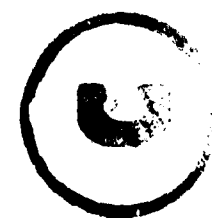


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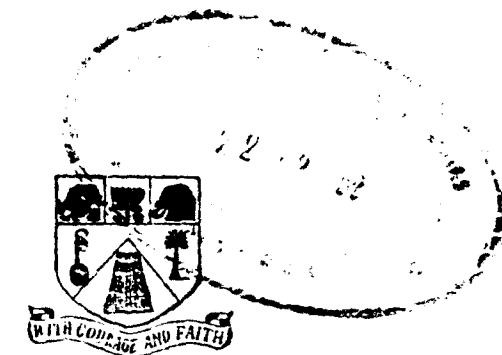
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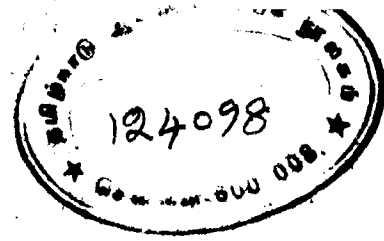
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The Life and Times of Ativirarama Pandya

BY

PROFESSOR V. G. RAMAKRISHNA AIYAR.

I

The Tirunelveliperumals.

A STUDY of the inscriptions of the later Pandyas in the fifteenth and sixteenth centuries shows that they came to be called as Tirunelveliperumals. As the name denotes, they were the rulers of the Tirunelveli country. The records of these rulers are largely confined to the modern Tinnevely district. A peculiar feature of these inscriptions is that they give for these rulers both the regnal and Saka years. Further these later Pandyas of Tirunelveli region invariably claim in their records a long list of royal *birudas*, some of which at least they must have borrowed from the Madura sovereigns. Since the exact relation of the Pandyas of Tirunelveli to the Pandyas of Madura is not clearly known, a thorough examination of the records of the Tirunelveliperumals might help to establish their relationship. The Pudukottai grant contains a few distinguishing *birudas* of the Tirunelveliperumals and the chief of them are :-(1) Chief of Jayantimangala (2) (the God) Narasimha in destroying the giants (who are enemies) of peace (3) the sun to the darkness viz the Keralas; (4) the submarine fire to the ocean of Cholas; (5) who broke the crown of India by (the strength) his bracelet; (6) who was reigning supreme in (the field of) literature; (7) who pleased the Gods and Brahmins; (8) who was the lord of the town of Madura, and (9) who drove his enemies by his anger (alone). It is significant that none of these appear in the case

of the Madura Pandyas of the 12th and 13th centuries. For instance, Kulasekharadeva (the father of Ativirarama Pandya) who ruled from A. D. 1551 to 1563, had the real name of Tirunelveliperumal which has been rendered into Sanskrit as Salivatipati. The big temple of Siva in Tinnevely, commonly known as Nelliappar temple is still referred to in the daily pujas and ceremonies of the temple as that of Salvatiswarer temple. The reference in the birudas of the Tirunelveliperumals as those who excelled in the field of literature is no empty boast as is evidenced by the literary achievements of Tirunelveliperumal Kulasekhara, Ativirarama I and his cousin Varatungarama, Ativirarama II etc. For instance, Tirunelveliperumal Kulasekhara who assumed the name of Vira-vel when he was crowned, seeing that all flower garlands would fade away sooner or later, wore a garland of verses sung in praise of him by poets in the Venba metre.

It should however be noted that as the later Pandyas had shifted from Madura to Tirunelveli country, some of the titles still assumed by them such as Tribhuvanachakravarti, Ko-jatila-varman Kulasekhar etc., are no more than mere ornamental epithets and the Tirunelveli Pandyas were subordinate to the ruler of Vijayanagar and under the immediate overlordship of the Vijayanagar Nayak rulers at Madura.

II

The predecessors of Ativirarama.

Ativirarama Pandya is one of the foremost of the last line of Pandyas who ruled with Tenkasi as the royal capital. The founder of the Tenkasi line of Pandyas was Arikesari Parakrama whose name is inseparably associated with the building of the famous Visvanathasvamin temple at Tenkasi and who made Tenkasi the capital of the later line of Tirunelveli Pandyas. His accession according to Kielhorn is A. D. 1422¹ and his latest known date is A. D. 1481. Among the successors of Arikesari Parakrama Pandya, Srivallabha, the establisher of the Pandyan Kingdom, whose epigraphs range from 1534 to 1543 A. D., is sufficiently well known by the numerous lithic records that are now available. The initial date of this ruler is about 1534 A. D. Apparently this Srivallabha died without leaving any issue and the succession passed on to the Abhirama-Parakrama line.

1. Ep. Ind. Vol. VII. p. 17

The rulers of this line are known as Tirunelveliperumals of whom Tirunelveliperumal Kulasekhara or Salvatipati (1551-1563 A. D.) and his son and successor Ativirarama Pandya I stand foremost. In fact Ativirarama I is one of the illustrious rulers of the later line of Pandyas. Between Arikesari Parakrama, the founder of the Tenkasi line of Pandayas and Ativirarama Pandyas, there is an intervening period of 100 years, and though we know something of the rulers during this period, their exact relationship and their achievements are not fully known.

III

Sources of information.

The main source of information for the study of Ativirarama and his times is the large number of inscriptions all over the modern Tinnevely district. The villages of Sengottai, Sambur-Vadakarai etc., adjoining Tenkasi contain a number of inscriptions of the later Pandyas. The epigraphs of the Visvanathasvamin temple at Tenkasi are of particular interest in providing valuable chronological information regarding the period and the two inscriptions of Ativirarama Pandya at Sambur Vadagari throw some light on his reign. One of the important documents for the reign of Ativirarama Pandya is the Pudukottai grant¹

Many unpublished lithic records throw sidelight on the relationship existing between the later Pandyas and the Nayaks of Madura and consequently between them and the suzerain lord, the Emperor of Vijayanagar. The records also help us in the elucidation of some periods in the history of Tamil literature; for example, the age of Ativirarama Pandya, the author of the famous Tamil poem *Naishadam* and of Varatungarama Pandya, the no less illustrious cousin of the former (who wrote the *Brahmottara-Kandam* etc.) could be fixed definitely.

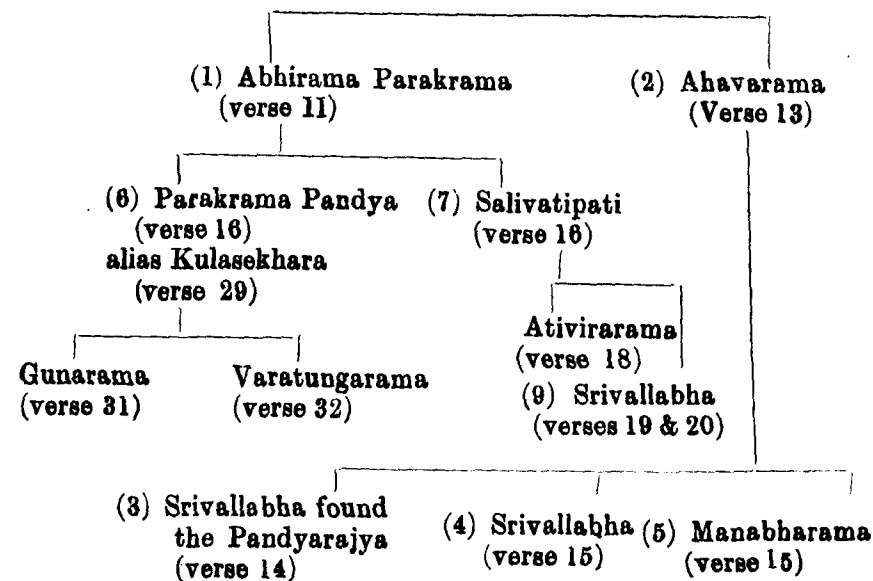
The Pudukottai plate² is an inscription in eight copper plates (A. R. E. 1906-Appendix A) originally found with some Brahman ryots

1. A. R. E. 1906, p. 72.

2. The actual donor of the grant was a certain Tirumala Nayaka of Chintalapalli who was the minister of Virappa Nayaka of Madura and who fought the battle of Vallaprakara in which the troops of Achyutappa Nayaka of Tanjore were completely defeated.

of the village of Pudukottai in Srivilliputtur. The record is in Sanskrit language and Grantha character. It is dated Saka 1505 (cyclical year Subhanu = A. D. 1538-84) during the reign of two Pandya kings named Srivallabha and Varatungarama. Saka 1505 is said to have been the 21st year after the coronation of Ativirarama Srivallabha. This therefore yields A. D. 1562-63 for his coronation and therefore the king may be identified with Ativirarama Srivallabha of a stone inscription found at Tenkasi (Ep. Ind. Vol. VII, p. 16).

The Pudukottai grant gives a short geneology of the donors of follows :—



The Pudukottai plates contain a detailed geneology of the later Pandyas. It begins with the pauranic and mythical geneology and the document then proceeds to the real historical pedigree. It says that in this dynasty were born two brothers named Abhirama Parakrama and Ahavarama. The latter had a son called Srivallabha renowned as the establisher of the Pandyan kingdom. In the family to which this Srivallabha belonged were born another Srivallabha and a Manabharama and the latter built the temple of Visvanatha at Tenkasi. To Abhirama Parakrama were born two sons Parakrama and Salivatipati. The latter had two sons of whom one was named Ativirarama Pandya, a master in literary composition. After his

death his brother Srivallabha was crowned by the ministers. Parakrama the first son of Abhirama Parakrama begot two sons, Gunarama and Varatungarama.

The actual name of Salivatipati (i. e. No. 7 of the Pudukottai plate) was Tirunelveliperumal, who was the father of Ativirarama Pandya I. Ativirarama Pandya I (No. 8 of the Pudukottai plate) is well known to students of Tamil literature in particular and Varatungarama (No. 11 of the Pudukottai plates) was a cousin of Ativirarama. There are some difficulties in accepting completely the statements made in the Pudukottai grant regarding Ativirarama. The Pudukottai grant which is dated Saka 1505 purports to belong to the reign of Srivallabha, brother of Ativirarama Pandya, whom, on the date on which this document was written, it takes as dead. According to Mr. Krishna Sastri, the grantor of the Pudukottai plates was Ativirarama Srivallabha. We know certainly enough that Ativirarama lived even after Saka 1505. Ativirarama built the large temple of Kulasekhara Mudaiyar at Tenkasi and another of Vishnu near it and these building activities must have taken place over a fairly long period, and considering all these, it is difficult to accept the statement that he was dead sometime previous to Saka 1505.

The Pudukottai grant gives a geneology which is not a complete one, for the numerous names in stone inscriptions are not mentioned in that copper plate grant and its geneology may be taken only as a convenient starting point. Another valuable record for the times of Ativirarama is the Muvaraivenran Copper plates (A. R. E. 1912 No. 1 of Appendix A). These plates are dated in the 30th year of Jatilavarman Srivallabha, and in the Saka year 1515, expressed by the chronogram Sakamanya. This date enables us to identify the king with Ativirarama Srivallabha of the Pudukottai grant who succeeded to the throne in A. D. 1562. The early part of the copper plates is legendary, and then mentions Abhirama Parakrama Pandya; his son was Vrihivritisa and the latter's son Abhirama Ativirarama I who received the surname Srivallabhadeva on his ascending the throne and the list of *birudas* that follows indicates Ativirarama to be the ruling sovereign. It also mentions Abhirama Ativirarama II who imitated his father both in character and in name. The geneology supplied by the plates, though only partial agrees mostly with the Pudukottai grant of Ativirarama Srivallabha (A. R. E. 1906, p. 72).

Table). An additional name supplied by the grant is Abhirama Ativirarama II, son of Ativirarama I. It may be noted that Salvatipati (No. 7 of the Pudukottai plates) is alluded in this grant by periphrasis Vrihivritsvara, and that of Ativirarama I bears the surnames Abhirama and-Srivallabha. It thus makes it appear that the three kings, Varatungarama, Srivallabha and Abhirama Ativirarama II are contemporaneous.

Nearly a hundred inscriptions of Ativirarama I have been deciphered by an intensive survey of the temples of the Tirunelveli district, and of Tenkasi taluk in particular. These inscriptions give here and there astronomical data which have been utilised to yield results of value to the chronology of the period. Further the inscriptions throw some light on the administrative machinery and practice of the time. They give us some ideas of the extent of the territories, the taxes and dues of various kinds and also about the religion, arts and crafts of the time. It is true that the material revealed by these inscriptions is discontinuous and does not therefore provide a systematic and continuous narrative of the political history of the later Tirunelveli Pandyas but they enable us to form a general picture of the social and political life of the country.

Perhaps there is no ruler of the later Pandyan dynasty for whose reign there is such a copious literature as that of Ativirarama. Since Ativirarama himself was a scholar of great repute, among the Tamil poets of the 16th century, there are numerous literary references to Ativirarama and his times and his own literary composition is authentic testimony to the cultural atmosphere of his time. The monumental evidence in the form of some of the temples built by Ativirarama during his life time add to our knowledge of the period. Traces of the royal palace, and the underground passage from Kulasekharamudaiyar temple to the royal palace are still found and it will amply repay the spade of the archaeologist if the Archaeological department would dig up the site in Puliur near Tenkasi which might give us some glimpses of the monumental remains of the rulers of that time.

IV

Ativirarama I — His birth and parentage.

His natal star was Punarvasu (A. R. E. 490, 495 and 529 of 1918. also Extract 26 Travancore Archaeological Series II, Vol. I, p. 278):

THE LIFE AND TIMES OF ATIVIRARAMA PANDYA

His brother was Srivallabha, a name which belongs also to Ativirarama. The Pudukottai grant is the only record which mentions that Ativirarama had a brother. It appears that Kulasekhara had named his two sons with the same name, but such a thing is not uncommon in the history of the later Pandyas. One of the epigraphs of Tirunelveliperumal Kulasekhara (A. R. E. 621 of 1918) clearly refers to Ativirarama I as the son of Tirunelveliperumal Kulasekhara. We know little of the early days of Ativirarama.

A number of inscriptions reveal the fact that Ativirarama spent a good part of his early days in Tirunelveli and administered the territories as heir-apparent. It is clear from some of the inscriptions that he issued 'olai' or instructions to royal officers on behalf of his father. Such co-regency seems to be quite common since the days of Arikesrai Parakrama, the founder of the Tenkasi line. Ativirarama who thus spent most of his early days in the Tirunelveli region shifted to Tenkasi the royal capital only at the time of his accession and the Viswanathaswami temple inscription clearly records the fact that he shifted from Tirunelveli where he resided to Tenkasi where his coronation took place.

V

His titles.

A large number of inscriptions are now available relating to the reign of Ativirarama ranging between Saka 1483 and 1527. In one of the inscriptions (A. R. E. 617 of 1918, Appendix B; also A. R. E. 591 and 592 of 1926 dated Saka 1493) he is called Alagan Perumal Ativirarama Srivallabha, the son of Tirunelveliperumal Viravenbamalai alias Kulasekharadeva. The historical introduction of this inscription begins with the word Bhuvanikivira, but is slightly different from that commonly found in most of the records of these kings and it seems to suggest that he was probably a subordinate of the Vijayanagar king Venkata I (A. R. E. 1916, p. 37). His surname was Abhirama and other *birudas* are mentioned in the Muvaraivenran grant of Abhirama Ativirarama II (A. R. E. 1912, p. 40). Ativirarama I had other titles as Sivalavel, Srivallabha,

Kulasekhara, Sivalamaran etc.¹ His laudatory verses resemble closely that of his father in having a large admixture of Sanskrit terms.

VI

Ativirarama I - His accession.

Ativirarama's date of accession is A. D. 1563.² Two epigraphs from Tenkasi (A. R. E. 201 and 202 of 1895), according to the calculations of Kielhorn fix the initial date for Ativirarama as A. D. 1563. According to one of the epigraphs (A. R. E. 484 of 1909) the initial date for Ativirarama is A. D. 1562 which must be the date of his appointment as heir apparent; for the actual date of his coronation is stated to be A. D. 1564 (A. R. E. 509 of 1909) which, as in the case of his father was perhaps two years later than the date of his actual accession to the throne. The actual Tamil year of his accession as stated in one of the epigraphs is (பிரஜோத்பத்தி வருஷம், வைகாசி மீ 15-ம் தேதிக்கு முன்) the Tamil year-Prajothpathi, month Vaikasi, dated 15th³

The Tenkasi inscriptions of Ativirarama show that his coronation took place in A. D. 1564⁴. The Visvanathaswami temple inscription reads thus :

சகன் காலமாயிரத்து நானூற்றெண்
பத்தாற்றிற் சலதி குழந்த
செகங்காண வீரத்தாக்கி சித்திரையி
லிருபதாந் தேதி வேந்தர்

1. சகன் காலமாயிரத்து நானூற்றெண்
பத்தாற்றிற் சலதி குழந்த
செகங்காண வீரத்தாக்கி சித்திரையி
லிருபதாந் தேதி வேந்தர்
புகழ்தேவல் செயப்பூர்வ திதியாறில்
முதல்வாரம் புனர்பூ சத்திற்
சுகந்தாதி புனையழகன் சீவலவே
ளென மகுடஞ் சூடினானே. (Tenkasi Temple Inscription)
2. { A. R. E. 201 and 202 of 1895 as regards initial date.
„ 1909, p. 32
3. T. A. S. Vol. I, 278
4. A. R. E. 1910, p. 38; T. A. S. Vol. 1, p. 106

புகழ்தேவல் செயப்பூர்வ திதியாறில்
முதல் வாரம் புனர்பூசத்திற்
சுகந்தாதி புனையழகன் சீவலவே
ளென மகுடஞ் சூடினானே”

Thus the actual coronation took place in the Tamil year Rakthatchi, month Chitrai; 20th; Purvatpatcha Shaeti; Punarvasu nakshatra, Saka 1486 and the corresponding English year A. D. 1564.

Before his formal accession, Ativirarama figured as the secretary¹ of the king Tirunelveliperumal Kulasekhara and thus seems to have taken a leading part in the administration during the reign of his father. That he took part in the administration as heir apparent in the days of his father and issued *olai* (instructions) to several officers is specifically referred to thus: ²

“கோஜுலவர்மரான திரிபுவன சக்கரவர்த்தி கோநேரினமை கொண்டான் திருநெல்வேலிப் பெருமான் வீர வெண்பா மாலையான் தன்மப் பெருமான் குலசேகர தேவர் கந்தனாரான அழகம் பெருமான் அதி வீர ராம ரான ஸ்ரீவல்லப தேவர்க்கு ஆண்டு மூன்றாவது குரோதன ஸம்வத்ஸரத்து உத்தராயணத்து ஹேமந்த ருதுவில் மகர ஞாயிற்று ஆரூர்தேதி பூர்வபட்சத்துத் திரயோதசியும் பிரகஸ்பதி வாரமும் மாகேத்ர யோகமும்

வராஹகரணமும் பெற்ற மிருகர்ஷத்து நாள் உலகு நெதாமணி வளநாட்டுக் கிடாரத்து இராக்குதப் பெருமான் கள்ளப்பிரான் சீவலக் கலிங்க ராயனுக்கு சிபண்டாரக் கணக்கும் திருவாழியும் கண்காணியும் திருமாலையும் காணியாட்சியாகக் கற்பிக்கும்படிக்கு நம் துமாரன் அழகம் பெருமான் அதிவீரராமான ஸ்ரீவல்லப தேவன் நம் வாசற்காரியம் நாயினனுக்கும் தானக்கணக்கு சொக்கன் கண்டிய தேவனுக்கும் தானிகருக்கும் ஓலைவர விடுகையில்.....ஆசந்திரதாரம் சந்ததி பிர வேசமே செம்பிலும் சிலையிலும்வெட்டிக் கையாண்டு கொள்ளவும்”

“சார்வ பெளம கோஜுலவர்மரான..... குலசேகர தேவர் கந்தனாரான அழகன் பெருமான் அதிவீரராமான ஸ்ரீ வல்லப தேவர்க்கு ஆண்டு 8-வது பிரமோ தாத ஸம்வத்ஸரத்து.....கந்திரவியும் அபர பட்சத்து ஏகாதசியும் சோமவாரமும் சுபயோகமும் சிம்மகரணம் பெற்ற புஷ்ய நட்சத்திரத்து நாள் காச்யப கோத்திரத்து போதாயன குத்திரத்துத் திருமேனியழகியான் பிரமாதராயன் தண்டைக்கால பிரதமராயனுக்குப் பண்டிடையானும் பழம்பேரையும் தவிர்த்து மூப்பது வட்டமும் நம் அர்ச்சனைக் காணியாச்சையாக கல்பித்தபடிக்கு நம்துமாரன் அழகம் பெருமான்

1. A. R. E. 403, 481, 511, 591 and 492 of 1918.

2. T. A. S. Vol. I. p. 277

அதிவீரராமனான ஸ்ரீவல்லபதேவர் ஓலை நம் வாசல்...க்கு வரவிடுகையில் நம் காரியம் ராமநாதனும் கணக்கின்படி விட்ட குறுமறை நாட்டு வந்தனார் பெரிய குளத்தின் கீழ் நிலம்.....எப்போர்ப்பட்ட சமஸ்த பிராப்திகளும் ஆசந்திரதாவது சந்ததி பிரவேசமே செய்பிலும் [சிலையிலும்] வெட்டிக் கையாண்டு கொள்ளவும்”¹

As heir apparent in the days of his father, he entrusted the administration of the Visvanathaswamin temple at Tenkasi to one Visvanatha Mudali and got the royal permission from his father (S. I. I. V. No. 766) and the administration of the temple at Kalakad to one Tiruvarunatha Perumal (T. A. S. I, 276).

Ativirarama's reign which began in A. D. 1563 seems to have extended upto 1605, the 42nd year of his reign as evidenced by the inscriptions available so far.²

VII

Ativirarama's administration.

His capital:—

Korkai was still claimed to be the nominal capital of the later Pandyas but the real capital from the days of Arikesari Parakrama (A. D. 1422-1461) was Tenkasi. Ativirarama's royal capital was also Tenkasi. We know already from the Tenkasi inscriptions that his coronation took place at Tenkasi. An inscription relating to the 42nd year of his reign is significant and may be quoted here:—

“சபமஸ்து ஆதிசண்டேச்வராஞ்ஞேயம் சகாப்தம் 1527ன் மேல் செல்லா. நின்ற சுவஸ்தி ஸ்ரீபுவநேக வீரமதுராமகேந்திர ஜயந்தி மங்கள புரவாரதேவர கேழமேச்வர சிம்மள கேளாதமோதி வாகரசோள சிந்து வடபானல சந்தேசாஹித்திய சார்வபெனமதேவப் பிராமணஸ்தாபனா சாரிய கோஜடில பன்மரான திரிபுவன சக்ரவர்த்திகள் கோனேர்மை கொண்டான் ஸ்ரீபெருமான், அழகன் பெருமான் அதிவீரராமனான ஸ்ரீவல்லபதேவர்க்கு யாண்டு 42-வது...”

1. Travancore Archaeological series Vol i. 278

2. A. R. E. 605 of 1917, The inscription in the Courtallam temple runs:

“சகாப்தம் 1527ன்மேல் செல்லாநின்ற...கோஜடில வர்ம்மரான திரிபுவன சக்ர வர்த்தி கோ கேரின்மை கொண்டான் ஸ்ரீ அழககண்ணனான அதிவீர ராமரான ஸ்ரீவல்லப தேவர்க்கு ஆண்டு 42-வது விசுவாச ஸ்வத் ஸரத்து”

It is reasonable to suppose from the above laudatory verses and the epigraph that Ativirarama shifted his residence from Tirunelveli where he stayed during the life time of his father to Tenkasi as his royal capital.

Extent of his territories:—

His rule extended over an area bounded by Madhura in the north, Jayantipura in the East, Mahendragiri i. e. Nanjilnadu in the south and Mangalapura (which is identified with a place in the north-west border of Vaippar.) His inscriptions abound only in this region, though a few are found in other places. Though his *birudas* refer to him as a great warrior, we do not have any details of his conquests.

His reign seems on the whole to be a period of comparative peace and prosperity. Numerous inscriptions of Ativirarama I show that he endowed the Brahmins liberally and encouraged them to settle in his territories. His administration seems to have been just and benevolent. The extent of his dominion may be mapped roughly from the evidence available in inscriptions. It is quite clear from epigraphic records so far available that Ativirarama ruled for 42 years, as one of the epigraphs (the Courtallam temple inscriptions) clearly refers to the 42nd year of his reign. Per contra the Pudukottai plates refer to the fact that after the death of Ativirarama his royal cousin Varatungarama came to the throne.¹ The Pudukottai plate is dated Saka 1505 (i. e. A. D. 1583). Dr. Caldwell in his History of Tinnevely² observes:—Vikrama Pandaya began to rule from A. D. 1543 and mostly without any break; Ativirarama alias Vallabhadeva, according to one of the Courtallam temple inscriptions, came to the throne in A. D. 1565 and this epigraph refers to the 40th year of his reign i. e. A. D. 1605.

The inscription at Tenkasi refers to the date of accession of Ativirarama as A. D. 1562 and in this epigraph he is referred to as Ativirarama and not as Vallabhadeva. According to Dr. Burnell, one of the Tanjore copper-plates leads us to infer that Ativirarama might have died by 1610 A. D. and the same plate refers to the succession of Sundara Pandya after Ativirarama. We know now that

1. Sloka 19, T. A. S. I, 65.

2. History of Tinnevely by Dr. Caldwell, pp. 53-54

Varatungarama came to the throne in Kali 4689 i. e. A. D. 1587,¹ We cannot therefore accept the statement of the Pudukottai plates regarding the death of Ativirarama. From epigraphic records so far available, it is reasonable to assume that he reigned for more than 40 years.

In several inscriptions of Ativirarama, his cousin. Varatungarama figures prominently² either jointly issuing the *olai* with the king (A. R. E. 595, 597 and 482 of 1918) or independently making gifts of land by himself and it seems Varatungarama was his co-regent.

One of the epigraphs (A. R. E. 528 of 1909) mentions Abhirama Chakravarti Varatungarama and is dated in the 21st year of Ativirarama Srivallabha and this shows that the former may have to be identified with Varatungarama of the Pudukottai plates who was co-regent with Ativirarama.

Kulasekhara Parakrama Alagan Sokkan also appears to have been ruling with Ativirarama in as much as his initial date supplied by an epigraph (A. R. E. 482 of 1909) falls into the reign of Ativirarama.

According to D. Caldwell³, with Ativirarama, the Pandyan line practically came to a close, but we can no longer accept this antiquated statement regarding the later rulers of this dynasty. The Pudukottai grant affirms that after Ativirarama came his brother Srivallabha and we also know that Varatungarama Pandya was also a direct successor of his. The Pudukottai plate informs us that Ativirarama Srivallabha and Varatungarama ruled jointly, while from the Muvaraivenra grant, we learn that Abhirama Ativirarama II was also reigning perhaps independently of Ativirarama I and Varatungarama in some portion of his paternal estate.

Ativirarama I as a patron of art.

He endowed various temples as is evidenced by the inscriptions of his reign. Of his building activities we may mention first that he

1. T. A. S. I, p. 116 (Tenkasi temple inscription).
2. A. R. E. 595, 596, 597, 603 of 1918; also 582, 584, 598, 602, 603, 604.
3. History of the Tinnevely District by Caldwell.



UTHAVA TANDAVAM
(Tinnevely Temple)



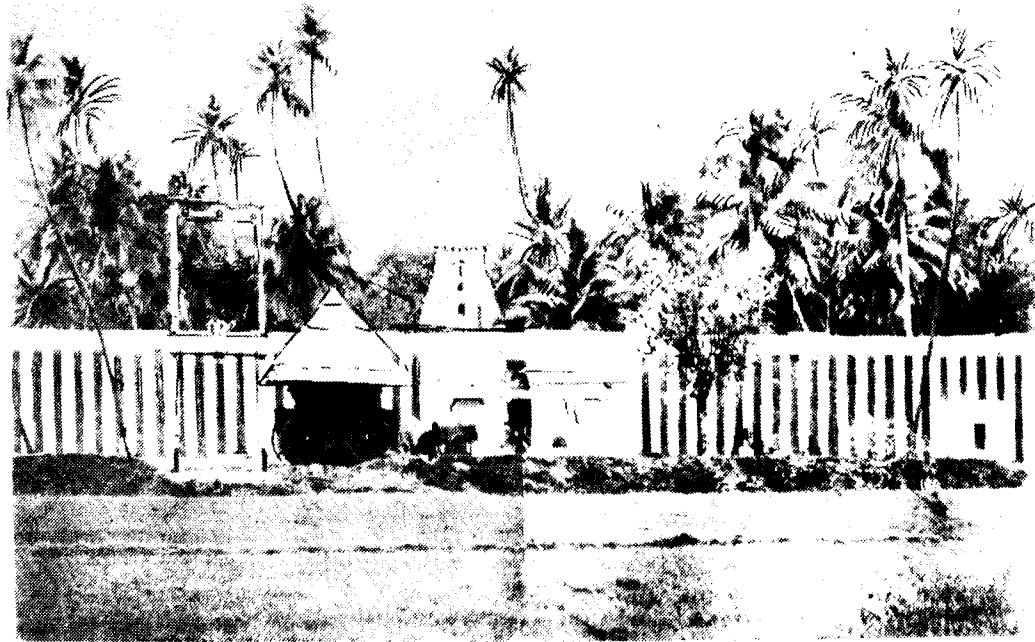
VENUGOPAL
(Tinnevely Temple)



MANMATHA
(Tinnevely Temple)



RATHI
(Tinnevely Temple)



ILANJJI TEMPLE (Tenkasi Taluk) built by Ativirarama Pandya.

built the pretty large temple of Kulasekharamudaiyar at Tenkasi in honour of his father Kulasekhara.¹ He also built another shrine to Vishnu² very near the former under the name of Sivala-Vinnavar-Emberuman. He constructed another shrine for Sokkanatha in the Visvanathasvamin temple and provided for its worship.³ He also built a temple of Siva i. e. the temple of Subrahmanya at Ilangi and the mulasthana deities of the two Siva temples that he built are known as Kulasekharamudaiyar. The Kulasekharamudaiyar temple at Tenkasi is incomplete and it is possible to infer that he died before completing the building of the temple. This temple, is of particular interest, as it contains a small mandapa to the north of the Dvajas-thamba mandapa and it contains an entrance leading underground to the royal palace and traces of this underground passage constructed with great skill and ingenuity can be seen even today. Some of the inscriptions of this temple relate chiefly to Ativirarama and his endowments to this temple.

One of the records relating to the tenth year of the reign of Ativirarama I (A. R. E. 592 of 1916) states that he erected the Krishna temple at Srivilliputtur and provided for the conduct of worship in it for the merit of Virappa Nayaka who is evidently the contemporary of Ativirarama I in the Madura Nayaka dynasty. Ativirarama was a worshipper of Siva but at the same time he showed equal devotion to Vishnu as can be seen from the Vishnu temples he built at Tenkasi and Srivilliputtur.

The following inscription regarding the building of the Kulasekharamudaiyar temple at Tenkasi, may be quoted here:—

ஸகாப்தம் கசா அயுக-ல் மேற் செல்லா நின்ற ஸ்வஸ்தி ஸ்ரீபுஷ்பகவிர்.....
ஸ்ரீ பெருமான் அழகன் பெருமான் அதிவீர ராமராய ஸ்ரீவல்லப தேவந்ரு யாண்டு
இ-வது பிரபவ ஸம்வதஸர்த்த உத்தராயணத்து ஹேமந்த ருதுவில் மகர ரவி நட-ந்
தேதியும் பூர்வபட்சத்து ஏகாதியும் ஸோமவாரமும் சுபயோக சுபகரணமும் பெற்ற
உரோஹணி நகூத்திரத்து நான் புநர் வஸ-நகூத்திரத்து ஜாதகரான ஸ்ரீ பெருமான்
அழகன் பெருமான் அதிவீரராமராய ஸ்ரீவல்லபதேவரான நாம் உடையார் குலசேகர
நாதனுக்கும் குழல்வாய் மொழிமங்கை நாச்சியார்க்கும் கர்ஷணாதி பிரதிஷ்டாந்தம்
உபநாதி ஸ்துதிபர்யந்தம் திருப்பணியும் செய்வித்துக் குலசேகரநாதனையும் குழல்வாய்

1. A. R. E. 535 of 1910 ; 490, 491 and 495 of 1918.
2. „ 498 and 501 of 1918.
3. „ 530 of 1918

மங்கை நாச்சியாரையும் பரிவார தேவதைகளையும் பிரதிஷ்டித்து நித்திய நைமித்தியங்களையும், உதஸவங்களும் நடந்து வரும்படிக்கு இதுகளுக்கு வேண்டும் செலவுக்கு விட்ட நம் வாசற்கணக்கர் இட்ட தைத்தடிப்படி குறுமறை நாட்டுக் குறுங்காளமான இராசகுரிய நல்லூர்க்கும் தோப்புக்கும் எல்லை.....இந்நாள் முதலுக்கு தேவதானமாக ஆசந்திரார்க்கம் இவ்வாலயம் உள்ள அளவாக செம்பிலும், சிலையிலும் வெட்டிக் கையாண்டு கொள்ளவும்". (S. I. I. V. 765)

IX

Ativirarama I as a patron of literature.

Ativirarama Pandya was a great patron of Tamil. It is clear from some of the epigraphs of his reign that he surrounded himself with learned men and encouraged them by his benefactions to live in his court, so that he could with their help study the classical works and compose verses. One of his court poets was Ramakrishna Kavi. Some of the literary celebrities of the Tirunelveli country who were the contemporaries of Ativirarama Pandya were invited by him to his court and encouraged to take part in literary discussions and writings.

He was himself a poet of great reputation. (1) One of his well known works is his rendering of *Naishadam*, the story of Nala into elegant Tamil verse. Whether the work was done entirely by himself or with the assistance of his court poet is a question which arises on account of the fact that the court poet Ramakrishna Kavi is more familiarly referred to as *Naishadam Ramakrishna Kavi*. It is however interesting in this connection to refer to the traditional

- (1) புலிபுத்தூர்-காசிகாண்டம் பொருவில்
பராசரன் புதல்வன் புகன்றவாரே
செவ்வழியின முதுகுத்ததென மதுரம் பொழி
தமிழாற்றெரித்தல் செய்தா
மதிக்கொடை நிழற்ற வோராழி
தொழுகுட்டி யொலிநீர்வேலை
யவனி புரந்தருள் வருதியிவீர ராமனி
கலர சரேறே (காசிகாண்டம்)
கடல்கழுமுதும் பொதிந்தபேழ் வயிற்றுக்கடவுள்
மொட்டாமையம் பெருமான்
வடமொழிதொடுத்த தெய்வமாக்கதையை
வடித் செந்தமிழுந் செய்தான்

account of the inauguration of this great Tamil classic. Ativirarama, soon after his rendering of *Naishadam* into elegant Tamil verse, sent his work to his scholarly cousin Varatungarama Pandya who was residing at Karivalamvandanallur. The manuscript was sent through a royal messenger to Varatunga Pandya and the latter on receipt of the manuscript returned it to the royal messenger without even looking into it and at the same time asking the messenger to go back with the message that it was excellent. Ativirarama was so much provoked by the disdainful manner in which his work was treated by his cousin that he resolved to do away with the life of his royal cousin by his own hands and he therefore proceeded to Karivalamvandanallur with the object of killing him and when he reached the palace of his royal cousin and found that Varatunga was then performing 'puja' to Siva, Ativirarama waited behind the screen for the completion of the 'puja'. Varatunga Pandya, who was not aware of the presence of Ativirarama, sang his usual daily impromptu verses in praise of Siva. (1) Ativirarama who listened to this verse in praise of Siva was moved beyond measure by this devotional verse and felt so much ashamed of his foul intention that he threw away the sword and prostrated himself before Varatunga Pandya. Thereupon Varatunga bade Ativirarama to compose verses in honour of Siva as a sort of expiation of the sin of having composed verses in praise of a mortal

படுமதஞ் செருக்கிப் பாகுடல் பிளந்து
படர் சிறைமழலை வண்டோச்ச
மடுசினக்களிற்று மானவேல் வருதி
யடலதீவிர பூபதியே. (கடம்புராணம்)
நிலவு பொழிற் தனிக்கலிகை நிடதர் கோன்
புகழ்ச்சரித கெடுநீர்வைப்பிற்
புலவர்களியமுதொழுது புதுமொழி கூட்டுண
தமிழார் புனைதல் செய்தான்
வலறுயர்த்த வண்ணலஞ் சேல்வானொரு
பொற்கோட்டிமய வரையிற்பீட்டி
யலர் தலைமா நிலம்புரக்கு மதிவீரராமனி கலரேறே" (கைடதம்).

- (1) "சங்கக் குழையனைத் தென்கருவாபுரித்தாணுவை வான்
கங்கைச் சடையனைப் பாடல் செய்யாத கலிப்புலவீர்
அங்கச் சமைகொண்டெழு காங்குகோடி யழிநாகப்
புங்கத்தில் வீழ்வன்றோ பொன்று வார்தமைப் பாடுவதே"

like Nala. The further part of the story is that Varatunga's wife who was also well versed in Tamil sang verses⁽¹⁾ on reading Ativirarama's rendering of Naishadam. Ativirarama's rendering of Naishadam in Tamil was based on the original Sanskrit work of the great Sanskrit poet Sri Harsha for which there are several classical commentaries in Sanskrit. Naturally Ativirarama who was familiar with the original Sanskrit work does not seem to have attempted a mere translation of the Sanskrit classic. Naishadam in the original Sanskrit composition contains 22 'Sargas' and the great author, Sri Harsha finishes the story with the marriage of Nala with Damayanti and the later misfortunes of Nala which are so familiar to every student of Naishadam are not recounted in the Sanskrit classic. Another Sanskrit work 'Nalodayam' and the Nala episode in the Mahabharata deal with the full story of Nala. The Tamil poem "Nalavenba" also deals with the story of Nala. It is reasonable to infer that Ativirarama must have been well acquainted with the previous works on the subject, and his elegant rendering of Naishadam into Tamil reveals his proficiency in both Sanskrit and Tamil and the following prefatory stanza² in Naishadam is further evidence that this great work was his own composition. There is an old saying that he who reads Naishadam will be immune from the clutches of 'Sani' (Saturn) and this sentiment is reflected in Ativirarama's Naishadam in the following stanza.³ That Ativirarama was a close

- (1) நிலவு பொழுது தனிக்கவிகை நிடதர்கோன் புகழ்
சரித நெடுநீர் வைப்பிற்
புலவர்களி யமுதொழுது புதுமொழி கூட்டுணத்தமிழாற்
புனைதல் செய்தான்
வலனுயர்த்த அண்ணலஞ்சேல் வான்றொடு பொற்
கோட்டிமய, வறையீற்றீட்டி
யலர் தலைமா நிலபுரக்கு மதிவீர ராமனிகலரசரேறே”
- (2) நிலவு பொழுது தனிக்கவிகை நிடதர்கோன்
புகழ்ச்சரித... ..புலவர்களியமு தொழுது
புதுமொழிக் கூட்டுணத்தமிழார் புனைதல் செய்தான்
மதிவீர ராமனிக லரசரேறே” (சுவிநீங்கு படலம்).
- (3) இழைத்த தீவினை தண்தனனினு தொட்டுன்பேர்
வழுத்தினொரபு மருவலன் மன்னவென் றேத்த
வழுற்கொ டுஞ்சினன் தணிந்தன னடல்வே லரசன்
குழைத்த தான்றியி லேறினன் கொடிய வெங்கலியே
(சுடதம்-சுவிநீங்கு படலம் கன-வது செய்யுள்)

student of the great Tamil classics may be evidenced by the close parallel of certain ideas in some passages of Naishadam with similar ones in 'Kambaramayanam', 'Jivakachintamani' and 'Chintamani'.⁽¹⁾

Ativirarama's literary reputation is also evidenced by his other works *Kurma puranam* (கும் புராணம்), *Kasikandam* (காசி காண்டம்), *Tirukaruvai Antadis etc.* To him also belongs the credit of having written *Lingapuranam* (இலிங்கபுராணம்), *Kokkokam* (கொக்கோகம்), *Vayusangitai* (வாயுசங்கீதை). *Kasikandam* (காசிகாண்டம்) was one of his greatest works. It deals with the glories of the holy city of Kasi (Benares). It is also a rendering in Tamil of 100 chapters and 2525 stanzas. In point of literary merit, it is considered superior in some respects to his rendering of Naishadam. One or two verses from this work may be quoted to support the point. In describing the great-

- (1) தோயும் வெண்டயிர் மத்தொலி துள்ளவும்
ஆய வென்வனை வாய்விட் டரற்றவும்
தேயு நுண்ணிடை சென்று வணங்கவும்
ஆயர் மங்கைய ரங்கை வருந்துவார் (கம்பராமாயணம்)

“மூலபைங் கோதை நல்லார் முகமதி வெயர்வு தோன்ற
வல்லி நுண் மருங்குனெவ வால்வினவாய் விட்டார்ப்ப
மெல்லிரல் காந்தன் சேப்ப வெண்டயிர் கடைபுமோதை
கொல்புலி முழக்க மென்ன வயின்றொறுங் குளிறுமாதோ”
(சுடதம்)

“கடதயிர்க்குரல வேங்கை கண்ணிறச் சென்று நண்ணி
யிடை மயிர்க் கவரி நல்லான் கன்றுணக் கண்டு நிற்பார்
புடைதிரண்டெழுந்த பொம்மல் வனமுலை பொறுக்க லாற்றார்
நடைமெலிந்திகலியன்ன நன்னடை நயந்து நிற்பார்”
(சுவக சிந்தாமணி)

கொங்கு விம்மு கோதையோடு கோதைதாழ வாண்முகம்
பங்கயத்தை மற்றோர் பங்கயத்து வைத்த பான்மைபோ
லங்கை சேர்த்தி மைக்கனீல வாலிசுந்தை வைகிய
மங்கை மென்மு லைத்தடத்து மாரன் வாளி யேவினான்
(சுடதம்)

“கொங்கு விம்முபூங் கோதை மாதாரர்
பங்க யப்பகைப் பருவம் வந்தென
வெங்குமூல்லென வெலிமயிற் தொழிற்
பொங்கு பூம்புகைப் போர்வை மேயினார்”
(சிந்தாமணி)

ness of the abode ('ashram') of Agastya, he puts it in an elegant stanza.⁽¹⁾

Further in the chapter on Siva going to 'Agni ulakam', the description of the poet regarding the method of worship with the whole body is beautifully pictured in the following stanza.⁽²⁾ That Kasikandam was translated into Tamil by Ativirarama is referred to in the following stanza.⁽³⁾

Another important work worth noticing is Kurmapuranam. It is one of the famous eighteen puranas and is divided into two parts, viz. Purvakandam (பூர்வகாண்டம்) and Uttarakandam (உத்தரகாண்டம்) of which the first is concerned largely with the description of the 'avatars' of Rama and Krishna and their doings, while the latter is concerned with the birth of the universe, the life of a householder and the great deeds of Siva. The two parts of the work viz. Purvakandam and Uttarakandam contain respectively 51 and 64 chapters and 3717 stanzas. The literary merit of the work can be appreciated by a reference to a few stanzas.⁽⁴⁾ There is also a reference to this work as being the composition of Ativirarama.

- (1) "கேழற் பன்றி மருப்பினிலங் கிளையாருமலி மேற்றயிலும்
பேழுவாய்க்கரடி மயிருளர்ந்து முதிர்குன் மந்திபேனெடுக்கும்
ஊழிக்கனல்பாயர் தொழுகுவீழியுரகங் கீறி மேலுறங்கு
மாழைச் சிறுமான் குழக்கன்றை வந்துநரிக டைவருமால்"
- (2) "சிறுவிர நன்னி னின்றந் தற்சனி யனவுந் தீரா
வுறுவிரை கிடந்த வாற்றா லொழிவறு மாயு னெய்தும்
நறுமலர்த் தான்க ளொத்துத் தசைந்து வேர் வெழாது நன்கா
யுறுபாடொத்த வாற்றா லுறுப்பறு திருவ னாவான்"
- (3) "புலிபுகழங் காசிகண்டம் பொருவில் பராசரன்புதல்வன் புகன்றவாறே
செவிவழியி னமுதுகுத்த தெனமதுரம் பொரு தமிழாற் றெரித்தல்
செய்தான்
உவவு மதிக்குடை நிழற்ற வோராழி யாற்றிசை யுருட்டி
யவனி புரந்தருள் வழுதி யதிவீர ரர்வா னி கலரசரேறே"
(காசிகாண்டம்-சிறப்புப்பாயிரம்)
- (4) "விறைவொடு தந்தை சென்னி யிலந்தகன் பிறையை நோக்கி
முழுமதி செய்து மென்றோர் கோட்டினை முறித்துத் தாங்கித்
தொழுதரு மன்பருள்ளந் தறியினிற் றுவக்குண் டோங்கு
மழைமதக் களிற்றின் செய்ய மரடி வணங்கல் செய்வாடி"

Lingapuramam (இலங்கபுராணம்) was also another work of translation of Ativirarama ⁽¹⁾

In conclusion it is needless to add that Ativirarama is well known to students of Tamil literature by his famous literary composition வெற்றிவெற்கை. This literary work shows that both in its style and ideas, the author was a close student of the famous Tamil classic. Tirukkural and had imbibed the moral truths of that great ancient classic. This little masterpiece is also known by other names, as Narunthokai (நறுந்தொகை), Sundara Pandyan Thokuthi. There are some variants in the composition ⁽²⁾ of the poem in the form in which we have it to-day and this makes some literary savants doubt

- (1) "குறுங்கழத் தகல்வாய்ச் செங்கட் கூண்பிறைக் கோட்டுவெய்ய
மறங்கிளர் பன்றியாகி மண்முழு தகழ்ந்து தாயிற்
சிறந்தவன் கமல பாத மளப்பினுட் டேடிக் காண
கிறங்கிய வுள்ளத்தோடு மீட்டும் வந் திறைஞ்சினால்"

"கச்சையம் புகர்முகக் களிகல் யானைபோல்
வச்சிரத் தெயிற்றவன் மலைய வாலிசேய்
நச்சவர எவன்கையிற் பறித்து நாண் மலர்ச்
செச்சைதாழ் முடித்தலை சிதற வீசினான்"

"கடலகமுழுதும் பொதிந்தபேர் வயிற்றுக்
கடவுண் மோட்டாமையெய் பெருமான்
வடமொழி தொகுத்த தெய்வமாக் கதையை
வடித்த செந்தமிழினுற் செய்தான்
படுமதஞ் செருக்கிப் பாகுடல் பிளந்து
படர்கின்ற மழலைவண் டோச்ச
மடுசினக் களிற்று மானவேல் வழுதி
யடலதி வீரபு பதியே"

(கூர்மபுராணம்—சிறப்புப்பாயிரம்).

(2) Compare

"அறிவோர்க் கழகு கற்றுணர்ந் தடங்கல்"

With

"அறிஞர்க்கழகு கற்றுணர்ந் தடங்கல்"

Similarly, Compare

"அன்றைப் பகலே அழியினும் அழிவர்"

with

"அன்றைப் பகலே அழிகினும் அழிசுவர்"

whether the work has come down to us in its original composition. There is a little doubt that Ativirarama was the author of வெற்றிவேற்கை. (1)

The literary atmosphere of the time, particularly in the Tirunelveli country then ruled by Ativirarama and his co-regents is reflected by the equally literary royal celebrities, who were the contemporaries of Ativirarama. The most notable of them is Ativirarama's royal cousin Varatungarama whose guru was Isanamunivar as is evidenced by the following stanza (2) in which he pays his homage to his literary preceptor. Varatunga's royal consort was also a highly cultured woman. When Varatungarama had gone to take part in the famous battle of Vallam on behalf of the Madurai Nayaks, Varatunga's consort is said to have composed certain verses expressing her yearnings on account of the absence of her husband in the battlefield. (3) The literary acumen of Varatungarama's royal consort is seen in her well-known comments on reading Ativirarama's

- (1) “ வெற்றி வேற்கை வீரராமன்
கொற்கை யாளி குலசேகரன் புகல்
நற்றமிழ் தெரிந்த நறுந்தோகை தன்னால்
குற்றங்களைவோர் குறைவிலா தவறே ”
- (2) “ தேசான சிவஞானச் செஞ்சுடரான் மும்மலமாம்
மாசான விருனகற்றி மன்னுயிரைப் புரந்தளித்துத்
தூசான யுரியசைத்தோன்றெல் சமைய நிறுத்து நிம்பை
சுசான முனிவன்னையடியை யிறைஞ்சுவாம்
(பிரமோத்தரகாண்டம்—குருவணக்கம்).
- (3) “ செப்பாரு முகிழ் முலையா ரெல்லாருங் கணவருடன் சேர்ந்து வாழ
ஒப்பாரு மில்லாவென் கணவருடன் யான் கூடியுறவாடாமல்
எப்பாலு மிருகாமத் துயராலும் நாடோறு மெலிந்து வாடி
இப்பாடுபடவென்றே விறையவென்றே யோட்டிவெழுதினோனே.
என்னைய ரமமற்தும் யானவரை மிக நினைந்திடுகின்ற வாட
முன்னே வினைப்பயன்றோடு வப்பிறப்பிற் செய்ததவ முடிந்தவாரோ
கன்னன்மத னபிராமன் வரதுங்க ராமனியற் காசி நாட்டில்
அன்னவயற் குருகினங்காளினி யெவ்வாறுயிர் தரித்திங் காற்றுமாரே.
என்டிசா முகமுந் திங்களின நிலா வெள்ளங் காயக்
கொண்டமால் பெருகுந்தோறும் கொழுங்கணீர் முலையிற் கோப்பப்
பண்டு நா மறியாக் காமத்துயரினாற் படுவதெல்லாம்
வண்டு காளுரையிருங்கள் வரதுங்க ராமனுக்கே.

rendering of Naishadam that the composition of Ativirarama was like that of a dog running at full speed and exhausting itself.

Varatungarama's literary gifts are seen in his ready improvisations as for instance the stanza¹ he composed and sent to Ativirarama on seeing the latter's rendering of Naishadam. Varatungarama was thus another literary celebrity. Like Ativirarama, he was not only an accomplished scholar but also a patron of both Sanskrit and Tamil scholars. He was the author of Brahmottarakandam and of Kokkokam etc. in Tamil. According to tradition Varatungarama and his wife after their daily worship in the temple used to improvise, elegant Tamil verse in praise of Siva. Two of these typical verses have been preserved. The various verses composed by this royal scholar comprise Karuvaikalithurai Antadi, Pathirrupattu Antadi and one of the verses² in Kalithurai Antadi was composed by him in such a manner as to move Ativirarama to repentance. Among the learned men of the court may be mentioned first of all Swamidevar³ alias Ganapati pattar, one of the gurus of Ativirarama Pandya as is evidenced by an epigraph which states that the same person was also the guru of Abhirama Parakrama. Another teacher of Ativirarama Pandya was Isanamamunivar (சசானமா முனிவர்)⁴.

- (1) செஞ்சுடரோன் மைந்தனையுந் தென்னிலங்கை வேந்தனையும்
பஞ்சவநிற் பார்த்தனையும் பாராதே—மிஞ்சு
விரதந்தனைக்கொண்டு பெய்யன்பு பூண்ட
பரதனையும் ராமனையும் பார்.
- (2) “ சங்கக் குழையனைத் தென்குரு வாபுரித் தாணுவைவான்
கங்கைச் சடையனைப் பாடல்செய் யாத கவிப்புலவீர்
அங்கச் சமைகொண் டெழுநாளுகோடி யழிநாகப்
பங்கத்தில் வீழ்வன்றோ பொன்றுவார்தமைப் பாடுவதே ”
- (3) The following references by Ativirarama to his guru are noteworthy:—
“ குழ்சுடருனத்திருவுரு வமைந்த சுவாமிதே
வளைபதம் பணிவாம் ” (கூர்மபுராணம்)
“ அருட் கடைக் கண்ணளித்தாண்ட சுவாமிதே வன்னிருதா ளகத்துள்
வைப்பாம் ” (காசிகாண்டம்)
- (4) Though the Tamil Language and literature had attained a high level of excellence and the Court of Ativirarama was adorned by a galaxy of literary men, very few among the common people seem to have been well versed in reading and writing. It is clear from some of the inscription that

We also know the names of other literary scholars of the time, particularly Kasikaliyan Kavirayan (காசிகலியன் கவிர்யான்) who was patronised by Varatungarama in particular. Niramavazhagiya, (நிரம்பவழகியர்) the author of Sethupuranam, and Paranjoti, the author of Tiruvilayadalpuranam are said to be the contemporaries of Ativirarama Pandya. Though the author of Sethupuranam was a contemporary of Ativirarama Pandya, he does not seem to have adorned the court of the Pandyan ruler. According to Caldwell⁽¹⁾, Paranjoti was asked by Ativirarama to compose Tiruvilayadalpuranam but we have no authentic evidence in support of this statement.

Ativirarama invited to his court Asukavirasa Singham alias Cherai Kavirasa Pillai and asked him to compose Kalathinathar Kattali Kalithurai (காளத்தினாதர் கட்டளை கவித்துறை). We also know another court poet of his time by name 'Sivanda Kavirasu'.

Ativirarama as a true scholar did not allow himself to be surrounded by mere flattering courtiers and this is revealed by some of the stories of the time which have been handed down to posterity. The Muse of History is nowadays too disdainful of any information that does not reach her signed and countersigned. In the handling of historical material, it would be a mistake to accept none but documentary evidence, since tradition if it does not give truth of fact, at least gives us truth of impression. The story goes that Ativirarama's work on Naishadam was inaugurated in the presence of some of the learned poets who were asked to pronounce their opinion on the literary merits of the work, and learned court poets compared it without fear or favour to a sugarcane. The implication of the comparison is that the work does not maintain the same level of excellence from beginning to end and in this respect it is like the sugarcane whose sweetness decreases from the stem to the top.

most of the common people were not literate and one of the inscription may be quoted here support of this inference.

"அது நிலைமை அழகிய நாடல்லாததற்குறிக்கும், விருதடக்கி நாடான் வாந்தற்குறிக்கும் உற்றிடத்துவிதற்குறிக்கும்.....தென்னாள் தற்குறிக்கும் ஆக இவ்வினவாதற்குறியும் மாட்டெறித்து இப்படிப் பிடிபாடு மெழுதின இவ்வூர் தந்திரக் கணக்கு அழகிய பாண்டியர் விழுப்பரையனை முத்து"

(1) "History of Tinnevely, P. 21.

X

Later Pandyan Polity.

A noteworthy feature of the later Pandyan dynasty is that it was comparatively free from foreign aggressions except for the Muhammadan invasions which took place in the 14th century. The political and social institutions therefore have never been seriously interfered with.

During the period occupied by the reign of the later Pandya kings, the Vijayanagara sovereigns were supreme in Southern India and towards the end of it, the Nayaks of Madura became settled in Madura and Tinnevely. Consequently the country over which these Pandyas ruled must have been quite limited.

The later Pandyas were therefore more or less feudatories of the Vijayanagar rulers. They adopted the Varaha or Bhuvaramurthi as an additional emblem of their family along with their carp and hook. It is to be accounted for by the subordination of the Pandyas to the Vijayanagar suzerainty, as the Vijayanagar emblem is the boar.

As the Pandyas traced their descent from the moon (Chandra), the son of Atri, the later Pandyas claim to belong to the Atreya, Gotra and they regarded the sage Agastya as their Kula-guru. It is noteworthy that the later Pandyas have gone in for names ending in Rama. Thus we have Kaliyugaraman, Abhiraman, Ahavaraman, Ativiraraman, Gunaraman, Varatungaraman etc.

The king was recognised as the head of the government and his authority was supreme and he was respected by all bodies of people who were entrusted with distinct and independent functions.

The country was divided into territorial divisions for administrative purposes and entrusted to officers. The chief administrative officers were Amaichār (அமைச்சர்) padaiithalaivar (படைத்தலைவர்) Araiya (அரையர்) Naduvagaiseyyvor (நாடுவகைசெய்வோர்), Varielar (வரியலார்) etc. The officers called Araiya were ministers looking after the internal administration. The naduvagaiseyyvor were concerned with the measurement and general supervision of the lands of the nadu. The varielar were the accountants concerned with the keeping of the accounts of land, tax etc. The royal officers were honoured by special titles as "Thondaiman" etc. One of the noteworthy features of the

later Pandya rule is the prevalence of the parallel double ruler system. The texts of several inscriptions clearly point to this fact. (T. A. S. Vol. VI).

The country was divided into *nadus* as *Tenvarinadu* (தென்வாரினாடு), *Vadavārinādu* (வடவாரினாடு), *Kurumalainadu* (குறுமலைநாடு), *Murapunadu* (முரப்புநாடு) etc., and the survival of the old territorial division is still found in place-names as *murapunad* of the Tinnevely district being called by the old name, and, in the case of villages, such names as *Sundarapandyapuram*, *Virapandyapatnam*, *Ativirarama-pandyapatnam* etc., in the Tinnevely district exemplify the practice of being called after the rulers. Some of the temples also contain the images either in stone or bronze of the famous Pandya kings, e. g. the Kuttalam temple, the Visvanathaswami temple at Tenkasi where the image of Arikesari Parakrama is paid special honours on particular days of the year.

Some of the lithic records show that the kings encouraged learning and culture by munificent grants to scholars and patronised arts and crafts most liberally. The later Pandyas patronised Tamil and some of the kings themselves as Ativirarama, Varatungarama, were great composers of verses. The laudatory verses reveal the aptitude of the people to compose verses and contain a number of words referring to the governance of the country.

Numerous inscriptions of the period show that the kings lavished their wealth in building temples and other pious works with the object of securing merit. Many works of public utility in the form of tanks roads, avenue trees all over the Tinnevely district bear evidence of having been planned and constructed by the Pandyan rulers.

All the accounts of the temples, royal courts etc. seem to have been written in 'olai' (palmyra leaves). Valuable services were rewarded with grants of the entire income of villages. The accountants were paid in kind. The taxes levied on land seem to be comparatively light and paid in kind which shows the comparative scarcity of money and the abundance of grains grown on the land. This is also evident from the huge endowments of lands to the temples. In fact, several villages were gifted away for the maintenance of temples. That some of the taxes were levied as a pro rata share of the income of the person may be seen from such current terms as, *pattam*, '*kaḍamaṣ*' in the Tinnevely district.

The weights and measures prevalent in the later Pandya period could be clearly inferred from the inscriptions of the period. Some of these weights and measures are still found in the Tinnevely district. Some of them are known by the names of the rulers, such as 'Vira Pandyan kol' and in some of the temples these measures were named after the principal deities. The inscriptions throw much light on the weights and measures. Grains such as paddy, rice pulse etc., and liquids such as ghee, oil, curds etc. were sold by measures. For instance, some of the Tinnevely temple inscriptions refer to the weights and measures as 'Anavaratanan' (அனவரதனன்). Some details of the measures are set-forth below.

(Kal = Marakkal)	
5 Chevidu	= 1 Alakku
2 Alakku	= 1 Ulakku
2 Uri	= 1 Nali
8 Nali	= 1 Kuruni
2 Kuruni	= 1 Pathakku
3 Kuruni	= 1 Mukkurni
2 Pathakku	= 1 Thuni

Measures:—18 Adikōl formed the unit of measurement. In some temple walls, a line of the length of this unit is drawn and this is referred to in the inscriptions.

Weights :—

40 Kani	= 1 Manchadi
10 Mā	= 1 Manchadi
4 Kani	= 1 Mā
2 Kunri	= 1 Manchadi
20 Manchadi	= 1 Kalanju

These weights were used for weighing gold and silver, and other precious metals.

Coinage and ornaments :—

The coins used were scanty owing to the paucity of gold and silver and the little gold and silver that were used were imported from outside. Gold and silver so obtained were largely used for

temple purposes. The workers in gold and silver had attained a high level of excellence. All the jewels made for the temple were remarkable for their exquisite workmanship. The chief ornaments then in vogue were *Thirumudi* (திருமுடி), *tali* (தாலி), *Karai* (கரைய), *Annam* (அன்னம்), *Kiṭi* (கிணி), *Vāḷi* (வாலி), *Sūthi* (சூதி), *Kandaiithodar* (கண்டைத்தொடர்), *Silambu* (சிலம்பு), *Pathakam* (பதக்கம்), *Prabhāi* (பிரபை), *Mampinchu* (மாம்பிஞ்சு) etc.

The *kāsu* (காசு) was one of the prevailing coins of the period and one *kāsu* was equal to ten *pon* (பொன்) as evidenced by the Tiruchendur stone inscription of Varagunapandya. (Ep. Indica, Vol. XXI, No. 17) The Tamil literature of the period refers to the coins then prevalent as *kāsu* and *pon*, as for instance காசும் பொன்னும் கலந்து துவியும் of the poets of the time.

Temples and Art:—The later Pandyas continued the glorious tradition of their predecessors in building temples and endowing them with land and founding *agraharas*. The Brahmans received and enjoyed the patronage of the rulers. Several inscriptions of the later Pandyas testify to the gift of lands and other perquisites granted to the Brahmans. Some of the temples as well as villages founded by these rulers were named after them, and in the case of the temples built by the sub kings, the temples came to be called after their suzerains. e. g. Kulasekharamudaiyar of the Tenkasi and the Iṇṇi temples, and Salivatipati of the Tinnevely temple etc. Large sums of money were spent for *abhishekam* and *pūjas* on the day of asterism of the rulers and a large number of people were able to carry on their livelihood by temple perquisites. Some of the temples of the Tinnevely district built by the later Pandyas are outstanding monuments of the art and architecture of the time, as for instance, the beautiful sculptural works of the Olakka-mandapa of the Tenkasi temple. This mandapa in the temple of Visvanatha at Tenkasi contains exquisite sculptures which are worked on huge pillars and display boldness of design, skill, elaborate ornamentation, minute detailed workmanship of the various parts and a high degree of polish and are admirable specimens of the art and sculpture of the mediaeval period of South Indian history.

APPENDIX A

Classified List of Ativirarama's Inscriptions.

Saka 1483
3rd year

(Sokkalingaswami temple)

Registers an assignment of land made under the orders of the king to a native of Karaiyur in Karaivala nadu as a *lañchanāi-kaniyatchi* of the two temples. (A. R. E. 617 of 1918)

Saka 1488
3rd year

(Same temple)

Records the gift of the village of Idaikal in Vaḍavarinādu and lands under the tank Kulasekhara-pērēri excluding the *devadānas*, *tiruvidaiyaṭṭam*, *agarappaṟṟu*, *madappuram* etc., for worship thrice daily, festivals, offerings and other services in the Vishnu temple constructed by the king under the name Sivala-Vinnavar-Emberumān. (A. R. E. 501 of 1918)

Saka 1488
3rd year

(Same temple)

Gift of a village in Vaḍavari-nādu excepting the *devadāna* and *brahmadēya* lands in it, for conducting worship thrice daily, for *Bhātavali* offerings, and for festivals in the same temple. (A. R. E. 491 of 1918)

Saka 1488
3rd & 4th years.

(Same temple)

Records the building of the temple called Śrivala-Vinnavar-Emberumān alias Alagar by the king and provides for worship and offerings to the same. (498 of 1918)

Saka 1489
5th year

(Same temple)

Gift of land called *kaniyatchi* to a private individual for writing the temple accounts. Mentions Parakrama-Pāndya-pērēri in Vaḍavari-nādu. (497 of 1918)

Saka 1489
5th year

(Same temple)

Gift of land and a house-site as a *Kaniyatchi* to another individual for keeping the accounts of the devotees (*lonḍar*) (494 of 1918)

Saka 1819
5th year.

(Kulaśekharamudaiyār temple)

Records the construction of the temples of Kulasekharanatha, Kulavaymolimaṅgai-Nachiyār and the *parivāra-dēvadas* situated on the certain side of Dakshina-Kaśi on the north bank of Chitra river, renewal of the services and festivals and the grant of lands in Vaḍavarinādu to meet the expenses of worship etc.

(490 of 1918)

Saka 1490
5th year.

(Same place)

Unfinished and damaged—seems to record a gift of land and a house to a certain Paḷuguṣuṇai for the temple watch (*tirumēṇik-kaval*).

(589 of 1918)

Saka 1490
6th year.

(Same temple)

Records gift of two gardens to the same temple for the *vasanta* festival by the officer Kodandarāman Sivala Kalingarāyan and another temple of Kulasekharanatha.

(492 of 1918)

Saka 1490
6th year.

(Same temple)

Gift of lands as paḍaiviḍu to Kulasekhara-Nayinār. Mentions Kulasekharanallur in Tenṇari-nādu and Puliyūr Parakramapandya-Chaturvedimangalam.

(496 of 1918)

Saka 1492
7th year

(Kuttalam temple)

Gift of land as a Kaniyakshi to the accountant of Tirukkurālam in Tenṇari-nādu.

(497 of 1918)

Saka 1492
8th year.

(Same temple)

Records gift of land in Marudangulam in Tenṇari-nādu for certain services in the Tenkasi temple.

(495 of 1918)

Saka 1493

(Same temple)

Records gift of lands to Brahmanas and Sudras for doing service in the temple of Srivinnagaram. Mentions Kulasekharanallur in Tenṇari-nādu and the temple of Kulasekharamudaiyar.

(499 of 1918)

Saka 1493
9th year.

(Visvanathaswami shrine) (damaged).

Seems to register a gift of land for conducting a festival to the image of Vitaranavinōda-Perumal,

(555 of 1918)

Saka 1493
9th year

(Same temple)

Commences with the words Bhuvanaikavira etc. The king is also called Sivalamaran—Records a tax-free gift of land for

Śrivali and festivals to the temple of [Nayinar-Sivalavinnavar-Emberumān at Puliyūr alias Kulasekharanallur in Tenṇari-nādu. Records also a gift of land at Vindapūr in Kuṟumaṇaiṇḍu made for the Ramānujakūdam built in front of the shrine of the God by Uḍaiyar Kulasekhara Kaḷiṅgarāyan. (A. R. E. 500 of 1918)

(Same temple)

Records a grant of tax-free land under the tank Kulasekharap-Pērēri in Ari-nādu and a house to Abhishēkach-chokkanār Sēvagadeva and others as ilānjiṇai Kāniyatchi in the temple.

(A. R. E. 597 of 1918)

(Same temple)

Registers a tax-free gift of land to the temple as a tiruvāli-Kāniyatchi.

(A. R. E. 598 of 1918)

Records that Meykkumperumal Parakrama-Pandya-Mudali constructed the mandapa in front of the shrine of the goddess and gave lands for offerings etc., required on the 6th day of Masi-tirunal when the ceremony of the goddess giving her milk to Sambanda was being celebrated for Avani festival and for the Vasanta of the god. He gave lands to Ummaiṇorupāga-mudali for the maintenance of a maṭa. The lands were made tax-free by an order of the prince Abhiramasundara. (601 of 1918)

(Lokanayaki Amman temple)

Gift of land free of all taxes under the tank called Segaviraramappereri for a flower garden to the temple of Visvanatha.

(595 of 1918)

(Same temple)

Gift of houses and garden land at the order of Abhiramasundara-varman to four persons for doing the service of Tirumenikaval and tiruvandikkappu in the temple of the goddess Ulagamuludumudaiya Nayaki.

(596 of 1918)

(Same temple)

Records a gift of land by the king for the recitation of the Vedas (adhynam) in the temple.

(487 of 1918)

Gift of 2 ma of land made tax free to Meykkum Perumal Parakrama Pandya Mudali as a kāniyatchi of his Kaṅkānikāṇam.

(602 of 1918)

(Same temple)

Relates to the grant registered in No. 602. The land is stated to be situated in Malaiyadikkurichchi in Ariyanadu. (603 of 1918)

Saka 1494
10th year.

Saka 1494
10th year.

Saka 1494
10th year.

Saka 1494
10th year.

Saka 1495
10th year.

Saka 1495
11th year

Saka 1495
11th year.

Saka 1495
11th year.

Saka 1496
12th year.

(Same temple)

Gift of land and a house-site to a certain Tirunelvelipperumal Vallavarayar for keeping the accounts of the servants (*Kanmi*) in the same temple. (493 of 1918)

Saka 1496
12th year.

(Same temple)

Records gift of land made to a certain Meykkumperumal Parakrama-Pandya-Mudali for conducting the vasantha festival of the goddess, (599 of 1918)

Saka 1493
12th year.

(Lokanayaki Amman Shrine)

Gift of land in Kunrakkudi, a village of Tennāri-nādu and a house made at the instance of prince Varatunga Pandya for *adhyayana* in the temple. (A. R. E. 584 of 1918)

Saka 1496
17th year.

(Panpuli temple)

Registers a gift of land to a certain Tondaimān of Tirunelvēli in Kilvemba-nadu made at the instance of Varatungarama for writing accounts (*tavanai kanakku*). (661 of 1918)

Saka 1493
17th year.

(Same temple)

Registers a gift of land at Ilañgi in Tennādu by the king. (A. R. E. 489 of 1918)

Saka 1498
14th year.

(Same temple)

The king is stated to have remitted taxes on certain lands in favour of the temple of Tirukkurramudaiya Nāyanār for conducting the sacred bath. (488 of 1918)

Saka 1498
14th year.

(Same temple)

Grant of a house etc. to Tillaiyulladi Urudaiya-Mudali by the order of prince Varatungarama. (604 of 1918)

Saka 1499
15th year.

(Kuttalam temple)

Gift of land and house to a resident of Arur in Kuḍanādu for performing worship in the temple of Kuttalanatha. (406 of 1918)

Saka 1504
20th year.

(Same temple)

Registers a grant of land and a house at the instance of Varatungarama to a certain Ayyanayinān and others for the service of Tirumēnikaval and Tiruvandikkāppu. (600 of 1918)

Saka 1507
19th year.

(Same temple)

Registers a gift of land for a water-shed at Arinapatiksha-Chaturvedimangalam in Kallaga-nadu by a certain Lakshminarayana. (A. R. E. 614 of 1918)

Saka 1507
19th year.

(Same temple)

Gift of land for worship to the shrine of Ekkaladevi in Tenkasi in Tennāri-nādu. Mentions a number of officers of the king among whom figures Munayadaraiyan. (410 of 1918)

Saka 1513
26th year.

(Svaminathasvami Shrine)

Records that the king issued an order for the grant of certain lands and tanks in Gunaramanallur for the sacred bath and worship of the images of Śyāmanatha and Nagēsvari set up in the temple of Pachchaiyappa Nayaka. (482 of 1918)

Saka 1513
26th year.

(Lokanayaki Amman shrine)

Seems to register a gift of land made at the instance of Varatungarama to a certain Kaliyan Kavirayan for keeping watch in the temple. (558 of 1918)

Saka 1509
25th year.

(Lokanayakiamman Shrine)

Grant of a land called Iḍomalaikkulam at Tenkasi in Tennāri-nādu made at the instance of Varatungarama to a certain Senbagavanapperumal of the lineage of Urudaimudali of the *matha* located near the car stand. (582 of 1918)

Saka 1509
25th year.

(Same temple) (damaged)

Seems to register a gift of land. (486 of 1918)

Saka 1512
28th year.

(Same place)

Registers a gift of land in Gunaramanallur, a village of Tennāri-nādu for the sacred bath and offerings to a *Sahasralinga* in the temple of Tirukkurramudaiyār set up by a native of Iḍattuvēli in Vembūr-nādu (485 of 1918)

Saka 1519
34th year

(Dharanipitha Shrine)

Records that the king made a gift of land for worship in the temple and the feeding of Brahmanas. (484 of 1918)

Saka 1522
38th year.

(On a stone on the road side at Idaikal) Records that a portion of Kilaṅgāṭṭur was formed into a new village called Sivalanallur by Sivalamara who revived the old times (653 of 1918)

Saka 1526

(Chidambaresvara temple, Puliur)

Registers a gift of land in Seṅgottai for worship and repairs to the temple of Chidambaresvara (399 of 1918)

Saka 1527
42nd year.

(Kuttalam temple)

Commences with the words Bhuvanakavira-Madhuramahendra. Seems to register the grant to a private individual of the right of presenting the offerings to the God. (405 of 1918)

Saka 1527
2nd year.

(Lokanayaki-Amman Shrine)

Registers a gift of land at the instance of the king for offerings and worship to the Goddess Ulagamuludumudaiyar-Nachiyar as an *abishekakattalai* in a shrine newly constructed by a certain Tadi Sadaichchi. (580 of 1918)

(Same place)

Relates to the appointment of a woman-servant for doing menial service in the shrine mentioned in No. 580 above. (531 of 1918)

APPENDIX B

Abstract of Contents of the Pudukkottai grant

Verse 1. Praise of Brahma.

V 2. Praise of Vishnu

V 3. Praise of Siva

V 4. Praise of Krishna

V 5. Praise of Ganesa

V 6. Gives the Pauranic geneology ; Vishnu, his son Brahma, his son Atri, his son Chandra (the moon).

V 7. Praises of the Pandya dynasty.

V 8. Praise of that Pandya before whom the turbulent sea that swelled to destroy the kingdom became only knee deep.

V 9. Praises of the Pandya who wrested from the lord of devas, Indra, one half of his throne.

V 10. Praise of the Pandya who churned the sea with the Adipurusha and of him who broke the crown of Indra.

V 11. Praises of the Pandya, who proceeded against the lord of the *devas* for the help of the *asuras*, and of him who gave a thousand elephants to a woman who begged for them.

V 12. Mentions Tataka and her husband, the god Siva of Madura and Soundara Pandya. Their son Ugra Pandya.

V 13. In this family were born two brothers Abhirama and Ahavarama. (For an abstract of the geneology detailed here, see the General Introduction.) T.A.S. VI.

V 18. The son of Tirunelveli-perumal, Ativirarama Pandya ruled the earth.

V 19 Ativirarama Pandya having died Srivallabha was anointed king by the ministers.

Vv 20-27. Praises of Srivallabha.

Vv 28-30. Abhirama Parakrama, His praises.

V 31. Parakrama's son was Gunarama. His praises.

Vv 32-33. Gunarama's brother was Varatungarama. Among his praises are that he rooted out his enemies and was famous like Bhoja (in literary capacity.)

Vv 34-41½ His praises.

Vv 41½-61½ In the Saka year 1505 (expressed by the faces of Siva, *vyoma bhutas*, and *indu*), which corresponded with the 21st year after the coronation of Ativirarama Srivallabhadeva and the cyclic year Subhanu, on a Tuesday, the Panchami and the fifth day in the dark, half of the month Caitra, in the Vasantaritu, Uttarayana, in the Harshana-yoga, Taitulakarana and the Mula nakshatra, the following villages were granted, in the presence of the gods Kurralesvara, and Karamarddesvara to a number of Brahmanas of various sakhas, gotras etc., by the kings Srivallabha and Varatungarama :—

(1) Ilupaiyadippatti, given by Srivallabha, situated in the adinadu in the Pandyaraja.

(2) Contiguous with it, the villages of Valangai-migaman and Sivakalaiyak-kuruchchi, given by Varatungarama.

(3) Pudukkottai,

These were clubbed together under the name of Timmapuram. The boundaries were as follows :—

On the north by Sevvaliruppu; in the north-east, Kottaneri; on the east, the stone bearing the *Vamana-mudra* in the village of Sengudi; on the south-east, Vellur; on the south, Periya Kaliyakkuruchchi; on the south-west, Mangalagrama and the *vamana* stone set in the middle of the river, Arjuna-nadi on the west, Kalagur-sima near the Arjuna-nadi and on the north-west, Kadambankulam alias Tirumalabhatta-gramam.

Vv. 61½-67 Here Tirumalaraja is introduced. His grand-father was Rama Nayaka; father, Timma Nayaka. He was the chief of Chintalapalli, was a devout worshipper of the god Sri Ranganatha (of Srirangam), was a great supporter of the Brahmanas etc., brave in war, generous, just and courteous. He employed in his wars against his enemies iron guns which he charged with leaden shots.

Vv. 68-77 Tirumalai Nayaka, who was devoted to Virapparaja, having requested Srivallabharaja and Varatungaramaraja, who pay regard to the requests of Tirumalai, granted with all appurtenances such as gardens, tanks, channels, etc., with the eight kinds of enjoyments, by pouring of water, to a number of good Brahmanas.

Vv. 78-83 State that Tirumalai Nayaka moved in the matter of the grant under the religious teaching of Tammarasa, his *pradhana* and religious teacher. This Tammarasa, who was instrumental in bringing into existence the *agrahara* named Timmapuram, built in it a temple of Brahma and a tank.

Vv. 84-159 Here follow the list of donees :—

V. 160 The *agrahara* of Timmapuram alias Chintalapalli which contains the temple of Brahma, was made by Tirumalairaja for the merit of his father Timma Nayaka.

Vv. 161-164 When, in Vidyanagari the famous Aliya Ramaraja was killed by his enemies, Basavaraja who was, in the vast ocean of distressed human beings, took the shelter under Tirumalai Nayaka, the latter protected him from his enemies, Payati and Rachaviti and restored him to his native place.

But when the huge army of Venkataraja was coming against him, he saw in it Basavaraja, the ungrateful man who was once saved by him. Tirumalaraja killed this Basavaraja forthwith.

When, in the battle that ensued at Vallaprakara, the armies of Viraraja were destroyed and that of Achyutaraja fled away, Tirumalairaja collected all the horses from the battle-field.

Vv. 165-183 Benedictions to Tirumalaraja, his sons, his nephews, his younger brother and his *pradhana* and a number of officers whose names are given in the Introduction at the beginning of this inscription.

Vv. 184-185 The writer of this document was Abhirama Sabhapati Kamakshi.

V. 186 This was engraved on copper-plates by Narayana.

Vv. 187-191 The usual final imprecatory and benedictory verses.

Vv. 192-193½ Demarasa, the son of Timmarasa, of the Agastyagotra and of the Rigveda enjoys the three-fourths share in the two that were granted formerly by Varatungaraja.

Vv. 194½-197½ Benedictory Verses.

APPENDIX C

Dalavay Agraharam Plates of Ativirarama Pandya. Saka Samvat 1517

This grant has been noticed by Mr. R. Sewell in Vol. II of his 'List of Antiquities, Madras'; he says therein that these plates were then in the office of the Collector of Madura and writes about them as follows :—"A grant in three plates by one of the earlier Nayakas of Madura. It is in shape very much like the Vijayanagara plates but the character is Grantha. Language—Sanskrit. The first plate contains a fanciful account of the Pandyan kings, the last two being 'Abhi-Rama or Ativirarama Pandya,' and his son Ramabhi Rama Pandya. The second and third plates contain the details of the grant. By it, Rama Krishnappa, "sitting on the Lion-throne of Vallabha Narendra after 33 years have passed, and after SS 1517" granted the village of Nadikkudi to a number of Brahmans. The year of grant is SS 1518 (A. D. 1596). The 33 years may possibly refer to the date of the death of Visvanatha Nayakka (A. D. 1563). At the end of the plate is engraved a boar with a dagger standing on its nose." (List of Ant. Madras, p. 31, No. 211, List of Copper-plate grants).

After relating the legendary history of the Pandya family, the record gives the genealogy of Ativirarama who was crowned under the name of Srivallabha. This inscription seems to call Ativirarama also Abhirama. His father was Vrihivritisvarasvami, and grand-father Abhirama Parakarama Pandya. In the 33rd year of the reign of Ativirarama Srivallabha which corresponded with S 1517 (expressed by the chronogram Satyamanya), prince Abhirama alias Ativira granted

16 மையும் சொத்தும் மற்றுமுண்டான சுதந்திரங்களுக்கும் இது முதலுக்குபற்றிக் கொண்-

17 குகணக்கும் எழுதிக்கொண்டு திருவாழி கண்காணி திருமலை யும் செய்துகொண்டு காணி-

18 யாட்சையாக.....செம்பிலும் சிலையிலும் வெட்டிக் கைய்யாண்-

19 -டு கொள்ளவும் சூழி - ன் ஸ்ரீராமன் எழுத்து.

Kalangadu and Sambur-Vadagarai Inscriptions of Adivirarama Pandya. S. 1489 and 1492.

The two following inscriptions which record the appointments of temple officers are found in Kalangadu and Sambur-Vadagarai respectively. The one is engraved on the east wall of the *Mahamandapa* of the Jamadagnesvara temple at Kalangadu, while the latter is found on the north wall of the *Mahamandapa* of the Mulasthanesvara temple at Sambur-Vadagarai. At the beginning of the first is a Sanskrit verse written in the Tamil and the Grantha characters in the most faulty manner; the rest is in plain Tamil prose. It records that one Sikailayamudaiyan, alias Marattiru Vanadarayan of Ulagu-chintamanivalanadu was appointed to the accountantship of the temple of Jamadagnesvara at Kilangattur by the king, Ativirarama Pandyaadeva. It is dated the Saka year 1489 which was also the 5th year of the reign of the king Alagan Perumal, alias Srivallabhadeva and Ativirarama Pandyaadeva, the son of Tirunelvelippeumal Kulasekharadeva and grandson of Abhirama Parakrama Pandyaadeva. The appointment took effect from Friday, the 24th of the month of Arpasi, which corresponded with the 7th tithi of the bright fortnight, the Simha-karna and Pushya nakshatra.

The Second record is dated the Saka year 1492, the cyclic year Pramoduta, which was also 8th year of the reign of Ativirarama Pandyaadeva. On Monday the 25th of the month Kanni in the Dakshinayanam, which corresponded with the 11th tithi of the bright fortnight, in the Simha-karana and Subhayoga and the nakshatra Pushya, Tirumeniyalagiyan, alias, Tandaikkala Brahmadarayan of the Kasyapa gotra and Bodhayana Sutra was appointed to do the thirty days' puja in the temple of Mulasthana; the appointment was made by the king himself. As in the previous document the king's fathers's name is given and it is preceded by the usual later Pandya 'introduction' beginning with *bhuvanekaviya*.

(1)

Text

1-9 ஸ்ரீவல்லபுவிருத்திராம்.....திரிபுவன சக்கிர-

10 வத்தி கோ நேர்மைகொண்டான் அபிராம பரா

11 க்கிறம பாண்டிய தேவர் னந்தனான அழகன்

12 பெருமாள் திருநெல்வேலிப் பெருமாள் விரவேண்பா-

13 -மலை [ய] ர [ய] குலசேகர தேவர் னந்தனான அழகன்-

14 பெருமாள் அதிவிராமனான ஸ்ரீவல்லபதேவற்கு ய-

15 -ரண்டு ருவ[து] பிறப[வ]னா அற்புதம் அபரபக்கத்து

16 இருபத்து நாலாந் நெய்திலும் சத்தமியும் சக்கிற வாரமு-

17 -ம்சிங்குரணமும் பூசத்து நாள் பெற்ற உலகு நந்தாம-

18 ணி வளநாட்டு கிடா ரத்தூர் சீகைலாயமுடையான்

19 ம[ற]த்தி [ரு] வானாத பெருமாளுக்கு வடவாரி நாட்டு [க]-

20 [ள] ரங்க [ர] ட்டூர் நம் ஆலயத்துக்கு தன் மகத்த[ர்] கணக்கு

21 காணியாட்சையாக குடுங்குப்படிக்கு நம்குமரன்

22 திருநெல்வேலிப் பெருமாள் விரவேண்பாமலை-

23 யான் குலசேகர தேவர் னந்தனான அழகன் பெருமாள்

24 அதிவிராமன் சிவலோகதேவர் நம் வாசல்.....தூர்கா-

25 றர்க்கு ஓலை வரவிடுகையில் நம் குமரன் அழகன் பெருமாள்

26 அதிவிராமனான ஸ்ரீவல்லபதேவர் கற்பித்தமை ஆ-

27 -லே.....மம சீவலதேவரும் நம் அதிவிராம

28தேவறும் ந.....

(Six more lines damaged)

(2)

1-13 ஸஹஸ்ரம்.....துவட்டமும் நம் அலினை
காணியாட்சையாக கல்பித்த படிக்கு நம் குமாரன்

14 அழகன் பெருமாள் அதிவிராமனான ஸ்ரீவல்லுலகேசுவர் ஓலை நம்
வாசல் துக்காளன்-

15 க்கு வரவிடுகையில் நம் காரியம் ருமனானும் காரியக்கணக்கு
குற்றாலமும்

16 சொக்கன் கண்டிய தேவனும் மடாபத்தியக் கணக்கு திருவலங்
காத்தானும் நம்

17 ஆலையகணக்கு செண்பகராமக் குட்டி சீல மழவராயன் கணக்
கின்படி விட்ட

18 குறுமறை நாட்டு விந்தனார் பெரியகுளத்தின் கீழ்பத்தக்கால்
ச [கண்ணாறு தடி] உ.....

19 ஆக மாதம் ஒன்றுக்கு நம்பு உடமை நெல் கோட்டை க
ஆகவும் சோறு ஸ்தலஞ்சு

20 ங்களும் பயிர் எடுப்பு வுத்த வாசினையில் உள்ள ஸ்தலஞ்சுங்களுக்
கும் பற்றிக்கொண்டு நம் ஓலைக்கு

21 எழுத்தும் இட்டு அலுவலுத்தியும் மனையும் மனைக்கூறும்.....

22 -யும் உசீலவம் பூதினையும் தொன்றுங்கோவில் தொன்றாக
கோவில் மற்றும் ஏற்பேற்-

23 பட்ட ஸஹஸ்ரபூதிகளும் சூரபூதாரவசு ஸந்திபூவெஸுவே
செம்பிலும் வெட்டி

24 கையாண்டுகொள்ளவும்

Sambur-Vadagarai Inscriptions of the Reign of Ativira- rama Pandyadeva.

The inscription edited below is found engraved on the north wall of the mahamandapa of the Mulasthanesvara temple at Sambur-Vadagarai. It is dated S. 1494, cyclic year Angirasa. This year corresponded to the 10th year of the reign of Ativirarama Pandyadeva. In the Uttarayana and Sasiritu of this year, on Friday, the 15th of the Mina, which was also the 11th tithi of the bright, fortnight,

in the Vanija-karana and Pritiyoga and nakshatra Rohini, Tiruvanna-malaippulavan Chidambaranathan alias Tirumulanatha Mudali of the Naduvumandalam was appointed to sing the Devaram hymns in the temple of Mulasthanesvara temple, by the king. He was recommended by Alaga Sokkanar Abhirama Pandyan. This last person must be Varatungarama, who, we have already seen, bore the name Abhirama Sundaresa.

Text

1-10 ஸஹஸ்ரம்.....அபுவசுத்தது ஏகாடிபி.

11ரோஹணி நக்சத்ரத்தி- னான் (சோ)-

12 -ழவ நாட்டு நடுமண்டலத்து பெறும்பற்றபுலீயூர் நயினர் திருவம்
பலமுடைய ந-

13 -யினர் திருப்பூமண்டபத்தாரில் திருவண்ணாமலைப் புலவர்
சிதம்பரநாதன்

14 திருமுலநாத முதலிக்கு பண்டுடையும் மனையும் பழம் பேரையும்
தவித்து திருப்பாட்டுக் காணியாட்சையாக கற்-

15 -பிக்கும்படிக்கு நம் குமாரன் அழகசொக்கனார் அலிராவணன்
ஓலை நம் வாச-

16 -ல் காரியம் இராமநாதனுக்கும் காரிய கணக்கு சங்கரனுக்கு-

17 -ம் கர்ம்மி தண்டை பிராம.....கணக்கு சொக்கன்

18 கண்டிய தேவனுக்கும் நம் ஆலயகணக்கு செண்பகருமனுக்கும்

19 சீவலம்மரூயனுக்கு ஓலையும் விடுகையில் திருப்பாட்டுக் காணி-

20 -யாட்சையும் உடமை சோறு சுதந்திரங்களும் கையாண்டு.....
பற்றிக்கொண்-

21 -டு தொன்றுங் கோயில் தொன்றாக கோயிலும் மனையும் மனைக்
கூறந் தோட்டமும்

22 தோட்டக்கூறு மற்றுமெற்பட்டச் சம்பிரதத்தியும் ஆசனீர
தாரவர் சந்ததி பிறவேசமே கல்லினு-

23 [கு] செம்பிலும் வெட்டி கையாண்டு கொள்ளவும் சூழிவண்ண
ஸுரநு எழுத்து

Kalangadu Inscriptions of the reign of Ativirarama Pandya. S. 1493.

The subjoined inscriptions are engraved on the north base of the central shrine of the Venkatachalapati temple at Kalangadu. They both record the grants of land made by the king to this temple. The first is dated S. 1493, cyclic year Prajotpatti; in this year, in the Uttarayana and Vasantaritu, on Friday, the 15th of the month Vaigasi, which corresponded with the 10th tithi of the bright fortnight, in the Subha-yoga and Subha-karana and nakshatra Uttara, the king Ativirarama, alias Alaganperumal Srivallabhadeva, granted some land to the god Tiruvengadanatha of Kilangattur. The king is said to have been born in the Punarvasu nakshatra.

The second inscription belongs to the same year but is dated Thursday, the 6th of the month Kannu, in the Dakshinayana and Varsha-ritu; this day was also the 3rd tithi of the bright half of the month, and nakshatra Asvati, Subha-karana and Subha-yoga. On this day the king granted once again some more land to the same temple of Tiruvengadanatha of Kalangattur.

(1)

Text

1-2 ஸாஹஸ்தா வாவியுரி ஸகராஷ்டி தசாசுயம் உன்மேற் செல்லா நின்ற.....அழகநு பெருமாள்

3 அதிவிராமநு ஆய ஸீவஹதேவர்கு ஆண்டு எட்டாவது.....

4அதிவி[ராம] நு ஆய ஸீவஹதேவர் ஆய நாம் கிளங் காட்டுரில் நயிநார் திருவேங்கடநாதற்கு திருவிடையாட்டம் ஸ—

5 வ-ஹாஹதேவகிட்ட நடி வாசற்கணக்கர் இட்ட கையத்தடிப்படி வடவாரிநாட்டு பன்மொழி உள்ளிட்ட பற்றில் பண்டு உடையானையும் பழம்பேரையும் தவிர்த்து நடி கண்டு உழவு திறந்து திருவிடையாட்டம் விட்டது—

6 -க்கு எல்கையாவது நாளிட்டு வென்றான் கடமாக்குளம் உள் பட்டதுக்கு எல்கைகள் எல்கை இலத்தார் க..... மேற்படி குளத் தில் நீர் நக்கலுக்கும் மேற்கு தெது எல்கை பழஞ்செய் கால்புருக்கு வடக்கு.....

(2)

Text

1-2 ஸாஹஸ்தா வாவியுரி ஸகராஷ்டி தசாசுயம் மேற்செல்லாநின்றவெண்பா—

3 மாலையாந் யஜ்ஜப்பெருமாள்.....அழகநு பெருமாள் அதிவிர [ராம]நு ஆய ஸீவஹதேவர்கு யாண்டு ஒன்பதாவது.....
அதிவிராமநு ஆய ஸீவஹதேவர் ஆ—
பெருமாள் அதிவிராமநு ஆய ஸீவஹதேவர் ஆ—

5 -ய நாம் வடவாரிநாட்டு கிளங்காட்டுரில் நயிநார் திருவேங்கட நாதற்கு திருவிடையாட்டமாக வாவியுரிஹதேவகிட்ட நம் வாசற்கணக்கர் இட்ட கையத்தடிப்படி சேர்த்துக் குடுத்த மேற்படி நாட்டு மேற்படியூர் உள்ளிட்ட பற்றில் இராசகு—

6 லராமப் பேரேரிக்கு நான்கு எல்கைக்கு எல்கையாவது கீழைக் கட்டளை தென்வடல் ஓடிய காலுக்கு மேற்கு பழவராயன் குளத்து நீர்நக்க லுக்கும் பழைய செம்பேறு கீழ்மேலோடிய ஒட்டுக்கண்ணாற்று

(The succeeding lines are somewhat damaged)

ANCIENT SOUTH INDIA AND HER CULTURE CONTACTS.¹

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Ancient South India appears to have been directly or indirectly connected with most of the main phases of prehistoric civilizations. The oldest type of stone-tools, such as the Acheullian hand-axes, are well represented by various finds from South India; they were first discovered at Tambaram near Madras; hence the name "Madrasian" for this ancient civilization.

The presence of this early type of *palaeolithic tools* points to the possibility that representatives of the oldest civilization of food-gatherers roamed the South Indian scene, perhaps as early as a million years ago. The geographical position of South India, between Java and Keilor near Melbourne (Australia) in the East, and Southern Africa in the West, where antique forms of the human race have been detected in skeletal remains, would seem to support the possibility of South India having been peopled by one of the first human races on this planet. A few hill tribes in South India, small in numbers, but important from the culture-historic point of view, have preserved the food-gathering or-acquiring economy and the bilateral social organization which must have been common during this earliest epoch of history. The Kadar of Cochin, Malapantaram of Travancore, the Chenchu of Hyderabad, Paniar of the Wynad or the Palyan are instances to the point.

With the advent of the *neolithic* technique in the sequence of South Indian finds, we begin to tread on somewhat surer ground. Sites, such as those of Bellari and Brahmagiri, provide ample proof for the former existence in South India of a neolithic village-civilization, that is to say, of a sedentary and agricultural type of life, akin to that of the more advanced among the South Indian Hill Tribes, who have taken to either shifting or permanent agriculture already long ago. Especially, those among them who are traditionally

engaged in permanent cultivation are representative of a neolithic type of village-civilization, as contrasted with the more primitive *podu*-or shifting-cultivation method. This latter seems to preserve the state of transition from primeval culture of mere food acquisition (or food-gathering) to that of food-production (agriculture). The question of timing these cultures is a vexed one. Neolithic stone implements are testified from sites ascribed to so late a period as the second half of the first pre-Christian millennium and, as we remarked just now, the style of more or less neolithic, primitive agriculture persists among various groups of South Indian mountain peasantry even to this day, although the use of the actual stone tools has long since been abandoned by them. The type of an old culture sometime endures, even if new forms of tools are introduced. But endurance of any particular culture-style says nothing as to its beginning in terms of time, particularly not in a country like India where the most complicated abstract inventions have been made in the midst of antique technological surroundings, such as for instance that of the Zero and its positional value in arithmetics, or the chess-game, which were both invented in a surrounding of two-wheeled bullock-carts and open drains.

Neolithic village-life based on the agriculture of a matrilineal civilization may have begun pretty early in the history of India, possibly even of South India. I have explained elsewhere¹ that we have reason to believe in such early developments which would place this phase roughly contemporaneous with the village civilizations of neolithic Iraq, Syria, and even Egypt. Yet, it should be stressed that so far definite proof as to the actual beginning and origin of this village civilization in India is missing. This problem is the more intricate, as it appears to be closely connected with two outstanding features of Indian archaeology; (1) The early rise of a chaeolithic or bronze-age city-civilization in the Indus valley and (2) The abrupt appearance of iron (and megalithic structures) in South India, with only a few copper or bronze tools among the neolithic, and below the iron-carrying megalithic type of civilization.² These objects, so far, do not seem to testify to the existence of a well established bronze-age civilization, in any way comparable to that of the Indus valley.

The first of these two features: the highly advanced and specialized Indus-civilization (of Mohanjo-Daro, Harappa and Chandhu Daro)

1. Summary of a lecture delivered at the Annamalai University on 19-10-50.

1. Ehrenfels: (1941), pp. 175, seq., (1942), (1949/c), (1950), in the last article.

2. Lal (1949), pp. 41, seq.

offers indirect help in the solution of South Indian problems, in as much as this type of civilization appears to have survived the Aryan invasion in many of the South Indian aspects of civilization which persist even to-day. Particularly the culture of an advanced type of matrilineal social organization with its characteristic forms of architecture, art, style of life and a rich religious and poetic evolution, grouped round the mother-goddess cult, have to be included into this category, as I have tried to prove in my book *Mother-right in India*.¹

The sudden appearance of iron and megalithism in a setting of what must have been a much simpler type of neolithic or quasi-neolithic village civilization in South India, offers particular difficulties. If we were to assume that iron and the megalithic culture-complex have been brought to South India by a people, different in race, language and culture, from the neolithic villagers, who were inhabiting South India previously, the obvious conclusion would then be that the newcomers were the Dravidian speaking peoples, and the earlier villagers another race, whose languages and most of their culture-traces would appear to have been lost. This assumption would somewhat gain in probability if we had reason to believe that both iron and megalithism had come from the Indus-valley civilization to South India. This, however, not being the case, it is difficult to account for the obvious culture-historic affinities between the ancient Indus-civilization and the Dravidian South, if we assume the Dravidian element to be of so comparatively recent a date as the second half of the first pre Christian millennium, i. e., the advent of iron and megalithism in South India. It is moreover hardly feasible that so highly developed a literature as the Tamilian which had already produced three Sangam Ages, and masterpiece like Kural, as early as the 3rd. century A. D. could have been evolved by a people who were just immigrating builders of crude megalith structures only 600 years previously.

A number of culture-historic affinities between the South Indian type of village-civilization and that of the Khasi in Assam,² however, may suggest another solution of this intricate historical question as I have already pointed out elsewhere.³ Both iron and megalithism are characteristic features among the Khasi, who, like pre-historic South

India do not show signs of any deeply rooted copper-or bronze-industries as transitional cultures from stone to iron, and in their social life also resemble ancient South India by being outspokenly matrilineal in organization. It is possible that a similar (perhaps kindred) social system, outlook and background in ancient South India produced conditions conducive to the acceptance of the same cultural innovations which we find characteristic of the Khasi in Assam i. e. iron and megalithism. Culture-contact, rather than the actual migration of a people would thus seem to have been responsible for a rapid spread of iron and megalithism and, with them, for some at least, of the similarities between South India and the Khasi of Assam. The "Dravidians" would then appear as a group of people settled in South-India since long, and with a matrilineal culture-tradition of the neolithic village-type behind them; even in the more provincial areas such as South India may have been, as against the city-civilization of the Indus valley. This culture-tradition of long standing may have enabled them to adopt iron and megalithism in a similar way as these must have come to the Khasi of Assam without necessarily involving actual migration of peoples.

Keeping this possibility in mind, a number of known instances for culture-contact without migrations of actual populations between South India and other parts of the world, gain in significance proportionally and may lead to further important conclusions, if studied from the new angle, which I am here envisaging.

The frequency of culture-affinities between Kerala and Bengal¹ and of both, with Indonesia, Indo-China and also with south-western China, including Tibet, have to be considered in the first place here. The history of Malayalam and of the role which Malayalee immigrants, navigators, traders, travellers or adventures played in these regions, has not yet been written, but seems to promise interesting results.

Little more than the mere fact of commerce is known, about the cultural relations between South India and classical Rome, Syria and generally, the Mediterranean Basin in the West, or China in the East.

1. Ehrenfels (1949), pp. 179 seq.

2. Field researches, on which the observations on Khasi-culture in this article are based, have been carried out with the financial aid from the *Viking-Fund*, Incorp., New York, by the author.

3. Ehrenfels (1950) *op. cit.*

1. I am indebted to Professor C. A. Menon, Head of the Malayalam Department, University of Madras, for a special trend in these considerations to which he drew my attention in personal communications, by referring to the Bengali *bhakta* Chaitanya and his influence on Ezhuttaccan, the Malayalam epic poet, and to the recital of the Bengali Gita Govinda in Guruvayur in Malabar,

How far ideas and higher forms of culture were exchanged here remains to be studied.

The same is true of the rapid expansion of South Indian style and ideas under Chera, Chola and Pandyan rule.

These and kindred questions are likely to find a deeper interpretation and fuller understanding, once the importance of the matrilineal system as a constituting factor in South Indian history will fully have been understood and appreciated.

The mythology connected with this historic place of Chidambaram here contains symbolic allusion to the existence of a former, highly evolved matrilineal civilization, if we take *Tillai-Ammal*, the particular Kali of the mythical *tillai-kadu* on the ancient site of present Chidambaram as a symbol whose worship was later replaced by that of Nataraja, after the famous dance-competition of the two deities which, according to legendary history, took place here.

So much for mythology, legend, cultural history and their interpretation. The significance of the matrilineal order of society, great as it may be for the interpretation of past history and, through this, for present culture-connections, however, is yet not confined to this more retrospective outlook. The matrilineal order has also significance for the present and for the future.

Many features of culture-renaissance and resurgence, generally, of life in India, and more specially South India, have to be included here. Regeneration of dance and music as accepted features of social activities are a good example in point; growing numbers of girl-students and women in public service and career, another.

The deeper significance of the matrilineal order, however, lies in two features which seem inextricably connected with the future of this great country and that of mankind at large. These are:-(1) the democratic trend in social organization and (2) the stress on quality, rather, than on quantity which seems to be also characteristic of matrilineal culture.

(1) The very essence of democracy is the *protection of the rights of the weaker* as against possible transgressions on the part of the stronger and the *distribution of power*, rather than its concentration in one single agent.

This very principle is the basis of the matrilineal family order which, through the inheritance and succession of the female, endows the weaker sex with the legal power of perpetuating the family-tradition¹. Thus it places the sister into a legally more important and secure position than her brother. The result is, on the whole, an equilibrium and polarization of power¹, rather than subjugation of one sex under a one-sided rule of the other, since it is the weaker sex which gets protection in this matrilineal order, whilst in the patriarchal order the already stronger sex receives additional support through legislation and social bias, thus overemphasizing the power of the male, as against the female sex. It is in due consideration of this ethnographically substantiated fact, that anthropologists speak of matrilineal, not matriarchal civilizations, though in the case of patrilineal society the term patriarchy is more than justified, and used, because in the patrilineal type of society, the female sex is actually being over-powered and ruled by the domineering *pater familias*—the patriarchal father.

The second constituting element in democracy is the *distribution of power*, for which the matrilineal family organization also gives a pre-fabricated model, as it were, in the following way.

The strong legal position of the mother in matrilineal society is shared by two male partners of the family; the mother's brother and the mother's husband, instead of only the father in patriarchy. Numerically, male members are therefore stronger represented in the matrilineal, than in the patriarchal family, but their functions are distributed, rather than concentrated, the mother's brother being stronger legally, the husband and father, psychologically, whilst in patriarchy the husband-father unites both aspects in one person.

The result of this arrangement is certainly of no mean importance to the education and preparation of society for the functioning of democracy.

(2) The stress on quality rather than quantity is another important feature in matrilineal society, likely to play a paramount part in the solution of burning questions of the day.

Perhaps the greatest danger, besides atomic bombs, into which modern science has brought mankind, appears to be that of a population increase which is far too rapid for any humanly possible, or

1. Ehrenfels (1949/A)

feasible, food-production increase to keep pace with it. This increase of the population is not caused by any increase of fertility, sex-activities or any other quasi-natural changes in women, men or children, but solely by the reduction of infantile, and maternal mortality-rates. This reduction, on its part, is the result of artificial interference on the part of medicine: vaccination, inoculation, hygienic, or sanitary measures and other modern methods of lowering the death-rate far below the birth-rate. The lack of food, which is the obvious evil result of these otherwise beneficial incursions into the formerly existing equilibrium, led man to exploit nature in such an avaricious and short-sighted way that large-scale deforestation now led to soil-erosion and this again to deterioration of climate. Vast parts of the United States, China and India, where forests attracted and preserved moisture, are thus turned into dry deserts and spread their deadly grip to ever increasing border of area denudation, soil-erosion and thus result again in the formation of new deserts, where once fertile lands smiled, as is vividly illustrated by William Vogt's authoritative statements on these problems.¹

The loss of cultivable lands thus adds to the already increasing population pressure which becomes particularly clear from recent researches carried out in the Institute of Population Studies at this University by its Director, Professor S. Chandrasekhar². New forests are, as a consequence, being destroyed and thus new roads being opened for soil erosion and the deterioration of climate, all leading to further transformation of once fertile lands into deserts, semideserts and treeless steppes.

A halt could be called to this vicious circle by women. It is given to their power and lies in their particular sphere of influence, to keep the nativity-rate within limits, now that it has dangerously increased over the rapidly lowering mortality-rate through the beneficial but too sudden and artificial interference on the part of modern hygiene and medicine. Women no doubt are both entitled, and enabled, to have a say in this matter relating to the quantity and quality of their children. This right, however, can hardly be ascertained by saving a few grains of rice here, or planting a few cabbages there; however laudable such efforts may be, as our *Grow More Food* advertisements aptly assert. The real importance of womanhood lies not

1. Vogt (1949).

2. Chandrasekhar (1950)

so much in her quality as a paid or unpaid cook, but in that of a wife and a mother.

Here it is that mother-right and the matrilineal tradition can come in, helpfully to the advantage not only women and mothers themselves, but also to that of mankind generally. Mother-right can save children from the painful suffering of semi-starvation, which over population brings in its wake.

To the mother, quality of nourishment and education of a child means generally more than to the father. Her nearer and more intimate contacts with the needs, joys and aspirations of the little being teach her quite naturally the lesson that if there is just enough of all necessary things for the proper upbringing of two, or perhaps three, children in a family, there may be desperate shortage of everything, if there are four or six. Men, on the other hand, are generally more prone to think in terms of big numbers, of quantity rather than of quality¹. Man's lot is not that of giving life in the painful process of child birth, and it is therefore only natural that men should feel tempted to think more in terms of quantity, than in those of quality, as far as numbers of children and populations are concerned. This, however, being a dangerous mistake in the present situation of rapid population-increase, soil-erosion and climatic deterioration² the question of children's numbers, which mostly concerns women, should also be regulated by women, not by men alone.

Sudden and unprepared transfer of so-called "equal rights" to women in a purely patriarchal atmosphere, however, often results in women imitating patriarchal ideology, principles and customs. The background and mental education of a matrilineal society is therefore needed to guide women to grasp the meaning of duties which she has to fulfill in the grave situation that faces mankind now.

The background which matrilineal civilization can give is still a living force in parts, at least, of South Indian Culture and her possible contributions to the world at large.

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1. Ehrenfels (1949/B). 2. Vogt (1949).

Tariff Policy In India

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THE evolution and the present content of the Tariff Policy in India is the theme of these lectures. Though it is not an altogether new and enchanting subject, it has acquired a special significance in the context of the economic development in our country. Besides, it has acquired topicality once again owing to the appointment of the second Fiscal Commission and the recent publication of its report. There is still another reason for reviving our interest in the efficacy of tariffs. The inter-war transformations in the pattern of world trade culminating in the establishment of the International Trade Organization have given a new orientation to the purpose and scope of Fiscal Policy. Not less important has been the recent emphasis on economic planning. It has effected a fundamental change in the approach to tariff protection. It is now a problem of dovetailing tariff measures successfully in a scheme of planned economy. For these reasons I consider it capable of providing sufficient food for thought.

I propose to commence with a consideration of the place of tariffs in the present dispensation of economic thought and policy. It must be admitted that its role has been one of relative unimportance for the past two decades. Its importance began to wane during the inter-war period owing to the confusion in world trade brought about by the Great Depression. Other measures, perhaps more potent, were pressed into service as the new developments warranted drastic results. There has also been a paucity of literature on tariffs during this period. In other words, the academic background underwent little change. It is obvious that the quantum of thought devoted to economic problems is always in proportion to their practical importance. Tariffs ceased to be a live problem during the inter-war period as their efficacy in practice was considerably reduced.

Fortunately, however, there have been a few important papers published by eminent economists on the subject. They have thrown fresh light and mark a significant departure from the teachings of Free Traders. The approach is different and their conclusions are

1. The substance of a course of lectures delivered at the Annamalai University.

favourable to the adoption of a policy of protection. The main thesis of their contributions is that though free trade has been shown to be beneficial to the world as a whole it has never been proved to be the best policy also for a single country. By adopting the welfare approach it has been pointed out that community indifference curves may be taken to serve as a standard of reference against which we can compare the national welfare to be gained from various trade policies. A tariff imposing country should always try to maximise the welfare of the country. It is suggested that a suitable tariff will always improve national welfare if the foreigner's reciprocal demand has unit or less than unit elasticity. In no case will free trade be better than protection short of the foreigner's reciprocal demand curve becoming infinitely elastic. It has been proved that an optimum tariff will bring the trading point to a higher community indifference curve. The terms of trade argument is regarded as a rough and ready way of presenting the welfare argument. If the imposition of a tariff affects the terms of trade very much, that is a sign of the foreigner's reciprocal demand not being very elastic. Finally, they come to the conclusion that to extend public assistance to infant industry is economically fair and proper provided it does no more than equate private to social marginal productivity.

From a practical standpoint the place of tariffs is at present severely restricted. In the first place, it has to fit in with other measures of assistance and control. Tariff measures cannot by themselves yield the desired results as in a free private enterprise economy. The operation of the economy is now fettered with several restrictions and has to adjust itself to a variety of scarcities. Scarcities have given rise to controls and, unless they are suitably adjusted, tariff measures would be ineffective. Therefore, in prescribing a tariff policy it is imperative to take note of the degree of relaxation of controls that is feasible in view of the short supply of raw materials and capital goods. Besides, a tariff policy has also to be reconciled now with a changed international economic policy. Since the circulation of the American Proposals, there has been growing conviction that restrictions on foreign trade should cease to exist. This is as a reaction to the severe restrictions that were imposed after the Great Depression. Tariff restrictions are no exception to it and so, in shaping policy, reconciliation and compromise is inevitable.

At the same time, the responsibilities that have devolved on tariff policy have increased at present as compared with a few decades ago. It has to sustain, if it can, a reoriented economic policy. Internal economic policy is being envisaged more on the lines of a planned

economy. Tariff measures are ideally suited to aid a free enterprise economy, as their greatest virtue is to work through the price mechanism. In other words, it is a conformable type of intervention in a free economy. It is therefore difficult to conceive how tariff protection by itself could sustain a planned economy. However, if it has to share the responsibility its sphere has to be carefully defined. Still it must be admitted that the scope and effectiveness of tariffs are extremely limited in the present context of national and international economic policies. But exactly at such a juncture national requirements have grown in volume and importance. Nations are aiming at higher standards of life and to sustain them they plan for more complicated economic structures. Backward economies aspire to lift themselves to higher levels. Such ideals are beyond the reach of fiscal policy. While the aims and targets were simple and few, tariff measures acquitted themselves fairly well. But with the present change in outlook their place is relatively less important. At the same time, the stage is not yet reached when it could be relinquished. So long as the private sector, operated on the basis of free private enterprise, exists in a planned economy, tariff aid is of considerable importance particularly to undeveloped countries. While therefore the scope and efficacy of tariffs are reduced their implementation has become more difficult. There can be no generalisation on the nature of the policy; it has to be defined in terms of each country's position and needs. In the Indian context a considerable amount of adaptation is necessary to suit its requirements and international commitments.

In tracing the evolution of tariff policy in India the changes in the Indian approach to it would be an interesting study. In early days there was a reluctance to adopt tariff protection as a policy. It has to be attributed not only to the sway of the free trade doctrine but also to a limited vision of the future. When exigencies of circumstances necessitated the increase in import duties there was an indifference to their possible effects on the Indian economy. In rare cases, the effects were even neutralised. But soon agitation commenced among the enlightened public and it culminated in the demand for fiscal autonomy. But the acceptance of the Fiscal Autonomy Convention was more a moral victory than an economic benefit. It was not put to the use for which it was contemplated, either because its full potentialities were not realised or the economic climate was not yet favourable for its implementation. The privilege was used more as a bulwark against foreign competition than as an instrument of economic development. The outlook was narrow and referred only to the short-term. During the inter-war period there was a guarded use of tariffs to effect a manageable change in the complexion of the economy.

There were two reasons for this attitude. In the first place, the authorities were consumer conscious and did not want the burden of protection to weigh heavily on the people. Secondly, the revenue needs of the State were an important consideration. Besides there was no desire to bring about any radical change in the economic structure.

During the second World War, the attitude towards tariffs was one of relative indifference because of their ineffectiveness under war-time conditions. The *status quo* was maintained even though they were virtually inoperative. But still there was no loss of faith in the ultimate potentialities of tariff protection. Fears of post-war conditions actuated a desire to keep the policy warm for later use. Even when the war was in progress post-war protection was promised to certain undertakings. After the war the old *status quo* was revived with of course a slight liberalisation of principles. But the economic demands made on the State were too great for the old tariff machinery to bear. A time was reached when a redefinition of the nature and scope of the policy became necessary. Hence it has once again been defined for the future.

Tariff Measures and Policy

Taking the Tariff Measures and Tariff Policy in India for a detailed study, it may be noticed that in the beginning there was a series of uncoordinated tariff measures till the report of the First Fiscal Commission was published. During this period there was a drift from free trade to unmediated protection. There was a definition of policy only after the first Fiscal Commission reported. It enunciated the policy of Discriminating Protection and laid down a triple formula for the selection of industries. The first among the principles is that the industry claiming protection should have the necessary natural advantages in the shape of raw materials and power within the country. Secondly, it must be convinced that the industry is incapable of developing adequately without protection. Lastly, the industry must be able to stand eventually without protection. A few supplementary principles were also laid down, the chief among them being that no new industries can claim protection and that industries of national importance should receive special consideration.

The policy in its operation was defective both in principle and in administration. The triple formula has been extremely restrictive and it has been applied with rigidity. During the two decades of its

operation the record of its achievement has been meagre. To some extent the unfavourable economic conditions during the period have been partly responsible for the inadequate results, but the hampering effect of the policy has been the main cause of the slow progress of economic expansion. It was a period of economic instability and there was also a dumping of goods on a considerable scale from abroad owing to the excess capacity created in the European countries during the first World War.

The protection that was actually granted in India was either to neutralise the unfair conditions prevailing abroad or as a countervailing measure against dumping or exchange depreciation. Therefore, though the intention of the Fiscal Commission was to grant developmental protection what was available was actually of the safeguarding variety. In the administration of the policy, the Government manifested a greater rigidity in the application of the principles than even the Tariff Board. In the case of two industries, namely glass and worsted, the absence of some of the raw materials in the country stood in the way of granting protection. But though the Tariff Board waived this consideration and recommended protection in view of their importance in other respects, the Government did not accept the recommendation and refused protection on the ground that they did not fully conform to the triple formula laid down by the Fiscal Commission.

The approach of the first Fiscal Commission was extremely empirical in character. The first condition regarding raw materials is one that resolves itself ultimately to costs of production. Therefore an examination of costs would have been a more scientific approach than a mere description of natural advantages. The second condition is an explanation of the first and hence no claim to stand as an independent criterion. In respect of the third condition, it is very difficult for any Tariff Board to forecast whether an industry would be able to stand eventually without protection. Beyond an intelligent estimate of possibilities a definite statement is unreasonable to expect.

The Tariff Boards in India also took a static view of the course of industrial development. Enough attention has not been devoted by them to the ramifications of an industry under review. Unless the mutually dependent parts of an industry are also included, new lines of production are apt to be neglected. A dynamic view of the economic structure would offer incentives for the growth of allied branches while protecting the existing ones. Another unfortunate feature of the policy was the exclusion of new industries from the scope of the

protective scheme. If the potential industry conformed to the triple formula there should have been logically no objection in extending to it the same treatment that would be given to those that were in an embryonic condition. Thus the genesis of several useful industries in the country was prevented.

The stipulation that industries of national importance should receive special consideration has hardly been applied. There has also been an overcautious application of the policy of protection owing to the overriding consideration that the revenue needs of the country ought not to be jeopardized. On the administrative side the procedure has been very dilatory and vexatious.

The tariff machinery created in India had a few serious defects. While the Fiscal Commission desired a statutory and permanent body to be created, the Government appointed the Board on an executive order and on a temporary basis for fear that a rival authority may otherwise be created. The tariff boards were therefore *ad hoc* bodies with no continuity of policy. They had no power of initiating enquiry and as such had no continuous work. Applications for protection were made to the Government and only a few of them were referred to the Tariff Board, the others being rejected arbitrarily. They could have had the privilege of at least being heard and enquired into by an expert body like the Tariff Board. The Tariff Boards have had no power to summon witnesses and so have had to do without the evidence of representatives of important concerns though essential for purposes of a full enquiry. Finally, the delay in legislation on several occasions has been unjustifiable. Hence both in principle and in administrative methods the tariff policy has been extremely defective.

In spite of such limitations, discriminating protection has not been without some tangible results. In the light of the actual development of industries in the country it cannot be denied that the progress attained is by no means inconsiderable. There were several unfavourable circumstances during the period; the only single factor aiding development being tariff protection. The growth of industries thus achieved has enabled the utilization of available raw materials in the country. Private enterprise received the stimulus to develop in those directions. Employment increased considerably, contributing to national prosperity.

A comparison of protected and unprotected groups of industries in respect of growth of employment during the period throws some useful

light on the accelerative influence of the policy of protection. The total employment in the group of protected industries was about 580 thousand in the year 1923 and it increased to about 881 thousand by 1937. There was thus an increase of 46.8 per cent in employment among the protected industries by 1937. During the same period, the increase in the unprotected groups of industries was only 23.6 per cent. The number of persons employed in industries other than those that were protected rose from about 870 thousand in 1923 to 1,051 thousand by 1937. Taking the two groups together there was an increase of 33.2 per cent in employment by 1937 as compared with 1923. These percentages are illustrative of the acceleration in employment due to protection. The increase in the protected group is double the increase in the unprotected group. Besides, there has also been an enormous increase in secondary employment though it is difficult to calculate. However, there has been a perceptible difference between the growth of the protected and unprotected groups of industries. Apart from the increase in industrial population there have also been a few structural developments emanating from the shelter of protection. Indian industry has been insensitive to depression; a characteristic of considerable importance during the Great Depression. Indian industry also manifested greater stability and diversity in production as a consequence of the tariff policy.

Still tariff policy was not visualised as an instrument of general economic development but was regarded merely as a means to enable particular industries to withstand competition. Tariff board enquiries were made only when individual industries were in distress. There was neither a comprehensive scheme of development nor a bold approach to implement it. If there was a scheme the initiative for enquiry would have come from the State instead of from private industrialists. Besides, the industrial pattern of the country was not conceived as an integrated structure, because several essential parts were neglected. It was not realised that important links should be strengthened if the industrial structure as a whole is to develop on healthy lines.

World Trade Relations

At this point a slight digression may be necessary to notice the changes in the complexion of trade relations in the inter-war period. It would serve as a background to appreciate the attitude towards a fiscal policy in the inter-war period. During the uneasy thirties there was a severe contraction of world trade and drastic changes had to be effected in the sphere of foreign trade. After the Great Depres-

sion there was a disorganization of markets with falling prices and growing unemployment. The nations intensified economic control, as they were unable to restore earlier trade relationships. This tended towards increased self-sufficiency and bilateralism in trade. The normal adjustments on the basis of the price economy were arrested and gave place to a closer economic attachment between European countries and their colonies. There was an increase in inter-imperial trade; the United Kingdom trading with the Commonwealth and the Sterling bloc. Germany increased its trade with South-East Europe and Latin America. It also applied political pressure on smaller states.

The changes were thus brought about by government measures; and vested interests developed on the new orientation of trade. With the formation of economic groups of countries there were clear signs of a disintegration of world trade. Countries detached themselves from each other and disorganized the multi-lateral trading system which was so essential for an efficient utilization of the world resources. These developments in the inter-war period were caused not only by the Great Depression but also by other equally powerful forces which synchronized with it. The Hawley-Smoot Tariff of the United States of America which was passed into law in 1930 was the highest in the history of that country and it was the initial factor in the disintegration of trade relationships. Subsequently, the currency collapse that commenced in 1931 with the depreciation of the Sterling demoralised the world trading relationships still further. Among the predisposing causes the most important were the profound maladjustments of foreign trade initiated during the first World War. They revealed themselves in the inter-war period.

Among the reasons for this abnormal development the maintenance of unsuitable parties by certain countries like Germany was one of the major factors. It was also a period of abnormal capital movements which the usual trade machinery was unable to bear. The Depression also created a natural anxiety among nations to maintain employment, even if it were to be by means of a reduction in the volume of trade. Among the Axis powers the preparation for a war gave a political flavour to their trade policy. Selected imports to build up emergency stocks for war purposes was a device which ran counter to any attempts for salvaging the world trading system. The weapons forged for the purpose were quotas, preference and controls pertaining to exchange, capital and currency. As these weapons were pressed into service, the volume of trade in the post-depression period never attained the level of 1929. Therefore, during the

inter-war period commercial policy acquired a political significance and was considered as an independent and distinct problem. It was never realised that commercial policy was only an aspect of the general economic policy of a country.

During the second World War there was a virtual suspension of the influence of tariffs. The war accentuated and distorted the world trade pattern still further and the chances of re-establishment of the old pattern were reduced. A control over foreign trade was being exercised for war purposes. There was a shortage of shipping space and a scarcity of exportable commodities. The capital equipment in the country was strained for want of maintenance and replacement. High-cost production was the order of the day owing to maximum use of capital equipment, high wages and improvised methods of production. These have left a legacy of inflation which has not yet exhausted itself. It is out of the emotions and ideas of this period that the Atlantic Charter and the Mutual Aid Agreement took shape. The chief objective of these historic documents was that nations should not revert to post-depression instruments of control over foreign trade. Another preoccupation was that effective demand should be maintained through a free international exchange of commodities.

There has no doubt been an appreciation of the new position by the State in India, but there has been a reluctance to give up tariffs as an instrument of aid in the struggle for reorientation. Even as the war was in progress, a promise of post-war protection was made to certain types of industries. When the war ended the interim Tariff Board was appointed. In their Resolution of November 3, 1945, the Government of India announced the constitution of a Tariff Board to enquire into the claims for protection of industries started during the war period.

There were three important factors influencing the appointment of this Board. In the first place, the Government gave an assurance in 1940 that specified industries promoted with their direct encouragement during war time will be offered protection to withstand unfair competition. Secondly, the broad outlines of the future policy of the Government were indicated in the second Report of the Reconstruction Committee of Council. It was made clear in that Report that it would be in the interest of the country to continue the policy of protection by liberalising the principles governing the selection of industries. Thirdly, this idea was further reinforced by Government in their Statement of Industrial Policy in April 1945. This statement

amplified the issue further by making a distinction between the formulation of the future tariff policy of the country and an investigation of the claims of industries started during the war period. Therefore pending the enunciation of a long-range policy, the Government appointed an interim Tariff Board as a short-term measure to enquire into the claims of industries started during the war period. Thus the commitment of the Government in 1940, the subsequent elaboration of the future tariff policy by the Reconstruction Committee of Council and the final statement of Government policy in 1945 were together responsible for the constitution of the present Tariff Board.

Simultaneously there was a relaxation of the conditions governing the grant of protection. The triple formula of the first Fiscal Commission regarding the choice of industries for protection was not reiterated by the Government. Only two important conditions were laid down for the guidance of the Board, namely that the industry that is established should be conducted on sound business lines and that the national or economic advantages should be favourable for its ultimate development without State assistance. Emphasis was also placed on the actual or probable cost of the industry based on its economic advantages. An important departure in policy in this respect is the alternative provided to the existence of natural resources in the shape of economic advantages. Unlike the first condition of the Fiscal Commission it is more scientific to investigate the economic advantages or the factor equipment of an industry for granting protection. In other words, even if some of the raw materials are not available in the country, an industry may be entitled for protection on the strength of its other economic advantages. Further, the national importance of an industry was to be given due weight so that it might outweigh any deficiencies in respect of economic advantages. So what was till then an additional condition and a condition that was hardly considered was raised to the status of a basic principle. Thus the conditions of protection were liberalised when the interim Tariff Board was appointed.

Among the war-time industries seeking protection a distinction has been made between those which started voluntarily but helped to sustain the national economy and those which were started under the direction of the Government having been considered essential for war purposes. The claims of both of them have been investigated by the present Tariff Board. In the first category are included the non-ferrous metals, grinding wheels, caustic soda and bleaching powder, sodium theosulphate, phosphates and phosphoric acid, butter colours

aerated water colour, rubber manufactures, fire hose, wood screws and steels hoops for baling. Among the latter group of industries which come under the Government announcement of are 1940 bichromates, steel pipes up to a bore of 4 inches, aluminium, calcium, chloride, calcium carbide and starch.

The interim Tariff Board conducted 90 enquiries within a period of five years as compared with 51 enquiries conducted between 1923 and 1939. It recommended protection to about 35 articles, the chief among them being Alloy steels and special steels, Aluminium, Antimony, Artificial silk, Batteries, Bicycles, Belting, Calcium chloride, Cocoa powder, and Chocolate, Cotton Textile Machinery etc. They have rejected the claim for protection of some of the industries like butter colour. It is equally important to notice the opinion of the Tariff Board regarding the continuance of protection of some of the older industries. The steel industry at the enquiry in 1947 did not press for the continuance of protection and it was consequently withdrawn. The steel industry had the benefit of protection for 23 years and has justified the protection granted to it. There is no evidence to show that the extent of protection received was more than what was needed. The Paper industry received protection in 1925 and it was continued during the war period under the Protective Duties Continuation Act. In 1947 protection was withdrawn on the recommendation of the Tariff Board, the industry having enjoyed it for over 22 years. The Cotton textile industry received protection in 1927 and it was withdrawn in 1947. It had tariff protection in some form or other for about 23 years. In spite of the high tariff wall industry was struggling to maintain production. The war gave a respite but there was no replacement of plant or rationalisation of industry. The efficiency of labour and quality of management did not improve. The Sugar industry had protection in all for about 18 years. It was withdrawn in 1950 because there was no improvement in overall efficiency to bring down the cost of production. There has been no satisfactory utilization of by-products. It was also felt that the working of the Sugar Syndicate was not in the best interests of the industry. In the case of the Sericulture industry the Board realised that protection by itself would not be sufficient to enable the industry to reorganise itself. After 17 years of protection the industry required three times the rate of protection recommended by the first Board.

Thus the career of the interim Tariff Board has been eventful in certain respects. It has had to function under a mixture of influences, such as scarcity of commodities, adverse trade balances, direct

methods of control and fears of nationalisation. It has acquitted itself fairly well and done what was expected of it. But a redefinition of the fundamentals of the policy of protection was long overdue. While far-reaching changes had taken place in national and international economic outlook, the nations of tariff protection continued to influence policy. Consequently the Government announced the appointment of a new Fiscal Commission.

Second Fiscal Commission, 1949-50

The terms of reference of the new Commission were relatively wider. It was asked to examine the working of the policy since 1922. It had also to suggest the future policy regarding protection and the obligations of the protected industries. The machinery required to implement the policy had also to be indicated. Other matters having a direct bearing on their recommendations were also to be within their purview. Finally, the short and long term issues of the commitments under the International Trade Organization were also to be considered by the Commission.

But the economic climate had undergone a significant change since the first Commission reported. There has been a fundamental shift in thought on the subject of protection in relation to a country's industrial development. In other words, there is a shift of emphasis from the negative idea of safeguards to the positive conception of a full utilization of resources. Therefore the future fiscal policy has to be integrally related to the fundamental economic objectives. The policy is to be judged by its effects in the broad context of economic development in a country. It should not only foster particular branches but induce a change in the demographic and industrial structure to raise the level of productivity. The ultimate test being national welfare, the cost of protection should be considered a social cost and ought to be commensurate with maximum social advantage. Hence, while the new Commission had the advantage of the experience of the old policy, it has had to function in an entirely new atmosphere.

It was not without critics about industrialisation and tariff protection. They have found fault with the plans of industrial development on the ground that they appear to aim at self-sufficiency and ultimate autarchy. This was the view held by 'Capital' in the issue of 7th June 1945. But the plans aimed at expansion of production and employment, objectives which are internationally accepted. Next, it is important to note that while trade may be regulated the volume of it is likely to expand. Thus it has never been the objective to attain complete self-sufficiency. Similarly the 'Eastern Economist'

of 9th March 1945 pointed out that protection has no relevance to planning. But even planning requires selection on some principle; otherwise the social cost of industrialization would be high. Besides, tariffs are necessary to regulate the private sector of the economy. It is obvious therefore that not only the outlook had changed but there was also a certain amount of hostile attitude towards fiscal measures.

The economic climate has also undergone a change owing to a difference in the academic approach towards problems of employment and national income. Full employment has become the universal target among all countries. It came to be realised that full employment is not automatically attained in a capitalistic economy as was believed earlier. Effective demand had to be increased by public expenditure in order to employ all available resources in a country. The implementation of this policy consisted in the adoption of three measures, either individually or in combination. They are deficit spending, encouragement of private investment and redistributive taxation. The acceptance of the new thesis has meant a change in academic approach to economic policy. Balanced budgets are no longer considered sacred and redistributive taxation has acquired an economic justification in addition to the moral defence.

There has also been a disturbance of the International Economic Balance. The old pattern of the trading relations have disappeared with structural changes in the internal economies of the nations. The restoration of the original balance or the establishment of a new one requires far-structural changes which are not within the competence of tariff measures. Further, the envisaged commitments in international relations deprive individual nations of the freedom to effect drastic changes in the internal economic structure. While the international commitments are inevitable and desirable, the individualistic approach through tariff protection is irreconcilable with them. Therefore it is difficult for nations to be parochial. A wider horizon of thought has become a compelling necessity.

A few secular factors have also influenced the economic climate. While a reversion to peace economy has not been attained, political developments have worsened the economic situation, Independence, Partition and threats of more wars have not only physically dismembered the Indian economy but have also distorted economic judgement. A fiscal policy conceived on old lines may be out of tune in an economic climate so radically different in nature.

Difference in Approach

The second Fiscal Commission therefore has made an entirely different approach to the problem. The environmental influence has exerted itself on their judgement. The recommendations of the Commission are a reflection of the needs of the time. So neither the approach of the two Commissions nor their recommendations are directly comparable. They belong to different economic eras. While the new Commission has had the benefit of the experience with the old policy, it has had to encounter the difficulties inherent in a period of rebuilding. The emphasis that has been placed by the Commission on the necessity of an overall economic plan is characteristic of a transitional period. Rationalisation of agriculture and what is more agricultural protection are novel features of the recommendations in the light of past experience. But once again it is the critical shortage of food produce in the country which has exercised an influence on their judgement.

It is not surprising that the Commission should recommend a preference of labour intensive to capital intensive forms of economic activity and indicate the need for the development of small-scale industries. The lack of capital and the fall in the rate of capital formation in the country have toned down the enthusiasm for the establishment of heavy industries. Another preoccupation at present is the balance of payments position and it is obvious therefore that the Commission should desire the focusing of the economic structure towards export targets. In fine, it is an interesting psychological study to relate the recommendations of the Commission with the circumstances of the period. Policy is generally shaped by the environment and the economic climate of the period.

The Commission lays emphasis on the fundamental aims which economic policy in India should have in view. The most important among them is the avoidance of unemployment or under-employment through the achievement and maintenance in each country of useful employment opportunities and a growing volume of production and effective demand. An efficient utilisation of natural resources is another important aim in an under-developed country. Thirdly, the country has to aim at a progressive increase in the standards of productivity through the offer of incentives to enterprise. Agricultural development on scientific lines is a great necessity for India. Similarly, small-scale and cottage industries have to be encouraged and fostered. Then a mixed economy ought to be the aim in developing large-scale industrialisation. Finally, the Commission has emphasised that there

should be a diversified economy to enable the population to lead a fuller and a richer life.

The attainment of such aims is not easy in the light of the present economic position in the country. No doubt increasing attention is being paid to the development of natural resources and there is a reduced dependence on foreign sources for consumption articles, but still the overall picture is not bright. Agriculture has remained stagnant; with little increase in yield and little change in character. There has been a growth of population but with no change in occupational pattern. The market for industrial products is restricted. India has been losing its share in world trade. The imports of food, cotton and jute have been overshadowing the foreign trade position. Foreign investments have dried up since 1930 and the capital resources of the country are more inclined to be commercial than industrial. Deficiencies still exist in several sectors of our economy. To elevate such a subnormal economy is a task which is not within reach of any isolated measure.

General Features of Policy

An outstanding feature of the work of the Commission is the comprehensiveness of its outlook. The economy as a whole is viewed for protective purposes in place of the old attitude of concentrating attention on particular industries. The Commission has also displayed its awareness of the fact that tariff protection is not the only device for the acceleration of economic development. In other words, the limitations of tariff measures in the present context are indicated. What is even more laudable is the emphasis of the Commission on the fact that the grant of protection does not absolve the State of all responsibility. It is recommended that there ought to be a considerable amount of after-care of protected industries. This aspect of the problem had escaped the attention of previous authorities. The fulfilment of obligations of protected industries is also insisted upon by the Commission. There are social and economic obligations to be fulfilled by the recipients of protection in order to realise its social implications. Society pays a price in accepting protection and it has a right to assess the results and prevent the deterioration in morale.

The Commission insists on regarding tariff protection as an instrument of policy to further economic development. It has to be used in the context of planned development. The case for planning rests on the factor of scarcity and the need for balanced, efficient and economical utilization of resources. The Commission points out that planning must influence the character of tariff making in a variety of

ways. In the first place, to the extent other facilities are granted, protection ought to be reduced. In the second place, where planning aims at decentralisation it will increase competition and thus reduce the burden of protection. Planning will also influence the nature of protection through a channelling of investments. The priorities in a plan will also serve as a guide to the tariff authorities. Finally, since planning aims at a balanced development, protection should be based on priority grouping according to the availability of internal and external economies. In fine, the Fiscal Commission has been fully aware of the necessity to dovetail tariff policy in a scheme of planning.

As a logical corollary, the Commission has offered a pattern of economic development for the country. It is pointed out that the pattern of development should be such that it will fit in with the fundamental objectives of economic policy. Emphasis is laid on the basic significance of agriculture in the country's life and economy. They recommend that rationalisation of agriculture and expansion of industrialisation are closely inter-related and should be planned on a coordinated basis. Rationalised agriculture should aim at maximum yield and mixed farming. Agriculturists should be made to change their old time outlook and their interest should be aroused in new knowledge and new ways of life.

In relation to a pattern of development the Commission lays much stress on the importance of small-scale and cottage industries. It is pointed out that they are not only a source of occupation but also an important element in that way of life associated with a predominantly rural occupation. There is a revealing discussion by the Commission on the question of costs of production as a criterion of choice between large and small scale methods of production. Costs are analysed into private costs and social costs. The latter are reduced in small scale and decentralised industries owing to the economy of expenditure over public utility services. The costs of Social Security arrangements are also proportionately lighter. In this connection the costs and dislocations of a substantial deviation from traditional modes of living have also to be reckoned with. They indicate that when these social costs are taken the gap between the unit cost of production in a small and a large industry are narrowed. Besides even private costs are reduced at present owing to technological progress. Electrical motors, internal combustion engines, etc. have reduced the economic scale of production. The Commission has made a recommendation that there should be a statutory corporation for stimulating the growth of small-scale industries. They should

have positive assistance in the shape of delimitation of the field of production and of markets, differential transport facilities and the use of differential excises.

With regard to the pattern of large-scale industries the commission is of opinion that capital and know-how cannot be increased substantially to alter the scheme of industrialisation. They feel that except managerial and operative skill the other mutable factors cannot change. Free enterprise might proceed in the direction of least resistance, but since planning has to foster a different pattern they recommend a high priority to the essential defence industries and those meant for developing natural resources like water-power. Then follow Public Utility industries and the heavy key industries. In the private sector they recommend output to reach the maximum of installed capacity and an expansion upto the limits of effective demand and export market. They suggest the establishment of complementary industries to the existing ones and those for whom external economies are available. Finally, those industries that are catering to a large market have to receive adequate encouragement.

Thus the pattern according to them is a half-way house between the economies of advanced countries and the present rural economy in India. Too much emphasis has not been placed on heavy industries as their importation would aggravate the balance of payments difficulties. They would also not yield any consumption goods immediately so that the inflationary potential in the country would gather further strength.

Principles of Protection

In giving the fundamental principles of protection the Commission has enunciated a new concept of protection. It has explained the role of tariffs in the context of planned development. It has also laid down the principles of selection to be applied and the principles determining the scope and limits of protection. The form and methods applicable to particular cases have also been explained.

In the new policy there is a surrender of some of the old principles found difficult to apply. The insistence, for instance, on the existence of raw materials has been tempered to offer an opportunity for the development of industries which are otherwise economically sound. The Commission has also enunciated a few new principles to suit the reoriented outlook. The concept of a 'mixed economy' and the attempt to fit in the tariff policy to it are instances of the changed

outlook. Filling in of certain lacuna in the old policy and the liberalisation of governing principles are the other features. The conferring of statutory powers on the Tariff Commission is bound to remove a serious lacuna under the old dispensation. The principles laid down are more definite than those governing the interim Tariff Board. For instance, the condition that the industry should be conducted on sound business lines is vague and uncertain. They have also made a positive contribution in saying that the tariff is one of the instruments of policy to further economic development and that it ought to be related to an overall plan to prevent an unco-ordinated growth.

The first principle is that defence industries should be protected. They would be in the public sector and should always have adequate protection. Key and basic industries would entitle themselves for protection according to their inclusion in the national plan. Their inclusion in the national plans will itself entitle them for the grant of protection. In their case the Tariff Board will have only to determine the form and quantum of protection. Among the others, those having a high priority in the plan should entitle themselves for protection. Industries that are complementary or ancillary to the existing ones should receive consideration. It would also depend upon the economic advantages available and the prevailing costs of production in an industry. Those that are of national interest may have to be protected bearing in mind all the time that the cost of protection for the community should not be excessive. In the absence of an approved plan and consequently with no indication of priorities the general conditions mentioned may have to be applied to all industries.

Some specific issues of policy have also been raised and answered by the Commission. The availability of raw materials in the country was an important condition hitherto. This need not hereafter be a condition precedent of protection if the industry possesses other economic advantages. Another healthy principle is that the potential export market may be taken as an indicator of comparative advantage. It may be estimated to determine the comparative advantage of the industry entitling it to protection. One of the former governing principles was that the industry should have the eventual ability to meet the whole of the domestic demand. The Commission has expressed its opinion that it should be enough if an industry could cover a sizable portion of the internal demand within a reasonable time. It was not fair to expect an industry to meet the whole of the home demand.

An important issue that was also raised by the first Fiscal Commission was about protection to raw materials and stores. The question is whether an industry supplying raw materials to other industries be protected. The burden of it would be on those that use such materials and that it would be a handicap to competitive efficiency. This may be obviated by offering compensatory protection to such industries in addition to the normal protection for which they are entitled. But similar compensatory action may not be necessary in the case of the unprotected industries. Another solution for them is to pay subsidies instead of giving tariff protection. But that would depend on availability of resources. The compensatory action will however depend on the nature of raw material, the nature of burden proportion of its costs to total cost, and the nature of demand for the final product. The first Fiscal Commission came to a similar conclusion on this issue. It suggested as a principle that an industry should receive protection, even if it adversely affects the development of other industries, provided this results in a net economic advantage to the country.

In respect of new or embryonic industries the second Commission has marked a departure in policy in recommending that they too ought to receive protection if they are eligible. In other words, industries in virtue of being new or not yet launched are not disqualified from claiming protection. They say that in principle it is difficult to distinguish between the claims of an established and a new industry. Though there are real difficulties in planning and estimating the probable success of a new venture, still the need of assurance is great particularly for industries requiring heavy capital investment.

In the sphere of agricultural protection the second Fiscal Commission has cut new ground. It has recommended protection if national interests require it. But it has prescribed certain important conditions. The number of commodities protected ought to be kept small and the selection should depend on the importance of the raw material and the volume of employment it provides. Agricultural protection should be on an interim basis and for short periods only. It justifies protection on the understanding that agricultural improvement should be an integral part of the general economic development. The Commission would make the Tariff Board responsible for reporting on the technological improvements effected in agriculture under the shelter of protection.

The effect of internal taxation on protective measures has also been considered. The Commission is not very much in favour of the

levy of central excises. Since they have a neutralising effect on tariff protection they are considered inadvisable. So except under inevitable circumstances they are not recommended. Sales tax is also a similar impediment but they are of opinion that the objections against it are removed by the provisions in the new Constitution. The levy of cesses for research purposes is not considered objectionable. It is also suggested that the fixing of prices for raw materials used by protected industries should be done by the Central Government.

Machinery of Protection

Referring to the mechanics of protection the Commission is of opinion that *ad valorem* duties should have a predominant place in the scheme. Under the existing condition of rapidly fluctuating prices it is suggested that *ad valorem* duties would offer the best guarantee of protection. Specific duties may also be used when a commodity does not have many varieties and also when the value of a commodity is difficult to determine. An important recommendation of the Commission is with regard to the creation of an 'After-Care' organization at the cost of the Government. It could operate on a Development Fund to be created out of a portion of the protective revenue for payment of subsidies.

With regard to quantitative restrictions the undesirable features are indicated and it is suggested that they must be used sparingly. It is contended that they sever the connection between internal and external price levels. The opportunity they provide for government interference and their discriminatory character are also emphasised. So except to control abnormal imports they are not recommended. The place of subsidies is considered favourably. On three conditions subsidies may become payable. When domestic production is capable of meeting only a fraction of the home demand subsidies are preferable. Similarly in the case of essential raw materials subsidies may be justifiable. Finally, when only certain qualities of goods need protection the best method is to offer subsidies. A laudable suggestion made in this connection by the Commission is to combine a subsidy with a low protective duty. The yield of the protective duty may be offered as subsidy so that no demands may be made on the general finances.

With regard to the quantum and period of protection the Commission has made certain definite recommendations. In respect of quantum the equation of domestic cost with landed cost is to be

adopted as a principle. But the determination of cost has been a difficult problem. Hitherto the "Representative Unit" has been taken for the purpose, but there are no objective criteria for selecting it. Besides, cost accounts may not be maintained by all the firms. Hereafter it should be insisted upon and the Tariff Board should lay down certain principles regarding expenses. Even with regard to the Managing Agents' commission a standardized practice has to be evolved by the Tariff Board. A novel feature is the recommendation for a certain margin for prejudice against indigenous products.

As regards the period of protection the Commission is of opinion that it should not be too brief. The handicaps of local industries are to be taken into account and adequate time granted to overcome them. An important observation made by them in this context is that in undeveloped countries external economies are not generally available and consequently the period of protection should be longer. It is also suggested that the best method is to indicate the different stages in protection and the conditions to be fulfilled at each stage. The total period may be indicated subject to the compliance with the conditions laid down. These are valuable recommendations in view of the vague expectations and the irresponsible attitudes of the recipients of protection hitherto. The Commission is generally in favour of longer periods of protection as otherwise there are no chances to modernise or rationalize the industry.

A new feature of the findings of the Commission is the insistence on the fulfilment of certain obligations by the protected industries. Protection is a burden on the consumer and a limitation on his choice. The sacrifice involved ought to be reduced to the minimum. Obligations are therefore imposed to ensure efficiency. When an industry is dominated by large producers it must be amenable to price regulation particularly when it deals in essential commodities. The scale of production ought to increase progressively according to a time schedule. Quality should conform to specifications and technological improvements should be in progress as otherwise the burden on the consumer would be stabilized. The promotion of suitable research and the training of apprentices are the other obligations. Protected industries ought not to indulge in anti-social activities. Protection leaves it to the Tariff Board to review the position periodically and recommend withdrawal of protection.

In dealing with the nature and constitution of the Tariff Board the Commission considers the view whether the Tariff Authority could be a part of the Planning Commission. The view is repeated

on the ground that it would be necessary only when the Planning Commission is responsible for the formulation and execution of the plan. But since the Planning Commission in India is only advisory and consultative it cannot incorporate the Tariff Authority with it. Besides, as the functions of the Tariff Board are quasi-judicial, it should be independent, with of course the closest possible liaison with the Planning Commission. The Fiscal Commission therefore recommends that the Tariff Board should be an independent institution with a permanent tenure. Permanence is necessary to have consistent decisions and a continuity of policy. Further, it is recommended that it should be placed on a statutory basis being constituted by an Act of Parliament. Finally, it is suggested that it should be called as the "Tariff Commission" hereafter. It should be continuously conducting enquiries about tariffs and their general effects and making periodic reports to the Government. Their reports should contain adequate analysis and present a clear picture of the economic and social advantages of protection.

The recommendation of the Commission in respect of the constitution of the Tariff Board deserve appreciation in view of the prevailing attitude in some of the Government departments before the Fiscal Commission was set up. For instance, the Industries and Civil Supplies Department was of opinion that there was risk in the creation of a statutory authority. They feared that a statutory body may tend to constitute itself into a rival tariff making authority. But there was not much substance in the statement, as the Federal Public Service Commission which is a statutory body does not claim powers beyond the scope of the Statute. In Australia and Canada where statutory boards are in existence such powers are not claimed. Besides, the Tariff Board is going to be an advisory body and will not arrogate to itself any extra powers merely because of its creation by an Act of the legislature.

Appraisal of Recommendations

Though the Fiscal Commission has made significant departures from the accepted policy of the State, still on an assessment of its findings it is doubtful whether all aspects of the problem have received adequate attention and whether all the findings are unimpeachable. In the first place, there are certain important facets of the question which have not received due recognition. Secondly, there are also a few points which have not been sufficiently emphasised and analysed. Finally, there are also certain assumptions which are of doubtful validity.

The most important facet which has hardly been noticed is the position of the Indian economy *vis à vis* the world economic pattern. Though the Commission has made a comprehensive treatment, still its outlook has been parochial in this respect. The modern outlook on economic problems transcends national boundaries. The Commission does not indicate any awareness of the influence of other economies of the world on India. Structural adjustments within the country are suggested, but similar adjustments between nations is a primordial necessity to restore and re-establish world economic balance. Structural inconsistencies between nations have been the chief motive-force in causing the balance of payments difficulties. So a permanent solution of the malaise is for the nations to agree on a scheme of dovetailing the economic structures of the nations participating in international economic relationships. This would warrant an international scrutiny of the overall economic plan which is suggested to be the pivot of future tariff policy. In other words, economic complementarity of nations is the ideal towards which the world has to gravitate. This should be done under the auspices of the United Nations Organisation. If the Fiscal Commission had considered this facet of the problem in all its fulness it could have been realised how much more limited is the scope and policy of tariff protection.

Among problems which have not been sufficiently elaborated and emphasised the most important is in respect of the pattern of economic development suggested by the Commission. This is considered a lapse particularly because the treatment is otherwise wide and not restricted to the strict confines of tariff protection. In suggesting a pattern of economic development the Commission has confined itself to the question of priorities among industries and the division of functions between State and private enterprise. But a pattern should display the variegated scheme of industrial units and the mutual inter-relationships among them. The rate of growth in each line and the manner of adjusting it with those of the others have to be indicated according to a time schedule. A pattern ought to be dynamic; otherwise the original design will get distorted in course of time owing to unregulated rates of growth among the constituents.

It may be contended that it is Planning Commission that has to elaborate the features of the plan, but in making Fiscal Policy dependent on an overall plan, the nature and degree of protection would be in proportion to the relative rates of growth pre-determined for particular industries. It is not unlikely that among industries of equal priority there could be differences in the rates of growth. Hence the approach of the Commission in respect of a pattern to be

maintained by protection has not been carried to its logical conclusions. So long as protection has to subserve a pattern it is desirable to have the pattern explained in greater detail. In this respect the Commission could have laid down certain principles, if not a formula, for the guidance of the future Tariff Commission.

Tariff Policy has no doubt been made more liberal and less narrow, but the Commission does not seem to envisage the ultimate surrender of protection. Though a necessary evil during certain phases of economic evolution, it is not expected to be a permanent feature. The Government has hitherto been particularly cautious in limiting the period of protection to individual industries and has always envisaged its ultimate withdrawal. But the new Fiscal Commission does not propose means for its ultimate surrender. It is however important to realise that hitherto industries were dealt with individually and it was therefore easy to prescribe certain criteria for the withdrawal of protection. Since the present Commission views the economy as a whole, it would certainly be more difficult to prescribe any time limit for setting free, the trade between nations. But certain targets of output efficiency and structural reorganizations could have been suggested as the final goal of a protective policy; the attainment of which should mark the occasion for a change in policy.

The place of direct methods of control, like the quota system, has not been reasonably defined. They are compared to tariffs but their relevance in relation to an economic plan has not received fair treatment. These instruments are certainly a barrier to increased trade. So it is pointed out that they are a non-conformable type of interference which destroys the price mechanism and free enterprise. But under planning a control over foreign trade seems to be necessary to avoid frequent disruptions. The tariff method of regulation is inadequate for the purpose. Under national planning there would be a curtailment of free competitive enterprise reducing the efficacy of the price mechanism. Since the system of quotas is a half-way house between a liberal and a socialized trading system, they have to find a place in the commercial policies of democratic countries which have embarked on planning. Further, to insulate the productive plans quotas are the only means among countries which are not fully socialized. So it is not their demerits in relation to the tariff that should decide the choice but the exigencies of circumstances.

With regard to the obligations imposed on protected industries, while it is laudable that it should be a condition for the continuance of protection, it is not clear, from the recommendations of the Commission,

what would happen to the overall economic plan if particular industries forfeit protection for non-compliance with the obligations imposed. According to the nature of planning that is envisaged, the overall plan has to be executed with the co-operation of private enterprise. If such parts of the plan which are under private operation are denied protection for some reason or other it ought to affect the entire structure of the plan if it is well coordinated. In other words, under planned Capitalism the relationship between the State and private enterprise is more in the nature of mutual obligations than one of unilateral rewards and punishments by the State. So there ought to be other means for making private enterprise realise the necessity for compliance with the obligations than the withdrawal of protection.

It is also a matter of doubt whether all the assumptions of the Commission are valid and tenable. One of the important assumptions is the finality of the Directive Principles and the Industrial Policy Statements of the Government of India. They are assumed to be unalterable and all suggestions about the future protective policy are focussed on them. But it is a matter for consideration whether they could be good for all time. They too may be subject to interpretation and change with more knowledge and experience. Hence probably it might have been more helpful if they had been examined by the Commission in the light of the enquiries made by them instead of merely accepting them and following them scrupulously.

There is another assumption which is even more objectionable from the standpoint of a scientific approach. It is said that when once an industry is included in the economic plan it will automatically be eligible for protection. But this need not necessarily happen and what is more if it is permitted it would not only demoralise the industry but render the Tariff Commission ineffective and superfluous even to express an opinion. As a matter of fact, some of the industries in the economic plan may be receiving help by other means than protection and they may be more appropriate for the purpose. Further, there may also be a few in the plan which may not stand in need of being sponsored by the State in any way. For instance, the Iron and Steel industry which is one of the key industries of India did not press for the continuance of protection and consequently protection was withdrawn in 1947. Hereafter the inclusion of it as a key industry in the economic plan should not be a compelling factor to grant protection whether such protection is claimed or it is appropriate. It would be illogical to accept such a position. Over and above the inclusion in an overall plan further lists have to be applied to each industry before protection can be granted. So the

findings of the Commission are not without a few errors of omission and commission. They may have to be eschewed before the recommendations are accepted by the Government. Still the suggestions of the Commission mark an important epoch in the evolution not only of India's Fiscal policy but also its economic regeneration.

International Commitments

One of the new problems that this Commission has had to face was the necessity to adapt fiscal policy to the international obligations under the Havana Charter and the General Agreement on Trade and Tariffs. The Commission was also asked to express its opinion about the ratification of the Charter. So the issues arising out of these commitments have been thoroughly examined after eliciting the opinion of the public. At the outset the objectives of the Charter are explained. They are to increase income, demand and consumption and to foster the economic development of undeveloped areas even if it be through international investment. Nations should have equal access to markets and raw materials through reduced tariffs and by the elimination of discriminatory treatment. The general aim ought to be to increase trade by abstaining from the use of measures which are likely to disrupt world trade. Finally, nations should try to solve international trade problems through mutual consultation. Through a few escape clauses, Governmental assistance is permitted for economic development. A member nation can develop under the shelter of protection but such measures should fit in with the principles of multi-lateral trading. In other words, tariffs could be made use of for the purpose of economic development so long as it does not prejudice the ultimate attainment of multi-lateral trading. Even subsidies are permitted if they are for supporting production. Quantitative restrictions are permitted under rare circumstances when they are economically more advantageous.

In assessing the Charter, the Commission points out that though it is a uniform commercial code to which all nations have to conform, still the undeveloped countries can make use of exceptions. In the short period quantitative restrictions are permitted and in the long-period though it may be difficult to make use of them still it ought to be possible to prove the necessity for them. In answering certain criticisms it is explained that the relatively greater emphasis on foreign trade in the discussions leading to the Charter is obvious on account of the nature of the problem. Internal problems cannot be discussed on an international level. An assurance is given that there will be no supra-national regimentation through the International Trade Organization. Though nations may not have absolute

freedom of action, the power to grant tariff concessions would still remain.

So the conclusion is arrived at that from the short-period point of view there should be no objection to the acceptance of the Charter. In the long run, it imposes certain obligations, such as the difficulties in initiating and pursuing independent policies. But the Fiscal Commission draws our attention to the fact that all international commitments encroach on national freedom; the inference being that on that account they cannot all be avoided. Three more positive reasons are given in support of the recommendations for ratifying the Charter. A warning is given that the pattern of India's foreign trade may change making the country more vulnerable to world trade. In such a circumstance, membership of a world trade organization would come to the country's rescue. Secondly, it is pointed out that for an under-developed country like India it is not safe to be in isolation. Finally, the Commission assures that the Agreement is tenable only for five years and a country can withdraw, if necessary after that period. On the basis of these arguments the ratification of the Charter is recommended.

In respect of the General Agreement on Trade and Tariffs, the Commission explains how it is full scale commercial policy code incorporating the rules of Havana. The chief advantage of the Agreement is that the participants will derive direct as well as indirect benefits, as all concessions granted between any two countries are automatically available to all the other participants. So it is recommended that India should adhere to it as it will be to her interest, even if the ratification of the Charter is delayed. Of course, the acceptance is subjected to certain conditions. Concessions ought to be in the interest of the country and they should not be in respect of industries which may claim protection. The concessions should not result in an excessive loss of revenue to the State.

The views of the Fiscal Commission in respect of these international commitments are not acceptable without further inquiry into the pros and cons of an unqualified ratification. It is obvious that the Charter contains certain commitments and also a few escapes. The commitments affecting national policies are with reference to commercial policy, tariff reductions and elimination of preference being the most important among them. Countries have also to commit themselves to reduce their invisible tariffs such as customs formalities, internal taxes, and mixing regulations. Nations have to abandon the use of quotas and other quantitative restrictions and should use them, when

permitted, on a non-discrimination basis. Restrictive business practices of cartels should be eliminated and the grant of subsidies should be restricted for the purpose of supporting production. Unfair labour conditions have to be eliminated and countries ought to commit themselves to a developmental programme for raising the standards of productivity. For attaining these ends international investment may be necessary and, to encourage it, adequate security should be afforded to foreign capital.

Since the commitments are specific there are also a few escapes. Among the open escapes the most important are the power to withdraw tariff concessions if they are likely to cause serious injury to producers and the permission to use quotas and subsidies in certain circumstances. The controlled escapes refer to quota restrictions under balance of payments difficulties and for purposes of economic development. Another escape is the relaxation of the most favoured nation condition for establishing customs unions.

Several criticisms have been levelled against the Havana Charter. It is said that the Charter is too idealistic for a practical world and that it is negative in approach. But though idealistic, it is tempered at every stage by compromise and though negative it is positive in aiding the expansion of trade. It is also feared that it implies global planning tending towards the creation of a super-state. But the creation of a Super State, though very desirable in itself, is not within reach of the International Trade Organization; not being vested with such powers. Some are sceptical about its success as the liberal trading principles that it embodies represent, it is said, eighteenth century thought and nineteenth century practice. But the Charter hopes to rebuild those liberal trading principles on new foundations.

However, the most weighty among the criticisms is that the Charter does not devote adequate attention to the disturbance in the equilibrium in balance of payments which is the central problem. It is emphasised that it is not a passing problem but one that requires the retention of restrictions for an indefinite period. As large adjustments are needed the price system correctives would be ineffective and therefore the approach through tariffs would do more harm than good. In other words, it is argued that the use of direct controls, which are outlawed by the Charter may be necessary to effect a re-adjustment in the structure of economic life.

This is a criticism that cannot be easily refuted and it is unfortunate that the Indian Fiscal Commission has not considered this aspect of the Charter while appraising it and recommending its ratification. There can be no doubt that the Charter is ill-timed and that it does not square with existing conditions in the world. Economic conditions at present are such that nations are incapable of bearing the responsibilities of international commitments. In other words, this international scheme outruns national capacities.

There is a need for an adjustment of the internal economies of the nations to conform to international requirements. Some of the advanced countries may have to reorder their economic structure. Such positive contributions are the essence of international co-operation and it is only through such gestures that economic complementarity of nations could be reached deliberately. Further, the outlawing of quantitative restrictions has created a difficult situation for economically undeveloped countries like India. The role of direct methods of control is important till all the large structural adjustments are made.

As regards the General Agreement on Trade and Tariff the concession granted may not be felt by India so long as goods are in short supply. Conversely, the concessions received cannot be of much benefit to India at any time in view of the nature of her exports. So a full application of the Charter may not be feasible in the present context. The distinction made by the Fiscal Commission between the short and long periods for purposes of ratification of the Charter is not of much avail. It is the fundamental weakness of the instrument and its unsuitability to the needs of India that are pertinent. Till normal internal conditions are restored and a new external economic relationship is established the operation of the Charter has to be kept in abeyance. Neither of these objectives could be attained by means of the Charter. It is through other measures that normal conditions could be restored. So for the present, the acceptance of the Charter could only have a moral value. The arguments put forward by the Fiscal Commission in recommending its acceptance, though sound, are not applicable, as the International Trade Organization would not be in a position to safeguard the interests of the under-developed countries. It would be more correct to depict the acceptance as harmless in the present context. Beyond that no positive contribution can be expected of it towards economic recovery. On the other hand, all the inconvenience of adapting our fiscal policy to suit the commitments in it has to be undergone. It is not a heroic act to withdraw from it after a period of five years as suggested by

the Fiscal Commission. That is not doing justice either to ourselves or to the Charter. It is much better to indicate its weakness and defer its operation till conditions become more favourable.

The phenomenon of the disequilibrium in the balance of payments is dynamic in character because the rate of economic growth in the United States of America is higher than that of the rest of the world, so that the cleavage will get wider in course of time. It will recreate itself unless the counterbalancing factors devised are also dynamic in nature. Attempts must be made to raise the rate of economic growth in other countries in order to meet the situation. This is a long-term solution and it has to be supported by other short-term measures for maintaining the existing standards of living through trade relations.

Since short-term measures are immediately needed they may be elaborated at the outset. There seems to be an urgent need for the creation of an International Clearing House functioning on lines similar to those followed by the United Kingdom before the war. Though not identical in all respects, still the essential function of offsetting international balances would be done by such a Clearing House. Taking the total exports of each country to whichever country as its credit, and taking the imports from anywhere as its debit, the balances either way must be shown in the books of the Clearing House in terms of an accepted international money. Adjustment of such balances should be done once in three years. Till then countries with a credit balance should refrain from withdrawing them and consider them as temporary advances to debtor countries. Interest should be payable on debit balances in terms of the international money.

If the adverse balance of a country persists for a longer period than three years, the country may be either made to settle the debit balance in gold or an extension of credit may be arranged through the Clearing House or a special department of it. Countries with continuous surplus balances should be made to lend them for developmental purposes through the Clearing House. The merits of this system are that lending would be internationalised as it would be in terms of the Clearing House money and full employment could be maintained in the surplus countries. The loans may be utilised for structural adaptations which would prevent in course of time the imbalance in external trade. Of course, a limit has to be imposed on import surpluses to prevent the temptation of countries to import more than their capacity to pay. Either it should be limited to a

predetermined proportion of imports in a base period or it should not exceed a certain percentage of its exports. Conversely, export surpluses beyond a certain limit should automatically become available for international lending. The advantage of a mechanism like this are that particular currencies cannot become scarce as the balances will be in terms of international money. Thus the distinction between hard and soft currencies will disappear. Trade would be according to commodity needs and not canalized by the availability of foreign exchange.

Unless the disequilibrium in international payments are adjusted through some such mechanism, while the structural changes are in progress, free trade among nations, which is the objective of the Havana Charter, cannot be attained. Had the Indian Fiscal Commission examined the merits of the Charter from this standpoint it would have considered its ratification by India to be of not much importance. Though it might not have been strictly within its terms of reference, the Commission could have based their recommendation on the merits of the organization for it has been created after a careful assessment.

The idea of a Clearing House mentioned in the preceding paragraph is not altogether new, as Lord Keynes foresaw in 1943 the necessity for such an institution. In what is popularly known as the Keynes Plan there is a proposal to establish an International Clearing Union based on International bank money called "bancor" fixed in terms of gold and accepted for the purpose of settling international balances. According to paragraph 5 of Section I of the Plan, each member State shall have assigned to it a quota which shall determine the measure of its responsibility in the management of the Union and of the right to enjoy the credit facilities provided by the Union. Member States have to take steps to correct excessive debit or credit balances. A rigid maximum was imposed in the case of debit balances. But it is open to criticism that the Plan does not provide for a compulsory investment of persistent bancor credit balances accumulating in excess of a member's quota. Section II of the Plan explains that however desirable this may be in principle, it will impose a heavy burden on the creditor countries. Unless credit balances are allowed to accumulate and are compulsorily invested, the ideal of full employment cannot be attained. It is also the only method of avoiding balance of payments difficulties and deflationary pressures. Otherwise the Clearing Union would act merely as a means to set off balances within a limited volume of transactions having no expansionist bias.

Recently Prof. Balogh has made a few valuable suggestions to solve the problem of balance of payments. He recommends the transformation of the International Monetary Fund into an International Central Bank to create purchasing power accepted as lawful reserve by all central banks. It is believed that by this means the expansionist bias of the world economy of the 19th century would be recreated. Though an ambitious and effective device, it is doubtful how far national control banks would accept interference in their activities by an international agency.

The European Payments Union recently set up by the Marshall Plan countries is for the purpose of acting as a Clearing House which will balance out surpluses and deficits, and calculate for each member its net surplus or deficit in two months. The scheme enables the grant of credits to cover any member country's net deficit with the rest of the Union. Though the dollar deficit cannot be directly solved by this scheme, it may alleviate the position by reshuffling trade within Europe. It is essentially meant to ease intra-European trade and not for increasing the tempo of world trade.

From this digression it ought to be evident that there is no general optimism about the efficacy of the International Trade Organization in the existing circumstances. It is to ascertain this fact incidentally that the Government wished the Fiscal Commission to express an opinion regarding the ratification of the Charter. In recommending its acceptance during the short-period the Commission has by-passed a consideration of the fundamental weaknesses of the Charter under the prevailing conditions. A long-range tariff policy as outlined by the Fiscal Commission cannot be of much value if it ignores the potentialities of other long-range measures meant for easing world trade. Tariffs by nature are best suited to operate in a scheme of multi-lateral trading and hence the revival of it ought to be the main preoccupation. So it would have been justifiable had the Commission devoted some more attention to the measures available for the purpose.

An Estimate of New Policy

In making an estimate of the new tariff policy for India enunciated by the second Fiscal Commission it must however be said to their credit that the scope and limitations of tariff measures have been correctly gauged. While its potentialities are immense, its limitations are also considerable. Its limitations have increased with the passage of time and the progress of events since the first Fiscal

Commission reported. That is the reason for the emphasis placed by the new Commission on other supplementary measures in aid of industrial development along with tariff protection.

It is also a matter for gratification that the Commission has visualised a much wider field than hitherto in framing a suitable tariff policy. It has gone beyond the pale of influence of tariffs in order to improve the tone of the economy. The Commission has very clearly stated that the mere imposition of protective duties, however scientifically contrived, will not by itself produce that full industrial development that we desire. One such extraneous factor that has been investigated is the development of capital resources in the country. It is pointed out that capital resources are necessary to place protection of industries in its proper setting within the framework of a purposive policy of accelerated industrial development. At present the paucity of capital is so acute that, along with balance of payments, it is the crux of India's short-term economic problems. In examining the hindrances to capital formation the Commission is of opinion that the fear of nationalisation is unfounded, as the Constitution provides for compensation. They agree that the high levels of taxation are prejudicial to capital formation and that the entire tax structure should be subjected to examination. They are also of opinion that the malpractices of the Managing Agencies have been a cause of the fall in the rate of capital formation. The shift in national income has reduced the margin of saving for the old investors and so the Commission has suggested that the habit of saving should be inculcated among people whose incomes have increased. They also suggest that with regard to the control of capital issues, a fresh machinery must be set up to ensure useful investment.

It is estimated that the capital requirements of the country would be about Rs. 330 crores and if the internal savings that can be mobilised falls short of it the gap should be covered by foreign capital. Besides, as capital goods have to be obtained from hard currency areas, importation of foreign capital becomes necessary. It can be utilized for the projects in the public sector and for new lines of production in the private sector. The direct or the equity form is recommended where technical know-how is required, as it would ensure the adoption of efficient technique.

The Commission has also explored several other fields, such as Industrial Management, Labour Efficiency, Industrial Relations, Tertiary Production and the pattern of Export Trade. With regard to Industrial Management they emphasise the importance of standar-

disation and quality control. They would make observance of approved standard obligatory particularly for export trade. In respect of labour efficiency, though they accept that the output per man-hour is not always function of one variable, namely labour, still they feel that there is a margin for increase of efficiency even under existing conditions. So far as industrial relations are concerned, it is felt that the existing schemes are meant only to settle conflicts and not for removing the causes of conflict. So unless the economy is geared to a positive plan a co-operative spirit cannot be developed. Various aspects of tertiary production are considered and several ancillary measures are suggested for improving the health of the economy.

A few valuable suggestions are made regarding the objectives of foreign trade policy. There should be a reduction in imports by and improvement of domestic cultivation and by an increase in the production of commodities having a comparative advantage. Exports of manufactured goods should be directed to markets where there is no competition. It is suggested that the final pattern of foreign trade could be reached in three stages. During the first stage large quantities of capital goods may have to be imported. In the next stage the import of consumption goods may increase and when the third stage is reached exports will increase and imports will be restricted to specialised goods. Thus it is laudable that the economic problems are broadly visualised by the Fiscal Commission and useful recommendations are made regarding several allied factors.

But still criticism has to be directed against certain features of the treatment of the problem and also certain specific recommendations of the Fiscal Commission. The chief error is that the issues are not analytically broken up and set for action so that the State could get into grips with them. The general pattern of the economy indicated is only a vague outline representing certain broad notions. None of the dynamic factors influencing an economy have been brought in and provided for in the pattern. As for the tariff principles enunciated, there does not appear to be any novelty. Beyond the acceptance of the obvious shortcomings of the principles followed hitherto, there is no new principle conceived afresh by the Commission. A few principles found by experience to be difficult in practice have been surrendered. The academic and the business world have been demanding their surrender ever since the policy of discriminating protection came into operation. Among the few new principles enunciated to suit the reoriented outlook is the willingness to fit in the tariff policy into a "Mixed Economy" which is envisaged to be the form of economic organization in the future. Credit may of course be taken for filling

in of certain lacuna in the old policy and the liberalisation of the governing principles. But the most disappointing feature is the absence of surprises and thrills. Nothing which has not been either expected by the public or warranted by the changed economic conditions is found embodied in the recommendations of the Commission.

With regard to the International Trade Organization, the Commission has failed to point out the fundamental weaknesses of the Charter. Their opinion about ratification is therefore based merely on some of the negative benefits available. In fact, the Havana Charter overlooks all that has happened during these eventful years and prescribes a code of behaviour which could be observed only in its breach. The Charter abounds with escape clauses because of its abstraction from reality. It would be ideal when there is a reordering of society through the establishment of economic complementarity between nations, through other means. Perhaps the performance of the Commission has been least satisfactory in respect of their assessment of the World Charter for Trade.

It might have been very helpful if the ultimate complexion of the economy had been defined taking into account the existing resources and other mutable factors in the country. The time required for reaching the pattern could have been roughly calculated and the available finance for executing it indicated. The stages of work towards the attainment of it and the time schedule for it, according to the priorities prescribed, ought to have been given as a guidance for the policy making authority. The degree of inter-relationship between the different parts of the economy is a piece of information whose importance cannot be exaggerated. The blue prints of economic planning should contain this information. Having done this the Fiscal Commission could have defined the nature of tariffs protection to assist its execution. Direct methods of control like the quota schemes are outlawed for being a non-conformable type of intervention in a free private enterprise economy. But it is necessary to realise that planning itself is such an intervention and if as a corollary of it, quota restrictions are imposed there should not be an objection from an economic standpoint. The attitude of the Commission towards them may be explained in terms of the general hostile atmosphere against controls developed on account of the inter-war experience. Nations perhaps have to take resort to them because of the incapacity of tariffs to yield all the desired results. So, while the Commission is right in preferring tariff protection, it is not realistic in preventing a liberal use of the quota system.

This protracted discussion leads us to the vital question of the role of tariffs in economic development. Tariffs will have a part to play until the free trade millennium is reached. It would be reached when perfect complementarity between the economies of the world is attained. But it is problematic whether such an ideal could be reached in an imperfect world like ours. However it cannot be reached quickly. Countries having identical economic patterns may continue to exist. Under such circumstances a free international market may not be helpful in fostering national patterns. Therefore tariff protection is assured a fairly long lease of life to serve a useful purpose in an imperfect world. To evolve predetermined national economic pattern there ought to be a liberal use of tariffs. But they ought to be denied to countries that fail to conform and develop on prescribed lines. However, the ultimate objective ought to be the attainment of a new world order in which tariff protection, along with other measures of control, should become superfluous.

VERDICT ON EXPRESSIONISM

BY

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This paper is not cast in the traditional mould with numerous footnotes, recondite style and ultra careful definitions. On the other hand, this is a forthright expression of my very personal views. Many may not agree with much of what I say. But yet I feel that what I intend to say is worth saying.

Literature is invaded from time to time by schools and movements which have their roots in the rebellion of a few against the prevalent and accepted forms of writing. Many of these movements sprout and wither like mushrooms. But a few endure and leave a lasting result. I shall confine myself to the movements in modern drama. In particular, I shall be concerned with Expressionism, the latest fad or "movement"—if you would like to call it so.

Some one rightly defined Expressionism as an 'X-ray photograph of life' as contrasted with Naturalism which he compared to a photograph. The Naturalist sought to present a 'slice of life' on the stage. Concerned with imitating life as closely as possible, the naturalist generally loaded his plays with a plethora of irrelevant detail. Expressionism was not content with depicting the external aspects of life faithfully on the stage. It went a step farther. It tried to fathom the mysterious depths of the minds of men and women. It sought to present the conflicts that go on in the minds of characters; it attempted to portray the hypocrisy that masks most of our motives under the guise of benevolence, social etiquette, honour and other traditional virtues. As the art of the expressionist was novel, novel techniques were required to present these plays on the stage. The expressionists achieved this in a number of ways. Masks, lighting effects, the repetition of some catch phrase, first uttered as a whisper and gradually growing in strength till it is thundered out, various symbols, these are some of the devices that the expressionist employs to depict the inner struggles of his characters.

Strindberg, the Swedish dramatist, may be considered as the Father of Expressionism and Dr. Sigmund Freud its Godfather. The philosophy of the expressionists—if they have any—is based on the classical psychological researches of Freud. The themes of the expressionists are the eternal

conflicts—the conflict of capital and labour, of man and woman, of the body and the spirit dramatized in the person of the characters. In this respect the plays of the expressionists resemble the morality plays of the old days.

The practitioners of Expressionism are scattered all over the world. Expressionism no doubt started with the plays of Strindberg such as 'The Spook Sonata', 'The Dance of Death' and 'the Dream play'. Its chief German exponents were Kaiser and Toller. Toller's plays include 'The Machine Wreckers' and 'Masses and Men.' Both are vigorous attacks against machinery and the industrial civilization of today. The American and English dramatists have generally fought shy of Expressionism. Mr. Elmer Rice has been responsible for one expressionist play called 'The Adding Machine'. Mr. O'Casey has experimented with Expressionism in 'Within the Gates'. The chief American exponent of expressionism has been Mr. Eugene O'Neill. Among the contemporary dramatists, Mr. O'Neill may be said to have perfected his expressionist technique to suit the commercial stage. A number of his expressionist plays have been box office successes. One of his expressionist plays 'Mourning Becomes Electra' was recently made into a successful motion picture. The more important of Mr. O'Neill's plays are 'The Hairy Ape', 'Mourning Becomes Electra', 'Great God Brown' and 'Emperor Jones'.

Let us now analyze and try to assess the contribution of Expressionism to the growth of modern drama. Have its exponents succeeded in perfecting a medium that will be of permanent value? Has Expressionism as a form of art come to stay or is it just another passing phase in the growth of modern drama? These are questions which we must set out to answer.

Expressionist plays have shown an undue concentration on abnormal characters. This perhaps is partly due to its protagonists, most of whom, with exceptions, have been fanatics of some kind. Strindberg was at least for part of his life out of his mind. Toller spent many years in prison. O'Casey and Neille led a very hard and varied life before they tasted of success. These partly explain their unhealthy obsession with abnormal and sometimes hysterical characters whose outlook on life is warped. Witnessing an expressionist play on the stage leaves the same impression as that of a prolonged death scene on the stage.

The expressionist plays are generally full of abstract characters who are representatives of groups, who have no individualism of their own. The Man, The Woman, The Boy, The Father, The Mother etc. appear as characters in many expressionist plays. This merging of the individual into the group stands in the way of the audience identifying themselves with the characters.

The Expressionists delight in plumbing the depths and bringing up the cesspools of the mind and exposing it to the public gaze. Such a form of art naturally creates a repulsion in the hearts of the audience.

The excessive use of masks such as is found in O'Neill's 'Great God Brown' is very confusing and tends to create a blurred impression. The intermingling of dreams with real incidents spoils the continuity. One may safely give the verdict on Expressionism as an art form that had its day. Any form of literature should answer the acid tests: (1) Is it entertaining? and (2) Is it simple? Any form of art which tends to become complicated and ceases to entertain will die a natural death and that is the inevitable fate of Expressionism too. It is very difficult to answer the question, 'what form will the drama of tomorrow take?' Some new form which embodies the pessimistic Nationalism of today will be born as surely as Expressionism was born from the ashes of the two world wars. But Expressionism itself will remain only as one of the different phases through which modern drama passed.

Differential Geometry of the Cylindroid

BY

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1. The cylindroid ⁽¹⁾ is a cubic surface whose Cartesian equation referred to a specially chosen set of rectangular axes may be written in the form :

z (x^2 + y^2) = 2 k x y (1.1)

It is a cubic scroll of the right conoidal ⁽²⁾ type whose generators are given by the parametric equations :

y = λ x, z = (2kλ / (1+λ^2)) (1.2)

where λ is a variable parameter. The parametric equations to the cylindroid in terms of arbitrary parameters u and v may be written in the form :

x = u cos v, y = u sin v, z = k sin 2 v (1.3)

In this note, the differential geometry of the cylindroid is studied with the help of the parametric representation (1.3), the notation and terminology used herein being the same as those in Weatherburn's differential geometry ⁽³⁾

2. Fundamental magnitudes for the surface :—

R1 = (cos v, sin v, 0)
R2 = (-u sin v, u cos v, 2k cos 2v) } (2.1)

R11 = (0, 0, 0)
R22 = (-u cos v, -u sin v, -4k sin 2v)
R12 = (-sin v, cos v, 0) } (2.2)

e = 1, f = 0, g = u^2 + 4k^2 cos^2 2v, h^2 = g (2.3)

(1) First introduced by Sir R. S. Ball, vide Theory of Screws.
(2) vide Salmon, Analytical Geometry of Three dimensions p. 460.
(3) Volume I, Cambridge University press.

$$l = 0, m = -\frac{2k \cos 2v}{h}, n = -\frac{4k u \sin 2v}{h},$$

$$t^2 = -\frac{4k^2 \cos^2 2v}{h^2} \dots \dots \dots (2.4)$$

From (2.3), the square of the linear element is given by :

$$ds^2 = du^2 + D^2 dv^2 \dots \dots \dots (2.5)$$

$$\text{where } D^2 = h^2 = g \dots \dots \dots (2.6)$$

Now from (1.3) the parametric curves $v = \text{constant}$ are the generators are the cylindroid and therefore represent the family of geodesics on the surface. Further, since $f = 0$ by (2.3), the parametric curves are orthogonal. Thus the parametric curves $u = \text{constant}$ are the associated family of geodesic parallels⁽¹⁾ on the surface.

The directions of the lines of curvature through (u, v) are given by the equation :

$$du^2 + 2u \tan 2v du dv - (u^2 + 4k^2 \cos^2 2v) dv^2 = 0 \dots \dots \dots (2.7)$$

while the first and second curvatures are given by :

$$\kappa_a + \kappa_b = -\frac{4k u \sin 2v}{h^3} \dots \dots \dots (2.8)$$

$$\kappa_a \kappa_b = -\frac{4k^2 \cos^2 2v}{h^4} \dots \dots \dots (2.9)$$

The asymptotic lines on the surface are given by :

$$dv = 0 \text{ and } \frac{d u}{d v} = -u \tan 2v \dots \dots \dots (2.10)$$

The curve $u = \text{constant} = a$ (say) in the intersection of right circular cylinder $x^2 + y^2 = a^2$ and the paraboloid $a^2 z = 2kxy$. Thus it is a twisted quartic of genus unity⁽²⁾. We have thus the following results :

(i) *The linear element is of the geodesic form,*

(1) Weatherburn *loc cit* p. 113.

(2) This type of unicursal quartic is the partial intersection of a cubic surface and a quadric surface *vide* also Bagchi, cylindroid and kindred surfaces. *Bull. Cal. Math. Soc.* Vol. 38 p. 145.

(ii) *The associated geodesic parallels are the family of unicursal twisted quartics on the surface,*

and (iii) *The surface is anticlastic at all points.*

3. From equations (1.2) we see that the z -axis cuts all the generators at right angles and is, consequently, the line of striction on the surface. To find the parameter distribution β of the surface we make use of the formula⁽¹⁾ $\beta = \frac{d}{a^2}$ and take for the direction the geodesic parallel $u = \text{constant}$, passing through the point. Thus we have the equations :

$$T = \left(\frac{dR}{ds} \right)_{v \text{ curve}} = \frac{\partial R}{\partial v} v' = \frac{R_2}{\sqrt{g}} \dots \dots \dots (3.1)$$

$$D = \left(\frac{dR}{ds} \right)_{u \text{ curve}} = R_1 \dots \dots \dots (3.2)$$

$$B' = \frac{d}{ds}(R_1) = R_{12} v' \dots \dots \dots (3.3)$$

$$\text{Hence, parameter distribution} = \frac{2k \cos 2v}{h} \dots \dots \dots (3.4)$$

(1) Weatherburn *loc cit* p. 138.

Development of *ARIOPHANTA BISTRIALIS*. Beck.

PART I

BY

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INTRODUCTION

THERE are several interesting Pulmonate Gastropods peculiar to the Indian region. Although there have been some valuable taxonomic and anatomical investigations on these forms, little work has been done regarding their development. The brothers Sarasins (1888) described the development of *Helix waltoni* from Ceylon, and recently Fernando (1948) has described the development of the larval kidney in *Achatina fulica* and *Opeas sykesi*. The paucity of embryological investigations relating to the Indian forms is in striking contrast to the work that has been done on foreign species, particularly European. Special mention must be made of the work of Geganbaur (1851), Ray Lankester (1874), Rabl (1879), Fol (1880), Wolfson (1880), Mark (1881), Schmidt (1894 & 1895), Kofoid (1895), Meisenheimer (1896; 1898), Holmes (1900), Wierzejski (1905), Heyder (1909), Farnie (1924) and more recently Carrick (1938). Simroth and Hoffmann (1928) in their survey of Pulmonate embryology suggested as worth investigating the embryology of the families Janellidae, Philomycidae, Vitrinidae, Zonitidae, Pupidae etc. The Ariophantinae, to which the *Ariophanta* belongs is closely related to Zonitidae and was in fact included in that family.

The present investigation* on the development of *Ariophanta* was undertaken and completed several years ago with a view to filling up the gaps in our knowledge of Pulmonate embryology, and also providing a suitable reference for students of Zoology in South Indian Universities where *Ariophanta* is studied as a type. For various reasons the publication has been delayed, and it is now proposed to publish in four instalments the complete embryology of *Ariophanta bistrialis*. The present article relates to the development of the external form.

My thanks are due to Professor R. V. Seshaiya for suggesting the investigation and for guidance and to Mr. P. N. Rajakrishna Menon for help in the collection of the material.

The genus *Ariophanta* Desmoulins (1829), originally included by Godwin-Austen (1908), in the Zonitidae, has been classified by Thiele (1935) in the

*Development of *Ariophanta bistrialis*, Beck. with special reference to the differentiation of the mesodermal structures. Thesis submitted for M. Sc., degree of the Annamalai University.

sub-family Ariophantinae, in the family Ariophantidae under section Ariophantacea, close to the Zonitidae which it resembles.

According to Godwin Austen (1908) the Ariophantinae are a very distinct group of the Indian Mollusca and are almost exclusively confined to the Peninsular area and Ceylon. Only two species are said to extend north-ward into the Gangetic delta, but have not been recorded from that of the Brahmaputra river.

The general anatomy of *Ariophanta* is that of a typical Stylommato-phorous Pulmonate and resembles closely that of *Ratnadvipia* studied by Woldt (1932).

MATERIAL

To have a ready supply of eggs for embryological investigation, a large number of specimens of *Ariophanta bistrialis* were kept in the laboratory under conditions closely approximating to those of the natural haunts of animals. Normally, *Ariophanta* lays eggs after a good shower of rain during the north-east monsoon i. e., during the months of October, November and December. It was found that spraying cold water on aestivating specimens and feeding them on cocoa (beverage) and banana served as a stimulus to the laying of eggs by the animals even in the warm season. Specimens which had been aestivating for about two months could be induced to lay eggs within a few hours, after being revived by a spray of cold water.

Normally, the eggs are laid within six to twelve days after copulation. On an average about fifty eggs are laid. Before depositing the eggs the animal makes a burrow, which may take usually an hour for completion. The process of the deposition of eggs is subsequently accomplished in about four hours. It is not unusual for the animal, when starved, to devour its own eggs in the laboratory conditions, as well as, in the natural environment.

The eggs take usually ten days to hatch. As is generally the case with tropical forms, the duration of development is short as compared with that of the species in temperate climates, like *Limax maximus* which takes twenty two to twenty seven days for hatching.

METHODS

The eggs were opened with fine needles or spines of the cactus, *Opuntia* in 0.75 % saline solution, and the embryos, after being freed of albumen, were transferred to different fixatives. Picrosulphuric followed by staining in Conklin's modification of Delafield's Haematoxylin was employed for making entire mounts of the early stages, particularly the segmentation stages. Fixation in either Zenker or corrosive sublimate-acetic, followed by staining in alum-carmine gave excellent results for making preparations of entire embryos from the third to the seventh day. For the fixation of

material for sectioning Zenker's and Flemming's fluids were employed. Double embedding in celloidin and paraffin was invariably employed. Previous staining of the embryos *in toto* was done to facilitate orientation in celloidin. Sections were generally cut 5 microns thick, but in the case of younger stages, thicker sections varying from 8 microns to 10 microns were also cut. 18 microns thick sections were made to study the topography of the organs and the development of the nervous system. In all cases sections were cut in different planes. For staining the sections of material fixed in Zenker, Delafield's Haematoxylin and Eosin were usually employed and for material fixed in Flemming, Heidenhein's Iron Alum Haematoxylin method was invariably employed. Reconstruction by wax plates was resorted to for some of the stages. Dissection of stained embryos in clove oil proved useful and even better than the method of reconstruction for giving an insight into the topography of various organs, particularly the pallial complex and nervous system.

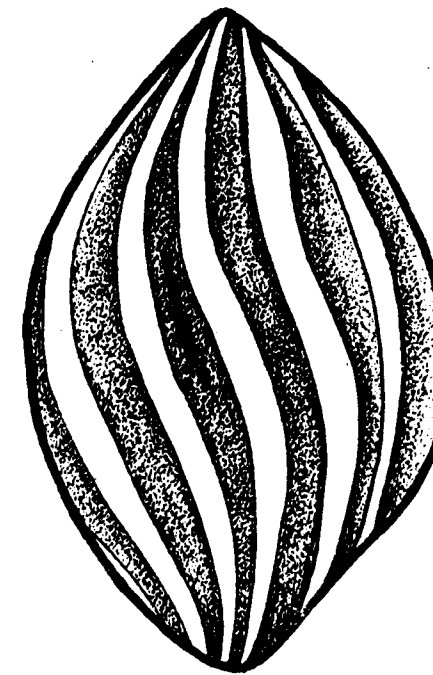
THE EGG

The egg (Fig. 1.) is 5-7 mm in its long diameter and resembles that of *Vaginula*. It is elliptic in shape and possesses an elastic outer covering which is raised into longitudinal ridges, alternating with shallow grooves that have a slightly oblique course from one end of the egg to the other.

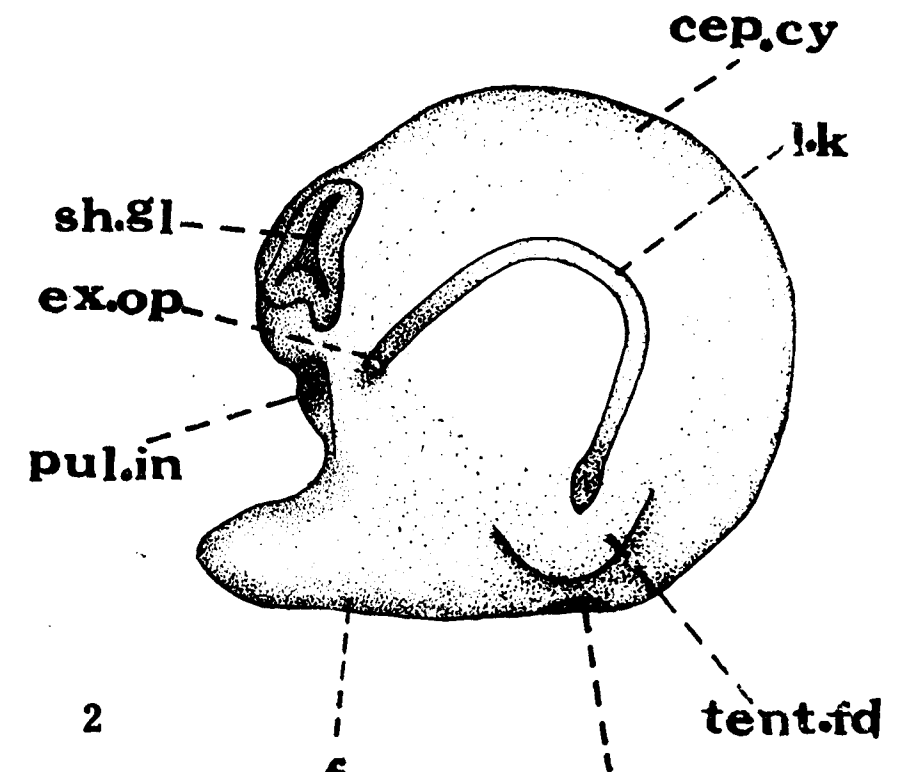
DEVELOPMENT OF EXTERNAL FORM

I & II Days :—During the first two days, cleavage and gastrulation are accomplished. Cleavage is total and almost equal and spiral as in all Mollusca. The blastula is characterised by the small size of the blastocoel. Gastrulation, which is by invagination, takes place, when the embryo is about thirty six hours old. Towards the end of the second day, the shape of the embryo also changes due to the flattening of the embryo ventrally, the dorsal surface being somewhat arched. This roughly corresponds to the trochophore stage of the primitive types of Mollusca. The blastopore is closed and the mouth appears as a new formation. A rudimentary velar region with its characteristic cells is recognisable. Cilia are not discernible at this stage but become evident later.

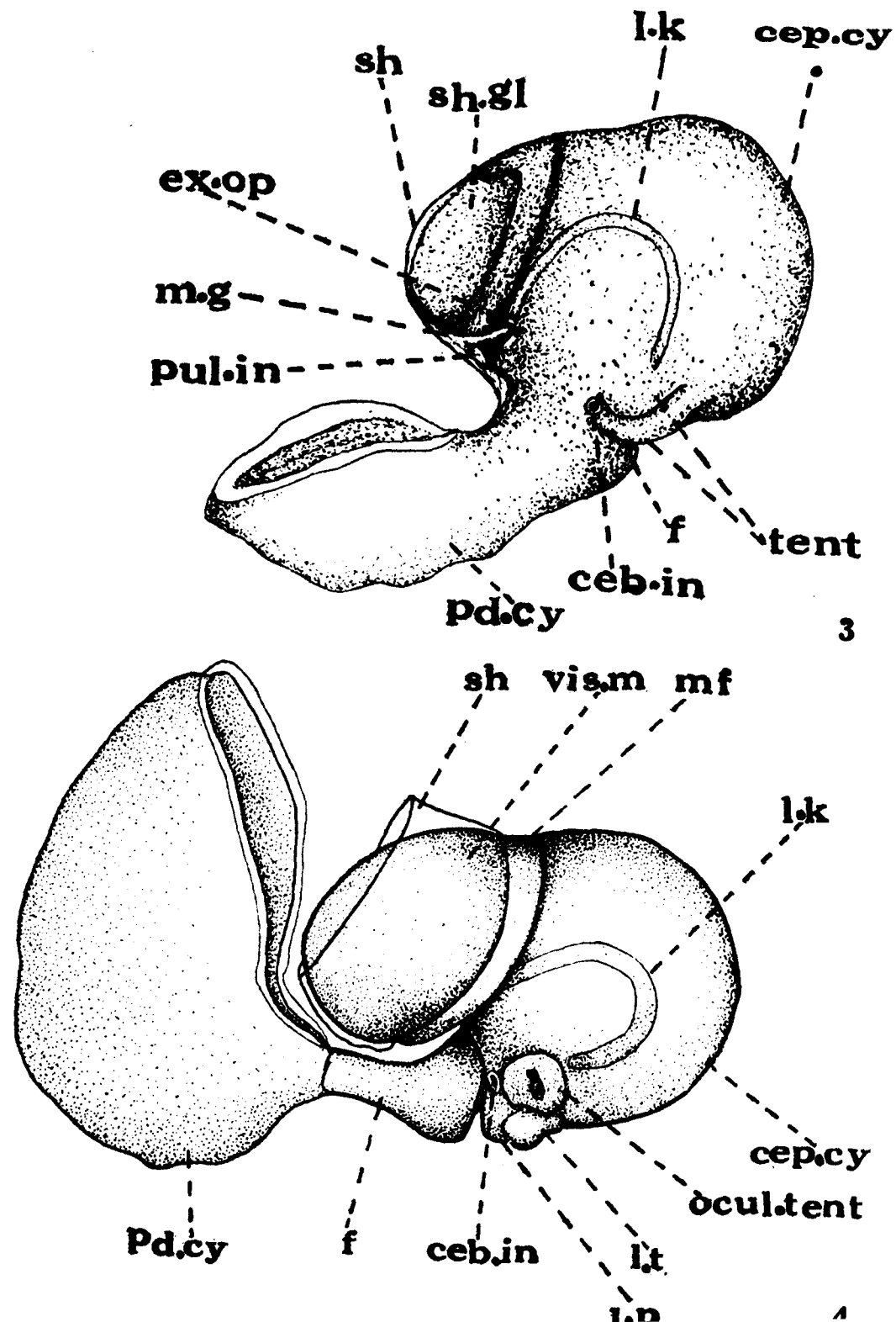
III day :—The shape of the embryo which was oval during the second day is altered at the commencement of the day, or even during the late second day by the appearance of the rudiment of the foot as a short ventral protruberance behind the mouth and the rudiment of the tentacles in the form of slight elevations in the pre-oral or velar area. Another change noticed during the early part of the third day is in the ectodermal cells of the anterior side of the embryo. These cells become vacuolated and the ectoderm becomes slightly translucent. Posteriorly in the dorsal part of the embryo the ectoderm thickens and becomes slightly invaginated and thus forms the primordium of the shell gland. The embryo also begins to move about in the egg during the third day.



1 egg



2



IV Day:—The fourth-day embryo (Fig. 2.) differs in its external appearance from the embryo of the third day, chiefly in the better differentiation of the foot (Fig. 2. f.) and also by greater transparency. When viewed under low magnification, the embryo has the appearance of a transparent globule. This is due to the differentiation of the cephalocyst or "Kopfblass", (Fig. 2. cep. cy) what recently Carrick (1938) has termed the hepatic mass, the first indication of which is seen on the third day. But, during the fourth day it swells to assume the appearance of a vesicle anterior to the mouth and extends anteriorly, laterally and also upwards and backwards to the region of the shell gland. At the commencement of the third day the foot is a triangular projection, but by the end of the day, it grows to nearly half the length of the embryo. The rudiments of the tentacles (Fig. 2. tent. fd) are a little more differentiated from the velar region and the oral invagination (Fig. 2. m) is deeper than before. The shell-gland invagination (Fig. 2. sh. gl.) is deeper and now closed and covered over by the outer epithelium.

During the fourth day, the larval kidney (Fig. 2. l. k.) assumes a U-shaped appearance. The external opening (Fig. 2. ex. op) of the larval kidney is situated posteriorly, slightly above and anterior to the anal opening (Fig. 2. an) which now appears as a distinct circular aperture, situated at the posterior end and ventral to the shell gland. Between the anus and the opening of the larval kidney and slightly to the right side of the anus, there appears an elliptic invagination of the ectoderm which is the first indication of the pulmonary cavity (Fig. 2. pul. in). The rudiment of the pulmonary cavity according to Heyder (1909) appears on the ninth day and in *Limax* about the eighth day.

V Day:—During this day, (Fig. 3) there is further growth of the foot which becomes as long or even slightly longer than the body of the embryo. The podocyst (Fig. 3. pd. cy) which is a very characteristic embryonic organ of the Stylommatophorous embryo makes its first appearance during this day, arising as a leaf-like outgrowth from the posterior end of the foot.

VI Day:—The embryo of the early sixth day (Fig. 4) is about 3.2 mm. in length. During this day the mantle fold (Fig. 4. m. f.) is formed and begins to extend forward. The podocyst (Fig. 4. pd. cy) is now a large membranous hood-shaped structure nearly as long or slightly longer than the body. The foot also has by now increased considerably in length. The cephalocyst occupies now a little more than the anterior two-thirds of the embryo and attains its maximum size.

In the anterior region of the embryo the rudiments of tentacles show further differentiation. The ocular tentacles (Fig. 4. ocul. tent) appear like broad prominences. The cerebral invagination becomes distinct immediately behind and below the ocular tentacle. The shell gland is now open to the surface and covered by a thin cap like shell (Fig. 4. sh). The margin of this shell lies all round in the groove of the shell gland. The mantle groove and

fold come to occupy the more anterior position than on the fifth day, and the mantle edge becomes thickened, constituting the mantle collar (Fig. 4. m. f.).

VII, VIII, IX & X Days :—During these four days and particularly during the last three days, the special embryonic structures like the podocyst and cephalocyst undergo reduction and final disappearance.

VII Day :—(Fig. 5). The mantle (Fig. 5 ma) extends further forwards towards the head region. The cephalocyst (Fig. 5. cep. cy) shrinks and becomes a barrel-shaped structure, projecting in front of the mantle cavity. The mantle collar is broader and thicker and the pneumostome or opening into the mantle cavity (Fig 7. pn. s) is differentiated. The visceral mass increases and becomes coiled. The tentacles particularly the ocular tentacles (Fig 5. oc. tent) become differentiated. The cerebral tubes (Fig 5. ceb. in) are quite prominent. The foot (Fig 5. f) is stouter and broader and develops a sole. The podocyst (Fig 5 pd. cy) is much bigger and broader and its upper surface markedly concave, giving it a spatulate appearance. During life, it covers the embryo as a hood. On opening an egg of this stage, the embryo is found to be enclosed in the podocyst, presenting a superficial resemblance to the amnion of the vertebrate embryo.

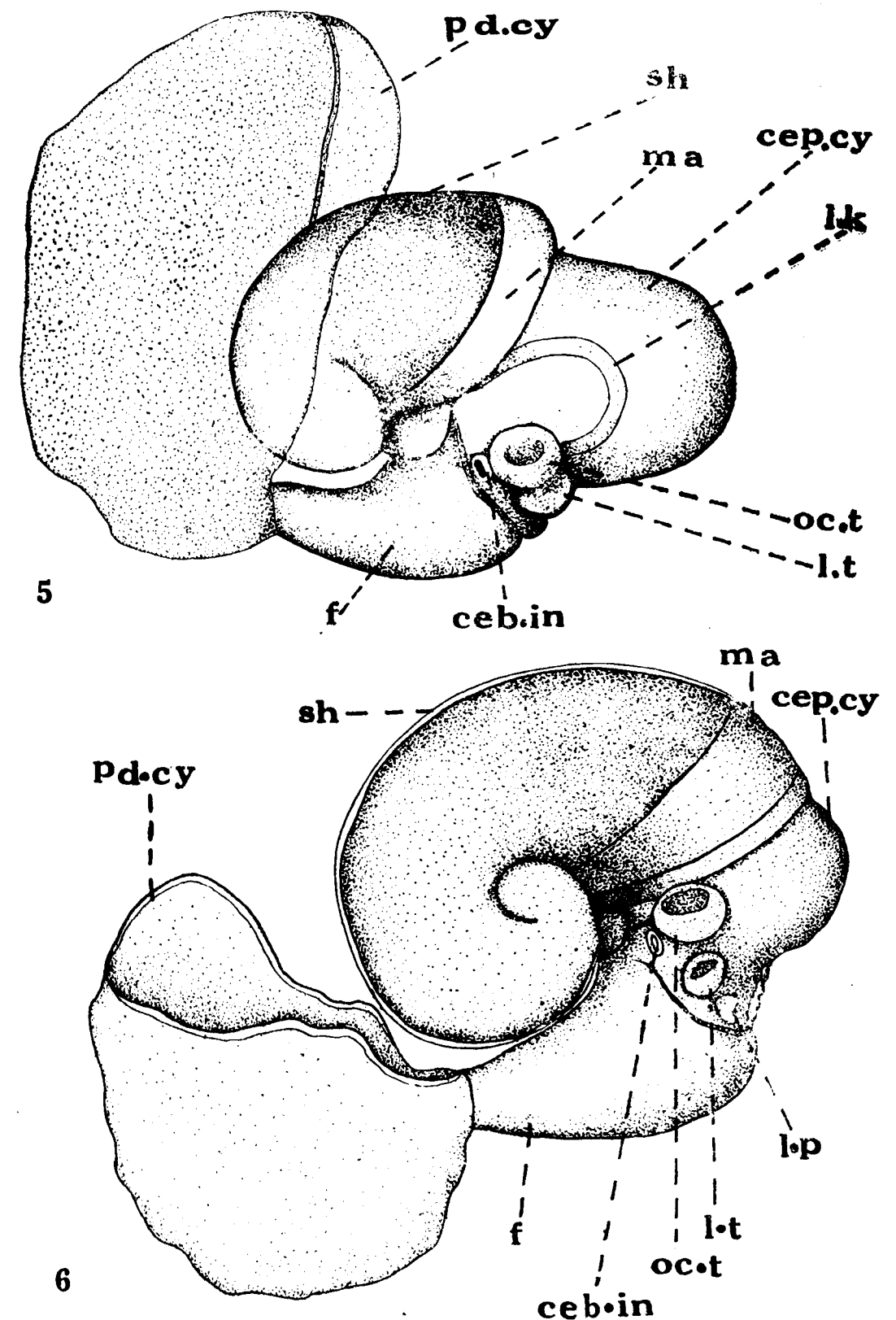
VIII Day :—(Fig. 6) During this stage the cephalocyst shows nearly complete reduction. The podocyst too begins to shrink in size. The cerebral invaginations become narrow.

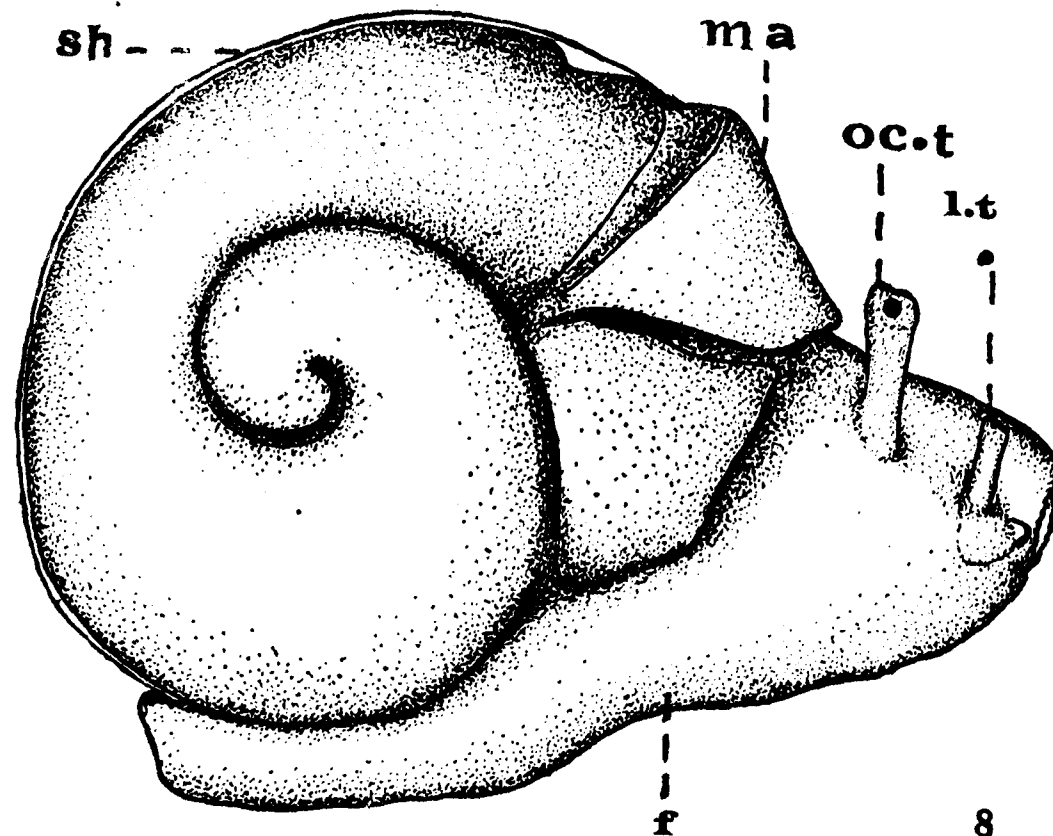
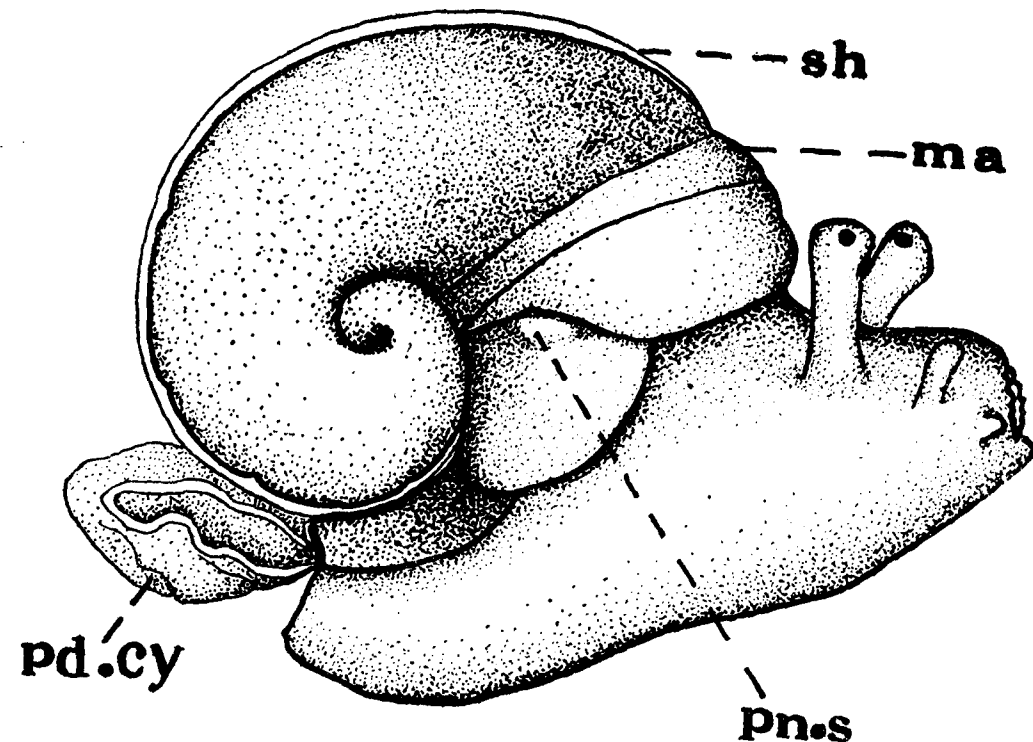
IX Day :—(Fig. 7) The complete disappearance of the cephalocyst, the extension of the mantle cavity to its definitive position, the shrivelling up of the podocyst, the formation of the sole of the foot are the chief features of this day of development. By now, the mantle edge has begun to secrete the shell. The cerebral invaginations disappear during this day.

X Day :—(Fig. 8.) The definite shape is attained by the disappearance of even the vestige of the podocyst and the animal hatches out as a young snail.

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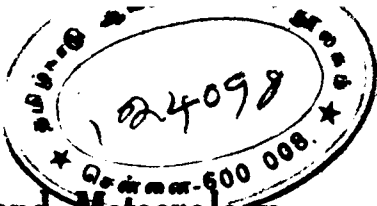




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PLATE I.

- Figs:—1. The egg of *Ariophanta bistrialis*.
2. Fourth day embryo (side view, 0.85 mm in length and 0.18 mm in height).
 3. Fifth day embryo. (side view, 2.5 mm in length and 1.2 mm in height).
 4. Sixth day embryo (late). (side view, 3.2 mm in length and 1.8 mm in height).



Wireless Wave Propagation and Meteorology

BY

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THE purpose of this paper is to give a brief account of the methods of weather forecasting by means of observations made on wireless signals. The range of frequencies considered includes surface waves, tropospheric waves, and ionospheric waves which necessarily have to pass through the troposphere twice. A full account of the technical details relating to ionospheric transmission has not been given since it is not necessary to do so for the development of the topic discussed. An introduction giving an account of the different layers of the atmosphere and their properties is, however, given in order to give a full understanding of the theme of the paper.

The vast gaseous envelope which surrounds this earth is known as its atmosphere. To study the bearing of meteorological factors on the propagation of wireless waves, it is essential to learn about the nature of the atmosphere.

The atmosphere of the earth is an envelope which is made up of various gases, vapours and suspended particles, and these have a mass of about one millionth part of the total mass of the earth. The atmosphere thins out gradually until it merges with the interstellar space. Our knowledge of the composition of air is based upon the analysis of samples taken near the surface. As we ascend higher and higher, the atmosphere is chiefly composed of oxygen and nitrogen. Air also contains a variable amount of water vapour and small quantities of other gases. A complete analysis of dry air has shown that its percentage composition is as follows :—

By volume		By weight		By volume		By weight	
Nitrogen	78.03%	75.51%		Neon	0.00123%	0.00085%	
Oxygen	20.98%	23.15%		Helium	0.0004%	0.000055%	
Argon	0.94%	1.29%		Krypton	0.00005%	0.00014%	
Carbon dioxide	0.03%	0.04%		Zenon	0.000006%	0.000027%	
Hydrogen	0.01%	0.0007%					

The amount of water vapour expressed as percentage humidity varies greatly with the locality, the season of the year, the hour of the day, and the local and general weather conditions. Measurement of the relative humidity is of considerable importance to the scientist as well as to the industrialist.

UNIVERSITY JOURNAL

Reference Lettering

ceb. in	..	Cerebral invagination.
cep. cy	..	Cephalocyst.
ex. op	..	external opening of the larval kidney.
f	..	foot
l. p.	..	labial palp
l. k.	..	larval kidney
l. t.	..	lower tentacle
m	..	mouth
m. g	..	mid gut
m. f	..	mantle fold
ocul. tent	..	ocular tentacle
pd. cy.	..	podocyst
pul. in	..	pulmonary invagination
sh	..	shell
sh. gl	..	Shell gland
tent	..	tentacle
tent. fd	..	tentacular fold.
vis. m.	..	visceral mass.

PLATE II.

- Figs:—5. Seventh day embryo. (side view, 3.7 mm in length and 2 mm in height).
6. Eighth day embryo (side view, 3.9 mm in length and 2.2 mm in height).
7. Ninth day embryo (side view, 5 mm in length and 2.8 mm in height).
8. Tenth day embryo (side view, 7 mm in length and 3.5 mm in height).

Reference Lettering

ceb. in	..	cerebral invagination
cep. cy	..	cephalocyst
f	..	foot
l. k.	..	larval kidney
l. t.	..	lower tentacle
ma	..	mantle
oc. tent.	..	ocular tentacle
pd. cy.	..	podocyst
pn. s.	..	pneumostome
sh	..	shell

With increasing altitude above sea level, the temperature falls at an average rate of $3\frac{1}{2}^{\circ}\text{F}$ per 1000 feet within the region now known as troposphere and which extends upto a height of about 10 miles. When this normal lapse rate, i. e. decrease of temperature with height, falls, due to any other cause, an 'inversion' is said to exist. Some of the types of temperature inversion are (1) the *dynamic inversion*, resulting when a warm air mass overruns a colder one (2) the *subsidence inversion* caused by the sinking of an air mass heated by compression, (3) the *nocturnal inversion*, brought about by the rapid cooling of the surface air after sunset; and (4) the *cloud layer inversion*, caused by the heating of air above a cloud layer by reflection of the sun's rays from the upper surface of the clouds. A knowledge of the 'dry adiabatic lapse rate' i. e., the rate of fall of temperature of a moving mass of dry air during its ascent into higher regions, is useful for the prediction of the stability or instability of the atmosphere. This is the same as weather forecasting.

The extent of the troposphere above sea level varies with the latitude, the maximum being at the equator. Above the troposphere is a region known as 'Stratosphere' where a uniform temperature of about 70°F prevails. The existence of the stratosphere was discovered by the French meteorologist Tesserene De Bort. But the history of stratospheric research may be considered as beginning with Prof. Piccard's first balloon ascent into the region in August 1931, himself being seated in a hermitically sealed gondola attached to the balloon. What we observe as weather phenomena are restricted to the troposphere; the stratosphere is believed to be a region of almost perpetual calm.

The upper atmosphere between 60-200 miles has been found to be much more highly ionized than the lower. This region which is known as the ionosphere consists of stratified 'layers' of ionized atoms and molecules (particularly of nitrogen and oxygen). There are at least three such layers as we shall see later. The primary cause of ionisation is believed to be solar radiation particularly, ultra-violet radiation, though other factors also contribute to bring about ionization. The development of wireless transmission has led to the confirmation of the existence of these layers at certain well defined heights.

It is known that Radio wave propagation can take place at least in three different ways, (1) by ground waves (2) by sky wave or ionospheric waves and (3) by guided waves. The ground wave is a radio wave which travels along the surface of the earth and is substantially affected by the nature and constants of the terrain, for example, by the conductivity and dielectric constant of the earth's crust. It can be a wave travelling in actual contact with the ground (as in the case of medium frequencies,) or it can be a wave that goes straight from the transmitting antenna to the receiving antenna (as in the case of frequencies above 50 m. c.) when they are high

enough 'to see' ¹ each other; or it can also be a wave that is refracted or reflected in the atmosphere near the earth.

Of these we are concerned with the last one. Refraction in the troposphere takes place when masses of air become stratified into regions having different dielectric constants; e. g. at a sharply defined interface between two dissimilar air masses, reflection as well as refraction may take place for radio waves at grazing incidence. The most common cause of tropospheric refraction is temperature inversion, mention of which has been made already. Sharp transitions in the water vapour content of the atmosphere may also bring about refraction and reflection of radio waves. The strength of a radio signal transmitted via the troposphere varies with air turbulence and weather conditions, resulting in a fading signal. Hour to hour variations in the strength also have been noticed. There is no reason why the degree of fading or unsteadiness should not be taken as an indication of the type of weather prevailing in the intervening area.

Let us now consider the sky wave propagation. In the section of the atmosphere known as 'ionosphere', the air pressure is so low that electrons and ions can exist 'free' for a comparatively longer time without recombination into neutral atoms. A wireless wave entering a region in which there are many free electrons will be affected in much the same way as one entering a region of differing dielectric constant.² The mechanism is not a case of simple reflection or refraction but it is more complicated. In a broad sense it is the result of the interaction of electric forces when the free electron is set in motion by the passage of the electromagnetic wave. The moving wave tends to be bent back towards the earth. It is interesting to note that the wave via ionosphere travels twice through the troposphere and is subject to its influence.

Ultra-violet light is the primary cause of ionization in this region. The amount of ionization does not change uniformly with height above ground level as might be expected. Instead there are relatively dense layers of ionization thickening vertically at rather well defined heights. Nor is the ionization uniform within the layer. It is maximum at the centre of the layer and falls off both above and below.

The heights of ionospheric layers known as E, F₁ and F₂ have been ascertained to a high order of accuracy by measuring the time delay between an emitted pulse signal and the reception of its echo, on a cathode ray oscillograph. The height of any particular layer varies with the time of the

1. Wavelengths in the U. H. F. and V. H. F. range are small in comparison to commonly encountered objects such as trees and buildings which hence cast noticeable 'shadows'. So it is obvious that their behaviour is 'quasi optical' and they are ascribed rectilinear or 'line of sight' characteristics.

2. See appendix 1.

day, the season of the year, the sunspot cycle and a number of other factors. The determination of critical frequency, i. e., the highest frequency that is returned to earth, for various layers is now an almost routine measurement made for propagation predictions.

During the last many years, numerous investigators have attempted to correlate the day to day variations in the signal intensity of distant wireless transmitters to the meteorological elements such as temperature, humidity, atmospheric pressure, etc. as observed in the path of the wave.

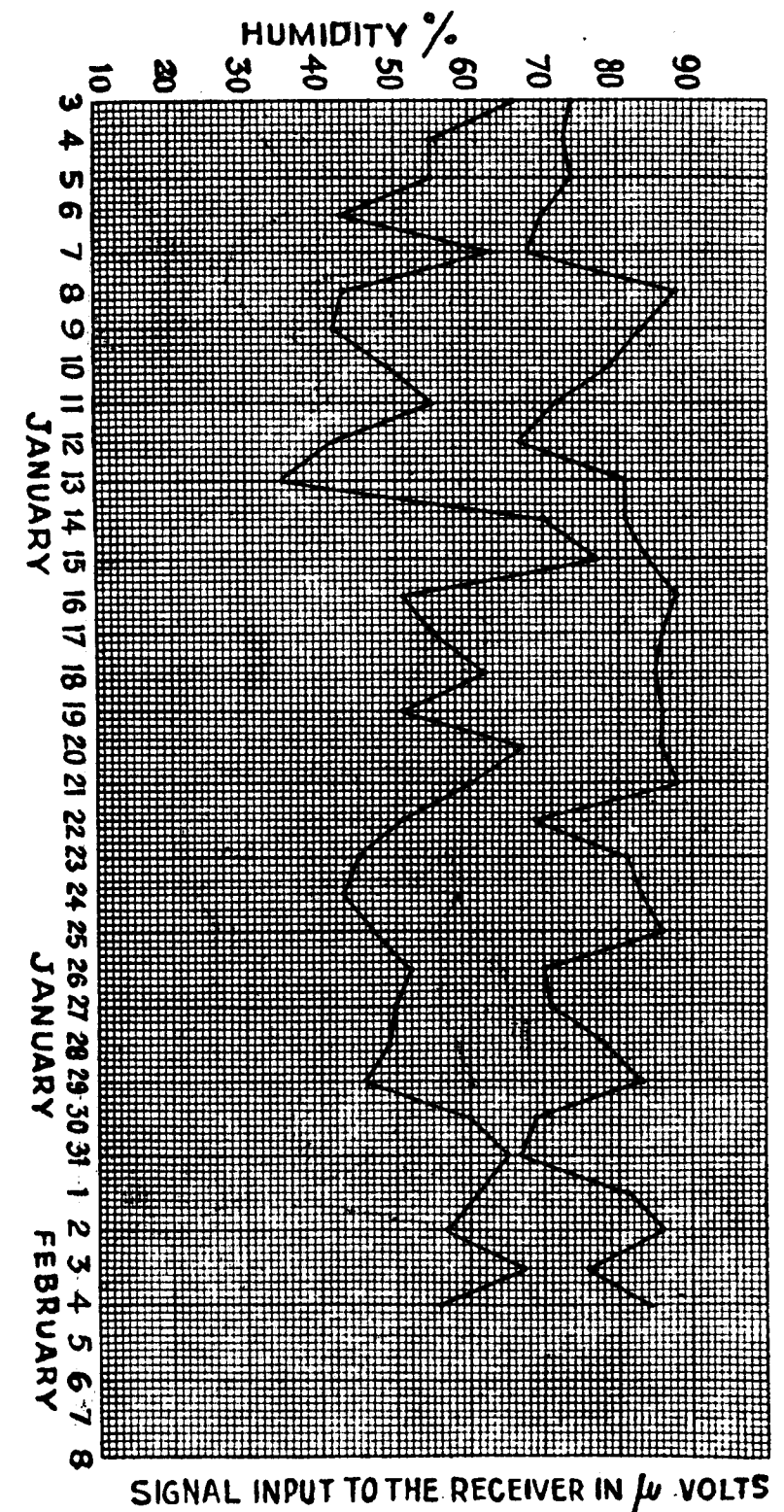
In 1928, Pickard found that the night time signal intensity at Pasadena, of the transmitter KPO (680) kcs; distance 343 miles) varied with the surface temperature and barometric pressure observed at different points along the transmission path. The correlation with temperature was a direct one.

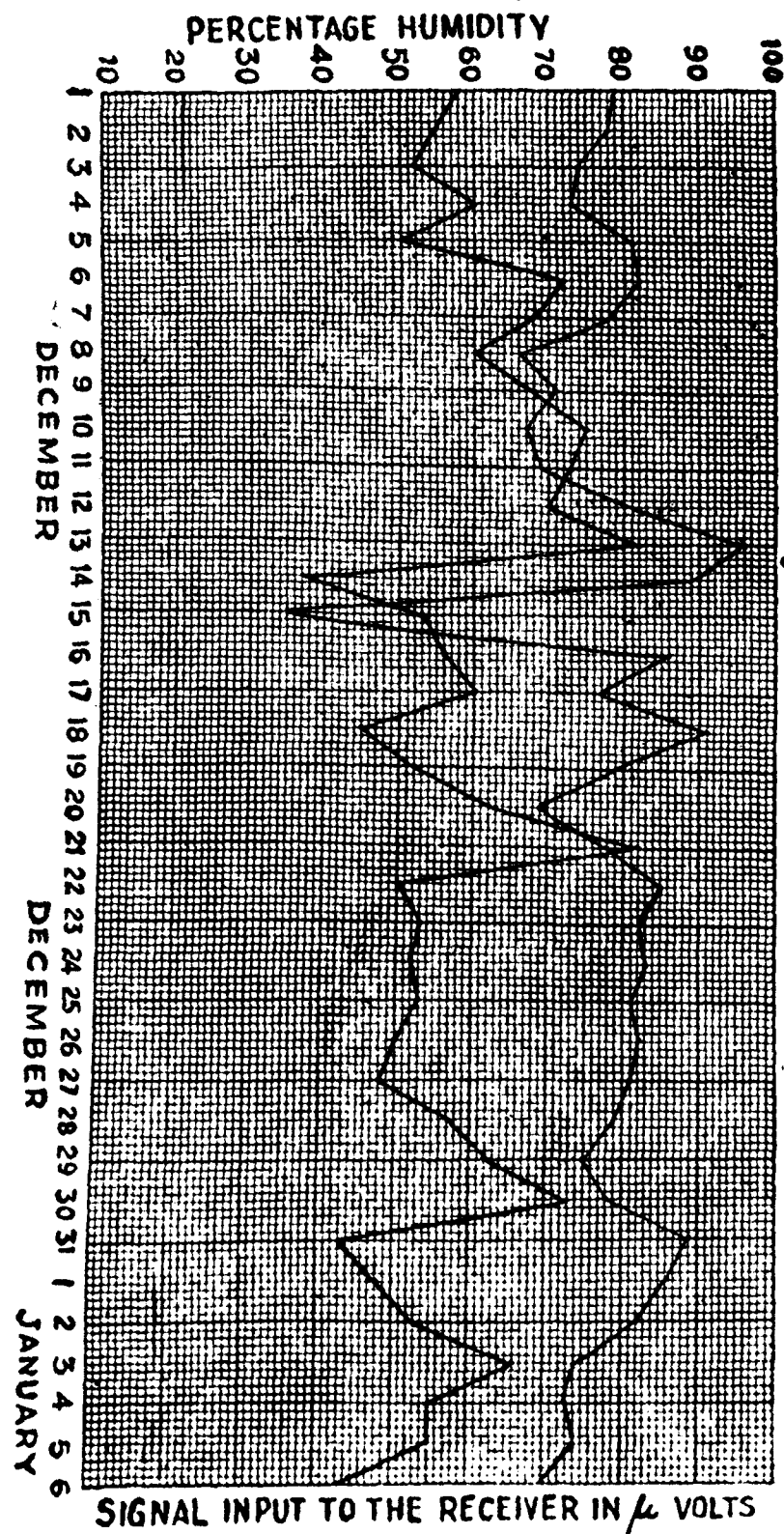
Colwell reported (1932) on observed data a relation between the signal strength and atmospheric pressure on the path of the signal. His own words are "The night time signal may be equal to or greater than the day signal. A rising curve (stronger signal) after nightfall indicates cloudy or stormy weather, while a falling curve (weak signal) is likely to be followed by clearing weather." "When a high pressure area covers both Pittsburgh and Morgantown, the day signal from KDKA (Pittsburgh transmitter) is stronger than the night signal, while for a low pressure area the night signal is stronger. If the storm centre passes to the south of the observing station, the fading curve from a station to the north is no longer reliable." These observations are explained by the fact that E layer exists at night time in a cyclonic area but not in anticyclones. "Weather conditions have a decided effect upon the signals from KDKA. So much so it is possible to foretell the weather one day ahead by the form of the fading curve."¹

Martyn reported (1932) from Australia a correlation between E layer ionization density and the atmospheric pressure at ground level 12 to 36 hours later. Very recently Gherzi reported from China similar correlation between types of air masses and ionisation layer reflections.

F. R. Gracely (1949) found an inverse correlation between the daytime signal strength and the mean temperature in some cases the temperature at the transmitting end only. The data on which his results are based vary for path lengths of 76 to 558 miles over a frequency range of 640 kcs. to 1170 kcs. He concludes that there is a marked decrease in the field intensities at higher temperatures, and the amount of this decrease increases monotonically with distance. He ascribes these variations to a change in the ground constants and suspects that refraction from troposphere may also have a share in it.

1. R. C. Colwell: Proc. I. R. E. Vol. 21, pp. 721-725.





Such relationships have been found in the short wave region also by Pickard, Stetson and others.¹ Studies in the U. H. F. and V. H. F. propagation opened up by the late Ross A. Hull and continued by others upto as far as 3000 mcs. show very good correlation with such meteorological factors as temperature, pressure, humidity, wind velocity etc.... We believe firmly that we can forget ionization and look to other sorts of gradients in the very same air in which birds (and men) fly.... (Memoirs of the late Mr. Ross A. Hull).

There is thus clear evidence as to the dependence on meteorological conditions of the ground wave² as well as ionosphere supported sky wave, from the medium to ultra high frequencies. Statistical correlations and periodicities could be looked for, in observed data over a long period and this in turn could be used for weather forecasting in the future. Thus weather forecasting can be simplified to just a process of tuning in and listening to a pilot transmitting station and the signals translated directly in terms of weather elements.

The possibilities of such a scheme are now being investigated in the research branch of the Physics department of the Annamalai University. Annamalai Nagar (Lat. 11° - 25'N., Long. 79° - 42'E). Preliminary experiments were performed from November 1950 to February 1951 on medium wave transmission. Though the results obtained were not of a definitely indicative nature it has been decided to extend the observation with greater precision and with more attention to details. A photographic signal intensity recorder has been designed and constructed for the purpose. A sample curve of the preliminary work is given representing the day to day variation in fieldstrength of radio waves with one of the meteorological elements. It is too early to draw any conclusion from them.

A simple ionospheric pulse transmitter is under construction for simultaneous watch over the ionization layers so that possible correlations with the weather elements may be studied. After this has also been set into operation further observations are expected to be made on which interpretation of results would become possible.

APPENDIX

The process of refraction or reflection of wireless waves in the ionosphere depends on the fact that the refractive index ' μ ' of the medium decreases with increasing ionic density N. The simplest relation may be written as,

$$\mu = \sqrt{1 - \frac{f_0^2}{f^2}} = Ne^2/\pi m, \text{ and } f \text{ is the frequency of the wave.}$$

1. Wickizer and Braaten: Proc. I. R. E. Vol. 35, pp. 670-680; Pickard and Stetson: Proc. I. R. E. Vol. 35, pp. 1445-1450; Vol. 37, pp. 596-99.

2. The tropospheric wave for practical purposes may be (P. T. O.)

SAIVA SIDDHANTA¹

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I

Among the religious faiths that have continued from immemorial antiquity to mould the thought and life of the Hindus the most important are Śaivism, Vaiṣṇavism and Śāktaism. Strangely, all three have had a more or less similar history and development. Of these, Śaivism dates back to Chaleolithic age and perhaps even further still.² It is not a single cult, but covers many faiths, all upholding the supremacy of Lord Śiva, but accepting different shades of thought and observing diverse religious rites. In fact, it is a "federation of all faiths whose practices range from the serene form of personal life in the faith to the most repulsive excesses that have ever besmirched the fair name of religion." The Śaiva Siddhānta stands out among the several Śaiva cults as the most highly developed. It treats other schools of Śaivism as kindred schools, but considers them as more or less imperfect approaches to the ultimate truth which it claims to have attained. The term Śaiva Siddhānta is suggestive at once of its kinship with other schools of Śaivism and of its distinction therefrom.

Accepting the Vedas as supremely authoritative, Śaiva Siddhānta derives its support from the Śaiva Āgamas as well. It is exceedingly difficult to ascertain when the Āgamas were composed. But it could safely be asserted that many of the Āgamas must be prior to the Vedānta-Sūtra, as the question of their validity is raised in the second pāda of the second chapter of the *Vedānta-Sūtra*. They must be as old as the *Mahābhārata*, for reference to them are found in the Śānti-Parva.³

The Vedic and the Āgamic streams of thought, apparently independent and antagonistic, really coalesce. Passages from the Āgamas could be cited to show that they are in general agreement with the Vedic teaching. *Suprabhedāgama* says "Siddhānta veda sārāvāt" (forms the siddhānta, since it is

of the essence of the Veda). *Makutāgama* speaks of the Siddhānta as setting forth the central teaching of the Veda—(Veda sām idam śāstram). In another place, it says "this Siddhānta knowledge which is the significance of Vedānta is supremely felicitous" (Vedāntārtham idam jñānam siddhāntam paramam śubham). The eminent thinker, Tirumūlar¹, the author of the famous *Tirumantiram*, a great original work in Tamil on Śaivism, discounts the view that the Vedas and the Āgamas are antagonistic. He says:—

வேதமோடாகமம் மெய்யா மிறைவன் நூல்
ஒது பொதுவுஞ் சிறப்பும் மென்றுள்ளன
நாதனுரையவை நாடிவிரண்டந்தம்
பேதமதென்பர் பெரியோர்க் கபேதமே.²

"The Vedas and the Āgamas are true, both being the revelations of the Lord; consider them as expounding the general and the special doctrines; they are the work of the Lord; it is suggested that the two differ in their conclusions; on careful scrutiny, the great ones take them to be non-different."

In his commentary on the *Vedānta-Sūtras*, Śrī Kaṇṭha, a great authority on Śaivism, states that the Vedas and the Śivāgamas convey essentially the same teaching and that he fails to notice any difference between them.³

The Āgamas set forth the experiences of the seers who had a vision of the truth. These spiritual experts were followed in later times by the Śaiva saints, who along with Vaiṣṇava saints known as Ālvārs, stemmed the rising tide of Buddhism and Jainism, and in time, deprived them of any hold in the southern part of this country. The devotional outpourings of these Śaiva saints form a class by themselves.

They were compiled by Nambi-āṇḍār-nambi into Twelve Collections of Sacred Hymns, the *Panniru-Tirumurai* (the Twelvefold Canon or Bible of Sacred Documents). The most noteworthy among the saints—Appar, Sundarar, Sambandar and Manickavasagar—have come to be known as Samayācāryas, as they were the regenerators of the Śaiva creed. The compositions of Appar, Sambandar and Sundarar go by the familiar name of *Tevāram*⁴ and constitute the first seven *Tirumurai*. The hymns of Mānīkavāṣagar known as *Tiruvāṣakam* form the eighth *Tirumurai*. A band of devotees who succeeded the Samayācāryas contributed to the remaining four *Tirumurai*, the last being the work of the celebrated Sekkilār. It is called *Peria-Purānam*, the Great Purāṇam which records the lives and activities of the sixty-three Nāyanmārs.

1. Substance of a course of lectures delivered at the Benares Hindu University under the Tirupanandal Endowment.

2. There is archaeological evidence to show that five thousand years ago, Siva worship was known in the Indus valley. Vide *Mohenjodaro*, Preface VII; *The Scripts of the Indus Valley Seals* p. 25.

3. Chapter 350, 63-67.

1. Tirumular must have flourished in the 7th century A. D.

2. *Tirumantiram*,

3. Vayam tu Vedasivagama Yorbhedam napasyamah : Sri Kantha Bhāṣya.

4. The term *Tevāram* is the equivalent of a garland of verses offered to the Deity (*te-dram*) or melodious songs in praise of the Lord (*te-vāram*).

Meykaṇḍār (he who saw the truth) who lived in the beginning of the thirteenth century A. D., gave a fresh impetus to Siddhānta philosophy. His great work *Śiva-jñāna-Bodham* presents in a succinct form Siddhānta thought and religion. The truths he had realised he expounded for the benefit of the world in the form of syllogisms, employing *hetu* (reason) and *dr̥ṣṭhānta* (illustrative example).

சிந்தை செய்து
தானுரைத்தான் மெய்கண்டான் தாரணியோர் தாமுணர்
ஏது திருட்டாந்தத்தா வின்று.
—சிறப்புப்பாயிரம்.

This work consisting of twelve sūtras may be divided into four parts. The first three aphorisms (sūtras) assert the existence of the three verities; the next three define and explain their nature and inter-relations; the next triad deals with the means for the attainment of mokṣa, and the last is devoted to the nature of mukti. Siddhānta theism is expounded with considerable clarity, logical precision and cogency.

Arulnandi Śivācārya, the foremost among his disciples, wrote *Śiva-jñāna Siddhiār*, an elaborate commentary on *Śiva-jñāna-Bodham*. It has itself been commented on by six commentators. Tāyumanavar has expressed his high appreciation of Śivajñāna Siddhiār in glowing terms.

பாதிவிருத்தத்தாலிப் பார்விருத்த மாகவுண்மை
சாதித்தார் பொன்னடியைத் தான் பணிவதெந் நாளோ.

“O, for the day when I can worship the golden feet of him who declared the truth in half a verse, by which my illusions were dispelled.”¹

Śivajñāna-Bodham, *Śivajñāna Siddhiār* and twelve other works go by the collective name of the Meykaṇḍār-Śāstra. Of these, Umāpati Śivācārya's *Śivaprakāśam* is a very useful supplement to *Śivajñāna-Bodham* and *Śivajñāna-Siddhiār*.

வேதம் பசு ; அதன்பால் மெய்யாகமம் ; நால்வர்
ஓதுந்தமிழ் அதனின் உள்ளுறுநெய் ; —போதமிழு
நெய்யின் உறுசுவையாம் நீள் வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.

“The Veda is the cow; its milk is the Āgama; the compositions of the four (Samayācāryas) in Tamil (i. e., *Tevāram*, and *Tiruvāśakam*) constitute the ghee extracted therefrom; the excellence of the greatly illuminating Tamil work, full of wisdom, by Meykaṇḍār of Tiruvennainallūr is the fine taste of that ghee.”

1. This work is believed to be a translation of the *Raurava Āgama* (12th chapter of the 73rd section, Papavimocana padala).

Though it assigns an important place to bhakti, Siddhānta nowhere countenances emotional orgy. Śaiva Siddhānta and Vaiṣṇavism in the South have been singularly free from the erotic excesses characteristic of some forms of bhakti cult. While it takes its stand on revelation, Siddhānta is rooted in reason as well. Clearly, scriptures cannot establish what is opposed to reason; nor will sacred texts be accepted unless they appeal to thought. Philosophy is an attempt to understand the universe in the light of reason; and the philosopher has no right to play the game otherwise than in accordance with its rules. Umāpati Śivācārya has emphasised the need for rational examination of everything, no matter whither thinking might lead, and uttered a warning against allowing sentiment and prejudice to creep into our thoughts.

தொன்மையவாம் எனும் எவையும் நன்றாக இன்று
தோன்றிய நூல் எனும் எவையும் தீதாக துணிந்த
நன்மையினார் நலங்கொள்மணி பொதியுமதன்களங்கம்
நவையாகா தென உண்மை நயந்திடுவர் நடுவார்
தன்மையினார் பழமைஅழ காராய்ந்து தரிப்பர்
தவறு நலம் பொருளின்கட் சார்வாராய்ந் தறிதல்
இன்மையினார் பலர்புகழில் ஏத்துவர் ஏதிலருந்
றிகழ்ந்தனரேல் இகழ்ந்திடுவர் தமக்கென வொன்றிலரே.¹

The expression Śaiva ‘Siddhānta’ seems to have been used for the first time by Tirumūlar, who must have belonged to an age prior to that of Sundarar,² one of the Tevāram hymnals, as is evident from his reference to ‘Tirumūlar in *Tiruttondattokai*. Epigraphical evidence shows that Rājasimha I (690-715 A. D.) refers to himself in great pride as the follower of Śaiva Siddhānta mārga.³

II

Siddhānta Conception of the Deity

Śaiva Siddhānta recognises as ultimate three realities—God (*Paṭi*), man (*paśu*) and the bonds that fetter him (*pāśa*). Though all three are equally ultimate and eternal, the first dominates over and controls the rest.

The Siddhāntin presents a noble and lofty conception of the Deity. The God in whom he believes is the supreme reality for thought and life. He is at once the Absolute of philosophy and the supreme personality whom men adore and worship. He is supreme Spirit or Intelligence, the Lord Śiva. There is none to equal nor excel Him.

தன்னேர் இல்லோன்றானே.
Thiruvāchagam.

1. Cf. Vedānta Desika's Yatiraja Saptati, St. 57.
2. “நம்பிரான் திருமுலையார் க்கு மடியேன்” திருத்தொண்டத் தொகை.
“I am the slave of the devotees of our Lord, Tirumular.”
3. South Indian Inscriptions Vol. I.

He is endowed with omniscience and other perfections and not considered a blank entity, undifferentiated spirit, mere consciousness, definable only by means of 'Being'. Surely such a conception fills the heart with a cold chill and one cannot help wondering how philosophers contemplate it with generous enthusiasm. The Lord is the embodiment of every perfection, the object of that utter devotion which compels adoration.

He is the sea of inexhaustible goodness, is undefiled and without the slightest taint or imperfection. Full of moral perfections Himself, He expects all souls to be righteous. He hates untruth and vice. The poet strikes the right note when he sings, "Thou comest in grace that all things false might fly."

If the Lord is often characterised as *nirguna*, it is really in the sense that He has none of the three *gunas* of *māyā* (*sattva*, *rajas* and *tamas*)¹ which are of the nature of limitations. He is wholly pure and spiritual. If He were devoid of attributes, He would be a non-entity. The Lord has eightfold perfections such as self-existence, purity, omniscience, unbounded grace, omnipotence and infinite bliss. The soul in bondage is characterised by the opposite features.

He transcends the reach of the senses and mind. The finite soul cannot perceive God; nor is it capable of a clear mental comprehension of the supreme Lord. Even the Vedas and the Āgamas whose one and only aim is to sing His praises and to spread His knowledge do not succeed in giving us a complete idea of the Deity. The very Gods declare that they have not fathomed His Depths.

வேதங்கள்
ஐயா! வெனவோங்கி ஆழந்தகன்ற நுண்ணியனே.

—*Tiruvāchagam*

"Thou hast passed far beyond the reach of the Vedas which called loudly for Thee"

கருதி யேசிவா கமங்களே யுங்களாற் சொல்லும்
ஒரு தனிப்பொருள் அளவையீ தென்னவாயுண்டா
பொருதிரைக் கடல் நுண்மணலெண்ணினும் புகலக்
கருதவெட்டிடாநிறை பொருள் அளவையார் காண்பார்.

—தாயுமானவர்.

Man, with his limited understanding, cannot fully comprehend the author of his being. Realising the futility of his endeavour to get a clear comprehension of God, finite man exclaims in despair:

1. S. J. B. Sutra IX argt 2 V. I.

விண்ணிறந்து மண்ணிறந்து மிக்காய், விளங்கொளியாய்,
எண்ணிறந் தெல்லையிலாதானே! நிற்பெருஞ்சீர்
பொல்லா வினையேன் புகழுமாடுன்றறியேன்!

"O Lord! Thou fillest the heaven; Thou fillest the earth and extendeth far beyond; Thou are resplendent light; Thou surpasseth all thought; Thou art the boundless One! Thy great glory, I, man of wicked deeds, am at a loss to know how to praise."

Contemplation on the Divine brings home to man's mind very clearly the fact of his own imperfection. The Ancient One transcends all set speech, is beyond mental comprehension and imperceptible to the eye and other senses.

சித்தமுஞ் செல்லாச் சேட்சியன்
சொற்பதங் கடந்த தொல்லோன் காண்க
உள்ளத் துணர்ச்சியிற் கொள்ளவும் படாஅன்
கண்முதற் புலனாற் காட்சியுமில்லோன்

... ..

"He dwells afar where human thought goes not."

உரையுணர் விறந்தவொருவ போற்றி
"Praise be to the One who is beyond thought and speech."

தேவருமறியாச் சிவனே காண்க.
"Behold the Lord unknown even to the gods."

சோதிமணிமுடி சொல்லிற் சொல்லிறந்து நின்றதொன்மை
ஆதிருணம் ஒன்று மில்லான் அந்த மிலான்.

"His lustrous crown is where all speech and thought fail to enter. He has no beginning, no attributes and no end."

உரையுணர் விறந்துதம்மை யுணர்பவர் உணர்வினாடே
கரையிலா இன்பவெள்ளம் காட்டிடும் முகிலே
சொல்லாலும் பொருளாலும் அளவையாலும்
தொடர வொண்ணா அருள் நெறி.

—தாயுமானவர்.

"He is grasped only through the grace of the Lord. It is Arul (grace) and not man's flickering light that illumines the Lord."

அவன் அருளே கண்ணுதிக் காணினல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்
இவனிறைவ னென்றெழுதிக் காட்டொணாதே.

—திருநாவுக்கரசர் தேவாரம்.

"Unless you see Him with the eye of His grace, you cannot describe Him as being such and such, as possessing such and such a form, as partaking of such a nature. Nor can one give a pen picture and point out "This is the Lord."

He has no forms. "There is no form for Him whose celebrity is everywhere,"¹

அன்றும் திருவுருவம் காணாதே யாட்பட்டேன்
இன்றும் திருவுருவம் காண்கிலேன்—என்றுந்தான்
எவ்வுருவோன் நும்பிரான் என்பார்கட் கென்னுரைக்கேன்
எவ்வுருவோ நின்னுருவம் ஏது?

"That day when I became Thy slave, I saw not Thy divine form; even to-day I fail to perceive Thy blessed form. To those who ask: "What is the form of Thy Lord?" What shall I say? What may be Thy Form? Hast thou any?"

குணமில்லான் குணங்குறியிலான்.

"He has no race, no qualities and no marks (by which He could be known)."

Though formless, He takes such forms as are suitable to the conception of the devotees. He assumes several forms to put the universe in motion in the interest of souls. Nine of these are noteworthy—Śivam, Śakti, Nādam, Bindu, Sadāśivam, Maheśvara, Rudra, Brahmā and Viṣṇu. Of these, the first four are invisible and the last four visible; and the middle is both visible and invisible. It is this quasivisible Sadāśiva that is worshipped in temples.

அருவும் உருவும் அறிஞர்க் கறிவாம்
உருவம் உடையான் உளன்.
—திருவருட்பயன்.

"He is formless and has form. To the wise He has the form of Intelligence. He has form."

அரு வெனில் உருவமுமுனை உருவெனில் அரு
உருவமுமுனை யவை யுபயமுமலை.

"If it be said "Thou art formless," You have a form; if it be said "Thou hast a form," You are formless. Thou art neither the formed nor the formless."

அருவமும் உருவமுமானாய் போற்றி
பேராயிரமுடைப் பெம்மான் போற்றி.

"Praise be to Thee who hast forms and art formless; praise be to Thee who hast a thousand names."

1. Svet up. IV 19.

While words fail to describe the Lord, the one formula that gives us a working definition of Him is He is *sat*, *cit* and *ānanda*. God alone is *sat*; for He exists in His own right and is not dependent upon others for His existence, while the universe of man and nature has a dependent existence. He is free from imperfections and is the very embodiment of virtues, while they are afflicted by malas. Being subject to impurities, tainted with vice, ignorance and wedded to material nature, souls could be called *sat* only in a secondary sense.

The Lord's intelligence and the soul's intelligence are as wide apart as the poles. The soul could know nothing without the aid of the senses which have a very limited range, and it is forgetful. With the aid of the senses, it could know only matter, but not itself or God. The Lord is self-luminous, and knows all directly. By pervading the entire universe. He is all knowing. It is God's intelligence that enlightens the souls, enables them to gather knowledge of the world through senses and other accessories, and of itself and of the Lord.¹ Just as the light of the Sun enables the crystal to light up objects in its vicinity or even to reflect the Sun, Śivajñāna enables the soul to know the external world, itself and even the Lord. The Lord alone is *cit* in the real sense of the world; likewise God is *Ānanda*. Himself infinitely blissful, the Lord bestows bliss on all.

The Lord of all the worlds, He is the energiser of all things, animate and inanimate. The manifold objects of the universe are not thought of as simply existing along with Him, but as deriving their existence from Him, as being sustained in existence through Him. The source of all change, He is himself without any change. He is the unchanging centre of the changing universe. He has all power for Himself; all others derive their power from Him.

காட்டவனல் போல் உடல் கலந்து
ஆட்டுவிக்கும் நடடுவன்

"Consider our Lord as the Dancer who pervades all our bodies as heat pervades firewood and induces all life to act."

The Lord of the universe takes no births. He is unborn. The Siddhāntin does not accept the doctrine of *avatāra* (the descent of the Lord in the abode of men); and, in this, he parts company with the Viśiṣṭādvaitin. The vast purāṇic literature is said to be singularly free from any account of Śiva's birth in flesh and blood. It is contended that the author of evolution cannot himself be subject to that process.

எல்லார் பிறப்பு பிறப்பும் இயற்பாவலர்தம்
சொல்லாற் நெளிந்தோம் நம்சோணைச் சில்லிற்
பிறந்த கதையும் கேளாம் பேருலகில் வாழ்ந்துன்
பிறந்த கதையும் கேட்டிலோம்.

—அருணகிரி அந்தாதி 70.

1. S. P. V. 69

All this would make God a transcendent being existing above and beyond the whole series of finite individuals. But the emphasis on the "otherness of God" is everywhere accompanied by an equal insistence on the immanence of God. Different from souls and matter alike, He dwells in them and is beyond. The whole universe, physical and psychical, forms His body. The entire world is His. He dwells in all things.

பூதங்கள் தோறு நின்றயெனின் அல்லாற்
பேர்க்கிலன் வரவிலன் என நினைப்புவோர்
தேங்கள் பாடுதல் ஆடுதல் லல்லால்.

கேட்டறியோ முனைகண்டறிவாரை
சிந்தனைக்குமரியாய்.

"The sages sing in ecstatic joy Thy praises as the One who is immanent in all nature and yet immutable and unchanging. We have not heard of any who has seen Thee. Thou art beyond the reach of thought."

இன்னிசை வீணையி விசைந்தோன் காண்க
பூவினாற்றம் போன்றுயார்ந்தெங்கும்
ஒழிவற நிறைந்து மேவிய பெருமை.

"Thou abideth in the *viṣṇu* as its harmony. Thy greatness is present in all things without an exception, even as smell abides in the flower."

The blessed Lord resides in the Sun as light; the great Artifact placed Himself as coolness in the moon. Thou rainest heat in fire; Thou gavest pervasive quality to ether; Great Lord! Thou dwellest as sweetness in water; Thou investeth earth with hardness.

God pervades all things and transcends them. God is all; but 'all' is not God. Men of deep insight have objected to representations of what they are called upon to worship as a Supreme authority external to themselves. Blake caricatured such representations in his 'Old Nobodaddy'.

கண்ணிற் காண்பது உன் காட்சி கையாற்றொழில்
பண்ணல் பூசை பகர்வது மந்திரம்
மண்ணோடைந்தும் வழங்குயிர்யாவுமே
அண்ணலேனின் நருள்வடிவாகுமே.

"What we see is sight of Thee; what we do with our hands in Thy worship; what we utter is Thy mantra; earth and other elements and all animate beings, O Lord, are Thy gracious form."

வடிவெல்லாம் நின்வடிவென வாழ்ந்திடாக்
கடியனேனு முன்காரணம் காண்பனே.

"How could I see Thy truth when I do not praise all forms as Thy forms?"

Even as the sea contains in itself water and salt, God contains in Himself soul and matter.¹ He is free from mala, though associated with the souls bound to mala; He is free from guṇas, though standing close, to matter which is characterised by guṇas. He is unvarying, while matter is constantly changing. To bring out the relation of God to souls and matter, many analogies are pressed into service. This relation is likened to that of soul to body or that of quality to the substrate. The soul-body relation emphasises the ideas of ownership and transcendence. The world and souls are His; besides, the indwelling Spirit is over and above the body which it permeates and guides. So God is lifted above them.² Substance-attribute relation too is suggestive of what C. C. J. Webb calls "intimacy" and 'ultimacy.' God's relation to the world is not unlike that of brightness to the sun, of the flute to music, and of a fruit to its taste.³ Everywhere the stress is on the ideas of immanence and transcendence.

God is regarded as responsible for the creation of the world. He not only creates, but also protects, and, in due course, destroys the world, only to create it anew. Śiva is the efficient cause (nimitta-kāraṇa) of the world and not its material cause.⁴ For, it is contended, if the Lord were to be the material cause of the cosmos, he would be subject to transformation; but the scriptures assert that Brahman is immutable. The Vedāntin, however, considers Brahman to be at once the material and the efficient cause of the cosmos (abhinna-nimittōpādāna-kāraṇa) and cites in support of this view the promissory statement, Ekavijñānena sarva vijñāna (by knowing the one, everything else comes to be known). The Siddhāntin says that this merely implies that a knowledge of the universe results from a knowledge of its Lord, namely, Śiva. A knowledge of the owner implies knowledge of his possessions; even as he who knows a king may be said to understand his ministers as well.⁵ To know God is to discover the meaning of all our experience and of the existence of the world wherein we find ourselves.

'Creation' here is not absolute; by this expression we must understand here only the setting up of dispositions in *māyā* and in souls. God is thus a designer or architect. Such a view gets over many a persistent problem of philosophy, such as—How could the material world proceed from an intelligent Being, who is pure spirit? How could created souls have eternal existence? But it may still be asked: How could the Lord

1. S. J. S. Sutra VII. v. 3

2. S. J. B. Surta II argument I v. I

3. S. J. B. Sutra II argument I v. 3,

4. In so far as the efficient cause directs the material cause, it may itself be called the material cause; but this is only a figure of speech. Vide Pauskara Bhasya—P. 87.

5. Mapadiya—P. 126.

act on matter? The reply is it is *cit śakti* that operates on matter. The guiding factor in the whole process is the past karma of the souls who are to play their part on the stage of the world.

Like Shelly's Demogorgen, the Deity is not 'a mighty darkness filling the seat of power', but is infinite love. Love (அன்பு) is the very essence of the Lord. The oft-quoted verse from Tirumūlar expresses this idea in a telling manner—

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருப்பாரே.

"The ignorant speak of Love and Śiva as two distinct categories; nobody understands that Love itself constitutes Śiva; whoever realises that Love constitutes Śiva will thereafter repose in Love as Śiva." Love is the one attribute which man comprehends and considers very valuable to him. The same author, Tirumūlar, says in another place—

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்
டருளி வழிந்தினைப் பாறி மறைந்திட்
டருளான வானந்தத் தாரமு தூட்டி
யருளாலென் னந்தி யகம் புகுந்தானே.

"(I am) born in love, nurtured in love, steeped in love, resting in love, deluded by love, suckled in the illimitable nectar of blissful love. He entered my heart by love."

உருவருள் குணங்க ளோடும் உணர்வருள் உருவிற் றேறும்
கருமமும் அருள ரன்றன் கரசர னுதி சாங்கம்
தருமரு ளுபாங்க மெல்லாம் தானருள் தனக்கொன்றி
அருளுரு உயிருக் கென்றே ஆக்கினன் அசிந்த னன்றே.
—சித்தியாசி (சுபகம்) 67

"His form is love; His attributes are love; His limbs are love; His tissues are love; all self love of His is for the good of souls."

Unceasing love for suffering souls makes Him ever active in bringing souls out of darkness and settling them in the domain of light and joy. He is the sovereign remedy for terminating the wearisome round of births. He turns all into joy.

மாயப் பிறப்பறுக்கு மன்னன்

This wonder-worker (அற்புதன்) allows himself to be caught in the net of Love.

பத்திவலையிற் படுவான்—(திருவாசகம் 21)

"He loves those that love Him"

அன்பருக்கு அன்பனே! (—திருவாசகம் 1)

The infinite Enchanter is easily approached by the bhakta; He becomes inaccessible to others. The seeker after the good and the true is sure of His help. The sinner who sincerely repents and confesses his failings and seeks the Lord in all humility is acceptable to God; but not the proud and the self-righteous.

He is the Father, Mother, Self and Friend to all. Persons who sincerely strive to follow His footsteps and seek Him diligently find in Him a 'guardian' (காக்குங் காவலன்), a 'father' and "a great river of exceeding tenderness with ceaseless flow."

பேராது நின்ற பெருங்கருணைப் பேராறே!

"To the proud and the haughty, He manifests His crushing power."

He reveals His nature to humble and sincere devotees and is difficult of access to those devoid of the right spirit.

He is bounteous in His gifts. He bestows bliss that knows no satiety.

ஆராத இன்பம் அருளுமலை.

A poet exclaims:

"O giver of peace! You gave me yourself and got me in return. Who is the cleverer of the two? I got endless bliss from you. But what did you get? O Master! who has made a temple of my heart, O Śiva, abiding in Tiruperunturai! O Father! O Lord who has taken possession of my body, to you I am no equal as an article of exchange."

His love is manifested in His attitude to men. Out of infinite compassion, the Lord confers five benefits on the souls to enable them to escape from the grip of *āvara* and to attain *mōkṣa*. They are called *pañca-kṛtyas*, the fivefold functions of *śṛṣṭi*, *stīti*, *samhāra*, *tirodhāna* and *anugraha*. The first four have their natural culmination in the last.

1. The five-fold division of functions is distinctly an agamic doctrine common to Saiva and Vaisnava agamas. In commenting on Janmadi sutra, Sri Kantha makes use of the agamic doctrine of tirodhana and anugraha.

Srṣṭi or creation consists in bringing into existence a world out of māyā. Whatsoever things are needed for the soul's spiritual evolution are produced. Souls are, in their essential nature, divine; but their potencies are obscured by beginningless āṇava. God's purpose in creation is to remove the obscuration and help it to realise its intrinsic perfections. The ignorance of souls can be removed partially through bodies, senses, mind and other instruments and the physical world around provided by asuddha māyā.

What is commonly called creation signifies God's gift of body, senses and mind, an environment to live in, of objects to be known, to be desired and sought. These make souls think of themselves. Endowed with bodies suited to their past deeds, souls experience pleasure and pain. Such an experience leads to a knowledge of our mistakes and sets up a tendency to give them up, though it is counteracted by the inclination to wrong doing due to āṇava. Experience of pleasure is a tangible proof of the goodness of certain acts and strengthens the desire to act likewise. Without love, there would be no creation and without creation the souls would for ever remain enveloped in āṇava. Sustenance is maintaining in existence what has been brought into being. Thus, creation and sustenance are acts of love (kṛpā-kārya). With the aid of the equipment thus provided, the soul passes from one bodily existence into another, acquires and spends karma, gathers experience and is gradually diminishing the power of āṇava to obscure. The rate of progress may be neither uniform nor inevitable. Different souls progress at varying paces. Sometimes backsidings are not uncommon, because identification with the material world and its fading enjoyments is too strong to wear away immediately. The transmigratory series is tedious. Hence the necessity to afford some rest periodically to the evolving souls weary of the cycle of life and death. Perhaps this arrangement also allows sometime for asuddhamāyā to get freshened up. Thus, destruction too is an act of grace, not of cruelty. Left to themselves, souls cannot engage in activity eventually leading to freedom and bliss. Nor can karma mala act of its own accord, since it is non-intelligent.

By presenting objects as pleasant and attractive, the souls are induced to seek the pleasures of the world as if they were ultimate happiness, and get lost only to become disillusioned in the end. Allurement into worldly pleasures and enjoyment is necessary to exhaust pāśa of its venom. For this purpose, the Lord conceals the true nature of things and makes mala active. This function is called *Tirodhāna*, and is an expression of His own energy, *Tirodhāna-śakti*. This energy is itself referred to an impurity (mala) in a figurative sense; for, in its attempt to remove impurities, it is associated with them and operates through them.

பாகமாம் வகைநின்று திரோதான சத்தி
பண்ணுதலான் மலமெனவும் பகர்வர்.

—Sivaprakasam, 20.

The four acts which are the outcome of divine mercy may be treated as general. As a result of this general form of mercy, the soul may come to enjoy the special favour of God, such as seeing the light and grace, getting the bondage removed entirely or in part or securing secular pleasures. Thus blessed, he is led on to the final stage of release. This is *anugraha*, keeping the soul in eternal blessedness. The soul is set on the road to release when, after a wearisome round of births and deaths, it realises that empirical good and evil are alike worthless, fleeting, and becomes indifferent to the acquisition of good karma as well as bad. The mala that has so long obscured and hindered is now ripe for removal by the Divine Surgeon. The soul no longer relies on the evolutes of *asuddhamāyā* for gathering knowledge, nor on its own feeble and flickering intellect, but seeks the omniscient which is at once its own nature and birthright. There is flow of divine grace. It is quick or slow in accordance with the capacities of the soul and its activities of worship or meditation. When grace has fully set in, the Lord reveals himself and instructs the soul. The *Vijñāna-kalas* understand Him as their inner light; the *Pralaya-kalas* as a divine spiritual form; and the *Sakalas* as a preceptor, apparently like one of themselves. By seeing, touching and instructing, He performs purification (dikṣā). If the ignorance of souls were due to mere absence of knowledge, it could be removed by knowledge; but mala is an opposite entity and can be removed only by another positive entity. Hence, the need for *dikṣā*.

The Lord has to continue his help for a while; just as the surgeon is required not only to operate the cataract, but also to bandage the eye for sometime before the wound heals and proper vision is restored. Thus restored, the soul no longer regards itself as of the nature of pāśa—(matter), or paśu (as one bound to remain associated with misery). Weaned away from association with them, he is taught to a realisation of his own full spiritual grandeur. He rises to his full stature, sees everything as Śiva. There is no more any misery or imperfection, the cause thereof having been removed. When the cogniser and the cognised are Śiva, who can cause misery to whom? Though the body might persist due to the momentum already imparted, it ceases to be a fetter.

The spiritual progress is worked up through the arduous discipline of *carya*, *kriyā*, *yoga* helped by the onset of grace. Discipline and grace function only as culminating in jñāna which alone is the direct means to *mōkṣa*, all other paths being subsidiary to this. Through ignorance and consequent wrong doing the soul is subject to suffering. But when the healer removes the veil and reveals the nature of things, the false outlook fades away.

Grace takes on different forms in accordance with the varied stages of progress of the souls. Hence, there are different forms of *Śakti*—*Ādi-śakti*, *Parā-śakti*, *Ichā-śakti*, *Umā-śakti*. *Manomaṇi*, *Durgā*, *Kālī* etc. Thus śakti is personified and spoken of as the Divine Mother. People seeking grace might seek it from the Eternal Mother who is the embodiment of affection for all souls.

God and Śakti are one, the latter being a property of the former, even as heat is a quality of fire or luminous power is an attribute of the Sun. The relationship is *śamavāya*. Śiva in Himself is pure *Sat*; but with reference to the souls and the world, He is energy or Light. Śakti is analogous to the potter's wheel; while the potter is God.

பரந்தபரா பரையாதி பரன திச்சை
பரஞானம் கிரியைபர போக ரூபம்
தருங் கருணை உருவாகி விசத்தா சத்தத்
தனுசரண புவனபோ கங்கள் தாங்க
விரிந்த உபாதானங்கள் மேவி ஒன்றாய்
விமலமாய் ஐந்தொழிற்கும் வித்தாய் ஞாலத்து
அரந்தைகெட மணிமன்றுள் ஆடல்காணும்
அன்னையருட் பாதமலர் சென்னி வைப்பாம்.—*Sivaprakāśam*.

A free rendering of this stanza is—"May we receive on our head the grace, the blessed feet of the Divine Mother, who is all this expansive Universe of things eternal and non-eternal, who is the first cause of all, who is the embodiment of the desire and the supreme wisdom and energy of the Lord, and who bestows transcendental felicity and whose form is grace. The Divine Mother is the energiser of the pure and the impure *māyā* from which are evolved the expansive, basic substrate of all sorts of bodies, senses, minds and worlds. The Divine Mother is many-sided and holy, the Energy of the Lord, the seed of the five grand functions of the Deity and the eyewitness in the beautiful hall of the Divine Dance meant for destroying the woes of the world."

On the basis of the well-known distinction of the cognitive, the affective and the conative functions, śakti is spoken of as being three fold—*jñāna-śakti*, *icchā-śakti* and *kriyā-śakti*. Attributing the *pañca-kṛtyas* of the Lord to the different aspects of śakti, the latter is sometimes distinguished into five forms—*srṣṭi śakti*, *stīti śakti*, *samhāra śakti*, *tirōdhana śakti* and *anugraha śakti*. Reference is sometimes made to *nivṛtti śakti* (what helps in weaning the soul from attachments to worldly things), *pravṛtti śakti* (what confirms the soul in this attitude of detachment), *vidyā śakti* (what assists in the acquisition of knowledge or *anubhava*), *śānti śakti* (what confers equanimity of mind) and *śāntyātīta śakti* (that which helps to fix souls in this state and not allow them again to be torn by petty loves and hates). Though its functions are varied, śakti is one.¹ Since the Lord performs all functions by means of śakti, all His offices are attributed to śakti.²

1. S. J. S. Sutra IV. 6I

2. S. J. S. Verse 3 of the invocation.

The concept of śakti is central to Śaiva Siddhānta, because it helps to unite the diversity of reals. There is a plurality of substances and a unity of organisation. Śakti, the Energy or power of Śiva, which is spoken of as being three-fold, fivefold and so on, is of the same essence as śiva, it is yet different from Him. Though intimately bound up with the Lord, this relationship is not one of identity. The Lord is the efficient cause and śakti, the instrumental cause. The relation between Śiva and Śakti is compared to that of the Sun and rays of light or the King and his will. Rays of light cannot exist without the Sun and are yet not to be identified with the Sun. Śiva and Śakti are closely bound up. Śiva does not exist except as grace and grace cannot exist without Śiva.¹

Without Śakti, Śiva does not enter on any of His functions. Yet it is no foreign power: it is His own energy. In exercise of *icchā-śakti*, the desire to lead souls up to release, He is anxious they should attain to His feet. By means of *jñāna-śakti* He judges good and bad deeds, and metes out grace according to desert. *Kryā-śakti* leads to creation.

Pervading all things by means of His śakti, He knows all things and is omnipotent. He is ultimately the cause of all things, because he is indirectly connected with all objects and events.

He is the unfailing refuge of souls who are utterly dependent upon Him.²

It is His love that raises the soul to divinity. It is ever present and guides us in our march towards the goal. Ever with us, it is wholly joyous; while the things of the world give neither lasting nor unmixed pleasure, He wills to release all. But it is effective only in those in whom karma is ripe. The sun shines on all; but it is only the bud that is fit that blossoms.

The highest earthly love known to us is that of a mother. Hence God's love is naturally conceived as a perfect mother. A mother may occasionally dislike or even hate her child; but the Lord hates no one, not even the most unrighteous. It is an inexhaustible fountain of love ever with us, helping us, cheering us, illumining us and filling us with estatic joy. His loves goes as much to the despiser as to the lover and, in due course, draws him towards Himself. His one object is to make us perfect. All His perfections come into play in the task of remaking souls.

Full of perfections, He reconciles in Himself all opposites. "ஏகன் அனைகன்". The one and the not-one. See the Lord in the subtlest of the subtle atom and in the incomparably great.

1. S. J. S. Sutra V. V 9.

2. S. J. S. V. 2-6

T. A. P. I. V. 4

அனுத்தருந் தன்மை யிலேயான் காண்க
இணைப்பரும் பெருமையில் ஈசன் காண்க.

“Thou art the heat! and Thou art the cold” (வெய்யாய் தணியாய்)
“Thou who art without pleasure and pain, and yet hath them”.

இன்பமும் துன்பமும் மில்லானே! உள்ளானே!

“Thou art all things and their negation” (யாவையுமாய் அல்லையுமாய்)

The Siddhāntin discountenances the view that God creates the world to amuse himself. How could the Deity derive pleasure at the cost of untold misery to human beings? His benevolent nature must revolt at the unkindliness to soul. It is wholly an act of kindness. Creation of objects of the world, and sustaining them after they are brought into being are undertaken to afford opportunities for souls to gain experience. The Lord affords them rest at pralaya. Even concealment serves the purpose of enabling them to realise the worthlessness of things and discard them. The conferment of *arul* (grace) is to direct the wayward soul toward God.¹ Though he functions incessantly, the Lord is not subject to change, since He works through śakti and not directly.² The Sun which causes diverse changes in flowers in varying stages of development is yet unaffected thereby. Time, likewise, is unaffected by events, past, present and future.³ Even so, the Lord causes change and is unaffected thereby.

He assumes different bodies to fulfil His duties to the souls and the world out of His *ritśakti*.⁴ Since the bodies are not built of māyā, He does not suffer through their association.⁵ It is karma, not embodiment, that causes suffering.

The Lord could not be charged with partiality and cruelty; for in all His acts he is guided by the accumulated merits and demerits of creatures. Does this not, it may be asked, lead one back to the old trouble, since the Lord, by directing karma, becomes responsible for the inequalities and injustices in the world? Is it not like the case of the cartman, who, to evade paying the toll, avoided the highroad and wandered all through night only to find himself at daybreak near the toll-gate? This objection does not hold; because the Lord's function is confined merely to the direction of karma and that it is the special province of karma to produce diverse experiences. The inequalities do not spring from the function of direction. It may be urged that, if the Lord had not directed karma, it would not have started

1. S. J. S. Sutra I. V. 37.

2. S. P. V. 17. 69.

3. S. J. B. Cirurui p. 27; S. J. S. Sutra T. V. 33.

4. S. J. S. T. V. 41.

5. S. J. S. T. V. 26.

fructifying; there would have been no creation and no consequent misery. But this is to ignore the fact that without the ripening of karma there could be no knowledge which could save. And karma will not ripen without enjoyment and suffering. Hence creation is in the interest of souls.

The conception of a God who loves and protects man is sometimes called in question. Faith in a God who cares for man is said to develop a type of moral character that lacks respect for human personality in oneself or in others. One modern thinker has confessed that he fails to find any stimulus in a “protected world” where man is the “world's darling cared for by a benevolent heavenly Father”. Such a conception, it is urged, is “too unreal to encourage and too little challenging to adventure to keep hold of the twentieth century man.”¹ But the verdict of history has been that faith in God has precisely the opposite tendency.

All this may seem anthropomorphic. Some may object to the Siddhānta view of the Deity on the ground that it involves the application of the language of human actions and feelings to the Lord. To get over it some have suggested that metaphysics and religion must be kept apart and have maintained that the Absolute of philosophy is quite different from the God of religion. According to them, belief in a God endowed with the attributes mentioned may be good religion, but it is bad metaphysics to believe in the ultimate reality of such a Deity. But the solution is worse than the difficulty. Anthropomorphic descriptions of the Deity may be imperfect and involve difficulties, but the attempt to exclude anthropomorphism is attended with greater danger. A strict working out of the implications of this divorce between philosophy and religion would lead to scepticism regarding the existence of souls, make God superfluous and even endanger the reality of the Absolute itself. After all, man can use or understand only the language which is a human instrument. The description of God given by the Siddhāntin is not to be taken as the arbitrary transfer to the infinite and absolute Reality of predicates which are essentially finite and relative; but it is the inevitable expression of the actual religious experience of the Deity.

One special feature about the Śaiva Siddhānta conception of God is His existence is sought to be established through inference. The system thus gives prominence to reason. The chief among the arguments advanced in support of the theistic hypothesis are:—(1) *The Cosmological Argument*. The human mind must of necessity seek a cause for every fact of experience. The world, it is argued, is an effect, and, like all effects, points to the existence of an efficient cause or agent competent to create it. Since this argument is based on the reality of the cosmos, the Siddhāntin has first to establish that the world is real, and not an unsubstantial figment of deluded

1. G. Parker: *The Self and Nature*.

fancy. The reality of the universe is deduced from the evidence of the senses.¹ Though they might distort the real and present the trivial as if it were a thing of great value, the senses do not go wrong so far as the existence of the world is concerned. The absolutely unreal cannot be perceived. Objects apprehended by the senses are real, though they may not exist in the manner in which the senses grasp them. Apart from the evidence of the senses, there is the further ground that the world has origin. The unreal cannot originate.

Establishing the existence of a world characterised by immeasurable vastness, rich variety, finitude and liability to change, the Siddhāntin argues that it points to a creator who is by knowledge as well as power equal to the task of creating it.

The world which passes through manifold changes must have a conserving cause to sustain it through its diverse states. The diversity and the finitude of the world can be explained only on the basis of a unitary and intelligent cause. The contingent implies something other than the contingent; the fluctuating could be explained by something abiding over and above the fluctuating. At pralaya the world which proceeds from prakṛti or māyā abides in Śiva even as a seed is embedded in the earth.² He alone is responsible for restarting the work of creation.³

The immeasurable vastness of this universe precludes the possibility of considering the finite soul as the author of the universe. The disproportion between the scale of human actions and knowledge and of natural phenomena is too evident. This stupendous world, whose secrets are being explored by bands of scientists without fear of exhausting them, must be the handiwork of a Superhuman Intelligence.

The suggestion that the universe is the joint work of several persons, even as huge engineering enterprises are the handiwork of diverse hands fails to do justice to the unity underlying the world. The unity characteristic of the universe could be adequately explained only on the hypothesis of a single Supreme Artificer. Further, if man, singly or in combination, was responsible for creation, he would certainly not have created misery.

1. The author of the Vedānta-Sūtra argues that the world cannot be unreal, because it is known (na bhava upalabdeh). Curiously, some thinkers infer the unreal character of the world on the selfsame ground, namely that it is apprehended (drśya).

2. S. J. B. Sūtra I argument 2 V. 3

3. S. J. B. Sūtra I V. 3, 5

The Argument from Design:—There is observed in the world orderliness or uniformity which indicates an intelligent controller. Non-intelligent prakṛti or māyā, acting all by itself, could not have evolved into an ordered whole. Besides, the immensity of the world which the sciences acquaint us points to a Superhuman Designer.¹

The Moral Argument:—Creation consists in fashioning suitable bodies with sensory, motor and mental equipment and environment in which souls could live and experience pleasures and pains that fall to their lot; so that they could cast off the malas that cloud them. This association of souls with appropriate bodily, mental and physical setting in accordance with their desert cannot be arranged by insensient matter. Nor could it be effected by the souls themselves; for prior to creation they are bereft of intelligence. As formulated by some Western thinkers the moral argument takes the following form. Virtue is very often left unrewarded. There must be a Being possessed of the will and power necessary to crown with happiness at least hereafter the virtue which goes unrewarded in this life.

Karma cannot be said to leave its trace in the mind of the doer so that it may persist till the fruit is experienced; for the gift and the giver are alike transient.² To suggest that karma could function by its own power even as an arrow travels by itself is to be blind to the archer who released the arrow.³ The only alternative is God distributes to souls the fruits of their own karma. God is thus a moral necessity. None but an Infinite Intelligence can decide what is good and bad, observe the deeds of souls and see to it that they experience the fruits of their deeds. The moral government implies a moral governor who dispenses justice in accordance with desert. None other than God can be the author and executor of the law of karma; because He alone knows everything and possesses the power in question. The inevitable conclusion of these arguments is that none other than the Supreme Personality could account for this marvellous universe.

The Siddhāntin is quite aware that abstract reasoning is an uncertain guide. It could defend these arguments from attack or even call in question their cogency. None of the proofs is irrefutable. But he is convinced that in addition to these abstract considerations there are other grounds of belief in God. Specifically religious experiences give a peculiar significance to the God-idea. The devotee feels that God is "closer to us than breathing and nearer than hands and feet". Facts of religious experience are the bulwark of the theistic hypothesis.

1. S. J. B. Cīrurāi p. 27

2. S. J. Siddhānt II V. 20

3. S. J. Siddhānt V II. 8

and *kriyā* (action). But, on account of the three *malas*, *ānava*, *māyā* and *karma*, its knowledge and power become considerably limited and it is subjected to suffering. *Ānava* is an innate impurity which could be called "original sin" only with a good deal of straining of language. From beginningless time it is associated with souls just as husk is united to the grain or verdigris to copper. Due to this impurity, the pervasivo (*vibhu*) *ātmā* appears as atomic. But the *malas* that envelope the soul are no part of the soul; since it is essentially pure. For, if they were essential features, they could never be cast away and release would for ever become an impossibility.

அனாதி சிவரூபமாகிய ஆன்மா
தனாதி மலத்தாற் றடைப்பட்டு நின்றது
தனாதி மலமும் தடையற்ற போதே
யனாதி சிவ ரூபமாகியவாறே.

"The soul which, in its essential nature, is of the form of Śiva stands greatly hampered and conditioned by association with *mala*, original impurity; and the moment the restrictions imposed by the *malas* is removed, the soul assumes its resplendent divine form."

A special feature of the Śaiva Siddhānta theory of the soul is that it is a strange blend of *sat* and *asat*. In other words, it partakes of the nature of the things with which it happens to be associated at the moment.¹ (சார்ந்த தன் வண்ணமாம் செயல்). When it is deeply implicated in *ānava*, it is *asat*; when it basks in the sunshine of divine grace, it is *sat*. Just as the eye is neither light nor darkness, the soul is neither *sat* nor *asat*, neither God nor matter. It is neither changeable like *māyā*, nor unchanging like God.

சத்திது என்ற சத்துத் தானறி யாதசத்தைச்
சத்தறிந் தகல வேண்டா அசத்திது சத்திதென்றோர்
சத்திருள் ஒளிய லாக்கண் தன்மைய தாம்அசத்தைச்
சத்துடன் நின்று நீக்குந் தன்மையாற் சதசத்தாமே.

—Umāpati Śivācārya

Though pure as it drops from the clouds, water changes in hue and value with the nature of the land on which it flows. Similarly, though intrinsically pure, the soul is shaped by its associates—*sat* and *asat*. Placed between God and *ānava*, it is drawn now to the one, now to the other.

Being completely overwhelmed by *ānava* in the *kevala avasthā*, it is *asat*. In the worldly state (*sakala avasthā*), it is distracted between *sat* and *asat* and is *sadasat*; in *moksa* it is wholly immersed in divine love and is therefore wholly *sat*; for as long as the faintest trace of impurity lurks,

beatitude is impossible. The soul is like a crystal which wears different aspects in accordance with the nature of the adjacent objects. Its inmost core, however, is immutable.

Though possessed of the ability to know, to desire and to do, the soul lacks the power of energy to exercise these functions. When *māyā* activated by *cit-śakti* of the Lord supplies this energy, the soul begins to know, to feel and to will. Endowed with senses, mind and other accessories which are all the evolutes of *māyā*, the soul perceives what is subordinate to it, but fails to comprehend either itself or God. Hence, the Lord through His *arul-śakti* leads it up to a knowledge of the Deity. Thus, at no stage does the soul acquire knowledge all by itself. While in bondage, it is dependent on the senses, mind and the like, in *mukti* it is dependent on divine grace. Either it depends on external matter or on God.

The functions of *ānava* and *māyā* are thus opposed; *ānava* obscures, while *māyā* illumines. The former binds, but the latter liberates. But the illumination and liberation proceeding from *māyā* are quite limited. The knowledge that *māyā* makes possible is delusive.

During the earthly state, man's knowledge is naturally fragmentary, since the senses and other instruments of knowledge have a limited range and are somewhat delusory. Without a proper sense of values, the soul is attracted by some things and repelled by others. Thereby it comes to perform good and bad deeds, which inevitably lead to pleasurable and painful experiences. Hence the bond of *karma*. Thus, the scene set for the working out of *karmas* is utilised for forging further links to the chain of *samsara*.

Receiving these gifts, our hearts must be filled with gratitude for the Lord; but instead, we scarcely think of Him and contemplate Him, because of our delusive knowledge. Considering the world and its fading joys as ultimate, we fix our thoughts on these. It is indeed hard to extricate ourselves from the thought that they are ultimate and to use them for attaining real and lasting bliss. Realising the evanescence of the world and the eternal bond of God's love, man must seek real joy in serving the Lord. The vicious circle of *karma* could not be broken without the Lord's grace. Out of compassion for the soul tossed about from birth to birth, the Lord appears in the guise of a guru (preceptor) and initiates the soul. Thus set on the right road, the pilgrim gradually progresses to higher levels and comes to long for the day when he would be united to God, as he is now united to *ānava*.

ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்ஞானத்
தானு வினோ டத்துவிதஞ் சாருநான் எந்நாளோ.

—தாயுமானவர்.

என்னையிது எனின் உலகுக் குபாதானமில்லை
இறைவனலதெனின் அசித்துச் சித்தினிடத்துதியா
மன்னியுளலதல் முதல்வன் என்கொள்ளன்னின்-
மாயைதான் அசித்துருவாய் மருவமாட்டா(து)
அன்னவனும் இதுவொழிய ஆக்கமாட்டான்
அசத்தனும் எனின் அதுவும் அவன்போல் நித்தம்
முன்னவன் அவ்வசித்தைவிரித் தெவையும் ஆக்கும்
முதன்மை அது கொடுத்ததென மொழிந்திடாரே—Sivaprakāśa, St. 23

If it is asked: What is this māyā? the answer is it is the substrate of the universe. If it be said, "No, this substrate is God", the reply is the unintelligent world cannot proceed from the intelligent Lord. The question may take the form: What is the need for a God, if māyā itself evolves into the world? The reply is, being unintelligent, māyā cannot itself develop into forms and substances. Should one argue that the Lord who cannot create without māyā cannot be omnipotent, it may be said in reply that though māyā is as eternal as God, it is God who is master, and who wills to create the diverse forms He pleases. Māyā cannot be said to invest God with His Lord-ship.

Why is not creation homogeneous, but diversified as birds, beasts and men? The diversity is due to the varied karma. If karma can account for creation, why posit a God? The answer is: it militates against the fact that the souls are devoid of the intelligence and freedom necessary therefor. Hence there is no ground to infer that either the mala-fettered souls nor unintelligent māyā could account for the world without a God to set the machinery in motion.

படைத்த தொருபடியின்றிப் பரவைபசு நரராய்ப்
பண்ணியதென் முன்னேவினைப் பான்மையென்பர்
அடுத்தவினையுளதாயின் இறைவன் என்னில்
அசேதனம் மற்றவையாவிக் கமைத்ததாகும்
எடுத்தவினை உருவுறுவ துயிரேல் தானே
இருவினைக்குத் தக்கவுடல் எய்துமென்னில்
சுடத்திரனும் அகர்த்தாவாய் அறிவொன்றில்லாத்
தன்மையனுங் கூடவொரு சங்கையின்றே.—Sivaprakāśa, St. 24

The Lord not only sets māyā on a career of evolution, but also guides the process. This is not inconsistent with the evolutionary conception popularised by modern science.

It is usual to speak of śuddha māyā, aśuddha māyā and prakṛti. The first is māyā in the primordial state; to second is māyā when it is mingled with mala and karma. It causes pleasure and pain and occasions imperfect knowledge. The world proceeding from it is aśuddha prapañca. Māyā in the gross state is prakṛti māyā. It corresponds to Prakṛti of the Sāṅkhya system. The following stanza gives a description of impure māyā.—

உருவாதி சதூர் விதமாய் ஒன்றென் றெவ்வா
உண்மையதாய் நித்தமாய் ஒன்றாய் என்றும்
அருவாகிக் கன்மமார் அணுக்கள் யார்க்கும்
ஆவாரமாய் அசித்தாய் அசலமாகி
விரிவாய் தன் செயலின் வியாபியாய் எல்லாம்
விரிந்தவகைபுரிந் தடைவின் மேவியவை ஒடுங்க
வருகாலம் உயிர்களுெல்லாம் மருவிடமாய் மலமாய்
மன்னியிடும் அரனருளால் மாயை தானே.
—Sivaprakāśa St. 22.

The soul gains knowledge only through the products of māyā; otherwise, the soul must remain enveloped in darkness. But the knowledge it affords is only pāśajñāna, knowledge of the physical world, and not of the soul or of God. Further, the knowledge that māyā provides is often mistaken, delusive and often riddled with doubts and uncertainties. Since it occasions delusive knowledge binding the soul to earthly existence, it is called a mala, an imperfection and a pāśa (fetter). Despite its usefulness in providing the souls with knowledge of some kind, being pāśa jñāna, it is an evil; it is a dim light which makes one confuse the wrong for the right. At the time of pralaya, the soul is steeped in āṇava; it is in a state of torpor. From that it enters into a new state, is associated with a body formed of māyā. It enters a prison house as it were. Surrounded by a host of objects, the soul is seduced, invited to identify itself with them. The *tattvas* out of which the body is formed support the allurements of the outer things. Māyā thus causes the soul to be disturbed through excitement of desire and aversion, joy or sorrow, compels the soul to come under the law of karma and delivers it to transmigration. Thus, māyā is a fetter which afflicts the soul in the most direct way and is found and known by the observant soul earlier than karma and āṇava.

Impure māyā, also known as Mohinī, is formless, inert and unintelligent. From it proceed diverse reals which give rise to bodies, instruments, the worlds and objects. It causes delusion to souls. At pralaya it provides a resting place to souls and is also their bondage. All its actions are activated by the Lord.

Śuddha māyā, alternatively known as Bindu, Kutilai, Māmāya and Kuṇḍalini, causes pleasure, affords true knowledge and accounts for the undefiled prapañca. It is mid-way between Śiva which is pure and matter which is unconcious.

The evolutes of Māyā are called tattvas. Those coming from Śuddha māyā are naturally the Śuddha tattvas. The jñāna śakthi of the Lord acting on Śuddha māyā produces nāda, also called Śivatattva, since Śiva Himself is the ādidevata, the ruling god of nāda. Knowledge characterises this tattva. From nāda proceeds bindu. Its presiding deity is Śakthi; it is characterised by activity. Sadākhyā is the next evolute. Jñāna and śakthi in equal proportions are its features. Sadāśiva is the ruling

deity. Maheśwari is the next evolute. It is marked by excess of *kriyā śakthi* and less of *jñāna*. *Suddhavidyā* is the fifth evolute, where knowledge dominates.

உன்னலரும் பரசிவன்தன் அருளாலே நாதம்
உதிக்கும் மிகுங் குடிலைதனில் விந்துவரும் நாதந்
தன்னில் அதனொளி வளரும் சதாசிவராம் அவரில்
தயங்கவரும் ஈசர்வித்தை தனை அளிப்பர் அதனால்
மன்னுவர்இவ் வகைஐவர் வாய்மையினால் முன்னே
வந்திடுமென் றுரைசெய்த விந்துவழா வகையே
முன்னுதவும் குக்குமாதி ஒருநான்கும் என்று
மொழிந்திடுவர் அருங்கலைகள் முதிர்ந்துளாரே.

—S. P. 21 verse

Though impure, *aśuddha māyā* is capable of removing impurities, *āṇava* from souls. Like the clearing nut, it removes defilement.

எழுமுடல் கரணமாதி இவைமலம் மலமலத்தாற்
கழுவவ் நென்றுசொன்ன காரண மென்னைஎன்னில்
செழுநில அறுவைசாணி உவர்செறி வித்தமுக்கை
முழுவதுங் கழிப்பன்மாயை கொடுமலமொழிப்பன் முன்னோன்.

சித்தமாய் அருவாய் ஏக நிலையதாய் அகிலத்துக்கோர்
வித்துமாய் அசித்தா யெங்கும் வியாபியாய் விமலனுக்கோர்
சத்தியாய்ப் புவனபோகந் தனுகரணமும் உயிர்க்காய்
வைத்ததோர் மலமாய் மாயைமயக்கமும் செய்யுமன்றே.

—Siddhiar-Supakṣa 142 & 143.

The Pure One cannot act on impure *māyā*. The deities resident in the *Śakti tattvas* act on impure *māyā* and make it evolve *kāla*, *niyati* and *kalai*. *Kalai*, in its turn, produces *vidyā* and *rāga*. Distinction of time into past, present and future is very helpful to souls. *Niyati* arranges for the distribution of the fruits of actions. *Kalai*, with its twin offspring—*vidyā* and *rāga*, helps in the attainment of knowledge and engenders a desire to reap the fruits of karma. The five evolutes commencing from *kāla* are the *pañca-kāñcukas*, the fivefold sheaths forming a constant attendant right through the embodied state. By regulating knowledge, desire and action, they serve in the fight against the powers of *āṇava*. The soul in conjunction with this fivefold *tattvas* making for worldly experience is called *puruṣa-tattva*.

Prakṛti māyā, constituted of the three *guṇas*, *sattva*, *rajas* and *tamas*, occasions *citta*, *buddhi* and *ahankāra*, which respectively cause investigation, organization of knowledge and egoism. These three constitute the cabinet ministers, as it were, with *buddhi* as the premier and the soul as King.

“அந்தக் கரணமவற்றினொன்றன்மவை”—S. J. B. 49

V

The Goal of Life

The supreme goal of life is the attainment of *viḍu*. The wayward soul having wandered far and wide and tasted the joys and sorrows of the world, gets disillusioned, feels sincerely for its folly and error, tries to make amends and finally comes to its true home to experience perfect peace, tranquillity and unsurpassed bliss. Thus the goal is not conceived in a negative fashion as the removal of *malas*, but as the positive attainment of supreme bliss that will endure ever afterwards. No lapse from that condition is ever likely. *Sivasama-vādins* and *Ātmānanda-vādins* consider that the goal consists merely in the removal of *malas*; but to the *Siddhantin* it signifies the experience of the swelling tide of *Sivabhoga*.

உள்ள மலநீங்கி யோங்கு சிவானந்த
வெள்ளந் தினைத்தவாய் மேவுதலே—கள்ளவிழ்பூந்
கொத்தார் விரிசடையார் கூறு சிவாகமத்திற்
சித்தாந்த முத்தியெனத் தேறு.

—Mukti Nīścaya.

The *malas* persist; but their potency to cause mischief is gone. They only serve to heighten the experience of bliss. Prior entanglement in *āṇava* makes the experience of divine communion all the more welcome.

முத்திதனின் மூன்று முதலும் மொழியக்கேள்
சுத்தஅனு போகத்தைத் துய்த்தல்அனு—மெத்தவே
இன்பங்கொ டுத்தல்இறை இத்தைவினை வித்தல்மலம்
அன்புடனே கண்டுகொள்அப் பா.

—Unmai Vilakkam

In this experience the soul is so closely bound with the object of experience that it is said to attain *advaitic* union with *Siva*. The expression ‘*advaitic union*’ calls for explanation. Far from denoting the annihilation of the soul, it signifies the attitude which makes one feel and act as if finite personality did not exist. The soul persists; but it is no longer associated with limitations and imperfections. It bends its will to that of the Lord. The light of the stars is invisible in the radiance of the sun; but, on that account, the existence of the stars is not denied. Even so the indistinguishability of the soul in the ecstatic experience is no proof of its extinction. In the words of an eminent contemporary thinker there is “no loss of personality, but loss in divine personality.”

During earthly life. The soul is in union with *āṇava*; but neither party to the relation is destroyed. In the same manner, in *mukti* the soul and

God are in intimate association, but neither of them is lost. Their individuality and value are conserved. When the words *tāl* (ताल) and *talai* (तलै) combine, the resultant compound *tāḍalai*, (ताडलै) cannot be treated as a single word or as two words. It is a case of two in one. The soul places its head (*talai*) before the blessed feet (*tāl*) of the Lord and realises its true nature of dependence. Mokṣa signifying ecstatic union of the soul with the Lord is likewise a relation of two in one. Each party to the union retains its nature. The lord is the source of bliss; and the soul drinks from this fountain.

Words are inadequate to portray the mystic experience. It beggars description, and yet the mind must needs attempt to comprehend it. The descriptions given by saints and sages are but faint echoes of the ecstatic joy of *Śivānubhava*.

The Cārvāka ideal of sensual pleasure is wholly repugnant to the Śaiva Siddhāntin who considers the highest spiritual bliss as the only legitimate object of human endeavour. Sensual enjoyment, if ever one could call it an ideal, is the very reverse of the Siddhāntic conception of a spiritual joy that knows no bounds and which never cloy.¹

The Buddhist ideal of nirvāṇa is too negative to serve as an adequate incentive to noble effort; hence it does not find favour with the Siddhāntin. When the five-fold skandhas which constitute the soul disintegrate there is nothing left of the soul to experience the fruits of the arduous training prescribed by the system². Nirvāṇa is not unjustly described as the "heaven of nothingness". The soul obtains deliverance from suffering by terminating itself. Unless the goal is represented as positive experience of everlasting felicity, it would be difficult to expect people to pursue the deal with enthusiasm.

The Jaina conception of the ideal of life is not so repugnant as the Buddhist view; for according to the former the released soul not only escapes from bondage to the body but also acquires a tranquil state and rests in peaceful bliss for ever. But the vulnerable point in the Jaina theory is their belief that the soul can attain mukti by its own effort. Shot through and through with karma, the soul cannot become a siddha, unaided by divine grace any more than a pot at the bottom of the well could rise up to the top all by itself.³

Being atheistic, classical Sāṅkhya too maintains that the puruṣa attains perfection without the aid of divine grace. Strangely, the Sāṅkhya more than any system stands in need of divine help; for inactive puruṣa

1. S. J. S. V. V. 28-31

2. S. J. S. V. V. 38, 40

3. S. J. S. V. 14

and unintelligent prakṛti are wholly incapable of accounting for salvation. Further, the Sāṅkhya ideal of *Kaivalya* (isolation from prakṛti and its evolutes) or *apavarga* (freedom from the threefold suffering, *tāpatraya*) is negative. In so far as it considers jñāna (knowledge) the means to mokṣa, the Sāṅkhya bears some resemblance to Śaiva Siddhānta. But this similarity is merely superficial; for the saving knowledge is the insight that the puruṣa is wholly different from prakṛti. This, in Siddhānta terminology, is only paśu-jñāna; while the knowledge that leads to release is pati-jñāna, (knowledge of the Lord and the soul's dependence thereon).

The Nyāya-Vaiśeṣika ideal resembles that of Buddhism in stating that the perfected soul is divested of all experience, pleasurable or painful. In fact, it is scarcely aware that it has reached the goal of life. A self that is unconscious is scarcely distinguishable from matter. The difference between soul and matter is virtually annulled. The liberated soul is said to become unconscious like a block of stone or wood (*pāṣāṇa-kalpa*). Thus it is a spiritual conquest worse than defeat. This description of the goal is practically the same as the Buddhist conception of nirvāṇa, except for the admission of a continuously existing self. But there is no virtue in maintaining that the self continues to be when it is unconscious. Hence the Nyāya-vaiśeṣika is described as an *ardh-vaiśeṣika*.

The Mīmāṃsā, in its earlier phase, held out the ideal of *svarga*, heavenly enjoyment; later this ideal was replaced by mokṣa, where the soul persists freed, however, from all specific characteristics of the self such as jñāna, pain and pleasure. But neither ideal is acceptable to the Siddhāntin; for the former is transient and the latter purely negative.

The Siddhāntin discountenances the view that the soul is really Brahman subject to limiting conditions and that it becomes one with God, the moment māyā is dispelled. Though the soul and the Lord belong to the same category of conscious entities, they are far from being identical. In bondage as also in release, they are entirely different. By its association with ānava, the soul becomes ignorant, is subject to the trials and tribulations of saṃsāra, while the Lord is always omniscient and above the realm of change and limitations. Even in release, the soul, though no longer tainted by imperfections, occupies a subordinate position. Its knowledge is still inferior to that of the Lord. Just as a measure even when filled to the brim cannot vie with the ocean, cannot take more than its capacity, the soul even in release when its little intelligence is replaced by a larger one does not become omniscient, in the sense in which the Lord is omniscient.¹ Divine intelligence is never prone to contraction². Even in release the soul depends on Śiva for knowledge. Just as the eye cured of its blindness still requires light, the soul freed from ānava still stands in need of God's grace.³ The subtle intelligence of Śiva is contrasted with

1. S. J. S. IV. V. 40

2. S. S. P. p. 61

3. S. J. B. cu 28-29

the gross intelligence of the soul.¹ Śiva is the adorable Lord; the soul is the willing slave and devotee. It acquires several perfections; but it could never assume the five functions of the Lord. The Lord is bliss illimitable; the soul is merely the lover of this bliss.

Water acquires heat by contact with fire, but not its capacity to burn. Even so the soul acquires several perfections due to the grace of the Lord, but does not appropriate to itself the pañca-kṛtyas. The soul is subject to ānava, while the Lord is ever free. Thus, the fundamental postulate of Śaiva siddhānta is that soul (paśu) and Śiva (Pati) are of different natures. Hence the view that what was all along Brahman but which forgot its nature and later realised its true identity and attains oneness with Brahman is ruled out; for it makes the astounding suggestion that Brahman undergoes misery. Besides, there is no need to become one, if Brahman and jīva were identical. Further, should it be insisted that they become identical, it could only be at the expense of one or the other.

Thus by a critical review of the rival views regarding mokṣa, the Siddhāntin is able to indicate the main features of his own account of the goal of life. It is a positive state of transcendental felicity,² of peace and rest, and not mere escape from the wearisome cycle of births and deaths. Being bliss of a pure, lofty and permanent kind, the soul needs no body to experience it. Mokṣa does not signify loss of personality; nor need it necessarily mean experience at a definite geographical region.

VI

Practical Discipline

The course of discipline necessary for mokṣa is four-fold—*Carya*, *Krya*, *Yoga* and *Jñāna*. *Carya* signifies service to the Lord rendered by the limbs, vocal organs and mind. Whatever the aspirant does, says and thinks must centre round God. There is no divorce between secular duties and sacred duties. All duties are rendered as service to the Lord, so that they acquire a sanctity. This is known as the *dāsa-mārga*, since the soul conceives of himself as a devoted servant of the Lord whom he tries to serve loyally and faithfully to the utmost of his capacities.

தாதமார்க்கம் சாற்றிற் சங்கரன்தன் கோயில்
தலம்அலகிட டிலகுதிரு மெழுக்கும் சாத்திப்
போதுகளுங் கொய்துபூந் தார்மாலை கண்ணி
புனிதற்குப் பலசமைத்துப் புகழ்ந்து பாடித்

1. S. J. B. Cu 28--29
2. S. S. P. p. 61; S. J. S. XI. V, 9
3. S. P. V. 87
4. S. P. V. 73

தீதில் திருவிளக்கிட்டுத் திருநந்தவனமும்
செய்துதிருவேடங்கண்டால் அடியேன் செய்வ[து]
யாதுபணி யீரென்று பணிந்தவர் தம்பணியும்
இயற்றுவதிச்சரியை செய்வோர் ஈசனுலகிருப்பர்.

—S. J. Siddhiar 271

Carya reduces the power of ānava. Success in this stage of the discipline results in *sāloka*, attainment of the abode of the Lord. The *Periapurāṇam* is replete with stories of how the Śaiva devotees attained spiritual progress by dedicating their lives for the service of the Lord and His devotees (தொண்டர்கள், அடியார்கள்). Saint Sambandar is considered the best exemplar of this approach.

Krya denotes a round of activities involving worship (*upāsana*). Since the devotee considers himself as the dutiful son drawn by ties of affection and regard to the service of the Universal Father, he spends all his time in serving the Lord in a more intimate and loving manner than at the initial stage. Hence this path is termed the *sat-putra-mārga*. The result of this stage is reaching nearness of the Lord (*sāmīpya*). Krya lays the axe at the sense of I-ness (*ahamkāra*) and "My-ness" (*mamakāra*).

புத்திரமார்க்கம் புகலில் புதியவிரைப் போது
புகையொளிமஞ்சனம்அமுது முதல்கொண் டைந்து
சுத்திசெய்தாசனம் மூர்த்தி மூர்த்தி மானும்
சோதியையும்பாவித்தா வாகித்துச் சுத்த
பக்தியினால் அருச்சித்துப் பரவிப்போற்றி
பரிவினோடும் எரியில்வரு காரியமும் பண்ணி
நித்தலும் இக்கிரியையினை இயற்றுவோர்கள்
நின்மலன்தன் அருகிருப்பர் நினையுங்காலே.

S. J. Siddhiar 272 st.

Saint Appar is the well-known exponent of this mārga.

Yoga is *sakā-mārga*, since the aspirant looks upon himself as a loving friend of the Lord. Withdrawing the mind from the distractions of the sense objects, the soul meditates on the Lord summoning the highest power of concentration. The fruit of this discipline is *sārūpya*, the attainment of divine attributes. Tradition has it that St. Sundarar is the typical follower of this method.

Yoga involves eight steps (*angas*):—*yama* (acquisition of moral qualities), *niyama* (cultivation of virtuous actions), *āsana* (posture), *prāṇāyāma* (control of breath), *pratyāhāra* (withdrawal of senses and mind from distractions), *dhāraṇa* (concentration of mind on God), *dhyāna* (spiritual contact) and *samādhi* (spiritual experience). The first two steps stand for preliminary moral training. Of these, *yama* signifies the acquisition of the ten-fold moral qualities—non-injury, truthfulness, honesty, charity, kindness, purity of heart, forbearance, fortitude, devotion to duty

and bodily purity. *Niyama* denotes the cultivation of moral habits, such as selfsacrifice, worship of God, repetition of mantras, liberality and austerities.

Carya, krya and yoga can only lead to a lower type of mukti (*pada-mukti*) and not to release in the full sense of the term; for concentration presupposes the use of the evolutes of *māyā* which cannot take the soul beyond the world born of *māyā*. Hence the three paths are only preparatory stages for the final stage of *jñāna-mārga*, otherwise known as *san-mārga*. Its fruit is *āyujya* (the bliss of divine communion). Saint Manickavasagar is reckoned the ablest exponent of this path.

All scriptures with one voice assert that *jñāna* is the direct means to mokṣa.

ஞானத்தால் வீடென்றே நான்மறைகள்புராணம்
நல்லஆகமஞ்சொல்ல அல்லவாமென்னும்
ஊனத்தார் என்கடவர் அஞ்ஞானத்தால்
உறுவதுதான் பந்தமுயர் மெய்ஞ்ஞானந்தான்
ஆனத்தாலது போவ தலர்கதிர்முன் இருள்போல்
அஞ்ஞானம் விடப்பந்தம் அறும்முத்தியாகும்
ஈனத்தார் ஞானங்கள் அல்லாஞானம்
இறைவனடி ஞானமே ஞானமென்பர். —S. J. Siddhiar St. 279

The four vedas, the purāṇas and the sacred āgamas assert that *jñāna* is the path to mokṣa. Bondage consists in being afflicted by ignorance. With the rise of knowledge that is true and absolute, ignorance vanishes, even as darkness disappears with the rising sun. When ignorance is dispelled and with that bondage, mukti results. The true knowledge that leads to this is no other than knowledge of the Lord.

ஞானத்தின் மிக்கவறநெறி நாட்டில்லை
ஞானத்தின் மிக்க சமயமு நன்றன்று
ஞானத்தின் மிக்கவை நன்முத்திநல்காவா
ஞானத்தின் மிக்கார் நகரின் மிக்காரே.—Tirumūlar.

There is no means superior to *jñāna*. No other path could lead to mukti. Great indeed are those who are proficient in true knowledge.

சன்மார்க்கம் சகலகலை புராணவேத
சாத்திரங்கள் சமயங்கள் தாம் பலவும் உணர்ந்து
பன்மார்க்கப் பொருள் பலவும் கீழாக மேலாம்
பதிபசுபாசம் தெரித்துப் பரசிவனைக்காட்டும்
நன்மார்க்க ஞானத்தை நாடி ஞான
ஞேயமொடு ஞாதிருவும் நாடாவண்ணம்
பின்மார்க்கச் சிவனுடனும் பெற்றி ஞானப்
பெருமையுடையார் சிவனைப்பெறுவார்காணே.

—S. J. Siddhiar 274.

Each of these four paths is not to be taken as complete in itself; nor are they alternative means; they constitute different stages in one continuous process of spiritual development. Tirumūlar compares them aptly as the bud, the flower, the unripe fruit and the fruit respectively.

விரும்புஞ் சரியைமுதல் மெய்ஞ்ஞான நான்கும்
அரும்புமலர் காய்கனிபோல் அன்றோ பராபரமே.

As already pointed out, the individual cannot attain mukthi by his own effort unaided by the Lord's grace. In His boundless mercy, the Lord who has all along been an indweller now appears in the guise of a guru and lends a helping hand and initiates the soul into the path leading to the preme goal. The individual who has come to realise that wordly things are trivial and of no great moment and that there are things of lasting value is taught that, by subjection to the savages of the senses, his life up to that moment has been wasted. Just as a prince brought up among hunters from infancy considers himself to be one of them, the soul brought up in the midst of the savages of the senses considers sense objects all important. Now it understands that they are trivial and fleeting and incapable of affording abiding satisfaction and are really an enemy of spiritual life and it longs for attaining true nature. Thus disillusioned, the soul understands its nature, breaks away from its former associates and yearns for communion with the Lord of the universe. The urge for spiritual emancipation is quickened and the aspirant pursues the goal with great determination and at last he attains the blessed feet of the Lord.

ஐம்புல வேடரின யர்ந்தனை வளர்ந்தெனத்
தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்
டன்னிய மின்மையி னரன்கழல் செலுமே.

—S. J. B. Sutra 8

The initiation is effected in several stages according to the mental and spiritual progress of the souls. The initiation effected before entry into the path of *Carya* is called *Samaya dikṣā*. By the Lord's gracious look (*āyana*), by spiritual touch (*sparsa*) and by impact of mind (*mānasa*), the Lord seeks to influence the soul and weaken the hold of *ānava*, *māyā* and *karma* respectively. By imparting instruction (*vācaka*) into the nature of the categories, the Lord attempts to correct the knowledge of the pupil. To rectify his conduct, the Lord teaches the pupil mystic formulas (*mantra*) embodying eternal truths. Occasionally, by granting a vision (*yoga*) of God, the longing for the perpetual rhapsody of divine communion is intensified.

The next instalment of initiation is provided when the aspirant has successfully completed *carya*, but has not yet entered upon *kriyā-mārga*. This is known as *viśeṣa-dikṣā*, since it confers on the aspirant special accession of spiritual energy needed for the round of duties involved in *kryā*.

After the first three paths have been successfully traversed, the pilgrim develops a state of mental equipoise which enables him to meet pleasant and unpleasant experiences as they come, without elation or fretting. Pleasures do not turn his head; nor do sufferings depress him. This condition of equanimity is called *iru-vinai-oppu*. This expression does not mean, as is sometimes thought, the cancelling of good and evil deeds, which is impossible. On account of the arduous training the soul has undergone, it gets the further reward of *malaparipāka*, the ripening of karmas. The stage is now set for the requital of karmas speedily, so that the soul may be relieved of its huge load of karmas. Yet another reward is *śakti-nipāta*. The term *śaktinipāta* is variously interpreted as the "cessation of energy" (G. U. Pope), "the descent of śakti." Probably, the most satisfactory rendering is "the descent of God's grace." The surgeon waits for the wound to ripen before performing the operation; even so, before bestowing grace the Lord waits for the individual to grow in devotion through austerities, to develop mental equipoise and to shed the impurities (karma-mala). After the soul has obtained the three-fold gains (*ānma-lāpa*) and has very nearly exhausted ānava, the Lord bestows *Nirvaṇa-dīkṣā*, which fits the person to enter upon jñāna-mārga. Here the soul considers itself to be the consort of the Lord. The divine preceptor presents the ultimate truths to the eager pupils. This is the training proper. It consists of *śravaṇa*, *manana* and *nididdhyāsana*. The guru who is the very embodiment of wisdom instructs the pupil into the ultimate truths enshrined in the sacred texts. The pupil turns it over and over in his mind, until he is convinced of the truth of what he has been taught, viz. that the world is the product of māyā, that the soul is distinct from the senses, mind and the like and that it is, in its essential nature, a spiritual entity which derives its being, sustenance and joy from the Lord with whom it is intimately united by bonds of true love. With the removal of all doubts and the rise of intellectual conviction, the aspirant meditates upon the truth until he intuitively apprehends the Lord. Thus it will be seen that the highest knowledge is gathered from the scriptures; but it is verified in one's own direct experience.

When he sees the Lord all round and in himself, he realises his true nature as the channel of Divine Will. In submitting to the Divine will, he finds illimitable joy. This is *sāyujya*.

In concluding this summary account of Siddhānta thought and religion, it must be mentioned that this ancient system continues to move the hearts of millions, mould their lives and afford spiritual consolation and solace, because it presents a comprehensive system which attempts to reconcile many seeming contradictions, such as reason and authority, pluralism and monism, the claims of the workaday world and those of spirituality. While it admits a plurality of reals, it draws attention to the unity of organisation present therein. It inculcates a religion of love and discountenances external

manifestations and pharisaic practices.¹ No separation is made between the sacred and the secular, because such an artificial sundering robs either of its value. All life is sacred, God-centered. Everything we do is service of the Lord. Thus life secures a sanctity and an aim.

A more satisfactory basis for social ethics is hard to find. The conception of a God who loves all mankind, especially the weak and the sinning and who strives ceaselessly to wean them from their folly and wickedness, must make for brotherly love. If God loves all and is the Father of all and is present in all, man can have no foes, he can have no room for narrow loves and hates. The whole humanity must be one vast but well-knit family. This is the message of Saiva Siddhānta for our times.

1. கங்கை யாடிவென் காவிரி யாடிவென்
கொங்கு தண்கும ரித்துறை யாடிவென்
ஓங்கு மாகட லோதர் ராடிவென்
எங்கு மீச நெனாதவர்க் கில்லையே.

—Pāvanāśa : Tirukkuruntogai.

THE KURINJI GIRL

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A GIRL of the Kurinji or the hilly tract, born of rich parents, is deputed to keep watch over the millet-farm according to the family custom. A loft is built on high near the farm and the lady and her maid are seated on it with instructions to scare away the birds that hover over the farm. At this time a hero with well-formed features and attractive gait, well-endowed with all the precious qualities, comes on the scene on the pretext of hunting and asks them to tell him whether they saw a deer or an elephant with injuries on its body, inflicted by his arrows. A conversation ensues and presently the hero and the lady-love become husband and wife. The Agapporul grammer treats of the many incidents and episodes that occur during the process of this clandestine love-affair and incidentally, of the many customs and practices prevalent among the girls and women of the Kurinji tract.

From Tolkappiam we learn that the water-courses or lakes form one of Karupporul or things that pertain to a particular land. The hill-stream is the Karupporul of the hilly region. The lady-love and her maid depart from the millet-farm to a hill-stream and take their bath in the swift-current. They then dry their hair, dress them in many attractive ways and wear variegated flowers. Towards the evening they sit on the swing improvised between two trees with the help of roots or ropes and swing to and fro to their heart's content. They sing and dance in utter merriment and have their Kummi and Kolattam. They then have their Vallaippattu singing the same, as they pound the millet with pestle. Here a delectable pen-picture of the beautiful Kurinji grove, where the hero and the lady-love meet and have their clandestine union will not be out of place.

"In the centre of a beautiful shady grove, that could create discontent in the minds of those that have not their life-mates by their side, and that is rendered cool by the gentle Southern breeze, where the bees fly humming about, drinking the honey contained in the flowers, where the Pungu (tree with its flowers, like fried paddy and the Punnagam sprout out its smelling buds, the Pādiri (flowered tree: Stereospermum chelonoides) and the jnālal. (Brasiletto climber magaty) with the puppetlike flowers and the konrai putforth their blossoms, the Nagam (Mast-wood), the Tilakam (Barbados pride) the Naram (Arnotto), the Nandi (East Indian Rosebay), the Mādhavi (Common Delight of the woods), Mallikai (jasmine) and the Mavval (wild jasmine) emit agreeable odour and where the Sandalwood tree, Cenbagam (champaka Michelia champaka) Tēmā (Manjifera Indica), the sweet juicy Jack-tree, the Ācini (Bread-fruit tree), the Asoka (Sereca Indica), the Kōngu (Red-Cotton tree) the Vēngai (Felis tigris) and the kurā spread

out their branches in all directions, the lady-love beheld a vāgai tree with fragrant golden flowers, dropping honey and flowers on an artificial hillock (செய்குன்று) constructed of rubies. Immediately she slowly walked up to the place with tinkling anklet, just like a flower-stalk learning to walk and plucked some flowers. There she saw a young pea-cock in the sunny morning, dancing with its out-spread feathers which looked like a fan, to the accompaniment of the following music. The hill stream that had its source at some mountain-peak and flowed down the golden rock sweeping in its course gold, pearls, rubies and diamonds, produced a sound like the drum. The bees hummed about like the guitar, and the striped koel and the parrot poured forth their sweet and ravishing music. With these natural accompaniments the pea-cock danced and the lady stood in a flowery arbour gazing at it, catching hold of a Kurukkatti Creeper. (Hiptage Madablota).

Now, the hero with his retinue, holding pointed spears and javelins, goes a-hunting and in the course of the campaign on the hill-side, chases a fleet-footed deer that crossed his way, gets separated from his comrades, orders his charioteer to wait with his chariot and steeds on the banks of a jungle-stream with shining sands, and with legs wearing the kazhal and curly hair tied by a golden string, with garlands and flowers full of bees enjoying the sweet, scent with sandal paste emitting fragrance all round and holding the cruel bow and arrow, enters the grove, where the lady-love was standing, like Cupid the god of love.

Here we have a detailed enumeration of the many trees as well as the sweet smelling flowers of the hilly tract and we find mention of the jungle stream, the grove and the lovely pastimes of the girls of that tract. The guarding of the millet farm already referred to is described in the following lines.

“துய்த்தலைப் புனிற்றுக்குரல் பால்வார் பிறைஞ்சித்
தோடலைக் கொண்டென வேனலென்று
துறுகன் மீமிசைக் குறுவன குழீஇச்
செவ்வாய்ப்பாசினங் கவருமென்றவாய்த்
தட்டையும் புடைத்தனை கவணையும் தொடுக்கென
வெந்தைவந்துரைத்தனனாக வன்னையும்
நன்னுள் வேங்கையு மலர்கமா வினியென
வென்முக நோக்கினன்”

Here is a reference to the custom of keeping watch over the millet farm. The girls used to sit on a loft put up on the top of a tree and drive away the hovering birds by the throw of slings and by sounding the rattle known as the kulir, taṭṭai etc. The millet, in course of time, will get ripe and we are told here that the flowering or the blossoming of the Vengai tree (Kiño) will invariably coincide with the ripening and the consequent harvest of the

millet grain will take place immediately after. The Vēngai tree came to have its appellation of Kaṇi because of the above fact, as it actually acted the part of a Kaṇi or astrologer predicting events. The blossoming of the Vēngai buds predicts the advent of the millet harvest.

Another stanza referring to the watch of the millet-farm and to some incidents that occur during the watch is from a poem by a Pandya King named Arivudainambi. It is put in the mouth of the maid who speaks to her mistress in the hearing of the hero, who sits in ciraippuram or a place wherefrom he could see the lady-love and hear the conversation between the lady-love and the maid, without being spied by the former.

“மெய்யிற் றீரா மேவரு காமமொடு
எய்யா யாயினு முரைப்பல் தோழி
கொய்யா முன்னுகுங் குரல்வார்புதினையே
யருவி யான்ற பைங்கா ரோறு
மிருவி தோன்றின பலவே ரீயே
முருகு முரண்கொள்ளும் தேம்பாய் கண்ணிப்
பரிய னொயொடு பன்மலைப்படரும்
வேட்டுவற் பெறலோ டமைந்தனை யாழநின்
பூக்கேழ் தொடலை நுடங்க வெழுந்தெழுந்து
கிள்ளைத்தெள்விளி யிடையிடை பயிற்றி
யாங்காங்கொழுகாயாயின் அன்னை
சிறுகிளி கடிதல் தேற்றாள் இவனெனப்
பிறர்த்தந்து நிறுக்குவ ளாயி
னுறற்கரிதாருமவன் மலர்ந்த மார்பே”

The purport of the above poem is as follows :—

Of course, in the excess of passion which haunts you and which will not allow of separation from your hero, you are not likely to know your real situation. The millet has appeared in the fields. You, for your part, are bent only upon the company of the hunter, who frequents this place with his pouncing hound and the wreath with the promiscuous scent of variegated flowers. But I warn you, that, if you do not raise your voice and scare away the parrots that hover round to prey upon the millet, and acquit yourself as becomes one keeping strict watch over the farm, your mother will think that you are inexperienced and ignorant of the method of chasing away the parrots and may put a substitute in your place. In that case you cannot have easy access to the hero of your choice.

Here we learn many old customs. The maid's exhortation to the lady is one of the finest hits in subjective literature. She must be credited with having sufficient intuition. She well realises the dullening effects of passion and knows that one who is overwhelmed by love passion generally loses all sense of reason. The lines,

“நின்

பூக்கேழ் தொடலை
யாங்காங் கொழுகா யாயின்”

are suggestive and full of import. The waving of the wreaths when the lady jumps or leaps about in order to chase away the feathered kind, with parrot-like calls at intervals, has been noted here and the last line impresses on the lady the necessity of posing as one who knows the art even if she does not desire to become an adept in it, and the anxieties that may result from a non-observance of the same.

In Agam 102 we have the following stanza depicting the activities of a girl of the Kurinji tract.

“உனைமான் துப்பின் ஓங்குதினைப் பெரும்புனத்துக்
கழுதிற் கானவன் பிழிமகிழ்ந்து வதிந்தென
வுரைத்த சந்தின் ஊரலிருங் கதுப்
பைதுவர லசை வளியாற்றக் கைபெயரா
வொலியல் வார்மயிருளரினன் கொடிச்சி
பெருவரை மருங்கிற் குறிஞ்சிபாடக்
குரலுங்கொள்ளாது நிலையினும் பெயராது
படாஅப் பைங்கண் பாடுபெற்றெய்யென
மறம் புகல் மழகளி றுறங்குநாடன்”

The Lord of the country where the valiant young elephant is tempted or charmed to sleep without eating or moving about on hearing the Kurunjippa or mode chanted by the huntress, while she dressed her long and flowing tresses in the delectable southern breeze, when her husband sat merrily in the millet-farm after drinking sumptuously of the sweet toddy. Here we see that even animals are subject to the influence of sweet and enrapturing music.

The hero, in the course of the clandestine love, used to present the lady-love with an attire improvised from leaves, as will be seen from the following lines :—

“குன்றநாடன்

உடுக்கும் தழைத்தனனே யவையா
முடுப்பினு யஞ்சுதுமே”

Here we find a delicate situation in which the lady-love of the Kurinji tract is placed in the course of her secret or furtive love-romance. The hero of the neighbouring tract made a present of a garment woven from leaves to his lady-love. The latter is at a fix. She could neither wear it nor return it to the person who gave it. For, if she wore it, her mother will suspect her of being in love with some one, as the leaves from which the dress or attire were prepared were quite foreign to the place. On the other hand, it would be uncharitable on her part to return it to the hero, as it will surely mortify him.

The process of love-making has been happily described in the following lines.

“ நெருந லெல்லை யேனற் றேன்றித்
திருமணி யொளிர்வரும் பூணன்வந்து
புரவலன் போலும் தோற்ற முற்றுகொள
விரவன் மாக்களிற் பணிமொழி பயிற்றிச்
சிறுதினைப் படுகிளி படிஇயர் பன்மாண்
குளிக்கொள் தட்டை மதனில புடையாச்
சூரர மகளிரி னின்றநீ மற்
றியாரையோ வெம்மணங்கியோ யுண்கெனச்
சிறுபுறங் கவையினனாக வதற்கொண்
டிகுபெயன் மண்ணி ரெகிழ் பஞருற்றவென்
னுள்ளவன் அறிதலஞ்சி யுள்ளில்
கடியகூறிக் கைபிணி விடாஅ
வெருஉமான் பிணையினொர் இ நின்ற
வென்னுரத் தகைமையிற் பெயர்த்துப் பிறிதென்வயிற்
சொல்லவல்லிற்று மிலனே யல்லாந்
தினந்தீர் களிற்றிற் பெயர்ந்தோ னெனினும்
தோலா வாறல்லை தோழிநாஞ் சென்மோ ”

In this passage the poet Nalveḷḷiyar paints a love-situation. The words are put in the mouth of the heroine.—

My dear maid, only yesterday, a person well-decked with gems and jewels came to our millet-field. He looked like a prince but took to entreating me like one trying to get alms. He spoke enticing and mellifluous words, likened me, who stood holding the tools for scaring away the parrots, to a forest virgin or nymph and threw his hands on my back. Immediately my heart melted like soft mud rendered watery by the rain. I however held back like a frightened deer, addressing him rather harshly, lest he should know my inner feelings and consideration for him. He did not attempt any reply but simply departed as an elephant getting separated from its group. Poor creature, he was not shrewd enough to note that I had already made my arms his own. On the other hand, he tried again to approach me with intent to win my heart. What else could I do but simply laugh at this ?

The delicate love-situation is well-depicted. The approach and the advances of the hero to the heroine, his throwing his arms around her back, the pleasurable feelings that were engendered as a result of it, her restraint, and the sudden check she administered to him, his reticence and retreat, his further attempt to win her, the witty and sarcastic remarks that the heroine passed on his lack of sense etc., are worth admiring. Here is yet another stanza from Kurinjikkali depicting the process of love making.—

“ கயமல ருண்கண்ணுய் காணுயொருவன்
வயமா னடித்தேர்வான் போலத் தொடைமாண்ட
கண்ணியன் வில்லன் வருமென்னை நோக்குபு
முன்னத்திற் காட்டுத லல்லது தானுற்ற
நோயுரைக் கல்லான் பெயருமற் பன்னுளும்
பாயல் பெறேளன் படர்கூர்ந்தவன் வயிற்
சேயேன் மன் யானுந் துயருழப்பேன் ஆயிடைக்
கண்ணின்று கூறுதலாற்றான் அவனாயிற்
பெண்ணன் றுறைத்த னமக்காயி னின்னதூஉங்
காணுன்கழிதலு முண்டென் றெருநாளென்
றேனெகிழ்புற்றதுய ராற்றுணிதந்தோர்
நாணின்மை செய்தே னறுநுதாலேனல்
இனிக்கிளியாங் கடிந்தோம்பும் புனத்தய
லுசலூர்ந்தாட வொருநூன்று வந்தாண்
யைய சிறிதென்னை யூக்கி யெனக்கூறத்
தையான் றென்றவனுக்கக் கைநெகிழ்பு
பொய்யாக வீழ்ந்தே னவன் மார்பின் வாயாச்செத்
தொய்யென வாங்கே யெடுத்தனன் கொண்டான்மேன்
மெய்யறியா தேன்போற் கிடந்தேன்மன் ஆயிடை
மெய்யறிந் தேற்றெழுவே னாயின்மற்றெய்யென
வொண்குழாய் செல்கெனக்கூறி விடும்பணி
னின்கணுடையனவன்.

(Kalith 37)

These are the words of the maid addressed to the lady-love. The maid observes certain changes in the diet as well as the attitude or demeanour of the lady-love, as a consequence of the love-romance she had been carrying on. Thereon she tries to extract from her the real fact by all manner of means. Here she says :—

My dear maid with eyes like the blue lotus treated with collyrium. Please reflect on what I tell you presently. A certain hero who has no equal often comes here with wreaths and drawn bow on the pretext of hunting sturdy animals like the elephant and the lion. But on coming here he will simply stare at me and, without even a single word, make me realise by his gestures the love-pangs he is suffering from and go back to his place. I too, on seeing his plight used to spend sleepless nights and get worried on his account. Now he does not dare tell me what he wants; nor could I wax bold to tell him person that I too sympathised with him in his dilemma. But as I thought that the excruciating mental pain would drive him to the extremity of committing suicide, I made bold to perpetrate a shameless deed which, under ordinary circumstances I would hardly do, owing to the actual mental anxiety which caused my arms to get enervated. Now, what was it, I determined to do? Let me tell you, please listen.

Oh maid with sweet-smelling forehead! one day while I was moving to and fro in the swing, placed hard by the millet-farm from which we used to chase away parrots that hovered round it, I asked him, who chanced to come there, to push the swing a little. He acceded to my request and pushed the swing when I deliberately fell on his chest at the same time making him believe that the fall was due to my hand having slipped. My trick succeeded as he, believing my words to be true, hurried towards me and embraced me.

In this poem, we find many references to the several love-scenes that were usually enacted by the hero and the lady-love.

But the course of true love never did run smooth. During the course of this furtive love-romance, the hero and the heroine will have to face many a hardship and acute mental strain and spend many sleepless nights and hapless days. The affair, being a secret one, could not be revealed. But somehow from the change of behaviour in the lady-love, the mother of the girl will suspect something with the result that she will characterise the change in her person and habits as due to her being possessed by the hill-deity. Augurs and omens would be duly consulted and Veriyāṭṭu was generally celebrated with great eclat. This Veriyāṭṭu was nothing but an earnest propitiation of Muruga, through the medium of Vēlan or padimattai who acted as the officiating priest. In Agam 98 we have the following verse which well describes the Veriyāṭṭu and other things allied to it. This is put in the mouth of the maid and is addressed to the lady-love in the hearing of the hero.

“The mother is quite unaware of the fact that my anxiety will vanish automatically on my embracing the hero of my choice; seeing that the bangles in my hands have become loose, she is awfully worried. She has conferred with elderly women, consulted augurs by spreading rice and other cereals and has been convinced that Murugan, the hill-deity has taken hold of me. With this firm conviction, she offers prayers to god to the accompaniment of sweet music. A pandal is duly erected and flowers and festoons are hung. Vēlan the officiating priest is propitiated and Veriyāṭṭu is gone through. If, however, as a result of this function, I do not get back my former beauty and grace, this celebration is sure to produce calumny and reproach. On the other hand, if Murugan accepts the offer and gives back my former beauty and grace, the hero will think that my love was directed in some other channel and I will be forced to give up my life, as I would not brook to be reproached by my friends and relatives.

Again in Agam 242 we find the lines beginning with the words “அவள் பொறை மஞ்ஞை.” The maid takes to the lady-love in the hearing of the hero who is in Cirappuṇam, as follows :—

“Our mother is blissfully ignorant of what transpired here in the millet-farm, how the hero who joined us in scaring away the red-necked parrots, bestowed his affection on us. Hence, with intent to know the cause of your

mental anxiety, she has scattered cereals, has invoked Vēlan and has proceeded to sacrifice a goat in order to please him. Now I only wish that the hero returns and embraces you so that your former beauty of form may be restored to you before any such undesirable thing happens.

The ancient classics, it may be said en passant, deal with the kalavu or the furtive love and karpu or the open wedding. Many fine descriptions of the various incidents in the course of this kalavu or the furtive affair have been given in the poems of sangam celebrities. Being a secret affair, the lovers could not act boldly and were obliged to have recourse to low acts. In Agam 122 we find the following verse wherein the lady-love details the various obstacles that lie in the path of the hero who comes to meet her.

“Even when there are no festivals in the place the uproar caused by the people who are given to drink, keeps the populace awake. Even if the rich and flourishing bazaars and other side-streets are quiet, the mother who never holds her tongue will not sleep. Even if the mother, who keeps strict guard over me as the God of Death from whose clutch one cannot hope to escape, the vigilant and ever-wary police of the city will be coming round to patrol the place. Even in case those youngsters with the sharp and pointed vel sleep, the hound with the sharp and pointed teeth and tail bent or curved on the right side will bark incessantly. Even supposing these canine species keep silent, the moon with the refulgent rays will send forth its lustre. If, however the moon sets or hides herself behind the hills, the big owl which lives upon house rats will begin to hoot terribly causing awe and fear in the dead of night, when the spirits used to move about. While, however, the big owl which haunts the tree-holes does not hoot, the domestic cocks will raise their magnanimous voice. At a time when all the above are at perfect rest, the hero or the chief after my heart will not turn up. Hence I am much obsessed by a series of obstacles. Incidentally we may gather that every place had its festivals which lasted days and nights, that the bazaars were innumerable and they worked till late at night, that the city had its own night patrol etc. Here again is the substance of a passage describing the Veriyāṭṭu (Agam 138).—

The lady-love says :—

Is it proper for our people to dance the Veriyāṭṭu wearing the petals and wreaths, invoking the great Muruga to be present in our house, singing the praises of the Kadambu and the elephant Pinimukam that are owned by him, to the accompaniment of the sweet drum that sounds like the noisy aurora stream that flows down the Podiyil hill that is owned by the Pandya, the ruler of the south, who wields the long spear and who possesses a vast sea-like army which is capable of vanquishing the enemies and who wears the wreath made of margossa and Nilam flowers?

It will now be clear that the women and girls in the Kurinji or the hill-tract had their own games and pastimes. Watching or guarding the millet farm, bathing in the hill-stream, wearing the hill-flowers and the attire made of leaves, playing, dancing and cutting capers, moving to and fro with swings attached to the trees in the grove, dancing the Kuravāikkāttu and witnessing the Veriyāṭṭu are some of the most important among them. In the kurunjikkali of the poet Kapilar, we find the following Vallaippāṭṭu.

“கோடுலக்கையாக நற்செம்பினிலை சுளகா
ஆடு கழைநெல்லை யறையுரலிற் பெய்திருவாம்
பாடுகம்வா வாழிதோழி நாம் பாடுற்றுப்
பாடுகம் வாவாழிதோழி”

Come on maid, we shall sing as we pound the bamboo rice in the motar improvised from a rock with the tusk of the elephant as the pestle and the leaves of the cēmbu as the winnow or sieve. Come on maid we shall sing.

தொல்காப்பியம் — நன்னூல்

எழுத்ததிசை

பிறப்பியல்

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அகர முதல் னகர விறுதியாகவுள்ள முதலெழுத்துக்கள் முப்பதையும் நூல்மரபிலும், குற்றியலிகரம், குற்றியலுகரம், ஆய்தம் என்னும் சார்பெழுத்து மூன்றினையும் மொழிமரபிலும் வைத்துணர்த்திய ஆசிரியர், அம்முப்பத்துமூன்று எழுத்துக்களின் பிறப்பு முறையினை இவ்வியலான் உணர்த்துகின்றார். அதனால் இவ்வோத்துப் பிறப்பியலென்னும் பெயர்த்தாயிற்று.

அக. உந்தி முதலா முந்துவளி தோன்றித்
தலையினு மிடற்றினு நெஞ்சினு நிலைஇப்
பல்லும் இதழும் நாவும் மூக்கும்
அண்ணமும் உளப்பட எண்முறை நிலையான்
உறுப்புற் றமைய நெறிப்பட நாடி
எல்லா வெழுத்துஞ் சொல்லுங் காலைப்
பிறப்பி னுக்கம் வேறுவே றியல
திறப்படத்தெரியுங் காட்சி யான.

இஃது எழுத்துக்களது பொதுப்பிறப்பு உணர்த்துகின்றது.

(இ-ள்) எழுத்துக்களெல்லாம் முறைப்பட ஆராய்ந்து சொல்லுங் காலத்துக் கொப்பூழடியாக மேலே கிளர்கின்ற உதானன் என்னும் காற்றுத் தோன்றித் தலை, மிதறு, நெஞ்சு என்னும் மூன்றிடங்களிலும் நிலைபெற்று அம்மூன்றுடன் பல், உதடு, நா, மூக்கு, அண்ணம் என்பவை கூட எட்டாகிய முறைமையையுடைய இடங்களில் ஒருறுப்போடு ஒருறுப்புப் பொருந்தி அமைதிபெற வேறு வேறு இயல்பினவாய்ப் புலப்பட்டு வழங்குதலுடையனவாம். அறிவான் ஆராயுமிடத்து அவற்றினியல்பு வகைபெற விளங்கும்—எ - று.

இதழ் - உதடு. அண்ணம் - மேல்வாய். இதழ்போறலான் இதழெனப் பட்டதென்றும், எல்லாவெழுத்தும் என்னும் எழுவாய்க்குப் 'பிறப்பினுக்கம் வேறுவேறியல' என்பதனை ஒரு சொல் நீர்மைப்படுத்திப் பயனிலையாக்குக என்றும் கூறுவர் இளம்பூரணர்.

மூச்சினை வெளிவிடுங்கால் நுரையீரலிண்டிலிருந்தும் கிளம்பிய காற்று மிடற்றின் வழியாக மூக்கினை யடைந்து வெளியே செல்லுதலும் வாய் வழியாக

வெளியே செல்லுதலுமாகிய இயல்பினையுடையதென்றும் அவ்வாறு தோன்றுங் காற்று ஒலி நரம்புகள், அண்ணம், நாமுதலிய ஒலிக்கருவிகளோடுங் கூடிச் செய்கை செய்யப்படின எழுத்தொலிகளாக மாறுமென்றுங் கூறுவர் உடல் நூலார். உந்தியிலிருந்து எழுந்த காற்றே தலை, மிடறு, நெஞ்சு என்னும் இடங்களில் நின்று பல், உதடு, நா, மூக்கு, அண்ணம் ஆகிய இவ்வுறுப்புக்களின் தொழிலால் வேறு வேறு எழுத்துக்களாக மாறும் என இந் நூற்பாவினால் ஆசிரியர் தொல் காப்பியனார் கூறுகின்றார். தொல்காப்பியனார் கூற்று இக்கால உடல் நூலார் கொள்கையோடு ஒத்து நின்றல் காண்க.

(74) நிறையுயிர் முயற்சியின் உள்வளி துரப்ப
எழு மணுத் திரனரங் கண்ட முச்சி
மூக்குற் றிதழ்நாப் பல்லணத் தொழிலின்
வெவ்வே றெழுத்தொலி யாய் வரல் பிறப்பே.

எனவரும் நன்னூற் குத்திரம் எழுத்துக்களின் பொதுப்பிறவியினைக் கூறுவதாகும். உயிரினது முயற்சியால் உள்ளேநின்ற உதானனென்னுங்காற்றினால் எழுப்பப்படும் ஒலியணுக்கள் மார்பு, கண்டம், உச்சி, மூக்கு ஆகிய நான்கிடங்களை யும் பொருந்தி இதழ், நா, பல், அண்ணம் ஆகிய நான்கின் தொழிலால் வெவ்வேறெழுத்துக்களாகிய ஒலிகளாய்த் தோன்றுதலே எழுத்துக்களின் பிறப்பியல்பு என்பது இச் குத்திரத்தின் பொருளாகும். இதன்கண் நன்னூலார் உள்ளிருந் தெழும் காற்றால் எழுப்பப்படுகின்ற செவிப்புலனும் அறுத்திரனை எழுத்திற்கு முதற்காரணமாகக் கூறியிருத்தலைக் காணலாம். தொல்காப்பியனார் இவ்வணுத் திரனைப்பற்றி எதுவும் குறிப்பிடவில்லை.

எழுத்துக்களை யொலிக்கும்பொழுது சிலவெழுத்துக்கள் வாய்முழுதுற் திறத்தலாலும் சிலவெழுத்துக்கள் வாய்சிறிது திறந்துஞ் சிறிது மூடியுந் தொழில் செய்தலாலும், சிலவெழுத்துக்கள் வாய்முழுதும் மூடுதலாலும் ஒலிப்பன எனவும், அவைமுறையே உயிரெழுத்துக்களும் இடையெழுத்துக்களும் வல்லின மெல்லினங்களும் ஆமெனவும் ஆய்தவெழுத்தினை ஒலிக்குங்கால் வாய் பெரும்பாலும் மூடியேயிருக்கும் எனவும் அறிஞர் சிலர் கூறுவர்.

இனி அவ்வெழுத்துக்களின் சிறப்புப்பிறவி கூறுகின்றார்.

அச. அவ்வழிப்
பன்னீ ருயிருந் தந்நிலை திரியா
மிடற்றுப் பிறந்த வளியி னினைக்கும்.

இஃது உயிரெழுத்துக்களின் பொதுப்பிறவி கூறுகின்றது.

(இ - ள்) அங்ஙனம் பிறக்குங்கால் பன்னிரண்டு உயிரெழுத்துக்களும் தத் தம் மாத்திரை வேறுபடாதனவாய் மிடற்றின்கண் பொருந்திய காற்றால் ஒலிப் பனவாம், எ - று

‘பன்னீ ருயிரும் தம்நிலை திரியா’ எனவே குற்றியலிகரம் குற்றியலுகரம் என் பன தந்நிலை திரியும் என்பது பெறப்பட்டதென்பர் உரையாசிரியர்.

தொல்காப்பியனார் மிடற்றுவளியாற் பிறப்பனவாகப் பன்னிரண்டு உயிரெழுத்துக்களைமட்டுங் கூறியிருக்கவும் நன்னூலார் உயிரேயன்றி இடையின மெய்களையும் மிடற்றிற் பிறப்பன வாகக் கொண்டு,

(75) அவ்வழி
ஆவி யிடைமை யிடமிட ருகும்
மேவு மென்மை மூக் குரம் பெறும் வன்மை.

எனச் சூத்திரஞ் செய்துள்ளார். உயிரெழுத்தும் இடையெழுத்தும் ஆகிய இரு வகையெழுத்துக்களுக்கும் பிறப்பிடம் கண்டமாகும். மெல்லெழுத்துக்கள் மூக்கை யிடமாகப் பொருந்தும். வல்லெழுத்துக்கள் மார்பை யிடமாகப் பெறும் என்பது இச்சூத்திரத்தின் பொருளாகும். இதன்கண் உயிரெழுத்துக்களுடன் இடையெழுத்துக்களையும் சேர்த்து அவற்றிற்கு இடம் மிடறென்றும் மெல்லினம் மூக்கையிடமாகப் பொருந்துமென்றும் பவணந்தியார் கூறியதற்கு “மெல்லெழுத் தாறும் பிறப்பினுக்கஞ், சொல்லிய பள்ளி நிலையினவாயினும், மூக்கின் வளியிசை யாப்புறத்தோன்றும்” எனவரும் இவ்வியல் 18-ம் நூற்பாவில் மெல்லெழுத்து மூக்குவளியான் இசைக்கும் எனத் தொல்காப்பியரும் “யாப்புற என்றதனால் இடையெழுத்திற்கு மிடற்று வளியும் வல்லெழுத்திற்குத் தலை வளியும் கொள்க” என இளம்பூரணரும் கூறியன பொருந்திய ஆதாரமாகும். வல்லினம் தலை வளியாற் பிறக்கும் என இளம்பூரணர் கூறியிருக்கவும் பவணந்தியார் அதற்கு மாறாக ‘உரம்பெறும் வன்மை’ யென மார்பையிடமாகக் கூறியுள்ளார். இவ் விருவர் கொள்கைகளுள் ஏற்றுக்கொள்ளத் தகுவதனைத் தேர்ந்து துணிதல் அறிஞர் கடனாகும்.

அரு. அவற்றுள்
அஆ வாயிரண் டங்காந் தியலும்.

இஃது உயிரெழுத்துக்களுட் சிலவற்றிற்குச் சிறப்புப் பிறவி கூறுகின்றது.

(இ - ள்) மேற்சொல்லப்பட்ட உயிர்பன்னிரண்டனுள் அகர ஆகாரங்களாகிய அவ்விரண்டும் வாயைத் திறத்தலாகிய முயற்சியாற் பிறப்பனவாம்—எ - று. இவ்விதியினை நன்னூலார்,

(76) அவற்றுள்
முயற்சியுள் அஆ அங்காப்புடைய.

என வரும் குத்திரத்தால் எடுத்துரைக்கின்றார்.

அ.ஈ. இஈ எஏ ஐயென விசைக்கும்
அப்பா லீந்து மவற்றோ ரன்ன
அவைதாம்
அண்பல் முதல்நா விளிம்புற லுடைய.

இதுவும் அது.

(இ - ள்) இ. ஈ. எ. ஏ. ஐ என்று சொல்லப்படும் ஐந்தெழுத்துக்களும் முற்கூறிய அகர ஆகாரங்களைப்போல வாயைத் திறந்து சொல்லுதலாகிய முயற்சியாற் பிறப்பனவாம். அவை அவ்வாறு பிறக்குமாயினும் மேல்வாய்ப் பல்லும் அடிநாவின் ஓரமும் பொருந்தப் பிறக்கும் வேறுபாடுடையனவாம் எ - று.

இவ்வேறுபாட்டினைப் பவணந்தி முனிவர்

(77) இஈ எஏ ஐ யங் காப்போ
டண்பல் முதல்நா விளிம்புற வருமே.

எனவரும் குத்திரத்தாற் குறிப்பிடுவர்.

அ.ஈ. உஊ ஒஐ ஒளவென விசைக்கும்
அப்பா லீந்தும் இதற்குவிந் தியலும்.

இதுவும் அது.

(இ - ள்) உ. ஊ. ஒ. ஐ. ஒள என்ற ஐந்தெழுத்துக்களும் இதற்குவித்துக் கூறும் முயற்சியாற் பிறப்பனவாம் எ - று.

(78) உஊ ஒஐ ஒளவிதழ் குவிவே.

என வரும் நன்னூற்குத்திரம் இவ்விதியைச் சுருங்கவுரைத்தல் காண்க.

அ.அ. தத்தந் திரிபே சிறிய வென்ப.

இது முற்கூறிய உயிரெழுத்துக்களுக்கும் மேற்கூறப்படும் மெய்யெழுத்துக் களுக்கும் சிங்கநோக்காக ஓர் புறனடை கூறுகின்றது.

(இ - ள்) உயிரெழுத்துக்களிலும் மெய்யெழுத்துக்களிலும் ஒவ்வோரிடங் களுட் பிறப்பனவாகப் பலவெழுத்துக்களைச் சேர்த்துக் கூறினோமாயினும் நுண்

ணுணர்வினால் ஆராயுமிடத்து அவ்வெழுத்துக்கள் தம்மிடையே சிறிய சிறிய வேறுபாடுகளையுடையன என்பர் புலவர். (அவ்வேறுபாட்டினை நுண்ணறிவால் அறிந்துகொள்க) எ - று.

எடுத்தல், படுத்தல், நலிதல், விலங்கல் என்பவற்றிலும், தலைவளி, மிடற்றுவளி, நெஞ்சுவளி, மூக்குவளி என்பவற்றிலும் அவை தம்முள் வேறுபாடுடையனவாமெனவும், ஐ விலங்கலுடையது, வல்லினம் தலைவளியுடையது, மெல்லினம் மூக்குவளியுடையது, இடையினம் மிடற்றுவளியுடையது எனவும், பிறப்பு ஒன்றாகச் சொல்லப்பட்ட எழுத்துக்களிடையே யமைந்த நுண்ணிய வேறுபாடுகளை யறிந்துகொள்ளுதற்கு வழிகூறுவர் நச்சினுக்கினியர்.

அ.க. ககர நகர முதன வண்ணம்.

இது முதல் அகர வரையுள்ள பதினொரு குத்திரங்களால் மெய்யெழுத்துக் களின் சிறப்புப்பிறவி கூறுகின்றார்.

(இ - ள்) ககரமும் நகரமும் நாவின் அடிப்பகுதியும் அண்ணத்தின் அடிப் பகுதியும் பொருந்தப் பிறக்கும். எ - று.

முதல் நா. முதல் அண்ணம் என இரண்டிடத்தும் முதல் என்பதனைக் கூட்டிப்பொருள் கொள்க.

அ.யி. சகர ஞகர மிடைய வண்ணம்.

(இ - ள்) சகரமும் ஞகரமும் நாவின் நடுவும் அண்ணத்தின் நடுவும் பொருத் தப் பிறக்கும். எ - று.

இடைய நா. இடையண்ணம் என இயையும்.

அ.க. டகர ணகர நுனிநா வண்ணம்.

(இ - ள்) டகரமும் ணகரமும் நாவினது நுனியும் அண்ணத்தது நுனியும் பொருந்தப் பிறக்கும். எ - று.

நுனிநா, நுனியண்ணம் என இயையும்.

அ.உ. அவ்வாறெழுத்து மூவகைப் பிறப்பின.

அ.க. அ.யி. அ.க. ஆகிய மூன்று குத்திரங்களுக்கும் பொருள் கொள்ளுங்கால் ககரம் முதல்நாவிலும் நகரம் முதலண்ணத்திலும் சகரம் இடையாவிலும் ஞகரம் இடையண்ணத்திலும், டகரம் நுனிநாவிலும் ணகரம் நுனியண்ணத்திலும் பிறக்கும் என இவ்வாறு நிரல்நிறைவகையாற் கொண்டு இவற்றை அறுவகைப் பிறப்

பினவாகக் கூறலாமோ என ஐயுறுவாரை நோக்கி, அம் மூன்று சூத்திரங்களிலும் கூறப்பட்ட ஆறெழுத்துக்களும் அறுவகைப் பிறப்பினையுடையன அல்ல அவை மூவகைப்பிறப்பினையுடையனவே என இச் சூத்திரத்தால் ஆசிரியர் ஐயமகற்று கின்றார்.

(இ - ள்) மேற்கூறப்பட்ட ஆறெழுத்துக்களும் மூவகையாகிய பிறப்பினை யுடையனவே (அறுவகைப்பிறப்பின அல்ல.) எ - று.

க, ங இரண்டும் முதல்நா முதலண்ணத்தையும், ச, ஞ இரண்டும் இடைநா இடையண்ணத்தையும், ட, ண இரண்டும் நுனிநா நுனியண்ணத்தையும் பொருந் தப்பிறக்குமென மேற்கூறிய நான்கு சூத்திரங்களின் பொருளையும் நன்னூலாசிரியர்

(79) கஙவுஞ் சஞவும் டணவும் முதலிடை
நுனிநா வண்ணமுற முறை வருமே.

என ஒரு சூத்திரத்தால் தொகுத்துக் கூறினார்.

கூட. அண்ண நண்ணிய பல்முதன் மருங்கின்
நாநுனி பரந்து மெய்யுற மொற்றத்
தாமினிது பிறக்குந் தகார நகாரம்.

(இ - ள்) அண்ணத்தைச் சேர்ந்த பல்லினது அடியாகிய இடத்தே நாவினது நுனி பரந்து சென்று தன் வடிவு மிகவும் பதியும்படி சேர்தலால் தகரம் நகரம் என்ற இரண்டெழுத்துக்களும் இனிதாகப் பிறக்கும் எ - று.

எல்லாவெழுத்துக்களும் நாரதலியன வடிவு பொருந்த மெய்யுற்றபோதே பிறப்பன என்பார் முன்னர் 'உறுப்புற்றமை' என்றதனோடமையாது ஈண்டும் 'மெய்யுறவொற்ற' என்றார்.

இச்சூத்திரத்திற் குப் பல்லின் அடியில் தகாரமும் அதன் மருங்கில் நகாரமும் பிறக்கும் என நிரல் நிறை வகையாற்பொருள்கொள்ளினும் பொருந்தும்.

(80) அண்பல் லடிநா முடியுறத் தந வரும்.
என்பது நன்னூல். நாவினது நுனியை நாமுடியென இச்சூத்திரத்துப் பவணந்தி முனிவர் வழங்கியுள்ளார்.

கூச. அணரி நுனிநா வண்ண மொற்ற
நஃகா னஃகா னாயிரண்டும் பிறக்கும்.

மேற்கூத்திரங்களிலெல்லாம் நெடுங்கணக்கு முறை பற்றி எழுத்துக்களின் பிறப்பினைச் சொல்லிவந்த ஆசிரியர் இச்சூத்திரமுதலாகப் பின்வரும் ஆறு சூத்

திரங்களால் நாவும் அண்ணமும்மாகியவற்றின் முதல்திடை நுனிகளிற் பிறக்கும் நாவதிகாரம் பற்றி எழுத்துக்களுக்குப் பிறப்புக் கூறுகின்றார்.

(இ - ள்) நாவினது நுனியானது மேல்நோக்கிச் சென்று அண்ணத்தைத் தடவ நகார நகாரமாகிய அவ்விரண்டெழுத்துக்களும் பிறப்பன எ - று.

அணர்தல்-மேல்நோக்குதல். அணர் என்பதன் அடியாகப் பிறந்த வினை யெச்சம் அணரி என்பதாகும். அணர்ந்து பார்த்தல் என்பது மேல்நோக்கிப் பார்த்தல் என்னும் பொருளுடையதாகும். அச்சொல் இக்காலத்து அண்ணாந்து பார்த்தல் என மருவி வழங்குகிறது.

அண்ணத்தின் நடுவிடத்தே நாவினது நுனி பொருந்த நகரமும், அது பிறக்குமிடத்திற்குச் சிறிது கீழே நகரமும் பிறக்குமென்பார் நகரத்தை முன்ன ரும் நகரத்தை அதன்பின்னரும் வைத்துரைத்தார் ஆசிரியர். இந்நுட்பத்தை யுணர்ந்த நச்சினர்க்கினியர் 'நன இவற்றின் வேறுபாடுணர்க' என்ற தொடரால் இதனைப் புலப்படுத்தியுள்ளார்.

(81) அண்ண நுனிநா நனியுறிற் நனவரும்.
என்பது நன்னூல்.

கூரு. நுனிநா வணரி யண்ணம் வருட
நகார முகார மாயிரண்டும் பிறக்கும்.

(இ - ள்) நாவினது நுனியானது மேல்நோக்கிச் சென்று அண்ணத்தைத் தடவ நகார முகாரமாகிய அவ்விரண்டும் பிறக்கும் எ - று.

(82) அண்ண நுனிநா வருட ரழவரும்.
என்பது நன்னூல்.

கூச. நாவினிம்பு வீங்கி யண்பல் முதலுற
ஆவயி னண்ண மொற்றவும் வருடவும்
லகார ளகார மாயிரண்டும் பிறக்கும்.

(இ - ள்) நாவினது ஓரமானது மேலுயர்ந்து தடித்து மேல்வாய்ப் பல்லி னது அடியிலே பொருந்திநின்று அவ்விடத்து அண்ணத்தைத் தொட்ட அளவில் லகரமும் அண்ணத்தைத் தடவிய நிலையில் ளகரமும் பிறப்பனவாம் எ - று.

விளிம்பு - ஓரம். வீங்குதல் - முன்மேல்வாய்தாயி நுந்த நாவின் ஓரம் மேல் நோக்கி வளைந்து நிற்கும்போது நாவில் பற்றையிடத்திலுள்ள தசைகளும் சேர்ந்து சிறிது பருத்து நிற்பல். இவ்வாறு தடித்த நாவினிம்பு அண்ணத்திற்கும்

பல்லினது அடிக்கும் இடைப்பட்டு நின்றல் லக்ர ளகாரமாகிய அவ்விரண் டெழுத்துக்களுக்கும் பொதுவாக வேண்டப்படும் முதற்செயலாதலின் அவ்விரண் டற்கும் பொருந்த 'நாவிளிம்பு விங்கி அண்பல் முதலுற' என அச்செயலை முதலிற் பிரித்துக் கூறினார். அவ்விரண்டற்குத் தனித்தனி வேண்டப்படும் சிறப்புத் தொழில்களாகிய ஒற்றுதலையும் வருடுதலையும் முறையே லகரத்திற்கும் ளகரத் திற்கும் உரியனவாக கிரல் நிறையாற் கூறினார்.

இதன் பொருளை நன்கறிந்த பவணந்திமுனிவர்,

(84) அண்பல் முதலும் அண்ணமு முறையின்
நாவிளிம்பு விங்கி யொற்றவும் வருடவும்
லகர ளகார மாயிரண்டும் பிறக்கும்.

எனச் சூத்திரஞ் செய்தார். இதனால் அண்பல் முதலை நாவிளிம்பு விங்கியொற்ற ளகாரம் பிறக்குமெனவும் அண்ணத்தை நாவிளிம்பு விங்கி வருட ளகாரம் பிறக்கு மெனவும் பொருளினிது விளங்குதல் காண்க.

கூன. இதழியைந்து பிறக்கும் பகர மகாரம்.

(இ - ள்) மேலுதடும் கீழுதடும் தம்மிற் கூடப் பகரமும் மகாரமும் பிறக் கும். எ - று.

(81) மிகேழிதழுறப் பம்மப் பிறக்கும்.
என்பது நன்னூல்.

பகரமும் மகரமும் இரண்டு உதடும் பொருத்துதலாகிய ஒரு முயற்சியாற் பிறக்குமாயினும் பகரம் உள்ளிருந்து வருங் காற்றாற் பிறத்தலும் மகரம் மூக்கு வளியாற் பிறத்தலும் என இவை தாழ்மன் வேற்றுமைமாம்.

கூன. பல்வித ழிவைய வகாரம் பிறக்கும்.

(இ - ள்) மேற்பல் னும் கீழுதடும் தம்மிற் பொருந்த வகரம் பிறக்கும்- எ - று.

(85) மேற்பல் விதழுற மேவிடும் வங்வே.

என்னும் நன்னூற் சூத்திரம் இச் சூத்திரப் பொருளை விரித்துரைப்பதாகும்.

1a 1a. அண்ணஞ் சேர்ந்த மிடற்றொட வளியிசை
கண்ணுற்றடைய யகாரம் பிறக்கும்.

(இ - ள்) அண்ணத்தை நாச் சேர்ந்தவிடத்து மிடற்று வளியானொடிக் ஓசை யானது அவ்வண்ணத்தையணந்து இறுகச் செறிய யகரம் பிறக்கும், எ - று.

இதன் கண் 'அண்ணஞ் சேர்ந்த' என்புழிச் சேர்தற்கு வினை முதலாக நாவென்பதனை வருவித்து அண்ணம் நாச்சேர்ந்தகண் மிடற்றொழுவளியுற்று அடைய யகாரம் பிறக்கும் எனக் கொண்கூட்டி உரைகூறுவர் இளம்பூரணர். சேர்ந்த என்னும் வினைக்கு நாவென்பதனை வினைமுதலாக வருவித்துரையாமல் மிடற்றொழுவளியினையே வினைமுதலாகக்கொண்டு எழுவளியிடற்றுச் சேர்ந்த இசை அண்ணங் கண்ணுற்று அடைய யகாரம் பிறக்கு மெனக் கொண்கூட்டி. 'உந்தியிலெழுந்த காற்று மிடற்றிடத்துச் சேர்ந்த அதனாற் பிறந்த ஓசை அண் ணத்தை யணந்து உரலாணியிட்டாற்போலச்செறிய யகாரவொற்றுப் பிறக்கும்' எனப் பொருள் கூறுவர் நச்சினூர்க்கினியர்.

இங்கெடுத்துக் காட்டிய இருவருரைகளில் முன்னவராகிய இளம்பூரண ருரையினையே மேற்கொண்டு

(82) அடிநர் வடியண முறயத் தோன்றும்.

எனச் சூத்திரஞ் செய்தார் பவணந்தி முனிவர். இதன்கண் அடிநாவும் அடி யண்ணமும் தம்மிற்பொருந்துதலொன்றே யகரத்தின் பிறப்பியல்பாகக் கூறப் பட்டுளது. யகரத் தோற்றத்திற்கு முதற்காரணமாகிய மிடற்றுவளி இதன்கண் கூறப்படவில்லை. சுருக்கநூலாதலின் கூறுது விடுத்தார்போலும்.

ள. மெல்லெழுத் தாறும் பிறப்பி னுக்கஞ்
சொல்லிய பள்ளி நிலையின வாயினும்
மூக்கின் வளியிசை யாப்புறத் தோன்றும்.

இது மெல்லெழுத்திற்குச் சிறப்பு விதி கூறுகின்றது.

(இ - ள்) மெல்லெழுத்துக்கள் ஆறும் தத்தம் பிறப்பினது ஆக்கஞ் சொல் லிய இடங்களிலே நிலபெற்றனவாயினும் ஓசை கூறுங்கால் மூக்கின்கண் உள தாகிய காற்றின் ஓசையால் பொருந்தத் தோன்றும் எ - று.

மெல்லெழுத்தாறுக்கும் மேல் தனித்தனியே கூறப்பட்ட நிலைக்களன்களே பிறப்பிடங்களாமெனவும் அவையாறும் மூக்குவளியால் ஒலிக்குமெனவும் தொல் காப்பியனார் பிரித்துக் கூறியுள்ளார். அங்ஙனமாகவும் பவணந்தியார் தொல் காப்பியனார் கருத்துக்கு மாறாக மெல்லெழுத்தாறுக்கும் மூக்கையிடமாகக் கூறி யிருப்பது முதலானோடு மாறுகொளக் கூறலாகிய குற்றமாம்.

ளக. சார்ந்து வரி னல்லது தமக்கியல் பிலவெனத்
தேர்ந்து வெளிப்படுத்த வேனை மூன்றுந்
தத்தஞ் சார்பிற் பிறப்பொடு சிவணி
ஒத்த காட்சியிற் றம்மியல் பியலும்.

இது சார்பெழுத்துக்களின் பிறப்புணர்த்துகின்றது.

(இ - ள்) முதலெழுத்துக்களைச் சார்ந்து தோன்றினல்லது தமக்கெனத் தனி நின்றொலிக்கும் இயல்பினையுடையவல்ல வென முன்னர் ஆராய்ந்து வெளிப்படுத்தப்பட்ட. சார்பெழுத்துக்கள் மூன்றும் தத்தமக்குச் சார்பாகிய முதலெழுத்துக்களது பிறப்பிடத்தோடு பொருந்தித் தமக்கு ஒத்த இடத்தே தமக்குரிய இயல்பில் தோன்றியொலிப்பனவாம். எ - று.

எழுத்துக்களின் பிறப்பிடமும் வளியும் ஆகியவற்றைக் காட்சி யென்றார். 'ஒத்த காட்சி என்றதனான், ஆய்தத்திற்குக் குற்றெழுத்துச் சார்பெயினும் தலைவளியாற்பிறத்தலின் உயிரோடு புணர்ந்த வல்லெழுத்துச் சார்பாகவே பிறக்கு மென்பது கொள்க' என விளக்கங்கூறுவர் இளம் பூரணர். எனவே சார்பெழுத்துக்கள் தமக்கென வேறிடமுடைய வல்லாதனவாய்த் தமக்குச் சார்பாய் முன்னும் பின்னும் நின்ற முதலெழுத்துக்களின் பிறப்பிடத்தோடு ஒத்த இடங்களிற் பிறக்குமென்பது பெறப்படும்.

இவ்வாறன்றிக் குற்றியலிகரம் குற்றியலுகரம் இரண்டும் தத்தம் சார்பிற் சிவணியிலும் எனவும் இச் சூத்திரத்திற் காட்சியென்றது நெஞ்சு எனவும் ஏனையென்றது ஆய்தமெனவும் கொண்டு 'ஏனை ஒத்தகாட்சியின் தம்மியல்பு இயலும்' என்றதொடர்க்கு 'ஒழிந்து நின்ற ஆய்தம் தனக்குப் பொருந்தின நெஞ்சு வளியாற்பிறக்கும்' எனப் பொருளுரைப்பார் நச்சினுர்க்கினியர். 'ஏனாமூன்றும்' என்னும் எழுவாய்க்கு 'இயலும்' என்பது பயனிலையாதலானும் ஏனையென்பது ஒழிந்த என்னும் பொருட்டாய் மூன்றென்பதனைத் தொடர்ந்த அடைமொழியாதலானும் சார்பெழுத்து மூன்றனுள் குற்றியலிகரம் குற்றியலுகரம் என்னும் இரண்டினையும் முன்னர்ப் பிரித்துரைப்பினல்லது ஏனையென்ற சொல்லால் மூன்றாவதாகிய ஆய்தத்தைப் பிரித்துரைத்தல் கூடாதாகலானும் இச் சூத்திரத்திற்கு நச்சினுர்க்கினியர் கூறிய உரை ஆசிரியர் கருத்திற்கு முற்றும் முரணாதல் துணியப்படும். ஆசிரியர் பவணந்தியாரும் இச் சூத்திரத்திற்கு இளம் பூரண அடிகள் கூறிய உரையினையே யுளங்கொண்டு,

(67) ஆய்தக் கிடந்தலை யங்கா முயற்சி
சார்பெழுத்தெனவுந் தம்முதலனைய.

எனச் சார்பெழுத்துக்களின் பிறப்புணர்த்தினார். ஆய்தவெழுத்திற்கு இளம் பூரணர் கூறிய தலைவளியை இடமாக்கி 'ஆய்தக்கு இடம் தலை' என்றும் அவர் கூறாத அங்காத்தலை முயற்சியாக்கி 'அங்கா முயற்சி' யென்றும் பவணந்தியார் கூறியது ஆராய்தற்குரியதாகும்.

எஉ. எல்லா வெழுத்தும் வெளிப்படக் கிளந்து
சொல்லிய பள்ளி யெழுதரு வளியிற்
பிறப்பொடு விடுவழி யுறழ்ச்சி வாரத்

தகத்தெழு வளியிசை யரித்தப நாடி
யளபிற் கோட லந்தணர் மறைத்தே
அஸ்திவ னுவலா தெழுந்துபுறத் திசைக்கும்
மெய்தெரி வளியிசை யளவுநுவன் றிசினே.

இது மேற்கூறிய எழுத்துக்களின் பிறப்பிற்குப் புறனடை கூறுகின்றது. இதனை இளம்பூரணர் இருகுத்திரங்களாகப் பிரித்துப் பொருள் கூறியுள்ளார். பொருளியைபு கருதி ஒரு குத்திரமாகக் கொண்டார் நச்சினுர்க்கினியர்.

(இ - ள்) எல்லாவெழுத்துக்களையும் வெளிப்பட விதந்து சொல்லப்பட்ட இடத்தின்கண்ணே எழுதின்ற காற்றின் பிறப்போடு விட்டுச் சொல்லுமிடத்து உந்தியிலிருந்து எழுங்காற்றானது தலையளவுஞ் சென்று மீண்டும் நெஞ்சின்கண் நிலைபெறுதலாகிய திரிதருங் கூறுபாட்டினையுடையதாக உள்ளிருந்தெழும் வளியாலாய இசையைக் குற்றமற ஆராய்ந்து மாத்திரை வரையறையால் அளந்துகொள்ளாதல் அந்தணரது மறைநூற்கண்ணதாகிய முறையாகும். அம்முறையினை இந்நூலிற் சொல்லாது எல்லார்க்கும் புலனாகப் புறத்துப்போந்து ஒலிக்கும் மெய்தெரிவளியிசையாகிய எழுத்துக்களுக்குரிய மாத்திரையினையே சண்டுக் கூறினேன் எ - று.

உந்தியிலிருந்தெழும் காற்று முன்னர்த் தலைக்கட்டுசென்று பின்னர் மிடற்றிலே வந்து அதன்பின் நெஞ்சிலே நின்றலை உறழ்ச்சிவாரம் என்றார். உறழ்ச்சி வாரம்—திரியுங் கூறுபாடு. இக்கூறுபாட்டினை ஆசிரியர் 'தலையினும் மிடற்றினு நெஞ்சினு நிலைஇ' என்ற தொடரால் விளக்குதல் காண்க. அகத்தெழு வளியிசை—மூலாதாரத்திலிருந்து தோற்றும் காற்றேனை. மெய்தெரி வளியிசை—எல்லார்க்கும் எழுத்துருவ மிது வெனப் புலனாமாறு வாயின்புறத்தே வெளிப்பட்டிசைக்கும் காற்றினாலாகிய எழுத்தோசை. உள்ளிருந்தெழும் காற்று தலைக்கட்டுசென்று மிடற்றிற்கு வந்து நெஞ்சிலே நிலைபெறுமளவும் காற்றையிருந்து பின்னர் அது நெஞ்சிலிருந்து வெளிப்படும் பொழுதெல்லாம் காற்றின் தன்மைதிரிந்து எழுத்தாந்தன்மையடையுமென்பார் வளியென்னுது வளியிசையென்றார்.

அந்தணர் மறையிற் கூறுமாறு புறத்தெழுந்திசைக்கும் எழுத்துக்களுக்கு முதற்காரணமாகிய அகத்தெழுவளியிசைக்கு மாத்திரை கூறின் அதனளவு எல்லார்க்கும் ஒருதன்மைத்தாக விளங்காதெனக்கருதிய தொல்காப்பியனார், புறத்தெழுந்திசைக்கும் எழுத்துக்களாகியமெய்தெரிவளியிசைக்கே தாம் அளவு கூறிய முறைமையினை இச் சூத்திரத்தால் தெளிவாக அறிவுறுத்துகின்றார்.

உந்தியிலெழுந்த காற்றினைக் கூறுபடுத்தி மாத்திரை கூட்டிக் கோடலும் மூலாதாரம் முதலாகக் காற்றெழுமாறு கூறலும் அந்தணர் மறைக்கு உண்டெனக் கூறிய இவ்வாசிரியர் அம்மதம் பற்றி அவர் பெறுவதோர் பயன் இன்றென

இச் சூத்திரத்தால் உய்த்துணரவைத்தவின் இச் சூத்திரம் பிறன்கோட் கூறலென்னும் உத்திக்கு இனம் என்றார் நச்சினூர்க்கினியர்.

மெய்தெரி வளியெனவே பொருள் தெரியா முற்கும் வீனையும் எழுத்தாகா என்பது புலனாம். ஆகவே சொல்லப்பிறந்து சொற்குறுப்பாம் ஓசையை இவ்வாசிரியர் எழுத்தெனக்கொண்டாரென்பது பெறப்படும்.

• நிலையும் வளியும் முயற்சியுமுன்றும்
இயல நடப்பது எழுத்தெனப் படுமே,

என நச்சினூர்க்கினியருரையில் மேற்கோளாக எடுத்துக்காட்டப்படும் பழஞ் சூத்திரம் தொல்லாசியர் கூறிய எழுத்தின் இயல்பினை நன்கு விளக்குவதாகும்.

கவுந்தியடிகள்

திரு. மு. சண்முகன், B. A., (Hons.)

தமிழ் விரிவுரையாளர்.

கோவலன் கொடியவனா?

கதையில் நமது இரக்கத்தைக் கண்ணகியும் வெறுப்பைக் கோவலனும் பெற்றுக்கொள்ளுகிறார்கள். கோவலன் கண்ணகியைவிட்டுப் பிரிந்து மாதவியை அடைந்ததும் நமக்கு அவனிடத்தில் வெறுப்புணர்ச்சி தோன்றுகிறது. கோவலனைப் பிரிந்தபின்பு கண்ணகி அடைந்த வருத்தத்தைக் காணுந்தோறும் இவ்வெறுப்பு மேன்மேலும் பெருகிக்கொண்டே செல்லுகிறது. கண்ணகியின் கற்பும் சிறப்பும் கோவலன் அறியாதவைகளல்ல. எட்டாண்டு (அடியார்க்கு நல்லார் கருத்திற்கிணங்க) கண்ணகியோடு உடன் உறைந்து இல்லற வாழ்க்கையினை நடத்தி இருக்கின்றான். எட்டாண்டுகளுக்குப் பின்பு கண்ணகியை விட்டுப்பிரிந்திருக்கிறான். கோவலன் விரும்பிய சிலப்பண்புகள் கண்ணகியிடம் காணப்படாமையே அவன் பிரிவிற்குக் காரணம் என்று கருதவேண்டி இருக்கிறது. இக் குணங்கள் எங்கே கிடைக்கும் என்று ஏங்கி எதிர்நோக்கி நிற்கும் நிலையிலேயே, அக் குணங்கள் மாதவி இடத்து இருப்பக் கண்டு அவனை அடைந்தான் என்று கொள்வதே பொருந்தும். இக்குணங்கள் எவை என்பதைப் பின்பு காண்போம். காமவுணர்ச்சியே கோவலன் பிரிவிற்குக் காரணம் எவ்வாறு நடந்து கொண்டாலும் இளைஞனாக இருக்கும் பொழுது கோவலன் எவ்வாறு நடந்து கொண்டாலும் மணமான பின்பு அவன் காமவுணர்ச்சிக்கு அடிமைப்பட்டு நெறிதவறியவனாகக் காணப்படவில்லை. அவன் கூடிவாழ்ந்த பெண்கள், இருவரே, கண்ணகி ஒருத்தி. மற்றொருத்தி மாதவி. இருவரும் கற்பிற் சிறந்த பெண்மணிகள். கண்ணகியோடு உடன்வைத்து எண்ணக்கூடிய பெருமை கொண்டவள் மாதவி. மாதவி இடத்தில் சிறந்த ஒழுக்கப்பண்புகள் இருந்தன என்று அறியாது மாதவியைக் கோவலன் அடைந்தான் என்று கருதினாலும் கூட, பரத்தையர்ப் பிரிவு தமிழ் மக்கள் அறியாததொன்றன்று. நமது அகத்துறை இலக்கணமாகிய பரத்தையர் பிரிவில் இதனை அடக்கினாலும் கூடக் கோவலனைக் கொடியவனாகக் கூறமுடியாது. அவ்வாறாயின் நமது அகத்துறைத் தலைவர்கள் அனைவரும் கொடியவராவர். ஆனால் அகத்துறைத் தலைவர்கள் பிரிந்து வாழ்ந்த பரத்தையரும் குலத்தால் பரத்தையரே தவிர ஒழுக்கத்தால் கற்புடையவர்களேயாவர், காமவுணர்ச்சி ஒன்றே காரணமாகப் பிரிந்தானெனில் எட்டாண்டளவும் இல்லாதவொன்று இன்று நிறைந்து தோன்றிவிட்டது? அன்றியும் மாதவியை விட்டுப் பிரிந்த பின்பு அவன் வேறு இன்னொரு மாதை நாடிச் செல்லவில்லை.

இசையும் இலக்கியமும்

கோவலன் இலக்கியம், இசை, நாட்டியம் இவைபோன்ற நுண்கலையில் மிகவும் தேர்ந்தவனென்பதும் இவற்றை அனுபவிக்கும் ஆற்றல் படைத்தவன் என்பதும் இக்காப்பியம் வாயிலாக உணருகிறோம். மனையறம்படுத்த காதையில் அவன் கண்ணகியைப் பாராட்டுகின்ற முறையைப் பார்த்தால் அவன் ஒரு பெரிய இலக்கிய ஆசிரியனே என்றே நமக்குச் சந்தேகம் எழும். “மாசறுபொன்னே!” என்று தொடங்கும் அடிகளைக் கூறிய ஒருவனைப் புலவன் அல்லன் என்று கூற யாருக்குத்தான் துணிவு வரும். யாழினை மீட்டிக் கானல்வரிபாரும் கோவலனை யார் இசைப்பயிற்சியும் இலக்கியப் பயிற்சியும் அற்றவன் என்று கூறமுடியும்¹? கண்ணகியுடன் வாழ்ந்த எட்டாண்டளவும் அடங்கிக்கிடந்தது இவற்றிலுள்ள அவனுடைய விருப்பம். இவைகளைக் கண்ணகியிடம் அவன் காண முடியாமற்போனது, அல்லது கண்ணகிக்கு இவற்றில் பயிற்சி இன்மை அவளை இவை இருக்கும் வேறு இடத்தை நாடத்தூண்டிற்றுப்போலும். இசையும் நாட்டியமும் அக்காலக் குலப் பெண்கள் கற்றுத் தேர்ந்திருந்தார்கள் என்று கூறுதல் இயலாது. அகநானூறு போன்ற சங்க இலக்கியங்களில் அருகி ஒன்றிரண்டிடங்களில் தலைவி பாடியதாக வருகிறதே ஒழிய, மாதவியைப் போன்று இசை, நடனம் இவற்றில் பயிற்சியுடைய அகத்துறைத் தலைவிகளை நம் இலக்கிய ஆசிரியர்கள் எவரும் கூறவில்லை. நம் அகத்துறைத் தலைவியர் அனைவரும் நமக்குக் கண்ணகியாகக் காணப்படுகிறார்களே ஒழிய மாதவியாகக் காணப்படுவதில்லை.

உணர்ச்சிவயம்

மேற்கூறிய அக்குணத்தோடு கோவலனிடம் இன்னும் ஒரு குணம் காணப்படுகிறது. அவன் உணர்ச்சிவயப்பட்டவன். ஆறாமர இருந்து துணிந்து செயலாற்றும் இயல்பு அவனிடத்தில் கிடையாது. இத்தகைய குணமுடையவனுக்குக் கண்ணகியோடு நுகரும் அடங்கிய காதல் வாழ்க்கையை விட மாதவியோடு வாழும் அடக்கமற்ற காதல் வாழ்க்கையே இன்பம் தருவதாகத் தோன்றுகிறது. மாதவி ஆடுவாள்; பாடுவாள்; கூடலும் ஊடலும் கோவலனுக்குக் கலந்து அளிப்பாள்; கோவலனுடன் கடல் நீராடச் செல்லுவாள்; இலக்கிய நயம்படப் பேசுவாள்; காதற்கடிதம் எழுதுவாள். கண்ணகிக்கு இவற்றில் ஒன்றிலாவது பயிற்சி இல்லை. ஆகையினாலே தான் உணர்ச்சிவயப்பட்ட கோவலன், நுண்கலையை நுகரும் ஆற்றல் பெற்ற கோவலன் மாதவியை அடைந்தான்.

¹ மனையறம்படுத்த காதை 38-80.

மாதவியைப் பிரிதல்

மாதவியுடன் கோவலன் வாழ்கிறான். மணிமேகலை பிறக்கிறான், கண்ணகியின் எண்ணமே இல்லாது மாதவியின் இசை நடனம் இவைகளை அனுபவித்துக் கொண்டு அவளுடனேயே வாழ்ந்து வருகிறான். இத்தகையவன் மாதவியை விட்டுப் பிரிந்ததேன்?

இசையும் நாட்டியமும் மக்கள் அனைவருக்குமுரியவை. மாதவியிடம் இருக்கும் இசையும் நடனமும் மக்கள் அனைவரும் கேட்டு, கண்டு மகிழ்தற்குரியவை. மாதவி கோவலனுக்கே உரியவளாக இருக்கலாம். ஆனால் அவளிடம் குடி கொண்ட நடனம் கோவலனுக்கே உரியது என்று கருதுவது, கோவலனைப் போன்ற இக்கலையில் விருப்பமுடையவனுக்குத் தகுதியன்று. மாதவியிடம் குடி கொண்ட இக்கலை தனக்கே உரிமையுடையது என்று கோவலன் கருதுகிறான். பிறர் முன்பு ஆடுவதைக் கண்டால் அவளிடம் பொருமை தோன்றுகிறது.

புகார் நகரத்தில் இந்திரவிழா நடக்கிறது. ¹மாதவி கொடுகொட்டியாடலும், பாண்டரங்கக் கூத்தும், அல்லியத் தொகுதியும், மல்லாடலும், துடிக்கூத்தும், குடைக்கூத்தும், குடக்கூத்தும், பேடாடலும், மரக்காலாடலும், பாவையாடலும், கடையமும் ஆடிமுடிக்கிறான். விஞ்சையர் முதல் அனைவரும் அவளுடைய ஆடலைக்கண்டு பூரிப்பெய்துகின்றனர். இத்தனை நேரம் அவளுடைய ஆடையும் அழகையும் கண்டு களித்துத் தன்னை மறந்திருந்த கோவலன் உள்ளத்தில் அழகையும் கண்டு களித்துத் தன்னை மறந்திருந்த கோவலன் உள்ளத்தில் தன்னுணர்ச்சி வந்ததும் பொருமை எண்ணம் தோன்றுகிறது. “இத்தனை பேர் முன்னிலையிலும் இவள் ஆடுவதா? இவர்களெல்லாம் அதனைக் கண்டு களிப்பதா?” என்ற எண்ணம் அவன் மனத்தில் எழுகிறது. அவன் பிறந்தகுலம் கணிகையர் குலம். ஆகவே பெண்களுக்குரிய நிறை முதலிய குணங்களைத் துறந்து ஆடுவது அவளுக்கு இயல்பு. இவ்வாறு அவன் மனத்தில் முதல் முதல் மாதவியைப் பற்றிய அவநம்பிக்கைத் தோன்றுகின்றது. ஆகவே ஊடற்கோலமோடு இருந்தான்². இவ்வாறு அவன் மனத்தில் சிறிதாக முளைத்த அவநம்பிக்கையே கானல் வரி பாடும் பொழுது ஊடலில் முடிந்தது. கோவலன் பாடியதற்குப் போட்டியாகத் தான் ஒருவன்மீது எண்ணம் உடையவள் போலப் பாடியதும் அடங்கிக் கிடந்த இந்த எண்ணம் கொழுந்துவிட்டு எரிகிறது. ‘வேசை; வஞ்சக் கள்ளி; பொய்யை மெய்யாகக் காட்டும் வாழ்க்கையுடையவள்” என்று எண்ணி அவளைத் துறந்து சென்று விடுகிறான். மாதவி பிறனொருவனிடத்தில் காதல் உடையவள் போலக் காட்டிக்கொண்டது தவறே எனினும் அவன் பிறந்த குலம் அதனை மிகுத்துக்காட்டுவதற்குக் காரணமாயிற்று. ஊடற்குறிப்போடு பாடிய

¹ கடலாடுகாதை. 38-73

² ஆடலும் கோலமு மணியும் கூடக்கொள ஊடற் கோலமே டிருத்தேர னுவப்ப-கடலாடு காதை-74, 75

மாதவியின் நிலை இவ்வாறாயிற்று. வேசையர் குலத்துக்குப் பெருமை கொடுக்கும் நாடு நமதன்று. அதில் நல்லவளாகப் பிறந்தாலும் கூடப் பெருமை கொடுக்கத் தயங்குவோம் நாம்.

கண்ணகியை அடைதல்

மாதவியைப் பிரிந்ததும் கோவலன் உள்ளம் நிம்மதி இழந்து, பற்றுக் கோடின்றிக் கண்ணகியை நாடுகிறது. மாதவியையும் கண்ணகியையும் ஒற்றுமை படுத்திக்காண விழைகின்றது. அவன் உள்ளம் மாதவியைப் பற்றிய தவறான எண்ணங்கள் அவன் மனத்தில் பெருகப் பெருகக் கண்ணகியைப் பற்றிப் பெருமையாக அவன் நினைக்கின்றான். அவளுக்குத் தான் இழைத்த மன்னிக்கவியலாத குற்றம் அவன் கண்முன்னே நிற்கின்றது. கண்ணகிக்குத் தான் உரியவனா? நாம் இழைத்த இத்துன்பத்தை அவள் எவ்வாறு ஏற்றுக்கொள்கிறாளோ? நாம் இதற்கு எவ்வாறு பரிகாரம் தேடுவது? என்பன போன்ற வினாக்கள் அவன் மனதில் எழுகின்றன.¹ இந்த நிலையில் கண்ணகியைக் காண்கிறான். அவளிடம் பேசுவதற்குக்கூட அவனுக்கு நாவெழவில்லை. அவன் பேசிய வார்த்தைகள் மிகவும் சிலவே, “பொய்யை மெய்யாகக் காட்டும் மாதவியின் ஒழுக்கத்தில் ஈடுபட்டு என் முன்னையோர் ஈட்டிவைத்த பொருள் அனைத்தையும் அவள் பொருட்டு இழந்தேன்”² என்கிறான். இன்னும் மாதவிக்குக் கொடுக்கப் பொருள் இல்லை என்று இவ்வாறு கூறுகிறார் போலும் என்று கருதி நலங்கேழ் முறுவல் நகைமுகங் காட்டிச் சிலம்புள, கொண்மெனக் கொடுக்கிறாள் கண்ணகி. “இதனையே முதலாக வைத்து வாணிபம் செய்து இழந்த பொருளை ஈட்டத்துணிந்துள்ளேன். மதுரை செல்வோம்” என்கிறான் கோவலன். இருவரும் மதுரைக்குப் புறப்படுகின்றனர்.

அகப் பாட்டுத் தலைவன்

அகப்பாட்டில் வருந் தலைவனும் பொருள் ஈட்டச் செல்கிறான். களவுக் காலத்திலும் கற்புக்காலத்திலும் செல்கிறான். பொருள் ஈட்டுதற்கும் போர்

1. இந்தநிலை அவனுக்கு இயற்கையாகவே அமைவதுதான். இதனை இவன் கண்ணகியை அடைந்த உடன் கூறிய சொற்களாலும், மதுரையில் சிலம்பை விந்நதற்குச் செல்லுமுன், உணவருந்தி இருந்த கோவலன் கண்ணகியிடம் கூறிய கூற்றுக்களாலும், அவன் கண்ணகியிடம், பழகும் முறையாலும் நன்கு விளங்கும். இக்கட்டுரையில் மேலே போகப்போக இவை விளங்கக் காணலாம்.

2. கறுத்திற முரைத்த காலை, வரி 69-71

செய்தற்கும் செல்லும் அத்தலைவன் தலைவியுடன் செல்வதில்லை. அந்தத் தலைவர்கள் வேறு; சிலப்பதிகாரத்தலைவன் வேறு. அகப்பாட்டுத் தலைவன் அகத்துறை இலக் கணங்களுக்கு அடங்கி நடப்பவன். இலக்கணக் கட்டுப்பாடு உலக இயல்பையும் கூடச் சிலவிடங்களில் மறக்கச் செய்கிறது. அவன் புலவன் கனவுலகில் ஓரளவாவது வாழ்ந்தவன். சிலப்பதிகாரத் தலைவன் உலகவியல்போடு மாறுபடுபவன் அல்லன். கண்ணகியை அடைந்ததும் அவனையும் உடனழைத்துச் செல்லுகிறான் பொருளிட்ட விழைந்த கோவலன். மாதவியைத் துறந்து வரும் பொழுதே ‘இழந்த பொருளை எவ்வாறு ஈட்டலாம்? எங்கு சென்று ஈட்டலாம்?’ என்ற எண்ணங்களோடு வருகிறான் போலும். இவ்வெண்ணங்களுடன் வந்து கண்ணகியின் நிலையைக் கண்டதும். ‘இனி இவளை எவ்வாறாயினும் பிரிதல் தகாது’ என்ற முடிவு கொள்கிறான். “நான் மதுரை சென்று பொருள் ஈட்டி வருகிறேன். நீ அதுவரை ஆற்றி இரு” என இலக்கணம் படித்துக் கோவலன் கூறவில்லை. அன்றிக் கண்ணகி வேண்ட உடன் அழைத்துச் சென்றதாகவும் ஆசிரியர் கூறவில்லை. “என்னோடிக் கேடலர் கோதாய் எழுக” என்கின்றான். அவளும் மறு மொழி கூறுது உடன் எழுகிறாள். இதைவிடக் கண்ணகி வேண்டுவது வேறொன்றுமில்லை. தான் கண்ணகிக்கு இழைத்த குற்றத்தைப் பற்றிக் கோவலன் ஒன்றும் கூறவில்லை. போகும் வழியில் தெளிவாகக் கூறிக் கண்ணகியைத் தேற்றலாம் என்பது கோவலன் எண்ணம் போலும்.

புகாரில் வெறுப்பா?

பொருள் ஈட்டுவதே குறிக்கோளாயின் மதுரை செல்வானேன்? புகார் நகரத்திலேயே வியாபாரம் செய்தல் இயலாதா?

மாதவியைத் துறந்து திரும்பவும் கண்ணகியை வந்தடைகின்றான் கோவலன். உற்றுர் உறவினர் யாவரும் வெறுக்க மாதவியை அடைந்தான். இப்பொழுது அவனை நாணம் வாட்டுகிறது. திரும்பவும் அவர்களுடைய கண்களில் விழிப்பது எப்படி? ஆகையால் பொழுது நன்கு புலருவதற்கு முன்பு, ஒருவருக்கும் தெரியாமல் புகாரைத் துறந்து சென்று விடுகிறான்.

இந்த நாணத்தையாவது ஒருவாறு பொறுத்துக் கொள்ளலாம். ஆனால் இதைவிடப் பெரிய அச்சமொன்று அவனை வாட்டி இருக்க வேண்டும். மாதவியும் புகாரிலேயே வாழ்கிறாள். கண்ணகியுடன் இல்லற வாழ்க்கை நடத்தும்பொழுது திரும்பவும் அவன் மனம் மாதவியை நாடாது, அல்லது மாதவி அவனைப்பற்றிச் சொல்லாள் என்று எவ்வாறு கூறமுடியும். மாதவி கோவலனுடன் வாழும் வாழ்க்கையை விரும்புகிறாள். முதலில் சிறிய ஊடலாகவே இதனைக் கருதுகிறாள். உண்மை தெரியவந்ததும் கோவலனை அழைத்துவரத் தூது அனுப்புகிறாள்; கடிதம் அனுப்புகிறாள். கோவலன் உள்ளம் நிலையற்றது. மறுபடியும்

மாதவியிடம் அவன் மனம் செல்லாமல் இருக்கவேண்டுமே? புகாரையே துறந்து விட்டால் இந்தத் துன்பங்களெல்லாம் வராமல் தடை செய்யலாம் என்று அவன் கருதி இருக்கவேண்டும்.

கண்ணகியின் பக்கத்தில்.

ஆகையால் புகாரையே துறந்து விடுகிறான். தனியே செல்வதென்றால் அவன் மனம் திரும்பவும் மாதவியிடம் செல்லுதல் கூடும். ஆனால் மாதவியை அறவே மறந்துவிட விரும்புகிறான். எவ்வாறு மறப்பது? கண்ணகி அவன் பக்கத்தில் இருந்தால் மாதவியைப்பற்றிய எண்ணங்கள் எவ்வாறு வர இயலும். கண்ணகியின் குணச்சிறப்பும், அவன் நிலையும் மாதவியைப் பற்றிய எண்ணங்களை ஓட்டுவதற்குத் துணைபுரியுமல்லவா? கண்ணகி பக்கத்தில் இருந்துங்கூட அவனால் மாதவியை மறக்க இயலவில்லை. மாதவியின் கடிதத்தைக் கண்டதும் அவளைப் பற்றிய எண்ணங்கள் தொடர்ச்சியாக எழுகின்றன. கடிதத்தைப் பிரித்துப் பார்க்க வேண்டும் என்ற உணர்ச்சி கூட இல்லாமல் அவள் கூந்தல் ஒன்றிய பொறியையே பார்த்து நின்று மயங்குகிறான். என்றாலும் மாதவியை மறந்துவிட வேண்டும் என்றே எண்ணுகிறான். இல்லையென்றால் மாதவி அனுப்பிய அக் கடிதத்திற்கு எந்தப்பதிலும் அனுப்பாததேன்? கோசிகமாணி வாயிலாகவும் எதுவும் மாதவிக்குத் தெரிவிக்கவில்லை. கடிதத்தையும் தனது தாய் தந்தையர் களுக்கே அனுப்பி வைக்கிறான்.

மதுரை

சோழநாட்டின் தலைநகராகிய புகாரில் வாழ்ந்த கோவலன் அதற்கிணையான மற்றொரு இடத்தை நாடுவது இயல்பே. ஆகவே மதுரைக்குச் செல்லுகிறான். அன்றியும் வெகுதூரம் சென்று விட்டால் அவனை எளிதாக யாரும் கண்டு கொள்ள முடியாது. இன்றியமையாத் துணைவேண்டின் மதுரையில் அவன் உறவினரும் வாழ்கின்றனர்.

(ஆ) கண்ணகியின் உள்ளம்.

அடக்கமான காதல்.

இயல்பாகவே அடக்கமான உள்ளம் படைத்தவள் கண்ணகி. மாதவிக்கும் கண்ணகிக்கும் உள்ள வேறுபாடுகளை முன்பே குறிப்பாகச் சுட்டினேன். மணம் முடிந்து பள்ளியறையில் கோவலன் ஒருபெரும் புலவனைப் போன்று “மாசறு பொன்னே.....” என்று பல பாராட்டுகிறான். அதற்கெல்லாம் கண்ணகி ஒரு ஊடற்குறிப்புக்கூடக் காட்டியதாக ஆசிரியர் கூறவில்லை. ஆனால் மாதவியோடு அனுபவித்த இன்பத்தைக் கூடலும் ஊடலும் கலந்து மாதவி

கோவலனுக்குக் கொடுத்ததாக ஆசிரியர் வருணிக்கிறார். இந்த அடைமொழி களைக் கண்ணகிக்குக் கூற ஆசிரியர் மனந்துணியவில்லை. இன்பமாயினும் துன்ப மாயினும் தன் தலைவனுக்கு எத்தகைய மாறுபட்ட எண்ணத்தையும் ஊடல் காரணமாகக் கூடக் கருதுவது தவறெனக்கருதும் நம் பழம் பண்பாட்டைப் பெற்றவள் கண்ணகி. மாதவிபோன்று புறத்தே புலனாக ஆடிப் பாடித் தலை வனுக்கு இன்பமூட்டாது அகத்தே அடங்கி நின்று இன்பமூட்டும் தலைவி கண்ணகி. எவ்வளவு அடக்கம்! இவ்வளவு அடக்கம் அமைந்த கண்ணகிதான் வழக்குரைகாதையிலும் அழற்படுகாதையிலும் காட்சியளிக்கிறாள் என்பதை நம்மால் எண்ணவும் இயலவில்லை. ஆனால் அதுதான் உலக இயல்பு. உணர்ச்சி வயப்பட்ட அடக்கமற்ற முன்கோபிகளை உலகில் காண்கிறோம். அவர்களுடைய கோபத்தின் எல்லையை நம்மால் அளந்தறிந்துவிட இயலும். மற்றொரு புறம் குணம் என்னும் குன்றேறி நின்றார். அடக்கத்தின் உரு என்றிருப்பதைக் காண்கிறோம். இவர்களுக்குக் கோபமே வராது. வந்தால் அதன் ஆற்றலை அறியவியலாது. சாது மிரண்டால் உலகம் தாங்காது என்பது பழமொழி. ஆகையிலேயே “குண மென்னும் குன்றேறி நின்றார் வெகுளி கணமேயும் காதல் அரிது” என்னும் குறளுக்குப் பரிமேலழகர் அவ்வாறு பொருள் கொண்டார் போலும்.

கனவையும் மறந்தான்.

கோவலன் வருவதற்கு முதல் நாள் இரவு கண்ணகி ஒரு கொடிய கனாக்காண் கிறாள். தானும் தன்கணவனும் ஒரு பெரிய நகரம் செல்வது போலவும், கோவலன் துன்பமடைவது போலவும், அந்நகரம் அழிவது போலவும் கனாக்காண்கிறாள். கணவனின் பிரிவால் வாடிவதங்கிய உள்ளத்தோடு இக்கனவின் கொடுமையும் சேர்ந்துவிட்டால் அதனால் ஏற்படும் துன்பத்தின் பெருக்கை அளவிட்டுரைக்க இயலாது. கனவை அவன் மறக்கவேண்டும். எவ்வாறு மறப்பது? அவன் வாழ்க்கையிலேயே ஒருபெரிய மாறுதல் ஏற்பட்டாலொழிய அவன் அதனை மறக்கவியலாது. யாராவது சமாதானம் கூறி அவளைத் தேற்றுவதென்றால் எளிகிற நெருப்பில் எண்ணெய் ஊற்றுவதாகவே அமையும். இந்த நிலையிலேயே மறுநாள் கோவலன் அவளை வந்தடைகிறான். கணவனைக் கண்ட இன்பத்தில் துன்பத்தை எல்லாம் மறந்துவிடுகிறான். கோவலன் பிரிந்திருந்ததையும் மறந்து விடுகிறான். கனவையும் மறந்துவிடுகிறான். கணவனைக் கண்டு அவனுடன் உறைகிறோம் என்ற இன்பக்கடலில் மூழ்கிய கண்ணகிக்கு இத்தகைய துன்ப நினைவுகள் எவ்வாறு தோன்ற இயலும். ஆனால் இவ்வளவு பெரிய மகிழ்ச்சியை யும் அவள் வெளிக் காட்டவில்லை—அடக்கம். அவள் வாழ்க்கையில் பின்பு ஒரு தரம் இக்கனவை நினைக்கிறாள்; இன்ப உணர்ச்சியோடு இருக்கும் போதன்று;

1.....இடருற்ற தீக்கனா
நின்று நினைந்தான் நெடுங்கயற்கணிச் சோர
நின்றான் நினைந்தான் நெடுங்கயற்கணிச் சூடையா
ஊர்க்குழவரி 72—74

கொலையுண்ட கோவலனைக் கண்டு அரற்றிய பின்பு, அவன் விண்ணுலகு சென்ற பின் இக் கனவை நினைந்து கொள்ளுகிறான். துன்பம் வந்த பின்பே அக் கனவின் எண்ணம் அவன் மனதில் எழுகிறது. கோவலனுடன் உறையும் வாழ்க்கை அவளுக்கு எவ்வளவு மகிழ்ச்சியைக் கொடுத்திருக்க வேண்டும். இவ்வாறு அக்கனவு கண்டதோடு அடுத்துக் கோவலன் வரவை வைத்துச் சித்தரித்த ஆசிரியர் திறனை எவ்வாறு வியப்பது.

இருவேறுள்ளம்.

இரண்டு வேறுபட்ட உள்ளங்களை இங்குக் காணுகின்றோம். 'மனைவிக்குப் பெரிய பிழையைச் செய்துவிட்டேன்; அப்பிழையைத் துடைப்பது எவ்வாறு? இவ்வளவு துன்பத்தையும் பொறுத்திருந்து தன் கற்பொழுக்கத்தில் சிறந்து நின்ற இவளுக்கு நான் எவ்வாறு தகுதியுடையவனாவேன். இவளிடம் வாய் விட்டுப் பேசுவதற்குக் கூட என் நாவெழவில்லையே' என்ற எண்ணங்களில் தோய்ந்து வருந்தி, கண்ணகியோடு இழந்த வாழ்க்கையைப் புதுப்பிக்க நினைத்தும் இயலாத, நாணம் இடங்கொடுக்காத உள்ளம் ஒன்று; "கணவனால் வருவது இன்பமோ துன்பமோ, அதனை நாம் ஏற்றுக்கொள்வதற்கே உரியோம்; நாமாக ஒன்றைச் செய்வதற்கோ, கூறுதற்கோ உரிமையற்றோம்; அதுவே கற்பு" என நினைந்து ஒன்றிலும் தானாக முனையாது, ஆனால் கணவனால் வரும் இன்ப துன்பங்களை மகிழ்ச்சியுடன் அமைதியாக ஏற்று வாழும் உள்ளம் ஒன்று. இவ் விரண்டு உள்ளங்களும் ஒன்றுபடுதல் வேண்டும்.

பற்றாக.

இந்த இரண்டு வேறு உள்ளங்களும் தங்களுடைய வேற்றுமை உணர்ச்சியை நீக்கி ஒன்றுபடுதல் வேண்டும். அகத்துறைப் பாக்களில் இத்தகைய துறைகள் பலவற்றைக் காணலாம். தலைவன் பரத்தை வீட்டிற்குச் சென்று தங்கிய பின்பு திரும்பவும் தலைவியை நாடி வருவான். அங்கும் தலைவன் தலைவி இவர்களுடைய நிலை கோவலன் கண்ணகி இவர்களுடைய நிலையே யாகும். அங்கு அவ்வுள்ளங்களை இணைப்பதற்குச் சங்ககாலப்புவன் சிலமுறைகளைக் கையாண்டு வந்திருக்கின்றான். பொன்னைப் பற்ற வைப்பார் தட்டார்; இடையில் பற்றுகிடுவர் பற்றுவதற்கு ஒற்றுமைப்படாத உலோகங்களை ஒன்று படுத்தும் பொருள் பற்றாக. இத் தகைய தலைவன் தலைவியர்களுக்குப் பற்றாசாகச் சங்ககாலப் புலவர் கொண்டவை பல. அவை புதல்வர், விருந்து, போல்வன. நமது அகத்துறை இலக்கணம் இவற்றை வாயில்கள் என்று கூறும்.

கலித்தொகையில் சிலர்—மகன் வாயிலாக ஊடல் தீர்ந்தோர்.

¹பரத்தையை விட்டுப் பிரிந்துவந்த தலைவன் தலைவியை அடையாது மறைவாக நிற்கின்றான். ஆனால் தலைவி இதனை உணர்ந்து விட்டாள். உணர்வே தலைவனுக்குக் கேட்கும் குரலில் தன் மகனை நோக்கிக் கூறுகிறாள்,— "உன்னிடத்து அன்பில்லாதவர் அன்பின்றியே போவதாக; தலையில் கிடந்து மின்னும் ஒளிவிடுகின்ற மூன்று வடத்தையுடைய பாகனாகிய என் மகனே! உன்னிடத்து மாறாத கண்ணிறைந்த அன்புடைய உனது அன்னை, முத்தினை அரும் பாகப் பதித்த பவளத்தாற் செய்த வட்டப் பலகையில் கவளம் உண்ணாத கையால் செய்யப்பட்ட யானையை, உன் காலில் கட்டிய கெச்சை ஆரவாரம் செய்யக் கயிற்றூலே இழுத்து வருவதைக் காண விரும்புகின்றாள். அவ்வாறே இங்கு வர. விளங்கும் மணிகள் ஆரவாரிப்ப நீ அசைந்ததை நடக்கும் நடையைக் காண்பது இனிது. ஆனால் உன் தந்தையிடத்தில் நீங்காத உள்ளம் உடையோம் என்று கூறினவர்களுடைய வளை நெகிழக் காண்பது இன்னது. கண்டார் விரும்பும் அழகினை உடையாய்! நீ அத்தா! அத்தா! என்றழைப்பது இனிது. ஆனால் உன்தந்தை உண்டுவந்தமையால் நலங்கெட்ட பெண்களின் துன்பத்தைக் காண்பது இன்னது. அம்புலியை நோக்கி நீ இவனுடன் விளையாட வரவென்று கூறி உனக்கு அம்புலியைக் காட்டுவது இனிது. ஆனால் உன்தந்தை அருள்புரியாது விட்டுவந்த மகளிருடைய அல்குன்றிறேன்றிய பசப்பிணக்காண்பது இன்னது. ஐயனே! என்னுடைய காதில் தொங்கும் மகரக்குழையை வாங்கிச் சென்று திரும்பவும் என்னை வந்தடையும்பொழுது நான் உன்னைத் தூக்கி என் பூவற்ற கூந்தலில் வைத்துக்கொள்கிறேன். அப்பொழுது நீ உன் தந்தை மார்பில் கிடக்கும் வண்டுகள் மொய்க்கும் மாலையை அறுத்து விடுதல் வேண்டும். அங்ஙனம் விளையாடினால் யாரும் எனக்குப் பகையானவர்களிடத்து அவன் வைத்த அன்பு தேயக்காண்போம்". இத்தனையும் கேட்ட பின்பு தலைவன் திரும்பவும் பரத்தையை நாடிச்செல்ல நினைப்பானா?

மகன் வாயிலாக ஊடல் தீர்ந்ததைப் பலவேறுபட்ட முறைகளில் ஆசிரியர் விளக்குகின்றனர். முன்பு ஒரு முறையைக் கண்டோம். இன்னும் ஒரு முறையைக் காண்போம்.

¹மூன்று வயதுப் பையன் ஒருவன் தன் தாய் கற்றுக்கொடுத்த வார்த்தைகளை எல்லாம் சொல்லிச்சொல்லிப் பார்க்கிறான். எழுத்துக்களால் எழுதவியலாத சொற்கள் அவை. அப்பொழுது அவன் வாயிலிருந்து வடிந்த எச்சில் மார்பெல்

1. மருதக்கவி—15

2. மருதக்கவி—16

லாம் படிக்கிறது. அரையில் கட்டி இருந்த ஆடை அவிழ்ந்து அவன் நடைபயத் தடுக்கிறது. தாயினிடத்துப் பாலுண்டு அதிக நேரம் ஆய்விட்டது. ஆனால் அவனுக்கு அந்த எண்ணமே இல்லை. காலில் சலங்கை ஆரவாரிப்ப ஆர்வத்தோடு தேரை உருட்டி விளையாடுகிறான். தாய் அவன் பக்கத்தில் நின்று பெண்கள் அவனுக்குக் கற்றுக்கொடுத்த சொற்களைச் சொல்லுமாறு கெஞ்சிக் கெஞ்சிக் கேட்கிறாள். அவன் அதற்குச் செவிசாய்க்கக் காணோம். ஆனால் அத்தா! அத்தா! என்று கத்திக்கொண்டே ஒரு பக்கம் ஓடுகிறான். இத்தனை நாளும் பரத்தை வீட்டில் தங்கி இருந்த தலைவன் வந்திருக்கிறான். தலைவியும் இதனை உணர்ந்தாள் :—

தலைவி :—ஓகோ ! நீங்களா ! தோழி ! இவர் நம்மீது அன்புகொண்டு நம்மை நாடிவந்ததாக நினைத்துவிடாதே. பகைவர் மீது படைகளைச் செலுத்துவதற்கு அங்கு ஆட்களை அனுப்பி நிலையை அறிந்து வருவார்களல்லவா ? அதுபோல நம் நிலையைக் கண்டு எடுத்துக் கூறி இகழ்வதற்குத்தான் இவர் இப்பொழுது வந்திருக்கிறார்.

தலைவன் :—நல்லது! முதலிலேயே அணுகட்டி விடுகிறேயே. இரவில் ஊரைக் காவல் புரிகின்ற காவற்காரன் ஒரு பக்கத்தில் படுத்துத் தூங்கி விட்டான். ஊரில் கள்வன் வந்தானா? இல்லையா? என்பது அவனுக்குத் தெரியாது. தன் தலைவனிடம் சென்று என்ன சொல்வது? அதற்கொரு தந்திரம் பண்ணினான். கள்வன் ஒருவனையும் காணவில்லை என்றாலும் கண்டதாகக் கூறிவைத்தான். எப்படி இருந்தாலும் அது பயன்படுமல்லவா? அதுபோல இருக்கிறதே உன் செயல். நான் ஒரு குற்றமும் செய்யவில்லையே. உன் ஆணையைக் கடக்க யாரால் இயலும்.

தலைவி :—என் மகனிடத்தில் உமக்குச் சிறிதும் அன்பு இடையாது. இல்லை யானால் இத்தனை நாளும் இங்கு வராமல் இருப்பீரோ? உமது ஆடையில் இவ்வளவு மணத்துகள் ஏது? ஓகோ பரத்தை முடியின் மீது கிடந்த துகளா? இன்னும் கொஞ்சம் திரும்பி நின்றால் காற்று நன்றாக அதனை அடித்துச் சென்று விடும். என்ன செய்வது? காற்று அடித்துச் செல்வதற்கு முன் நான் கண்டு விட்டேன். தாங்கள் தயவுசெய்து அங்கேயே சென்றுவிடுங்கள். இங்கு நிற்க வேண்டாம்.

தலைவன் :—மேலும் மேலும் நான் சொல்லுவதைக் கேட்கமாட்டேன் என் கிறேயே. நான் எந்த தீமையையும் செய்யவில்லையே. அதோ நம் மகள் ஓடுகிறாள். கன்றைக் கட்டிவைத்திருக்கும் இடம் நோக்கிச் செல்லும் பசுவைப் போல—வா, நம்மகளை எடுத்துக் கொள்வோம்.

இதற்குமேல் அங்கு ஊடலுக்கு இடமேது. பிள்ளையைத் தூக்குவதற்கு யார் முதலில் செல்வது என்று போட்டி இட்டு ஓடுவார்கள். யார் முதலில் சென்றது என்பது இரகசியம். ஆனால் ஊடல் தீர்ந்தது. இதுபோல இந்தத் துறையை இன்னும் பல நயம்படச் சங்ககாலப் புலவர் பலர் பாடுகின்றனர்.

விருந்துவாயிலாக ஊடல் தீர்ந்தோர்.

1 தோழி ! நீர் நிறைந்த வயலில் வளர்ந்த நெய்தற் பூக்களோடே ஆம்பற் பூக்களையும் பறித்துக் கொள்வதற்கு மகளிர் ஓடுகின்றனர். அவர்கள் காட்களில் அணிந்திருந்த சிலம்புகள் ஆரவாரிக்கின்றன. மீன்களை உண்ணவந்த பறவைகள் இந்த ஆரவாரத்தைக் கேட்டதும் அஞ்சிப் பக்கத்தேயுள்ள மரங்களில் அமர்ந்து, அம்மகளிர் செய்த கொடுமையை அவர் சுற்றத்தார்களுக்கு எடுத்துக் கூறுவன போல் ஒலி எழுப்புகின்றன. இத்தகைய ஊரின் தலைவன் பரத்தையை மணந்து கொள்ளுதலையே எப்பொழுதும் விரும்புகின்றான். வதுவைக்குரிய காலம் வந்த தாயின் இன்னும் என் வருத்தம் அதிகமாகப் பெருகுகிறது. அவ்வாறிருந்தும் நான் வருந்தவில்லை எனக் கூறுகிறாய். அவன் செய்தியைக் கேள். நீ பரத்தையை மணந்துகொண்டாய் என்னை எத்தன்மையளாகக் கருதிக் கூறினாய் என்று புலந்து கூறி அவனோடு உரையாடாதிருந்தால் செருக்கிணையுடைய குதிரை பூட்டிய தேரிலே விருந்தினரை ஏற்றி வந்துவிடுகிறான். விருந்தினரை எதிரேற்றுக் கொள்கையினாலே என் புலவியை மறந்து விடுகிறேன். இன்னும் நான் ஊடல் கொண்டால் பொய்ச்சுள் செய்வான் என்ற அச்சத்தால், தன் தந்தையின் பெயரைக் கொண்ட புதல்வனைத் தழுவி பொய்யாகத் துயில்கொண்டு வருந்துவான் என்ற அச்சத்தால் என் ஊடலைப் போக்கிக் கொள்கிறேன்". என்று இவ்வாறு பரத்தையை அடைந்த தலைவனிடம் எத்தகைய ஊடலுமின்றி எதிரேற்றுக் கொள்கிறாய் எனக்கடிந்த தோழிக்குத் தலைவி கூறுகிறாள்.

1 "கற்புங் காபமும்"—என்று தொடங்கும் தொல்காப்பியச் சூத்திரத்தில் 'விருந்து புறந்தருதல் கிழவோள் மாண்புகளுள் ஒன்றாக ஆசிரியர் கூறியுள்ளார். விருந்து புறந்தரவேண்டிய கடமையில் கணவனுடன் கொண்ட ஊடலை எல்லாம் மறந்து விடுகிறாள் தலைவி. மோப்பக் குழையும் அனிச்சம்; விருந்து முகங்கடுத்து நோக்கக் குழையுமன்றோ? அக்குழைவின் காரணத்தை விருந்தினன் எவ்வாறு அறிவான்?

வாயில்கள்.

அகத்துறை ஒழுக்கத்தில் ஊடல் தீர்க்கும் வாயில்களாகச் சிறப்பாகப் பயன் பட்டவை இரண்டினைக் கண்டோம். இவைகளைத் தவிர மற்றும் சிலவாயில்களைத் தொல்காப்பியர் கூறுகிறார்.

1. மருதக்கவி—10

2. தொல்—பொருள்—கற்பியல்—சூத்திரம் 11.

² தோழி தாயே பார்ப்பான் பாங்கள்
பாணன் பாட்டி யினையர் விருந்தினர்
கூத்தர் விறலியர் அறிவர் கண்டோர்
யாத்த சிறப்பின் வாயில்க ளென்ப.

என்பவைகளே அவர் கூறும் வாயில்கள். இச்சூத்திரத்திற்குப் பலர் பலவாறு பொருள் கொள்ளினும் இவர்கள் ஊடல் தீர்க்கும் வாயிலோர் என்பது உறுதி.

அறிவர்

அகப்பாட்டில் வருந் தலைவன் தலைவியர்க்கும் சிலப்பதிகாரத் தலைவன் தலைவியர்க்கும் வேறுபாடுகள் இருக்கின்றன. பரத்தையர் பிரிவை அகப்பாட்டு ஆசிரியர்கள் ஊடலுக்குக் காரணமாக அமைத்துக் கொள்கின்றனர். அன்றியும் அப்பரத்தையர் பிரிவு இவ்வளவு நீண்ட காலம் நிகழ்ந்தது என்று கூறுவதற்கில்லை. கோவலன் போன்று மனமுடைந்து போக்கின்றி வருபவன் அல்லன் அகப்பாட்டுத் தலைவன். அகப்பாட்டுத் தலைவர்களுடைய இப்பிரிவும் கூட்டமும் இன்பங்கலந்த துன்பம்; அல்லது இன்பத்திற்கு அடிப்படையான துன்பம் என்றே நமது ஆசிரியர்கள் சித்தரித்துக் காட்டுகின்றனர். அதனாலேயே பரத்தையர் விட்டிற்குத் தலைவன் சென்றானாயினும் இல்லை என்று தலைவன் மறுக்கும் காட்சிகளாகவே அவைகளெல்லாம் அமைகின்றன. தலைவியரும் ஊடல் கொள்ளும் முறைதெரிந்து, அதனைக்கொண்டு இன்பம் அனுபவிக்கத் தெரிந்தவர். ஆகையால் அவர்கள் இவ்வாயில்களை மேற்கொள்வது எளிதாயிற்று. ஆனால் கோவலன் இன்பத்தைப்பற்றிய உணர்வே இன்றி, தன்வாழ்க்கையில் இனி இன்பங்காண முடியும் என்ற உணர்வும் இன்றி, நாணம் மேலிட, பிறர் தன்னைக்காண்பதும் ஆகாது என்ற எண்ணத்துடன் வருபவன். ஆகையால் அவனால் விருந்தினர் போன்ற இத்தகைய வாயில்களை அமைத்துக்கொள்ள இயலாதாயிற்று. மகவினை வாயிலாக வைத்து அவர்களிடையே நிகழ்ந்த வேற்றுமை உணர்ச்சியை நீக்கிக் கொள்ளலாம் என்றால் கண்ணகிக்கு அப்பேறு இல்லை. ஒருவேளை இருந்தாலும் கூட நாம் முன்பு கண்ட அகத்துறைத் தலைவர்களைப்போல அவ்வளவு சாதுரியமாக, அழகாக அவளால் நடந்து அவ்வேற்றுமை உணர்ச்சியைப் போக்கிக்கொள்ள இயலும் என்பதும் ஐயப்பாடே. தானாக ஒன்றிலும் முனையாத, ஆனால் கணவன் செய்வனவற்றைத் தடையின்றி ஏற்றுக்கொள்ளும் உள்ளம் படைத்தவள்.

ஆனால் நம் பண்டைய ஆசிரியர்கள் அனைவரும் இத்தகைய மனவேற்றுமை தலைவன் தலைவியர்களிடையே நிகழும்பொழுது அது தீர்வதற்கு ஒருவாயில் வேண்டும் என்பதை நன்குணர்ந்திருந்தனர். உளத்தத்துவ முறைப்படி ஆராய்ந்

தாலும் இதன் உண்மையும் அழகும் நன்கு புலப்படும். கோவலன் கண்ணகி இவர்களுடைய இவ்வேற்றுமை உணர்ச்சியைப் போக்குவதற்கும் ஒரு வாயிலின் ரேல் அவ்வுணர்ச்சி நீங்குவதெவ்வாறு? நம் அகப்பாட்டுத்தலைவன் தலைவி அவர்களாக வாயில்களை அமைத்துக்கொண்டனர். அவ்வாறு அமைத்துக்கொள்வதற்கியலா கண்ணகி வாழ்க்கையில் தானாக ஒருவாயில் வந்தமைகிறது. அதுவும் அவர்கள் செய்த ஊழ்வினைப்பயனே போலும். அவ்வாயிலே கவுந்தியடிகள். வாயில்களைக் கூறிய தொல்காப்பியச் சூத்திரத்தில் அறிவர் என்ற பகுதியில் கவுந்தியடிகளை அடக்கினாலும் இழுக்காகாது. வாயிலென்று அறியாது கவுந்தியடிகள் அப்பணியைச் செய்யுமாறு அமைத்த இளங்கோவடிகளின் திறத்தினை (தொடரும்)

தேவாரப் பண் ஆராய்ச்சி

1. பண் நட்டபாடை

V. S. கோமதி சங்கர ஐயர், வீணை விரிவுரையாளர்.

தமிழ் வேதமென்று கொண்டாடப்படுவதான தேவாரத்தில் நட்டபாடை என்ற பண்ணமைதி ஒன்று உளது. அந்தப் பண்ணைத் தேவார ஆசிரியர்களுள் பெரும்பாலோர் நாட்டை என்று வழங்கிவரும் லக்ஷிய ராகத்தில் பாடிவருகின்றனர். இன்னும் சிலர் நட்டபாடை என்பது நாட்டைக்குறிஞ்சி என்ற இராகம் ஆகுமென்றும், மடங்களில் தேவார வித்துவான்களாயிருந்த ஒதுவாமூர்த்திகளால் பாடப்பட்டு வந்தது என்றும், ஆங்காங்கு உள்ள சுவடிகளில் குறிப்புக்கள் காணப்படுகின்றனவென்றும் கூறுகின்றனர். ஆகவே நட்டபாடை என்பது நாட்டை ராகமா அல்லது நாட்டைக்குறிஞ்சி ராகமா என்ற சந்தேகத்தை 1949-ஆம் ஆண்டு டிசம்பர் மாதத்தில் கூடிய தேவாரப் பண் ஆராய்ச்சி மகாநாட்டில் தேவார ஆசிரியர்கள் ஒருங்குகூடிப் பெரும்பான்மையோர் கருத்து நாட்டை இராகமென்றும், சிலரது கருத்து நாட்டைக்குறிஞ்சி இராகமென்றும் தீர்மானித்துப் பதிவு செய்தனர். ஆனால் ஒருமுகமாய் நாட்டை இராகமென்று தீர்மானிப்பது சிறந்ததாகும். மகாநாட்டில் வித்துவான்கள் சேர்ந்து செய்த தீர்மானத்துடன் சங்கீதத்துறையில் எனக்குள்ள சிறு அனுபவங்கொண்டு எனது அபிப்பிராயங்களையும் சிறிது குறிப்பிட்டு வித்துவான்களின் ஆராய்ச்சிக்கு விடுகின்றேன்.

முதலாவது "நட்டபாடை" என்னும்போது இவ்வாக்கியத்தின் பொருளை முதலிலும், பின்பு அதன் வாச்சியார்த்தமும் கவனித்தல் முக்கியமாம். வாச்சியம் என்னும்போது அப்பெயரானது என்ன காரணத்தால், எச்சமயம், எக்கருத்துக் கொண்டு வழங்கிற்று என்றறிவதாம். "நட்ட-பாடை" என்பதில் இரண்டு சொற்கள் காணப்படுகின்றன. அவற்றில் வடமொழிச் சொல்லாகிய நர்த்த என்பதும், பாஷா என்பதும், ஒன்றிற்கொன்று தழுவிய சொற்களாய் வருவதைக் காணலாம். நர்த்தபாஷா என்பது சங்கீத ரத்னாகரத்தில் உள்ளது.

பாஷா என்றால் ஒலி பாகமாகிய சங்கீதத்தில் பாஷாங்கம் என்ற லக்ஷண அம்சத்தைக் குறிக்கும். ஆனால் இங்கு பாஷா என்பதற்கு மொழி என்பது வாச்சியார்த்தமாகும். "நட்டபாடை" என்பது சந்தர்ப்பத்தை முதன்மையாகக் கொண்டு வழங்கிய ஓர் சொல்லாகும். அந்தந்த தேசங்களில் பேசப்படும் மொழி தாய்மொழி எனப்படும். காய்மொழி அங்கங்கே கேசக்கவநக்க லக்ஷியமும்

எளிதுமாகும். குழந்தைகள் மொழிக்குரிய எழுத்தியல்புகளை அறிவதற்கு முன்பு உலக வழக்கிலுள்ள பேச்சுக்களைத் தாய் தந்தையர் மூலம் கேட்டுக் கேட்டு லக்ஷியத்தையடைந்து பேசுகின்றனர். இது இயற்கையாகும். இவ்வாறு நடைமுறையிலுள்ள பேச்சுப் பழக்கங்கள் வந்தபின்பே பள்ளியிற்போய் எழுத்தியல்புகளைத் தெரிந்து கொள்ளுகின்றனர். இது லக்ஷணப் படிப்பாகும். ஒவ்வொரு குழந்தையும் தனது தாய்மொழியை இயற்கையாய் லக்ஷிய முறையில் முதலில் அடைவது போல் சங்கீதத் துறையிலும் ஒலி பாகங்களை இயற்கையாகவும், எளிதான முறையிலும் லக்ஷியத்தினால் அடையவேண்டும். அவ்வாறு அடைவதற்கு முதற்காரணமாய் விளங்கும் ராகமே நட்டபாடை என்ற நாட்டை இராகமாகும். அந்தந்தத் தாய்மொழியின் இயற்கை லக்ஷிய அமைதிபோல ஆரம்பத்தில் எளிமையும், சுருதிச் சேர்க்கையில் நுண்ணிய அமைதிகொண்ட ராகமே நர்த்த பாஷா அல்லது நட்டபாடை என்பதாகும். இக்காரணங்குறித்தே பாஷா என்ற சொல் உபயோகிக்கப்பட்டிருக்கிறது. நர்த்த என்பதற்கு நர்த்தனம் அல்லது நிருத்தியம் என்பது பொருள்¹. இந்த இராகத்தின் சுரத்தானங்களின் சேர்க்கை நர்த்தனஞ் செய்து வருவது போலுள்ள பாவமுடையதாயும் (சிறந்த தன்மைகளை வெளியிடும் ஆற்றல்) சுருதியில் இயற்கையாய்ச் சேரும் தன்மையதாயும் அமைந்திருத்தல் வேண்டும். நமது தமிழிசையாகிய கர்னாடக சங்கீதத்தை முதலிற் றொடங்குவதும், சுரங்கள் இயற்கை முறையில் சுருதியுடன் சேருந்தன்மை வாய்ந்ததுமாகிய ராகம் நட்டபாடை என்ற நாட்டை இராகமாகும். இது தற்காலத்தில் பாடப்படும் ஷட்சுருதி ரிஷபம், ஷட்சுருதி தைவதம் இவற்றுடன் வரும் மேளகர்த்தா நாட்டையோ அல்லது அதிற்பிறந்த நாட்டையோ அன்று.

மேன்மையான குணவிசேஷங்களமைந்த நாத வித்தையைக் கற்றுக்கொடுக்கும்போது, இது முதலில் மாயாமாளவகௌளையின் ஸப்த சுரங்களையே அறிவிக்கின்றனர். ஏன்? இந்த இராகம் சுருதியில் சேருவதில் பேருறவுகொண்ட "ச-ம-ப-ச" இவைகளின் பக்கத்தில் மிக அடுத்து வரும் "ரி-க-த-ரி" என்ற சுர ஒலிகளைத் தெரிவித்து, இவைகள் 12 சுரத்தானங்களின் ஒருபாகமாய் வரப்படுவன வல்ல வென்றும், 22 சுருதித் தானங்களின் ஒரு பாகமாகிய ஏக சுருதித் தானத்தை யடைந்து கர்னாடக சங்கீதத்தின் அழகமைதியை விளக்கச் செய்கின்றது என்றும் நூல்கள் கூறுகின்றன. பின்பு ஆரோகணம் முதுகுப்புறம் போன்றும் அவரோகணம் முகப்புறம் போன்றும் ஆம் என்கின்றனர். அதன் பிறகு ஆரோகணம் கம்பிரமாகவும் (கனமாயும்) அவரோகணம் நயமாகவும் விளங்குமென்கின்றனர். இக்குணங்களெல்லாம் நாட்டையில் இயற்கை வளம் பெற்று அமைந்துள்ளன.

1. "நட்டம் பயின்று நாதனே" என்ற திருவாசக அடியில் (சிவபுராணம்-89) நட்டம் நடனம் எனப்பொருள் படுதலையும் காண்க.

இதன் காரணமாகவே இராகத்தின் எளிதான அம்சத்தை அறிவதற்குக் தேவரண், கீர்த்தனைப் பாடங்கள் நடக்கின்றன. மாது எனப்படும் சாகித்தியப் பகுதிகள் அடங்கிய தேவரண் கீர்த்தனங்கள் லக்ஷிய எளிமையைப் பெற்ற நாட்டையிலேயே முதலில் கற்பிக்கின்றனர்; கற்பித்து வந்தனர். (தற்காலம் இது மிகக் கடினமாயிற்று). நாட்டையில் முதலில் கற்பிப்பதின் காரணம் யாதெனின் நமது இராகங்களின் அழகமைதிகள் முகப்புறமாகிய அவரோகணத்தின் நெகிழ்ந்த தன்மையினாலேயே உண்டாகின்றன. ஆதலால் ஆரோகணத் தன்மையில் வரும் கனமான பகுதியைவிட அவரோகணத் தன்மையில் வரும் நயமான பகுதியே சிறந்ததென்று கருதியும், அந்த நயமான பகுதி கருதியில் சேரும் குணதார தம்மியத்தை உத்தேசித்தும் நாட்டைப்பாடம் முதலில் கற்பிக்கப்படுகின்றது.

மாயாமாளவ கௌளியின் ரிஷப தைவதத்தை விலக்கி எஞ்சிய “சகமரிச்-ச்நிபமகச” என்ற சுரத்தானங்களைக் கொண்ட ஒளடுவப் பகுதியே நாட்டை யாகும். நூல்களில் இதைக் கம்பீர நாட்டையென்றும், மேளகர்த்தாவாகிய சலநாட்டைக்குச் சம்பூர்ணமும் ஷட்சுருதிகளாகிய ரிஷப, தைவதங்களும் உண்டென்றும், சன்னியமான நாட்டையானால் “சகமபரிச்-ச்நிபமரிச” என்று அவரோகணத்தில் ஷட்சுருதி ரிஷபம் பேசவேண்டும் என்றும் குறித்துள்ளனர். சுரப்பிரத்தார வகையினால் எத்தனை நாட்டைகளை உண்டாக்கினாலும் நூன வளர்ச்சிக்கும், சுருதிச் சேர்க்கைக்கும் சிறந்தது லக்ஷியத்தில் வழங்கப்படுவதாயுள்ள நாட்டை நாம் மேலே குறித்ததேயாம். லக்ஷியப் பகுதிகளாகிற தேவாரம், திருவாய்மொழிப் பிரபந்தம், ராம நாடகம், நந்தன் சரித்திரம், கதாகாலக்ஷேபம், புராணமிதிகாசம் வாசித்தல், சுவாமி புறப்பாட்டின்போது நாதசுரம் வாசித்தல், பஹ்னையில் ஆரம்பிக்கும் தோடைய மங்களம் முதலியவைகளில் கையாளப்பட்டு வருவதே நாட்டையாகும். இவற்றில் ஷட்சுருதி ரிஷபமோ, ஷட்சுருதி தைவதமோ வரவில்லை என்பதை யாவரும் அறிவர்.

நாட்டையின் ஆரோகண அவரோகணமாகிற “சகமபரிச்-ச்நிபமகச” என்ற சுரங்கள் மாயாமாளவகௌளியின் சல அசலத் தன்மைகளைப் பெற்றே விளங்குகின்றன. இது மாயாமாளவகௌளியின் ச-விற்குப் பிறகுவரும் ரிஷபத்தை விலக்கியும், ப-விற்குப் பிறகு வரும் தைவதத்தை விலக்கியும் வருகின்ற படியால் நாட்டையின் சுரத்தான சஞ்சாரங்களைச் செய்யும்போது அவை நர்த் தனஞ் செய்துவருவதுபோல் விளங்கும். திருவிழாக்காலங்களில் பலவகையான அழகுகளோடு விளங்கும் கடவுள், கோபுர வாசலைத் தாண்டும்போது இந்த இராகத்தை வாசிப்பது வழக்கம். இதை மல்லாரி வாசித்தல் என்றும் சொல்லுவர். அதாவது கடவுள் பக்தர்களின் நன்மையின் பொருட்டும் பக்தர்களுக்குத் தரிசனங் கொடுக்கும் பொருட்டும், நர்த்தனத்துடன் புன்னகை தவழப் பவனி

வருவதாக ஐதீகம். தவிர இந்த ராகம் வாசிக்கப்படும்போது பக்த ஜனங்களுக்குக் கடவுளின் நினைவு உண்டாகிறது. இக்காரணங்களில் சுபமாய் ஆரம்பிக்கும் எக்காரியங்களும் கடவுளின் நினைவுடன் ஆரம்பிக்கவேண்டும் என்ற நோக்குடனேயே சங்கீத உலகத்தில் “நாட்டை” என்ற இராகம் முதலில் கையாளப்படுகின்றது.

இனி இந்த இராகத்தின் சுரங்கள் இயற்கையமைதியுடன் எளிதான முறையில் சுருதியிற் சேரும் தன்மைகளைக் கூறுவோம். மாயாமாளவகௌளைக்கு ஸப்த சுரங்களிருக்கின்றன. அந்த ஸப்தகமானது சுருதியுடன் பேருறவுகொண்ட “ச-ம-ப-ச” போடு சுருதியுடன் சிற்றுறவுகொண்ட “ரி-க-த-ரி” என்பவை, மிகவும் நெருங்கி ஏகசுருதி பாவமாய் நின்று ஒலித்து. இசையின் சிறப்பான அழகமைதியை எடுத்துக்காட்டுகின்றது எனக்கூறினோம். பொதுவாக இராகத்தின் அழகமைதி என்பது அவரோகண நிகழ்ச்சிகளிலேயே அறியப்படுகின்றது. அது இயற்கைவளமாகும். ஒரு ஏற்றமான பகுதியில் ஏறி நடப்பதற்கும் இறக்கமான பகுதியில் எளிதாக நடப்பதற்குமுள்ள வேறுபாடு ஆரோகண அவரோகண ரீதியில் அறியப்படுகின்றது. சிறு குழந்தைகளும் லளிதமான பாகத்தை எளிதாய் அறிவார்கள், இப்பொழுது மாயாமாளவகௌளியின் “ரி-க-த-ரி” என்ற நான்கு சுரங்களும் சுருதியில் சேர்ந்து ஒலிக்கும் தன்மைகளை அறிவோம். இவற்றில் “ரி-த” என்பவை “ச-ப” இவற்றுடன் முறையேசேர்ந்து ஆரோகணரீதியில் மேல்நோக்கிய (ஊர்த்துவமுகம்) அசைவைப்பெற்று ஒலிப்பது அறியப்படுகிறது. ரி-என்பது ஷட்ஜத்திலிருந்தும், த-என்பது பஞ்சமத்திலிருந்தும் பேசப்படுகின்றன. ஆனால் “க-ரி” இவ்விரண்டும் அவ்வாறல்ல. க-என்பது மத்யமத்திலிருந்தும், ரி-என்பது மேல்ஷட்ஜத்திலிருந்தும், அவரோகணரீதியில் முகப்புறம்போன்ற கீழ்நோக்கிய நெகிழ்ந்த (அதோமுகம்) அசைவுபெற்று எளிய நடைபெறுகின்றன. ரிஷப தைவதங்கள் சுருதியில் சேர்வது அப்பியாச பலத்தாலும், கார்தார நிஷாதங்கள் சுருதியில் சேர்வது இயற்கையாயும் அமைகின்றன. இக்காரணங்களினால் சுரச்சேர்க்கை அறிவாகிய ஸரளி, ஜண்டை, அலங்காரம் முதலிய பாடங்களுக்குப்பின், அகார இகாரப்பாடங்கள் வருவதான தே கீர்த்தனங்களை, சுருதியில் இயற்கையாயமைந்து அழகைக் கொடுப்பதும், மாயாமாளவகௌளியின் சுரத்தான அமைதிகளைப் பெற்றதுமான நாட்டையில் ஆரம்பிக்கின்றனர். மாயாமாளவகௌளியின் ரிஷப தைவதத்தை விலக்கி மற்ற சுரங்களான “சகாமபரிச்-ச்நிபமகச” என்பவைகளில் “க-ரி” இவ்விரண்டு சுரங்களுமே சுருதியில் சேரவேண்டியவை. ஆரோகண அவரோகண இருபகுதிகளிலும் அச்சுர ஒலிகளின் தன்மை, சுருதியிற் சேருவதில் அவரோகணகிரமத்தின் நெகிழ்ந்த தன்மையோடு கேட்கப்படுகின்றது. இச் சுரச்சேர்க்கையைச் சிறு குழந்தைகளும் இயற்கையாய் அறிவது போலவும், ஆரம்பப் பாடத்திற்கு உதவுவது போலவும், நம் முன்னோர்கள் வகுத்திருக்கின்றனர்.

திருஞானசம்பந்தர் “தோடுடைய செவியன்” என்ற பதிகம் பாடியதைக் கவனிப்போம். அவரது தந்தை குளத்தில் முழுகிக் கரையில் வந்து பார்க்கக் குழந்தையின் இரு கடைவாயிலும் பால் வழிந்திருப்பதைக் கண்ணுற்று, சந்தேகங் கொண்டு யார் பால் கொடுத்தார் என்று கேட்டார். அப்பொழுது குழந்தை பயத்துடன் இரக்கபாவமாகிய தொனியினதான நாட்டைக்குறிஞ்சி இராகத்திலேயே பாடி இருக்க வேண்டுமென்பது சில வித்வான்களின் கருத்தும் மரபுமாகும்.

இங்கு நாம் முக்கியமாய்க் கவனிக்கவேண்டுவது இது:— மூன்று வயதுப் பாலான ஞானசம்பந்தரையார் உனக்குப் பால் தந்தனர் என்று வினவ, ஈசர அனுக்கிரஹமாகிய ஞானப்பாலைச் சாப்பிட்ட சம்பந்தர் சுருதிச்சேர்க்கையின் அழகமைந்ததும், குழந்தையானபடியால் பாடுதற்கு எளிதாயுள்ளதும், தன் தகப்பனுருக்குக் கடவுளே பால் கொடுத்தவரென்று கடவுளின் சிந்தனையை உண்டாக்குவதும் ஆகிய நாட்டையில் (சுருதிமாதா-லயப்பிதா என்ற வாக்கியத்திற்கிணங்க) “தோடுடையசெவியன்” என்ற பதிகத்தைப் பண்படுத்திப் பாடினார் என்பது பொருத்தமுடைத்தரம். காலவேளையாதலால் மாயாமாளவகௌரீயின் சுரத்தானப் பகுதிகளை இயக்குவது இயற்கையாகும்.

இனி நட்டபாடை என்பது சலநாட்டையா? கம்பீரநாட்டையா? அல்லது வேறு பெயருடைய நாட்டையா? இவற்றில் எப்பெயரைக் குறிப்பிடுவது என்பவை போலுள்ள ஐயப்பாடுகள் சங்கீத வித்வான்களிடையே எழும். ஆனால் பிரத்தாரங்களினாலும் பெயரளவினாலும் எத்தனை நாட்டைகள் கூறியபோதிலும் ஆதியில் நம் முன்னோர்கள் சிற்சில லக்ஷண அமைதிகளுடன் வகுக்கப்பெற்ற லக்ஷிய நாட்டை ஒன்றேயாகும். நாட்டை என்பதற்குமுன் சேர்க்கப்பட்ட சில அடைகள் பின்பு வந்தவைகளாகும். நாட்டை என்பதற்கு எந்தக் குறியீட்டுப் பெயர்கள் வழங்கினாலும் வழங்கட்டும். ஆனால் லக்ஷியத்தில் வழங்குவதான நாட்டையென்பது தேவார ஆசிரியர்களால் கையாளப்பட்டு வரும் நட்டபாடையென்ற ஒரே இராகமெனத் தெளிக.

நாட்டைக்கு ஷட்சுருதி ரிஷப தைவதங்கள் வருவதாய்க் கூறியதன் காரணங் குறிப்போம். பொதுவாக சுரங்கள் ஆரோகண ரீதியில் கம்பீரமாய் ஏறிய சுருதிகளிலும், அவரோகண ரீதியில் நயமாய் இறங்கிய சுருதிகளிலும் பேசப்படும். இது எல்லா ராகங்களுக்குமுள்ள பொதுவிதியாகும். இவ்விதியைச் சங்கீத வித்வான்கள் யாவரும் அறிவர். 12-சுர ஸ்தான அமைதியில் கவனித்தால் நாட்டைக்கு ச—என்பதற்குப் பிறகு மூன்று சுரத்தானங்கள் விட்டு க—என்றும், ப—என்பதற்குப் பிறகு மூன்று சுரத்தானங்கள் விட்டு டி—என்றும் வருதல்

அறியப்படும். 22-சுருதி முறையில் பார்த்தால் ச—விற்குப் பிறகு 8-வது அல்லது ச-விலிருந்து 9-வது சுருதியில் க-வும், ப-விற்குப் பிறகு 8-வது அல்லது ச-விலிருந்து 22-வது சுருதியில் டி-யும் வருகின்றன. கீழே குறித்துள்ள படத்தைப் பாருங்கள்.

(பன்னிரண்டு சுரத்தானப் பதிகம்)

சுரத்தானங்களின் எண்	1	2	3	4	5	6	7	8	9	10	11	12	1
12-சுரத்தானங்கள்	ச	ரி	ரீ	க	கா	ம	மா	ப	த	தா	தி	நீ	சீ
நாட்டையின் சுரத்தானங்கள்	ச				கா	ம		ப				நீ	சீ

(இருபத்திரண்டு சுருதித் தானப் பதிகம்)

நியத சுருதிகளின் எண்	1	2	3	1	2	1	2	3	4	1	2	3	4	1	2	3	1	2	1	2	3	4	
சுத்த-சுத்தவிக்குத- விக்குத தானங்கள்	ச	ரி	,	ரீ	,	க	,	கா	,	ம	,	மா	,	ப	த	,	தா	,	தி	,	நீ	,	சீ
நாட்டையின்	ச							க	ம			ப										நீ	சீ
சுரத்தானங்கள்																							

சு-முதலாக 22-சுருதி களின் எண்	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	1
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இந்த இராகத்தின் “ரகாமபரீச்—சரீபமகாச” என்பவை இராக சஞ்சாரம் செய்யும் பொழுது சகாச(சகச) என்பதில் க என்பது ஷட்ஜத்தில் சேர்ந்தொலிப்பதை உத்தேசித்து இறங்கிய சுருதியாகிற சுத்த ஸ்தான கார்தாரமாகிய ரீ—வது சுருதியில் ஒலிக்கின்றது. இதற்கு அந்தர இடமாகிய 9 வது சுருதியே நியதமாகும். கார்தாரம் ஷட்ஜத்துடன் சேரும்பொழுது ரீ—வது சுருதியில் பேசும் மயக்கங்கொண்டு ஷட்சுருதி ரிஷபமென்றனர். “ஷட்” என்ற ரீ—வதில் ஒலித்தாலும் அதன் உச்சரிப்பு கார்தாரமே தவிர ரிஷபமன்று. இது போலவே பரீ ப-பு ரி ப என்பதில் காகலியானது பஞ்சமத்தில் சேர்ந்து ஒலிக்கும் தன்மை காரணமாய் 19-வது சுருதியாகிய சுத்த ஸ்தான ரிஷாதத்தில் பேசும். ப-விலிருந்து அது ரீ—வது ஆகையால் ஷட்சுருதி தைவதமென்றனர். இதற்குக்காகவி என்ற 22-வது சுருதி இடமே நியதமாகும். ஆயினும் பஞ்சமத்தில் சேருவதை முன்னிட்டு இறங்கிப் பேசுகின்றது. இவ்வொலியை ரிஷாதமாய் குறிப்பிடவேண்டுமேயல்லாது தைவதமாகக் குறிப்பிடுவது பொருந்தாது. இது போல மாயாமாளவ கௌரீ, சாவேரி, பூபாளம் முதலிய எல்லா இராகத்திற்கும் இவ்விதி லக்ஷியத்தில் வருகின்றது. ஆனால் அவற்றை எல்லாம் விலக்கி நாட்டையில் மட்டும் ஷட்

சுருதி வருவதாகக் கூறப்படுகின்றது. நாட்டைக்கு அந்தரகாகவி சுரங்களே உண்டெனினும் “ச-ப” வாகிய சுருதியுடன் வெகு தூரத்திலிருக்கும் “க-நி” என்பவை சேர்ந்தொலிக்கும்போது அவை குறைந்த சுருதியிலும். “ப-ச” வுடன் சேரும்பொழுது ஏறிய சுருதியாகிய நியதமான இடத்திலும் நின்று ஒலிக்குமென்பது அறியப்படுகின்றது. குறைந்த சுருதியில் பேசும்பொழுது சுருதியிற் சேரும் இயற்கையின் தன்மை என்றறியவேண்டுமே யல்லாது அவற்றை ஷட்சுருதி ரிஷபம், ஷட்சுருதி தைவதம் என்று பெயரிட்டழைத்தல் முன்னோர் வகுத்ததற்கு முரணாகும். அவ்வாறே குறித்தும், போதித்தும் வந்தது காரணமாக நாட்டையின் தன்மையேமாரி, அதனிடம் விபரீத சந்தேகங்களும் நேரிட்டு, உண்மைத் தத்துவம் அறிவதற்கில்லாமற் போயிற்று. அதனால் எளிதாய் முதற்படிவத்திலுள்ள மாணவர்களே பாடவேண்டிய இந்த இராகம், வித்வான்கள் பாடுவதற்கும் சற்றுக் கடினமான தன்மையினிருப்பதையாவரும் மறுக்க மாட்டார்கள். இவ்வொலி விசேஷங்களை வினையின் வாயிலாகவும், பாட்டின் வாயிலாகவும் நன்கறியமுடியும். நிரூபித்துங் காட்டலாம். தற்காலம் தேவாரத்தை லக்ஷியமுறையில் கையாண்டு வரும் தேவார ஆசிரியர்கள் நாட்டையைச் சரியான லக்ஷண அமைதிகளிலேயே பாடி வருகின்றனர். அம் முறைகளை யனுசரித்துக் கைக்கொண்டால் முன்னோர் கொள்கையுடன் ஒத்துப் போவதாகும்.

2. பண் நட்டராகம்

தமிழ் மன்றையாகிய தேவாரத்திருமுறையில் நட்டராகம் என்ற ஓர் பண்ணமைதி காணப்படுகின்றது. அந்தப்பண்ணை ஒதுவாமூர்த்திகளானவரும் கர்னாடக சங்கீதத்தில் வழங்கிவருகிற பந்துவராளி என்ற இராகத்திலேயே பாடி வருகின்றனர். லக்ஷிய முறையிலேயே வழிவழியாய்க் கைக்கொண்டு தேவார ஆசிரியர்கள் பாடி வருவதாலும், அந்தப் பண்ணைப் பொறுத்தவரையிலும் எவ்வித மாறுபட்ட கருத்தும் அவர்களிடையே இல்லையாதலாலும், அவர்களின் வழித்துணைக்கொண்டு “பண் நட்டராகம்” என்பதைப் பந்துவராளி இராகமென உறுதியாய்க் கூறிவிடலாம். பந்துவராளி என்பது ஓர் பழமையான இராகமாகும். தேவார காலம் தொடங்கி ஆயிரம் ஆண்டுகளாக ஒதுவாமூர்த்திகளின் லக்ஷிய வழியில் வழங்கிவருவதான இந்த இராகம் ஓர் தனிச்சிறப்புடையது என்பதை அனைவரும் ஒத்துக்கொண்டே ஆகவேண்டும். இவ்வாறு ஆயிரம் ஆண்டுகளாகக் கையாண்டுவரும் இந்த இராகத்தில் சங்கீத உலகில் வித்துவான்களிடையே சிற்சில மாறுதல்கள் உண்டாகி, அதைப்பற்றி அநேக சந்தேகங்கள் ஏற்பட்டிருக்கின்றன. நாம் இந்த இராகத்தைக் காரணகாரியத்துடன் எடுத்து விளக்க முன்வந்தபடியால், அதனிடம் ஏற்பட்ட சந்தேகங்களுக்குக் காரணம் சொல்லி அச் சந்தேகங்களை நிவர்த்தி செய்யவேண்டியதாயும் இருக்கிறது. ஒரு பொருளை ஆராயும்போது

அதிலுள்ள நல்ல பகுதிகளையும் கெடுதலான பகுதிகளையும் விளக்கியே நிலைநிறுத்த வேண்டியதாயிருக்கின்றது. ஆதலால் நான் கூறப்போகும் பகுதிகளானவை எடுத்துக்கொண்ட விஷயத்தை விளக்க வந்தனவென்றும், அதிலுள்ள நன்மை தீமைகளைப் பகுத்தறிவதற்காகச் சொல்லும் முறைகளென்றும் கருதவேண்டுமெனக் கேட்டுக்கொள்கிறேன்.

இவ்வாறு பழமையான பந்துவராளியினிடத்தில் சங்கீத வித்துவான்கள் கொண்டிருக்கும் சந்தேகங்களாவன :—(1) பந்துவராளி, காமவர்த்தனி இவ்விருண்டும் ஒரேவிதமான சுரத்தானங்களுடன் விளங்குகின்றன. (2) இவ்விருண்டு இராகங்களையும் ஆலாபனம் செய்யும்போது எவ்வித மாறுதலும் ஒலியிற் காணப்படவில்லை. (3) இதற்கு அந்தரகார்தாரமா? (பெரிய கார்தாரம்) அல்லது சாதாரண கார்தாரமா? (சிறிய கார்தாரம்) என்ற ஐயப்பாடு. (4) தேவார ஆசிரியர்களும் சங்கீத ரஸிகர்களும் உலக வழக்கில் பந்துவராளி என்ற பெயரினால் அதற்குரிய ஒலித்தானங்களை விளக்கும்போது, சங்கீத வித்துவான்களாகிய பண்டிதர்கள் காமவர்த்தனி என்ற பெயரினால் இவ்வொலித்தானங்களை விளக்கி வருகின்றனர். இதுபோலுள்ள காரணங்களினாலேயே சந்தேகம் வர ஏதுவாயிற்று. இவ்வளவு மாறுதல்கள் உண்டாக மூலகாரணம் என்னவென்றால்:—சங்கீத இலக்கண ஆசிரியர்களுள் வேங்கடமகி என்பவரும் ஒருவர். இவர் 17-ம் நூற்றாண்டில் அதாவது இற்றைக்கு 800 ஆண்டுகளுக்கு முன்னிருந்தவர். நமது தமிழகத்திற் பிறந்தவர். எல்லாச் சங்கீத வித்துவான்களாலும், வடமொழிப் புலவர்களாலும் கொண்டாடப்படுகின்றவர். ஸ்ரீ முத்துசாமி தீக்ஷிதரின் வம்சத்தின் வழியில் முந்தியவர். இவர் கர்னாடக சங்கீதத்திற்கு இலக்கண நூல் இயற்றி இருக்கிறார். அதற்குச் சதுர்த்தண்டிப் பிரகாசிகை என்று பெயர். அப்புத்தகம் கர்னாடக இசை இலக்கணத்திற்கு முதல் ஆதாரமாய் இன்றும் வித்துவான்களால் மதித்து வரப்படுகின்றது. அந்த நூலில் பந்துவராளியும், கல்யாணியும் பாடத் தகுதியற்றவை என்றும், அவ்விருண்டும் தேச சங்கீதத்தைச் சேர்ந்தவை என்றும், இதுபோலத் தகுதியற்ற எத்தனையோ தேச இராகங்கள் கர்னாடக இசையில் வந்து கெடுத்துவிட்டனவென்றும், இவ்விராகங்கள் பாமரரை மட்டும் மயக்குவனவென்றும், இதன் காரணமாகவே நமது நூலில் இந்த இராகம் கையாளப்படவில்லை என்றும், இதுபோலுள்ள இராகங்களை விலக்கி என் காலத்திலுள்ள லக்ஷிய லக்ஷணமடங்கிய 55-இராகங்களே என்னால் எடுத்துக் கூறப்பட்டனவென்றும், இந்த இராகங்களானவை என்னால் கண்டுபிடிக்கப்பட்டதான 72-மேளங்களுக்குள் அடங்குமென்றும் வேங்கடமகி கூறுகிறார். இவரியற்றிய 72-மேளகர்த்தாப் பெயர்களினின்றும், இன்றைய சங்கீத உலகில் சங்கீத வித்துவான்களால் வழங்கும் பெயர்கள் முற்றிலும் வேறாக இருக்கின்றனவென்பதை அந்த நூலைப் பார்த்த ஒவ்வொருவரும் அறிவர். இவ்வாறு வேறுபாடுகள் இருப்பினும் 72-மேளகர்த்தாவை வேங்கடமகியே இயற்றியவரென்று சந்தேகமுற சங்கீத வித்துவான்கள் கூறுவர். நமது வழக்கத்திலுள்ள 51-வது மேளகர்த்தாவைக் “காமவர்த்தனி”

என்று வழங்கும்போது, அந்த மேளகர்த்தாவைக் கண்டுபிடித்த அவராலேயே எழுதப்பட்ட நூலில் அதற்குக் “காசிராமக்கிரியா” என்ற பெயர் காணப்படுகின்றது. இந்த மேளகர்த்தாக்களை வேங்கடமகியே கண்டுபிடித்திருப்பினும், அல்லது வேறு யார் கண்டுபிடித்திருப்பினும் இம்மேளகர்த்தாவின் காரணமாகவே பந்துவராளியின் நிலை மாறிற்று என்பது தெளிவாகிறது. எவ்வாறு மாறிற்று என்பதை அடுத்துக் காண்போம்.

72-மேளகர்த்தாக்களை அமைத்து அவற்றிற்குப் பெயர் கொடுக்கும்போது 51-வது மேளகர்த்தாவிற்கு, ஷட்ஜம் (ச), சுத்தரிஷபம் (ரி-1), அந்தரகாந்தாரம் (க-2) பிரதி மத்யமம் (ம-2), பஞ்சமம் (ப), சுத்ததைவதம் (த-1), காகலிநிஷாதம் (நி-2), இவற்றுடன் கூடிய சம்பூர்ண சுரங்களின் அமைதிக்குப் பந்துவராளியே லக்ஷியத்தில் வரப்படினும், 51-என்ற எண்ணைக் கண்டுபிடிக்கும் கடப்பயாதிக் கணக்கை முன்னிட்டு அதற்குக் காமவர்த்தனி என்ற பெயரைக் கொடுத்து விளக்கினர். 51-என்ற எண் வருவதற்குப் பந்துவராளி என்பதற்குமுன் இரண்டு எழுத்தைச் சேர்த்தால் போதுமானது. ஆனால் 51-என்ற எண்ணுக்கு வேண்டிய இரண்டெழுத்து அடையுடன் பந்துவராளி என்பது பொருந்தாத காரணத்தால் வேறுபெயர் கொடுக்க நேரிட்டது. இக்காரணத்தால் பந்துவராளியின் சுரத்தான அமைதியில் இப்பொழுது காமவர்த்தனி என்ற பெயர் வந்து நிற்கின்றது. லக்ஷியத்தில் பந்துவராளி என்று வழங்கிவருகிறபடியால் அப்பெயரை வேறு இடத்தில் செருகிக் காப்பாற்றவேண்டியதாயிற்று. பந்துவராளிக்கு அந்தரகாந்தாரம் (க-2) லக்ஷியத்தில் காணப்படுவதால் அது காமவர்த்தனி என்றும், பந்துவராளிக்கு சாதாரண கார்தாரத்தை (க-1) அமைத்துவிடலாம் என்றும் கருதினர். அவ்வாறு ஷட்ஜம் (ச), சுத்தரிஷபம் (ரி-1), சாதாரணகாந்தாரம் (க-1), பிரதி மத்யமம் (ம-2), பஞ்சமம் (ப), சுத்ததைவதம் (த-1), காகலிநிஷாதம் (நி-2) இவற்றுடன் கூடிய சம்பூர்ண சுர அமைதி 45-வது மேளகர்த்தாவாயிற்று. 45-என்ற எண் வருவதற்கு “சப” என்ற இரண்டெழுத்து அடையைப் பந்துவராளியுடன் பொருத்தி 45-வது மேளகர்த்தா சபபந்துவராளி என்றனர். ஆனால் இந்த எழுசுரங்களைக் கானம் பண்ணும்போது அது லக்ஷியத்திலுள்ள வராளிராகத்தை உணர்த்தவே அதை மற்றோர் இடத்தில் செருகினர். அதாவது ஆதிநூலில் வராளியின் லக்ஷணம் கூறும்போது அதன் காந்தாரம் சுத்தமென்றனர். ஆதிநூலின் கருத்துப்படி சுத்தமென்றால், தற்காலம் வழங்கும் (க-1) சாதாரண காந்தாரமென்றும், கானத்தின்போது அது சுத்தஸ்தானத்தில் சுத்தமாய் ஒலிக்கவேண்டுமென்றும் கருதிக் கூறினர். அதில் சுத்த காந்தாரமென்று கூறியபடியால் மேளகர்த்தா உண்டாக்குவதற்குத் தாம் புதிதாக உற்பத்தி பண்ணிய (ரி-2) சதுஸ்ருதிரிஷபத்தை (சுத்த காந்தாரமென்று பெயர் வைத்ததை) வராளியின் காந்தாரமாக்கினர். அப்போது ஷட்ஜம் (ச), சுத்தரிஷபம் (ரி-1), சுத்தகாந்தாரம் (ரி-2), பிரதிமத்யமம் (ம-2), சுத்ததைவதம் (த-1), காகலிநிஷாதம் (நி-2), அவற்றுடன் கூடிய சம்பூர்ண சுரவமைதி 89-வது மேளகர்த்தாவாயிற்று. 89-என்ற எண் வருவதை முன்னிட்டு

“ஜல” என்ற இரண்டெழுத்தடையை வராளி என்ற பெயருக்கு முன்சேர்த்து 99-வது மேளகர்த்தா ஜலவராளி என்றனர். நமது லக்ஷியமான பெயரை மாற்றி ஒரு புதுப்பெயர் வர அது எவ்வளவு விபரீதமாகின்றது என்பது வருந்தத்தக்கது. “காமவர்த்தனி” என்ற புதுப்பெயர் வர, சப-என்ற அடையுடன் பந்துவராளி கொஞ்சம் பின்னுக்குப் போக, அதிலுள்ள “வராளி” ஜல-என்ற அடையுடன் இன்னும் கொஞ்சம் பின்னுக்குப் போக, இசையின் ஆனந்தம் பெருகுகிறதன்றோ? இதனால் இசையின் உண்மை இலக்கணங்கள் வழவிப் போலி இலக்கணங்களும் தலைகாட்ட ஆரம்பித்தன அன்றோ?

மேளகர்த்தா இராகங்களாகிற ஜலவராளி, சபபந்துவராளி, காமவர்த்தனி இவற்றுடன் வராளி, பந்துவராளியாகிய இவைகளையும் விட்டுவிட மனமில்லாமலும், இவ்வைந்தும் தனித்தனியே விளங்கவேண்டுமென்று கருதி, வராளி என்ற இராகம் ஜலவராளியின்கீழ், சுத்தகாந்தாரமாகிய சதுசுருதி ரிஷபத்துடன், ஸ க ரி க ம ப த ரி ஸ்-ஸ் ரி த ப ம காரி ஸா-என்ற ஆரோகண அவரோகணங்களுடன் வருவதென்றும், பந்துவராளி என்ற இராகம் சபபந்து வராளியின்கீழ் சாதாரணகாந்தாரத்துடன் சரிசமபதரிசா - சரிதபமகமபதமகரிசா என்ற ஆரோகண அவரோகணங்களுடன் வரவேண்டுமென்றும் கூறி வருகின்றனர். ஆனால் வித்துவான்களது அனுபவத்திற்கு இன்னும் வரவில்லை. இவ்வித பெயர்மாற்றம், சுரத்தானங்களின் மாற்றம், ஒலி இயக்கங்களின் மாற்றம் முதலியவை சங்கீத உலகில் குறுக்கிட்டுச் சங்கீத வித்துவான்களைத் திக்குமுக்காட்டி வருகின்றன. மிகப் பழமையானதும், லக்ஷியமுறையிலேயே வருவதுமான பந்துவராளியின் உண்மைநிலை இன்றைக்கும் சந்தேகமான நிலையிலேயே இருக்கிறதென்பதை நடுநிலையிலிருந்து நோக்கும் ஒவ்வொருவரும் ஒப்புக்கொள்ளுவர். ஆதலால் இச் சந்தேகங்களை நீக்கி இதன் உண்மையைச் சங்கீத உலகிற்கு எடுத்துக் கூறத் தேவார மறையே உதவுகின்றது என்று எண்ணும்போதுண்டாகும் மனப்பூரிப்பை எழுத்துக்களால் குறிக்க முடியாததாகின்றது. இந்த இராகம்தேவாரத்திலும் கர்னாடக இசையிலும் இன்றைக்கும் இருந்துவருவது ஓர் தனிச் சிறப்புடைத்து எனத் துணிந்துகூறலாம். இடைக்காலந்தொடங்கி இன்று நாள்வரை பந்துவராளி என்ற இராகம் பல்வாறு வகைமாறி இருக்க, நட்டராகப் பண்ணைத் தேவார ஆசிரியர்கள் இன்றுவரை பந்துவராளியில் பாடிவந்து, நமது கர்னாடக இசைக்கலைப் புதையலைப் பல பகைகளினின்றும் காப்பாற்றிக் கொடுத்த பெரும் புண்ணிய முடையவராவர்.

தேவாரத்திருமுறையிற் பண்சாதாரி, பண்நட்டராகம் என்ற இவ்விரண்டையும் பந்துவராளி இராகத்தில் ஒதுவாழர்த்திகள் பரம்பரையாய்ப் பாடிவருகின்றனர். ஆதலால் சாதாரி என்ற பண்ணைக் கடவுள் பாடினாரென்பதைக் கொண்டும் திருவிளையாடற்புராணத்தில் விற்றுவிற்படலம் என்பதன்கீழ்க் குறித்துள்ள சில லக்ஷணங்களைக் கொண்டும், சாதாரி-என்ற பெயரின் வாக்கிய வாச்சியார்த்தம் கொண்டும், காரணகாரியங்களோடு கர்னாடக சங்கீதத்திலுள்ள இன்ன ராகத்தை

அது குறிக்கின்றது என்று "பண்ணதாரி" என்ற கட்டுரையின் கீழ்த் தெளிவு படுத்தியுள்ளோம். அதுபோல "பண்ணட்டராகம்" என்ற பெயரின் வாக்கிய வாச்சியம்கொண்டு பந்துவராளியைத் தீர்மானிக்க ஏதேனும் அமைதி கிடைக்கின்றதாவென ஆராயவேண்டும். ஓர் பெயரிலிருந்து முழு வகைகளையும் அறியமுடியாதாயினும், ஏதேனும் ஓர் சிறு அம்சத்தையாவது விளக்க அப்பெயர் உதவுமாகில் அதுமிகவும் போற்றுதற்குரியதேயாகும். கர்னாடக இசையுலகில் பலபெயர்களோடு ஒரு இராகம் வழங்கப்பட்டதும், பல பெயர்களுக்காகப் பல இராகங்கள் கற்பிதம் செய்யப்பட்டதும், ஆயிரம் ஆயிரம் ஆண்டுகளுக்கு முன்னுள்ள நமது மூதாதையர் நமக்கு அந் நுட்பநித்யமாய் வகுத்துத்தந்த முறைகளை ஆராய்ச்சியையுடைய ஒவ்வொருவரும் அறிந்துகொள்ளும் வகையுடையனவாய் எல்லாப் பண்களையும் அமைத்து உதவியுள்ளார்கள். அவ்வித நுட்பப்பகுதிகள் நமக்குப் புலனாகாவிடின் அது நமது குறையே யாகும்.

இனி "நட்ட" என்ற சொல் எம்முறைப்பற்றிப் பந்துவராளிக்குப் பொருந்து மென்பதை ஆராய்வோம்:—"நட்டபாடை" என்பதை நாட்டை இராகமெனக் கூறினோம். ஒதுவாழார்த்திகள் லக்ஷிய முறையீற் பாடுவதைக் கொண்டும், பெயர்களின் காரண காரியங்களைக்கொண்டும் அவ்வாறு உணர்த்தினோம். அது போலப் பண்ணட்டராகமென்பதையும் ஒதுவாழார்த்திகள் லக்ஷியமுறையில் இன்று நான் வரை கையாண்டுவருவதை முன்னிட்டுப் பந்துவராளி இராகமென்றே கூற வேண்டியது அவசியமாகிறது. இப்பொழுது "நட்டபாடை" என்பதற்கும் "நட்ட" என்பதற்கும் சொல்லின் ஒற்றுமையைக் காணும்போது முதற்பெயரில் பாடை-அதாவது பாஷை என்ற ஒரு சொல்லே அதிகமுள்ளது. அச்சொல்லை நீக்கிப் பார்த்தால் இரண்டு பண்களும் ஒரே சொல்லுடையனவாய்க் காணப்படும். ஆனால் இசையின் ஒலித்தன்மையை நாட்டைக்கும், பந்து வராளிக்கும் சீர்தூக்கிப் பார்க்கும்போது மலைக்கும் மடுவுக்குமுள்ள வேறுபாடுகள் காணப்படுகின்றன. இங்கு நாம் சிறப்பாகக் கவனிக்கவேண்டியது ஒன்றுண்டு. நட்டபாடை என்ற பண்ணும் நட்டராகமென்றபண்ணும் குறிஞ்சியாழைச் சார்ந்தன என்பது நூலினின்றும் புலனாகும். இங்கு யாழ் என்பது சுரங்களின் ஒலி எனக்கருதுக. ஓர் இராகமானது ச-ரி-க-ம-ப-த-தி என்ற ஏழு சுரங்களில் எந்தச்சுரத்தை முதன்மை யாகப் பெற்று வருகிறது என்பதை யாழ் என்ற சொல் குறிக்கும். நம் லக்ஷியத்திலுள்ள இராகங்களெல்லாம் பெரும்பாலும் நான்கு சுரங்களையே கிரஹஸ்யாசம் பெற்றவருகின்ற காரணத்தால் இவ்வேழில் நான்குயாழே பிரதானமானவை என்றனர். இந்த நான்கு யாழில் ஏழும் அடங்கும். அவை முறையே (ஸ-ப) (ரி-த) (க-தி) (ம) என்பனவாம். இவைமுறையே பாலை, மருதம், நெய்தல், குறிஞ்சி எனப்படும். எந்தப்பண் மத்யம சுரத்தைத் தலைமையாயடைந்த யாழினிடமாகப் பிரத்ததோ அப்பண் குறிஞ்சியாழைச் சார்ந்ததாகும். நட்டபாடையும் நட்ட இராகமும் குறிஞ்சியாழைச் சார்ந்தன எனக்குறித்தமையால், நட்டபாடையின் சுரத்தானங்களுக்கு எந்த யாழினுடைய சப்த சுரங்கள் காரணமாயினவோ அதே சுரத்தானங்களின் அமைதியே நட்டராகத்திற்கும் உரியதென அறிய வேண்டும். நட்டபாடை என்ற பண்ணிற்குப் பாஷை-அதாவது தாய்மொழி

யின் குண அமைதியின் தன்மைபோல குறிஞ்சியாழினிடமிருந்து அச்சுர ஒலிகள் எளிய தன்மையில் எடுத்துக் கொள்ளப்பட்டன என்ற பொருளிலும், நட்ட - என்னும்போது அச்சுரங்களை இயக்கும்போது நர்த்தனஞ் செய்வது போலவும் விளங்க வேண்டுமென்ற காரணங்கொண்டும் நாட்டை இராகத்தை விளக்கினோம். ஆனால் அதே "நட்ட" என்ற சொல்லே இங்கு வேறு பொருள் கொள்ளவேண்டும். இங்கு நட்ட-என்றால் நடு என்பது பொருள். நட்ட, நட்டம் என்ற வார்த்தைகள் நடு என்றும், சந்தர்ப்பம், காரியம் இவைகளை முன்னிட்டு நட்டம் நர்த்தனம் என்றும் பொருள்தரும். நட்டநடு—"நட்டநடுவே யிருந்த நாமென்பர்" (தாயு. பரிபூரண. 1) நட்ட நடுநான், நட்ட நடுப்பெற என்ற இடங்களில் எல்லாம் நட்டம் என்பது நடு. அல்லது மத்திய பாகம் என்று பொருள்படுவதையும், "நட்டம் பயிற்றுநா நாதனே" என்ற திருவாசக அடியில் (சிவபுராணம் வரி 89) நட்டம்-நடனம் எனப் பொருள்படுதலையும் காண்க.

குறிஞ்சியாழ் ஒலியை (மத்யமத்தை)ப் பிரதானமாய் அடைந்ததும் காலையில் பாடுதற்குரிய சுர அமைதிகளைத் தருவதுமான இராகமே மாயாமாளவகளை யென்பதாகும். இவற்றின் சப்தமாகிற ஏழு சுரங்களினின்றும், சுருதியில் எளிதாய்ச் சேர்ந்து முகப்புறம் போன்றுவிளங்கும் அவரோகண முறையே, இராகத்தின் ஆரோகண அவரோகண அமைதியில் விளங்கவேண்டுமென்ற தன்மையை முதன்மையாய் எடுத்துக்கொண்டு விளக்கப்பட்ட இராகமே நட்டபாடை என்ற நாட்டை இராகமாகும். இதுபோலவே நட்ட இராகமென்பதிலும் குறிஞ்சியாழ் ஒலியை (மத்யமத்தை)ப் பிரதானமாயுடைய அதே மாயாமாளவகளை யின் சப்தமாகிற ஏழு சுரங்களே வருகின்றன. ஆனால் இந்த சப்த சுரங்களாகிற "சரீகம பதரி"யின் நடு சுரமாகிற மத்யமத்தை (ம-கை) நட்ட என்பதனால் 12-சுரத்தான அமைதியிலாயினும், 22-சுருதித்தான முறையிலாயினும் நட்டநடுவான மத்திய பாகத்தில் ஒலிக்கச் செய்யவேண்டும்; அதாவது 12-சுரத்தான அமைதியில், கீழ் ச-முதல் மேல் ச-வரை ஓர் ஸ்தாயி எனப்படுகிறது. இவ்விரு எல்லையின் மத்தியில் 11-இடைவெளிகள் உள்ளன. இவற்றில் கீழ் ச-விற்கு மேலே 5-இடைவெளியும் அல்லது கீழ் ச-விலிருந்து 5-இடைவெளியும், இது போல மேல் ச-விற்குக் கீழ் 5-இடைவெளியும் அல்லது மேல் ச-விலிருந்து கீழே 5-இடைவெளியும் விட்டு எஞ்சிய நடு மத்தியிலுள்ள தானத்தில் ம- என்ற சுரத்தை ஒலிக்கச் செய்யவேண்டுமென்பதே நட்ட என்பதன்பொருள்.

12-சுரத்தானப்பதிகம்

வரிசைகள்	1	2	3	4	5	6	7	8	9	10	11	12	1
சுரத்தானக் குறியீடு	ச	ரி	ரி	க	கா	ம	மா	ப	த	தா	தி	தி	ச
பந்துவராளிச் சுரத்தானம்	ச	ரி			கா		(மா)	ப	த			தி	ச
நட்ட நடுவான இடம்	1	2	3	4	5	6 (நடு)	8	5	4	3	2		1

இதைப் போல் 22-சுருதி முறைகளினாலும் இத்தன்மை விளங்குவதைக் காணலாம். கீழ் ச-முதல் மேல் ச-வரையிலுள்ள ஒரு ஸ்தாயியின் எல்லையினுள்ளே 21-சுருதி இடங்களிருக்கின்றன. இவற்றில் கீழ் ச-விற்குமேல் 10 அல்லது கீழ் ச-விலிருந்து 11-இடைவெளியிட்டு, மேல் ச-விற்குக் கீழ் 10 அல்லது

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மேல் ச-விவரிந்து கீழே 11-இடைவேளி விட்டும் வரும்போது பாக்கியுள்ள நடுமத்தியின் சுருதியிலே, குறிஞ்சியாழின் (மாயாமாளவகௌணியின்) ஏழு சுரங்களின் நடுசுரமாகிய மத்யமத்தைச் சொல்லவேண்டுமென்பதே (நட்டம்) நட்ட என்பதின் பொருளென அறிதல்வேண்டும். இந்த மத்யமத்தைப் பிரதிமத்யமம் (ம-2) என்று சொல்லுவர்.

22-சுருதிப் பதிகம்

வரிசை	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	1
சுருதி	ச	ரி	, ரி	, க	, கா	, ம	, மா	, ப	த	, தா	, நி	, தி	, தி	, தி	, தி	, தி	, தி	, தி	, தி	, தி	, தி	, தி	, தி
குறியீடு																							
நடுவிடம்	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	1
பந்துவராளி சரி																							
சுரதானம்																							

ஆதலின் நட்டராகமென்பது குறிஞ்சியாழின் “சரிகமபதரி” என்ற ஏழில் “சரிக-பதரி” என்று பூர்வாங்கத்தில் மூன்று சுரங்களும், உத்தராங்கத்தில் மூன்று சுரங்களும் அமைத்து அதன் நடுசுரமாகிய மத்தியமம் (ம) என்பதை 12-சுரத்தான ரீதியிலும், 22-சுருதித்தான ரீதியிலும் நட்டநடு மத்தியாக வைத்து (பிரதிமத்யமமாக வைத்து) கானம் செய்க என்பது பெறப்படுகிறது. இவ்வாறு கானம் செய்யும்பொழுது வருவதான ஒலி இயக்கங்கள் பண் நட்டராகமென்ற பந்துவராளி இராகமாயிற்று. இந்தப் பண்ணின் சுரத்தான அமைதிகள் குறிஞ்சியாழாகிற மாயாமாளவகௌணியினிடம் தோன்றிவருவதால் பந்துவராளிக்கு அந்தர கார்தாரமா (க-2), அல்லது சாதாரண கார்தாரமா (க-1), எந்த மேளத்திற்குப் பிறந்தது, என்ற ஐயப்பாடுகள் வருவதற்குச் சிறிதும் இடமில்லையென அறிகிறோம். பண் நட்டராகம் குறிஞ்சிப் பண்ணின் புறநிலை என்பதால், இவ்விராகம் மாயாமாளவகௌணி இராகத்தில் பிறந்திருப்பினும், ஒலி இயக்கத்தில் மாயாமாளவகௌணியின் அகநிலைத்தன்மை இல்லாது வேறுபட்டு புறநிலைத்தன்மை பெற்றுள்ளது என்பதும் பெறப்படுகிறது. ஆதலால் தேவார ஆசிரியர்கள் லக்ஷியத்தில் பாடிவரும் முறைகொண்டும் “நட்ட” என்பதின் காரணகாரியங்கொண்டும் அது பந்துவராளி என்ற இராகம் ஆமெனத் திட்டமாகக் கூறலாம். இனிமேல் இந்த இராகத்தைத் தேவாரப் பண் ஆராய்ச்சிக் கூட்டம் தனித்த முறையில் தீர்மானிக்கப் போகின்றது. இவ்வாராய்ச்சி நான்கண்ட இந்த முடிபுக்கு மேலும் பல காரணங்களைக் கண்டுபிடிக்குமென்று எதிர்பார்க்கிறேன்.

நட்ட (நட்டம்) என்பதை நர்த்தனம் என்ற பொருளிலும், சுருதி அமைதிகளில் நட்டநடு-மத்ய பாகம் என்ற பொருளிலும் கோக்கும்போது நமது இசையமைதிகளின் உண்மைகள் நன்கு அறியப்படுகின்றன. நமது கர்னாடக இசையின் நுண்ணிய உண்மைகளை நமது தமிழ் மறையாகிய தேவார இசையின்றி வேறு எந்த இசையின் மூலமாயினும் அறியமுடியுமா? முடியாது என்பதே எனது உறுதியான எண்ணம். முடியுமென்று யாரும் துணிந்து கூறவும் இயலாது. இவ்வுண்மைகளை அறிவுடையோர் உள்ளவை உள்ளபடியே அறிந்து அனுபவிப்பார்களாக,

குற்றிய லுகரமு மற்றென மொழிப

திரு. மு. சண்முகன், M.A.,

அண்ணாமலைப் பல்கலைக் கழகம்

I

தொல்காப்பியம் எழுத்ததிகாரம் புணரியலிலுள்ள முதல் மூன்று குத்திரங்களையும் முறையே காண்போம்.

- (1) மூன்றுதலை யிட்ட முப்பதிற் றெழுத்தின்
இரண்டுதலை யிட்ட முதலா கிருபஃ
தறுநான் கீறொடு நெறிநின் றியலும்
எல்லா மொழிக்கு மிறுதியு முதலும்
மெய்யே யுயிரென் றுயி ரியல்.

மெய்யும் உயிரும் மொழிக்கு முதலிலும் ஈற்றிலும் வரப்பெறும் என்பதே இச்சூத்திரத்தின் கருத்துரை. உரையாசிரியர்களிடையே இச்சூத்திரப்பொருளில் கருத்து வேற்றுமை இல்லை.

- (2) அவற்றுள்

மெய்யீ றெல்லாம் புள்ளியொடு நிலையல்.

இளம்பூரணர்.

இது (மேற்கூறியவாற்றான் தனிமெய்யும் முதலாவான் சென்றதனை விலக்கலின்) எய்தியது விலக்கல் நுதலிற்று.

(இ-ள்) அவற்றுள் = மேல் மெய்யும் உயிரும் என்று கூறிய இரண்டனுள்; ஈறுமெய்யெல்லாம் புள்ளியொடு நிலையல் = மொழிக்கு ஈறு மெய்யெல்லாம் புள்ளி பெறுதலொடு நிற்க, முதலாயவை யெல்லாம் புள்ளியிழந்து நிற்க என்றவாறு.

- (உ-ம்) மரம்

மொழிமுதன் மெய் புள்ளியொடு நிலை தென்னாது. ஈறெல்லாம் புள்ளியொடு நிலையல் என ஈற்றின்மேல் வைத்துக் கூறியவதனான். அவ்வீற்றின்மெய் உயிர் முதன்மொழி வந்தவிடத்து அஃது ஏற இடங்கொடுக்கும் என்பது பெறப்பட்டது.

நச்சினுர்க்கினியர்.

இளம்பூரணருடைய, மேலேகூறப்பட்ட கருத்துக்களைத்தையும் நச்சினுர்க்கினியர் உடன்பட்டுள்ளார். அவற்றின் மேலும் “ஈற்றுமெய் புள்ளிபெற்று நிற்குமென்றதானே உயிர் முதன்மொழி தம்மேல் வந்தால் அவை உயிரேற இடங்கொடுத்து நிற்குமென்பதாஉங் கூறினாராயிற்று. இவ்விதி முற்கூறிய தன்றோவெனின் ஆண்டுத் தனிமெய் பதினெட்டும் புள்ளி பெற்று நிற்குமென்றும், அவைதாம் உயிரேறுங்காற் புள்ளி யிழந்து நிற்குமென்றங் கூறினார்; ஈண்டு மெய்முதல் மெய்யிறெனப் பொருளுரைக்க வேண்டியமையின் மொழிமுதன் மெய்களும் புள்ளிபெறுமோவென்று ஐயுற்ற ஐயம் அகற்றக் கூறினார் என்று உணர்க” என்றும் கூறியுள்ளார்.

(3) குற்றிய லுகரமு மற்றென மொழிப.

இளம்பூரணர்.

இஃது ஈற்றிற் குற்றியலுகரத்திற்கு ஒரு கருவி கூறுதல் நுதலிற்று.

(இ - ள்) குற்றிய லுகரமு மற்றென மொழிப=ஈற்றிற் குற்றிய லுகரமும் (புள்ளி யிறுபோல உயிரேற இடங்கொடுக்கும்) அத்தன்மைத்து என்று சொல் லுவர்.

இம்மாட்டேறு ஒருபுடைச் சேறல் எனவுணர்க.

நச்சினுர்க்கினியர்

இது முன்னர்ப் புள்ளியிற்றுமுன் உயிர் தனித்தியலா தென்று மெய்க்கு எய்துவிக்கின்ற கருவியை எதிரது போற்றி உயிர்க்கும் எய்துவிக்கின்ற கருவிச் சூத்திரம்.

உரை இளம்பூரணர் கூறியதிலிருந்து வேறுபடவில்லை.

இம்மாட்டேறு ஒருபுடைச் சேறல் புள்ளி பெறுமையின். அங்ஙனம் உயிரேறுங்காற் குற்றுகரங்கெட்டுப்போக நின்ற ஒற்றின்மேல் உயிரேறிற்றென்று கொள்ளற்க. நாகரிதென்புழி முன்னர்க் குற்றுகரவோசையும் பின்னர் உயிரோசையும் பெற்று இவ்விரண்டுங்கூடி நின்றல்லது அப்பொருளுணர்த்தலாகா மையின், இஃது உயிரொடுங்கூடி நிற்குமென்றார்.

II

இம்மூன்று சூத்திரங்களுள் முதற்கூத்திரவுரையில் அச்சூத்திரத்திற்கு உரை கண்டாரிடையே வேறுபாடு இல்லை. அவ்வுரையையே நாமும் உடன்பட்டு மேலே செல்லுவோம்.

இரண்டாவது சூத்திரத்தின் உரையிலும் இளம்பூரணரும் நச்சினுர்க்கினியரும் உடன்பட்டுள்ளனர். அன்னார் இருவரும் “இது முற்கூறியவாற்றான் தனி மெய் முதலாவான் சென்றதனை விலக்கின் எய்தியது விலக்கிற்று” எனச் சூத்திரத்திற்குத் தோற்றுவாய் எழுதினர். இத்தோற்றுவாய்க்கேற்ப இளம்பூரணர் மொழிமுதல் மெய் புள்ளியொடு நிலாதென்னுது ஈறெல்லாம் புள்ளியொடு நிலையல் என ஈற்றின்மேல் வைத்துக் கூறியவதான் அவ்வீற்றின் மெய் உயிர் முதன்மொழி வந்தவிடத்து அஃது ஏற இடங்கொடுக்கும் என்பது பெறப் பட்டது என்று விசேடமும் எழுதினர். இதனை நச்சினுர்க்கினியரும் உடன்பட்டுள்ளார். இதனால் இச்சூத்திரத்தின் நோக்கம் ஈற்றுமெய் புள்ளிபெற்று நிற்கும் என்பதைக் கூறுவதன்று மொழிமுதல்மெய் புள்ளிபெற்று நிற்காது, உயிர்மெய்யாகவே நிற்கும் என்பதைக் கூறுவதேயாகும் என்று உரையாசிரியரும் நச்சினுர்க்கினியரும் கருதியுள்ளமை வெளிப்படையாம்.

இவ்வாறு சூத்திரத்தோற்றுவாயாலும் விளக்கவுரையாலும் பெறப்பட வைத்த, சூத்திரச் செம்பொருளுக்கு மறுதலைப் பொருளையே ஆசிரியர் சிறப்பாகக் கூறவந்தார் என்பது ஐயப்பாட்டிற்குரியது. அதுவே ஆசிரியர் நோக்கமாயின் ‘அவற்றுள் மெய்முத லெல்லாம் புள்ளியொடு நிலையா’ எனத் தெளிவாகக் கூறி இருப்பரன்றோ? உரைகாண்பார் கூறும் விளக்கவுரைகளை எதிர்நோக்கித் தொல் காப்பியர் இவ்வாறு கூறினார் என்பது பொருந்தாக் கூற்றையாமன்றோ? அவை உரைகண்டார் கருத்துக்களெனக் கூறுதல் தருமே யன்றி ஆசிரியர் கருத்துக் களெனக் கூறல் தகாது. அன்றியும் சிறப்புடைப் பொருளாக இவர் கொள்ளும் சூத்திர மறுதலைப் பொருள் பிறிதொரு சூத்திரத்தான் பெறப்படாதாயினன்றே “அவற்றுள் மெய்யிறெல்லாம் புள்ளியொடு நிலையல்” என்பதற்கு ‘மெய்முத லெல்லாம் புள்ளியொடு நிலையா’ எனவேண்டுவது. இக்கருத்தை முன்பே ஆசிரியர் கூறினாராயின் ஈண்டும் அக்கருத்தையே புகுத்துவது கூறியது கூறல் என்னும் குற்றமாமன்றே? “உயிர்மெய் யல்லன மொழிமுதலாகா” என்னும் மொழிமரபு இருபத்தேழாம் சூத்திரப் பொருளுக்கும் “அவற்றுள்.....நிலையல்” என்பதற்கு இவ்வுரையாசிரியர்கள் கொண்ட சிறப்புடைப் பொருளுக்கும் வேற்றுமைதான் யாண்டுளதோ? மொழிமரபு சூத்திரத்திற்கு உரைகண்ட இவ்விருவரும் ‘உயிரொடு கூடியமெய் அல்லாதனவாகிய தனிமெய்கள் மொழிக்கு முதலாகா; உயிரொடு கூடிய மெய்கள் மொழிக்கு முதலாம்’ என்ற பொருளே காண்கின்றனர். வேறு பொருளும் கண்டாரில்லை. இந் நிலையில் “அவற்றுள் மெய்யி றெல்லாம் புள்ளியொடு நிலையல்” என்பதற்கு வலிந்து இப்பொருளைச் சிறப்புடைப் பொருளாகக் கொண்டது எற்றுக்கோ? குற்றியலுகரமும் புள்ளியிறுபோல உயிரேற இடங்கொடுக்கும் என்னுந் தங் கருத்தை ஈண்டு மாட்டேற்றும் பெறவைத்தார் ஆசிரியர் என்னும் பொருந்தாக் கூற்றிற்கன்றி வேறெற்றுக்கு?

“புள்ளி யில்லா வெல்லா மெய்யும்.....ஆறே” என்னும் தூன் மரபு பதினேழாம் சூத்திரத்தான் மெய் புள்ளி பெறுதல் பெறப்படுகின்ற தாகலின், இவ்விதி முற்கூறியதன்ருவெனின் என்மெடுத்த ‘ஆண்டுத் தனிமெய் பதினெட்’ மெய் புள்ளிபெற்று நிற்குமென்றும் அவைதாம் உயிரேறுங்காற் புள்ளியிழந்து நிற்குமென்றுங்கூறினார்; ஈண்டு மெய்முதல் மெய்யீறெனப் பொருளுரைக்க வேண்டியமையின் மொழிமுதன் மெய்கூறும் புள்ளிபெறுமோவென்று ஐயுற்ற ஐயம் அகற்றக் கூறினாரென்றுணர்க’ என்று பதில் கூறினார் நச்சினூர்க்கினியர். இதனானும் நச்சினூர்க்கினியர் மொழிமுதன் மெய்களைப் பற்றியது இச்சூத்திரம் என்று கருதியமை நன்று புலனாம். அன்றியும் ‘உயிர்மெய்யல்லன மொழிமுத லாகா’ என்னும்பொழுது, மொழிமுதலானா என்றமையானே இச்சூத்திரம் தனி மெய்க்கன்றி மொழிமுதன் மெய்க்கு என்பது பெறப்படுகின்றமையின் இவ்வாறு மறுத்துவிட ஆகாமையுங்காண்க.

ஆயின் இச் சூத்திரம் நுதலிய பொருள்தான் யாதோவெனின் கூறுதும். மொழிமரபு இருபத்தேழாம் சூத்திரத்தால் மொழிமுதல் மெய் உயிர்மெய்யாக வரும் என்றும், புணரியல் முதற்கூத்திரத்தால் மெய் மொழிக்கு முதலிலும் ஈற்றி லும் வரும் என்றும் ஆசிரியர் கூறினாராதலின் இரண்டும் கேட்ட மாணுக்கனுக்கு அவ்வாறாயின் மொழி ஈற்றுமெய் உயிர்மெய்யாக வருமோ? தனிமெய்யாக வருமோ? என ஐயம் நிகழுமன்றே, அவ்வையம் நீக்குதல் நுதலிற்று இச் சூத்தி ரம் என்க. எவ்வாறு நீக்கியது எனின் (மொழி முதல் மெய்போல உயிர்மெய்யாக வராது) மொழி ஈற்றுமெய் தனிமெய்யாகவே வரும் என்று கூறுவதால் என்க.

அற்றேல் உயிர்மெய், மெய் முன்னும் உயிர் ஈற்றிலும் நின்று புணர்ந்தவொன் றுகலின் உயிர்மெய் உயிரீறே; ஆதலின் உயிர்மெய் ஈற்றுச்சொல் உயிரீற்றுச் சொல்லே; மெய்யீற்றுச் சொல்லாதல் இயலாது; எனவே மெய்யீற்றுச் சொல் உயிர்மெய்யீறாக இருத்தல் இயலாது; தனிமெய்யீறாகவே இருத்தல் வேண்டும்; ஆதலின் அதனை விதந்து கூறல் வேண்டாவெனின் ஆசிரியர் உயிர்மெய்யை வேற் றுமை நயங்கருதினன்றே மெய்முதலும் உயிரீற்றுங்கொள்வது. ஒற்றுமைநயங்கரு தும் இயல்பும் உடையரன்றே. ஒற்றுமைநயங்கருதும்பொழுது உயிர்முதலென்றுங் கூறுதற்குரியர். இதனாலன்றே நுந்தை என்பது மெய்முதலாகவும், அவ்வுகரத்தை மொழிமுதற்குற்றியலுகரம் என்றதூஉம். இவ்விரண்டு நயமும் உடன்பட்ட ஆசிரியர் போக்கை உணர்ந்த மாணுக்கனுக்கு உயிர்மெய்யீற்றை எவ்வீருகக் கொள்வது என்று ஐயம் நிகழுமன்றே? அதனானும் இதனை விதந்து கூறவேண்டு மென்றுணர்க.

இச்சூத்திரச் செம்பொருள் இதுவாகவே “மொழிமுதல் மெய் புள்ளியொடு நிலாதென்னுது ஈறெல்லாம் புள்ளியொடு நிலையல் என ஈற்றின்மேல் வைத்துக்

கூறியவதானுன், அவ்வீற்றின் மெய் உயிர் முதன்மொழி வந்த இடத்து அஃது ஏற இடங்கொடுக்குமென்பது பெறப்பட்டது” என்ற விளக்கத்திற்குச் சிறிதும் இட மின்மை காண்க.

III

“குற்றிய லுகரமு மற்றென மொழிப” என்பது மூன்றஞ் சூத்திரம். இளம் பூரணரும் நச்சினூர்க்கினியரும் “முதன்மெய் புள்ளியொடு நிலாதென்னுது ஈறெல்லாம் புள்ளியொடு நிலையல்” என்பதன் விளக்கத்தில் கொண்ட பொருளையே இச்சூத்திரம் மாட்டெறிந்து கூறுகிறது எனக்கொண்டு குற்றியலுகரம் மெய்யீறு போல உயிரேற இடங்கொடுக்கும் என மாட்டேற்றிலக்கணம் பொருந்தாமுறையி ல் பொருள்கொண்டு மறுக்கப்படுவாராயினர். இதனைச் சிவஞான முனிவர் முதற்கூத்திர விருத்தியில் விளக்கி மறுக்கின்றாராதலின் நாமும் இதனை ஈண்டு ஆராய்தல் வேண்டா. முன்னைய சூத்திரத்தில் கூறிய கருத்தையே அடுத்த சூத்திரத்தில் ஆசிரியர் மாட்டெறிந்து கூறுவர் என்பதை “மெய்யினியற்கை புள்ளியொடு நிலையல்” “எகர ஓகரத் தியற்கையு மற்றே” என்னும் சூத்திரங் களான் காண்கின்றோமாதலின், உரையில் விரித்து வளைத்துக்கொண்ட கருத்தை எதிர்நோக்கித் தொல்காப்பியர் மாட்டெறிந்து கூறுகின்றார் என்ற இளம்பூரணர் நச்சினூர்க்கினியர் கருத்து ஒவ்வாது. அன்றியும் இரண்டாஞ் சூத்திர ஆராய்ச்சியின் இறுதியில் ‘மொழிமுதல் மெய் புள்ளியொடு நிலாதென்னுது, ஈறெல்லாம் புள்ளியொடு நிலையல் என்பதனான், அவ்வீற்றின் மெய் உயிர் முதன்மொழி வந்த விடத்து அஃது ஏற இடங்கொடுக்குமென்பது பெறப்பட்டது’ என்ற விளக்கத் திற்கே இடமின்மை காட்டினோமாதலின், இவர்கள் கூறும் இம்மாட்டேற் றிற்குச் சிறிதும் இடமின்மை காண்க.

அற்றேல் சூத்திரப்பொருள் யாதோவெனின் மெய்யீறுபோலக் குற்றியலுகர வீறும் புள்ளிபெறும் என்பதேயாம். குற்றியலுகரந்தானும் இருவகைப்படும். அவைதாம் “குற்றியலுகரம் முறைப்பெயர் மருங்கின்—ஒற்றிய நகரமிசை நகரமொடு முதலும்” என்பதனாற் பெறப்பட்ட நுந்தை என்ற மொழிமுதல் குற்றிய லுகரமும், “நெட்டெழுத் திம்பரும் தொடர்மொழி ஈற்றும்— குற்றிய லுகரம் வல்லா றார்ந்தே” என்பதனாற் பெறப்பட்ட மொழி ஈற்றுக் குற்றியலுகரமும் ஆகும். இவ்விருவகைக் குற்றியலுகரத்துள்ளும் நெட்டெழுத் திம்பரும் தொடர் மொழி ஈற்றும் வரும் குற்றியலுகரமே புள்ளிபெறுமெனக் கொள்க. மொழிமுதற் குற்றியலுகரம் புள்ளி பெறுதென்க. இக்கருத்து எதனாற் பெறுதுமெனின் மொழிமுதல்மெய், மொழி ஈற்றுமெய் என்னும் இரண்டனாள் னும் ஈற்று மெய்யே புள்ளிபெற்று நிற்குமென்று கூறினாரன்றே அதனோடு இம் மூன்றஞ் சூத்திரத்தை மாட்டெறிந்து கூறியதனாற் பெறுதுமென்பது. இச் சூத்தி ரத்திற்கு உரைகண்டோரும் ஈற்றுமெய்போல ஈற்றுக்குற்றியலுகரம் உயிரேற

இடங்கொடுக்கும் என ஈரூந்தன்மை மாட்டெறியப்படுதலை உடன்பட்டே போயினர். குற்றியலுகரம் புள்ளிபெறுமென்றலை உடன்பட்டிலராயினும்.

நான்மரபு இரண்டாஞ் குத்திரம் “அவைதாம் குற்றியலிகரம் குற்றியலுகரம் ஆய்த மென்ற முப்பாற் புள்ளியு மெழுத்தோ ரன்ன” என்பது. முப்பாற் புள்ளி என்பதை இளம்பூரணரும் நச்சினர்க்கினியாரும் ஆய்த்திற்கேற்றினர். அவர் குற்றியலுகரம் குற்றியலிகரம் ஆகிய இவை புள்ளி பெறும் என்பதை உடன்பட்டிலராகலின். குத்திரப்பொருள் குற்றியலிகரம் குற்றியலுகரம் ஆய்தம் என்ற மூன்றும் புள்ளிபெறும் எழுத்துக்களெனக் கொள்ளலே சிறப்புடைத்து. குற்றியலுகரமும் புள்ளிபெறும் என்பது பேராசிரியர்க்கும், சங்கயாப்பு நாலுடையார்க்கும், மயிலைநாதர்க்கும், சிவஞானமுனிவர்க்கும் உடன்பாடேயாகும். இவ்வாறு நான்மரபிற் பொதுவாகக் குற்றியலுகரம் புள்ளிபெறுமென்று கூறினார். ஈண்டு, புணரியல் மூன்றாஞ் குத்திரத்தில் (குற்றியலுகரமு மற்றெனமொழிப) அதனையே திருப்பிக்கூறுது அவற்றுள்ளும் மொழி ஈற்றுக் குற்றியலுகரமே புள்ளிபெறும் என்கின்றார்.

இவ்வாறு ஈற்றுக்குற்றியலுகரமே புள்ளிபெறும் என்பதனுனன்றே ‘குற்றியலுகரமு மற்றென மொழிப’ என்னும் இச்சுத்திரத்தை “மெய்யின் இயற்கை புள்ளியொடு நிலையல்” எனக் குறத்து நியற்கையு மற்றே” என்னும் நான்மரபு பதினாந்து, பதினாறு ஆகிய இச்சுத்திரங்களை அடுத்து வைத்து மாட்டெறிந்து கூறுது ‘அவற்றுள் மெய்யிறெல்லாம் புள்ளியொடு நிலையல்’ என்னும் புணரியல் இரண்டாஞ் குத்திரத்தை அடுத்து வைத்து அதனோடு மாட்டெறிந்து கூறியதா உம். இவ்வாறு நான்மரபிற் கூறுது புணரியலுள் இதனை அடுத்துக் கூறியதானன்றோ இளம்பூரணரும் நச்சினர்க்கினியாரும் மெய்முன் உயிர் அடையும் புணர்ச்சி விதியைக் குற்றியலுகரத்திற்கும் ஏற்ற முயன்றதா உம் என்க.

அன்றேல் நான்மரபிற் கூறிய குத்திரம் தனி எழுத்துக்களைப் பற்றியதென்றும், குற்றியலுகரம் மொழியின்கணன்றி தனி எழுத்தாக வருதலின்மையின் நான் மரபிற் கூறுதலாகாதெனவும், புணரியலுள் கூறினமையின் இளம்பூரணரும் நச்சினர்க்கினியாரும் கூறியதே உரையாம் எனவும் கூறின், மகரக்குறுக்கமும் மொழியின் கண்ணன்றி தனியாக வருதலின்மையின் அதனையும் நான்மரபிற் கூறுதலாகாதென மறுக்க. மெய்க்கு அரையளவு கூறினார். அம்மெய்யுள்ளும் அவ்வரை மாத்திரையில் குறுகியொலிக்கும் மகரமும் உண்டு என அதனையும் உடன்கூறினார். மாத்திரை தொடர்புடையதாதல் நோக்கி. இவ்வாறே ‘எகர ஒகரத் தியற்கையு மற்றே’ என உயிரைக் கூறும் வழிக்கூறுது. மெய்யைக் கூறும் வழி ‘மெய்யின் இயற்கை புள்ளியொடு நிலையல்’ என்னும் குத்திரத்தை அடுத்துக் கூறினார். புள்ளி பெறும் தன்மையில் ஒத்தல் நோக்கி. இவ்வாறு தன்னின முடித்தல் என்னும் உத்திக்கணங்கவும், வேறு பயன் நோக்கியும் குத்திரக்கிடக்கையை முறை பிறழ்ந்

தும் ஆசிரியர் கூறுதற்குரியர் என்பதை இங்கும் பிறவிடங்களிலேயும் காண்கின்றோமாதலின் குற்றியலுகரம் எல்லாவிடங்களிலும் புள்ளிபெறும் என்பதே ஆசிரியர்கருத்தாயின் ‘மெய்யிறெல்லாம் புள்ளியொடு நிலையல்’ என்னும் இச்சுத்திரத்தோடு மாட்டெறிந்து கூறி இருப்பார். அன்றியும் குற்றியலுகரத்தைப் பற்றிய இச்சுத்திரத்தைக் குற்றியலுகரம் கூறும் வழியே கூறுதற்குரியரெனின் மொழி மரபிற் குற்றியலுகரத்தைப் பற்றிக் கூறிய மூன்று நான்கு ஆகிய குத்திரங்களை அடுத்து அன்றோ கூறுதல் வேண்டும். புணரியலுள் கூறுதலும் தவறாமன்றோ? இவ்வாறு முறை பிறழ்ந்து கூறுவதும் ஒரு பயனோக்கியன்றோ? ஈண்டு இவ்வாறு பிறழ்ந்து கூறியது ஈற்றுக்குற்றியலுகரமே புள்ளிபெறும், ஈற்றுமெய் புள்ளி பெறுவதுபோல என்பது பெறுதற்கென்க. இவ்வாறு குத்திரக் கிடக்கைமுறை பிறழ்ந்தும் மாட்டெறிந்து கூறுவது குத்திரம் பல்காமைக்கும், குத்திர அளவு பெருகாமைக்கும் என்க.

திராவிடக் குழுமொழியில் இக்குற்றியலுகரம் மலையாள மொழியில் வரக் காணலாம். அம்மொழியில் இக்குறைந்த ஓசையைக் காட்டுதற்கு அவ்வுயிர் மெய்யின் மேல் பிறை இட்டு எழுதுவது வழக்கம். ரீடி இப்பிறை வடிவம் புள்ளியின் வடிவமே யாகும். இவ்வுகரத்தை சம்பருதோகாரம் என்பர். இவ்வுகரம் அம்மொழியில் மொழிமுதலில் வாராமையும், மொழிமுதல் உகரத்திற்கு இப்பிறையிட்டு எழுதும் வழக்கம் இன்மையும் அறிக.

மொழியிற்றுக் குற்றியலுகரம் வல்லொற்றின் மேல் ஏறி நெடில், உயிர், வலி, மெலி, இடை, ஆய்தம் இவைகளை ஈற்றயலெழுத்துக்களாகக் கொண்டு வரும். இதனால் ஈற்றுக் குற்றியலுகரம் முப்பத்தாறென்பாரும், நாற்பத்திரண்டு என்பாரும் உளர். இவ்வேண் மிகுதியான் மொழி ஈற்றுக் குற்றியலுகரத்தை மற்றை முற்றியலுகரத்திலிருந்து வரி வடிவத்திலும் பிரித்தறிய வேண்டுமென்க. மொழிமுதற் குற்றியலுகரம் நுந்தை என்ற மொழியில் வரும் ஒன்றே. வேறெங்கும் வராது. ஆகையினால் மொழிமுதற் குற்றியலுகரத்தைப் பற்றி ஐயம் எழுதற்கு இடமில்லை. இதனால் இது புள்ளி வேண்டாமையும் ஈற்றுக் குற்றியலுகரம் புள்ளி வேண்டியமையும் காண்க.

இவ்விருவகைக் குற்றியலுகரங்களும் முற்றியலுகரமாயும் ஒலிக்கும் “முற்றிய லுகரமொடு பொருள்வேறுபடா—தப்பெயர் மருங்கி நிலையிய லான” என்னும் மொழிமரபு முப்பத்தைந்தாஞ் குத்திரத்தால் மொழிமுதல் குற்றியலுகரம் முற்றியலுகரமாயும் ஒலிக்கப்பெறும் என்பதும், அவ்வாறு முற்றியலுகரமாக ஒலிப்பினும் பொருள் வேறுபாடு இல்லை என்பதும் பெறப்படுகின்றன. இவ்வாறு மொழிமுதற் குற்றியலுகரம் முற்றியலுகரமாய் ஒலிப்பினும் பொருள் வேறுபடாதெனவே, மொழிஈற்றுக் குற்றியலுகரம் முற்றியலுகரமாக ஒலிக்கப் பெறும் எனவும், அவ்வாறு ஒலிக்கும் பொழுது பொருள் வேறுபடும் என்பதும்

பெறப்படுகின்றன. இதற்கு இளம்பூரணர் நாகு நகு என உதாரணங்காட்டி குற்றியலுகரமாயும் முற்றியலுகரமாயும் ஒலிக்கும் என்று கூறியது பொருந்தாது. என்னை? ஒரு மொழிக்கண் குற்றியலுகரமாயும் முற்றியலுகரமாயும் ஒலித்துப் பொருள் வேறுபடுதல் வேண்டுதலின். எனவே காது, கட்டு, கத்து, முருக்கு, திரட்டு என்பன போல நச்சினுர்க்கினியர் காட்டும் உதாரணங்களே பொருந்தும் என்க. இவை பெயராய் பொழுது குற்றியலுகரவீறுகளாம். ஈழனில வினையாய் பொழுது முற்றியலுகரங்களாம். அன்றியும் முற்றியலுகரம் தொடர்மொழிக்கண் ணும்வரும் என்பாரும் உளர். அஃதெவ்வாறாயினும் சுற்றுக் குற்றியலுகரம் முற்றியலுகரமாய் ஒலிப்பின் பொருள் வேறுபடும் என்பதும் மொழிமுதல் குற்றியலுகரம் முற்றியலுகரமாக ஒலிப்பினும் பொருள் வேறுபடாது என்பதும் அனைவர்க்கும் உடன்பாடே. உடன்படவே காது காட்டு திரட்டு முதலியன குற்றியலுகரவீறே முற்றியலுகரவீறே என்று வரிவடிவிலும் பிரித்தறியவேண்டுமென்பது, பொருள் வேறுபாடுடைமையின். அவ்வேறுபாடறிய குற்றியலுகரத்திற்குப் புள்ளியிடுக. நுத்தை முற்றியலுகரமாய் ஒலிப்பினும் பொருள் வேறுபாடின்றமையின் வரிவடிவில் இரண்டையும் பிரித்தறிய வேண்டாமை காண்க. இதனானும் இம்மொழிமுதற் குற்றியலுகரம் புள்ளிபெறுதெனவும், புள்ளிபெறுவது சுற்றுக்குற்றியலுகரமே என்பதும் முடித்துக்கொள்க. இவ்வாறு மொழிமுதற்குற்றுகரம் முற்றுகரமாக ஒலிப்பினும் பொருள் வேறுபாடின்றமையினன்றே நன்னூலார் மொழிமுதற்குற்றியலுகரம் என்று ஒன்று கருதாது என்பன்க.

मुसलमान और तेलुगू साहित्य

Muslim Contribution to Telugu Literature

by

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भारतीय लोग सदा से अतिउदार और विशाल हृदयी माने जाते हैं । यह इस लिए कि इन्होंने सत्य के स्वीकार करने में कभी भी संकोच से काम नहीं लिया । यही कारण है कि जितने भी विदेशी भारतवर्ष को आये वह यहाँ के ही हो कर रह गये । बाहर से आने वालों ने अपने साथ जो अच्छा इश लाई उन को यहाँ के निवासियों ने दिल खोल कर अपनाया । इस के फल स्वरूप बाहर से आनेवालों ने भी यहाँ की बहुत सी बातों को ग्रहण किया । इस आपसी लेन देन का यह परिणाम हुआ कि भारतीय संस्कृति और सभ्यता ने बड़ी उन्नति की । इसी पारस्परिक सहयोग का फल है कि मुसलमानों ने जहाँ भारत की बहुत सी बातों को स्वीकार किया वहाँ, उसके साहित्य को भी यथाशक्ति प्रोत्साहन दिया । यही कारण है कि मुसलमान शासकों के दरबारों में भारत के उच्च कोटि के संस्कृत के कवि आश्रय पाते रहे हैं । उदाहरणार्थ "मानुकरा" को निज़ामशाह ने, अकबरीकालीदास को अकबरने और जगन्नाथ पंडित को नूरुद्दीन मुहम्मद शाह ने अपने अपने दरबारों में अत्युच्च पद दिये और उनकी कृतियों को यथाशक्ति प्रोत्साहन दिया । मुसलमानों ने अपने प्रयत्न को यहाँ तक ही सीमित नहीं किया बल्कि संस्कृत के प्रचार में भी काफी भाग लिया । इस काम को पूरा करने के लिए बहुत से मुसलमानों ने संस्कृत सीखी और उस में बड़े बड़े विद्वान हुए । इन विद्वानों के द्वारा जब मुसलमान शासकों को भारतीय संस्कृति की महत्ता

जानपड़ी तो इन्होंने ने इस नई संस्कृति से साधारण मुसलमानों को परिचित कराने के लिए संस्कृत की बहुत सी पुस्तकों का अनुवाद फारसी भाषा में कराया। अकबर ने नकीब खां से महाभारत का अनुवाद कराया। यजुर्वेद और रामायण का भी अनुवाद हुआ। यह इस बात का परिणाम है कि मुसलमानों ने जहाँ अपने समय के संस्कृतसाहित्य को प्रोत्साहन दिया वहाँ उस साहित्य में पांडित्य भी प्राप्त किया।

जब मुसलमानों के हाथ से राजकीय व्यावहार निकल गये और दिल्ली केन्द्र उन के हाथ में नहीं रहा जिसके कारण उनकी शक्तियाँ इधर उधर बिखर गईं तो उस समय भी जहाँ जहाँ उनके राज थे वहाँ के आसपास की भाषाओं को उन्होंने ने यथाशक्ति प्रोत्साहन दिया।

आंध्र में भी रोज़ियों के राज करने से पहले वहाँ संस्कृत का ही बोलबाला रहा। राजाओं के दरबारों में उन्हीं कवियों को जगह मिलती थी जो संस्कृत के पंडित थे। मगर राजा नरेंद्र के समय से तेलुगू को राज दरबारों में जगह मिल गई। अब तेलुगू भाषा में ग्रंथ रचे जाने लगे। तेलुगू कवि राज कवि बन गये। ऐसे समय में मुसलमान नवाबों ने भी अपनी शक्ति के अनुसार तेलुगू की सेवा की। इस के स्पष्ट उदाहरण निम्नलिखित घटनाओं से मिलते हैं।

मलिक इब्राहीम सोलहवीं शताब्दी में आंध्र देश का नवाब था। इसको तेलुगू भाषा से बहुत प्रीति थी इस के नाम से दो तेलुगू ग्रंथ अंकित मिलते हैं। एक दिन इस ने आकुंटे, ईकुंटे, नाकुंटे, मीकुंटे, माकुंटे की एक समस्या उपस्थित की तो उस समय उस के पास जो कवि था, उसने इस की पूर्ति इस प्रकार की।

आकुंटे वृक्षं बगु
नीकुंटे लोभी चैनु हीनात्सुंडौ
मीकुंटे मा किम्मा
माकुंटे मेमु रामु मलिक भरामा

यह सुनकर नवाब बहुत प्रसन्न हुआ और इसको पुरस्कार दिया।

इसी युग में मुहम्मद बेग नाम के एक जमींदार थे। एक दिन इनके साथ और लोग भी थे। बातें हो रही थी। जमींदार को प्रसन्न देखकर एक ब्राह्मण ने जमींदार से कहा कि जमींदार साहब। इस से पहले मलिक इब्राहीम नाम के एक नवाब रहते थे। उनके के दरबार में एक कवि, था जिसको, नवाब ने बड़े आदर से रखा था। जिस के कारण नवाब का नाम आज भी लोग याद करके हैं। आप भी नवाब से कम नहीं हैं मुझे अपने आश्रय में लेकर इज्जत बखाशिये। यह सुन कर जमींदार ने कहा कि अगर तुम इसी वक्त मेरे संबन्ध में कविता करोगे तो मैं तुम को मालामाल करूँगा। वह ब्राह्मण कवि तो न था पर समय के अनुसार भागवत के कुछ पद्यों के अन्त में जमींदार का नाम लगा दिया।

भिल्ली भल्लु लायक,
भल्लुक, कणि, खड्ग, गवय, बलि, मुख, च, री,
झिली, हरीरार, भककिरि.
मल्लाद, भुतका, कधू, काम, ह, म, द, बेका।

यह सुनकर अहमद बेग ने उसको इनाम दिया। सन १०० में पोल्लि गोटी तेल गन्ना ने अपनी कृति “ययात चरित्र” नवाब आसिफ जाह

अब्बह के नाम अंकित की है। यह और इसी प्रकार के उदाहरणों से यह मालूम होता है कि उस समय के नवाब तेलुगू से कितनी प्रीति रखते थे।

मुसलमानों की केन्द्रीयशक्ति के टूट जाने के बाद देशी राजाओं ने अपनी गिरी हुई स्थिति को संभाल लिया। इस लिए अब तेलुगू और दूसरी भाषाओं को आंध्र और वहाँ के राजाओं का आश्रय प्राप्त हो गया। अब तेलुगू साहित्यकारों को इस बात की आवश्यकता कम रह गई कि वह नवाबों का आश्रय ढूँढ़ें। अब राजाओं की सहायता के कारण तेलुगू साहित्य दिन दूनि रात चौगुनी उन्नति करने लगा। समय के इस फेर को देख कर मुसलमान जन साधारण अपने भेदभाव को अलग रखकर तेलुगू साहित्य की सेवा के लिए तैयार होगये। तेलुगू भाषा के क्षेत्र में इनके उतरते ही तेलुगू साहित्य में एक नये युग का श्रीगणेश हुआ। भाषा में एक प्रकार का नयापन पैदा होगया। नये नये विचार, भाव, और शैलियों के लिये रासता खुल गया। नई नई उपमायें और नये नये उदाहरण इस भाषा में घुस गये। इस प्रकार तेलुगू पर फारसी का प्रभाव पडा।

मुसलमानों ने तेलुगू साहित्य के किसी एक पहलू को ही अपनी साहित्यिक रचनाओं का केन्द्र नहीं बनाया, बल्कि उन्होंने ने तेलुगू साहित्य के विभिन्न पहलुओं को छुआ है। कहानी, नाटक, उपन्यास, धर्म और नीति आदि, तमान विषयों पर उन्होंने ने कलम उठाई है।

इतिहास की छापन बीन से पता चलता है कि तेलुगू साहित्य के क्षेत्र में मुसलमानों ने सन १८५० के पश्चात पदार्पण किया है।

आने वाली पत्रिकों में हम इस का प्रयत्न करेंगे कि तेलुगू साहित्यकार मुसलमानों की कृतियों पर एक साधारण दृष्टि डालें जिस से आप यह अंदाज़ा लगा सकें कि मुसलमानों ने तेलुगू साहित्य की उन्नति में क्या पाठे अदा किया है।

१. कबीर कमालदास, इस ने कबीर कीर्तन मुख के नाम से पद्य में यह किताब लिखी है। इस में कवि ने कबीरदास की कविता के आधार पर कविता की है। भाषा साहित्यिक है। हिन्दु मुसलमान को एक प्लेटफार्म पर लाने के लिए जो प्रयत्न कबीर ने किया था। यह पुस्तक भी उसी की गूँज है। यह पुस्तक सन १८७० में मुद्रित हुई है।

२. सय्यद कादरबाक्षा साहब इस ने नीति संबंधी एक पुस्तक लिखी है। जिसका नाम ग्राम मं, सिफ कोड है। इस पुस्तक को देखने से हमको यह मालूम होगा कि उस समय ग्राम मुंसिफों को क्या क्या अधिकार प्राप्त थे यह पुस्तक १८७३ में मुद्रित हुई।

३. मुहम्मद नबी साहब। इन्होंने ने अनवरुल इसलाम, लिखी है। यह पद्य में है। इस में कवि ने विस्तार पूर्वक इसलाम की शिक्षाओं को समझाने का प्रयत्न किया है। पुस्तक के पढ़ने से हमको अचमभा लगता है कि क्या एक मुसलमान को तेलुगू पर इतना अधिकार प्राप्त होसकता है। यह किताब सन १८८४ में मुद्रित हुई।

४. एस. अब्दुस्सलीम। इन्होंने ने नीति संबंधी पुस्तक “मद्रास पोलीस आर्डर्स” लिखी है। इस में मद्रास की पोलीस संबंधी नियमों का उल्लेखन है। यह पुस्तक सन १८८५ में छपी है।

हकीम सय्यद इब्राहीम । इन्होंने वैद्यग्रन्थ लिखा है । नाम से स्पष्ट है कि इस में क्या होगा । शैली बहुत सरल है । यह पुस्तक १८८९ में प्रकाशित हुई है ।

इमाम साहब । इन्होंने सुप्रसिद्ध कहानी गुलेबकावली को उपन्यास के रूप में लिखा है । इस प्रकार की रोमांचक उपन्यास के लिए जिस प्रकार की भाषा की आवश्यकता है वैसी ही भाषा का प्रयोग किया गया है । वह पुस्तक १८९५ में मुद्रित हुई है ।

७. बदरुद्दीन साहब । इन्होंने ने यूनानि वैद्यशास्त्र लिखा है । इस पुस्तक के लिखने का उद्देश्य यह बतलाया है कि फारसी और अरबी न जाननेवालों को यूनानि वैद्य की महत्ता बताई जाए । यह पुस्तक १८९७ में छपी है ।

८. B. M. अब्दुलसाहब । इन्होंने ने यूनानि धातु वृद्धि बोधिनी लिखी है । इस में यूनानि वैद्य शास्त्र के अनुसार धातु को बढ़ाने के ढंग बताये गये हैं । यह पुस्तक १८९७ में मुद्रित हुई है ।

९. हकीम मुहम्मद निज़ामुद्दीन । इन्होंने ने वैद्य संबंधी पुस्तक “कुटुंब सुरक्षणी” लिखी है । इस में सरल ढंग से यह बताया गया है कि पूरे कुटुंब को स्वस्थ रखने के लिए किन किन बातों की आवश्यकता है । यह पुस्तक बहुत लाभदायक है । स. १८९८ में प्रकाशित हुई है ।

१०. शेक नबी साहब । इन्होंने ने तेलुगू साहित्य की जो सेवा की है वह ऐसी है कि तेलुगू साहित्यकार उस को भूल नहीं सकते, और तेलुगू साहित्य

की सूची इन के नाम के बिना अपूर्ण ही रहेगी । गद्य और पद्य दोनों में इन को पांडित्य प्राप्त था । यह तेलुगू के प्रथम मुसलमान साहित्यकार हैं । जिन्होंने पांच पुस्तकें लिखी हैं ।

(१) कपोदेश्वर चरित — इस पुस्तक में दो कबूतरों की कहानी लिखी है जिन्होंने अपने दुश्मन शिकारी के साथ भी भलाई की और उस को बचाने के लिए दोनों ने अपनी जान की बली दी । इस कहानी को लिखकर कहानीकार ने हमको इस बात का सबक दिया है कि हम भी अपने दुश्मनों के साथ भलाई करना सीखें ।

(२) अंबरीयोपाख्यानम् — यह एक पुरानी कहानी है । एक कवि और एक राजा की बेटी के प्रेम का रोमांचक किस्सा है । यह पुस्तक बहुत रोचक है । १९०० में मुद्रित हुई है ।

(३) ध्रुवाख्यानम् — यह पुस्तक १९०७ में मुद्रित हुई है ।

(४) चंद्रहासा चरित्रम् — यह पुस्तक १९०३ में मुद्रित हुई है ।

(५) नीलासुंदरी परिणयम् — यह १९१० में मुद्रित हुई है ।

११. मुहम्मद अफजल साहब । इन्होंने ने करामाते गौस के नाम से एक पुस्तक लिखी है । इस में सुप्रसिद्ध मुसलमान फकीर की जीवनी लिखी है और फिर उनके चमत्कारों का सरल और प्रभावशाली भाषा में वर्णन किया है । यह पुस्तक कब में है और १९०७ में मुद्रित हुई है ।

१२. उमर अलीशाह साहब । तेलुगू जाननेवाले हिन्दू और मुसलमान दोनों इन को अच्छी तरह जानते हैं । इन्होंने ने तेलुगू साहित्य को बड़ी शक्ति प्रदान की

कि इनका नाम तेलुगू साहित्य में स्वर्णाक्षरों में लिखे जाने योग्य है। इन्होंने ने बारह पुस्तकें लिखी हैं और भिन्न भिन्न विषयों पर। (१) ब्रह्मविद्याविलासम् — यह वेदान्त है और १९०७ में छपी गई है। (२) मद्रालसा — यह नावल है और १९१० में छपा है। (३) इलजुल गुरवा - यह वैद्य शास्त्र है। इस में गरीब और निर्धन लोगों के लिए साधारण ढंग के नुसखे बताये हैं। इस का प्रकाशन सन १९२० में हुआ है। (४) चंद्रगुप्त नाटक, यह किताब १९११ में छपी। (५) नानव वध - यह डरामा है १९१३ में प्रकाशित हुआ। पद्मावती - यह नाटक है। १९१६ में प्रकाशित हुआ। (७) विचित्रह विरहणायम - यह डरामा है १९१४ में छपा। (८) विषाद सौन्दर्यम - यह डरामा है १९१७ में छपा है। (९) स्वर्गमाता - यह धर्मसंबंधी रचना है। जो १९१९ में मुद्रित हुई। (१०) मनी माता, (११) मुसद्दस हाली, (१२) शांता - यह तीनों किताबें अपनी छपाई की तारिकें नहीं बतलाती ऊपर मैं ने जानबूझ कर ही पुस्तकों का परिचय नहीं दिया इस से लेख और लम्बा हो जाएगा, पर उनकी भाषा और शैली पर मैं अपने विचार प्रकट करना चाहता हूँ। इनकी भाषा में एक प्रकार की लीच और लचक पाई जाती है। जिसके कारण, पाठक जब एक बार उनकी, पुस्तक पढ़ने के लिये हाथ में लेता है तो उस के पढ़ने में इतना मग्न होजाता है कि वह पुस्तक समाप्त करने के बाद ही उसको छोड़ना पसन्द करेगा। मुसलमान होने के कारण भाषा में भी कहीं कहीं मुसलमानीयत दिखाई देती है। इस का कदापी यह अभिप्राय नहीं कि भाषा कहीं भी अपनी साहित्यिक श्रेणी से गिर गई है।

१३. मुहम्मद सुल्तान साहब। इन्होंने ने “स्त्री न्यायि निवारिणी” लिखी है। यह पुस्तक १९०७ में छपी है।

१४. मनजूमियाम साहब। इन्होंने ने यादगारे ताली में मुहम्मद लिखी है। इस में पैगम्बरे इसलाम की मुख्य मुख्य शिक्षयें तेलुगू जाननेवालों को समझाने का प्रयत्न किया गया है। १९१० में यह किताब छपी है।

१५. कादर खाम साहब। मुहम्मद विलासम इनकी किताब है। यह हरिकथा के आधार पर है। १९१२ में मुद्रित हुई है।

१६. शेख अली साहब। सुप्रसिद्ध दानी “हातिम ताइ” इनकी कृति है। (२) रद्दे हिन्दु चरित्र, इस में हिन्दु धर्म से लेखक ने अपना मतभेद प्रकट किया है। (३) तद्दे हिन्दु चरित्र, यह पुस्तक मिली नहीं। इस लिए कहा नहीं जासकता कि यह पुस्तक किस विषय पर निर्धारित है। ऊपर की दो पुस्तकों की मुद्रा की तारिख १९१४ है।

१७. T. S. मुहम्मद हुसेन। प्रेमरी पाठशालाकू तगिना चहमुख इस में प्रेमरी पाठशालाओं में पठाने के ढंगों का वर्णन है। यह १९१५ में छपी।

१८. शेख हुसेन दास। यह जिला कडपा तालुक गंगापल्ली के रहनेवाले थे। इन्होंने ने कुछ पैगम्बरों, चार खलीफाओं, और हुसेन की जीवनियां लिखी हैं। कुमनि शतकम और मोक्षस विलसनीयम यह किताबें भी इन्हीं की लिखी हुई हैं। कालिदास आदि के संबंध में प्रशंसनीय पद भी लिखे हैं। १९१६ में यह तमाम पुस्तकें छपी हैं।

१९. मुहम्मद लाल। “तेलुगू डाक्टर वैचित्रमू” यह है इन की कृति। यह प्रहसन नाटक है। १९१८ में मुद्रित हुई।

२०. सय्यद बदसद्दीन । विद्युन, माला, इनकी लिखी हुई पुस्तक है । यह धर्म संबंधी पुस्तक है । १९१९ में प्रकाशित हुई ।

२१. महबूब मियां । इनकी रचना “अभिनव सुमति शतकम्” है । यह पद्य है । नीति संबंधी ग्रंथ है । १९१९ में मुद्रित हुई ।

२२. मुहम्मद खुबुद्दीन । “अथ चिकित्सा” इनकी विचित्र रचना है । यह किताब १९२० में छपी ।

२३. सय्यद सिलार साहब । इन्होंने ने बिलहणोपाख्यानम् लिखी है । यह नाटक है । १९२० मुद्रित हुई ।

२४. अबदुर रहमान । इन्होंने ने “दस्तूरिख अमल पटेल पटवारी” नामसे पुस्तक लिखी है । यह पुस्तक उस समय के पटेल और पटवारियों के लिए बहुत फाइदे की चजि रही होगी ।

२५. इब्राहीम बेग । इन्होंने ने आराधना कु सहायम्, लिखी है ।

२६. शेक इसमार्शल दास । इन्होंने ने वेणुगोपाल नाम सुकीर्तनमुख लिखी है ।

२७. मुहम्मद सिलार साहब । कर्णमाला इनकी रचना है ।

२८. अबदुल गफूर । यह कम्बम तालुक, जिला करनूल के रहनेवाले है । आप अरबी, फारसी के बड़े विद्वान हैं । आपको तेलुगू से अटूट लगाव है ।

इसी लगाव ने आप को इस बात पर मजबूर किया कि आप तेलुगू साहित्य का विशेष अध्ययन करें । अपनी इस इच्छा को पूरी करने के लिए आप ने तेलुगू के बड़े बड़े विद्वानों की शागिरदी की । कुरान का अनुवाद तेलुगू में किया । और तफसीर भी लिखी । यह पहले मुसलमान हैं इन्होंने ने कुरान की तफसीर पांडित्य पूर्वक की । यह तफसीर बहुत पसंद की गई है । आपने चार खलीफाओं की जीवनियां भी लिखी है । आज कल आप करनूल कालेज में वाइस प्रिंसिपल हैं तेलुगू को आप से बहुत आशा है ।

२९. शेक दाऊद साहब । आप करनूल निवासी हैं । आप तेलुगू के विद्वान हैं । तेलुगू पर आप को बड़ा अधिकार प्राप्त है । आप कवि और लेखक दोनों हैं । आपकी भाषा अतिरुचिकर होती है । आप साइबाबा के भक्त हैं । इस संबंध में जो पद्य आप ने लिखे हैं वह उनके पांडित्य को दिखाते हैं इसी लिए उदाहरणार्थ यहाँ लिए जाते हैं ।

जगत गुरू साइ बाबा —

अनि समस्त मतालंब जनुगू निन्नु
विवध रूपाल बोगडिन वेगवारि ।
यात्मलं दृष्टिवेह, सर्वार्थ नि,ल,य,
दीन जन हृदविकास पिधी निवास ॥

कड लेनि प्रीति नीकड जेरुवारिक
ष्टमु लेल्ल दार्चिन, सकृमूर्ति ।
पा,व,न भक्ति नी पज्ज चेरिनवारि
ये,द लो,न, नि,र, तबू बो,द,लुस्वामी ॥

दर्शनकाक्ष नीदरि, चेरु वार, लु
भक्ति नीगमनिचु पावनांग ।
को, द, लेनि, कुर्मि नी, को, लुव, गो रेडुवारि
तत्त्वमुगांचु, विदवज्जि धा, न
मतविभेदमु नेरुगनि मान्यपक्ष ॥

कलुषभावसु नडयु हृत्कमलदास
करुणरूपेदि निलचिन वरपवित्र ।
दीनजन हृदिकासि पिडी निवास
उपरयुक्त विषयपर लिखने के तिरा ॥

अब तक मुझे जो पुस्तकें प्राप्त हुई हैं यदि इन पर ही विस्ताररूप से लिखा जाय अर्थात् प्रति कवि की जीवनी, उसकी पुस्तकें, पुस्तकों के विषय, शैली और पुस्तक पर समालोचनात्मक दृष्टि डाली जारा, तो मेरा अनुमान है कि यह एक बड़ी पुस्तक बनजाएगी । मेरा खयाल है कि यह लेख इस क्षेत्र में अध्याय करनेवाले विद्यार्थियों के लिए बहुत लाभ दायक होगा अन्त में मैं यह कहना चाहता हूँ कि एक जाति वालों का दूसरी जाति के साहित्य को जानने का प्रयत्न करना उन दोनों जातियों को एक दूसरे से निकट लाने का एक अच्छा साधन होगा इसीलिए आज अगर हिन्दू और मुसलमानों ने एक दूसरे के साहित्य को जानने की कोशिश की तो क्या आश्चर्य कि यह आज की सामप्रदायिक कलुषाई बहुत जल्द दूर हो जाए ।

వసుచరిత్రకారుని సంగీతకళారహస్యజ్ఞత

By

SRI K. V. SUBBARAGHAVA KAVI,
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వసు చరిత్రమును వ్రాసిన రామరాజ భూషణుడు పదునాఱవ శతాబ్దపు మహాకవియని యందఱకుఁ దెలిసిన విషయమే. ఈ మహనీయుఁడు తనబాల్యమునఁ గావ్యాలంకారచూడామణి యనంబరఁగు నరసభూపాలీయమును రచించి నరసింహదేవరాయల కంకితమొనర్చెను. తరువాత నూత్నయావనవయఃపరిపాకమున వసుచరిత్రమును విరచించి తిరుమలదేవరాయల కంకితమొనర్చెను. వార్ధక్యమున ద్విత్వకావ్యమును శ్లేషప్రబంధమును హరిశ్చంద్రనలోపాఖ్యానమును రచించి శ్రీరామచంద్రున కంకితమొనర్చి ధన్యుడయ్యెను.

నరసభూపాలీయమునఁగవి “కారదామూర్తియగు మూర్తికవి” యనియు వసుచరిత్ర హరిశ్చంద్రనలోపాఖ్యానములయందు రామరాజభూషణుఁడని వ్యవహరింపఁబడియె. బాల్యము నడననామమున్నదున్నట్లుగానే భట్టుమూర్తియైయుండి తదుపరి విద్యాపరిపాకము రామరాయలచేభూషణునిరుదమొసంగఁబడి భట్టుమూర్తియను పేరప్పటికి ప్రతిష్ఠను చేకూర్చునదికాదని తలఁచి కీర్తిప్రఖ్యాతుల నాశించిన భట్టుమూర్తి రామరాజభూషణుఁడై యథుటనథుటనా సామర్థ్యమును జూపెను.

నరసభూపాలీయములో :

“శతతేభినిపద్యసంధానధారేయు, ఘటికాశతగ్రంథకరణధుర్య
నాశుప్రబంధబంధాభిజ్ఞనోష్ఠ్యని, రోష్ఠ్యజ్ఞానచలజహ్వోక్తినిపుణఁ
దత్తమభాషావితానజ్ఞాబహుపద్య, సాధితప్యస్తాక్షరీధురీణ
నేకసంధోచితశ్లోకభూషాకృత్య, చతురునోష్ఠ్యనిరోష్ఠ్యసంకరజ్ఞ
నమితయమకాశుధీప్రబంధాంకసింగ । రాజసుత తిమ్మరాజపుత్ర
ప్రసిద్ధ । నరసవేంకటరాయ భూషణసుపుత్రు । నను బుధవిధేయు
శుభమూర్తి నామధేయు ॥”

నని తన కావ్యసంధాన చమత్కారవిశేషంబులఁగవి తెలుపుకొనియెనేకాని తనకు సంగీతము వచ్చునని కూడ సూచింపవైనను లేదు. అప్పటికా మహాకవి వివిధచమత్కార పద్యఘటనా సామర్థ్యావధానంబులంజేయుచుండేనేకాని సంగీతమునందు ప్రవేశింపలేదని తెలియుచున్నది.

కవులందఱుడైన పద్యముల నిట్లు వర్ణించిరి :

శ్రీనాథుడు తనశృంగారనైషధమున :

చ॥ కొనరివసంతకాలమునఁ గోయిలక్రోశ్యనభంగియేడ్చెన ।
బిన్నరహునేత్రకొండచటఁ బెద్దయెలుంగున నక్కినక్కిన ।
క్కనమగుమన్యవేగమునఁ గాటుక కన్నులనీరుపోవనై ।
యుసిరికకాయలంతలుపయోగరముల్ దిగువాటునటుగన్ ।

ఇట్లు గోయిలక్రోశ్యనట్లని వర్ణించెను.

అల్లసాని పెద్దనతన మనుచరిత్రములో :

ఉ॥ పాటునకింతులోర్తురె ? కృపారహితాశ్మక నీవుగ్రోప ని !
చోటభనన్నభాంకురముపోకెగనుంగొను మందుజూపేయ ।
ప్పాటలగంధి నేదన నేపంబిడియేడ్చెగలస్వనంబుతో ।

మీటివఱిచ్చుగుబ్బచను మిట్టలనశ్రులు చిందువందగన్ ॥

కలస్వనంబుతోనేడ్చెనని వర్ణించెను.

నంది (ముక్కు) తిమ్మనగారు తన పారిజాతాపహరణమునందట్లు వర్ణించియున్నారు.

ఉ॥ ఈనునఁబుట్టిడెందమున హెచ్చిన శోకదవానలంబునన్ ।
గాపిలియేడ్చెబ్రాణఃకుకట్టెదుటన్ లలితాంగి పంకజ ॥
శ్రీసఖమైన మోముపయిఁజేలవెఱంగిడిబాలపల్లవ ।
గ్రాసక పాయకంతకలకంతపఘాకలకాకల్ధనిన్ ॥

చిగురుటాకులు తినివగరుబాతిన గండుగోయిల కాకల్ధనిలో నుండినట్లే డ్వనని శ్రీనాథుని కోయిలను, పెద్దనగారి కలస్వనంబును కడుక తిమ్మనగారెట్లు రెండింటిని వర్ణించిలో తెలియుచున్నదిగాదా ! పీరిమువ్వరయందును నించుకసంగీతగుణము గోచరించి మఱుగునడుచున్నది. కాని మనభూషణ కవి తన మనుచరిత్రమున :

శా॥ అబాబిల్లి వెలుంగు పెల్లికలదాయన్ లేక రాకానిగా ।
రాజశీప్రభుమైన మోమునఁబటాగ్రంబొత్తి యున్నయా ।
రాజీవాననయేడ్చెగిన్నగఘా రాంత్కి రాంభోజకాం ।
భాజిమేళవిపంచికారమగుభావూంబునోగంబుగన్ ॥

కిన్నరస్త్రీలు వీణియను కాంభోజీరాగమేళమునందు మాటుచుఁబాడినట్లు గిరికయేడ్చెనని వర్ణించెను.

కాంభోజరాగమున గిరికయేడ్చెనని వర్ణించెను కవి. ఈ కవియమును నుంత పరిశీలించుముగాక !

సాధారణముగా ముఖారిరాగము దుఃఖమును శోకగీతమును దెలుపునది. ముఖారికిని వ-ద-స-అను స్వరములు కాంభోజమేళములో చేరినవున్నవి. టక్కభాసానంప్రదాయము ననుసరించిన ధైరవి కైతికి నిసాదమున దుఃఖగీతమును దెలుపును. ధైరవికిని వ-ద-స-స్వరములు పలుకును. అప్పుడది కాంభోజమేళ బన్యమైన శోకగీతమును దెలుపును.

ఇదియుగాక దేశభేదముల ననుసరించి యాత్మరాహుల స్వగీతములకును, గాక్షిణాత్మ్యుల రాగములకును భేదముగ పడుచున్నది. ఇచ్చటి యుంగుటారాగమే యాత్మర దేశకాంభోజరాగమును చున్నది. పద్ధము, వాయాలకము, శక్రము అను మూడుభేదములు గలిగి ప్రతిరాగమును కొంచెమించుమించుగా భేదించుచుండును. శుద్ధకాంభోజరాగమే యుంగుటారాగ దాక్షిణాత్మ్యసాంప్రదాయమున నున్నది. వాయాలకమున నుండునదియే యిచ్చటి కాంభోజరాగము, శక్రమునందినదియే భేద అనురాగముగా మాటిపోయినది.

శుద్ధకాంభోజమేళబన్యమును యుంగుటారాయే శోకగీతమునఁబలుకుబడిగలిగియుండును. ఇది తెలిసియే యాత్మరాహుడగు రామరాఘవాణికి కాంభోజరాగముని సాధారణముగాఁ జెప్పినాడు. అప్పటికది సరియైనది. పీఠము, స్థింగారము, శోకముల వాయాస్వరసంచారములననుసరించుచుఁబాడవచ్చును. గిరిక శుద్ధకాంభోజము లేక యుంగుటారిలోనే యేడ్చెనని చెప్పవగును. ఇది యాత్మరాహుల మతమున శుద్ధకాంభోజమునుచున్నది.

ఈపద్యమును దిలకింపుడు :

మ॥ అరిగాఁబంచము మేనగించినవలాలవ్వేళహిందోళన్ ।
ఖరినూపంబిక జాతమాశ్మరవభంగవ్యాకులంచైవనీ ॥
ధరనాలంబితపల్లవప్రతేధుల్ దాల్చుం దిదియధ్వనిన్ ।
సరిగాఁగైకొనియన్ వసంతము మహాసంపూర్ణభావోన్నతిన్ ॥

అరిగాన్ శోకగీతముగా ; రి అనుబుద్ధిస్వరము లేకయనియు ; పంచమును పంచము స్వరము “ప” శోకలస్వరము. “సరిక” కూడగి పంచము” ఈరెంటినివిడిచి ; నవలాల =

స్త్రీలు ; హిందోళ్ జైఖరిక్ = హిందోళ్ రాగశబ్దమును ; హిందోళ్ రాగమునకు రి-ప-ఆవ-గా ఋషభ పంచమస్వరములుగాక తక్కినయైదుస్వరములుండును. స-గ-మ-ధ-ని-ఆనుస్వరములు హిందోళ్ మునకుఁగలవు. కోకిలకు నింపగుశబ్దమును విడిచి తద్వ్యతిరిక్తముగు హిందోళ్ రాగమున స్త్రీలు పాడిరి. దీనికి నాడవరాగమనియ్యఁజేరు. ఇది శిశిరవసంతర్తుఫల సంధికాలమున విరిహిణీస్త్రీలు పాడునది.

“ శిశిరస్య వసంతస్య సద్ధా హిందోళ్ రాగకః ।

బౌడవః పంచభిః ప్రోక్తః స్వరైష్వడ్భిస్తు షాడవః ।

సంపూర్ణస్వప్తభిః జ్ఞేయః ఏవం రాగాస్త్రీధా మతాః ॥ (సంగీతకాస్త్రము)

బౌడవరాగము పంచమఋషభవర్ణితమైతక్కినయైదుస్వరములతోఁగూడినది. ఆఋస్వరములతోఁగూడినదిది షాడవరాగము. ఏడుస్వరములు గలది సంపూర్ణరాగము. ఇట్లు బౌడవరాగమున స్త్రీలు పాడఁగాఁడమ పంచమస్వరమునకు విరోధమగు రాగమగుటచేత చాలవ్యాకులత చెంది పికములు పర్వభక్షణాదినియమములు సరిపి తత్ఫలితముగా వసంతర్తువునందు యువతులు వసంతరాగమును పాడినందునవానికి సంతృప్తిగలిగినది. వసంతరాగమునందు ఋషభపంచమములు చేరి సప్తస్వరపూర్ణముగా నుండును. అందు వలన నిది పూర్ణరాగమగుచున్నది. బౌడవరాగమును, షాడవరాగమును గూడ పూర్ణరాగము లగుచున్నవి. కాన వానికిని వసంతరాగమునకును భేదమేర్పడునట్లు మహాసంపూర్ణమనిమహాత్మ్యమును కవిప్రయోగించియున్నాఁడు. ఇది సప్తస్వరపూర్ణమైనందున వసంతరాగము మహాసంపూర్ణ రాగమైనది.

ఒక్కొక్క ఋతువునందును నొక్కొక్క రాగము చాల ప్రశస్త మైనది. అట్లనిన

“ శ్రీరాగోఽథ వసంతశ్చ ధైరవః పంచమస్తథా ।

మేఘరాగో బృహన్నాదః పడేతే పురుషహ్వయాః ।

శ్రీరాగో రాగిణీయక్తో శిశిరే గీయతే బుధైః ।

వసంతస్య సహాయస్తు వసంతర్తా ప్రగీయతే ।

ధైరవ స్స సహాయస్తు ఋతౌ గ్రీష్మే ప్రగీయతే ।

పంచమస్తు తథా జ్ఞేయో రాగిణ్యా సహ శారదే ।

మేఘరాగో రాగిణీభిర్యక్తో వర్షాను గీయతే ।

నాదనారాయణో రాగో రాగిణ్యా సహ హైమతే ॥ (సంగీతకాస్త్రము)

సెద్దనగారి కలస్వనమును తిమ్మనగారి “ కలకంఠవహుకలకాకలీధ్వని ” యు కాంభోజ మేళజన్యములేయగు. కొన్ని స్వరములు పురుషస్వరములు మఱికొన్ని స్త్రీస్వరములు. స్త్రీస్వరములు చాల నూత్నములును మధురములును నగుచుండును. అందునిది కాకలీనిషాడ స్వరమగుచున్నది. ఇది స్త్రీస్వరము. అచ్చట నేడ్చునది సత్యభామ స్త్రీయేకదా ! ఆడు కోయిల యనఁగ నే స్త్రీబాతియని చెప్పకయే తేలియును. అందువలన గిమ్మనగారు సత్య భామ యాడుకోయిలవలె కాకలీనిషాడస్వరమున మిక్కిలి తిన్నగా మృదుమధురముగా నీడ్చెనని వర్ణించిరి. “ కాకలీతు కలే నూత్నే ధ్వనా ను మధురా న్భుజే ” అనియమరకోశ కారుఁడు.

ఈవిషయములనన్నిటిని తేలియే రామరాజభూషణమహాకవిసంగీతకళారహస్యనిధి యగుటవలనఁడనయపారపాండిత్య మున్ని విధములఁబ్రవరించునట్లు వర్ణించి ధన్యుఁడయ్యెను ఇతని కవిత్వమునందులయానుగుణ్యము, తాళానుగుణ్యముగాఁబడములమరి యమకాద్యలంకార నిబిడముగా శైలికడుంగడుమనోహరముగా నుండును. చదువరులవిషయముల నించుకంఠఁదిలకింతురుగాక !

సీ॥ లలనాజనాపాంగపలనాపససంగ, తులనాభితాభంగదోషప్రసంగ ।

మలనానివిలలోలదళనాససరస్థాల, ఫలసాదరశుకాలవనశాల ।

మనీగరుదనీకమలినీకృతధునీక, మనీనీసుఖితకోకకులపథాక ।

మతికాంతసలతాంతలతికాంతరనితాంతరతితాంతరణతాంతమతనుకాంత ।

తే॥ మక్యతకామోదకురవకాః కలనకుల । ముకులనకలలననాంతప్రమోదచరిత ।

కలితకలకంఠకులకంఠకాకలీవి । భానుః మువొల్పుమధుమాసనాసరంబు ॥

సీ॥ 2.క చాయననపాయకగేయసముదాయ

మొకనీమనానామయూరనినద ।

మొవంకనకలంకమకరాంకహయహేమ

లొకశ్రేణువదేచయుపతిగిత ।

మొకచెంతసురకాంతలకరాంతతతనాద

మొకదారివపకారికోదితంబు ।

లొకయోరఁబటుచారణమూరఫణితంబు

లొకదండనలమండలకలగాన ॥

తే॥ మొక్క మొగ్గ మొయ్యగదళిగృహోపపన్న ।
 కన్నరీబృందబృందసంగీతరీతి । నమయనతివేలకోలాహలముల కలిమి ।
 నధిప ! యీ యుద్ధికోలాహలాఖ్య మొక్కొ ॥

సీ॥ తలిరుద్రాచయమువాని పలరాజు నలరాజు నలరాజుఁ దెగడుసోయగమువానిఁ
 బసిఁడిచాయలవానిఁబగడంబు జగడంబుజగడంబుగలమోవిసోగనువానిఁ
 దళుకుఁ దెక్కులవానిఁదులకెంపుపలుకెంపుపలుకెంపులొలయునవ్వొలయువానిఁ
 జిరికి చూపులవాని సిరిమించు దొరయించు దొరయించు కాంచనాంబరమువాని

తే॥ నొలుపుగలవాని మకుటతేయూరహోః । కటకకుండలచాళచక్రములవాని ।
 నమృఃకోజానిఁగనిలేయమితఃనయ । సుభ్రమమువోపనిలచి రజ్జితములు ॥

కా॥ నాళికాకరతీగ సారకదళిసారంగపూగావళి ।
 పాలీవాసితమైనకోనఁగనియాబల్కొనలోగానలో ।
 లాళిప్రేరకరత్నకోరకమయూ ఖాలీసమాదీధమా ।
 కేళీధామముఁగంటిభూరమణ యాకేరీనివాసులునన్ ॥

క॥ ఈశరజాతములకునెన । యేశరజాతములఁగానమివివరములో ।
 నాశరజాతము పలుపెడు । నాశరజాతములనడంచునభినసమహిమన్ ॥

క॥ అందు ఘనసారమృగమద । చందన కాశ్మీగ సారసారభలహరీ ।
 సందోహదోహదానిల । కంబళినుపశమిత గగనగమనశ్రమనై ॥

ఇట్లునేకవిధముల రసాగుణ్యముగా మర్దకథనింపి పలుకుబడులకయ్య ఈమహాకవి
 కవితయందెచ్చటను ననుభవించదగియుండు. వీనియందంతటను దన యనన్యసామాన్యసంగీత
 కళారహస్యజల్మిరుదమును సార్థక మొనరించుకొని యున్నాఁడీమహానీయుఁడు.

శుభం భూయాత్ ।

REVIEWS

HISTORY OF THE LATER CHOLAS PART I.—By Sri T.V. Sadasiva Pandarathar, Annamalai University Publication. Rs. 5—8—0.

Sri. Sadasiva Pandarattar's 'History of the Later Cholas' Part I is a welcome addition to the history of South India and the Annamalai University is to be congratulated on bringing out this volume under its auspices. The materials for constructing the history of this dynasty being in Tamil, it is only a scholar well versed in Tamil Literature and Epigraphy that can do full justice to the subject. Sri Pandarattar is an ardent student of Epigraphy and is known for his research work even before he joined the Annamalai University. The book written in chaste and elegant Tamil will be a valuable asset to the student of South Indian History. The author has tackled all problems in Chola History and the profuse authorities quoted for basing his conclusions enhance the value of the book. I am looking forward to the next part which I hope will follow soon.

V. VENKATASUBBA IYER,
 Senior Asst. to the Govt. Epigraphist
 for India (Retd.)

IDEA OF GOD—The Foundations of Religious consciousness. By Dr. K. C. Varadachari, M. A., Ph. D. Sri Venkatesvara Oriental Institute Series—No. 3. Rs. 3/-

This scholarly work embodies the substance of a course of lectures delivered by Dr. K. C. Varadachari at the Sri Venkatesvara Oriental Institute, Tirupati, during the years 1940—41. It is a valuable contribution to the study of Indian thought and comparative religion. The opening chapter gives a brilliant analysis of the religious consciousness and shows how religion, which represents an imperative need of human nature, is in its core an experience of a spiritual presence that makes for righteousness, joy and security. It is an integral experience, *paripūrṇānubhava*. In the words of Sri Aurobindo religion is "a divination of Godhead, the impulse towards perfection, the search after pure truth, and unmixed bliss, the sense of secret

immortality". From early times, man has tried to give a conceptual form to this Inner Presence and his descriptions of what he experiences directly are as varied as they are interesting. The next six chapters attempt to give a panoramic survey of the conception of the Deity found in the Vedic Hymns, the Upaniṣads, the several Darśanas, the Pāñcarātra and in the Śakti cult. The remaining chapters show how these varied attempts to conceive the deity find their fulfilment in the Viśiṣṭādvaitic account of God. The plan of the book is to present in a succinct manner the various conceptions of the godhead held at different times by different schools and to exhibit how these partial views are synthesised in the lofty ethical theism of Rāmānuja. The undertaking has been quite a success. Though brief, the book is a comprehensive outline and it presents a point of view worth considering.

R. R.

SAIVA SIDDHANTA—A Short Survey. By Tiruvachakamani K. M. Balasubramaniam, B.A., B.L. Published by G. Varadarajan, Tiruvapuram Saiva Siddhanta Sabha, Tiruchirapalli. Re. 1/-

In this brochure which is a collection of three talks on Saiva Siddhānta, Tiruvachakamani K. M. Balasubramaniam has succeeded in the very difficult task of presenting in so brief a compass a lucid survey of the entire range of Siddhānta metaphysics, religion and ethics. The literature of the school; the nature of the ultimate verities—*Pati*, *paśu* and *pāśa*; the precise significance of the expression 'advaitam' as used in Siddhāntic literature; the need for divine grace; the stages in the pilgrimage of the soul from bondage to complete liberation; the means for supreme realisation—these are some of the topics touched upon in this book. There is an interesting and suggestive note on the role of music in the life of devotion. Being broadcast talks, the presentation is necessarily simple; but simplicity has not been secured at the cost of accuracy. This book is an excellent introduction to the study of a system of thought and belief which from immemorial antiquity has swayed the hearts and moulded the lives of countless millions in South India.

R. R.

American Mathematical Society Colloquium Publications—Volume XXXIII—**DIFFERENTIAL ALGEBRA** by Joseph Fels Ritt—Davies Professor of Mathematics, Columbia University—American Mathematical Society, 531, West 116th Street, New York City, 1950.

Professor J. F. Ritt survived only by a few months the publication of his "Differential Algebra". The subject matter of this book is a systematic treatment of differential equations from the point of view of Abstract Algebra, a field of Research to which Professor Ritt devoted most of his life.

As the author himself mentions in his preface, he did not find it possible to present all the material which has been developed for the last twenty years. To exhaustiveness he has preferred a short but very clear and impressive account of one aspect of the algebraic theory of differential, and also partial differential, equations: that which makes it a generalization of the algebraic theory of manifolds.

The idea is extremely simple. Algebraic Geometry is mainly a study of ideals of the polynomial extensions of a field. The author defines "differential fields"—one might speak of fields with a differential operator—and "differential polynomials"—one might speak of polynomial extensions, with the same differential operator, of the former fields.

A field F is a differential field if: (1) it is field of characteristic zero; (2) if there exists an endomorphism of its structure of vectorial space over its prime field such that $d(a \cdot b) = a \cdot db + b \cdot da$. The elements $d^{-1}(0)$ form a subfield of F called the field of the constants. The case of fields of non zero characteristic does not seem to have been investigated. Differential polynomials over F are obtained by adjunction of indeterminates and of their differentials.

An ideal theory may therefore be developed, as in the case of any ring with operators, by the introduction of permissible subrings and ideals.

In the first chapter, the author deals mainly with basic notions and with the question of classification and decomposition of ideals. In the second chapter a few very concrete examples illustrate excellently

the theory. The proof of the existence of a basis, p. 10, seems unnecessarily laborious. An application of Zorn's theorem would no doubt simplify it. Chapter III is a detailed study of manifolds of differential polynomials. This means the study of the solutions of systems of differential equations. As the author remarks himself "seldom would much be lost" if one limited oneself "to the material of classical analysis". But he adds: "the abstract method serves to separate algebraic methods from analytic methods" and this is obviously of great utility.

Chapter IV compares the theory so far developed with the classical theory of algebraic manifolds and such a comparison, no doubt, gives a deeper insight into both. Chapter V, insisting on constructive methods, leads to an interesting theory of elimination. The next three chapters require for their understanding a greater technical knowledge of Abstract Algebra than the first. The last chapter extends to partial differential polynomials some of the results obtained for differential polynomials.

The book is very clearly written, in spite of its being a short one and dealing with a rapidly growing theory. One perhaps regrets that the author could not find it possible to present some of the very beautiful and important results obtained by E. R. Kolchin. They are only mentioned in the preface. Is not an algebraic theory of differential equations necessarily aiming at generalizing the Galois theory of equations? In this direction E. R. Kolchin has shown so admirably how this generalization may be realized and also what formidable obstacles have still to be overcome that any one interested in Differential Algebra ought to study carefully his last memoir.

In his preface, speaking of the pioneer work of J. Drach, (published in 1898), the author mentions that some of the results are not correct. This is well known, but equally well known is the fact that in 1902 E. Vessiot published an important work, crowned the

* *Annals of Mathematics*, vol. 49, 1948, pp 1-42.

me year by the French Academy of Sciences, in which, completing the theory of J. Drach, he succeeded, in the words of E. Cartan, in verifying "with perfect rigour a remarkable theory". The omission of the name of E. Vessiot and of his famous memoir is rather surprising.

Except in a few places, Professor Ritt's book requires only, for its understanding, the knowledge of Modern Algebra to be found in the celebrated treatise of van der Waerden. Students interested in this discipline will appreciate the list of still unsolved problems which is at the end of the book. It will prove undoubtedly a great incentive to further Research in the same field.

C. RACINE.

THE ATOM BOMB AND OTHER POEMS—By K. S. Rama, M.A., Enlightenment Literature Series (English) Rs. 1-8-0.

Mr. Rama, the author of this little volume of verse, is to be commended on his ambitious attempt to produce pen portraits of some of the leading personalities of our land. His verse reveals variety and keen interest in current topics. There is hardly an aspect of India's recent political activity that the author has not touched on. Patriotism vibrates through his verse as exemplified in his frequent allusions to Mother India (Vide Pages 13, 18, 20, 21, 26, 42, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). The author's personality is well evident from his works. He is an emotional, patriotic and gentle soul in whom the simple joys of life stir depths of passion and poetry. There are patches in his poetry reminiscent of Gray and Coleridge. His style is ornate and sounds in alliteration and other verbal embellishments which are more characteristic of oriental literature. The dreams to which Mr. Rama has given shape in this little book are dreams that come to every young man on the threshold of life. Mr. Rama is not one of those Indo Anglians who write on Indian themes in alien idiom and imagery. His outlook and philosophy are necessarily Indian and one cannot help thinking that his poetry would sound more sincere and authentic in his own mother tongue. Years and experience, it is hoped, will deepen his talents and make him better known to the literary public.

G. S. BALAKRISHNAN

THE GOD THAT FAILED—Six studies in communism. By Arthur Koestler and others, with an introduction by Richard Crossman. General Editors, K. M. Munshi and N. Chandrasekhara Aiyer. Bharatiya Vidya Bhavan: Bombay. Rs. 1—12—0.

In this book six world famous writers—Koestler, Silone, Gide, Richard Wright, Louis Fischer and Stephen Spender—give us personal statements of their sojourn into communism and subsequent retreat. Intellectuals endowed with heightened sensitivity, they had an exaggerated realisation of the spirit of the age, its hopes, its fears and frustrations. They lost faith in the power of democracy to remove social injustices. Driven by despair they were casting about for a philosophy of life that could fulfil the hopes of a world in rapid decay, and found it in Marxism. From a distance communism appeared to them as a vision of the kingdom of God on earth, even as the French Revolution enraptured the minds of intellectuals like Wordsworth and Shelly in an earlier epoch. Great was the hold of the communist creed on their minds. A classless society where exploitation would be a thing of the past seemed able to provide a complete and final answer to all the problems of social injustice. They shared the common belief that communism was on the side of the worker. While other parties attract followers because of what they offer, communism attracts many minds because it offers nothing, and demands everything, including spiritual freedom. Quite paradoxically, the special appeal of communism lies precisely in the sacrifices, material and spiritual, which it exacts from its converts. In all sincerity they sacrificed their personal status and personal liberties and worked whole heartedly for the coming golden era, unmindful of the rebuffs of professional revolutionaries and of the jeers of their opponents.

But the disillusionment came. They discovered the wide gap between their own vision of God and the reality of the Communist State. They found that the workers were no longer exploited by shareholding capitalists, but nevertheless they were exploited in such a devious and subtle fashion that they did not know whom to blame for it. The long heralded dictatorship of the proletariat had not

materialised, but there was the dictatorship of the Soviet bureaucracy. Submitting to the law of the Kremlin, the votary felt the servant of a higher and unquestioned purpose. He had no longer to ask whether a solution was right; he had only to ask whether it was in line with the doctrine held by Stalin. Hence they found that there could be no discussion on a political issue with a Communist, as it meant merely a challenge to his fundamental faith. Unable to bear the struggles of conscience any longer, these converts violently reacted to what seemed loathsome tyranny. They found that their journey to communism and return made them realise the values of democracy better in its contrast with communism. These six pieces of autobiography make excellent reading.

R. R.

PSYCHOLOGY AND HOME (in Tamil) by Rev. Sathia Samuel, B. A., L. T. Diocesan Book Depot Rs. 2.

Though an ancient discipline, psychology has been a late recruit to the rank of the experimental sciences. But during the last few decades, thanks to the labours of Freud and other ardent students of human nature, it has taken rapid strides and contributed much to an understanding of the hidden recesses of the mind and of the conditions of human well-being. The newer knowledge which contemporary psychologists have placed in our hands has been applied to the wise conduct of life which is now a more difficult task than in any former age. The spate of books on applied psychology is increasing in the west; but there are no treatises in Tamil. Rev. Sathia Samuel has sought to meet the need for a popular book explaining how the truths and principles of psychology help us to reflect profitably on the conduct of our own lives and thereby to avoid many of the errors which wreck or darken our lives, and how it could aid us in a task of primary importance, namely the inescapable duty of influencing others, more especially the young people, so that they may lead better, wealthier and happier lives for all the contact with us. The aim the author has kept in view is to enable people "to re-examine and re-arrange their

previous conceptions of values and of their relations with others in the light of psychology and to help parents and teachers in particular in the sacred and all-important task of guiding and illuminating the hearts and minds of children". He has shown that by taking thought we may add in however small a measure to our moral stature and to our efficiency in every day life. The mind and its mysteries, the child mind, the psychology of sex, a new approach to the reproductive urge, the development of character, the appeal of wicked thoughts, the aim of married life, what makes and what mars the home, how mental treatment may relieve some bodily ailments, psychological care of the infant, problems concerning the conduct of children, the use of leisure, the evening of life—these are some of the topics dealt with. The author brings to bear on the discussion sanity of outlook, rich experience and an intensely religious view. The book deserves to be read by every parent and teacher.

R. R.

॥ श्रीः ॥

॥ गुरुकृपा ॥

(पूर्वतोऽनुवृत्ता)

श्रीरङ्गरामानुजसंयमिसार्वभौमकटाक्षलब्धवेदान्तयुगीरहस्येन

अण्णामलैविश्वविद्यालयाध्यापकेन

आत्रेयश्रीनिवासाचार्येण

विरचिता



अण्णामलैविश्वविद्यालयः

॥ भूमिका ॥

॥ अस्मद्गुरुभ्यो नमः ॥

अद्भुतं यस्य विक्रान्तं वेदवीथीविशोधने ।

अपरं तुरगास्यं तमुपासेऽनन्तसूरिजम् ॥

सुप्रसिद्धमिदं सर्वेषां पण्डितप्रकाण्डानां यत् श्रीमद्भिगमान्तमहादेशिकैरनुगृहीतं श्रीमदधिकरणसारावलीति ग्रन्थरत्नं, तद्व्याख्यानं च चिन्तामण्यभिधानं कुमारवरदगुरुभिः पितृतुल्यवैभवैः प्रणीतत्वेन प्रसिद्धं जगति नितरां विद्योतेते इति । चिन्तामण्यनुसार्थन्यच्च व्याख्यानद्वयं पदयोजनाप्रकाशिकाख्यं श्रीवासराधवाचार्य- (श्रीवण्शठकोपश्रीशठकोपरामानुजयतीन्द्रमहादेशिक) सुन्दरराजाचार्याभ्यां विरचितं विलसतीत्येतदपि विदितं सर्वेषां विदुषाम् । कोलियालं स्वामिन इति सुप्रसिद्धानां भेदसाम्राज्याद्यनेकाध्यात्मग्रन्थप्रणेतृणां विमर्शकुशलानां विपाश्चि- दपश्चिमानां श्रीमद्रङ्गरामानुजमहादेशिकानां सविधेऽस्माकं श्रीभाष्यकालक्षेपावसरे साराख्याः व्याख्यात्रयेऽपि तत्र तत्रौचित्यानौचित्यविचारः प्राचालीत् । तदात्वे सविमर्शं निर्णीताः केचिद्विषयास्तत्त्वबुधुत्स्नानामनस्यूनां सहृदयानामाह्लादाय भवेयु- रिति मनीषया ग्रन्थेऽस्मिन्प्रकाश्यन्ते । चिन्तामणिव्याख्या श्रीमद्वरदगुरुभिस्सर्वा- त्मना न विरचितेत्येतत् बह्वीभिरुपपत्तिभिर्बहोः कालात्पूर्वमेवास्मदाचार्यपरम्परायां निर्णीतमस्ति । अत एव बालिशेन मया सधाष्टर्थमत्र चेष्टितमिति विदांकुर्वन्तु महान्तः । क्षन्तुमर्हन्ति महनीया महान्तमेतमपराधम् । ग्रन्थेऽस्मिन्प्रतिपादिता विषया दत्तावधानैः कृपया विलोकनीया इति सविनयमसकृत्प्रार्थयामहे । यदीदं विषयजातं विद्वन्मनोरञ्जकं भवेत्तर्हि सफलप्रयत्ना वयमिति सन्तुष्यामः । यद्यतथाभूतं तदापि सोपपत्तिकं विद्वद्भिस्तत्प्रदर्शने तेषु कृतज्ञतामावेद्य तत्त्वार्थावगमेन प्रयत्नस्सफल इत्यानन्दभरभरिता भवेम ॥

इति विदुषामनुचरः

कृ. श्रीनिवासाचार्यः ।

॥ गुरुकृपा ॥

(पूर्वतोऽनुवृत्ता)

निर्णीतं वाक्यजातं परविषयतया स्पष्टजीवादिलिङ्गं

तत्तच्छायानुसारि प्रथयति तु वचस्तत्परं तुर्यपादे ।

षड्भिर्द्वाभ्यां च तत्र प्रथमयति नयैस्साङ्ख्ययोगोक्तशङ्कां

घट्टौ जाघट्ट इत्थं कथितनिगमनं त्वष्टमं केचिदाहुः ॥

इत्यानुमानिकाधिकरणश्लोके तुरीयपादे ‘घट्टौ जाघट्ट इत्थं’ इत्ययमेव प्राचीनः पाठः । इममेव पाठमङ्गीकृत्य चिन्तामणौ व्याख्यातं — ‘घट्टौ — पेटिके, परस्परं सङ्घटेते इत्यर्थः’ इति । अत्र प्राचीनपाठं चिन्तामणिव्याख्यानं च दृष्टवद्भिरपि पदयोजनाकृद्भिस्तदसाङ्गत्यं मन्यमानैरिव घट्ट इत्येकवचनान्तं पाठं परिकल्प्य एवं विवरणं कृतं — ‘घट्टः — पेटिकाद्वयविभागः, जाघट्टः — अतिशयेन घटत इत्यर्थः; अतीवोपपन्न इति यावत् । घट्टधातोश्चलनार्थाद्यङन्तात्पचाद्यचि ‘यङोऽचि च’ इति यङ्लुकि रूपं सुबन्तं घट्टपदविशेषणम्’ इति । एवं व्याख्यानेन जाघट्ट इत्यस्य तिङन्तत्वं सर्वात्मना न संभवतीति विषयेऽस्मिन्नन्यथाग्रहणमेव चिन्तामणि-कृतामिति च तेषामाशय इति स्फुटतरं प्रतीयते । वस्तुतस्तु प्राचीनपाठे चिन्तामणिव्याख्याने च न कोऽपि दोष उन्नेतुं शक्यः । घट चेष्टायामिति चेष्टार्थाद् घटधातोर्यङ्लुकि शपश्च लुकि द्वित्वे ‘अभ्यासस्मातः’ इति दीर्घे तसस्तकारस्य घुत्वे च जाघट्ट इति रूपस्य निष्प्रत्यूहं सिद्धेर्लट्प्रथमपुरुषद्वि-वचनान्तमिदं यङ्लुगन्तम् । एतेषां व्याख्यातृणां सुबन्ते प्रीतिः तिङन्ते द्वेषश्चास्तीति प्रतीयते; यत एते अन्तर्धिकरणश्लोके ‘ऋतमिह पिबतः’ इत्यत्र पिबत इति तिङन्तस्य पिबतोरिति पाठपरिकल्पनपूर्वकं सुबन्तत्वं, तथान्तर्याम्यधि-

करणश्लोके कथयत इति तिङन्तस्य सुबन्तत्वमल च जाघट इत्यस्य तिङन्तस्य सुबन्तत्वं चादरेण वर्णयन्ति । तस्मिन्नेवाधिकरणे —

अक्षाद्यव्यक्तनिष्ठं जडमथ पुरुषं तत्त्वकाष्ठां विविच्य

ब्रूते वल्ली कठानां परमतपठितां प्रक्रियामित्युक्तम् ।

तत्त्वतानेकवाक्योदितविविधवशीकार्यमुख्यक्रमोक्तेः

शान्तात्मा विष्णुरुक्तः पुरुष इह परः प्रत्यभिज्ञाप्यते च ॥

इति श्लोके ‘शान्तात्मा’ इत्यत्र शान्तश्चासावात्मा चेति कर्मधारयसमासः । ‘तद्यच्छेच्छान्त आत्मनि’ इति विषयवाक्यकटाक्षेणोदमुक्तम् । अत्र शान्तपदात्मपद-विष्णुपदश्रवणाद्विष्णुपदस्येव शान्तात्मपदयोरपि परमात्मनि मुख्यत्वादस्य प्रकरणस्य परमात्मपरत्वमवश्याश्रयणीयमिति भावः । अत्र “तद्यच्छेच्छान्त आत्मनि — तं कर्तारं परस्मिन् ब्रह्मणि सर्वान्तर्यामिणि नियच्छेत्” इति श्रीभाष्यसूक्तिः तथा ‘शान्ते — स्वत ऊर्मिषट्कप्रतिभटे’ इति श्रुतप्रकाशिकासूक्तिश्चानुसन्धेये । अत्र पदयोजनाकृत एवं तात्पर्यं वर्णयन्ति — ‘शान्तात्मा — शान्ताः — ज्ञानिनः, आत्मानः — नियन्तारः यस्य सः शान्तात्मा । ‘ज्ञानी त्वात्मैव मे मतं’ इति हि गीतम्’ इति । तत्प्रकृतानुपयुक्तम् । किञ्च शान्तात्मा विष्णुरुक्तः; परः पुरुषः प्रत्यभिज्ञाप्यते च इत्यनुगृहीतमाचार्यैः । कुत्रोक्तः? कुत्र प्रत्यभिज्ञानमिति जिज्ञासायां कठवल्लीरूपविषयवाक्ये इति वक्तव्यम् । तदेवोच्यते इहेति । तत्र तु परस्य ज्ञानिनियन्तृत्वं नोक्तमुपलभ्यते । अत एव व्याख्यानस्य बाधश्च बोध्यः ।

यस्मिन् पञ्चेति मन्त्रे परपरिगणिता विंशतिः पञ्चयुक्ता

प्रोक्ता सप्तम्यधीतस्त्विह पुरुषगणोऽनन्यनिष्ठोऽस्तु मैवम् ।

आकाशस्य स्वनाम्ना पृथगनुकथनात्सप्तमीशक्त्यबाधात्

षड्विंशो ह्यत्र सर्वाश्रय इति विदितोऽनूद्यते ब्रह्मनादैः ॥

इति सङ्ख्योपसङ्गहाधिकरणश्लोके तृतीयपादे ‘सप्तमीशक्त्यबाधात्’ इत्ययमेव प्राचीनः पाठः । स एव च सङ्गतः । अत्र पदयोजनाकृद्धिः ‘सप्तविंशत्यबाधात्’ इति पाठं स्वयमेव परिकल्प्य ‘कथञ्चिदपि सप्तविंशतिसङ्ख्याया लोपाभावात्’ इत्यर्थो वर्णितः । इदं न मनोरमम्; पूर्वपक्षनिरासानुगुण्याभावात् । अयं हि पूर्वपक्षः पूर्वार्धेन प्रदर्शितः — यस्मिन्निति मन्त्रे पञ्चविंशतितत्त्वानि प्रतिपाद्यन्ते । न च वाच्यं पञ्चविंशतिपुरुषातिरिक्तस्य परमपुरुषस्यानङ्गीकारात् यस्मिन्निति यच्छब्दस्यागत्या पञ्चविंशतिपुरुषपरत्वमेव वक्तव्यमिति स्वस्य स्ववृत्ति-त्वासम्भवेन वाक्यार्थासामञ्जस्यमिति । पञ्चविंशतितत्त्वान्तर्गतपुरुषविषये यस्मिन्प्रति-ष्ठित इत्यस्य स्वस्य स्वप्रतिष्ठितत्वप्रतिपादनद्वारा अन्यप्रतिष्ठितत्वनिवृत्तिपरत्वे तात्पर्याश्रयणात्; ‘स्वयं दासास्तपोधनाः’ इत्यादिवदिति । अनन्यनिष्ठत्वं पुरुषगणस्य स्वनिष्ठत्वमेव । अस्य पूर्वपक्षस्य निरासहेतुमाह — आकाशस्येत्यादिना । अयं भावः — अत्र वाक्ये ‘आकाशश्च’ इति विशिष्य आकाश उच्यते । ततश्च पञ्च पञ्चजना इत्यस्य पञ्चविंशतितत्त्वपरत्वे तदन्तर्गतत्वादाकाशस्य पृथक्कथनमसङ्गतं स्यात् । किञ्च सप्तम्याः स्वप्रकृत्यर्थातिरिक्तार्थनिष्ठाधेयतानिरूपकाधिकरणतायां शक्तिरित्यङ्गीकार्यम् । सर्वत्राधिकरणसप्तमीस्थले तथा दर्शनात् । ततश्च सप्तम्याः पुरुषविषये स्वनिष्ठत्वपरत्वाश्रयणे शक्तिबाधप्रसङ्गः । तस्मात्तदबाधायाम् मन्त्रस्य सर्वतत्त्वाश्रयपरमात्मपरत्वमेवावश्याङ्गीकार्यमिति । एवञ्च प्रदर्शितपूर्वपक्षनिरासानुगुणः प्राचीनपाठ एवेत्यन्यथा पाठपरिकल्पनतदनुगुणार्थवर्णने न हृद्ये भवतः । अनन्य-निष्ठः — परमात्मनिष्ठत्वरहित इति, परमात्मपरतन्त्रो मा भूदिति च व्याख्यानं प्रकृतानुपयुक्तम्; पञ्चविंशतिरिक्तपुरुषाभावात् । तस्य च ‘पञ्च पञ्च जनाः’ इत्यनेनैवोक्तत्वात् । यस्मिन्निति तत्र पक्षे कथमिति शङ्कायामत्र पुरुषस्य स्वनिष्ठत्व-मुच्यते । अर्थात्तत्र पुरुषान्तरव्यावृत्तिसिद्धिरिति हि समाधानं वक्तव्यम् । तदेवोच्यते ‘अनन्यनिष्ठोऽस्तु’ इति । अत्र व्याख्यात्रयेऽपि उक्तशङ्का नैव स्पृष्टा । अत्र

पदयोजनायामेवं वर्णितम् — ‘जीवगणः ब्रह्मणः शरीरतया जतिगुणादिवत्तदेकपरतन्त्रं इति हि वेदान्तिनां सरणिः’ इति । एवमुक्तेः का वा अत्र सङ्गतिः ?

विश्वोपादानवक्त्री श्रुतिषु सदसदव्याकृतोक्तिः परोक्षे

ह्यव्यक्तेऽवेति तस्मात्तदितरदखिलं नेयमत्रेति चेन्न ।

यत्रासत्त्वादि दृष्टं प्रकरणविदितं तत्र सर्वज्ञताद्यं

लिङ्गं स्यामित्यधीतं स्थिरमपि तदिहाबाध्य आत्मादिशब्दः ॥

इति कारणत्वाधिकरणश्लोके तुरीयपादे ‘लिङ्गं स्यामित्यधीतं स्थिरमपि’ इत्ययमेव पाठः प्राचीनकोशे उपलभ्यते । स्यामित्यधीतं स्थिरं लिङ्गमपीत्यन्वयः । उत्तरार्धस्यावयवार्थः — यत्र प्रकरणेऽसत्त्वादि दृष्टं, तत्र प्रकरणे सर्वज्ञत्वादिकं परमात्म-धर्मजातं प्रकरणविदितं; बहु स्यामित्यधीतं स्थिरं निर्वाधं लिङ्गमपि वर्तते । तत् — तस्मात्, इह — अस्मिन्प्रकरणे श्रुतः आत्मादिशब्दो न बाध्य इति । अचेतनस्य सङ्कल्पाश्रयत्वमेव न सम्भवति । जीवस्य चिदचिदात्मकप्रपञ्चरूपेण बहुभवनसङ्कल्पो न सम्भवति । तस्मात्तादृशसङ्कल्पः परमात्मासाधारणधर्म इत्यभि-प्रायेण लिङ्गस्य स्थिरत्वमुक्तम् । आत्मादीत्यादिना ब्रह्म गृह्यते । आत्मब्रह्मशब्दावित्यर्थः । अत्र ‘तथा तदैक्षत बहु स्यामिति निर्दिष्टं सर्वज्ञं ब्रह्मैव तत्तेजोऽसृजत इति परामृश्यते’ इति श्रीभाष्यसूक्तिरनुसन्धेया । अत्र तृतीयपादेन ‘समाकर्षात्’ इति सूत्रार्थ उक्तः । ‘आसीदग्रे’ इत्युत्तरश्लोकेन ‘तदानीं नामरूपविभागाभावेन तत्सम्बन्धितयाऽस्तित्वाभावाद्ब्रह्मैवासत्त्वच्छब्देनोच्यते’ इत्यादिद्वितीयसूत्रस्य श्रीभाष्य-सूक्त्यर्थस्सङ्गृहीतः । अत्र ‘बहु स्यामिति प्रकरणसमुदितं सर्वज्ञताद्यं परमपुरुषलिङ्गम्’ इति योजितं चिन्तामणौ । एवं लिङ्गं स्यामिति प्राचीनपाठे तदनुगुणे चिन्तामणि-व्याख्याने च जाग्रति, पदयोजनाकृद्धिः ‘लिङ्गं स्यात्’ इति पाठः परिकल्पितः ।

व्याख्यातं च ‘सर्वज्ञत्वादिकं लिङ्गं स्यात् — परमपुरुषलिङ्गं भवति’ इति । ‘तत् — परमपुरुषलिङ्गं च, स्थिरमित्यधीतं — उपक्रमादिषड्विधतात्पर्यालिङ्गे-रूपेत्त्वात् स्थिरमिति च प्रतिपन्नम्’ — इति च तैरेव विवृतम् । तदिदं सर्वं न रोचेत विद्वद्भ्य इति प्रतिभाति । ‘इत्यधीतं’ इत्युक्तौ तादृशानुपूर्वी श्रुतौ प्रदर्शनीया । अधीतमित्यस्य प्रतिपन्नमिति च विवरणं न मनोरमम् ।

एवं जीवातिरिक्ते प्रकरणनियते तत्र यज्जीवमुख्य-

प्राणाख्यानं न तेन क्षतिरिह हि तथा तद्विशिष्टेऽप्युपासा ।

प्राणस्य प्राणभाजोऽप्यधिकरणतया वाजिवाक्योक्तरीत्या

ब्रह्मज्ञप्त्यै तदन्यप्रकथनमिति हि स्थापना सार्वभौमी ॥

इति जगद्धाचित्वाधिकरणश्लोके ‘क्षतिरिह हि तथा तद्विशिष्टेऽप्युपासा’ इति प्राचीनं पाठं परित्यज्य ‘इह च तथा तद्विशिष्टे ह्युपासा’ इति पाठः पदयोजनाकृद्धिः परिकल्पितः । आस्तां तावदिदम्; ‘तद्विशिष्टे’ इत्यत्र तच्छब्दो मुख्य-प्राणमात्रपरामर्शी । तदन्यप्रकथनमित्यत्र तदन्यपदं ब्रह्मभिन्नजीवमात्रपरम् । तेन न क्षतिः । इह हीत्यादेरयमर्थः — हि — यतः इहापि तथा — प्रातर्दनोक्तप्रकारेण प्राण-विशिष्टे परमात्मनि उपासनं विवक्षितमिति । ‘ब्रह्मज्ञप्त्यै’ इति तुरीयपादस्यायमर्थः — प्रकरणेऽस्मिन् जीवकथनं जीवातिरिक्तब्रह्मज्ञापनायेति स्थापनं ह्युचिततममिति । ‘अत्र जीवमुख्यप्राणलिङ्गान्नेति चेत् तद्व्याख्यातम्’ ‘अन्यार्थं तु जैमिनिः प्रश्नप्रतिवचना-भ्यामपि चैवमेके’ इति सूत्रद्वयार्थः क्रमेणोक्त इत्येका योजना । अन्यापि योजना अत्र सम्भवति — तद्विशिष्टेत्यत्र तच्छब्दः पूर्वोक्तजीवमुख्यप्राणोभयपरामर्शी; स्वारस्यात् । एवं तदन्यपदं ब्रह्मभिन्नजीवमुख्यप्राणोभयपरम् । सूत्रद्वयमपि स्वारस्यात् प्रत्येकं लिङ्गद्वयस्य प्रयोजनविशेषप्रतिपादनपरम् । तथा च

जीवविशिष्टस्य मुख्यप्राणविशिष्टस्य च ब्रह्मणः उपासनसिद्धयर्थं लिङ्गद्वयकीर्तनमिति पूर्वसूत्रार्थः । स एवोच्यते पूर्वार्धे 'इह ही' त्यादिना । लिङ्गद्वयकीर्तनं जीव-मुख्यप्राणोभयातिरिक्तब्रह्मज्ञापनार्थमित्युत्तरसूत्रार्थः । स एवोच्यते उत्तरार्धेन इति । 'अयं सार्वत्रिक इत्याह प्राणस्येति' इति चिन्तामणिसूक्तिः सम्पूर्णश्लोकस्यैकविषयकत्वं ज्ञापयति । उपरि च 'तद्विशेषणविशिष्टपरमात्मोपासनार्थं तत्र तत्र विशेषणरूप-द्रव्यकथनम्' इति चोक्तम् । इदं न हृदयङ्गमम् । पूर्वार्धस्य जीवमुख्येति सूत्रविषयकत्वस्य उत्तरार्धस्य अन्यार्थमिति सूत्रविषयकत्वस्य च स्वरसतः प्रतीतिः । तथा तत्रैव 'वाजसनेयके हि अन्तर्यामिब्राह्मणे प्राणजीवाधिकरणतया तच्छरीरित्वेनोच्यते परमपुरुषः' इत्युक्तम् । इदमपि न हृदयम्; 'य एष विज्ञानमयः ... य एषोऽन्तर्हृदय आकाशस्तस्मिन् शेते' इति वाक्यस्यैवाल प्रमाणतया उपन्यसनीयत्वात् । स्पष्टञ्चेदं श्रीमद्भाष्ये ।

पत्यादीनां प्रियत्वं श्रुतिरनुवदति ह्यात्मनः कामसिद्धयै

तेनासौ पुण्यपापोदितफलभुगिति प्रक्रमादिप्रतीपम् ।

तत्तद्भोगप्रदातुः प्रथयति हि विभोः कामतस्तत्प्रियत्वं

द्रष्टव्यश्चैष मुक्त्यै श्रुतिनिकरमितः प्रत्यभिज्ञाप्यतेऽत्र ॥

इति वाक्यान्वयाधिकरणश्लोके तृतीयपादे तत्तद्भोगप्रदातुः विभोः काम-तस्तत्प्रियत्वं प्रथयति हीत्यन्वयः । श्रुतिरित्यस्यानुषङ्गः । अत्र 'तेषां पुत्रादीनां पित्रादीन् प्रति प्रियत्वं' इति चिन्तामणिसूक्तिश्च तत्प्रियत्वमित्यस्य समस्तपदत्वं सूचयति । अत्र पदयोजनाकृद्धिः 'परमात्मनः स्वाराधकप्रियलभनेच्छया किल पुत्रादिकं वस्तु प्रियत्वं प्रख्यापयति' इति व्याख्यातम् । 'पत्यादीनां प्रियत्वं' इति पूर्वपक्षोक्तमेव तत्प्रियत्वमित्यनेनानुद्यत इति स्वरसतः प्रतीयते । तत्पक्षे

प्राप्नोतीत्यादेरेव स्वरसतया प्रथयतीत्यस्यास्वारस्यञ्च । 'प्रियत्वं भगवत्सङ्कल्पायत्तम्' इति चिन्तामणिसूक्तिश्च श्रुतिरित्यस्यानुषङ्गमेव सूचयति ।

व्युत्पत्त्या ह्यात्मशब्दः प्रथयति परमं ब्रह्म यद्वा समानात्

स्वार्थोऽयं जीवशब्दो वदति च परमं द्वारवृत्त्येति पक्षः ।

व्यक्त्यैक्यादाश्मरथ्यो निरूपधिकदशद्वैततत्त्वौडुलोमिः

तत्स्थत्वात्काशकृत्स्नः परविषयतया जीवशब्दं जगाद ॥

इत्यनन्तरश्लोके पूर्वार्धस्य स्वरसोऽर्थो नैव विमृशद्विरपि ज्ञातुं शक्यते । सत्यं श्रीभाष्योक्तार्थानुवादकेनैवानेन भवितव्यमिति । श्रीभाष्ये तु अत्र आपाततः प्रतीयमानोऽर्थो नैव स्पष्टो दृश्यते । 'यद्वा समानात्' इत्यंशस्यापाततोऽपि न कश्चिदर्थः प्रतीयते । तस्मादत्र केवलगुरुकृपामवलम्ब्य 'अस्मिन् प्रकरणे जीवात्मवाचिशब्देनापि परमात्मन एवाभिधानात् 'आत्मनस्तु कामाय' 'आत्मा वा अरे द्रष्टव्यः' इति पूर्वोक्तप्रक्रियया उभयत्र आत्मशब्दावेकविषयौ' इति श्रीभाष्य-सूक्तिः, 'तस्माज्जीववाचिशब्दस्यापि परमात्मपरत्वनिश्चयानुगुणबहुवाक्यस्वारस्यभङ्गेन अन्यतरात्मशब्दस्यार्थकथनात् आत्मशब्दद्वयस्यार्थैकरूप्यवर्णनादपि तादृशबहुवाक्य-स्वारस्यानुगुणं परमात्मपरतयैव 'आत्मनस्तु कामाय' 'आत्मा वा' इति वाक्यद्वयस्यात्मशब्दयोरर्थैकरूप्यवर्णनं युक्तम्' इति श्रुतप्रकाशिकासूक्तिं चानुसृत्य

'व्युत्पत्त्या ह्यात्मशब्दः प्रथयति परमं ब्रह्म भूतानुनाशात्

स्वार्थो यज्जीवशब्दो वदति च परमं द्वारवृत्त्येति पक्षः ।'

इति पाठ उन्नीयते । अयमर्थः — यत्-यस्मात्, 'एतेभ्यो भूतेभ्यः स्समुत्थाय तान्येवानुविनश्यति' इति भूतानुविनाशित्वश्रवणात्स्वार्थप्रतिपादकोऽपि

जीवशब्दः — विज्ञानघनशब्दः प्रकरणानुरोधात् द्वारवृत्त्या परमात्मानं वदतीति पक्षः सिद्धान्ते ‘अवस्थितेरिति काशकृत्स्नः’ इति सूत्रानुरोधेनाश्रीयते; तस्मात् परमात्मनि मुख्यवृत्ततयान्यत्र निर्णीतः अर्थपौष्कल्यवशात्तत्प्रतिपादनार्हः ‘आत्मनस्तु कामाय’ इत्यत्रात्मशब्दः आप्नोति नियमनार्थं सर्वमिति व्युत्पत्त्या परमं ब्रह्मैव बोधयतीति युक्तमाश्रयितुं प्रकरणप्राबल्यादेवेति कैमुतिकन्यायोऽत्राभिप्रेतः । एवं पूर्वार्धेन ‘अस्मिस्तु प्रकरणे’ इत्यादिश्रीभाष्यसूक्त्यर्थमभिधाय ‘प्रतिज्ञासिद्धेः’ इत्यादिसूत्रत्रयभाष्यार्थं क्रमेण प्रदर्शयति उत्तरार्धेन । अत्र ‘तत्स्थत्वात्काशकृत्स्नः परविषयतया जीवशब्दं जगाद’ इत्येव प्रचीनः पाठः । स एव च सुसङ्गतः । जीवशब्दं — विज्ञानघनशब्दं, आश्मरथ्यो व्यक्त्यैक्यात् परविषयतया जगाद । एवमुपर्यपि द्रष्टव्यम् ।

अत्र चिन्तामणौ एवं पङ्क्तिर्दृश्यते — ‘अत्र प्रयुज्यमानानां आत्मशब्दानां परमात्मपरत्वं व्युत्पत्त्येत्येकः पक्षः । अथवा तत्समानप्रकरणानुगुण्येन स्वार्थकोऽपि भवतीत्यपरः । तृतीयस्तु जीववाचकात्मशब्दो जीवद्वारा परमात्मानमेव वदतीति । तमिमं पक्षत्रयविभागमाह — व्युत्पत्त्येत्यादिना पूर्वार्धेन । अत्र जीववाचकानां परमात्मपरत्वे ऋषित्रयाभिमतपक्षान् पूर्वोक्ताननुक्रमेण शिष्यानुग्रहार्थं विशदयत्युत्तरार्धेन’ इति । अत्र वदामः । अन्यत्सर्वं प्रदर्शितं प्रदर्शयिष्यमाणं च दूरे तिष्ठतु । इदमेकमेव चिन्तामणिग्रन्थः सर्वज्ञेश्वरैः श्रीमत्पितृतुल्यमहिमत्वेन सुप्रसिद्धैः श्रीमल्लक्ष्मणयोगीन्द्रसिद्धान्तविजयध्वजैः अतिप्रोढबहुग्रन्थकर्तृभिः कुमार-वरदार्यसूरिभिः न कृत इत्यत्र पर्याप्तं लिङ्गम् । तथा हि — अत्र आत्मशब्दानामिति कथनमसङ्गतम् । कति आत्मशब्दा अत्र प्रयुज्यन्ते? मूले तु ‘आत्मशब्दः’ इति वर्तते । अस्त्वेतत्; किमयमाश्मरथ्यपक्षः? तर्हि व्यक्त्यैक्यादिति कथम्? समानप्रकरणानुगुण्येन आत्मशब्दः स्वार्थकोऽपि भवतीत्यौडुलोमिपक्षो वा? तर्हि निरुपधिकदशेत्यादि कथम्? तृतीयपक्षप्रदर्शनावसरे जीववाचकात्मशब्द इति

कथमुच्यते? मतत्रयस्याप्यात्मशब्दविषयकत्वमुक्तम् । यदि पक्षत्रयस्वरूपं प्रदर्शित-प्रकारं भवति कथं तर्ह्युत्तरार्धव्याख्यानावसरे ‘जीवब्रह्मणोः स्वरूपैक्याजीवशब्देन परमात्माभिधानं इत्याश्मरथ्यः’ इत्यादिकमुच्यते ।

अत्र पदयोजनाकृतः ‘तत्स्थत्वात्काशकृत्स्नो निरवहदिह साध्वात्मशब्दं परस्मिन्’ इति स्वेच्छया सुतरामसङ्गतं पाठं परिकल्प्य ‘इति साधुपाठः; इतोऽन्ये पाठास्त्याज्या एव’ इति सङ्गिरन्ते । व्याचक्षते चेत्थम् — आत्म-शब्दः — ‘आत्मा वा अरे द्रष्टव्यः’ इत्यत्रात्मशब्दः परं ब्रह्म, आप्नोतीति व्युत्पत्त्या प्रतिपादयतीत्येकः पक्षः । यद्वा अयं द्रष्टव्य-पदविशेषित आत्मशब्दः, समानात् स्वार्थः — ‘आत्मनस्तु कामाय’ इत्यत्र श्रूयमाणस्य समानस्य आत्मशब्दस्य स्वशब्दार्थकत्वात्तदानुगुण्येन स्वशब्द-समानार्थक इत्येकः पक्षः । यद्वा जीवशब्दः — जीवात्मपरतया वेदान्तव्युत्पत्ति-शून्यैः व्यवहियमाणोऽयमात्मशब्दः, परमात्मानं द्वारवृत्त्या प्रतिपादयति’ इति । अत्रेदं विचारणीयम् — ‘आत्मा वा अरे द्रष्टव्यः’ इत्यत्र आत्मशब्दः आत्मनस्तु कामायेत्यानुगुण्येन स्वशब्दसमानार्थक इति, स एवात्मशब्दः द्वार-भूतजीवापरित्यागेन तद्विशिष्टतया परमात्मानं प्रतिपादयतीति च श्रीभाष्यश्रुत-प्रकाशिकादौ कुत्रोक्तम्? इति । तथा ‘द्रष्टव्यादिपदविशेषितात्मशब्दं आश्मरथ्यः स्वरूपैक्यान्निरवहत्’ इत्यादि व्याख्यातम् । एवमुपर्यपि । एवञ्च ‘प्रतिज्ञासिद्धेः’ इत्यादिसूत्रत्रयस्य ‘आत्मा वा अरे द्रष्टव्यः’ इति श्रूयमाणात्मशब्दविषयकत्व-मेते मन्यन्त इव । एतत् श्रीभाष्यश्रुतप्रकाशिकाविरुद्धम् । सूत्रत्रयस्य जीववाचकविज्ञानघन-शब्दविषयकत्वस्यैव तत्रोपलब्धेः । अत्र ‘जीवात्मस्वरूपेणावस्थितस्य परमात्मनः अपरि

च्छिन्नज्ञानैकाकारतामुपपाद्य' इति श्रीभाष्यसूक्तिः 'विज्ञानघनशब्दस्य महद् भूत-
मनन्तमपारमिति सामानाधिकरण्यं प्रथममैत्रेयीब्राह्मणप्रतिपन्नमुपजीव्योक्तं जीवस्वरूपेणा-
वस्थितस्येति..... । अनेन पूर्वोक्तस्य जीववाचिशब्देन परमात्माभिधाननिर्वाहस्यो-
पयोगस्थलं विज्ञानघनशब्द इति दर्शितम्' इति श्रुतप्रकाशिकासूक्तिश्चानुसन्धेये ।
एवं सूत्रत्रयस्य विज्ञानघनशब्दविषयकत्वे स्फुटतरं प्रतीयमाने आकरग्रन्थमनादृत्या-
दृष्ट्वा वा आत्मशब्दघटितं पाठं जीवशब्दपदघटितप्राचीनपाठ्यागोक्तिपूर्वकं स्वयमेव
परिकल्प्य सूत्रत्रयस्य 'आत्मा वा अरे द्रष्टव्य' इति श्रूयमाणात्मशब्दविषय-
कत्ववर्णनं कथं वर्तत इति विद्वद्भिर्विशेषतो विमर्शनीयम् । पूर्वधिगतजीव-
शब्दस्येवास्याप्यर्थवर्णनसम्भवादात्मशब्दघटितपाठकल्पनमेतेषां व्यर्थमेवेति बोध्यम् ।
एवमत्र बहुविधासामञ्जस्य प्रदर्शनावश्यकत्वेऽपि विस्तरभिया एतावतैव विरम्यते ।
अत्र श्लोके पक्षत्रयं प्रदर्शितम् । अनन्तरश्लोके पक्षद्वयनिरासपूर्वकं तृतीयपक्ष
एव सूत्रकाराभिमत इति भाष्यानुसारात्प्रतिपादयति ।

भेदोपाधिन्यपाये भवभृदयमियाद्ब्रह्मतामित्ययुक्तं

नित्यं तद्भेददृष्टेरतिपतितभवे साम्यसाधर्म्यशब्दात् ।

इति पूर्वार्धेन औडिलोमिमत्तं निरस्यते । आश्मरथ्यमतापेक्षया बुद्धिस्थत्वात्तस्य ।

मृत्तत्कार्यक्रमश्च श्रुतिशतविहतस्तेन जीवोक्तिमीशे

तत्स्थत्वात्काशकृत्स्नो यदिह निरवहद्याससिद्धान्त एषः ॥

इत्युत्तरार्धे 'श्रुतिशतविहत' इत्येतत्पर्यन्तेन आश्मरथ्यमतनिरासः । 'तेन
जीवोक्तिमीशे' इत्यादिना शेषेण काशकृत्स्नमतप्रदर्शनपूर्वकं तस्य सूत्रकारसिद्धान्त-

त्वकथनमिति विवेकः । अत्र चिन्तामणौ 'औडुलीमीयं पक्षं निराकृत्य
काशकृत्स्नीयमेव पक्षं स्वपक्षयति — भेदेति' इत्यवतारितम् । उपरि च 'तर्हि
मृत्तत्कार्यदृष्टान्तः श्रुतावुच्यते; स कथं जीवपरयोरत्यन्तभेदे भवद्विरभिधीयमाने
घटत इत्याशङ्क्याह — मृत्तदिति' इत्यवतारितम् । अनन्तरं च 'न हि
दृष्टान्तदार्ष्टान्तिकयोः सर्वथा साम्यं वाच्यम्; अपि तु प्रमाणानुगुणमेव;
अन्यथा श्रुतिशतविरोधः स्यादित्याह — श्रुतिशतविहत इति' इत्यवतारितम् ।
मृत्तत्कार्यक्रमश्च श्रुतिशतविहत इति हि श्रीसूक्तिः । अत्र एतावानर्थः कथं
लभ्यत इति न ज्ञायते । आश्मरथ्यमतस्यापि निरासावश्यकत्वे कुत एवमति-
क्लेशेनार्थवर्णनं कृतमिति च न ज्ञायते । अत्र पदयोजनाकृद्भिः मृत्तत्कार्य
इत्यादेरेवमर्थो वर्णितः — 'श्रुत्युक्तः मृत्तत्कार्यघटशरावादीनां यः कार्यकारणभाव-
रूपः क्रमः, स च श्रुतिशतविहतः — तत्त्वत्रयस्य अत्यन्तवैलक्षण्यप्रतिपादकश्रुति-
बाधितः । अतो 'येनाश्रुत' मित्यादौ येनेत्यादिकारणवाचकशब्दानां जलं
वहतीत्यादौ जलशब्दस्य जलविशिष्टघटपरत्ववत्सूक्ष्मचिदचिद्विशिष्टब्रह्मपरत्वमवश्यमेष्ट-
व्यमिति भावः' इति । अत्र किं वा वक्तव्यमिति न जानीमः । अत्र
औडुलोमिपक्षो निरस्तः । काशकृत्स्नपक्षः सिद्धान्ततया स्थापयिष्यते । मध्ये ब्रह्मणः
स्वरूपपरिणामाभ्युपगमे श्रुतिविरोधाद्येनाश्रुतमित्यत्र यच्छब्दस्य सूक्ष्मचेतनाचेतन-
विशिष्टपरत्वं आश्रयणीयमित्यर्थकथनस्य किं प्रयोजनम्? का वा सङ्गतिः? न
च 'मृत्तत्कार्ये' त्यादेः औडुलोमिमत्तनिरासशेषत्वमस्त्विति वाच्यम्; तत्पक्षे
जीवस्य ब्रह्मकार्यत्वाभावात् । तस्मात् जीवपरविषये मृत्पिण्डघटरीतिः प्रमाण-
बाधितेत्येव तदर्थः । एवञ्च जीवस्य स्वरूपतो ब्रह्मकार्यत्ववाद्याश्मरथ्यमत-
मसङ्गतमिति भावः । श्रीभाष्यसूक्तिरत्रानुसन्धेया ।

नोपादानं निमित्तं किमपि तदितरत्कारणं तद्धि विद्मो
यद्वा सिद्धं निमित्तं न भजति तदुपादानतामित्युक्तम् ।
इष्टादाकारभेदादुभयधटनतो लोकवेदानुरोधे
सिद्धे स्वच्छन्दलक्ष्मप्रणयनकुसृतिः पाकचिन्ताविपाकः ॥

इति प्रकृत्यधिकरणश्लोके आकारभेदादित्यस्यायमर्थः — कार्यानुगुणपरिणामौ-
न्मुख्यरूपाकारवत्त्व-तदतिरिक्तकार्यानुगुणाकारवत्त्वरूपाकारभेदादित्यर्थः । कार्यापेक्षित-
परिमाणानुगुणधर्मवत्त्वमुपादानत्वम्; तदतिरिक्तकार्यापेक्षितधर्मवत्त्वं निमित्तत्वमिति
भावः । अनयोः परस्परविरोधाभावेनैकवस्तुनि समावेशस्सम्भवति । स्पष्टश्चेदं
न्यायसिद्धाज्जने ईश्वरपरिच्छेदे । अत्र 'पाकचिन्ताविपाकः' इति पाठः परिदृश्यते ।
व्याख्यातं च बालचिन्ताविपाक इति । अथापि 'स्तोकचिन्ताविपाकः' इति
स्यादिति प्रतिभाति । अल्पचिन्ताविलसितं, मृत्पिण्डकुलालादिकतिपयवस्तु-
चिन्तामात्रविजृम्भितमित्यर्थः । अन्यथा पाकचिन्ता इत्येतावन्मात्रस्य पर्याप्तत्वेन
विपाकपदवैयर्थ्यम् । तत् बालचिन्तनकार्यमित्युक्तेर्नातीव सामञ्जस्यञ्च ।

तत्तादृक्कर्तृतन्त्रक्रमनिपुणमहाबुद्धिसन्तोषसिद्धिः

यद्यप्युक्तेन लभ्या तदपि मृदुधिया हेतुकास्कन्दशङ्का ।

इति स्मृत्यधिकरणश्लोके तर्कतन्त्रक्रमेत्यस्य न्यायमीमांसाक्रमेत्यर्थः । अत्र
पदयोजनाकृद्धिः एवं व्याख्यातम् — तर्को नाम अर्थस्वभावविषयेण सामग्री-
विषयेण वा निरूपणेनार्थविशेषे प्रमाणं व्यवस्थापयन् तदितिकर्तव्यतारूपं
ऊहापरपर्यायं ज्ञानमिति नविलक्षणत्वाधिकरणभाष्योक्तः ज्ञानविशेषः ।

तन्त्रं — वेदान्तसिद्धान्तः' इति । तदस्वरसं प्रकृतानुपयुक्तं च ।
यद्यपि न्यायमीमांसयोर्निपुणानामेतावतैव तृप्तिस्त्यादिति खल्वत्र वक्तव्यम् ।
मृदुधियामित्यस्य शास्त्रज्ञानशून्यानां इति हि स्वरसार्थः । न खल्वेवेदान्त-
सिद्धान्तज्ञानशून्यानामिति; अत्यन्तास्वरसत्वात् । महाबुद्धीत्यस्य प्रतिकोटिनिर्देशः
खल्वयम् । तस्मिन्नेवाधिकरणे —

पादद्वन्द्वं द्वितीये परिहरति परे कारणे बाह्यपीडां

कार्यद्वारेण पादान्तरयुगमुदयत्यान्तरक्षोभशान्त्यै ।

हेतुत्वायोगभङ्गः प्रथममिह विभोस्तस्य सार्वत्रिकत्वा-

योगक्षेपः परस्तात्फलति स च भवेच्छ्रौतनित्यं विहाय ॥

इति श्लोके पूर्वार्धेनोक्तस्यैवार्थद्वयस्य उत्तरार्धेन फलितार्थकथनेन विवरणं
क्रियते । नत्वर्थान्तरमुच्यते; फलतीत्युक्तेः । ततश्च पादद्वयप्रतिपाद्यार्थः यः
प्रथमपादे उक्तः तस्य फलितार्थकथनं 'हेतुत्वायोगभङ्गः प्रथममिह विभोः
फलति' इत्यनेन । अनन्तरपादद्वयप्रतिपाद्यार्थः यः द्वितीयपादे उक्तः, तस्य फलितार्थ-
कथनं तस्येत्यादिनेति बोध्यम् । अत्र 'प्रकारान्तरेणाप्यर्थभेदं सङ्गतिं चाह —
हेतुत्वेति' इति चिन्तामण्यवतारिका फलतीत्युक्तिविरुद्धा । अर्थान्तरं चात्र न
प्रतीयते परस्तात् । फलतीत्यस्य आकाशादेरपीश्वरकार्यत्वनिरूपणे सति ईश्वरकारणत्वं
सर्वविषयमिति फलतीत्यर्थः । 'आकाशादेः कार्यत्वोपपादने सति ईश्वरापेक्षया
तस्य कार्यत्वं स्वयमेव फलितं भवतीति' चिन्तामणिव्याख्यानं न समञ्जसम् ।
एकविज्ञानेन सर्वविज्ञानप्रतिज्ञोपपत्त्यर्थं ह्याकाशादेः कार्यत्वमुच्यते । तदीश्वर-

कार्यत्वमेवेति, प्रथमं कार्यत्वमात्रमुच्यतेऽनन्तरमीश्वरकार्यत्वं स्वयमेव फलतीति विभज्य कथनायोगात् । तस्मिन्नेवाधिकरणे

निर्णीतं कर्मकाण्डे स्मृतिनयविहतौ निश्चलत्वं श्रुतीनां

चर्चा तत्सिद्धयेऽसौ पुनरिति विफलस्याद्वितीयाद्यपादः ।

मैवं गम्भीरनानाश्रुतिशिखरपरिच्छेद्यदुर्बोधतायां

आप्तोक्त्या तर्कतश्च क्षममनुसरणं पश्यतो ह्यत्र भङ्गः ॥

इति श्लोके ‘आप्तोक्त्या तर्कतश्च’ इत्यत्र, ‘आप्तोक्त्यास्तर्कतश्च’ इति पाठः स्यादिति भाति । दुर्बोधतायां आप्तोक्तेः तर्कस्य चानुसरणं युक्तं पश्यत इत्यर्थः । तत्त्वार्थपरिज्ञानानुसरणमिति चिन्तामणिव्याख्यानं तत्त्वार्थपरिज्ञान-प्रयतनमिति पदयोजनाव्याख्यानं च न रोचते चेत्तसे । तर्कत इति सार्वविभक्ति-कस्तसिः । अनुसरणमित्यस्य तादृशव्याख्यानापेक्षयेदृशमस्वारस्यं सोढुं युक्तम् । तस्मिन्नेवाधिकरणे

द्वाभ्यां स्मृत्या विरोधं परिहरति ततस्त्वष्टाभिस्तर्कबाधं

तेनोपादानभावं द्रढयति तु विभोः कर्तृतां तद्वयञ्च ।

तत्तत्क्षेपात्तुलाग्रद्वयनमनसमुन्नामनीत्या प्रवृत्ते

शङ्कावर्गे परीक्षासमनिहितमतिः पक्षपातं रुणद्धि ॥

इति श्लोके द्वितीयपादे ‘तद्वयं च’ इत्यत्र ‘तद्वये च’ इति पाठः स्यादिति भाति । अस्य प्रवृत्ते शङ्कावर्गे इत्यनेनान्वयः । अयमत्र श्लोकार्थः —

पादद्वयेन श्रुतेः स्मृत्या सह विरोधं परिहरति । तदनन्तरं पादाष्टकेन तस्यास्तर्केण बाधं परिहरति । उक्तद्विविधकारणत्वविषये तत्तद्वाद्युक्ततत्तदर्थनिरासात्तुलाग्रद्वयन-मनोज्ञमनन्यायेन विविधशङ्काप्रवृत्तौ सत्यां, परीक्षायां — विचारे समं निहितमतिः सूत्रकारः वादिनां वेदविरुद्धपक्षपरिग्रहं निरस्यतीति । तुलायां पार्श्वद्वये तत्तत्पदार्थनिक्षेपात्तमनोज्ञमनयोजितयोः परीक्षायां तोलने समस्य निहितमतिः — एकपार्श्वनिक्षेपवस्तुतुल्यभारवस्तुनोऽपरपार्श्वे निक्षेपे कृतमतिः वणिक् एकस्य पार्श्वस्य नमनं यथा निरुन्ध्यात् इत्यर्थान्तरप्रतीतिरत्रानुसन्धेया । ‘कचिदुपादानत्वं कचिन्निमित्तत्वं कचित्पुनरुपादानत्वं निमित्तत्वं चोभयमपि प्रकाशयति’ इति चिन्तामणौ व्याख्यातम् । अत्र कचिदित्यस्याधि-करणपरत्वे तेनेत्यसङ्गतम् । न हि विविच्य प्रकाशनं परिहारहेतुकम् । प्रकाशनमात्रे तात्पर्यमिति चेदस्वारस्यम् । द्रढयतीत्यस्य प्रकाशनपरत्वं चास्वरसम् । कचिदधिकरणे एकैकस्य कचित् द्वयस्य च प्रकाशनादर्शनात्प्रति-ज्ञामिथ्यात्वञ्च । तस्य कार्यपरत्वे कचिन्निमित्तत्वमात्रस्य कचिदुभयस्य च सम्भवेऽपि कचिदुपादानत्वमात्रस्यासम्भवादसाङ्गत्यम् । न हि किञ्चिदपि कार्यं परमात्मानिमित्तकं भवति । सर्वस्यापि कार्यस्य तत्सङ्कल्पायत्तत्वस्य सम्प्रतिपन्नत्वात् । अत उक्तपाठ एव युक्त इति बोध्यम् ।

सर्ता श्रुत्यैव गीतः कपिलऋषिरसौ वासुदेवांशभूतः

ख्यातो रामायणादौ प्रणिधिनिपुणधीर्धक्ति वेदान्ततत्त्वम् ।

तस्मादस्मद्विदूरे श्रुतिशिरसि तदुक्त्यैव निष्कर्षणं स्यात्

न स्यादेकार्थमन्वाद्यनघबहुगिरा तत्र तत्त्वार्थसिद्धेः ॥

इत्यनन्तरश्लोके प्रणिधिनिपुणधोरिति 'इतरेषां चानुपलब्धेः' इति सूत्रे निरसनीयत्वेनाभिमतशङ्कानुवादः । 'एकार्थमन्वाद्यनघबहुगिरा' इत्यस्य एकार्था — श्रुतिसमानार्था, तदनुसारिणीति यावत्; मन्वादीनामनघानां विप्रलिप्सादिदोषरहितानामासानां सम्बन्धिनी बह्वी या गीः तथेत्यर्थः । अत्र 'तथापि तदर्थानुसारिणीनां आसतमप्रणीतानां बह्वीनां स्मृतीनां' इति श्रीभाष्य-सूक्तिरनुसन्धेया । एतत्सूक्त्युपात्तस्यांशचतुष्टयस्य तेनैव क्रमेणात्र श्लोके उपादानमिति द्रष्टव्यम् । एकार्थत्वं — मन्वादिवाक्यानां परस्परविरोधरहितत्वमिति व्याख्यानां नातीव शोभनम् ।

विश्वं त्रैगुण्यवत्त्वात्त्रिगुणत उदितं नासमादित्ययुक्तं

सर्वाकारेण साम्यं कचिदपि न भवेत्केनचित्साभ्यमिष्टम् ।

भस्मा हेतुव्यवस्थोचितगुणसमता गोमयादृशिकादौ

स्थूलत्वं याति चेशः प्रकृतितनुरतस्सर्वचोद्योपमर्दः ॥

इति विलक्षणत्वाधिकरणश्लोके 'याति चेशः' इति स्थाने 'याति सेशः' इति पाठस्यादिति प्रतिभाति । सः ईशः इति पदच्छेदः । सर्वोपादनत्वोपयोगि-सर्वशरीरित्वादिवैभववत्त्वेन श्रुतिप्रसिद्ध इत्यर्थः । स ईश्वरः प्रकृतितनुस्सन् स्थूलत्वं याति; न स्वरूपेणेत्यर्थः । अत्र चकारो नावश्यकः । सः इशः इत्यत्र 'सोऽचि लोपे चेत्पादपूरणम्' इति सूत्रेण स इत्यस्य सोर्लोपात्सन्ध्युपपत्तिः । चकारस्यानावश्यकत्वात्तच्छब्दस्यावश्यकत्वादीशस्य शास्त्रप्रसिद्धत्वाङ्गीकारे सहृदय-हृदयसाक्षिकमाह्लादविशेषजननाच्च 'सेशः' इति पाठमेव समुचितं मन्यामहे ॥

संवादादाक्षपादक्षपणककणभुग्भिक्षुपक्षेष्णूनां

विश्वं तद्धेतुकं स्यादिति मृदुमतिभिश्शवावराहक्रमोक्तौ ।

अन्योन्यव्याहृतार्थस्थपुटितकुहनायुक्तिदोषापनुत्तै

भाति त्रय्यन्तसूर्यः प्रतिमततिमिरस्तोमकुक्षिम्भरिर्नः ॥

इति शिष्टापरिग्रहाधिकरणश्लोके 'शवावराहक्रमोक्तौ' इति सप्तम्यन्तः पाठः प्राचीन-कोशे उपलभ्यते । स एव च युक्ततमः । मृदुमतिभिश्शवावराहक्रमोक्तौ दोषापनुत्तै त्रय्यन्तसूर्यो भातीत्यन्वयः । 'अर्धवैनाशिकोक्तौ' इतिवनिर्देशः । प्रथमान्तत्वेऽन्वयो दुर्घटः । पदयोजनाकृतां प्रथमान्तपाठपरिकल्पनं शवावराहक्रमस्यानुवाद एष इत्यर्थवर्णनं च न शोभनम् । शवावराहक्रमेणोक्तौ - शवावराहक्रममनुसृत्योक्तावित्यर्थः । अनेकेषु पक्षेष्णु-संवादादणुहेतुकं विश्वं स्यादिति मृदुमतिभिश्शवावराहक्रममनुसृत्योक्तावित्यन्वयः । यद्यपि तत्तद्वादिनां परमाणुकारणवादे संवादसत्त्वेऽपि परमाणुस्वरूपे शून्यात्मकत्वाशून्यात्मकत्व-ज्ञानात्मकत्वार्थात्मकत्व-क्षणिकत्व-नित्यत्वैकान्तत्वैकान्तिकत्वादिविसंवादोऽस्ति; तथापि तं विरोधमविगणय्य ब्रह्मकारणत्ववादमैकमत्येन निरसितुं प्रयतन्ते । श्वानो हि परस्परं विद्वेषशालिनोऽपि वराहोपर्यैकमत्येन दंशनतत्परा निपतन्ति, तद्वदिति भावः ॥

एको यस्यास्ति देहो स भवति विविधानन्तदुःखकभोक्ता

विश्वं देहः प्रभोश्चेत्स कथमतिपतेद्विश्वदुःखानुभूतिम् ।

इत्थं जीवेशसीमामपलपितुमनाः कोशभाजं श्रुतीनां

सम्राड्भृत्यादिनीत्या शममिह लभतां साम्यवैषम्यदर्शी ॥

इति भोक्त्रापत्त्यधिकरणश्लोके तृतीयपादे 'कोशभाजं श्रुतीनां' इति पाठस्समुचितो भाति ।

इदं सीमाविशेषणमिति पाठशोधनग्रन्थे ७१ पुटे प्रोक्तमाचार्यैः । तत्र यद्यपि 'इति तु वयमुत्पश्यामः' इति स्वाशयमुक्त्वा 'अत्रोपपत्त्यादिविचारं विद्वांस एव करिष्यन्ति'

इति निगमितम्; तथाऽप्युपपत्त्यादिविचारे क्रियमाणे इदमेव सिद्धयेदिति तदाशयः । निष्पक्षपातं परामर्शं सत्यैकैकस्मिन् पाठे कश्चिदोषो विद्यत एव । विस्तरमिषा स न कथ्यते; दिव्यात्ममथापि प्रदर्श्यते । कोशभाजामिति पाठश्चिन्तामणावाहतः । भवतु; तस्य ब्रह्मरुद्रादिप्रवाहपराणामित्यर्थः कथं लभ्यते? केशभाजामिति पाठाश्रयणेनेति चेत्, कथं तस्यार्थस्य प्रकृतोपयोगः? पदयोजनायां कोशभाजामिति पाठ आश्रितः । ‘पर-स्सहस्रवारं जीवेश्वरैवलक्षण्यज्ञापकं महोद्घोषं कुर्वतीनां’ इत्यर्थ उपवर्णितः । तदपि न रोचतेऽस्वरसत्वात् । सुन्दराचार्याः ‘कोशभाजा’ इति पाठमाश्रित्य श्रुतीनां गर्भ-गतया राजभृत्यादिनीत्या’ इति व्याचक्षते । तदसङ्गतम्; तादृशस्यायस्य वेदमध्य-गतत्वाददर्शनेन बाधात् । तस्माच्छ्रुतीनां कोशभाजं — तन्मध्यगतां; ‘दुग्धाब्धिर्मध्यो-द्धृतां’ इतिवदयं निर्देशः । सुदृढप्रमाणप्रतिपन्नमिति यावत्; ‘जीवेशसीमां — तयोः परस्परवैषम्यं अपलपितुमना इत्यर्थ एव स्वरस इति भाति । साम्यवैषम्यदर्शी — सशरीरत्वमात्रेण साम्यं, स्वतन्त्रत्वपरतन्त्रत्वाभ्यां वैषम्यं च राजतद्भृत्ययोरिव जीवेशयोः पश्यन् शाम्यतु इत्यर्थः ॥

मायोपाधिस्वशक्त्यतिकरितपरब्रह्ममूलः प्रपञ्चः

येषां तेऽप्यद्वितीयश्रुतिमवितथयन्त्यत्र तत्तद्विशिष्टे ।

अप्राधान्यात्तथा नः प्रकृतिपुरुषयोरन्तरात्मप्रधाने

वाक्येऽस्मिन् स्थूलसूक्ष्मान्वय इति जगतोऽनन्यभावोपपत्तिः ॥

इत्यारम्भणाधिकरणश्लोकस्यायमशयः—मायादिमिश्रब्रह्मकारणत्ववादिभिरपि कारण-दशायामेकत्वाद्वितीयत्वोपपत्तये तत्तद्विशिष्टमङ्गीक्रियते ब्रह्मणः; तद्वदस्माभिरपि तत्तत्प्रमाणानुसारेण प्रकृतिपुरुषयोः परमात्मविशेषणत्वतच्छरीरत्वे परमात्मनश्च विशेष्य-त्वान्तरात्मत्वे दुस्त्यजे इति स्थूलसूक्ष्मपञ्चस्य तस्मिन्विशेषणतयान्वयात्परस्य विशिष्टत्व-मङ्गीकृत्य कार्यकारणयोरुभयोरपि विशिष्टब्रह्मरूपत्वेनानन्यत्वं निर्वाधमिति स्थाप्यत इति । अप्रामाणिकं वैशिष्ट्यं पराभ्युपगतं, प्रामाणिकं वैशिष्ट्यमस्मदभ्युपगतम् । अतः कार्यकारणयोर्द्वयोरपि विशिष्टत्वादनन्यत्वोपपत्तिरिति सारांशः । अत्र ‘साविद्यं केऽपि’ इति तत्त्वमुक्ताकलापनायकसरश्लोकः तद्व्याख्यानं चानुसन्धेये ॥

अत्र ‘आचेद्वस्तुनं सजीवे ब्रह्मण्यात्मतयावस्थिते नामरूपव्याकरणवचनाच्चिदाचि-द्वस्तुशरीरकं ब्रह्मैव जगच्छब्दवाच्यमिति सदेवेदमग्र एक एवासीदिति सर्वमुपपन्नतरम्’ इत्यारम्भणाधिकरणसिद्धान्तभाष्यसूक्तिस्सेव्या ।

अत्र ‘मायादीनामप्राधान्यादद्वितीयश्रुतिव्याघातं यदि परिहरन्ति, तर्हि वयमपि चेतनाचेतनयोरप्राधान्यादद्वितीयश्रुतिव्याघातं परिहरामः’ इति चिन्तामणिव्याख्यानं न मूलानुगुणमिव । ‘तथा स्थूलसूक्ष्मान्वय इत्यनन्यभावोपपत्तिः’ इत्युक्त्या अनन्यत्वप्रयो-जकवैशिष्ट्य एव तात्पर्यमिति स्वरसतः प्रतीयते । अद्वितीयश्रुतिविरोधपरिहारस्य लेशतोऽ-प्यप्रतीतिः ‘तत्तद्विशिष्टे’ इत्यंशतात्पर्येणैव परमतोपन्यासात् । पूर्वोपात्ततत्त्वमुक्ताकलाप-श्लोकसमानार्थत्वप्रतीतिश्चास्मादुक्त एवार्थे तात्पर्यवर्णनं स्वरसं द्रष्टव्यम् ॥

विश्वारम्भे विवर्तं शकलपरिणतिं शक्तिशेषस्य सूतिं

व्यत्युल्लासौ विसृष्टिं विकृतिमनियतां तत्त्वपङ्क्तौ च सृष्टिम् ।

तत्तद्वाक्यैकदेशस्वरस इति मुधा कल्पयन्तस्तु मुधाः

सर्वश्रुत्यैकरस्यप्रणयिभिरधरचिकिरे तत्त्वविद्धिः ॥

इत्यनन्तरश्लोके ‘वाक्यैकदेशस्वरसः’ इति व्यस्तपाठ एव प्राचीनः परिदृश्यते । स एव च साधुः । अत्र पदयोजनाकृतां समस्ततया पाठपरिकल्पनं ‘तेषु तेषु वाक्यैकदेशेषु स्वरसोऽयमर्थः’ इति विवरणं च न शोभते; अत्यन्तास्वरसत्वात् । स स वाक्यैकदेश-स्वाभिमतार्थे स्वरस इति हेतोरित्यर्थः । तत्तद्वाक्यानामेकदेश इति वा । सर्वथा व्यास एवोचितः । दृश्यते च तथा ।

शक्तौ कर्तृप्रकृत्योरुपकरणगणोपस्थितौ कार्यकृत्त्वं

तस्मादग्रे सदेवं किमुपकरणयेदित्यसच्छक्तिभेदात् ।

क्षीरायस्कान्तल्लतालिदशमुनिमुखान्वीक्ष्य तोष्टव्यमस्मिन्

सङ्कल्पादेव जीवो नुदति निजवपुर्विश्वरूपस्तथेशः ॥

इत्युपसंहारदर्शनाधिकरणश्लोके 'शक्तौ' इति पाठः परिदृश्यते । अत्र 'शक्तिः' इति पाठस्समुचितः; अन्वयसामंजस्यात् । निमित्तस्योपादनस्य वा शक्तिर्नाम कारककलापोपसंहारे कार्यजनकत्वम्; न तु तदनुपसंहारेऽपि तज्जनकत्वम्; लोके तथैव दर्शनात् । समर्थाः कुलालादयस्तदुपसंहारे कार्यं जनयन्ति । असमर्थाः पुनस्तत्सत्त्वेऽपि कार्यं जनयितुं न शक्नुवन्ति । अतः प्राक् सृष्टेरेकस्येश्वरस्य सर्व-शक्तस्यापि कारककलापशून्यस्य कथं जगत्सृष्ट्युपपत्तिरिति पूर्वपक्षः । अत्र 'शक्तौ' इति पाठमाश्रित्य 'स्वरूपशक्तौ विद्यमानायामप्यपोक्षितोपकरणसन्निधान एव कार्यकरत्वं दृष्टं' इति व्याख्यातम्, इदं न स्वरसं भाति ।

कृत्स्नं कार्यात्मना चेत्परिणमति परं नावशिष्येत किञ्चित्
यद्यंशान्निष्कलत्वश्रुतिविहतिरिदं स्याद्विशिष्टेऽपि तस्मिन् ।
ब्रह्मोपादानतैवं न घटत इति चेन्न स्वपक्षेषु साम्यात्
तन्मानात्तद्गृहीतौ श्रुतिमितमिति तल्लोकवत्स्वीकुरुष्व ॥

इति कृत्स्नप्रसक्त्यधिकरणश्लोके 'स्वपक्षेषु साम्यात्' इत्यस्यायमर्थः — प्रधानादि-कारणवादेष्टुक्तदोषसाम्यादिति । इदं 'स्वपक्षदोषाच्च' इति सूत्रार्थकथनम् ।

तन्मानात्तद्गृहीतौ — तदनुगुणप्रमाणात्प्रधानादिकारणत्वाङ्गीकारे । यद्वा तादृश-प्रधानाद्यङ्गीकारे; श्रुतिमितं — लोकदृष्टतत्त्वदार्थासम्भावितनानाविधविचित्रशक्तिमत्तया श्रुतिप्रतिपादितं, तदपि — ब्रह्मापि, लोकवत् — लोकदृष्टान् परस्परविलक्षणशक्तियुक्तान् नानापदार्थानिर्व स्वीकुरुष्वेति । 'श्रुतिमितं लोकवत्' इति 'विचित्राश्च हि' इति सूत्रस्वप्णाभिप्रेतकथनम् ।

अत्र 'मायाविशिष्टं ब्रह्म कारणमिति मायावादिनः; उपाधिविशिष्टमिति भास्करीयाः; शक्तिविशिष्टमिति यादवप्रकाशायाः । तेन तेष्वपि पक्षेषु दूषणं समानमित्याह स्वपक्षेष्विति' इति व्याख्यातम् । शङ्कर-भास्कर-यादवप्रकाशमतप्रस्तावो भाष्यादिषु नैव दृश्यते । प्रधानादिकारणवाद एव सूत्रे निरसनीयतया अभिमत इत्येव भगवद्भाष्यकाराशयः

प्रतीयते । उत्तरश्लोके 'मायादिष्वेवमूहं' इति शङ्करादिपक्षे विशिष्य दोषातिदेशादप्यत्रैवं व्याख्यानं न सुन्दरम् ।

संयोगाख्यं हि कार्यं विभुतदितरयोस्स्यादणूनां मिथो वा
कात्स्न्येनांशेन वा तद्विहतमिति वदन् शून्यवादे निमज्जेत् ।
साङ्ख्योऽपि प्राह विभ्वीं प्रकृतिमिति कथं न्यूनसृष्टिस्ततस्स्यात्
मायादिष्वेवमूहं निगमनिगदिता त्वक्षता पद्धतिर्नः ॥

इत्यनन्तरश्लोकेन साम्यविवरणपूर्वकं स्वपक्षस्य निर्दोषत्ववैदिकत्वे प्रतिपाद्यते । विभुतदितरयोरणूनां वा परस्परसंयोगरूपं कार्यं कात्स्न्येनैकदेशेन वा स्यात् । तदुभयमपि व्याहतम् — तुल्यपरिमाणत्वसांशत्वप्रसङ्गेन विरुद्धमित्यस्मादादीन्प्रति वदन्साङ्ख्यो माध्यमिकमते निपतेत् । एवं परान्प्रति वदन्नेव स्वयं प्रकृतिं विभ्वीमाह । ततो विभोः प्रधानात्कथं न्यूनसृष्टिस्स्यात् । विभोर्न्यूनाधिकभावरूपवैषम्यासंभवेन सृष्ट्य-योगादित्यर्थः । अत्र 'सर्वगतत्वेन न्यूनाधिकभावाभावाद्वैषम्यासिद्धेः कार्यारम्भासंभवात्' इति रचनानुपपत्त्याधिकरणप्रथमसूत्रसिद्धान्तभाष्यसूक्तिरनुसन्धेया । अत्र 'वदन्नित्युक्तः कणभक्षादिपक्षनिष्ठः; स च स्वं प्रति माध्यमिकेनोक्तं दूषणं वेदान्तिनं प्रति वदति' इति व्याख्यातम् । तल्लिष्टमिव प्रतिभाति ।

विश्वं दुःखैकतानं विषममपि सदा निर्ममाणस्य लीला
संजायेतासमञ्जकमत इति भवेन्निर्दयत्वादिदोषः ।
मैवं बीजाङ्कुरादिकमविषमभवानादिकर्मौघभाजां
जीवानां सौति तत्तत्फलमिति करुणासाम्ययोरप्रहाणात् ॥

इति प्रयोजनवत्त्वाधिकरणश्लोके तुरीयपादे 'करुणासाम्ययोरप्रहाणात्' इति प्राचीनः पाठः । स एव साधुः । 'करुणासाम्ययोः' इति पाठकल्पनं 'ईश्वरेण विश्वकार्यकरणस्य च तत्र च प्राचीनकर्मानुरूपवैषम्यस्य चापरित्यागात्' इति व्याख्यानं च चिन्तामणिश्रुतां न शोभते । निर्दयत्वादीत्यादिना वैषम्यं गृह्यते ।

विविधकर्मपरवशानां जीवानां तत्तत्कर्मानुगुणं फलमीश्वरः प्रयच्छतीति कारुण्यसाम्ययो-
रक्षततया न नैर्घृण्यवैषम्यप्रसक्तिरित्यर्थः । तस्मिन्नेवाधिकरणे,

दृष्टन्यायेन विश्वप्रजनकचिदचित्त्वभेदप्रकल्पितौ

स्वेष्टप्रत्यर्थिधर्मोपनयननिग्रतव्याप्तिवैयाकुली स्यात् ।

अत्यन्तादृष्टमर्थं फणितुमधिकृताच्छास्त्रतस्सर्वकर्तुः

सिद्धौ बाधाद्यनर्हप्रमितिपरवती सर्वधर्मोपपत्तिः ॥

इति श्लोके 'चिदचित्त्वभेदप्रकल्पितौ' इत्यस्यायमर्थः — विश्वप्रजनकस्य चिदचित्त्वभेदस्यानुमान इति । ईश्वरस्य प्रधानपरमाणादीनां च विश्वकारणत्वे-
नानुमान इति यावत् । अत्र पदयोजनायां 'विश्वप्रजनकः ईश्वरः, चित्तो, जीवाः;
अचित्प्रधानं, एतद्रूपा ये तत्त्वभेदाः' इति व्याख्यातम् । अत्र जीवग्रहणमसङ्गतम्;
जगत्कारणत्वेन जीवानुमानस्यात्र केनाप्यनुक्तेः । तत्त्वत्रयकल्पनमात्रविवक्षायां कारण-
प्रकरणसाम्यम्; उपरि स्वयमेव 'कार्यत्वहेतुना सकर्तृकत्वसाधने' इत्याद्यनुमानो-
पन्यासासाम्यम् ।

साङ्ख्यस्मृत्या विरोधाद्विधिमत्विहितैः कार्यवैरूप्यतोऽस्मिन्

एकार्थानेकतन्त्रोदितविहततया देहभोगावियुक्त्या ।

इत्यनन्तरश्लोके अस्मिन्नित्यस्य पाद इति शेषः । पादपर्यन्तार्थकं वेदम् ।
पादान्तिमश्लोकेषु नियमेनाचार्यैः पादोपस्थापकसप्तम्यन्तपदस्य तत्पादगताधिकरण-
साङ्ख्याया वा निर्देशदर्शनादुक्तार्थकत्वस्यैव तस्य युक्तत्वात् । कारणे ब्रह्मणीति
व्याख्यानमनपेक्षितत्वादन्यथासामञ्जस्याच्च न शोभनम् ।

षड्विंशालम्बि साङ्ख्यं स्फुटतरपठितं भारते योगतुल्यं

तत्स्थत्वात्पञ्चविंशस्त्विति च निगदितस्सर्वतत्त्वान्तरात्मा ।

इति रचनानुपपत्त्यधिकरणश्लोके 'योगतुल्यं' इत्यस्य स्थाने 'वेदतुल्यं' इति
पाठ उचितो भाति । सम्प्रतिपक्षस्यैव दृष्टान्तीकरणौचित्यात् । साङ्ख्ययोगौ हि

तुल्ययोगक्षेमौ । तत्रैकस्य परिग्रहे स्थापित एवान्यस्य तुल्यन्यायात्स सेत्स्यति ।
अतोऽस्यां दशायां योगदृष्टान्तीकरणं नौचित्यं भजते । 'वेदवत्' इति पशुपत्यधिकरण-
श्लोक इवायं दृष्टान्तः ।

एवं द्वितीयपादे 'इति च निगदितः' इति प्राचीनः पाठः; न तु 'निगमितः'
इति । अर्थौचित्यात्स एव साधुः । श्लोकस्यायमाशयः — साङ्ख्यं द्विविधं सेश्वरं
निरीश्वरमिति । सेश्वरं द्विविधं वैदिकमवैदिकञ्चेति । तत्र निरीश्वरमवैदिकसेश्वरं
च निरसनीये सिद्धान्ते । निरीश्वरसाङ्ख्यं बहुषु कारणत्वाधिकरणादिषु निरस्तम्
अवैदिकमीश्वरस्य निमित्तकारणत्वमात्रवादि सेश्वरसाङ्ख्यं प्रकृत्यधिकरणादिषु निरस्तम् ।
श्रुतिसमधिगतं सेश्वरसाङ्ख्यन्तु वेदतुल्यत्वेन भारते परिगणनात्तत्रैव 'तत्स्थत्वात्पञ्चविंशः'
इति निर्देशेन परमात्मनस्सर्वतत्त्वान्तरात्मत्वकथनाच्चाभिमतमेवास्माकमिति । तद-
निरसनेनैव तत्स्थापयित्वोपरितनैरधिकरणैरत्यन्तदुष्टं निरीश्वरसाङ्ख्यमेव पुनरपि
निरस्यति सूत्रकार इत्यवधेयमिति । अत्र वैदिकस्य सेश्वरानन्तरस्य सेश्वरसाङ्ख्यस्य
स्थापनं नाम तदनिरसनेन तदभिमतत्वख्यापनमेव । परमात्मनो निमित्तत्वोपादनत्ववादि
साङ्ख्यं वेदप्रोक्तं सेश्वरसाङ्ख्यम् । तदेव भारते उपादानत्वोपयोगितत्त्वसर्वान्त-
रात्मत्वादिकथनेनोपादेयं प्रख्याप्यत इति बोध्यम् ।

तास्मिन्नेवाधिकरणे —

सत्त्वाद्यान्द्रव्यभेदान् त्रिगुणमिति समाहारतः कल्पयन्तः

तेषां नित्ये विभुत्वे समविषमदशाद्यत्र कीदृश्वदेयुः ।

अन्योन्याध्यासकल्पितः प्रकृतिपुरुषयोर्भोगमोक्षोपपत्त्यै

छायापत्त्यादिनीत्या कथमियमुभयाचेतनत्वे घटेत ॥

इति श्लोके समविषमदशादीत्यादिना जगत्सर्गप्रलयायौ गृह्येते । अत्र 'प्रति-
सर्गावस्थायां तु साम्यावस्थानां सत्त्वरजस्तमसामन्योन्याधिक्यन्यूनत्वाभावादङ्गाङ्गिभावा-
नुपपत्तेर्न जगत्सर्ग उपपद्यते' इति 'अङ्गित्वानुपपत्तेश्च' इति सूत्रभाष्यसूक्तिः,
'नित्यविभुत्वेन कल्पितानां सत्त्वादिव्याणां त्रयाणामपि साम्यवैषम्यावस्थाकल्पनहेत्व-

भावात्सर्गप्रलयावस्थाभङ्गप्रसङ्गः' इत्यर्थिका निरीश्वरसाङ्ख्यनिराकरणाधिकारस्या परमत-
मङ्गश्रीसूक्तिश्चानुसन्धेये । अत्र पदयोजनायां 'समदशा विषमदशा चादिवैस्य
समुदायस्य, एकदेशे साम्यमेकदेशे वैषम्यं चान्यशब्दार्थः' इति व्याख्यातम् । इदं
विमर्शनीयम्; समदशा विषमदशेत्यनेन किमेकदेशे साम्यवैषम्ये उच्येते? उत
कात्स्न्येन? नाद्यः; वृत्तिपदार्थान्यपदार्थयोर्भेदाभावेन बहुव्रीह्ययोगात् । नान्यः;
कात्स्न्येन वैषम्यासंभवात्तथा केनाप्यनुक्तेश्च बाधितार्थकत्वात् । तत्रैव, 'अत्र —
जगत्सृष्ट्यादिविषये सङ्कल्पितमिति शेषः' इति कथनमप्यसङ्गतम् । दशादि कुत्रे-
त्यपेक्षायां सत्त्वादिषु इत्यस्यावश्यवक्तव्यत्वेन तदर्थकत्वस्यैव युक्तत्वात् ।

अन्योन्येत्यादेरयमर्थः — प्रकृतिपुरुषयोर्भोगमोक्षसिद्धयर्थे छायापत्त्यादिन्यायेन
इयं — युष्मदीया अन्योन्यं कर्तृत्वचेतनत्वाध्यासकलप्तिरुभयोः प्रकृतिपुरुषयोरचेतनत्वे
स्थिते कथं घटेत? अध्यासस्य ज्ञानविशेषरूपतया चेतनधर्मत्वेनाचेतने तद-
संभवात् । चैतन्यमात्रवपुषः पुरुषस्यापि चेतनत्वदौर्लभ्यादिति । अत्र 'अध्यासो
हि नाम चेतनस्यान्यस्मिन्नन्यधर्मानुसन्धानम् । स च चेतनधर्मो विकारश्च'
इति, 'पुरुषो हि नित्यमुक्तत्वाज्जिर्विकारत्वान्न तां कदाचिदपि पश्यति; नाध्य-
स्यति च; स्वयं च स्वात्मानं न पश्यत्यचेतनत्वात् । पुरुषस्य स्वात्मदर्शनं
स्वदर्शनमिति नाध्यस्यति च, स्वयमचेतनत्वात्' इति च श्रीभाष्यसूक्तिरनुसन्धेया ।
अत्र 'प्रकृतौ पुरुषे च चेतनत्वस्याविद्यमानत्वाद्विद्यमानस्यैवाध्याससंभवेन चेतनत्वाध्यास-
कल्पनमसङ्गतम्' इति व्याख्यातम् । इदं न स्वरसं भाति । उभयाचेतनत्वेऽध्यासो न
घटत इत्युक्तौ 'स च चेतनधर्मः' इत्यादिभाष्यार्थस्यैव प्रत्यभिज्ञानात् । प्रकृति-
गतचेतनत्वस्य पुरुषेऽध्यास इति तैरकथनादुभयाचेतनत्वे इत्यस्यासङ्गतत्वाच्च ।
प्रकृतिगतं कर्तृत्वं पुरुषेऽध्यस्यत इति हि तन्मतम् ।

पुंसां भोगापवर्गप्रभृतिफलमिदं तच्च सर्वं प्रधाने

द्रष्टृत्वादेश्च क्लृप्तः पुरुष इह पृथग्द्रष्टृतादिश्च बुद्धौ ।

मुक्त्यै बद्धस्य शास्त्रं मुनिरकृत ततो नित्यमुक्तोऽसि चेत्या-

द्यन्योन्यव्याहतीति वृषलपरिणये जैनभक्ता जपन्तु ॥

इत्यनन्तरश्लोके तृतीयपादे ततः — बन्धादित्यर्थः; बद्धस्येति पूर्वं विशेषणतया
बन्धप्रस्तावात्, अर्थानुवादोऽयम्; बन्धान्नित्यमुक्तोऽस्मीत्येव तेषामुक्तिः । अत्र 'तेन
शास्त्रेण' इति विवरणं पदयोजनाकृतां न समीचीनं भाति; तादृशानुसन्धानाभावा-
न्नित्यमुक्तौ शास्त्रस्याहेतुत्वाच्च ।

दृष्टस्याणोः प्रसूतिं ह्यणुकमणुमपि स्थापयन्तोऽनुमित्या

दृष्टाकारानुसारान्न निरवयवताद्यत्र वक्तुं क्षमेरन् ।

सर्वं सहेतु सूक्ष्मे प्रमितिपरवतां जालकालोकलक्ष्ये

तद्भागान्ख्यापयेद्वा स्मृतिरफलतया त्वान्यपर्येण नेया ॥

इति महद्दीर्घाधिकरणश्लोके तुरीयपादे 'तद्भागान्ख्यापयेद्वा' इति पाठः
परिदृश्यते । अत्र 'ख्यापयन्ती' इति पाठस्यादिति भाति । स्मृतिविशेषणमिदम् ।
अयमर्थः — जालकालोकलक्ष्यसूक्ष्मवस्तुनो भागान्प्रकाशयन्ती प्रतिपादयन्ती स्मृतिः
तत्ख्यापने निष्फलत्वादन्यपरतया नेयेति । अयमाशयः — शिल्पशास्त्रादिषु
यद्यपि परमाणुः प्रतिपाद्यते; तथापि न तत्र तात्पर्यं शास्त्रस्य; तत्कथने प्रयोजना-
भावात् । ततश्च प्रकरणस्य मानादिनिर्धारणपरत्वावगमात्तच्छेषत्वमेवैतत्कथनस्येति ।
अत्र 'ननु त्रसरेणोरष्टमण्षष्ठो वा भागः परमाणुरिति सर्वानुमतेरिशिल्पिनां शास्त्रै-
र्धर्मशास्त्रैस्तन्मूलश्रुत्या च परमाणुसिद्धिस्स्यात्; तन्न; शिल्पादिशास्त्राणां परमाणाव-
तत्परत्वात्; मानोन्मानादिविशेषनिर्धारणं हि तत्र विधित्सितम् । ततो हेतुकोक्तानुवाद-
मात्रमिह स्यात् । तत्र च त्रसरेणुतः किञ्चित्सूक्ष्मं भवतु, मा वा भूत् । दृष्टोपक्रमं
विवक्षितसिद्धिरित्यत्राकृतम्' इति तत्त्वमुक्ताकलापजडद्रव्यसरगतस्य 'स्याद्भागानन्त्य-
साम्ये' इति श्लोकस्य व्याख्यासूक्तिरनुसन्धेया । परमतभङ्गे योगाचारभङ्गाधिकारेऽपि
'शिल्पशास्त्रधर्मशास्त्रादिषु च दृष्टपरमाणुमादायोपरितनपरिमाणकल्पनानां सङ्गतत्वाच्च
तेष्वतीन्द्रियपरमाणुमारभ्य सङ्ख्योत्कर्षकल्पनोक्तेश्चाभिसन्धिविषयत्वाभावाच्च' इत्यर्थिका
सूक्तिर्जागर्ति । अत्र 'तद्भागान्' इति श्लोकखण्ड एवमवतारितश्चिन्तामणावन्यत्र च —

‘ननु कचित् स्मृतौ त्रसरेणौ वैशेषिकोक्तप्रक्रियया भागाननुमत्य तत्परिमितहिरण्यदाने फलनिर्देशो दृष्टः । तत्कथं त्रसरेणोर्निरवयवत्वं भवताभिधीयत इत्याशङ्क्याह तद्भागानिति’ इति । तथा तत्रैव तस्यास्मृतेः त्रसरेण्वादिपरिमितद्रव्यदान एव तात्पर्यमित्यभिप्रायवर्णनं कृतम् । तादृशस्मृतिवचनन्तु नोपात्तम् ; पूर्वप्रदर्शिताचार्यसूक्तिद्वये नैवमर्थः प्रतीयते । मानोन्मानादिविशेषनिर्धारणपरत्वमेव प्रकरणस्यानुगृहीतम् ; नान्यत्किञ्चित् । अत्र विद्वांसः प्रमाणम् । ‘ख्यापयेद्वा’ इति दृश्यमानपाठमवलम्ब्य मा वेति शेषपूर्णं कृतम् । नेदमाचार्यश्रीसूक्त्यनुगुणं भाति । सकृत्प्रयुक्तस्य स्मृतिपदस्यावृत्त्यपेक्षया क्लेशश्च ।

तत्रैवाधिकरणे —

नादृष्टं किञ्चिदन्यच्छ्रुतिसरणिजुषां देवतानुग्रहादेः

अन्यत्वे तस्य तज्ज्ञैरधिकयतनवत्वलुप्तिरादौ व्युदस्ता ।

यत्ने यत्नानपेक्षां न किमनुमनुते स्याददृष्टेऽपि तद्वत्

भूतस्थादृष्टवादे व्यणुकदणुगतादृष्टकल्पोऽत्र लूनः ॥

इति श्लोके ‘अधिकयतनवत्वलुप्तिः’ इत्यस्य जीवापेक्षयाधिकस्येश्वरस्यानुमानमित्यर्थ उचितो भाति । तुरीयपादे ‘भूतस्थादृष्टवादे’ इति दृश्यते । प्रथमव्याख्यातृभिः तदनुसारिव्याख्यातृभ्यां चास्य नार्थ उक्तः, सप्तम्यन्वयश्च न प्रदर्शितः ।

श्रीभाष्ये त्वदृष्टस्य परमाणुगतत्वजीवगतत्वपक्ष एव दूषितः । तस्य भूतगतत्वपक्षोऽपि कश्चिद्विद्यत इति न तत्र प्रतीयते । तत्त्वमुक्ताकलापाद्याचार्यसूक्तिषु च तत्पक्षोपन्यासो न दृश्यते । अनया तु श्रीसूक्त्या सोऽपि पक्षोऽस्तीत्यभ्युपगन्तव्यमित्यत्र न विवादलेशावकाशः । इत्थं च मितपचमतीनामस्माकं यदत्र भाति तल्लिख्यते । अत्र ‘वादः’ इति प्रथमान्तपाठः । ननु भूतनिष्ठादृष्टपक्षः कुतो भाष्ये न दूषित इत्यत्राह — भूतेति । अचेतननिष्ठत्वाविशेषादणुगतादृष्टपक्षदूषणेनैव स दूषितप्राय इत्यर्थः ।

गुगतादृष्टकल्पः — तत्तुल्य इत्यर्थः । अत्र भूतपदं प्रसिद्धभूतपरं वा पारिभाषिकयश्चित्परं वेति न ज्ञायते । तत्रैव

निर्धूते सूत्रकारैरवयविपरमाणात्मके द्रव्यवर्गे

विश्वं व्याप्त्येकलक्ष्यं परममहदसत्स्यादथाद्रव्यमेव ।

मैवं दृष्टाणुतत्संहतितदुभयसम्बन्धसिद्धेरबाधात्

आगन्तुक्षोणिताद्यैः श्रुतिरपि जगदारम्भणं बम्भणीति ॥

इति श्लोके द्वितीयपादस्य जगत् अनुमेयं, परममहत्, असत्, अद्रव्यं, वादित्यर्थः । अवयविनः कस्यचिदभावे स्थितस्य प्रत्यक्षत्वं न स्यात् । अणोर्मध्यमपरिगस्य चाभावे परममहत् स्यात् । तुल्यन्यायात्तदपि वस्तु न स्यात् । द्रव्याभावेऽयमेव वा इति भावः । आगन्तु इत्यादि — आगन्तुकपृथिवीत्वादिधर्मविशिष्टैर्धैर्जगदारम्भं श्रुतिर्वदतीत्यर्थः । अत्र जगत्पदं व्यष्टिप्रपञ्चपरम् । आकाशादिभिः धेवीपर्यन्तैः पञ्चीकृतद्रव्यैरण्डचतुर्मुखशरीरादिक्रमेण व्यष्टिप्रपञ्चसृष्टिं वदतीति भावः । आकाशोपादानौचित्येऽपि पृथिवीग्रहणं परिदृश्यमानव्यष्टिप्रपञ्चविवक्षाद्योतनाय ‘पृथिव्या षडयः’ इति श्रुतिसूचनाय च । अपिरबाधं समुच्चिनोति । प्रत्यक्षवच्छास्त्रमप्यस्तीति वः । ततश्च पूर्वपक्षोक्तापत्तिचतुष्टयं न सम्भवतीत्याशयः । अत्र ‘कथं तर्हि तत्पक्षे क्षित्यादीनामभावात् पञ्चभूतकार्यतया जगत्सृष्टिः सम्भवतीत्याशङ्क्य परिहरति’ याद्यवतरणं ‘प्रकृतावेव महदाद्यवस्थाविशेषा जायन्ते’ इत्याद्यर्थवर्णनं च चिन्तामणाय च कृतं न मनस्तृप्तिं जनयति ।

बुद्धोऽसौ स्वावतारैस्सह परिगणितः श्रीधरेण स्वशास्त्रे

सर्वज्ञो नैव मुद्घेन च निखिलसुहृद्विप्रलिप्सेत कञ्चित् ।

तस्माद्बुद्धोक्तभङ्गे भजति भिदुरतां सात्त्वतादीति चेन्न

स्वाभीष्टप्रत्यनीकप्रमथनमनसा मोहनादिप्रवृत्तेः ॥

इति समुदायाधिकरणश्लोके तुरीयपादे 'स्वाभीष्टप्रत्यनीकप्रमथनमनसा' इति प्राचीनपाठ उपलभ्यते । तमेव पाठमवलम्ब्य चिन्तामणौ 'स्वाभीष्टानां प्रत्यनीकानां राजसानां तामसानाञ्च प्रमथने निवेशितमनसा भगवता' इति व्याख्यातम् । स्वाभीष्टानां ये प्रत्यनीकास्तेषामित्यर्थः । एतद्विवरणं राजसानां तामसानाञ्चेति । इममर्थं यथावदजानद्भिः स्वाभीष्टानां प्रत्यनीकानामित्यनयोः सामानाधिकरण्यं विरोधान्न सम्भवतीति, ततश्चौचित्यात् व्युत्क्रमेणैतत्पदद्वयविवरणमेव स्यादुपरितनं पदद्वयमिति च गृहीतवद्भिः चिन्तामणौ स्वाभीष्टानामिति स्थाने स्वानिष्टानामिति पाठं तदानुगुण्येन श्लोके 'स्वानिष्टप्रत्यनीक' इति पाठं च परिकल्प्य व्याख्यातं पदयोजनाकृद्भिः । हन्त किमत्र वदामः ? स्वाभीष्टेति पाठे जाग्रति भगवत आश्रितविरोधिनिरासकत्वरूपे महागुणे तत्र तत्रोद्घुष्यमाणे च सति ईदृशपाठपरिकल्पनं व्याख्यासूक्त्यन्यथाकरणं चात्यन्त-स्वेदमुत्पादयति विदुषाम् । दैवादद्यापि जीवति विरलविरलमान्ध्रलिपिकोशो मुद्रितः । स यदि न लभ्येत, न लभ्येतैव विद्वन्मनसा एतादृशपाठदर्शनजनितसंशयदुःखादिसागरे कृतमज्जेन पारगतिः । एवमेव बहुषु स्थलेषु उपपत्तिलेशविधुरा बहवः पाठाः परिकल्प्यन्ते । तत्र सर्वत्रान्ध्रलिपिमुद्रितकोश एव निर्णये शरणं भवति । यथा आन्ध्रलिपिमुद्रितः तत्त्वटीकाकोशः तत्त्वटीकाशोधकोत्पादितबहुविधसंक्षोभे । एतदनन्तरश्लोके —

“स्वोक्त्यादेः सिद्धमेतन्निरूपधिविषमो नैष तस्मात्समोक्तिः”

इत्यत्र 'एतत्' इत्यस्य कर्मानुगुणं पुरुषभेदेन तत्त्वबोधभ्रमदातृत्वमित्यर्थः । मोहजनकत्वमिति पदयोजनायां कृतं व्याख्यानं न शोभते । तत्रैव —

एकव्यादिस्वभावैर्यदणुभिरथवा तत्तदेकस्वभावैः

क्षोणीदेहादिपुञ्जप्रभृतिरिति समाभाषि वैभाषिकेण ।

इति श्लोके एकव्यादिस्वभावैः अथवा तत्तदेकस्वभावैर्वा अणुभिः क्षोणीदेहादि-पुञ्जप्रभृतिर्जायत इति वैभाषिकेण यत्समाभाषित्यन्वयः ।

न ब्राह्मग्राहकौ स्तः कचिदपि विविधानादिसन्तानचित्रो

बुद्ध्यात्मा ज्ञ्यात्मकोऽद्य स्फुरति भवदशातिक्रमे स्वात्मनैव ।

योगाचारोक्तिरित्थं विषयविषयिणोर्बोधबाधौ समानौ

मन्वानैर्वारणीया स्वपरविभजनाद्यत्र न कापि सिद्धयेत् ॥

इत्युपलब्ध्यधिकरणश्लोके 'स्वपरविभजनाद्यत्र न कापि सिद्धयेत्' इत्यस्य तत्पक्षे शिष्याचार्यादिविभागो न स्यादित्यर्थः । अत्र 'सन्तानान्तरस्याग्राह्यत्वे शिष्याचार्य-शत्रुमित्र - वादिप्रतिवादिसंव्यवहाराणामसङ्गतत्वेन एकसन्तानपरिशेषो वा अद्वैत्यभिहित एकस्थिरपरिशेषो वा स्यात्' इत्यर्थिका परमतभङ्गे योगाचारभङ्गाधिकारसूक्तिरनुसन्धेया । ज्ञानस्य स्वयम्प्रकाशत्वेऽपि तद्वतानां स्वयम्प्रकाशत्व-प्रमाणान्तरनिरपेक्षत्व - क्षणिकत्वादीनां ज्ञानान्तरेणैव वेद्यतया ज्ञानस्य स्वाकारमात्रग्राहकत्वं नान्यग्राहकत्वमित्यभ्युपगमो न युक्तः । तथा सति सन्तानान्तराग्रहणेन शिष्याचार्यादिव्यवहाराभावप्रसङ्गश्च इति पूर्वानुसारात्तत्पकरणतात्पर्यमवसीयते । अतोऽत्रापि स्वरेत्यादेरयमेव भावो वर्णयितु-मुचित इति भाति ।

बुद्धयैक्यं बोध्यबोद्धोर्न घटत इह ते सत्ययोरन्ययोर्वा

भिन्नत्वे ब्राह्मलक्ष्मक्षतिमभिमनुषे नात्र चित्रैक्यमर्थ्यम् ।

चित्रं द्रव्यं गुणं वा किमपि न च विदुः केऽपि भिन्नैकरूपं

तेनात्मव्याप्तिवादस्थितिमिह भजतु स्वप्रकाशत्वमात्रे ॥

इत्यनन्तरश्लोके तेनेति तुरीयपादस्यायमाशयः — आत्मव्याप्तिवादः शास्त्रनिष्ठै-रभ्युपगम्यते । आत्मव्याप्तिर्नाम 'ज्ञानस्यैव सत्यत्वं ज्ञातृज्ञेययोः स्वरूपेणासत्त्वपर्यवस-न्नज्ञानैक्यविश्रान्तम्' इति योगाचारा वदन्ति । तदसङ्गतम्; ज्ञानवत् ज्ञातृज्ञेययो-रप्यबाधितप्रमाणसिद्धत्वात् । तदपलापे तु तुल्यन्यायेन ज्ञानस्यापि बाधप्रसङ्गाच्च । यद्यपि विषयप्रकाशदशायामेव ज्ञानं स्वाश्रयं प्रति स्वयं प्रकाशम्; नैतावता तस्य

विषयैक्यं वक्तुं शक्यम् । भेदेनैव तेषां त्रयाणां 'इदमहं जानामि' इति भानसिद्धेः । आत्मख्यातिवादश्च ज्ञानज्ञेययोः युगपत्प्रकाशमादायैवोपपन्न इति । स्वप्रकाशत्वमात्रे — ज्ञानस्य विषयप्रकाशसमकालस्वयंप्रकाशत्वाश्रयत्वे ; न तु ज्ञानस्य विषयप्रकाशकालीन-स्वयंप्रकाशत्वमात्रेण भवदुत्प्रेक्षितविषयैक्ये इत्यर्थः । अतः 'यद्यपि स्वयंप्रकाशवादे वित्तिवेद्ययोः सहोपलम्भः सिद्धस्तथापि न तावता तयोर्भिन्नतादात्म्यसिद्धिः । भिन्नस्यापि वेद्यस्य स्वयंप्रकाशसमकाले प्रकाशमानतया तेन सहोपलम्भोपपत्तेः' इति तत्त्वमुक्ताकलापबुद्धिसरगतस्य ज्ञानाकारादिकमिति श्लोकस्य व्याख्यानगता सूक्ति-रनुसन्धेया । अत्र 'आत्मख्यातिवादः ज्ञानस्वरूपमात्रे स्थितिं भजतु ; न पुनर्ज्ञानातिरिक्तयोः बोद्धवोध्ययोरुपलम्भे' इत्यादि चिन्तामणौ व्याख्यातम् । इदं न मूलानुगुणं भाति । यदपि पदयोजनायां व्याख्यातं — 'आत्मख्यातिवादः — आत्मनो ज्ञानस्य ख्यातिवादः — बोध्यबोद्धात्मना ख्यातिरिति प्रवादः । स्वप्रकाशत्व-मात्रे — बोध्यबोद्धोरिव ज्ञानस्य प्रकाशे परापेक्षा नास्ति ; किन्तु स्वयमेव प्रकाशते इत्येतदर्थप्रतिपादने, स्थितिं भजतु — तात्पर्यं प्रतिपद्यताम् इति' ; इदमनन्वितं प्रकृता-सम्बद्धं मूलानुगुणं च । तादृशप्रवादस्य ईदृशार्थप्रतिपादनतात्पर्यकत्वस्य च कस्सम्बन्धः ? विपरीतमिदं ; आत्मा ख्यातिरिति यदि प्रवादः स्यात्तदा एवमतिक्लेशेनापि अर्थो वर्णयितुं शक्येत । ज्ञानस्य ज्ञातृज्ञेयात्मना ख्यातिरित्युक्ते तयोर्धर्म एव खलु ज्ञाने सिध्येत् । अत्र ज्ञातुः परापेक्षप्रकाशत्वमभिमतमिति भाति । तत्र युक्तम् ; ज्ञानस्येव ज्ञातुरपि सिद्धान्ते स्वप्रकाशत्वस्येष्टत्वात् । अहमर्थः आत्मैवात्र बोद्धृपदेन विवक्षित इति । अतः 'ख्यातिवादे' इति दृश्यमानपाठं परित्यज्य 'वादः' इति पाठपरिकल्पनमात्र-मेतेषामाद्रियामहे ; अर्थासौष्ठवं भवानिति पदाध्याहारश्च तस्मिन् पाठ इति ।

सत्त्वेऽसत्त्वे द्वये च द्वितयपरिहृतावप्यनिष्टप्रसङ्गैः

सर्वं शून्यं चतुष्कोट्यातिगतमिति नो मानतः स्वेष्टवादात् ।

अक्षोभ्यं तत्प्रहाणे परमतमसती संवृतिनार्थसिद्धयै

तस्मादित्थं निषेधो निरुपधिक इह काप्यदृष्टो न कल्प्यः ॥

इति सर्वथानुपपत्त्यधिकरणश्लोके 'इति नो मानतः स्वेष्टवादात्' इति पाठ उचितः ; न तु 'इति नामानत' इति दृश्यमानपाठः । अयमर्थः — इत्येतन्न सम्भवति । किञ्चित्प्रमाणमाश्रित्यैव स्वाभिमतसाधनेन तादृशप्रमाणसत्त्वे सर्वशून्यत्वा-सिद्धेरिति । अक्षोभ्यमित्यादि — स्वाभिमतसर्वशून्यत्वसाधकप्रमाणत्यागे प्रमाणा-भावादेव सर्वशून्यत्वासिद्धया सर्वसत्यत्वं दुर्वारमित्यर्थः । अत्र 'कुतश्चित्प्रमाणात् शून्यत्वमुपलभ्य शून्यत्वं सिषाधयिषता तस्य प्रमाणस्य सत्यत्वमभ्युपेत्यम् । तस्याप्यसत्यत्वे सर्वं सत्यं स्यादिति सर्वथा सर्वशून्यत्वं चानुपपन्नम्' इति एतदधिकरणभाष्यसूक्तिरनुसन्धेया । अत्र चिन्तामणिः — 'अप्रामाणात्त्वदुक्त-शून्यवादो न सिध्यतीत्यर्थः । तर्हि विश्वास्तित्ववादवद्विश्वशून्यत्ववादमपि परित्यजाम इत्याशङ्क्य दूषयति अक्षोभ्यमिति — विश्वशून्यत्वप्रहाणे विश्वसत्यत्ववादिनां परेषां मतं अक्षोभ्यमेव स्यात्' इति । अत्र विश्वशून्यत्ववादपरित्यागविषयशङ्कोद्भावनं न सुन्दरं भाति । तत्प्रहाणेत्यत्र तत्पदेन मानग्रहणमेव स्वरसम् । अतः सयुक्तिकं पाठपरिकल्पनं सहामेव । अत्र विमर्शकाः प्रमाणम् ।

संवादात्कापि भागे जिनमुनिवचसश्शेषमप्यस्तु मानं

तस्मात्तेनोपरोध्योपनिषदिति कचोल्लुञ्छनानां दुराशा ।

वैधव्यस्यापि दृष्टेर्न यदि सुगतवागेवमेवास्तु सत्या

तेनान्योन्यं निरोधात्पुरुषवचनयोरप्रकम्प्या श्रुतिर्नः ॥

इत्येकस्मिन्नसम्भवाधिकरणश्लोके तुरीयपादे तेनेत्यस्य उभयसत्यत्वेनेत्यर्थः । पुरुष-वचनयोरुभयसत्यत्वेहेतुकात्परस्परनिरोधाच्छ्रुतेरविचाल्यत्वसिद्धिरित्यर्थः । निरोधोऽत्र प्रामाण्यनिरसनम् । यत्सत्यं तत्स्वविरुद्धमन्यन्निरुद्ध्यात् । ततश्चोभयसत्यत्वे परस्पर-निरोधावश्यभावेन प्रमाणाभासविरोधस्याप्यभावेन श्रुतेस्साम्राज्यमिति भावः । 'अत्रान्योन्यं निरोधात्' इति मूले पाठः परिदृश्यते । 'विरोधात्' इति पाठमाश्रित्य परस्परविरोधाविरोधे सतीति चिन्तामणौ व्याख्यातम् । निरोधे सतीत्येतत्कथं लब्धमिति

न ज्ञायते । तेनेति तच्छब्दार्थकथनं तदिति चेत्, अक्राण्डे तस्य तदर्थकत्वं कथं वक्तुं शक्यमिति । 'सच्चासच्च' इत्यनन्तरश्लोके न चेत्यादिना विवृणोति ।

वृद्धिहासौ यथार्हं प्रतितनु भविनां देहभङ्गे विमानं

मुक्तौ नित्योर्ध्वयानप्रभृति गुरुतया नित्यपातं क्षमादेः ।

धर्मादेर्व्यापकत्वं गगनवदथवा तादृशं पुद्गलत्वं

दुस्तर्कैः कल्पयन्तः श्रुतिनयकुशलैर्दूरमुत्सारणीयाः ॥

इत्यनन्तरश्लोके विमानमित्यस्य मानाभावमित्यर्थः । न तु बहुव्रीहिः ; समभिव्याहारस्वारस्यात् । 'विगतमानमेवात्मानं' इति चिन्तामणिसूक्तिस्तु फलितार्थकथनपरा । यद्यपि 'अन्त्यावस्थितेः' इति सूत्रतद्भाष्याभ्यां मोक्षावस्थायां स्वाभाविकः कश्चन परिमाणविशेषोऽस्तीति लभ्यते ; तथापि मुक्तौ देहाभाववत्परिमाणाभावोऽपि तन्मतस्यैरेव कैश्चिदुच्यत इत्यनेनैव ज्ञायते । 'शरीरशून्यमुक्तिदशायां परिमाणस्य व्यवस्थापकं न स्यात्' इत्यर्थकजैनभङ्गाधिकारस्थसूक्त्यापि तत्पक्षे मुक्तिदशायां परिमाणमङ्गीकृतमिति प्रतीयते । एतदुपरि मुक्तौ मा भूद्व्यवस्थापकं, तावता न कोऽपि दोषः ; परिमाणमपि तदा नाङ्गीक्रियत इति तन्मतस्था एव केचिद्वदन्तीति 'देहभङ्गे विमानम्' इत्यनया सूक्त्यावगम्यते । एवं 'विगतमानमेवात्मानम्' इति चिन्तामणिसूक्तेः प्रबलतरं प्रामाण्यमवलम्ब्य महता क्लेशेन मुक्तौ तत्पक्षे परिमाणाभावपक्षं कश्चन परिकल्प्य विमानमित्यस्य निर्वाहः कृतः । वस्तुतस्तु 'देहभङ्गेऽपि मानं' इत्येव प्राचीनमूलकोशे पाठः परिदृश्यते । अयमेव पाठः सूत्रभाष्याद्यनुगुणो विदुषामत्यन्तादरणीयश्च । एतत्पाठलाभानन्तरं न मनसापि स्मर्तुमर्हः विमानमिति पाठ इतीदं नोक्तिमपेक्षते । सूत्रभाष्यादिविरुद्धमीदृशं पाठमवलम्ब्यातिमहद्भिरपि व्याख्या कृतेत्यत्र किं वदामोऽस्ति ।

बालिशो वयम् । इतरव्याख्याद्वयविषये तु नास्माकं चिन्तालेशोऽपि ; यतस्तद्वयमपि गुरुच्चारणानुच्चारणरूपम् । अस्त्वेतत् । तत्तद्देहपरिमाणानुगुणमात्मपरिमाणमभ्युपगच्छतां मुक्तौ तत्तत्परिमाणव्यवस्थापकदेहाभावे व्यवस्थाप्यपरिमाणविशेषाभ्युपगमोऽत्यन्तासङ्गत इति देहभङ्गेऽपि मानमित्यस्याशयः । अत्र पूर्वोपात्ता जैनभङ्गाधिकारस्था श्रीसूक्तिरनुसन्धेया । धर्मादेरित्यादि-द्रव्यभूतौ धर्माधर्मौ गगनवत्स्वरूपेण जगद्ध्यापिनौ इत्येकः पक्षः । अणुभूतावेव दारुवद्भिन्न्यायेन सर्वत्र स्त इत्यपरः पक्षः । ताविमौ पक्षौ धर्मादेरित्यादिना क्रमेणानूद्येते । तादृशं पुष्कलत्वमिति — यादृशपरमाणुसङ्घातरूपं पवनज्वलनादिकं तादृशपरमाणुनिष्ठं यादृशं पुद्गलत्वं तादृशं पुद्गलत्वं धर्माधर्मयो-रित्यर्थः । धर्माधर्मौ अणुरूपौ सन्तौ तत्तत्परमाणुवज्जगद्ध्यापिनाविति फलितोऽर्थः । अत्र 'धर्माधर्मद्रव्ये जगद्ध्यापिनी इत्यत्र स्वरूपेण व्याप्तिर्वा अणुभूतयोरेव तयोर्दारु-वद्भ्यादिन्यायेन सर्वत्र स्थितिर्वा विवक्षिता चेत्, एतयोर्नित्यत्वेन पुरुषव्यापारसाध्यत्वं न स्यात्' इत्यर्थिका जैनभङ्गाधिकारस्था सूक्तिरनुसन्धेया । तत्रैव 'एतेन पुद्गल-विशेषौ पुण्यपापे इति पक्षश्च निरस्तः' इत्यर्थिका सूक्तिरपि जागर्ति ।

दृश्यन्ते सङ्गृहीता जगति हि समयास्ते च राज्ञानुपाल्याः

तस्मान्नः पक्षपातः कचिदनुचित इत्यर्थकप्रायचोदयम् ।

मुग्धैरन्ये गृहीता भवतु समयसंरक्षणोक्तिश्च धर्म्ये

निष्ठैक्योक्तिस्तदन्यग्रहविहितपरा तद्विरुद्धोक्तिदृष्टेः ॥

इति पशुपत्यधिकरणश्लोके 'किमेतान्येकनिष्ठानि'

सर्वेषु च नृपश्रेष्ठ ज्ञानेष्वेतेषु दृश्यते ।

यथागमं यथान्यायं निष्ठा नारायणः प्रभुः ॥

इति सर्वेषामपि तन्त्राणां नारायणैकनिष्ठत्ववचनात् कथं पशुपतितन्त्रस्य त्याज्यत्वमित्यत्राह — निष्ठैक्येति । निष्ठैक्योक्तिर्न पाशुपतादेर्ब्राह्मणत्वपरा, अपि तु

तस्य नारायणातिरिक्तरुद्रादिपरत्वप्रतिपादकत्वाङ्गीकारे श्रुतिविरोधतन्त्रान्तरविरोधप्रदर्शन-
परेत्यर्थः । तल हेतुमाह — तदिति । श्रुतिविरुद्धवद्दर्थप्रतिपादनदर्शनादित्यर्थः ।
अयं भावः — यस्मिन् तन्त्रे लेशतोऽपि श्रुतिविरोधो न दृश्यते तदेव कात्स्न्येन
प्रमाणत्वेन ग्राह्यम्; यथा पञ्चरात्रम् । इतराणि तु तत्र तत्रांशे श्रुतिविरुद्धत्वात् तथा
ग्राह्याणि । निष्ठेत्यादि च तेषां श्रुत्यविरुद्धार्थकतया नेयत्वपरम् । न तु श्रुतिविरोध-
मनादृत्य यथा कथञ्चिन्नारायणपरत्वेन ग्राह्यतापरमिति । यद्वा श्रुतिगतप्राणेन्द्रादि-
पदानामिव तन्त्रगतुरुद्रादिपदानामपि निष्ठा नारायण इत्युक्त्या तत्तत्पदवाच्यरुद्रा-
द्यन्तर्यामिपरत्वमाश्रित्य परावरतत्त्वव्यत्यासादिविरोधपरिहारसम्भवे कथं तस्य
त्याज्यत्वमित्याशङ्क्याह — निष्ठैक्योक्तिरिति । अयमर्थः — निष्ठैक्योक्तिः तदन्य-
ग्रहविहितपरा; न स्वपर्यवसानवृत्त्या विरोधपरिहारसम्पादनेन ग्राह्यत्वपरा । तस्मिन्
तन्त्रे नारायणपरत्वविरुद्धार्थप्रतिपादनदर्शनादिति । अयं भावः — तत्रत्यानां
रुद्रादिपदानां श्रुतिगतेन्द्रादिपदानामिव तत्तद्वाच्यरुद्रादिशरीररूपरमात्मपरत्वाश्रयणं
न सम्भवति । रुद्रस्य परत्वं तदपेक्षया नारायणस्यावरत्वं च तत्र सुस्पष्टं प्रतिपाद्यते ।
ततश्चावरस्य परनिरूपितात्मत्वं परस्यावरनिरूपितशरीरत्वं च व्याहृतमिति रुद्रादेर्भगवतश्च
शरीरात्मभावासम्भवेनापर्यवसानवृत्तिमाश्रित्य न विरोधपरिहारस्सुवच इति न तस्य
ग्राह्यत्वसिद्धिरिति । निष्ठैक्योक्तिरित्येतत्स्वारस्यादयमेवार्थ उचित इति भाति ।
'वचसां वाच्यमुत्तमं' 'प्रतिष्ठा यत्नं शाश्वती' इत्यादेरिव 'निष्ठा नारायणः प्रभुः'
इत्यस्यार्थसम्भवादुक्तशङ्कोपपत्तेः । अत्र 'न चाकाशप्राणेन्द्रादिशब्दानामिव तन्त्रस्य-
शिवादिशब्दानां परमात्मपरताश्रयणेन परावरतत्त्वव्यत्यासः परिहर्तुं शक्यते ।
पाशुपतादिषु परत्वेनोक्तं रुद्रं प्रति अवरत्वेनोक्तस्य तत्त्वस्य कारणत्वान्तर्यामित्व-
व्याघाताद्गुह्यशिवादिशब्दानां नारायणपरत्वेन निर्वाहोऽनुपपन्नः' इत्येतदधिकरणश्रुत-
प्रकाशिकासूक्तिरनुसन्धेया । अत्र 'साङ्ख्यादितन्त्राणामपि प्रधानपतिपाद्यो नारायण
एवेति व्याससिद्धान्तः । अल्पज्ञकल्पितं तदन्यग्रहणं 'निष्ठा नारायण' इत्यनेन
निषिध्यते । नारायणपारम्यविरुद्धोक्तेर्लोके दर्शनान्नाप्रसक्तप्रतिषेधः, इत्यर्थकं विवरणं
कृतम् । अत्र किञ्चिद्वक्तव्यम् — 'निष्ठा नारायण' इत्युक्त्या कथं क्वचित्त्याज्यत्व-
मिति शङ्कायाः, व्याससिद्धान्त एतादृशः; एतद्विरुद्धं लोकप्रसक्तं निषिध्यत इत्यनेन किं

समाधानमुक्तं भवति । प्रत्युत एवमुक्त्या तस्य तन्त्रस्य ग्राह्यत्वमेव सिध्येत् ।
लोकाभिधेयप्रसङ्गोक्तिश्च न शोभना इत्यादिकमूढम् । एतेनान्यदपि व्याख्याद्वयमेत-
दनूच्चारणरूपं दत्तोत्तरं वेदितव्यम् ।

प्रामाण्यं ब्रह्मकाण्डे स्मृतिनयवशतस्सात्त्वतस्यापि सिद्धं

पादेऽस्मिन्सङ्गतिश्च प्रतिमतदमने नास्त्यमुष्येति चेन्न ।

प्रत्यर्थित्वं विरोधभ्रममपनयता पञ्चरात्रस्य वार्य

दुस्तर्काद्युत्थितोक्त्या तदितरसमयेष्वित्यनुस्यूतिसिद्धिः ॥

इत्युत्पत्त्यसम्भवाधिकरणश्लोके तुरीयपाद एवं व्याख्यातश्चिन्तामण्यादौ —
'सूत्रकारेण पाञ्चरात्रस्य वेदप्रत्यर्थित्वं निराकार्यमस्मिन्नाधिकरणे; पूर्वेष्वधिकरणेषु साङ्ख्या-
दीनां दुस्तर्काद्युत्थितोक्त्या दुर्बलत्वेन वेदप्रत्यर्थित्वं निवार्यमित्यधिकरणसप्तकस्यानुगतार्थ-
सिद्धिरिति' । अत्रेदं वक्तव्यम्; एवमर्थवर्णने सर्वस्योत्तरार्थस्य सङ्गतिस्थापनपरत्वेन
प्रथमपादाभिप्रेतस्य पुनरपि सात्त्वतप्रामाण्यसमर्थनवैयर्थ्यस्य किमपि समाधानं नोक्तं
भवति । किञ्च प्रत्यर्थित्वमस्मिन्नाधिकरणे निवार्यमित्युक्तिर्यद्यपि सम्भवति; पूर्वाधिकर-
णेषु निवार्यमिति वचनं न समञ्जसम्; निवारितमिति हि तदा भाव्यम् । प्रत्यर्थित्वं
वार्यमित्यनयोः पदयोरनुषङ्गेऽस्वारस्यं च; उत्थितपदस्य भावप्रधानत्वाश्रयणे क्लेशश्च ।
एतावत्सहनेऽपि सर्वाधिकरणेष्वर्थानुस्यूतिर्न सिद्ध्यति । पूर्वाधिकरणेषु निरसनीयं
वेदप्रत्यर्थित्वं वेदाप्रामाण्यहेतुभूतविलक्षणप्राबल्यवत्त्वम् । एतदधिकरणे निरसनीयं
पञ्चरात्रस्य प्रत्यर्थित्वन्तु स्वाप्रामाण्यहेतुभूतवेदविरुद्धार्थप्रतिपादकत्वमिति द्वयोरत्यन्त-
भेदात् । अपरहयवदनभूतमहाचार्यसूक्तावेतादृशान्वयवर्णनं च न शोभनम् । एतेषु दोषेषु
प्रथमपादाभिप्रेतशङ्कायास्समाधानाकथनमत्र महान् दोष इति बोध्यम् । अतोऽत्र
'दुस्तर्काद्युत्थितोक्ता तदितरसमयेष्वत्र नो सेति सिद्धा' इति पाठस्यादिति पर्यालोच्यते ।
पूर्वार्धेन प्रदर्शितयोरक्षेपयोः क्रमेणोत्तरार्धेन समाधानमुच्यते । पाञ्चरात्रातिरिक्ततन्त्रेषु
पूर्वाधिकरणैर्वेदशास्त्रविरोधितर्कमूलकोक्ता । सा पाञ्चरात्रे न भवतीत्युक्त्या सिद्धा

सङ्गतिरिति पर्यालोचितपाठार्थः । ‘अत्र नो सेति सिद्धा’ इत्येतत् ‘इत्यनुस्यूति-
सिद्धिः’ इति लेखकादिप्रमादात्परिणतमित्युक्तीयते । तन्त्रान्तराणां वेदविरुद्धत्वा-
दप्रामाण्यं पूर्वं स्थापितम् । इदानीं पाञ्चरात्रस्य वेदविरुद्धत्वान्त्या सङ्गातां
कस्यचिदप्रामाण्यशङ्कामनूद्य विरोधाभावप्रदर्शनेन तन्निरसनपूर्वकं प्रामाण्यं स्थाप्यत
इति प्रसङ्गसङ्गतिरपवादसङ्गतिर्वा सिद्धेति भावः । अत्र ‘कपिलादितन्त्रसामान्याद्भगवद-
भिहिते परमनिश्चयेयससाधनावबोधिनि पञ्चरात्रतन्त्रेऽप्यप्रामाण्यमाशङ्क्य निराक्रियते’
इति श्रीभाष्यसूक्तिः, तथा ‘अवान्तरसङ्गतिमाह कपिलादीति’ इति श्रुतप्रकाशिका-
सूक्तिश्चानुसन्धेये । इयमेव सङ्गतिः ‘तेषूक्ता दुस्तरकमूलकता, अत्र नो सा’ इत्यनेनानूद्यत
इति बोध्यम् । न हि परमतदमनमेव सर्वाधिकरणेषूपपादनीयमिति निर्बन्धः; अपि
त्वसङ्गतं किमपि न वक्तव्यमित्येव; सङ्गतिश्चेति परमतात्पर्यम् । अत्र केचिदाहुः—
‘पराभिमतस्य पाञ्चरात्राप्रामाण्यस्य सूत्रकृता दमनादिति । युक्ततरं चैतत् । अथापि
श्लोकार्थः पूर्ववदेव वर्णनीयः । अत्र व्यत्यासकरूपनालाघवमनुसृत्य ‘अत्र नो सेति’
इति पाठ उच्यते । ‘अत्र सा नेति’ पाठोऽपि सुवचः । श्लोके ‘अमुष्य’ इति
पदस्य अस्याधिकरणस्येत्यर्थः । ‘अमुष्य - श्रीपञ्चरात्रस्य’ इति पदयोजनाकृतां
व्याख्यानं नातीव समञ्जसम् ।

तत्रैवाधिकरणे —

सर्गन्ते पञ्च यज्ञा मुनिभिरपि नमस्कारमन्त्रेण शूद्रे
तत्ताधीतं हविष्कृत्प्रभृतिपदमिहाप्यंशतोऽस्याधिकारः ।
योज्या दक्षोक्तिकालक्रमगतिरभिगत्यादिभेदे तदुक्ते
ग्राह्यं पश्चिष्टिसोमप्रभृतिवदखिलं युक्तितस्सङ्कलय ॥

इति श्लोके तृतीयपादस्यायं भावः — दक्षोक्तोऽष्टधा कालविभागः पञ्च-
रात्रोक्ते पञ्चधा कालविभागे योजयितुं शक्यः । अतो न दक्षस्मृतिविरोधः
पञ्चरात्रस्येति । योजनाप्रकारश्च श्रीपाञ्चरात्ररक्षायां द्वितीयाधिकारे ‘यत्तु दक्षेणोक्तं

कालाष्टकविभागेन दिनकृत्यं तदपि प्रकृतानुगुणमेव । तथाहि’ इत्यादि-
श्रीसूक्तौ विस्तरेणानुसन्धेयः । यत्तु चिन्तामणौ व्याख्यातं — ‘सर्वस्यापि कालस्य
धर्मशास्त्रोक्तकर्मानुष्ठानोपरुद्धत्वात्पञ्चरात्रोक्तकर्मानुष्ठानस्य कालो दुर्लभ इत्याशङ्कायां
सर्वकालोपरोधाभावेन पञ्चरात्रोक्तकर्मानुष्ठानस्यापि तदविरोधेन कालविशेषस्सम्भवतीति
तृतीयपादेनोच्यते’ इति । तन्मूलाननुगुणम्, श्रुतिस्मृतिपाञ्चरात्राणां नित्यनैमित्तिकादि-
कर्मप्रतिपादनविषये विशेषानभ्युपगमाद्विरुद्धञ्च । यदपि पदयोजनायां व्याख्यातम् —
‘दक्षोक्तकालक्रमगतिः — दक्षेणोक्ता अष्टधा विभक्तानां कालावयवानां पूर्वकालिक-
कर्मानुष्ठानानन्तरमुत्तरकालिककर्मानुष्ठानमित्येवं क्रमेणानुस्यूतिः पञ्चरात्रोक्तेऽभि-
गमनादिरूपप्रतिनियतकृत्यभेदयुक्तदिवसभागविशेषे योज्या — दक्षोक्ताष्टविधकाल-
कृत्यानामेव पञ्चकालकृत्यत्वात्कालविभागभेदमात्रस्याकिञ्चित्करत्वादैकरस्येनैव योजनीया’
इति । तदिदमनन्वितमिव; उक्तरूपानुस्यूतेः कर्मानुष्ठानानुस्यूतिरूपत्वा-
त्कालानुस्यूतिरूपत्वाभावेन कालावयवानामित्येवंरूपेणानुस्यूतिरित्यनन्वयः । किञ्च
अनुस्यूतिर्नाम एकस्य क्रमेणानेकेषु सम्बन्धः । यथा तेजोधिकरणे
ईक्षानुस्यूतिदृष्टेरिति । प्रकृते कालावयवानां तत्र तत्र कर्मानुष्ठानानां वा
भिन्नभिन्नत्वेनानुस्यूतिपदप्रयोग एव न सम्भवति । अपि च एतादृशकर्मानुस्यूते-
रभिगमनादिरूपदिवसभागविशेषे योज्यत्वं च न सम्भवति । कालाष्टकस्य कालपञ्चके
योज्यत्वं हि सम्भवद्वचनम्; अष्टधा विभागस्य पञ्चधा विभाग एव तात्पर्यमिति वक्तुं
शक्यत्वात् । न त्वनुस्यूतेरनुस्यूत्यन्तरयोज्यत्वं कथंचिदपि सम्भवति । किं बहुनोक्तेन;
अष्टधा पञ्चधा च कालविभागाभ्यां आपाततः कर्मभेदप्रतीतिश्च न दक्षस्मृति-
पञ्चरात्रयोः परस्परविरोधश्शङ्कनीयः; तदुक्तकालविभागस्य पञ्चरात्रोक्तकालविभागे
योजयितुं शक्यत्वात्तदुक्तकर्मणामपि पञ्चरात्रोक्तकर्मरूपतया वर्णयितुं शक्यत्वाच्च इति
ह्यत्र वक्तव्यम् । इदं दृश्यमानव्याख्यानं न कथंचिल्लभ्यते । अत्र ‘तत्ताप्यवान्तर-
पर्वभेदेन द्विधा विभक्तोऽयं काल एवेज्याकाल इत्येकीकृत्य निर्दिश्यत इति न
विरोधः ... एवं ‘इतिहासपुराणाभ्यां षष्ठसप्तमकौ नयेत्’ इत्युक्तकालद्वयं स्वाध्याय-
काल इत्येकीकृतम्’ इत्यादिका श्रीपाञ्चरात्ररक्षाद्वितीयाधिकारसूक्तिरनुसन्धेया ।
यदपि प्रकाशिकायां व्याख्यातं — ‘दक्षस्मृत्याद्युक्तषट्कालपञ्चकालक्रमस्य या गतिस्सैव

पञ्चरात्रोक्ताभिगमनादिपञ्चकालभेदेऽपि बोध्येत्यर्थः' इति । तदप्यसङ्गतम् ; अष्टधा कालविभागस्यैव दक्षोक्तत्वेन पञ्चकालपञ्चकालक्रमस्येत्यस्य विरुद्धत्वात् । या गतिस्तेत्यादेरर्थशून्यत्वाच्च । तस्मादयमर्थोऽत्र वर्णनीयः — दक्षोक्तकाल-क्रमेण गतिः — सङ्गतिः साङ्गत्यं पञ्चरात्रोक्तकालविभागे योज्यं सम्पाद्यमिति । पञ्चरात्रोक्तकालविभागो दक्षोक्तकालविभागेन सङ्गतोऽनुसन्धेय इति भावः । तथा च सारशास्त्रे साध्योपायशोधनाधिकारेऽनुगृहीतं — 'भगवच्छास्त्रोक्तं व्यासदक्षादि-महर्षिमतैस्सङ्गतं कालविभागं श्रीभाष्यकारे उपदिशति सति श्रुत्वा वाङ्मिपुरपूर्णः 'अभिगच्छन्हर्षिं प्रातः' इति नित्ये सज्जग्राह' इति । अस्यां च सूक्तौ पञ्चरात्रोक्त-कालविभागस्य दक्षमतेन सङ्गतत्वस्य कण्ठोक्त्या तदैककण्ठ्यादतिशब्दस्य सङ्गति-परत्वसम्भवाच्चैवं व्याख्यातमित्यलमधिकेन । अस्मिन्नेवाधिकरणे —

जातावाचार्यशब्दं कचिदिति न तथाऽऽचार्यदेवो भवेत्या-

द्यान्नाते तत्प्रतीतिस्मृतिषु नियमिताल्लक्षणान्तत्पट्टेः ।

तद्वत्स्यात्सात्वतादावगतिकविषये रूढिभङ्गो न दोषो

विप्रादेरत्र शास्त्रे स्थितिरपि बहुधा भारतादौ प्रसिद्धा ॥

इति श्लोकस्यायमर्थः — यद्यपि लोके शिल्पिषु जातिविशेषं प्रवृत्तिनिमित्ती-कृत्याचार्यशब्दः प्रयुज्यते, तथापि 'आचार्यदेवो भव' इत्यादिशास्त्रे जातिविशेष-प्रतीतिर्न भवति ; विशिष्य स्मृत्युक्तलक्षणानुसारेणैवाचार्यशब्दार्थस्य शास्त्रे सर्वाम्युप-गतत्वात् । एवमेव सात्वतभागवतशब्दयोर्निर्गुणजातिविशेषे कचिद्रूढत्वेऽपि पञ्चरात्र-शास्त्राधिकारिनिरूपणावसरे प्रयुक्तयोस्तयोश्शब्दयोः रूढिभङ्गेन योगव्युत्पत्त्या विप्रश्रेष्ठ-परमभागवतविषयत्वमेवावश्याश्रयणीयम् । अन्यथा भारतादौ पाञ्चरात्रस्य विप्राधि-कारिकत्वोक्तेरसाङ्गत्वापत्तेरिति । 'सात्वतादौ' इत्यादिना भागवतशब्दपरिग्रहः । तथा च श्लोकोऽयमित्थमवतरणीयः — पञ्चरात्रानुगामिनां सात्वतभागवतशब्दाभ्यां

शास्त्रेषु निर्देशात्तयोश्च शब्दयोरत्रैवर्णिकातिनिर्गुणजातीयरूढतया तेषां तद्रूपत्वावगमेन तादृशैः परिगृहीतस्य तस्य शास्त्रस्य न त्रैवर्णिकग्राह्यता सम्भवति, इतीमामाशङ्कां तयोः क्वचित्तत्र रूढत्वेऽपि प्रकृतेऽवयवशक्त्या द्विजोत्तमपरता सम्भवतीति सदृष्टान्तं प्रतिपादनेन निराकरोति जातावित्यादिना श्लोकेनेति । अत्र

रूढ्या सात्वतशब्देन केचित्कुत्सितयोनयः ।

उच्यन्ते तेषु सत्त्वेष शब्दो नान्यत्र वर्तते ॥

इत्यादिका पूर्वपक्षसूक्तिः —

ततश्च सत्वान्भगवान्भज्यते यैः परः पुमान् ।

ते सात्वता भागवता इत्युच्यन्ते द्विजोत्तमाः ॥

इत्यादिका सिद्धान्तसूक्तिश्चागमप्राणाप्ये विस्तरेणानुसन्धेये । सत्वान् — परम-पुरुषः भक्तिरेषामिति सात्वताः, भगवान् भक्तिरेषामिति भागवताः, इति सात्वत-भागवतशब्दयोर्व्युत्पत्तिर्दृष्टव्या । 'भक्तिः' इति सूत्रेणाण् प्रत्ययः । भज्यत इति भक्तिः भजनीय इत्यर्थः । इदं 'भज्यते यैः' इत्यागमप्रामाण्यसूक्त्या सूचितम् । अत्र चिन्तामणौ 'सात्वतादौ' इत्यन्तः पूर्वपक्षग्रन्थः, 'अगतिकविषयः' इत्यादिना सिद्धान्त उच्यत इत्यभिप्रेत्य पाञ्चरात्रोक्तकर्माधिकारिप्रतिपादकब्राह्मण-विप्रादिशब्दः रूढिभङ्गेन नेयः ; ततश्च गौणब्राह्मण्यशालिनामेव तत्प्रतिपादित-कर्माधिकार इत्याशङ्कां प्रकृते रूढिभङ्गायोगान्मुख्यब्राह्मणानामेवाधिकार इति प्रतिपादनेन परिहरति इत्यर्थ उक्तः ।

इदं विचारणीयम् ; श्लोके तावत्पूर्वपक्षसिद्धान्तभागविभजनं सर्वात्मना आचार्य-श्लोकशैलीविरुद्धम् । पूर्वपक्षोपन्यासानन्तरं 'इति चेन्न' 'मैवं' 'इत्ययुक्तं' इत्यादिना

पूर्वपक्षं सामान्यतो निरस्यैव सिद्धान्तोपन्यासारम्भस्य नियमेन दर्शनात् । अवयवार्थरूढ्योः परिग्रहस्य पूर्वपक्षे सिद्धान्ते वा विप्रब्राह्मणशब्दविषयकत्वस्य श्लोकतोऽलाभादस्वारस्यश्च । अगतिकविषये रूढिभङ्गो न दोष इत्यस्य सिद्धान्ते रूढिभङ्गाङ्गीकार एव स्वरसत्वादन्वया व्याख्याने क्लेशश्च । प्रदर्शितागम-प्रामाण्यसूक्तौ जागरूकायां श्लोकस्यान्यथार्थवर्णनमसम्भवस्तच्चेत्यादिकमूढम् । एतेनान्यद्व्याख्याद्वयमपि दत्तोत्तरं वेदितव्यम्; तयोरनूच्चारणरूपत्वादेव पृथग्यत्नान-पेक्षणात् । अत्रैवाधिकरणे —

पादेऽस्मिन्कापिलस्यैः कणभुगनुगतैर्द्वैवैभाषिकाद्यैः

योगाचाराभिधानैस्सुगतमतरहृदयवाद्यप्रसक्तैः ।

अहंस्तिद्धान्तभक्तैः पशुपतिसमयस्थाधिभिश्चोपरोधं

क्षिप्त्वाथो पञ्चरात्रे श्रुतिपथमवदत्पञ्चमाज्ञायदर्शी ॥

इति श्लोके तुरीयपादे ‘पञ्चरात्रे श्रुतिपथमवदत्’ इत्येव प्राचीनः पाठः । व्याख्यातश्च चिन्तामणौ ‘पञ्चरात्राधिकरणे श्रुतिपथमवददिति योजना’ इति । अत्र पदयोजनायां पञ्चरात्रमिति पाठं परिकल्प्य ‘श्रुतेः पन्थाः यस्य पन्थाः तादृशं’ इति व्याख्यातम् । प्राचीनपाठं तदनुगुणप्रसिद्धव्याख्यानञ्चानादृत्य स्वयं पाठकल्पनस्य न गमकलेशो दृश्यते । श्लोके पञ्चरात्रपदस्य शास्त्रपरत्वं स्वरसम् । श्रुतेः पन्थाः श्रुतिपथः, वेदानुगुण्यमिति यावत् ।

सर्वं साङ्ख्य्यास्तु नित्यं क्षणिकमखिलमप्यत्र वैभाषिकाद्याः

नित्यानित्यं समस्तं जिनपरिपठितां सप्तभङ्गीं पठन्तः ।

नित्यानित्ये विभज्याप्यभिदधति विपर्यस्य वैशेषिकाद्याः

श्रुत्युत्थास्तान्निरुन्धन्श्रुतिभिरथ वियत्पाणपादौ युनक्ति ॥

इति वियदधिकरणश्लोके तुरीयपादे ‘श्रुत्युत्थास्तान्निरुन्धन्’ इति पाठः परिदृश्यते । अत्र ‘श्रुत्युज्ज्ञान्’ इति स्यादिति भाति । ‘उज्ज्ञ विसर्गे’ इति धातुः । श्रुतिभिः परित्यक्तानित्यर्थः । दृश्यमानस्य विपरीतार्थकत्वेनानन्वयात् । साङ्ख्य्याः सर्वं नित्यं, वैभाषिकाद्या अखिलं क्षणिकं, सप्तभङ्गीं पठन्तः समस्तं नित्यानित्यं, वैशेषिकाद्या इदं नित्यं इदमनित्यमिति विभज्यापि विपर्यस्य नित्यं ज्ञानमनित्यं, अनित्यं गगनं नित्यमिति वैपरीत्येनाभिदधतीत्यन्वयः । अत्र चिन्तामणौ पङ्क्तिः शोभनीया वर्तते । वैशेषिकाः स्वतु नित्यानित्ये विभज्य वदन्तोऽपि विपर्यस्य प्रवदन्ति । नित्यमेव चैतन्यमनित्यमिति वदन्ति । एवमनित्यमपि नित्ययन्ति; यथा अनित्यं गगनं नित्यमेव ब्रुवते इति वाक्यविन्यासः स्यात्; दृश्यमानस्यानन्वितत्वात् । समवायस्वरूपस्यैवानभ्युपगमात्समवायसम्बन्धमनित्यमपि नित्यमेव ब्रुवत इत्येतन्न शोभते । ईश्वरविग्रहाद्यसहनोक्तिरपि प्रकृतासङ्गता । यत्तु पदयोजनायां श्रुत्युत्थान् — श्रुत्यवलम्बनेन तत्पतिक्षेपायोत्थितानिति व्याख्यातं; तदपि न; अवलम्बनप्रतिक्षेपयोरेकविषयत्वे विरो-धात् । भिन्नभिन्नश्रुतिविषयत्वे उक्तपक्षाणामेकश्रुतिमवलम्ब्यान्यश्रुतिप्रतिक्षेपायोत्थाना-दर्शनाद्वाधितार्थकत्वम् । श्रुतिभिरित्यत्र श्रुत्यभिमतसत्तर्कपरत्ववर्णनमस्वरसमनावश्यकञ्च । यत्तु प्रकाशिकायामुक्तम् — ‘इमानि भूतान्याकाशादेव समुत्पद्यन्ते’ ‘छन्दांसि जज्ञिरे तस्मात्’ इत्यादिश्रुत्यवलम्बनेनोत्थितान् आकाशनित्यत्ववेदानित्यत्वादिपक्षान् ‘आत्मन आकाशस्संभूतः’ — ‘वाचा विरूपनित्यया’ इत्यादिश्रुतिभिरेव निरुन्धन् इति; तदिदमसारम् । अत्र चत्वारः पूर्वपक्षिण उपन्यस्ताः । चतुर्थविषये श्रुत्युत्थान् श्रुतिभिरित्यनयोरेवं व्याख्याने पूर्वोपात्तत्रयविषये कीदृशी व्याख्या करिष्यते? साङ्ख्यवैभाषिकाद्या जैनाश्च कां श्रुतिमवलम्ब्य सर्वस्य नित्यत्वक्षणिकत्वनित्यानित्यत्वानि वर्णयन्ति? कां वा श्रुतिमवलम्ब्य सूत्रकारस्तान्निरुन्धन्? कुतो वा ताः श्रुतयो नोपात्ताः? किञ्च पूर्वपक्षिणा ‘आकाशादेव समुत्पद्यन्ते’ इति श्रुत्याकाशस्य

नित्यत्वप्रतिपादने, सिद्धान्तिना न तत्तव साधकं तस्य परमात्मपरत्वादिति खलु वक्तव्यम् । अत्र श्रुत्यन्तरान्वेषणं किमर्थमित्यादिकमूहम् । वस्तुतस्तु परिदृश्यमान-पाठ एवास्तु; तत्रायमर्थो वर्णनीयः । श्रुतिभ्य उत्थान्—उत्थितान् बहिर्भूतान् श्रुतिविरुद्धानिति यावत् । परमार्थतस्तु 'युक्त्युत्थान्' इतिपाठस्यादिति पर्यालोचयामः । केवलतर्कावलम्बिन इत्यर्थः । 'दुस्तर्काद्युत्थतोक्ता तदितरसमयेषु' इति हि पूर्वमनु-गृहीतम् । तद्वदयं निर्देशः । श्रुत्युत्थानित्यस्य व्याख्यानान्तरमसङ्गतमिति दर्शितम् । अस्मद्व्याख्यानन्तु क्लिष्टम् । 'श्रुत्युज्ज्ञान्' इति पाठस्त्वसुन्दरः । तस्मादोषलेश-विधुरः प्रकृतानुगुण्यादिगुणवान् 'युक्त्युत्थान्' इति पाठ एव विद्वदामोदावह आचार्यश्रीमुखमण्डलान्निर्गतस्यादिति निश्चिनुमः ।

कूटस्थाद्ब्रह्मणस्याजगदखिलमिदं पुत्रपौत्रादिनीतेः

एतस्मात्प्राण इत्याद्यपि सुगममिहेत्यादिरूहोऽत्र मोहः ।

प्राणस्वान्तादिपाठक्रमत इतरसंक्षोभणेऽतिप्रसङ्गात्

ईक्षानुस्यूतिदृष्टेः प्रथममिव परं सौति तत्तच्छरीरी ॥

इति तेजोधिकरणश्लोके प्रथमपादे 'तेजोऽतः' इत्यादिसूत्रत्रयार्थस्य तुल्यन्याय-तया तत्फलितार्थस्य चानुवादः । द्वितीयपादे इहेत्यन्तेन 'एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी' 'तस्मादेत-द्ब्रह्म नाम रूपमन्नं च जायते' 'तस्माद्वा एतस्मादात्मन आकाशस्सम्भूतः' 'तत्तेजो-ऽसृजत' इत्यादयो ब्रह्मणः परम्परया कारणत्वेऽप्युपपद्यन्ते' इति 'अधिकाररूप-शब्दान्तरेभ्यः' इति सूत्रभाष्यान्तसूक्त्यर्थानुवादः । तृतीयपादे "एतस्माज्जायते" इत्यनेन साक्षात्सम्भवरूपसम्बन्धस्याभिधेयस्य सर्वेषां प्राणादिपृथिव्यन्तानामविशिष्टत्वात् एव विधेयः; न क्रमः । श्रुत्यन्तरसिद्धक्रमविरोधाच्च नेदं क्रमपरम्" इति 'अन्तरा विज्ञानमनसी ...' इति सूत्रभाष्यसूक्त्यभिप्रेतकथनम् । 'ईक्षानुस्यूतिदृष्टेः'

इत्यादिकं 'तदभिध्यानादेव तु ...' इति सूत्रार्थकथनम् । अत्र अतिप्रसङ्गदृष्टी प्रथममित्यादिवाक्यार्थहेतू । प्रथममिव — महत्तत्त्वमिव; परं — अहङ्कारदिकं सर्वं जगत्; तत्तच्छरीरी — प्रकृत्यादितत्तद्वस्तुशरीरकः । अत्र चिन्तामणिः — 'प्रथममिति — यथा प्रकृतिशरीरं ब्रह्म महत्तत्त्वं सृजति, तथा महच्छरीरं ब्रह्माहङ्कारं सृजति इत्यादिकमेण पृथिवीपर्यन्तं योजनीयम्' इति । श्लोके प्रथममिवेति दृष्टान्ततयोपादानस्यायमाशयः — ब्रह्म जगत्कारणमित्येतदविचाल्यम् । निष्कृष्टस्य तस्योपादनत्वं निर्विकारत्वान्न सम्भवतीत्येतदपि निर्विवादम् । ततश्च ब्रह्मणः परम्परया जगत्कारणत्ववादिपक्षेऽपि महत्तत्त्वं प्रति प्रकृतिशरीरकस्यैव कारणत्वमभ्युपगन्तव्यमिति तुल्यन्यायतयाऽभिध्यानलिङ्गादिभिश्चाहङ्कारादिजगद्विषयेऽपि तत्तद्वस्तुशरीरकस्य तस्यैव कारणत्वमनिवार्यमिति । यत्तु पदयोजनायां व्याख्यातं — प्रथममिव — 'स्वस्मात्साक्षादुत्पन्नप्रकृतितत्त्वमिव' इति; तच्चिन्त्यम्; 'प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि' इत्यादिना प्रकृतेर्नित्यत्वावगमेनोत्पत्त्यसम्भवात् । 'तमः परे देव एकीभवति' इत्येकीभाव एव श्रूयते; न तु लयः । लीनस्य खल्वपत्तिः । कचित्प्रकृतिलयवचनस्यान्यार्थकताया आचार्यश्रीसूक्तिषु स्पष्टत्वात् । किञ्च प्रथममित्यनेन प्रकृतिग्रहणे 'तत्तच्छरीरी' इत्यस्य तदंशे बाधः । अंशान्तरमात्रे तद्विवक्षणे वाक्यानन्वयः । अत्र सर्वात्मना इवशब्दप्रयोगो न सम्भवति । 'घटौ जाघट' इत्यादाविवान्नापि चिन्तामणिव्याख्यानमसङ्गतमित्येतेऽभिप्रयन्तीति सुस्पष्ट-मवगम्यते ।

द्रव्यं सर्वं हि नित्यं कथितमवयविद्रव्यभङ्गेन पूर्वं

नित्यत्वं सूत्रकारः पुनरपि पुरुषे किं विशिष्याभिधत्ते ।

सत्यं नामान्तरार्हमिह नुदति दशां चेतनस्यानुपाधेः

प्रत्यक्त्वज्ञत्वधर्मौ तदिह नियमितौ शाश्वतौ क्षेत्रिणोऽपि ॥

इत्यात्माधिकरणश्लोके चेतनस्य नामान्तरभजनार्हावस्थानिरसनेन फलितमाह — प्रत्यक्त्वेत्यादिना । क्षेत्रिणोऽपीति — देहविशिष्टस्यापीत्यर्थः ।

तत्रैवाधिकरणे —

देहं देहातिरेके तदवधिनियतप्राणबुद्धयक्षरूपं
धीसन्तानं च नित्यं प्रलयविलयिनं स्थास्नुमप्यापवर्गात् ।
डिण्डीराभं सदब्धववितथविकृतौ जीवमिच्छन्त इत्थं
निर्धूता दूरमत्र श्रुतिभिरितरवद्वाधदोषोज्झिताभिः ॥

इति श्लोके तुरीयपादे 'इतरवत्' इत्यस्य एतदधिकरणे पूर्वपक्षित्वेन प्रकृतजीवोत्पत्तिवादिवदित्यर्थः । वाद्यन्तरवादित्यर्थवर्णनं न स्वरसम् । पौरुषेय-वाक्यवद्वाधदोषोज्झिताभिरिति प्रकाशिकाव्याख्यानमनन्वितमिव । पौरुषेयवाक्यवद्दूरं निर्धूता इत्यन्वयाङ्गीकारे व्यवहितान्वयः

कैश्चिद् ज्ञानत्वमात्रं कथितमुपधिना ज्ञातृत्वैवात्मनोऽन्यैः
तत्र श्रुत्यादिबाधं प्रथयति विविधं ज्ञोऽत इत्यादिसूत्रैः ।
पूर्वन्यायादमुष्मिन्जनिलयरहिते नित्यबोधेऽत्र चोक्ते
सङ्कोचाद्यर्हबुद्धेर्विकृतिवचनमप्यस्य सद्धारकं स्यात् ॥

इति ज्ञाधिकरणश्लोके तुरीयपादे 'सङ्कोचाद्यर्हबुद्धेः' इति बहुब्रीहिः अस्येत्यस्य विशेषणम् । बुद्धेः सद्धारकमित्युक्तद्वारत्वोपपत्त्यर्थं सङ्कोचाद्यर्हत्वकथनम् । 'ज्ञान-सङ्कोचविकासलक्षणो जीवस्यान्यथाभावः' इति भाष्यसूक्तिरत्रानुसन्धेया । बुद्धियोगा-दिति चिन्तामणिव्याख्यानं तात्पर्यकथनपरतया नेयम् ।

ज्ञातृत्वं पुंस इत्थं भवतु तदपि नाप्युच्य कर्तृत्वसिद्धिः
श्रुत्याद्यैस्तन्निषेधाद्विकृतिविरहतश्चेत्यसद् दृष्टबाधात् ।
कर्तृत्वापह्नोक्तेरविकृतिवचसोऽप्यान्यपर्य हि गीतं
कर्ता शास्त्रार्थवत्त्वात्तदयमिह न च स्यादबोद्धुर्नियोगः ॥

इति कर्त्रधिकरणश्लोके तृतीयपादे 'कर्तृत्वापह्नोक्तेः' इत्यस्य 'दृष्टबाधात्' इति पूर्वोक्तान्वयः । कर्तृत्वापह्नवचनं प्रत्यक्षबाधितमित्यर्थः । वचसोऽपीऽप्यपिना पूर्वपक्षोक्तश्रुत्याद्या गृह्यन्ते । अत्र

'बोद्धा कर्ता च भोक्ता दृढमवगमितः प्रत्यगर्थः प्रमाणैः
कर्तृत्वाभाववादे स्वयमिह भगवानान्यपर्यन्त्वगायत्' ।

इति तत्त्वमुक्ताकलापजीवसराष्टमश्लोकार्थभागः, तथा 'त्रिभिरपि प्रमाणैर्ज्ञातृत्वादि-प्रकारत्रयवानात्मा निस्संशयं बोधितः । अतो न तल्लेकमपि निहोतुं शक्यम्; किं पुनस्त्रितयम्' इति तद्व्याख्यानं च अनुसन्धानमर्हतः । तत्र प्रमाणसिद्धं नापह्नोतुं शक्यमित्युक्तमेवात्रापह्नवचनं प्रत्यक्षबाधितमित्युच्यत इति बोद्धव्यम् । अथवा अपह्नवपदं निषेधमात्रपरम्; श्रुत्याद्यैः कर्तृत्वनिषेधोक्तेरविकारवचनस्य चान्यपर्य-मित्यन्वयः । गीतायां जीवकर्तृत्वस्य सुदृढं प्रतिपादनात्तत्कर्तृत्वाभाववचनस्य गतेऽस्मूचितत्वाच्च श्रुतिस्मृतिषु कचित्कर्तृत्वनिषेधोऽन्यपरतया नेय इति भावः । अत्र 'कर्तृत्वापह्नोक्तेः' इत्यस्य यद् व्याख्यानं चिन्तामणिपदयोजनाकृतां 'यदि कर्तृत्वमपह्नोति नाहं कर्तास्मीति तदा स्ववचनविरोधः तत्रैव कर्तृत्वात्' इति, तच्च मनस्तृप्तिं जनयति; अनन्तरश्लोकेऽस्यार्थस्य वक्ष्यमाणत्वात् । एवं विकृतिविरहत इत्यस्य 'अच्छेद्योऽयं' इति प्रमाणमुपन्यस्य कर्तृत्वस्यापि विकृतिरूपत्वादित्युक्तिर्न शोभते । निरतिशयसूक्ष्मत्वात्तस्य केनापि वस्तुना छेदनादिर्न सम्भवतीत्युक्तौ तस्य कर्तृत्वरूपविकारनिषेधासिद्धेः । अतोऽत्र निर्विकारत्वप्रतिपादकप्रमाणमेवोपादातुमुचितम् । अन्यदप्युक्तम् । तत्रैव

किञ्च स्वोक्त्यादिभ्रमो निगदितुरहमः कर्तृताया निषेधो
यद्यन्मस्याहमर्थोत्तदिदमुपनिषद्वेदिनस्सिद्धसाध्यम् ।
भोक्तृत्वस्याप्यभावे प्रसजति वितथं बन्धमोक्षादिशास्त्रं
प्राणादानाद्विहारात्प्रकृतिसमधिकोऽस्मीति योगाच्च कर्ता ॥

इत्यनन्तरश्लोके तुरीयपादे प्राणेत्यादिना 'उपादानाद्विहारोपदेशाच्च' 'समाध्य-भावाच्च' इति सूत्रद्वयार्थकथनम् । प्राणाः — इन्द्रियाणि । प्रकृतिविलक्षणात्मध्यान-प्रस्तावोऽस्य न साङ्ख्यं लभेत । प्रकृतेः कर्तृत्वे प्रकृतेरन्योऽस्मीत्येवंरूपयोगेऽपि तस्या एव कर्तृत्वात्ताद्विज्ञानानुसन्धानं तस्या न सम्भवति इति प्रकृतिसमधिकेत्यादेराशयः । तृतीयपादे

भोक्तृत्वस्येत्यादिना 'शक्तिविपर्ययात्' इति सूत्राभिप्रेतार्थकथनम् । प्राणादानादित्यस्य 'उच्छ्वासनिश्वासादिप्राणव्यापारात्' इति व्याख्यानमत्यन्तासङ्गतम् ।

यो बालं हन्ति यः स्त्रीं शरणमुपगतं यश्च यो वा कृतघ्नः
प्रायश्चित्तैर्विशुद्धानपि जगदुरिमान्साधुसंसृज्यनर्हान् ।
स्मृत्याचारानुसारादिह च गतिरियं दर्शिता सूत्रकारैः
शास्त्रं नशशासनीयं यदि भवति तदा संप्लुतो धर्मसेतुः ॥

इति तद्भूताधिकरणश्लोके पूर्वार्धविषये

बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्मतः ।
शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवसेत् ॥

शरणागतबालस्त्रीहिंसकान्संवसेन्न तु ।
चीर्णव्रतानपि सतः कृतघ्नसहितानिमान् ॥

इति वचनोपादानमुचितम् । 'शास्त्रेषु निष्कृतिर्दृष्टा' — 'कचित् कृतघ्ने-
नास्ति निष्कृतिः' इति वचनयोर्निष्कृत्यभावबोधनेन तदुपादानं 'प्रायश्चित्तैर्विशुद्धान्'
इत्येतद्विरुद्धम् ।

सूक्ता प्रागेव विद्या किमिति पुनरिमां वक्ति यद्यस्ति शेषं
ब्रूतामेतच्च पूर्वं न हि तदिह फले संघटेतेति चेन्न ।
मुक्तेरन्यैरसिद्धिं प्रकृततदविनाभावमासन्नसिद्धिं
मुक्तावस्थासमं च स्थिरभजनरसं व्यङ्क्तुमत्रानुबन्धः ॥

इति चतुर्थाध्यायप्रथमपादद्वितीयश्लोके 'अत्रानुबन्धः' इत्येव प्राचीनः पाठः ।
स एव च समञ्जसः । 'फलतुल्यत्वेन फलकोटिनिवेशमुपपादयितुमत्र ब्रह्मविद्यानुबन्ध
इत्यर्थः' इति तद्व्याख्यासूक्तिश्चिन्तामणौ । एतादृशपाठतद्व्याख्याने दृष्टव्यमपि

कैश्चित् 'अनुबन्धात्' इति पाठं परिकल्प्य 'विद्याविषयवक्तव्यशेषस्य सन्दर्भो-
चित्यात्' इति व्याख्यातम् । तत्रांचित्यं सहृदया विमृशन्तु ।

निष्कृत्यात्मत्वमस्योदितदुरितसमुन्मूलनस्योपपन्नं
नात्र स्वर्गादिनीतिः प्रतिहतिविगमे धीविकासस्त्वतो हि ।
पापालेपः प्रमादोदितसहनमिति स्थाप्यमाज्ञानुवृत्त्यै
नो चेन्न स्याद्गतिर्नाविरत इति गिरी योगिनाञ्च प्रवृत्तेः ॥

इति तदधिगमाधिकरणश्लोकः एवमवतरणीयः — 'ननु कथं ब्रह्मोपासनस्य
प्रायश्चित्तरूपत्वं सम्भवति? स्वर्गासाधनत्वमिव ज्योतिष्टोमादेरस्य मोक्षरूपफलविशेष-
साधनत्वं हि श्रूयते 'ब्रह्मविदाप्नोति परम्' इत्यादौ; पापनिवर्तकस्य हि प्रायश्चित्तरूपत्व-
सम्भव इत्यत्राह — 'निष्कृत्यात्मत्वम्' इति । नात्र स्वर्गादिनीतिरिति — स्वर्गस्येव
मोक्षस्यापि किञ्चित्साधनसाध्यत्वात् तत्साधनस्येव एतत्साधनस्यापि प्रायश्चित्तरूपत्वं न
सम्भवतीति न शङ्क्यमित्यर्थः ।

अत्रान्यथावतरणादिकं चिन्तनीयम् ।

एको नैकः परस्मात्पृथगपृथगपि स्वस्वरूपेण मुक्तः
स्वाभीष्टाशेषभोक्ता स्वयमिति पृथुकक्षीववद्ये भ्रमन्ति ।
तेऽन्वीक्ष्य स्वोक्तिबाधं श्रुतिशतविहर्ति तत्तदुक्त्यान्यपर्यात्
जैनावष्टम्भदृष्यन्मतिकलहमुचस्सत्यर्थं संश्रयन्तु ॥

इत्यभावाधिकरणश्लोके 'पृथुकक्षीववद्ये भ्रमन्ति' इति प्राचीनपाठः
परिदृश्यते । व्याख्यातं च चिन्तामणौ 'बालोन्मत्तवद्ये भ्रमन्ति' इति । अत्र
पदयोजनाकृद्धिः 'पृथुकक्षीववद्ये भ्रमन्ति' इति पाठं परिकल्प्य 'बालवञ्चक-
चाटूक्तौ' इत्यर्थो वर्णितः । तथा तैरेव नत्र 'ये इति पदमध्यहार्यमुपरि ते इत्युक्त्या
सिद्धं वा' इति व्याख्यातम् । इदं न समञ्जसं भाति । विद्यमानस्य पाठस्यानादरे
हेत्वनुपलब्धेः । चाटूक्तौ भ्रमन्तीत्यस्याचारवञ्च । पूर्वपक्षयुक्तेश्चाटूक्तित्वं च न
स्वरसम् । रसोक्तेरेव तत्त्वस्य काव्यलोकसिद्धत्वान् ।

एवं बहुषु स्थलेषु एतैर्व्याख्यातृभिः प्राचीपाठमुपेक्ष्य नूतनपाठाः परिगृहीताः ।
तेषु नैकमपि पाठं प्राचीनपाठापेक्षया कस्मिंश्चिदप्यंशे गुणवन्तं पश्यामः । न च वाच्यं

प्राचीनकोशेषु केषुचिदुपलब्धानेव पाठभेदानवलम्ब्य तथा व्याख्यातं; न तु तैस्त्वयमेव तथोन्नीतमिति; तथा तैः पाठान्तरप्रस्तावस्यैवाकरणात्स्वोन्नीतत्वस्यैव निर्णयात् । एतदीयं च व्याख्यानं कचित्कचित् चिन्तामणिव्याख्यानापेक्षया सुसङ्गतमेव दृश्यते । महान्त एते चिन्तामणिसूक्तौ कचित्कचित् विद्यमानं दुष्परिहरमप्यवद्यमल्पज्ञा बालिशा वयमिव नोद्धाटयन्ति । अतिमहानयं श्लाघनीयो गुणः । कचित्तु चिन्तामणिव्याख्यानमेवैतदीयापेक्षया सङ्गतं दृश्यते । चिन्तामणौ पदयोजनायां वा यत्र व्याख्यानमनुपपन्नमिव दृश्यते, तत्र विना पक्षपातं व्याख्यातयेऽपि तत्त्वबुभुक्षूनां यथावस्थितार्थबोधनाय तदुद्धाटितम् । क्षन्तव्योऽयं महानपराधस्साधुभिः । एवं-जातीयका अन्येऽपि दृश्यन्ते; ते तावत्प्रदर्शितयैव दिशा विदुषां स्वयमेव सुज्ञाना इति विरम्यते । अतिबालिशानामस्माकं सम्भवत्येव सुमहान्भ्रमः । अतोऽस्मदुक्तं साध्विति न वयं वक्तुमाश्महे । यदि साधु परिगृह्यताम् । यद्यसाधु, सयुक्तिकं तदुपपादने तेषु कृतज्ञा वयं वर्तेमहीत्यलम् ॥

श्रीरङ्गरामानुजयोगिवर्यपादारविन्दाश्रयैकधन्यः ।
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किन्तु तत्त्वस्य बोधाय जिज्ञासूनामिदं कृतम् ।
इदन्तु सर्वैर्विद्वद्भिः पारमाध्येन गृह्यताम् ॥

इति तृतीयरङ्गरामानुजसंयमिन्द्रचरणारविन्ददैवतेन
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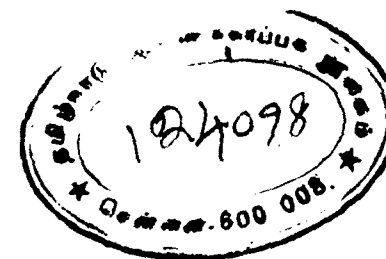
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