commission and Dr. C. Kunhan Raja has been appointed a member of that Committee also.

G. SRINIVASA MURTI,
Hon. Director, Adyar Library

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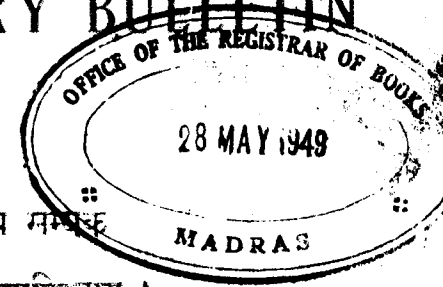
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BRAHMAVIDYĀ

THE

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तस्मै न विद्वानुपमन्नाय सम्पदं

प्रदान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmanvidyā whereby one knows the Imperishable, the Purusha, the Truth.

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8th May, 1949

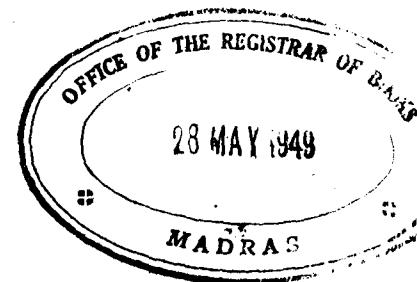
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H. P. B. in America



A LAND OF MYSTERY¹

A Plea for Archaeological Research made 69 Years Ago

By H. P. B.

EVIDENTLY we, Theosophists, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

¹ By courtesy of the Editor, *The Theosophist*, Vol. 1 (No. 7), April, 1880, pp. 170-173.

In his *Peruvian Antiquities* (See, *The Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words: "Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea¹ regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and the camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus, various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the

¹ This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

name Andes to their Himalayan mountains, as did the South Americans to their principal chain.' Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt, and even some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creeks, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the

¹ "The Name America," said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the seven continents." When first discovered America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail."¹ The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the *Book of Numbers*? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaeologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer," they say. The

¹ Smithsonian contributions to *Knowledge*, Vol. 1.

earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A. D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copán, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection, and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copán are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca,

in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the Sun." Here, the similarity of the Aryan with the South American Tradition is again but too obvious, and the Solar and Lunar races—Surya Vansa and the Chandra Vansa—reappear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the South-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India.

Although the traditions of the Incas maintain that the great lawgiver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a

vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua* the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars, and stone-idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consists of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skillful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a place formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of

the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco."

Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the Island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness:" while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design . . ." Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagal, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which from the water-marks around it, seem to have been formerly an

island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."¹ Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill." . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun. Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palanque and Copán. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone

¹ *New American Cyclopaedia*. Art, Teotihuacan.

figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awestruck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomara, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and *the eternal fire maintained* Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcatcalli*, "the House of the Shining Mirrors sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and

sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic Teocalli (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their Christian virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics, "He who looks too curiously on a woman, commits adultery with his eyes", says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in

naming their children, says Lord Kingsborough " they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew.*" " Their laws were perfect ; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of bloodthirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced ! Peace and glory to your ashes, O Cortez and Torquemada ! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens !

RAJA SIR ANNAMALAI CHETTIYAR

*Raja of Chettinad*¹

(30-9-1881—15-6-1948)

RAJA SIR ANNAMALAI CHETTIYAR belonged to the Nagarathar community in South India, and he inherited a long tradition of shrewd business, piety, and help to noble causes. The Chetties of South India, the *Sresthins* in Sanskrit literature, played a very important role in the evolution of Indian culture, not at all lesser than the part played by the learned class which expanded the culture and by the military class that protected culture. The members of this community were known for their business ability ; they earned wealth and spent what they earned in the cause of human welfare. They built temples and rest-houses for those who visited such temples as pilgrims ; they provided for the daily worships and for the periodical festivals in the temples, on a grand scale. They also repaired and restored dilapidated temples. They established schools for education and endowed large sums of money for the maintenance of the schools and

¹ A brief obituary note appeared in the Bulletin, Vol. XII, pt. 3 (October, 1948).

for the expenses of the students who stayed in such schools for their education. I can boldly assert that the *S'resthins* continue their tradition far more faithfully than the learned communities and the martial communities of India.

Born on September 30th, 1881 as the third son of Muthia Chettiyar, he had a very liberal education under the personal direction of his father and received a good training in his family business of Banking. He lost his father when he was just 19, and he carried on the business with great distinction, though quite young. He had very extensive business concerns in various parts of India and also in Ceylon, Burma, Straits Settlements, Indo-China and other Far Eastern countries. He had travelled wide in the various countries of the world. His abilities and munificences were well recognized both by the Government and the people, and he received various Honours as personal distinctions from the Government like Rao Bahadur in 1902, Dewan Bahadur twenty years later, Knighthood in 1923, and the hereditary Title of Raja in 1929. He was the acknowledged leader of the Nagarathar community. He was seldom seen; but his presence was always felt everywhere.

He played a very important part in the public life of the Province. He was a member of the Legislative Council of Madras in 1916. When the Council of State was established under the Montagu Chemsford Reforms, he became a member of that body and continued in it for three terms. He was also a Governor of

the Imperial Bank of India. He was a life member of the Senate of the Madras University and the Madras University conferred on him the Honorary Degree of Doctor of Laws. It cannot be said that he took any active part in politics; his interest was in his business. But it cannot be said either that he did not have any influence in the political life of South India. His retired nature made his presence felt in various places and at various times; his silence made him heard in all places and at all times; his non-interference influenced the course of events in the various aspects of public life in the province.

It would be impossible to enumerate all the items of his charities. The most conspicuous achievement of his life was the foundation of the Annamalai University. This is the only University in South India established through a private munificence and one of the very few in the whole of India. He had already started a College which was raised to the status of a University, later. He was a great patron of learning and took keen interest in Sanskrit, Tamil and Music. He was conducting a College for higher studies in Sanskrit at Chidambaram, along with a First Grade College affiliated to the Madras University. He was also conducting a Training College for Sanskrit Pandits. These were the original foundations on which the Annamalai University was erected.

A noteworthy feature of the new University was that professorships were established for Sanskrit and Tamil in the University having the same status as

the corresponding posts in other subjects. I have to make special mention of this fact, since in the Andhra University which was established for the encouragement of Andhra culture, there is no *Professorship* for Telugu even now, after so many years of its foundation, and there is no chair at all for Sanskrit in it. The Raja Saheb was a great lover of arts, especially music; and he was also conducting an advanced course in music, which now forms a part of the University. He recognized the value of sciences and he also recognized the limitations of science devoid of cultural influences. It must be said that the Raja Saheb bestowed much love and care on his new University as though it were on his own son. Vast areas that were only a sort of waste land have been converted into one of the most attractive spots in that region. Started on a very modest basis, but with a definite plan for expansion, new faculties of studies were gradually added to the new University. Immense piles of buildings have been erected to house the various Faculties, along with a Convocation Hall and the Library. The whole place is spotted with residential buildings for the Vice-Chancellor and the teachers of the University.

Those who depend on public meetings to have a sight of great persons could not have met the Raja Saheb. His public lectures are few; but his actual achievements are many. He does not belong to the group of persons whose sole celebrity is confined to appearance at public functions; he is just the opposite of that.

He knew it as a fact that the Indian nation is composed of a large number of communities and that he belonged to a particular community, small in number but large in importance. He was proud of the past achievements of his community and was ambitious to perpetuate such achievements. He loved his community and encouraged and helped the members of his community. But he was not at all communal in his outlook; he knew that the interests of his own community are identical with the interests of all the other communities forming the nation. While he was an idol worshipped by his own community, he was loved and honoured by the members of all other communities.

His fame is not a mere flash that dazzles the eyes for a moment but disappears the next moment; it is a steady glow. It is the memory of such people that should be perpetuated. Memory of such persons gives an inspiration to people. He has left behind him enough achievements to perpetuate his memory for ever. The University which he has founded and which bears his name, is an institution that will last, and so long as it lasts, his name also lasts. By remembering his name, we are conferring no benefits on him, but we are taking advantage of a benefit that he has left behind. It is nearly a year since he passed away. It is a privilege for me to write this note about him on this occasion.

C. KUNHAN RAJA,

Ed., A. L. B.

INDO-ROMAN TRANSLITERATION

BY T. R. VENKATARAMA SASTRI

It is eminently desirable to have a uniform scheme for representing the sounds of Indian Languages by appropriate equivalents in the Roman Script. The need for such a scheme is not a new one arising now for the first time. It was felt by Oriental scholars from early nineteenth century and was met in different ways, but converging towards a fairly uniform standard. It was in 1894 that a gathering of Orientalists took up the matter and formulated a scheme for universal adoption for transliterating a number of languages.

Mr. R. Ramachandran has now sent forth a pamphlet under the title "Indo-Roman," basing himself on what was propounded some time ago by our C. R., the Governor-General, in the daily Press. That scheme would appear to have had a limited object; the object was stated to be to facilitate a quotation from Tamil in a newspaper or a magazine in English or the sending of a Tamil telegram written out in English. Diacritical marks are not had by newspapers and cannot be transmitted over the wires. Another principle was stated to be that "we cannot ignore the familiar sounds associated with Roman characters as used in English."

Mr. Ramachandran's object is not a limited one. He is devising a permanent scheme for writers of books in ALL Indian Languages and for young unsophisticated learners

from early ages. Young boys and girls are put to learn Hindi and the Devanagari script takes time for mastery. For acquiring knowledge of the language even before they have mastered its script, they may be helped through the simpler Roman script and the Madras Government were said to be in favour of it.

Even as regards the limited purposes, it seems to me that the scheme may not prove useful. No one who sends a telegram is going to master principles of transliteration as expounded. He will in many cases prefer *pochu* for *poyvittadu* = gone. I am speaking from experience of telegrams by Nattukottai Chettis. If in the course of a newspaper article a Tamil quotation has at all to be made, and that is rare, words are written without diacritical marks and those for whose benefit it is intended can read and understand it well enough. For these limited uses the system is not likely to be read or followed. Where the object is to have a permanent set of symbols for sounds, it ought, as far as possible, to follow a principle which will make it simple, easy and convenient to young learners. To follow, for this purpose, the uncertain sounds of a language, so notorious for its lack of system or principle as English, is very unapt. The system suggested is not for a young student but for those who are already acquainted with English and want to guide themselves by analogy with the general if not uniform representation in that language.

I should not have ventured to criticise what is so influentially supported for permanent use but for the fact that it takes no account of what has been done for over a century and what has been competently fixed more than fifty years ago, and can only produce confusion. I am very doubtful whether South India will accept it. North India will not, I think.

Type-writers are mentioned as a consideration. \$ and ° are in Corona but not in Remington. The fractions on the board vary. They are not required. If one fifth has to be in figures we use 1/5. The same may be done for half, one fourth etc. We can make type-writers or have them made to specification. Surely provision can be made for a dot over the letter and below it and for underlining and overlining a letter.

That only a few presses in Madras possess the diacritical equipment is no consideration. A Tamil Press has no English 'types. An English Press may not have Tamil types. Neither of them may have Devanagari. When they want to expand, they get the types required. They are available. The Adyar Press has them because they are needed for their ends. If the ends are rightly prescribed, there is no difficulty in securing the types. A permanent scheme should not accommodate itself to the indolence or shiftlessness of the owners of a Press or even a great number of them.

It seems to me that if the system were followed faithfully we should be introduced to a new unfamiliar, bizarre world of symbols and sounds. Before I illustrate that statement let me exhibit the representations in parallel columns the first column being the Orientalists' and the second Mr. Ramachandran's.

Vowels			
a	a	अ	अ
ā	aa	आ	आ
i	i	इ	इ
ī	ee	ई	ई
u	u	उ	उ
ū	oo	ऊ	ऊ
ṛ	ru'	ऋ	ऋ

ṛ	ru'u'	ऋ	
l	(lu')	ल	
ḷ	(lu'u')	ळ	
e	e	ए	ए
ē	ae	ए	अ
ai	ai	ऐ	ऐ
o	o	ओ	ओ
ō	oa	ओ	ओ
au	ow	औ	औ
āv	aow	आव्	आव्
āy	aai	आय्	आय्

aa, ee, oo, ae, oa, ow are taken on English analogy real and fancied; oo may be short as in *foot* and *good*; ae is nearly always ī or ee as in *æon*; āv and āy are said to be one sound and vowels but the Devanagari writing shows a vowel and a consonant. A lightly pronounced consonant is, or seems, taken as vowel. I have not come across आय् = āy and आव् = āv as pure vowels.

Symbols ru' and ru'u' border on the grotesque. The vowel sound of ṛ is that in ripple or riddle after p and d sounds.

Consonants			
k	k	क	क
kh	kh	ख	ख
g	g	ग	ग
gh	gh	घ	घ
ṇ	ng	ङ	ङ
c	ch	च	च
ch	chh	छ	छ
j	j	ज	ज

jh	jh	झ	
ñ	jñ	ञ	ॐ
t	t	ट	८
th	t'h	ठ	
d	d	ड	
dh	d'h	ढ	
n	n'	ण	ॐ
t	th	त	८
th	thh	थ	
d	dh	द	
dh	dhh	ध	
n	n	न	ॐ
p	p	प	८
ph	ph	फ	
b	b	ब	
bh	bh	भ	
m	m	म	८
h	h	ह	ॐ
y	y	य	८
v	v	व	ॐ
r	r	र	८
l	l	ल	ॐ
s'	s'	श	८
ś	sh	ष	ॐ
s	s	स	ॐ
z	z'		८
l	l' vedic	ळ	ॐ
r	r'		८

I am not attempting the equivalents of Urdu sounds not knowing them correctly.

It is when we begin to rewrite words familiar to eye and ear that we see, will it be too harsh to say, the ugliness of it.

Compare	Raamaen'a	with	Rāmeṇa
	Adhvaitha		Advaita
	Geethaa, Seethaa		Gitā and Sitā
	S'aasthri		Sāstri
	Raadhhaakru'shna		Rādhākṛsna
	Rajagoapaalaachaariyaar		Rājagōpālācāriyār
	Vaedha	for	Veda
	Vaedhaantha	for	Vedanta
	Anggaanggibhaava		Angāngibhāva
	yajjna	for	yajña

These may be multiplied. There is no use saying that the present spelling in these cases may be retained as established. The generation under the new system cannot but change the spelling in these new ways. The international system omits no letters, adds none unnecessarily and preserves the relation between short and long vowels visibly with a uniform mark for length.

See again : Raamaaya Raamabhadhraaya
Raamachandhraaya vaedhhasae
Raghunaathaaya naathhaaya
Seethaayaah pathayae namah

Twenty-four unnecessary letters in one verse ! Let the readers say whether it is all right in their eyes. Vaedhhasae and pathayae look awfully ugly to me. In time we may be reconciled to anything but why need we change what has been in vogue for so long a time to which all provinces have become accustomed among no small group of people ? Is it a justification that the presses have no such

types which, though available, they had no need for till now and have therefore not got them?

None of the considerations urged in favour of a strange new scheme seems to me to have any validity—neither the fact of presses being ill-equipped for the task, nor the elders' obsession arising out of their previous knowledge of English. These lazy and temporary considerations ought not to stand in the way of a permanent system of truly scientific symbols being introduced for the benefit of young learners.

T, th, d, dh, ṇ as linguals (or cerebrals) have passed into Webster's dictionary; t and d are dentals in French.

C for ch comes both from old Anglo-Saxon (cild=child) and from Latin (Cf. Guicciardini=gvichardini). Orientalists used ch also. K and s being available, c has no other use except to serve for ch. (See C in Webster). I do not mind ch being retained though chchh will be required for just two consonants; cch will really do. Nor do I object to sh for ṣ which the orientalist have adopted. I do not object to z', l', r', for the Tamil letters.

Presses aspiring to transliterate should get the types and not ask the well-fixed scheme of transliteration to stand aside for their paltry convenience.

Mr. Edgerton's Gītā and Dr. Radhakrishnan's follow the scheme of the orientalist. So does Avinasananda's Lectures on the Gītā. The late Professor M. Rangacharya formulated a scheme for Tamil substantially the same but equipping Tamil to represent aspirates and soft sounds. The Tamils, of course, reject any scheme widening their Script as sacrilegious.

In Tamil hard letters may stand for hard, soft or aspirate sounds in actual pronunciation. Transliteration must follow pronunciation in each case.

THE FUTURE ROLE OF SANSKRIT

II. Sanskrit Literature

BY C. KUNHAN RAJA

1. *The value of civilized traditions.* If the study of Sanskrit is to receive its legitimate recognition and support, the advantages which such a study will bring to the individual, to the nation and to humanity in general, must be properly elucidated. In the latter half of the nineteenth century it was the belief that if nations could be extricated from the clutches of royal courts and church and if the destiny of the nations could be placed in the hands of a Parliament representing them through a system of universal suffrage and if a Cabinet commanding the confidence of such a Parliament for the time being governs the nations, there would be plenty to the individual, security of person and property and international amity. Democracy had its chance; but man is no happier for that. Science has developed; production has increased; but man's poverty and suffering have only increased.

The fact is that man's affairs cannot be adjusted on a merely mechanical basis. The working of a clock or the apparatus in a meteorological station, or of the machinery in a factory can be regulated from outside. A machine cannot develop an "urge" from within itself either to work or to stop

work or to alter the course of its work. But in a man there is the free-will, a capacity to develop from within himself an "urge" to do or not to do or to do otherwise (*kartum akartum anyathā kartum vā saktiḥ*).

The history of man in the past provides various examples for the modern man. It is not like a rock or a creeper or a bird. The rocks on the mountains, the creepers in the meadows and the birds in the skies do not have a "history". They were the same milleniums ago, and they continue the same. A creeper grows exactly as it grew in the past. A crow collects its food and makes its nest exactly as it did in the past. But man has a "history".

If the past history of man is a guide to the present day man, then the duration, the volume and the variety in such past history have their proper values. The position which a nation held in the world is also another important factor in assigning values to the history of that nation. Taking every one of these factors into account, Indian history provides a valuable guide for the present man in his complicated situation. The effort in the modern West was to *replace* the past with a new present instead of *evolving* the present from the past and of *reconciling* the past to the changed present. Indian history provides an example for such a national "evolution" and a national reconciliation.

2. *Ritual-Rationalism concord.* The most conspicuous feature of the modern Western civilization is that rationalism replaced religion and ritual, with all their attendant circumstances. The absence of rationalism produced an imperfection in the mode of life in the past in the west; but this imperfection cannot be rectified by its replacement by another order of life in which there is only rationalism and in which religion and ritualism have been completely repressed. The

latter is as imperfect as the former. Rationalism has two aspects, a speculative and an experimental one. Thus there are three elements in human life: religion, speculative philosophy and experimental science. Indian civilization has succeeded in effecting a harmony among them. Attempts have been made to detect a conflict between religion and philosophy in Indian civilization by modern "critical scholarship".

3. *The so-called revolt of Buddhism.* It has been made out that just before the time of Buddha, there were various conflicting thought-currents in India, that the religion had become a mere formalism stained by cruelty to animals in the name of sacrifices and physical mortifications in the name of penances, and that there were social inequalities like rigid caste distinctions and communal persecutions consequent on them. Buddha came and preached a religion that reconciled the conflicts, that abolished animal sacrifices, penances and caste-distinctions.

The fact is that the schisms in Buddhism only added to the number and intensity of conflicting thought-currents in the country, instead of reconciling thought-currents. Difference is the essence of thought in the phenomenal world, and perfect reconciliation can come only on the attainment of perfect knowledge by the individual; there cannot be a reconciliation in *all*, unless man is reduced to the condition of a machine. Something will be said about caste system and penances under the corresponding sections later. As for sacrifices and cruelty to animals, we must understand that it is the descendents of these who continued the Vedic traditions that have become the most pacific community in the world; the same cannot be said of the nations that have accepted and continued the traditions of Buddha. India guided by these wise men who continued the Vedic traditions never

invaded a neighbouring country, and developed military strength only to repel invasions and to suppress those who broke the law of the country. Even in modern times, can it be asserted that the countries that have adopted the religion of Buddha are stronger bastions of international peace and good-will than India is?

4. *Universal education.* It has been recorded that till a century ago, when the tradition of the Vedas were maintained in the country, practically every village had its school, and literacy was wide-spread. Then during the last century "modern" schools were established to enable the children of India to see the light of modern sciences and to introduce India to the enlightenment of modern civilization. Within fifty years after the introduction of this modern education into India, the late Gokhale had to plead in vain for a policy of universal primary education in India. Financial considerations had the upper hand and the plea had to find solace in being glorified as an ideal, without any chance of being put into practice. Even now universal primary education is only an ideal, hoped to be attained within an incredibly long time.

But in the "primitive" ages from which India had the "evolution" into modern civilization, there is evidence to show that the highest education attainable was an obligatory accomplishment of every citizen. According to Indian tradition the precept that one should undergo the prescribed course of study (*svādhyāyo 'dhyetavyaḥ*) had application to all the citizens. This prescribed course was not confined to the three R's. Perhaps the list of subjects enumerated by Nārada to Sanatkumāra in the *Chāndogyaopaniṣad* may safely be taken as the nature of this obligatory course of study prescribed for all citizens. It contained both religious and secular study.

5. *The teaching profession.*—At present it is doubtful if there is another profession more neglected and, I may even assert, more despised than that of teachers, in India. I am not at all certain if there is any modern country where the teacher occupies the position comparable to the pre-eminent position of teachers in ancient India. The teacher was the most honoured citizen in the country. It goes without saying that they were the most learned and the wisest among the citizens of the country. The destiny of the country was in the hands of those who had sat at the feet of such learned scholars and who had developed a natural veneration for learning and for the learned. In this way the teachers could maintain their position of pre-eminence and honour in the country. Practically the wise man, the learned man, the scholar, the teacher, ruled the country. The kings and the ministers and the officials and the military chiefs and the rich men: all of them bowed their heads to the man of wisdom. Rulers and wealthy people vied with one another in rendering financial aid to the teachers in maintaining their educational institutions. The rich and the poor, people of all communities, people following varying religious persuasions: all of them received education in a common institution and lived like brethren. This developed harmony in social variety. Education was free to all. The rich man's son could not wallow in luxury and the poor man's son was not starved in such institutions. The episode in the life of S'rī Kṛṣṇa when his old class-mate in rags (Kucela Brāhmaṇa) visited him, is well known to all. These who could earn money and who could afford to help the institutions with money were advised to do so (*ācāryāya priyam dhanam āhr̥tya ; Taittiriya Upaniṣad*).

This pre-eminent position assigned to the teachers created an unshakable unity in the country based on culture.

There was perfect justice, and problems were settled on academic standards by the wise men. All problems were discussed by those who *know*, and the conclusion was arrived at after the parties were satisfied. There was no question that was excluded from the field of discussion, provided it lent itself to logical handling; this was the only test regarding the admissibility of a question. Even scriptural authority and the existence of God were not excluded from discussion. Belief in religion was not extracted through fear of gallows, dungeons, burning fire and such instruments of persecution of which we hear so much in the history of other nations.

Law, religion, philosophy and such matters were not subjected to the prejudices of politicians and financiers. Similarly, criminal law and criminal procedure, law relating to marriage and inheritance, law of evidence etc. were also above the ordinary civil administration of the various States. What could be called the "Union Government" in India at that time was an institution of non-political colour; they were in the hands of the wise men. Thus the unity of legal system in ancient India does not warrant an administrative unity also in the country. The unity was a cultural one kept under the custody of the wise men.

6. *The supremacy of Law.* The position of Law in the country is something unique in India. Law was a reality in the universe and was not subjected to human limitations. Man had to submit to the Law which was an objective fact of the universe. In the universe there were physical laws like the law of planetary motion which the scientists discover. No scientist can create or alter or stop a physical law. Similarly there are moral laws also in the universe which the wise man could only *know*. No man can create or stop or alter a moral law. That is what is meant by the superhuman

(*apauruṣeya*) nature of Law (*Dharma S'āstra*). Neither God nor a prophet could lay down the moral Law for man. This gave equality to every man, and also freedom to the individual. Superiority and inferiority become purely relative.

If moral law is derived on the authority of a prophet, then the superiority of that prophet to the other men should be accepted as absolute. His omniscience and his omnipotence become natural corollaries to his ability to know the moral law in its absolute nature and to teach it to his followers. But according to the Vedic conception of moral Law transcending man, the ability of man to know this absolute law is conditioned by his natural limitations, and revision of Law according to the changing conditions of the world and according to the failure of Law to satisfy the needs of the changing environments becomes explicable. If the prophet is omniscient and omnipotent, as he has to be if he is truly a prophet, its failure to bring about perfect happiness to humanity becomes inexplicable. Vedic tradition does not accept a thing called "omniscience" and "omnipotence."

The moral Law is known and interpreted by the wise according to their wisdom. The individual has the liberty to act according to it or not to act according to it or to act in a different way. There is no power to make him do it if he is not willing, to prevent him from doing it if he wills to do it, or to prevent him from doing it in another way if he so desires. The relation of cause and effect is inherent in this Law, and the individual reaps the fruit according to his action. This is a doctrine of moral Law (both religious and secular) which has not been developed in any other country. This is the only basis of Law that can guarantee absolute freedom to the individual,

7. *Civic duty.* When the individual is absolutely free in relation to moral Law, there can be the operation of that moral Law only if the citizen develops a sense of his duty to abide by the Law. When there is such a sense of civic duty like "This has to be done by me" (*mayedam kartavyam*), Law functions efficiently and effectively. Obedience to Law must be an "urge" from within, and this "urge" can be developed through training. Training and character are needed not merely for understanding the absolute and eternal moral Law, but also for its function among the citizens. In Vedic jurisprudence the theory that ignorance of Law is not an excuse has not been enunciated merely as a fiction to make the proper administration of Law possible, but as a necessity for orderly civic life. So, the State has a duty to provide the opportunity for the citizens to know what the Law, as understood by the wise men of the time, is; and the citizen has also an obligation to know the Law as it is understood and expounded by the wise men of the time.

8. *Government by the wise.*—The government has to understand and to interpret Law and this can be done only if the government is in the hands of the wise. There is therefore need for those, in whose charge the government is placed, to be specially trained for the high responsibility; and they must develop a character also. Such a government by the wise men will be understood and appreciated by the citizens only if the citizens too have a training in civic duty and if they too develop a character. Such an adjustment will ensure the consent of the governed for the government. A man assumes charge of the government because by training and by character he is a great man.

9. *Division of civic functions.*—When under a scheme of trained citizens being governed by the wise men, the

citizens develop the sense of civic duty in the form "This must be done by me", he also develops along with it a sense of his own abilities to discharge one or the other of the civic functions. Tastes, aptitudes and abilities differ from citizen to citizen. There is equality in their value to the State. Civilized life is very complex and there is a multiplicity of functions needed to meet the requirements of this complex civilized life. These functions are classified under the main headings of intellectual, martial and economic enterprises in the State. Proper training enables a citizen to understand his own abilities, and he discharges his functions according to his abilities. Those who are not capable of undergoing such a training owing to their inherent intellectual weakness do the functions assigned to them by those who know.

No objection can be taken to such a broad division of civic functions in an organised State. They are not watertight compartments. A wise man can also have military talents and can engage himself in the defence of the State. A wise man can also have economic talents and he can also engage himself in the economic developments of the State. Some sort of hereditary arrangement is inevitable in the matter of any civic function in a State. It is not possible to assign the functions to every citizen after his training. All functions must continue to contribute to the total welfare of the State, and a parent is expected to train his son to be a worthy citizen. The son inherits his father's civic rights only if he develops his father's civic abilities. A son inherits his father's property, and can have his rights to such property safe-guarded by the State only if he manages his property well, not otherwise. So long as he administers his father's property well, he enjoys the privileges of his father as owner of that inherited property. But when he betrays his trust, he

loses his rights also. Similarly a son can claim the right to a certain civic function only if he receives the training and develops the capacities of his father for that function. Just as property descends from father to son normally, but changes hands under special conditions, similarly, civic functions too normally progress from generation to generation on a hereditary basis; but there is migration when the ability too does not progress along this line of heredity.

Buddhism never interfered with this scheme of what has degenerated into a rigid hereditary caste system in later times, what was only a division of civic functions on the basis of ability and aptitude. Into the monastic order of those who had finished their civic functions and who desires retirement, citizens from any class of civic functions were admitted. I have already said that the division was not a water-tight one. Contemplation and search after the absolute truth were not confined to the citizens of any one of the divisions, and worthy members to this order of seekers after truth could be found in all the divisions. Vedic tradition had the same scheme. Those who renounced the world were not amenable to this division based on civic function in the secular life of the State.

10. *Values in life.* Corresponding to the three-fold civic functions in a State, it is necessary to assign due values to all such functions lest those who adopt any of the functions may unduly dominate the State, to the detriment of the others. There are various ways of life. It is not possible to prescribe any uniform way of life for all the citizens as the only approved way and to condemn all the other ways. A State is an aggregate of these varieties in ways of life, if it is to be a progressive State; otherwise life in a State will get stagnant.

Ways of life have been classified under three main headings. They are not exclusive of one another; they simply represent the dominant note in any one particular way of life. Thus some people may have a partiality for a life of retirement, study, contemplation etc. Others may like a life of intense activity and adventure etc. Still others may have a preference to the enjoyment aspect in life. These three ways of life, based on three specific values, correspond to the three functions in civic life, namely, wisdom, martial and economic aspects of corporate life. They are called *Dharma* (virtue), *Artha* (acquisition) and *Kāma* (enjoyment).

This classification of life is the result of a close study of social sciences and has a metaphysical basis also. The universe is constituted of, according to Indian metaphysics, *Sattva* (light), *Rajas* (activity) and *Tamas* (darkness). They are represented by knowledge, change and matter, in the universe. The physical world is known as changing. There is a "life principle" as a fundamental in this universe, and it is reflected on the material side in the universe in its three aspects of *Sattva*, *Rajas*, and *Tamas*, as stated above. On account of this reflection, the *Sattva* aspect assumes the role of the "subject", the *Tamas* aspect assumes the role of the "object" and the *Rajas* aspect assumes the role of "change" in this subject-object union. Every object in this universe is a combination of these three constituents of the universe in various proportions, and man's nature, his aptitude, and his capacity are determined by the proportion of these three constituents. Wisdom and virtue in function and values are associated with a dominance of *Sattva*; martial spirit and acquisition are associated with a dominance of *Rajas*; and economic aptitude and enjoyment are associated with a dominance of *Tamas*. This dominance is determined both

by heredity and by training. Any defect in heredity can be remedied by training, and lack of training will spoil an advantage through heredity. But as a matter of convenience, heredity has to be accepted as the normal standard for fixing a man's aptitudes and capacities, and any one who fails within that class has to migrate to the class to which he is fit. Heredity as a factor in determining a citizen's aptitudes and capacities could hold its ground only so long as a father had the sense of civic obligation to perpetuate his function in his family. With the disappearance of the operation of this obligation, heredity also vanishes as a determining factor in assigning civic functions to a citizen. In ancient times there was less of racial admixture and as such there was a greater possibility of heredity determining the aptitude of a citizen.

The fundamental principle is of eternal importance. That principle is that there is a difference between citizen and citizen, that every citizen has a function to which he is best fitted, that every one who is fit for a particular function should be given the opportunity to fulfil that civic function and that every function has an equal value in the sum total of civic life.

Buddhism is associated with an over-emphasis of the *Dharma* aspect among the ways of life, and with a condemnation of the *Artha* and *Kāma* aspects in life. Through such an over-emphasis and the consequent condemnation of the other two aspects, life ceased to be a "whole"; it became partial and compartmental. With the neglect of the *Artha* and the *Kāma* aspects, there resulted a vanishing of the demarcation between different civic functions. When *Artha* and *Kāma* ceased to be values in life worth taking notice of, these two began to be regarded

as the opposite of values, sins, and the purpose of life had to be enunciated as release from this multitude of sins. Thus, instead of *Dharma* functioning as a corrective and as a purifying agency in the other two values, namely, *Artha* and *Kāma*, the goal of life had to be fixed as release (*Mokṣa*), which became the purpose of *Dharma*. The practice of *Dharma* divested of its "life" aspects (*Artha* and *Kāma*) resulted in *Samnyāsa* (renunciation) being the most coveted of the stages in life (*Āśramas*). There arose the Religious Order of Monks (the *Saṅgha*) to which all were admitted without any distinction of capacities and aptitudes, that is, without any caste distinction, discarding the other values in life, also. Caste system as a social order recognising the capacities and aptitudes of citizens for varying functions in a State, has no place in such a condition. This is not removing caste disabilities; it is throwing overboard a real recognition of difference in life and a true assignment of values in life. Instead of assigning each citizen his position in life according to his capacities and aptitudes, every citizen was assigned the same position and the same function, namely, final release from this world condemned as a sin.

Caste system as a preservation of certain unearned rights with no responsibility has not been envisaged in the ancient Indian social order. Absolute equality without recognising the varying needs of the world and the correspondingly varying differences in capacities and aptitudes is a denial of the true nature of this. It was in this condition that the students of social science at that time had to clear the position and formulate certain principles of social order. The four castes (*Varnas*) and the four values in life (*Puruṣārthas*) and the four stages in life (*Āśramas*) were enunciated as a result of this analytical study of social problems.

Wisdom, martial spirit and economic enterprises were the three-fold functions of society, and corresponding to this three-fold function, there were the three-fold values in life (*Puruṣārthas*). Those who had the capacities to know what is meant by a value in life could choose any one of the functions according to his capacities and aptitudes, and the rest took the work assigned to them by those who knew. That everybody cannot know that there is a value in life and what that value is, is a fact in this universe, and no democracy or universal adult suffrage can eradicate differences in intellectual capacities between citizen and citizen in the world.

There were normally only three values in life. But when people retire and engage themselves in contemplation, these values do not satisfy them and there is enunciated the fourth value of "*Mokṣa*" (release), which has been accepted as the absolute value. The first three values are practical and they are classed together as the three-fold values (*Trivarga*). The fourth value is speculative and is assigned an independent position, and it has an importance only if it is called the supreme goal.

11. *Balance in functions and values.* In all States there is a tendency for one of these values to unduly dominate over the other values. In Buddhism, the final supreme goal had a tendency to dominate over the worldly values. It was with a view to give due importance to all values in life that they were specifically classified and given equal positions in a scheme of balanced life. The domination by a longing for release is detrimental to the realities of the world; military and economic domination is also detrimental to true happiness of man in life. It is wisdom alone that can assign a balanced value to the various ways of life, and that is the basis of the enunciation of the four-fold values in life.

12. *Stages in life (Āśramas).* If wisdom is to play its proper part in the affairs of the world, acquisition of wisdom by those who have the capacity for such acquisition must be an obligation on their part. So the first stage in life (*Brahmacarya-āśrama*) was obligatory to all. Marriage, begetting children and keeping the house-hold fire are obligatory to those who continue the regular civic life. But one can remain in the pre-household stage, after his acquisition of wisdom and be a full citizen; he need not marry; yet he has ceased to be a *Brahmacārin* (student in search of wisdom). Such a citizen is called a *Snātaka*. He can even enter the life of a recluse, and he becomes a *Vānaprastha* (a forest dweller for purposes of contemplation and attainment of absolute knowledge). A citizen can also enter on this stage of retirement after he has lived a full house-holder's life and after he has been able to entrust his civic duties to his son. Such a life in the forest dedicated to contemplation and acquisition of absolute wisdom is not entirely outside the civic life. They took interest in the affairs of the world; they gave counsel to the rulers; they taught the children; they undertook various other civic functions. Absolute dissociation from all affairs of life is what is called *Samnyāsa*. Although texts dealing with *Samnyāsa* treat of it as the fourth stage in a man's life, coming after life in the forest, it is only one among the optional stages in the life of a citizen, after *Brahmacarya*. There is no record of any one having gone through all the four stages. The *Maharṣis* (great sages) in the *Purāṇas* never entered *Samnyāsa*; they were only *Vānaprasthas*; at present no *Samnyāsin* has the *Vānaprastha* stage as a prior one. The four stages are not really in any orderly sequence; they are only stages which a citizen can adopt at his pleasure.

Brahmacarya is the only obligatory stage, since wisdom in a citizen is obligatory for orderly life in a State. After he acquires wisdom, he can continue as a bachelor and lead a citizen's life, he can get married, he can take his abode in a forest, or he can completely renounce.

Life in forest and life as a *Samnyāsin* are associated with various forms of physical mortifications as integral parts of *Tapas* (penance). But in Vedic tradition, there is only one discipline and no sort of mortification of the body. The various kinds of mortifications, the various kinds of abnormal postures, the various powers developed are all denounced in Vedic tradition, and are associated with un-Vedic ways of life.

In the above sketched scheme of functions and stages in the life of citizen (*Varnāśrama-Dharma*) along with values in life (*Puruṣārthas*), there is a balance between the various factors that constitute the universe; nothing is ignored and nothing is ever-emphasised. It is this balance in the outlook on the problems of life that brought about the harmony between religion, philosophy and science. Science took notice of both the subjective and the objective element in this universe. In any scheme where the objective world is discounted, science can have no place. When the world is declared a sin and if escape from this sin is taught as the true goal of life, religion gets over-emphasised. Vedic tradition kept a happy balance between the two, and the consequence is that philosophy, which is speculative in nature and as such liable to side with religion rather than with science, in any conflict between the two, could also get blended into the scheme.

13. *Positive background.* When the world is given its due importance, the world which is experienced as a positive objectivity, and its affairs play a role different from what

it was in a world that is a sin, i.e., a negative void. If the world is essentially a sin, virtue consists in withdrawing from that world, and consequently virtue becomes a negative process. So abstention from evil is the true virtue, and we find that the five vows of Buddhism are negative. So are the Ten Commandments. When the world is looked upon as a positive objectivity, virtue consists in living in that real world according to its moral laws, and virtue becomes a positive process of live. Abstention may at best set the stage for a life of virtue, but is not itself virtue. Removal of evils will not as a natural consequence, bring in virtue; but if virtue is developed, evil will naturally vanish. So in this scheme of a positive, objective world, development of positive virtues becomes the chief thing, and so in Hindu Ethics, we find that *Vidhi* (prescription of what is to be done) is the important factor, and *Niṣedha* (prohibition of evils) is only a subordinate element. And even the final goal of release is not an escape from this world of sin, but a union with this world in its true nature after understanding its reality. The value of an action is determined by its positive results.

14. *Harmony with modern science.* It is this positive background in Vedic culture that has made it so allied to science, and it is perhaps the only religion that can be reconciled to the needs of science in modern times. The philosophy and religion developed in the Vedic culture and preserved in Sanskrit have a great bearing on the development of science in modern times. While modern science had to repudiate religion in its development, perhaps modern science can make further progress only along with Vedic religion. How dead matter became organic, the emergence of "cells", is a mystery at present. As a matter of fact modern

science does not accept the "subject" as an objective reality, and modern psychology has turned the "subject" into a system of functions in the objective matter. But there are various problems that await inquiry and solution. In a uniform objective matter, how did energy get concentrated at a point which is now called the Sun? How did this original process of concentration convert itself into a process of radiation? Is there a process of further concentration at the same point of radiation or at some other point corresponding to this radiation? How does this solar energy radiated in this way, convert a part of the dead matter into living organisms? When we burn a living organism, it loses its "life" and is converted into dead matter. We are not able to reconstitute the elements into a living cell again. Why? There are various other kinds of radiations of energy noticed in our daily life. Where does it ultimately go? We cannot control the parts and reconstitute the radiating element. Why? Scientists have been able to break up an atom. But can a scientist control the atom-parts and constitute an atom? We notice the conversion of one form of energy into another form. But where does this conversion actually take place? Can we control that process?

15. *Value to modern science.* Vedic cultural traditions have given some records that may be a guide to modern science in this respect, without science having to be caught in religious dogma. An ultimate life principle (instead of life being an accidental product in the course of evolution), the reaction of this life principle on dead matter and the evolution of matter along two parallel lines of subject and object through various stages, the awareness of the subject in relation to the corresponding stage of the object, possible by waking up the subject at that stage, man's normal awareness being confined to the final stage, the process of expanding this

awareness farther and farther till the entire process of evolution comes within the awareness of man, the possibility of man's understanding and controlling of all such earlier stages in the material evolution and the evolution of organic matter in this evolution process, and various other theories have a scientific value at present.

Sanskrit literature records that man at some stage had developed certain powers, which may appear as incredible miracles at present. But is that a reason for discarding the theories? Are not many of the modern scientific achievements such that they would have been only discarded as miracles by an earlier generation of scientists? The progress in aviation, in radiology etc. could not have been thought of by Roger Bacon or Newton. It shows that there are still objective facts in this world that may seem miracles to the modern man. The process of material evolution in this world and of organic evolution, the process of expanding our awareness by *Yoga* methods, and understanding and controlling earlier stages in the world-evolution process hidden from us, and various other principles found in Sanskrit literature are not superstitions of a primitive age in the evolution of human civilization; they are all high stages attained by humanity in an earlier age, and they are stages along which modern science can make further progress.

Study of Sanskrit texts relating to such subjects may not immediately develop such powers; but the texts give us a guidance for attempting further progress in science. Sanskrit literature, recording ancient wisdom, has a great function to perform in future, both in social organisation and in scientific progress.

III. Sanskrit Scholarship

BY DR. LOUIS RENOU

INDIA has done much to preserve its tradition. She maintains from time immemorial this great succession of paṇḍits and sāstrīs who have preserved from generation to generation the interpretation and the very contents of the texts.

Thanks to them we read the hymns of the Veda with the same inflections of voice, the same peculiarities of recitation which were those, if not of the ancient Ṛsis, at least of the authors of the *Prātisāhnyas* and of the then school-books by which the text of the *Samhitās* has been fixed for ever.

Thanks to them an impeccable interpretation of the most difficult classical texts has been maintained, though not of the Veda itself (whose tradition had probably become obscure in the time of Yāska), but of all the literature which has followed. There is no break in the continuity between Mallinātha or Vallabhadeva and the paṇḍits of to-day who are keen on commenting the *Sāhitya* or the *Darsanas*. When Max Müller established for the first time the text of the *Rksamhitā*, he used as manuscript, besides written documents, the living testimony of *vaidikas* belonging to the most diverse regions of India.

It is by Sanskrit that one could perceive the unity of India. I felt it vividly when at Darbhanga I attended the discussions of the *parikṣās*; I felt that, at this privileged place, the heroic period of the *Upaniṣads* was reborn: that is the same atmosphere of controversies, of open or latent discussions, of "jousts," which is at the background of the

major part of the Sanskrit literature, and which explains the blossoming up of the Vedic Hymns.

But, all the same, this mode of learning is not enough. Had there been only paṇḍits, the treasures of Sanskrit would have probably remained the property of Brahmins jealous of their rights. They would have been less easily integrated to humanism. The European erudition, having "discovered" Sanskrit, created what we call (since the middle of the XIXth century) Indianism or Indology; they turned it into a veritable science, more fertile and richer on the human plane than the other fields of research in connection with Egypt, Assyria or China.

Western Indology is sometimes slightly spoken. It is clear that the Indianists of the West have generally not this intimate knowledge of Sanskrit which is the apanage of the paṇḍits and fairly often also (I think) of the professors of Indian Universities. Sanskrit is for us a dead language, we learn it too late in life, we approach it from too critical a point of view. On the other hand, the Indianism has been an arena for linguistic or historical hypotheses often discredited: for instance, what remains of the theories accumulated during a century on the Veda? The enthusiasm at the beginning, partaking of the romantic fever, has undoubtedly been detrimental to certain works, as also the mystic, Theosophic tendencies of the second half of the last century. To-day in the West, in certain circles, the "official" Indology, the Indology of the savants, has come into a latent conflict with the Indology of the initiated, which takes its stand on some kind of mystical intuition. The esoteric meaning of a large part of Sanskrit works has contributed to this schism.

This has created a sort of disorderly atmosphere, which is unknown in the case of other studies such as Assyriology,

Sinology, etc. Let us compare the production, normally rigorous, often astonishingly severe and faultless in its method, which is characteristic of Iranian studies, with so many fancies or approximations as conspicuous as in Indology. It is perhaps not a mere chance that (at least in Europe) the number of women workers is more considerable in this field than that of men.

However, the great works of Western Indology are models of science, even if the results have been rendered uncertain in some cases by further progress in research. Human science counts no greater names than those of Burnouf or Bergaigne in France, Colebrooke or Wilson in England, Lassen, Benfey, Weber, Max Müller in Germany, to mention only the pioneers.

To-day the position of the studies in the West suffers from the general insecurity. The silence of Germany created a wide gap; the partition of Europe aggravated the difficulties, which are of course firstly economic. With the utmost difficulty we receive Indian publications. How could we work with preciseness in such conditions? The production is paralysed; in Paris we have more than twenty works of Indology hanging.

To India evidently belongs the task of taking up the lead. For that it is not sufficient to preserve the texts and their interpretations in the *pāṭhasālās*. Research has to be promoted; the unpublished manuscripts should see the light of the day.

The editing work is the most tempting for the Indians, who have at their disposal magnificent manuscript libraries (I have visited some of them with admiration). Of course, all these editions are not equally satisfactory. "Communalism" in the sense of exclusiveness is so rampant in

India that often an editor contents itself by procuring a text with the help of local resources only. It happens that two editions are undertaken simultaneously in different places. Sometimes an edition has only the value of the manuscript which has been used for it (and perhaps it is better than too hasty critical works elaborated with a large amount of conjectures). It must be acknowledged that from year to year the editions of Sanskrit texts are becoming better and better.

This kind of work, so useful, and even indispensable, is not the only thing to be desired. In the West we attach great value to good and very precise translations, copiously annotated translations. Perhaps because we do not know Sanskrit so well, we feel the need of having every thing definite in the mind; each word presents a problem to us. It is not a wonder that the grammar of romance languages has been founded in the middle of the last century by German scholars who generally had a mediocre knowledge of French and of connected languages; they saw problems where the user of a tongue sees only facility.

We possess also with us a tradition of scholarly editions of French, Latin, Greek authors, largely commented. I do not see anything of the kind in India, except in some measure for school-books. The old *bhāṣya* has obscured the necessity of creating a new kind of *bhāṣya*, in the modern way.

Many Sanskrit works have been translated in India. Let us recall the tremendous effort made in ancient days by R. Ch. Dutt for the epic and purāṇic literature, more praiseworthy by the number than by the quality; in more recent times, for the *Darsanas*, by Ganganāth Jhā. Much remains to be done. More and more precise translations are needed.

I wonder sometimes why the *Mahābhāṣya*, this crucial text of Indian antiquity, has not been translated (at least,

into English), nor the *Vākyapadiya* or the *Nāṭyaśāstra*. I am told that an English version would be hardly more intelligible than the original for the non-Sanskritists. Why? Firstly, it would be of a great help to the Western historian of thought or customs; besides, if it is provided with the necessary annotations and explanations, it can be consulted by anybody. Do not allow bare and raw translations to be put into circulation. The elements of reasoning postulated by our manner of thinking must be added under brackets, although Indian authors dispense with it very easily.

Besides the beautiful critical edition of the *Mahābhārata*, I would like to see, *parvan* after *parvan*, a monumental translation with all the necessary literary and ethnological material. But I know that English, although becoming little by little the language of the world, is not going to be accepted in India as the cultural language, and so there is no need in India for aesthetic translations into English (as I may call them), as we have in France for aesthetic translations into French. I know that considerable effort is being made to translate the more important Sanskrit works in the principal modern languages of India. But it is for the Indian scholars to decide whether they would stay outside or inside the current of humanism.

It would be endless to enumerate the lacunae of Indology. Why for instance India has not yet undertaken a Sanskrit dictionary (I hope one will appear before long), as she has some excellent dictionaries for modern languages? We are reduced to such a hopeless condition that we have to live on the German Thesaurus, the first volume of which goes back to hundred years exactly. Why India did not resume the task of the *Grundriss*, which is not and will certainly never be achieved? If we have many—too many perhaps—schemes

for the history of India, several excellent histories of philosophy, we have no mythology, no history of religions, no history of language (I mean of Sanskrit). It was necessary to wait till these last months to possess the first volume of a work calculated to replace Winternitz; I venture to say that in spite of its merits it does not give entire satisfaction. Sanskrit literature, one of the richest in the world, deserves to be investigated more acutely, at least for the recent periods. Perhaps it would be possible to collect materials and data on the regional scale, furnished with specimens of texts. Concerning linguistics, I have mentioned the absence of a history of Sanskrit language; I could mention also the absence of Sanskrit stylistics and phonology; no index of the vocabulary and imagery of the great authors is available. The *Vedic Concordance*, the *Vedic Index of names and subjects* have to be resumed; and analogous repertories to be prepared for the Epic, for the *Purāṇas*, etc.

I cite only the ground-work. For more special fields, monographs are often missing. What do we know exactly about the *Tantras* (the work of Avalon is useless), the *Āgamas*, the S'ivaism of Kashmīr? We have a penetrating study on Abhinavagupta. Have we the equivalent for Rāmānuja or Madhva, for Appayadikṣita on Vācaspatimishra or so many others? The *History of Dharmasāstra* by Dr. Kane shows a model to be followed in other branches. The investigation of Prof. S. K. De in the domain of mediæval Viṣṇuism indicates what could be achieved by a systematic exploration. When will the huge re-edition of the *Catalogus Catalogorum* undertaken at Madras find the material help indispensable for its completion?

At first, research must be organized. There are in India more than hundred periodicals where one can find papers

relating to Indology. The number is too much. Many have a precarious existence. At least a general bibliography would be extraordinarily useful: this bibliography might or might not give an exhaustive list of the production in India, but the point is that it has to give without prejudice a precise summary of the papers which are really of some importance.

It would be interesting to have a centre of researches for Indology, coordinating the regional endeavours, undertaking on the national scale important philological works with the modern equipment. Among thirty students of Sanskrit that we have in Paris every year, five, perhaps six on an average, devote themselves, at least for a time, to a research work. What is the percentage in India?

Is the collection of manuscripts being done systematically? I am told that many texts are lost in villages and minor sanctuaries by carelessness and indifference. The collection of manuscripts, so brilliantly inaugurated long ago by Bühler, Bhandarkar, R. Mitra and others, is more urgent if possible than the conservation of monuments.

I often hear, when I speak to some-conscientious scholars the complaint that they do not receive any encouragement, that they are working in an atmosphere of general indifference. I do not ignore the difficulties of new India. The same 'Problems' occur every where now in the world. But I will hope that the Indian people will maintain their best tradition.

If we want that Sanskrit should survive, that it should not become the privilege of paṇḍits and scholars (as in the case of Latin and Greek among us), its very soul must be popularized. I mentioned the translations made into modern languages: I hope that everywhere, worthy translations, adaptations, anthologies, surveys of literature, will contribute

to diffuse among the general public some knowledge or curiosity for Sanskrit. A large number of *kārikās*, of gnomic stanzas, of *Indische Sprüche* (to use the name happily coined by Böhtlingk), could easily revive, if they are presented with sagacity. All the old popular "wisdom of India" is condensed in these inimitable masterpieces.

The simplification of Sanskrit will also contribute to its diffusion. It is praiseworthy if there are paṇḍits, who are able to speak in the pāṇinean style (I am assured that it is not always without failings) and who could make use of the *alamkāras*. But, in addition to this, we must also promote simplified Sanskrit: short sentences in nominal style, without figures or double entente. The higher literature, the *kāvya*, too often conceals from us the fact that there existed texts like the *Pañcatantra*, the *Rāmāyaṇa*, the prose of the dramatic dialogues: works of perfect simplicity. Simple, clear works should be composed in Sanskrit (as it is done in an exemplary way by Prof. Kunhan Raja), e.g. dramas easy to be staged. By the example of the radio and the records, it could be demonstrated that Sanskrit is not an unintelligible slang; that it is a language not dead, but sleeping and which could awake; it is the language of those charming *udāharāṇas*, which from Pāṇini (and probably before him) to our days have passed from teacher to pupil as a pleasing memorandum of the severe rules of grammar. A good innovation would be to give every day a few minutes to an easy speech in Sanskrit at the Radio, even (and why not?) for transmitting the news.

In saying so, I do not wish to bring in the controversy about what should be the national language of India. I will only insist on the fact that, if Sanskrit disappears, all the great Indian tradition risks to be lost for ever.

There is no real culture without a living tradition. If India is beloved and cherished among the elite of the West, it is on account of her traditional culture. And this culture is embodied above all in the treasures of Sanskrit. Sanskrit and India are inseparably connected, in spite of all the transitory harangues of the politicians.

The oriental studies, after a long depression, are being reorganized in many parts of Europe and America. Sanskrit will benefit directly or indirectly by this revival. In India itself a reaction will surely come, sooner or later. I think the connections between India and the West could be easily strengthened. I take the example of France: Is it not strange that no Indian reader (as we call them) is attached to any French University, no French reader to any Indian University? I hope that this lacuna is being filled up. Why not send to Paris an Indian scholar accustomed to the traditional way of interpreting Sanskrit works?

Smaller countries of Europe have their house in the "Cite Universitaire" in Paris; India has none. France maintains several expensive Institutes or Schools in foreign countries; why has she not an Institute for Indology somewhere in India, where French and Indian scholars could cooperate? The exchange of professors, such as exists between several countries of Europe or between Europe and America would be fruitful.

Intellectuals have not much power in the face of the inertness of public authorities. But a joint action on the part of both the countries, which are connected by so many cultural bonds, would be efficacious. And, as an old statesman said, "it is not necessary to hope for undertaking. . .".

IV. *Sanskrit Scholars*

BY C. KUNHAN RAJA

THIS is an address which I delivered on the occasion of the first anniversary of the South Indian Sanskrit Pandits' Association on the evening of Friday the 7th January, 1949 at the Rasika Ranjani Hall, Mylapore, Madras, when H. E. the Maharaja of Bhavanagar, the Governor of Madras, presided. An English summary of the address is given for the sake of those who have not yet been able to understand this great all-India language.

1. This is the first time when the Governor of the province has honoured the Pandits with his presence on such an occasion. Such an event has not been heard of till now.

2. I delivered the inaugural address when this Association was started, and I delivered the address in Sanskrit verses. It is a great privilege to be able to deliver this address in Sanskrit on the occasion of its first anniversary. There was a time when Sanskrit was the language used in all parts of India when scholars met. Now when independence has been re-established, how is it that an occasion to speak in Sanskrit has become so very rare?

3. During the Muslim period, Sanskrit did not suffer at all. Sanskrit scholars learned Persian and Muslims learned Sanskrit too.

4. When English was established as the State language, Sanskrit and all the Indian languages suffered a fall. Foreigners have departed; but their language remains unscathed. There is an effort to revive the Indian languages; but the same enthusiasm is not seen in the case of Sanskrit.

5. The independence of India and the foundation of this Association more or less coincided; it is not an accident. How is it that Sanskrit which did not suffer through the advent of Persian has suffered when English came? How is it that even

after the departure of the foreigners, the revival of Sanskrit is not found to be so easy as of the other languages? The answer to this question is the justification for the functioning of this Association.

6. In ancient times, there was a way of life in which learned men ruled the country. Rulers in Greece and Rome were scholars. Aristotle speaks of Indian rulers being far above the people whom they ruled. Plato advocates the rule of the wise men.

7. But this system dwindled in the West in later times. The British are educated. But in the matter of administration, a language was entertained only as an adjunct of administration and not as the repository of Wisdom; and for administration English is enough. So Sanskrit, the store-house of knowledge, was neglected by the rulers.

8. Even now the same system dominates life in India. Qualifications are prescribed for lawyers, judges, medical practitioners, auditors etc. But no sort of qualification is prescribed for those who have to govern the country and for those who elect the rulers. Only nationality and age form the qualification. This is called Democracy and is considered the perfection in political organisation.

9. But really this is a system that has come into being as an inevitable event. Kings without any education ruled the country. The clergy who supported the kings formulated the doctrine of the divine right of kings. Then the question arose why kings alone should have that position as God's representatives? Why not every individual be so? Is it not better to postulate that the right to rule does not come from God, but from the people and that such right should be vested in those who are elected by the people?

10. Popular consent is common to modern democracy and to ancient system of rule by the learned. That those who enjoyed the confidence of the people had also education, training and such qualifications is an excellence in the ancient system.

11. The Hon. Rajendra Prasad raised the question in a recent address about the advisability of men without training being entrusted with the task of government and also of electing such rulers, and said that in other countries the system works well and only suitable persons are elected. But I have my own doubts if those who are elected are the best for the job.

12. There is no rule that those who have the confidence of the people are qualified to govern; it is more probable that those who are so qualified will have the confidence of the people.

13. If modern democracy had brought happiness, to humanity, that would have been a justification. But it is not so. If we have to give a new lead to the world, the Sanskrit scholars who know the ancient system alone can take up the work.

14. A few instances to show that the ancient system worked better are given. There were many religious differences in ancient India and many sects. Still they were able to develop a common culture and so when the political power collapsed, the culture remained in tact. Even in modern West they have not been able to build up such a common ideal.

15. That Law transcends human limitations and that a wise man can only understand Law, but that even a God cannot make a Law, gave perfect equality to the individuals and ensured their freedom. This is what is really the scriptural authority for Law.

16. In spite of the affinity in the matter of mythology among Judaism, Christianity and Islam, they only quarrelled. But such separate religions like Vedic Sacrifice and Agamic temple worship found a common ground in India.

17. On account of this dominance of learning and culture in the national life of ancient India, and also of the neighbours, there were no mutual invasions and exploitations among the ancient nations like Indians, Persians and Chinese. The invaders did not belong to this culture-group.

18. But India received invitations to go to other countries as cultural warriors and they were cordially received in other countries.

19. Thus there is something which scholars in ancient wisdom can teach to the modern nations. Sanskrit scholars have a mission. This Association too has a purpose.

The address in the original Sanskrit follows.

संस्कृतपण्डितानां भावी उद्योगक्रमः

१. सुमहानद्वितीयोऽद्य पण्डितजनानां सम्मोदक उत्सवः प्रवृत्तः यदस्मिन् पण्डितपरिषदः प्रथमे एव वार्षिकसम्मेलनावसरे तत्रभवन्तो भावनगर-महाराजाः अस्य राष्ट्रखण्डस्याधिपतयः अध्यक्षपदवीं समारोह-मागताः । अयं च दक्षिणदेशीयसंस्कृतपण्डितसमितेरादिमो वार्षिकोत्सवः ।

एतादृशे च पण्डितसम्मेलनावसरे राष्ट्रखण्डस्याधिपतयः सन्निहिता भवन्तीत्यपि प्रथम एवायं द्वितीयोऽप्युत्सवः । नैतदितः पूर्वं कदाचिदपि मद्रपुर्यां संवृत्तमासीत् यद्राष्ट्रखण्डस्याधिपतयः पण्डितानां सदसि समागताः । किञ्चिदधिकेभ्यः त्रयस्त्रिंशद्वर्षेभ्यः पूर्वमेवाध्ययनाय मया प्रथममत्र मद्रपुर्यामायातम् । तदारभ्यास्मिन् सुदीर्घे काले मया प्रायेणात्रैवोषितम् । यदा वा कार्यान्तरैरहं नगरादस्माद्बहिः परिमिते काले समाकृष्टः, तदानीमपि यद्यत्र नगरे संवृत्तं तत् सर्वमपि मे वृत्तान्तपत्रिकादिद्वारा सदा सुविदितमेवावर्तते । न स्मराम्येकमपि सन्दर्भमस्मिन् द्वाधीयसि काले यदा राष्ट्रखण्डाधिपतयः पण्डितजनानीदृश्या रीत्या सम्मानितवन्त आसन् । तत्पूर्वमपि कदाचिद्वा एवंप्रकारः पण्डितलोकस्यामोदकरोऽवसरः संजातः न मे विदितो वा श्रुतो वा । अतश्च न केवलमयं अत्रत्यस्य पण्डितजनस्य इदंप्रथमतया संभूतो महोत्सवः, किन्तु मद्रपुरस्यापि प्रथमभूतमिदं भागधेयम् ।

२. सार्धैकवर्षात् पूर्वं अस्माकं भारतभूमिः पारतन्त्र्याद्विमोचिता पूर्वमनुभूतां मान्यपदवीं पुनरप्यारोढुं अवसरमवाप्तवती । विनैव चिरकालविलम्बं अत्रत्याः संस्कृतपण्डिता इमां परिषदं च आयोजितवन्तः । अस्याश्च समितेरुद्घाटनावसरे मया संस्कृतभाषामाश्रित्य पद्यरूपेण कोऽप्युपन्यासो निर्वर्तितः । अस्मिन् प्रथमे वार्षिकदिनाचोषावसरे पुनरपि संस्कृतभाषयैव उपन्यासं द्वितीयं निर्वोढुं सन्दर्भः संजात इति महत्तर एवायं मे भाग्यातिरेकः । यदा सुबहुसंख्याकेषु वर्षशतकेषु पारतन्त्र्येणामलिनितः आध्यात्मिकविद्यया लौकिकसम्पत्त्या चोज्ज्वलो भारतदेशो विरराज, तदानीं विद्वत्सदस्वेतादृशेषु सर्वत्रापि व्यवहाराः संस्कृतभाषयैव निर्वाह्या अभूवन्निति अगदितविदितमेव वस्तुतत्त्वमासीत् । इदानीं तु यदा भारतभूमिः पुनरपि स्वतन्त्रैव सम्पन्ना तदा संस्कृतभाषया उपन्यासं निर्वर्तयितुमुपलभ्यमानोऽतिबिरलः सन्दर्भः सुमहाननुग्रह इवाभिवर्तते । अस्मदीयराज्ये उद्भूतस्यास्य

स्थितिविपरिणामस्य हेतुरन्वेषणीयः । यथा वा प्राक्कालीना स्थितिः पुनरपि उज्जीविता भवेत् तथा मार्गोऽपि विचिन्तनीयः ।

३. अनेकवर्षशतपरिमितात् स्वातन्त्र्यादनन्तरं पारसीकभाषाभाषिणां तुरुष्कादीनां आधिपत्ये तत्र तत्र भारतदेशभेदेषु काले काले प्रतिष्ठापिते, राजभाषेति तस्याः पारसीकभाषाया अपि भारतसामान्य आदरो दत्तः । परं तु ईदृशः पारसीकभाषायां विन्यस्त आदरः नैव संस्कृतभाषायाः क्षतये बभूव । संस्कृतभाषा स्वस्थानादचलितैव पारसीकभाषया सह सर्वत्र भारते सुबहुमता अवातिष्ठत । संस्कृतभाषाप्रवीणा बहवः पण्डिताः पारसीकभाषायामपि निपुणा आसन् । पारसीकभाषाविदग्धाः तुरुष्कादयश्च नैके संस्कृतभाषायामपि नितरां पाण्डित्यमविन्दन्त ।

४. एवं स्थिते काले आङ्गलभाषा राजभाषारूपेण अत्र प्रचारमलभत । अत्र देशे आधिपत्यमात्मसात् कृता विदेशीया आङ्गलिकाः स्वीये आङ्गलदेशे संस्कृतभाषायै सप्रतिपत्त्यैव स्थानमकल्पयन् । इतरेष्वपि पाश्चात्यभूविभागेषु संस्कृतभाषा बहुमतैव पुपोष । किन्तु भारतदेशे सा उपेक्षिता इतराभिर्भारतीयाभिर्भाषाभिः सह महान्तं पातमन्वभवत् । इदानीं विदेशीया निष्क्रान्ताः । तेषां विदेशीया भाषा तु अस्वलितैव अवतिष्ठते नूनम् । तथापि भारतीयभाषाणां पुनरप्युत्कर्षो यथा संपादनीयः तथा विविधा अप्युद्यमा अत्र देशे उपादीयमाना दृश्यन्ते । यथा इतरासु भाषासु, न तथा संस्कृतभाषायां प्रतिपत्तिरिदानीं प्रदर्श्यते भारतीयैः प्रमविष्णुभिर्नेतृजनैः । अतश्च संस्कृतस्योत्कर्षे काङ्क्षद्भिः सर्वैरपि सविशेषमेव सोत्साहैर्भवितव्यम् ।

५. भारतस्य स्वातन्त्र्यावाप्तिः, अस्याः समितेराविर्भावश्च इत्येतदुभयस्यापि युगपत् प्रवर्तनं न यादृच्छिकं किन्तु सप्रयोजनमेव इति मे अभिसन्धिः । किमिति तुरुष्कादीनां विदेशादागतानामाधिपत्यदशायामपि

अप्रच्युता संस्कृतभाषा आङ्गलीयाधिपत्यकाले विशोषिता आसीत् ? किमिति वा स्वातन्त्र्यार्जनान्तरमपि संस्कृतभाषाया अभ्युन्नतिः इतरभाषाणामिव असुसंपादा निलीयते ? अयं च प्रश्नः सम्यग्निर्देशमर्हति । एतादृशस्य विमर्शस्य कृते मयात्रोपन्यासे संरम्भः क्रियते । अस्य प्रश्नस्य समाधिसिद्धयैव पण्डितानां समितेरस्याः प्रयोजनं सुविशदं भविष्यति । किमुद्दिश्यैषा समितिः ईदृश्यां भारतभूमेर्देशायां दैवेन चेदितेवाविर्भूता इत्येतदपि इयं समाधिरेव उपपादयिष्यति ।

६. प्राचीनेषु कालेषु काचन रीतिः सर्वेष्वपि भूविभागेषु प्राचलत् । विद्यासंपन्ना एव राज्यप्रशासनायार्हा इत्येवं सा रीतिः । इयं न केवलं भारतदेशे उपलब्धा ; चीन-ईजिप्त-ग्रीक-रोमादिषु निखिलेष्वपि भूविभागेषु साधारणी इयं रीतिः प्रावर्तत । सर्वेष्वप्येषु भूविभागेषु राजानः सुशिक्षिता अभ्यस्तशास्त्राः सुविनीताः कलासु निपुणाश्च संपन्नाः । अलक्सन्तरनामा ग्रीकनृपतिः अरिस्तोटिल इति विख्यातस्य पण्डितवर्यस्यान्तेवासीति सुविदितः । जूलियस्सनामा रोमाकैसरश्च पण्डितः विविधग्रन्थानां निर्माता च प्रख्यातः । औगस्तसनाम्नो रोमाकैसरस्य विद्यया सह बन्धः विश्वविश्रुत एव । मार्कुस्स-औरीलियस्सारूयः रोमाचक्रवर्ती अपि तस्मिन् कालेऽपि पण्डिताग्रणीरिति, तत्त्वज्ञासुरिति, ग्रन्थकार इति च विपुलां प्रथामलभत । भारतदेशे नृपाः प्रायेण स्वप्रशासनीयं जनसामान्यमपेक्ष्य नितरां प्रज्ञावन्त एवासन्निति श्रुतिः अरिस्तोटिलेन स्वकीये राजनीतिग्रन्थे प्रतिपाद्यते । अस्यां वार्तायां न तस्य विश्वासो वर्तते इत्यपि तेन तत्रैवोक्तम् । अस्तु वा न वा तस्य विश्वासः ; तादृशी काचन प्रथा तदानीं लोके प्राचरदिति निर्विवादमेव वस्तु । विद्यासंपन्ना एव राष्ट्रप्रशासने अहं भवेयुरिति अरिस्तोटिलस्याचार्याः श्लातोमहोदया अपि स्वग्रन्थेषु निजं सिद्धान्तं उपन्यस्तवन्तः ।

७. राष्ट्रप्रशासितृणां अवश्यंभाविनी विद्वत्ता इतीयं रीतिः कालक्रमेण पाश्चात्यदेशेषु कृत्तुमार्गप्रसरानन्तरं उत्सन्नाभूत् । तथापि तुरुष्कदेशे पारसीकदेशे च मुस्लिमतप्रचारणानन्तरमपि सेयं रीतिः सुरक्षितैवावर्तत । मुस्लिमतानुयायिनां तुरुष्कादीनामाधिपत्यं संस्कृतभाषागताया विद्याया न पातायाभवदित्यत्र इदमेव निदानम् । पाश्चात्येषु तु देशेषु अचिरादारभ्य विद्यायाः प्रचारे सत्यपि राष्ट्रप्रशासने विषये विद्याया यथार्हं स्थानं न प्रकल्पितमिति हेतोः, पाश्चात्यदेशीयानामाङ्गलीयानां विद्यासंपन्नानामपि आधिपत्येऽत्र स्थापिते सति, संस्कृतविद्यायाः क्षतिरभूदेव । राष्ट्रप्रशासनसंबद्धेषु सन्दर्भेषु भाषा न विद्याया आश्रय इति आदृता ; किं तु केवलं कोशशक्त्याश्रयया प्रभुशक्त्या निर्वर्त्यमानस्य राष्ट्रप्रशासनस्य अप्रधानमङ्गमित्येव भाषा उपात्ता । एतदर्थं च आङ्गलभाषा अनन्यसहायैव पर्याप्ता इति विद्याया आश्रयभूतायां संस्कृतभाषायां उपेक्षा प्रदर्शिता । राष्ट्रप्रशासितार आङ्गलीया विद्याविहीना एवेति न शक्यते वक्तुम् । परं तु तेषां विद्याः प्रशासनकाले अप्रयोजिका निलीना आसन्नित्येवं वस्तुस्थितिः ।

८. इदानीं भारतदेशे प्रचलन्ती सरणिरपि एतदनुरोधिन्येव । भैषज्यस्य प्रयोक्तृणां न्यायवितरणे नियुक्तानां आयव्ययादिगणनशोधने योग्यानां इतरेष्वपि बहुविधेषूद्योगेषु प्रवृत्तानां सर्वेषामपि तत्तद्व्यापारोचितं शिक्षणं निर्वन्धेन परिकल्पितम् । तथापि न्यायव्यवस्थापने राष्ट्रप्रशासनस्य परमधूर्धारणे च नियोज्यानां तन्नियोक्तृणां च न कापि विद्या वा शिक्षणं वा आदिश्यते । राष्ट्रस्यान्तर्भागे जन्म, क्लृप्तस्य वयसः प्राप्तिः—एतावत्येव तत्र योग्यता आश्रीयते । एवंप्रकारः सर्वपौरायत्ताधिकारव्यपदेशभाक् राष्ट्रप्रशासनप्रकारः इदानीं प्रचलन्, राजनीतौ परां कोटिमारुढ इति अस्मद्देशीयैरपि इष्टदेवतावत् सर्ववरप्रदायी आराध्यते ।

९. वस्तुतत्त्वे तु विचिन्तिते अगतिकगत्या प्रत्यवस्थितोऽयं राज-
नीतिमार्ग इति सुव्यक्तं भवेत् । यदा राजानः पाश्चात्यदेशेषु विद्याहीना
आसन्, यदा च प्रभुशक्तिरेव राष्ट्रप्रशासने प्रजाविनयने च उपकरणमव-
शिष्टम्, यदा च आध्यात्मिकविषयेषु प्रवृत्ता ईश्वरप्रतिनिधय इत्यभि-
मन्यमाना देवतार्चनागारेषु नियुक्ता अपि तद्देशीया विद्यावन्तो जनाः
अज्ञनृपानाश्रिता एव अवर्तन्त, तदानीं अयं प्रश्न उदतिष्ठत्—कुतस्त्योऽयं
राज्ञां राष्ट्रप्रशासनाधिकारः? इति । वस्तुत ईश्वरनिष्ठोऽयमधिकारः तत्प्रति-
निधिभूतेषु नृपेषु संक्रामित इति कश्चन सिद्धान्तः नृपानाश्रितवद्भिः
आध्यात्मिकविद्याविचाराद्युक्तैः पुरोहितैः प्रकटितः । किमिति नृप एक
एव राष्ट्रे ईश्वरस्य प्रतिनिधिः? किमिति नाम इतरे निखिला अपि
राष्ट्रावासिनो जनाः न ईश्वरप्रतिनिधयः? किमत्र विनिगमकम्? अतश्च
ईश्वरात् नृपेषु संक्रामितोऽयं राष्ट्रप्रशासनाधिकार इत्यस्माद्द्वरं जनेषु नैसीर्ग-
कतया स्थितोऽय मधिकारः तेभ्यः तत्प्रतिनिधिभूते प्रशासितृजने संक्रामित-
इत्येवं सिद्धान्तः ।

१०. अत्र जनसम्मत्या एव अधिकारः प्रशासितृजने संतिष्ठते
इत्यंशः इदानीं प्रवर्तमाने प्राकालेषु भारतदेशे लब्धप्रसरे च नये समान एव ।
किंतु भारतीयनये विद्यते कश्चिदुत्कर्षः । न केवलं जनसम्मतिरत्र प्रमाणम्;
प्रशासितृजने विद्यमानाः, राजनीतिनैपुण्यं धर्मरतिः इत्यादयो गुणा अपि
अत्र नियामकाः इत्येवमयमुत्कर्षोऽयं । विद्याधर्मादिगुणैर्भ्यो विच्छिन्ना
जनसम्मतिः ; जनसम्मतिहीना विद्याधर्मादिगुणाः—इत्येतदुभयमपि
अकिञ्चित्करम् । अनयोः पूर्वमापत्करं च । अतश्च हेतोः विद्याधर्मादि-
संपन्नानां प्रशासितृजनानां सम्यक् शिक्षणे विनयने च, एवंरूप-
शिक्षाविनयसंपन्नेषु जनेषु पौराणां सम्मत्याधाने च प्राचीनकाले प्रयत्न
आसीत् ।

११. “ अधिकारविशेषस्थपुरुषाणां प्रायेण विशिष्टं शिक्षणं निर्बध्यते ;
किमिति न्यायनिर्मातृणां राष्ट्रप्रशासनाय परमे स्थाने नियुक्तानां तन्नियोज-
कानां च न कापि शिक्षणादिरूपिणी योग्यता विधीयते? इदं च युक्ति-
विरुद्धमिव लक्ष्यते ”—इति अचिरात् मान्यश्रीः राजेन्द्रप्रसादमहोदयाः
कस्मिंश्चिदभिमुखभाषणे शङ्कामुत्थाप्य, “ आङ्गल-अमेरिकादिभूविभागेषु
राजतन्त्रे अशिक्षिता अपि पौराः प्रायेण तदनुरूपानेव प्रशासितृजनान्
स्वप्रतिनिधिभूतान् निर्धारयन्तो दृश्यन्ते ; अतश्च युक्त्यसह इव लक्षितोऽप्ययं
मार्गः प्रवृत्तिसामर्थ्यात् स्वीकार्य एव ” इत्येवमाश्वासस्थानमपि प्रदर्शयामासुः ।
भैषज्यविद्याया गन्धमप्यजानन्त आतुराः निपुणानेव भिषग्वरान् उपतिष्ठन्ति
इत्येतदत्र नैव निदर्शनम् ; यतः तादृशा भिषजः विहितेनैव शिक्षणेन निपुणाः
संजाताः ; अत्र तु राष्ट्रप्रशासितृजनानां न किमपि शिक्षणं वा नियमनं वा
विद्यते विहितम् । पाश्चात्यदेशेषु पौराः प्रायेण समुचितानेव प्रतिनिधिन् वर-
णावसरेषु राष्ट्रप्रशासनाय निर्धारयन्तो दृश्यन्ते इत्येतदपि वादग्रस्तो विषयः ।

१२. पौराणां सम्मताः सर्वेऽपि प्रतिनिधिजना राष्ट्रप्रशासने
निपुणा योग्याश्च भवेयुरिति न स्वतःसिद्धेयं स्थितिः । राजतन्त्रनिपुणा
धर्मरताश्च जनाः पौराणां सम्मता भवेयुरिति स्थितिः संभाव्यतरेव मे
प्रतिभाति । अतश्च केवलं पौरैर्निर्धारिता इति प्रतिनिधिजनेषु राष्ट्रप्रशासनं
निवेशनीयमिति नयमपहाय प्रशासितृजनानां तदुचितं शिक्षणं विनयनं च
परिकल्प्य तथा सुशिक्षितेषु सम्यग्विनीतेषु च जनेषु यथा पौराणां
सम्मतिर्जायते तथास्माभिः परिश्रमः कार्य इत्येतदेव वरम् ।

१३. यदि नूतनासु इदानीं प्रचलन्तीष्ववस्थासु पौराः प्रायेण
सुखिनोऽभविष्यन्, यदि वा विविधराष्ट्राणां परस्परमैत्री चाभविष्यत्, यदि
राष्ट्रविशेषेषु तत्तज्जनसमुदायानामन्योन्यसंवादश्चाभविष्यत्, तदा नवीनाः
पन्थानो निसर्गेणैव युक्ततमाश्चाभविष्यन् । किमस्माभिरद्य भारते देशे

करणीयम्—नूतनां सरणिमनुसरेम ; उत नूतनसरण्यां खिद्यमानानां जनानां तदतिरिच्यमानं विशिष्टमार्गमादिशामो वा ? यदि एतादृशो नवीनोऽन्यो मार्गोऽस्माभिरपावरणीयः, यदि चैतन्निर्वहणाय भारतदेशे प्राक्कालेषूपलब्धानि निदर्शनानि मार्गादेशकतयास्माभिरुपादेयानि, तर्हि पण्डितलोकमतिरिच्य को वा मार्गस्यास्यादेशे योग्यो वा पर्याप्तो वा भवेत् ?

१४. यत्र यत्र विषये नवीनः पन्थाः उद्दिष्टदेशप्राप्तौ अपर्याप्तो लक्ष्यते, यत्र चायं पन्थाः तेन प्रचरतो जनान् क्लिष्टायाः क्लिष्टतरां स्थितिं नयन्ति तत्र बहुत्रापि विषये प्राक्कालेषु भारतदेशे उपलब्धो मार्गः हित-प्रापक एव सिद्धयते इति प्रदर्शयितुं द्वित्राणि वस्तुतत्त्वान्युपन्यस्तु-मद्योत्सहेऽहम् । आसन्नेव पुराकालेषु भारतदेशे विविधानि आध्यात्मिक-मतानि, मतविशेषेषु नैके विभागाश्च । तथापि सर्वे कमपि समानाकारं धर्मादर्शं स्वीचक्रुः । अतश्च तादृशस्य समानधर्मादर्शस्य लोपात् भारतो न परस्परविरुद्धराष्ट्रबहुत्वरूपेण विच्छिन्नम् । इदानीं स्वातन्त्र्ये समार्जिते अखिलभारतसाधारणं कमपि तादृशमेव धर्मादर्शं निष्पादयितुं किमस्काकं शक्यते ? किं वा पाश्चात्यैरितः पूर्वं शक्तमासीत् व्यवस्थापयितुं तादृशं कमप्यादर्शं यः विविधराष्ट्राणां परस्परसंबन्धे समानो धर्म इति व्यपदेशमर्हति ?

१५. एकैकस्यापि पौरस्य नैसर्गिकं परमं स्वातन्त्र्यं युक्तिसहे कस्मि-श्चिन्मूलाधारे दृढतरं निवेशनीयम् । एतादृशस्य पौराणां परमस्वातन्त्र्यस्य किंचित् प्रमाणमपि निर्णयम् । किं पाश्चात्या जना अत्र विषये पारीणा दृष्टाः ? भारते तु प्राचीलकालेषु धर्मः पुरुषातिरिक्तः स्वीकृतः । अतो धर्मः सर्वसाधारणः सर्वेषां समानाकारश्चासीत् । न कोऽपि पुरुषो धर्मं निर्मातुं शक्तः । सन्तं धर्मं ज्ञातुमेव पुरुषाणां सामर्थ्यमभ्युपेतम् । इदमेव पुरुष-संसर्गात् संभाव्यमानैः सकलैर्दोषैर्वर्जितस्य वेदस्यैव धर्मं प्रामाण्यं इति व्यपदिश्यते । न ईश्वरो वा न सिद्धो वा नतरां इतरे जनाः “मया

निर्मितोऽयं मार्गः ; अयमेव धर्मो भवतु” इति धर्मं जनानां परिकल्प-यितुं अधिकारिणः स्वीकृताः । विद्याया उत्कर्षार्पकषमपेक्ष्य धर्ममवगन्तु-मुपदेष्टुं च केवलं तेषां पर्याप्तिरस्ति । विद्यते किं एतदतिरिच्य युक्ततरं धर्मप्रमाणस्य व्यवस्थापनम् ? नूतने तु प्रस्थाने जनप्रतिनिधिभिर्धर्मो व्यव-स्थाप्यते । इत्थं च धर्मनियमने प्रतिनिधिद्वारा पौराणां अविकलं स्वातन्त्र्यं अभ्युपगन्तव्यमेव । तथापि प्रतिनिधीनां भूरिपक्षेणैव, न तु सर्वैः प्रतिनिधि-भिर्निर्णीयते धर्मस्वरूपम् ; प्रतिनिधिजना पौरेषु भूरिपक्षेणैव निर्धारिताः ; कालविशेषे निर्धारिता धर्माः कलान्तरीयेषु जनेषु प्रक्षिप्यन्ते ; इत्येवं इतरैश्च प्रकारैः पौरव्यक्तीनां परमं स्वातन्त्र्यं विहन्यते । सन्तु नाम धर्मव्यवस्थापकाः पौरसम्भताः प्रतिनिधय एव । तथापि पुरुषविशेषैर्धर्मो निर्मीयते व्यवस्थाप्यते च इत्ययं सिद्धान्तः पौराणां परमस्वातन्त्र्येण विरुद्ध एव । धर्मस्य सनातनत्वे अभ्युपगते एव पौरस्वातन्त्र्यं अणुमात्रेणा-प्यमलिनितं तिष्ठति । तादृशस्य सनातनस्य धर्मस्य अवगमे उपदेशे च केवलं यदा पुरुषाणामधिकारः तदा तादृशे अवगमे उपदेशे च विद्या अपेक्षिता इति विद्यासंपन्नानामेव केवलं, न तु जनसम्भतिमात्रेण, पुरुषाणां राष्ट्रप्रशासने अधिकार इत्यपि स्वतः सिद्धं भवति ।

१६. इतिहासवस्तुषु विचिन्त्यमानेषु, यहूदानां क्रिस्तुमतानुयायिनां मुस्लिमतानुगानां च परस्परं अधिकसंख्याका विषयाः समाना विद्यन्ते । तथापि आध्यात्मिकविषयेषु किं ते परस्परसंवादं स्थापयितुमशक्नुवन् ? ताद्व्यतिरेकेण भारतदेशे तु अत्यधिकमन्तरिता अपि, वैदिकाः सोमया-गादयः, आगमशास्त्रव्यवस्थापिता देवालयेषु विग्रहाराधनादयो मार्गाश्च परस्परं संवादेन सम्मिलिताः संपन्नाः ।

१७. प्रभुशक्तिं कोशशक्तिं चातिरिच्य विद्या भारतदेशे प्रबलतरा अवातिष्ठत इति हेतोः भारतदेशीया इतरदेशीयानां विजयाय वा तेषां

धनाद्यपहरणाय वा न कदाचिदपि प्रवृत्ताः । भारतनिकटदेशेषु वर्तमानाः चीनाः पारसीकाश्चापि विद्यायां परिपुष्टादराः सन्निहितानां देशानामाक्रमणे नोद्यमं चक्रुः । तेषां मते जनानां परस्परव्यवहारेषु विद्यायाः पारम्यमभ्युगतम् । चीनानां पारसीकानां भारतीयानां च मिथः कदाचिदपि युद्ध एकोऽपि वा न प्रावर्तत । पारसीकदेशात् भारतस्याक्रमणं न पारसीकैरुद्युक्तं किंतु ग्रीकदेशीयैरन्यैश्चोत्थापितमेव, ये पारसीकभिन्ना त्सारायुष्टस्य उददेशेन न विनीताश्च आसन्, ये वा विद्यापारम्यं स्वीकृतवत्सु जनेषु साक्षान्नान्तर्भाविताः । इदंप्रथमतया भारतीया योधाः आङ्गलीयैः प्रेरिता निर्बद्धाश्चैव पञ्चाशद्वर्षेभ्यः पूर्वं चीनदेशे पदं अर्पितवन्तः ।

१८. यद्यपि भारतीया युद्धवीराः परराज्यानि नाक्रामन्, तथापि भारतीया विद्यावीराः इतरदेशेषु आमन्त्रिताः स्वागतीकृताश्चाभूवन् प्राचीनेषु कालेषु । ईदृशं च निमन्त्रणं अन्यदेशेभ्यः समागतं सर्वात्मना बह्वमनन् भारतीयाः पण्डितवीराः, सैन्यवद्व्यूढाश्च तेषां सङ्घाताः सहस्रशो देशानितरानाक्रमन्श्च । विद्या एव तेषां शस्त्राण्यभूवन्, कथागोष्ठ्य एव समरभूमयः ।

१९. किं नाम नास्ति यत्किंचिदपि अद्यतनानां जनानां कृते उपदेष्टव्यं तैः पण्डितैः, ये पण्डिताः प्राचीनं भारतीयं पारंपर्यमनुवर्तन्ते ? विद्या वा लौकिकीं शक्तिं दमयेत्; उत शास्त्राणि लौकिकशक्तेरधीनानि भूत्वा तन्निगृहीतानि वर्तेरन्—एतयोर्द्वयोरवस्थयोः का वा अद्यतने लोके अपेक्ष्यते ? अस्याः समितेरुद्येश्यसिद्धिर्विजयश्च अस्य प्रश्नस्य समाधिमाश्रित्य वर्तते, तस्य समाधेर्धर्ममवलम्ब्याचरणं चोपजीव्य । पण्डिता एव एतादृशे निर्वहणे प्रभविष्णवः । इत्थं च नैतद्यादृशिकं संवृत्तं यदेषा पण्डितसमितिस्तदैवायोजिताभूत् यदा भारतदेशः पुनरपि स्वतन्त्रतां प्रापितः यदा च पण्डितानां तद्वेतोः स्वीयं परमोद्दिष्टमाचारे अवतारयितुमवसरश्चाविर्भूतः ॥

द्वितीयः परिच्छेदः

विवदन्तो मया क्रुद्धास्ते सर्वे मामताडयन् ।
व्यथयाहं गतप्राणो यमावासमयासिषम् ॥ १० ॥
नरको न प्रवेष्टव्यः त्वया विप्रोपकारिणा ।
आयुःशेषोऽस्ति ते चौर्यं न कर्तव्यमतः परम् ॥ ११ ॥
इत्युक्तः चित्रगुप्तेन प्राप्तोऽहं पूर्वविग्रहम् ।
महात्मानुग्रहं लब्ध्वा चराम्यत्र ततः परम् ॥ १२ ॥
इति व्याहृत्य तं भूयोऽप्यपसार्य मिथोऽभ्यधात् ।
महानुभावं निश्चित्य त्वां कमप्यर्थमर्थये ॥ १३ ॥
पृष्ठतो लिङ्गपीठस्य बिलद्वारेण निर्गता ।
लिङ्गं प्रतिनिशीथं काप्यबला पूजयत्यदः ॥ १४ ॥
दूरस्थ एव वीक्ष्यैतामुपसर्तुं बिभेम्यहम् ।
सा चापाङ्गपृषत्केन भिनत्ति हृदयं मम ॥ १५ ॥
सङ्गीतानन्तरं भूयो विशत्यत्रैव सा बिले ।
साधयित्वार्थिने देव मखं तां दातुमर्हसि ॥ १६ ॥
इत्युक्तस्तेन तत्कार्यं सोऽनुमत्य ततो रवौ ।
अदृश्ये निशि तत्रैव सुष्वाप सखिभिः सह ॥ १७ ॥
निशीथे लिङ्गपूजार्थमागतां तां विलासिनीम् ।
कुमारं बोधयित्वासौ दर्शयामास भूसुरः ॥ १८ ॥
विघ्नः कार्यस्य मास्त्वेवं सुहृदस्तानबोधयन् ।
शनैरुत्थाय तां कन्यामुपसृत्य जगाद सः ॥ १९ ॥
निशीथे कुत आयाता सुभ्रू ब्रूहीति भाषिता ।
अदत्तप्रतिभाषैव कृतेशार्चाविशद्विलम् ॥ २० ॥
अगाद्विजोपकारार्थमनेन बिलवर्त्मना ।
दुःखयन्तु न मित्राणि द्रागायास्याम्यहं पुनः ॥ २१ ॥

इति तत्र बिलद्वारे विलिख्य नृपनन्दनः ।
 तं महीसुरमादाय तां कन्यामन्वगत्रजत्^१ ॥ २२ ॥
 सा च पातालमभ्येत्य पुरं कंचन निर्जनम् ।
 प्राप्ता हर्म्यतले स्थित्वा बभाषे राजवाहनम् ॥ २३ ॥
 नमुचेर्दानवेन्द्रस्य तनयाहं पिता च मे ।
 विष्णुना निहतो युद्धे वैकुण्ठं सजनोऽव्रजत् ॥ २४ ॥
 एतच्चारुपुरं देव पुमान्कः पालयेदिति ।
^२व्यजिज्ञप्नुकुन्दाय स चाज्ञापयति स्म माम् ॥ २५ ॥
 भविष्यति पतिर्यस्ते स पुरं पालयिष्यति ।
 तावद्विन्ध्यबिलद्वारि लिङ्गमाराधयेरिति ॥ २६ ॥
 विष्णवाज्ञया तदारभ्य वसाम्यत्रैव पत्तने ।
 नक्तं नक्तमदः^३ सिद्धलिङ्गमभ्यर्चयाम्यहम् ॥ २७ ॥
 यः पुमान् संविशेदेतत्कुण्डं^४ मे स पतिर्भवेत् ।
 इत्युक्त्वा सा ज्वलज्वालवह्निकुण्डमदर्शयत्^५ ॥ २८ ॥
 ततस्तस्या वचः श्रुत्वा क्षिप्रं विप्रोऽनलेऽविशत्^६ ।
 क्षणेनैव युवा भूत्वा स विप्रो निरगात्पुनः ॥ २९ ॥
 पाणिमग्राहयत्तस्यास्तं द्विजं राजवाहनः ।
 ततस्तत्सर्वसस्याब्धं प्रजाकीर्णमभूत्पुरम् ॥ ३० ॥
 केषुचित् वासरेष्वत्र गतेषु गमनैषिणः^७ ।
 मणिं कंचित् प्रदर्शयथ जगाद कमलावती ॥ ३१ ॥

^१ अनुव्रजे, S.^२ व्यजिज्ञप्त्वं, S.^३ अतः, S.^४ प्रविशेदेतत्, S.^५ ज्वलज्वालमभिकुण्डम्, S.^६ अपतत्, S.^७ गच्छन्तु गमनैषिणं, S.

एतद्रत्नं दधानस्य न सन्ति क्षुत्तृषामयाः ।
 शस्त्राग्निग्रहचोराहिसिंहादिभ्यो भयान्यपि ॥ ३२ ॥
 इति स्तुत्वा मणिं तस्मै प्रार्थनापूर्वकं ददौ ।
 तामापृच्छ च निरक्रामत्स च तेन बिलाध्वना ॥ ३३ ॥
 अनवेक्ष्य सखीस्तत्र तदन्वेषी महीमटन् ।
 प्रापदुज्जयिनीदेशं मालवं राजवाहनः ॥ ३४ ॥
 तस्या उपवनोद्देशे पादपाधः प्रतीक्षिणम् ।
 दृष्ट्वा पुष्पोद्भवं प्रीत्या परिरिमे ततोत्थितम् ॥ ३५ ॥
 आवेदितात्मवृत्ताय तस्मै पुष्पोद्भवस्तदा ।
 तत्पृष्ठः प्राञ्जलिर्भूत्वा स्ववृत्तान्तं न्यवेदयत् ॥ ३६ ॥
 देव द्विजोपकाराय सुरालयबिलं त्वयि ।
 तदा प्रविष्टे मित्रौघे त्वदन्वेषणतत्परे^१ ॥ ३७ ॥
 अहं च भवदन्वेषी भूत्वा विन्ध्यवने भ्रमन् ।
 मध्याह्ने ग्रीष्मतप्तो हि वटच्छायामुपासरम् ॥ ३८ ॥
 तस्मिन्नेव क्षणे तस्मात् पुरुषं गिरिशृङ्गतः ।
 पतन्तं कंचिदालोक्य दौर्भ्यामलम्बिषि द्रुतम् ॥ ३९ ॥
 मूर्च्छितं दूरपातेन कथंचिद्दोषितं मया ।
 भृगुपातमहो निन्द्यमकार्षीरित्युपालभे ॥ ४० ॥
 सोऽप्यवादीदहं राजहंसामात्यतनुद्भवः ।
 रत्नोद्भवोऽस्मि मत्पोतो ममज्ज जलधौ पुरा ॥ ४१ ॥
 कंचित्फलकमादाय तामार्तिमतरं तथा ।
 तत्रस्था गर्भिणी भार्या क गता मे न लक्षिता ॥ ४२ ॥

^१ This verse missing in S.

मालवाधीशसंग्रामे मगधेशपलायनम् ।
 मद्गुरोरपि संन्यासं श्रुत्वा शोकार्णवेऽविशम् ॥ ४३ ॥
 षोडशाब्दावसाने तु प्रियां संप्राप्स्यसीति माम् ।
 कश्चिदाश्वासयत्सिद्धः षोडशाब्दाश्च ते गताः ॥ ४४ ॥
 प्रियाविरहसन्तापमसहिष्णुरतः परम् ।
 भृगुपातमकार्षं मां पतन्तं^१ तु त्वमग्रहीः ॥ ४५ ॥
 इत्याकर्ण्य स्मृतोदन्तस्तं मे तातमवागमम् ।
 अत्रान्तरे श्रुतं पार्श्वे कस्याश्चित् क्रन्दितं स्त्रियः ॥ ४६ ॥
 आगच्छन्त्यश्रुणा वृद्धा दावाग्निस्तनयां मम ।
 आवृणोति भयादस्मादेनां रक्षेत्यवोचत ॥ ४७ ॥
 अहं च तूर्णममेस्तामपनीय तदन्तिकम् ।
 आनीय सा च वृद्धा मे पृष्टा ब्रूत स्वमादरम्^२ ॥ ४८ ॥
 मगधाधीश्वरामात्यपुत्रो रत्नोद्भवाभिधः ।
 पोतेनार्थार्जकः कालयवनद्वीपमागमत् ॥ ४९ ॥
 श्रेष्ठिनः कालगुप्तस्य सुवृत्तां तत्र कन्यकाम् ।
 विवाह्य व्यवहारेण बह्वर्थं लब्धवानसौ ॥ ५० ॥
 द्रष्टुं स्वपितरौ तस्मिन्प्रत्यावृत्ते महार्णवे ।
 पोते च विधिना भग्ने ययुः सर्वे विशीर्णताम् ॥ ५१ ॥
 सुवृत्तां गर्भिणीं तस्य पत्नीमायुष्मतीं तदा ।
 कथंचित् काष्ठमालम्ब्य भाग्येनाहमतारयम् ॥ ५२ ॥
 मागधं तत्पतेर्जन्मदेशं प्रति शनैर्मया ।
 नीयमानात्र विन्ध्याद्रिवने सुतमसूत सा ॥ ५३ ॥

^१ अहं तत्राकार्षं मां, S.

^२ ब्रूते स्वयं ततः, S.

प्रसवव्यथया तस्यां लुठन्त्यामहमव्रजम् ।
 इतस्तत्तस्तमादाय बालं मार्गप्रतीक्षिणी ॥ ५४ ॥
 तदानीमेव वन्येभे ममाभ्यर्णमुपागते ।
 अधावं सृतिकागुल्मं बालं त्यक्त्वा भयादहम् ॥ ५५ ॥
 गजे याते पुनश्चावामन्विष्यापि तमर्भकम् ।
 नापश्याव मुनेः कस्याप्यागच्छावाश्रमं शनैः ॥ ५६ ॥
 अन्ते षोडशवर्षाणां पतिं पुत्रं त्वमाप्स्यसि ।
 इत्यादेशं स चारुयाय तां समाश्वासयन्मुनिः ॥ ५७ ॥
 तत्कालातिक्रमे वह्निं^१ विशन्ती रक्षिता त्वया ।
 सुवृत्ता नाम सैवेयमहमस्याश्च धात्रिका ॥ ५८ ॥
 इत्थं निशम्य सा मातेत्यज्ञायत मया हृदि ।
 मामनुप्राप्य सोऽद्राक्षीत् स्त्रियं रत्नोद्भवोऽपि ताम् ॥ ५९ ॥
 जातौ परस्परौ ज्ञातौ पितरौ संभ्रमाकुलौ ।
 मां निवेदितमद्वृत्तं प्रणतं चाभ्यनन्दताम् ॥ ६० ॥
 अक्षणोरञ्जनमाधाय^२ साधयित्वा महद्वनम् ।
 पुरेऽस्मिन्व्यवहारेण वर्तेऽहं पितृपोषकः ॥ ६१ ॥
 विदेशव्यवहारीति मां लसद्वस्तुसंपदम् ।
 राजप्रकृतयः सर्वा मानयन्ति प्रयत्नतः ॥ ६२ ॥
 धात्रीसुता राजपुत्र्याः सखी या बालचन्द्रिका ।
 मयि स्निह्यति सा तस्यामहं चानुदिनं रमे ॥ ६३ ॥
 कदाचिदनुजो राजमन्त्रिणश्चण्डवर्मणः ।
 दारुवर्मा बलादेनामानयत्स्वगृहं निशि ॥ ६४ ॥

^१ This word missing in A.

^२ आदाय, S.

निजस्वरूपमाच्छाद्य दासीचिह्नानि धारयन् ।
 तथैव प्रियया सार्धमगच्छं तस्य मन्दिरम् ॥ ६५ ॥
 तं तदालिङ्गनोद्युक्तमहमेकान्तसन्निधिम् ।
 ब्रह्मराक्षसलक्षेण^१ कण्ठे गृण्हन्मारयम् ॥ ६६ ॥
 ततो निष्कण्ठकं तस्यां यथाभिलषितान्यलम्^२ ।
 सुखान्यनुभवन्प्रीत्या दिनानि गमयाम्यहम् ॥ ६७ ॥
 त्वद्दर्शननिमित्तार्थं परीक्ष्ये पक्षिणं तरौ ।
 भवन्तं चाहमद्राक्षं फलिता मे मनोरथाः^३ ॥ ६८ ॥
 श्रुत्वेति पुष्पोद्भवभाषितानि
 वसन्कुमारो गृह एव तस्य ।
 तस्मिन्पुरे विप्रमिषाच्चचार
 मन्त्रौषधप्रश्नकलां वितन्वन् ॥ ६९ ॥

इति श्रीमदप्पयामाल्यविरचिते दशकुमारकथासारे पुष्पोद्भवकथा नाम
 द्वितीयः परिच्छेदः ॥

तृतीयः परिच्छेदः

अन्यदा मालवेन्द्रस्य तनयां राजवाहनः ।
 यात्रोत्सवे महाकाल्या ददर्शान्वितसुन्दरीम् ॥ १ ॥
 अपाङ्गचलया दृष्ट्या सापि तं निर्वर्णयत् ।
 तयोरुपर्यनङ्गश्च वर्षं कुसुमाशुगान् ॥ २ ॥
 सखि जानासि किं कोऽयमित्युक्ता बालचन्द्रिका ।
 तस्य नामादिकं तस्यै कर्णमूले न्यवेदयत् ॥ ३ ॥
 राजवाहनसंसक्तहृदया राजपुत्रिका ।
 प्राप्ता गर्भगृहं काल्या इमामार्यामवोचत ॥ ४ ॥^१
 राजार्धरचितमौले^२ त्वत्पदराजीवसेवया मद्यम् ।
^३राजितसुगुणं रमणं राजसमं^४ राजवाहनं देहि ॥ ५ ॥
 इति देवीं नमस्कृत्य निर्गता सा कुमारिका ।
 विलासिनीसहस्रौषैर्वृता कन्यापुरं ययौ ॥ ६ ॥
 नत्वा देवीं स निर्गच्छन्निध्याय जनसंकुले ।
 सोमदत्तमथोत्थाप्य प्रणतं परिष्वजे ॥ ७ ॥
 आलिलिङ्गतुरन्योन्यं स च पुष्पोद्भवोऽप्युभौ ।
 उपहरस्थले कापि ते^५ चोपविशुस्त्रयः ॥ ८ ॥

^१ रूपेण, S.

^३ फलितो मे मनोरथः, S.

^२ अभिलषितं फलं, S.

^१ This verse missing in S.

^२ This word not found in S.

^३ राजानं, S.

^४ तरुणं रमणं तं, S.

^५ तत्रोपविशुः, S.

कथां पुष्पोद्भवस्यापि स्वस्य चोक्त्वा नृपात्मजः ।
 पप्रच्छ सोमदत्तं च सोऽप्यूचे वृत्तमात्मनः ॥ ९ ॥
 देव द्विजोपकाराय सुरालयविलं त्वयि ।
 तदा प्रविष्टे मित्रौघे त्वदन्वेषणतत्परे ॥ १० ॥
 अहं च त्वां समन्वेक्षं नदीमुत्तीर्य नर्मदाम् ।
 गच्छन् कापि स्फुरद्रत्नं किमप्यद्राक्षमध्वनि ॥ ११ ॥
 तदादाय वने भूयो व्रजन्मध्यन्दिने सति ।
 आतपोद्वेजितो देव गृहे कचिदुपाविशम् ॥ १२ ॥
 अथ कोऽप्यागतो विप्रः श्रोत्रियो मामयाचत ।
 अकिञ्चनाय यत्किञ्चिद्देहि क्षुत्पीडिताय मे ॥ १३ ॥
 इत्थमर्थयमानाय तद्रत्नमददामहम् ।
 तत्समादाय बहुधा दत्ताशीर्वाङ्मणोऽव्रजन् ॥ १४ ॥
 गते मुहूर्ते बद्धः सन् स एवानीय कांश्चन ।
 तत्रस्थमेव मां सोऽपि किंकराणामदर्शयत् ॥ १५ ॥
 प्रत्यग्रहिषमेतेन वितीर्णं रत्नमन्यथा ।
 नापराद्धं मया किञ्चिदित्यवादीच्च स द्विजः ॥ १६ ॥
 ततः क्रूराश्च ते विप्रं मुक्त्वा मां मणिना सह ।
 हृतं दर्शय वित्तं चेत्यब्रुवंस्तानथाभ्यधाम् ॥ १७ ॥
 राजवाहनभृत्योऽहं तमन्वेष्टुमितस्ततः ।
 भ्रमन् पथि तदद्राक्षं रत्नं नो वेद्म्यनन्तरम्^१ ॥ १८ ॥
 तच्चास्मै याचमानाय ब्राह्मणाय समर्पितम् ।
 इत्युक्ताः कुपितास्ते मां नीत्वा कारागृहेऽक्षिपन् ॥ १९ ॥
 यूयं शृङ्खलिताः केन हेतुनेति मया भटाः^२ ।

^१ रम्यतरं त्वहम्, S.^२ शृङ्खलम्, S.

तत्र कारागृहे पृष्ठाः तेऽप्यवोचन् सशृङ्खलाः ॥ २० ॥
 लाटेशो मत्तकालोऽस्मत्स्वामिना वीरकेतुना ।
 विगृह्णन्सेनयाभ्येत्य पाटलीपुरमावृणोत् ॥ २१ ॥
 वीरकेतुर्भिया तस्य स्वकन्यां वामलोचनाम् ।
 मन्त्रिणं मानपालं च ससैन्यमुपधां व्यधात् ॥ २२ ॥
 आदायोपायनं^३ सर्वं वीरकेतुसमर्पितम् ।
 जयी स्वपुरमुद्दिश्य मत्तकालो न्यवर्तत ॥ २३ ॥
 सुलभे परिणेष्यामीत्यालोच्य पथि तां वधूम् ।
 पृथङ्निवेशयन्नेष मत्तकालः सुरक्षिताम् ॥ २४ ॥
 गच्छन्निवन्ध्यवनप्रान्ते पञ्चकेषु दिनेष्वपि ।
 मत्तकालः प्रमत्तः सन् मृगयार्थं भ्रमत्यसौ^४ ॥ २५ ॥
 वयं निर्यातयिष्यामः स्वामिनो नः पराजयम् ।
 इति संमन्य ते सर्वे^५ निहन्तुं समुपागताः ॥ २६ ॥
 सुरङ्गया वयं यावत्प्राप्तास्तच्छयनं निशि ।
 तावदेव मृगव्याय मत्तकालो विनिर्गतः ॥ २७ ॥
 वयं चादाय तच्छय्यां निवासे भूषणावलिम् ।
 निर्गताः सत्वरं दुर्गं व्यगाहिष्महि दुर्गमम् ॥ २८ ॥
 अनुधावन्त एवास्य भटौघा अवरुध्य नः ।
 अग्रहीषुर्विभूषाणां जालं हस्तगतं क्षणात् ॥ २९ ॥
 रत्नं महार्हमस्यैकं नास्तीत्यस्मान्सुशृङ्खलान् ।
 आकर्षुस्ते वयं तच्च न विद्म पतितं क्वच^६ ॥ ३० ॥
 तच्च रत्नं गृहीत्वैतान् चोरान् मारयतेत्ययम् ।

^३ उपायतः, S.^४ शत्रुं, S.

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^५ भ्रमत्ययं, S.^६ वा, S.

राजाज्ञाकारान्पार्श्वचरानाज्ञापयत्किल ॥ ३१ ॥
 इत्याकर्ण्य निशीथेऽहं^१ मम तेषां च शृङ्खलाः ।
 विभज्य तैश्च नीतः सन् मानपालमुपासरम् ॥ ३२ ॥
 मानपालो निरीक्ष्यैव मां भटैस्तैः प्रदर्शितम् ।
 शौर्यसत्त्वाधिकं^२ ज्ञात्वा सादरं समुपाचरत् ॥ ३३ ॥
 प्रत्यूषे मत्तकालेन प्रेषिताः किंकरा द्रुतम् ।
 मानपालं समासाद्य भर्तुः सन्देशमब्रुवन् ॥ ३४ ॥
 विभज्य शृङ्खलां चोरा भवदन्तिकमागमन् ।
 ततश्च बन्धनं तांश्च प्रत्यर्पयितुमर्हसि ॥ ३५ ॥
 तच्छ्रुत्वा मानपालश्च क नु तिष्ठन्ति चोरकाः ।
 इत्युक्त्वा तान्भटान्क्रुद्धः किंकरान्निर्वासयत् ॥ ३६ ॥
 ततः शीघ्रेण सैन्यं च स सन्नद्धमकारयत् ।
 मत्तकालश्च तच्छ्रुत्वा स्वसैन्यं समनाहयत् ॥ ३७ ॥
 मानपालस्तदा मर्हं^३ बहुमानपुरःसरम् ।
 अदात्तुरङ्गमातङ्गयुक्तं सैन्यं च किंचन ॥ ३८ ॥
 ततस्तयोर्द्वयोर्वेरे प्रवृत्ते सति सङ्गरे ।
 अभ्यधावं हयारूढो मत्तकालरथं प्रति^४ ॥ ३९ ॥
 ममोपरि प्रयुक्ताश्चे तस्मिन्नपसरन्नहम् ।
 खड्गेनोपसरंस्तूर्णं तस्य शीर्षमपातयम् ॥ ४० ॥
 तस्मिन्निपतिते सर्वे धावन्ति स्म तथाकुलाः ।
 प्रत्यग्रहीत् स तत्राजौ मानपालो जयश्रियम् ॥ ४१ ॥

^१ हि, S.^२ शौर्यं च मामकं, S.^३ तदामात्यः, S.^४ Reading in S. goes against the original story.

सन्देशहारिभिस्तेन प्रेषितैरतिसत्वरैः ।
 विज्ञापितजयोदन्तो वीरकेतुः समागमत् ॥ ४२ ॥
 जयलक्ष्मीनिधानं^१ मे मानपालः पराक्रमम् ।
 विज्ञाप्य हर्षपूर्णोऽयं^२ स्वामिने मामदर्शयत् ॥ ४३ ॥
 आलिङ्ग्य वीरकेतुर्मामसकृन्मम विक्रमम् ।
 अभिनन्द्यादिशन्मह्यं तनयां वामलोचनाम् ॥ ४४ ॥
 तस्याः पाणिं गृहीत्वा च रथमारुह्य भास्वरम् ।
 श्वशुरेणैव नीतोऽहमविशं पाटलीपुरम् ॥ ४५ ॥
 यौवराज्यपदं प्राप्य वामलोचनया सह ।
 अन्वभूवं यथेष्टानि विविधानि सुखान्यहम् ॥ ४६ ॥
 भविता^३ षोडशाब्दान्ते भवद्दर्शनसंमदः^४ ।
 इति सिद्धवरादेशं स्मरन्कालमजीगमम् ॥ ४७ ॥
 द्रष्टुमस्या महाकात्या हृद्यमद्य महोत्सवम् ।
 आगच्छस्व महीपालेष्वहं चास्मि समागतः ॥ ४८ ॥
 अदर्शि पुण्यपाकेन त्वत्पदाब्जयुगं मया ।
 श्रुत्वेति राजपुत्रोऽस्य^५ शूरतामन्वमोदत ॥ ४९ ॥
 यदा मे प्रस्तुतं कार्यं तदैवागम्यतां त्वया ।
 इत्याज्ञाप्य चमूयुक्तं तं विभुर्विससर्ज च ॥ ५० ॥
 ततः पुरं सोमदत्ते प्रयाते राजवाहनः ।
 पुष्पोद्भवसनाथः सन् प्रययौ तस्य मन्दिरम् ॥ ५१ ॥
 अवन्तिसुन्दरीं ध्यायन् सोऽभून्मन्मथपीडितः ।

^१ निदानं, S.^२ हर्षपूर्णाय, S.^३ अयः, S.^४ संपदः, S.^५ सुतरां, S.

तदासक्तमना सापि संतप्तहृदयाभवत् ॥ ५२ ॥
 तस्मै संभाषणं तस्यास्तस्यै तस्याभिभाषणम् ।
 ज्ञापयन्ती द्वयोः प्रेम व्यतनोद्बालचन्द्रिका ॥ ५३ ॥
 कदाचिन्मालवेन्द्रस्य पुरस्तादैन्द्रजालिकः ।
 कश्चित्प्रतिदधे मायां जलदागममण्डिताम्^१ ॥ ५४ ॥
 तत्र मायाघनध्वान्ते कुमारः कन्यकापुरम् ।
 बालचन्द्रिकया पूर्वं सूचिताध्वो विवेश सः ॥ ५५ ॥
 रम्यकान्ते गृहे^२ सार्धं प्रियया राजवाहनः ।
 विहरन् गमयामास दिनानि कतिचित् पुनः ॥ ५६ ॥
 अथैकदा बलभया सुगोष्ठ्यामभ्यर्थनापूर्वकमेष पृष्टः ।
 चतुर्दशानां जगतां प्रपञ्चं संक्षेपतः स्पष्टमुदाजहार ॥ ५७ ॥

इति श्रीमदप्पयामात्यविरचिते दशकुमारकथासारे सोमदत्तकथाकथनं
 नाम तृतीयः परिच्छेदः ॥

The king is an incarnation of the Deity, "Who is not Viṣṇu cannot be king."¹ He is "compounded of the essence of the eight Guardians of the Universe" (*lokapālāḥ*) and shares *all* their divine attributes.² Banishment results from disobeying the king.³ Assaulting the king, reviling him and intriguing against him are capital offences.⁴ Betraying his secrets entails banishment. His sanctity extends to those closely connected with him. It is high treason to seduce a queen.⁵ To assault a minister is a crime.⁶ No length of adverse possession will give a valid title to the private occupant of the king's property.⁷ Ownerless things find in the king an original and ultimate owner.⁸ All persons and all property are pledged to pay taxes for the king's maintenance.⁹ Exemptions from taxes and from escheat are marks of the highest privilege of a subject. The king's actions cannot be questioned in his Courts. He cannot be cited as a witness.¹⁰ He is the fountain of honour and the source of all authority. He can punish, and he can grant favours.¹¹ If the people are trees, the king is the

¹ नाऽविष्णुः पृथिवीपतिः ; भूपतिः पिनाकपाणिः (नीतिवाक्यामृत, p. 114).

² मनु, ६, ४-७ ; ९, ३०३-३१० ; शुक्र, १, ७१-४८२.

³ See comprehensive list of persons to be banished given by Sūkra (IV. (i), 100-108).

⁴ Kauṣṭhīya, p. 225 ; Yājñavalkya, II, 302.

⁵ अन्तःपुरप्रधर्षकं ब्राह्मणं तमपः प्रवेशयेत् (अर्थ. शा., p. 227) ; सर्वत्र राज-भार्यागमने कुम्भीपातः (p. 234.)

⁶ महाजनस्यैकं घ्नतो प्रत्येकं द्विगुणं दण्डः (Ibid., p. 196.)

⁷ राजस्वं श्रेत्रियस्वं च न भोगेन प्रणश्यति (शुक्रः, IV, 5. 223.)

⁸ प्रणष्टस्वामिकं रिक्तं राजा त्र्यब्दं निधापयेत् (मनु, ८, ३०) ; शौत्विकैः स्थानपालैर्वा नष्टपहतमाहृतम् । अर्वाक्संवत्सरात्स्वामी हरेत् परतो द्युपः ॥ (भा. २, १७३.)

⁹ See references in *Anct. Ind. Econ. Thought*, p. 135.

¹⁰ Manu, VIII, 65.

¹¹ Ibid., VII, 9 and 11.

root.¹ A child king, and even a king's picture, should not be slighted.² To Kāmandaka the king is the fountain of prosperity and the source of joy.³ He is all the gods in one—Indra, Brahma, S'iva and Viṣṇu.⁴ Implicit obedience to the king is enjoined. Even a worthless king must be honoured and obeyed, as a chaste wife must honour even an unworthy husband.⁵

The corollary to this exaltation of the king is the emphasis laid upon his personal responsibility for everything done in the kingdom. The force of his example and the far reaching character of his virtues and weaknesses are emphasized. Subjects imitate their rulers.⁶ By his actions and by his example, a king can convert his times into a Golden Age or an Iron Age. (*Kṛtayuga, Kaliyuga*).⁷ The personal weaknesses of the king are national calamities. Their enumeration, classification and discussion, singly and in the aggregate, constitute the 'eighteen sorrows' (*vyasana*) of the kingdom.⁸

¹ स्वामिमूला सर्वाः प्रकृतयः । अमूलेषु तरुषु किं कुर्यात्पुरुषप्रयत्नः (नीतिवा., १७, ३-५.)

² बालोपि नावमन्तव्यो मनुष्य इति भूमिपः (मनु, ७, ८); चित्रगतमपि राजानं नावमन्येत (नीतिवा. ३२, ६६.)

³ नयनानन्दजनकः (१, ९.)

⁴ शुक्र., I, ll. 142-143.

⁵ निर्बलोऽपि यथा स्त्रीणां पूज्य एव पतिः सदा । प्रजानां विगुणोऽप्येवं पूज्य एव प्रजापतिः । (नारद, p. 218, V, 22.)

⁶ यद्यदाचरते राजा तत्प्रजानां स्म रोचते । (शान्तिपर्व, ७५, ४); 'यथा राजा तथा प्रजाः' ।

⁷ शुक्र., ४, १, ५८-६१; मनु, ९, ३०१. राजा वा कालकारणम् (शान्ति., ६९, ६) युगप्रवर्तको राजा धर्मधर्मप्रक्षिणात् (शुक्र., ४, १, १०.)

⁸ Somadeva deals with eighteen in ch. XVI; मनु, ७, ४५-५२; दशकामस-मुत्थानि तथाष्टौ क्रोधजानि च । व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ कामजेषु प्रसक्ते

The careful education of a prince is a social necessity. The grown-up prince should come to the throne only as an educated, high-minded, self-controlled man of the loftiest character and ideals.¹ The studies prescribed for princes, the persons who are to instruct them, the form which their education is to take, are all laid down with solicitude and precision in both Western and Indian Cameral works. They reflect the desire that the glorified king should also be the typical product of the best education of his age.

The king is the pivot of Cameral political theory. It has been suggested that, by taking this line, Indian thought took an unphilosophical turn and that the absolutism which was the consequence, is an evil legacy of the Brāhmaṇa books.² This criticism misses the essential relation of *Artha* and *Dharma* literature, as well as their sequence, and overlooks the causes and real significance of the glorification of kingship and the limitations implicit in the exaltation.³

CHECKS ON ABSOLUTISM

Indian political theory provides no *constitutional* check to royal absolutism. When absolute power is vested in the king by a fundamental law, the only ways of preventing its abuse are to create a conscience for the king and bring him

हि व्यसनेषु महीपतिः । विद्युज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥ सृगयाऽक्षो दिवा-स्वप्नः परिवादः स्त्रियो मदः । तौर्यत्रिकं वृथाद्या च कामजो दशको गणः ॥ पैशुन्यं साहसं ब्रौहं ईर्ष्यासूर्यार्थदूषणम् । वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ (मनु, ७, ४५-४७) । 'तौर्यत्रिकं' नृत्सगीतवादित्राणि । १, ४८-६५; Kaṭilya classes *Vyasanas*, as seven, three from anger and four from desire (pp. 325-28).

¹ Kāmandaka, I, 48-65; Kaṭilya, I, 5-6; Somadeva, XI, 4.

² A. K. Sen, *Hindu Political Thought*, 1926, p. 30.

³ Rhetorical exaggeration is a familiar method of emphasis in Sanskrit works. It should not be construed literally.

to his senses by an occasional revolt.¹ Here lies the significance of the many appeals to the king in our literature to rule justly, for piety as for self-interest, for religion as for expediency. The Social Compact, which is the king's original title-deed is used against him. A contract is bilateral and its terms are binding on both parties to it. Reading it with the purpose of the compact and the stories of Vena's assassination and Pṛthu's solemn engagement, the conclusion is reached that the king is only a public functionary, a servant of the people. The taxes are his 'wages' (*vetanam*).² The enunciation of such doctrines with safety is possible only in interludes of either very good or very weak governments: immunity will arise from the ruler's highmindedness or his incapacity. It is worthy of notice that this doctrine is common to the Hindu, the Buddhist and the Jain. It is repeated by S'ukra and Somadeva. Methods of restraint of the king are suggested. The *Mahābhārata* would remind the king that he is judged by his posthumous fame,³ that like mountains he impresses only from a distance,⁴ and that he stands or falls

¹ प्रायशः कोपवशाः राजानः प्रकृतिकोपैर्हताः धूयन्ते (अर्थ. शा., p. 325); सर्वकोपेभ्यो प्रकृतिकोपो गरीयान् (नीतिवाक्य., p. 43.)

² स्वभागभृत्या दास्यत्वे प्रजानां च नृपः कृतः । ब्रह्मणा स्वामिरूपस्तु पालनार्थं हि सर्वदा ॥ (शुक, १, १८८). The Buddhist sage Āryadeva in *Catus'satīkā* rebukes a self-important ruler thus : " What superciliousness is there O King, you are a mere servant of the multitude (*gaṇadāsa*), and receive a sixth part of the produce as your wages " (Ghoshal, p. 209). cf., शान्तिपर्व, ७१, १०—बलि-षष्ठेन शुल्केन दण्डेनाथापराधिनाम् । शास्त्रानीतेन लिप्सेया वेतनेन धनागमम् ॥

³ यस्य कृतं नमस्यन्ति स्वर्गस्थस्यापि मानवाः ।

पौरजानपदामात्याः स राजा राजसत्तमः ॥ (शान्तिपर्व, २५, ३६.)

⁴ पर्वता इव राजानः दूरस्थाः सुन्दरालोकाः (नीतिवाक्य., XXXII, 32.)

with his subjects.¹ Unjust punishment recoils on the king's head.² The gods shower calamities on a kingdom to express their displeasure of misgovernment.³ Judicial fines are tainted money, which the king should not apply to his own use. Unjustly collected fines should be thrown into water as an expiatory offering to the god Varuṇa, the Indian Rhadmanthus.⁴ This rule would put up the king's religion or superstition against his cupidity. A king should study history and traditions, because they contain instances of misfortunes which came to bad rulers. He should cultivate popularity, and conciliate the leaders of the people. The anger of the subjects can scorch a king. Infatuated kings, said Kauṭilya,

¹ यं हि धर्मं चरन्तीह प्रजा राज्ञा सुरक्षिताः ।

चतुर्थं तस्य धर्मस्य राजा भागं च विन्दति ॥

यदधीते यद्दाति यज्जुहोति यदर्चति ।

राजा चतुर्थभाक् तस्य प्रजा धर्मेण पालयन् ॥

(शान्तिपर्व, ७५, ५-६) ॥ यस्य स्म विषये राज्ञः स्तेनो भवति वै द्विजः ।

राज्ञ एवापराधं तं मन्यन्ते किल्बिषं नृप ॥ (*Ibid.*, ७७, ४.)

² अधर्मदण्डनं स्वर्गकीर्तिलोकविनाशनम् । (याज्ञवल्क्य, १, ३५७) ॥ समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः । असमीक्ष्य प्रणीतस्तु विनाशयति सर्वशः ॥ (मनु, ७, १९.)

यस्त्वधर्मेण कार्याणि मोहात् कुर्यान्नराधिपः ।

अचिरात् दुरात्मानं वशे कुर्वन्ति शत्रवः ॥ (शुक, ४, ५, ९.)

³ अरक्षितारं नृपतिं ब्राह्मणं चातपस्विनम् ।

धनिकं चाप्रदातारं देवा घ्नन्ति त्यजन्त्यधः ॥ (शुक, १, १२०.)

⁴ नाददीत नृपः साधुर्महापातकिनो धनम् ।

आददानस्तु तल्लोभात्तेन दोषेण लिप्यते ॥

अप्यु प्रवेस्य तं दण्डं वरुणायोपपादयेत् ।

धृतवित्तोपपन्ने वा ब्राह्मणे प्रतिपादयेत् ॥

(मनु, ९, २४३-२४४) । प्रजापालनाय राज्ञा दण्डं प्रणीतं न धनार्थम् ।

(नीतिवा., ९, ३.)

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are known to have been destroyed by the anger of their people. In memorable words which anticipate Burke's indignant disclaimer against the possibility of indicting a whole nation, Kautilya exclaims that it is impossible to charge or punish a whole people.¹ A Machiavellian device for getting rid of troublesome princes or a disloyal minister is to make them unpopular and let the people's anger devour them.² S'ukra advises dismissal of the public functionary who is accused by a hundred subjects.³ Passive resistance is an ever present weapon of protest among simple peoples, sensitive to mass suggestion. The weapon of fasting to death (*prāyopavesa*), even when practised by isolated persons, can coerce a government by its disturbing appeal to the popular mind, and to the king's own belief in his responsibility for the death of a subject. The *Rājataranginī* gives several examples of the effective use of this weapon, and the State's vigilance in watching those who were ready to offer this from of passive resistance.⁴ The habitual passive-resister is an ancient.

IMPORTANCE OF THE PEOPLE

A new doctrine emerges from the emphasis laid upon the people (*jana*) among the seven essential elements of the

¹ दण्डो हि महाजनेषु क्षेप्तुमशक्यः (अर्थ. शा., p. 353.)

² शून्यपालं समाहर्तारं वा प्रकृतिकोपेन घातयेयुः (अर्थ. शा., p. 384.)

³ न मृत्युपक्षपाती स्यात् प्रजापक्षं समाश्रयेत् ।

प्रजाशतेन संदिष्टं संत्यजेदधिकारिणम् ॥ (शुक्र, १, ३७७.)

⁴ cf. प्रायोपवेशाधिकृतैः बोधितेन महीमृता । प्रायोपविष्टो निकटं प्रापितः कश्चिद्व्रवीत् ॥ (६, १४). Among habitual trouble-makers who are mentioned are प्रायोपवेशकुशलाः पारिषद्यद्विजातयः. (८, ७०९.)

State (*saptāṅga*).¹ If the king is necessary to his people, they are no less essential to him. If the king is Viṣṇu the people are also Viṣṇu.² So argues the mediaeval minister Candēśvara, apparently on the basis of the older authorities. The State is not the king's estate, and he cannot divide it among his children or give it away. Those for whose protection the State is most necessary, namely the weaker elements of society, have a vested interest in the maintenance of the integrity of the kingdom, from which alone they derive their security. This is the justification offered for declaring a kingdom to be impartible. An autocrat depends more than a constitutional ruler on the loyalty of his ministers, his personal servants and his army. A bureaucracy composed of persons, who are brought up and are imbued with conviction in the beliefs of the age in *Dharma*, as well as a militia, whose rank and file as well as officers share similar beliefs, along with a permanent military force (*maula*) recruited from Kṣatriyas, will make a change of dynasty or ruler an ever-present risk, if popular beliefs were outraged. To a ruler gifted with even ordinary imagination such a danger would appear both real and certain, especially as he could recall to his memory instances of deposition or change of dynasty brought about by such causes.

POWER TO MAKE LAWS

The power to make laws or to change existing laws has always been regarded, both in the East and the West, as proof

¹ स्वाम्यमात्या जनो दुर्गं कोको दण्डस्तथैव च ।

सिन्धुप्रयेताः प्रकृतयो राज्यं समाप्तमुच्यते ॥ (याज्ञ., १, ३५३.)

² अद्यारभ्य न मे राज्यं राजाज्यं रक्षतु प्रजाः ।

इति सर्वं प्रजाविष्णुं साक्षिणं श्रावयन्मुहुः ॥ (राजनीतिरत्नाकर, ७४.)

of sovereign power. Did the ancient Indian king possess it, as his modern successor has been held to possess by the political department of the British Government in India? In support of the view that the king had the power to make laws by edict the authority of Kauṭilya and the jurist Nārada are now quoted, and a famous verse, found in the works of both (and found also cited as a dictum of the equally famous jurist Brhaspati), is held to support this view. The verse in question states that the four bases (literally "feet," *catuspāda*) of *vivāda* are *Dharma*, *Vyavahāra*, *Caritra* and *Rājasāsana*, and that each succeeding one over-rides its predecessors (*uttarah-pūrva-bādhakah*).¹ *Rājasāsana* will, under this rule, supersede, in all cases of conflict, *Dharma*, *Vyavahāra* and *Caritra*. If *Rājasāsana* is interpreted, as it has been by several modern writers, as general edicts of the king, it invests the king with the power that the Tudor kings were given to make laws by proclamation. Mr. Jayaswal refers to it as 'king-made law.' (*Manu and Yājñavalkya*, p. 74). He goes further and enlarges on *Nārada-smṛiti* bearing "strong traces of monarchist legislation." He regards it as a work of the Gupta period, when there were powerful kings. The interpretation is further supported by reference to the eulogistic passages, recalling those in *Manusmṛiti* or *S'ukra*, exalting the position and person of the king, and referring to his having obtained his position by *tapas* (austerities performed in a previous birth), and by a picturesque phrase suggesting that the subjects had been "bought by the king's

¹ धर्मश्च व्यवहारश्च चरित्रं राजशासनम् ।

विवादार्थचतुष्पादः पश्चिमः पूर्वबाधकः ॥

(अर्थ. शा., p. 150; नारद, १, ५०) with the variant चतुष्पादश्च-
हारोऽयमुत्तरः पूर्वबाधकः (p. 7.)

tapas." Dr. Jolly translated the verse thus: "Virtue, a judicial proceeding, documentary evidence, and an edict from the king are the four feet of a lawsuit. Each following one is superior to the one previously named." (S. B. E., XXXIII, 1889, p. 7).¹ The next verse which explained the *śloka*, was translated by him thus: "There virtue is based on truth; a judicial proceeding (rests) on the statements of witnesses; documentary evidence (rests) on declarations reduced to writing; an edict (depends) on the pleasure of the king." (*Ibid.*, pp. 7-8). This loose translation has been surpassed by Mr. Shama Sastri's version of the identical verses in the *Kauṭilya Arthasāstra*: (p. 150): "Sacred law (*dharma*), evidence (*vyavahāra*), history (*caritra*) and edicts of kings (*rājasāsana*) are the four legs of Law. Of these four in order, the later is superior to the one previously named." (Eng. Trn. 1929, p. 170). How far these renderings have departed from accuracy may be seen if the terms are correctly rendered, in harmony with the next verse and legal usage. The word *vyavahāra* in *vyavahārārtha* means 'subject matter of a suit'. Its validity depends in descending order on the king's (or court's) order, (*rājasāsanam*, as the king was the judge also),² customary law as recorded in books or registers (*caritram pustakaraṇe*, according to Nārada, and *saṅgrāhe pumsām*, according to Kauṭilya), the matter in dispute (*vyavahāra*, as deposed by witnesses, *vyavahārastu sāksiṣu*) and *Dharma*, which is rooted in Truth (*satyasthito Dharmaḥ*). *Dharma* is rendered by 'equity, religion, morality, the legal norm or ideal' etc. In

¹ अत्र सत्यस्थितो धर्मो व्यवहारस्तु साक्षिषु ।

चरित्रं पुस्तकरणे राजाज्ञास्तु शासनम् ॥

(p. 150) । नारदस्मृति reading is राजाज्ञायाम्.

² This point is important as the rules relate to procedure in trials and not to law in general. This has been overlooked.

the view of those who have seen in these verses proof of royal absolutism, the king can make or unmake law by his fiat, even if it contravenes morality, religion or the ideals of life. A claim for absolute authority in a king can go no further. The circumstance that Kauṭilya (or Cāṇakya) was the all-powerful minister of Candragupta Maurya, who owed the throne to him, perhaps suggested the idea that he was an advocate of autocracy. What has been forgotten is that the same authorities that are held to stand for regal absolutism have declared in unequivocal language that in any conflict of *Dharma* with *vyavahāra-sāstra*, the latter must give way. The further rule of Kauṭilya that where there seems to be a discord between *Dharma* and *Nyāya* (logic, reason) the two should be reconciled by interpreting *Dharma* logically, as otherwise the rule will be absurd (*nyāyastatra pramāṇam syāt-tatra pāṭho hi nasyati* p. 150).¹ In the same paragraph, Kauṭilya enjoins the king to act in strict conformity with *Dharma*. The king is the mainstay of the *Dharma* of castes and orders as well as its exponent. (p. 150). Obviously, as *Dharma* is of Divine origin, it cannot be inequitable or illogical, and the injunctions of Kauṭilya, to interpret *Dharma* in accordance with equity and logic (*nyāya*), and of Bṛhaspati to apply intelligence (*yukti*) in interpretation as otherwise there will be a failure of *Dharma* or justice², are based on this

¹ संस्थया धर्मशास्त्रेण शास्त्रं वा व्यावहारिकम् ।
यस्मिन्नर्थे विरुध्येत धर्मणार्थं विनिश्चयेत् ॥
शास्त्रं विप्रतिपद्येत धर्मन्यायेन केनचित् ।
न्यायस्तत्र प्रमाणं स्यात्तत्र पाठो हि नश्यति ॥ (p. 150)

² केवलं शास्त्रमाश्रित्य न कर्तव्यो विनिर्णयः ।
युक्तिहीने विचारे तु धर्महानिः प्रजायते ॥

[See १,११४ of my edn. of *Bṛhaspatismṛti*, 1941]

hypothesis. According to Manu only such regal action is valid as conforms to the eternal law (*sāsvata-dharma*). Yājñavalkya refers to '*Dharma* created by the king' (II, 186)¹ but the allusion is to orders which are in accordance with *Dharma*. *Manusmṛti* (VII, 13) calls for compliance with orders of the king (in conformity with *Dharma*) which he passes in favor or against persons; and they are obviously executive orders.² Medhātithi, the greatest of the commentators on *Manusmṛti*, explains the power alluded to thus. If the king orders that during the celebration of a marriage in the house of a minister or royal favourite (*iṣṭa*) a festival should be held in the city, that every one must appear on the occasion, or that on certain days animals were not to be killed or birds snared, or that debtors should not be arrested on certain days by their creditors, his orders must be obeyed. It is noteworthy that these are just the kind of orders that Asoka has embodied in his edicts.³ The injunction that even in such minor matters the king's orders should be strengthened by an *appeal* to obey them may show how his authority and attitude to *Dharma* were regarded as under public scrutiny.

¹ निजधर्माविरोधेन यस्तु सामयिको भवेत् ।

सोऽपि यत्नेन संरक्ष्यो धर्मो राजकृतश्च यः ॥

(२, १८६). Jayaswal regards this as an exception to the non-inclusion by *Smṛti* of King-made laws (*op. cit.*, p. 73). *Mitākṣara* explains it as referring to declaratory or administrative orders made by the King: श्रौतस्मार्तधर्मानुपमर्देन समयाक्षिप्यो यो धर्मो गोपचार-उदकरक्षण-देवशृङ्गपालनादिरूपः सोऽपि यत्नेन पालनीयः । तथा राजा च निजधर्माविरोधेनैव यः सामयिको धर्मो यावत्पथिकं भोजनं देयमस्मादरातिमण्डलं तुरङ्गादयो न प्रस्थापनीया इत्येवंरूपः कृतः सोऽपि रक्षणीयः ॥

² तस्माद्धर्मं यस्मिन्नेषु संव्यवस्येन्नराधिपः ।

अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत् ॥ (मनु, ७, १३).

³ See Rock Edicts 1, 4 and 9.

In view of the alleged power that is supposed to be given to the king by the verses under consideration—to change the law or legislate of his own authority, it will be interesting to see how the verses have been interpreted by great commentators. *Smṛticandrikā*, the great South Indian digest, illustrates the first verse thus.¹ A Kṣatriya has through infatuation contacted the queen secretly. When caught, through fear of a death sentence he denies the offence, and witnesses of the act perjure themselves out of humane motive *i.e.* saving of life. Here there is conflict of *Dharma* and *Vyavahāra* (resting on the testimony of witnesses). Again an *ābhīra* (shepherd caste) accuses a person of adultery with his wife, which is not denied; it is a crime in *Dharma*. But the accused pleads that, by usage of the *ābhīra* caste, adultery by its women is not a crime, and that a reference may be made to the recorded usages (*caritra*) of the caste. Here custom over-rules both evidence (*vyavahāra*) and moral law (*Dharma*), because the law enjoins caste usages to be enforced. A conflict between custom and royal command will arise when the king over-rules the custom of a Brāhmaṇa, which makes his house inviolable, and orders a policeman to enter and search it for an offender who is believed to be in hiding within the house. Mādhavācārya² gives two more illustrations: by the custom of Malabar (Kerala) adultery is no offence, but in ordinary law it is; a person caught in adultery with a Kerala woman and hauled up for punishment pleads the custom in defence; if the usage is upheld, he is let off in spite of evidence (*vyavahāra*); but, if the king has issued orders that such adultery should not be committed with Kerala women

¹ व्यवहारकाण्ड, ed. Mysore, pp. 23-24.

² पराक्षरमाधवीय, ed., Islam purkar, III, pp. 18-19.

by others, then his command (*rājasāsanam*) will over-ride the custom. *Rājasāsana* is thus not a legislative enactment, creating new law or modifying *Dharma* or contravening it, but an administrative order issued by or in the name of the king, such as those specified by Medhātithi. Sūkra enjoins the king to draw public attention to laws by beat of drum and by proclamations, but they are only to be declaratory and explanatory, and not creative of new law.¹ The idea behind the proclamations is that no one should plead ignorance of enjoined duty or *Dharma*. Similar motives must be presumed behind the moral edicts of Asoka. In the long history of Hindu India it will not be possible to find any instance of legislation by royal edict, in the sense of creating laws. The nearest approach to it is authorizing digests of law to be made. If it be asked whether the king can make laws on matters not covered by *Dharmasāstra*, the answer will be that *Dharma* being eternal and based on sources which cannot omit any possible situation, all that will be necessary will be to *discover* a rule to suit a circumstance, situation or case that does not seem to be covered by a *smṛti* rule. This was the work of digests (*nibandha*) in a general way, and of *pariśads* for special cases. Such *ad hoc* committees will be like "Law Commissions" of our times but will differ from the latter in regarding their duty to be to discover and apply law (*Dharma*) and not make or recommend new law. A great commentator or digest-writer will correspond to the ancient Jurisconsults of Rome. During trials, which were always public, it was open to a learned person, who thinks he could help the court with his knowledge of *Dharma*, to intervene as *amicus curiae*, as was done, according to Asahāya, by the Brāhmaṇa Smārta Śekhara.

¹ Jolly's Trn. of *Nārada-smṛti*, pp. 43-44.

The interpretation of customs was by local assessors. The association of such persons in trials was for this purpose. Caste usages were also apparently recorded in books, like those made by Sir Charles Tupper for the Punjab and Mr. Steele for the Southern Maratha country.¹

Kauṭilya refers to a digest (*saṁgraha*) of laws, which embraced *Dharma*, *Vyavahāra* and Customs of castes (*jāti*), clans or families (*kula*) and corporate bodies (*saṁgha*), that was made by the State and was available for consultation.²

SCRAPPINESS OF LAW IN SMṚTIS

This tendency should have been strengthened by the scrappy treatment of civil law in *Dharmasāstra*, which is held up as the pre-eminent source of law. Two reasons have been offered for this strange deficiency. It is argued firstly, that smṛtis were composed "under an overpowering sense of the meanness and worthlessness of worldly life" and the sages who composed smṛtis "showed their natural contempt for worldly affairs by giving them an insignificant treatment in their enunciation of law." Secondly, it is pointed out that all the leading commentaries and digests of *Dharmasāstra*, which have survived, were composed during the Muhammadan domination.³ The authors of the digests were indeed more worldly than the sages who composed the smṛtis but they should have felt that their opinions would carry little weight, except in regard to questions of inheritance, with the Muhammadan rulers of the time. A more satisfactory way

¹ C. L. Tupper, *Punjab Customary Law*, 1881; C. A. Steele, *Law and Custom of Hindoo Castes*.

² देशप्रामाण्यिकुलसंघातानां धर्मव्यवहारचरित्रसंस्थानं . . . कारयेत् (p. 62).

³ But Asahāya's fragmentary *bhāṣya* on *Narada-smṛti*, Medhātithi's *Manubhāṣya* and Vis'varūpa's *Balakrīda* (on *Yājñavalkya-smṛti*) are long prior to the Muslim conquest.

of accounting for the neglect of civil law in smṛtis can be suggested. In ancient India different kinds of law existed side by side and were administered by different courts.¹ Customary law came under caste committees.² The laws of group organization were dealt with by the executives of the group.³ The ordinary civil and criminal laws enforced by the king's courts. The *Dharma* (canonical) law came before canonical courts.⁴ This will explain how a work like the *Kauṭīliya* omits to refer to the rules of penance and the canonical precepts, which Kauṭīliya obviously did not reject, while dealing very fully with ordinary civil and criminal law. The older smṛti (*Dharma-sūtra*) reverses the order of preference and gives little space to civil and criminal law. The *Dharmasāstras* of Manu or Yājñavalkya are not quite like the older smṛtis. They represent the fusion of opinion and points of view between *Dharma* and *Artha Sāstra*, with a bias to the views of the former. Accordingly, they deal with both civil and criminal law and with penances. The still later works of Nārada and Kātyāyana correct the traditional lopsidedness of smṛti literature by

¹ cf. Kauṭīliya's *Dharmaśthi* and *Kaṇṭakasodhana* courts for Civil and Criminal trials. S'ukra wants them to be heard by the same Court at different hours of the day: न्यायान् पश्येत् मध्याह्ने पूर्वाह्ने स्मृतिदर्शनम् (४, ५, ५४).

² कुलानि श्रेणयश्चैव गणस्त्वधिकृतो नृपः ।

प्रतिष्ठा व्यवहाराणां गुर्वेभ्यस्तत्तरोत्तरम् ॥

कात्यायन, ed. Kane, 1933, ८२.

³ कार्येष्वधिकृता राज्ञा प्रामश्रेणिगणाः कुलम् । गुरुः स्वामी कुटुम्बी च पिता ज्येष्ठः पितामहः ॥ विवादानपि पश्येयुः स्वाधीने विषये नृणाम् । नृणिकक्षिपिप्रभृतिषु कृषिरज्ञोपजीविषु । अशक्यो निर्णयो ह्यन्यैस्तज्ज्ञैरेव तु कारयेत् ॥ (व्यास).

⁴ अर्थ. शा., pp. 147-150.

confining their attention almost entirely to civil law.¹ They were able to omit the penitential sections of the *smṛti* because (having been composed in epochs of powerful Hindu feeling, in which the law courts were presided over by men who were steeped in the traditions of *Dharma-sāstra* they could rely on the omission being corrected by the judges.

KAUṬILYA'S 'CAMERAL' OUTLOOK

The large space allotted in the *Kauṭilya* to the consideration of questions of practical Jurisprudence, and the discussion of political, administrative and economic topics is due entirely to the 'Cameral' outlook of the *Arthasāstra*. Brevity, clearness, and other qualities recommended as the desirable features of an ideal code by western Cameralists and Adam Smith, are recognizable features in the legal portions of the *Kauṭilya*.

THE KING-IN-COUNCIL

The Indian thinker is against 'one man rule,' in the sense of final decisions being taken by the king without proper advice. The dependence of the king on such expert advice extends to both the legislative and administrative sides of State action. The ruler is enjoined to keep a council and habitually consult it for helping in administration.²

¹ *Bṛhaspati-smṛti* apparently dealt with every section of *Dharma*. My reconstruction of it (G.O.S. LXXXV, 1941) shows that his treatment of *Samśkāra Ācāra*, *Srāddha*, *Āśauca*, *Prāyaścitta* and *Apād-dharma* together exceeded his treatment of *Vyavahāra*, which itself exceeds that of *Manu* and *Yājñavalkya*.

² सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥

तैः सार्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।

स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।

समस्तानां च कार्येषु विदध्याद्विमतमनः ॥ (मनु, ७, ५४, ५६—५७).

“यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।”

इति अनेन सर्वाण्यत्र विस्तरभयादनुक्तान्यप्यूह्यानि ।

यथा अस्तराशिः मिथुनं समेति । अत्र मिथुनं युग्मस्योपलक्षणम् । यत्प्रकारेण स्वभावेन द्रष्टृग्रहस्थितिश्चाद्या । अस्तराशिः अस्त इति सुरतोपलक्षणम् । अस्तराशिः सुरतप्रश्नविषयकारूढराशिः । सः वर्तते तथैव मिथुनप्रयोगो वाच्यः द्विवारसुरतप्रयोगो वाच्यः । अनेन ओजराशिवशादेकवारमित्यपि सिद्धम् । शुक्लकारकशुक्लवर्गवशात् शोणितकारककुजवर्गवशाच्च वात्स्यायनादिकृतकामशास्त्रोक्तप्रकारेण बहुविधबहुवारकसुरतमपि युक्त्या तर्क्यम् ।

तथा च कृष्णीये—

“विषमेषु ग्रहराशिषु मैथुनमेकं द्विवारमितरेषु ।

बहवो विभ्रमबहुलं भृगुकुजवर्गात्मजे सुरतम् ॥”

इति । यथा यत्प्रकारेण चतुष्पदादियद्रूपेण अस्तराशिः निषेकलमात् जन्मलमात् प्रश्नलमाद्वा सप्तमराशिः मिथुनं समेति तथैव चतुष्पदादिवन्मैथुनं भवति ।

तथा च सारावल्याम्—

“द्विपदादयो विलमात्सुरतं कुर्वन्ति सप्तमे यद्वत् ।

तद्वत्स्त्रीपुरुषाणां गर्भाधाने समादेयम् ॥”

इति ।

यथाऽस्तराशिर्मिथुनं समेति । अत्र जातके अस्तराशिः । मैथुनप्रश्ने कामविषयकत्वात् “अस गतिदीप्त्यादानेषु” इति धातोर्निष्पन्नत्वाद्वा अस्तराशिना आरूढलभमेव गृह्यते । एवमारूढलभवशात् जातके सप्तमराशिवशाद्वा स्त्रीणामुच्चादिभेदत्वमपि वक्तव्यम् । यथा स्वक्षेत्रस्थद्रष्टा स्वभार्या-

मन्दांशकगते शुके शनिकेत्रगतेऽपि वा ।
 शनिदृष्टे च युक्ते च शिशुचुम्बनतत्परः ॥
 मदेशे भृगुसन्दृष्टे भृगुणा सहितेऽपि वा ।
 भृगुक्षेत्रगते वाऽपि भगचुम्बनतत्परः ॥
 क्षेत्राधिपवशाद्बुधचुम्बनं प्रवदेद्बुधः ।
 एवं कुटुम्बनाथेन वदेत्तादृशचुम्बनम् ॥ ”

इत्याद्यत्र प्रमाणम् ।

यथास्तराशिः तथैव मिथुनं समेति मित्रतया शत्रुतया वेति शेषः ।
 लग्नसप्तमेशयोर्मित्रत्वे भार्याबन्धवो मित्राणि भवन्ति । अन्यथा अन्यथा
 भवन्ति । तथा चोक्तम्—

“ लग्नेश्वरस्यापि कलत्रनाथे शत्रौ तदीयस्त्विह शत्रुभूतः ।
 मित्राणि ते तस्य कुलोद्भवाश्च मित्रे विलम्बाधिपतेस्तदानीम् ॥
 दारेश्वरस्यापि विलम्बनाथे शत्रौ तदीयास्त्वरयस्ततोऽन्ये ।
 बलेन साम्ये समभावमाहुः स्त्रियं सुशीलां पतिभक्तिचित्ताम् ॥ ”

इति ।

असद्ग्रहालोकितसंयुते तु वा । आधानजन्मलग्नवशात् अस्तराशौ
 सुरतप्रभे आरूढे वा अशुभग्रहैर्युक्ते दृष्टे वा सरोषः कलहबहुलो भवति । इष्टैः
 शुभैः युक्ते दृष्टे वा सविलासहासः मिथुनप्रयोगः अन्योन्यानुरागयुतो भवति ।

तथा च कृष्णीये—

“ क्रूरेषु पतिं त्यजति प्रमदा नन्दयति पतिमपापेषु । ”

इति ।

असद्ग्रहालोकितसंयुते तु वा इति तुशब्देन आधानेन भविष्यशि-
 शोर्मातृत्वात् मातृकारकश्चन्द्रो विवक्षितः । तस्मिन् पापाक्रान्ते स्त्री
 बलाद्भुक्ता भविष्यतीत्युक्तम् । तथा सूर्येण विपरीतम् ।

तथा च कृष्णीये—

“ चन्द्रे पापसमेते पुरुषो भुङ्क्ते बलाद्रवौ नारी ॥ ”

इति । एवं शुकेणापि वक्तव्यमिति शास्त्रज्ञाः । आचार्योऽपि वक्ष्यति
 “ दिवार्कशुक्रौ पितृमातृसंज्ञितौ ” इति । अनेन विधिना स्त्रियः पुरुषेऽनु-
 रागः पुरुषस्य स्त्रियामनुरागश्च वक्तुं शक्यः । अस्मिन् विधौ सूर्यस्य न
 पापत्वमित्यप्यवगन्तव्यम् ।

सरोषः कोपभयकलहपृथक्शयनवस्त्रच्छेदादयोऽत्र ग्राह्याः । लग्न-
 विक्रमस्थानसप्तमस्थानकर्मस्थानसुखस्थानैश्च शनिकुजाभ्यां च शुक्रचन्द्रयोः
 सम्बन्धात् युक्त्या विचिन्त्य कोपभयादिलक्षणान्वितः मिथुनप्रयोगो
 वक्तव्यः ।

तथा च कृष्णीये—

“ लग्नगते रवितनये जामित्रे भूमिनन्दने सभयम् ।

इतरेतरालयस्थौ यदि सौरारौ तु जागरितम् ॥

अस्मिन्चन्द्रेऽन्यतरेण युते नार्या सहात्र कलहः स्यात् ।

यमकुजराशिषु भृगुजे यदि परशय्या स्त्रियो वाच्या ॥

जामित्रगते चन्द्रे कुजे तु दशमेऽथवा तृतीयेऽस्मिन् ।

शुके भूमौ शयनं कलहनिमित्तं सुसंवृत्तम् ॥

होरातृतीयसप्तमचतुर्थभवनेषु चन्द्रशुक्रौ चेत् ।

विद्याद्वस्त्रच्छेदं कलहनिमित्तं हि नारीणाम् ॥ ”

इति ।

सविलासहासः कामशास्त्रोक्तालङ्घनादिविविधोपचारपुष्टो भवति
 मिथुनप्रयोग इति भावः ।

तथा च सारावल्याम्—

“अस्ते शुभयुतदृष्टे सरोषकलहं भवेद्भ्राम्यम् ।

सौम्यैः सौम्यं सुरतं वात्स्यायनसंप्रयोगिकारुयानम् ॥”

इति ।

यथास्तराशिर्मिथुनं समेति । यत्प्रकारेण अस्तराशिर्भवति तत्प्रकार-
कसङ्ख्यायुतकलत्रवान् भवति । एवमेव तृतीयतः भ्रातृसङ्ख्यां पञ्चमतः
पुत्रसङ्ख्यां चतुर्थतः दासदासीमित्रबान्धव सङ्ख्या च वदेत्

“पुत्रान् पञ्चमभातृतीयभवनाद्भातृन् कलत्रास्त्रियो

दासीश्च क्षितिराशितः स्वभवनाद्दासांश्च मित्राणि च ।

यातांश्चैव नवांशकान् शुभदशाहत्वा तथारोपयेत्

व्योम व्योमचरैर्विभज्य तु तथा भूतांश्च पुत्रादयः ॥

“पुत्रं सोदरभं कलत्रमुदयं यानं च राशि विना

तल्लिप्ताः शुभखेटदृग्बलहताषष्ठ्या विभक्ताः क्रमात् ।

व्योमाकाशकरासपुत्रसहजस्त्रीदासदासीसुह-

त्सङ्ख्याः पापनभोगदृग्बलभवाः पुत्रादिनाशप्रदाः ॥”

इति जातकपारिजातकोक्ततद्भावसमृद्धिनाशसङ्ख्यानिर्णयः कात्स्न्येनात्र
दर्शितः ॥ २ ॥

अथापत्यकामानुद्दिश्य ग्रहस्थितिवशाद्गर्भाधानयोग्यकालमाह—

रवीन्दुशुक्रावनिजैः स्वभागै-

गुरौ त्रिकोणोदयधर्मगेऽपि वा ।

भवत्यपत्यं हि विबीजिनामिमे

करा हिमांशोर्विदशामिवाफलाः ॥ ३ ॥

इति । गुरौ त्रिकोणोदयधर्मगेऽपि वा गुरौ लग्ने पञ्चमे नवमे वा स्थिते
स्वभागैः स्वभागमाश्रितैः रवीन्दुशुक्रावनिजैः सूर्यचन्द्रशुक्रकुजैरपत्यं भवति
हि भवत्येव न संशयः । संशयो मा भूदिति वंशस्थं वृत्तं प्रयुज्यते
आचार्येण । वंशस्थाः पुत्रपौत्रादयः भवन्त्येवेति सूचयति ।

अत्र रविः पुरुषरूपः इन्दुः स्त्रीरूपः । गर्भाधानस्य एतयोरेव
प्राधान्यतया आदावुपदिष्टौ । शुक्रः शुक्लं अवनिजः शोणितम् । एतयोः
शुद्धचैव गर्भो धार्यते । गुरौ त्रिकोणोदयधर्मगेऽपि वेति गुरोः त्रिकोणादि-
स्थितिः स्वर्गे नरके वा पुण्यपापफलमनुभूय जननोन्मुखजीवात्मनः सान्निध्यं
सूचयति । त्रयाणां सान्निध्यमेव गर्भोत्पत्तेर्विशेषतश्चिन्त्यम् । तथा च
सारावल्याम्—

“तन्त्रशुभाशुभमिश्रैः कर्मभिरधिवासिता विषयवृत्तिः ।

गर्भावासे निपतति संयोगे शुक्लशोणितयोः ॥”

इति । शुक्लशोणितयोः शुद्धिस्तु—

“शुक्लं शुद्धं गुरु स्निग्धं मधुरं बहुलं बहु ।

घृतमाक्षिकतैलाभं सद्गर्भायातवं पुनः ।

लाक्षारसशशास्त्राभं धौतं यच्च विरज्यते ॥”

इति लक्षणलक्षिता । स्त्रीपुरुषयोः शुद्धिस्तु पूर्वमेवोक्ता । एवं अरोगदृढ-
गात्रतायुक्तयौवनस्थत्वं विवक्षितम् ।

स्वभागैः । अत्र स्वभागशब्दः स्त्रीपुंभागविभागपरः । स्त्रीरूप-
चन्द्रस्य रजोरूपकुजस्य च स्त्रीभागस्थितिः पुरुषरूपस्य रवेः शुक्लात्मक-
शुक्रस्य च पुंभागस्थितिश्च विवक्षिते ।

उक्तग्रहस्थितिरपि विबीजिनामफला भवतीत्याह । इमे विबीजिनां
विहृतबीजानां हिमांशोश्चन्द्रस्य कराः रश्मयः । विदशां नेत्रहीनानामिव ।

अफलाः भवन्तीति शेषः । विबीजिनामित्यनेन बीजबलं क्षेत्रबलं च विवक्षिते । अतः बीजस्फुटं क्षेत्रस्फुटं च कृत्वा तदनन्तरमेवोक्तयोगेन फलं वाच्यमिति भावः ।

रवीन्दुशुक्रावनिजैः रवीन्दू इति लग्नस्योपलक्षणम् । शुक्रावनिजैरिति शुक्रशोणितरजःस्थानभूतपञ्चमभावस्योपलक्षणम् । स्वभागैरिति लग्नेशपञ्चमेशयोः स्फुटैक्यं व्यञ्जितम् । गुरौ त्रिकोणोदयधर्मगोऽपि वेति लग्नेशपञ्चमेशस्फुटैक्यगृहत्रिकोणे जीवे पुत्रप्राप्तिर्वक्तव्येति सारः ।

तथा च जातकपारिजाते—

“ लग्नाधीश्वरपुत्रपस्फुटचये राश्यंशकोणे गुरौ
पुत्राप्तिः ॥ ”

इति ।

क्षेत्रस्फुटं बीजस्फुटं चाप्यत्र सूचितम् । यथा रवीन्दुशुक्रावनिजैरित्यत्र रविः पिता शुक्रः शुक्ररूपः गुरुः जीवः । वृत्तं च वंशस्थम् । अतः वंशवृद्धिचिन्तायां रविशुक्रगुरुणां स्फुटैक्यभवने ओजांशकेऽप्योजमे च बीजबलं भवति । एवं चन्द्रः माता कुजः शोणितं गुरुः जीवः । अत एतेषां स्फुटैक्यभवने युग्मांशके युग्मके क्षेत्रबलं भवति ।

तथा च फलदीपिकायाम्—

“ जीवेन्दुक्षितिजस्फुटैक्यभवने युग्मे च युग्मांशके

स्त्रीणां क्षेत्रबलं वदन्ति सुतदं मिश्रे प्रयासात्फलम् ।

भास्वच्छुक्रगुरुस्फुटैक्यभवनेऽप्योजांशकेऽप्योजमे

पुंसां बीजबलं सुतप्रदमिदं मिश्रे तु मिश्रं वदेत् ॥ ”

इति । क्षेत्रबीजस्फुटैक्येनासराशेः सप्तमे पञ्चमे वा क्लीबग्रहयुक्ते सन्तत्यभावो वाच्यः । पापग्रहयोगदृष्ट्या च एवं वाच्यः । क्षेत्रबीजस्फुटयोर्बलवत्वे

अत्र देवो राजतीति देशाद्राजावगम्यते ।

चित्रभानुर्विभातीति कालेनार्थोऽवसीयते ॥ २८ ॥

रात्रौ चेदनलो ज्ञेयो दिवा चेत्तिग्मदीधितिः ।

मित्रं विभातीति सुहृन्मित्रो भातीति भास्करः ॥ २९ ॥

पुंनपुंसकयोर्व्यक्त्या^१ व्यज्यते तौ यथाक्रमम् ।

स्वरेण व्यक्तिरर्थस्य वेदे काव्येषु न कश्चित् ॥ ३० ॥

एतावन्मात्रनेत्रेति चेष्टयार्थोऽवगम्यते^२ ।

अर्थाश्च व्यञ्जकास्तस्य सहकारितया मताः ॥ ३१ ॥

निलीयमानैर्विहगैर्निमीलद्भिश्च पङ्कजैः ।

विकसन्त्या च मालत्या गतोऽस्तं ज्ञायते रविः ॥ ३२ ॥

^३वक्तात्र यजमानश्चेत्कालो होमस्य गम्यते ।

विद्वेदत्र बोद्धव्यो वेश्याभिगमनोद्यमः ॥ ३३ ॥

चपले लोचने नालं मनश्चलयितुं मम ।

इत्यर्थव्यक्तिरेतस्मिन् काका वाक्येऽवसीयते ॥ ३४ ॥

इत्यादिरेषां विस्तारः संग्रहादिह नोच्यते ।

दिङ्मात्रं दर्शितं प्राज्ञैरनुक्तमवगम्यताम् ॥ ३५ ॥

विविधविहितवाक्यवृत्तिभेदैः कविवरकल्पितनव्यकाव्यबन्धैः^४ ।

प्रभवतु भवतः प्रतापभानुः समरनिरङ्कुश नूतनसाहसाङ्क ॥ ३६ ॥

इति श्रीमद्भूतानन्दयोगिप्रवरविरचितेऽलंकारसंग्रहे

शब्दार्थनिर्णयो नाम द्वितीयः परिच्छेदः ।

^१ व्यक्तौ G. 1.

^२ विभाव्यते G. 1.

^३ द्रष्टात्र G. 1.

^४ पद्यकाव्यबन्धैः G. 1.

^५ सर्वालंकारसंग्रहे A.

तृतीयः परिच्छेदः

आत्मनो मनसा योगे मनसस्त्विन्द्रियैः सह ।
इन्द्रियाणां तत्तदर्थैरिति ज्ञानोदयक्रमः ॥ १ ॥

रसः—

ज्ञायमानैर्विभावाद्यैर्व्यक्तः स्थायी रसः स्मृतः ।
भावस्तु मनसो वृत्तिभेदः स्थैर्यमुपेयिवान् ॥ २ ॥

स्थायिभावभेदाः—

रतिर्हासस्तथा शोकः क्रोधोत्साहौ भयं तथा ।
जुगुप्साविस्मयशमाः स्थायिभावा नव क्रमात् ॥ ३ ॥

रसभेदाः—

शृङ्गारहास्यकरुणरौद्रवीरभयानकाः ।
बीभत्साद्भुतशान्ताख्या रसभेदा नव क्रमात् ॥ ४ ॥

शृङ्गाररसः—

पोष्यमाणा रतिर्भावैः शृङ्गार इति गीयते^१ ।
एवमेव स्थायिनोऽन्ये रसतां प्राप्नुवन्ति हि ॥ ५ ॥

रसोत्पत्तिः—

नवनीतं यथा पाकाद् घृतत्वं प्रतिपद्यते ।
श्रूयमाणैर्विभावाद्यैः काव्येषु रससंभवः ॥ ६ ॥

^१ कथ्यते G. 1.

दृश्यमानैः सदस्यानां नाटकेषु रसादयः ।

रसपोषकाः—

विभावा अनुभावाश्च सात्त्विका व्यभिचारिणः ॥ ७ ॥
श्रोतॄणां प्रेक्षकाणां च ते सर्वे रसपोषकाः ।

विभावभेदः—

आलम्बनत्वेनोद्दीपनत्वेन^१ द्विविधा मताः ॥ ८ ॥
विभावा यैर्विशेषेण रसव्यक्तिर्विभाव्यते ।
आलम्बनविभावः स यमालम्ब्य रसोदयः ॥ ९ ॥
उद्दीप्यते रसो भावैर्यैस्त^२ उद्दीपना मताः ।

अनुभावाः—

उत्पन्नो यै रसो भावैर्भावैरनुभूयते ॥ १० ॥
तेऽनुभावाः^३ प्रकथ्यन्ते विकारा अङ्गसंभवाः ।

सात्त्विकभावाः—

सत्त्वं नाम मनोवृत्तिः सात्त्विकास्तत्समुद्भवाः ॥ ११ ॥
स्तम्भः स्वेदोऽथ रोमाञ्चलयौ वैस्वर्यवेपथू ।
अश्रुवैवर्ण्यमित्यष्टौ भावाः प्रोक्ता मनीषिभिः ॥ १२ ॥

व्यभिचारिभावाः—

भावे स्थायिन्यनैकान्त्याच्चरन्तो व्यभिचारिणः ।
उत्पद्यन्ते विलीयन्ते वारिभाविव वीचयः ॥ १३ ॥
निर्वेदग्लानिशङ्काश्रमधृतिजडताहर्षदैन्यौग्रथचिन्ता-
प्रासेर्ष्यामर्षगर्वस्मृतिपरणमदाः सुप्तिनिद्रावबोधाः ।

^१ उद्दीपनत्वाद्द्विभावो द्विविधो मतः । G. 1. ^२ उद्दीपनो मतः G. 1.

^३ प्रकथ्यन्ते G. 1.

व्रीडापस्मारमोहास्त्वमतिरसतावेगतर्कावहित्या
व्याध्युन्मादौ विषादोत्सुकचपलयुतास्त्रिशदेते त्रयश्च ॥ १४ ॥

रसाश्रयाः—

नटेषु रसभावानामारोप्यत्वादतत्त्वतः ।
रसः सामाजिकेष्वेव ^१स स्वभावरसः स्मृतः ॥ १५ ॥
प्राणिनामपि सर्वेषां लोके ^२स्वाभाविको रसः ।

शृङ्गारे विभावादयः—

अन्योन्यालम्बनत्वं स्यात्कान्ताकामुकयो रसे ॥ १६ ॥
उदीपनाः स्युः शृङ्गारे चन्द्रिकोपवनादयः ।
अनुभावाः प्रकीर्त्यन्ते कटाक्षक्षेपणादयः ॥ १७ ॥
स्तम्भादयः सात्त्विकाः स्युर्दर्शनस्पर्शनादिषु ।
निर्वेदाद्या यथायोगं योज्याः संचारिणोऽपि च ॥ १८ ॥

शृङ्गारभेदः—

संभोगो विप्रलम्भश्च शृङ्गारो द्विविधो मतः ।
संभोगः संनिकर्षः स्याद्भाषणाद्यैर्मियो यथा ॥ १९ ॥

संभोगशृङ्गारः—

“ व्रीडाकातरलोचनं विनमितं वक्त्रं विशद्वेषथू
हस्तौ हलकसोदरौ पुलकितैः स्पृष्टौ तवेमौ स्तनौ ।
तन्वी तारकिता तनुस्तनुतरैः स्वेदाम्भसां शीकरै-
र्भावो भावजराज्यलक्ष्मि विदितो बाह्वैरलं डम्बरैः ॥ ”

^१ स्वस्वभावरसः स्मृतेः G. 1.

^२ स्वाभाविका रसाः A.

विप्रलम्भशृङ्गारः—

विप्रलम्भोऽभिलाषेर्ष्याप्रवासाद्यैरनेकधा ।
उदाहरणमेतेषामष्टावस्थासु लक्ष्यते ॥ २० ॥

दश दशाः—

रत्युल्लाससमुद्भूता विद्यन्तेऽत्र दशा दश ।
चक्षुःप्रीतिर्मनःसक्तिः संकल्पो जागरस्तथा ॥ २१ ॥
तनुता विषयद्वेषस्त्रपानाशस्ततः परम् ।
मोहो मूर्च्छा मृतिरिति विज्ञेयाः प्रथमा यथा ॥ २२ ॥
आदराद्रीक्षणं यत्र चक्षुःप्रीतिः प्रशस्यते ।

चक्षुःप्रीतिः—

सामिप्रफुल्लसरसीरुहकोणनिर्य-
न्मत्तद्विरेफमहिलागतिगर्वचोरैः ।
लज्जालसैर्ललितभावभवैः कटाक्षैः
सा त्वामवैक्षत सखी मम मन्मथूप ॥

मनःसक्तिः—

चित्तासक्तिर्मुहुश्चिन्ता प्रतिकृत्यादिभिर्यथा ॥ २३ ॥
त्वां मन्मथूप लिखितुं त्रपयासमर्था
सा संनिधौ मम चिरादलिखद्विचिन्त्य ।
पद्मद्वयं करिकरौ गगनं कवाटं
साम्भोरुहं युगयुगं शशिनं तमश्च ॥

संकल्पः—

मनोरथैः प्रियावाप्तिः संकल्पः कथितो यथा ।
आमीलिताक्षमलकाकुलफालभाग-
मास्विन्नगण्डमधरस्फुरणाभिरामम् ।

पाणौ निधाय वदनं परभागशालि
मन्त्रक्षितीश रतिमेति मनोरथैः सा ॥

जागरः—

प्रियानवाप्त्या तच्चिन्तासातत्याज्जागरो यथा ॥ २४ ॥

राकाविधोरपि रवेरविशेषतापात्
सा जागरादपि सखी मम मन्त्रभूष ।
जानाति नान्तरमनन्यजवाणजालै-
दीना निशादिवसयोर्दिननाथवंश्य ॥

तनुता—

तदलाभात्तनोः कामज्वरेण तनुता यथा ।

भक्तीशनन्दन भवद्विरहे मृगाक्षी
मन्त्रक्षितीश मदनज्वरकशिंताङ्गी ।
लब्धुं त्वदीयहृदये ललितेऽवकाशं
कार्श्यं निजं कलयते कमनीयमेव ॥

विषयद्वेषः—

अर्थान्तरासहिष्णुत्वं विषयद्वेषणं यथा ॥ २५ ॥

आलापमालिनिकरस्य निशम्य भीता
मुग्धा विलोक्य वदनं मुकुरं जहाति ।
मन्दं न निश्चसिति मन्मथवेदनार्ता
कीरेन्दुमारुतधिया किमु मन्त्रभूष ॥

प्रपानाशः—

मानत्यागस्त्रपानाशो गौरवागणनाद्यथा ।

मन्दा वहन्ति मलयाचलगन्धवाहा
मत्ता नदन्ति मकरन्दरसेन भृङ्गाः ।

मानं जहाति मदनाशुगपातभीता
मन्त्रक्षितीश भजते न मरालयानम् ॥

मोहः—

उन्मादश्चित्तवैकल्यान्मोह इत्युच्यते यथा ॥ २६ ॥

आलोलपल्लववतीमवलम्ब्य शाखा-
मागम्यतामिति शनैरनुनीय चूतम् ।
नेत्राम्बु सा त्यजति नेतुमपारयन्ती
कोपेन मन्त्रनृपते कोमराङ्गभीम ॥

मूर्च्छा—

आहुरिन्द्रियवैकल्यान्मूर्च्छा ज्ञानक्षयो यथा ।

मुग्धा मुहुः पिहितमन्मथबाणपीडां
मूर्च्छां सखी मृगयते मम मन्त्रभूष ।
विज्ञातवेदनविशेषतया विवेकं
नाङ्गीकरोति नयने विनिमीलयन्ती ॥

मृत्तिः—

क्षणान्तरे प्राणहानिः प्रियालाभान्मृत्तिर्यथा ॥ २७ ॥

पुण्यं पुरातनमिहास्ति यदि त्वदीय-
मङ्गं विशङ्कमधिरोदुमरालकेभ्यः ।
कामो नयेन्न दशमीमियताप्यवस्थां
कालेन मन्त्रनृपते करुणापरस्ताम् ॥

हास्यरसः—

हास एव विभावाद्यैः पुष्टो हास्यत्वमागतः ।
विदूषकादिरालम्बो भावो हास्यरसे यथा ॥ २८ ॥

“संमार्जनीसततसंगमनादपूतं
पणिं पवित्रितकचे बहुतीर्थतोयैः ।
मन्मस्तकेऽर्पितवती मधुपानमत्ता
वित्तस्य दानमिह किंनु विमाननाय ॥”

उद्दीपनविभावाः स्युस्तद्भाषाकारविक्रियाः ।
भावुकाक्षिविकाराद्या अनुभावाः प्रकीर्तिताः ॥ २९ ॥
अश्रुवैवर्ण्यवैस्वर्यप्रमुखाः सात्त्विकाः स्मृताः ।
अत्र हर्षाश्रुपातादिभावाः संचारिणो मताः ॥ ३० ॥
उत्तमादिविभेदेन त्रिधा हास्यरसो मतः ।
स्मितं च हसितं चैतावनुभावाविहोत्तमे ॥ ३१ ॥
आद्यं विकासिगण्डं स्यादीषलक्ष्यरदं परम् ।
मध्यमे स्याद्विहसितं तथोपहसितं परम् ॥ ३२ ॥
मृदुस्वनं स्यात्प्रथमं शिरःकम्प्यपरं मतम् ।
अधमेऽत्रावहसितं तथातिहसितं मतम् ॥ ३३ ॥
शिरःकम्पाश्रुमत्पूर्वं विशिष्टाङ्गं द्वितीयकम् ।

करुणरसः—

शोक एव विभावाद्यैः पुष्टः करुणतां गतः ॥ ३४ ॥
इष्टनाशादनिष्टाप्तेः करुणो द्विविधो रसः ।
नष्टो वानिष्टयुक्तो वा बन्धुरालम्बनं यथा ॥ ३५ ॥
“कस्तवाद्य करमर्पयेत्सुतो नाथ नष्टनयनोऽसि सांप्रतम् ।
हन्त वीतकरुणो हठात्कथं यष्टिमन्धविधृतां यमोऽहर्त् ॥”
“नृपतितनयभृत्यैस्तुद्यमानो नृशंसैः
पथि जनवति पश्चात्पाशबद्धस्वबाहुः ।

निशमयत निरागा नीयते हा निहन्तुं
कमलजकुलजातः कैरवः कातरात्मा ॥”

उद्दीपनविभावाः स्युः स्वजनाक्रन्दनादयः ।
अनुभावास्तु निश्वासविलापरुदितादयः ॥ ३६ ॥
स्तम्भाश्रुपातवैस्वर्यप्रमुखाः सात्त्विकाः स्फुटाः ।
अत्रापस्मारदीनत्वमरणालस्यसंभ्रमः ॥ ३७ ॥
विषादजडतोन्मादचित्ताद्या व्यभिचारिणः ।

रौद्ररसः—

क्रोध एव विभावाद्यैः पुष्टो रौद्रत्वमाप्तवान् ॥ ३८ ॥
मात्सर्यादपि च द्वेषाद्रौद्रोऽपि द्विविधो यथा ।

“आजन्म ब्रह्मचारी पृथुलभुजशिलास्तम्भविभ्राजमान-
ज्याघातश्रेणिरेखान्तरितवसुमतीचक्रजैत्रप्रशस्तिः ।
वक्षःपीठे घनास्त्रव्रणकिणकठिने संक्षुण्वानः पृषत्कान्
प्राप्तो राजन्यगोष्ठीवनगजमृगयाकौतुकी जामदग्न्यः ॥”

“कृतमनुमतं दृष्टं वा यैरिदं गुरुपातकं
मनुजपशुभिर्निर्मर्यादैर्भवद्विरुदायुधैः ।
नरकरिपुणा सार्धं तेषां स भीमकिरीटिना-
महमयमसृङ्मेदोमांसैः करोमि दिशां बलिम् ॥”

आलम्बनविभावौ द्वौ मात्सर्यद्वेषगोचरौ ॥ ३९ ॥
उद्दीपनविभावाः स्युस्तद्भाषाचेष्टितादयः ।
अनुभावा भ्रुकुट्यक्षिरागोष्ठस्पन्दनादयः ॥ ४० ॥
स्वेदवैवर्ण्यवैस्वर्यप्रमुखाः सात्त्विकाः स्मृताः ।

ईर्ष्यामर्षोऽग्रतागर्वमदाद्या व्यभिचारिणः ॥ ४१ ॥

वीररसः—

उत्साहस्तु विभावाद्यैः पुष्टो वीररसो भवेत् ।
दानवीरो दयावीरो युद्धवीरस्त्रिधा यथा ॥ ४२ ॥

“दिङ्मातङ्गघटाविभक्तचतुराघाटा मही साध्यते
सिद्धा सा च वदन्त एव हि वयं रोमाञ्चिताः पश्यत ।
विप्राय प्रतिपाद्यते किमपरं रामाय तस्मै नमो
यस्मादाविरभूत्कथाद्भुतमिदं 'यत्रैव चास्तं गतम् ॥’
“सिरामुखैः स्यन्दत एव रक्तमद्यापि देहे मम मांसमस्ति ।
तृप्तिं न पश्यामि तवैव तावत्किं भक्षणात् त्वं विरतो गरुत्मन् ॥”

“क्षुद्राः संत्रासमेनं विजहित हरयो भिन्नशक्रेभकुम्भा
युष्मद्वात्रेषु लज्जां दधति परममी सायकाः संपतन्तः ।
सौमित्रे तिष्ठ पात्रं त्वमपि न हि रुषो नन्वहं मेघनादः
किञ्चिद्भ्रूभङ्गलीलानियमितजलधिं राममन्वेषयामि ॥”

आद्ये सत्यात्रमालम्बो द्वितीये दीन उच्यते ।
वैरी तृतीये विज्ञेयस्तत्र तूहीपकाः^१ क्रमात् ॥ ४३ ॥
दानस्तुतिर्दीनवाक्यं रणभेरीस्वनादयः ।
अनुभावाः क्रमादास्यप्रसादाश्रवस्त्रसंग्रहाः ॥ ४४ ॥
अत्र ज्ञेया यथायोगं सात्त्विकाः पुलकादयः ।
संचारिणो गर्वहर्षामर्षधृत्यादयोऽपि च ॥ ४५ ॥

^१ तत्रैव P.

^२ उहीपनाः P.

भयानकरसः—

भयमेव विभावाद्यैर्भयानकरसो यथा ।

“नीलेन ते नीररुहाक्षि गात्रं चेलेन संछादय चञ्चलाभम् ।
इतीरयन्त्यद्रिगुहासु लीनास्त्वद्वैरिणो वीक्ष्य तमोविघातम् ॥”

आलम्बनविभावाः स्युः शत्रुव्याघ्रोरगादयः ॥ ४६ ॥
उद्दीपनविभावाः स्युस्तत्र तद्गर्जनादयः ।
अनुभावास्तु वैवर्ण्यकम्पस्वेदादयो मताः ॥ ४७ ॥
त एव सान्विका भावास्तत्राष्टौ स्पष्टलक्षणाः ।
संचारिणो मोहदैर्न्यत्राससंभ्रमणादयः ॥ ४८ ॥

बीभत्सरसः—

जुगुप्सैव विभावाद्यैर्याता बीभत्सतां द्विधा ।
^१जुगुप्स्यदर्शनादेको वैराग्यादपरो यथा ॥ ४९ ॥
^२वेङ्कक्षोणिभुजा पराक्रमयुजा निर्वासिता^३ वैरिणः
संविष्टाः प्रतिचत्वरं प्रतिमठं^४ ये नूलकापालिकाः ।
पूयार्द्रव्रणसंस्पृशो व्यपनयन्तः सत्वरं मक्षिका
भिक्षाभक्तविकीर्णशाकशकलान्येकत्र संचिन्वते ॥
“चारभटचोरचेटकनटविटनिष्ठीवनशरावम् ।
कश्चुम्बति कुलपुरुषो वेश्याधरपल्लवं मनोज्ञमपि ॥”

आलम्बनविभावाः स्युरहद्या ये जुगुप्सिताः ।

^१ जुगुप्सा P.

^२ निर्वासिताः A.

^३ विटनट P.

^४ व्यङ्ग्य P, चेति A.

^५ प्रतिपदं A.

उद्दीपनविभावा ये पूतिगन्धादयो मताः ॥ ५० ॥
 अत्रानुभावा नासास्यकूणनावेगपूर्वकाः ।
 ऊष्मास्तत्र यथायोगं^१ सात्त्विकाः पुलकादयः ॥ ५१ ॥
 संचारिणो यथायोगं^१ निर्वेदोद्वेजनादयः ।

अद्भुतरसः—

विस्मयस्तु विभावाद्यैः पुष्टोऽभूदद्भुतो यथा ॥ ५२ ॥
 “सूतः सायकसंभवः समुदिताः सूताननेभ्यो हया
 नेत्रे द्वे रथिनो रथाङ्गयुगलं युगयान्तमृग्यो रथी ।
 मौर्वीमूर्ध्नि रथः स्थितो रथवहश्चापः शरव्यं त्रयं
 योद्धुः केशचरं तदेतदखिलत्राणं रणं पातु वः^२ ॥”
 अलौकिकचमत्कारि वस्त्वालम्बनमिष्यते ।
 उद्दीपनविभावाः स्युरहोवादादिवर्णनाः ॥ ५३ ॥
 अनुभावा नेत्रवक्रगण्डविस्फुरणादयः ।
 सात्त्विकाः स्वेदरोमाश्चप्रमुखाः परिकीर्तिताः ॥ ५४ ॥
 हर्षोद्वेगादयो भावाश्चात्र संचारिणो मताः ।

शान्तरसः—

शम एव विभावाद्यैः पुष्टः शान्तरसो यथा ॥ ५५ ॥
 “आशायाः प्रशमय्य वेगमखिलं निर्णीय विश्वं जडं
 नीत्वा शान्तिपथं^३ शनैस्तत इतो डोलायमानं मनः ।
 कृत्वा चेतसि केवलं पशुपतेरैश्वर्यमव्याहतं
 कोणे कुत्रचिदास्महे वयममी कोलाहलैः किं फलम् ॥”

^१ यथायोग्यं P.

^२ नः A.

^३ पथं P. U.

अत्रालम्बनविभावः स्याच्छंभोस्तच्छाश्वतं पदम् ।
 उद्दीपकास्तु^१ वेदान्तवेदिसंभाषणादयः ॥ ५६ ॥
 अनुभावास्तु कथ्यन्ते समदर्शनतादयः ।
 सात्त्विकाः स्तम्भरोमाश्चप्रमुखाः परिकीर्तिताः ॥ ५७ ॥
 संचारिणोऽपि निर्वेदमतिधृत्यादयो मताः ।

रसानां वर्णा देवताश्च—

शृङ्गार उत्पलाभः स्याद्विष्णुरस्याधिदेवता ॥ ५८ ॥
 हास्यः सुधाशुभ्रवर्णो हेरम्बोऽस्याधिदेवता ।
 कषायवर्णः करुणो यमस्तस्याधिदेवता ॥ ५९ ॥
 रौद्रो जपारक्तवर्णो रुद्रस्तस्याधिदेवता ।
 वीरो रसो गौरवर्णः शक्रस्तस्याधिदेवता ॥ ६० ॥
 धूम्रो भयानकस्तस्य महाकालोऽधिदेवता ।
 बीभत्सो नीलमेघाभो नन्दी तस्याधिदेवता ॥ ६१ ॥
 अद्भुतः कनकच्छायो ब्रह्मा तस्याधिदेवता ।
 शान्तः स्फटिकवर्णोऽस्य परं ब्रह्माधिदेवता ॥ ६२ ॥

रसाद्रसान्तरोत्पत्तिः—

हास्यः शृङ्गारसंभूतः करुणो रौद्रसंभवः ।
 वीरादद्भुत उत्पन्नो बीभत्सोत्थो भयानकः ॥ ६३ ॥

मिथो वैरिणो रसाः—

शृङ्गारबीभत्सरसौ तथा वीरभयानकौ ।
 रौद्राद्भुतौ तथा हास्यकरुणौ वैरिणौ मिथः ।

^१ उद्दीपनास्तु P.

शान्तः सर्वोत्तरस्तस्य न मैत्री न विरोधिता ॥ ६४ ॥

रसभावोचितवर्णैः कर्णामृतवाक्यकल्पितैः श्लोकैः ।

लोकैरपि ^१लाल्यगुणो ^२मानिन्निरुवत्तुगण्डमन्ननृप ॥ ६५ ॥

इति श्रीमदमृतानन्दयोगिप्रवरविरचितेऽलंकारसंग्रहे^३

रसनिर्णयो नाम तृतीयः परिच्छेदः ।

चतुर्थः परिच्छेदः

नेतृसामान्यगुणाः—

विनयो दक्षता त्यागो माधुर्यं प्रियवादिता ।

जनानुरागो वाग्मित्वं शौचं बुद्धिः कुलीनता ॥ १ ॥

^१धैर्यं स्मृतिस्तथोत्साहो यौवनं मान एव च ।

शौर्यं दृढत्वं तेजश्च धर्मशास्त्रार्थकारिता ॥ २ ॥

प्रज्ञा कलावेदिता च नेतृसाधारणा गुणाः ।

चतुर्विधा नायकाः—

एवंविधगुणोपेतो नायकः स चतुर्विधः ॥ ३ ॥

धीरोदात्तोऽथ ललितो धीरशान्तोद्धताविति^२ ।

धीरोदात्तः—

क्षमावानतिगम्भीरो महासत्त्वोऽविकल्थनः ॥ ४ ॥

कृपालुरनहंकारी धीरोदात्तो मतो यथा ।

“दधतो मङ्गलक्षौमे^३ वसानस्य च वल्कले ।

ददृशुर्विस्मितास्तस्य मुखरागं समं जनाः ॥”

^१ विदितगुणः G. 1.

^२ मानिनीचिन्तामुष्मन्मनृप P.

^३ सर्वालंकारसंग्रहे A. U.

^१ स्थैर्यं P.

^२ वपि P. U.

^३ दधानस्य P.

धीरललितः—

सचिवायत्तसिद्धिश्च निश्चिन्तो भोगतत्परः ॥ ५ ॥
सुखी मृदुः कलासक्तः स्याद्धीरललितो यथा ।

“गौरवाद्यदपि जातु मन्त्रिणां दर्शनं प्रकृतिकाङ्क्षितं ददौ ।
तद्गवाक्षविवरावलम्बिना केवलेन चरणेन कल्पितम् ॥”

धीरशान्तः—

शुचिर्विवेकी सुभगः सुप्रसन्नः सुखी मृदुः ॥ ६ ॥
द्विजातिको^१ धीरशान्तो विलासी रसिको यथा ।

“भूयो भूयः सविधनगरीरथ्यया पर्यटन्तं
दृष्ट्वा दृष्ट्वा भुवनवलभीतुङ्गवातायनस्था ।
साक्षात्कामं नवमिव रतिर्मालती माधवं सा^२
गाढोत्कण्ठा^३लितललितैरङ्गकैस्ताम्यतीति ॥”

धीरोद्धतः—

मायी मात्सर्यवान् दृप्तश्चण्डश्चपलमानसः ॥ ७ ॥
विकथनो वञ्चकोऽहंकारी धीरोद्धतो यथा ।

“रुद्राद्रेस्तुलनं^४ स्वकण्ठविपिनच्छेदो हरेर्वासनं
कारावेश्मनि पुष्पकस्य हरणं यस्येदृशः केलयः ।
सोऽहं^५ दुर्दमबाहुदण्डसचिवो लङ्केश्वरस्तस्य मे
का श्लाघा घुणजर्जरेण धनुषा कृष्टेन भग्नेन वा ॥”

^१ द्विजाधिकः A. U.

^२ ललितललितैः P.

^३ सोऽयं A. U.

^४ तं P.

^५ चलनं G. 1.

^१ चण्डालादिस्पृष्टानां वल्ककृतां^२ च ^३ प्रोक्षणाच्छुद्धिः^४ ॥ १३ ॥

श्वेतसूक्ष्मवस्त्रेषु ^५ पुण्येष्वनूतनेषु विंशता बहुत्वम् ॥ १४ ॥

^६ चित्रवस्त्रेष्वेकादशसु बहुत्वम् ॥ १५ ॥

पुण्येषु^७ नूतनेषु ततो न्यूनत्वादपि बहुत्वम् ॥ १६ ॥

^८ सौवर्णरजतयोश्चण्डालोदकीरजस्वलोच्छिष्टस्पर्शे त्रिःसप्तभस्मभिरुदकेन
च शुद्धिः^९ ॥ १७ ॥

कांस्यादेरावर्तनम् ॥ १८ ॥

^{१०} ताम्रस्याम्लोदकाच्छुद्धिः ॥ १९ ॥

पित्तलस्यापि ^{११} सौवर्णवत् ॥ २० ॥

^१ चण्डालादिस्पृष्टादीनां—अ.

^२ वल्कं कृतां च—क.

^३ शोषणाच्छुद्धिः—अ.

^४ cf., अद्विस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् । मनुः, ५, ११८.

बहुत्वं च पुरुषभारहार्याधिकत्वमिति व्याचक्षते—कुल्लुकः ॥

प्रोक्षणं संहतानां च बहूनां धान्यवाससाम् ॥ याज्ञवल्क्यः, १, १८४.

अनेकपुरुषैर्धार्यमाणानां तु धान्यवासः प्रभृतीनां स्पृष्टानामस्पृष्टानां च प्रोक्षणमेवेति
निबन्धकृतः ॥ याज्ञ. मिता., १, १८४.

^५ पुण्येषु नूतनेषु—अ.

^६ This sūtra is omitted by क.

^७ पुण्येषु—अ.

^८ सौवर्णरजतयोश्च चण्डालशब्दरजस्वलाशब्दस्पर्शे—अ.

^९ cf., तैजसानां मणीनां च सर्वस्याश्ममयस्य च ।

भस्मनाद्विर्मृदा चैव शुद्धिरुक्ता मनीषिभिः ॥ मनुः, ५, १११.

तैजसानामुच्छिष्टानां गोशङ्कुभस्मभिः परिमार्जनमन्यतमेन वा । मूत्रपुरीषासृक्कु-
कुणपस्पृष्टानां पूर्वोक्तानामन्यतमेन त्रिःसप्तकृत्वः परिमार्जनम् ॥ बोधायनः, १, ५, २६
and ४२.

^{१०} ताम्रं स्यादाम्लोदकाच्छुद्धिः—अ.

^{११} सौवर्णवंग—क.

त्रपुसीसायसानां^१ भस्मजलाभ्याम्^२ ॥ २१ ॥

^३धान्यमेकपुरुषोद्धरणभाराधिकं चण्डालादिस्पृष्टं^४ 'प्रोक्षणाच्छु-
ध्येत् ॥ २२ ॥

एकपुरुषभारं^५ प्रक्षालनाच्छुध्येत्^६ ॥ २३ ॥

इति द्वितीयप्रश्ने चतुर्दशोऽध्यायः

^१ त्रपुसीसायसादौ—क.

^२ Compare sūtras 18 to 21 with the following :

ताम्रायःकांस्यरैत्यानां त्रपुणः सीसकस्य च ।

शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः ॥ मनुः, ५, ११४.

त्रपुसीसकताम्राणां क्षाराम्लोदकवारिभिः ।

भस्माग्निः कांस्यलोहानां शुद्धिः प्लावो द्रवस्य तु ॥ याज्ञवल्क्यः, १, १९०.

भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति । पराशरः, ७, २.

ताम्ररीतित्रपुसीसमयानामम्लोदकेन । भस्मना कांस्यलोहयोः ॥ विष्णुः, २३,

२५-२६.

अम्भसा हेमरौप्यायः कांस्यं शुध्यति भस्मना ।

अम्लैस्ताम्रं च रैत्यं च पुनःपाकेन मृन्मयम् ॥ बृहस्पतिः, कुल्लुकः, (मनुः,
५, ११४.)

^३ धान्यमेकपुरुषोद्धरणभाराधिकं—अ.

^४ प्रोक्षणाच्छुद्धिः—अ and क.

^५ पुरुषभारं—क.

^६ Compare sūtras 22 and 23 with the following :

अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् ।

प्रक्षालनेन त्वल्पानामग्निः शौचं विधीयते ॥ मनुः, ५, ११८.

प्रोक्षणं संहतानां च बहूनां धान्यवाससाम् ॥ याज्ञवल्क्यः, १, १८४.

बहूनां च । धान्याजिनरज्जुतान्तवैदलसूत्रकार्पासवाससां च ॥

विष्णुः, २३, १३-१४.

एतेषां प्रक्षालनेन । अल्पानां च ॥ विष्णुः, २३, १७-१८.

पञ्चदशोऽध्यायः

धान्ये गृहस्थिते गृहदाहे^१ सति^२ दग्धे तत्र नरपशुमरणे तद्धान्यं
त्याज्यम् ॥ १ ॥

कुसूलगर्भस्थं भूमिगर्भस्थमभ्युक्षणाच्छुध्यति^३ ॥ २ ॥

शाणं^४ पाणितलं [पलमष्ट]मानं^५ प्रस्थमाढकं द्रोणं [द्रोणी] खारी
चेति पूर्वपूर्वचतुर्गुणम्^६ ॥ ३ ॥

^१ सति—omitted by अ.

^२ दग्धस्तत्र—अ.

^३ Compare sūtras 1 and 2 with the following :

गृहदाहे समुत्पन्ने विपन्ने पशुमानुषे ।

अभोज्यस्तद्गतो ब्रीहिर्धातुद्रव्यस्य संग्रहः ॥

मृन्मयेनावरुद्धानामधो भुवि च तिष्ठताम् ।

यवमाषतिलादीनां न दोषं मयुरव्वीत् ॥ आदिपुराणम्, अपरार्कः,
पृ. २६०; परा. मा. प्रा., पृ. १३६.

^४ पाणिं—अ.

^५ पाणितलं राजतं प्रस्थं—अ; पाणितलं मानं राजतं—क.

^६ प्रस्थं—omitted by क.

^७ cf., माषैश्चतुर्भिः शाणः स्याद्धरणः स निगद्यते ॥

टङ्कः स एव कथितस्तद्वयं कोल उच्यते ।

धुप्रको वटकश्चैव द्रक्कणः स निगद्यते ॥

कोलद्वयं तु कर्षः स्यात्स प्रोक्तः पाणिमानिका ।

अक्षः पिनुः पाणितलं किञ्चित्पाणिश्च तिन्दुकम् ॥

बिडालपदकं चैव तथा षोडशिका मता ।

करमध्यो हंसपदं सुवर्णं कवलग्रहः ॥

उदुम्बरं च पर्यायैः कर्षमेव निगद्यते ।

स्यात्कर्षाभ्यामर्धफलं शुक्तिरष्टमिका तथा ॥

शुक्तिभ्यां च पलं द्वेयं मुष्टिराष्टं चतुर्धिका ।

प्रकुञ्चः षोडशी बिल्वं पलमेवात्र कीर्त्यते ॥

द्रोणप्रमाणनिर्मिते चान्ने ^१श्वगोखरविडुराहग्रामकुक्कुटकाकादिस्पृष्टे^२
स्पृष्टमात्रमुद्धृत्य शेषमन्नं ^३पर्यभिकृत्वा ^४सहस्रगायत्र्याभिमन्त्रितजलैः ^५पव-

पलाभ्यां प्रसृतिर्हेया प्रसृतं च निगद्यते ।
प्रसृतिभ्यामजलिः स्यात्कुडवोऽर्धशरावकः ॥
अष्टमानं च स ज्ञेयः कुडवाभ्यां च मानिका ।
शरावोऽष्टपलं तद्वज्ज्येयमत्र विचक्षणैः ॥
शरावाभ्यां भवेत्प्रस्थश्चतुःप्रस्थस्तथाढकः ।
भाजनं कांस्यपात्रं च चतुःषष्टिपलश्च सः ॥
चतुर्भिराढकैर्द्रोणः कलशो नल्वणोऽर्मणः ।
उन्मानं च षटो राशिर्द्रोणपर्यायसंज्ञितः ॥
द्रोणाभ्यां शूर्पकुम्भौ च चतुःषष्टिशरावकः ।
शूर्पाभ्यां च भवेद्द्रोणी बाहो गोणी च सा स्मृता ॥
द्रोणीचतुष्टयं खारी कथिता सूक्ष्मबुद्धिभिः ।
माषटङ्काक्षबिल्वानि कुडवप्रस्थमाढकम् ।
राशिगोणी खारिकेति यथोत्तरचतुर्गुणम् ॥

भावप्रकाशे पूर्वखण्डे द्वितीयभागे प्रथमे मानपरिभाषाप्रकरणे—श्लो. ६-१७, १९.

- ४ माषाः = १ शाणः, धरणः, टङ्कः.
- ४ शाणाः = १ पाणितलम्, कर्षः, अक्षः.
- ४ पाणितलानि = १ पलम्, मुष्टिः, बिल्वम्.
- ४ पलानि = १ अष्टमानम्, अजलिः, कुडवः.
- ४ अष्टमानानि = १ प्रस्थः.
- ४ प्रस्थाः = १ आढकम्.
- ४ आढकानि = १ द्रोणः, राशिः.
- ४ द्रोणाः = १ द्रोणी, गोणी.
- ४ द्रोण्यः = खारी, खारिका.

^१ श्वगोचर for श्वगोखर—अ.

^२ काकादीनां स्पृष्टे for काकादिस्पृष्टे—क.

^३ पर्यभिकरणं कृत्वा—क.

^४ सहस्रगायत्र्या प्रोक्षितजलैः—क.

^५ पवनः सुवर्जन इत्येनानुवाकेन—क.

मानः सुवर्जन इत्यनुवाकेन सकृदभिमन्त्रितैर्वा ^१जलैरभ्युक्ष्यैतदन्नं शुद्ध-
मस्त्विति विप्रवचनं लब्ध्वा शुध्येत् ॥ ४ ॥

^२ एवमधिकान्नस्यापि^३ ॥ ५ ॥

घृतदधिक्षीराणि शूद्रभाण्डस्थितानि द्विजभाण्डप्रक्षेपणाच्छुध्यन्ति^४ ॥
गुडलवणादीनां पर्यभिकरणम्^५ ॥ ७ ॥

^१ जलैरभ्युक्ष्यैतदन्नं—क.

^२ एवं यतिकान्नस्यापि—अ; एवमधिकान्नस्यापि न दूष . . .—क.

^३ Compare sūtras 4 and 5 with the following :

गोघ्रातेऽन्ने तथा केशमक्षिकाकीटवृष्टिः ।

सलिलं भस्म मृद्रापि प्रक्षेपय्यं विशुद्ध्ये ॥

वाक्शस्तमम्बुनिर्णिक्तमज्ञातं च सदा शुचि । याज्ञवल्क्यः, ३, १८९, १९१.

काकश्चानावलीढं तु गवाघ्रातं खरेण वा ।

स्वल्पमन्नं त्यजेद्विप्रः शुद्धिर्द्रोणाढकं भवेत् ॥

अन्नस्योद्धृत्य तन्मात्रं यच्च लालाहतं भवेत् ।

सुवर्णोदकमभ्युक्ष्य हुताशेनैव तापयेत् ॥

हुताशनेन संस्पृष्टं सुवर्णसलिलेन च ।

विप्राणां ब्रह्मघोषेण भोज्यं भवति तत्क्षणात् ॥ पराशरः, ६, ७१-७४.

द्रोणाभ्यधिकं सिद्धमन्नमुपहतं न दुध्यति । तस्योपहतमात्रमपास्य गायत्र्याभि-
मन्त्रितं सुवर्णाग्निः प्रक्षिपेत् । वस्तस्य प्रदर्शयेदग्नेः ॥ विष्णुः, २३, ३५-३७.

महतां श्वायसप्रसृत्युपहतानां तं देशं पुरुषान्नमुत्सृज्य पवमानः सुवर्जन इत्ये-
तेनानुवाकेनाभ्युक्षणम् ॥ बोधायनः, १, ६, ४६.

^४ cf., मधूदके पयोविकारे पात्रात् पात्रान्तरानयने शौचम् ॥

बोधायनः, १, ६, ४७.

घृतदधिपयस्तक्राणामाधारभाण्डे स्थितानामदोषः । आधारदोषे तु नयेत्यात्रात्पात्रा-
न्तरं द्रव्यम् ।

घृतं तु पायसं क्षीरं तथैवेक्षुरसो गुडः ।

शूद्रभाण्डस्थितं तक्रं तथा मधु न दुध्यति ॥ शङ्खः, परा. मा. प्रा.,

पृ. १११; अपरार्कः, पृ. २६९.

^५ cf., गुडादीनामिक्षुविकाराणां प्रभूतानां गृहनिहितानां वर्गमिश्रानेन । सर्वलव-
णानां च ॥ विष्णुः, २३, ३१-३२.

¹ बाला उपनयनादवाक् शुद्धाः² ॥ ८ ॥

शूर्पवस्त्रवायुस्पर्शनमनायुष्यमपुण्यं च ॥ ९ ॥

एवं वस्त्रकेशनखादिकम्³ ॥ १० ॥

दिवा स्वस्त्रियं गत्वा⁴ मत्या सवस्त्रोऽपोऽवगाह्य प्राणायामेन शुध्येत्⁵ ॥ ११ ॥

अमत्या चेत् स्नानमात्रम्⁶ ॥ १२ ॥

विप्रं वादेन निर्जित्य त्रिरात्रोपवासः⁷ ॥ १३ ॥

¹ बालस्योपनयनादवाक् शुद्धिः—अ.

² cf., प्रागुपनयनात् कामचारवादभक्षः । न तदुपस्पर्शनादशौचम् ॥ गौतमः, २, १ and ७.

³ Compare sūtras 9 and 10 with the following :
शूर्पवातनखाग्राम्बु स्नानवस्त्रपदोदकम् ।

मार्जनीरेणुकेशाम्बु हन्ति पुण्यं दिवाकृतम् ॥ अत्रिः, श्लो. ३१९.

⁴ मद्यपस्थ्यपोवगाह्य—अ.

⁵ cf., प्राणायामी जले स्नात्वा खरयानोष्ट्रयानगः ।

नम्रः स्नात्वा च भुक्त्वा च गत्वा चैव दिवा स्त्रियम् ॥

याज्ञवल्क्यः, ३, २९०.

इदं च कामकारविषयम् ॥ याज्ञ. मिता., ३, २९०.

⁶ cf., मैथुनं तु समासेव्यं पुंसि योषिति वा द्विजः ।

गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत् ॥ मनुः, ११, १७४.

‘मैथुनं तु . . . स्नानमाचरेत्’ इति मनुस्मरणादकामतः स्नानमात्रं कल्प्यम् ॥

याज्ञ. मिता., ३, २९०.

⁷ cf., गुहं हुंकृत्य त्वंकृत्य विप्रं निर्जित्य वादतः ।

बध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद्दिनम् ॥ याज्ञवल्क्यः, ३, २९१.

यत्तु यमेनोक्तम्—

वादेन ब्राह्मणं जित्वा प्रायश्चित्तविधित्सया ।

त्रिरात्रोपोषितः स्नात्वा प्रणिपत्य प्रसादयेत् ॥

इति तदभ्यासविषयम् ॥ याज्ञ., मिता., ३, २९१.

विप्रं हन्तुं दण्डोद्यमे कृच्छम् ॥ १४ ॥

ताडने त्वतिकृच्छम् ॥ १५ ॥

असृक्पाते¹ कृच्छ्रातिकृच्छे² ॥ १६ ॥

प्रमादेन ब्राह्मणप्रहारे³ तूपोष्य स्नात्वा प्रसादयेत्⁴ ॥ १७ ॥

⁵ असंनिहितजलदेशेऽप्स्वमौ विष्मूत्रमवशः करोति सचेलं स्नात्वा गां स्पृष्ट्वा शुध्यति⁶ ॥ १८ ॥

मत्योपवसेत्⁷ ॥ १९ ॥

¹ अकृते—अ.

² Compare sūtras 14 to 16 with the following :

विप्रदण्डोद्यमे कृच्छस्त्वतिकृच्छो निपातने ।

कृच्छ्रातिकृच्छ्रोऽसृक्पाते कृच्छ्रोऽभ्यन्तरशोणिते ॥ याज्ञवल्क्यः, ३, २९२.

अवगूर्य चरेत्कृच्छ्रमतिकृच्छं निपातने ।

कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाय शोणितम् ॥ मनुः, ११, २०८.

अवगूर्य चरेत्कृच्छ्रमतिकृच्छं निपातने ।

कृच्छ्रं चान्द्रायणं चैव लोहितस्य प्रदर्शने ॥ बोधायनः, २, १, ७.

³ प्रमादादेकब्राह्मणप्रहारे—क; प्रमादेन ब्राह्मणं प्रहरे—अ.

⁴ cf., ताडयित्वा तृणेनापि कण्ठे वाबध्य वाससा ।

विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत् ॥ मनुः, ११, २०५.

गुहं हुंकृत्य त्वंकृत्य विप्रं निर्जित्य वादतः ।

बध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद्दिनम् ॥ याज्ञवल्क्यः, ३, २९१.

⁵ अतिसंनिहित—अ.

⁶ cf., विनाद्भिरप्सु वाप्यार्तः शरीरं संनिवेश्य च ।

सचेलो बहिराप्सु गामालभ्य विशुध्यति ॥ मनुः, ११, २०२.

इदमकामविषयम् ॥ याज्ञ. मिता., ३, २९२.

⁷ cf., कामतस्तु—

आपद्रुतो विना तोयं शरीरं यो निषेवते ।

एकाहं क्षपणं कृत्वा सचेलो जलमाविशेत् ॥ यमः, याज्ञ. मिता., ३, २९२.

मत्या सूर्योदये स्वप्ने तिष्ठन् सावित्री^१ जपन्नुपवसेत्^२ ॥ २० ॥

स्नानादिकर्मलोप उपवासः^३ ॥ २१ ॥

अष्टशतजपो वा 'जीर्णमलवद्वाससो धारणे'^४ ॥ २२ ॥

ऋतौ भार्याया अगमनेऽर्धकृच्छ्रम्^५ ॥ २३ ॥

दीपप्रशमनं पुंसः कूष्माण्डलेदनं स्त्रियः कुलक्षयकरं भवेद्द्व-
वम्^६ ॥ २४ ॥

इति द्वितीयप्रश्ने पञ्चदशोऽध्यायः

^१ सावित्री—अ.

^२ cf., तं वेदभ्युदियात्सूर्यः शयानं कामचारतः ।

निम्नलोचेद्राप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ मनुः, २, २२०.

सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरमुज्जानोऽभ्यस्तमितश्च रात्रिं जपन् सावित्रीम् ॥
गौतमः, २३, २१.

तत्र च सूर्याभ्युदितः सन्नहस्तिष्ठेत् । सावित्रीं च जपेत् ॥ वसिष्ठः, २०, ४-५.

^३ cf., वेदोदितानां नित्यानां कर्मणां समतिक्रमे ।

स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥ मनुः, ११, २०३.

नित्यं श्रुचिः सुगन्धिः स्नानशीलः ॥ गौतमः, ९, २.

^४ जीर्णमलवद्वाससोधारणे—क.

^५ cf., एतेषामाचाराणामेकैकस्य व्यतिक्रमे गायत्र्यष्टशतं जप्यं कृत्वा पूतो भवति ॥

[इति स्नातकव्रतमधिकृत्य] ऋतुः, याज्ञ. मिता., ३, २९२.

सति विभवे न जीर्णमलवद्वासाः स्यात् ॥ गौतमः, ९, ३.

^६ cf., ऋतौ न गच्छेद्यो भार्या सोऽपि कृच्छ्रार्धमाचरेत् ॥

बृहस्पतिः, याज्ञ. मिता., ३, २९२.

^७ cf., सायणीये—

पुंसां दीपप्रशमनात् स्त्रीणां कूष्माण्डखण्डनात् ।

अचिरमेव कालेन वंशच्छेदो भविष्यति ॥ स्मृतिरत्नाकरः, पृ. ३८१;

स्म. सु., पृ. ४६६.

षोडशोऽध्यायः

अस्नात्वा भोजने रिक्तकमण्डलुवहने^१ चोपवासः^२ ॥ १ ॥

एकपङ्क्तौ^३ विषमेणान्नप्रदाने^४ नदीप्रवाहबन्धनादौ^५ विवाहविप्र-
करणे समेषु विषमपूजाकरणे च भैक्ष्यान्नेन^६ प्राजापत्यं चरेत्^७ ॥ २ ॥

अमेध्यगन्धघ्राणे प्राणायामम्^८ ॥ ३ ॥

कुनखी श्यावदन्तकश्च^९ कृच्छ्रं चरित्वा^{१०} नखान्तांश्चोद्धरेत्^{११} ॥ ४ ॥

^१ रिक्तकमण्डलुदाने—अ.

^२ cf., वहन् कमण्डलुं रिक्तमस्नातोऽन्नं भोजनम् ।

अहोरात्रेण शुद्धिः स्याद्दिनजप्येन चैव हि ॥ हारीतः, याज्ञ. मिता.,

३, २९२; पृ. ४६४.

^३ एकपङ्क्त्या—क.

^४ विषमेणान्नदाने—क.

^५ नदीप्रवाहबन्धनादौ—क.

^६ भिक्ष्यान्नेन—अ.

^७ cf., न पङ्क्त्यां विषमं दद्यान्न याचेत न दापयेत् ।

याचको दापको दाता न वै स्वर्गस्य भागिनः ॥

प्राजापत्येन कृच्छ्रेण मुच्यते कर्मणस्ततः ।

नदीसंक्रमहन्तुश्च कन्याविप्रकरस्य च ॥

समे विषमकर्तुश्च निष्कृतिर्नोपपद्यते ।

त्रयाणामपि वेतेषां प्रत्यापत्तिं च मार्गताम् ॥

भैक्षलब्धेन चाग्नेन द्विजश्चान्द्रायणं चरेत् ॥

यमः, याज्ञ. मिता., ३, २९२; पृ. ४६४.

^८ cf., यदुपस्थकृतं पापं पङ्क्त्यां वा यत्कृतं भवेत् ।

बाहुभ्यां मनसा वाचा श्रोत्रघ्राणेन चक्षुषा ॥

सर्वं दहति निःशेषं प्राणायामैस्त्रिभिः कृतैः ॥ बोधायनः, २, ४, १८.

^९ श्यावदन्तकश्च—क.

^{१०} अ MS. is corrupt. It reads नखान्तांश्चान्धस्तेन पतिता अपि चेदस्तेन
पतिनापि पङ्क्तिभोजने etc.

^{११} cf., कुनखी श्यावदन्तकश्च कृच्छ्रं द्वादशरात्रं चरित्वोद्धरेयाताम् ॥ वसिष्ठः, २०, ७.

- पतितादिपङ्क्तिभोजन उपोष्य पञ्चगव्यम्^१ ॥ ५ ॥
 नीलवस्त्रधारणे चैवम्^२ ॥ ६ ॥
 कम्बले पट्टवस्त्रे^३ च नैत्यं^४ न दोषः^५ ॥ ७ ॥
 'पालाशकाष्ठकृतपादुकापीठाद्युपयोगे' त्रिरात्रम्^६ ॥ ८ ॥
 गुरुशिष्ययोः स्वाध्याये सांन्यायदोहनकाले^७ विवाहे वरकन्ययो-
 रन्तरागमनेऽभ्यासे चान्द्रायणम्^{१०} ॥ ९ ॥
 अनभ्यासे तूपवासः^{११} ॥ १० ॥
 दुःस्वप्नारिष्टदर्शनादौ घृतं हिरण्यं च दद्यात्^{१२} ॥ ११ ॥
- ^१ cf., अपाङ्क्त्यस्य यः कश्चित् पङ्क्तौ मुष्टके द्विजोत्तमः ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ मार्कण्डेयः, याज्ञ. मिता., ३, ११-२९२; पृ. ४६४.
- ^२ cf., नीलीरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गेषु धारयेत् ।
 अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ आपस्तम्बस्मृतिः, ६, ४.
- ^३ च—omitted by क.
- ^४ नित्यं—क.
- ^५ cf., कम्बले पट्टवस्त्रे च नीलीरागो न दुष्यति ॥ श्रुतः, याज्ञ. मिता., ३, २९२; पृ. ४६४.
- ^६ पलाश for पालाश—क.
- ^७ पित्राद्युपयोगे—अ.
- ^८ cf., अध्यास्य शयनं यानमासने पादुके तथा ।
 द्विजः पलाशवृक्षस्य त्रिरात्रं तु व्रती भवेत् ॥ शङ्खः, १७, ५१-५२.
- ^९ विवाहवरं—अ.
- ^{१०} cf., होमकाले तथा दोहे स्वाध्याये दारसंग्रहे ।
 अन्तरेण यदा गच्छेद्विजश्चान्द्रायणं चरेत् ॥ शङ्खः;
 एतन्नाभ्यासविषयम् ॥ याज्ञ. मिता., ३, २९२; पृ. ४६५.
- ^{११} cf., 'शेषेषूपवसेदहः' मनुः, ५, २०.
- ^{१२} cf., दुःस्वप्नारिष्टदर्शनादौ घृतं हिरण्यं च दद्यात् ॥
 शङ्खः, याज्ञ. मिता., ३, २९२; पृ. ४६५.

- ^१ नाभिं विनान्यगात्रेषु तृणवृक्षसमुद्भवः ॥ १२ ॥
 मूर्ध्नि^२ कांस्यानां^३ चूर्णनम् ॥ १३ ॥
 मुण्डनम् ॥ १४ ॥
 नम्रता ॥ १५ ॥
 मलिनाम्बरधारित्वम् ॥ १६ ॥
^४ अभ्यङ्गः ॥ १७ ॥
^५ उच्चात्प्रपतनम् ॥ १८ ॥
^६ दोलारोहणम् ॥ १९ ॥
 अर्जनं^७ पद्मलोहानाम् ॥ २० ॥
 हयानां च^८ मारणम् ॥ २१ ॥
^९ रक्तपुष्पद्रुमचण्डालवराहभल्लकखरोष्ट्राणामारोहणम्^{१०} ॥ २२ ॥
 पक्वमांसतैलकृसरणां भक्षणम् ॥ २३ ॥
 नर्तनहसनविवाहगीतगानानि^{११} ॥ २४ ॥
 तन्त्रीवाद्यव्यतिरिक्तवाद्यवादनम् ॥ २५ ॥
^{१२} श्रोतोऽवगाहनम् ॥ २६ ॥
 गोमयवारिस्नानम् ॥ २७ ॥
 पङ्कोदकमज्जनम् ॥ २८ ॥
^{१३} महीतोयस्नानम् ॥ २९ ॥

- ^१ नगात्रेषु वा तृणं—अ; नाभौ वा गात्रेषु वा तृणं—क.
- ^२ कांस्यादीनां—क.
- ^३ चूर्णनम्—अ.
- ^४ अभ्यङ्गनम्—क.
- ^५ दिव्यात्प्रपतनम्—अ.
- ^६ आन्दोलनारोहणम्—क.
- ^७ वर्जनं—क; मज्जनं—अ.
- ^८ हरणम्—अ.
- ^९ रक्तपुष्पद्रुतं चण्डालं—अ.
- ^{१०} चारोहणम् for आरोहणम्—क.
- ^{११} नर्तनहासनविवाहगीतगानानि—अ.
- ^{१२} प्रेतोपगूहमनम्—अ.
- ^{१३} महिषीतोयस्नानम्—क.

मातुर्जठरप्रवेशः ॥ ३० ॥
 शक्रध्वजचन्द्रसूर्याणां पतनम् ॥ ३१ ॥
 दिव्यान्तरिक्षभौमोत्पातः ॥ ३२ ॥
 देवब्राह्मणभूपालप्रजानां प्रकोपनम् ॥ ३३ ॥
^१कुमार्यालिङ्गनम् ॥ ३४ ॥
 पुरुषमैथुनम् ॥ ३५ ॥
 स्वगात्राणां^२ हानिः ॥ ३६ ॥
 दक्षिणदिगमनम् ॥ ३७ ॥
 व्याधिपीडनम् ॥ ३८ ॥
^३फलापहरणम् ॥ ३९ ॥
 शाङ्गलशोषणम्^४ ॥ ४० ॥
 गृहपतनम् ॥ ४१ ॥
 पिशाचक्रव्यादवानरैः क्रीडनम् ॥ ४२ ॥
 परादभिभवः ॥ ४३ ॥
 व्यसनम् ॥ ४४ ॥
 काषायवस्त्रधारणम् ॥ ४५ ॥

^१ कुमार्या लिङ्गदर्शनम्—अ.

^२ स्वगात्राणां—अ.

^३ फलापहरणम्—क.

^४ Compare sūtras 33 to 40 with the following :

देवद्विजादिभूपालां प्रजानां क्रोध एव च ।
 आलिङ्गनं कुमारीणां प्राणिनां चैव मैथुनम् ॥
 हानिश्चैव स्वगात्राणां वीरकण्ठमनःप्रियान् ? ।
 दक्षिणाशाभिगमनं व्याधिनाभिभवस्तथा ॥
 फलापहारश्च तथा तथा शाङ्गलशोषणम् ॥

इत्यशुभस्वप्नाधिकारे स्वप्नप्रकाशिका, पृ. ७५.

काषायद्रव्यक्रीडनम् ॥ ४६ ॥
^१स्नेहावगाहनम्^२ ॥ ४७ ॥

^१ स्नानम् for स्नेहावगाहनम्—क.

^२ Compare sūtras 45 to 47 with the following :

काषायवस्त्रधारित्वं तद्वत्क्रीडनके तथा ।

स्नेहपानावगाहौ च रक्तमाल्यानुलेपनम् ॥ स्वप्नप्रकाशिका, पृ. ७६.

Compare sūtras 12 to 47 with the following :

इदानीं कथयिष्यामि निमित्तं स्वप्नदर्शने ।

नाभिं विनान्त्यगात्रेषु तृणवृक्षसमुद्भवः ॥

चूर्णनं मूर्ध्नि कांस्यानां मुण्डनं नमता तथा ।

मलिनाम्बरधारित्वमभ्यङ्गः पङ्कदिग्धता ॥

उच्चात्प्रपतनं चैव दोलारोहणमेव च ।

अर्जनं पङ्क(पद्म)लोहानां हयानामपि मारणम् ॥

रक्तपुष्पकुमाणां च मण्डलस्य (चण्डालस्य) तथैव च ।

वराहर्क्षखरोष्ट्राणां तथा चारोहणक्रिया ॥

भक्षणं पक्षिमत्स्यानां (पक्षमांसानां) तैलस्य कृसरस्य च ।

नर्तनं हसनं चैव विवाहो गीतमेव च ॥

तन्त्रीवाद्यविहीनानां वाद्यानामभिवादनम् ।

स्रोतोऽवगाहनमनं स्नानं गोमयवारिणा ॥

पङ्कोदकेन च तथा महीतोयेन चाप्यथ ।

मातुः प्रवेशो जठरे चितारोहणमेव च ॥

शक्रध्वजाभिपतनं पतनं शशिसूर्ययोः ।

दिव्यान्तरिक्षभौमानामुत्पातानां च दर्शनम् ॥

देवद्विजातिभूपालगुरुणां क्रोध एव च ।

आलिङ्गनं कुमारीणां पुरुषाणां च मैथुनम् ॥

हानिश्चैव स्वगात्राणां विरेकवसनक्रिया ।

दक्षिणाशाभिगमनं व्याधिनाभिभवस्तथा ॥

फलापहानिश्च तथा पुष्पहानिस्तथैव च ।

गृहाणां चैव पातश्च गृहसंमार्जनं तथा ॥

क्रीडा पिशाचक्रव्यादवानरर्क्षनरैरपि ।

परादभिभवश्चैव तस्माच्च व्यसनोद्भवः ॥

एवमादिषु दुःस्वप्नेषु सहिरण्याज्यपात्रे यन्मे मन इति सुखमव-
लोक्य^१ ब्राह्मणाय दद्यात्^२ ॥ ४८ ॥

अनुहवं परिहवमिति सहसकृत्वो वा जपेत्^३ ॥ ४९ ॥

इति द्वितीयप्रश्ने षोडशोऽध्यायः

सप्तदशोऽध्यायः

अङ्गवङ्गकलिङ्गदेशान् गत्वा पुनःसंस्कारमर्हति^४ ॥ १ ॥

काषायवस्त्रधारित्वं तद्वत्स्त्रीकीडनं तथा ।

स्नेहपानावगाहौ च रक्तमाल्यानुलेपनम् ॥

एवमादीनि चान्यानि दुःस्वप्नानि विनिर्दिशेत् ॥

मत्स्यपुराणम्, २४२, २-१५.

^१ सुखमवेक्ष्य—क.

^२ cf., दुःस्वप्नारिष्टदर्शनादौ घृतं सुवर्णं च दद्यात् ॥ शङ्खः, याज्ञ. मिता., ३, २९२; पृ. ४६५.

^३ Compare sūtras 48 and 49 with the following :

दुःस्वप्नानेवमादीन्वै दृष्ट्वा ब्रूयाच्च कस्यचित् ।

स्नानं कुर्यादुषस्येव दद्यादेमतिलानि यः ॥

पठेत्स्तोत्राणि देवानां रात्रौ देवालये वसेत् ।

कृत्वैवं त्रिदिनं विप्रो दुःस्वप्नात्परिमुच्यते ॥ स्वप्नप्रकाशिका, पृ. ७५.

एवमादीनि चान्यानि दुःस्वप्नानि विनिर्दिशेत् ।

तेषामकथनं धन्यं भूयः प्रस्वापनं तथा ॥

कल्कस्नानं तिलैर्होमो ब्राह्मणानां च पूजनम् ।

स्तुतिश्च वासुदेवस्य तथा तस्यैव पूजनम् ॥

नागेन्द्रमोक्षश्रवणं ज्ञेयं दुःस्वप्ननाशनम् । मत्स्यपुराणम्, २४२, १५-१७.

^४ cf., सिन्धुसौवीरसौराष्ट्रान् तथा प्रत्यन्तवासिनः ।

अङ्गवङ्गकलिङ्गांश्च गत्वा संस्कारमर्हति ॥ देवलः, श्लो. १६.

आत्मनः^१ शकृद्वीक्षेत चेत् सूर्यं ब्राह्मणं गां वा पश्येत्^२ ॥ २ ॥

अग्निं^३ खट्वादेरधः कृत्वा दभैश्च पादौ संमृज्योपवसेत्^४ ॥ ३ ॥

क्षत्रियवैश्ययोरभिवादने तूपवासः ॥ ४ ॥

शूद्राभिवादने तु त्रिरात्रम्^५ ॥ ५ ॥

^१ शकृद्वीक्षेत चेत्—अ; शकृद्वीक्षेपथेत्—क.

^२ cf., प्रत्यादित्यं न मेहेत न वीक्षेदात्मनः शकृत् ।

दृष्ट्वा सूर्यं निरीक्षेत गामग्निं ब्राह्मणं तथा ॥ यमः, याज्ञ. मिता., ३, २९२; पृ. ४६५.

^३ The text is printed here as found in क MS. The MS. omits sūtras 3 to 11 of this chapter here except the words 'अग्नि' (XVII, 3) and 'सावित्रीसहस्रमण्डु जपेत्' (XVII, 11) and cite them between the words 'नद्यां स्नात्वा' and 'प्राणायामत्रयम्' of sūtra 1 of chapter XVIII. Sūtras 12 to 17 of chapter XIX are cited here between the words 'अग्नि' (XVII, 3) and 'सावित्रीसहस्रमण्डु जपेत्' (XVII, 11). Only the word 'जप्यायुतं' (XIX, 12) is omitted here. Sūtras 13 to 17 are repeated in chapter XIX. Thus the MS. reads as follows :

आत्मनः शकृद्वीक्षेत चेत् सूर्यं ब्राह्मणं गां वा । पश्येदग्निं तथा देवीं सर्वकल्मष-
नाशिनीम् । लक्षं जप्त्वा तु तां देवीं महापातकनाशिनीम् ॥ सुवर्णस्तेयकृद्विप्रो ब्रह्माहा
गुरुतल्पगः । सुरापक्ष विशुध्यन्ति लक्षं जप्त्वा संशयः ॥ एकादशानां रुद्रानुवाकानां समूहो
रुद्रैकादशिनी । सा च विशेषतः सर्वपापहरा । एकादश गुणान्वापि रुद्रानात्रत्य धर्मवित् ।
महद्भयश्च तु पापेभ्यो मुच्यते नात्र संशयः ॥ इति । महापातकेष्वेकादशवृत्तिकथनादति-
पातकादिषु चतुर्थीशो हासः । सावित्रीसहस्रमण्डु जपेत् । चण्डालरजकादिस्पर्शे etc.

^४ cf., पादप्रतपनं कृत्वा कृत्वा वह्निमधस्तथा ।

कुक्षौः प्रमृज्य पादौ तु दिनमेकं व्रती भवेत् ॥ शङ्खः, १७, ४९-५०.

नामेधं प्रक्षिपेदग्नौ न च पादौ प्रतापयेत् ॥

अधस्तात्प्रोपदध्याच्च न चैनमभिलङ्घयेत् । मनुः, ४, ५३-५४.

स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥ मनुः, ११, २०३.

^५ Compare sūtras 4 and 5 with the following :

क्षत्रियाभिवादानेऽहोरात्रमुपवसेत् । वैश्याभिवादाने द्विरात्रम् । शूद्रस्याभिवादाने
त्रिरात्रमुपवासः ॥ हारीतः, याज्ञ. मिता., ३, २९२; पृ. ४६५.

शय्यारूढपादुकोपानहारोपितपादोच्छिष्टान्धकारस्थ^१श्राद्धकृजपहोम-
देवता^२पूजानिरताज्यसमित्पुष्पकुशाग्न्यम्बुसृदन्नपाणिकं^३विप्रसमूहस्थं चाभि-
वाद्य त्रिरात्रम्^४ ॥ ६ ॥

एतत्प्रायश्चित्तमभिवाद्याभिवादकयोरपि^५ समानम् ॥ ७ ॥

अशुचिर्नाभिवादयेत् ॥ ८ ॥

पितृकार्याणि कुर्वन् ॥ ९ ॥

शयानश्च^६ ॥ १० ॥

^१ श्राद्ध—omitted by अ; श्राद्धकृतो जप—क.

^२ °पूजास्समित्पुष्प°—अ; °पूजाज्यसमित्पुष्प°—क.

^३ विप्रं समूहस्थं—क.

^४ cf., शय्यारूढे पादुकोपानहारोपितपादोच्छिष्टान्धकारस्थश्राद्धकृजपदेवपूजानिरता-
भिवाद्ये त्रिरात्रमुपवासः स्यादन्यत्र निमन्त्रितेनान्यत्र भोजनेऽपि त्रिरात्रम् ॥ हारीतः,
याज्ञ. मिता., ३, २९२; पृ. ४६५.

समित्पुष्पकुशाज्याम्बुसृदन्नाक्षतपाणिकम् ।

जपं होमं च कुर्वाणं नाभिवादयेत् वै द्विजम् ॥ आपस्तम्बः, याज्ञ. मिता., ३,
२९२; पृ. ४६५.

जपयज्ञजलस्थश्च समित्पुष्पकुशानलान् ।

उदकुम्भं च भैक्षं च वहन्तं नाभिवादयेत् ॥ हारीतः, कृत्स्नकल्पतरौ
ब्रह्मचारिकाण्डम्, पृ. १९५.

^५ अभिवादयोरपि for अभिवादकयोरपि—क.

^६ Compare sūtras 7 to 10 with the following :

सोपानत्कश्चाशनासनाभिवादनमस्कारान् वर्जयेत् ॥ गौतमः, ९, ४७.

चशब्दात् पादुकास्थश्च ॥ मस्करी.

अभिवादकस्यापीदमेव प्रायश्चित्तम्—“नोदकुम्भहस्तोऽभिवादयेत् । न भैक्षं
चरन् । न पुष्पाज्यादिहस्तः । नाशुचिः । न जपन् । न देवपितृकार्यं कुर्वन् । न
शयानः ॥” इति तस्यापि शङ्केन प्रतिषेधात् ॥ याज्ञ. मिता., ३, २९२; पृ. ४६५.

- pahi. srid. pa. कामभव 205b.
—pahi. sred. pa. कामतृष्णा 205b.
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—yañ. ma. yin. pa. अदुःख 205a.
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—gsum. ste त्रयः 204b.
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—par. gñis. su द्विविध 193a.
—par. dbye. ba. विभक्त 203b.
—par. dbye. ba. dañ. bcas, pa. सप्रतिभाग 204b.
—par. smin. pa. विपाक 202a, 204a.
—par. 'zhib. ma. yin. pahi. rañ. bzhin. du. अद्युपशम-
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BRAHMASŪTRABHĀṢYA- SIDDHĀNTASAMGRAHA

ALIAS

BRAHMASŪTRA-BRAHMATĀRA- SIDDHĀNTAVIVṚTI

BY

S'RĪ UPANIṢADBRAHMAYOGIN

EDITED BY

PANDIT V. KRISHNAMACHARYA

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PRELIMINARY NOTE

S'RĪ UPANIṢADBRAHMYOGIN is known to have lived very recently at Kanchipuram, Madras, presiding over the Upaniṣad-brahmamaṭha of the place. He mentions himself as a disciple of Vāsudevendrayogin. He has written commentaries on all the Upaniṣads in accordance with the Advaitic view of S'rī Saṁkarācārya. These commentaries have been published in the Adyar Library Series in Nos. 6 to 10, 12, 14 and 15 in previous years. The work now published is called the *Brahmasūtra-bhāṣya-siddhānta-saṁgraha* or *Brahmasūtra-brahmatāra-siddhānta-vivṛti*. This also is said to have been written by the same author.

He attempts herein to show that the Brahmasūtras and S'rī Saṁkara's Bhāṣya thereon teach the same truth as contained in the Tāraṁantra or Praṇava. For this purpose he seems to have taken the Nāḁabindūpaniṣad as well as the Māṇḁūkyopaniṣad with Gauḁapāda's Kārikās thereon as the guide. Assuming that the Tāraṁantra is divided into four parts *namely* Akāra, Ukāra, Makāra and Arḁhamātrā, he assigns to them the following terms—Sthūla or Virāṭ, Sūkṣma or Sūtra, Bīja and Turya. He again assigns the very same terms to the four adhyāyas of the Brahmasūtras widely known as of Samanvaya, Avirodha, Sādhana and Phala and also to the four pādas of each of the four adhyāyas said above. Thus he calls the 1st pāda of the 1st adhyāya as Virāṭ-Virāṭ; the 2nd pāda as Virāṭ-Sūtra; the 3rd pāda as Virāṭ-Bīja, and the 4th pāda as Virāṭ-Turya. Likewise the pādas of the 2nd adhyāya are called as Sūtra-Virāṭ, Sūtra-Sūtra, Sūtra-Bīja and Sūtra-Turya. In the same manner the remaining two adhyāyas also are called with the terms Bīja and Turya. After designating thus the various adhyāyas and pādas the author gives a

brief summary of each of the adhikaraṇas in all the sixteen pādas with certain abbreviations. This is the significance of the work. In regard to the division of adhikaraṇas, the author differs from S'ri S'aṁkara in one or two instances. Such instances are traceable in the 3rd pāda of the 1st adhyāya and the 1st pāda of the 3rd adhyāya. But he strictly follows S'ri S'aṁkara in stating that the total number of adhikaraṇas is 192 and that of the Sūtras is 555. From the last stanza found at the end it is understood that the author has written a commentary on this work containing 3500 Granthas.

With reference to the authorship of the work the text mentions two names viz. Rāmacandrendra and Upaniṣadbrahmayogin at the end. It is natural to doubt whether these names denote one and the same person or two distinct ones. Two sets of works, one ascribing the authorship to Ramacandrendra and the other to Upaniṣadbrahmayogin, are available in the libraries. Perhaps this question must have been raised when the Bhagavadgītārthaprakāśikā by Rāmacandrendra was published in the Adyar Library Series No. 25 in 1941 with the authorship of Upaniṣadbrahmayogin and solved probably on conclusion that these two names were synonymous.

At the end of the text a table of contents is appended. It uses the same abbreviations found in the text and adds the relevant adhikaraṇasūtras in each case so as to make the text understandable. The author of this table is mentioned as Rāmacandrendra. Certain new terms have been given to the pādas of the 2nd, 3rd and 4th adhyāyas. In the 2nd adhyāya the pādas have been called as Bindu, Nāda, Kalā and Kalātīta. In the 3rd adhyāya they have been called as S'ānti, S'āntyatīta, Unmanī and Manonmanī. In the 4th adhyāya they have been called as Purī or Vaikhari, Madhyamā, Pasyanti and Parā.

The publication is based on a single MS. deposited in the Adyar Library, Madras.

V. KRISHNAMACHARYA

ब्रह्मसूत्रभाष्यसिद्धान्तसंग्रहः

अथवा

ब्रह्मसूत्रब्रह्मतारसिद्धान्तविवृतिः

समन्वयाध्यायः

यत्राकारादिपश्यन्तीमात्रापञ्चदशेश्वराः ।

सूच्यन्ते तद्ब्रह्मसूत्राखण्डार्थं त्रैपदं भजे ॥ १ ॥

नत्वा श्रीदेशिकं ब्रह्मतारार्थानन्दमिच्छताम् ।

तत्सिद्धिसुलभोपायब्रह्मसूत्रार्थं उच्यते ॥ २ ॥

विराड्विराडादितुर्यबीजान्तकलनास्पदम् ।

नत्वा ब्रह्म ब्रह्मतारब्रह्मसूत्रार्थं उच्यते ॥ ३ ॥

तत्तारो ब्रह्मसूत्रं स्याद्यत्र ब्रह्मेह सूच्यते ।

तारमात्रा अकाराद्याश्चतुरध्यायतां गताः ॥ ४ ॥

आद्यः समन्वयोऽकार उकारो ह्यविरोधकृत् ।

मकारः साधनाध्यायः फलाध्यायोऽर्थमात्रकः ॥ ५ ॥

अभिधानत्रभिधेयैक्याद् द्व्यष्टपादा भवन्ति ते ।

प्रतिपादैकवाच्याः स्युर्विराड्वैश्वानरादयः ॥ ६ ॥

उक्तषोडशपादानां लक्ष्यं तुर्यतुरीयचित् ।

तत्र नामाधिकरणसिद्धान्तार्थाल्लिसंग्रहः ॥ ७ ॥

ब्रह्मसूत्रभाष्यसिद्धान्तसंग्रहः

कर्तव्यं ब्रह्मजिज्ञासा ब्रह्मविद्याण्डकारणम् ।
तच्छास्त्रकृत्वात्सर्वज्ञं यद्वा शास्त्रप्रमाणकम् ॥ ८ ॥
ब्रह्मात्मनिष्ठा वेदान्ता ब्रह्मण्यवसिता अथ ।
सन्मात्रमानन्दमयो ब्रह्मपुच्छं प्रधानतः ॥ ९ ॥
हिरण्यमयः पुष्करमसुज्योतिः प्राणः पराक्षरम् ।
विराड्विराट्पदं त्वेकादशाधिकरणात्मकम् ॥ १० ॥

इति प्रथमस्याध्यायस्य प्रथमः पादः ।

अस्पष्टोपास्यवैराजसूत्रपादार्थ उच्यते ।
मनोमयोऽत्ता चात्मैव गुहास्थाववेश्वरौ ॥ ११ ॥
अक्षिस्थोऽन्तर्यामिभूतयोनिर्वैश्वानरश्च चित् ।
वैराजसूत्रपादोऽयं सप्ताधिकरणात्मकः ॥ १२ ॥

इति प्रथमस्याध्यायस्य द्वितीयः पादः ।

ज्ञेयतात्वेन वैराजबीजपादार्थ उच्यते ।
द्युभवाद्याधारभूमा चाक्षरं परपूरुषः ॥ १३ ॥
आकाशोऽक्षिस्थपुरुषस्तेजोऽङ्गुष्ठाकृती च चित् ।
विद्याधिकारो देवानां शूद्रोऽधिक्रियते न च ॥ १४ ॥
प्राणो ज्योतिस्तथाकाशः प्राणवाग्देहमक्षरम् ।
चतुर्दशाधिकरणं विराड्बीजपदं भवेत् ॥ १५ ॥

इति प्रथमस्याध्यायस्य तृतीयः पादः ।

अविरोधाध्यायः

पादमात्रार्धवैराजतुर्यपादार्थ उच्यते ।
वपुरव्यक्तमाख्यातं तेजोऽबन्नात्मिका ह्यजा ॥ १६ ॥
प्राणादिपञ्चकं पञ्चजनशब्देन विश्रुतम् ।
सार्धैस्त्रिभिः पदैरुक्तो वेदान्तानां समन्वयः ॥ १७ ॥
वेदितव्यः परश्चात्मशब्दो ब्रह्मात्मबोधकः ।
निमित्तोपादानहेतुर्विश्वहेतुः पराक्षरम् ॥ १८ ॥
वैराजतुर्यपादोऽयमष्टाधिकरणात्मकः ।

इति प्रथमस्याध्यायस्य चतुर्थः पादः ।

अथाविरोधाध्यायः

स्मृतिकर्त्रविरोधेन सूत्रविश्वपदुच्यते ॥ १९ ॥
सांख्ययोगस्मृतिभ्यां न वेदः संकोचमर्हति ।
ब्रह्मजन्यं जगद्वेदः काणादाद्यैर्न बाध्यते ॥ २० ॥
नाद्वैतबाधको भेदो मायातो जगदीशधीः ।
ईशो न दोषभावसर्वसृष्टृ ब्रह्माद्वयात्मकम् ॥ २१ ॥
चित्तो न परिणामोऽस्ति ब्रह्म मायानुकारवत् ।
प्रयोजनमृते सृष्टृ नोन्मत्तं समतोज्ज्वलम् ॥ २२ ॥
निर्गुणब्रह्मचैतन्यमपि प्रकृतिकारणम् ।
त्रयोदशाधिकरणं सूत्रविश्वपदं भवेत् ॥ २३ ॥

इति द्वितीयस्याध्यायस्य प्रथमः पादः ।

अन्यदुष्टपदे सूत्रसूत्रपादार्थ उच्यते ।
 न प्रधानं जगद्धेतु सृष्टावस्ति निदर्शनम् ॥ २४ ॥
 अणुभ्यो न जगज्जन्म न तत्सृष्टान्न योगतः ।
 ज्ञानस्कन्धो नैव युक्तो भङ्ग्या सप्तार्थता न हि ॥ २५ ॥
 ताटस्थ्यवादो नो युक्तो जीवोत्पत्तेरसंभवात् ।
 सूत्रसूत्रात्मकः पादस्त्वष्टाधिकरणात्मकः ॥ २६ ॥

इति द्वितीयस्याध्यायस्य द्वितीयः पादः

भूतबीजाविरोधार्थसूत्रबीजपदुच्यते ।
 ब्रह्मसृष्टौ व्योमवायू सतो जन्माप्यसंभवः ॥ २७ ॥
 बाध्वादितापन्नचितस्तेजोऽवन्नजनिः क्रमात् ।
 सोपाधिकस्य कर्तृत्वं सृष्टेर्व्युत्क्रमतो लयः ॥ २८ ॥
 सृष्टौ न क्रमभङ्गः स्याद्वपुषो जन्मनाशता ।
 जीवो नोत्पद्यते जातु स चिदंशः स वै विभुः ॥ २९ ॥
 जीवः कर्तैव कर्तृत्वमध्यस्तं तन्नियन्तु चित् ।
 विदां जगद्व्यवस्थापि युज्यते व्यावहारिकी ॥ ३० ॥
 सप्तदशाधिकरणं सूत्रबीजपदं भवेत् ।

इति द्वितीयस्याध्यायस्य तृतीयः पादः ।

लिङ्गश्रुत्याविरोधार्थसूत्रतुर्यपदुच्यते ॥ ३१ ॥
 ब्रह्मणोऽक्षाणि जायन्ते चाक्षाण्येकादशैव हि ।
 तानि मध्यममानानि प्राणोऽक्षमिव जायते ॥ ३२ ॥

प्राणस्तत्त्वान्तरं प्राणोऽध्यात्मकोऽल्पक उच्यते ।
 परतन्त्राणीन्द्रियाणि प्राणास्तत्त्वान्तराणि च ॥ ३३ ॥
 विभक्ततुर्यपादोऽयं नवाधिकरणात्मकः ।

इति द्वितीयस्याध्यायस्य चतुर्थः पादः ।

अथ साधनाध्यायः

विरतिप्रदबीजस्थविराट्पादार्थ उच्यते ॥ ३४ ॥
 लिङ्गेन प्रैति जीवोऽसौ कर्मशेषेण जायते ।
 पापिनां स्वर्गतिर्नास्ति खादिभाक्त्वं च्युतस्य न ॥ ३५ ॥
 ब्रीहेः प्राक्स्वाभ्रविलम्बो ब्रीह्यादौ श्लेषमात्रता ।
 बीजवैश्वानरपदं षट्काधिकरणात्मकम् ॥ ३६ ॥

इति तृतीयस्याध्यायस्य प्रथमः पादः ।

शोध्यतत्त्वं पदार्थेऽर्धबीजसूत्रपदुच्यते ।
 स्वप्नसृष्टिर्मृषा स्वापे ब्रह्मस्थानसमुच्चयः ॥ ३७ ॥
 प्रबुध्यते सुप्त एव मूर्च्छावस्थान्तरं भवेत् ।
 नीरूपं ब्रह्म नेतीति श्रुत्या नैव निषिध्यते ॥ ३८ ॥
 ब्रह्माद्वितीयमाराध्यः सर्वैरीशः फलप्रदः ।
 बीजस्थसूत्रचरणमष्टाधिकरणात्मकम् ॥ ३९ ॥

इति तृतीयस्याध्यायस्य द्वितीयः पादः ।

गुणोपसंहारकारी बीजबीजपदुच्यते ।
 न शास्त्राभेदतो भेदो गुणानामुपसंहतिः ॥ ४० ॥
 भिन्नैवोद्गीथविद्येयमुद्गीथावयवाक्षरम् ।
 वसिष्ठत्वादि संहार्यं तथानन्दादयोऽप्यमी ॥ ४१ ॥
 ज्ञातव्यः पुरुषः सद्भिरात्मशब्दोऽक्षरात्मकः ।
 सदात्मशब्दावेकार्थो सेवके सा न नमता ॥ ४२ ॥
 एका शाण्डिल्यविद्येयं नाम्नोरेवं व्यवस्थितिः ।
 संभृत्यादेरसंहार्यो विद्यैक्यं पुरुषस्य न ॥ ४३ ॥
 कर्ममन्त्रौ न विद्याङ्गं संहर्तव्यमुपायनम् ।
 विधूननं परित्यागः पुण्यपापे विदां न हि ॥ ४४ ॥
 उपासकस्यैव मार्गः सर्वोपास्तेस्तथोत्तरः ।
 नियतैव विदां मुक्तिर्निषेधानां तु संहतिः ॥ ४५ ॥
 तयोर्न विद्याभेदोऽस्ति तथोपस्तिकहोत्रयोः ।
 द्वेधा धीर्व्यतिहारे स्यात्सत्यविद्यैकधैव हि ॥ ४६ ॥
 दह्मादेरुपसंहारोऽस्त्यभुक्तावाहुतिर्न हि ।
 कर्मस्वनियतोपास्तिः स्थानभेदादयो भिदा ॥ ४७ ॥
 मनश्चिदादेः स्वातन्त्र्यं न देहः परमाक्षरम् ।
 शास्त्रान्तरेऽङ्गादिधीः स्याद्व्यातव्यः कृत्स्नशो विराट् ॥ ४८ ॥
 नानात्वं दहविद्यायां विकल्पोऽहंग्रहध्रुवः ।
 याथाकाम्यप्रतीकादौ विकल्पेन समुच्चयः ॥ ४९ ॥
 षट्त्रिंशदधिकरणं बीजबीजपदीरितम् ।

इति तृतीयस्याध्यायस्य तृतीयः पादः ।

स्थानाङ्गसाधनाकारबीजतुर्यपदुच्यते ॥ ५० ॥
 स्वतन्त्रं स्वफले ज्ञानमस्ति तुर्याश्रमान्तरम् ।
 त्यजो ब्रह्मात्मनिष्ठा स्याद्व्येयं रसतमादिकम् ॥ ५१ ॥
 विद्यास्तावकमाख्यानं न फलेऽन्यमपेक्षते ।
 शमाद्यपेक्षा स्वजनौ सर्वान्नानुमतिः क्वचित् ॥ ५२ ॥
 सकृत्प्रयोगे यज्ञानां निरमेर्ज्ञानमस्ति हि ।
 आश्रमाणां नावरोहो भ्रष्टस्यास्ति विनिष्कृतिः ॥ ५३ ॥
 शुद्धिरामुष्मिकी नेह ऋत्विजोऽङ्गादिकर्तृता ।
 विषेयं ध्यानतो मौनं शुद्धिर्बाह्यं न चोभयम् ॥ ५४ ॥
 ज्ञानं जन्मान्तरेऽपि स्यान्मुक्तिः सातिशया न हि ।
 बीजतुर्यपदं सप्तदशाधिकरणात्मकम् ॥ ५५ ॥

इति तृतीयस्याध्यायस्य चतुर्थः पादः ।

अथ फलाध्यायः

जीवन्मुक्तिप्रदस्तुर्यविराट्पादार्थ उच्यते ।
 फलान्तं श्रवणं कार्यं ग्राह्यं प्रत्यक्परैक्यकम् ॥ ५६ ॥
 न प्रतीकेष्वसंष्टिस्तत्र कार्या परात्मधीः ।
 अर्कादिदृष्टिरङ्गे स्यादासीनः स्यात्समाधिभाक् ॥ ५७ ॥
 दिगादिनियमो नास्ति कार्यमामृत्युपासनम् ।
 ज्ञानान्न पापलेशोऽस्ति न स पुण्येन लिप्यते ॥ ५८ ॥
 नारब्धफल्योर्नाशो नित्यशुद्धिर्न नश्यति ।

साधनं तु फलाधीनं मुक्तिरस्यधिकारिणाम् ॥ ५९ ॥

चतुर्दशाधिकरणं तुर्यविश्वपदीरितम् ।

इति चतुर्थाध्यायस्य प्रथमः पादः ।

जीवाल्युत्क्रान्तिविषयतुर्यसूत्रपदुच्यते ॥ ६० ॥

वाङ् मानसे मनः प्राणे स यात्यस्तं स्वकारणे ।

जीवादयो भूतलय उत्क्रान्तिर्ज्ञाज्ञयोः समः ॥ ६१ ॥

ज्ञस्य भूतारूपलयः कर्मणो वृत्तितो लयः ।

उत्क्रान्तिप्रतिषेधस्यापादनं देह उच्यते ॥ ६२ ॥

ब्रह्मात्मविद्वरिष्ठानां वागादिविलयः परे ।

विदुषः प्राणपटलं विरूपलयमश्नुते ॥ ६३ ॥

अस्युपासकवैशिष्ट्यं याति रश्मीन् मृतो निशि ।

दक्षिणायनमृत्यापि याति विद्याफलं मुनिः ॥ ६४ ॥

एकादशाधिकरणं तुर्यसूत्रपदीरितम् ।

इति चतुर्थस्याध्यायस्य द्वितीयः पादः ।

उत्तरायणमार्गार्हतुर्यबीजपदुच्यते ॥ ६५ ॥

सर्वश्रुतिस्मृतिष्वेको बर्चिरादिमहापथः ।

वायुनिवेशनीयोऽस्मै तथा वारुणिकत्रयम् ॥ ६६ ॥

आतिवाबर्चिरादिः स्यादुदङ्मार्गाप्यमक्षरम् ।

प्रतीकालम्बनान्सत्यलोकान्न प्रापयेत्कचित् ॥ ६७ ॥

तुरीयबीजचरणं षट्काधिकरणात्मकम् ।

इति चतुर्थस्याध्यायस्य तृतीयः पादः ।

REVIEWS

Kāśyapa-Jñānakāṇḍa, Edited by Pandit R. Parthasarathi Bhattachar, S'ri Veṅkaṭeśvara Oriental Series, No. 12, Tirupati, pp. 174, 1948. Price 5-0-0.

The literature of the Vaikhānasa system has not drawn the attention of modern scholars for a deep study and systematic analysis of it. But the case of the Pāñcarātra is different. Dr. F. Otto Schrader had written a valuable treatise on the Pāñcarātra called *The Introduction to the Pāñcarātra*. Dr. S. Dasgupta in writing the *History of Indian Philosophy* has devoted a full chapter (XVI) for dealing with the literature of Pāñcarātra. It is surprising that both of these writers had been completely silent about the Vaikhānasa system. The reason for this is obvious. The works of the Vaikhānasāgama were not accessible to them in print. Good printed editions of the Vaikhānasa works are long felt desiderata. Now it is gratifying to note that the authorities of the S'ri Veṅkaṭeśvara Oriental Institute, Tirupati, have done a good service to the scholarly world in bringing out the publication of the *Kāśyapasaṃhitā* relating to the Vaikhānasa school. This forms No. 12 of the S'ri Veṅkaṭeśvara Oriental Series and No. 2 of the Vaikhānasa publication thereof, number 1 being the *Vimānārcanakalpa*. The Director of the Institute has promised in his Introduction, to bring out shortly a book of his own, dealing in detail with the Vaikhānasa literature and other related subjects. It is needless to say that such a book would be welcomed by scholars.

The present edition of the *Kāśyapasaṃhitā* represents the Jñānakāṇḍa portion dealing in 108 chapters mainly with the

Religion in the Twentieth Century, Edited by Vergilius Ferm, The Philosophical Library, New York, 1948.

The present book is a collection of Essays on 27 living religions of the world, with a general introduction by the Editor. Practically all religions of the world and their modern expressions are included in the Volume, and each Essay is written by a student of that religion. As the Editor says in his Introduction, "what is in mind is a cross-section of the more important historic living religions which have come down from a long past, together with those younger in age which are thriving healthfully in our day, and an appraisal of these religions in terms of our times."

One notices a lack of proportion for which certainly the Editor is in no way responsible. We must realize that the book has been published in America. For example, there are eight articles for Christianity in its varied forms (Essays XI to XVII), while there is just a single Essay on Hinduism, covering the short space of 16 pages. The essays on Christianity cover more than 130 pages. And what is given as Hinduism is only an aspect of Hindu thought, the Vedanta system.

In such a work, besides a proper perspective, there must be some plan and also an objective outlook towards the religions. The real difficulty in attaining such an ideal is that either a man knows a religion with a partiality or he does not know it or he knows it with a prejudice. The good sides are included as intergral factors in religions and any evils attendant on its development are ignored as not having anything to do with it. The treatment is extremely insufficient also in the case of many religions.

Still it gives the reader an idea of the religions of the world, and there is no other book at present that serves this purpose. I fully appreciate the difficulty of an Editor, as stated by him: "One cannot plan a volume such as this with its variety of religious expressions, and read it carefully in typescript."

EDITOR

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BESANT NUMBER

ब्रह्मविद्या BRAHMAVIDYĀ

THE ADYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

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LIBERATION, OR SALVATION¹

BY ANNIE BESANT

IN the early days of Christianity, ere the mass of the unlearned had crushed out the Gnostic minority; ere the loss of the teaching of Reincarnation had attached the everlasting fate of man to his conduct during a few brief years on earth; in those early days the word SALVATION had a grandiose meaning. It meant that the man who was saved possessed the knowledge of God which is Eternal Life; it meant that he had overcome death and achieved immortality; it meant that he had become a pillar in the Temple of God, to go out into reincarnation no more.

Thus the Salvation of the Christian was the same as the Liberation of the Hindu and the Buddhist. Both implied that human evolution was accomplished, and the threshold of conscious Divinity crossed; the man had realised the Self, had consciously become one with the Supreme. The period of illusion was over. Clear vision was attained.

Nowadays alike for Hinduism and for Christianity these splendid words have been largely emptied of their rich content. The Christian regards Salvation as escape from hell and entrance into heaven. The Hindu regards Liberation as freedom from earth's sufferings, as a change of environment rather than as the realisation of Self.

¹ By courtesy of the Editor of *The Theosophist*.

A Master once said, using the Samskr̥t word for Liberation: "Mokṣa is not a change of conditions, but a change of condition." The truth is there in a nutshell. Liberation is an inner change, not an outer circumstance.

It is not the striking off of outer fetters, but the Illumination which reveals our essential freedom. A prisoner in a dungeon is liberated if he realises the Self; an autocrat is in bondage if the Not-Self holds the Self in blindness. Hence S'rī Kṛṣṇa in the *Bhagavad Gītā* says of the man who is wholly devoted to Him, that such a man "liveth in me, whatever his mode of living". He may be King or peasant, rich or poor, priest or merchant, ascetic or man of the world; all these are transitory conditions, of the earth, earthly. If he lives in the Self, He is free; if he knows not the Self, he is bound. The free man is established in the Eternal! the bondsman drifts amid the passing wreckage of Time.

Liberation is the state of the Spirit when he realises his own nature, his own eternity; when he knows himself as the Reality, and not as one of the passing phenomena of the world in which he happens to be manifesting. For long he has been identifying himself with the fleeting shows of earth; he has seen his own reflection in the waters of matter, and, enchanted with it, has cried out: "It is I."¹ He has tasted of pleasure, and has bound himself to the objects that yielded it. He has drunk of joy, and has clung to the cup that carried it. Ambition has ruled him, passion has swayed him, wealth has chained him, beauty has fascinated him. In myriad shapes he has thought to clasp himself, and has ever found them but shadows, elusive and unsubstantial. He has wandered in darkness, and has groped in vain for a

¹ *The Voice of the Silence*, first edition, p. 4.

resting-place. At last the Light has arisen, and as the shadows vanish he finds himself, is free.

Liberation, then, does not imply existence in any particular world, however refined; it is not living under any conditions of time, however prolonged; it is not looking outwards in any state of consciousness, however blissful. It is the drawing away from all forms of matter, from all states of changing consciousness, and then the realisation of the Self. "The kingdom of God is within you," said the Christ.

The first step to the finding of the Self is, as the Upaniṣat declares, the "ceasing from evil ways". Until evil is deliberately put away by a full effort of the will and a resolute unwavering determination, the very beginning of the finding of the Self may not be. The feet which tread the miry ways of sin may not place themselves upon the Path of Holiness. "There is but one road to the Path. . . Beware lest thou shouldst set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet."¹ Many a blunder may the Seeker yet make; many a time may he falter, slip and fall. But his will must be resolutely set to purity. As the compass-needle points to the north, and shaken from its position ever returns thereto, so must the will of the Seeker be ever set to good. Even the evil-doer is considered righteous if he has "rightly resolved," for what the man resolutely wills that he inevitable becomes. The "evil ways" concern not only the body of flesh, but those also of desires and of thoughts. The thoughts must be turned away from evil, and never allowed to dwell for one moment consciously on the unclean; so many minds are like flies that prefer to settle on garbage rather than on roses. The source

¹ *Ibid.*, p. 15.

of evil ways will be stopped when the mind dwells ever on the pure. So also will evil desires cease, when no longer generated, stimulated and sustained by evil thoughts. The purified mind-body means the purified desire-body and the purified action-body. Thus strenuously cleansing himself, shall the Seeker cease from evil ways.

This step taken, he must become active in well-doing ; no negative goodness suffices for him who would be a Knower of the Self. As ill-doing accents and strengthens the sense of separateness, so does well-doing accent and strengthen the sense of unity. All ill-doing has its root in hatred, and Hate divides ; all well-doing has its root in loving, and Love unites. Only as the Seeker engages in the service of others, seeks their good, considers their interests, yokes his strength to theirs, will there begin to dawn in him that Right Discrimination (*Viveka*) which is the first qualification for those who enter the road which leads to the Path. He seeks in all around him to distinguish the Real from the unreal, the Permanent from the transitory. As he learns to do this, there begins to arise within him a distaste for the unreal and the transitory ; the foods which pleased him turn to ashes in his mouth ; the objects he grasped crumble to pieces within his hold ; the forms he clasped evaporate to nothingness in his embrace. This breeds in him disgust, which presently changes to calm and smiling dispassion (*Vairāgya*). He takes his mind in hand, and learns to control it (*S'ama*) ; with the mind he reins in desire and activity, and bends them into obedience to his will (*Dama*). As this goes on he catches, in the stillness he has created, a faint whisper of the Voice of the Silence, a fleeting glimpse of the glory of the Self. With that, an upbound of the life, a sense of bliss, of power, and for a moment he knows the truth of the Lord Buddha's words :

Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial Rest.¹

Then the clouds descend again, the Light is blotted out and darkness shrouds the world ; yet, he has seen.

From that time onwards his path is easier, for he has glimpsed the Majesty of the Self, and in that light all earthly things look grey and sordid ; dispassion is now fixed on a sure foundation ; it is no passing mood but a settled conviction. The Seeker now builds into his character the Tolerance (*Uparati*) which helps but does not coerce, and the Endurance (*Titikṣā*) which beareth all things. A sure faith in his own Divinity gives him confidence (*S'raddhā*), and the certitude of this all-mastering power yields equilibrium (*Samādhāna*). His one desire is to become one with Deity (*Mumukṣu*), and he stands at the entrance of the Path of Holiness. Beyond that portal lie the four stages which the Initiate travels through on his way to Liberation, and he casts off the last ten fetters that bind him : the illusion of personality, doubt, superstition, desire, repulsion, wish for form-life, wish for formless-life, pride, wavering, ignorance. As the bandage of ignorance falls from his eyes, he knows himself to be free, knows that he ever has been free, that only delusion has bound him. As a hypnotised patient is unable to move because the idea has been impressed upon him that he cannot stir, so are we deluded through the whole of our human pilgrimage, hypnotised into the idea of bondage. There is no change in the condition of the subject save the removal of a hypnotic delusion, yet he who was paralysed is free ; naught is wanted for Liberation save the dropping of the bandage of *avidyā*, ignorance ; at once we see the Light, and realise the inherent eternal liberty of the Self, We are

¹ *The Light of Asia*, Book VIII.

free always ; none can give us freedom, none can withhold it. But only long experience and effort can remove from us the delusion that we are bound. All the purification is but the cleaning of the lamp-glass which hides the Light ; the purification does not light the lamp, it only permits the ever-burning light to send forth its rays. So effort does not give Liberation ; it only removes the delusion of bondage. Anywhere, at any stage, the Self may know and assert his freedom ; steps are nothing, stages are nothing, time is nothing ; the Self abides in Eternity, the Ever-Free.

The word Liberation, like its synonym Salvation, is used in modern religions for changes of states, of places, of conditions. The Christian, secure of heaven, feels himself to be saved ; the Hindu thinks Liberation attainable by the slaying of desires. Both may reach regions of bliss, and enjoy them for unnumbered ages ; but that is not Salvation, that is not Liberation. A man who has risen above desire for earthly delights, for astral joys, for heavenly pleasures, dies and passes through the regions beyond, uninclined to delay in any of them. He cares not for the abounding life of the astral, he savours not the feasts of heaven. He casts aside his astral and mental bodies, as he had cast aside the physical, and passes out of touch with the worlds he has renounced. No bond of desire links him to any of these ; they have naught to offer him, and cannot lure him back. The Bird of Life has broken from the net of the fowler, and will not nest again in any one of the three worlds. So far is he free. He may dwell in the high heaven of abstract thought, the *arūpa* world of the Theosophist, and may remain there for aeons in high meditation (*Mahar-* and *Jana-loka*). Yet in a future incalculably distant, that world also will pass away and its denizens fall asleep. He may be a devotee, dwelling in rapt

ecstasy in worship of his Lord ; yet shall his world also roll up as a scroll and vanish (*Tapoloka*). In all these cases, if the Self has not been realised, ultimate return to the life of flesh is inevitable in some world of matter. A man's consciousness can only be active in the kind of matter in which he can function, and when that kind of matter is disintegrated and only subtler forms remain, he must sink into unconsciousness, until some other world or universe offers him a suitable vehicle for his functioning. Only when he knows himself as the Self has he truly consummated Self-Consciousness.

It may be that some, in reading this, will think that Liberation is so far off that it does not concern them, and that such high thoughts cannot be the bread of daily life. Yet that is not so, for the simple reason that each one of us is essentially divine, in each of us the Self is living. Whenever we turn away from evil, we are taking the first step to the realisation of the Self ; we are cleaning the window that shuts out the Sun. When we gladly do a service to another, and deprive ourselves of enjoyment that another may be helped, we have come one step nearer to feeling the oneness of the Self ; for that thrill of joy which rewards the self-denial is a ray from the bliss of the Self. Every time that we choose a higher pleasure rather than a lower, or undergo difficulty for duty's sake where an easier path is open by neglect, we are practising Right Discrimination. Whenever we repress a spasm of discontent, and cheerfully smile in the face of disappointment, we are acquiring Dispassion. When we fix our attention on what we are doing and refuse to be distracted, we are cultivating control of mind ; and when we check an angry word we are gaining control of action. Tolerance is developed as we stop our criticism of others, and Endurance as we take cheerfully and gaily the small worries

of life. Daily prayer or meditation will bring us a touch of the peace and strength that tell of the Inner God, and not a day passes in which we cannot find opportunities of practising the grace of serene Equilibrium. These things are all around us every day, but we pass them by unheeding :

The trivial round, the common task,
Will furnish all we ought to ask ;
Room to deny ourselves, a road
To bring us daily nearer God.

In the business office, in the court of justice, in the market-place and on the wharf, by the bedside of the sick, by the cradle of the child, the Self may be found, Liberation may be won. " Ah ! my master," said the faithful servant of Gehazi, " if the Prophet *had bade thee do some great thing*, wouldst thou not have done it ?" Ah ! my reader, the greatest things are the nearest, and common life is full of rarest opportunities. As the sunset is fairer than earth's fairest pageant, but is disregarded because so common, of everyday occurrence, so is it with the Self and the way thereto.

" Thou art the Way." " Look inward, thou art Buddha."
" The Word is nigh thee, in thy mouth and in thy heart."
Open your eyes, my brother, and you shall see.

SOME CULTURAL GLEANINGS FROM THE JÑĀNAKĀṆḌA OF THE KĀS'YAPASAMHITĀ OF THE VAIKHĀNASAS

BY P. K. GODE

I HAVE been studying the history of *Caṇaka* (*cicer arietinum*) or gram during the last three years and have published some papers¹ on it based mainly on Indian Sources. These papers have already clarified the history of this important plant for the last 2000 years. There is, however, much scope for its study, especially in texts earlier than 1000 A.D. Recently I happened to read one such text published by the S. V. Oriental Institute, Tirupati viz. the *Jñānakāṇḍa*² of the *Kāsyapasaṃhitā* of the *Vaiṣṇavas*, a Vaiṣṇava sect with some literature, much of which is still unpublished. This *Jñānakāṇḍa* contains some references to *Caṇaka*. They are as follows :

P. 33—Chap. 22—कृषणादिविधि—सप्तदशधान्यानि. The
Seventeen grains are referred to as follows :

¹ Vide *Annals* (B. O. R. Institute), Vol. XXVI (1946) pages 89-105 and also *Prācyavāṇī* (प्राच्यवाणी) Calcutta, Vol. III, Nos. 1 and 2 (1946) pages 35-39.

² *Vaiṣṇavastīya Kāsyapa Jñānakāṇḍa* (S. V. Oriental Series No. 12). Edited by Pandit R. Parthasarathi, Tirupati, 1948.

“प्राङ्मुखो भूत्वा अर्घ्यान्तमभ्यर्च्य तेभ्यो हुत्वा शालि-ब्रीहि-
यव-मुद्ग-तिल-माष-प्रियङ्गु-गोधूम-चणक-तिलतिल्व-मसूर-
अतसी-कुलत्थ-सर्षप-श्यामाक-षाष्टिक-निष्पावा इत्येते सप्त-
दशधान्या भवन्ति । एतान् संशोध्य संशुद्धान् प्रोक्ष्य
सोममभ्यर्च्य बलिं दद्यात् ”

P. 82—Chap. 58—अङ्कुरार्पणविधि ।

“कङ्कु-मुद्ग-यव-निष्पाव-प्रियङ्गु-गोधूम-चणक-तिलतिल्व-मसूर-
सर्षपाणि धान्यानि सर्वालाभे मुद्गं वा पूर्वमेव यावदङ्कुर-
दर्शनं तावज्जलेषु निक्षिप्य कांस्यपात्रे धान्यानि आदाय तेषु
सोममभ्यर्च्य etc. ”

P. 138-139—Chap. 85—दैविकवासुदेवप्रतिष्ठास्नपनसम्भारा-
हरणम् ।

“शालि-ब्रीहि-यव-मुद्ग-माष-प्रियङ्गु-गोधूम-चणक-तिलतिल्व-
मसूर-सर्षपाणि धान्यानि आहरेत् । अङ्कुरार्पणोक्तधान्या-
नामङ्कुरांश्च ”

“बिल्वपत्र-करवीर-नन्दावर्त-पद्म-कुमुदानि पुण्यपुष्पाणि,
जातीफल-कर्पूर-श्रीवेष्टक-उशीर-मसूर-दमनक-मुद्ग-चणकानां
चूर्णं ”

These references found in a treatise dealing with *Vaiṣṇava* ritual and worship amply prove the status attained by *Canaka* at the time this *Jñānakāṇḍa* of the *Kāśyāpasamhitā* of the *Vaikhānasa* was composed. *Canaka* (an exotic) seems to have been at this time one of the 17 recognized grains of India with an established status among grains of Indian origin. It appears also to have been considered sacred¹ at this time

¹ Compare the use of *Canaka* seeds (steeped in water overnight) made by married women in the Deccan at *Halāl-Kunkū* ceremonies especially during the month of *Caitra*.

among the *Vaiṣṇavas* though in some other works on *Dharma-sāstra* its use has been proscribed as I have pointed out in my earlier papers on *Canaka*.

As regards the date of the *Vaikhānasiya Kāśyāpasamhitā* I may record here the views of the editor of its *Jñānakāṇḍa*, Pandit Parthasarathi, as communicated to me in his letter of 1948. These views are as follows :

- (1) This *Kāśyāpasamhitā* should date immediately after the *Vaikhānasakalpasūtra*.
- (2) Ṛṣis, -Bhṛṅgu, Atri, Marīci and *Kāśyapa* were contemporaries and possibly the disciples of the great *Vaikhānasa*; they produced their works during the life-time or immediately after their Guru.
- (3) The earliest mention of the *Vaikhānasakalpasūtra* is found in the *Bodhāyanasūtra*, which is acknowledged to be the earliest of the *Sūtras* in the Vedic period according to Oriental Scholars.
- (4) The *Vaikhānasakalpasūtra* and the *Samhitās* therefore, date earlier to the *Bodhāyana* period.

Bodhāyana, the author of the *Dharmasūtra* and the *Gṛhyasūtra* known by his name is assigned by scholars to about 250 B.C. If this date is correct, the *Bodhāyana* period referred to by Pandit Parthasarathi would be about the 3rd cent. B.C. It remains to be seen if the *Kāśyāpasamhitā* of the *Vaikhānasa* in which the references to *Canaka* are found is really earlier than 3rd century B.C. The *Jñānakāṇḍa* of the *Vaikhānasiya Kāśyāpasamhitā* comprises 108 small chapters in simple Sanskrit prose. These chapters contain much objective data of great value to the student of the history of Indian culture. A thorough analysis of these data may clarify

the problem of the chronology of this text. In the meanwhile I record below some notes of cultural value gathered during my cursory perusal of it.

- (1) The following references to *tāmbūla* show that the practice of giving *tāmbūla* to guests etc., was current among the *Vaiṣṇavas*, though in some works on *dharmaśāstra* its use is proscribed on certain sacred occasions :

P. 111—"वस्त्रोत्पूतं शुद्धं शीतलं स्वादु सुगन्धितं वारि पात्रे पानीयं दत्त्वा आचमनान्ते कर्पूर-जातीफल-एला-लवङ्ग-सहितं सकमुकं ताम्बूलं दद्यान्मुखवासम् ।"

P. 116—"षड्भिश्चतुर्भिर्वा क्रमुकफलेः तत्तिगुणैः द्विगुणैर्वा ताम्बूल-पत्रैर्युक्तो मुखवासः ।"

P. 120—"कर्पूरसहितो मुखवासः"

"एलातककोल-जातीफल-कर्पूरसहितो मुखवासः"

P. 5—"जलं नादेयं वस्त्रोत्पूतं मुखवासं क्रमुकताम्बूल-एला-लवङ्ग-तककोल-कर्पूरयुतम्"

- (2) There are frequent references to the *Tulasī*¹ plant, so sacred to the *Vaiṣṇavas* :

¹ For the history of the *Tulasī* (Holy Basil) see Pandit Ramesh Bedi's monograph on "*Tulasī*" (*Bhāratīya-Dravyagūṇa-Granthamālā*, No. 4), Lahore, 1946. I note some points from this monograph :

- (i) The *Carakasamhitā* (चि. Chap. 23 and 18) refers to सुरस (= *Tulasī*)—"शुक्रसुरसमञ्जरी" and "सुरसस्यासितस्य च."
- (ii) The *Susrutasamhitā* (सू. Ch. 38, verses 16-17) mentions सुरसा which Dallāṇa (c. A.D. 1100) equates with तुलसी ("तुलसी इति लोके").
- (iii) This plant is not mentioned in the *Vedas*, *Āraṇyakas* *Brāhmaṇas*, Paṇini's *Aṣṭādhyāyī*.

P. 5—"कुशदर्भपलाशापामार्गतुलसीयुतं . . . क्षेत्रम्"

P. 108—"पत्रेषु तुलसी कृष्णभूस्तृणं च श्रेष्ठम् । तयोः सहस्रगुणा तुलसी । सर्वपुष्पेभ्यस्तुलसी देवेशस्य प्रियतमा भवति ।"

- (3) Chap. 57 (pages 80-81) is called "मधूच्छिष्टक्रियाविम्ब-निर्माणक्रियाविधि". It deals with the process of casting metal images of deities by the use of wax-moulds. The *Mānasāra* edited by Dr. P. K. Acharya has a chapter on this process called "मधूच्छिष्टविधान". The *Caraka Samhitā* also refers to this process incidentally (शारीरस्थान) Chap. 3—"यथा—कनकरजतताम्रत्रपुसीसकानि आसिच्यमानानि तेषु तेषु मधूच्छिष्टविग्रहेषु . . . ॥ १६ ॥"

- (iv) Works referring to *Tulasī* are:—राजनिघण्टु, कैयदेवनिघण्टु, भावप्रकाश, ब्रह्मवैवर्तपुराण (प्रकृतिखण्ड), बृहद्दर्भपुराण, पद्मपुराण (उत्तरखण्ड), प. पु. (क्रियायोगसार), शङ्खलिखितस्मृति, गणपाठ (mentions सुरस?), वासुदेवोपनिषद्, अथर्ववेदीयपरिशिष्ट, त्रिपा-द्विभूतिमहानारायणोपनिषद्, सामरहस्योपनिषद्, रामरहस्योपनिषद्, तुलस्युपनिषद्, कार्तिकमाहात्म्य, हरिभक्तिविलास, तुलसीस्तोत्र, साम-रहस्योपनिषद्, गौरीतन्त्र (तुलसीमाहात्म्य), स्कन्दपुराण, गरुडपुराण, वायुपुराण, धन्वन्तरिनिघण्टु, राजवल्लभ, योगतरङ्गिणी, योगरत्नाकर, हारीतसंहिता, ब्रह्माण्डपुराण (तुलसीकवच), राघवानुभव, तन्त्रसार, अगस्त्यसंहिता, राजमार्तण्ड, वैद्यमनोरमा, शोडल, भैषज्यरत्नावली, शार्ङ्गधरसंहिता.

See *Hobson-Jobson* (Yule and Burnell, London, 1903, p. 931) article on *TOOLS* (The holy Basil of the Hindus)—The plant has a kind of sanctity in the Greek Church and a character for sanitary value at least on the shores of the Mediterranean generally,—European notices of *Tulasī* recorded here are dated A.D. 1672, 1673, 1842, 1885. On St. Basil's day women take springs of this plant to be blessed in Church.

- (4) *Chap. 50* (pp. 70-72) deals with “देवेशालयविमानविधि”
Three classes of picture are defined in the following extract :

P. 70—चित्रं चित्रार्थं चित्राभासमिति चित्रं त्रिविधम् । सर्वावयव-
संपूर्णं मानोन्मानप्रमाणलक्षणयुक्तं चित्रम् । तदर्धदर्शनं चित्रा-
र्धम् । पटकुड्यादिलेख्यो लेख्यमाभासम्”

- (5) *Chap. 19* (pages 28-29) deals with “चतुर्वर्णसमाराधन-
देवतानिर्णय” —Among the deities to be worshipped
we find विनायक (p. 29—“ विनायकं यत्नतः
पूजयेत्”)

Chap. 27 (दारुसंग्रहणविधि) also refers to विनायक as
follows :—(p. 42)—“ विघ्नरूपाय विनायकाय
स्वाहा इति व्याहृत्य ”

Chap. 74 (मूर्तिमन्त्रक्रम) refers to the worship of
विनायक (p. 115):—“ वक्रतुण्डं एकदंष्ट्रं विकटं विनायकमिति
वक्रतुण्डं आवाह्य अभ्यर्चयेत् ”

These are evidently references to god *Ganesa*.

- (6) *Chap. 95* contains a reference to पारद in the follow-
ing line :

P. 160—“ धातोरपि पारदमादायैवं समाचरेत् ” । पारद in this
line means *mercury*. The *Amarakosa* (वैश्यवर्ग ७)
mentions 4 synonyms for *mercury* as follows :—
“ अथ क्षपलो रसः सूतश्च पारदे ॥ ७७ ॥ ”

I have not come across any references to पारद in
works composed prior to the Christian era.

- (7) *Chap. 12* mentions रोमक in connection with
आसुरदेश :—

P. 15—“ पाषण्डरोमकधूर्तकिरात आकीर्ण ”

- (8) *Chap. 79* mentions 10 *Avatāras* as follows :

P. 127—“ मत्स्यः, कूर्मः, वराहः, नारसिंहः, वामनः, जामदग्न्य-
रामः, राघवरामः, बलरामः, कृष्णः, कल्की ”

- (9) *Chap. 72* deals with flowers to be used for wor-
ship as also those to be avoided in worship
(प्राहृत्याज्यपुष्पविधि).

The following *flowers* are recommended for use in
worship :

चम्पक, जाति, कर्णिकार, पद्म, मल्लिका, मालती, कुमुद,
रक्तोत्पल, करवीर, नन्द्यावर्त, पलाश, अशोक, तमालकुसुमो-
लकद्विवर्णवकुलाग्रकर्णिकर्ण(?), कंकणि, केतकि, कुरवक, अतसी,
पुनाग, अर्जुन, कालनन्दा, कपित्थ, भद्रज, श्वेतिक, औदुम्बर,
नन्द, माधवी, नागवृक्ष, अल्पायुः, कपाकि, बहुकर्ण, तृण,
धातु, कुकुम्भ, दूर्वाङ्कुर, बन्धूक, अर्क, नीलोत्पल, निर्गुण्डी,
उन्मत्तमेषद्विकर्णीपट्टिकानि(?), सुवर्चला, क्षीरी, जया, कोक-
माली, द्विकर्णी, सुवर्णमाली, कनक, तुलसी, तापसाङ्कुर,
मन्त्रिबोधिनी नाम अङ्कुरः.

Flowers to be avoided :

जपा, किशुक, कुसुम्भ, कनक, कौकमाली, चतुर्भुज, सूर्यानन्द,
कुरण्ड, मण्डक, प्रामीली, सुकर्ण.

- (10) *Chap. 91* deals with castes arising from five main
castes (जातयः) viz. (१) चातुर्वर्णिकाः, (२) अनुलोमाः,
(३) प्रतिलोमाः, (४) अन्तरालाः, and (५) ब्राह्म्याः.
Some of the castes arising by a mixture of these
main castes are as follows :

कुण्ड, गोल, भोज, मणिकार, वलयकार, अश्वपाल, मालवक,
पारशब्ध, निषाद, अम्बष्ठ, कुम्भकार, नापित, अभिषिक्त(?),

शूलिक, मद्रु, अश्वपण्य, आश्विक, चूचुक (काष्ठादिविक्रयक),
कटकार, शल्यरीक्ष, कालायससीसाभरण, चण्डाल, पुल्कस,
पैलक, वैदेहक, चाक्रिक, मागध, तन्तुवाय, आयोगव, पुलिन्द,
सूत, रथकार, नाविक (समुद्रलङ्घनजीवी), वेणुक, चर्मकार,
मत्स्यबन्ध, सामुद्र (समुद्रपण्यजीव), सूची, ताम्रजीवि, खनक,
वस्त्रनिर्णैजक, उद्वन्धक, रजोनिर्णैजक, श्वपच, etc.

Students interested in the history of castes and professions may find this chapter useful as the text explains some of these caste-names.

The foregoing notes of a cultural nature gathered at random from the text of the *Jñānakāṇḍa* before me lead me to conclude that this text cannot be assigned to any date earlier than the Bodhāyana period. On the contrary it appears to be later than the first few centuries of the Christian era as it reveals a very advanced condition of Vaiṣṇava religious worship and ritual.

BHĀVABHAṬṬA¹

BY K. MADHAVA KRISHNA SARMA

SAMGĪTARĀYA Anuṣṭupcakravartin Bhāvabhaṭṭa, son of Janārdanabhaṭṭa (a great musician of Shahjahan's Court) and grandson of Tānabhaṭṭa, was a protégé of Mahārājā Anup-singhji of Bikaner. Under the patronage of this king he wrote several works, MSS. of which are now available in the Anup Sanskrit Library. Mitra in his Catalogue of this Library (pp. 510, 513 and 514) notices *Anūpasamgītāvilāsa* (only a portion of it, viz., Nṛtyādhyāya), *Muralīprakāśa* and the *Naṣṭoddīṣṭaprobodhakadhraupadaṭīkā*. In his *Catalogus Catalogorum* (I, 408; II, 93) Aufrecht notices in addition to these, the *Anūpasamgītāmkuśa*. Krishnamachariar (*History of Classical Sanskrit Literature*, Note 1042) briefly mentions all these as well as *Anūpasamgītāratnākara* and *Samgītāvinoda* and in a footnote adds that at the instance of his patron Anūpasimha, Bhāvabhaṭṭa wrote a commentary on the *Gītāgovinda*.

Anūpasamgītāvilāsa, *Anūpasamgītā-Ratnākara* and the *Anūpasamgītāmkuśa* are given as printed in *Ratnasamuccaya* published by Meharchand Lacchmandas of Lahore. The Anup Sanskrit Library has the following works of Bhāvabhaṭṭa.

¹ Paper submitted to the XIIIth Session of the All India Oriental Conference.

(1) *Anūpasamgītaratnākara*, (2) *Anūpasamgītavartamāna*, (3) *Anūpasamgītavilāsa*, (4) *Anūpasamgītāmkusa*. (5) *Kutūpādhyāya*, (6) *Gamakamañjarī*, (7) *Gamakamañjarī-tikā*, (8) *Naṣṭoddīṣṭaprobodhakadhraupadatikā*, (9) *Bhāva-mañjarī*, (10) *Muralīprakāśa*, (11) *Rāgamālā*, (12) *Anūpa-rāgasāgara*.

Among these are seven viz. Nos. 2, 5-7, 9, 11 and 12 which have not so far received a notice anywhere. I give here a brief description of these.

ANŪPASAMGĪTARATNĀKARA

This is a major work divided into nine Adhyāyas, Svāra, Rāga, Prakīrṇa, Prabandha, Vādyā, Tāla, Nṛtya, Nāṭaka and Rasa. There are eighteen MSS. of this in the Anūp Sanskrit Library, containing various Adhyāyas (No. 3379 etc.).

Svāra. Two MSS. (Nos. 3379 and 3388) contain Svāra chapter. This contains about 1000 Granthas. Begins with a commentary on portions of the Svarādhyāya of *Samgītaratnākara* of S'āraṅgadeva :

श्रीगणेशाय नमः ॥ श्री गुरुभ्यो नमः ॥ इह चिकीर्षाविषयप्रतिपाद्य
प्रध्वनांशं समासोक्त्या सूचयन् शिष्टाचारपरिप्राप्तं दृष्टादृष्टफलविशिष्टदेवता-
नमस्कारमादौ करोति ब्रह्मप्रन्थीत्यादिना ॥

Ends :

इति श्रीमद्रोडकुलदिनकर महाराजाधिराजश्रीकरणसिंहात्मज जयश्री-
विराजमान चतुःसमुद्रमुद्रावाच्छन्नमेदिनीप्रतिपालन चतुरवदन्यतातिशयनिर्जित-
चिन्तामणि स्वप्रतापतापितारिवर्गधर्मावतार श्रीमहाराजाधिराज श्रीमदनूपसिंह-
प्रमोदित श्रीमहीमहेन्द्रमौलिमुकुटरत्नकिरणनीराजितचरणकमल श्रीसाहिजहो
सभामण्डलमण्डनसंगीतराज जनार्दनभट्टाङ्गजानुष्टुप्चक्रवर्ति संगीतराजभावभट्ट-
विरचिते श्री अनूपसंगीतरत्नाकरे स्वराध्यायः प्रथमः समाप्तः ॥ शुभमस्तु ॥

In some places the author borrows *verbatim* from the *Kalānidhi* of Kāllinātha on this chapter.

Rāgaviveka. Two MSS. (Nos. 3380 and 3392). This contains about 3,000 Granthas. Some Rāgas are illustrated by pieces in Hindi mixed with Vrajabhāṣā. There are some sung in praise of Akbar.

Prakīrṇa. Two MSS. Nos. 3384 and 3394. Nearly 80 Granthas.

Prabandha. Two MSS. Nos. 3384 and 3395. Contains nearly 800 Granthas.

Vādyā. Two MSS. Nos. 3387 and 3390. About 500 Granthas.

Tāla. Two MSS. Nos. 3386 and 3393. About 550 Granthas.

Nṛtya. Two MSS. Nos. 3385 and 3381. About 800 Granthas.

Nāṭaka. Two MSS. Nos. 3383 and 3391. About 2500 Granthas.

Rasa. Two MSS. Nos. 3389 and 3382. About 750 Granthas. Nos. 3392 and 3395 were owned by Dikṣita Maṇirāma.

ANŪPASAMGĪTAVARTAMĀNA

There are two MSS. of this in the Library, Nos. 3411 and 3412. It contains nearly 800 Granthas. The MSS. are incomplete. No. 3412 is a copy of No. 3411. The work deals with Rāga, Vādyā and Nṛtya. The Nṛtya part contains a treatment of the Rasas where reference is made to different views, the author accepting the Abhivyaktivāda. The work concludes with a description of some Desi Nṛttas : S'ivapriya, Rāsaka, (Māyūrāsaka, Daṇḍarāsaka and Daṇḍurāsaka), Carcarī, Cāraṇa, Bindu, Kanduka, Bhāṇḍika and Śaḍasari.

The MS. begins :

श्री गणेशायनमः ।
श्री गुरुं गणनाथं च बटुकं शारदाम्बिकाम् ।
पितरं मातरं नत्वा . . . ग्रन्थनमुत्तमम् ॥
क्रियते भावभट्टेन वर्तमानप्रवर्तकम् ।
तौर्यत्रिकं तु संगीतं संगीती तद्भु उच्यते ॥
ते भरतमताङ्गाद्यास्तेषां मतपयोनिधिम् ।
निर्मथ्य तत्सुधासारं बालवृद्धमनोहरम् ॥

Ends :

वेषभेदविधानज्ञस्तत्कालोचितजल्पकः ।
स्वानुरूपैरनुचैर्युक्तः कण्ठान्मुण्डितः ॥
स्वरशारीरगुणवान्बहुरूपी निगद्यते ।
एतादृशगुणोपेता स्त्री वा मुण्डनवर्जिता ॥
युक्ता चाभिनयैः सम्यगाङ्गिकाहार्यवाचिकैः ॥

ANŪPASAMGĪTAVILĀSA

There are nineteen MSS. of this in the Library (No. 3359 etc.) The work is divided into Svara, Rāga, Prakīrṇaka, Prabandha, Vādyā, Tāla and Nṛtya. Of the nineteen MSS. three are of Svarādhyāya, four of Rāga, two of Prakīrṇaka, two of Prabandha, two of Vādyā, two of Tāla, three of Nṛtya and one of Adhyāyas from Prakīrṇaka to Nṛtya.

ANŪPASAMGĪTĀṆKUSA

There are thirteen MSS. of this (No. 3396 etc.). It is divided into six Adhyāyas, Svara, Rāga, Prakīrṇaka, Prabandha, Vādyā and Tāla. The number of MSS. for each is as

follows: Svara three; Rāga two; Prakīrṇaka two; Prabandha two; Vādyā two; Tāla two.

KUTŪPĀDHYĀYA

The MS. of this in the Library is numbered 3467. There are 5 folios with 6-8 lines per page and 38 syllables per line. On the last page there is written :

भाडकृतकुतुपाध्याय.

Begins :

गीतं चातुर्विधाद्याजायते चोपरज्यते ।
गीयते च ततोऽस्माभिर्वाद्यमाद्यं निगद्यते ॥

गीतं चातुर्विधादिति । तत्र पूर्वाभ्यामिति तत्सुषिरावनद्धधनवाद्यगणेषु मध्ये पूर्वाभ्यां तत्सुषिराभ्यां श्रुत्यादिद्वारत इति । अत्रातिशब्देन स्वरमूर्च्छनाक्रम-
तानालंकारजातिगीतयो गृह्यन्ते ॥

Ends :

अङ्गहारप्रयोगज्ञैर्लास्यताण्डववेदिभिः ।
विचित्र

GAMAKAMAÑJARĪ

The MS. of the *Gamakamañjarī* in the Library (un-numbered) contains six folios with eight lines a page and twenty-two syllables in a line.

It begins :

श्रीगुरुणाधिपबटुकशारदाभ्यो नमः ।
श्रीभरताचार्येभ्यो नमः ॥
जनार्दनपदाम्भोजं स्मृत्वा नत्वा महेश्वरम् ।
श्रीमच्छ्रीभावभट्टेन कृता गमकमञ्जरी ॥ १ ॥

अथ गमकसामान्यलक्षणम् ।

स्वरस्य कम्पो गमकः श्रोतृचित्तसुखावहः ॥

Ends :

श्रुतिकालविभागेन एवं बहुविधो मतः ।

अग्रस्थानः ॥ १८ ॥

पश्चाद्भूत्वा निवृत्तोऽसावग्रस्थानकसंज्ञकः ।

इति श्रीभावभट्टसंगीतरायानुष्टुप्चक्रवर्तिविरचिता गमकमञ्जरी समाप्ता ॥

GAMAKAMAÑJARĪ TĪKĀ

The MS. of this is numbered 3468. It contains six folios with eight lines in a page and twenty-five syllables in a line. There are references in the work to *Ratnākara*, *Some-svara* and *Mataṅga*.

Begins :

श्रीगुरुगणाधिपशारदाभ्यो नमः । अथ गमकमञ्जरीटिप्पणं लिख्यते ।
अथ प्रतिहृतिं लक्षयति । प्रतिहृतिरिति हतियुगात् तन्वीनखघातद्वयात् हेतोर्गाभिरवः
हंकारशब्दद्वयानुकारी गम्भीरध्वनिः प्रतिहृतिरुच्यत इति शेषः ॥

Ends :

मद्विति ॥ इह अनयोर्मध्ये मन्द्रं स्थानं मृदुः तारं स्थानमित्येव कठिनं
मृदुपदेन मन्द्रस्वराः कठिनपदेन तारस्वराश्च ज्ञेया इत्यर्थः ॥ इति मृदुकठिने ॥
इति श्रीभावभट्टसंगीतरायानुष्टुप्चक्रवर्तिकृता गमकमञ्जरी टीका समाप्ता ॥
शुभमस्तु ॥

BHĀVAMAÑJARĪ

This is MS. No. 3461 in the Library with 18 folios (1-20, foll. 10-15 missing) of 11 lines per page and about 40 letters per line. This relates to *Nāṭya*.

Begins :

जनार्दनपदं नत्वा क्रियते भावमञ्जरी ।

भावेन तत्त्वबोधार्थं न लघ्वी नातिविस्तरा ॥ १ ॥

अङ्गान्यत्र शिरो हस्तौ वक्षः पार्श्वे कटीतटम् ।

पादाविति षडुक्तानि स्कन्धावप्यपरे जगुः ॥

Ends :

किरत विकणज कणककितट किथि । इति ध्रुवशब्दाः ॥ एवमन्येऽपि
शब्दा लक्ष्ये द्रष्टव्याः । इति शूडशब्दं नृत्तम् । अथ विवर्तना नृत्तम् ।

दक्षिणाङ्गेऽथ वामाङ्गे स्वरपाटगतं . . . ॥

NAṢṬODDIṢṬĀPRABODHAḌKADHRAUPADAṬĪKĀ

This is No. 3470 in the Library. It has nine folios with six lines in a page and twenty-eight syllables in a line.

Begins :

श्रीगुरुगणाधिपशारदाभ्यो नमः ।

रत्नाकरे—

त्रिवर्णमिन्नषड्जस्य भाषा तदङ्गं डोम्बकृतिः ।

तज्जाडोम्बकृतिमांसा धांन्ना दैन्यैरिपेरिता ।

रागविबोधे—

मल्लुरिमेले उक्ता तीव्रतररि मृदुमतीप्रतरधाश्च ।

Ends :

गरिसेति सामिकतानः अत्र स्थायीवर्णस्य बाहुल्यं आरोही वर्णोऽपि
कचिद् दृश्यते ॥

इति श्रीभावभट्टसंगीतरायानुष्टुप्चक्रवर्तिविरचितनष्टोद्दिष्टप्रबोधकमौपदटीका
समाप्ता ॥ शुभमस्तु ॥

There are references in the work also to *Rāgatattva-bodha*, *Rāgacandrodaya*, *Rāgamañjarī*, *Nṛtyanirṇaya* and *Rāmakutūhala*.

MURALIPRAKĀSA

This is No. 3476 in the Library. The MS. contains 93 folios with 360 verses. It is damaged and incomplete. On the front page one later hand writes “*मुरलीप्रकाशी भाऊमहकृति*” and at the end another writes “*इति मुरलीप्रकाश भाऊमहकृति संपूर्णम्.*” There is a Sanskrit commentary going up to verse 83. There is also a Vrajabhāṣā commentary for a few verses at the beginning. There are gaps here and there.

Begins :

श्रीलक्ष्मीनारायणाय नमः ॥

वैणवः खादिरो दान्तश्चान्दनो रक्तचान्दनः ।

आयसः कांस्यजो रौप्यो वंशः स्यात्काञ्चनोऽथवा ॥ १ ॥

टीका—श्रीलक्ष्मीनारायणाय नमः ॥

अथ सुषिरवाद्येषु प्रथमोद्दिष्टं वंशं लक्षयति । वैणव इत्यादिना । वैणवो वेणु-
विकार इत्वर्थः । खादिरः । अयमपि विकारार्थेऽण् । दान्तः । गजदन्तनिर्मितः ॥

भाषाटीका—अब सुषिर वाद्यानि में प्रथम कह्यो यांते वंशवाद्य को लक्ष
करियतु है ॥

Ends :

शृङ्गजा दारवी वा स्यात्काहलाकृतिधारिणी ।

अष्टविंशत्यङ्गुला च दैर्घ्यं मधुकरी शुभा ॥ ३६० ॥

इति मुरलीप्रकाश भाऊमह कृति संपूर्णम् ॥

ANŪPARĀGAMĀLĀ

MS. No. 3555 in the Library is bound in book form and contains some works on music. This was written at Ādūṇi

by Matheva Rākhecā. One of the works contained in this is the *Anūparāgamālā* of Bhāvabhaṭṭa. The beginning of this is missing. There are 64 folios with 24 lines in a page and 12 letters in a line. The work deals with the descriptions and Dhyānas of the various Rāgas.

Begins :

..... तासमांदै ओहांटी कंपितं मंदै द्रुततरैः स्वरैः ॥ ३ ॥

Ends with a colophon mentioning the author and the patron as in the other works.

ANŪPARĀGASĀGARA

This is one of the major works of Bhāvabhaṭṭa. As its title indicates, it deals with the Rāgas. There are three MSS. of this in the Library, 3543, 3544 and 3376. It contains about three thousand Granthas, being divided into twelve Adhyāyas, namely प्रथमप्रहररागप्रकाशन, द्वितीयप्रहर-
रागप्रकाशन, तृतीयप्रहररागप्रकाशन, चतुर्थप्रहररागप्रकाशन, पञ्चमप्रहरराग-
प्रकाशन, षष्ठप्रहररागप्रकाशन, सप्तमप्रहररागप्रकाशन, अष्टमप्रहररागप्रकाशन-
ब्रह्माण्डपुराणोत्तरागप्रकाशन, वीषाद्वये स्वरस्थापन, चतुरशीतिरागालापन,
शेषरागप्रकाशन. In Adhyāya 9 in MS. No. 3543, folio 150 a, there is this: लिखिता रामभट्टार्थ ॥ There are references in the work to *Rāmakutūhala*, *Ratnākara*, Viṭṭhalabhaṭṭa, Somesvara, *Sakalakalā*, *Pārijāta*, *Darpaṇa*, *Rāgārṇava*, *Nṛtyanirṇaya*, *Hṛdayaprakāśa*, *Rāgavibodha*, *Candrodaya*, *Rāgamañjarī*, *Samkirṇarāgādhyāya* and *Kallinātha*.

The Catūrasitirāgas are: अग्निष्टोम, अत्यग्निष्टोम, वाजपेय, षोडशी, पुण्डरीक, अश्वमेघ, राजसूय, स्विष्टकृत्, बहुसुवर्ण, गोसव, महाव्रत, विश्वजित्, ब्रह्मयज्ञ, प्राजापत्य, अश्वक्रान्त, रथक्रान्त, विष्णुक्रान्त, सूर्यक्रान्त,

गजक्रान्त, वलभिद्, नागपक्ष, चातुर्मास्य, संस्था, शस्त्र, उक्थ, सौत्रामणि, चित्रा, उद्भिद्. These twenty-eight are of Śadjagrāma.

Audava : इडा, पुरुषमेध, श्येन, वज्र, इषु, अङ्गिरस्, कङ्क, गनीहीन, ज्योतिष्टोम, दर्शनन्द, पौर्णमास्य, अश्वप्रतिग्रह, रात्री, सौरभ. These are Sapahinas of Śadjagrāma. सौभाग्यकृत्, कारीरी, शान्तिकृत्, पुष्टिकृत्, वैत, उच्चाटन, वशीकरण. These 49 are of Śadjagrāma.

Madhyamagrāma 21 :—सावित्री, अर्धसावित्री, सर्वतोभद्र, आदित्यायन, गवायन, सर्पायन, कौण्डपायन, अग्निचित्, द्वादशाह, उपांशु, सोम, अश्वप्रतिग्रह, बर्हिस्, अभ्युदय, सर्वस्वदक्षिण, दीक्षा, सोमा, समित्, स्वाहाकार, तनूनपात्, गोदोह.

Audavas :—त्रैलोक्यमोहन, वीर, कन्दर्पबलशातन, संवचूड, गजच्छाय, रौद्र, विष्णुविक्रम, भैरव, कामद, अवभृत्, अष्टाकपाल, स्विष्टकृत्, वषट्कार, मोक्षद. Thus the total is (49 + 21 + 14) 84.

THE PURĀNIC BHĀRATA VARṢA

BY A. N. SRINIVASA RAGHAVA AIYANGAR

THE Bhārata Varṣa which is described in the sacred books of Hindus as *Punya Bhūmi* and *Karma Bhūmi* is identified with the modern India including Pākistan and part of Afghanistan. The same sacred books describe the other eight Varṣas as Bhōga Bhūmis¹ or the regions of the heavenly beings for the enjoyment of the effects of the good Karmas performed; in which case the Hindus at least could have no objection to their *Karma Bhūmi* being governed by the Europeans who, being the residents of the other Varṣas, who according to the sacred books live happily for ten thousand years with their wives who beget but one child in the end; are to be considered superior in all respects.²

According to *S'rī Bhāgavata*³, the Jambū Dvīpa which is identified with the modern earth, is surrounded by the Saline Ocean and was divided into nine Varṣas of which

¹ तथापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्टवर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति ॥ (*S'rī Bhāgavata*, V. xvii. 11)

² एषु पुरुषाणामयुतपुरुषायुषवर्षाणां देवानां नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रसुखितमहासौरतमिथुनव्यापवर्गवर्षवृत्तैकगर्भकलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते ॥ (*S'rī Bhāgavata*, V. xvii. 12)

³ T. R. Krishnacharya edition is used for reference in this article. The numbers refer to Skandha, Adhyāya and Śloka (or gadya).

the Bhārata Varṣa the southernmost one was assigned to Bharata after whom the Varṣa was named.¹ Again the Saṁkalpa that is used throughout Bhāratadēsa namely:

'Jambū dvīpē, Bhārata Varṣē, Bharata Khaṇḍe, Merordakṣiṇe pārsve'

leads us to the inference that the Bharata Khaṇḍa should be a part of Bhārata Varṣa. So the question that first arises is whether India is Bhārata Varṣa or Bharata-Khaṇḍa? The aim of this article is to investigate the claim of India to be identified with the Purāṇic Bhārata Varṣa or Bharatakhanda or with both.

Again, the Jambū Dvīpa with the Saline Ocean is puranically described as being further surrounded by six other islands and six other oceans of sugar cane juice, milk, curd, ghee, wine and fresh water,² which if found would be very useful in these days of scorching summer and food scarcity. But as a matter of fact, these islands and oceans are too subtle to be seen with our human eyes. Then are we justified in identifying Jambū Dvīpa with the concrete Earth unless we unjustly conclude that the ancient sages were fools or deliberate liars?

¹ येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदि-
शन्ति ॥ (Sri Bhāgavata, V. iv. 9)

² जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारः तावता क्षारोदधिना परिवेष्टितः यथा मेढ-
जम्बाख्येन खण्डोदधिरपि ततो द्विगुणविशालेन प्रक्षाल्येन परिक्षिप्तः । प्रक्षः स्वमाने-
नेक्षुरतोदेनावृतो यथा तथा द्वीपोऽपि शाल्मल्ये द्विगुणविशालः समानेन सुरोदेनावृतः परि-
वृत्ते । एवं सुरोदाद्बहिस्तद्विगुणः समानेनावृतो धृतोदेन यथापूर्वं कुशद्वीपः । तथा
धृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपकल्पितः । एवं पुरस्तात्
क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशलक्षणयोजनायामः समानेन दधिमण्डोदेन
परीतः । एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततः द्विगुणायामः समन्तत उपकल्पितः
समानेन स्वादूदकेन समुद्रेण बहिरावृतः । (Sri Bhāgavata, V. xx. 2, 7, 13,
18, 24, 29)

If the modern scholars without correctly understanding the Vedāṅga Nirukta and nirukta found in various places in the sacred books of the Hindus, persist in forcing the present day self contradictory interpretation of the sacred texts on others, I have nothing to say except that the aim of this article is only to enlighten the true research scholars who want to know the truth and not twist facts to suit their pet theories.

Only mathematicians of very high order well versed in the theory of complex variables can rise above the so-called real plane of the mathematical numbers and understand that independently the real and imaginary planes are real, but relatively one is imaginary with respect to the other. In the same way, only high class philosophers can understand that both the material and abstract planes in the Hindu Philosophy are real, and each one is unreal relative to the other. The history, astronomy and geography found in the sacred books are those of the abstract plane and so can have only similarity with those of the material plane and can not be identical with them. Let us leave this here and pass on to the Purāṇic Bhārata Varṣa.

The Purāṇic Bhārata Varṣa is a part of the Jambū Dvīpa surrounded not only by the Saline Ocean but also by six other islands and six oceans of sugarcane juice, milk etc. Even in a sale deed of any plot of ground its description is clearly given with the description of the plots surrounding it and one discrepancy is enough to set aside the sale deed by a Court of Law. So in the light of the above description of the Bhārata Varṣa and Jambū Dvīpa what is the justification in identifying Bhārata Varṣa with India which though a part of the Earth, surrounded by Saline Ocean is not further surrounded by the six islands and the six oceans but only by

the atmosphere and unlimited space with innumerable planets and stars plodding their endless path unceasingly? Then if Bhārata Varṣa is not India what is it? The clue can be found in the *Purañjanopākhyāna* of *Srīmad Bhāgavata* (Skandha IV, Adhyāyas 25-28). The story runs thus:

Once there was a King by name Purañjana who was well versed in the Vedas. He had a friend by name 'Unknown' and whose actions were mysterious. Searching for a place of residence, Purañjana wandered over the whole world. After passing through various cities which did not suit him, he came dispirited to the southern side of the Himalayas. There he found a beautiful fortified city with nine gates. In the outer garden of the city he saw a lovely woman attended by ten servants, each of whom was a captain of hundred men and also by a number of women. She had a five headed serpent by her side. He asked her who she was. She replied, "I do not know the author of my being. I know I am here, that is all. These are my friends and when I sleep the serpent guards the city." They fell in love with each other and married. They entered the city and lived happily there.

That city had nine gates of which five opened east wards, one to the south, one to the north and two westwards. Depending on the mood of Purañjana the gates led him to different kingdoms. The southern and the northern gates led him to the South and the north Pāñcāla, in his learning mood.

Purañjana and his wife Purañjani begot 1100 sons and 110 daughters who in their turn increased their progeny. Purañjana performed many sacrifices, pleasing the Devas, the Pitṛs and the Bhūtapatis. In the meanwhile, Caṇḍavega, the lord of the Gandharvas came with his 360 white Gandharvas and 360 black Gandharvīs, one Gandharva being followed by one Gandharvī. They began to capture the city but

was prevented by the serpent. Later, the daughter of Kāla also came there with the Yavana King and his brother Prajvāra. The serpent gave battle for a long time until at last the city was burnt by the enemies. They caught hold of Purañjana and dragged him by force. The serpent left the city and followed him. At once the city was completely destroyed. Being in darkness (*Tamas*) Purañjana could not see his friend. For a long time he lay unconscious in the *Tamas*.

As he was always thinking of the woman Purañjanī, he found himself born as the daughter of the king of Vidarbha, when he regained consciousness. When she came of age, Malayadhvaja the Pāṇḍya king married her by showing his prowess at the Svayamvara. As a result of the union a daughter and seven sons were born. The daughter married sage Agastya and gave birth to the sage Idhmavāha. The sons became Draviḍa kings.

Sometime later, Malayadhvaja divided his country among his sons and went to Kulācala to practise Yoga. His wife followed him, leaving her home and children. On the banks of the sacred Tāmraparṇī he practised Samādhi for 100 years and abandoned his mortal frame. When his wife knew that he was no more, with tears in her eyes she placed the body on a pyre and set fire to it. Weeping bitterly, she made up her mind to die. Immediately that old powerful Brahmin Friend appeared and consoled her thus, "who are you? For whom are you crying? Do you remember me, your old friend the 'Unknown' whom you left to enjoy this material world." We are Hamsas of the Mānasa. Going after a woman, you forgot yourself. You are not the daughter of the Vidarbha king and the wife of this warrior. Nor are you the husband of Purañjanī by whom you were imprisoned in this fortress of

of nine gates. It is on account of my Māyā that you consider yourself as a woman. I am you and you are I. The poets will not find any difference between us. The difference between us is just like that between the images in a plane mirror and the eye." Thus was the Mānasa Hamsa enlightened by the Hamsa and got back the lost memory.

Who was this Purañjana? Who was that Unknown? Where was Purañjanī found? What were the cities visited by Purañjana. The explanation is found in the succeeding (29th) Adhyāya itself thus.

"Purañjana is the representative Individual Soul and his Friend 'Unknown' is Īsvara (Paramātmā or the Antaryāmī). The various cities refer to the bodies of the various beings in the Animal Kingdom. When the Individual Soul desires to enjoy Prakṛti to the fullest extent he takes the (human) body with nine holes, two hands and two legs. Purañjanī is the Intellect that creates the 'Ego' in man. The attendants are the sensory and motor organs (*Indriyas*). The eyes, the nostrils and the mouth are the five eastern gates; the right ear is the southern and the left the northern gate; the anus and the urinary hole are the western gates. The South and the North Pāñcālas are the Pravṛtti (Evolution) and Nivṛtti (Involution) Sāstras (Sciences). The five headed serpent is the Prāṇa (Vital Breath). Caṇḍavega is the year representing Kāla (Time), the Gandharvas and the Grandharvis the days and nights. The daughter of Kāla is 'old age' who became the adopted sister of Death, the Yavana King. His men are the diseases and his brother the two kinds of fever."

From this, it is plain that the story of Purañjana is really the yogic history of the representative Individual Soul attaining salvation after passing through Puṇya Karmas. It has been explained that the various cities visited by Purañjana

are the bodies of the various animals passed through by him in the process of evolution.¹ His final visit to the place south of the Himalayas refers to his human birth.² There can be no doubt as to this place being the Bhārata Varṣa.³

So the reader can now understand that the term Bhārata Varṣa refers only to the Human World (समष्टिमनुष्यशरीरम्) where alone Puṇya Karmas can be performed. Consequently it is not the Karma-Bhūmi and Puṇya Bhūmi as distinguished from the vegetable and non-human Animal Kingdom? If Bhārata Varṣa refers to the human body in general, what else can Bharata Khaṇḍa signify except each individual human body. So the only possible conclusion is that the Purānic Bhārata Varṣa can refer only to the human body in general.

Also taking into consideration that the Varṣa got the name from Bharata (meaning 'One' who is able to govern) the term Bhārata Varṣa can refer only to those human beings who have controlled their senses, and thus spiritually inclined. Hence Bhārata Varṣa is the spiritually inclined Human World and Bharata Khaṇḍa the body of a spiritually inclined individual.

Then how did India get the name 'Bhārata'? How did New York get that name? The English people out of their

¹ पुरुषं पुरज्जनं विद्याद् यद्व्यनक्त्यात्मनः पुरम् ।

एकद्वित्रिचतुष्पादं बहुपादमपादकम् ॥ (Sṛī Bhāgavata, IV. xxix. 2)

² स एकदा हिमवतो दक्षिणेऽथ सातुषु ।

ददर्श नवभिर्द्वाभिः पुरं लक्षितलक्षणम् ॥ (Sṛī Bhāgavata, IV. xxv. 13)

यदा जिघृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् ।

नवद्वारं द्विहस्ताङ्घ्रिं तत्रामनुत साञ्चिति ॥ (Sṛī Bhāgavata, IV. xxix. 4)

³ एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयो-
ऽप्ययुतयोजनोत्सेधा हरिवर्षकिंपुरुषभारतानां यथासंख्यम् ॥ (Sṛī Bhāgavata,
V. xxvi. 9)

love for the mother country gave it that name. Similarly the pious Hindus who considered their bodies as Bharata Khaṇḍas called India which contained these Bharata Khaṇḍas the concrete Bhārata Varṣa or Bhārata Dēśa.

Though *S'rī Bhāgavata* does not explain who the daughter and sons of Vaidarbhī (Purañjana) are, one who has drunk deep of the nectar of true Hindu Philosophy, which is the scientific and logical conclusion arrived at by most mature intellect can understand their significance. As the scope of this article is limited to Purāṇic Bhārata Varṣa I do not attempt at any further explanation.

“दपौदप्रदशेन्द्रियाननमनोनक्तंचराधिष्ठिते

. देहेऽस्मिन् भवसिन्धुना परिगते दीनां दशमास्थितः ।

अद्यत्वे हनुमत्समेन गुरुणा प्रख्यापितार्थः पुमान्

लङ्कारुद्विदेहराजतनयान्यायेन ललप्यते ॥”

L'INDE ET L'INDOLOGIE FRANÇAISE

PAR JEAN FILLIOZAT

[Prof. Filliozat, the author of this Note is a young Sanskrit Scholar in the Paris University. He came to India towards the end of 1947 on a short visit. I had occasion to meet him and discuss with him the possibility of maintaining closer cultural contact between India and France. He was considering the practicability of founding an Institute in India where scholars from France could come and work on Oriental subjects on the spot. Students of Indology from the West would profit much by such a study, taking advantage of the living traditions in India on a variety of subjects. There is the great difference between Indology on one side and Assyriology, Egyptology etc. on the other side. Further, India has her own traditions of text-interpretations, which is missed in the study conducted away from the country. On the other hand, the West has evolved a scientific methodology in research work, which is of immense help in getting a correct perspective of the cultural evolution of the country. An Institute of the sort contemplated can build up a happy combination of both. After Prof. Filliozat left India, Prof. Louis Renou of Paris visited India towards the end of 1948 and stayed on in the country for six months. I had a discussion with him on the subject. He gave a short note for publication in the Bulletin, relating to Sanskrit Scholarship in India, which appeared in the last issue (also in the Pamphlet No. 17 of the Library). This note came after the matter for the last issue was completed. The original in French is published here, with an English version, kindly prepared by Mr. Henri van Zeyst.—ED., A.L.B.]

La culture de l'Inde est une des plus rayonnantes de l'humanité, non seulement parce qu'elle est celle d'une contrée immense, mais encore parcequ'elle s'est jadis propagée de l'Iran à l'Indonésie et de Ceylan à la Mongolie. Elle doit être intégrée pleinement à l'humanisme universel que n'a

pas atteint encore la culture occidentale, fondée sur une expérience limitée du monde. Dans cette culture occidentale, la France est partie formatrice et, pour une large part, son rôle a été d'harmonisation et de synthèse, parce que sa culture a toujours été ouverte et assimilatrice. Il incombe donc tout particulièrement à la France de travailler à faire fructifier la rencontre de l'Inde et de l'Occident. A cet égard, la France a une tradition sur laquelle il faut porter attention afin de juger, par ce qu'elle a été accoutumée à produire dans le passé, de ce qu'elle pourra continuer dans l'avenir.

La France est venue commercer dans l'Inde plus tard que les autres nations voyageuses de l'Europe, mais elle a aussitôt tenté de tirer de l'Inde un bien plus précieux que les épics : la connaissance de la culture spirituelle indienne. Ce sont des voyageurs d'autres nations qui ont été les premiers à publier en Europe des notions sur les mœurs et les croyances indiennes, mais c'est Paris qui a eu l'honneur de rassembler systématiquement pour la première fois les principaux monuments littéraires du pays avec les moyens de les interpréter.

C'est, en effet, dès le début du XVIII^e siècle que la Bibliothèque Royale de France a entrepris d'utiliser la présence en Asie de nombreux français pour acquérir les livres des grandes littératures inconnues et les placer à la disposition directe des savants européens. Il apparaissait déjà à quelques esprits que, pour prendre une pleine connaissance de l'homme, pour former un tableau universel de la pensée et de l'histoire, il fallait posséder ces littératures, les lire dans leurs langues originales et les éclairer par la comparaison critique. Grâce au zèle des français résidant alors l'Inde ou en Chine et qui s'étaient déjà préoccupés d'acquérir pour eux-mêmes des connaissances littéraires approfondies, grâce surtout aux savants

indiens et chinois avec lesquels ils s'étaient déjà mis en relation, le résultat fut prompt : dès 1739 paraissait à Paris le catalogue des manuscrits orientaux de la Bibliothèque du Roi, en latin. Ce catalogue faisait connaître, outre de nombreux livres arabes, hébreux, persans, turcs, chinois, plus de 280 textes indiens, la plupart sanskrits, quelques uns tamils et telingas, en même temps qu'une grammaire sanskrite en latin et une traduction latine de l'*Amarakosa*, et encore d'autres grammaires et dictionnaires de langues indiennes. La collection avait été formée pour contenir les œuvres les plus caractéristiques des diverses branches de la littérature sanskrite. Elle comprenait notamment les trois *Veda* avec leurs *Brāhmaṇa*, les principaux *Purāṇa*, le *Mahābhārata*, le *Rāmāyaṇa*, le drame de *S'ākuntala* etc. Les notices descriptives étaient très sommaires mais fort exactes et donnaient une idée juste et avantageuse de la richesse de la littérature sanskrite.

Malheureusement, le secours indispensable des pandits indiens manquait à Paris et il ne fut pas possible d'utiliser aussitôt la collection ainsi constituée et, même, le public oublia vite son existence. Mais le petit groupe des orientalistes de Paris ne renonça pas pour cela à la connaissance de l'Inde. Anquetil-Duperron alla chercher sur place les leçons des savants du pays et rapporta l'*Avesta* avec son interprétation persane qu'il révéla en français à tout le monde savant. Il rapporta aussi les données qui lui permirent en France de traduire, d'après leur version persane, cinquante *Upaniṣad* et de répandre par là en Europe la gloire de la philosophie indienne.

Par ailleurs, la réunion à Paris de documents orientaux de toutes sortes permettait d'aborder l'étude de l'Inde d'une manière indirecte mais qui devait se montrer des plus fructueuses, en révélant d'emblée d nombreux faits

oubliés dans l'Inde même. En effet, les documents chinois et musulmans contenaient beaucoup d'informations essentielles sur l'Inde qui ne se trouvent pas dans les livres indiens. Ils premettaient à la fois de compléter ceux-ci et de mettre leurs données à leurs places dans l'histoire universelle. C'est ainsi que maintes informations sur le bouddhisme, conservées dans les livres chinois rassemblés à Paris, ont permis à l'historien Joseph Deguignes de découvrir l'ancienne importance de cette religion dans l'Inde, ainsi que l'expansion de la culture indienne en Haute-Asie et en Chine et dater cette expansion par rapport à l'histoire chinoise.

Mais, là encore, le concours des pandits indiens a été décisif. Un savant de Pondichéry, Maridas Pillai, a traduit en français et envoyé à Paris, entre autres ouvrages précieux, la version tamile du *Bhāgavatapurāṇa*, le *Bhāgavadam*, où Deguignes découvrit, en étudiant les *rājavalīśa* qui y sont contenus, les éléments qui, par leur confrontation avec les données grecques, lui fournirent la clé de l'ancienne chronologie de l'Inde, le fameux synchronisme de Candragupta et de Seleucus, qu'il publia en 1777 dans les Mémoires de l'Académie des Inscriptions et Belles-Lettres.

Ces travaux sont restés peu connus du public ; ils n'en ont pas moins joué un rôle essentiel pour l'indologie à la base de laquelle ils ont été, et l'indologie est la source où doit puiser l'humanisme pour s'intégrer l'immense apport de l'Inde.

L'indologie française a toujours procédé de la même manière. Sié tous les indianistes français n'ont pas pu aller travailler directement dans l'Inde, ils ont toujours utilisé, avec les documents qu'ils pouvaient en recevoir, les ressources que leur offrait la réunion à Paris des ouvrages non-indiens qui éclairaient l'Inde et des spécialistes dont la collaboration leur permettait d'interpréter ces documents avec sûreté, et

de se mettre en état de les utiliser directement. Ils ont le plus souvent cherché, en dépassant la spécialisation, mais sans en oublier les avantages, à échapper à sa limitation excessive qui fait creuser les problèmes et remuer les matériaux sans en laisser voir la portée.

Pour illustrer d'exemples la méthode de l'indologie française, il suffit de rappeler les travaux d'un Eugène Burnouf, qui adjoignit à ses études de sanskrit, celles de l'avestique, du pâli, du birman et fit fructifier les recherches sur le bouddhisme de ses confrères sinologues, ceux d'un Sylvain Lévi qui se fit lui-même tibétisant et sinologue autant qu'indianiste et historien et ceux de toute l'*Ecole Française d'Extrême-Orient* qui introduisit l'indianisme avec la sinologie en Indochine et travaille à rendre à l'Inde l'histoire de son expansion dans l'Asie du Sud-Est.

Mais le contact avec les savants de l'Inde même doit être à l'avenir resserré de plus en plus. L'école indologique française dispose aujourd'hui de l'*Institut de Civilisation Indienne de Paris*, présidé par M. Louis Renou, institut qui coordonne toutes les recherches de l'indologie au sens le plus large et qui travaille en relation avec les autres organismes orientalistes et avec la *Société Asiatique*, centre de toutes les études orientales en France. Il lui manque encore un institut de recherches dans l'Inde, où elle puisse venir acquérir directement les connaissances vivantes des savants indiens et mettre en retour à la disposition de ceux-ci les ressources de ses liaisons traditionnelles avec toutes les branches de l'orientalisme. Elle espère pouvoir créer un tel établissement pour mieux servir les études auxquelles elle est vouée, études qui sont dans l'Inde science nationale, mais qui en France et dans tout l'Occident doivent devenir une des sources essentielles de la culture universelle.

INDIA AND FRENCH INDOLOGY

BY JEAN FILLIOZAT

THE culture of India is one of the most brilliant of humanity, not only because it belongs to an immense country, but also because it has spread further, from Iran to Indonesia, from Ceylon to Mongolia. It will attain its completion in a universal humanity, which integrity has not been reached yet by western culture based on a limited experience of the world. In this western culture France had a formative part, and to a large extent its role has been one of harmony and synthesis, because its culture has always been open and assimilating. It is, therefore, especially incumbent on France to work towards the realisation of a meeting of India and the West. In this regard, France has a tradition behind her, to which one should pay due attention in order to judge from what she has regularly produced in the past, whether she will be able to continue in the future.

France has started its trade in India later than other seafaring nations of Europe, but it has immediately tried to extract from India something more precious than spices: knowledge of India's spiritual culture. Travellers of other nations were the first to make known in Europe notions about the morals and beliefs of India, but it was Paris which had the honour to reassemble systematically for the first time the principal literary documents of the country, together with the means of their interpretation.

In fact, it was in the beginning of the 18th century that the Royal Library of France undertook to utilise the presence of so many French people in Asia to obtain the books of the great unknown literatures and to place them at the immediate

disposal of the European *savants*. Then already, it appeared to some, that, in order to gain a comprehensive knowledge of man, to form a complete picture of his thought and history, one would need to possess those books, to read them in their original languages and to elucidate them by a critical comparison.

Thanks to the zeal of the French residents of that time in India and in China who had already engaged themselves in acquiring a deep literary knowledge, thanks above all to the Indian and Chinese *savants* with whom they were already in touch, the result was readily forthcoming: in 1739 appeared in Paris the catalogue of the Oriental manuscripts of the Royal Library, in Latin. This catalogue showed, apart from numerous Arabic, Hebrew, Persian, Turkish and Chinese books, more than 280 Indian texts, for the greater part in Sanskrit, some in Tamil and Telugu, together with a Latin Sanskrit grammar and a latin translation of *Amarakosa*, and still other grammars and dictionaries of Indian languages. The collection had been selected so as to contain the most characteristic works of the diverse branches of Sanskrit literature. It contained notably the three *Vedas* with their *Brāhmaṇas*, the principal *Purāṇas*, the *Mahābhārata*, the *Rāmāyaṇa*, the drama *Sākuntala* etc. The descriptive notes were very brief but also very precise, and gave a good and fair idea of the wealth of Sanskrit literature.

Unfortunately, the indispensable help of the Indian *Pandits* was not available in Paris and it was not possible to make an immediate use of the collection thus formed, and even the public soon forgot its existence. But the small group of Orientalists in Paris did not give up for that reason its interest in India. Anquetil-Duperron went to learn in India itself the lessons of the scholars of that country

and published the *Avesta* with its Parsi interpretation, which he translated in French for the whole scholastic world.

He reported also the data which allowed him to translate in France fifty Upaniṣads according to their Persian version, and to spread through them in Europe the glory of Indian philosophy.

For the rest, the assembling in Paris of all sorts of Oriental documents enabled a beginning to be made with the study of India in an indirect manner, but which proved to be very fruitful in revealing numerous facts, forgotten in India itself. In fact, the Chinese and Moslem documents contained much essential information about India which was not found in Indian books. That enabled at the same time the completion of the same, and to give them their proper place in world history.

It is thus that much information on Buddhism, preserved in Chinese books collected in Paris, enabled the historian Joseph Deguignes to discover the ancient importance of that religion in India, as well as the spreading of Indian culture in Upper Asia and in China and to bring the dates of this expansion in line with Chinese history.

But here too the help of Indian Pandits has been decisive. A scholar of Pondicherry, Maridas Pillai, translated and sent to Paris amongst other precious works, the Tamil version of the *Bhāgavatapurāṇa*, the *Bhāgavadam*, in which Deguignes discovered, while studying the *Rājavalīsa* contained therein, the elements which gave him through comparison with Greek data the key to the ancient Indian chronology, the famous synchronism of Candragupta and Seleucus, which he published in 1777 in the "Mémoires del' Academie des Inscriptions et Belles-Lettres."

These works have remained rather unknown to the public, but they have nevertheless played an essential part in Indology, of which they formed the foundation, while Indology is the source from which Humanism has to draw to complete itself with the immense share of India.

French Indology has always proceeded in the same way. If all French Indologists have not been able to proceed to India to work there directly, they have made use of the resources, the documents placed at their disposal in the collection of Paris of non-Indian works which shed light on India, and the specialists with whose collaboration they were able to interpret those documents correctly and to make use of them directly. Mostly they have tried, while passing by specialisation without overlooking its advantages, to escape its excessive limitation which would dig out the problems and remove their component parts without revealing their importance.

To illustrate with examples the method of French Indology it would suffice to draw attention to the works of Eugène Burnouf, who added to his studies of Sanskrit those of Avesta, of Pāli, and of Burmese and who caused the research-work on Buddhism by his Sinologist-colleagues to be fruitful, as well as Sylvain Lévi who made himself an authority on Tibet, Sinology, India and History in general, and all those of the *Ecole Française d'Extrême Orient* who introduced the study of India together with Sinology in Indochina and worked to give back to India the history of its expansion of South-East-Asia.

But the contact with the scholars of India itself must in the future become more and more close. The French school for Indology is nowadays managed by the *Institut of Indian Civilization, Paris*, presided over by Mr. Louis Renou, an

institution which co-ordinates all research-work on Indology in the widest possible sense and which works in connection with other oriental organisations and with the *Société Asiatique*, the centre of all oriental studies in France. What is still wanting is a research-institute in India, where one could acquire directly the living knowledge of the Indian scholars, and place in return at their disposal the resources of its traditional connections with all the branches of orientalism. It is hoped therefore to create such an establishment to serve better the studies to which it is dedicated, studies which in India are a national science, but which in France and in the whole of the West must become one of the essential sources of universal culture.

PĀDAVIDHĀNA

OF

S'AUNAKA

WITH AN ANONYMOUS COMMENTARY

ENTITLED THE PĀDAVIDHĀNABHĀṢYA

EDITED BY

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Adyar Library

THE ADYAR LIBRARY

1949

PREFATORY NOTE

THE *Pādavidhāna* of S'aunaka is one among the *ten* pre-Kātyāyana indices (*anukramaṇī*) intended for the preservation of the Ṛgveda. The work attracted the attention of the late Professor Macdonell of the Oxford University over sixty years ago ; but the MSS. material available to him was not sufficient to enable him to discover "on what principle this *anukramaṇī* is based." The Adyar Library possesses a MS. (Shelf-Number XXVIII. G. 53) which contains, not only the text, but also an anonymous *bhāṣya* thereon. While the text is only an index of the *pratikas* of some of the most difficult *pādas* in the Ṛgveda, the commentary gives these *pādas* in full.

In the following pages both the text and its commentary are edited for the *first* time. In my work I have also used *two* of the MSS. available to Macdonell, the one at the Commonwealth Relations Office Library, London, and the other at the Library of the Asiatic Society of Bengal, Calcutta. Fuller details concerning the text and its MSS. will be given in the full preface to follow.

H. G. NARAHARI

पादविधानम्

शौनकप्रणीतम्

हरिः ओम्

योऽसावासीद्गुश्रेष्ठः

शौनको नाम भास्करः ।

अज्ञानध्वान्तनाशाय

वन्दे तत्पादपङ्कजम् ॥ १ ॥

श्रुतिस्मृतिनदीपूर्णं

शास्त्रकल्लोलसंकुलम् ।

विष्णुभक्तिमहापोतं

वन्देऽहं शौनकार्णवम् ॥ २ ॥

पादा अतिजगत्यां तु

त्रयो द्वादशकाः परौ ।

अष्टको^१ शकरीपादाः^२

सप्तैवाष्टाक्षरास्तु ते ॥ ३ ॥

^१ This entire section is given only by L.

^२ MS. has अष्टौ only which is incorrect metrically. In this verse and in others in this section I adopt the readings given by Ṣaḍgurus'iṣya's commentary on the *Sarvānukramaṇī* of Kātyāyana (Oxford, 1886, p. 75).

^३ MS. wrongly reads पादः.

अतिशक्रपादौ
 द्वावादितः षोडशाक्षरौ ।
 जागतोऽष्टाष्टकावष्टि-
 पादाः षोडशाक्षरयः ॥ ४ ॥
 अष्टकौ^१ चात्यष्टिपादौ^२
 जागतौ चाष्टकाक्षरयः ।
 जागतश्चाष्टकश्चाथ
 धृतिपादास्तु जागतौ ॥ ५ ॥
 पादास्त्रयोऽष्टकाश्चाथ^३
 षोडशाक्षर^४ एव च ।
 अष्टकश्चाथातिधृतौ
 द्वौ पादौ जागतौ ततः^५ ॥ ६ ॥
 त्रयोऽष्टका जागतश्च
 तथाष्टाक्षरकावपि^६ ।
 पूर्वसप्तकपादा^७स्तु
 प्रसङ्गात्स्वयमीरिताः ॥ ७ ॥

तत्रातिजगत्याद्य^८ तिधृत्यन्तोदाहरणानि^९ प्रदृश्यन्ते । अतिजगती ।
 प्र वो महे मतयो^{१०} । शकरी । प्रो ष्वस्मै^{११} । अतिशकरी । साकं जातः

^१ MS. reads अष्टौ which is metrically insufficient.

^२ MS. wrongly reads पादा. ^३ MS. wrongly has चात्रऽथ.

^४ MS. wrongly has षोडशक. ^५ MS. जागतषोडशाक्षरः.

^६ MS. तथैवाष्टक इत्यपि. ^७ This letter missing in the MS.

^८ MS. reads only जगत्याति ; I adopt here the reading of Ṣaḍguru-
 siṣya (op. cit., p. 76).

^९ MS. wrongly reads उदाहरणः.

^{१०} RV. V. 87. 1a.

^{११} RV. X. 133. 1a.

कर्तुना^१ । अष्टिः । त्रिकंदुकेषु महिषः^२ । अत्यष्टिः । अग्निं होतारं मन्ये ।
 धृतिः । अवर्मह इन्द्र दादृहि^३ । अतिधृतिः । स हि शर्धो न मार्कतं^४ ।

II. ऋक्षु पादाः सांशयिका भवन्ति
 दुराम्नाताश्चापि भवन्ति केचित् ।
 तदनु संदृश्येदं निबोधता-
 चार्येण शौनकेनेङ्कितं यत् ॥ ८ ॥

ऋतेन मित्रावरुणा^५, युवाकवस्सुताः, स चा, वरुण श्रुधी चाष्टिनः ।
 द्वादशिन उपस्थ आ, अस्ति हि ते, कण्वतमः, उषा इयं, चक्षसे जगत्,
 जीवनं त्वे, पुरः, गिरः सधत् ।

त्रैष्टुभाद्याः^६ सूनवे रोदसी^७, दम^८ आँ, अभिगव ओहं, दस्म वि^९
 वः, सहीयसे सचा, दिवे कः, अभिमातिनमप, स्वधीतिवान् पय्या, रौहिणं
 वि^{१०}, आयेजे पिता, अवतादा, दुरः पृच्छेत्, दावन^{११} आ, सुश्रोतुः,
 जग्मुषीरा, विरुक्मता, सुष्टुत सिधः, दादृहि श्रुधी नः, अद्रिभिर्युवम् ।

जागतौ प्रथमौ पादौ
 पादषष्ठस्तथैव च ।

अष्टकास्त्वितरे पादाः
 पारुच्छेपीषु प्रायशः ॥ ९ ॥

^१ RV. II. 22. 3a.

^२ RV. II. 22. 1a.

^३ RV. I. 127. 1a.

^४ RV. I. 133. 6a.

^५ RV. I. 127. 6a.

^६ मित्रावरुणौ, L.

^७ A wrongly reads दान्.

^८ After this both A and L have a redundant च.

^९ A wrongly reads अदम.

^{१०} This and the previous letter missing in L.

^{११} A very corrupt here.

^{१२} A wrongly reads दावक ; L worm-eaten here.

मामतेयः^१, कर्त्वा द्वा, विवर्तनं, वाजी स्वश्यं, अवतरास्मै, जोष्या भूद्रौः
सूरीन्, गृणीषे, नु स्तोषं, प्रभ्वीः ॥

सूर्ये विषं चतुर्गुणे
प्रायेणाष्टाक्षरैर्मिताः ।

द्विषल्लन्त्यतृतीयस्तु

तिसृषु स्यात्त्रयो दश^२ ॥ १० ॥

जगत्प्रतिष्ठा एताः^३ स्युः

परात्वक्षरतः पङ्क्तिः^४ ।

सूर्ये विषं त्वस्याष्टौ

त्रयोऽष्टि द्वादश एव च^५ ॥ ११ ॥

^१ Both A and L have a च after this. This is redundant in so far as the text is concerned.

^२ L very corrupt here. B has त्रयोदशः.

^३ एवा, A.

^४ परातत्परतः पङ्क्तिः, A.

^५ The verse is given by B and is metrically defective. In place of this both A and L have :

जगत्प्रतिष्ठा एताः स्युः या सूर्ये विषमित्युचः ।

पादाः प्रत्युचमेते स्युः परात्वक्षरतः पङ्क्तिः ॥

Commenting on this group of verses (RV. I. 191. 10 ff.), the *R̥gvedānukramanī* of Mādhavabhāṭṭa has the following verse (VI. 4. 18) :

अष्टकौ सप्तकः षट्को दशको नवकस्तथा ।

सूर्ये विषमा सजामि महापङ्क्तिं वदन्ति ताम् ॥

Sāyaṇa's comments concerning these verses are also worth recording :

‘सूर्ये विषम्’ इत्याद्यास्तिस्रो महापङ्क्तयः । ‘अष्टकौ सप्तकः षट्को दशको नवकश्च’ (अनु० १०. ३.) इत्युक्तलक्षणोपेतत्वात् । ‘नवानाम्’ इत्येषा त्रयोदशी महाबृहती । ‘चत्वारोऽष्टका जागतश्च महाबृहती’ (अनु० ९. ९.) इति श्रुतम् । अत्र यथप्यक्षराणि न्यूनानि तथापि व्यूहेन पूरणीयानि ॥

षट्पदा पञ्चपदा वा पदयोर्मध्ययोरैक्यात् । अष्टकौ सप्तकः षट्को दशको नवकश्चान्त्यम् । सूर्यमा^१ ।

त्रिकद्रुकेष्विति तृचे पादाः षोडशिनो^२ यदेवस्य च । तृतीयोत्तर-
तो^३ऽस्तु द्वादश्यः । अप इन्द्र, नमन्न्योजसा, प्रसर्से अप्सु, यानीमा,
मयोभुना, गव्यवः सं, अपागुदक्, गृहेभ्य आ, इषः पुरुचीः, युवाकुः,
अस्मभ्यं द्विपदे, अश्वी यज्ञः ।

पादाः पञ्चाक्षरैर्मिताषल्लक्षरोत्तमा^४ ऋचः । चतुर्थश्चतुरक्षरोऽमे
तमद्येत्यस्य^५ । सप्तम्याः^६ पञ्चकौ मुख्यौ तृतीय^७स्सप्तको नवकश्चाष्टम्याः
पञ्चकः^८ पादश्चतुष्कः सप्तकश्चैष्टुभश्च । नचेदन्त्यो^९ णिक् । उक्थैः,
शग्विरायः, रोदसी ये, नाभिं, महो यत्, तन्वते वि, विद्युतो वि च^{१०} ।
शिरो यत्, चाकनन्त नू ते, ऊति^{११}भिरव, ^{१२}तृषाणः, नोऽवन्तु, गिरः सः,
चरेम, तिरः स्वस्तिमिः, शिमीवा^{१३} अमः, ओषधीर्भोजनाय ।

प्र वो महे द्वादशकास्त्रयोऽत्र त्तोष्टकौ द्वावतिजगत्यः ।

नार्वा, दृळ्हा, अरमणसं येन,^{१४} वीळिता स्वोजः, उत सूरिः,
स्थूरयोः, विश्वा, द्युन्नमा भर, तने च छर्दिः, आमिषि, विश्वजन्यं
दधानान्, ऊर्म्यास्वा, वृषा, पाङ्गहसः,^{१५} हिमाः,^{१६} चित्र ऊत्या, वृहो

^१ L corrupt here.

^२ यो, B and L.

^३ A wrongly has द्व.

^४ Both A and L corrupt here.

^५ A wrongly has तृतयः.

^६ Both A and L very corrupt here.

^७ A corrupt here.

^८ A corrupt.

^९ Both A and L corrupt here.

^{१०} Both A and L corrupt here.

^{११} This letter missing in A.

^{१२} षोडशिनो, B.

^{१३} A wrongly reads यो.

^{१४} L very corrupt here.

^{१५} A wrongly has सप्तकः.

^{१६} पञ्चमः, A.

^{१७} A very corrupt here.

^{१८} L corrupt here.

पादविधानम्

वनस्पतिम् । पुरुहताद्य, अयानु, वरं निः,^१ रयिं^२ सुवीरं, सुदासो रथं, प्रसितयस्तरन्ति तं, दम आ, मंहना महि, ईमहे वयं, यातुधानोऽस्मि, प्र त्वावतु, आसुतिः, परमज्याः, सोमपा एकः, गास्पदेभ्यः, पाकस्थामानं, शतमुष्टानाम् । गृभा, वयियोः, सप्ततीनां, प्रणेता भुवत् ।

पङ्क्त्या दुच्छुना, सोभरीणां, वृथा नरः, स नो युवा, इदमिदं पुरा, इदन्यके, सुग्न्यं, सुष्ठु वार्यं, नमस्युरां, तथेदसत् ।

चतुर्थस्त्वष्टकः पादा

जागतास्तु^३ त्रयः स्मृताः ।

त्रिष्टुभो ज्योतिष्मत्यस्ता

अग्निनेत्येकविंशतिः ॥ १२ ॥

अवितासि^४ शाकरं षट् । तासां द्वादशकौ पूर्वौ^५ । उत्तरस्यैक-पाद्यस्तदातिजगती हि^६ सा । आधारयन् पृतनाश्च पादान्तास्त्यु^७स्मप्सु-जित् । शचीपते सवनस्यानेद्येति च केषुचित् । महापङ्क्तिषु ये निष्ठाः सुन्वतो रेभतस्तथा । अश्रुणोराविथनृवाह्य उग्रपृतना, सवनस्य, यवयसि द्वे पदं, प्रयुजश्च, त्वमवसि^८, तुभ्यं कं^९, असि पूर्व्यः, देवेषु पूर्व्येति च । संभृतं वसु, अहं त्वं, अश्ववत् । ककुभो विशो^{१०} गायेति च । स्त्वामहे जगत्यां मरुतामुत्^{११} ।

^१ A corrupt here.

^२ L corrupt here. A misses the entire line.

^३ A corrupt here.

^४ This letter omitted by L.

^५ A reads पूर्वा.

^६ A corrupt here.

^७ A has redundant दा before this letter.

^८ L corrupt here.

^९ L corrupt here.

^{१०} L reads वशे. The word is not clear.

^{११} A corrupt here.

ये पातयन्तेऽम्भि-

सुन्नमन्तस्तृतीयकः^१ ।

उपरिष्टा^२द्बृहत्या वा

सुन्नमादि^३श्चतुर्थकः ॥ १३ ॥

उग्र नवको बृहत्या^४स्तृतीय एकादशकः । शता, यः स्वराट्^५, शुनेषितं, स्थिरा मुरः^६, त्वे इदु, गभीर आ, अदेव आपत्^७ । षळ^८क्षरान्योऽतिथि, दिवः, एक इत्, अभि^९भूतरं नरम् । तस्यामेवा-मुरि^{१०}मुतोपरिष्टाद्^{११}बृहत्या यदी वृधेऽद्बृहस्तृतीयान्तौ । त्रैष्टुभः चिकिदेना वि । ककुभि शुष्मिन्पुरुहत्, इह^{१२}श्रुधि, रथीतमं, जरितृभ्य आ, पुरुष-न्योः^{१३}, वर्णो अस्य सः, प्रणन्ति तं, वेबिजान इत्, दूरके च यः, यशसा गवां, च यन्ति, स्वयशसं, यथा रथं,^{१४} विष्टपि मनीषिणः, मन्दना अवीवशत्,^{१५} अङ्ग देव्या, चम्बोः सुतः, जज्ञानः पूतः, मना^{१६} हवीष्यमौ, रेज^{१७}मानं, नैव ते, सारमेयौ श्वानौ, पूर्वजेभ्यः,^{१८} वातस्य धुनी, भोजनमिनस्य, त्वे अपि, वक्षणास्वा, ब्रह्मणा महान्, आयेजे मनुः, क्रुमुं, वरास्या ।

विधतो मदः प्रस्तारपङ्क्तिश्चर्षणीनां, पञ्च शता । अष्टिनो नवकोऽन्त्यः । दविद्युतन्न,^{१९} श्वशुराय, वर्तयते अश्रु, न्यक् । च्यावयोतयं,

^१ A corrupt here.

^२ This and the two preceding letters worm-eaten in L.

^३ A corrupt here.

^४ After this, A has a redundant वा.

^५ This and the previous word missing in A. L is corrupt.

^६ This word missing in L.

^७ L corrupt here.

^८ L reads ङ.

^९ L corrupt here.

^{१०} A very corrupt here.

^{११} This letter worm-eaten in L.

^{१२} A corrupt here.

^{१३} L corrupt here.

^{१४} A corruptly reads यदा रथं.

^{१५} L corrupt here.

^{१६} Both A and L corrupt here.

^{१७} A corrupt.

^{१८} A has an extra च here. L is corrupt.

^{१९} A corrupt. The entire line missing in L.

पादविधानम्

हयत आ, सुमित्रादि द्वादशका¹ उपरिस्पृशं मा । चाकन्नेत्यष्टिनः² ।
प्रस्तारपङ्क्तेः प्रायेण चतुर्थी पञ्चमी च या तृतीयोऽष्टकश्चतुर्थः पूर्वस्यान्त्यः ।
तयोः तनूष्ववः, यं ते ज्येष्ठश्चरुमिति मुख्यस्तु पादः³ । शाण्डिल्यस्ताः⁴
त्रिष्टुभज्योतिष्मतीव्यूहेनाविष्टितो⁵ विष्टारपङ्क्तिः । तुभ्यं शंसि त्रिष्टुभः ।
यस्य तेऽष्टिनो गायत्री सूक्ते⁶ नवकस्तथा⁷ वो व्रतम् । द्वैपदमित्सुदानवः ।

आचार्यतो या संस्ता⁸ रपङ्क्तिराचार्यतो या संस्तारपङ्क्तिरिति
स्थिताः पुरुषं तास्संशयास्सर्वसंशयाः⁹ । अन्येषां च¹⁰ दुरभ्यासो वा¹¹ भये
¹²नोत्तरप्रश्नौ¹³ । जामिभिर्मन्यन्ते पादमुपवो विश्ववेदसः¹⁴ । अश्यावा एष-
मादित्यै पादादिष्वेव तत्पदम् । त ¹⁵ तान्ये तदवाञ्छित्वेत्युगतमाः ।

इन्द्र¹⁶ स्वाहापि¹⁷ वै तस्मा¹⁸ -

निमं कामं तथा शुनम् ।

यथा वामत्रिरेवावा¹⁹ -

मानुष्यं प्रच²⁰ क्षते ॥ १४ ॥

इति पादविधानं समाप्तम्²¹ ।

¹ This letter in A not clear. L omits the entire line and the two following sentences.

² This letter, found only in A, not clear.

³ Both A and L corrupt here.

⁴ A as स्तु.

⁵ A corrupt here.

⁶ A corrupt.

⁷ A corruptly reads तदा.

⁸ L has lacunae here.

⁹ A reads पुरुषतास्संशयाः.

¹⁰ A has तु here.

¹¹ This letter worm-eaten in L.

¹² A corruptly reads भवेये.

¹³ A reads प्रश्नाः.

¹⁴ This and the two sentences following are found only in A.

¹⁵ This portion worm-eaten.

¹⁶ A has इन्द्रा.

¹⁷ A has दि.

¹⁸ A reads चेतस्मि.

¹⁹ A reads वामत्रिरे वावां.

²⁰ This letter missing in L.

²¹ L concludes पादविधानमिति समाप्तः.

The different suggestions for the constitution and composition of the King's Council reflect the ingenuity of *Arthasāstra* writers, and probably their political experience and vision.¹ The Council is to be composed of the king's ministers. The appointment of a sole minister is deprecated.² The discussions of the Council must take place in secret and in the presence of the king.³ There is no suggestion that the Council should work in committees or that its labours should be divided permanently between sections of the Council. The strength of the Council should not be too great for efficient discussion by the entire body and for prompt decision.⁴ In suggesting a Council of manageable size,⁵ Kautilya remarks that the strength of the Council of the divine Indra was a thousand, implying that the management of such a huge assembly is possible only for a divine and not a human king. A very small Council is objected to as it will be unrepresentative of experience and wisdom and may become cliquish. A just mean is to be struck and a body of not less than twelve members, representing every side of state activity, forms an ideal Council, which must be allowed to have its say on every

¹ अर्थ. शा., p. 13.

² एको मन्त्री न कर्तव्यः । बहवो मन्त्रिणः परस्परं स्वमतीकृषन्ति (नीतिवा., ९, ६६-७१) ; गुणयुक्तेऽपि नैकस्मिन् विश्वसेत विचक्षणः (शान्तिपर्व, २४, २६).

³ तदुद्देशः संवृतः कथानामनिष्ठावी पक्षिभिरपि अनालोच्यस्स्यात् ॥ अर्थ. शा., p. 26.

⁴ अयोध्याकाण्ड, १००, १६, १८—सुसंवृतो मन्त्रधरैरमात्यैः शास्त्रकोविदैः । कश्चिन् मन्त्रयसे नैकः कश्चिन् बहुभिस्सह ॥ कश्चित्ते मन्त्रितो मन्त्रं राष्ट्रं न परिधावति ॥

⁵ यथासामर्थ्यमिति कौटिल्यः (*Ibid.*, p. 29).

⁶ इन्द्रस्य हि मन्त्रिपरिषद्दीपां सहस्रम् (*Ibid.*).

important question.¹ The unity of aim of the State is denoted by the joint responsibilities of the members. Extraordinary care is to be taken to guard the secrecy of the discussions in the Council. He who betrays the secrets of the Council is "to be torn to pieces" (*Ucchidyeta-mantra-bhedī*).² Coupled with the insistence on the powers of persuasive speaking and learning as essential qualifications for ministership,³ the rule of secrecy will show that the discussions in the Council were free and animated, and that members could express their opinions with the freedom born of the assurance that their views, even if unpopular, would not be divulged, and thereby expose them to popular resentment. The Council is not to consist of mere technical experts. It is to have some of 'outside' or lay experience to control the experts. Nor is the Council to fall under the overawing influence of military leaders. Somadeva enunciates the proposition that those who wield the sword should not control policy⁴—a prohibition obviously designed to secure the pre-eminence of the civil side in government. The views of a bureaucracy could not therefore prevail in the kingdom unless they stood the test of the lay criticisms in the Council. Under such conditions, unity of outlook, and the habit of co-operation between ministers themselves and between the ministers and the king will be generated. Constitutionally, the

¹ 'मन्त्रपरिषदं द्वादशमाख्यानं कुर्वीत' इति मानवाः (अथ. शा. p. 29); but *Manu-smṛiti* fixes the strength at seven or eight only.

² *Ibid.*, p. 26.

³ जानपदोभिजातः स्ववग्रहः कृतशिल्पः चक्षुष्मान् प्राज्ञो धारयिष्णुः दक्षो वाग्मी प्रगल्भः प्रतिपत्तिमान् उत्साहप्रभावयुक्तः क्लेशसहः शुचिः मैत्रो दृढमक्तिः शीलबलारोग्य-सत्वसंयुक्तः स्तम्भचापल्यवर्जितः संप्रियो वैराणामकर्ता इति अमात्यसंपत् ॥ (*Ibid.*, p. 15).

⁴ राजाधिकारिणो न मन्त्राधिकारिणः स्युः (नीतिवाक्या., p. 36).

Council was purely advisory and that is explicitly stated by Kaṭilya and his predecessors. But, the Council was in effect a permanent and effective check on the king. Experience and ability are bound to tell, and the Council represented the best available elements of both. The vitality of Indian dynasties and empires, originally raised on the loose foundations of confederations or rapid conquests, was secured by a balance between the weaknesses of the king and the effective control of a supreme Council, constituted of the outstanding ability, patriotism and experience of the kingdom.

The Western Cameralist was a confirmed bureaucrat. The *Arthasāstra* may also appear to favour bureaucracy. An elaborate machine of administration, a good diplomatic corps and a powerful army are suggested by it. Preparedness for war is the recognized guarantee of peace. The Western Cameral ideal of inter-statal relations is a 'balance of power,' which is to be secured through the exertions of a diplomatic corps whose methods are indicated with pedantic fulness and precision.

THE ARMY

In ancient India, the paramount military needs of the kingdom were met by the standing army, by the social regulation, which reserved a whole caste (the Kṣatriya) for military service, by the provision of a training and a tradition, that fostered military virtues and by carefully segregating the soldier from distraction during military training and in the pursuit of his avocation, by rules prohibiting his employment on political or administrative duties. Harmonious relations between the civil population and the soldiery is to be secured by preventing occasions for clashes. Soldiers are not to enter

villages.¹ A feudal system cannot rise, as the army is recruited on a voluntary salary basis, like any other branch of the public service.² The technique of military training is viewed as sufficiently difficult to demand the whole time and attention of the soldiers. Like the ordinary public service, and even more than other departments of the State, the army is to be open to all sections of the community.³ Wise and humane rules of war regulate the conduct of soldiers towards the inhabitants of an enemy country, combatants or non-combatants.⁴ The necessary auxiliary arms, such as the commissariat⁵, intelligence corps and medical service⁶ are duly provided. A military domination of the State is checked by ruling that a soldier should not have the power to decide policy by entering the Cabinet.

DIPLOMACY

The *Arthasāstra* glories in its diplomacy. Great ingenuity is displayed in suggestions of graded classes⁷ of diplomatic agents and of devices by which a king is assured of

¹ नृपकार्यं विना कश्चिन्न प्राप्तं सैनिको विशेषतः ।

तथा न पीडयेत् कुत्र कदापि प्राप्तवासिनः ॥

सैनिकैर्न व्यवहरेन्नित्यं प्राम्यजनोऽपि च ।

युद्धक्रियां विना सैन्यं योजयेन्नान्यकर्मणि ॥ (शुक्र., ५, १, ९०-९१)

² अमृत ('unpaid') is one of the thirty-two 'troubles' (*vyasana*) of an army according to Kautilya (p. 333).

³ See Kautilya, p. 343, which refers to recruits from all castes. Foreign mercenaries (*atisṛta*) are condemned by him (p. 333).

⁴ See *Sāntiparva* on those who should not be killed (ch. 98, 14; ch. 100, 25-29); rules of combat (ch. 95). On booty in war see *Medhātithi* on Manu, VII, 96.

⁵ Kautilya, p. 362.

⁶ *Kāmandakiya*, VII, 27.

⁷ *Ibid.*, p. 30.

victory in the 'battle of wits' (*Mantra-yuddha*), which between States is held to be more effective and less expensive than an armed conflict.¹ In relation to its neighbours, a State forms the centre of a theoretical 'circle,' (*Maṇḍala*) composed of twelve members (*dvādasa-maṇḍala*), among whom allies, enemies and neutrals, (actual, prospective, and potential) are all brought in. The variation of policy towards these leads to the scholastic elaboration of seventy-two types of attitudes.² The intricate diplomacy of the *Arthasāstra* and the discussions relating to the details of the *Maṇḍala* organization had apparently much interest to kings and politicians in ancient India, though to us, they appear dreary and obscure.³

OFFICIAL SECRECY AND CORRUPTION

A feature of the old Indian administration, in which it anticipates the mentality of the modern official is the extraordinary sensitiveness to *official secrecy*. Betraying ordinary official information is an offence entailing banishment. Divulging the secrets of the King's Council makes the offender liable to death.⁴ The setting of such a great value on official secrecy, denotes an atmosphere of suspicion and the fear of official corruptibility, which is also denoted by the penalties for bribery (*lañcha*) and for official corruption.⁵ This is in

¹ पार्णिप्रहणामियानयोस्तु मन्त्रयुद्धादभ्युदयः (*Ibid.*, p. 301; and pp. 382-384.)

² Kautilya, VI, 2, Manu, VII, 154-159; *Kāmandakiya*, Ch. VII, and Notes to M. N. Dutt's trn. pp. 85-90.

³ V. R. R. Dikshitar, *Maurayan Polity*, pp. 74-77.

⁴ उच्छिद्येत मन्त्रमेदी (अथ. शा. p. 26).

⁵ Taking bribes (उत्कोच) entails banishment—उत्कोचकः इति प्रवास्येत (अथ. शा. p. 209); See also Manu, VII, 124 :—ये कार्यिकेभ्योऽर्थमेव गृहीयुः पापचारिणः । तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥

line with the low view of human character which sees in force the only means of securing respect to moral rules. Kauṭilya devotes a long chapter (Bk. II, Ch. 8) to a vivid and a realistic description of every conceivable form of official speculation. The list of possible misdeeds is exhaustive enough for even the present day. Court favourites are classed with thieves and frontier guards, as dangers to commerce. Yājñavalkya denounces as oppressors both policemen and public accountants.¹ These instances will show that the elaboration of the machinery of administration had not removed the opportunities for official oppression and malversation. To minimize the scope for official irregularities and to help in their detection, Kauṭilya has furnished standards of allowable expenditure, wastage etc., derived from actual observation and experiment. These details, which roused the irony of Daṇḍin, show the thoroughness of the *Arthasāstra* and the resolution of the men at the helm of the old Indian empire to allow of no waste or deceit.²

THE EXCHEQUER

Kauṭilya gives the Treasury (as in modern Governments) a general power to supervise and control all revenue producing and spending departments.³ Periodical audits by the treasury, check inspections by special commissioners, the regular and systematic collection of statistics, and the punctual preparation

¹ चारतस्करदुर्वृत्तमहासाहसिकादिभिः । पीड्यमानः प्रजां रक्षेत्कार्यस्यैव विशेषतः ॥ (१, ३३६).

² These passages are collected and compared with Daṇḍin's sarcastic passage (*Daśakumāracarita*, ed. Bühler, vol. 2, pp. 51-55) in Shama Sastri's Introduction to his edition and translation of the *Kauṭilya*.

³ कोशपूर्वाः सर्वारम्भाः । तस्मात्पूर्वं कोशमवेषेत (अर्थ. शा. p. 65).

of accounts and administrative reports at the end of the official year are insisted by Kauṭilya.¹ All *Nitisāstras* require the king to be posted up daily with the figures of income and disbursement up to the day.² Over and above such normal agencies of check and control, every branch of official and private activity is also to be watched by a vast Secret Service.³ The members of this body were like the spy or the police informer, who are alluded to with contempt. The constitution of a body of carefully selected and reliable public servants, who could be trusted to discover by their vigilance and disclose by their integrity all official lapses, and which will stand the routine audit is evidence of the zeal to provide checks to the deterioration of bureaucratic government.⁴

CIVIL LAW

The influence of the Cameral outlook on our old civil and criminal law needs consideration. In civil law, a Cameral motive for modification is the immediate or ultimate advantage of the State and the exchequer. The prosperity of the king depends on the prosperity of the people.⁵ "Poor king, poor

¹ See *Kauṭilya*, Bk. 2 and Bk. 5, ch. 2 : कर्मसु चैषां नित्यं परीक्षां कारयेत् (*Ibid.*, 2, 7) ; गाणनिक्यानि आषाढीमागच्छेयुः (*Ibid.*, 2, 7) ; *Ibid.*, p. 59. See *Anct. Ind. Polity*, pp. 44 and 113. *Sukra*, I, 51-52 and 275-285, and *Sāntiparva*, ch. 89-90. See Dikshitar, *Mauryan Polity*, pp. 201-214.

² तत्र पूर्वदिवसस्याष्टमे भागे रक्षाविधानमायव्ययौ च शृणुयात् (अर्थ. शा., p. 37) ; ईतरक्षः समुत्थाय पश्येदायव्ययौ स्वयम् । (याज्ञ., १, ३१५).

³ *Kauṭilya*, pp. 142-143.

⁴ *Sukra*, IV, 9, 66-68. A secret agent is *Sūcaka* and an informer is *Stobhaka*.

⁵ प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥ (अर्थ. शा., p. 39).

kingdom."¹ The civil law should therefore be such as will stimulate production. The individualization of property to the extent of granting to the members of an undivided family exclusive control over the gains of their learning and professional skill,² the provision for even slaves to purchase their freedom out of their self-earnings,³ the development of the rights of separate property for women,⁴ such wholesome rules

¹ The famous maxim of Sully (1560-1641). Similar sayings are:—'The prosperity and welfare of the subjects is the foundation upon which all happiness of a prince is based' (Schroeder, *Small*, p. 142); identity of interest between prince and subject (Rohr, *Ibid.*, p. 203); 'the true greatness of princes is inseparable from the prosperity of their lands' (Zincke, *Ibid.*, p. 262); 'a king is a rich king when he has rich and skilful subjects,' (Darjes' *Ibid.*, p. 279); and 'the chief duty of the monarch consists in guardianship of the happiness of the subjects (Justi, *Ibid.*, p. 324).

² Gautama (c. 600 B.C.)—स्वयमर्जितमवैशेष्यो वैशः कामं न दद्यात् । अवैशः समं विभजेत् (२८, १८-१९) [विद्यामधीते इति 'वैशः']; Vasiṣṭha allows him to keep part of the gains of learning (१७, ५१); Yājñavalkya, (II, 118-19) पितृ-द्रव्याविरोधेन यदन्यत्स्वयमर्जितम् । मैत्रमौद्वाहिकं चैव दद्यादानां न तद्वदेत् ॥ क्रमा-दभ्यागतं द्रव्यं हतमप्युद्धरेत्तु यः । दद्यादेभ्यो न तद्वद्विषया लब्धमेव च ॥; Manu, (IX, 208)—अनुपन्नं पितृद्रव्यं भ्रमेण यदुपार्जितम् । स्वयमीहितलब्धं तच्चाक्रामो दातु-मर्हति ॥; also (IX, 206)—विद्याधनं तु यद्यस्य तत्तस्यैव धनं भवेत् ।; Vyāsa (quoted by Aparārka, p. 725)—विद्याप्राप्तं शौर्यधनं यच्च सौदायिकं भवेत् । विभागकाले तत्तस्य नान्वेष्टव्यमिति स्थितिः ॥ पितृद्रव्याणां स्वयमर्जितमविभाज्यम् । (अर्थ. शा., p. 160). पित्रादिधनसंबन्धहीनं यद्यदुपार्जितम् । येन सः काममभ्यादविभाज्यं धनं हि तत् ॥ (शुक्र, ४, ५, ३००) ।

³ न त्वेवार्थस्य दासभावः (p. 181) । आत्मविक्रयिणः प्रजामार्यां विद्यात् (p. 182) । आत्मविगतस्वामिकर्माविरुद्धं लभेत, पित्र्यं च दायम्, (p. 182) । प्रक्षेपातुरूपश्चास्य निष्क्रयः (emancipation), p. 182 । दण्डप्रणीतः कर्मणा दण्डमुपनयेत् । आर्यप्राणो ध्व-जाहृतः कर्मकालानुरूपेण मृत्यार्थेन वा विमुच्येत (p. 183) । दासद्रव्यस्य जातयो दद्यादाः । तेषामभावे स्वामी (p. 183) [कौटिलीये] ॥ Contra, *Manu*, VIII, 416—भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः । यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥

⁴ *Kautilya*, pp. 152-154. *Kautilya* (p. 152) provides that the wife cannot complain about the expenditure of her *Stridhana* by the husband (in case of imprisonment for debt, disease, famine or indispensable religious duties), as

as that the whole of a man's property cannot be confiscated except on a judicial sentence,¹ that the instruments and appliances of production are always to be exempt from attachment for debt and revenue recovery² and that cultivators should be granted freedom from arrest for debt during the cultivation season,³ are other illustrations of the operations of this motive. The *Arthasāstra* deliberately reduces the periods of limitation and prescription prescribed in the *Dharmasāstra*,⁴ and its civil law aims at the removal of uncertainty in the acquisition, use, development and transfer of property. It humanizes the law of debt.⁵ The ancient right of the creditor to place the debtor under indefinite restraint is attenuated to a vanishing point. The debtor is protected against harassment by his creditor. Unless a debtor is likely to abscond from the country, he cannot be proceeded against simultaneously by several creditors.⁶ They can proceed against him only

allowed also by Yājñavalkya, II, 147), after three years of such use, or when two children have been borne in the interval, if the marriage has been in the first four forms. In case the marriage was in *rākṣasa* or *paisāca* forms, the husband must restore the property or be treated as a thief. These rules go farther than any *smṛti*.

¹ *Manu*, IX, 242.

² Nārada, XX, 10-11; आयुधान्यायुधीयानां शिल्पद्रव्याणि शिल्पिनाम् । वैश्या-स्त्रीणामलंकारं वाद्यातोद्यादि तद्विदाम् ॥ यच्च यस्योपकरणं येन जीवन्ति कारवः । सर्वस्वहरणेऽप्येताञ्च राजा हर्तुमर्हति ॥

³ अग्राह्याः कर्षकास्तेषु कर्षकाः (अर्थ. शा., p. 175).

⁴ यत्त्वं द्रव्यमन्यैः भुज्यमानं दशवर्षाणि उपेक्षेत हीयेतास्य । अन्यत्र बालवृद्धव्या-धितव्यसनिप्रोषितदेशत्यागराज्यविभ्रमेभ्यः । विंशतिवर्षपेक्षितमनुवसितं वास्तु नानु-युजीयात् । हातयः श्रोत्रियाः पाषण्डा वा राज्ञामसन्निधौ परवास्तुषु विवसन्तः न भोगेन हरेयुः । उपनिधिमाधि निधिं निक्षेपं स्त्रियं स्त्रीमानं राजश्रोत्रियद्रव्याणि ॥ (अर्थ. शा., p. 190) । दशवर्षपेक्षितमृगतमप्रतिग्राह्यम् । अन्यत्र बालवृद्धव्याधित etc. *Ibid.*, p. 174).

⁵ See *Kautilya*, pp. 174-177.

⁶ नानार्णसमवाये नैको द्वौ युगपदभिवदेयाताम् । अन्यत्र प्रतिष्ठमानात् (*Ibid.*, p. 175).

in the order in which the debts were contracted, and one creditor at a time. Debts due to the State, and to the unendowed classes which render public service *e.g.*, Brāhmaṇa, have priority, independently of the order of time in which they were contracted.¹

A debtor may be terrified by the old belief that if he dies without discharging his obligations he will be reborn as a beast, but he cannot be incarcerated indefinitely. Every opportunity for redemption is to be given to those who are virtually insolvent.² The avarice of the money-lender is not to be allowed to paralyse industry and trade by being given the support of a harsh law.³ The interest which a creditor receives on loans covers possible losses of the sums lent. These are the underlying principles.⁴

GROUP ORGANIZATIONS

The operation of the same motive is seen in the apparently contradictory treatment of group organizations by the old Indian State. Organization helps production. Accordingly let the State treat generously guilds and industrial groups. The right of association is granted to all persons, workers, merchants, capitalists, religious men and women,⁵ and, in

¹ तत्रापि गृहीतानुपूर्व्या राजश्रोत्रियद्वयं वा पूर्वं प्रतिपादयेत् (*Ibid.*, p. 175).

² ब्राह्मणस्तु परिक्षीणः शनैः दाप्यो यथोदयम् (याज्ञ., २, ४३); मनु, ८, १७७.

³ Manu, VIII, 177; Yājñavalkya, II, 43.

⁴ अकृत्वा वृद्धिं साधयतो वा मूल्यं वा वृद्धिमारोप्य श्रावयतो बन्धश्चतुर्गुणो दण्डः । तच्चतुरश्रावणायामभूतचतुर्गुणः । (*Ibid.*, p. 174).

⁵ देशजातिकुलधर्माश्चान्नायैरविरुद्धाः प्रमाणम् । कर्षकवणिक्पशुपालकुसीदिकारवः स्वे स्वे वर्गे । तेभ्यो यथाधिकारमर्थान्प्रत्यबहृत्य धर्मव्यवस्था ॥ (गौतम, ११, २२-२४)

imitation of them, even heretics and robbers formed guilds.¹ All such groups are autonomous in their own affairs, and their bye-laws are enforced by the State. The heads of the guilds are to be singled out for social and political distinction.² Their support is to be coveted, and their anger dreaded by the king. On the other hand, they are to be watched, in the interests of the State, and their activities in raising prices or lowering wages by combined effort, are to be penalized.³ The formation of new corporations and the alterations of old guild constitutions are apparently to secure recognition by the State.⁴ The guild has a perpetual succession in law,⁵ which accounts for the rules against its acquiring peasant estates in villages.⁶

CRIMINAL LAW

In penal law, the working of the Cameral motive is responsible for humane improvements in outlook as well as in treatment. The aim of punishment is prevention and cure, and not retribution. In ages of faith, the deterrent effect of a punishment is increased by giving it a spiritual

¹ Kauṭilya mentions 'heretic guilds' (*paṣaṇḍa-saṃgha*, pp. 36 and 242); the reference may be to the Buddhist *Samgha*.

² *Sreṇimukhyas* are to be paid 8000 paṇas as salary (p. 245).

³ देशकालान्तरितानां तु पण्यानां—प्रक्षेपं पण्यनिष्पत्तिं शुल्कं वृद्धिमवक्रयम् । व्ययानन्याश्च संख्याय स्थापयेदर्धमर्धवित् ॥ (अर्थ. शा., p. 205).

⁴ श्रेणिनेगमपाषण्डिगणानाप्ययं विधिः ।

भेदे चेषां दृष्टो रक्षेत् पूर्ववृत्तिं च पालयेत् ॥ (याज्ञवल्क्य, २, १९२)

⁵ This is inferable from Pāṭhīnāsī's dictum (cited by Aparārka)—
—न हार्यं राजा देवतागणसंस्थित . . . धनानि.

⁶ करदाः करदेष्वाधानं विक्रयं वा कुर्युः । (अर्थ. शा., p. 171).

colour. The primitive combination of religious and material elements in the penalties awarded by the community for crimes was similarly continued by the Indian sociologist, side by side with the developed penal law. The aim of the old Indian law of crimes was to adjust the penalty to the psychology of the offender and his class. The methods for the detection of crime are also to take account of the accused person's psychology. Compurgation and ordeals, which were freely used in early times in which efficient devices for the detection of crime did not exist, are discouraged by the *Arthasāstra*, though they are continued even in the later *Dharma-sāstra*, more perhaps as a matter of tradition than of conviction. So serious a thing as a man's life cannot be left to the chance of an ordeal. The value of an appeal to God is essentially psychic. To women and children and to nervous people the ordeal adds a refinement to cruelty. To the atheist and the hardened criminal it makes little appeal.¹ Kautilya therefore rests the detection and punishment of crime solely on the secure basis of investigation and evidence. Instances in which judicial sentences are found to have been unjustly given, after it is impossible to recall them, should be few, except for offences against the State or society, or outrages against humanity. The death penalty should be restricted only to such cases. The violation of cardinal state monopolies (e.g., destruction of elephants),² and grave social and economic offences like wholesale cattle-lifting which may lead to blood-shed, as well as arson and destruction of works

¹ महाभियोगे निर्धर्मे कृतमे क्लीबकुत्सिते ।

नास्तिके दृष्टदोषे च कोशपानं विवर्जयेत् ॥

(बृहस्पतिः) Somadeva (27, 15) takes the same view.

² हस्तिघातिनं हन्युः । . . हस्तिप्रधानो विजयो राज्ञाम् (अर्थ. शा., p. 50).

of irrigation are specifically made capital offences and their justification is obvious.³ The cruel punishments of maiming and mutilation are continued by the *Arthasāstra* apparently more for the segregation of the known social offender than as a measure of retributive justice. In many cases, the option is given to compound corporal punishment by fines. S'ukra suggests banishment or deportation to islands for offences for which what is desired as a penalty is to get rid of a noxious person from society. The basic principle of the Indian criminal law in all such cases is that the penalty should never exceed the needs of society. Punishment has to be viewed both from the standpoint of the offender and of society.

Among the persons whose deportation is recommended by S'ukra are the turbulent man, the cowardly soldier, the man 'who is a thorn to the village,' the householder who becomes a monk without providing for his kith or kin, and the subject who fails the king in the hour of need.

Economic considerations account for the penalties provided in old Indian law for the destruction of trees and plants,⁴ for the exportation of articles of primary need to the country e.g., wool (so necessary for protection in winter), arms, armour, war-chariots, animals of use in war, and food grains.⁵ It may be recollected that similar motives led in England to provision of the death penalty for the exportation of wool from the country, so late as the reign of Charles II.⁶

³ उदकधारणं सेतुं भिन्दतः तत्रैवाप्सु निमज्जनम् । (अर्थ. शा., p. 227).

⁴ पुरो वनस्पतीनां पुष्पफलच्छायावतो प्ररोहच्छेदने षड्गुणः । क्षुद्रशाखाच्छेदने द्वादशगुणः । पीनशाखाच्छेदने चतुर्विंशतिगुणः । स्कन्धवधे पूर्वासाहसदण्डः । समुच्छिन्नौ मध्यमः ॥ अर्थ. शा., p. 197).

⁵ राजवर्मकवचलोहरथरत्नधान्यपशूनां अन्यतमानिर्वाहं निर्वाहयतो यथाऽवशुभितो दण्डः पण्यनाशश्च (अर्थ. शा., p. 111)

⁶ Adam Smith, *Lectures on Justice*, etc. ed. Cannan, p. 136.

LIBERTY AND CITIZENSHIP

A review of the politics of Indian Cameralism will be incomplete without a reference to the Indian conceptions of personal freedom, citizenship and loyalty. The fundamental conceptions of old Indian society preclude the possibility of drawing any distinction between public and private duties in ancient India. When life is an organic whole, its division into water-tight public and private compartments is impossible. The suggestion that the king is always a public person is quite as valid as the conception of the subject as always an equally public person. Every one, from the king to the man in the street, has his appointed duties and functions. He enjoys unfettered liberty of action only outside the obligation to discharge these duties. No one is absolutely free, not even the king. Somadeva's recommendation of 'freedom as the best tonic of man,' and the assertion of the *Mahābhārata* that 'every one is king in his own house' merely reflect the temper of the times, which sought to put some limit to State intervention in the ordinary lives of the people. The Indian view emphasizes obligations, not rights. The prejudice against the foreigner may be social, but it is not political. There is no expression in Sanskrit which has the exact sense of 'citizen' and 'citizenship.' Such terms as *prajā*, *prakṛti*, *paura*, and *jana*, convey none of the implications of the civil rights of the citizen. Suffrage follows status. If citizenship is to be defined merely by political obligation, by habitual obedience to the State and the payment of taxes, we can bring within the body of citizens

¹ सर्वः स्वगृहे राजा (शान्तिपर्व, ३१७, ४८)

² An English-Sanskrit dictionary gives three incorrect renderings of 'citizen': *paura*, *pauragana*, *nagarajana*.

even the alien who conformed to these conditions during his residence in the kingdom. Political obligation springs purely from residence, and does not connote a personal tie between ruler and subject. The imposition in the *Kautiliya* of discriminating duties against certain imported articles usually handled by aliens is aimed at the goods and not the foreign dealers *qua* foreigners. A man shed his duty as a subject by simply crossing the frontier. Oppression led to wholesale or piecemeal emigration.¹ In the settled monarchies or empires envisaged by the *Ārthasāstra*, the tie of tribal or clan allegiance is not translated into a political bond. When it emerges in our history, it does so only in areas under clan domination, like Rājasthān, with added glamour of chivalry and sacrifice, and is ennobled as 'loyalty'. A background of rich sentiment may exist between king and subject, but it is not essential to their relation, as conceived by old Indian polity.

¹ 'सुखं वा सानुग्रहपरिहारसौकर्यं फललाभभूयस्त्वेन स्वकर्मणा परकर्मयोगावहजनमा-
सावयिष्यामि' (अर्थ. शा., p. 263).

V

ECONOMICS OF INDIAN CAMERALISM

INTRODUCTORY

No aspect of Cameralism has been so greatly emphasized in the West as the economic, and none in regard to the analogous Indian group of sciences has been so little stressed as the economic. This paradoxical difference should be explained. Modern economics owes much to Cameral thought. Adam Smith was virtually, if not consciously and by derivation, a Cameralist. In modern India, the failure to recognize the interdependence of *Dharmasāstra* and *Arthasāstra* and the practice of viewing them not as allied but as rival studies, and the omission to study the economic ideas inherent in both types of literature, have been largely responsible for the failure to make a synthesis of Hindu Economics. It has been my privilege to make this attempt in other forums.¹ To avoid needless repetition, I would ask your indulgence to permit a reference to the Benares lectures on *Ancient Indian Economic Thought* and to restrict myself today to the presentation of only salient aspects of Hindu Economic thought, which betray either a Cameral bias or necessitate a Cameral interpretation.

¹ See my *Ancient Indian Economic Thought*, (pp. 19-20 and 24 ff.)

सुखेन वंशवृद्धिर्भवति । बीजे संपूर्णबलयुक्ते क्षेत्रे बलहीने पुनर्विवाहेन सन्ततिलाभो भवति । बीजबले असंपूर्णे तु सन्ततिलाभप्रतिबन्धकभूतपापानां प्रायश्चित्तेन सन्ततिर्भवति ।

अथवा स्वभागैः स्वभं स्वाधिष्ठितनक्षत्रं तत् आगच्छन्तीति स्वभागाः । एवं स्थितैः गैः ग इत्यक्षरसङ्ख्यासूचितत्रिभिः रविशुक्रगुरुभिः बीजबल-निर्णये चन्द्रकुजगुरुभिः क्षेत्रबलनिर्णये इत्यर्थः । जगतीच्छन्दः अनेन स्वभागैरिति नक्षत्रस्य द्वादशांशश्च विवक्षितः । नक्षत्रद्वादशांशभूतमेषादि-राशिगतानां त्रयाणां स्फुटानामैक्यस्य राश्यंशकयोरोजयुग्मवशात्सन्ततिर्वा-च्येति भावः । अत्रैवं गणितप्रक्रिया । ग्रहाधिष्ठितनक्षत्रघटिकाः सावयवा विन्यस्य पञ्चभिर्हत्वा राशयो लभ्यन्ते । शेषात् भागकलादयः लभ्यन्ते । रविशुक्रगुरुणां एवमानीतस्फुटानामैक्यं बीजस्फुटं भवति । चन्द्रकुजगुरुणां स्फुटैक्यं क्षेत्रस्फुटं भवति । क्षेत्रबीजे च संपूर्णबले कदा पुत्रलब्धिरिति चेत् गुरौ त्रिकोणोदयधर्मगेऽपि वा रवीन्दुशुक्रावनिजगुरुणामुक्तप्रकारानीतस्फुटै-क्यराशौ लग्नत्रिकोणगते प्रथमवयसि सन्ततिप्राप्तिः । अपीति निर्देशात् केन्द्रेऽपि प्रथमवयसि सन्ततिप्राप्तिः । वा इत्यनेन पणपरगते मध्यवयसि आपोक्लिमगे अन्यवयसि च पुत्रलब्धिरिति सूचितम् । “रवीन्दुशुक्राव-निजैः स्वभागैः” इत्यनेन रवीन्दुशुक्रावनिजानां स्फुटानि स्वभागैरित्य-क्षरसङ्ख्यासूचितैः चतुर्भिश्चतुर्भिः त्रिभिस्त्रिभिश्च यथाक्रमं गुणितव्याः । गुरौ त्रि इति निर्देशात् गुरुस्फुटं त्रिभिर्गुणितव्य इति च सूचितम् । एवं ऋतुगुणान्येव क्षेत्रबीजस्फुटनिर्णययोग्यानि भवन्ति ।

जगतीच्छन्दः । अनेन द्वादशभागात्मकतिथिः स्मारितः । अनेन सन्तानतिथिस्फुटमपि व्यञ्जितम् । उक्तं च फलदीपिकायाम्—

“पञ्चमनाच्छशिनः स्फुटादिषुहृतं भानुस्फुटं शोधये-

नीत्वा तत्र तिथिं सिते शुभतिथौ पुत्रोऽस्त्ययन्नादपि ।

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श्रीवराहमिहिरहोराशास्त्रम्

कृष्णे नास्ति सुतस्तिथेर्बलवशाद्ब्रूयाद्ब्रूयोः पक्षयोः

देशे छिद्रतिथौ च विष्टिकरणे न स्यात्स्थिराख्ये सुतः ॥”

इति । वृत्तं वंशस्थम् । अनेन दोषशान्त्या पुत्रो भवतीति सूचितम् ।
दोषपरिहारश्चोक्तः फलदीपिकायाम्—

“ विष्टिस्थिरं वा करणं यदि स्यात् कृष्णं यजेत्पौरुषसूक्तमन्त्रैः ।
षष्ठ्यां गुहाराधनमत्र कार्यं यजेच्चतुर्थ्यां किल नागराजम् ॥
रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेच्छ्रवणं व्रतं च ।
चतुर्दशी चेद्यदि रुद्रपूजां स्याद्वादशी चेत्स्मृतमन्नदानम् ॥
तृप्तिं पितृणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतियन्नात् ।
पक्षत्रिभागेष्वपि नागराजं स्कन्दं च सेवेत हरिं क्रमेण ॥”

इति ।

अनेन श्लोकेन अष्टवर्गशोधनक्रमश्चोक्तः । यथा रवीन्दुशुक्रावनिजैः
रविचन्द्रशुक्रकुजैः । रवीन्दुशुक्रावनिजैः रविजहन्दुजहन्दुशुक्रावनिजैः ।
रविजः शनिः इन्दुजः बुधः । इन्दुशुक्रावनिजः इन्दुश्चन्द्रः तस्य शुक्रस्य
अवनिः क्षेत्रं तारा सा जाया यस्य सः इत्यर्थे जानिशब्दस्य स्थाने एक-
देशविकृतजशब्दः ताराजानिः बृहस्पतिरित्यर्थः । अवनिज इति पूर्वक्षितिज-
भूतलमपि गृह्णाति । एवं रवीन्दुशुक्रावनिजैरिति लग्नयुक्तग्रहसप्तात्मकमष्ट-
वर्गस्तन्त्रेण निर्दिष्टः । जकारस्यावृत्त्या रवीन्दुशुक्रावनिजैः तेषां बिन्दुभिः
स्वभागैः स्वराशितैः । गुरौ अधिके । अधिकबिन्दुयुक्तस्याधिकांशस्य शोध-
नया शिष्टस्य प्राबल्यमित्यर्थः । पुनस्त्रिकोणोदयधर्मोऽपि वा गुरौ प्राबल्य-
मिति त्रिकोणशोधनापि निर्दिष्टा । विधिद्वयेऽपि प्राप्ते “ विप्रतिषेधे परं
कार्यम्” इति परत्वात् त्रिकोणशोधना प्रथमं प्राप्ता । पश्चादेकाधिपत्य-
शोधना । पुनरेकाधिपत्यशोधनायामेकक्षेत्रं अपत्यमपगत्यं त्यद्शब्दः

अत्र ग्रहपरः अपगतग्रहं यदि भवेत् । तदैव भवति पूर्वोक्तशोधनाविधिः ।
अपगतग्रहस्यापकर्षोक्त्या शोधनमपि तस्यैव राशेरिति व्यज्यते । एवमष्टक-
वर्गान्तर्गतैकाधिपत्यत्रिकोणशोधने व्याख्याते ।

तथा चोक्तं जातकपारिजाते—

“ त्रिकोणभावेषु यदल्पबिन्दवः
तत्तुल्यसङ्ख्या यदि सर्वमुत्सृजेत् ।
एकक्षशून्ये खलु शोधयेन्न तान्
साम्ये त्रयाणां सकलं समुत्सृजेत् ॥
कण्ठीरवं कटकभं च विना कुजादि-
कावासराशियुगलोपगबिन्दुसङ्ख्याः ।
तत्तुल्यशून्यविषमाग्रहसमग्राद्या-
स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥
राशिद्वयं सद्युचरं न शोधये-
देकं द्वयोः शून्यभमप्यशोधयेत् ।
फलाधिके खेटयुते परित्यजेत्
फलं समग्रं परतो ग्रहाद्गृहात् ॥
पूर्वं त्रिकोणं परिशोध्य पश्चा-
देकाधिपत्यस्य ततः प्रकल्प्याः ॥”

इति ।

विबीजिनाम् । बीजं बिन्दुः । विबीजिनः बिन्दुरहिताः तेषामेते
विधयः अफलाः । एकराशौ शून्यं यदि चेत् तस्य शोधना न कार्येति
व्यञ्जितम् । तथैवोक्तमुद्धृतजातकपारिजातश्लोकेषु—

विबीजिनां बिन्दुरहितानां ग्रहाणामिमे ज्योतिःशास्त्रविधयः ।
हिमांशोः करा इत्युपमानसामर्थ्यात् शुभसूचका विधय इति सिद्धम् ।

विफला भवन्ति । बिन्दुशून्याः अथवा विबीजिनः वि इत्यक्षरसङ्ख्या-
सूचितचतुर्बिन्दुयुताः अथवा तस्मादपि न्यूनबिन्दुयुक्तराशियुताः शुभफल-
दाने अशक्ता भवन्ति ।

तथा च जातकपारिजाते—

“सबिन्दुकस्तत्र फलप्रदः स्यादबिन्दुकः शून्यफलप्रदाता ॥”

इति ।

करा इति गुणकारकत्वं रश्मिवत्त्वं च व्यञ्जितम् । अतः अष्टकवर्ग-
बिन्दवः शोधनानन्तरं ग्रहाणां गुणकारैः गुणितव्याः । ते च गुणकाराः तेषां
रश्मय एवेत्यपि सिद्धम् । तथापि करा हि मा अंशोः इति पदच्छेदेन
अंशोः अंशुमतः सूर्यस्य चन्द्रस्य वा मा करा हि मा इत्यक्षरसङ्ख्याया
सूचित पञ्चकिरणा हि इत्यर्थः । अनेन सूर्यस्य चन्द्रस्य गुणकाराः पञ्च ।
विदशं विषमदशं क्रूरदशः कराः किरणाः हि हि इत्यक्षरसङ्ख्यासूचित
अष्टौ भवन्ति । इति कुजस्य गुणकारा अष्टौ । गुरौ गुरुविषये त्रिकोणोदय-
धर्मगोऽपि वा इत्यक्षरदशकेन दश गुणकारः भवति । इतरेषां बुधशुक्रशनीनां
पूर्वोत्तररश्मिसङ्ख्याया गुणकाराः पञ्च सप्त पञ्च च भवन्ति । एतत्स्पष्टतर-
मुक्तं नष्टजातकाध्याये—“गोसिद्धौ जितुमाष्टमौ” इति ।

वृत्तं वंशस्थम् । जगतीच्छन्दः । अतः द्वादशराशीनामपि गुणकारै-
र्बिन्दवः गुणितव्या इति सिद्धम् । एवं राशिगुणकारेण ग्रहहीनराशिबिन्दूनां
कार्यमित्यप्यूषम् । ग्रहसहितानां राशीनां बिन्दवस्तु राशिगुणकारेण प्रथमं
संस्कृत्य पुनस्तत्रस्थग्रहाणां गुणकारान् मिलित्वा गुणः कार्यः ।

उक्तं च नष्टजातकाध्याये—

“गोसिद्धौ जितुमाष्टमौ क्रियतुले कन्यामृगौ च क्रमा-

त्संवर्ग्या दशकाष्टसप्तविषयैः शेषाः स्वसङ्ख्यागुणाः ।

जीवारास्फुजिदैन्दवाः प्रथमवच्छेषा ग्रहाः सौम्यव-

द्राशीनां नियतो विधिर्ग्रहयुतैः कार्या च तद्वर्गणा ॥”

इति । अस्य प्रयोजनमायुर्दायनिर्णये “सप्ताहतं त्रिधनभाजि” इत्यादिना ।

उक्तं च जातकपारिजाते—

“तद्वाशिखेटगुणैकैक्यफलानि भूयः

सप्ताहतान्युद्गुणपहतानि यानि ।

वर्षाणि तानि पुनर्कमुखप्रतोऽस्मि-

न्मासादिकानि च नयेत्तदिहायुरायुः ॥”

तद्वादशाब्दाद्यधिकेऽपि शोध्यं भ्रमण्डलं तत्पुनरत्र सर्वम् ।

हत्वा वराङ्गेन हरेन्मतङ्गैः लब्धं फलं सौरसमं प्रदिष्टम् ॥

उच्चंगतस्य द्विगुणं तदीयं नीचंगतस्यास्तगतस्य चार्धम् ।

अतोऽन्तराले त्वनुपातमाहुरेवं ग्रहाणां हरणानि कुर्यात् ॥

मूलत्रिकोणनिजतुङ्गगृहोपगानां

तुङ्गादिवर्गशुभयोगनिरीक्षितानाम् ।

उक्तप्रकारगणितागतमायुरेव

पापारिवर्गसहितस्य विवादमाहुः ॥

रविमुख्यनभोगदत्तसङ्ख्याः परमायुश्शरदस्तु मानवानाम् ।

सविलम्बसमश्च केचिदाहुः गुरुमूलात्समुपैति तुल्यमाहुः ॥

केन्द्रादन्यगते चन्द्रे सुखभे चाष्टवर्गजम् ।

आयुरेव नभःस्थाने शुभपापयुतेऽथवा ॥

रव्यादिखेटस्थितराशिजानां स्वकीयवर्गोपमबिन्दुसङ्ख्याः ।

वेदाष्टवर्गप्रभवायुरब्दा भवन्ति सर्वा हरणक्रियाश्च ॥”

इति ॥ ३ ॥

स्त्रीपुरुषयोराधानलम्बवशात्प्रश्नलम्बवशाद्वा ज्ञेयान्यरिष्टान्याह—

दिवाकरेन्द्रोः स्मरगौ कुजार्कजौ

गदप्रदौ पुङ्गलयोषितोस्तदा ।

व्ययस्वगौ मृत्युकरो युतौ तथा

तदेकदृष्ट्या मरणाय कल्पितौ ॥ ४ ॥

इति । दिवाकरेन्द्रोः सूर्यात् चन्द्राच्च स्मरगौ सप्तमगौ कुजार्कजौ कुजशनेश्वरौ । पुङ्गलयोषितोः पुरुषस्य स्त्रियाश्च गदप्रदौ रोगप्रदौ भवतः । पुरुषरूपस्य सूर्यस्य सप्तमस्थौ शनिकुजौ पुरुषस्य गदप्रदौ भवतः । एवं स्त्रीरूपस्य चन्द्रस्य सप्तमस्थौ शनिकुजौ स्त्रियाः रोगप्रदौ भवतः । तदा निषेककाले इत्यर्थः । तथा व्ययस्वगौ द्वादशद्वितीयस्थौ मृत्युकरो मरणं ददतः । सूर्याद्व्ययस्वगौ पुरुषस्य मृत्युकरो चन्द्राद्व्ययस्वगौ स्त्रियाः मृत्युकरो भवतः । युतौ तदेकदृष्ट्या तयोरेकतरेण युक्त इतरेण दृष्टश्च । मरणाय कल्पितौ मृत्युं कुरुतः । एवं सूर्यश्चेत्पुरुषो म्रियते चन्द्रश्चेत्स्त्री म्रियते । आधानलम्बस्य स्मरगौ कुजार्कजौ गर्भस्य रोगप्रदौ, व्ययस्वगौ मृत्युकरो तथायुतौ तदेकदृष्ट्या मरणाय कल्पितौ इत्यप्युक्तम् ।

राहुकेतू अपि यथाक्रमं शनिकुजसमानौ । अतस्तावप्यत्र ग्राह्यौ । इदमर्थमेव कुजार्कजावित्युक्तवानाचार्यः ।

वृत्तं वंशस्थम् । जगतीच्छन्दः । अनेन द्वादशमासाः स्मारिताः । अतः योगकर्तृग्रहस्य मासे रोगो भवतीति सूचितम् ।

अर्थान्तरस्यापि ध्वनिः । तदा मैथुनकाले । दिवाकरेन्द्रोः सूर्यचन्द्र-
रूपयोः । पुङ्गलयोषितोः दम्पत्योः । स्मरगौ मनोगतौ । कुजार्कजौ
अशुभचिन्ता चेत् । गदप्रदौ आहितः रोगी भवति ।

तथा च सारावल्याम् —

“ मिथुनस्य मनोभावो यादृङ्मदलालसस्य सम्भवति ।

श्लेष्मादिभिः स्वदोषैस्तत्तुल्यगुणो निषिक्तः स्यात् ॥ ”

इति ॥ ४ ॥

अथ पितृमातृपितृव्यमातृष्वसृकारकान् तेषां स्थानवशात् स्त्रीपुरुषयोः
शुभाशुभफलं चाह—

दिवाकशुक्रौ पितृमातृसंज्ञितौ

शनैश्चरेन्दू निशि तद्विपर्ययात् ।

पितृव्यमातृष्वसृसंज्ञितौ च ता-

वयोजयुग्मर्क्षगतौ तयोः शुभौ ॥ ५ ॥

इति । दिवा अहि आहितस्य जातस्य वा अर्कशुक्रौ सूर्यशुक्रौ पितृमातृसंज्ञितौ स्तः । सूर्यः पिता शुक्रः माता । निशि रात्रावाहितस्य जातस्य वा शनैश्चरेन्दू शनिचन्द्रौ पितृमातृसंज्ञितौ स्तः । शनिः पिता चन्द्रः माता । तद्विपर्ययात् तद्व्यत्ययेन निशि अर्कशुक्रौ दिवा शनैश्चरेन्दू पितृव्यमातृष्वसृसंज्ञितौ च भवतः । निशि सूर्यः पितृव्यः पितृसहोदरः शुक्रः मातृष्वसा दिवा शनैश्चरः पितृव्यश्चन्द्रः मातृष्वसा च भवन्ति । अथ तौ ओजयुग्मर्क्षगतौ ओजे सूर्यशनी युग्मे शुक्रचन्द्रौ च तयोः मातापित्रोः पितृ-
व्यमातृष्वसृसंज्ञितौ शुभौ शुभकरो भवतः । अन्यथा अशुभकरावित्यर्थात्सिद्धम् ।

वृत्तं वंशस्थम् । अनेन दिवा जातस्य पितुश्च मिथः विरोधः स्याद्यदि सूर्यः युग्मर्क्षगतः । तथैव तस्य ओजर्क्षशुकेण मात्रा विरोधः । युग्मर्क्षशनिना पितृव्येन विरोधो जायते । एवमेव ओजर्क्षचन्द्रः मातृष्वसा विरोधं जनयतीत्यादि सूचितम् ॥ ५ ॥

गर्भाधानग्रहस्थितिबशात् आहितस्य मातुररिष्टयोगमाह—

अभिलषद्भिरुदयर्क्षमसद्भि-

मरणमेति शुभदृष्टिमयाते ।

उदयराशिसहिते च यमे स्त्री

विगलितोडुपभूसुतदृष्टे ॥ ६ ॥

इति । उदयर्क्षं लग्नमभिलषद्भिः प्राप्तुमिच्छुभिः पापैः । द्वादशराश्यन्त्यां-
शस्थितैः पापैरित्यर्थः । स्त्री आहितस्य माता मरणमेति म्रियते । शुभदृष्टिं
शुभेन दृष्टिं अयाते यदि । लग्नस्य शुभदृष्ट्यभावे द्वादशभावान्त्यां-
शस्थाः पापाः स्त्रीमरणं ददतीति भावः । योगान्तरमाह । उदय-
राशिसहिते लग्ने यमे च शनौ, विगलितोडुपः अतिक्षीणचन्द्रः
भूसुतः कुजः क्षीणचन्द्रकुजाभ्यां दृष्टे सति स्त्री मरणमेति । लग्ने
शनौ सप्तमे क्षीणचन्द्रकुजयोश्च आहितस्य माता म्रियते । प्रसवपूर्व-
मेव म्रियते । आधानलग्नवशादुक्तफलानां प्रसवपूर्वमेव फलं वक्तव्यम् ।
कुत इति चेदुच्यते निषेकाध्यायारम्भसामर्थ्यादिति । “ निगदितमिह
चिन्त्यं सूतिकालेऽपि युक्त्या ” इति जन्मकालसादृश्यमाधानकालस्य
दर्शितम् । अतः जातकफलनिरूपणेनैव आधानलग्नवशात्फलमपि सिद्धे
सूतिकालात्पूर्वमेवोक्तफलानि वाच्यानीति सूचयितुमाधानाध्याय आरब्ध
आचार्येण ।

वृत्तं द्रुतगतिः । “ द्रुतगतिर्नभजयैरुदिता सा ” इति स्यात् ।
अनेनोक्तयोगौ अतिवेगेन फलप्रदाविति सूचितम् द्रुततरगत्या भिषग्भिः
शस्त्रक्रियया शिशुः रक्षणीयः इत्यपि व्यञ्जितम् । शुभदृष्टिवशात् द्रुततर-
चिकित्सया माताऽपि जीवति ॥ ६ ॥

पुनश्चतुर्विधा नायकाः—

नायकत्वमवस्थाभिरेषां सर्वरसेष्वपि ॥ ८ ॥

प्रत्येकमेषां 'भृङ्गरे'ऽवस्थाभिश्चतुरात्मता ।

दक्षिणश्च शठो धृष्टोऽनुकूलश्चेति कीर्तिताः ॥ ९ ॥

दक्षिणः—

एकस्यां सक्तचित्तोऽपि कान्तास्वन्यासु यः समम् ।

वर्तते गूढरागः 'सन् प्रोक्तोऽसौ दक्षिणो यथा ॥ १० ॥

“ स्नाता तिष्ठति कुन्तलेश्वरसुता वारोऽङ्गराजस्वसु-

धूते रात्रिरियं जिता कमलया देवी प्रसाद्याद्य च ।

इत्यन्तःपुरसुन्दरीः प्रति मया विज्ञाय विज्ञापिते

देवेनाप्रतिपत्तिमूढमनसा द्वित्राः स्थितं^१ नाडिकाः ॥ ”

शठः—

गूढविप्रियकारी तु शठ इत्युच्यते यथा ।

“ शठान्यस्याः काञ्चीमणिरणितमाकर्ण्य सहसा

यदाश्लिष्यन्नेव प्रशिथिलभुजग्रन्थिरभवः ।

तदेतत्काचक्षे घृतमधुमयत्वद्बहुवचो-

विषेणाघूर्णन्ती किमपि न सखी मे गणयति ॥ ”

धृष्टः—

व्यक्तान्यासङ्गचिह्नः स्याद् धृष्टो वितथवाग्यथा^४ ॥ ११ ॥

“ तस्याः सान्द्रविलेपनस्तनतटप्रक्षेपमुद्राङ्कितं

किं वक्षश्चरणानतिव्यतिकरव्याजेन गोपायते ।

^१ शङ्करावस्थासु G. 1.

^२ स उक्तः G. 1.

^३ स्थिताः A.

^४ विगतवाग्यथा U.

इत्युक्ते क तदित्युदीर्य सहसा तत्संप्रमाष्टु मया
साश्लिष्टा रभसेन तत्सुखवशात्तन्व्या च तद्विस्मृतम् ॥”

अनुकूलः—

अनुकूलस्त्वेकरसोऽनन्यासङ्गमविद्यथा ।

“ विभवेऽपि सति त्वया विना सुखमेतावदजस्य गण्यताम् ।
अहृतस्य विलोभनान्तरैर्मम सर्वे विषयास्त्वदाश्रयाः ॥”

षोडशविधा नायकाः—

इत्युदात्तादिनेतृणां भेदाः षोडश कीर्तिताः ॥ १२ ॥

पुनस्त्रिविधा नायकाः—

ज्येष्ठमध्याधमत्वेन तेषामेव त्रिरूपता ।

अष्टचत्वारिंशद्विधा नायकाः—

एवं नेतृभिदास्त्वष्टचत्वारिंशत्प्रकीर्तिताः ॥ १३ ॥

नायकसहायाः—

^१पीठमर्दो विटविदूषकौ नेतृसहायकाः ।

पीठमर्दः—

पीठमर्दः कार्यदक्षः किञ्चिदूनगुणस्ततः ॥ १४ ॥

विटः—

नेतृचित्तानुकूलैकविद्यो विट इतीरितः ।

विदूषकः—

विदूषकः प्रसङ्गेषु नेतृहास्यकरो मतः ॥ १५ ॥

^१ पीठमर्दविटविदूषकाः P.

प्रतिनायकाः—

लुब्धो धीरोद्धतः स्तब्धः पापकृत्प्रतिनायकाः ।

नायकविशेषगुणाः—

यौवने ^१सत्त्वसंभूताः पुंसां शोभादयो गुणाः ॥ १६ ॥

शोभा विलासो माधुर्यं गाम्भीर्यं स्थैर्यतेजसी ।

ललितौदार्यमित्यष्टौ तेषां लक्ष्माभिधीयते ॥ १७ ॥

शोभा—

नीचैर्गुणाधिकैः^२ स्पर्धा शोभायां शौर्यदक्षते ।

• विलासः—

गतिः सधैर्या दृष्टिश्च विलासे सस्मितं वचः ॥ १८ ॥

माधुर्यम्—

श्लक्ष्णो विकारो माधुर्यं संक्षोभेऽतिमहत्यपि ।

गाम्भीर्यम्—

गाम्भीर्यं यत्प्रभावेण विकारो नोपलभ्यते ॥ १९ ॥

स्थैर्यम्—

व्यवसायादचलनं स्थैर्यं विघ्नकुलादपि^३ ।

• तेजः—

अधिक्षेपाद्यसहनं तेजः प्राणात्ययेष्वपि ॥ २० ॥

ललितम्—

शृङ्गाराकारचेष्टत्वं सहजं ललितं मृदु ।

^१ सति A.

^२ नीचैर्गुणाधिकैः P.

^३ शतादपि P.

औदार्यम्—

प्रियोक्त्या जीवितादानमौदार्यं सदुपग्रहः ॥ २१ ॥

त्रिविधा नायिकाः—

स्वान्या साधारणा चेति तद्गुणा नायिकास्त्रिधा^१ ।

स्वीया—

स्वीया शीलार्जवयुता लज्जायुक्ता सती यथा ॥ २२ ॥

“शुश्रूषस्व^२ गुरुन् कुरु प्रियसखीकृत्यं सपत्नीजने

^३भर्तुर्विप्रकृतापि रोषणतया मा स्म प्रतीपं गमः ।

भूयिष्ठं भव दक्षिणा परिजने^४ भाग्येष्वनुत्सेकिनी

यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥ ”

अन्या—

अन्यान्योढा कन्यका च नान्योढाङ्गिरसे कचित् ।

कन्यानुढा स्वेच्छयास्यां रागोऽङ्गाङ्गिरसे यथा ॥ २३ ॥

“एवं वादिनि देवर्षौ पार्श्वे पितुरधोमुखी ।

लीलाकमलपत्राणि गणयामास पार्वती ॥ ”

साधारणा—

साधारणा स्याद्गणिका कलाप्रागल्भ्यधौर्त्ययुक्^५ ।

रक्तेव रञ्जयेदाढ्यान् निःस्वाचिर्वासयेद्यथा ॥ २४ ॥

“यदा येन समायुक्ता तदा तद्रागरूषिता ।

वियुक्ता स्वरुचिं धत्ते वेश्या किं स्फाटिकी शिला ॥ ”

^१ नायिका त्रिधा U. ^२ गुरुं A. ^३ भर्ता U. ^४ भाग्येषु A. ^५ धैर्ययुक् P.

स्वाभाविकमिदं तासां लक्षणं रूपकेषु तु ।

रक्तेव तत्प्रहसने नैषा दिव्यनृपाश्रये ॥ २५ ॥

त्रिविधा स्वीया—

स्वीया तु मुग्धा मध्या च प्रगल्भेति त्रिधा मता ।

स्वीयमुग्धा—

मुग्धा नववयःकामा रतौ वामाल्पकृद्यथा ॥ २६ ॥

“अङ्कूरत्कुचमङ्गमायतदृशः स्वान्तं विशन्मन्मथं

रोहद्रोमलतं^१ वलम्भमलिकं व्यालोलनीलालकम् ।

अङ्गीकारपराङ्मुखं रतमनायासापनोद्यक्रमः

कोपो यस्य विलासिनः सुकृतिनामेकः स एवाग्रणीः ॥ ”

स्वीयमध्या—

मध्योदितवयःकामा मोहान्तसुरता यथा ।

“धन्यासि या कथयसि प्रियसंगमेऽपि

विस्रब्धचाटुकशतानि रतान्तरेषु ।

नीर्वीं प्रति^२ प्रणिहिते तु करे प्रियेण

सरस्यः शपामि^३ न हि किञ्चिदपि स्मरामि ॥ ”

स्वीयप्रगल्भा—

अत्यारूढवयःकामा प्रगल्भा प्रियवक्षसि ॥ २७ ॥

विलीयमानेव रतारम्भेऽप्यस्ववशा यथा ।

“गाढालिङ्गनवामनीकृतकुचप्रोद्भिन्नरोमोद्गमा

सान्द्रस्नेहरसातिरेकविगलत्काञ्चीनितम्बाम्बरा ।

^१ विलम्भं P.

^२ प्रणिहितश्च करः P, प्रणिहिते च U.

^३ यदि U.

मा मा मानद माति मामलमिति क्षामाक्षरोल्लापिनी
सुप्ता किं नु मृता नु किं मनसि मे लीना विलीना नु किम् ॥^१

त्रिविधा मध्या—

मध्या स्यात् त्रिविधा धीरा धीराधीरेतरेति च ॥ २८ ॥

मध्यधीरा—

धीरा सोत्प्रासवक्रोक्त्या सागसं खेदयेद्यथा^१ ।

“स्विन्नमातपभरेण ते मुखं वायुना विलुलिताः शिरोरुहाः ।
क्लान्तमङ्गमपि मार्गसंभ्रमात्तावदास्व सुभगात्र मा विश ॥”

मध्यधीराधीरा—

साश्रुसोत्प्रासवक्रोक्त्या धीराधीरा भवेद्यथा ॥ २९ ॥

“बाले नाथ विमुञ्च मानिनि रुषं रोषान्मया किं कृतं
‘खदोऽस्मासु न मेऽपराध्यति भवान् सर्वेऽपराधा मयि ।
तर्कि रोदिषि गद्वदेन वचसा कस्याग्रतो रुद्यते
नन्वेतन्मम का तवास्मि दयिता नास्मीत्यतो रुद्यते ॥”

मध्याधीरा—

साश्रुनिष्ठुरभाषाभिरधीरा सागसं यथा ।

“यातु यातु किमनेन तिष्ठता मुञ्च मुञ्च सखि मादरं कृथाः ।
खण्डिताधरकलङ्कितं खलं शक्नुमो न नयनैर्निरीक्षितुम् ॥”

त्रिविधा प्रगल्भा—

प्रगल्भापि त्रिधा धीरा धीराधीरेतरेति च ॥ ३० ॥

^१ खेदयेद्यथा A.

^२ कोपो P.

प्रगल्भधीरा—

सावहित्यादरोदास्ते सुरते विहितागसम् ।
प्रगल्भधीरा दयितं खेदयेत्कुपिता यथा ॥ ३१ ॥

“एकत्रासनसंगतिः^१ परिहृता प्रत्युद्गमाद् दूरत-
स्ताम्बूलानयनच्छलेन रभसाश्लेषोऽपि संविघ्नितः ।
आलापोऽपि न मिश्रितः परिजनं व्याहारयन्त्यान्तिके
कान्तं प्रत्युपचारतश्चतुरया कोपः कृतार्थीकृतः ॥”

“आयस्ता कलहं पुरेव कुरुते न संसने वाससो
भुग्भ्रूगति खण्ड्यमानमधरं धत्ते न केशग्रहे ।
‘अङ्गान्यर्पयति स्वयं भवति नो वामा हठालिङ्गने
तन्व्या शिक्षित एष संप्रति ‘कुतः कोपप्रकारोऽपरः ॥”

प्रगल्भधीराधीरा—

प्रगल्भधीराधीरा तु वक्रसोत्प्रासवाग्यथा ।

“कोपो यत्र भ्रुकुटिरचना विग्रहो यत्र मौनं
यत्रान्योन्यस्मितमनुनयो दृष्टिपातः प्रसादः ।
तस्य प्रेम्णस्तदिदमधुना वैशसं पश्य जातं
त्वं पादान्ते लुठसि न च मे मन्युमोक्षः खलायाः^४ ॥”

प्रगल्भधीरा—

अपि प्रगल्भधीरा संतर्ज्य संताडयेद्यथा ॥ ३२ ॥

^१ संस्थितिः P.

^२ अङ्गं नार्पयति P.

^३ पुनः A. U.

^४ प्रियायाः A.

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अलंकारसंग्रहः

“कोपात्कोमललोलबाहुलतिकापाशेन बद्धा दृढं
नीत्वा 'मोहनमन्दिरं दयितया सायं सखीनां पुरः ।
भूयो नैवमिति स्वलन्मृदुगिरा संसूच्य दुश्चेष्टितं
धन्यो हन्यत एव निहनुतिपरः प्रेयान् रुदत्या हसन् ॥”

षड्विधा मध्या—

ज्येष्ठाकनिष्ठाभेदेन पुनर्मध्या तु षड्विधा ।

षड्विधा प्रगल्भा—

प्रगल्भापि पुनस्ताभ्यां भेदाभ्यां षड्विधा यथा ॥ ३३ ॥

“दृष्टैकासनसंगते प्रियतमे पश्चादुपेत्यादरा-
देकस्या नयने पिधाय विहितक्रीडानुबन्धच्छलात्^१ ।
ईषद्वक्रितकंधरः सपुलकप्रेमोलसन्मानसा-
मन्तर्हासलसत्कपोलफलकां धूर्तोऽपरां चुम्बति ॥”

अष्टौ नायिकावस्थाः—

आसामष्टावस्थाः स्युः स्वाधीनपतिकादिकाः^२ ।
स्वाधीनपतिकाया च^३ तथा वासकसज्जिका ॥ ३४ ॥
कलहान्तरिता विप्रलब्धा प्रोषितभर्तृका ।
विरहोत्कण्ठिता चैव खण्डिता चाभिसारिका ॥ ३५ ॥

स्वाधीनपतिका—

आसन्नायत्तरमणा स्वाधीनपतिका यथा ।

“मा गर्वमुद्रह कपोलतले चकास्ति
कान्तस्वहस्तलिखिता मम मञ्जरीति ।

^१ वासनिकेतनं P.^२ दयः A. U.^३ छलः A.^४ वाया A.

अन्यापि किं^१ सखि न भाजनमीदृशीनां
वैरी न चेद्भवति वेपथुरन्तरायः ॥”

वासकसज्जिका—

एष्यत्प्रिया मुदा वासकसज्जालंकृता यथा^२ ॥ ३६ ॥

“विमुक्तमालिन्यविशेषकान्तिरामुक्ततारामलचारुहारा^३ ।
स्फीताम्बरा प्रीतिमुपैति काचिदुदेप्यतीन्दौ सति यामिनीव ॥”

कलहान्तरिता—

विधूय दयितं चार्ता कलहान्तरिता यथा ।

“अनुकूलजनोऽनुनेतुकामः^४ परुषे पादनतो गतोऽवधूतः^५ ।
शिशिरं सलिलं शिखाभिरग्नेर्निहतं किं न गुणं निजं जहाति ॥”

विप्रलब्धा—

विमानिता विप्रलब्धा नायाते समयं यथा ॥ ३७ ॥

“उत्तिष्ठ दूति यामो यामो यातस्तथापि नायातः ।
^६ मिथ्याप्रलापशीले विश्वासः कुत्र धूर्तेऽस्मिन् ॥”

प्रोषितभर्तृका—

देशान्तरगते प्रोषितप्रिया दयिते यथा ।

“उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्गं विरचितपदं गेयमुद्रातुकामा ।

^१ न सखि P. ^२ तारहारा U. ^३ परुषैः U. ^४ विधूत A.^५ The Das'arūpaka reads the second half thus:

यातः परमपि जीवेजीवितनाथो भवेत्तस्याः । (Pa. 2.)

तन्त्रीमाद्रीं नयनसलिलैः सारयित्वा कथंचि-
द्रूपो भूयः स्वयमधिकृतां मूर्च्छनां विस्मरन्ती ॥ ”

विरहोत्कण्ठिता—

चिरयत्यव्यलीके तु विरहोत्कण्ठिता यथा ॥ ३८ ॥

“ सखि स विजितो वीणावाद्यैः कयाप्यमरस्त्रिया^१
पणितमभवत्ताभ्यां तत्र क्षपा ललिता^२ ध्रुवम् ।
कथमितरथा शेफालीषु स्फुरत्कुसुमास्वपि
प्रसरति नभोमध्येऽपीन्दौ प्रियेण विलम्ब्यते ॥ ”

खण्डिता—

खण्डितेर्ष्यावती ज्ञातस्मरचिह्ने प्रिये यथा ।

“ नवनखपदमङ्गं गोपयस्यंशुकेन
स्थगयसि पुनरोष्ठं पाणिना दन्तदष्टम् ।
प्रतिदिशमपरस्त्रीसङ्गशंसी विसर्पन्
नवपरिमलगन्धः केन शक्यो वरीतुम् ॥ ”

अभिसारिका—

सरेद्वा सारयेद्वाभिसारिका कामुकं यथा ॥ ३९ ॥

“ ^३प्रशिथिलनिजलज्जाः प्राङ्मुखं वीक्षामाणा-
स्तिमिरविरतिभीतास्तूर्णमुत्तीर्णमार्गाः ।
^४वलयचलनलोला वञ्चितात्मीयलोकाः
सततमभिसरेयुः सागसोऽप्यात्मनाथान् ॥ ”

^१ अपरस्त्रिया U.

^२ ललितं U.

^३ प्रचलित P.

^४ वलयचलन U.

नायिकावृत्त्यः—

आसां दूत्यः सखी दासी धात्रेयी^१ प्रतिवेशिनी ।
लिङ्गिनी शिल्पिनी कारुः स्वयं वा तदसंभवे ॥ ४० ॥

“ ^२मातः कं हृदये निधाय सुचिरं रोमाञ्चिताङ्गी मुहु-
र्जृम्भामन्थरतारकां विलुलितापाङ्गां दधाना दशम् ।
सुप्तेवालिखितेव शून्यहृदया रेखावशेषीभव-
स्यात्मद्रोहिणि किं हिया कथय मे गूढो निहन्ति स्मरः ॥ ”

नायिकालंकाराः—

यौवने सत्त्वजाः स्त्रीणामलंकारास्तु विंशतिः ।
भावो हावश्च हेला च त्रयोऽप्यङ्गसमुद्भवाः ॥ ४१ ॥
शोभा कान्तिस्तथा दीप्तिर्माधुर्यं च प्रगल्भता ।
औदार्यं धैर्यमित्येते सप्तायन्नसमुद्भवाः^३ ॥ ४२ ॥
लीला विलासो विच्छित्तिर्विभ्रमः किलिकिञ्चितम् ।
मोहायितं कुट्टमितं बिम्बोको ललितं तथा ॥ ४३ ॥
विहृतं च विविच्यन्ते तत्र स्वाभाविका दश ।

सत्त्वम्—

निर्विकारो मनोवृत्तिविशेषः सत्त्वमुच्यते ॥ ४४ ॥

भावः—

तस्याद्यविक्रिया भावो भाव्यलंकारकृद्यथा ।
भावो मानसभृङ्गारः,

^१ प्रतिवेशिनी A.

^२ U. Qmits this stanza.

^३ सप्तलङ्कृतयो मताः P.

“ दृष्टिं सा ललितां बिभर्ति न शिशुक्रीडासु बद्धादरा ।
श्रोत्रे प्रेरयति प्रवर्तितसखीसंभोगवार्तास्वपि ।
पुंसामङ्गमपेतशङ्कमधुना नारोहति प्राग्यथा
बाला यौवनशैशवव्यतिकरावष्टभ्यमाना शनैः ॥ ”

हावः—

हावोऽक्षिभूविकृद्यथा ॥ ४५ ॥

“ अव्याजमुग्धमधुरैरविन्दकोण-
निर्यन्मधुव्रतनिकायनिभैः कटाक्षैः ।
भावावतारपिशुनैरपि भो वयस्य
बाला भवन्तमकरोदपदेशलक्ष्यम् ॥ ”

हेला—

स एव हेला सुव्यक्तः शृङ्गारद्योतको यथा ।

“ मकरन्दपानमत्तां मधुकरमालामिवारुणश्यामाम् ।
अलसविलुतापाङ्गां^१ दृष्टिं प्रेषयति दूतिकामिव ते ॥ ”

शोभा—

रूपोपभोगतारुण्यैः शोभाङ्गालंकृतिर्यथा ॥ ४६ ॥

“ तां प्राङ्मुखीं तत्र निवेश्य तन्वीं क्षणं व्यलम्बन्त पुरो निषण्णाः
भूतार्थशोभाद्विद्यमाननेत्राः प्रसाधने संनिहितेऽपि नार्यः ॥ ”

कान्तिः—

शोभैव रागनिबिडा कान्तिरित्युच्यते यथा ।

^१ अलसविलितामपाङ्गेः A. U.

चतुर्थः परिच्छेदः

“ उन्मीलद्वदनेन्दुदीप्तिविसरैर्दूरे^१ समुत्सारितं
भग्नं पीनकुचस्थलस्य च रुचा हस्तप्रभागर्हितम्^२ ।
एतस्याः कलविङ्ककण्ठकदलीकल्पं मिलत्कौतुका-
^३दप्राप्ताङ्गसुखं रूपेव सहसा केशेषु लभं तमः ॥ ”

दीप्तिः—

कान्तरेव हि विस्तारो दीप्तिरित्युच्यते यथा ॥ ४७ ॥

“ वनतरुवरवीथीवर्त्मगाढं पुरस्ता-
त्ततनिजतनुकान्त्या तर्जयन्ती तमिस्रम् ।
दिनविरमजिगीषोर्दीपिकेवासमेधो-
श्चरति चकितपादन्याससंभावितोर्वी ॥ ”

माधुर्यम्—

अश्लाघ्यवस्तुनो योगे माधुर्यं रम्यता यथा ।

“ सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्मीं लक्ष्मीं तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि^४ मधुराणां मण्डनं नाकृतीनाम् ॥ ”

प्रागल्भ्यम्—

व्रीडोत्थसाध्वसत्यागः प्रागल्भ्यं गीयते यथा ॥ ४८ ॥

“ तथा व्रीडाविधेयापि तथा मुग्धापि सुन्दरी ।
^५कलाप्रागल्भ्यचातुर्यसमास्वाचार्यकं गता ॥ ”

^१ विसरैस्त्पूर्ण U.

^२ प्रभाभिर्हितम् U.

^३ अप्राप्ताभिमुखं P.

^४ वनतरुवरवादीवर्ति P.

^५ किमिह च P.

^६ कलाप्रयोग P. कलाप्रागल्भ्यचातुर्यं U.

औदार्यम्—

औदार्यं च प्रियोत्कर्षो बहायासेऽपि तद्यथा ।

“अलसारुणलोचनारविन्दां परिभोगोचितधूसरैकचेलाम् ।
शिथिलाकुलवेणिबन्धरम्यामबलामन्तिकशायिनीं दिदृक्षे^१ ॥

धैर्यम्—

अचापलहतं चित्तवृत्तं धैर्यं मतं यथा ॥ ४९ ॥

“ज्वलतु गगने रात्रावखण्डकलः शशी
दहतु मदनः किं वा मृत्योः परेण विधास्यति ।
मम तु दयितः श्लाघ्यस्तातो जनन्यमलान्वया
कुलममलिनं न त्वेवायं जनो न च जीवितम् ॥”

लीला—

प्रियानुकरणं लीला मधुरैश्चेष्टितैर्यथा ।

“आसितानि हसितानि कृतानि प्रेक्षितानि गदितानि गतानि ।
प्रायशोऽनुकुरुते ललिताङ्गी नर्तकीव चतुरं दयितस्य ॥”

विलासः—

प्रिये दृष्टे विलासोऽङ्गक्रियाद्यतिशयो यथा ॥ ५० ॥

“अत्रान्तरे किमपि वाग्विभवातिवृत्ति-
वैचित्र्यमुल्लसितविभ्रममुत्पलाक्ष्याः ।
तद्भूरिसात्त्विकविकारमपास्तधैर्य-
माचार्यकं विजयि मान्मथमाविरासीत् ॥”

विच्छित्तिः—

स्वल्पाप्यलंक्रिया काले^१ विच्छित्तिस्तोषकृद्यथा ।

“कर्णार्पितो लोभ्रकषायरूक्षे गोरोचनाभङ्गनितान्तगौरै ।
तस्याः कपोले परभागलाभाद्बन्ध चक्षूषि यवप्ररोहः ॥”

विभ्रमः—

विभ्रमस्त्वरया काले^२ भूषणव्यत्ययो यथा ॥ ५१ ॥

“श्रुत्वायातं बहिः कान्तमसमाप्तविभूषया ।
फालेऽञ्जनं दृशोर्लाक्षा कपोले तिलकं कृतम् ॥”

किलिकिञ्चितम्—

किलिकिञ्चितमश्रुकृदुर्षादेः संकरो यथा ।

“रतिक्रीडाद्युते कथमपि समासाद्य समयं
मया लब्धे तस्याः कणितकलकण्ठार्धमधुरे ।
कृतभ्रमङ्गासौ प्रकटितविलक्षार्धरुदितं
क्रुधोद्भ्रान्तं कान्तं पुनरपि विदध्यान्मयि मुखम् ॥”

मोहायितम्—

चित्रादावपि तत्त्वेन बुद्धिमोहायितं यथा ॥ ५२ ॥

“चित्रवर्तिन्यपि नृपे तत्त्वावेशेन चेतसा ।
व्रीडार्धवलितं चक्रे मुखेन्दुमवशैव^३ सा ॥”

मोहायितं प्रियं स्मृत्वा स्वाङ्गभङ्गादि वा यथा ।

“स्मरदवधुनिमित्तं गूढमुन्नेतुमस्याः

सुभग तव कथायां प्रस्तुतायां सखीभिः ।

‘वदति विनतपृष्ठोदस्तपीनस्तनाग्रा

ततवलयितबाहूज्जृम्भितैः स्वाङ्गभङ्गैः ॥”

कुट्टमितम्—

हृष्टान्तः परिरम्भादौ^२ कुप्येत्कुट्टमितं यथा ॥ ५३ ॥

“परिरम्भपरं निजं निरुन्धे करयोः केवलमेव कर्म कान्तम् ।

पुलकैः पुनरुच्यते भवत्याः पुर एव स्फुटमायताक्षि भावः ॥”

बिम्बोक्तः—

गर्वाभिमानावेशेन बिम्बोक्तोऽनादरो यथा ।

“सव्याजं तिलकालकानविरलं लोलाङ्गुलीभिः स्पृशन्

वारं वारमुदञ्चयन् कुचयुगप्रोतं च चीराञ्चलम्^३ ।

यद्भ्रूमङ्गतरङ्गिताञ्चितदृशा सावज्ञमालोकिता-

स्तद्गर्वादवधीरितोऽस्मि न पुनः कान्तः कृतार्थीकृतः ॥”

ललितम्—

सुकुमाराङ्गविन्यासो मसृणो ललितं यथा ॥ ५४ ॥

“सभ्रूमङ्गं करकिसलयावर्तनैरालपन्ती

सा पश्यन्ती ललितललितं लोचनस्याञ्चलेन ।

विन्यस्यन्ती चरणकमले लीलया स्वैरयातै-

र्निःसंगीतं प्रथमवयसा नर्तिता पङ्कजाक्षी ॥”

इति P.

^२ परिरम्भाद्येः U.

^३ चीराञ्चलम् P. U.

संकान्त्यादिनिषिद्धकालेऽभ्यङ्गभोजनमैथुनादौ सावित्रीसहस्रमण्डु
जपेत^१ ॥ ११ ॥

‘चण्डालरजकादिस्पृष्टस्पर्शे’ तूपवासः^२ ॥ १२ ॥

अभ्यासे त्रिरात्रम्^३ ॥ १३ ॥

यूपं ‘चण्डालं देवलकं वित्तार्थं देवपूजकं ब्राह्मणं च स्पृष्ट्वा

‘सचेलस्नानम्’ ॥ १४ ॥

‘एतद्विष्णवर्चकविषयम् ॥ १५ ॥

सूर्यचन्द्राद्यर्चकानां’ सद्यःपतनम् ॥ १६ ॥

^१ cf., संक्रान्त्यादिनिमित्तेष्वस्नात्वा भोजनेऽष्टसहस्रं गायत्रीजपः ॥ प्रायश्चित्तेन्दु-

शेखरः, पृ. २३.

^२ चण्डालरजकादिस्पृष्टे—अ.

^३ cf., चण्डालरजकादिस्पृष्टस्पर्शनिमित्ते त्वस्नात्वा भोजने तूपवासः ॥ प्रायश्चित्तेन्दु-

शेखरः, पृ. २३.

^४ cf., यत्तु देवलेनोक्तम्—

अशुद्धान् स्वयमप्येतान्शुद्धश्च यदि स्पृशेत् ।

विशुध्यत्युपवासेन त्रिरात्रेण ततः शुचिः ॥

इति, तत् सहोपवेशनशयनादिना चिरस्पर्शविषयम् ॥ परा. मा. प्रा., पृ. ५३.

^५ चण्डालदेवलकं—अ.

^६ सचेलं स्नानम्—क.

^७ cf., चैत्यवृक्षश्चितिर्यूपश्चण्डालः सोमविक्रयी ।

एतांस्तु ब्राह्मणः स्पृष्ट्वा सवासा जलमाविशेत् ॥ पराशरः, १२, २७.

चित्तिं च वितिकाष्ठं च यूपं चण्डालमेव च ।

स्पृष्ट्वा देवलकं चैव सवासा जलमाविशेत् ॥ चतुर्विंशतिमतम्, परा. मा. प्रा.,

पृ. ८३.

देवार्चनपरो विप्रो वित्तार्थी वत्सरत्रयम् ।

असौ देवलको नाम हव्यकव्येषु गर्हितः ॥ स्मृत्यन्तरे, वीरमित्रोदये शुद्धि-

प्रकाशः, पृ. १४६; ‘आश्वमेधिके’ इति स्मृतिरत्नाकरः, पृ. ३१.

^८ एतद्विष्णवर्चनविषयम्—अ.

^९ सूर्यचन्द्राद्यर्चके—अ.

तीर्थयात्रां विना शतयोजनादधिकदूरदेशगो महापथिकः^१ ॥ १७ ॥

प्रहसनेऽनृतभाषणे^२ 'अधोवायुसमुत्सर्गे' मार्जारस्पर्शे कर्म कुर्वन्नप
उपस्पृशेत्^३ ॥ १८ ॥

इति द्वितीयप्रश्ने सप्तदशोऽध्यायः

अष्टादशोऽध्यायः

भुज्जानस्य मस्तकेऽमेध्यपतने तदन्नं त्यक्त्वा नद्यां स्नात्वा^४ प्राणायामत्रयम्^५ ॥ १ ॥

^१ तीर्थयात्रामन्तरेण देशान्तरगमने देवलः प्रायश्चित्तमाह ॥ परा. मा. प्रा., पृ. ४४७.

^२ प्रहसेऽकृतभाषणे—क.

^३ अधोवायुविसर्जने—क.

^४ cf., सुप्त्वा क्षुप्त्वा च भुक्त्वा च निष्ठीव्योक्त्वावृत्तानि च ।

पीत्वापोऽध्येयमाणश्च आचामेत्प्रयतोऽपि सन् ॥ मनुः, ५, १४५.

अधोवायुसमुत्सर्गे त्वाकन्दे क्रोधसंभवे ।

मार्जारमूषिकास्पर्शे प्रहासेऽनृतभाषणे ॥

निमित्तेष्वेव सर्वेषु कर्म कुर्वन्नपः स्पृशेत् ॥ बृहस्पतिः, स्मृतिरक्षाकरः, पृ. ६५.

^५ MS. अ reads thus :

नद्यां स्नात्वा खट्वरीरथं कृत्वा दमैश्च पादं संस्पृज्योपवसेत् । क्षत्रियवैश्ययोरभि-
वादाने तूपवासः । शूद्राभिवादाने तु त्रिरात्रम् । शय्याखट्वादुकोपानहारोपितपादोच्छिन्न-
कारस्थकृतो जपहोमवेवतापूजास्समित्युष्पकुशाग्न्यम्बुमुदन्नपाणिकं विप्रसमूहस्थं चाभिवाद्य
त्रिरात्रम् । एतत्प्रायश्चित्तमभिवाद्याभिवादकयोरपि समानम् । अशुचिर्नाभिवादयेत् । पितृ-
कार्याणि कुर्वन् । शयानश्च । संक्रान्त्यादिनिषिद्धकालेऽभ्युपभोजनमैथुनानि प्राणायामत्रयम् ।
भुज्जानस्यासगोत्रस्पर्शे etc. See foot-note on XVII, 3, p. 79.

^६ cf., भुज्जानस्य तु विप्रस्य विष्टा चेन्मस्तके पतत् ।

अन्नं त्यक्त्वा नदीस्नातः प्राणायामं त्रिरात्रं सेत् ॥ बृहस्पतिवत्कथ्यः,

अपरार्कः, पृ. ११७१.

भुज्जानस्यासगोत्रस्पर्शने तदन्नं त्यक्त्वोदकं स्पृशेत् ॥ २ ॥

गोत्रस्पर्शे तु भोजनाद्विरम्य शुद्धिः^१ ॥ ३ ॥

^२ भुज्जानस्योच्छिष्टस्पर्शने स्नानं जपं च कृत्वा दिनान्ते घृतप्रा-
णम्^३ ॥ ४ ॥

चण्डालादिस्पर्शे 'त्वस्नात्वा भोजने चान्द्रायणम्'^४ ॥ ५ ॥

असंभाष्यैः संभाषणे पुण्यकृतो मनसा ध्यायेत् ॥ ६ ॥

ब्राह्मणेन वा संभाषेत^५ ॥ ७ ॥

विना यज्ञोपवीतेनामत्याढभक्षणे प्राणायामत्रयम् ॥ ८ ॥

भोजने नक्तम्^६ ॥ ९ ॥

भुक्त्वानाचम्योत्थाने 'सद्यःस्नानम्'^७ ॥ १० ॥

^१ Compare sūtras 2 and 3 with the following :

भुज्जानस्यानुच्छिष्टेन सगोत्रेणासगोत्रेण वा स्पर्शे भोजनाद्विरम्य शुद्धिः ॥ प्रायश्चित्ते-
दुशेखरः, पृ. २५.

^२ भुज्जानस्योच्छिष्टस्पर्शने जपं च—अ.

^३ cf., भुज्जानस्योच्छिष्टेन सवर्णेन स्पर्शे स्नानं जपो वा ॥ प्रायश्चित्तेन्दुशेखरः, पृ. २५.

^४ त्वस्नानभोजने—अ; अस्नात्वा भोजने—क.

^५ cf., चण्डालादिस्पर्शनिमित्तेष्वस्नात्वा भुक्तौ त्रिरात्रं कायं वा । मत्या चान्नं
कृत् ॥ प्रायश्चित्तेन्दुशेखरः, पृ. २३.

^६ Compare sūtras 6 and 7 with the following :

न म्लेच्छाशुच्यधार्मिकैः सह संभाषेत । संभाष्य पुण्यकृतो मनसा ध्यायेत् ।
ब्राह्मणेन वा सह संभाषेत ॥ गौतमः, ९, १७-१९.

^७ Compare sūtras 8 and 9 with the following :

पिबतो मेहतथैव भुज्जतोऽनुपवीतिनः ।

प्राणायामत्रिकं षट्कं नक्तं च त्रितयं क्रमात् ॥ स्मृत्यन्तरे, याज्ञ. मिता.,
३, २९२.

^८ वा सद्यः स्नानम्—अ.

^९ cf., यद्युतिष्ठत्यनाचान्तो भुक्त्वा वाक्शनात्ततः ।

सद्यःस्नानं प्रकुर्वीत सोऽन्यथा पतितो भवेत् ॥ स्मृत्यन्तरे, याज्ञ. मिता.,
३, २९२.

इन्द्रचापं^१ 'पलशामि परस्मै दर्शयित्वोपोष्य धनुर्दण्डं दक्षिणां च दद्यात्'^२ ॥ ११ ॥

अप्सु स्वप्रतिविम्बं दृष्ट्वा मयि तेज इति 'जपेत्'^३ ॥ १२ ॥

क्षुत्वा भुक्त्वा 'सुस्वानृतेऽपि 'चाचामेत्'^४ ॥ १३ ॥

इति^५ 'प्रकीर्णकप्रायश्चित्तम् ॥ १४ ॥

इति द्वितीयप्रश्ने ऽष्टादशोऽध्यायः

एकोनविंशोऽध्यायः

^१अनृतं मद्यगन्धं ^{११}दिवा स्वापं दिवा मैथुनं ^{१२}नमस्त्रीदर्शनं

^१ पलशामि—अ.

^२ cf., इन्द्रचापं पलशामि यदन्यस्य प्रदर्शयेत् ।

प्रायश्चित्तमहोरात्रं धनुर्दण्डश्च दक्षिणा ॥ ऋग्यशुक्लः, याज्ञ. मिता., ३, २९२.

^३ जप्त्वा—अ.

^४ cf., मयि तेज इति च्छायां स्वां दृष्ट्वाभ्युगतां जपेत् ॥ याज्ञवल्क्यः, ३, २७९.

^५ सुस्वा चानृतेऽपि—क.

^६ चाचामेत्—अ.

^७ cf., सुस्वा भुक्त्वा च क्षुत्वा च निशीष्योक्त्वाभ्युगतानि च ।

पीत्वापोऽभ्येध्यमाणश्च आचामेत्प्रयतोऽपि सन् ॥ मनुः, ५, १४५.

^८ इति—omitted by क.

^९ विप्रकीर्णकप्रायश्चित्तम्—अ.

^{१०} अनृतममेध्यगन्धं—अ.

^{११} दिवा स्वापनं—अ.

^{१२} नमस्त्रीदर्शनं पश्चादिसंगं दृष्ट्वा—omitted by क.

पश्चादिसंगं दृष्ट्वा वृषलान्नं च 'पुनाति 'बहिःसंध्या ह्युपासिता'^१ ॥ १ ॥

अग्नेर्मन्वेति सूक्तं जलमध्ये स्थितः सन् जपेत् ॥ २ ॥

'वितन्तुगमनदोषान्मुच्यते'^३ ॥ ३ ॥

अथ^४ सर्वपापक्षयकरा मन्त्राः ॥ ४ ॥

विश्वानि देव सवितरिति ॥ ५ ॥

आकृष्णेनेति ॥ ६ ॥

ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्य 'ऋतं प्रपद्य इति ॥ ७ ॥

तथा^८ गायत्रीसहस्रं महापातकेषु^९ ॥ ८ ॥

^१ पुनाति—क.

^२ बहिः संध्यामुपासीत—अ.

^३ cf., अनृतं मद्यगन्धं च दिवा मैथुनमेव च ।

पुनाति वृषलस्यान्नं बहिःसंध्या ह्युपासिता ॥

शातातपः, याज्ञ. मिता., ३, ३०७.

निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।

त्रैकाल्यसंध्याकरणात्तत्सर्वं विप्रणश्यति ॥ याज्ञवल्क्यः, ३, ३०७.

^४ वितन्तुगमने दोषान्मुच्यते—अ.

^५ Compare with sūtras 2 and 3:

अग्नेर्मन्वेऽनुवाकं तु जपेदेनमनुत्तमम् ।

सिंहमे मन्युरित्येतमनुवाकं जपेद्विजः ॥

जप्त्वा पापैः प्रमुच्येत बौधायनवचो यथा । चतुर्विंशतिमतम्,

स्मृ. सु., पृ. ३४८.

^६ अथ—omitted by क.

^७ ऋतं प्रपद्ये—omitted by क.

^८ तदा—क.

^९ cf., सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः ।

महतोऽप्येनसो मोहात्त्ववेवाहिर्विमुच्यते ॥ मनुः, २, ७९.

सावित्री वा सहस्रकृत्व आवर्तयेत्युनीते वैवात्मानम् ॥ गौतमः, २४, १३.

प्रकीर्णकादिषु ^१शतम् ॥ ९ ॥

अथाप्युदाहरन्ति ॥ १० ॥

शतजप्या महादेवी सर्वपापप्रणाशनी ।

सहस्रजप्या च तथा उपपातकनाशनी ॥ ११ ॥

जप्यायुतं तथा देवी सर्वकल्मषनाशनी ।

लक्षं जप्या तु सा देवी महापातकनाशनी ॥ १२ ॥

सुवर्णस्तेयकृद्विप्रो ब्रह्महा गुरुतल्पगः ।

सुरापश्च विशुध्यन्ति लक्षं ^३जप्त्वा न संशय इति ^४ ॥ १३ ॥

^५एकादशानां रुद्रानुवाकानां समूहो रुद्रैकादशिनी ॥ १४ ॥

^१ From शतम् to the end of sūtra 12 is omitted by अ. See footnote XVII, 3, p. 79.

^२ Compare sūtras 4 to 9 with the following :

शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः ।

सर्वपापहरा ह्येते रुद्रैकादशिनी तथा ॥ याज्ञवल्क्यः, ३, ३०८.

शुक्रियं नाम आरण्यकविशेषः 'विश्वानि देव सवितः' इत्यादि वाजसनेयके पठ्यते । आरण्यकं च यजुः 'ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्ये' इत्यादि तत्रैव पठ्यते तयोर्जपः सकलमहापातकादिहरः । तथा गायत्र्याश्च महापातकेषु लक्षमतिपातकोपपातकयोर्दशसहस्रमुपपातकेषु सहस्रं प्रकीर्णकेषु शतमित्येवं जपः सर्वपापहरः ॥ याज्ञ. मिता., ३, ३०८.

^३ जमुर्न—अ.

^४ Compare sūtras 10 to 13 with the following :

शतं जप्त्वा तु सा देवी दिनपापप्रणाशनी ।

सहस्रं जप्त्वा तु तथा पातकेभ्यः समुद्धरेत् ॥

दशसाहस्रं जप्त्वा तु सर्वकल्मषनाशनी ।

[लक्षं जप्त्वा तु सा देवी महापातकनाशनी ॥]

सुवर्णस्तेयकृद्विप्रो ब्रह्महा गुरुतल्पगः ।

सुरापश्च विशुध्यन्ति लक्षजप्याश्च संशयः ॥ शङ्खः, १२, १५-१७.

Also see याज्ञ. मिता., ३, ३०८.

^५ एकादशरुद्रानुवाकानां—क.

सा च विशेषतः सर्वपापहरा ॥ १५ ॥

एकादशगुणान्वापि रुद्रानावृत्य धर्मवित ।

महद्भयः ^१स तु पापेभ्यो मुच्यते नात्र संशयः ^२ ॥ १६ ॥

^३महापातकेष्वेकादशवृत्तिकथनादतिपातकादिषु 'चतुर्थीशो हासः कल्प्यः' ^५ ॥ १७ ॥

इति द्वितीयप्रश्न एकोनविंशोऽध्यायः

विंशोऽध्यायः

पाकयज्ञा विधियज्ञाः सर्वे ते जपयज्ञस्य षोडशीं कलां नार्हन्ति ^६ ॥

^१ च for स—अ.

^२ cf., एकादशगुणान्वापि रुद्रानावृत्य धर्मवित ।

महापापैरुपसृष्टो मुच्यते नात्र संशयः ॥

सुरापो यदि वा चोरो भ्रूणहा गुरुतल्पगः ।

मुच्यते सर्वपापैस्तु रुद्रास्तु सततं जपन् ॥ अङ्गिराः, अपरार्कः, पृ. १२१९.

^३ महापातकेष्वेकादशकथनां—क.

^४ चतुर्थीशहासकः—क.

^५ Compare sūtras 14 to 17 with the following :

तथा रुद्रैकादशिनी—एकादशानां रुद्रानुवाकानां समाहारो रुद्रैकादशिनी । सा च

विशेषतो जप्ता सर्वपापहरा ।

एकादशगुणान्वापि रुद्रानावृत्य धर्मवित ।

महद्भयः स तु पापेभ्यो मुच्यते नात्र संशयः ॥

इति महापातकेष्वेकादशगुणावृत्तिदर्शनादतिपातकादिषु चतुर्थचतुर्थीशहासो योजः

नीयः ॥ याज्ञ. मिता., ३, ३०८.

^६ cf., ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।

सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥ मनुः, २, ८६ ; विष्णुः, ५५, २० ; वसिष्ठः, २६, ११.

सर्वेषां यज्ञानामुत्तमो जपयज्ञः^१ ॥ २ ॥

^२यक्षराक्षसपिशाचा अतिभीषणा ग्रहाश्च जपिनं नोपसर्पन्ति ॥ ३ ॥

दूरादेव च प्रयान्ति^३ ॥ ४ ॥

^४ससागरकाञ्चनसंपूर्णपृथिवीदानादधिकं पुण्यं सकृद्रुद्रजपात् ॥ ५ ॥

^५सहस्राब्दतपश्चर्यादधिकं पुण्यं सकृद्रुद्रजपाद्भवति ॥ ६ ॥

^६कोटिगोदानादधिकं पुण्यं सकृद्रुद्रजपात् ॥ ७ ॥

सर्वयज्ञतपोदानतीर्थानि रुद्रजपस्य षोडशीं कलां नार्हन्ति^७ ॥ ८ ॥

^१ cf., विधियज्ञाजपयज्ञो विशिष्टो दशभिर्गुणैः ॥ मनुः, २, ८५; विष्णुः, ५५, १९.
आरम्भयज्ञाजपयज्ञो विशिष्टो दशभिर्गुणैः ॥ वसिष्ठः, २६, १०.

^२ यक्षराक्षःपिशाचा अतिभीषणग्रहाश्च—क.

^३ Compare sūtras 3 and 4 with the following:
यक्षराक्षःपिशाचाश्च ग्रहाः सर्वे विभीषणाः ।
जापिनं नोपसर्पन्ति दूरादेवापयान्ति ते ॥ हारीतः, स्मृ. सु., पृ. ३५२.

^४ ससागरसंपूर्णकाञ्चनपृथिवीदानादधिकं—क; ससागरकाञ्चनसंपूर्णवृद्धिविधानादधिकं—अ.

^५ सहस्रादि for सहस्राब्द—क.

^६ कोटिदानादधिकं—अ.

^७ Compare sūtras 5 to 8 with the following:

पृथ्वीं ससागरां यो हि कृत्स्नां शैलसमन्विताम् ।

दद्यात्काञ्चनसंपूर्णं हैमीमौषधिसंयुताम् ॥

तस्याधिकफलं नूनं रुद्रजापी सकृद्रुद्रजः ॥

तपस्तप्यति वात्यर्थं सहस्राब्दानि संयमी ।

न स तत्फलमाप्नोति यत्सकृद्रुद्रजापकः ॥

गवां कोटिप्रदानं यः करोति विधिवद्गुरौ ।

न स तत्फलमाप्नोति यत्सकृद्रुद्रजापकः ॥

यज्ञास्तपांसि दानानि तीर्थानि विविधानि च ।

एतानि रुद्रजापस्य कलां नार्हन्ति षोडशीम् ॥ व्यासः, स्मृ. सु., पृ. ३४९.

कृष्णाजिने ^१सर्पिर्मधुहिरण्यतिलान्निक्षिप्य यस्तु विप्राय ददाति
स सर्वं दुष्कृतं तरति^२ ॥ ९ ॥

आदौ वेदस्वीकरणं विचारोऽभ्यसनं जपो दानं विप्रेभ्य इति
वेदाभ्यासः पञ्चधा^३ ॥ १० ॥

ब्रह्माहमस्मीति लक्षणं यः कुर्यादात्मचिन्तनं सर्वपातकं 'हरति'
यथा तमः सूर्योदये सूर्योदये^४ ॥ ११ ॥

इति द्वितीयप्रश्ने विंशोऽध्यायः

अनुक्रमणिका

पाकयज्ञा विधियज्ञाः । ^१अनृतं मध्यगन्धम । भुञ्जानस्य मस्तकेऽमे-
ध्यपतने । अङ्गवङ्गकलिङ्गदेशान् गत्वा । अस्नात्वा भोजने । धान्ये गृहस्थिते

^१ सर्पिर्मधु हिरण्यं तिलान्निक्षिप्य—अ.

^२ cf., कृष्णाजिने तिलान् कृत्वा हिरण्यं मधुसर्पिषी ।

ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ॥ वसिष्ठः, २८, २२.

^३ cf., वेदस्वीकरणं पूर्वं विचारोऽभ्यसनं ततः ।

तद्दानं चैव शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ॥ याज्ञ. मिता., ३, ३१०.

^४ हन्ति for हरति—अ.

^५ cf., वेदाभ्यासरतं क्षान्तं पञ्चयज्ञक्रियापरम् ।

न स्पृशन्तीह पापानि महापातकजान्यपि ॥ याज्ञवल्क्यः, ३, ३१०.

यद्यकार्यशतं साध्यं कृतं वेदश्च धार्यते ।

सर्वं तत्तस्य वेदाग्निर्दहत्यग्निर्विन्धनम् ॥ वसिष्ठः, २७, १.

सर्वेषामपि चेतेषामात्मज्ञानं परं स्मृतम् ।

तज्ज्ञानं सर्वविघ्नानां प्राप्यते ह्यमृतं ततः ॥ मनुः, १२, ८५.

^६ अनृतममेध्यगन्धम्—अ.

गृहदाहे^१ । अव्रतस्यान्नम् । ^२निगलेन बद्धस्य ^३कदर्यस्य । स्लेच्छादीनां पुष्करिण्यां 'हृदे । अनिर्दशाहगोमहिषीक्षीरपानं^४ । श्वजम्बूकरासभैर्दष्टा^५ । कामतः ^६स्वैरिशूद्रागमने । कामतो गुरुतल्पगामी । सुरापः सुराम्बुधृतगो-मूत्रपयसाम्^७ । ^८मातृगमनदुहितृगमनस्नुषागमनानि । अथ ^९ब्रह्महत्यासमम् । ब्रह्महा कुष्ठी स्यात् । ब्रह्महा ^{१०}क्षयरोगी । ^{११}अथवा वेदमभ्यसन् । अथातो धर्मशेषान् व्याख्यास्यामः^{१२} ॥

इति गौतमधर्मसूत्रपरिशिष्टे द्वितीयः प्रश्नः समाप्तः

^१ गृहदाहे सति—क.

^३ कदर्यस्य—omitted by क.

^५ क्षीरपाने—omitted by अ.

^७ स्वैरिशूद्रा गमने—क ; स्वैरिशूद्रानुगमने—अ.

^८ गोमूत्रपयसाम्—omitted by क.

^९ मातृगमनदुहितृगमने । अथ—अ.

^{१०} ब्रह्महत्यासमं पातकं वक्ष्यामः—क.

^{११} क्षयरोगी स्यात्—क.

^{१२} अथ पङ्क्तौ वेदमभ्यसन्—अ.

^{१३} व्याख्यास्यामः । हरिः ओम् । तत्सत् । गौतमसूत्रस्य द्वितीयः प्रश्नः समाप्तः ।

श्रीदक्षिणामूर्तिगुरुपरब्रह्मार्पणमस्तु । ओं तत्सत् । जाबालसुब्बावधानुलगारि पुस्तकम्—अ ; व्याख्यास्यामः । हरिः ओम् । श्रीकृष्णार्पणमस्तु—क.

^२ निगले निबद्धस्य—क.

^४ हृदे—क.

^६ दष्टा—omitted by अ.

गौतमधर्मसूत्रपरिशिष्टस्थपदसूची

अ	अ
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अग्नि, १७, ६	अतः, १, १; ६, ७
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अग्निहोत्रिणः, १, १०	अतिपातकानि, ६, १
अग्नेर्मन्त्रे, १९, २	अतिभीषणाः, २०, ३
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 अधिकारे, ५, १०
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 अनपाकरणे, ८, ११
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 अनायुध्यं, १५, ९
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 अनाश्रुति, ८, १
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इति चतुर्थस्याध्यायस्य चतुर्थः पादः ।

सर्वाधिकरणानि द्विनवत्युत्तरयुक् शतम् ॥ ७१ ॥

सूत्राणि पञ्चपञ्चाशदधिपञ्चशतानि हि ।

वासुदेवेन्द्रसच्छिष्यरामचन्द्रेन्द्रयोगिना ॥ ७२ ॥

सूत्रभाष्यार्थसिद्धान्तः संगृहीतो विदां मुदे ।

कृष्णप्रसादाविर्भूतभाष्यसिद्धान्तसंग्रहः ॥ ७३ ॥

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APPENDIX

संग्रहसूचनम्

यत्राकारादिपद्यन्तीमात्रापञ्चदशेश्वराः ।

सूच्यन्ते तद्ब्रह्मसूत्राखण्डार्थं त्रैपदं भजे ॥

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२. जन्माद्यस्य यतः	ब्रह्मविद्या
३. शास्त्रयोनित्वात्	तच्छास्त्रकृत्वात्
४. तत्तु समन्वयात्	ब्रह्मात्मनिष्ठाः
५. ईक्षतेर्नाशब्दम्	सन्मात्रम्
६. आनन्दमयोऽभ्यासात्	आनन्दमयः
७. अन्तस्तद्धर्मोपदेशात्	हिरण्यमयः
८. आकाशस्तल्लिङ्गात्	पुष्करम्
९. अत एव प्राणः	असुः
१०. ज्योतिश्चरणामिधानात्	ज्योतिः
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इति वैराजे प्रथमः पादः

१. सर्वत्र प्रसिद्धोपदेशात्	मनोमयः
२. अत्ता चराचरग्रहणात्	अत्ता च
३. गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्	गुहास्थौ
४. अन्तर उपपत्तेः	अक्षिस्थः
५. अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्	अन्तर्यामी

६. अदृश्यत्वादिगुणको धर्मोक्तेः भूतयोनिः
७. वैश्वानरः साधारणशब्दविशेषात् वैश्वानरः

अकारसूक्ष्मांशोकारमात्रारूढद्वितीयपादस्याधिकरणसंख्या—७

इति वैराजे द्वितीयः पादः

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| १. शुभवाद्यायतनं स्वशब्दात् | शुभवाद्याधारः |
| २. भूमा संप्रसादादधुपदेशात् | भूमा |
| ३. अक्षरमम्बरान्तधृतेः | अक्षरम् |
| ४. ईक्षतिकर्मव्यपदेशात्सः | परपुरुषः |
| ५. दहर उत्तरेभ्यः | आकाशः |
| ६. 'उत्तराब्देदाविर्भूतस्वरूपस्तु | अक्षिस्थपुरुषः |
| ७. अनुकृतेस्तस्य च | तेजः |
| ८. शब्दादेव प्रमितः | अक्षुत्राकृती |
| ९. तदुपर्यपि बादरायणः संभवात् | विद्याधिकारः |
| १०. शुगस्य तदनादरश्रवणात्तदाश्रवणात्सूच्यते हि | शब्दः |
| ११. कम्पनात् | प्राणः |
| १२. ज्योतिर्दर्शनात् | ज्योतिः |
| १३. आकाशोऽर्थान्तरत्वादिव्यपदेशात् | आकाशः |
| १४. सुषुप्त्युत्क्रान्त्योर्भेदेन | प्राणवाक् |

अकारबीजांशमकारमात्रारूढतृतीयपादस्याधिकरणसंख्या—१४

इति वैराजे तृतीयः पादः

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| १. आनुमानिकमप्येकैषामिति चेन्न शरीररूपक-
विन्यस्तगृहीतेर्दर्शयति च | वपुरव्यक्तम् |
| २. चमसवदविशेषात् | तेजोऽवत्रात्मिका |
| ३. न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च | प्राणादिपञ्चकम् |
| ४. कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः | सार्धैस्त्रिभिः |

¹ Here the author differs from Śrī Śaṅkara.

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| ५. जगद्वाचित्वात् | वेदितव्यः |
| ६. वाक्यान्वयात् | आत्मशब्दः |
| ७. 'प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् | निमित्तोपादानहेतुः |
| ८. एतेन सर्वे व्याख्याता व्याख्याताः | विश्वहेतुः |

अकारतुर्योशार्धमात्रारूढचतुर्थपादस्याधिकरणसंख्या—८

इति वैराजे चतुर्थः पादः

इति समन्वयाध्यायः समाप्तः

अथाविरोधाध्यायः

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| १. स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्न, अन्य-
स्मृत्यनवकाशदोषप्रसङ्गात् | सांख्ययोगस्मृतिभ्याम् |
| २. एतेन योगः प्रत्युक्तः | " |
| ३. न विलक्षणत्वादस्य तथात्वं च शब्दात् | ब्रह्मजन्यम् |
| ४. एतेन शिष्टापरिग्रहा अपि व्याख्याताः | वेदः |
| ५. भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् | नाद्वैतबाधकः |
| ६. तदन्यत्त्वमारम्भणशब्दादिभ्यः | मायातः |
| ७. इतरव्यपदेशाद्विताकरणादिदोषप्रसक्तिः | ईशो न दोषभाक् |
| ८. उपसंहारदर्शनाज्ज्ञेति चेन्न क्षीरवद्धि | सर्वस्मृ |
| ९. कृत्स्नप्रसक्तिर्निर्वयवत्त्वशब्दकोपो वा | चित्तो न परिणामः |
| १०. सर्वोपेता च तद्दर्शनात् | ब्रह्म माया |
| ११. न प्रयोजनवत्त्वात् | प्रयोजनमृते |
| १२. वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथाहि
दर्शयति | समतोज्ज्वलम् |
| १३. सर्वधर्मोपपत्तेश्च | निर्गुणब्रह्मचैतन्यम् |

अकारस्थूलशविन्दुमात्रारूढाविरोधाध्यायगतप्रथमपादस्याधिकरणसंख्या—१३

इति सूत्रे प्रथमः पादः

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| १. रचनानुपपत्तेश्च नानुमानम् | न प्रधानम् |
| २. महदीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् | सृष्टावस्ति |
| ३. उभयथापि न कर्मातस्तदभावः | अणुभ्यो न |
| ४. समुदाय उभयहेतुकेऽपि तदप्राप्तिः | न तत्सृष्टात् |
| ५. नाभाव उपलब्धेः | ज्ञानस्कन्धः |
| ६. नैकस्मिन्नसंभवात् | भङ्गया सप्तार्थता |
| ७. पत्युरसामञ्जस्यात् | ताटस्थ्यवादः |
| ८. उत्पत्त्यसंभवात् | जीवोत्पत्तेः |

उकारसूक्ष्मांशानादमात्रारूढाविरोधाध्यायगतद्वितीयपादस्याधिकरणसंख्या—८

इति सूत्रे द्वितीयः पादः

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| १. न वियदश्रुतेः | ब्रह्मसृष्टौ |
| २. एतेन मातरिश्वा व्याख्यातः | " |
| ३. असंभवस्तु सतोऽनुपपत्तेः | सतो जन्म |
| ४. तेजोऽतस्तथा ह्याह | वाग्वादिता |
| ५. आपः | अप |
| ६. पृथिव्यधिकाररूपशब्दान्तरेभ्यः | अन्न |
| ७. तदभिध्यानादेव तु तल्लिङ्गात्सः | सोपाधिकस्य |
| ८. विपर्ययेण तु क्रमोऽत उपपद्यते च | सृष्टेः |
| ९. अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् | सृष्टौ न |
| १०. चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशो भाक्-
स्तद्भावमावित्वात् | वपुषः |
| ११. नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः | जीवो नोत्पद्यते |
| १२. होऽत एव | स चिदंशः |
| १३. उत्क्रान्तिगत्यागत्यादीनाम् | स वै विभुः |
| १४. कर्ता शास्त्रार्थवत्त्वात् | जीवः कर्तैव |
| १५. यथा च तक्षोभयथा | कर्तृत्वमध्यस्तम् |
| १६. परातु तच्छ्रुतेः | तन्नियन्तुचित् |

१७. अंशो नाना व्यपदेशात् अन्यथा चापि
दाशकितवादित्वमधीयत एके विदाम्
उकारबीजांशकलामात्रारूढाविरोधाध्यायगततृतीयपादस्याधिकरणसंख्या—१७
इति सूत्रे तृतीयः पादः

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| १. तथा प्राणाः | ब्रह्मणः |
| २. सप्त गतेर्विशेषितत्वाच्च | अक्षाण्येकादश |
| ३. अणवश्च | तानि मध्यमनामानि |
| ४. श्रेष्ठश्च | प्राणोऽक्षमिव |
| ५. न वायुक्रिये पृथगुपदेशात् | प्राणस्तत्त्वान्तरम् |
| ६. अणुश्च | प्राणोऽध्यात्मकः |
| ७. ज्योतिराद्यधिष्ठानं तु तदामननात् | परतन्त्राणि |
| ८. त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् | प्राणास्तत्त्वान्तराणि |
| ९. संज्ञामूर्तिवत्त्वसिस्तु त्रिवृत्कुर्वत उपदेशात् | कर्तेश इति |

उकारार्धमात्रांशकलातीतमात्रारूढाविरोधाध्यायगतचतुर्थपादस्याधिकरणसंख्या—९

इति सूत्रे चतुर्थः पादः

अविरोधाध्यायः समाप्तः

अथ साधनाध्यायः

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| १. तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्न-
निरूपणाभ्याम् | लिङ्गेन |
| २. ^१ आनर्थक्यमिति चेन्न तदपेक्षत्वात् | कर्मशेषेण |
| ३. अनिष्टाधिकारिणामपि च श्रुतम् | पापिनाम् |
| ४. स्वाभाव्यापत्तिरुपपत्तेः | स्वादिभाक्त्वम् |
| ५. नातिचिरेण विशेषात् | मीहेः प्राक् |
| ६. अन्याधिष्ठितेषु पूर्ववदामिलापात् | मीयादौ |

मकारस्थूलांशशान्तिमात्रारूढसाधनाध्यायगतप्रथमपादस्याधिकरणसंख्या—६

इति बीजे प्रथमः पादः

^१ Here the author differs from Sri Sankara.

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ब्रह्मसूत्रभाष्यसिद्धान्तसंग्रहः

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| ३. स्तुतिमात्रसुपादानादिति चेन्नापूर्वत्वात् | ध्येयम् |
| ४. पारिप्लवार्था इति चेन्न विशेषितत्वात् | विद्यास्तावकम् |
| ५. अत एव चामीन्धनाद्यनपेक्षा | न फले |
| ६. सर्वापेक्षा च यज्ञादिश्रुतेरश्वत् | शमाद्यपेक्षा |
| ७. सर्वाज्ञानुमतिश्च प्राणालये तद्दर्शनात् | सर्वाज्ञानुमतिः |
| ८. विहितत्वाच्चाश्रमकर्मणि | सकृत्प्रयोगे |
| ९. अन्तरा चापि तु तद्दृष्टेः | निरग्नेः |
| १०. तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमात् | |
| तद्रूपाभावेभ्यः | आश्रमाणाम् |
| ११. न चाधिकारिकमपि पतनानुमानात्तदयोगात् | भ्रष्टस्य |
| १२. बहिस्तुभ्यथापि स्मृतेराचाराच्च | शुद्धिरामुष्मिकी |
| १३. स्वामिनः फलश्रुतेरित्यात्रेयः | ऋत्विजः |
| १४. सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो | |
| विध्यादिवत् | विधेयम् |
| १५. अनाविष्कुर्वन्नन्वयात् | शुद्धिर्बाह्यम् |
| १६. ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात् | ज्ञानं जन्मान्तरेऽपि |
| १७. एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तद- | |
| वस्थावधृतेः | मुक्तिः सातिशया |

मकारार्धमात्रांशमनोन्मनीमात्रारूढमाधनाध्यायगतचतुर्थपादस्याधिकरणसंख्या—१७

इति बीजे चतुर्थः पादः

साधनाध्यायः समाप्तः

अथ फलाध्यायः

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| १. आवृत्तिसकृदुपदेशात् | फलान्तम् |
| २. आत्मेति तूपगच्छन्ति ग्राहयन्ति च | ग्राह्यम् |
| ३. न प्रतीके न हि सः | न प्रतीकेषु |
| ४. ब्रह्मदृष्टिरुत्कर्षात् | तत्र कार्या |
| ५. आदित्यादिमतयश्चात्र उपपत्तेः | अर्कादिदृष्टिः |

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| ६. आसीनः संभवात् | आसीनः स्यात् |
| ७. यत्रैकाग्रता तत्राविशेषात् | दिगादिनियमः |
| ८. आप्रायणान्तत्रापि हि दृष्टम् | कार्यमाप्नुति |
| ९. तदधिगम उत्तरपूर्वाद्योरश्लेषविनाशौ तद्वत्- | |
| पदेशात् | ज्ञानात् |

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| १०. इतरस्याप्येवमसंश्लेषः पाते तु | न स पुण्येन |
| ११. अनारब्धकार्ये एव तु पूर्वे तदवधेः | नारब्धफलयोः |
| १२. अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् | नित्यशुद्धिः |
| १३. यदेव विद्येतेति हि | साधनं तु |
| १४. भोगेन त्वितरे क्षपयित्वा संपद्यते | मुक्तिरिति |

अर्धमात्रास्थूलांशपुरीमात्रारूढफलाध्यायगतप्रथमपादस्याधिकरणसंख्या—१४

इति तुर्ये प्रथमः पादः

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| १. बाह् मनसि दर्शनाच्छब्दाच्च | बाह् मानसे |
| २. तन्मनः प्राण उत्तरात् | मनः प्राणे |
| ३. सोऽध्यक्षे तदुपगमादिभ्यः | स यात्यस्तम् |
| ४. समाना चास्त्युपक्रमादमृतत्वं चानुपोष्य | उत्क्रान्तिः |
| ५. तदापीतेः संसारव्यपदेशात् | ज्ञस्य |
| ६. प्रतिषेधादिति चेन्न शारीरात् | उत्क्रान्तिप्रतिषेधस्य |
| ७. तानि परे तथा ह्याह | ब्रह्मात्मवित् |
| ८. अविभागो वचनात् | विदुषः प्राणपटलम् |
| ९. तदोकोप्रज्वलनं तत्प्रकाशितद्वारो विद्या- | |
| सामर्थ्यात् तच्छेषगलानुस्मृतियोगाच्च | |
| हार्दानुगृहीतः शताधिकया | अस्त्युपासकवैशिष्ट्यम् |
| १०. रश्म्यनुसारी | याति रश्मीन् |
| ११. अतश्चायनेऽपि दक्षिणे | दक्षिणाग्रनमृत्या |

अर्धमात्रासूक्ष्मांशमध्यामात्रारूढफलाध्यायगतद्वितीयपादस्याधिकरणसंख्या—११

इति तुर्ये द्वितीयः पादः

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| १. अर्विरादिना तत्प्रथिते: | सर्वश्रुतिस्मृतिषु |
| २. वायुमन्त्रादविशेषविशेषाभ्याम् | वायुर्निवेशनीयः |
| ३. तटितोऽधि वरुणः संबन्धात् | वारुणिकत्रयम् |
| ४. आतिवाहिकस्तद्विज्ञात् | आतिवाही |
| ५. कार्यं बादरिरस्य गत्युपपत्तेः | उदङ्मार्गाप्यम् |
| ६. अप्रतीकालम्बनान्नयतीति बादरायण | प्रतीकालम्बनान् |
| उभयथादोषात् तत्कनुश्च | |

अर्धमात्राबीजांशपश्यन्तीमात्रारूढफलाध्यायगततृतीयपादस्याधिकरणसंख्या—६

इति तुर्ये तृतीयः पादः

- | | |
|--|------------------|
| १. संपद्याविर्भावः स्वेनशब्दात् | अनादिसिद्धम् |
| २. अविभागेन दृष्टत्वात् | मुक्ताभिन्नम् |
| ३. ब्राह्मेण जैमिनिरुपन्यासादिभ्यः | सविशेषाविशेषत्वे |
| ४. संकल्पादेव तु तच्छ्रुतेः | संकल्पः |
| ५. अभावं बादरिराह ह्येवम् | ऐच्छिकम् |
| ६. प्रदीपवदावेशस्तथा हि दर्शयति | सर्वे देहाः |
| ७. जगद्ध्यापारवर्जं प्रकरणादसंनिहितत्वाच्च | न स्वातन्त्र्यम् |

अर्धमात्रातुर्यांशपरामात्रारूढफलाध्यायगतचतुर्थपादस्याधिकरणसंख्या—७

इति तुर्ये चतुर्थः पादः

फलाध्यायः समाप्तः

वासुदेवेन्द्रसच्छिष्यरामचन्द्रेन्द्रयोयिना ।

सूत्रभाष्यार्थसिद्धान्तः संगृहीतो विदां मुने ॥

भाष्यप्रसिद्धसिद्धान्तसंग्रहः स्यात् त्रिसप्ततिः ॥

प्रियदर्शिप्रशस्तयः

शिलालेखाः

ROCK EDICTS OF PRIYADARS'IN

(AS'OKA)

प्रथमो लेखः

१. इयं धम्मलिपि देवानं पियेना पियदसिना लेखिता [1]
हिदा ना किच्छि जिवे आलभितु पजोहितविये [1]

२. नो पि चा समाजे कटविये [1] बहुका हि दोसा
समाजसा देवानं पिये पियदसी लाजा दखति [1] अथि पि चा एकतिया
समाज साधुमता देवानं पियसा पियदसिसा लाजिने [1]

३. पुले महानससि देवानं पियसा पियदसिसा लाजिने
अनुदिवसं बहूनि पानसहसानि आलभियिसु सुपठाये [1] से इदानि यदा
इयं धम्मलिपि लेखिता तदा तिनि येवा पानानि आलभियंति

४. दुवे मजुला एके मिगे [1] से पि च मिगे नो धुवे [1]
एतानि पि च तिनि पानानि नो आलभियंसंति [1]

1. Iyaṃ dhammalipi devānaṃ piyenā piyadasinā
lekhitā [1] Hidā nā kichi jive ālabhitu pajohitaviye [1]

2. No pi cā samāje kaṭaviye [1] Bahukā hi dosā
samājasā devānaṃ piye piyadasī lājā dakhati [1] Athi
pi cā ekatiyā samāja sādhumatā devānaṃ piyasā
piyadasisā lājine [1]

3. Pule mahānasasi devānaṃ piyasā piyadasisā
lājine anudivasam bahuni pānasahasāni ālabhiyisu
supaṭhāye [1] Se idāni yadā iyaṃ dhammalipi lekhitā
tadā tiṇni yevā pānāni ālabhiyaṃti.

4. duve majulā eke mige [1] Se pi ca mige no
dhuve [1] Etāni pi ca tini pānāni no ālabhiyaṃti [1]

ROCK EDICT I

१. इयं धर्मलिपिर्देवानां प्रियेण प्रियदर्शिना लेखिता इह न
कश्चिज्जीव आलभ्य प्रहोतव्यः ।

२. नापि च समाजः कर्तव्यो बहुकान् हि दोषान् समाजस्य
देवानां प्रियः प्रियदर्शी राजा पश्यति । सन्त्यपि चैके समाजाः साधुमता
देवानां प्रियस्य प्रियदर्शिनो राज्ञः ।

३. पुरा महानसे देवानां प्रियस्य प्रियदर्शिनो राज्ञोऽनुदिवसं
बहूनि प्राणसहस्राण्यालप्सत सूपार्थाय तदिदानीं यदा इयं धर्मलिपिर्लेखिता
तदा त्रय एव प्राणा आलभ्यन्ते द्वौ मयूरावेको मृगः । सोपि च मृगो न
ध्रुवः । एतेऽपि च त्रयः प्राणा नालप्सन्ते ॥

1. This edict on Dharma has been caused to be
inscribed by command of Devānāmpriya Priyadars'i
(King Priyadars'i, the beloved of the Gods).

Here no animal shall be killed or sacrificed.

2. Nor shall samājas (festive gatherings) be held,
because King Devānāmpriya Priyadars'i sees many
evils in such gatherings.

But there are certain samājas which are considered
meritorious by King Devānāmpriya Priyadars'i.

3. Formerly, several thousands of animals were
slaughtered for soups in the kitchen of King Devānāmpriya
Priyadars'i. But, now, when this instruction
on Dharma is being inscribed, only three lives (animals)
are being killed: i.e. two peacocks and one deer; even
this deer is not slaughtered regularly. In future, even
these three lives shall not be slaughtered.

प्रियदर्शिप्रशस्तयः

द्वितीयो लेखः

४. सवता विजितसि देवानं पियसा पियदसिसा लाजिने ये च अंता अथा चोडा पंडिया सातियपुतो केललपुतो तंबपनि

५. अंतियोगे नाम योनलाजा ये चा अंने तसा अंतियोगसा सामंता लाजानो सवता देवानं पियसा पियदसिसा लाजिने दुवे चिकिसका कटा मनुसचिकिसा चा पशुचिकिसा चा [1] ओसधानि मनुसोपगानि चा पशोपगानि च अतता नथि

६. सवता हालापिता चा लोपापिता चा [1] एवमेवा मुलानि चा फलानि चा अतता नथि सवता हालापिता चा लोपापिता चा [1]

4. Savatā vijitasi devānaṃ piyasā piyadasisā lājine ye ca am̐tā athā coḍā paṇḍiyā sātiyaputo kelalaputo tam̐bapaṇni

5. Am̐tiyoge nāma yona lājā ye cā am̐ne tasā am̐tiyogasā sām̐ntā lājāno savatā devānaṃ piyasā piyadasisā lājine duve cikisakā kaṭā manusacikisā cā pasu-
cikisā cā [1] Osadhāni manusopagāni cā pas'opagāni cā atatā nathi

6. savatā hālāpitā cā lopāpitā cā [1] Evamevā mulāni cā phalāni cā atatā nathi savatā hālāpitā cā

ROCK EDICT II

१. सर्वत्र विजिते देवानां प्रियस्य प्रियदर्शिनो राज्ञो ये चान्ता यथा चोडाः पाण्ड्याः सत्यपुत्रः केरलपुत्रस्ताम्रपर्णी अन्तियोको नाम यवनराजो ये चान्ये तस्यान्तियोकस्य सामन्ता राजानः सर्वत्र देवानां प्रियस्य प्रियदर्शिनो राज्ञो द्वे चिकित्से कृते मनुष्यचिकित्सा च पशुचिकित्सा च ।

२. औषधानि मनुष्योपगानि च पशूपगानि च यत्र यत्र न सन्ति सर्वत्र हारितानि च रोपितानि च ।

३. एवमेव मूलानि च फलानि च यत्र यत्र न सन्ति सर्वत्र हारितानि च रोपितानि च ।

1. Everywhere in the conquered dominions of King Priyadarsin, the beloved of the gods, and the dominions on the borders as those of the Coḍas, the Pāṇḍyas, the Satiyaputra, the Keralaputra, Tāmraparṇī, the yavana king named Antiyoka and the other neighbouring kings of this Antiyoka, two kinds of medical treatment were established by King Priyadarsin, the beloved of the gods, viz. medical treatment for human beings and medical treatment for cattle.

2. Medicinal herbs useful for human beings and cattle have been imported and grown, wherever they were not available.

3. Similarly, roots and fruits have also been imported and caused to be grown, wherever they were not available (hitherto).

6

प्रियदर्शिप्रशस्तयः

मगेसु लुखानि लोपितानि उदुपानानि चा खानापितानि पटिभोगाये पसु-
मुनिसानं [1]

तृतीयो लेखः

६. देवानं पिये पियदसि लाजा हेवं आहा [1]

७. दुवादसवसामिसितेन मे इयं आनपयिते [1] सवता विजि-
तसि मम युता लजुके पादेशिके पंचसु पंचसु वसेसु अनुसयानं निखमंतु
एतायेवा अंथाये इमाये धंमनुसथिया यथा अंथाये पि कंमाये [1] साधु

८. मातापितिसु सुसुसा मितसंथुतनातिकयानं चा बंभनसमनानं

lopāpitā cā [1] Magesu lukhāni lopitāni udupānāni cā
khānāpitāni paṭibhogāye pasumunisānam [1]

6. Devānam piye piyadasi lājā hevaṁ āha. [1]

7. Duvāḍasavasābhisitena me iyaṁ ānapayite [1]
Savatā vijitasi mama yutā lajuke pādes'ike paṁcasu
paṁcasu vasesu anusayānam nikhamamtu etāyeve
athāye imāye dhammanusathiyā yathā amnāye p
kammā ye [1] sādhu

8. mātāpitisu sususā mitasamthutanātikyānam cā

२. मार्गेषु वक्ष्या. गेपिता. उदुपानानि, च खानितानि प्रति-
भोगाय पशुमनुष्याणाम् ।

ROCK EDICT III

१. देवानां प्रियः प्रियदर्शी राजा एवमाह ।

२. द्वादशवर्षाभिषिक्तेन मया इदमाज्ञसम् ।

३. सर्वत्र विजिते मम युक्ता रज्जुकाः प्रादेशिकाश्च प्रश्चसु
पञ्चसु वर्षेषु अनुसंयानं निष्कामन्तु एतस्मै अर्थाय अस्यै धर्मानुशिष्ट्यै यथा
अन्यस्मा अपि कर्मणे ।

४. साधु मातापित्रोः शुश्रूषा । मित्रसंस्तुतज्ञातीनां च

4. For the use of men and cattle, trees have been
grown and wells caused to be dug on the roads.

1. King Priyadarsin the beloved of the gods,
speaks thus:

2. When I had been consecrated ruler for twelve
years, the following order was issued;

3. Everywhere in my dominions the imperial,
provincial and local officers known as the Yuktas,
Rajjukas and Prādes'ikas shall set out on tour, through-
out their charges, once in five years, for the purpose of
proclaiming the following instruction in Dharma and
other business of state.

4. Meritorious is obedience to father and mother.
Meritorious is generosity to friends, acquaintances,

चा [1] साधु दाने [1] पानानं अनालंभे साधु अपविद्याता अपभंडता
साधु [1] पलिसापि च युतानि गननसि अनपयिसंति हेतुवता चा वियं-
जनते च [1]

चतुर्थो लेखः

९. अतिकंतं अंतलं बहुनि वससतानि वधितेवा पानालंभे
विहिसा चा भुतानं नातिनं असंपटिपति समनबंभनानं असंपटिपति [1] से
अजा देवानं पियसा पियदसिने लाजिने धंमचलनेना भेलिघोसे अहो धंम-
घोसे विमनदसना

१०. हथिनि अगिकंधानि अंनानि चा दिव्यानि लुपानि दस-
यितु जनस [1] आदिसे बहुहि वससतेहि ना हुतपुल्लवे तादिसे अजा

bambhanasamanānam cā [1] Sādhu dāne [1] Pānānam
anālaṃbhe sādhu apaviyātā apabhaṃḍatā sādhu [1]
Palisāpi ca yutāni gananasī anapayisanti hetuvatā cā
viyaṃ janate ca [1]

9. Atikaṃtaṃ aṃtalaṃ bahuni vasasatāni vadhi-
tevā pānālaṃbhe vihiṣā cā bhutānam nātinam asaṃ
patipati samanabambhanānam asaṃpaṭipati [1] Se aja
devānam piyasā piyadasine lājine dhammacalanenā
bhelighose aho dhammaghose vimanadasanā

10. hathini agikaṃdhāni aṃnāni cā divyāni lupāni
daṣayitu janasā [1] Ādise bahuhi vasasatehi nā huta-

REVIEWS

Sarabhendrar Vaidya Muraigal (Gulmaroga Cikitsai),
Tanjore Saraswati Mahal Publications No. 2, Edited by Sri
K. Vasudeva Sastri and Dr. S. Venkatarajan and published by
Sri S. Gopalan, Honorary Secretary of the Administrative Com-
mittee of the Saraswati Mahal Library, Tanjore. First Edition,
1949. Price, Calico Bound Rs. 4/ and Ordinary Rs. 3-8/ per copy.

A very gratifying feature characteristic of many members of
our Royal Houses like those of Travancore, Cochin, Tanjore,
Mysore etc. is the traditional role they have played through the
ages as generous patrons of Letters, Fine Arts, and learning
generally. There were also many among them who were themselves
renowned scholars, musicians, painters etc. Maharaja Serfoji who
reigned in Tanjore from 1800 to 1832 belonged to such a noble
band of scholar kings and munificent patrons of learning. Posterity
is and will ever be indebted to him for the establishment of the
famous Saraswati Mahal Library with its rich and varied collec-
tions of manuscripts and printed books in many languages and on
a wide range of subjects. Maharaja Serfoji was also an accom-
plished Ayurvedist whose love of Ayurveda and zeal for providing
the best available medical relief to suffering humanity led to the
establishment of 'Dhanvantari Mahal' where distinguished physi-
cians were gathered from many parts of the country including the
Maharatta kingdom of the royal house of the great Chatrapati
Sivaji, a side-branch of which established the Maharatta kingdom
of Tanjore under an ancestor of Maharaja Serfoji. Thus it
happened that at the Dhanvantari Mahal of Tanjore, the teach-
ings and traditions (*Sampradāyams*) of the Ayurvedists of the

Sanskritic North and Siddhas of the TAMILIAN South were enriched by the teachings of traditions of the Maharashtra physicians from the West; the result of this was the gathering together of the valuable recipes of all *sampradāyams* from the North, South and West and their preservation for posterity through the eighteen volumes of manuscripts which were prepared under the fostering care of Maharaja Serfoji and added to the rich manuscript treasures of the Saraswati Mahal Library. In honour of Maharaja Serfoji, all these volumes bear the general title of *Sarabhendrar Vaidya Murai*, the name 'Sarabhendrar' being the Tamil form of the Maharatta name Serfoji. The volume under review is one which deals with Gulma Roga Cikitsai—treatment of certain ailments of the Alimentary tract.

Among the primary and proper functions of a great manuscript Library like the Saraswati Mahal Library the preparation and publication of critical editions of select works still available only as rare and unpublished manuscripts takes easily a foremost place. Though this fact has been realised all these years by the Administrative Committee of the Library, lack of funds stood in the way of the Committee discharging this duty to scholars and Research Workers. At long last, the Committee was provided with the necessary funds by our present Government; and this has enabled the Committee to arrange for the editing and publication of the volume under review. Lovers of Ayurveda should be deeply grateful to the Library Committee for the present issue and also for the promise of editing and publishing the remaining manuscripts of the entire collection. It has, however, to be noted that the editing has not been all that it should have been. In manuscripts of this description, errors may frequently be found due to the carelessness of the scribes or their non-acquaintance with the subject-matter. The editors have to check up the texts carefully to correct such errors. If this had been properly done, the volume would not have contained such errors in nomenclature and contents of the recipes as, for example, "Bilvādi Lehyam" described under Recipe 82 on page 114. There is no Bilvam at all in the

list of ingredients under this recipe. Hence, the nomenclature for Recipe 82 'Bilvādi' cannot be correct, while the previous recipe No. 81 under the same name (Bilvādi Lehyam) does contain and makes mention of Bilvam and is therefore correctly named.

It is stated in the Tamil Introduction that the present volume is based on manuscripts marked 54-A and 80; but a reference to Vol. III of the *Descriptive Catalogue* of the Tamil manuscripts in the Saraswati Mahal Library prepared by the late Pandit L. Olaganatha Pillai and published in 1927 shows that there is another manuscript bearing No. 46 (p. 89) which is stated to contain Recipes for eight kinds of Gulma. The editors do not state whether or not this manuscript has also been made use of in preparing the material for the press. From the description given in the *Descriptive Catalogue*, it is likely that manuscripts Nos. 54-A and 46 relate to the same material although No. 46 is stated to have been prepared by Velayudha Upadhyayar and No. 54-A by Kottayur Pandaram. In editions like the volume under review, one expects such matters to be critically discussed and full information furnished.

Following the practice of contemporary Ayurvedic and Siddha authors on such subjects, the recipes are given in the form of smooth flowing verses (in Tamil in this case), so as to be easy and convenient for memorising. The total number of verses in the present volume amounts to 295 and relates to 134 recipes. The texts of the verses are followed by explanatory notes in prose giving the lists of ingredients entering into the composition of the related recipes. The editors have added a 'General Introduction' in the beginning and three Appendices at the end. The General Introduction deals with S'ārira, Nidāna, Cikitsā and other general topics of the Ayurvedic science. It is the hope of the publisher that this portion "will be widely read with profit by Allopaths and Ayurvedic physicians as well as by the lay public." Of the three useful Appendices given at the end, one deals with the properties of the drugs entering into the composition of the various recipes

described in the verses of the Text. The second Appendix deals with the subject of "*suddhi*" ("Purifying" raw drugs so as to make them fit for use as medicinal ingredients of the recipes), while the third gives in a tabular statement the Sanskrit, Telugu, Hindi and English versions for the Tamil names of drugs entering into the composition of the recipes included in the volume.

We cannot be sufficiently grateful to the authorities of Saraswati Mahal Library for the publication of this most useful volume and for their plans to follow this up with the publication of the other volumes of 'Sarabhendrar Manuscripts and other authoritative medical manuscripts in their Library. May we say, however, that arrangements may be made for better editing of the publications?

G. S. M.

Historical Grammar of Inscriptional Prakrits, by Dr. M. A. Mahendale, Deccan College Dissertation Series No. 3, Poona, 1948. Price Rs. 21.

The author was a research scholar of the Deccan College Research Institute, when it started functioning in August, 1939. He worked under the direction of Dr. S. M. Katre, who is now the Director of the Institute. On the merits of this Thesis, the author was awarded the Degree of Ph.D. by the Bombay University. After taking the Degree, the author enlarged the work slightly and it now appears as a Dissertation of the Institute.

After a short Preface describing the circumstances under which this work was undertaken and prosecuted, and a list of abbreviations used, which contains nearly a hundred entries, there is a fairly long general Introduction dealing with the Grammar of Prakrit in the main. After dealing with points like Historical Linguistics, Importance of Prakrit Inscriptions, Distribution of Prakrit Inscriptions, Difficulties encountered in the study, the Method of treatment, and previous work in the field, the author deals with Phonology and Morphology in general. Then he

takes up Inscriptional Prakrits in the light of Prakrit Grammarians, and concludes the Introduction with a treatment of the political history of the period. The Introduction contains some maps showing the distribution of Prakrit Inscriptions in the various regional groups. There are five chapters dealing with the Inscriptions: Comparative Study of Asokan Inscriptions and Historical Linguistics of the Western, Southern, Central and Eastern Groups. This is followed by synoptic Tables extending over thirty pages. The next chapter deals with Morphology. The eighth chapter gives the conclusions and the following chapter deals with Kharoṣṭri Inscriptions. A study of seven inscriptions left out in the main study, are included in an appendix, and there follows a long bibliography. There is a subject index also. Even as it is, the book is rather voluminous, covering nearly 350 pages. As a reference book and as a source book for the critical study of the inscriptional Prakrits, the book is of great value. He has made an exhaustive collection of all the facts relating to grammar available in the various inscriptions and presented the facts in an orderly form. Where certain specific conclusions are possible, he has given them in a separate chapter. The author wanted to add a word index. But that involves considerable addition to the volume of the book. The cost of printing the book would mount up considerably, by this addition. The author promises to bring out a companion volume giving the texts of such inscriptions as are not readily available. This is an original contribution to Indian linguistics. The study of Prakrits from inscriptions has this value that the language is fixed and is not subjected to the caprices of scribes. The Prakrit of texts might have undergone considerable changes when the books underwent re-copying through ages. The scribes are likely to make emendations to suit the language to the language current at various times and in various regions. This original study is sure to be a great help for understanding the grammar of Prakrit with greater certainty.

EDITOR

Spotlights on Vivisection by M. Beddow Bayly, 1946, Published by the Anti-vivisection Society, 92, Victoria Street, London S. W. 1.

This is a small book of a little over 200 pages containing a large number of chapters dealing with the various aspects of vivisection. There are nearly seventy chapters, and as such, each is very brief indeed. These chapters were originally Articles contributed to the *Animals' Defender* during recent years. The original Articles were later slightly revised to fit them into a book form and also to make their contents up-to-date. The object of the author in bringing all these small articles together in a book form is to "provide a useful contribution to the arguments and evidence upon which the scientific case against vivisection is based."

The question is whether requirements of science and knowledge should be circumscribed by ethical considerations or whether ethics must give way when the needs of knowledge makes a demand. Knowledge means arrival at truth. There are three fundamental values based upon what is good, what is true and what is beautiful. All these three go together, and one cannot exist without the other two. This is the balanced view regarding the true values in this Universe. In vivisection, there is a clear violation of the values based on what is good. Certainly, it is opposed to what is beautiful. And the values based on what is true is also questionable. Many of the "truths" later turn to be fallacies.

The position of scientists is that they are not concerned with ethics. The anti-vivisection propaganda is based only on ethical considerations. Can the world afford to lose knowledge for the sake of ethics, which, according to them is nothing but a mere sentiment? On the other side, those who oppose vivisection ask what knowledge is for, if knowledge does not result in happiness; and happiness is only an ethical concept. But pain and pleasure are to the scientists simply different reactions on the sensory system in a body.

The book contains a fund of facts relating to cruelty perpetrated on animals in the name of science, and also able refutations

of the scientists' contention, that there is actually no cruelty, that animals are treated with the same humane considerations as human patients themselves. A lot of statistics is also given to show that such vivisection experiments do not bring about the desired results. A large number of authorities are also cited in the book. There is an exhaustive index too at the end.

It is a small book that can be recommended to those who desire to know what vivisection is and why there is so much objection raised against it. After reading the book one will be convinced that there cannot be any honest and useful pursuit of truth, if it is dissociated from ethical considerations and the longing for beauty in life, which are both natural and common among civilized men.

EDITOR

Rūpakaparisuddhi (a study in the figures of Rūpaka and Upamā), by Paṇḍitarāja D. T. Tatacharya, M. O. L., Sri Venkatesvara Oriental Institute Studies No. 2, Tirupati, 1946, pp. 64. Price Rupees 2/-.

Of the various alamkāras or figures of speech, Upamā (Simile) and Rūpaka (Metaphor) are of somewhat complicated nature leading to a lot of controversial disputes. However, their characters may be roughly determined, as both are based on close resemblance in quality of the things such as face and moon; yet Upamā indicates also the individuality of the things on comparison while Rūpaka represents the identity of them (See Daṇḍin). Since a long time there has been a controversy over the interpretation of the phrase *Vacassudhā* occurring in the 2nd stanza in the beginning of Śrī Rāmānuja's *Sri-bhāṣya* as to whether there should be Upamā or Rūpaka. The Commentary *Srutaprakāśikā* seems to have favoured Rūpaka by explaining the samāsa in the phrase by Pāṇini's Rule 2-1-56. उपमितं व्याघ्रादिभिः सामान्याप्रयोगे. But some of the later rhetoricians seem to have held the view that the samāsa in the phrases governed by Rūpaka should be only by the Rule 2-1-72 मयूरव्यंसकादयश्च and

not by the Rule 2-1-56 as said above. The late Paṇḍitaratnam Kasturi-Rangacharya of Mysore, it is understood, has written a pamphlet called *Vacassudhātattva* on this topic. Recently in 1937 the editors of the *Sribhāṣya with 10 Commentaries* have added a short footnote on page 61 Vol. I concluding that the *samāsa* in the phrase in question should be by the Rule 2-1-56.

The booklet under review is a treatise on the characteristics of Rūpakālaṃkāra. The learned author takes the phrase *Pada-paṅkajam* for discussion as to the appropriateness of Upamā or Rūpaka in it and arrives at the conclusion in favour of Rūpaka. In this connection he correctly distinguishes between the two *alaṃkāras* after distinctly specifying their scopes, namely, certain phrases of Bahuvrīhi and like Indumukhi, Kambukaṇṭhī, belong to Upamā and those of Karmadhāraya like Bāhulatā and Mukhapadam belong to Rūpaka. In support of this decision he cites a good number of passages from Bhāmaha and Daṇḍin. (p. 8). He correctly observes that the word *iva* though used in Vighrahavākyas will not impede Rūpaka in the phrase. To substantiate this fact, he quotes passages from Bhaṭṭoji's *Siddhāntakaumudī* and *Sabdakaustubha*. The quotations are very apt. This fact may be explained more clearly and decisively in these words in brief : the grammarians accept traditionally two kinds of Vighrahavākyas namely, Alaukika and Laukika. The former is also called Prakriyāvākya. This alone should be taken into account for Prakriyā or the operation of the Rules in regard to the formation of words and not the latter. The word *iva* is used only in the latter whose function is to expose the meaning of the former. Bearing this principle in mind Bhaṭṭoji purposely says—'लौकिकदिग्रहवाक्ये इवशब्दः प्रयुज्यते' in his *Kaumudī* and *Kaustubha*, (pp. 10 to 15). His arguments in proving the ineffectiveness of the word *sāmānyāprayoge* in Pāṇini's Rule 2-1-56 are quite convincing. In this connection the attention of the readers may be drawn to Nāgesa's statement on the relevant topic—'ज्ञापकपरं भाष्यं त्वेकदेशयुक्तिः'. (p. 49). The inconsistency of the statements in the *Citramīmāṃsā* strengthens the contention of the author (D.T.T.). Here the dogma of the Vaiyākaraṇas regarding

Lakṣaṇā as शक्यतावच्छेदकारोपो लक्षणा will support his statement 'चन्द्रत्वेन निमित्तेन चन्द्रपदं मुखे प्रवर्तते'. Again on p. 51 the assertion न तादृश्यातिरिक्तोऽभेदो नाम कश्चित् is well founded and sensible.

Finally the author justly applies his conclusion on Rūpakālaṃkāra in the case of the phrase *Vacassudhā* mentioned above and acknowledges the writings of previous writers on this topic. The treatise is a reflection of the author's sound scholarship and skilled labour in the field of literary criticism.

V. KRISHNAMACHARYA

Bulletin of the Deccan College Research Institute, K. N. Dikshit Memorial Volume, Poona, August, 1947; issued on 14th December, 1947.

Sri K. N. Dikshit was a very prominent member of the Archaeological Department of the Government of India. He retired as Director-General of Archaeology, and he passed away after a short period on Monday, 12th August, 1946. He was then only 57 years old, being born on 21st October, 1889. An obituary note about him appeared in this *Bulletin* in December, 1946 (Vol. X, Pt. 4) from the pen of Prof. P. K. Gode, who knew him for many years. This Special Volume of the *Bulletin of the Deccan College Research Institute*, Poona, consisting of Nos. 1 and 2 of Vol. VIII, contains a photo of Sri K. N. Dikshit and also 9 Articles on various subjects by eminent research workers. Dr. S. K. De contributes a Paper on "Some Lexicographical Notes on the *Udyoga Parvan* of the *Mahābhārata*." It contains a large number of words that are peculiar to the Epic Dialect, taken from the *Udyoga Parvan*. A few words are taken from the *Ādi Parvan* also. There are many words not noticed in the St. Petersburg Dictionary, or for which full notices are not given in that Lexicon. Prof. P. K. Gode deals with "The mounted Bowmen on Indian Battle-fields from the Invasion of Alexander to the Battle of Panipat (326 B.C. to 1561 A.D.)." As

is usual in all his contributions, there is a wealth of information collected from a variety of sources, all properly analysed and clearly presented. Sri V. V. Mirashi contributes a Paper on "Three Ancient Dynasties of Mahakoshal." Dr. I. J. S. Taraporewala writes on the metre of the *Gāthas*. Sri R. S. Panchamukhi gives a brief outline of "Paṭṭaḍkal and its Sculptures". Sri E. D. Kulkarni writes on Epic Variants and Sri C. R. Sankaran on an introduction to the study of Tamil Phonemics. Dr. G. S. Ghurye has some notes on Hindu customs and Sri T. S. Shejvalker writes on the Surat Episode of 1759. The Volume is a very fitting memorial to the great scholar.

EDITOR

Kāvyaśālikāra-Sūtravṛtti by Vāmana, Translated into English by K. Kunjunni Raja, M.A., PH.D., Published by Messrs V. Sundaresa Ayyar and Company, Trichur, 1948, pp. 108. Price 1-4-0.

The *Kāvyaśālikārasūtras* with the *Vṛtti* thereon by Vāmana is a well-known work dealing in 5 Chapters with poetics and rhetoric. The author Vāmana is known to have been the Minister of King Jayāpīḍa of Kashmir (779 to 819 A.D.) It is also said that he must have been closely connected with the Royal Court of King Jagattuṅga also called Govinda III of the Raṣṭrakūṭa dynasty (794 to 813 A.D.) Therefore, the author Vāmana may be fixed in the latter part of the 8th Century A.D. His *Vṛtti* has been appropriately named *Kavipriyā* i.e. the favourite of poets. Dr. Ganganath Jha translated the whole work into English some years ago. Now Dr. Kunjunni Raja has again rendered Chapters 1 to 4 of the original text in simple and readable English. Of course he has availed of the benefit of Dr. Jha's translation throughout. The attempt of the young scholar (Dr. K. Raja) in entering the field of literary contributions is really appreciable.

V. KRISHNAMACHARYA

Naukācarita by Veṅkaṭasūri, Edited by Sri P. K. Rajagopala Ayyar, Published by the Saurāṣṭra Sabhā of Madura, 1947, pp. 38. Price 0-12-0.

The famous Tyāgarāja, the Great Saint and musical star, has composed a Telugu Opera called *Naukācarita* describing the chief incidents which took place during the sport of Sri Kṛṣṇa with Gopis in a boat on the river Yamunā in a full-moon night. The composition is so very charming as it attracted many devout musicians to sing it repeatedly and render it in different languages. It is understood that the work has been rendered in Saurāṣṭra language by Buddha Alagar Arya of Selam. Recently some 7 or 8 years ago an edition of the work was brought out by Prof. P. Sambamurthy of the Madras University together with a Tamil translation. Now, the book under review gives a poetical rendering in Sanskrit by Veṅkaṭasūri, the son of Nārāyaṇasūri and Raṅganāyaki of Ramachandrapuram, near Ayyempet in Tanjore Dt. The author is said to have belonged to the Saurāṣṭra Brāhmaṇa Community. For his equipment in general education, he was the disciple of Sri Dhūpatīrtha and, in music, of Walajapet Venkataramana Bhagavata who was one of the disciples of Sri Tyāgarāja.

Mr. P. K. Rajagopala Ayyar has taken much pains in editing the work for the first time by preparing a correct copy from the MS. Yet certain mistakes escaped his notice—p. 7, st. 30. कं should be किं; p. 13, st. 6 छपाः should be छटाः; p. 21, st. 3 सुरसंनिकाय, should be सुरसंनिकायः. Certainly he cannot be responsible for the following mistakes committed by the author himself.—pp. 6, 7 and 10 Stanzas 26, 27 and 41. नयतुं for नेतुं; p. 6, st. 24 पश्यतीनां for पश्यन्तीनां; p. 22, st. 6 भूत्वा, cannot be satisfactorily construed; p. 24, st. 16 विलुप्तुं for विलपितुं; p. 25, st. 20 गृह्य for गृहीत्वा.

V. KRISHNAMACHARYA

EDITORIAL

I. PROF. P. K. GODE FELICITATED

PROF. P. K. GODE became the Curator of the Bhandarkar Oriental Research Institute on the 19th April, 1919. On the occasion of the completion of thirty years of his association with that Institute, he was honoured by his friends, colleagues and well-wishers by the presentation of a Volume of Studies. The manuscripts of about a hundred Papers were formally presented to him, and arrangements are in progress for the printing of the Volume. The staff of the Bhandarkar Oriental Research Institute presented him with a Kashmir shawl also. His duty as Curator of such a big Institute must be heavy enough for anybody. But he has been able to find time to write a large number of research papers on a variety of subjects. Chronology and the evolution of Indian culture are the two subjects on which he has been taking special interest during the last few years. There is no author or work in Sanskrit of which he does not know the dates and inter-relations; and he has also at his finger's end the various incidents connected with such authors. He knows the developments of various aspects of Indian culture from the earliest to the modern times.

On the occasion, he was the recipient of more than 200 greetings from the scholars and persons in eminent position in all parts of the country and also from abroad. Although he has not left Poona for many years now, there is no Oriental Institution, no Oriental Journal, with which

he is not intimately connected. His articles are found in practically every Oriental Journal and in every Commemoration Volume. Persons connected with different Institutions and Journals have a right to feel that the occasion is not entirely connected with his association with a particular Institution; he belongs to all of us.

He started in collaboration with Dr. S. M. Katre a Journal called the *New Indian Antiquary*, which is more or less a revival of the old *Indian Antiquary*; but he had to stop its publication owing to difficulties of printing during and after war. He has now revived the Journal. Prof. Gode's connection with the Adyar Library and its literary activities has been as intimate as his connection with the Bhandarkar Oriental Research Institute and its *Annals*. His scholarly contributions are a regular feature in the *Bulletin* of the Adyar Library. He borrows manuscripts from the Adyar Library for the use of those who work in the Bhandarkar Research Institute, and he freely lends manuscripts for use in the Adyar Library also. He is, so to speak, the connecting link between the two Institutions, and through him, the two Institutions have become practically a single one.

We offer our hearty felicitations to Prof. Gode on this signal and well deserved honour done to him. May he long continue the great work which he has been doing for a long time.

II. OUR DIRECTOR HONOURED

Arrangements are in progress for erecting a statue of Dr. G. Srinivasa Murthi, the Hon. Director of the Adyar Library, in the School of Indian Medicine, Madras. The School started in 1925, and he was its first Principal, and continued as Principal until his retirement in 1942. The

School was planned by him; he worked out the plan with foresight and efficiency. He administered it as a model medical institution and built up and maintained a very high standard. He was helped in his work by able physicians. The graduates of the institution have now set up practice in all parts of the Presidency and even outside the Presidency. He has proved that Indian medical science is a true science, with all the branches of medicine that are dealt with in modern medicine, not excluding surgery. The graduates of his School are more than a match to the "medical" graduates who practice what is called "modern medicine." His disciples are proficient in ancient Indian medicine brought up-to-date. Thus they have a decided advantage over the modern medical practitioners. He is himself a medical graduate, who has done recognised service in the Department, and he also served in the Army during the First War. He is equally proficient in *Āyurveda*. He fully deserves the honour. A full-size Statue of his is under construction and will soon be installed in the School which he started, nourished and brought up to a high level of efficiency and usefulness. Instead of *Āyurveda* being recognised as a part of the modern medical course in future, what is likely to happen is that "modern medicine" may be incorporated into the scheme of the study of *Āyurveda*. He has incorporated the essentials of modern medical science into the training in *Āyurveda* and has paved the way for the future assimilation of modern medical science in *Āyurveda*.

III. THE EDITOR IN NEPAL

In the middle of May, 1949, the Government of India sent out a Scientific and Cultural Mission to Nepal to

reestablish cordial relations between the two countries. The Mission consisted of Prof. S. N. Bose of Calcutta as Leader, and Dr. Raja Nath of the Benares Hindu University (Geology) Dr. P. Maheswari of the Delhi University (Botany) and Dr. C. Kunhan Raja of the Madras University (also Curator of the Adyar Library and Editor of the *Bulletin*). Col. S. Bikram Shah of the External Affairs Ministry acted as Secretary. The Mission entered Nepal on Saturday the 21st of May and reached Katmandu, the Capital, on the evening of the next day. Dr. Raja was selected to represent Culture in the Mission. After staying in the Capital for eleven days, the Mission left Katmandu on Thursday the 2nd of June. During their stay there, they paid their respects to His Highness the Maharaja of Nepal, and on that occasion, the Mission gave the greetings of India to the Maharaja in the following two Sanskrit verses composed for the occasion by Dr. Raja :

नेपालक्षोणिभागांस्तुहिनशिखरिणस्तुङ्गदेशे सुमेरोः

पृष्ठे नाकानिवेन्द्रो बहुविधविबुधैः शश्वदाराध्यमानः ।

संरक्षन्, नीतिमार्गादपगतसुमनोवैरिणो दण्डयंस्त्वं

जीयाः सर्वत्र लोके सुचिरमिह महाराज वंशावतंस ॥

इत्थं भारतमुख्यमन्त्रिवचनादस्माभिरावेद्यते—

मैत्री पुष्टिमुपैतु भारतमहीनेपालयोः सुस्थिरा ।

किंचाध्यात्मिकलौकिकोभयविधा भूतिश्च राष्ट्रद्वय-

स्यान्योन्यप्रणयादुदेतु निखिले क्षेमश्च लोके नृणाम् ॥

Dr. Raja examined the Bir Library which is the State Manuscripts Library and the Botia Library (the Tibetan Library). The former contains nearly ten thousand manuscripts, many of which are very rare, and unknown till now.

The Library has not been examined by any scholar in an adequate way till now. The old catalogue by the late Mahamahopādhyāya Dr. Haraprasad Sastri notices only a very small number of manuscripts. There is a list in the Library which requires revision and checking up. Pandit Hemaraj, the Rajaguru of Nepal also has a private collection of very rare manuscripts; his library contains a good collection of printed books also. Dr. Raja examined this collection of manuscripts too. He met the Pandits of the locality at the residence of the Rajaguru, and on that occasion he greeted them with the following four verses :

यस्मिन् नेपालराज्ये विलसति नितरामक्षतो वेदबाह्वै-
 रार्याणां धर्ममार्गो नृपतिपरिवृद्धैः सादरं रक्ष्यमाणः ।
 यद्राज्यं भाति विश्वेश्वरशुभनिलयीभूतहैमाद्रिशृङ्गे
 तस्मिन्नस्मि नीतो बहुसुकृतचयैः पूर्वजन्मार्जितैः ॥
 द्रुं शौनकसन्निभान् नृपगुरुन् श्रीहेमराजाभिधान्
 स्वस्यां नैमिशकल्पपुण्यवसतौ शास्त्राब्धिपारं गतान् ।
 अत्रत्यैरखिलैस्तथा मुनिसमैर्विद्वद्भिरिष्टैर्वृतान्
 संजातोऽवसरो ममायमपरं किं प्रार्थनीयं भवेत् ॥
 तथापीदं प्रार्थयेऽहं भक्त्या श्रीमत्सु चोदितः ।
 अन्यो नास्त्युपहारोऽद्य प्रार्थनामतिरिच्य मे ॥
 रक्ष्यन्तां वेदमार्गाः हिमवदुदधिपर्यन्तदेशे पवित्रे ;
 ग्रन्थानां संचयः स्वस्ववशपरिगतः पाल्यतामक्षतश्च ।
 दुष्टैरुद्विज्यमानाप्यनवरतमसौ पुण्यभूमिः स्वधर्मो-
 द्बोधाद्रक्षामुपेता भवतु पुनरपि श्रीमतां यत्नतश्च ॥

Dr. Raja also visited the Sanskrit college, which is now affiliated to the Benares Sanskrit College. He was told that the Institution will soon become an independent Sanskrit

University. He spent some time in the College, going round the classes where various subjects were being taught. He also paid a visit to the Ayurvedic College. Before he left the place, he gave a scheme for the reorganisation of the Library and for cultural collaboration between the scholars of India and Nepal. Dr. Raja took advantage of the occasion to see the various old temples, palaces and other ancient monuments of historical and cultural interest. He also addressed a public meeting in the local First Grade College on Cultural Unity.

Nepal was all along a part of Bhāratavarṣa. The old tie was temporarily broken during the last one century. This is the first step taken to revive the cultural contacts between the two countries. Nepal has played a very important role in the development of Hindu culture. There is no aspect of Hindu culture in which Nepal has not played an important part. Buddha's birthplace is within the Nepal territory; Asoka is known to have visited Nepal and to have established some *stūpas* at Buddhanath and Pattan where Buddha himself had gone. There is a big *stūpa* in the former place and there are four *stūpas* in the four corners of the latter city. The two places are in the suburb of Katmandu. Paśupatināth temple is one of the most celebrated Hindu temples. S'āṅkarācārya is known to have gone there and to have renovated the temple.

Dr. Raja revived the old traditions. He was able to show by actual demonstration that Sanskrit is the only all-India language now in use by scholars from the various parts of the country. In greeting H. H. the Maharaja and the Pandits in Sanskrit verses, he revived the customs of India in olden days. His gesture was very much admired by the people there. His Highness the Maharaja also appreciated

his command of Sanskrit both for speaking and composing verses, and also his proficiency in all the subjects comprehended within Sanskrit Literature. In the *Vidvatsadas* that was held in the residence of the Rajaguru, Dr. Raja was able to show his acquaintance with the various *S'āstras* to the Pandits. Nepal and India form a single cultural unit and he made his contribution to the preservation of that unity, which became slightly relaxed during the last hundred years.

IV. SANSKRIT AS A STATE LANGUAGE IN INDIA

On the 17th of September, the Constituent Assembly of India adopted the Clause relating to the "Language Problem" in India. Hindi is to be the Official Language of India; but English will continue as the Official Language for fifteen years from the commencement of the Constitution. In a Schedule added to the Constitution, there are fourteen languages enumerated which shall be the Languages of the State. Sanskrit is one among them. Till now the importance of Sanskrit has been stressed by leaders; but it was never mentioned as a Language to be used for State purposes by anyone. This is a great step forward, indeed.

The Language issue had been creating some excitement in India for some time. All are agreed that India shall have an Indian Language as the National Language, which shall replace English. But there arose difficulties in translating this agreed wish into actuality. Hindi is insufficient, and so is every other language of India, for official transactions. The claim of Sanskrit was not even seriously considered by anyone. There is no meaning in now speculating what the position would have been if Sanskrit received the attention that was bestowed on Hindi when the Language question was taken up as a living issue. Our firm conviction is that it

would have been accepted, and even immediately adopted, as the Official Language of the country.

On the 10th of September, there was a surprise when a report came to the effect that there would be a Resolution moved in the Constituent Assembly, when the Language Problem would be taken up, proposing Sanskrit as the Official Language of India. The Hon. Dr. B. R. Ambedkar, the Minister of Law, and Dr. B. V. Keskar, Deputy Minister for External affairs are the chief sponsors of the move and there were among the signatories Mr. Naziruddin Ahmed, Dr. P. Subbaroyan, Mr. V. I. Munisami Pillai and Mrs. Dakshayani Velayudhan. The others are Pandit Lakshmikanta Maitra, Mr. T. T. Krishnamachari, Mr. G. S. Guha. Mr. C. M. Poona-cha, Mr. V. Ramiah, Mr. Kallur Subba Rao, Mr. V. C. Kesava Rao, Mr. V. D. Govinda Doss, Dr. V. Subrahmanyam and Mrs. G. Durgabai. This is a sufficiently representative group for sponsoring such a great proposal. When Dr. Ambedkar was approached by a Press representative on this question, he is reported to have said, "What is wrong with Sanskrit?" (*Hindu*, 11-9-49).

There was a debate on the Language issue on the 12th September in the Constituent Assembly, and during discussion Mr. Naziruddin Ahmed raised the point and said, "It was a pity that people in India did not know in what veneration the rest of the world held Sanskrit. Famous scholars of different countries were agreed that it was the world's greatest language." When a voice was raised that it is the mother-tongue of no group in India, he replied, "That is one of its merits, for it will be equally difficult for all of us . . . Let us all accept a language which is equally difficult for all of us and which at the same time, is the grandest, the greatest and the best of all languages." (*Hindu*, 13-9-49)

The debate continued on the next day and Pandit Laksh-mikanta Mitra pleaded in a fifty minute speech for the adoption of Sanskrit as the national language. Pandit Maitra said that he had not sponsored Sanskrit even though he held very strong views on that question, so long as there was a chance of the two important sections in the Congress Party coming to an agreement on the language issue. . . . He said, "If on the other hand, Sanskrit, the grandmother of all languages, was made the official language, provincial jealousies and bitterness would vanish." He earnestly appealed to the House "in the name of our great culture and civilization" to adopt Sanskrit. There would be no difficulty in teaching it because every University taught Sanskrit, and in non-Hindi-speaking areas like Madras and Bengal it would be easier to get Sanskrit teachers than Hindi teachers. . . . At the end of fifteen years Sanskrit would progressively replace English. He had also a substantive amendment to add Sanskrit to the list of the languages of the Union. It is surprising, said Pandit Maitra, that we have never even considered before my amendment came in, the desirability of recognising Sanskrit as a language of India. That is the depth to which we have fallen. . . . Some of his critics held the view that Sanskrit was a "dead" language. "Yes" said Pandit Maitra, "but dead to whom? Dead to you because you have become dead to all sense of grandeur, you have become dead to everything which is great and noble in your own culture and civilization. You have been throughout chasing phantoms and therefore you have never tried to grasp the substance which is contained in your great literature." Pandit Maitra said that that it would of course be difficult to teach Sanskrit on a mass scale, but the same difficulty was encountered and overcome in teaching English. . . . It was only

through Sanskrit that India could understand herself and give her message to the West. India was no match for the West in the material field, but the West still looked up to her in matters of the spirit. There was no use sending as India's representatives abroad persons who did not know who her greatest national poets were, who did not understand their own heritage. (Report in the *Hindu*, 14-9-49).

Although Sanskrit was not adopted as *the National Language* of India, it was included among the Languages of India recognised for State purposes, as enumerated in the Schedule to the Constitution. It was decided that Hindi shall be the Official Language of India, and that arrangements were to be made for preparing a Hindi version of the Constitution before the commencement of the Constitution, fixed as 26th January, 1950. In moving this proposal on the 17th September, Mr. K. M. Munshi said that all the Indian languages would require some basic glossary and basic vocabulary for the purpose of translating the Draft Constitution. It was necessary that such basic constitutional terminology should be published in some kind of authorised form so that the translations in the other languages might be easy. No version of the constitution in any Indian language was possible without the necessity of coining new words and expressions for legal and constitutional phraseology. Excepting Sanskrit there was no language which had a complete vocabulary of legal and constitutional terms. Even that was inadequate and new words and expressions had to be coined. It was therefore inevitable that the translation that would be produced would have to draw largely from Sanskrit. The President Dr. Rajendra Prasad said that it would be in the interest of the development of the country as a whole, if they could have one uniform

vocabulary for technical expressions. (Report in the *Hindu*, 18-9-49).

Sanskrit has been enumerated in the Schedule of languages officially recognised in India. But where does it come in the actual picture? It cannot be the "Official Language" of the Union of India; Hindi is that language. It cannot be the language of any of the States constituting the Indian Union, as it is not a regional language; it is an all-India language, and there is no region where it is a spoken language.

We took up the question of Sanskrit in India as soon as the Draft Constitution, framed in English, was released. The richness of Sanskrit in the matter of legal and constitutional terminology, the need for getting the Constitution in all the Languages of India and the practicability of effecting such a translation in a uniform way in all the languages of India through a common Sanskrit original were emphasised by us. We also showed the capacity of Sanskrit for modern practical purposes through actual demonstration by translating and publishing a part of the Constitution in Sanskrit, and also a few articles in Sanskrit relating to "modern thought."

If there is to be a Hindi version made immediately and if Sanskrit is to be the chief fountain for the supply of terminology, then it is equally feasible to prepare a Sanskrit version. It is not proposed that the Hindi version should be delayed till the Sanskrit version is ready. The great difficulty in preparing such a version is to select and fix the exact terminology. When that is done, then writing out the translation is an easy matter. And if such terms are fixed on a Sanskrit basis, then along with writing the Hindi version, the Sanskrit version too can be made ready simultaneously. The Hindi version cannot be prepared except by Sanskrit scholars or

at least except with the collaboration of Sanskrit scholars. Then why should not such Sanskrit scholars be asked to write out the Sanskrit version also? If such a Sanskrit version too is made available immediately along with the Hindi version, then the translations into the other languages can also be taken up without much delay. This is a matter which the Government should take up for serious consideration.

We have stressed many other functions which could be assigned to Sanskrit in the interest of the cultural solidarity of the Nation. We enumerate some of them below :

1. Along with the preparation of the Sanskrit version of the Indian Constitution, arrangements may be made for the translation of all the Statutes passed by Parliament into Sanskrit.

2. All the important documents of the Union Government that have a permanent value and that may have to be made use of by, and may guide, the Governments of the States, can also be made available in the form of a Sanskrit rendering.

3. The Judgments of the Supreme and the High Courts may be rendered into Sanskrit.

This arrangement may continue only so long as English continues as the Official Language. When English ceases to be the Official Language, the Original Draft in the case of all such documents mentioned in the above three items can be made in Sanskrit.

4. Sanskrit can forthwith be used for the following documents :

(a) The Order of Appointment for the Governors, of the Judges of the Supreme and High Courts, of the Ambassadors and of such other High Officials and Dignitaries ;

- (b) The pledges taken by the President, the Governors, the Cabinet Ministers, the Judges of the Supreme and High Courts, the Legislators and other High Officials of the State ;
- (c) The Credentials taken by the Ambassadors ;
- (d) The Greetings to other States given by the Ambassadors when they present their Credentials ;
- (e) The Greetings sent by India to other States on occasions like the celebration of days important to them ;
- (f) Convocations of Universities ;
- (g) And all such formal ceremonies.

The documents mentioned under item 4 can also be in Sanskrit verses. It is the genius of Sanskrit that documents can be drawn up in the language with elegance and clarity and precision, better in a verse form than in prose.

The value of Sanskrit as the only effective medium for the inter-translation of the best literatures in the various Indian languages, is self-evident.

V. SANSKRIT FESTIVAL

On the initiative of the Adyar Library, an Appeal has been issued to the Nation sponsored by a large number of eminent persons, to adopt Sanskrit for certain higher purposes in the life of the Nation. The celebration is being conducted in various parts of the country when we are going to the Press. The response from many centres is very encouraging. The Appeal is published in this Issue, after this Editorial.

For RESPONSE, CO-OPERATION and PUBLICITY

AN APPEAL

TO LOVERS OF SANSKRIT

We pray to the Indian Nation to accord to Sanskrit the honoured position which should be its, by :

- (a) adopting it for specific purposes in the higher planes of Indian National Life, as distinct from the popular use by the common citizens, and
- (b) entertaining the practical and spiritual wisdom and the millenia old, yet young and virile tradition of unbroken civilized life recorded in it, as the unshakable foundation for our present and future national unity and stability, and also by
- (c) advocating such foundations to the Nations of the World as a dependable and effective basis for world amity and for enduring peace, prosperity and happiness among men.

To achieve this ideal, we suggest that the Dasara in the THIRD YEAR of our INDEPENDENCE (23rd Sept. to 1st Oct., 1949) be celebrated as a

SANSKRIT SEASON (GIRVANA-UTSAVA) throughout India, in so far as Dasara is an All-India Festival dedicated to the worship of the Goddess of Learning and Culture.

It is our further prayer that during this Festival Season, and especially on the closing day, namely the Vijaya Dasami Day (1st Oct., 1949)

- I. Dailies, Weeklies and Other Journals may publish Editorial comments ;
- II. Institutions, Associations and Groups may :
 - (a) hold public meetings and arrange for addresses and pass appropriate Resolutions, and communicate such Resolutions to the Prime Minister of India and to the President of the Constituent Assembly of India, and
 - (b) organise processions and public prayers ;
- III. Individuals may conduct prayers, and write to the Prime Minister of India and to the President of the Constituent Assembly of India on the subject ;
- IV. Journals, Institutions, Associations and Individuals may make public displays through Head-Lines, Posters, Flags etc. ; and
- V. All Institutions, Associations, Groups and Individuals interested in this ideal may take any such further step they consider feasible and practicable to bring this ideal to the notice of all and to enable it to take root in the life of the country.

We appeal for sympathetic response to this prayer and for giving it the widest publicity in the country.

It is requested that :

- I. Editors may kindly publish this Appeal and may also write Editorial comments ;
- II. Individuals may approach :
 - (a) Editors of Journals in the locality, especially those in the regional language, to publish this Appeal and to write Editorial comments, and
 - (b) the Authorities of Institutions and Associations in the locality to participate in the celebration,
 besides their own participation.

Sri C. Jinarajadasa, Adyar.
 His Excellency M. S. Aney, Patna.
 Srimati Rukmini Devi, Adyar, Madras.
 Dr. Bhagawan Das, Banaras.

- Prof. K. V. Rangaswami Aiyangar, Madras.
 Sri T. R. Venkatarama Sastriyar, "
 „ K. S. Ramaswami Sastri, "
 „ V. V. Srinivasa Aiyangar, "
 Sir C. P. Ramaswami Aiyar, "
 Sri A. V. Gopalacharya, Trichinopoly.
 Mahamahopadhyaya A. Chinnaswami Sastri, University of
 Calcutta, Calcutta.
 Srimati Sophia Wadia, Bombay.
 Sri N. Chandrasekhara Aiyar, Madras.
 Dr. L. A. Ravi Varma, Trivandrum.
 Prof. P. K. Gode, Poona.
 Prof. V. R. Ramachandra Dikshitar, University of Madras,
 Madras.
 Pandita Kshama Rao, Bombay.
 Prof. P. K. Acharya, University of Allahabad, Allahabad.
 Sri D. H. Nambudripad, Madras.
 Dr. N. Madhava Menon, Madras.
 Sri N. R. Krishnaswami Aiyangar, Madura.
 Prof. N. A. Gore, Principal, Kanara College, Kumta and
 Editor, Journal of Oriental Studies.
 Dr. V. Raghavan, University of Madras, Madras.
 Sri M. R. Venkatasubba Sastri, Principal, Maharaja's
 Sanskrit College, Mysore.
 Mahamahopadhyaya N. S. Khiste, Principal, Government
 Sanskrit College, Banaras.
 Sri K. Balasubrahmanya Sastri, Principal, Sanskrit College,
 Mylapore, Madras.
 Sri K. S. Dharanendraiya, Principal, Chamarajendra Sans-
 krit College, Bangalore and twenty members of the Staff of
 the College.
 Sri S. T. G. Varadachari, Principal, Narasimha Sanskrit
 College, Chittigudur.
 Sri Bhavani Prasad, Editor, Vedanta Kesari, Mylapore,
 Madras.

Dr. H. L. Hariyappa, Editor, Poona Orientalist, Poona.

Sri P. V. Ramanujaswami, Director, Sri Venkateswara Oriental Institute, Tirupati.

Sri Ramji Upadhyaya, Professor of Sanskrit, University of Saugor, Saugor, C. P.

Dr. S. M. Katre, Director, Deccan College Post Graduate Research Institute, Poona.

Sri S. Gopalan, Secretary, Tanjore Serfoji Maharaja's Saraswati Mahal Library, Tanjore.

Sri S. L. Katre, Curator, Scindhia Oriental Institute, Ujjain.

Sri V. Subrahmanya Aiyar, Principal, Ramesvaram Devasthanam Patasala, Madura.

Vaidyaratna Pandit M. Duraiswami Aiyangar, Madras.

Dr. G. Srinivasa Murti, Director, Adyar Library, Adyar, Madras.

Dr. C. Kunhan Raja, Curator, Adyar Library.

We append a provisional Resolution for meetings :

This meeting of.....
appeals to the Indian nation and recommends to the Governments of the Indian Union and of the States constituting the Union :

- (1) to adopt Sanskrit for the purposes of the higher planes of Indian national life.
- (2) to entertain the practical and the spiritual wisdom and the millenia old, yet young and virile tradition of unbroken civilised life recorded in it as the unshakable foundation for our present and future national unity, and
- (3) to advocate such foundations to the nations of the world as a dependable and effective basis for international amity and for enduring peace, prosperity and happiness among men.

G. S. M.
C. K. R

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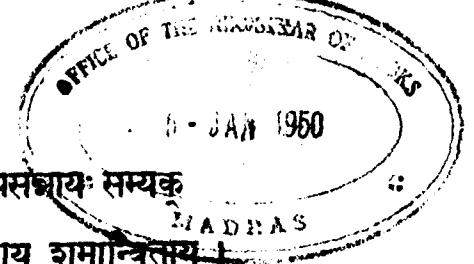
ब्रह्मविद्या



BRAHMAVIDYĀ

THE

ADYAR LIBRARY BULLETIN



तस्मै स विद्वानुपसङ्गायः सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

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16th December, 1949

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GEORGE S. ARUNDALE
(1-12-1878--11-8-1945)
President of the Theosophical Society.
June 21, 1934--August 11, 1945



C. JINARAJADASA
(Born, 16-12-1875--)
President of the Theosophical Society.
Assumed charge on 17-2-1946

NATIONAL EDUCATION¹

THE OPPORTUNITY FOR THE NEW MINISTRIES

BY GEORGE S. ARUNDALE

THIS is a fateful moment for education in India, and it remains to be seen if our various Congress Ministries have the courage, the vision and the highly necessary practical insight to plan an all-India system of Indian education, and then to apply such principles little by little so that the old recedes before the age-old in modern incarnation, as any true system of education in India must surely be.

We do an injury to the youth of India when we merely tinker at existing conditions in order to fulfil party pledges. We do an injury to Indian youth as we delay in any manner more than is absolutely inevitable the substitution of an education based on Indian ideals and Indian needs for the foreign system at present in power, which, I have no hesitation whatever in declaring, does more harm than good.

What have the various Ministers of Education to do? First, to have a clear realization of the nature of Indian National Education. Substantially, what is such education? The Ministers must confer, so that a common policy is

¹ Reproduced from *Education for Happiness*, by courtesy of the Theosophical Publishing House, Adyar. The article was written in 1938, but is applicable today.

pursued, lest we allow our various provincialisms to obscure our nationalism. We must not be in too great a hurry, nor must we be dilatory. In fact we must make haste slowly.

Having conferred, possibly during the Christmas holidays, or ought I, more nationally, to say the December vacation, the Ministers will return to their various provinces with clear-cut programmes—we need not say Five-Year, or any multiple of five—which they will proceed to set up against prevailing educational conditions: it being understood that in each province there may be need for the adaptation of the programme in certain details to suit local circumstances.

They will then begin to educate the general public, and particularly parents and teachers, as to the vital changes which are in contemplation. And while they are doing this they will do something even more difficult. They will seek to convert the permanent cadre of the education department to the new principles and policies. For unless the Director of Public Instruction (Public Education would be better) and the Inspectorate co-operate there will be unforgivable confusion. On the other hand, if these officials heartily co-operate, as I have no doubt many will—leaving only the educational die-hards to grumble, growl, and obstruct—then much may be done within a short time.

While the public is being educated, each Minister will be looking round for suitable settings in which to make the very necessary educational experiments. Knowing the general scheme he will incarnate it in a great curriculum, and this curriculum will need to be tried out. Just as prohibition is being tried out in Salem (Madras Presidency), so must educational freedom be tried out here, there and elsewhere. A Village School (co-educational, of course). A Town School—where not co-educational then one for boys and another for

girls. Even a district may be the venue for the educational experiment; and the Minister will not need to take long to make up his mind about success or failure. Indeed, if the general scheme has been carefully thought out, it should only be necessary to make small modifications here and there.

I have no space here to suggest the nature of the principles which should underlie national education. But at least so far as both boys and girls are concerned in the school sphere—I hope we shall gradually eliminate the absurd distinctions of "school" and "college"—the note throughout must be that of DOING.

However much thought may be stimulated, it is valueless save as it mellows into Doing. The same may be said as regards the emotions and feelings, so dangerously neglected in most modern systems of education. India needs her youth to be workers—workers whose character is such, developed through education, that it naturally becomes translated into work, into practical capacity, into service. India needs young citizens who can DO well in whatever department of life to which they may be called by environment and by heredity. Every subject of the curriculum is to the end of right living. Every subject discloses the Law, the Order and the Purpose of Life. Teachers must never forget this as they tend to become submerged in the hardness of so-called "facts". They should remember that in the world of our intelligence there are no facts, but only conventions. It was well said by Sir Arthur Eddington that science has taken the great step forward of moving from certainty to doubt. Our education must, therefore, cause all its "facts" to rest lightly in the minds of its pupils, and use them beyond all else for the development of that character which is the only safe foundation both for individuals and for nations.

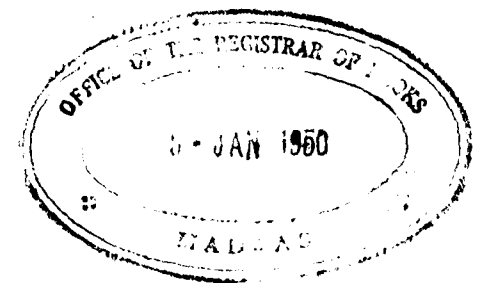
And once character stirs, the desire to Do will intensify, in the directions both of self-support and of self-sacrifice. There will arise the desire to draw as close as possible to the Earth our Mother, to worship her in the ritual of agriculture, and to become as little as may be of a burden to her by simplicity of need and purity of desire. Indeed, I hold that no child of Mother Earth should be unable to draw from her some direct sustenance, and I would have as part of all education some measure of direct contact with her, even in town educational institutions.

We must tear ourselves radically away from those educational conventions which have made education so largely futile today. We must begin, under the existing favourable auspices of the National Ministries, a system of real education, which is not instruction. We have become imprisoned in the ruts and grooves of out-of-date educational forms and fetishes, and I heartily welcome Gandhiji's adumbration of an education which is self-supporting. I am not quite sure if we shall be able to go quite as far as he suggests. I entirely agree that a young citizen after finishing a seven years' course "should be discharged as an earning unit". I myself feel that every one should, partly through education, become conscious of his creative capacity, for he is a God in the becoming and therefore possesses the supreme attribute of God—the power to create, to Do. If this power be not awakened, of what use education? Then indeed is it instruction and not education.

There is as much brain in the hand as there is in the head. For long the intellect in the head has been our God. Intellect has been our tyrant, our dictator. Under the new dispensation it must be one among our many servants, and we must learn to exalt all that makes for simple living, that draws

us near to the beautiful simplicities of nature, all that helps us to live with our hands—manual work of all kinds, of the artist, of the artisan, of the agriculturist.

I know I should have lived a happier and more effective life had I so been educated. I hope the various National Ministers of Education will reverently and anxiously realize that in their hands lies the happiness of the youth of India and therefore of the future of India.



THE PRISON-HOUSE¹

BY C. JINARĀJADĀSA

"HEAVEN lies about us in our infancy! Shades of the prison-house begin to close upon the growing boy"—so says Wordsworth in his famous "Ode on Intimations of Immortality". As often happens with a great poet's thought, we quote a part only; the part which we so often quote, because it seems an allusion to Reincarnation, are the well-known lines:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

There are not many in our present-day civilization who can grasp this Platonic thought that our life is a "prison-house". This world and its objects and interests are so "living," so "real," that we cannot conceive of any other, except in so far as it is a "dream world," and therefore "unreal". It is little use arguing on the subject. But those of us who are born Platonists must assert, in spite of every denial, that this world is a prison-house, indeed a Plato's cave where what we see are but shadows of shapes, not the true

shapes themselves. I know that ever since I woke to Love as a boy, and to the call of Beauty when I came of age, this world is not only a shadow, but more still, a shadow of a shade. For to me, as to every Platonist, the "idea" is more real than the "thing".

How shall we escape from our prison-house—from this world which insists on being made the measuring-rod for every other world? Our lot is cast in it; like a train that must run on two rails, life has already laid down our two rails—Dharma and Karma, Duty and Environment. We can go on the rails forwards or backwards. But we seem bound fast to the dead level which we call "this world".

Yet we are not altogether helpless behind our prison walls, for we can break through. The man or woman who loves greatly breaks through, for a while; the artist during his moments of creation, the saint as he flames in adoration, break through, for a while. But to break through not only once, but to arrange so that the prison wall shall not be intact again—what is the technique for that? For it is a technique.

That technique begins when once we find the Work in which we see our soul's lineaments. Of old in India, when thinking of Brahman, "the One without a second," the wise ones taught us to say: *Tat Brahma, tad asmi*—"That Brahman, I am He!" But there is another way also; it is to say: *Tat Karma, tad asmi*—"That Work, that am I!" For the word Karma means Work.

Little use asking another: "What is my Work?" We must each experiment again and again until we know, beyond any doubt of ours, let alone the doubts of others, what is indeed our Work. (Fortunate indeed if, as we are born, we know instinctively what is our Work.) When each can say: "I know my Work," then he may consult an elder with the

¹ By courtesy of the Editor of *The Theosophist*.

question: "How can I do my Work *better*?" For the elders are the experts in technique, and it is to teach the Technique of Perfection that they live on, in the prison-house of life whence they can escape to "Heaven," if they were so to will. But they have willed to live with us in order to teach us the true technique of our Work.

Such are the Masters of the Wisdom, who live with us in our prison, where the Divine Things of God which They know are but shadows of a shade, in order to teach us how we may break down the walls of our prison-house. Yet They are helpless, even to help us, until we find our Work. For our Work is our road to Them, as also to our highest Divinity. *Tat Karma, tad asmi*—"That Work, that am I"—this is the Gospel of the New Day.

INDIA'S CULTURAL ROLE IN THE WORLD

BY C. KUNHAN RAJA

WHEN we think of India, a very unique phenomenon strikes our minds; there is brought to our mind the vision of a country which has one of the oldest civilizations in the world and which has at the same time one of the most virile civilizations in the modern world. Egyptian civilization is old; but what is Egypt's present position among the nations of the world that have a mission to deliver? China too has an equally old civilization; but China's civilization has neither that wealth, nor that variety, nor that continuity which we find in the case of India, although China, as much as India, counts much in the affairs of the modern world. The study of Indian civilization is not an antiquarian problem; it is a problem of the study and understanding of a living civilization, just like the study of the problems of modern America.

And Indian civilization is not confined to the borders of what we call modern India. We are all familiar with the term "Greater India." There is the geographical India which is the peninsula that we now call India; then there is the cultural India, the land where Indian culture has spread and taken root. The area of this cultural India, the Greater India, is much larger than the area of the geographical India. When Indian civilization migrated to other countries, it did not leave India; it only spread beyond India,

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retaining its position in India, unlike Greek Civilization in the Middle Ages. The branches that spread into other countries lived, put forth green leaves, bore flowers and fruits, and gave peace and joy to the countries, because they were all connected with the main trunk, that never decayed, or even faded. The vestiges of such spread of Indian culture abroad are still found in all the parts of the "Greater India." New religions and new political dominations have changed the face of the countries; but the influences of Indian civilization that spread out into such countries are not wiped out.

The spread of Indian civilization in other countries is not the accidental results of the adventures of ambitious warriors and conquerors. Indian scholars, missionaries of Indian wisdom, with only books and learning as their weapons, with the civilization of their mother country as the main protecting power in all their "adventures" went out of their country to foreign lands and spread their knowledge in such countries. There was a cultural conquest of other countries. We hear occasionally of some political conquests; but they were few and only accidental.

Seekers of wisdom from various countries came to India. They had a ready welcome in the country. They were allowed to earn wisdom freely; all facilities and helps were rendered to them. They could freely carry back to their countries what they had earned; such "exploitations" were permitted and even encouraged. That is what helped the home industry of learning to prosper, that developed the international "trade" in wisdom which was controlled by India.

The question whether the Dravidians and the Aryans came from outside and conquered the country has no practical value. It may have an antiquarian interest; we have yet

to await the results of further research in such fields before the problem can be finally solved. There is no doubt about the fact that the civilization is Indian. There is no record of their civilization prior to their adopting India as their homeland. There were various phases in their civilization which developed and continued with no break at all, century after century. There was growth, and growth means change. Growth also means continuity, maintenance of the contact and connection with the start. Hinduism may be contrasted with Buddhism; but Buddhism is Indian and Hinduism is also Indian. They are only various aspects in the evolution of Indian civilization; there may be differences; but difference is not conflict. Whether it is Hinduism or Buddhism that migrated to other countries, it is Indian civilization that spread in other countries.

There was a time in the History of the West, when Rome marked the western boundary of that area of civilization. Indian civilization spread itself to that extremity even from the earliest times. During recent centuries there emerged what is called the "modern civilization" beyond the limits of the area of the ancient civilization of Greece and Rome. The development of this civilization did not act as a barrier to the spread of Indian civilization. It afforded only further scope for such spread. We hear about the contrast, even conflict, between the ancient East and the modern West, between the spiritual outlook of the former and the materialistic outlook of the latter. The conflict is maintained by comparing the Vedas and the Advaita of S'aṅkara with the stock exchanges and the heavy Industries of modern times; and such a comparison is unscientific. If we examine the contents, the essence, of modern thought, it would be found that there too, there is a good admixture and

consequent influence, of Indian Wisdom in modern civilization. And heavy industries and stock exchanges do not exhaust the field of modern civilization; they do not even form the essence and the lasting element in modern civilization. There is an Indian-wisdom-content in modern civilization too.

"Oriental" scholarship in the various Universities and Academies of the West have played a great part in the spread of Indian wisdom in the West and allowing it to penetrate into the "thoughts" of the modern West. The visit of Anquetille Dupéron in search of the knowledge of Indian Texts and the presence of Sir William Jones in India in his official capacity mark some of the strong foundations for the edifice of Indian scholarship in the West. At present there are no countries in the West without some provision for the study of Indian subjects, and there are few Universities in such countries without a Chair, for "Indology," a very expansive and adjustable term.

The Christian Missions have played a great part in the spread of the studies of Indian subjects in the West. There were, and there are also, great scholars among them in Indian subjects. They have studied and interpreted Indian Wisdom. Even long before the time of Anquetille Dupéron and Sir William Jones, there were Christian missionaries who had visited India, stayed in India, and studied Indian texts. Thus Indian subjects were known in the West long prior to the establishment of organized study of such subjects in Western Universities and Academies during the last two centuries.

During the last seventy five years, the Theosophical Society has been a great factor in the sympathetic understanding and enthusiastic propaganda for Indian wisdom in the West. Theosophy is a regeneration of the ancient wisdom of the East, and

India's position in the East needs no special emphasis; it is so patent. The Society has its Headquarters in India, and has one of the best Libraries in the world for the study of ancient wisdom; there are National Societies in about sixty countries of the world. Each national society has various "Lodges," with members belonging to various strata of society and following various avocations, spread in all parts of the countries. Wherever there is a Theosophical Lodge or a member of the Society, there is also the lamp of ancient wisdom burning,

The Ramakrishna Mission is another great power for the spread of Indian wisdom in the various countries of the modern West. Their *Mutts* hold a very influential position in some of the major countries of the world like the United States, England and France. They hold lectures and conduct Seminars; they publish books. They interpret Indian wisdom to the modern West. The Swamis of the Mission are devoted students of Indian wisdom. They propagate Indian wisdom by living it, as much as, perhaps more than, by precepts. The Mission is also an international organization, having membership among peoples of various nations.

Individual exponents of Indian wisdom have been visiting the West in modern times. They are well known in all Universities and Academies and other centres of learning in the West. They address gatherings; they give talks to groups; they publish books; they contribute articles to journals. In India also there is a band of scholars making scientific investigations into their ancient wisdom, prosecuting deep studies, devoting themselves to understanding and to interpreting such ancient wisdom. Nearly every University has an adequate provision for the study of subjects relating to ancient India; there are various Libraries and Research Institutions and Academic Organizations pursuing the deep study of such

subjects. They have their journals devoted for the subject ; they publish texts, translations and expositions relating to ancient India. There are various private publishers also that bring out books relating to ancient India.

Besides the Oriental Societies in the various countries of the West, there is the International Congress of Orientalists that is holding its regular sessions every two years, although twice obstructed by War in this century. India has the All-India Oriental Conference that also holds its sessions every two years. These conferences bring the scholars of the various countries together ; they also bring the scholars of India and the scholars of the Western countries into mutual contact. Although the term "Oriental" has come into vogue, it would be found that the Indian element has a dominating position in all such organizations and institutions, corresponding to the position which India held in olden times in the affairs of the world.

If we make a clear, impartial and unprejudiced survey of the actual state of affairs in the world in modern times, it would be found that there is a strong unity in thought, in spite of the differences and conflicts in the political and economic fields ; and Indian wisdom plays an important part in this unification of the world's thought. And thought is not a less powerful element in the life of man in this universe. It is thought that controls the material aspect of man's life. If thought controls man's life to that extent and if Indian wisdom plays such an important part in shaping such unified thought in the modern world, the question arises why there is still conflict, why there is still misery through mutual enmity among nations in this world at present.

It is here that India's role in the world has to be considered. In ancient times, India was not merely the land of

religions and philosophies. India was ever a great political power ; India was also a great economic power. But the political power and the economic power of India were always at the service of India's wisdom. Wisdom was never subordinated to political and economic interests. In ancient times when Indian wisdom migrated to other countries, it had the backing and support of India's political eminence and India's economic wealth. India was then a strong political power and India was one of the wealthiest countries. But conditions have changed. India has now independence ; but its political power has yet to be reconstructed ; at least it has yet to be repaired. India's wealth has completely to be rebuilt.

But India's political power and economic eminence, when they are built up, can be of no avail in properly influencing the affairs of men and of nations, unless India gives due recognition to her true wealth in the form of her wisdom and continuous traditions. America and Britain have political power ; there is also economic development in the two countries. So is Russia. But they are not able to agree on the plane of "thought." There is scientific knowledge in all those countries, and the element of wisdom is not absent. The unfortunate thing is that political power and economic development on one side, and science and wisdom on the other side are not properly balanced and adjusted. In an orderly State, the weight must be on the side of the latter factors ; but in these countries, they are not even balanced, and the weight is on the side of the former factors. The needed material is there ; what is wanted is only proper adjustment. It is here that India can play her role in the affairs of the world with her traditions, different from the traditions that influence modern life. India as a State must take up this function ; individuals, organizations and

institutions in India cannot adequately handle the situation under present conditions.

Every modern country is trying to impress on the other nations the achievements of that country in the various aspects of its national life, both modern and ancient. The representative of these countries in the other countries are supplied with adequate literature on the subject by the governments concerned. This propaganda is not confined to industry and other business activities of the nations. It comprehends the achievements of the countries in the matter of education, social reform, architecture, cities and parks etc.

Many countries have formal cultural representatives appointed in other countries. Besides, there are many countries that have strong and very influential cultural representatives in other countries, though not endowed with recognized official status. In our own country there are Christian Missions belonging to the various Western countries. Here we have a very large number of educational institutions controlled by such Missions and other organizations controlled from other countries. In this connection, I must not omit to mention the Y.M.C.A. and the Y.W.C.A. also.

In India there is no State organization for such a purpose; so long as a foreign government had complete control of the situation, there was excuse for such a state of affairs. But now, the country is free for two years and four months, and in another month, the country proposes to declare itself a Republic, representing the fullest measure of political freedom. There is scope for the widest field for initiative on behalf of the country for material and cultural progress. India is directly represented in many of the countries through accredited diplomatic officials. As such there is need, and there is an opportunity also, to take some definite step for

organizing propaganda in foreign countries as an integral part of her foreign relationships, so that India may regain her honoured position among the nations of the world and maintain such position also in the world.

Much harm has been done to India during the last one century through propaganda in foreign countries regarding the unredeeming features in Indian life. Some unredeeming feature or other can be seen in the life of all the countries of the world. In a large number of countries, many such features can be seen in a far worse form. Yet there is no organized propaganda in foreign countries in the case of such features in the life of any other nation in the world; perhaps the nations will resist any such propaganda. In the case of India, foreign countries have their organizations for collecting every piece of such unredeeming features and in broadcasting them in the other countries.

Poverty and semi-starvation, diseases, infantile mortality, superstitions, idol worship, caste system and social disabilities, polygamy, child marriage and early widowhood, communal and religious feuds, illiteracy and a host of other features are seen presented prominently in the various countries of the world. Indian life is still what is pictured in the *Jungle Tales* and in *Kim*, to the peoples of most of the countries of the world. Occasional studies by some adventurous traveller on the spot, through first-hand information, add to this very objectionable propaganda. I have not known of a single "film" shown in other countries where Indians are presented as a civilized nation. Snake-charmers, Yogis, rope-dancing, fire-dance and such like form the special features of Indian life as presented in "films."

This sort of propaganda helps the interested nations to maintain an air of superiority in their country and to be

proud of being commissioned from Above to lift the ancient nation from primitive conditions to modern civilization. Habit converts pious wishes into realities, and perhaps there is a corresponding reaction in India also that India has yet to rise to the levels of modern civilization. Individual Indians may soar high in the estimation of the various nations. But it is *the Indians* and not *an Indian* that ultimately decides the place of India among the nations of the world. A thing does not exist unless it is known and recognized as existing, and that is the position of India as equals of the other nations of the world. The peoples of other countries must understand that the people of India are as high as any other nation. It is not the political status that counts in such understanding as recognition; what counts in such matters is the life of the people, the contribution that the nation has to make and the reception which the contribution has in the world at large.

It is true that ancient Indian civilization occupies a very honoured position among the subjects studied in the Universities of the West. Ancient Indian thought has influenced the thoughts of great men in modern times in the West. Indian languages are studied in all such Universities, and the literature in such languages is also appreciated. India's literary contribution in modern times also is recognized. Still, ancient Indian civilization is considered only an earlier, and as such primitive, stage in the evolution of human civilization in the world. There is a great philological bias in the study of Indian languages. Only individual poets and literary contributions receive attention and not the literature of the languages as such. In India, the English literature as a literature is recognized as having a great elevating influence on the nation; the appreciation is not confined to individual authors or works. This is the great difference.

Even in the interpretations of Indian thought by individual Indians, there is a great bias in favour of the religious side in it. There is an over-emphasis on the spiritual values in Indian thought; rather, the practical values are ignored. The presentation of a spiritual value loses its significance if the spiritual value is set as a contrast to the material realities in the world. The world must be understood as a reality with a spiritual significance; spiritual significance should not be detached from the material realities of the world. It is true that spiritual values should not also be suppressed in the correct estimation of this world.

In the case of the studies conducted in the Indian Universities also, relating to ancient India, the purely intellectual side, the philological and chronological side, has a dominant place. What is done is more to investigate the problem relating to Indian civilization and not to present Indian civilization as it is. Such studies stand aloof from the currents of the life of the nation; they do not form an integral part of the life of the nation. Disinterestedness, freedom from prejudice and patriotism, is a real virtue and a necessary element in any academic and intellectual study; but at the same time there should not be complete severance of such studies from the life of the people. This intimate relation between the academic pursuits and national life is missing in the work in the Universities of India, relating to ancient Indian problems. That touch of intimacy is found only in the study of sciences. The presumption seems to be that ancient Indian subjects have no relation to the realities of life, and that sciences alone have that connection. This reacts on the attitude of the nations of the West also towards Indian thought.

If India cannot contribute her ancient wisdom to the modern nations, what is it that India can contribute to the modern

world? And how can India make that offer to the world, unless the offer comes from the nation itself? And the Government represents the nation. Until the Government representing the whole nation assigns true values to the ancient wisdom of India and presents it to the world, individual Indians cannot succeed in persuading the world to accept ancient Indian wisdom as a factor contributing to the happiness of man in the world. In ancient times the Governments supported the spread of India's wisdom in other countries. That is how India held such a position among the nations of the world in ancient times. In modern times also, India with her tradition of wisdom, can make a mark in the world only if the Government will sponsor such wisdom as what India contributes to the world. It is not at all suggested that this is the only contribution which India can make to the world. But this is a contribution which India alone can make. That is the real point.

Has Indian wisdom any practical value in modern life? Or has it only an antiquarian interest? In every ancient civilization there are the two aspects. Some aspects have only an antiquarian interest and some aspects have a practical value. Civilizations grew and developed in certain special environments. There are particulars in those civilizations which have an intimate relation to such environments. Such particulars cease to be integral parts of the civilization when the environments change. But there are also certain general aspects that have a permanent interest. In every nation, institutions decay; but the national genius perseveres. The Greek homes, the Greek dress, the Greek food, the Greek religion and festivals: these cannot be revived and lived again by us. But we enjoy the beauty of Greek Art; we admire the thoughts of Greek philosophers. It is not necessary to

arrange our homes on the ancient Greek style, to put on ancient Greek dress, to eat ancient Greek food served in ancient Greek style, and to restore all such particulars in ancient Greek life, if we want to enjoy Greek literature.

In India also, home life, food, dress, social institutions, customs and habits and all such particulars change. But the genius can still live. What we must do is to find out that Indian genius. We can be Indians only by understanding our genius. We cannot be Indians by adopting particulars of ancient life that have worn out and that have no application in modern environments. The true Indian genius can shine in modern environments also; but ancient Indian particulars cannot fit into modern environments. The prescriptions in our ancient *Smṛtis* and other literature were meant for a particular environment. What is truly the *Sanātana Dharma* (the eternal Law) is the Indian genius. We cannot define what is meant by the special genius of a people; but we can still understand it, just as we can enjoy a sweet fruit without being able to define or explain the taste. It is only by separating the permanent genius of the nation from the changing institutions in the history of the nation that we will be able to select what will be a valuable contribution to the modern world. If we present to the world only institutions that were designed merely for a particular environment, such presents will have to be kept in museums.

And what is Indian genius? I cannot define; I can show certain specimens. There is the great co-ordination of "values." We usually speak of three values, namely, what is real, what is good and what is beautiful. There is the term *Sat-cit-ānanda* (Truth-knowledge-bliss). Here there is an equation, rather an identification, of what is true and what is beautiful, in the combination *Sat* and *Ananda* (Truth and Bliss). The

subjective side, *Cit* (knowledge) represents what is good, This knowledge element is the sequence to *Karma*, action, which is ethical in its essence. The Advaitins have not denied the position of *Karma* (ethical life) in the realization of the Truth. What they have asserted is the culmination of ethical life in transcendental knowledge (*Cit*). It is from this point of view that I equated *Cit* with the value of what is good. This is not a mere intellectual abstraction. This combination of the three values into a unit permeates the entire life of the Indian nation.

True Advaita does not declare the phenomenal world as an undiluted hallucination. The phenomenal world, being experienced cannot be denied absolutely. Being phenomenal, being mixed up with negative elements, with denials, it cannot also be asserted absolutely. What is here, but not there, what is now but not then, what is this, but not that, cannot be an absolute reality. So what is here or what is there, what is now or what is then, what is this or what is that, all have a reality only as phenomena of what transcends phenomena. The essence of Advaita is not the assertion of the *Mithyātva* (hallucinatory nature) postulated of the world; the essence of Advaita is the assertion of the ultimate reality, as identical with the Absolute, of every phenomena. The Advaita doctrine of *Mithyātva* is an intellectual postulation, and has little to do with practical life, except in so far as the doctrine elevates every particular into the level of the *whole* of the Absolute reality in this world. What is prescribed is not the abandonment of the phenomena but the correct understanding of the true nature of the phenomena.

Just as every tiny phenomena is elevated to the status of the whole of the Absolute truth, every individual also acquires a new status in the scheme of the universe. If everything is

the whole of the Truth, the differences of what is higher and what is lower, what is smaller and what is greater, also diminish in their values. The difference between man and man is only phenomenal and not ultimately real. Further man is God; God is man. God and man are both the Truth. Advaita Vedānta is not the denial of the individual in contrast to Truth; it is the glorification of the individual as the Truth itself.

This glorification of the individual is found in the ethical doctrines of India also. Just as the Advaita Vedānta elevates every individual to the highest position of reality in this universe, the *Mīmāṃsā* recognizes the supremacy of the individual by the denial of a Lawgiver in this Universe. There is neither a creator for this universe nor is there in this world a maker or a controller of Laws. Law is just there, in the same way as the universe is also there. The world was never not, and the world will never be so. Similarly the Law was never not, to be created and promulgated by a person; and the Law will never cease to be. Law ceases to be Law if it is created by a person, even if it is created by a God. What is called "will" then becomes just the will of some one. Man can only understand Law, and abilities help a man to know Law.

An individual obeys Law simply because he knows it to be Law and also because there is an inner urge in him to obey the Law in so far as he knows Law to be what is to the good. There is the fullest freedom for the will of the individual in his relations to Law. What is prescribed in Law is what an individual is free to act upon, act against or act in another way. A prescription in Law simply states the causal relation between an action and its effect. That is all that "shall" means. If God or if a superior person or superior persons created Law, it is also their responsibility to see that the

individual acts upon the Law. When the Law simply is there and when the individual has the choice of doing what is prescribed in Law or rejecting what is prescribed or adopting it in his own way, then the responsibility is entirely in the individual for the consequences.

The same is the case with what are called prohibition in Law. There is no power that can prevent him from doing what is prohibited. A "shall not" simply means that what is prohibited is the cause of something that is prejudicial to the interest of the individual. The question why something is beneficial to the individual and something is injurious to him does not arise. There is a why only in respect of what was made.

Further a prohibition does not imply a conscious effort on the part of the individual to desist from the act. Such a voluntary effort contains the thought about what is prohibited, and even such a thought is injurious to the interest of the individual. Injury does not merely arise from doing what is prohibited; it arises also from thinking of or speaking of what is prohibited. So ultimately "shall not" means that the individual should make a conscious effort to so develop an attachment to doing what are prescribed that his mind shall not even think of what is prohibited; the mind of the individual should remain completely blank in respect of what are prohibited.

A prescription in Law contains three elements; by what means, in what way and for what end. An individual must know these three factors in any prescription and act up to such prescription after knowing that prescription to be the cause of what is beneficial. That is what is called virtuous life, *Dharma*, in *Mīmāṃsā*. If an individual desists from what is prohibited either through necessity or through

inability or through ignorance or through fear, or even through accident, there is no *Dharma* or virtue in such a conduct. Virtue is associated only with doing what is prescribed as conducive to happiness, knowing it to be so.

In the earliest specimens of literature in India, the Vedas, there is a glorification of the individual. There are some occasional mentions of Gods having created the universe. But it is not *the God*. And such Gods were the friends of men. If Gods are mentioned as having created the Universe, there is also the mention of Gods themselves having been created; there is no mention of who created the Gods. Men have risen to the level of Gods, and Gods were also at some stage mortals, later having become immortal. Gods can help and guide men; but Gods do not sway the destiny of man. Between Gods and men there is only a difference in degree and not in kind.

There is exhibited another outlook on life and its problems. A particular individual is accepted as, endowed with perfect knowledge, with supreme knowledge. He gives out the Law in this world and man obeys such Law in so far as such Law has been given out by that Superman. Thus there is a beginning for Law. Such a Lawgiver is elevated above men, and is also worshipped by men. Thus a difference in kind is introduced in the scheme of this Universe. Inequality becomes a fundamental in world order. If some one gave out the Law, why did not that one also give the men the power and inclination to obey such Law? This question arises and has not been answered. The only answer is that we shall not question one who is far above us and beyond of us.

What *Mīmāṃsā* and *Vedānta* did was to re-emphasize the greatness of the individual according to the Vedas. Vedic

texts contain Law ; but Law is not exhausted by the Vedic texts. Every statement of Law is a Veda. And in so far as the Law itself is above persons, the statements too are above persons. A fact can be stated only in one way and the statement is as much eternal as the fact itself. No individual submits to the will of another individual. All accept what is an eternal fact of the universe, the eternal Law or *Dharma*.

It is the irony of situation in the history of the country that this emphasis on the freedom of the individual was interpreted in later days as a submission of the individual to a text, a few persons being accepted as custodians of that text. There was another irony in the history of the country. What can be called religion is only life according to this eternal Law of the universe. Thus life and religion were identified ; what was really religion being nothing but a particular mode of life, a certain civilization, was later converted into life being nothing but religion, in the country.

Now, what is the genius of the Indian nation ? It is the equation, or rather the identification, of the three values in life. This identification is possible in various institutions coming up and decaying in varying environments in the life of a nation or in the life of nations. We can apply this genius to modern conditions. It is not necessary to revive institutions that have decayed and given way.

This identification of the three values brings into prominence the aspect of Art and beauty in life, along with the metaphysical and the ethical aspects. India has developed not merely a religious (Ethical) and metaphysical wealth ; it has also developed a fund of wealth in the form of Art, literature, music, dance, painting, sculpture, architecture etc. When one talks about India's contribution to the world, one shall not rest content with India's philosophy. The much

neglected Indian Ethics and Jurisprudence must also receive due attention. The recognition given in Indian outlook on life to the problems of normal life and its implications is another factor that must be taken note of.

In India's foreign relations, India's political and economic interests must be adequately safeguarded. Such attention paid to the political and economic interests is in harmony with the spirit of Indian traditions. But there is another interest in India that must also be safeguarded, and that is the cultural wealth. This wealth must be preserved and further developed in India, and must also be adapted to the changed conditions of social institutions. Such wealth must be made known to other countries also. In political power and economic prosperity India may not be able to compete with other great nations of the world ; but in the matter of cultural wealth, India can even lead the nations of the world.

If this wealth of India is brought to the notice of the nations of the world and freely distributed to the other nations, India will acquire a new status in world politics. The quarrels among nations is in the matter of political power and economic developments. Culture unites men and nations. This is the noble role which India has to play in the future. Indian Ambassadors must be cultural ambassadors of India, besides being political ambassadors. Politics and economics need not be neglected ; but culture must be attended to.

In devising ways and means for enabling India to play her proper cultural role in the world affairs, I make a few suggestions.

(a) The official representatives of India abroad should, as far as may be possible, be such persons who know the culture and the traditions of the country, so that everywhere they will carry with them the atmosphere of ancient Indian

culture. They should know the literature and the arts of the country and also the religion and philosophy and thought in general of the country.

(b) The Indian Embassies should have accredited cultural attaches associated with them. To start with, the world may be divided into six zones, namely, the Eastern and the Western Asia, the Eastern and the Western Europe and the Northern and Southern America, and competent scholars may be appointed to the most important Embassy within each of these areas.

(c) A preliminary survey may be made of the condition of the study of Indian subjects in the various countries of the world to find out where such studies thrive, where India can sponsor new arrangements for such studies, and where India can help in improving such studies.

(d) All Embassies may be supplied with photographs, picture post-cards and models of places of interest and objects of importance in the country. There may also be provided ordinary literature relating to such objects in the form of pamphlets, memoirs and booklets, made available at the Embassies.

(e) In India itself, the education must be so re-planned that there would be an honoured position assigned to the study of Indian culture in such a scheme, even in the School stage, to say nothing of the University stage. If we can start with adequate supply, the question of compulsion can wait. The true question is whether the State gives due recognition to the value of a knowledge of Indian culture in any scheme of educational reconstruction.

(f) In all examinations conducted by the Public Service Commission of the Union of India for recruitment to the higher grades in the Services, both Home and Diplomatic, an

adequate number of Papers in ancient Indian civilization must form an obligatory and common part for all the candidates. No profession and no Services shall be manned by persons (in the higher levels) who do not have an adequate knowledge of ancient Indian civilization of a high standard.

(g) Arrangements may be made for preparation and publication of books of a weighty nature, but not too heavy for the ordinary cultured person, giving a true and full account of the various phases of Indian civilization.

(h) A centre may be opened in India where advanced students from foreign countries can have the advantage of the study of Indian subjects on the spot.

(i) In general, India must function, both in her national life at home and also in her international life, as a cultured country, having a mission to fulfil in the world, having a message to deliver to the peoples of the world.

RASĀNANDATARAṄGIṆĪ OF MOHANA

BY MADHAVA KRISHNA SARMA

THE *Rasānandatarāṅgiṇī* of Mohana is a poem on S'ṛṅgāra (including the divine S'ṛṅgāra of Kṛṣṇa and the Gopikās) in one hundred and eleven stanzas. The author was the son of Aniruddha and Vaidehisenā. There is a MS. of this in the Anup Sanskrit Library. It is numbered 3682 and contains 9 leaves. Its condition is good. The writing (Devanāgarī) is legible, although not good. There are some corrections in red by a later hand. On the front page the owner's name is given as Dīkṣita Hīrānanda and on the last as Dīkṣitamapīrāma in a later hand. There is no information as to the exact date of the author. As the MS. was owned by Maṇirāma, he must be earlier than the 17th century.

रसानन्दतरङ्गिणी

Begins :

कमलाचिबुकोनायी कृष्णस्य करः करोतु कल्याणम् ।
मुकुरमिव नीलवृन्तं भाति नितान्तं तदाननं येन ॥ १ ॥
सुबालिशेनापि गुरुप्रसादान्मया किमप्यालपि मोहनेन ।
कृपालवस्तत्कवयः कदापि कुतूहलेनापि विचारयन्तु ॥ २ ॥
भृदुभिः प्रसन्नवर्णैः कुसुमैरिव या पदैः सुसंग्रथिता ।
स्रग्वि कविता सुवृत्ता सा हृदि शृङ्गारमावहति ॥ ३ ॥

नेत्रे खञ्जगञ्जने तव सुधाधारानुकारा गिरः

पाणिः पद्मसहोदरः कचरुचिः शैवालजालोपमा ।

वक्त्रं कार्तिककृत्तिकापतिसमं हारिद्रह्या तनु-

स्त्वं यस्मै वलसे विलासिनि हृदा तेनैव तसं तपः ॥ ४ ॥

तनुः सुवर्णादपि चारुवर्णा धम्मिल्लभारस्तुलितान्धकारः ।

अपास्तभृङ्गस्तव दृक्तरङ्गः कल्याणि कस्यासि परा तपस्या ॥ ५ ॥

तव तन्वि तनुस्तन्वी गुरुपीनौ पयोधरौ ।

नूनं कस्यापि कृतिनः सुकृतैरवलम्ब्यसे ॥ ६ ॥

तूर्णाशयं स्पृशति नैव करं शरेण

धत्ते मनागपि न वा धनुरादरेण ।

कामः कलावति जगन्ति विजेतुकामः

कल्याणि किं तु तव कामयतेऽङ्गकानि ॥ ७ ॥

प्राप्तं फलं प्रियसखे जनुषो मदक्षणा

साक्षादसौ सुवदना यदिह व्यलोकि ।

एकैव हन्त रसना मम किं ब्रवीमि

सीमेयमेव रमणी रमणीयतायाः ॥ ८ ॥

मुञ्चद्भारं चिकुरनिकुरं बिभ्रती पाणिगर्भे

गात्रश्लिष्टस्तिमितवसनस्पष्टसर्वाङ्गशोभा ।

स्नानोत्तीर्णा कमलवदना तिर्यगावर्तितास्या

नो वा कस्या समकुसुमाक्रान्तमन्तश्चकार ॥ ९ ॥

नेयं विरज्यति रजःपटलीविलासे

नो वानुरज्यति मनोजकलाकथासु ।

वक्षो विलक्षणमिव स्वमुदीक्ष्य किञ्चि-

न्न्यञ्चन्मुखी तिरयतीव दृग्बलेन ॥ १० ॥

Ends :

क्रोपं करोतु सखि कोऽपि गृहे कदापि

यास्यामि नैव यमुनामुदकाय प्रातः ।

तत्रालयो बत सरोरुहकाननेभ्यो

निर्गत्य वारिजदशामघरं दशन्ति ॥ ११० ॥

जातो वैदेहसेनायामनिरुद्धेन सूरिणा ।

मोहनः कृतवानेतां रसानन्दतरङ्गिणीम् ॥ १११ ॥

After this there is this verse in a later hand :

आयातैव निशा निशापतिकरैः कीर्णं दिशामन्तरं

भामिन्यो भवनेषु भूषणगणैरुल्लासयन्ति श्रियम् ।

वामे रोषमपाकरोषि न मनागद्यापि खेदेन ते

हा हा बालमृणालतोऽप्यतितरां तन्वी तनुस्ताम्यति ॥

Few languages have a richer vocabulary than Sanskrit, and yet, as we have seen, it lacks words to describe, many modern ideas such as 'suffrage' 'citizen' etc.¹ In the same way there is no Sanskrit word that stands for Economics. The suggestion of compound expressions in modern vernacular treatises on Economics such as *Dhanasāstra*, *Arthamīmāṃsā*, etc., has not been happy.

UNITY AND INTERDEPENDENCE OF INDIAN SOCIAL SCIENCES

The absence of words which exactly connote ideas does not necessarily imply that such ideas were not conceived. The subject matter of a modern economic treatise can be built up by laying under contribution not one but a group of connected Indian sciences. In attempting a division of labour in science every age makes its own conventions. The fundamental hypothesis of the ancient Indian social sciences was their interdependence and unity.² While for convenience they could be divided, the formation of overlapping social sciences like modern Jurisprudence, Politics, Economics and Ethics was not then considered as worth the trouble. Specialization is usually necessitated by educational needs. The aim of Indian education was to combine all the necessary branches of study in one curriculum, which would furnish the basis for a comprehensive view of the unity of Knowledge, in relation to the traditional religious background.

PRACTICE AND THEORY

In ancient India the distinction between the scientific and practical attitude was not normal. Even in regard to

¹ The words given by the dictionary are *mata*, *matadhikara*, *mati* and *anumati* which do not accurately convey the sense of 'Suffrage.'

² Vide Lect. I, *passim*.

modern Economics, we have high authority (e.g., Sidgwick, C. S. Devas) for regarding the separation between the subjunctive and imperative moods of Economics as futile and misleading. The attractiveness of modern economic treatises lies often in their relevancy to life. Even apart from a notable instance of the presentation of the theory of Economics side by side as a science and an art¹ the attraction of the *Wealth of Nations* continues to be seen in the combination. J. S. Mill did not disdain to indicate specifically in the very title of his great treatise its "applications to social philosophy." Considered in relation to such combinations and to Cameral treatises, the Indian position becomes intelligible and justifiable.

VĀRTĀ

Among the Indian *Vidyās* that which covers much of the ground of modern Economics is *Vārtā*.² Beginning originally as a science dealing with the economics of a primitive community, absorbed in pastoral and agricultural pursuits, it developed, in course of time and with the progress of society, into a study of the economics of industry and trade. A complete treatise on *Vārtā*, reconstructed from the fragments available in *Arthasāstra* and *Dharmasāstra*,

¹ F. A. Walker defined the aim of 'art' as practical and as indicated by the use of the imperative, and of science as normative and speculative and indicated by the indicative and subjunctive moods (*Political Economy*, 1896, pp. 19-20). C. S. Devas, *Political Economy*, (1892) remarks sarcastically "most economists have wit enough to know what practical results follow from their innocent looking indicatives" (p. 543).

² *Anc. Ind. Econ. Thought*, pp. 14-17; कृषिपाशुपाल्ये वार्ता; धान्यपशु-हिरण्यकुप्यविष्टिप्रदानादौपकारिकी; तथा स्वपक्षं परपक्षं च वशीकरोति कोशदण्डाभ्याम् । (अर्थ. शा., p. 8) । अर्थानर्थौ तु वार्तायाम् (शुक्र., १, १५४); कृषीदकृषिवाणिज्यं गोरक्षा वार्तायोच्यते । संपन्नो वार्ताया साधुर्न वृत्तेर्भयमृच्छति ॥ (*Ibid.*, १५६).

will cover the whole field of Economics, with the exception of Consumption and Public Finance.

SCOPE OF ARTHA

A similar difficulty is our inability to equate *Dhana* (wealth) with *Artha*. The subject matter of Economics is welfare as well as wealth. It is a man-centred rather than a wealth-centred science. By grouping sciences in relation to their aims, Indian thinkers escaped the fallacy of shifting the centre of interest in Economics from man to wealth. *Artha* comprehended every material object capable of satisfying a human want. In this sense, *Arthasāstra* logically embraced more matter than Economics.¹ In relation to the parallel studies which focussed interest on *Dharma* as the end of life, *Arthasāstra* constituted a combined group of social studies, in which the unity of human nature was reflected in a unity of scientific treatment. It may be noted that *Dharmasāstra* and *Arthasāstra* overlapped, the same topics having to be reviewed from different angles.

NO MERCANTILISM IN ANCIENT INDIA

Dhanam and its synonyms present an up-to-date conception of 'economic goods,' capital or wealth. The implications of *Dhanam* in Indian thought are its material character, its capacity for enjoyment (consumption), its appropriability, and its transferability. It is an object of desire, is the source of further *Dhanam*, and represents the result of past accumulation. We come thus close to the modern conceptions of wealth and capital.

Modern students of Mercantilism, especially of its continental variety, have complained with reason of the unfair

¹ *Anc. Ind. Econ. Thought*, pp. 21-22.

treatment which the system received from Adam Smith. He attributed to it a "meanness and malignity" based on his own erroneous attribution to it of an unsound view identifying wealth with the precious metals. The misconception was helped because the tenets of Mercantilism passed through a period of active pamphleteering. With old Indian thinkers, such a misconception was impossible. At no time has Indian social thought laid an undue value on the precious metals. The monopoly in the trade in metals and the working of mines, advocated by Kautilya, has been sometimes regarded as showing this fallacy. But, those provisions are dictated solely by state or military needs.¹ The inhibitions on exports in the *Kautilya* applies also to other metals than the precious.² The absorption of gold in India, which the Roman publicists lamented, was the effect of a concurrence.³ In the absence of a sufficient number of articles of small bulk and high value, which the West could send over the great land routes in exchange for similar articles imported from India, the precious metals had to be exported by Rome. The monopolies of Kautilya are dictated only by military or fiscal needs.⁴ In trade policy the old Indian economists do not attempt any regulations from a desire to discriminate on protectionist grounds, or on a wish to attract the precious metals.

ASCETIC TRENDS

In any society in which the interdependence of human and supernatural agencies is a generally accepted article of

¹ *Kautilya*, p. 85; cf. आकरप्रभवो कोशः कोशाद्दण्डः प्रजायते । पृथिवी कोश-दण्डाभ्यां प्राप्यते कोशभूषणा ॥

² *Ibid.*, p. 111.

³ Pliny, *Natural History*, VI, 23; Schoff, *Periplus of the Erythraean Sea*; *Anc. Ind. Econ. Thought*, p. 100.

⁴ *Ancient Indian Polity*, p. 113.

belief, there is an ever-present risk of looking down upon material pursuits and glorifying the ascetic life which kills desire. In the earlier stages at least of social development, economic evolution depends on the growth of wants. If the Indian outlook was solely governed by its first and last objectives, namely 'enjoined duty' (*Dharma*) and emancipation (*moksha*), to the exclusion of the other two, material welfare (*artha*) and pleasure (*kāma*), the result might have been the creation of an ascetic and unprogressive society, absorbed in spiritual rather than material activity. The wearisome glorifications of riches, which we find in our *Arthasāstra* and *Nītisāstra*,¹ side by side with vivid representations of the cumulative evils of poverty—the bane of the poor being their poverty—are essentially attempts to correct such a tendency. They are not the outpourings of a vulgar mind.² Among *Arthasāstra* writers, there is an extreme wing, the *Bārhaspatyas*, which stresses hedonistic motives at the expense of others.³ If the doctrines of reincarnation and the permanence of action (*Samsāra* and *Karma*) which furnish the background to Indian belief generally, and consequently to Indian Sociology, had implied an unalterable law of predestination, the result would have been a paralysis of all economic effort. But *Karma* is conceived with two sides: the permanence of action is coupled with the freedom to correct the action of one life in another. Scope for Free Will exists within these limits. In order that this might not be overlooked,

¹ क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् । न ह्याज्यौ तु क्षणकणौ नित्यं विद्याधनार्थिना ॥ शुक्र. (३. १८६); अर्थमूलौ हि धर्मकामौ । अर्थ एव प्रवान इति कौटिल्यः (p. 7).

² धर्मं च हरते तस्य धनं हरति यस्य सः (१३) । दारिद्र्यं पातकं लोकम् (२४); नाधनस्यास्ति अर्थं लोकः (२२); सर्वथा धनमाहार्यम् (२७)—शान्तिपर्व, ८.

³ Max Müller—*Six Systems of Indian Philosophy*, pp. 94-96; *Sarva-darsanasamgraha*, ed. Abhyankar, pp. 2-15.

the relative bearing on human life of the divine and human influence (*daiva* and *puruṣakāra*), as well as the importance of individual effort (*utthāna*) are pointedly stated by Indian thinkers in the political as in the economic field.¹ In the same way, the position and the powers of the king *i.e.*, the State, are magnified, but that of the individual is not overlooked. Every extension of the sphere of state action is justified by a specific purpose to be served by it.² The area of freedom left to the individual, after collectivist activities by the State, renders it impossible to characterize the Indian economic and political position as even an approach to socialism.³

I have illustrated elsewhere the comprehensive and accurate knowledge of the fundamental notions of economic science, implied in Indian literature.⁴ They have been collected for illustration under the familiar captions of modern treatises. It will therefore be sufficient if we can now merely review the results, to enable us to arrive at an appreciation of the outlook.

The importance of a suitable physical environment for economic progress, and the ways in which defects in environment might be corrected by state or individual action, were

¹ *Kauṭīliya*, p. 258 (दैव); p. 37 (उत्थान); p. 39 (राज्ञो हि प्रतमुत्थानं; अनुत्थाने ध्रुवो नाशः; देशकालपुरुषकार—इत्यात्मसंपत्, p. 255); मनु, ८, २०५—सर्वं कर्मोदयायतं विधाने देवमानुषे। तयोर्देवमचिन्त्यं तु मानुषे विद्यते क्रिया ॥; याज्ञ., १, ३४९-३५१ ('एवं पुरुषकारेण विना देवं न सिद्ध्यति') and *Rājanītiprakāśa*, 1916, pp. 312-415.

² See quotations in *Anc. Ind. Econ. Thought*, pp. 177.

³ अयः स्वतन्त्राः लोकेऽस्मिन् राजाचार्यस्तथैव च।

प्रतिवर्णम् सर्वेषां वर्णानां स्वे गृहे गृही ॥

(नारदस्मृति, ४, ३२); शुक्र, १, ३०१-३०५ mentions only restriction of freedom to commit crimes. See Fa Hien in Beal's *Si-yu-ki*, 1907, p. XXXVII.

⁴ *Anc. Ind. Econ. Thought*, pp. 150-153. (अर्थ. शा. p. 47).

clear to Indian writers.¹ In this respect they responded to the same kind of stimuli as the German Cameralists. Drainage and irrigation are forced on the attention of practical economists in river-drained areas, which are liable to periodical rains and seasonal vicissitudes. It is necessary that excess water should be got rid of, and water required for agriculture should be made available when required. The construction of great works of irrigation and drainage, including reservoirs, embankments and distributive channels, was an economic necessity. The protection of these works was enforced by the law and their provision by appeals to the piety or credulity of the people. The destruction of irrigation works was made a grave offence.² Their maintenance in efficient repair was a first duty laid upon the village communities and on the agents of the central government. In order that the work might be efficiently done, a provision like the *corvée*, which was devised for maintaining means of communication, existed in ancient India in the compulsory labour (*viṣṭi*), to which even those without property had to contribute.³ The institution has survived till today as *veṭṭi*. Even the cattle and servants of temples and of privileged persons and bodies could be impressed on so important a common purpose.⁴

¹ अन्येषां वा वधतां भूमिमार्गवृक्षोपकरणानुग्रहं सद्दोदकमाहार्योदकं वा सेतुं बन्धयेत्।

² उदकधारणं सेतुं वा भिन्दत तत्रैव निमज्जनम्। अनुदकमुत्तमसाहसदण्डः। (अर्थ. शा., p. 227) see also मनु, ९, २७९, २९१, याज्ञ., २, २७८. The digests quote more authorities.

³ संभूय सेतुबन्धादप्रकामतः कर्मकरबलीवर्दाः कर्म कुर्युः। व्ययकर्मणि च भागी स्यात्। न चांशं लभेत। (अर्थ. शा., p. 47); दण्डविष्टिकराबाधैः रक्षोदुपहतां कृषिम् (Ibid., p. 48); *viṣṭi*, forced labour, was to receive wages at 60 *paṇas*, a month (Ibid., p. 246); see also Ibid., pp. 169-170.

⁴ पुण्यस्थानारामाणां च (अर्थ. शा., p. 47).

In the same manner man's dependence on animal husbandry is responsible for the rules, combining piety and business, eulogizing the rearing and humane treatment of cattle (*gorakṣaṇa*), for the provision of pasture lands,¹ and for the imposition of the highest punishment in the Mauryan penal code, short of death, on the cattle-raider.²

SOCIAL POSTULATES

Among the social postulates of Indian thought, those which had a direct economic bearing are the inculcation of the necessity of *Varṇāśramadharmā* in society and of individual freedom and property. The organization of an entire people by a system, which divided and subdivided them into hereditary functional groups, has two economic implications: viz. (1) the organic unity of all functions and activities as well as their interdependence both in the individual and in the community, and (2) the value of discipline for ordered social life. The *Varṇāśramadharmā* system has to be viewed as economic planning on a vast scale, crossing political and geographical boundaries. Apart from any question of its beneficial or baneful effects on society as a whole or on its component elements, such colossal planning may be construed as a sign of remarkable prevision and courage in our ancient thinkers, who utilized or developed the system even if they did not create it.³

ORIGIN OF THE STATE

The dependence of man on political union, for his economic progress, is enforced by theories of the origin of

¹ उपनिवेशादिभागे गोप्रचारान् बलान्वयते वा गवां रक्षासामर्थ्याच्च (अर्थ. शा., p. 131)

² स्वयं हन्ता पातयिता हर्ता हारयिता च बध्यः (Ibid., p. 129).

³ *Anct. Ind. Econ. Thought*, pp. 68-70.

the State in contract or in divine creation. In actual economic life, the implications of the theory were twofold. From the standpoint of the individual, it meant the mortgaging of all his effects to the State and the enforcement of the right of the State to do all that was necessary to stabilize itself at the expense of individuals; and from the standpoint of the State they amounted to the acceptance of the obligation to give adequate protection to normal economic activity, within and without the community. The contract theories necessarily involve a low view of human nature, as the natural depravity of man is believed to have necessitated political union and the creation of a penal law to enforce the right of individual property, which is assumed to have existed before the birth of the State. The regulation of private life, the enforcement of caste and communal rules, and the inculcation of lessons of discipline, morality and hygiene are corollaries to the hypothesis of the State's paramourcy.¹

LIBERTY

To the conception of individual freedom, we owe the protection of free economic activity by well-developed principles of contract. In the ancient Indian State, the individual had freedom to do everything which the State did not interdict in the interests of its own safety or of that of other individuals. Our social writers insist on the right of self-realization (*Svātantrya*) and unfettered freedom of action (*Svacchanda-vṛtti*) as necessary for normal human development.²

Freedom, however, was not an absolute but a relative term.³ It had to be viewed, from the standpoint of the

¹ *Ibid.*, pp. 44-50.

² स्वच्छन्दवृत्तिः पुरुषाणां परमं रसायनम् (नीतिवाक्यामृत).

³ *Karma* implies individual responsibility and therefore freedom of action.

restraint implied as well as of the liberties actually enjoyed. So viewed, every one had *some* degree of freedom, including those usually treated as not free, such as minors, slaves and women.¹ This conception made it possible to put forward progressive measures of economic and social uplift and advocate the co-operation which was necessary in the spiritual no less than in the material fields. The self-respect of women, in spite of their relative physical disability, was recognized by their right to work.² The civil, penal and poor laws took account of the sex differences.³ As caste ensures to every one an occupation by birth, so marriage provided a normal career to every woman. The right of the married woman to her separate estate was safeguarded.⁴ The family was understood to hinge on its women. They were the goddesses of the home and the givers of food.⁵ Similarly the inefficiency incidental to slave labour is corrected by giving

¹ See Jolly, *History of Hindu Law*, 1880, Lect. 4, and his *Hindu Law and Custom*, pp. 166-176.

² See अर्थ. शा., p. 114. Kaṭilya's delicacy is shown by his rule that the lights kept in workshops for indigent women should be shaded to meet their natural bashfulness; the lights are for the inspection of yarn alone—सूत्रपरीक्षार्थमात्रः प्रदीपः (p. 114).

³ The personal attendance in a court of respectable women was not insisted on; a woman's rights are not lost by limitation (Manu, VIII, 149); pregnant women were immune from sentence of capital punishment, even in cases of poisoning, murder of child and incendiarism (Yājñavalkya, II, 279), Kātyāyana rules that in all offences women should be sentenced only to half the fine payable by men, and should only suffer mutilation where the penalty for men is death: सर्वेषु चापराधेषु पुंसो योऽर्धदण्डः स्मृतः। तदर्थे योषितो द्युर्वचो पुंसोऽङ्गकर्तृणम् ॥ (Kane's ed., V, 487) Kaṭilya allows a wife to sue her husband for assault and defamation (p. 154).

⁴ The laws of *stridhana* were elaborated to secure her absolute control. *Kātyāyana smṛti* is fullest on the topic (vv. 894-916, ed. Kane).

⁵ श्रिय एताः स्त्रियो नाम सत्कार्या भूतिमिच्छता। पालिता निगृहीता च श्रीः स्त्री भवति भारत ॥ (आनुशासनपर्व, ४६, १५).

the slave a legal status, carrying with it the judicial protection of his person and property, and holding out to him the assurance of considerate treatment and the hope of emancipation.¹ Kaṭilya declared that no Aryan could be a slave.²

PROPERTY—ITS LIMITATIONS

The economic basis of property rights in chattels and land was virtually the same. Opinion was divided on the question of the existence of the right of private property in land. The controversy is unnecessary and pointless, and is similar to that on the nature of the modern Indian land revenue. In the last resort, the State had the right, in the interests of society as a whole and of the individual proprietors as members of the society, to commandeer private resources and to exact such contributions from property and income as are necessary for *state* needs. In all productive undertakings, the community as represented by the State is a sleeping partner. In this view of the State, private property is not inconsistent with the contributions made to the State as a *co-owner*.³ This theory which was first suggested by Dr. Marshall in regard to land, will equally explain the position of the Indian jurist, who denied the creditor's right to interest, where a valuable pledge was used, and who varied the rate of interest in proportion to the risks of investment and its profits.

To the *Arthasāstra*, questions of production and exchange made a bigger appeal than those of distribution and consumption, on which the 'Dharma' works laid greater emphasis. All our ancient thought accepts, in different degrees, the

¹ Kaṭilya gives an entire chapter to slaves (*dāsakalpa*, pp. 181-184).

² न तु आर्यस्य दासभावः (p. 181).

³ *Anc. Ind. Econ. Thought*, pp. 56-58.

⁴ *Ibid.*, pp. 67-68.

psycho-physical parallelism and relationship. Wealth exists for consumption. Material and moral influences react on one another. Accordingly, *Dharmasāstra* condemns heresy and asceticism, on the ground of their being opposed to the accepted religious and social order, and it commends the institutions of marriage and family. *Arthasāstra* supports these views on the ground of the good of the State. Beggars and social parasites are condemned by the latter on economic and political grounds, while from the standpoint of *Dharma*, mendicancy is a very restricted privilege normally available only to students and ascetics. The conception of material welfare and enjoyment (*Artha*, *Kāma*) are transfused and sublimated by ideas of social service and spiritual uplift. The group is regarded as of more importance than the individuals composing it, and the interests of the group over-ride those of its members. The group, whether the family, corporate, clan or the State, is alone the proper judge of what is necessary for its life and stability.¹

The economic unit is the family. Kinship, by blood or by fiction, determines legal rights to maintenance and inheritance. The solidarity of the family is supported by the rule, accepted by Kauṭilya, that sons cannot call for a partition of ancestral property, so long as *both* parents are alive.² This is a reversal of the earlier *Dharmasāstra* view (as enunciated by Āpastamba, Gautama and Baudhāyana) which allowed such partition.³ In regard to the son's own

¹ *Ibid.*, pp. 67-68.

² अनीश्वराः पितृमन्तः स्थितपितृमातृकाः पुत्राः । तेषामूर्ध्वं पितृतो दायविभागः (अर्थ. शा., pp. 160) Manu, IX, 104, takes the same view : Yājñavalkya (II, 17) allows it after the father's death ; Sūkra (IV, 5, 546) concurs in this view.

³ निवृत्ते रजसि मातुः जीवति चेच्छति (गौतम, २८, २) ; on this Maskari comments इच्छा च पितुः पुत्राणाम् ; See Āpastamba, 13, 1-3 ; Baudhāyana, II, 2, 3, 3.

earnings or professional gains, the other members of the family have no claim to it, unless, as Sūkra points out, the gains have been due to the utilization of family property.¹ The refusal to divide up the family inheritance unnecessarily, and the enfranchisement of individual earnings simultaneously, should be reconciled on the economic ground of supporting what contributes most to productivity. The general poverty of the people made it an advantage to keep the family property undivided. The control of the family by a single head conserves its unity and strength ; the family circle furnishes training in discipline and self-sacrifice ; and it leads to the natural selection for learning or special training of only those who are likely to succeed and help the family. The joint family is an automatic poor-relief institution. It does not destroy initiative or individuality, but furnishes to junior members every inducement to industry and self-reliance. They are the grounds on which there is unanimity among our writers from the time of Kauṭilya downwards, in supporting the united family. In regard to self-acquisitions divergence of views persisted. *Mitākṣara* and the late *smṛti* of *Saṅkha*, followed Vasiṣṭha in throwing self-acquisition into the common mess and Jimūtavāhana upheld the *Arthasāstra* view.² Kauṭilya's liberal view must have been dictated by the economic needs of a period of commercial expansion. It is on a par with his refusal to allow the liability for suretyship³ and trade debts of a deceased father to devolve upon

¹ पितृद्वयाणां स्वयंमार्जितमविभाज्यम् । अन्यत्र पितृद्वयादुत्थितेभ्यः (अर्थ. शा., p. 160) ; शुक्र, ४, ५, १५०—पित्रादिधनसम्बन्धहीनं यद्यप्युपार्जितम् येन । यः काममश्रीयान् अविभाज्यं धनं हि तत् ॥

² See *Mitākṣara* (Nirṇayasāgara edn., pp. 204-205), *Dayabhaga* (p. 190, citing Bālaḥka) and *Saṅkha* in *Mitākṣara*.

³ प्रतिभाज्यदण्डः . . . नाकामः पुत्रो दायदो वा रिक्थहरो दधात् (अर्थ. शा. १८९)

the son. The joint family and the village community kept together Hindu society and ideals during centuries of confusion.

An analogous and apparent contradiction is visible in the simultaneous condemnation of the prodigal who wastes his substance,¹ and the miser who withdraws capital from use. Expenditure for mere ostentation is condemned. The substitution of a social criterion for distinction instead of wealth, tended to make the display of mere luxury, vulgar and unpopular. The Indian Cameralist did not share the fallacy that the luxury of the rich creates a demand for the labour of the poor. Nevertheless, the standards of life were not low,² but glaring inequalities of wealth by wasteful luxury were reprehended.³ S'ukra stresses the responsibilities of affluence, and (anticipating the 19th century socialist) notes that the sources of large fortunes are often to be sought in deception and injustice. Property is theft.

The inculcation of thrift is enforced by ennobling the position of the housewife, commending her education and making her responsible for the maintenance of domestic accounts and framing the family budget.⁴

LAND

Among the agents and instruments of production, it is natural that land should appear the most important, as it supported the bulk of the people. The profession of agriculture was open even to Brāhmaṇas.⁵ Land revenue was

¹ व्ययाधिक (prodigal) is to be banished (S'ukra, IV, 1, 101).

² *Anct. Ind. Econ. Thought*, pp. 72-74.

³ *Ibid.*, pp. 72-74 ff.

⁴ *Ibid.*, pp. 186-7: अर्थस्य सङ्ग्रहे चैनां व्यये चैव नियोजयेत् (मनु, १०. ११); कामसूत्र, pp. 238 ff.

⁵ Manu, X, 82; Gautama, VII, 7; Yājñavalkya, III, 35 and Nārada, I, 56-60.

the chief source of State income. Consequently the interest of the State and of the subject coincided in the prosperity of agriculture by the promulgation of wise agricultural laws. Somadeva commends agricultural relief to distressed cultivators.¹ The destruction of standing crops by cattle makes the owner liable for the damage.² Even in war, the agricultural population in one's own territory is to be left³ undisturbed. The enfranchisement of the S'ūdra from all but economic duties, set him free to devote himself entirely to productive work.⁴ The dubious rule in the *Mahābhārata* that the invader is to destroy standing crops and grain stores of the enemy is,⁵ if genuine, the suggestions of an exceptional method of coercion and is contrary to the testimony of Megasthenes and the spirit of *Arthasāstra*, which views in an enemy territory potential future acquisitions, and avoids provocation to retaliation. Even troops are to be moved so as not to disturb agriculture.⁶

Centuries of experience had brought agriculture to a high degree of technical perfection. Remedies for soil exhaustion, the use of the fallow and rotation of crops, as well as manures

¹ अव्यसनेन क्षीणधनान् मूलधनप्रधानेन कुटुम्बिनः प्रतिसम्भावयेत् (नीति-वाक्या. १७, ५३).

² गौतम, १२, १९-२६; याज्ञवल्क्य, २, १५९ मनु, ८, २४१, नारद, १४, २८-२९ and कौटिलीय, पृ. १७२.

³ अमिपुराण, २३६, २२-२३.

⁴ The S'ūdra's time is not taken up by religious duties, and his boyhood by *Brahmacarya*.

⁵ कश्चिन्नं च सुष्टिं च परराष्ट्रे परन्तप ।

अविहाय महाराज निहंसि समरे रिपून् ॥ (सभापर्व, ५, ६८)

⁶ लवणकाले सेनाप्रचारो दुर्मिक्षमावहति (नीतिवाक्य., १९, १६); सस्यानां परिपक्वानां समये यो महीपतिः । सौम्यं प्रचारयेत्तस्य दुर्मिक्षं करोति सः (शुक.)

and fertilizers, the cultivation of special crops on special soils and the extension of different types of irrigation reflect this.¹ The State helps by judicious laws protecting the villager from distraction by prohibiting parasites, soldiers and the underlings of government from entering villages.² Enforcing on the village as a whole the obligation to co-operate in joint works,³ the provision of rules of pre-emption compelling the sale of village lands only to villagers, the legal protection given to agriculturists from arrest during the cultivation seasons and to agricultural implements from distraint for debt,⁴ and the strengthening of the village communities by arming them with considerable powers of self-government are all proofs of the solicitude of the State for agricultural welfare. The chief public works undertaken by the State or by private individuals, who received commendation or subsidy, were mainly irrigation works and roads.⁵ The magic of property is recognized.⁶ Fragmentation of holdings is discouraged by the rules of pre-emption.⁷ Absentee ownership of land is penalized,⁸ while the

¹ *Anc. Ind. Econ. Thought*, pp. 78-79.

² *Ibid.*, p. 80 and p. 187; नटनर्तनगायनवादनवाग्जीवनकुशीलत्वा वा न कर्मविघ्नं कुर्युः निराश्रयत्वात् ग्रामाणाम् (अर्थ. शा., p. 48.)

³ See note 3 on p. 135.

⁴ Nārada, 18, 101—यच्च यस्योपकरणं येन जीवन्तिकारवः । सर्वस्वहरणेप्येतान् न राजा हर्तुं यद्दीति ॥ 'सर्वस्वहरणमसाधारणं, यथस्य जीवनोपकरणं इति रिक्तविषयम् (व्यवहारप्रकाश, p. 724.)

⁵ आकरकमन्तिद्रव्यहस्तिवनव्रजवणिक्पथप्रचारान् वारिस्थलपथपण्यपत्तनानि च निवेदयेत् । (अर्थ. शा., p. 47.)

⁶ *Anc. Ind. Econ. Thought*, pp. 80-81.

⁷ हातिसामन्तधनिका कमेण भूमिपरिग्रहान् केतुमभ्याभवेयुः (अर्थ. शा., p. 168.)

⁸ अकृषतामाच्छिद्यान्येभ्यः प्रयच्छेत् (*Ibid.*, p. 47.)

अथ निषेकादिलग्नवशात् गर्भगर्भिण्योः वक्तव्यमरिष्टं दर्शयति—

अशुभद्वयमध्यसंस्थितौ

लगेन्दू न च सौम्यवीक्षितौ ।

युगपत्पृथगेव वा वदेत्

नारी गर्भयुता विपद्यते ॥ ७ ॥

इति । लगेन्दू लग्नचन्द्रौ अशुभद्वयमध्यसंस्थितौ द्वयोः पापयोर्मध्यस्थितौ न च सौम्यवीक्षितौ शुभैर्न वीक्षितौ चेत् युगपत् पृथगेव वा गर्भगर्भिण्यौ अथवा तयोरेकतरो वा विपद्यते त्रियते । अत्र लग्नस्य पापद्वयमध्यसंस्थितिः गर्भविनाशाय भवति । तस्य शुभदृष्टिः गर्भं विनाशाद्रक्षति । गर्भः क्षिद्यते । न तु त्रियते । एवं चन्द्रस्य पापद्वयमध्यसंस्थितिः गर्भिणीविनाशाय भवति । चन्द्रे शुभदृष्टे सा क्षिद्यते न तु विपद्यते । एवं लग्नचन्द्रयोरेकस्मिन् राशौ स्थितयोरुभावपि त्रियते । शुभदृष्टिवशात् क्षिद्यते न तु विपद्यते । अर्धसमवृत्तम् । अनेन पृथक्स्थितयोः लगेन्द्रोः फलं पृथक्वक्तव्यम् ।

वृत्तं सुमुखीशुद्धविराड्संमिश्रा उपजातिः । “सुमुखी ससजा गुरुः स्मृता” “म्यौ जगौ शुद्धविराडिदं मतम्” इति तयोर्लक्षणम् । अनेन सुमुख्याः मातुः शुद्धविराजः शिशोश्च जातकशास्त्राशुभत्वसजातीयाशुभत्वेनापि फलं वाच्यमिति सूचितम् । एवं दूतलक्षणं व्यञ्जितम् । दूतस्याशुचित्वं शिशुनाशकरम् । सांवत्सरिकस्य तु मातुरनिष्टप्रदमिति भावः । वैतालीयं छन्दो वा । अनेनाप्यशुभफलं सूचितम् । अतः योगद्वयकल्पनया पृथङ्मरणत्वेऽपि उभावपि विपद्येते एव । लग्नस्य पापद्वयमध्यसंस्थितिः गर्भविनाशं करोति । तथाप्यादौ गर्भनाशः परतः मातुः नाशः । चन्द्रस्य पापमध्यसंस्थितिः स्त्रीमरणं करोति ।

तथाप्यादौ मातृनाशः । परतः गर्भनाशश्च भवत्येव । अत एव आचार्येण युगपत्पृथगेव वा इत्युक्तम् । सर्वथा गर्भगर्भिण्यावस्मिन् योगे विपद्यते । अथवा लगेन्दू युगपदशुभद्वयमध्यसंस्थितौ सौम्यवीक्षितौ च न चेत् नारी गर्भयुता विपद्यते । तच्च युगपत्पृथगेव वा वदेत् युगपत् पृथग्वा सम्भवति । अस्मिन् योगे—

“वस्तिद्वारे विपन्नायाः कुक्षिः प्रस्पन्दते यदि ।
जन्मकाले ततः शीघ्रं पाटयित्वोद्धरेच्छिशुम् ॥”

इति बाहटोक्तप्रकारेण मृतायाः मातुः कुक्षितः रक्षितोऽपि शिशुः शीघ्रमेव म्रियते इत्यर्थः । अत्र पूर्णेऽपि योगे पृथङ्मरणं वा वाच्यम् । एवं बह्वर्धपदस्य युगपच्छब्दस्य प्रयोजनमजानता भट्टोत्पलेन “युगपद्ग्रहणं पादपूरणार्थम्” इत्युक्तम् ॥ ७ ॥

योगान्तरमाह—

क्रूरे शशिनश्चतुर्थगे लग्नाद्वा निधनाश्रिते कुजे ।

बन्ध्वन्त्यगयोः कुजार्कयोः क्षीणेन्दौ निधनाय पूर्ववत् ॥ ८ ॥

इति । शशिनः चन्द्रात् चतुर्थगे चतुर्थस्थाने क्रूरे शनौ रवौ वा कुजे निधनाश्रिते अष्टमस्थे इत्येको योगः । लग्नाद्वा चतुर्थगे क्रूरे कुजे निधनाश्रिते इति द्वितीयो योगः । कुजार्कयोः बन्ध्वन्त्यगयोः चतुर्थद्वादशगयोः क्षीणेन्दौ इन्दौ क्षीणे सति चेति तृतीयो योगः । त्रिष्वपि योगेषु पूर्ववत् लग्ने वा चन्द्रे वा शुभदृष्टिविहीने । निधनाय गर्भगर्भिण्योर्नाशो भवति ।

अष्टमे कुजे सुखे पापे लग्ने च शुभदृष्टिविहीने गर्भगर्भिण्योर्मरणं संभवति । चन्द्रात् सुखे पापे अष्टमे कुजे चन्द्रे शुभदृष्टिविहीने गर्भगर्भिण्योर्नाशो वक्तव्यः । लग्नात् चतुर्थद्वादशस्थयोः कुजमन्दयोः क्षीणश्च चन्द्रः शुभदृष्टिहीनश्चेदपि गर्भगर्भिण्योः नाशो भवति ।

वैतालीयं छन्दः । बृहतीपङ्क्तिच्छन्दोऽन्तर्गतवृत्तसंमिश्रम् । समापादयोः शुद्धविराड्वृत्तम् । शशिन इति मातृकारकस्योपलक्षणम् । अनेन रात्रौ चन्द्रान्नवमदशमराशिवशादप्येवं चिन्त्यमिति दिवा शुक्रान्नवमस्थानादप्येवं मातृमरणं चिन्त्यमिति च सूचितम् ।

तथा च सारावल्याम्—

“चन्द्राद्दशमे भानुर्मातुर्मरणं करोति पापयुतः ।

शुक्रात्पञ्चमनवमे सौरियुतस्तेन वा दृष्टः ॥

चन्द्रात्त्रिकोणराशौ रविजो मातुर्वधं दिशति रात्रौ ।

शुक्रात्तथैव दिवसे भौमः पापेन सन्दृष्टः ॥”

इति ॥ ८ ॥

अथ आहितस्य मातुः मरणहेतुं गर्भस्त्रावं चाह—

उदयास्तगयोः कुजार्कयोः निधनं शस्त्रकृतं भवेत्तदा ।

मासाधिपतौ निपीडिते तत्काले स्रवणं समादिशेत् ॥ ९ ॥

इति । तदा आधानकाले प्रश्नकाले वा । कुजार्कयोरुदयास्तगयोः कुजे लग्नगते सूर्ये सप्तमगते च शस्त्रकृतं निधनं शस्त्रेण कृतं मरणं वदेत् । रोगादि विनैव आगन्तुकघातकवस्तुकृतमरणं गर्भगर्भिण्योर्भवति । मासाधिपतौ निपीडिते नीचशत्रुक्षेत्रगते मूढे युद्धे पराजिते वा । तत्काले तस्य काले स्रवणं गर्भस्त्रावं समादिशेत् वदेत् । आधानकाले प्रश्नकाले वा यो निपीडितः सः “कललघनाङ्कुरास्थि” इति वक्ष्यमाणप्रकारेण यस्य मासस्याधिपतिः तस्मिन्मासे गर्भस्य स्रवणं सम्भवति । तत्काले इति आधानलग्नस्योपलक्षणम् । निपीडिते दुर्बले ग्रहे गर्भस्त्रावकारकग्रहे । तत्काले आधानलग्ने चारवशात्स्थिते तदाऽपि गर्भस्त्रावो वाच्यः ।

तथा च सारावल्याम् —

“उत्पातकूरहते तस्मात्स्वस्याधिपे पतति गर्भः ।

लग्नगृहं वा हेतुर्योगेशो गर्भपातस्य ॥”

इति । वैतालीयं छन्दः । बृहतीपङ्क्तिसंमिश्रं वृत्तं वा । पूर्वार्धे सुमुखी-
वृत्तम् । उदयास्तगपापैरनिष्टं चोक्तम् । अतः उदयास्तव्यतिरिक्तकेन्द्रगैः
शुभैः सुमुखीत्वं वाच्यम् । प्रसवसमये सम्पत्तयो भवन्तीत्यर्थः । बृहती-
छन्दसा नवमोऽपि विवक्षितः । नवमश्च त्रिकोणोपलक्षणम् । एवं त्रिकोण-
सप्तमस्थपापैः आनन्दवर्जितः प्रसवो वाच्यः ।

तथा च सारावल्याम् —

“जायात्रिकोणसंस्थैः क्रूरैरानन्दवर्जितः प्रसवः ।

दशमचतुर्थोपगतैः सौम्यैः सम्पत्तयो विपुलाः ॥”

इति ॥ ९ ॥

एवं गर्भगर्भिण्योररिष्टलक्षणमुक्त्वा अधुना गर्भसौख्यलक्षणमाह —

शशाङ्कलग्नोपगतैः शुभग्रहैः त्रिकोणजायार्थसुखास्पदस्थितैः ।

तृतीयलाभर्क्षगतैश्च पापकैः सुखी तु गर्भो गुरुणा निरीक्षितः ॥ १० ॥

इति । शुभग्रहैः बुधगुरुशुक्रैः । शशाङ्कलग्नोपगतैः त्रिकोणजायार्थसुखा-
स्पदस्थितैः चन्द्रलग्नत्रिकोणसप्तमद्वितीयचतुर्थदशमस्थितैः । शुभग्रहैः केन्द्र-
त्रिकोणधनस्थानगतैश्चन्द्रयुक्तैर्वेत्यर्थः । अशोभनैः पापैः तृतीयलाभर्क्षगतैश्च
तृतीयैकादशास्थितैः । गुरुणा निरीक्षितः लग्नचन्द्रयोरेकतरे गुरुणा दृष्टे
यदि गर्भः सुखी भवेत् । गर्भश्च सुखी भवेदिति जनन्या अपि सौख्यं
वक्तव्यम् । गर्भगर्भिण्योराधाराधेयत्वभावेन तयोरभेदेन सौख्यं निर्दिष्टम् ।

अर्थान्तरस्यापि ध्वनिः । त्रिकोणकेन्द्रधनस्थानस्थितानां शुभानां
शुभदत्तं सूचितम् । तथैव तृतीयैकादशगाः पापाः सौख्यप्रदाः । उपचयेषु
दशमः केन्द्रत्वेन त्यक्तः षष्ठस्तु दुःस्थानत्वात् । “नयनभवनकेन्द्रे कोणगे
वा” इति जातकपारिजाते धनस्थानस्य केन्द्रकोणतुल्यत्वं दर्शितम् ।

वृत्तं वंशस्थम् । जगतीच्छन्दः । अनेन द्वादशादित्यरूपः सूर्यः
सूचितः । अतोऽत्र गुरुशब्देन पितृकारकः सूर्योऽपि विवक्षितः । यस्मा-
त्सारावल्याम् —

“होरेन्दुतश्च सौम्यैस्त्रिकोणजायार्थसुखाम्बरस्थैर्वा ।

पापैस्त्रिलाभयातैः सुखी तु गर्भो निरीक्षिते रविणा ॥”

इति ॥ १० ॥

अथ जातस्य आधानकालवशात् जन्मकालवशात् प्रश्नकालाद्वा
स्त्रीपुरुषविभागलक्षणमाह —

ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभिः

पुंजन्म प्रवदेत्समांशसहितैर्युग्मेषु तैर्योषिताम् ।

गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं

द्वयंशस्था बुधवीक्षणाच्च यमलं कुर्वन्ति पक्षे स्वके ॥ ११ ॥

इति । निषेकादिकाले ओजर्क्षौ ओजराशौ । पुरुषांशकेषु ओजनवांशकेषु
बलिभिः बल्युक्तैः लग्नार्कगुर्विन्दुभिः लग्नसूर्यगुरुचन्द्रैः पुंजन्म पुरुषस्य
जन्म प्रवदेत् । युग्मेषु युग्मराशिषु समांशसहितैः युग्मांशसहितैः । तैः
लग्नार्कगुर्विन्दुभिः योषितां जन्म स्त्रीजन्म प्रवदेत् ।

अत्र लग्नं शरीरं सूर्यः आत्मकारकः गुरुः जीवः चन्द्रः मनः ।
अत एतैरेव प्राधान्येन पुंस्त्रीविभागः कर्तव्यः । एते विषमराश्यंशेषु पुरुषं

समराश्यंशेषु स्त्रियं च जनयन्ति । एतद्योगाभावे तु स्त्रीपुंविभागज्ञानार्थं प्रकारान्तरमाह—विषमे लम्नात् विषमराशौ लम्नतृतीयपञ्चमसप्तमनवमैकादश-
भावेषु स्थितौ गुर्वर्को । नरं पुरुषं जनयतः । पुरुषग्रहत्वात् विषम-
भाववशादेव एतौ पुंजन्मकरो भवतः । शशिसितौ युग्मे लम्नाद्युग्मभावस्थितौ
स्त्रियं कुरुतः । स्त्रीग्रहत्वात् युग्मराशिवशादेव स्त्रियं जनयतः । वक्रश्च युग्मे
स्त्रियं करोति । स्वतः पुरुषग्रहोऽपि युग्मराशिस्थित्या शोणिताधिकचद्योत-
कत्वात् स्त्रियं जनयति । चकारात् ओजभावस्थित्या स्वतः पुंग्रहत्वात्पुंजन्म-
कर इत्यपि व्यञ्जितम् । द्वयंशस्थाः उभयराश्यंशगताः तावेव गुर्वर्को
शशिसितौ च । बुधवीक्षणाच्च बुधदृष्टिवशात् स्वके पक्षे यमलं पुरुषपक्षे
पुरुषद्वयं स्त्रीपक्षे स्त्रीद्वयं कुरुतः । द्वयंशस्थौ गुर्वर्को बुधदृष्टौ पुरुषद्वयं
जनयतः । द्वयंशस्थौ शशिसितौ बुधदृष्टौ स्त्रीद्वयं जनयत इति सारः ।

वक्रश्च । वृत्तं शार्दूलविक्रीडितम् । अस्यैकैकस्य पादस्य एको-
नविंशत्यक्षराणि । अनेन एकोनविंशतिवत्सरैः भगणं भुञ्जानो सदा प्रति-
लोमगतिकश्च राहुः स्मारितः । पक्ष इत्यक्षरसङ्ख्यया एकषष्टिः । भगणशोध-
नाल्लभं भवति । अतः लम्नमित्यर्थः । अनेन लम्नस्थः वक्रश्च राहुश्च बुधवी-
क्षणात् यमलं करोति । वक्रश्चेत्येकस्योक्त्या स्त्रीपुरुषात्मकयमलमिति सिद्धम् ।

गुर्वर्को । गुरुशब्दावृत्त्या गुरुगुर्वर्को भवति । गुरुशब्देन गुरुः
गृह्यते । गुरुः अर्कः यस्य स इति विग्रहेण गुर्वर्को शनिः । गुरुश्च
गुर्वर्कश्च गुर्वर्को गुरुशनी । द्वयंशस्थौ द्वि अंशस्थौ । द्विशब्दयमलशब्दस्य
विशेषणं द्वे अङ्गे यस्य तत् द्वि । अंशस्थौ लम्नांशस्थौ द्वियमलं स्त्रीपुरुषात्मक-
द्वयज्जयुतं यमलं कुरुतः । लम्नांशस्थौ गुरुशनी स्त्रीपुरुषयमलं कुरुत इति सारः ।

अथवा गुर्वर्को अंशस्थौ । पक्षे वक्रश्च बुधवीक्षणाच्च द्वियमलं
कुर्वन्तीति वा योजना । अनेनापि लम्नांशस्थौ गुरुशनी बुधवीक्षणयुतः
लम्नस्थराहुश्च स्त्रीपुरुषात्मकयमलं कुर्वन्तीत्यर्थस्य सिद्धिर्भवति ।

उक्तं च पराशरहोरायाम्—

“ लम्ने राहुसमायुक्ते तथा सोमनिरीक्षिते ।

लम्नांशे मन्दसूरी चेज्जातश्च यमलो भवेत् ॥ ”

इति । वक्र इति निर्देशात् स्वतः पुरुषग्रहोऽपि लम्नात् युग्मराशिस्थित्या
विपरीतो भूत्वा स्त्रीकारको भवतीति सूचितम् । अतः लम्नाद्विषमराशि-
स्थितो भौमः पुरुषमेव करोतीत्यपि व्यञ्जितम् ।

वृत्तं शार्दूलविक्रीडितम् । अतिधृतिश्छन्दः । अनेन जातस्य
स्त्रीपुंविभागनिर्णये लम्नयुक्तसप्तग्रहाणामेकोनविंशतिरंशाः करुष्या इति
सूचितम् । उत्तरश्लोकव्याख्याने विस्तरत उच्यते ॥ ११ ॥

अथ योगान्तरमाह—

विहाय लग्नं विषमर्क्षसंस्थः सौरोऽपि पुंजन्मकरो विलम्नात् ।

प्रोक्तग्रहाणामवलोक्य वीर्यं वाच्यः प्रसूतौ पुरुषोऽङ्गना वा ॥ १२ ॥

इति । लग्नं विहाय लग्नं हित्वा विलम्नात् विषमर्क्षसंस्थः लम्नात्
ओजभावगतः तृतीयपञ्चमसप्तमनवमैकादशगतः सौरोऽपि शनिरपि पुंजन्म-
करः पुरुषजन्मकरः भवति । सौरोऽपीत्यपिशब्देन उपेन्द्रवज्रावृत्तेन च
उपेन्द्रदैवत्यबुधोऽपि लम्नात् समराशिगतः स्त्रीजन्मकर इत्यपि व्यञ्जितम् ।
पुनपुंसकग्रहः शनिः लग्नेतरविषमभावस्थः पुरुषं करोति । स्त्रीपुंसकग्रहः
बुधः समस्थः स्त्रियं करोति ।

प्रसूतौ प्रोक्तग्रहाणामुक्तग्रहाणां वीर्यं बलमवलोक्य पुरुषः अङ्गना
वा वाच्या ।

वीर्यं शुक्लम् एतच्छुक्लशोणितयोरुपलक्षणम् । ग्रहाणां शुक्लशोणितमव-
लोक्य वाच्यः । शुक्लशोणितबलमवलोक्य वाच्य इत्यर्थः । यथा लम्नार्क-

गुर्विन्दूनामेकैकस्य द्वौ द्वावंशौ स्याताम् । ओजराश्यंशकस्थसूर्यस्य द्वावपि पुरुषांशौ युग्मराश्यंशकस्थस्य द्वौ सूर्यंशौ राश्यंशकयोरेकतरस्य ओजत्वे इतरस्य च युग्मत्वे एकः पुरुषांशः एकः सूर्यंशः । एवमेव लघ्नेन्दुजीवानामपि । ततः सप्तग्रहाणामपि एकैकस्य द्वौ द्वावंशौ प्रकल्प्यौ । लघ्नात् विषमस्थगुरोः द्वावपि पुरुषांशौ, समस्थस्यैकः पुरुषांशः एकः सूर्यंशः । एवमेव सूर्यस्यापि । युग्मस्थशशिनः द्वौ सूर्यंशौ । एवमेव शुक्रस्य । कुजस्य एकः अंशः । स च तस्य युग्मराशिस्थित्या सूर्यंशः । विषमराशिस्थित्या पुरुषांशः । शनैश्चरस्य एकोऽंशः । लघ्नात् विषमस्थाने एकः पुरुषांशकः । अन्यथा शून्यम् । बुधस्य एकोऽंशः । लघ्नाद्युग्मराशिस्थितस्य एकः सूर्यंशः । अन्यथा शून्यम् । आहत्य एकोनविंशतिरंशः । “द्वयंशस्था बुधवीक्षणाच्च यमलं कुर्वन्ति पक्षे स्वके” इत्यनेन गुर्वर्कशशिशुक्रकुजानामुभयराशिस्थित्या बुधदृष्ट्या च लघ्नादिगणनवशात्प्राप्तांशाः तत्तत्पक्षे द्विगुणीकर्तव्या इत्यपि द्योत्यते । एवमपि कृत्वा उक्तप्रकारेण स्त्रीपुंविभागेन विभक्तेष्वंशाधिक्यवशात् स्त्रीपुंविभागः कर्तव्यः ।

वृत्तमुपेन्द्रवज्रा । त्रिष्टुप्छन्दः । अतः लघ्नादिगणनेन ग्रहाणां स्त्रीपुंविभागांशाः एकादश इत्यपि सूचितम् ।

अवलोक्य वीर्यमित्युक्तवताऽऽचार्येण ग्रहाणां स्त्रीपुंमंशाः तत्तद्ग्रहबलपिण्डेन गुणितव्या इत्यपि व्यञ्जितमिति मन्यामहे ॥ १२ ॥

स्त्रीपुरुषयोगानुक्त्वा अधुना क्लीबयोगानाह—

अन्योन्यं यदि पश्यतः शशिरवी यद्वार्किसौम्यौ तथा

वक्रौ वा समगं दिनेशमसमे चन्द्रोदयौ चेत्स्थितौ ।

युग्मौजर्क्षगतावपीन्दुशशिशौ भूम्यात्मजेनेक्षितौ

पुम्भागे सितलग्नशीतकिरणाः षट्क्लीबयोगाः स्मृताः ॥ १३ ॥

ब्राह्मणश्रमणानां च साधु दानम् । प्राणानामनालम्भः साधुः । अल्पव्ययता अल्पभाण्डता साधुः ।

५. परिषदोऽपि च युक्तान् गणने आज्ञापयिष्यन्ति हेतुतश्च व्यञ्जनतश्च ।

ROCK EDICT IV

१. अतिक्रान्तमन्तरं, बहूनि वर्षशतानि वर्धित एव प्राणालम्भो विहिंसा च भूतानां ज्ञातीनामसंप्रतिपत्तिः श्रमणब्राह्मणानामसंप्रतिपत्तिः ।

२. तदद्य देवानां प्रियस्य प्रियदर्शिनो राज्ञो धर्मचरणेन मेरीघोषोऽथो धर्मघोषो विमानदर्शनानि हस्तिनोऽग्निस्कन्धा अन्यानि च दिव्यानि रूपाणि दर्शयितुं जनस्य ।

relatives, Brāhmaṇas and Śramaṇas (Ascetics). Meritorious is abstention from slaughter of animals. Meritorious is the minimizing of expenditure and of possessions accumulated.

5. The Council of State shall order the state officers to register these rules for observation both in letter and spirit.

1. For hundreds of years in times past, slaughter of animals, cruelty to living beings, discourtesy to relatives and discourtesy to Śramaṇas (Ascetics) and Brāhmaṇas have been allowed to increase.

2. But now, on account of the practice of Dharma by King Priyadars'in, the beloved of the gods, there is heard in place of the sound of war drums, the sound of proclamations of Dharma, exhibitions to the people of Vimānas, chariots, elephants, illuminations and divine representations.

वदिते देवानं पियसा पियदसिने लाजिने धंमनुसथिये अनालंभे पानानं
अविहिसा भुतानं नातिसु

११. संपटिपति बंभनसमनानं संपटिपति मातापितिसु सुसुसा [1]
एसे चा अने चा बहुविधे धंमचलने वधिते । वधियिसति चेवा देवानं
पिये पियदसि लाजा इमं धंमचलनं [1] पुता च कं नुताले चा पनातिक्या
चा देवानं पियसा पियदसिने लाजिने

१२. पवढयिसंति चेव धंमचलनं इमं आवकपं धंसि सीलसि
चा चिठितु धंमं अनुसासिसंति [1] एसे हि सेठे कंमं अं धमानुसासनं [1]

puluve tādise ajā vadhite devānaṃ piyasā piyadasine
lājine dhammanusathiyē anālambhe pānānaṃ avihisā
bhutānaṃ nātisu

11. saṃpaṭipati bāmbhanasamanānaṃ saṃpaṭi-
pati mātāpitisu sususā [1] Ese cā aṃne cā bahuvidhe
dhammacalane vadhite । Vadhiyisati cevā devānaṃ
piye piyadasī lājā imaṃ dhammacalanaṃ [1] Puta ca
kaṃ natāle cā panātikyā cā devānaṃ piyasā piyadasine
lājine

12. pavaḍhayisaṃti ceva dhammacalanaṃ imaṃ
āvakaṃ dhammasi sīlasi cā ciṭhita dhammaṃ
anusāsisaṃti [1] Ese hi seṭhe kaṃmaṃ aṃ dhammaṇṇu-

३. यादृशं बहुभिर्वर्षशतैर्न भूतपूर्वं तादृशमद्य वर्धितो देवानां
प्रियस्य प्रियदर्शिनो राज्ञो धर्मानुशिष्ट्या अनालम्भः प्राणानामविहिंसा
भूतानां ज्ञातिषु संप्रतिपत्तिर्ब्राह्मणश्रमणानां संप्रतिपत्तिर्मातापित्रोः शुश्रूषा ।

४. एतच्चान्यच्च बहुविधं धर्मचरणं वर्धितम् । वर्धयिष्यति
चैव देवानां प्रियः प्रियदर्शी राजेदं धर्मचरणम् । पुत्राश्च नप्तारश्च
प्रनप्तारश्च देवानां प्रियस्य प्रियदर्शिनो राज्ञः प्रवर्धयिष्यन्ति चैव धर्मचरण-
मिदं यावत्कल्पं, धर्मे शीले च तिष्ठन्तो धर्ममनुशासिष्यन्ति ।

3. By reason of the proclamation of Dharma of
King Priyadars'in, the beloved of the gods, there is now
observed, what had not been observed for many
hundreds of years in earlier times, abstention from
slaughter of animals and from cruelty to living
creatures, respect to relatives, respect to Brāhmanas
and Śramaṇas (Ascetics) and dutiful regard to mother
and father.

4. The practice of Dharma has been promoted
by this and other methods and in many ways. King
Priyadars'in, the beloved of the gods, will ever promote
the practice of Dharma ; and the sons, great grandsons
and great great grandsons of King Priyadars'in, the
beloved of the gods, will increasingly promote the
practice of Dharma, till the end of the present aeon
(kalpa) ; and themselves abiding by Dharma and good
conduct, will instruct the people in Dharma and good
conduct.

धमचलनेपि चा नो होति असिलसा [1] से इमसा अथसा वधि अहिनि
चा साधु [1] एताये अथाये इयं लिखिते [1]

१३. इमसा अथसा वधि युजंतु हिनि च मा अलोचयिसु [1]
दुवाडसवशाभिसितेना देवानं पियेना पियदशिना लाजिना लेखिता [1]

पञ्चमो लेखः

१३. देवानं पिये पियदसि लाजा अहा कयाने दुकले [1] ए
आदि कले कयानसा से दुकलं कलेति [1] से ममया बहु कयाने कटे [1]
ता मम पुता चा नताले चा

१४. पलं चा ते हि ये अपतिये मे आवकपं तथा अनुवटिसंति

sāsanam [1] Dhammacalanepi cā no hoti asilasā [1]
Se imasā athasā vadhi ahini cā sādhu [1] Etāye athāye
iyam likhite [1]

13. Imasā athasā vadhi yujāntu hini ca mā
alocayisu [1] Duvāḍasavasābhisitenā devānam piyenā
piyadas'inā lājina lekhita [1]

13. Devānam piye piyadasī lājā ahā kayāne
dukale [1] E ādi kale kayānasā se dukalam kaleti [1] Se
mamayā bahu kayāne kaṭe [1] Tā mama putā cā
natāle cā

14. palam cā te hi ye apatiye me āvakapam

५. एतद्धि श्रेष्ठं कर्म यद्धर्मानुशासनं, धर्मचरणमपि न भवत्य-
शीलस्य । तदस्यार्थस्य वृद्धिरहानिश्च साधुः । एतस्मै अर्थायेदं लिखितम् ।

६. अस्यार्थस्य वृद्धिं युञ्जन्तु हानिं च मा आलोचयन्तु ।
द्वादशवर्षाभिवित्तेन देवानां प्रियेण प्रियदर्शिना राज्ञा लेखितम् ।

ROCK EDICT V

१. देवानां प्रियः प्रियदर्शी राजा आह ।

२. कल्याणं दुष्करम् । यो यदि कुर्यात् कल्याणस्य स दुष्करं
करोति । तन्मया बहु कल्याणं कृतं, तन्मम पुत्राश्च नप्तारश्च परं च तानि

5. This is the most meritorious work i.e. this
instruction in Dharma. The practice of Dharma is not
possible for one devoid of good conduct. Promotion
of Dharma is ever meritorious, not its neglect. For
this purpose this (edict) has been written.

6. Let people unitedly devote themselves for the
increase of Dharma and not permit its decrease. This
rescript was caused to be inscribed by Devānampriya
Priyadars'in, when he had ruled as anointed king for
twelve years.

1. King Priyadars'in, the beloved of the gods,
spoke thus :

2. It is very difficult to do a benevolent (*kalyāṇam*)
act. He who does it, accomplishes a very difficult task.
Many benevolent actions have been done by me ; my
sons and their descendants who follow me (in perform-

से सुकटं कळति [1] ए च हेता देसं पि हापयिसति से दुकटं कळति [1] पापे हि नाम सुपदालये [1] से अतिकंतं अंतलं नो हुतपुल्लव धम्महामाता नाम [1] तेदसवसाभिसितेना ममया धम्महामाता कटा [1] ते सब-पासंडेसु वियापटा

१५. धंमाधिथानाये चा धंमवद्विया हिदसुखाये चा धंमयुतसा योनकंबोजगंधालानं एवापि अंने अपलंता [1] भटमयेसु बंभनिमेसु अनयेसु वुधेसु हिदसुखाये धंमयुताये अपलिबोधाये वियापटा ते [1] बंधनवधसा पटिविधानाये अपलिबोधाये मोखाये चा एयं अनुबधं पजाव ति वा

tathā anuṇṇisaṃṭi se sukaṭaṃ kachanti [1] E cu hetā desaṃ pi hāpayisati se dukataṃ kachati [1] Pāpe hi nāma supadālaye [1] Se atikaṃtaṃ aṃtalam no huta-puluva dhammamahāmātā nāma [1] Tedaśavaśābhisi-tenā mamayā dhammamahāmātā kaṭā [1] Te savapā-saṃḍesu viyāpaṭā

15. dhammādhithānāye cā dhammavaḍḍhiyā hida sukhāye cā dhammayutasā yonakambhajagandhālānā, evāpi aṃne apalaṃtā [1] Bhaṭamayesu baṃbhanibhesu anathesu vudhesu hidasukhāye dhammayutāye apali-bodhāye viyāpaṭā te [1] Baṃdhanavadhasā paṭividhā-nāye apalibodhāye mokhāye cā eyaṃ anubhadham pajāva ti vā

हि यान्यपस्यानि मे यावत्कल्पं तथानुवर्तिष्यन्ते तत्सुकृतं करिष्यन्ति । यस्वत्र देशमपि हापयिष्यति स दुष्कृतं करिष्यति । पापं हि नाम सुप्रचारम् ।

३. तदतिक्रान्तमन्तरं न भूतपूर्वा धर्महामात्रा नाम । त्रयो-दशवर्षाभिक्षेन मया धर्महामात्राः कृतास्ते सर्वपाषण्डेषु व्यापृताः धर्माधिष्ठानाय च धर्मवृद्ध्या हितसुखाय च धर्मयुक्तस्य यवनकम्बोजगन्ध-राणाम् एवमप्यन्येऽपरान्ता भूतार्येषु ब्राह्मणेभ्येषु अनाथेषु वृद्धेषु हितसुखाय धर्मयुक्तस्य अपरिबाधाय व्यापृताः ते बन्धनवधस्य प्रतिविधानाय अपरि-बाधाय मोक्षाय च । एवमनुबन्धं प्रजावन्त इति वा कृताधिकारा इति वा

ing good deeds) till aeon's end, they do well ; and he who violates even a part of this command, does ill ; for it is easy to spread sin.

3. In the past, for a long time, officers called Dharmamahāmātras (to enforce the laws of Dharma) have not been in existence. When thirteen years had elapsed after my consecration as king, I appointed Dharma-mahāmātras. They are commissioned to promote the welfare and Dharma among followers of all religions ; to promote the welfare and happiness of the virtuous, the Yavanas, the Kāmbhojas, the Gandhāras¹ and others on the borders ; to promote the welfare and happiness as among servant and master, Brāhmaṇas and the rich, the protectorless (*anātha*) ; and the aged to promote the welfare and remove troubles (*aparibādha*) of those engaged in Dharma ; to prevent (unjust) imprisonment and loss of life, and for safety and deliverance, giving due consideration to persons with large families or official

¹ Some add " the Rāṣṭrikas and Pīṇikas."

१६. कटाभिकाले ति वा महालके ति वा वियापटा ते [1] हिदा बाहिलेसु चा नगलेसु सवेसु ओलोधनेसु भातिनं च ने भगिनिना एवापि अंने नातिक्ये सवता वियापटा [1] ए इयं धंमनिसिते ति वा दानसंयुते ति वा सवता विजितसि ममा धंमयुतसि वियापटा ते धंममहा-माता [1] एताये अठाये

१७. इयं धंमलिपि लेखिता [1] चिलथितिक्या होतु तथा च मे पजा अनुवतंतु [1]

षष्ठो लेखः

१७. देवानं पिये पियदसि लाजा हेवं आहा [1] अतिकंतं अंतलं नो हुतपुल्लवे सवं कालं अठकंमे वा पट्टिवेदना वा [1] से ममया हेवं कटे [1] सवं कालं अदमनसा मे

16. Kaṭābhikāle ti vā mahālake ti vā viyāpaṭā te [1] Hidā bāhilesu cā nagalesu savesu olodhanesu bhātinam ca ne bhaginina evāpi amne nātikye savatā viyāpaṭā [1] E iyaṁ dhammanisite ti vā dānasamyute ti vā savatā vijitasi mamā dhammayutasi viyāpaṭā te dhammamahāmātā [1] Etāye aṭhāye

17. iyaṁ dhammalipi lekhitā [1] Cilathitikyā hotu tathā ca me pajā anuvataṁtu.

17. Devānaṁ piye piyadasi lājā hevaṁ āhā [1] Atikaṁtam aṁtalaṁ no hutapuluve savaṁ kālāṁ aṭhakam me vā paṭivedanā vā [1]. Se mamayā hevaṁ kaṭe [1] Savaṁ kālāṁ adamanasā me

तैत्तिरीयोपनिषदि याज्ञिक्युपनिषद्विवरणम्

श्रीपुरुषोत्तमानन्दतीर्थविरचितम्

श्रीरामं काशिकाकान्तं शंकराचार्यमुत्तमम् ।

सुरेशं वार्तिकाचार्यं नौमि विद्यागुरुनपि ॥ १ ॥

ब्रह्मामृतप्रचुरशंकररस्यराज-

द्रामायणामृतसंज्ञरसज्ञविज्ञान् ।

श्वःश्रेयसप्रदकृपानिलयान् प्रणौमि

श्वःश्रेयसाय महते शिवरामतीर्थान् ॥ २ ॥

वारुण्युपनिषद्युक्ता ब्रह्मविद्या ससाधना ।

याज्ञिक्यां खिलरूपायां सर्वशेषो विधीयते ॥ ३ ॥

बृहदारण्यके यद्वत्सप्तमाष्टमयोर्मतम् ।

खिलकाण्डत्वमत्रापि याज्ञिक्यास्तद्वदिष्यते ॥ ४ ॥

वक्तव्यमवशिष्टं यत्कर्मकाण्डादिषु त्रिषु ।

तत्सर्वमुच्यते यत्र तस्य स्यात्खिलकाण्डता ॥ ५ ॥

अम्भस्य पार इत्यादौ ब्रह्मतत्त्वं समीरितम् ।

उपास्तिरुक्तादित्यो वा एष इत्यादिके हरेः ॥ ६ ॥

कर्माण्युक्तानि भूरन्नमित्यादौ तत्र कर्मणाम् ।

बाहुल्याद्याज्ञिकीत्येषा ननु चोपनिषत्कथम् ॥ ७ ॥

आदौ ब्रह्मोक्तितोऽन्ते स्यात्तद्विहेतुक्तितश्च सा ।

आदाविति । अन्त इति; अन्ते च ब्रह्मज्ञानसाधनोक्तेः, सा;
उपनिषद्भवतीत्यर्थः ॥

अम्भस्य पारे भुवनस्य मध्ये

नाकस्य पृष्ठे महतो महीयान् ।

शुक्रेण ज्योतींषि समनुप्रविष्टः

प्रजापतिश्चरति गर्भे अन्तः ॥

आदावाधानुवाकस्य ब्रह्मतत्त्वावबोधिकाः ॥ ८ ॥

ऋचः काश्चन तत्रैषा प्रथमा संप्रवर्तते ।

जलस्य परतीरे यो लोकालोकादिको महान् ॥ ९ ॥

यः पृथिव्यादिलोकस्य मध्ये मेवादिको महान् ।

स्वर्गलोकस्य पृष्ठे यो ब्रह्मलोकादिको महान् ॥ १० ॥

ततोऽप्यस्मात्समन्ताच्च महेशः स्यान्महत्तरः ।

अनुप्रविष्टश्चेतांसि जीवचैतन्यरूपतः ॥ ११ ॥

गर्भे ब्रह्माण्डरूपेऽन्तर्विराड्रूपोऽवतिष्ठते ।

मायया व्यापकोऽपीशो ब्रह्माण्डस्थो विराट्तया ॥ १२ ॥

देहेषु जीवरूपेण स्थित इत्यर्थ ईरितः ।

जलस्य ; समुद्रजलस्येत्यर्थः । विराट्तया; विराड्रूपेणेत्यर्थः ।

अग्निर्मूर्धा चक्षुषीति विराड्रूपं च मुण्डके ॥ १३ ॥

अग्निः प्रकाशसंयुक्तो ध्रुलोकोऽत्राभिधीयते ।

इति मुण्डके कथितमित्यर्थः ।

यस्मिन्निदं सं च विचैति सर्वं

यस्मिन् देवा अधि विश्वे निषेदुः ।

तदेव भूतं तदु भव्यमा इदं

तदक्षरे परमे व्योमन् ॥

समेति च व्येतिचेदं यस्मिन्नव्याकृते जगत् ॥ १४ ॥

समुत्पन्नं संगतं स्यात्सृष्टिकालेऽथ संहतौ ।

विलीनं विगतं च स्याद्यस्मिन्नव्याकृतेऽधिके ॥ १५ ॥

अधिशब्दोऽधिकार्थः स्यादधिका इति युज्यते ।

देवा हिरण्यगर्भाद्या निषेदुर्नितरां श्रिताः ॥ १६ ॥

तदेवाव्याकृतं भूतमतीतं जगदुच्यते ।

भविष्यद्वर्तमानं च तदेवासीदिदं जगत् ॥ १७ ॥

आसीदर्थक आकारो यद्वाश्चर्यस्य वाचकः ।

तदप्यव्याकृतं नित्ये समुत्कृष्टे परात्मनि ॥ १८ ॥

श्रुतौ शं चेति पाठे सुखमपि प्राप्नोतीत्यर्थः । व्यत्ययेन वा समिति
द्रष्टव्यम् ।

येनावृतं खं च दिवं महीं च

येनादित्यस्तपति तेजसा भ्राजसा च ।

यमन्तःसमुद्रे कवयो वयन्ति

तदक्षरे परमे प्रजाः ॥

पूर्वमव्याकृतं प्रोक्तं परब्रह्मसमाश्रितम् ।

तेनोपहितचैतन्यं जगद्धेतुरिहोच्यते ॥ १९ ॥

येनान्तरिक्षलोकश्च ध्रुलोको व्याप्त उच्यते ।

भूलोकश्च चकाराभ्यां देहास्तल्लोकवासिनः ॥ २० ॥

तपत्यनुगृहीतः सन् येनेशेनाखिलं जगत् ।
स्वीयभास्वरूपेण कुरुते संप्रकाशितम् ॥ २१ ॥
रश्मिलक्षणदीप्त्या च संतप्तं कुरुते रविः ।
तत्त्वज्ञा जगतो मध्ये तन्तूनिव वयन्ति यम् ॥ २२ ॥
यथा पटस्वरूपे च तन्तवोऽनुगतास्तथा ।
जगत्पनुगतं ब्रह्म सदा पश्यन्ति सूरयः ॥ २३ ॥
तद्ब्रह्म नित्ये परमे स्वस्मिन् स्थित्वा सृजेत्प्रजाः ।
स्वरूपेऽवस्थितिश्चास्य स्वे महिम्नीति संश्रुता ॥ २४ ॥
आधारान्तरराहित्यं भवेत्स्वस्मिन्नवस्थितिः ।

यतः प्रसूता जगतः प्रसूती
तोयेन जीवान् व्यससर्ज भूम्याम् ।
यदोषधीभिः पुरुषान् पशूँश्च
विवेश भूतानि चराचराणि ॥

पूर्वमव्याकृतोपाधि यच्चैतन्यं समीरितम् ॥ २५ ॥
जगत्कारणता तस्य मन्त्रेऽस्मिन् संप्रपञ्च्यते ।
यस्मात्प्रसूतिर्जगतोऽव्याकृतोपहितात्मनः ॥ २६ ॥
प्रसूता संप्रवृत्ता स्यादीकारश्छान्दसः श्रुतौ ।
तत्पञ्चभूतैरसृजद् देहान् भूम्यां नरादिकान् ॥ २७ ॥
व्यससर्जेति पाठेऽपि व्यससर्जेत्येव विज्ञेयम् । विशेषेणासृजदित्यर्थः ।

यद् व्रीह्याद्युपलक्ष्यान् भूत्वा देहांश्चराचरान् ।
विवेश नरपश्वादीन् वृक्षादौ वृष्टिरूपतः ॥ २८ ॥
प्रवेशोऽभ्युपगन्तव्यस्तेनेदं पालितं जगत् ।

श्रुतावपेक्षितं पूरयति—तेनेति । चैतन्येनेत्यर्थः । श्रुतिस्थभूतानी-
त्यस्य व्याख्या देहानिति ।

अतः परं नान्यदणीयसं हि
परात्परं यन्महतो महान्तम् ।
यदेकमव्यक्तमनन्तरूपं
विश्वं पुराणं तमसः परस्तात् ॥

निरूप्यतेऽत्र शुद्धं तत्कारणत्वोपलक्षितम् ॥ २९ ॥
हिरण्यगर्भाद्युत्कृष्टाद्यद्वस्तुत्कृष्टमुच्यते ।
महतो गगनादेर्यन्महान्तं महदीरितम् ॥ ३० ॥
सजातीयादिरहितमिन्द्रियादेरगोचरम् ।
अपरिच्छिन्नरूपं च समस्तजगदात्मकम् ॥ ३१ ॥
अनादिसिद्धं तमसः पृथग्यद्वस्तु वर्तते ।
अतोऽन्यत्परमुत्कृष्टमतिदुर्लक्ष्यवस्तु न ॥ ३२ ॥

न, नास्तीत्यर्थः ।

तदेव तद् सत्यमाहु-
स्तदेव ब्रह्म परमं कवीनाम् ।
इष्टापूर्तं बहुधा जातं जायमानं
विश्वं बिभर्ति भुवनस्य नाभिः ॥

समस्तजगदात्मत्वमुक्तं यत्तत्प्रपञ्च्यते ।
यच्चिन्तनं यथावस्तु तद्वत् परिकीर्तितम् ॥ ३३ ॥
वाचा तदुक्तिः सत्यं स्याद्भवेद्ब्रह्मैव तद् द्वयम् ।
विबुधानां परं श्रेष्ठं प्रमाणत्वेन सत्कृतम् ॥ ३४ ॥

ब्रह्म वेदात्मकं वस्तु तदेव ब्रह्म कीर्तितम् ।
यागादि वैदिकं स्मार्तं वापीकृपादि कर्म च ॥ ३५ ॥
ब्रह्मैव लोकस्याधारो दधाति सकलं जगत् ।
अतोऽधिष्ठानरूपं स्यादाषेयं सकलं जगत् ॥ ३६ ॥

भुवनस्य नाभिरित्यस्यार्थमाह—लोकस्याधार इति । बहुष्वेत्यादि
विभर्तीत्यन्तस्यार्थमाह—दधातीति । धत्त इत्यर्थः ।

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तद् चन्द्रमाः ।
तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः ॥

तदेवान्यादिकं शुक्रं नक्षत्राद्यमृतं सुधा ।
हिरण्यगर्भब्रह्मापि तदेव परिकीर्तितम् ॥ ३७ ॥
आपः पञ्चापि भूतानि विराडाख्यप्रजापतिः ।
तदेव तदधिष्ठानं ब्रह्मैव परिकीर्त्यते ॥ ३८ ॥
अविद्यादृष्टितो यद्यद्वाति नानाविधं जगत् ।
विद्यादृष्ट्या समस्तं तद्ब्रह्मैवाखण्डमुच्यते ॥ ३९ ॥

तदेवाग्निरित्यदि चन्द्रमाइत्यन्तस्यार्थमाह—तदेवेति । ब्रह्मैवेत्यर्थः ।
शुक्रामृतपदयोरर्थमाह—शुक्रमित्यादिसुषेत्यन्तेन । शुक्रं दीप्यमानमिति
वाच्यार्थः ॥

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः ॥
अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् ।
स आपः पदुषे उभे इमे अन्तरिक्षं चापि सुवः^१ ॥

^१ अथो सुवः इत्येव प्रायिकः पाठः ।

“ प्रकृतिः पुरुषश्चैव नित्यौ कालश्च सत्तम । ”
इति कलस्य नित्यत्वाद् ब्रह्मतास्य न हीति चेत् ॥ ४० ॥
अविद्यादृष्टिविषयं पुराणवचनं हि तत् ।
विद्यादृष्ट्या तु कालस्य ब्रह्मरूपत्वमिष्यते ॥ ४१ ॥
इत्यभिप्रेत्य तस्यापि तस्मादुत्पत्तिरुच्यते ।
निमिर्वसति येष्वक्ष्णः पक्ष्मपातेषु ते स्मृताः ॥ ४२ ॥
निमिषा निमिषा एव निमेषाः परिकीर्तिताः ।

निमिर्नाम जनकस्य पूर्वज आद्यो मिथिलेश्वर आसीदित्युपनिषदि
वर्तते । स देववरप्रसादात् पक्ष्मपातेषु तिष्ठतीति ज्ञेयम् ।

पक्ष्मपातप्रमाणोऽयं कालो निमिषशब्दितः ॥ ४३ ॥
ते स्वप्रकाशात्संपूर्णात्परेशादधिजज्ञिरे ।
निमेषेभ्योऽधिकाः काष्ठाः कलास्ताभ्योऽधिका मताः ॥ ४४ ॥
अष्टादश निमेषास्तु काष्ठा इत्यादिकस्मृत्यैः ।
चकाराभ्यामनुक्तस्य लवादेरपि संग्रहः ॥ ४५ ॥
तच्च सर्वश इत्युक्त्या विस्पष्टं परिकीर्तितम् ।
लवत्रुत्थादिकाः सर्वे समुत्पन्नाः परात्मनः ॥ ४६ ॥
नलिनीपत्रसंहत्यां सूक्ष्मसूच्या विभेदने ।
दले दुले तु यः कालः स कालो लववाचकः ॥ ४७ ॥
लवैस्तुटिः स्यात् त्रिंशद्विरित्याद्युक्तं मनीषिभिः ।
पक्ष्मासादयः सर्वे महेशादधिजज्ञिरे ॥ ४८ ॥
संवत्सरो महेशानात्कल्पतां प्रभवदिकः ।
समुत्पन्नोऽत एवायं समर्थः स्वप्रयोजने ॥ ४९ ॥

कल्पन्तामिति पाठेऽपि सर्वे कालविशेषाः स्वस्वप्रयोजनसमर्था इति योज्यम् ।

स कालोपहितस्तत्कालौचित्येन दुग्धवान् ।

जलोपलक्षितां पृथ्वीं प्राणिनामभिकाङ्क्षितम् ॥ ५० ॥

भोग्यं संपादयामास पृथिव्यां परमेश्वरः ।

स आपः प्रदुष इत्यस्य तात्पर्यमाह—प्राणिनामित्यादिना ।

अन्तरिक्षं सुवः स्वर्गमपि चेमे उमे अपि ॥ ५१ ॥

प्रदुषे स्थानयोर्भोग्यं तयोरजनयत्प्रभुः ।

अपिचेति अथोशब्दार्थः ।

नैनसूर्ध्वं न तिर्यश्चं न मध्ये परिजग्रभत् ।

न तस्येशे कश्चन तस्य नाम महद्यशः ॥

न संदशे तिष्ठति रूपमस्य

न चक्षुषा पश्यति कश्चनैनम् ।

हृदा मनीषा मनसाभिक्लृप्तो

य एनं विदुरमृतास्ते भवन्ति ॥

कालादिसर्वहेतुत्वात्सर्वत्रानुगतत्वतः ॥ ५२ ॥

कुतो न गृह्यते सर्वैरिति चेत्तन्न युज्यते ।

ऊर्ध्वाद्याकारराहित्याद्रूपादेरप्यभावतः ॥ ५३ ॥

पुरुषः कश्चिदप्येनं न गृह्णात्यूर्ध्वताकृतिम् ।

तिर्यगाकारयुक्तं वा कचिन्मध्ये स्थितं च वा ॥ ५४ ॥

तस्यात्मनो न कोऽपीशे नेष्ट इत्यर्थ ईरितः ।

मम ग्रहणसिद्धयर्थं त्वमीदृग्रूपवान् भव ॥ ५५ ॥

इति तं परमात्मानं नियन्तुं न हि शक्नुयात् ।

अत एवात्मनो नाम महद्यश इति स्थितम् ॥ ५६ ॥

अतिस्वातन्त्र्यतस्तस्य यशसोऽभ्यधिकत्वतः ।

न दृष्टिविषये रूपं तिष्ठत्यस्य परात्मनः ॥ ५७ ॥

कुशलोऽपि पुमान् कश्चिच्चक्षुषा तं न पश्यति ।

कथं ब्रह्मावबोधः स्यादिति चेदभिधीयते ॥ ५८ ॥

लौकिकार्थमनोवृत्तीर्यदीष्टे तेन चेतसा ।

निश्चितो हृदयस्थेन परमात्मा भवेदयम् ॥ ५९ ॥

मनो हि योगयुक्तं सद्वृत्तीरन्या नियच्छति ।

तेनैकाग्र्येण मनसा परमात्मानुभूयते ॥ ६० ॥

एकाग्रमनसैनं ये साक्षात्कुर्वन्ति ते नराः ।

देहात्प्राणविनिष्क्रान्तिर्मरणं तद्विवर्जिताः ॥ ६१ ॥

अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ ॥

उक्तार्थस्य दृढत्वाय प्रदेशान्तरवर्तिनः ।

मन्त्रानुदाहरत्यद्भ्यः संभूत इति वाक्यतः ॥ ६२ ॥

अद्भ्यः संभूत इत्येतत्प्रतीकग्रहणं कृतम् ।

प्रदर्शनार्थं कृत्स्नस्यानुवाकस्येति मन्यताम् ॥ ६३ ॥

तत्रानुवाके प्रोक्तं हि य एवमिति वाक्यतः ।

मरणेन विहीनत्वं ब्रह्मविज्ञानशालिनः ॥ ६४ ॥

“य एवं विद्वानमृत इह भवति” इति वाक्येनेत्यर्थः ।

हिरण्यगर्भ इत्याद्या ऋचोऽष्टौ याः समीरिताः ।

संहितायां चतुर्थे हि काण्डे त्वाद्यप्रपाठके ॥ ६५ ॥

आत्मोपलक्षकत्वेन सूत्रादेरभिधानतः ।

ता अप्यत्रोपयुक्ताः स्युरित्येवमवगम्यताम् ॥ ६६ ॥

प्रपाठके या उक्तास्ता अप्यत्रोपयुक्ताः । तत्र हेतुः, आत्मेत्यादिः ॥

एष हि देवः प्रदिशोऽनुसर्वाः

पूर्वो हि जातः स उ गर्भे अन्तः ।

स विजायमानः स जनिष्यमाणः

प्रत्यङ्मुखस्तिष्ठति विश्वतोमुखः ॥

विश्वतश्चक्षुरुत विश्वतोमुखो

विश्वतोहस्त उत विश्वतस्पात् ।

सं बाहुभ्यां नमति सं पतत्रै-

र्द्यावापृथिवी जनयन् देव एकः ॥

यथा हिरण्यगर्भाद्याः परमात्मोपलक्षकाः ।

तथा जगद्विराट् चैनमात्मानमुपलक्षयेत् ॥ ६७ ॥

एष स्वयंप्रकाशात्मा प्राच्याद्याः सकला दिशः ।

अनुप्रविश्य स्थितवान् प्रसिद्धं हि प्रवेशनम् ॥ ६८ ॥

हिरण्यगर्भरूपत्वात्पूर्वोत्पन्नः स एव हि ।

ब्रह्माण्डरूपगर्भस्य मध्येऽसावेव वर्तते ॥ ६९ ॥

प्रत्यङ्मुखमयादिभ्योऽप्यान्तरः स महेश्वरः ।

मुखा मुख्यस्य देहादेरध्यक्षत्वेन सोऽच्युतः ॥ ७० ॥

रूपादिबुद्धिद्वाराणि चक्षुरादीनि सर्वतः ।

यस्यासौ तादृशस्तिष्ठत्यधिष्ठानतयास्य च ॥ ७१ ॥

अस्य ; जगत इत्यर्थः ।

ब्रह्माण्डदेहवत्त्वेन सर्वदेहात्मकत्वतः ।

तदक्ष्यादियुतत्वात्स विश्वतश्चक्षुरादिमान् ॥ ७२ ॥

धर्माधर्माख्यबाहुभ्यां सर्वं संनमतीश्वरः ।

वशी करोति सर्वं च जगदित्यर्थ ईरितः ॥ ७३ ॥

पतत्रैः पतयिष्णुत्वान्महाभूतैश्च पञ्चभिः ।

सर्वं संनमतीशानो जगदुत्पादयत्ययम् ॥ ७४ ॥

एवं देवः स्वप्रकाशो द्यावाभूम्यादिकं प्रभुः ।

उत्पादयज्जगत्कृत्स्नमेक एवावतिष्ठते ॥ ७५ ॥

वेनस्तत्पश्यन् विश्वा भुवनानि

विद्वान् यत्र विश्वं भवत्येकनीडम् ।

यस्मिन्निदं सं च वि चैकं स

ओतः प्रोतश्च विष्टुः प्रजासु ॥

प्र तद्वोचे अमृतं नु विद्वान्

गन्धर्वो नाम निहितं गुहासु ।

त्रीणि पदा निहिता गुहासु

यस्तद्वेद सवितुः पिता सत् ॥

श्रद्धाप्रकर्षमुक्तेऽर्थे कर्तुं मन्त्रद्वयेन च ।

संदर्शयति वृत्तान्तं गन्धर्वस्य श्रुतिः स्वयम् ॥ ७६ ॥

जगत्समस्तं यत्रात्मन्येकनीडं भवत्यदः ।

एकत्वेन स्थितिं गच्छत्तादात्म्यं प्रतिपद्यते ॥ ७७ ॥

तद्वत्स्वनुभवन् साक्षात्सर्वाणि भुवनानि च ।

विद्वान्यो वर्तते जानन्नात्मत्वेनाखिलं जगत् ॥ ७८ ॥

आत्मसाक्षात्कृतौ सर्वं तद्रूपमिति भाति हि ।

स वेनसंज्ञो गन्धर्वः सर्वेषां बुद्धिषु स्थितम् ॥ ७९ ॥
 अमृतं नाशरहितं तद्वस्तु स्वानुभूतितः ।
 विद्वान् प्रवोचे शिष्येभ्यः प्रोवाच खलु सादरम् ॥ ८० ॥

स्वानुभवेन विद्वानित्यर्थः । नुशब्दार्थः खल्विति ।

वेनेन दृष्टे यस्मिंश्च परमात्मनि वस्तुनि ।
 इदं सर्वं समुत्पन्नं विलीनं च भवेज्जगत् ॥ ८१ ॥
 एकमद्वयतत्त्वात्मा स व्यापी सन्महेश्वरः ।
 दीर्घतन्तुवदोतः स्यात्प्रजासु सकलास्वपि ॥ ८२ ॥
 प्रोतस्तिर्यक्तन्तुवच्च सर्वत्रैवावतिष्ठते ।
 जाग्रत्स्वप्नादिरूपाणि त्रीणि स्थानानि बुद्धिषु ॥ ८३ ॥
 स्थितानि यस्तु गन्धर्वस्तदधिष्ठानमीश्वरम् ।
 विजानाति स गन्धर्वो भवति स्वपितुः पिता ॥ ८४ ॥
 ब्रह्मज्ञो ब्रह्मरूपेण जगदुत्पादकत्वतः ।
 भवत्युत्पादकस्यापि स्वयमुत्पादकः पितुः ॥ ८५ ॥
 यस्ता विजानात्सवितुः पिता सदिति हि श्रुतिः ।

तदिति ; जागराद्यधिष्ठानमित्यर्थः ॥

स नो बन्धुर्जनिता स विधाता
 धामानि वेद भुवनानि विश्वा ।
 यत्र देवा अमृतमानशाना-
 स्तृतीये धामान्यभ्यैरयन्त ॥
 परि द्यावापृथिवी यन्ति सद्यः
 परि लोकान् परि दिशः परि सुवः ।

ऋतस्य तन्तुं विततं विचृत्य
 तदपश्यत्तदभवत्प्रजासु ॥

व्यवहारदशायां च सर्वप्राण्युपकारिता ॥ ८६ ॥
 तद्वर्तिमुक्तिदत्तं च मन्त्राभ्यां तस्य कथ्यते ।
 स नो बन्धुः स्वपुण्येन हितकृत्त्वान्महेश्वरः ॥ ८७ ॥
 जनिता सर्वहेतुत्वात् स निर्माताखिलस्य सन् ।
 सर्वानुच्चावचाल्लोकान्तेषु स्थानानि यानि च ॥ ८८ ॥
 योग्यानि देवतादीनां तानि जातानि सर्वदृक् ।
 यत्र तृतीये स्वर्गाख्ये देवा इन्द्रादयोऽमृतम् ॥ ८९ ॥
 पिबन्तः प्रासवन्तश्च स्वीयस्थानानि सर्वतः ।
 तत्समस्तं विदित्वायं तत्तत्कर्मानुसारतः ॥ ९० ॥
 फलं प्रयच्छतीत्यर्थो मन्त्रस्यास्य प्रकीर्तितः ।
 ये स्युर्मुमुक्षवस्ते तु ब्रह्मतत्त्वार्थवेदिनः ॥ ९१ ॥
 द्यावाभूमीद्वयं सद्यः परितो व्याप्नुवन्ति च ।
 अन्तरिक्षादिकाल्लोकान्प्राच्याद्याः सकला दिशः ॥ ९२ ॥
 स्वर्गलोकं च परितो यन्ति सर्वात्मकत्वतः ।
 सत्यस्य ब्रह्मणस्तन्तुमविच्छेदेन संस्थितम् ॥ ९३ ॥
 विस्तीर्णं स्याद्यथा शास्त्रान्निश्चित्य गुरुतश्च तत् ।
 यः साक्षात्कृतवान् ब्रह्म स प्रजास्वभवच्च तत् ॥ ९४ ॥
 श्रुत्यन्तरं ब्रह्म वेद ब्रह्मैव भवतीति हि ।

परीत्य लोकान् परीत्य भूतानि
 परीत्य सर्वाः प्रदिशो दिशश्च ।

प्रजापतिः प्रथमजा ऋतस्या-
त्मनात्मानमभिसंबभूव ॥

अम्भस्येत्यादिना प्रोक्ता ब्रह्मविद्या निगम्यते ॥ ९५ ॥
सत्यस्य ब्रह्मणो ह्याद्यकार्यरूपः प्रजापतिः ।
हिरण्यगर्भो भूरादीन् लोकान्देवनरादिकान् ॥ ९६ ॥
देहान्परीत्य विदिशः प्राच्यादिकदिशोऽपि च ।
सर्वतो व्याप्य समये सृष्टेः सृष्टाखिलं जगत् ॥ ९७ ॥
स्थितिकाले च रक्षित्वा सत्याद्यात्मानमाप्तवान् ।
आत्मना स्वस्वरूपेण तद्गोचरविबोधतः ॥ ९८ ॥

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सर्नि मेधामयासिषम् ॥

प्रार्थ्यते ब्रह्मलाभार्थमन्तर्यामी महेश्वरः ।
सीदत्यस्मिञ्जगत्सर्वमित्यव्याकृतमुच्यते ॥ ९९ ॥
सदःशब्देन तस्यायं पतिः पालयिता स्मृतः ।
अन्तर्यामी तमीशानं प्राप्तवानस्म्ययासिषम् ॥ १०० ॥
शीघ्रं संप्राप्तवानीति मत्वा भूतार्थकीर्तनम् ।

इति मत्वा ; इति विवक्षयेत्यर्थः ।

अचिन्त्यचित्रजगतोऽनायासेन कृतत्वतः ॥ १०१ ॥
आश्चर्यरूपमिन्द्रस्य देवराजस्य च प्रियम् ।
कदा लप्स्येऽहमित्येवमिन्द्रोऽप्याशास्ति हीश्वरम् ॥ १०२ ॥
सर्वैरन्यैरपेक्ष्यं च सर्नि कर्मफलात्मकम् ।
क्रियाफलप्रदातारं श्रुताधीतस्य धारणे ॥ १०३ ॥

शक्तिं मेधां प्रयच्छन्तमित्यध्याहृतिरिष्यते ।

उद्दीप्यस्व जातवेदोऽपन्नभिर्ऋतिं मम ।

पशूँश्च मह्यमावह जीवनं च दिशो दिश ॥

बह्व्युपाधिर्मेहेशानः प्रार्थ्यतेऽभीष्टलब्धये ॥ १०४ ॥
जाते प्राणिशरीरे यो जाठराग्निस्वरूपतः ।
विद्यते तिष्ठतीत्येवं जातवेदाः स उच्यते ॥ १०५ ॥
उत्पन्नान्यजमानान्वा फलदानाय चेतसि ।
विनिश्चिनोति वेत्तीति जातवेदाः प्रकीर्तितः ॥ १०६ ॥
जातवेदः प्रकर्षेण दीप्यस्वानुग्रहाय मे ।
ममानिष्टं प्रकुर्वाणां निर्ऋतिं पापदेवताम् ॥ १०७ ॥
विनाशयन्विनाश्यैतां पशून्मह्यं गवादिकान् ।
जीवनं च चकाराभ्यां भोग्यजातमशेषतः ॥ १०८ ॥
संपादय निवासार्थं दिशः प्राच्यादिदिग्गतान् ।
निवासान् दिश देहीति मन्त्रार्थः परिकीर्तितः ॥ १०९ ॥

मा नो हिंसीज्जातवेदो गामश्वं पुरुषं जगत् ।

अबिभ्रदग्न आगहि श्रिया मा परिपातय ॥

संपादितगवादीनां प्रार्थ्यतेऽत्राविनाशनम् ।
हे जातवेदो गामश्वं त्वत्प्रसादाद्गवादिकम् ॥ ११० ॥
मामकीनं च मा हिंसीन्मा नाशयतु निर्ऋतिः ।
जगच्छब्दाद्गवाद्यन्यगृहक्षेत्रादिकीर्तनम् ॥ १११ ॥
अग्नेऽस्मदपराधं त्वं मनस्यस्थापयन्प्रभो ।
आगच्छानुग्रहार्थं मे श्रिया मा परिपातय ॥ ११२ ॥
धनधान्यसमृद्ध्या मां सर्वतः प्रापयेश्वर ।

पुरुषस्य विश्वं सहस्राक्षस्य महादेवस्य धीमहि ।

तन्नो रुद्रः प्रचोदयात् ॥

इतः परं तेषु तेषु देशेष्वतिविलक्षणः ॥ ११३ ॥

श्रुतिपाठस्तत्र पूर्वैर्द्राविडः पाठ आहतः ।

तस्मात्तदनुसारेण श्रुतिव्याख्याधुनोच्यते ॥ ११४ ॥

गायत्रीषट्कतो देवाः प्रार्थ्यन्ते ज्ञानहेतवः ।

विश्वरूपधरो रुद्रः प्रार्थ्यते तत्र चादितः ॥ ११५ ॥

विश्वतश्चक्षुरित्युक्तः सहस्राक्षो विराट् पुमान् ।

तस्य स्वरूपं देवस्य जानीमहि लभेमहि ॥ ११६ ॥

तदर्थं तस्य देवस्य रूपं ध्यायेम धीमहि ।

तस्मिन् ध्याने विराट् रुद्रो नोऽस्मान् प्रेरयतु प्रभुः ॥ ११७ ॥

“ बिभ्रद्गोमिः कुठारं मृगमभयवरौ सुप्रसन्नो महेशः ” इत्याद्यागम-
प्रसिद्धमूर्तिधरं महेशं प्रार्थयते—

तत्पुरुषाय विश्वहे महादेवाय धीमहि ।

तन्नो रुद्रः प्रचोदयात् ॥

तमागमेषु प्रथितं पुरुषाकृतिमीश्वरम् ।

जानीमहि महादेवं ध्यायेम सततं वयम् ॥ ११८ ॥

प्रचोदयतु नो रुद्रस्तस्मिन् ध्याने निरन्तरम् ।

“ बीजापूरगदेश्चकार्मुक— ” इत्याद्यागमप्रसिद्धमूर्तिधरं विनायकं
प्रार्थयते—

तत्पुरुषाय विश्वहे वक्रतुण्डाय धीमहि ।

तन्नो दन्तिः प्रचोदयात् ॥

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Director, Adyar Library

GAUTAMA-DHARMASŪTRA-PARISIṢṬA

(SECOND PRASNA)

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PARIS'ISṬA

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EDITED BY

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FOREWORD

THE *Gautama-dharma-sūtra* has already been published in various editions, and in one of them, which appeared in the Mysore Sanskrit series, there is a *Parisiṣṭa* portion, in one *Prasna*. The *Parisiṣṭa* contains one more chapter, and this portion is now, for the first time, made available to scholars. This is the second *Prasna* of the *Parisiṣṭa*; the first has already appeared in the Mysore Sanskrit Series. This portion contains twenty Chapters with an *Anukramanikā* at the end. This *Anukramanikā* gives the *Pratīkas* of the various Chapters in the reverse order; thus the first passage in the *Anukramanikā* is the *Pratīka* for the twentieth chapter, the next is for the nineteenth chapter, and so on. This portion now published is a *Parisiṣṭa* in the text; it is also a *Parisiṣṭa* or supplement to the editions of the *Gautama-dharma-sūtra* and not a complete edition of a text.

One may wonder why these old texts are being published, what purpose it serves to man in his life. If the difference had been merely that what was available only in manuscript is now made available in a printed edition and that in this way the text is also preserved from injuries to which a manuscript is exposed, perhaps it is not worth-while to undertake such an edition. The real justification lies in the value of the content of the text to man in his life. Much is being heard about India's contribution to the world. But little is heard about the real nature of such a possible

contribution. The emphasis on the spiritual greatness of the wisdom of ancient India makes more a promise of escape from this world than a solution for the problems in this life.

So far as I am concerned, the true value of the wisdom of ancient India lies in its capacity to solve certain problems that face man at present. Rationalism started in European thought in the eighteenth century and developed into immense proportions in the nineteenth century. Religion has been discredited; God is condemned; faith has been displaced from community life. But reason has not made man happier; reason has not offered any solution to problems whose origin is attributed to religion and faith. Man is faced only with more serious problems, reason has only proved the old Upaniṣadic statement :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढाः अन्वेनैव नीयमाना यथान्धाः ॥

It is worth while to inquire whether the social order in ancient India can offer any clue to modern problems.

It is not at all contended that one can refer to an ancient text for a solution of any modern problem in the same way in which one can refer to an income-tax reckoner to find out the amount of tax one has to pay. Ancient civilization is only a sign-post that guides us; it is not a rest-house where one can spend one's time during a journey. If one clings to a sign-post on the road, one is missing the very purpose for which it is erected on the road-side.

In any progression, there must be a *moving away* from the previous positions; but that does not mean that there is a *breaking away* from the earlier positions. There is a break from the former positions when one falls down and not when one proceeds along. One can be said to be progressing or

simply rambling, only in relation to the starting point and the position at any particular time relative to the starting point, and not in itself. When one returns to the position from which he has started or if one does not move much farther from that position though he is not exactly at that point, that is what is called a holiday stroll and not what is called a journey. This is another great value of a knowledge of the past.

When Darwin propounded his 'Theory of Evolution,' it is more a consolation than an explanation. By saying that the origin of the world is to be traced to a certain power within the matter in its "monistic," undivided state, rather than to a God, one does not get an answer to the many new problems that are roused up by such a postulate; and the old problems remain in their position. And by stating, or at least suggesting, that "life" is only an accident in this world, which may disappear, the entire structure of moral law has been pulled down. Life is reduced to a mere chemical action like the effect of putting a piece of metal in an acid; and there can be no question of "moral order" in a system of chemical actions in matter. If cutting a man's head has no more importance in this world than breaking a salt-cube in a laboratory, where is social order, and where is morality? Even among animals, one does not initiate a moral question regarding the conduct of the crows towards the owls by day time and regarding the retaliation by the owls at night. But when one community of man invades the habitat of another community and molests that latter community, we start considering the problem of international law. Why? Darwinism cannot give any explanation for this question.

If the Church in Europe did not give satisfaction to the rationalists of those regions, the right path is not to denounce

Church outright; what has to be done is to find out the mistake in the Church that has given rise to this dissatisfaction. One does not kill a man who is ailing; the proper method is to treat him to prescribed medicines. It is here that perhaps ancient Indian wisdom can give some help to modern man in his perplexities regarding the foundations of moral order in man's life.

The foundations of moral order in human society have been dealt with in the *Dharmasāstras* in India. When it is said that such foundations are to be seen in the Vedas, it does not mean that here is a doctrine of undiluted authoritarianism. "It is said so in a text; so it must be accepted." This is not what is called the "Vedic authority" for *Dharma* or "moral order." It is a rationally worked out doctrine, necessitated by the very nature of man's reason and satisfying reason to its fullest extent. Reason by its very nature establishes something that is not confined to reason. It is like a small mirror that can reflect the whole vast heavenly regions. Man's life is traced to a source and is projected to an ultimate objective, both transcending reason, but comprehended by reason, as in the case of a small mirror that reflects the vast heavens. "Natural selection," "survival of the fittest" and such other postulates attain a wider meaning within the framework of the "Vedic authority for moral order." Life is made a fundamental instead of discarding it as an accident, in the scheme of this universe. There is a life unconditioned by material transformations side by side with life confined to material transformations, and life ultimately re-assumes the unconditioned state. The law governing this progression of conditioned life towards the unconditioned state is what is called the moral order. It is to be traced from the prior unconditioned state and is to be

related to the ultimate unconditioned state. The law within the material transformation may be a scientific law; but what is called "Vedic law" is the law comprehending the unconditioned state of life and the life in the conditioned state.

It is man's reason that investigates this law; and reason is satisfied by the validity of this law. It is not anti-rational; it may be super-rational. Reason can comprehend what is super-rational, though reason cannot delimit what is super-rational. This is the great value of the *Dharmasāstras*. The different applications of the law may not have much of a practical value except as a guide for understanding the nature of the application of a law. But they have as much value to one who wishes to formulate moral law in a society under modern conditions as a textbook on medicine has to a medical practitioner to understand a certain case that he has to treat. He will not find an answer to his difficulties in the text; but he can find a guide for such difficulties in it. Similarly, in the specific laws, which had a validity at one time, one finds a guide in the mode of formulating laws to suit modern conditions. This is the true value of such a publication. It has a definite purpose in man's life in modern life. It is far more than an antiquarian curiosity for an academic man.

C. KUNHAN RAJA

PREFACE

IN the course of preparing the *Descriptive Catalogue* for the Dharmasāstra section of the Sanskrit Manuscripts in the Adyar Library, I came across three manuscripts of the *Gautama-dharmasūtra-parisista*, consisting of two *prasnas*. Of these, one manuscript contained only a portion of first *prasna*. It was found that the second *prasna* of the *parisista* was unpublished and it was accordingly pointed out to the Library authorities that the work might be published by the Adyar Library. Dr. G. Srinivasa Murti, the Director of the Adyar Library was kind enough to include it in the programme for the Adyar Library Series in which the work is now given the Serial No. 64.

My thanks are due to the Director of the Adyar Library Dr. G. Srinivasa Murti for all the acts of kindness and encouragement which I have received in bringing out the work. Dr. Kunhan Raja, the Editor of the *Adyar Library Bulletin* not only furnished the space in the *Bulletin* for the publication of the work but has further placed me under a deep debt of gratitude by writing the 'Foreword' to the work. Pandit V. Krishnamacharya was kind enough to read through the press-copy of the work and suggest useful emendations.

I record with pleasure the help which I have received at every stage, in bringing out the work, from Pandit

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INDEX OF VEDIC CITATIONS

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[illegible]

There are the Apocrypha, forming the fourth group with the These 852 stanzas form the main body of the collection. Then are 505 verses that are classed as stasy ones put as group iii. entertain suspicion and there are 152 in this group. Then there second group which contain stanzas of which there is reason to cannot be placed definitely in any of them. Then follow the in the Śaṅgāra and 63 in the Vairāgya Śataka. The first seven included in the three Śatakas. Thus there are 69 in the Wai, 71 hundred of them. Except the first seven, all the others could be comprise those that are found in all variants, and there are two There are four groups of such verses. The first, naturally, of their connection with the great author.

with Bhartṛhari are included, classified according to the probability present work, all verses known to have some sort of connection the Bhavan, edited by the learned editor of this work. In the Recently the three Śatakas of Bhartṛhari had been published by undertaken by the Bhavan, and we have already noticed some of The Śaṅgāra Series is one of the most important of the series number of works published and the quality of the productions. marched far in advance of many other institutions both in the of Research Institutions in India, its literary contribution has Although the Bhartṛhari Vidyā Bhavan is one of the youngest Series, Bhartṛhari Vidyā Bhavan, Bombay, 1948. Price Rs. 12-8-0. the Three Centuries), Edited by D. D. Kosambi, Śiṅgāḥi Jain saṅgāraha, (The Epigrams attributed to Bhartṛhari, including Mahādeva: Bhartṛhari: Vīracita-Śatakatrayaḥi-Subhāṣita-

Viṭaṣṭa and the *Vijñānasataka*, having 84 and 103 verses respectively in them. The text is followed by an index of verses.

There is a long Introduction by the editor explaining the scope of the edition, the manuscripts utilized, their groupings, their inter-relations, determination of the genuine text and the identity of Bhartṛhari. The last point is just touched upon, since that point had already been discussed by the author in his earlier contributions. The treatment of the problems is masterly and the analysis is thorough and scientific. The various recensions of the text are elaborately considered in the Introduction.

There is the Northern recension with two archetypes; the first contains seven versions and the second contains three versions. Then there are the Southern and the Western recensions. The nature of each of these types and their variant versions are very lucidly presented. There is a synoptical Chart of the Major versions, noting the variants for verse after verse.

After all labours of scholars, I fear that the problem of Bhartṛhari will remain as much undecided as the problem of God and the creation of the world and nature of the Absolute in this universe. We can collect facts; we can present them. We cannot determine. Who was this Bhartṛhari? What is his relation to the author of the *Vākyaṣādiya*? When did he live? Are the *Satakas* compositions or compilations? What are the original and authentic portions that belonged to Bhartṛhari himself and what are later additions?

What is common to all manuscripts need not be the original ones, and what is not so common need not be relegated to the group of "suspected" verses. The work of Bhartṛhari has been known as *Satakas*. I am convinced that the original work of Bhartṛhari must be in the form of *Satakas*. If the common stanzas do not come to this number, then all the stanzas have not been recorded in a common way in all the manuscripts.

About the date of Bhartṛhari, there is evidence to show that the author of the *Vākyaṣādiya* must be put to a very early part

of the Christian Era. Prof. Bruno Liebich has shown in his *Kāṭataraṅgiṇī* that the date assigned to Bhartṛhari on the evidence of I-tsing cannot be accepted. Recently I was discussing the matter with a scholar who is making a special study of allied problems, and he told me that the *Vākyaṣādiya* must be earlier than Diānāga; his proof will soon appear in print. There is no reason to think that the author of the *Vākyaṣādiya* must be different from the author of the *Satakas*.

The editor considers the chronological relation of Bhartṛhari with Kālidāsa. He says that the collection is an Anthology of verses believed to have been Bhartṛhari's by later compilers. Verse 63 in this collection :

भवन्ति नम्रास्तरवः फलोद्गमैर्नवाम्बुभिर्भूरिबिलम्बिनो वनः ।

अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥

is found in Kālidāsa's *Sākuntala*. The editor asserts that it is as genuine a verse of Bhartṛhari as any other. "If therefore one man wrote this verse, he must belong to the opening centuries of the Christian Era; one of the stanzas current as a *Subhāṣita* could therefore appear without stigma of plagiarism as part of the advice given to Kālidāsa's heroine." (?)

This sentence carries us to troubled waters. So far as I am concerned, Kālidāsa's contemporaneity with Agnimitra is unassailable, and if Kālidāsa took a stanza current in his time as a *Subhāṣita*, from Bhartṛhari, then Bhartṛhari will be have to be put to the third century B. C. I have no objection at all. In the *Rāmāyaṇa* there is the verse :

एति जीवन्तमानन्दः

which is found in the *Mahābhāṣya* also, and *Rāmāyaṇa* gives it as an ancient verse. There is no stigma of plagiarism in *Rāmāyaṇa*. But in the case of the *Sākuntala*, it is not given as a well-known *Subhāṣita*. In the context it appears as a genuine stanza in the drama.

The greater probability seems to me to be that when Bhartṛhari's verses began to be collected, other stanzas also found a place in such collection, and such verses continued in all manuscripts, on account of the excellence of the stanza. It is with these ideas in mind that I said earlier that we can collect facts; but we cannot arrive at conclusions. I have nothing but praise for the very excellent edition of the Stanzas known to have been by Bhartṛhari according to manuscript tradition.

EDITOR

Verbal Compositions in Indo-Aryan, by Ram Chandra Narayan Vale, Deccan College Dissertation Series, (D 9/750), Poona 1948. Price Rs. 18.

The Deccan College Post Graduate and Research Institute has started a series of studies relating to Grammar and Lexicography and have already published many valuable works on these subjects and we have already noticed some of them in our earlier issues. The present work deals with one of the most interesting problems in the grammar of modern Indian Languages. The problem of Verbal Compounds has not been properly understood by the earlier workers in the field of Indian linguistics. As the author says "nominal composition as preserved in the languages of modern India, is fast disappearing as a living phase. It is not so with the composition of verbs. Verbal composition in its present form is more or less a new thing."

The author has studied the problem mainly as found in Mahratti, Gujarathi and Hindi, and the first three chapters deal with these subjects. Then there is a chapter on Verbal Composition on other New Indo-Aryan Languages. The Fifth Chapter is a comparative study of New Indo-Aryan Verbal Compositions, and the next chapter deals with the evolution of Verbal Compositions in Old Indo-Aryan and Middle Indo-Aryan. The last Chapter deals with the problem found in the Dravidian. The conclusions are

given at the end of the work, after these seven chapters. There is a select bibliography at the end.

The author's main conclusions are: Verbal Composition is a common feature in all the New Indo-Aryan Languages. The existence of Verbal Composition as a living force in Indo-Aryan is particularly evident in its modern stage. The sixteen aspects that have been postulated here are just sufficient for the time being. In course of time we may be required to add or to modify these aspects. The category of compound tenses is the direct descendent of the participial composition current in Old and Middle Indo-Aryan stages. Many scholars have called these compound expressions as mere juxtaposition or at the most group-verbs or verb-phrases. But the semantic unity is the *sine qua non* of composition and it holds good both for nominal and verbal compositions. Thus the expressions possessing the semantic unity deserve to be called compounds.

The author has divided the verbal compositions under sixteen headings, "ablatives," "acquisitives" etc. He takes root after root and gives the various compound forms found in the languages. Thus, to give an example, *calat asto* means "he is walking, from root *as*." I give this only as an example of what is meant by a verbal compound. In Hindi *cal* means "to move," and *Uṭh* with this root will mean "to set off." Such forms are very familiar in all modern languages.

The book is a collection of facts and it is not possible to give any idea of the content of the book in an adequate way. It is a book that can be made use of, though it may not be easy to read it. It is a research work that can be used by research scholars. It is a good beginning of a new approach to the problem of the development of Indian languages. The influence of Dravidian in the growth of modern North Indian language is a subject that has not been properly studied, and such investigations will reveal the fact that the South has considerably influenced the North in the matter of the evolution of modern languages. People talk much about the

influence of Sanskrit on Dravidian languages and the amount of borrowing from Sanskrit found in the South Indian Languages. But little attention has been paid to the changes which languages in the North underwent by contact with the languages of the South. Apart from the great scientific value, such investigations will have a great practical value also in diminishing the rivalry between the languages of the two halves of the country.

EDITOR

Prakriyāsarvasva of Nārāyaṇa Bhaṭṭa, Part III, Edited by Prof. V. A. Ramaswami Sastri, Trivandrum Sanskrit Series No. 153, Travancore University, 1948. Price Rs. 3.

Prakriyāsarvasva of Nārāyaṇa Bhaṭṭa is a great work on Sanskrit grammar by one of the greatest of scholars in Malabar. It is not so well known to the world, as it ought to. Four sections in the work, dealing with *Samjñā*, *Paribhāṣā*, *Sandhi* and *Kṛt* have already been published in the earlier two parts. The work is in twenty sections. I have myself published this section in the Madras University Sanskrit Series.

There is a long introduction from the pen of Mr. S. Venkatasubramonia Iyer in the beginning. He deals with the Author giving information about his date, works and his patron King Devanārāyaṇa of Ambalappuzha, and with the work under the headings of the date of the composition, the sections in the work and its characteristics. The special features of the *Taddhita* portion, namely, some interpretations, certain readings, the *Vārtikas*, the *Kārikā* portions in the commentary and the citations are given as the third section of the Introduction. The introduction contains much valuable information, not known before and unknown to me when I edited that portion.

This Introduction in English is followed by a long Introduction in Sanskrit by Pandit N. Rama Sastri. Especially valuable is the contribution in *Anuṣṭup* verses giving the various *Taddhita* suffixes

with their different meanings, composed by the writer of the Introduction.

Much has already been written about the author and his date in recent years. The *Nārāyaṇīya*, the *Mānameyodaya* and the *Campūs* by Nārāyaṇa Bhaṭṭa are now well known. There is little difficulty about the author's date. He gives a large number of chronograms in his works and also in stray verses. They are all traditionally known as chronograms, though not specifically said to be so. And there is uniformity and consistency in all such chronograms. The author is known to have lived for over a hundred years and his life extends for half a century on either side of 1600 A. D. There is some difficulty about the exact date of his birth and death. In the English Introduction, the view expressed by my former student, Dr. K. Kunjunni Raja has been rather lightly dispensed with. The second part of the *Mānameyodaya* was added by a later Nārāyaṇa Bhaṭṭa and that addition should be before 1666, the date assigned for his death according to other evidences. In the Introduction it is said that perhaps the second part was added by another author even during the life time of the author. The King of Calicut asked the second Nārāyaṇa Bhaṭṭa to complete the work partly written by Nārāyaṇa Bhaṭṭa. Can this be during the life time of the author? The *Granthavaris* and the evidence of a later author are relied on for the date of the death of Nārāyaṇa Bhaṭṭa. But they cannot easily set aside other evidences. But this is a small point and does not affect the date of the author.

The edition has been very carefully done; many manuscripts have been utilized. After the text are given the list of *Sūtras*, the list of half-verses, the list of words given as examples, and variants in the text between this edition and my own edition.

EDITOR

United Asia, International Monthly of Asian Affairs, Edited by G. S. Pohekar and U. R. Rao, September 1948, Bombay, pp. vi, 160. Price, Rs. 2/-.

August 15, 1947 will forever remain a memorable day in the annals of our history ; for it was on that day that this great country woke up from its long stupor to assume once again the arduous responsibilities that Geography and History have placed in her hands. One such responsibility, perhaps the most vital at present, is the need on the part of Indians to develop a larger patriotism and to unite with other Asiatic peoples, akin ethnically and anthropologically, for the weal of Asia and ultimately of the World. It is this noble aim that is evinced by the Journal under review. In the issue of it before us, Mr. Iqbal Singh would have that it is, not merely an economic and political, but a moral crisis that confronts the peoples of Asia. Dr. U. N. Chatterji speaks of the Agricultural problems that we have to face in the new Asian context. Dr. Satya Prakash pleads for the evolution of an Intra-Asian Language. Dr. V. S. Agrawala gives an account of some of the important exhibits in the recent Intra-Asian Exhibition of Art and Archaeology held at New Delhi in 1947 with a view to illustrating the cultural intercourse ancient India had with her neighbours. The well-known Curator of the Baroda Museum, Dr. Goetz, emphasizes the fact that Art, like humanity, knows no racial barriers. The short-story, which has become now the *sine qua non* of a popular Periodical, is represented here by a tender Chinese story depicting the almost filial love that subsisted between a child and her pet-hen.

In point of get-up the Journal evinces quite a rare standard, at least in this country. May success crown its laudable endeavours !

H. G. NARAHARI

EDITORIAL

WE give below the Sanskrit translation of the various forms of Oaths or Affirmations for the President, the Governors etc. incorporated into the Constitution of the Sovereign Democratic Republic of India, to be established on the 26th of January, 1950 :

I

FORM OF OATH OR AFFIRMATION TO BE MADE BY THE PRESIDENT

" I, A. B., do swear in the name of God solemnly affirm that I will faithfully execute the office of President (or discharge the functions of the President) of India and will to the best of my ability preserve, protect and defend the Constitution and the law and that I will devote myself to the service and well-being of the people of India."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि—

अहं भारतराष्ट्रपतेः पदं सप्रदं निर्वक्ष्यामि (कृत्यानि सप्रदं अनुष्ठास्यामि) ;
यावच्छक्तिं च संविधानं न्यायं च संस्थापयिष्यामि च, पालयिष्यामि च,
अभिरक्षिष्यामि च । अपि चाहं भारतवासिनां जनानां सेवार्थं क्षेमार्थं च
स्वात्मानं समर्पयिष्यामि । इति ॥

II

FORM OF OATH OR AFFIRMATION TO BE MADE
BY THE GOVERNORS

"I, A. B., do swear in the name of God
solemnly affirm that I will faithfully
execute the office of Governor (or discharge the functions of
the Governor) of.....(*name of the State*) and will to
the best of my ability preserve, protect and defend the Consti-
tution and the law and that I will devote myself to the service
and well being of the people of.....(*name of the*
State)."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं + + +
(राज्यनाम) प्रशासितुः पदं सश्रद्धं निर्वक्ष्यामि (कृत्यानि सश्रद्धं अनुष्ठा-
स्यामि); यावच्छक्ति च संविधानं न्यायं च संस्थापयिष्यामि च, पालयिष्यामि
च, अभिरक्षिष्यामि च। अपिचाहं + + + (राज्यनाम) वासिनां जनानां
सेवार्थं क्षेमार्थं च स्वात्मानं समर्पयिष्यामि। इति ॥

III

Form of oath of office for a Minister for the Union :

"I, A.B., do swear in the name of God
solemnly affirm that I will bear true
faith and allegiance to the Constitution of India as by law
established, that I will faithfully and conscientiously dis-
charge my duties as a Minister for the Union and that I will
do right to all manner of people in accordance with the Con-
stitution and the law, without fear or favour, affection or
illwill."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं न्यायद्वारा
स्थापिते भारतीये संविधाने सत्यां श्रद्धां च विधेयतां च धारयिष्यामि; सश्रद्धं

अन्तःकरणसाक्षिकं च संघे मन्त्रीभूतस्य मम कृत्यान्यनुष्ठास्यामि च। अपिचाहं
संविधानं न्यायं च पुरस्कृत्य सर्वेष्वपि विविधेषु जनेषु भीति वा प्रियतां वा
विना, विनापि रागं वा द्वेषं वा, न्याय्यमाचरिष्यामि। इति ॥

IV

Form of oath of secrecy for a Minister for the Union :

"I, A.B., do swear in the name of God
solemnly affirm that I will not directly
or indirectly communicate or reveal to any person or persons
any matter which shall be brought under my consideration or
shall become known to me as a Minister for the Union except
as may be required for the due discharge of my duties as
such Minister."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं यस्मै कस्मै-
चिज्जनाय येभ्यः केभ्योऽपि जनेभ्यो वा, संघमन्त्रीभूतस्य मम विचारपथमानीतं
वा विज्ञातं वा कम्प्यर्थं, तादृग्मन्त्रीभूतस्य मम कृत्यानुष्ठानायापेक्षितमृते, न
संक्रामयिष्यामि वा प्रकाशयिष्यामि वा। इति ॥

V

Form of oath or affirmation to be made by a member of
Parliament :

"I, A.B., having been elected (or nominated) a member
of the Council of States (or the House of the People) do
swear in the name of God
solemnly affirm that I will bear true faith and allegiance
to the Constitution of India as by law established and that
I will faithfully discharge the duty upon which I am about
to enter."

अहं अमुकः राज्यपरिषदि (लोकसभायां) सदस्यो वृत्तः (नाम्ना
निर्देशितः) बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं न्यायद्वारा स्थापिते

भारतीये संविधाने सत्यां श्रद्धां च विधेयतां च धारयिष्यामि । अपिचाहं सश्रद्धं तानि कृत्यान्यनुष्ठास्यामि येष्वहं पदं निधातुमारमे । इति ॥

VI

Form of oath or affirmation to be made by the Judges of the Supreme Court and the Comptroller and Auditor-General of India :

"I, A. B., having been appointed Chief Justice (or a judge) of the Supreme Court of India (or Comptroller and Auditor-General of India) do swear in the name of God solemnly affirm that I will bear true faith and allegiance to the Constitution of India as by law established, that I will duly and faithfully and to the best of my ability, knowledge and judgment perform the duties of my office without fear or favour, affection or illwill and that I will uphold the Constitution and the laws.

अहं भारतीये उच्चन्यायालये मुख्यन्यायाधिपतिः (न्यायाधिपतिः) (भारतीयो महागणनापरीक्षकः) नियुक्तः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि— सगौरवं प्रतिजानामि—
अहं न्यायद्वारा स्थापिते भारतीये संविधाने सत्यां श्रद्धां च विधेयतां च धारयिष्यामि । अहं यथायोग्यं सश्रद्धं च, यावच्छक्ति यावज्ज्ञानं यावद्विवेकं च, भीति वा प्रियतां वा विना, विनापि रागं वा द्वेषं वा, मम कृत्यानि निर्वर्तयिष्यामि च । अपिचाहं संविधानं न्यायांश्च उद्धरिष्यामि । इति ॥

VII

Form of oath of office for a Minister for a State :

"I, A. B., do swear in the name of God solemnly affirm that I will bear true faith and allegiance to the Constitution of India as by law established, that I will faithfully and conscientiously discharge

my duties as a Minister for the State of..... and that I will do right to all manner of people in accordance with the Constitution and the law without fear or favour, affection or illwill."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि— अहं न्यायद्वारा स्थापिते भारतीये संविधाने सत्यां श्रद्धां च निष्ठां च धारयिष्यामि; सश्रद्धं अन्तःकरणसाक्षिकं च + + + राज्ये मन्त्रीभूतस्य मम कृत्यान्यनुष्ठास्यामि च । अपिचाहं संविधानं न्यायं च पुरस्कृत्य सर्वेष्वपि विविधेषु जनेषु भीति वा प्रियतां वा विना, विनापि रागं वा द्वेषं वा, न्याय्यमाचरिष्यामि । इति ॥

VIII

Form of oath of secrecy for a Minister for a State :

"I, A. B., do swear in the name of God solemnly affirm that I will not directly or indirectly communicate or reveal to any person or persons any matter which shall be brought under my consideration or shall become known to me as a Minister of..... except as may be required for the due discharge of my duties as such Minister."

अहं अमुकः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि— अहं यस्मै कस्मै चिज्जनाय येभ्यः केभ्योऽपि जनेभ्यो वा, + + + राज्ये मन्त्रीभूतस्य मम विचारपथमानीतं वा विज्ञातं वा कमप्यर्थं, तादृग्मन्त्रीभूतस्य मम कृत्यानुष्ठानापेक्षितमृते, न संक्रामयिष्यामि वा प्रकाशयिष्यामि वा । इति ॥

IX

Form of oath or affirmation to be made by a member of the Legislature of a State :

"I, A. B., having been elected (or nominated) a member of the Legislative Assembly (or Legislative Council), do

swear in the name of God
solemnly affirm that I will bear true faith and allegiance to the Constitution of India as by law established and that I will faithfully discharge the duty upon which I am about to enter."

अहं अमुकः न्यायसभायां (न्यायपरिषदि) सदस्यो वृतः (नाम्नानिर्देशितः) बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं न्यायद्वारा स्थापिते भारतीय संविधाने सत्यां श्रद्धां च विधेयतां च धारयिष्यामि । अपिचाहं सश्रद्धं तानि कृत्यान्नुष्ठास्यामि येष्वहं पदं निधातुमारभे । इति ॥

X

Form of oath or affirmation to be made by the judges of a High Court :

"I, A.B., having been appointed Chief Justice (or a judge) of the High Court at (or of)..... do swear in the name of God
solemnly affirm that I will bear true faith and allegiance to the Constitution of India as by law established, that I will duly and faithfully and to the best of my ability, knowledge and judgment perform the duties of my office without fear or favour, affection or illwill and that I will uphold the Constitution and the laws."

अहं अमुकः + + + राज्ये (राज्यस्य वा) मुख्यन्यायाधीशः (न्यायाधीशः) नियुक्तः बाढमित्थं ईश्वरस्य नाम्ना शपथं करोमि—
सगौरवं प्रतिजानामि— अहं न्यायद्वारा स्थापिते भारतीय संविधाने सत्यां श्रद्धां च विधेयतां च धारयिष्यामि । अहं यथायोग्यं सश्रद्धं च, यावच्छक्ति यावज्ज्ञानं यावद्विवेकं च, भीतिं वा प्रियतां वा विना, विनापि रागं वा द्वेषं वा, मम कृत्यानि निर्वहयिष्यामि च । अपिचाहं संविधानं न्यायांश्च उद्धरयिष्यामि । इति ॥

The above Translations are offered on the basis of the following Resolution passed at a Public Meeting held under the Auspices of the Adyar Library in the Headquarters' Hall of The Theosophical Society, Adyar, Madras on 29-2-49 at 4 p.m., in Connection with the *Girvāṇa Utsava* or Sanskrit Festival with Sir V. T. Krishnamachari in the Chair.

This public meeting held under the auspices of the Adyar Library appeals to the Indian Nation and recommends to the Government of the Indian Union and of the States constituting the Union :

1. To adopt Sanskrit for the purposes of higher planes of Indian national life ;
2. To entertain the practical and the spiritual wisdom and the millenium old, yet young and virile tradition of unbroken civilized life recorded in it as the unshakable foundation for our present and future national unity, and
3. To advocate such foundations to the Nations of the world as a dependable and effective basis for international amity and for enduring peace, prosperity and happiness among men.

This meeting suggests as an immediate practical step that :

- I. As basis for the translation into all Indian languages in a uniform way,
 - (a) the Constitution of India be translated into Sanskrit at once, and
 - (b) the important All-India Statutes in force be also similarly translated into Sanskrit ;
- II. (a) Important Statutes presented to and passed by Parliament ;
 - (b) All important documents of the Union with a permanent value, that may have to be made

use of by, and that may guide, the Government of the State, and

- (c) All judgments of the Supreme and High Courts be rendered into Sanskrit ;
- III. The following documents be drafted in Sanskrit forthwith :
- (a) The order of appointment of the Governors, the judges of the Supreme and High Courts, of the Ambassadors and of such high officials and dignitaries ;
- (b) Pledges taken by the President, the Governors, the Legislators, the Ambassadors and other high officials and dignitaries of the State ;
- (c) The Credentials taken by the Ambassadors ;
- (d) The greetings to other States given by Ambassadors when they present their Credentials, and
- (e) The Greetings sent by India to other States on occasions like the celebration of days important to them.

Moved by :

Dr. G. Srinivasa Murthi, Honorary Director, Adyar Library. .

Supported by :

Srimati Rukmini Devi, Director, Kalakshetra,
Sri K. V. Rangaswami Aiyangar, Retired Director of Public Instruction, Travancore and Ex-Principal, Central Hindu College, Benares Hindu University,
Sri S. K. Yajnanarayana Aiyar, Retired Professor of English, Pachayappa's College, Madras,
Mr. Robert Rossou, American Vice-Consul,
Pandit Vaidyaratna Mr. Duraiswami Aiyangar, Author (Sanskrit and Tamil) and Ayurvedic Practitioner,

Sri S. R. Venkataraman, Secretary, Servants of India Society, Madras,
Professor R. Bhaskaran, Head of the Department of Politics, University of Madras, and
Professor C. Kunhan Raja, Head of the Department of Sanskrit, University of Madras and Curator, Adyar Library.

V. T. KRISHNAMACHARI,
Chairman.

The above resolution was passed at a public meeting held in pursuance of an appeal made by various eminent persons in India for the celebration of a Sanskrit Festival during the last Dussara Holidays, of which details were given in the previous issue of the Bulletin (October, 1949). We had very encouraging reports of such celebrations at various centres.

Sanskrit has now been included among the languages of India enumerated in a Schedule given at the end of the Constitution of India. We had our own doubts regarding the position that would be allotted to Sanskrit in the future set up of Free India. It is not the official language of the Indian Union ; that is to be Hindi. It may not to be official language of any of the States within the Indian Union ; they are the various regional languages of the country. But all our fears are allayed by the prompt action taken by the President of the Constituent Assembly in calling a Conference of Languages Experts for advice on the procedure to be adopted in translating the Constitution, and also the various Statutes of the country, into the different languages of India. The Conference consisted of representatives of the different languages of the country, and Sanskrit was given due representation, with four members and also a fifth member among the special invitees to the Conference. Hindi was represented by three

regular members; but among the special invitees there are many members representing that language. In the case of the other languages there were one or two for each.

The Conference met on the 29th of October in New Delhi. Even at that sitting arrangements were made for the formation of a Special Committee to translate the Constitution into Sanskrit. In the case of the regional languages, the Regional Governments are the proper authority to certify the correctness and authenticity of the translations into those languages. In the case of Sanskrit, the President of the Constituent Assembly is the only authority that can do the work. The Committee has actually been constituted. The Editor of the Adyar Library Bulletin, who is also the Curator of the Adyar Library, is a member of the Conference of the Languages Experts and also of the Special Committee for the Sanskrit translation.

We have already issued a sample translation of the Constitution into Sanskrit verses, prepared by the Editor of the Bulletin, as soon as a copy of the draft Constitution was available. At that time we had advocated the desirability of preparing a Sanskrit version of the Constitution as a common medium for the uniform translation of the Constitution into all the languages of the country. From the trend of the debate in the Constituent Assembly, during the second reading of the Constitution, relating to the language clause, it is found that the general opinion in the Assembly ran along the same lines; we had already noticed this point in the last issue of the Bulletin.

It would have been a happy event if the Sanskrit translation could be got ready, at least in manuscript form, on the day when India would be established as a Republic under the new Constitution, on the 26th January 1950. On

that day the publication of the Hindi translation is due. But a Committee cannot work with the same speed as a single individual; as is well known, the speed of a navy is determined by the speed of the slowest ship in the navy. But this weak point is compensated by the fact that the recommendation of a Committee will give the translation a higher authority than the translation by an individual scholar. Perhaps a combination of both could have been devised.

Apart from the translation of the Constitution into Sanskrit and all regional languages of the country, there is another point that needs attention. At the end of the Preamble to the Constitution, the date on which the Constitution was adopted is given. That is the 26th of November, 1949. This is a date according to Christian Era. Although the Christian Era has been adopted in practically all the countries of the world, we shall not ignore the Eras current in India. Even now, they are the Eras that are utilised for determining various days of importance in the national life of the country. The Christian Era is adopted in India only for administrative purposes. But the life of a nation is extensive far beyond the administrative provinces. As such the corresponding dates according to the Eras current in India must also be given in the Constitution.

It is true that there is no uniform Era current in all parts of the country. The Kali Era has an all-India status; but it is not much in use in the actual life of the nation. The Vikrama Samvat and the Saka Era are known throughout the country; but the former is at present in use in the North of India and the latter in the South. Then there is the Sixty-Year Cycle Era. In Malabar the Kollam Era is current. The Muslims follow their own Era. Among them the most accurate is the calculation of the Kali day. Change of

Calendar may affect the dates given in years, months and days. But the total number of sun-rises from a particular day cannot alter. This is the advantage of the Kali day.

The current Kali year is 5050. On the 26th of November 1949, when the Constitution was adopted by the Constituent Assembly, the Kali Day was 1844781, and the Kali Day on the 26th of January 1950 when the Constitution will be functioning and when India will become a Republic will be 1844842. According to Indian tradition, the dates are not given in numerals. There are two other modes of notation. One is to assign numerical values to words according to their meaning. The other is to assign numerical values to letters according to their position in the alphabet. And such notations are given in the form of a verse, so that the possibilities of mistakes are eliminated to the maximum.

We give below the Chronogram for the two dates according to the first mode of notation, that is known throughout the country.

इन्दुर्वसवो गिरयो वेदाश्चाम्भोधयो गजा भूमिः ।
एवं मिते कलिदिने स्वीकृतमद्यास्ति संविधानमिदम् ॥

which represents 1844781, and

नेत्रे वेदाश्च गजा निगमोदधिवसवश्च तुहिनरश्मिः ।
इति सम्मिते कलिदिने भारतभूर्भवति चाद्य जनराज्यम् ॥

which represents 1844842.

Then we give the Chronogram according to the second method, which is known only in the South of India.

“ये हि सर्वे विजयिनः” कलिता भारतक्षितौ ।
स्वीकृत्य स्वं संविधानं ते नेच्छन्त्यपरं शुभम् ॥

which represents 1844781 and

“कान्तवा जवात् स्वदैव्यं” कलितमपारं च पारतन्त्र्येण ।
सर्वे भारतपौरा व्यदधुः स्वं देशमद्य जनराज्यम् ॥

which represents 1844842.

The current Vikrama Samvat is 2005 and the current S'aka Era is 1871. The year according to the Sixty-Year-Cycle system is called Virodhi (विरोधि). The first year in the Cycle is called Prabhava (प्रभव). In the current Cycle, it started in April of 1927. The Virodhi year is the 23rd in the Cycle. In some parts of India the Lunar months are followed and in other parts of the country, the Solar months are followed. November 26th corresponded to the 11th day in the Solar month of Vṛścika (वृश्चिक), and 26th January, 1950 will correspond to the 13th of the Solar month of Makara. The Corresponding days of the lunar months will be Śaṣṭhī (sixth day) in the bright half of Kṛttikā (the Star being Śṛavaṇa), and Aṣṭami (eighth day) in the bright half of Pausa (the Star being Asvanī). It may be noted that the above calculations are based on the system current in South India, and that Śaṣṭhī in Kṛttikā started only immediately after the sunrise. There are places in India where they follow the Solar calendar but adopt the names of lunar months. But that makes no difference in the actual dates.

According to the Kollam Era, current in Malabar, the two dates will be the dates given for the solar months, in the year 1125, the Era having started in 824 A.D.

We offer the above remarks for the consideration of the Constituent Assembly when they arrange details for the actual establishment of the Indian Republic.

When we offer the Sanskrit Translation of the Oaths and Affirmations of office to be taken by the President and others, under the new Constitution, we are not blind to the possible

difficulties of a legal nature. The Oath or Affirmation is an integral part of the constitutional procedure to install a President, and the Oath or Affirmation has to be taken exactly in the form in which it is prescribed in the Constitution; it should be accurate in form as well as in substance. It is not enough if the Oath or Affirmation is taken in words carrying the same meaning, in the same language or in another language; it must be in the same words found in the Constitution without any sort of alteration. And the Oath or Affirmation is drafted in English.

But the Language Part in the Constitution makes ^eHithe the Official Language of the country, and English is given the position of the Official Language for a definite period; and during this period English shall be used for all official purposes. Is the Oath or Affirmation an official purpose? On the face of it, it is so. But there is another section in the same Part of the Constitution where the purposes for which English has to be used are specified, and does not such specification restrict the meaning of the term "official purpose?" Such an enumeration shows that it is only for such purposes that the official language of the country need be used, and Oaths and Affirmations do not come within this list. There is the Pāṇinian rule of interpretation that when something is already known and if there is a new mention, the latter restricts the scope of what is already known: सिद्धे सत्वारम्भो नियमार्थः । Therefore Oaths and Affirmations can be taken in any of the languages mentioned in the Schedule. It would be a very unfortunate situation if the formal affairs of the State cannot be carried on in an Indian language, for such a technical difficulty.

If the Oath or Affirmation can be taken in any of the languages, then we have to consider a very important point. For the sake of national solidarity, it is necessary

that the formal and ceremonial functions of State are carried on in the same language and that Oaths and Affirmations are taken in the same wording. And if it could be done in an Indian language, will it not be advisable to have it in the only all-Indian language at the present time, namely, Sanskrit? From the earliest times, the *Gāyatrī* and the various *Mantras* were recited in the same language form throughout India by all. Even when regional languages developed, the people did not make any alteration in this common tie of cultural unity. In such matters we are held together more strongly by the common wording than by the mere common sentiment.

If the Oaths and Affirmations are taken in English, then the national element is lost. If it is done in Hindi, there is likely to be regional jealousies. If it is in the various regional languages we lose uniformity. Sanskrit is the only language which can overcome all such objections. And if Sanskrit is not adopted for such purposes, then what is the function that will be allotted to Sanskrit? It is with these ideas in mind that we have given the Sanskrit translation of the various Oaths and Affirmations.

The translation of the Constitution and the other Statutes of the country into Sanskrit is another way in which Sanskrit can be given a legitimate and useful function in our national life; and the President of the Constituent Assembly has already taken the needed steps in the matter. Even here, there are various difficulties. It is not easy to produce an acceptable Sanskrit translation of the Constitution. The difficulty does not arise out of any inherent defect in the Sanskrit language nor in the paucity of persons competent to undertake the work. The source of the difficulty is the environment in which we find ourselves.

The Language Part in the Constitution says that "it shall be the duty of the Union to promote the spread of the Hindi language, and to develop it . . . drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit." Sanskrit has a rich vocabulary, and the meanings of words have been fixed through usage and interpretations; there is textual authority for the use of words. Sanskrit words have been largely drawn upon in Hindi (and also in all the languages of India) for the developments of their literatures; but the words have in a large number of cases undergone great changes in their meanings during their migration from Sanskrit into the modern languages, and such changes are not uniform either, in the different languages. Now in which meaning are the words to be adopted in translating the Constitution and the Statutes? The words have not been adopted till now into Hindi for the purposes for which they have to be used now. If the words are used in their pure Sanskrit meaning, then they may not be understood, they may even be misunderstood, in Hindi. If they are used in the Hindi meaning, they lose their fixed meanings defined by long usage and interpretations in texts of the very same nature as the Constitution and the Statutes.

It is not enough if the words are now understood by those who write in Hindi; they have also to be interpreted by Courts of Law. The meaning of a word is independent of the intentions of the persons who use the words. They are accepted as having used the words in the sense which the word has in usage. In so far as there is no constitutional and legal literature in Hindi and in so far as there is such a rich literature in Sanskrit, and also in so far as a word means something only in a particular context and not absolutely, the words have necessarily to be interpreted in the light of the

context in which the words are found; and such a context is available only in Sanskrit. Thus from the interpretational point of view, it is essential that in a text on Constitution and on Law, the Sanskrit words must have the same meaning which they have in the Sanskrit text on the same subjects. This conflict between the technical meanings of words and the common meanings of words in Hindi is likely to create difficulties.

S'abarasvāmin, in his *Bhāṣya* on the *Mīmāṃsā Sūtras* makes the position clear. He says:

लोके येष्वर्थेषु प्रसिद्धानि पदानि तानि सति संभवे तदर्थान्येव सूत्रेष्वित्य-
वगन्तव्यम्; नाध्याहारादिभिरेषां परिकल्पनीयोऽर्थः परिभाषितव्यो वा ॥

In this passage the expression सति संभवे (wherever possible) means "when there is no conflict with the context". And context means context in Constitution and Law, and not context in common usage.

There is one way in which a word having a specific meaning in Sanskrit may come into conflict with a context in a modern text relating to Constitution and Law, and that is due to the change in our environments. Interpretation according to change of conditions is accepted in Law. In cases where, on account of the change in conditions, a Sanskrit word cannot mean now just what it meant in ancient times, then we have to say that the interpretations put upon the corresponding English words must be transferred to the Sanskrit words also. And such a change of conditions has relation only to change in political and legal conditions and not to changed meaning in another language.

If the words are not adopted from Sanskrit under the terms specified in the Constitution, then there is no meaning in adopting the terms from Sanskrit at all; it is the richness of Sanskrit vocabulary and the definiteness of meanings in

Sanskrit that are at the basis of such adoption, and not a mere sentiment of patriotism. If the words are not so adopted, not only does such adoption lose all its value, but also there are dangers in the matter of future interpretations. The framers of the Constitution have adopted words in English that have a settled value in English Law with a long tradition of usage and interpretation; they have not used words in the sense in which they are known in the country to those people who are acquainted with English. We must understand the language used and we must not insist on using language that would be understood. The same principle applies to the rendering of the Constitution and the Statutes into Indian languages, drawing upon the Sanskrit vocabulary. Drawing upon Sanskrit carries with it the obligation of drawing upon Sanskrit in a Sanskritic sense.

If a technical word means something in Sanskrit, fixed through usage and through interpretations, and if the word is used in another way in Hindi and in quite other ways in other languages, what is the basis of a common interpretation for common terminology, unless Sanskrit usage and Sanskrit interpretation form the basis? This is a very important matter that should be borne in mind when the Constitution and the Statutes will be translated into the Indian languages on a Sanskritic basis as prescribed in the Constitution.

There are still other difficulties that have to be overcome. Each language has its own form. A foreign word will not fit into the language. Then the languages may have a large number of original words current in the language. They cannot be ousted from the language, giving place to a set of foreign words. This will especially be the case in the rich languages of South India. Perhaps the solution will be in accepting the Sanskrit words as the basic words and in giving

the words of the different languages in brackets; the process may be reversed.

There must further be uniformity between the languages of the North and the languages of the South. This uniformity cannot be built up merely by importing Sanskrit words into the South Indian languages; the terms current in South Indian Languages must be given as alternatives within brackets in the North Indian languages also, in a suitable way. Sanskrit words may have developed vulgar and obscene associations in their currency in the regional languages, and in such cases, the languages should not be compelled to adopt such Sanskrit words. There are difficulties; but the difficulties are not insurmountable.

In ancient times, Sanskrit has not merely enriched the vocabulary of other languages by free supply but has also enriched itself by free borrowing and adaptations of words from other languages, even from the languages outside India. In the course of the development of Sanskrit in future, there must be the same flexibility maintained in the genius of the language to adapt itself to changing conditions.

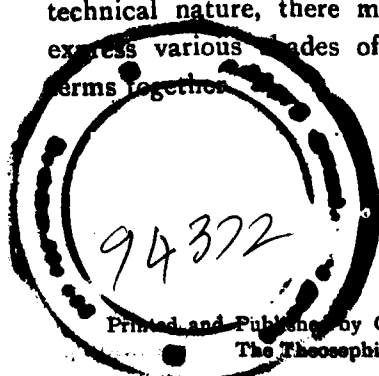
The Conference convened by the President of the Constituent Assembly relating to the translation of the Constitution into the Indian languages met as Committee for four days from the 30th October to the 2nd November, to scrutinise the terms prepared by the Committee for the Hindi translation and adjourned for three weeks. It met again on the 25th November and sat for six days till the 30th. They scrutinised about nine hundred words and came to substantial agreement on the terms to be adopted in the translation.

This is a commendable achievement, and it shows what scholars can do if they are entrusted with the task of finding

harmony among the rival language claims. Language grows by borrowing and by adopting and adapting. After such a process of mutual borrowings and adaptations, the various Indian languages will ultimately become a single family living together within the same precincts.

Although the immediate work of the Conference has been finished, yet the responsibility of the Conference will continue. After the translation of the Constitution, all the Statutes in the country must also be similarly translated into all the languages. The work done in connection with the Constitution will be a good preparation for this further work; the general principles have been laid down and there is substantial agreement.

If the work is to succeed, then there must be built up the necessary basic literature in the form of index of terms available in Sanskrit, which is the richest and the most important source for the collection of terms to be used in the translations. It is not enough if the terms are collected and listed. Their occurrences and their interpretations should also be collected. Thus there must be a concordance of legal and constitutional terms collected from Sanskrit, prepared by a competent authority. Apart from the terms of a technical nature, there must also be collected apt words to express various shades of meanings to bring the technical terms together.



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