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विश्वभारती VIŚVABHĀRATĪ

VIŚVABHĀRATĪ

DEPARTMENT OF SANSKRIT
PONDICHERRY UNIVERSITY

VIŚVABHĀRATĪ
National Journal of Sanskrit Studies

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FOREWORD

It is heartening to see that a National-level Journal of Sanskrit Studies titled 'VISVABHĀRATĪ' is being brought out by the Department of Sanskrit of Pondicherry University. It has been my persistent idea that the University Department should bring out Research Journals of National and International standards and recognition. The 'VISVABHĀRATĪ' is the fourth such Journal of the Pondicherry University. A few more are also on the cards.

Sanskrit, with her hoary antiquity, is considered as 'the mother of Indian languages'. In the recent past, it has, however, not gained the recognition, which is due to it. It is felt that the need of the hour is to bring out a Research Journal to provide a forum for scholars and researchers to bring out their findings in various branches of Sanskrit literature, grammar, philosophy and so on. The Research Journal is the right academic platform to disseminate knowledge to a wide range of people across the country and abroad.

I hope all the University libraries and Indological Research Institutes will subscribe to this Journal and provide access to research scholars to keep themselves abreast with contemporary advances made in the field of Sanskrit and Indological Studies.

I wish the 'VISVABHĀRATĪ' all the best and hope it will draw the attention of Sanskrit lovers in general and scholars and researchers, in particular.


Prof. J.A.K.Tareen
Vice-chancellor

प्रो. वेम्पटि कुटुम्ब शास्त्री
कुलपति
सम्पूर्णानन्द संस्कृत विश्वविद्यालय
वाराणसी - २२१००२



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शुभ सन्देश

पाण्डिच्चेरी विश्वविद्यालय का संस्कृत विभाग 'विश्वभारती' पत्रिका के प्रकाशन का सत्संकल्प लिया है और इसका प्रकाशन करने जा रहे हैं। इसके लिये मैं हार्दिक बधाई एवं शुभकामना देता हूँ।

मुझे अत्यन्त प्रसन्नता है कि पाण्डिच्चेरी विश्वविद्यालय का संस्कृत विभाग, संस्कृत भाषा एवं भारतीय संस्कृति का संरक्षण एवं संवर्द्धन कर रहा है। मेरा यह परम सौभाग्य है कि इस विभाग में मुझे कई वर्ष सेवा का अवसर प्राप्त हुआ है।

इस अवसर पर मेरी बाबा विश्वनाथ एवं माँ अन्नपूर्णा से कामना है कि यह विभाग संस्कृत भाषा एवं इसकी प्राचीन परम्परा को सुरक्षित रखते हुये संस्कृत जगत में अपनी सक्रिय भूमिका का निर्वहण करें। इस अवसर पर प्रकाशमान पत्रिका के सफल प्रकाशन के लिये शुभकामना व्यक्त करता हूँ, एवं इससे जुड़े सभी महानुभावों का मैं हार्दिक अभिनन्दन करता हूँ।

अनन्त शुभकामनाओं सहित।

20-10-10
(प्रो. वेम्पटि कुटुम्ब शास्त्री)
कुलपति

PREFACE

It is said that when Max Muller was asked to lend his voice for the first ever recording of sound discovered by Thomas Alva Edison, the scholar uttered the first hymn of the Ṛgveda which is the earliest literature known to mankind. The language Sanskrit which is steeped in antiquity has been the backbone of Indian culture for many a century. There is no field which has not been dealt with in this ancient classical language. So vast and deep is Sanskrit language that even after centuries of study of various aspects of human knowledge, it still provides ample scope for further research in various fields, different and diverse, such as philosophy and metallurgy, music and astronomy, dance and mathematics, architecture and dramaturgy, aesthetics and cosmology and so on besides being a very prospective partner for interdisciplinary topics. Study and research are, of course, being carried on not only in different parts of India but at equal measure in other Universities and Countries as well.

It is with a view to creating such an academic forum of interaction among scholars and dissemination of ideas that this new National Journal of Sanskrit Studies with the title **VIŚVABHĀRATĪ** is being launched. Sanskrit being universal in its appeal and also being studied all over the world, the Journal has been christened as **VIŚVABHĀRATĪ** since it is the language of the Universe. In fact, this journal owes its very genesis to the Hon'ble Vice-Chancellor of Pondicherry University, Padmasri Prof.J.A.K.Tareen whose inspiration and guidance materialized as this important Research Journal. It was indeed he who mooted the very idea of the University Department not merely starting the Journal but also taking care of its sustenance and continuity by registering the Society for Sanskrit Studies under whose auspices the Journal will have a sustained growth. The Board of Editors and the Faculty of Sanskrit Department take this opportunity to place on record their sincere gratitude to the Hon'ble Vice-Chancellor.

The present volume consists of research articles by scholars from different parts of the world. It commences with excerpts from the guest lecture given

by one of the foremost scholars in Paninian Grammar, Dr. George Cardona, Professor of Linguistics, Pennsylvania University. The oft-repeated question of 'Why Sanskrit' is well analyzed and answered by Dr.M.Narasimhachary, Former Professor of Vaishnavism, University of Madras and a scholar of international reputation. How much of historicity is authentic in lineage of the Kings of Kashmir as portrayed in the Rājatarāṅgiṇī of Kalhaṇa and the narrative technique adopted by him is the subject matter of the paper by Dr.P.V.Ramankutty, Retd. Principal of Sanskrit College, Pattambi. Vedas are not mere chants. Their contemporary relevance from the psychological aspects has been analyzed by Dr.Radhamadabh Dash of Utkal University. The behaviour and attitude are the subject matter of another paper by Dr.M.N.Joshi of Karnatak University. The application of Mantras in Yogic practices has been analyzed by Dr.K.S.Balasubramanian of K.S.R.I., Chennai.

A linguistic analysis of Vāda is done by Dr. Divakar Mohanty. There are two articles on Vāstu Śāstra, relating it to the functions of Engineers and house-planning. There are three papers in Devanāgarī. Ever since grammarians like Pāṇini adopted the aphoristic way of expression, the Sūtra style has assumed the status of a genre by itself. There are six types of Sūtras of which the Atideśa Sūtras in the grammar of Pāṇini have been discussed in detail by Dr.S.Lakshminarasimham of the French Institute of Pondicherry. The relation of the stem form and the meaning of verbal roots constitute the paper by Dr.Dattatreymurthy of Kancheepuram. Dr.G.Srinivasu of the same place discusses in detail Jagannātha Paṇḍita's definition of Kāvya which was refreshingly different from the oft-beaten statement of many a rhetorician. Turning to philosophy, the cryptic statement *Tattvamasi* is studied from two different and mutually opposite views of Monism and Dualism, by Dr.K.B.Archak, Professor of Sanskrit from Dharwad. Disasters do affect humanity adversely. There is a saying that one should always foresee dangers and be prepared with a solution rather than dig a well after the house catches fire. What the authoritative texts on polity, like the Arthaśāstra of the famous minister Kauṭilya says on this matter is focused in the paper by Dr.Arun Ranjan Mishra of Viśwabhārati.

Three of the members of faculty of Sanskrit, who are also in the editorial board of the present journal have contributed one paper each. The greatness of a poet of the caliber of Kālidāsa is to be adjudged not merely by what he says but also by what he has deliberately omitted. It is in this light that Dr.C.S.Radhakrishnan draws attention to the significance of anonymity in Kālidāsa's works. Sanskrit scriptures have a lot to say on personality development. The Yogic views on it have been dealt with by Dr.Chakradhar Behera. The edifice of Indian Culture is founded on a strong bed rock which is Sanskrit. How this classical language acts as a protector of our Saṁskṛti is well brought out by Dr.J.Krishnan.

The road to success and achievement starts with the first step. Even though the path is longer, first step sets in motion the drive towards reaching the target. It is this fervent hope with which the first volume of this **VIŚVABHĀRATĪ** is being launched. There were, of course teething troubles in ensuring uniformity in script and font. Since there are several versions of Devanāgarī script, it was a formidable task indeed to make them uniform, taking into considerations the compatibility of the computers also. The Board of Editors thanks all the scholars who have enriched this edition by contributing their papers which are of high research value. We also look forward to receiving such research articles from scholars from all over the world where Sanskrit is being learnt and taught.

CHIEF EDITOR

Yāska and Etymology*

Prof. George Cardona

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ।

पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥

सर्वेभ्यः उपस्थितेभ्यः विज्ञेभ्यः नमो नमः । आङ्गलभाषायां भाषणात् पूर्वं संस्कृतमाश्रित्य किञ्चित् वक्तव्यमिति मन्ये । तदेव उचितं स्यात् । संक्षेपेण भाषणस्य विषयः प्रकटीकरिष्यते । अत्र यास्केन निरुक्तः कृता । निरुक्तनाम्नि ग्रन्थे विचारितं किं सर्वाणि नामानि आख्यातजानि न वा इति । तत्र निरुक्तपक्षः सर्वाणि एव नामानि आख्यातजानि इति । न केवलं अयं पक्षः स्वीकृतः किन्तु तत्र युक्तिभिः आक्षेपाः ये कृताः आसन् तेषां सर्वेषां समाधानं कृतमपि । अन्यच्च व्याकरणशास्त्रम् आश्रित्य यथा व्याकरणे इदमपि क्रियते तथा एव निरुक्तेऽपि क्रियते समाधानम् । न तत्र उत्प्रेक्षा एव अस्ति अपि तु युक्तिभिः निरुक्तपक्षे समाधानं स्थापितम् ।

The primary derivation of the suffix is कृत्, कृदन्त. It has limited use अल्पप्रयोग and some of them occur only in one word. For example, you hear this word जागरूकः which means ‘somebody who is alert and awake’ and this is its only derivative with this suffix which is unique. If it is unique, are we going to deny its obvious structure simply because it is unique? We are certainly not going to deny. None can either. So similarly through suffix तृच् as हर्ता, कर्ता, वक्ता there may be any number of productive noun formation that may mean performance of x as in ‘er’ in English such as cooker, singer, swimmer etc. This does not mean that every single word that is possible is actually used. This strategy is very

* Excerpts from the special lecture delivered by Prof. George Cardona on 1st March 2010 at Pondicherry University.

handy. Of course knowing that English has productive suffix ‘er’ as agent, I may say that ‘axer’ is a perfectly good noun. It is not in dictionary. But it does not have to be. Everybody knows that is a real word. For example: “This boss of a notorious company is a real axer” “He axes people” which means he fires them. But one has to admit that the word ‘axer’ is not a normal natural noun.

Let us take the last objection. The word पृथिवी is derived from पृथ्, प्रथन as that which is ‘vast’. But the question arises as to who made it broad and where was he standing, प्रथनात् पृथिवीत्याहुः क एनामप्रथयिष्यत्किमाधारश्चेति. This objection, Yaska says, is wrong. You can see in natural mind that here is a case where people receive labels and names on the basis of that which takes place after they have long since been here. For example बिल्वाद् means the ‘bilva devourer’. For, obviously he was born first and he developed his taste for bilva later. Nobody questions as to why you should call him after what he did. The noun is absolutely obvious in its formation. There is no obscurity at all. So the point is that etymologist is not at all content with what others are with. There are concrete objections that you can make and these are the answers for those objections. Yaska himself reports the questions and answers or the counters for these objections. The great point is that they were aware that there are instances which are subject to real objection and those objections are to be met with if the enterprise of the etymologist is made visible. In addition to that Yaska outlines the procedure etymologists may follow. And in contrast to a modern etymologist, his approach was always that the main thing is Semantics. He says अर्थनित्यः परीक्षेत । One should examine structure. Taking the term अर्थनित्यः, he says that the Bahuvrihi consideration in mind is lasting permanent and the main thing is the meaning. And नित्यः here means प्रधान, the main object in question. In other words the enterprise is to explain how certain

nouns derive from certain verbs and do this basically concentrating on the semantic association of the nouns and verbs. Moreover, we explain the things on two possible generable grounds; a) Semantics b) Phonological. Here is where they open themselves to objections. The first thing that they say is that they want a common semantic feature. This is the very foundation of their proceeding. For example, one wishes to explain how the word *jāṭhara* means the stomach. It is 'cold' because what is 'hot' is being held there जठरमुदरं भवति जग्धमस्मिन् ध्रियते धीयते वा । It may appear strange. There is no deriving from जग्ध or धारणा । There is only 'ज'. Etymologists do these sort of things too. Similarly, अंशु appears in Vedic hymns pertaining to Soma. According to etymologists, what does Soma do? As soon as the Soma is drunk, sooner it gives the achievement of well-being, अश्नोति. The Etymologists say that there are derivational procedures and also others which only an etymologist would dare to propose. Their honesty is refreshing. There is no deception here. If one is a Nairukta, then one must resort to something like this to show that सर्वाणि नामानि आख्यातजानि । Some follow the extreme view of Nirukta which is a Vedanga. Another Vedanga is the Vyakarana followed by others. Some follow the middle path. According to Paninian School, Vyākaraṇa is the most important Vedanga. Nairukta has parallels in Vyakarana. For example, उपसि means 'the lap'. उपसि is the locative of उपस् Just as उप + स्थ = उपस्थ, उपः is formed by उप+स . Only a Nairukta would do this. But a grammarian also at times does it. For example, the past participle of 'दा' is 'दत्त' . Let us take that word with a preposition or pre-verb that ends in a vowel. It then gets a substitute 'तः' (अतोपसर्गात् तः) . For example the derivation of अस्ति, स्तः, सन्ति from 'अस्'.

WHY SANSKRIT

Prof. M.Narasimhachary

Sanskrit, from time immemorial, has been playing a vital role in imparting to man, knowledge, both secular and spiritual. So says the Upanishad, *Dve vidye veditavye parā ca aparā ca*. (One has to acquire two kinds of knowledge — the higher and the lower). Higher knowledge is spiritual knowledge which leads to the Ultimate Reality whereas lower knowledge is that which is secular, including the knowledge of scriptures. It has to be noted that even the Vedas with all the information they provide about the rites and rituals and the fruits they promise such as heaven, are but inferior compared to the knowledge of Brahman revealed by the Upanishads. So said Sri Krishna in the Gita (II.46):

यावानर्थः उदपाने सर्वतः सम्प्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

(For a man of realization, all that is contained in the Vedas is similar to the water found in a tank when there is a great flood of water everywhere.)

Now one may ask as to what need is there for spiritual growth and what can Sanskrit do in this direction. To be specific, how can Sanskrit effect such a task in as much as all languages of the world are also doing it. Or, in other words, why should one learn Sanskrit?

It is a truism to say that mankind finds itself today in the midst of one of the greatest crisis in history. The predicament is due to the lack of adjustment of human spirit to the startling developments that have taken place in the fields of Science and Technology. It

(Keynote address delivered on Sanskrit Day Celebrations, Pondicherry University, 6th October, 2010)

is an undeniable fact that great scientific discoveries and inventions have liberated us from servitude to nature. It is true that science has relieved us of grinding poverty, has contributed to our material well being and mitigated the tortures of physical pain. Still, we seem to suffer from a kind of neurosis, an inward loneliness and emptiness. We seem to suffer from cultural disintegration. This is inevitable because all growth is marked by pain and all transition belongs to the realm of suffering. The wheel of modern progress revolves faster and faster, decade after decade and man everywhere is feeling dazed and unable to find his bearings. He finds himself deep in a situation where his past is unrecoverable, his present uncertain, and his future an interrogation. Is this the twilight of a day of hope and cheer ahead, or a night holding gloom and sorrow in store? Never in human history has man experienced so much darkness within him in the midst of all-round enlightenment outside of him, so much inner poverty in the context of measureless wealth without, and so much loneliness in the midst of an enviroing crowd. The modern crisis is thus essentially a spiritual crisis, and modern man is seeking for light to lead him out of the encircling gloom. His heart today is crying for truth, for light and for life. All this indicates that the whole of modern world is in the throes of a silent spiritual revolution. The sentiments of Vedic prayers echoed in the silent mutterings, deep searchings, and unspoken prayers of the heart of the modern man are articulated in the Brihadaranyaka (I.3.28):

असतो मा सद् गमय । तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय । ओं शान्तिः शान्तिः शान्तिः ।

(O Lord! Lead me from the unreal to the real; from darkness to light; from death to immortality. Let there be Peace, Peace, Peace!)

To convert this twilight of fright and uncertainty into a twilight of dawn and of a brighter day is the challenge facing human knowledge and human wisdom today. Great thinkers of the past and present have held the view that the Philosophy of Vedānta handed down through the medium of Sanskrit language has a perennial message of hope and cheer to all humanity. Schopenhauer, writing in the middle of the 19th century, says: *The access we have to the Vedas, opened to us through the Upaniṣads, is in my eyes, the greatest advantage which this still young century enjoys over previous ones. I believe that the influence of Sanskrit literature will penetrate not less deeply than did the revival of Greek literature in the 15th century.*

Will Durant, the American Philosopher and historian says in his series on *The Story of Civilization* (Vol.I): *Perhaps in return for conquest, arrogance, and spoilation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the un-acquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living beings.*

It is interesting to note in this context that the Vedas are catholic in their outlook. In other words, the Vedas are meant for one and all, without any distinction of caste and creed, one's countrymen and foreigners. The Yajurveda (XXVI.2) declares:

यथेमाम् वाचं कल्याणम् अवदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याम् शूद्राय च आर्याय च स्वाध्यायाचरणाय च ॥

(So may I speak these blessed words to the people at large;

To my own people and to the foreigner)
To the Brāhmaṇa and the Kṣatriya
To the Śūdra and the Vaiśya)

So the message is quite bold and clear. There are no cobwebs in the brain of the Vedic bards. All the four castes are entitled to learn the Vedas, understand their content and get enlightened. None is excluded from the scope of the Vedas. Gone are the days when people thought that Sudras and the non-Brāhmins are not entitled to read the Vedas. Vedas are open books — their inexhaustible treasures are opened for the benefit of one and all. It is for them to avail of this offer and be benefited. It has to be noted that the Brahmins alone were entitled to study and teach the Vedas while others were eligible to study the Vedas but not to teach.

This adds a new force to our contention that Sanskrit has to be learnt by all sections of society to learn the Vedas and find out the hidden treasures for themselves. Sanskrit with its magnificent structure and power can help one in scaling the heights of spirituality. Therefore the transition that we have to effect today, if we are to survive, is a moral and cultural revolution, a spiritual awakening that should embrace the whole universe.

Man has to realize his inner potentialities. He should extricate himself from the clutches of jealousy, greed and suspicion. He should integrate himself with the past, he should learn to live in the present and correlate it to the future. He should learn to live in time as well as in eternity. Therefore the need to get rid of his narrow-mindedness and enlarge his vision of humanity as a whole, is more urgent now than ever before since he is living on the verge of extinction of all forms of life, which his senseless scientific invention of weapons of mass-destruction has brought in.

The mainspring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground. The Physical Sciences are better equipped now than formerly and religions have become less

and less well equipped. It is not the development of science and technology *per se* that is to blame. The difference between God and the devil is nothing except in unselfishness and selfishness. The devil knows as much as God, is perhaps as powerful as God; only he has no holiness — that makes him a devil. Apply the same idea to the modern world; excess of knowledge and power, without holiness, makes human beings devils. Tremendous power is being acquired by the manufactures of machines and other appliances, and privilege is claimed today as it never has been claimed in the history of the world. Hence the need for education that brings out the spirituality from within, to manifest and to make man a real God on earth. It is in this context that Sanskrit can help. It can unlock the doors of spirituality and make the man a veritable angel of love and compassion.

The power to raise the spirituality of man and keep him in good stead is latent in the Sanskrit language. Sanskrit is a Divine language, says Daṇḍin संस्कृतं नाम दैवी वाक् अन्वाख्याता महर्षिभिः । That means, Sanskrit is the language of the Gods. A question: What about other languages, which a majority of people are using? Are they not divine? Do the Gods not know other languages? Is Sanskrit their mother tongue?

This is the answer: Gods are omniscient and so they know all languages under the Sun. Still they have their own mother tongue — it is Sanskrit. A great saint of modern India converses with Gods in Sanskrit. He asserts that they know all the languages but they love Sanskrit more than any other language. On my part, I do not know if this is true or not, but one thing I can assure and assert — in majority of people who are *sātvik* in nature, a deep knowledge of and lively interest in Sanskrit engenders divine qualities like love and compassion, help and cooperation, simplicity

and straightforwardness, humility and wisdom. Modern man has acquired knowledge and intellect but not wisdom and virtue. But if he takes to study Sanskrit, he will evolve as a full and complete person.

Speaking about the Buddha's way of teaching his disciples, Swāmi Vivekānanda observes that *Even the great Buddha took a wrong step by denouncing Sanskrit language as the medium of communication. He taught all the noble truths found in the Vedas such as Ahimsa and Karuna, in the local language viz., Pali. Knowledge came to people. It was good. But the beauty has gone, the charm has gone, the prestige has gone and the culture has gone. What sustains a tradition or nation is its culture but not a mass of knowledge. Sanskrit is the backbone of our religious moorings, whether they are orthodox or unorthodox. When Sanskrit is denied its rightful place as the medium of instruction of spirituality, culture becomes the first victim. It came as a fatal blow to Buddhism itself. It had to retreat from the land of its origin and take shelter in other lands like Japan and China, Tibet and Thailand. The followers of the Buddha realized this folly and they tried to ameliorate the situation by writing their philosophical texts in Sanskrit. The same truth holds well in the case of Jainism also. If Jainism, in spite of its anti-Vedic stance is thriving in India it is because the Jaina teachers gave due importance to Sanskrit in their philosophical writings.*

So, Swāmi Vivekānanda advised the so-called religious leaders and educationists not to neglect or ignore the tremendous force called Sanskrit in their over-enthusiasm. Instead of finding fault with those who became proficient in Sanskrit and blaming a particular community, they will do well to raise others also by teaching Sanskrit.

Moreover the study of Sanskrit will enhance our love for our great nation. Let me cite an example. You all know the meaning of the first śloka of Kālidāsa's Kumārsambhava अस्त्युत्तरस्यां etc. The general meaning, every one knows. The Himālaya is so lofty a mountain range one can measure the entire earth using this mountain as a scale. But the inner meaning is something unknown to many of you. It was Swāmi Vivekānanda who interpreted this verse in his own unique way. No earlier commentator even touched the fringe of this spirit in which the Swami gave this meaning: The culture that developed under the banner of the Himālaya, viz., the Hindu culture, is the measuring rod for the cultures of other nations. He quoted Manu in support of his view:

एतद्देशप्रसूतस्य सकासाद् अग्रजन्मनः ।

स्वं स्वं चरितं शिक्षेरन् धरित्र्यां सर्वमानवाः ॥

The Swāmi also justifies the usage of the word *devatātmā*, by drawing our attention to the expression *sthāvarāṇām* Himālayaḥ, found in chapter 10 of the Gītā.

Sanskrit will keep every one in good stead. There is no question of anybody being left out—but one has to steady himself and study it with a lively interest. Sanskrit is of course a very difficult language. Let there be no misgivings about it. But it does not deserve to be left out on this ground. Tell me— which language is easy in this world? To the child every language is difficult. Teach it slowly, with love, step by step in the right way. It will grasp it and master it in course of time. Similar is the case with Sanskrit also. Even now, there are people who can speak in Sanskrit fluently for hours together, without a single flaw. There are people who can write beautiful poetry and prose in Sanskrit. There is a view

prevalent in some circles in India that Sanskrit is used only to chant some *mantras* in rituals like birth and death. This is a very wrong opinion, a mental aberration.

The richness of the language, its vastness in terms of literature of all kinds, its inner vitality and inexhaustibility, capacity to extend its scope to almost any subject under the Sun, are recognized by many scholars of the world.

Computer experts have also realized that Sanskrit is best suited for programming because words in Sanskrit are instances of pre-defined classes, a concept that drives *Object Oriented Programming (called OOP)*. For example, the English word COW is just a sound assigned to mean a particular animal. But if we can drill down the word GAUH we will arrive at a broad class of GAM which means to *move*. From this derive words like *gamanam* and *gatih* which are variations of movement. All words of course have this OOP approach except that defined classes in Sanskrit are so exhaustive that they cover the material and abstract — indeed cosmic experiences known to man.

Dr A.P.J. Abdul Kalam, the former President of India, a world-renowned Scientist says that there is a need to study Sanskrit and carry out research on our Vedas, particularly the Atharva Veda, for eliciting valuable information on Science and Technology, relating to medicine, flight sciences, material sciences and other related fields. CRYPTOLOGY, Dr Kalam observes, is another area in which Sanskrit language is largely used. CRYPTOLOGY is the Science of coding and decoding secret messages. It is based upon ideas from theoretical Science and increasingly the Number Theory. Cryptology is concerned with breaking crypto system or deciphering messages. Modern Cryptology is intimately connected with computer technology.

The Alphabet in Sanskrit is called *akṣara* — *na kṣarati iti akṣaram*. It means it does not die or lose its luster. Sanskrit is a language that has been constructed at the deep levels of consciousness, typically available to advanced practitioners of Yoga and meditation. For example, the sounds of the sacred syllable OM, TAT and SAT referred to in the Gita as the threefold designation of the Supreme Brahman (*Cf.* ओ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः) are so structured that they penetrate the analytical mind and affect the nervous system very directly, taking one to supreme states of absorption.

The language is so compact and cryptic that certain words cannot be translated into any other language. For example, there are no apt translations in English or any language of the world, for the words Ātman, Brahman and Bhagavān. Likewise the word *namaḥ* has no equivalent in any language. Although Pāṇini explains it as *Prahvābhāva* प्रह्वभाव (which means to bend low as a mark of respect) the deep spiritual implications of the word defy all expression. Thus *namaḥ* means, *na + maḥ* = I do not belong to myself. Here *maḥ* is the Sixth Case (षष्ठीविभक्ति) of *ma* and *ma* means the individual soul (jīva). In other words, *namaḥ* means *I do not belong to myself; I belong to God*. The sacred syllable ओ likewise has no equivalent in English or any other language. It is composed of A, U and M which yield a variety of meanings according to different religious traditions. For the worshippers of Śabda Brahman and those who meditate upon nāda as Brahman, A, U and M stand for nāda, bindu and kalā Or A stands for the Creator, U for the One who sustains and M for One who dissolves the universe. Or A means Viṣṇu, U stands for Lakṣmi and M for the individual soul for the Śrīvaiṣṇava writers. These very letters,

which are actually words, mean Śiva, Pārvatī and the individual soul for the Saivites. So the best way to retain their original piety and depth of meaning is to use these words as they are, without attempting to translate them.

We all know that the word *hṛdaya* means, heart. We all know that Heart is the most important *indriya* of the living beings. Devotees say that they offer their very heart to the Lord because without it, nothing else functions. See the etymological beauty of this word *hṛdaya*. It conveys the concept of the heart's pumping, purifying and circulating the blood. *hṛ-harati* (takes or receives), *da-dadāti* (gives or pumps) and *ya – yāti* (circulates). This remarkable function of the heart was scientifically proved by William Harvey of the 17th century but this was known to the Hindus ages ago.

The entire philosophy of Hindus is preserved in Sanskrit and unless one is well grounded in Sanskrit, one can never be a successful teacher of Vedas, Vedāntas, the six systems like Nyāya and Vaiśeṣika, Epics Rāmāyaṇa and the Mahābhārata, etc. Mathematics was fully developed by the Hindu writers like Āryabhaṭṭa and the discovery of ZERO goes to their credit. The word Geometry is derived from Jyāmiti in Sanskrit meaning, the science which measures the Earth. Likewise, the word Trigonometry is derived from the Sanskrit term *trikoṇamiti*, the branch which deals with the measurement of triangular forms.

Unfortunately now there is a trend among scholars to treat Sanskrit on par with other languages and ask the question as to what is so special about Sanskrit. It is also just a language, like any other language, they contend. Agreed, Sanskrit is “just” a language, but in which other language do we find a 100% self-sufficiency of expression based on its own roots and its own grammar system?

In which other language is the mode, means, and accuracy of expression as comprehensive as in Sanskrit? Even if we don't agree that Sanskrit roots are derived directly from experiential data, surely we must still be able to agree on the almost infinite capacity for expansion from the extant roots of Sanskrit. English is based almost completely on roots from other languages, oftentimes borrowing entire words from other languages and claiming them as its own (e.g., *mantra*, *gurū*, *paṇḍit*, etc.). English does not have its own *astitva*. Romance languages can all be traced back to Latin. Latin and Greek can be traced ultimately back to Sanskrit. Sanskrit is the source from which new combinations of roots (also known as words) that are otherwise unknown to other languages, come to them.

In which other language do we find the flexibility of syllabic interpretation that is existent in Sanskrit, resulting in the almost infinite multitude of literature written in Chandas or syllable-based meters? Why did Ṛṣis of the past and even modern *gurus* like Mahātmā Gāndhī, Aurobindo, Vivekānanda, Chinmaya, and others adore Sanskrit?

We find that Sanskrit has survived longer than any other language thus far. While Latin and Greek, the other two languages hailed for their ancient character, have died, Sanskrit has survived. Even in the face of attack by British colonists who sought to destroy India's roots by destroying Sanskrit itself, Sanskrit has survived. Even in the present, this language is being attacked by some self-styled protectors of human rights, identifying it with a particular community.

Dr. Fred Travis, Director of the ERG / Psychophysiology lab of Maharshi University of Management in Fairfield, Iowa, USA, states in the *International Journal of Neuroscience*, 2001, vol. 109,

issue 1-2, p. 71, that the physiological effects of reading Sanskrit are similar to those experienced during the Transcendental Meditation technique. Is this not worthy of our attention? Why is it that this attribute of meditative experience (just from reading the language!) does not exist in any other language? What is not then, special about Sanskrit?

We must indeed be proud to know that in some foreign countries, the greatness of Sanskrit has been realized by educationists and politicians.

When Thomas Alva Edison invented the gramophone record, he wanted to record the voice of an eminent scholar on his first piece. For that he chose Prof. Max Muller of England, another great personality of the 19th century. He wrote to Max Muller saying, “I want to meet you and record your voice. When should I come?” Max Muller who had great respect for Edison asked him to come on a suitable time when most of the scholars of the Europe would be gathering in England.

Accordingly Edison took a ship and went to England. He was introduced to the audience. All cheered Edison’s presence. Later at the request of Edison, Max Muller came on the stage and spoke in front of the instrument. Then Edison went back to his laboratory and by afternoon came back with a disc. He played the gramophone disc from his instrument. The audience was thrilled to hear the voice of Max Muller from the instrument. They were glad that voices of great persons like Max Muller could be stored for the benefit of posterity.

After several rounds of applause and congratulations to Thomas Alva Edison, Max Muller came to the stage and addressed the scholars and asked them, “You heard my original voice in the morning. Then you heard the same voice coming out from this

instrument in the afternoon. Do you understand what I said in the morning or what you heard in the afternoon?”

The audience fell silent because they could not understand the language in which Max Muller had spoken. He said that the language he spoke was Sanskrit and it was the first Ṛk of Ṛg Veda, which begins with ‘अग्निमीले पुरोहितम्’ This was the first recorded public version on the gramophone plate.

Addressing the audience, Prof. Max Muller continued, “Vedas are the oldest text of the human race. And *Agnimīle Purohitam* is the first verse of Ṛg Veda. In the most primordial time when the people of Europe were jumping like Chimpanzees, from tree to tree and branch to branch, when they did not know how to cover their bodies but with fig leaves, did not know agriculture and lived by hunting and lived in caves, at that remote past, Indians had attained high civilization and they gave to the world universal philosophies in the form of the Vedas”. Thus the credit of being the first language to be recorded goes to Sanskrit!

Let me read to you now a news items that appeared in The Hindu dated the 14th July, 2007. This news is from Washington: “For the first time in its 218-year history, the American Senate on Friday began its session with the recitation of the Hindu Prayer. Rajan Zed, Director of Public Affairs and Interfaith Relations of Hindu Temple in Northern Nevada, made history by becoming the first Hindu to deliver the prayer to start off the session. He chanted the Gāyatrī Mantra, *Om Tat Savitur varenyam, bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt* along with the *śānti Pāṭha*, om śāntiḥ śāntiḥ śāntiḥ.

Another interesting news item that should inspire all Indians to make their children learn Sanskrit is as follows. This was

published in the *Sunday Hindustan Times* published from Mumbai on the 10th February, 2009:

In the heart of London, St. James Independent Junior School, has made Sanskrit a compulsory subject. It helps students grasp mathematics, science and other languages better. And the children are fascinated. Here, even the meals are purely vegetarian. Prof. Warwick Jessup, Head of the Department of Sanskrit, states: This is the most perfect and logical language in the world, the only one that is not named after the people who speak it. Indeed, the word itself means, perfected language. Speaking further about the merits of this language, Prof. Moss, Head of the School, says:” The Devanāgarī Script and spoken Sanskrit are two of the best ways for a child to overcome stiffness of fingers and tongue. Today’s European languages do not use many parts of the tongue and the mouth while speaking, and the finger movements while writing, whereas Sanskrit helps immensely to develop cerebral dexterity through its phonetic system.”

Let me now conclude my paper with the declaration that Sanskrit is the gift of Gods and saints of yore to us. It is the oldest member of the Indo European family of languages. It is not a dead language as many educated ignoramuses still say. It is not a relic of the past or a fossil kept in museum, nor is it infrequently used like Greek and Latin. It is a living language, which has become the warp and woof of many languages in India. Sanskrit is vibrant, exuberant and ever-growing in its influence. Its richness and resourcefulness, vitality and inexhaustibility have made it the crown jewel of the Goddess of Learning, Sarasvatī. But for Sanskrit, there is no Samskriti (or Culture); there is no scope for Vedāntas, and no hope of any kind of spiritual progress for mankind.

Some Psychological Suktas of the Vedas : Contemporary Relevance

Prof. Radhamadhab Dash

Vedic Wisdom: Its Perpetual Essence

The Indian tradition of thousands of years has revered the Vedas as the utterance of revealed knowledge connoting highest spiritual truth which the human mind is capable to receive. The largely conjectural analysis of the Vedas on the basis of Comparative Philology, Comparative Mythology and Science of Comparative Religion, mostly by the European scholars, attribute them as consisting of ‘Hymns of Sacrificial Compositions of a primitive and barbarous race written around a system of ceremonial and propitiating rites, addressed to personified powers of Nature and replete with a confused means of half-formed myth and crude astronomical allegories yet in the making’. This estimation is contested off by the modern seers like Śrī Aurobindo (Śrī Aurobindo 1971:1-21) and Swāmi Dayānanda (Śrī Aurobindo 1971: 6). The European scholars think that the essence of the Upaniṣads alone contain profound and ultimate thoughts and system of subtle and elaborate Psychology, the latter creations of the Vedas assume a gap proceeding to its composition, which is a faulty proposition. True, the Upaniṣads provide ample scope to explore the depths of inner world. Of course, there was no special discipline as in modern time to study Psychological problems, as there were specific branches to study epistemological and logical problems. Prior to the Upaniṣads, the hymns of the Vedas have dealt with the understanding of the mental processes. The often-discussed hymns such as *Śivasamkalpa-sūkta*, *Śraddhā-sūkta* and so many others, which are expressly devoted to analyze mind and its problems, do also provide invaluable counseling through them.

Their language literally befits the psychological essence and contains positive attitude for mental healing. When the modern man is undergoing severe mental problems of heterogeneous nature these *Ṛks*, as soberly appear from their contents, may be proved effective healers being faithfully uttered by the patient. This paper aims at analyzing three such *sūktas* in the light of modern Psychology. Even Śrī Aurobindo could see that all the hymns of the Vedas have spiritual and psychological undercurrent. Therefore, his views deserve special mention.

Śrī Aurobindo and Psychological Basis of the Vedas

Since man on the earth begins from the external and proceeds to the internal, the worship of outward Nature-powers invested in him the consciousness and the personality, which he finds in his own being. Thus, there is a strong psychological base of the Vedas as believes Śrī Aurobindo. The Vedic wisdom, as per mystics, was unfit and dangerous to the ordinary human mind, liable to perversion and misuse, and loss of virtue if revealed to vulgar and unpurified spirits. Therefore, for ordinary mind, the existence of an outer worship is effective but imperfect for the profane. It is an inner discipline for the initiate. The seers clothed their language with words and images, which had, equally, a spiritual base for the elect, a concrete sense for the mass of ordinary worshippers. Thus, the *Mantras* with details of an outward ritual satisfies the spirit of the prevalent common religion, but in the same time, the covertly sacred words of *Mantras* were acting as effective symbols of spiritual experience and knowledge and a psychological discipline of self-culture, which can be said as the-then highest achievement of human race. Thus, Sāyaṇa's ritualistic interpretation projecting the externalities of *Mantras* or the naturalistic sense discovered by European scholarship underlie this general conception, but behind them stains always the true and still hidden

secret of the Veda- the secret words- *nitya vācāṃsi* receivable by the purified souls and souls awakened in knowledge. Only when the real thread of sense-obscurities, incoherencies of Vedic texts can be explained and they disappear, logical links of *Mantras* in an organic way can reveal before the seekers of knowledge.

Śrī Aurobindo intuitively felt that the Vedic Gods embody certain symbols; their actions depicted in *Mantras* give a kind of psychological experience. For example, the figures of the three female energies Īla, Sarasvatī and Saramā represent severally three out of the four faculties of the intuitive reasons- revelation, inspiration and intuition (Śrī Aurobindo, 1971:34). For such an argument that Vedic Mantras are having an underlying psychological base, he himself personally got illuminated with a clear and exact lighting of psychological experience though he had not found sufficient explanation in European Psychology or in teaching Yoga and Vedanta. Rather for him the obscure passage and ideas of the Upanisads dawned new sense in the Purāṇas. Therefore, he visualizes rationally psychological significance to many ordinary and current words of the Vedas, for example- *dhīḥ* ‘thought’ or ‘understanding’, *manas* ‘mind’, *matī* ‘thought, feeling or mental state’, *manīṣā* ‘intellect’, *ṛtam* ‘truth’, *kavi* ‘seer’, *manīṣī* ‘thinker’, *vipra*, *vipaścit* ‘enlightened mind’ and so on. For these words, Sāyaṇa does not coherently suggest any single sense and rather senses frequently change in his commentary, for example *ṛtam*, which is a key word of any psychological or spiritual interpretation is variably rendered by him as ‘truth’, more often ‘sacrifice’ and occasionally ‘order’. On the other hand, the psychological interpretation invariably refers to it as ‘Truth’. For Sāyaṇa, the word *dhī* is ‘thought’, ‘prayer’, ‘action’, and ‘food’ etc., but the psychological interpretation is consistent in rendering to mean ‘thought’ or ‘understanding’. Similarly, all epithets

conveying the ideas of mental activity mean ‘intelligent’ for Sayana. Words connoting various ideas of force are reduced to the broad idea of strength. Contrast to this, the theory of psychological interpretation of the Vedas rests upon conceding the natural significance of its idioms, just association and giving them their right and exact force in the verbal combination. In the ordinary sense, the word *ghṛta* is ghee, but it is seen constantly used in connection with thought or mind. Heaven in the Veda is a symbol of mind. Indra is ‘illuminated mentality’; his two horses denote ‘double energies of that mentality’. Vedas speak of plainly offering the intellect (*dhiṣaṇā*) as purified *ghṛta* as in the *Mantra- ghṛtam na pūtam dhiṣaṇām* (RV 3.2.1). The philological significance of the word *ghṛta* is the source of a rich or warm brightness (Sri Aurobindo, 1971 : 41). The words *go* and *aśva* represent the two companion ideas of light and energy, consciousness and force, to which Vedic and Vedantic mind invariably assign twin or double aspects of all the activities of the existence. Thus, the Vedic worlds correspond to psychological planes of consciousness, not a medley of heterogeneous or barbarous elements, as some think. They rather represent one complete and self-conscious entity in its purpose and purport, veiled indeed, sometimes thick, at times transparent in its material sense but never losing sight even for a single moment of its high spiritual aim and tendency. (Śrī Aurobindo, 1971:44). Śrī Aurobindo has successfully annotated many hymns in accordance with the psychological principles laid down by him through his intuitive conviction.

1.2.0 Vedic Psychology and Modern Psychology

If the Vedic *Mantras* are full of psychological symbols and veiled imagery in their idioms, there is no doubt that the Vedas have a subjective base. Many hymns are transparently

psychological; the idioms employed therein are expressively connoting to the ordinary minds even. Vedas being the fountainhead of all the *Vidyās* or branches of learning, as mentioned above the scholars endeavor to find psychological concepts seeded in them. The modern Psychology, which emphasizes empirical basis of the investigation of behavior, experience and mind, lags behind stabilizing the firm ground of intuitive knowledge, extra-sensory perception or super consciousness, which are believed to be the ingredients of Vedic revelation. The contents of many *Mantras* in the Veda within their invocatory structure also provide relevant orientation to the mind. Psychology being a subject generally dealing with nervous systems, sensation, perception, attention, learning, remembering, forgetting, imagination, thinking, feeling, emotion, motivation, consciousness, dream, intelligence, aptitude and environment, frustration, conflict, stress etc not only theorize these concepts and also provide remedial measures for the deficiencies noticed in them. The subject has branched further into several superspecialised areas in modern times such as Child Psychology, Educational Psychology, Organizational Psychology, Commercial Psychology, Neuro-psychology, Parapsychology, and Criminal Psychology and so on. All these branches speak out the utility and acceptability of the subject, and relevant researches are carried on to alleviate and suggest remedy in the mind-related problems in respective areas. The methodology has been developed and technical terms have been coined with distinct connotations for the learners and practitioners. Consultancy Services are provided by the psychologists for criminals, mental patients including the mentally retarded people and so on. In the past, the enlightened teachers called *ṛṣis* ‘seers’ and *munis* ‘thinkers’ have not only instructed us the function of *antarindriyas* ‘inner organs’ such as *manas*, *citta*, *buddhi*, *ahamkāra* in such a precision but also have devised systems to train, control and successfully harness

them to achieve the desired goals. The ancient texts pre-eminently the Veda in all kinds of its composition such as *Brāhmaṇas*, *Āraṇyakas*, *Upaniṣads*, the different systems of orthodox Philosophy primarily *Sāṃkhya*, *Yoga*, *Nyāya-Vaiśeṣika*, even the unorthodox Buddhist, Jaina systems of Philosophy; the epics- the *Rāmāyaṇa* and the *Mahābhārata*, the *Purāṇas*; the branches of technical sciences such as *Āyurveda*, *Kāmasūtra*, the *Nāṭyaśāstra* etc at many places, provide courses of Psychology- very much relevant for the human society and acceptable for all ages and places. The *Brāhmaṇas* and *Upaniṣads* critically examine the constitution of the mind, its nature and function. The Physiology of mind and its function is also well meant by Patañjali in his *Yoga-darśana*. As discussed earlier, the Vedic *Mantras* found in the *Samhitās* are psychological symbols full of imageries underlying some spiritual import, sometimes metaphorically presenting a fact. Naturally, the cultural trend is often reflected in their presentation of the facts through typical vocabulary of that specific discipline of knowledge. Vedic seers were all *Ācāryas* ‘benevolent teachers for the whole community’. “An ācārya is an exemplar par excellence. He prepares himself assiduously to live what he teaches. He does not disown his responsibility for the development of the personality of his pupils or trainees in garb of discouraging dependency.” (S.K. Chakraborty, 1985:122)). Many of the stories in epics and *Purāṇas* should not be taken as fanciful concoctions for folk consumptions. They really unfold the psychological theory that all power and knowledge is lodged within us as the ‘super consciousness’. It only awaits awakening from within through a systematic and rigorous discipline, through humble and devoted prayers. (S.K. Chakraborty, 1985:122) However, within their framework, the psychological formulations such as the different states of mind, scientific study of all its functions, education of mind- all these are depicted very neatly. Thus, the approach

sometimes nears to Philosophy and adheres to the method of Science.

In the following sections, those aspects of Psychology which are very lately recognized and emphasized but which are very aptly hinted in the *Samhitās* of the Veda are discussed. A modern psychologist can best utilize the findings of the Vedas and make use of them to improve his knowledge and functional efficiency. For the sake of illustration, it would be proper to take up the three chosen hymns and analyze their contents to the tune of modern psychological concepts. The three hymns, often chanted in ritualistic occasions are *Mana-āvartana-sūkta* (RV- 10.58), *Śraddhā-sūkta* (RV- 20.151) and *Śivasamkalpa-sūkta* (YV-34).

1.2.1 Vedic Mantras : Powerful Clues to Self-fulfilling Prophecies

The *Mana-āvartana-sūkta* referred to, speaks about the mind as wandering all over the world. One needs to develop the faculty of concentration to live a meaningful life. Therefore, the poem in its 12 stanzas repeat- “I bring back the mind under control and restrain it”. In fact, all the problems of man are due to mind. Mind being under control of the soul, all those problems are solved. The *Mantras* rhetorically list the venues where mind flies uncontrolled. Instead of the soul dominating the mind, the mind is seen dominating it. This process is to be reversed. In all the *Mantras*, the repetition of the above sentence is expected to work out auto-suggestion of the mutterer to educate the mind for a sustained concentration and right kind of resolution.

The first *Mantra* is addressed to one who is with much depressed mind and who thinks of going to meet Yama, the Death God, i.e. committing suicide. To such a person dejected and emotionally upset, it is counseled- “Let not the mind run away

with depressing emotion; call it back. Life is not to be thrown away like that. The ordinance from God, the Almighty, is- come back and live in this being”. (Satyavrata Siddhāntāṅkāra, 1989-90: 76) At a critical moment, when, due to utter mental strain or illness, a person thinks to get rid of his troubles by committing suicide, such an auto-counseling from another may save his life, and further, life may open new avenues for him. Thus, this *Mantra* is considered to be a call not only to save one’s life but also to come back and face the struggles of life. The *Mantra* reads-

यत्ते यमं वैवस्वतं मनो जगाम दूरकम् ।

तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ (RV 10.58.1)

Similarly, all the following 11 *Mantras* present the situations that prompt mind to wander here and there due to emotional imbalance and all the time the same sentence is repeated- ‘I bring back your (or my) mind to live a practical life here.’ The subsequent *Mantras* enumerate and describe the destinations where the mind may wander being distressed by the compelling situations, such as far away heaven and the earth (*yat te divam yat pṛthivīm mano jagāma dūrakam- RV- 10.58.2*). This implies an impractical mind, which instead of thinking issues in hand, flies in imagination and builds castles in the air. These people, who are far away from the stern realities, are advised here to view life not as a fiction, but as a matter of factual existence. The next *Mantra* speaks of the mind, which has gone far away to the earth decaying on four sides (*yat te bhūmim caturbhrstim mano jagāma dūrakam RV -10.58.13*), and which points to the materialistic life pervading every nook and corner of the earth. Indulgence in material pleasure leads to disaster both in body and mind. Let me bring back such a mind to the real life and save it from decay due to sticking to the pleasure of flesh. All *Mantras* in similar manner go on describing the places, which mind chases, such as far away four quarters of the earth

(*catasraḥ pradiśaḥ RV- 10.58.4*) implying range of visualization to unlimited direction; as fast-moving rays of light that go incalculable distance (*mariciḥ pravato mano jagāma dūrakam RV- 10.58.5*); mind which goes far away to the waters, medicinal plants (*yat āpo yadoṣadhiḥ RV- 10.58.7*); to the sun, dawn (*yat te sūryam yad uṣasam RV- 10.58.8*); far away to the great mountains (*parvatān br̥hataḥ RV- 10.58.9*); as the world as a whole gone far away from your mind (*yat te viśvamidam jagat RV- 10.58.10*); gone far farthest to the farthest (*yat te parah paravataḥ RV- 10.58.11*); gone far away to the past and to the future (*yat te bhūtam ca bhavyam RV- 10.58.12*).

In all these twelve verses, the last two repeated lines *tat te a vartayāmasi iha kṣayāya jīvase* signify the self-fulfilling prophecy of modern day psychotherapy, whereby a mentally depressed subject is administered with consoling words to improve his mental condition. This poem, besides these curative value, also spells auto suggestions so that a mind straying and struggling to get out of the grips of the soul is brought back to its moorings, normalcy and harnessed to solve problems of life. The expressions *kṣayāya jīvase* suggests- ‘O mind, die thy fickleness to enjoy the immortality of the soul’. The expression is also important and pragmatic implying that unless one dies to ignominious past, one cannot expect a brilliant future.

1.2.2 Mantras Prescribing Śraddhā or Faith

The *sūkta* named *Śraddhā-sūkta* (*RV- 10.151*) containing five *mantras* preaches about the efficacy of *Śraddhā* or faith. For spiritual gain, besides reposing faith on the scriptures, the words of the preceptor, the divine power is most essential a quality. Faith works there, where personal efforts fail. Thus, it alone guides the destiny of man. Incurable diseases, which defy medicines,

disappear under faith-cure. Reason behind such cure may not be proved, but faith works wonder ostensibly, where all other means fail. The present day Psychology has also accepted its positive role in therapeutics. Faith creates a definite mindset and accordingly ushers in the change of hormones and other internal conditions whereby the states of health improve. The first *mantra* of the *śraddhā-sūkta* reads:

श्रद्धयाग्निः सध्यते श्रद्धया दूयते हविः ।

श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ (RV- 10.151.1)

“Fire is enkindled by faith, by faith is offered oblation. We declare by our speech that faith is at the head of all success in life”. The act of enkindling fire by faith may be extended to the context of the internal enthusiasm, which burns in the heart of the man of faith prompting him to dedicate his life to a noble cause. The act of offering oblation through faith, may, similarly be purported to mean making sacrifices in the cause or achievement in life. Above all, lies the strength of the faith within, which becomes the instrument for overcoming even the hardest of situations met with in life. The seer goes on invoking the divine states of faith and her roles in the following verses:

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।

प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥ (RV- 10.151.2)

“Oh goddesses of faith, do good to him, who gives; do good to him, who even wishes to give; do good to him, who enjoys the world with a feeling that this enjoyment is a sort of *Yajña*. Please grant what I have said and work for my rise or uplift.”

यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।

एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥ (RV- 10.151.3)

“As all the men of noble qualities have faith in the worst of men; so in spite of our enjoying the world, we do so treating it as *Yajva*. Please work for our rise, our uplift.”

The implications of this mantra are that a man having faith in goodness of man would find nobility even in the worst of the mankind. One should consider the whole life as an act of sacrifice (*Yajña*), but not meant for enjoyment. The two mantras, which follow, also similarly invoke the ‘Faith’ as divine quality. From this poem, it is very well discerned that the word *śraddhā* is derived from the preposition *śrat* ‘truth’ with the root *dhā* ‘to hold and nourish’ and the suffix *av* in the feminine gender. Thus, it is identical with truth in us- implicit faith both in personal level and social level as well. Truth is the ultimate principle binding the cosmos. From the psychological point of view, these mantras definitely promote one’s self-power, which ordains the right thing for all of us. Faith and self-confidence are powerful springboards for achieving success in any field, be it spiritual, psychological, scientific, literary, political and so on. One can win over even the toughest goals and targets and the so-called impossible tasks become fairly easy. The greater the degree of confidence, the easier would be the path taken and achievement of results. One notices miracles of transformation of physical, psychological, and social environment to one’s advantages. Thus, one’s self-confidence is an essential factor for the sake of metamorphosis of his life and life of others also, and for bringing sublime bliss. And more specifically, no iota of progress is possible in the path of spirituality without faith. The faith must be living and unwavering. Lack of faith is a stumbling block in the path of realization. It is the strength that removes anxieties and uneasiness of mind, and it is a powerful mental tonic. Therefore, Patañjali in his *Yogasūtra* 1.20 lays emphasis on faith: *śraddhā- vīrya-smṛti-samādhi-prajñā-pūrvakam*

itareṣām/"To others (this *Samādhī*) comes through faith, energy, memory, concentration and discrimination." "Life is faith and illumination. Without faith it is lame, without illumination it is blind. We need today the creative force of faith, the faith that discerns without logic; the faith that electrifies; the faith that removes all barriers and obstacles from its path and fills us with divine enthusiasm and gives expression to the divine in man. Be strong in faith, and be complete in the light of faith that enkindles in the heart.If the power of intellect can discern the ideals in life, the power of faith retains them, and makes them active in us. The delight of life is the constant striving for actualizing the ideal and unless we can claim the touch of divine faith in us, we do not see the joy of new creation, a new realization, a new life, a new dream." (Swami Tyagaswaroopananda Saraswati, 2000 : 48-49)

1.2.3 Mantras Promoting Auspicious Resolutions

The poem of six mantras, famous as *Śiva-saṁkalpa-sūkta* (YV 34) emphasizes the characteristic powers of mind and its working. Mental powers are the real powers. Physical powers are only the manifestation of mental powers. They point out that everything in the world is the outcome of the mind. It is prayed with the repetition of the same expression- 'Let my mind be of noble resolve.' (*tan me manah śivasamkalpam astu*). Its meaning is to be reflected upon every time the expression is uttered to oneself. The seers have devised it as a tip of auto-suggestion. All the mantras invoke the powers and uniqueness of the mind enumerating its characteristic adjuncts such as- 'light of lights' (*jyotiṣm jyotiḥ*). 'travelling far and wide both in waking as well as sleeping state' (*jāgrataḥ dūram eti tathā suptasya*), 'divine' (*divyam*), 'unique' (*ekam*):

यज्जाग्रतो दूरमुदेति दैवं तदु सुप्तस्य तथैवेति ।

दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥ YV 34.1

By this mind, the men of steadfast character (*dhīrāḥ*), masters of minds (*manīṣiṇaḥ*) perform all sorts of actions in religious and mundane activities (*yajñe vidatheṣu karmani kṛṇvanti*), that which is unprecedented (*apūrvam*), worshipable (*yakṣam*), existing within all of the human beings (*antah prajānām*):

येन कर्मण्यपसो मनीषिणः यज्ञे कृण्वन्ति विदथेषु धीराः ।

यदपूर्वं यक्ष्मन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥ (YV 34.2)

It is such, where knowledge concentrates (*yat prajāñānam*), which is the consciousness (*cetaḥ*), the upholder or the foundation (*dhṛti*), the immortal inner light of all the created beings (*prajāsu amrtam antarjyotiḥ*), without which no action is done (*yasmān na rte kimcana karma kriyate*):

यत् प्रज्ञानमुत चेतो धृतिश्च यज् ज्योतिरन्तरममृतम् प्रजासु ।

यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ॥

(YV 34.3)

It is the immortal mind by which all the past, the present and the future are grasped (*yena amrtena idam bhūtam bhuvanam bhaviṣyat sarvam parigrhītam*), by which the sacrifice of life with seven performers (senses) is performed and also extended (*yena yajñas tayate saptahotās*):

येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वं ।

येन यज्ञस्तयते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥ (YV 34.4)

It is the mind by which three branches of learning- *Rcās*, *Samans*, and *Yajus* (contained in the four Vedas) are founded as do spokes fitted against the navel of the chariot, and in which is threaded consciousness of created beings:

यस्मिन् ऋचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथानाभाविवाराः ।

यस्मिँश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥(YV 34.5)

It is the mind that drives forth men controlling them as does the good charioteer drives the horses holding them by rein (*susārathir aśvān abhīsubhihr iva manuṣyān nenīyate*), that which is situated in the heart (*hṛtpratiṣṭham*), immune from old age (*ajiram*) and of immense speed (*yaviṣṭham*):

सुषारथिरश्वा निवयन् मनुष्यान् नेनीयतेऽभीशुभिर्वाजिन इव ।

हृत्प्रतिष्ठं यदजिरं यविष्ठं तन्मे मनः शिवसंकल्पमस्तु ॥(YV 34.6)

A modern psychologist hangs about wonder-struck having thorough and graphic details of the nature of mind, its powers and functions, which the Vedic seers have experienced intuitively. Mind, unlike physical outer organs is not restricted to a particular activity. It can see without eyes, hear without ears, walk without legs, fly without wings, and travel far and wide without using limbs for which it is divine (*daivam*). It is said as light of lights, i.e., all the sense organs are made to work due to the presence of mind. Senses are instruments of mind though for all intents and purposes, one thinks the organs work independently. Mind being evil can bring destruction and by being noble brings peace in life as well as in the society. Thus, one desiring personal and social welfare should submit to auto-suggestion everyday repeating to him ‘let my mind be of noble resolves’ (*tan me manah śivasamkalpam astu*). The word *manīṣiṇaḥ* in this poem implies that though the mind seems to be the master of all of us, still there is an entity within us, which

can also master the same mastermind. This is possible only when one is awake to him and realizes that he is the master of his mind. Then the mind follows the dictates of its master. This is worked out by constant auto-suggestion and thus, one succeeds in making the mind subservient to the soul, and that is the ultimate reality, and to its dictates, submits the mind. Both the knowledge (*prajñānam*) and consciousness (*cetaḥ*) reside in the mind. It is the foundation, the basis of both knowledge and consciousness. The other attributes of mind is that it is the inner light, which enlightens the objects of the world outside. Thus, due to these four attributes of the mind, we become aware of the existence of the material world and without which no actions become possible. Therefore, it is wished that let my mind be of noble resolve so that I would be an instrument of noble deeds, not of evil deeds. Only when one's resolve is noble, the three dimensions of knowledge represented by the words *Ṛcas*, *Yajus* and *Sāmans* and all the branches of knowledge dawn on him. In view of the inexorable powers and importance of mind, the Vedic *mantras* exhort us to guide our minds in the right direction, because mind always stands at the cross roads with the dichotomy of right and wrong. Wrong choice leads to unwanted results and right choice ushers in sunshine and brightens. Autosuggestion is extremely beneficial in giving direction and strengthening the mind. One's repeating to him 'Let my mind of noble resolve' suggests that one should become of noble mind. These *mantras* repeated in the eve of going to bed in the night may operate during sleep.

Many of the *mantras* of the Vedas and the later scriptural texts are replete with such sentences, which are powerful formula of self-fulfilling prophecy and auto-suggestions. By continuously uttering these formula with apt intention, the thought process

becomes accordingly oriented. As one thinketh so he becometh, and it brings out positive behavioral changes.

manasā samkalpayati tad devān api gacchati/ tato ha brāhmaṇo vāsam upaprayanti yācitum //(AV 12.4.31) When one resolves by means of mind, it goes to the sense organs. Therefore, the wise men approach the teachers for gaining intellectual attainment.

इन्द्र यस्ते नवीयसीं गिरं मन्द्रामजीजनत् ।

चिकित्तिन्मनसं धियं प्रत्नामृतस्य पिप्पुषीम् // (RV 8.95.5)

“Oh glorious God, whosoever presents a new and pleasing prayer to you, grant him the everlasting intellect nourished by the truth, so that it may impel the mind.”

1.3.0

The modern Psychology conceptualizes similar ideas spoken above in the *Mana āvartana* and *śivasamkalpa* through some technical coinage of the discipline though it does not suggest any such *mantra*-like formula. The formulations of the ancient seers are the intuitive solutions, which are as good as the perceptual facts. The psychologists of the modern time never question the efficacy of those formulations because they are seen working in our daily life. But they still require some empirical standards of testing parameters and logical explanations for their functioning, which may not be possible because they are experienced by the extra-sensory intuitive perception of the spiritual teachers.

1.3.1 Self-fulfilling Prophecy

Besides ‘Auto-suggestion’, some new coinage is noticed in the text books and research publications of Modern Psychology, some of which are presented below. One such concept is ‘Self-fulfilling Prophecy’ often referred elsewhere in this paper. This

consists of predictions in a sense which makes them come true, because self-belief or beliefs are promoted by trusted counsellors, teachers, parents or someone trustworthy. (Robert A. Baron and Donn Byrne, 2004: 82)

1.3.2 Placebo Effect

Another similar term explaining the positive functioning of those auto-suggestions is the 'Placebo Effect'. The term refers to improvement in psychological condition that is attributable to patient's expectations of help rather than to any specific active ingredient in a treatment. Frank (1973) relates placebo effects to faith healing in pre-scientific or non-scientific societies. (Gerald C. Davision & John M. Neale, 1990:515). Modern psychologists attempt to treat dissociate disorders also within psychoanalytic therapy. They say it to be a humanistic treatment as it helps the suffering beings and explores the depth and causes of their psychological pain and encourages them to take action, make choices and assume responsibility for bettering their lives. (Gerald C. Davision & John M. Neale, 1990:514) The psychotherapists make a situation in which a suffering human being starts acting and feeling differently. It is assumed here that the article of faith constitutes particular kinds of verbal and non-verbal exchanges in trusting relationship through which goals such as reducing anxiety and eliminating self-defeating or dangerous behavior are achieved (Gerald C. Davision & John M. Neale, 1990:514) Similarly 'Insight Therapy', another module of psychotherapy assures that behavior, emotions and thoughts become disordered because people do not adequately understand what motivates them, especially when their needs and drives conflict. Thus, greater awareness of motivations will yield greater control and subsequently improvement in thought, emotions and behavior.

1.3.3. Psychology of Experiencing :

‘The Russian psychologists coin a word *Perezhivaniye* derived from the verb of colloquial speech *perezhivat* ‘to be alarmed, worried, upset or to suffer a mental torment’, ‘to undergo some trial and survive it’, ‘having overcome the difficulties and troubles involved’; ‘to experience a state of feeling and then outlive or vanquish it’ and so on. Out of these meanings the coined word *Perzhivaniye* referred above restricts to mean ‘the direct sensation or experience by the subject of mental states and processes’. It is employed to denote a particular activity, an internal work, by means of which a person overcomes and conquers a crisis, restores the lost spiritual equilibrium, resurrects the lost meaning of existence. Western Psychology theorizes it as a ‘defensive and coping process’ or ‘coping behaviour’. These two terms have many associations with psychoanalysis and behaviorism. But this study conducted by a different school of Psychology led by Vygotsky, Leunotiev Luria stands opposed to Psychoanalysis and behaviorism. Even then, the present theory is capable of assimilating all that is true in the concepts of the above-mentioned schools for making a major contribution towards creating a psychological theory. However, a new term ‘Experiencing’ to denote its subject matter has been assigned. (Fyoder Vasilyuk, 1992:10) The parallel idea is also found in E.T. Gendline’s book- *Experiencing and Creation of Meaning* (1962). The two principal functions of experiencing in the patient during psychotherapy, which results in the change of his personalities and his success therein, are ‘by facing them’ or ‘by working through them’. A new sector of Psychological service – a practical psychology in the interest of public opens up for family counselling, suicide prevention service with its network of socio-psychological assistance-centers and inpatient facilities for crisis management, psychological counselling within higher education,

medicine and law. Psychologists have been seen as consultants and assistants to the teacher, the doctor or lawyer. Thus, a psychologist acts as ‘one human being to another. The product of the labour of ‘experiencing’ is always something internal and subjective- mental equilibrium, comprehension tranquility, a new sense of values etc. in contrast to the external product of practical activity and the internal but objective product of cognitive activity. (Fyoder Vasilyuk, 1992:160).

1.4. Conclusion

Thus, it is evident that the modern concepts of Psychology relating to mind management mostly provide for repairing or remedial role for some mental problems of the persons. Or in other words, the concepts of modern Psychology providing psychotherapeutic treatment in the stress-prone society are certainly not new discoveries. Vedas being the knowledge-pool of the contents of varieties of disciplines also implicitly contain the psychoanalytic phenomena. May be, like a modern text-book, it does not deal with this topic in a coordinated and coherent scheme, but it can be looked upon as a referential tool of such concepts in a greater vigor and spell. The seers of the Vedic *mantras* have intuitively visualized the facts of nature not only of their external dimensions, but also of the inner happenings going on in the living and non-living objects. To those benevolent souls, came revelations as several subjects, which are really the tips of welfare majors of this world including the management of the internal world of the man. The instructions provided in the Vedic *Samhitās* pertaining to the mind-management play both preventive as well as remedial roles. One should be vigilant and conscious of the power of mind and should always endure noble resolve as his regular routine not that after the suffering occurs he should go for practicing these

principles. Rather one should deem them as his way of life, the very part and parcel of his *nityakarma* or obligatory duties. Prevention is better than cure. All the concepts such as ‘Insight Therapy’, ‘Self-fulfilling Prophecies’, ‘Placebo Effects’, ‘Experiencing’ and ‘Humanistic Treatment’ discussed above are but the partial echo of the traditional Indian heritage enshrined in the Vedic literature. These thoughts are undoubtedly relevant to the demands of the time and also essential to build up the scientific principles of Psychology. What we need at this moment is to integrate the ancient and modern viewpoints of psychological analysis. It is, no doubt, rewarding to view the reality from a culturally congruent perspective, and to enrich the theoretical analysis of psychological concepts.

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Behaviors and Attitudes According to Sanskrit Literature

Dr. M.N.Joshi,

Sanskrit literature is vast like an ocean full of invaluable gems of thoughts. While *Devas* and *Aśuras* got fourteen gems as a result of churning of the sea, scholars get gems desired by them in each period from the ocean of Sanskrit literature. Ancient Sanskrit literature like Vedic literature is also full of ambrosia. It is full of knowledge of the world. Spiritual education achieves acme in Upaniṣads. Philosophies of Sāṅkhya-yoga etc, have described in more details the phenomena of life and nature. The stories contained in *Rāmāyaṇa* of Vālmikī and *Mahābhārata* of Vedavyāsa depict beautifully the phenomena of life and nature, captivating the imagination of mankind. So also are the literary works of Mahākavi Kālidāsa which are regarded as the ornaments of *Devabhāṣā* i.e., Sanskrit language. We believe that the Bhāratīya Society led a peaceful and prosperous life by following certain ethical, spiritual and cultural values in life. These values are like warehouses and very important in these days also.

In any society, different people follow different avocations to maintain themselves physically and socially. For this purpose, they follow certain methods and techniques to bring about materials and services. These avocations followed by families when continued for generations, become the *vṛtti* of those families. And the groups of people following the avocations tend to be grouped separately and identified in terms of those avocations, e.g. potter, carpenter, smiths, etc. Such groups follow certain conventions, beliefs, and these conventions and beliefs are known as *Vṛttidharma*. People who follow them are said to be leading *Vṛttijīvana*. And these *Vṛttis* were followed according to physical

and mental capacities, and temperamental abilities of individuals. This grouping of people was fully flexible and not watertight.

Healthy society needs the services of many avocations and professions for its welfare. The groups need to live in harmony and contribute their mite for the welfare and prosperity of the whole society. Hence, society in ancient Bhārata consisted of separate groups well-versed in many crafts and professions and were co-operating with one another for the happiness of prosperity of the whole society. This led to the evolution of professional ethics and traditions. The main purpose of their codes of conduct was welfare of the individual and his family along with the general welfare of the whole society. Thus, in ancient Bhārata the people lived a peaceful, contented and prosperous life leading later to development of cultural achievements in religion, agriculture, crafts, science, arts and literature.

Indians had paid much attention to learning and personality development in ancient India. Personality development is the development of the organized pattern of behaviors and attitudes that makes a person distinctive. Indians at all times respected learned and skillful men. Kings fulfilled their duties of state-craft and were spending their leisure by organizing public meetings to test the intelligence of the young and the old. That was a great intellectual pastime for them. People also enjoyed participating in such meetings where human knowledge was put to test. That was a great intellectual feast. Such a competition was a healthy exercise also entertaining both the ruler and the ruled. The problem was posed in a dialogue form. It was like a cross-word puzzle to test the general knowledge and awareness of the citizens.

The problem was posed by a person. The solution was to be found within the problem. A person who solved the puzzle was

declared the winner. Any commoner could take part in this programme which was open to all. There was no distinction about the age or sex etc, of the participant. In such a meeting all were equal and they were free to suggest solutions. It was a harmless intellectual exercise and a person who suggested a solution was regarded worthy of praise. This was not only entertainment but the test of a person's I.Q. also. It was also a hallmark of culture and proved to be a good training for the younger generation.

व्यक्तीकृत्य कमप्यर्थं स्वरूपार्थस्य गोपनात् ।

यत्र बाह्यांतरावर्थौ कथ्यते सा प्रहेलिका ॥

This is the definition of a *prahelikā* in Sanskrit. The meaning is hidden in the problem posed by a person. It is *anyoktipradhāna*. A person solving the problem is considered victorious in the game. In Kannada it is known as *ogatu*. Expression of collective experience is literature. The solution to a puzzle is the test of a person's intellectual awareness. The poet clothes it in a poetic language and a sensitive listener catches the point and suggests a solution to the hidden meaning. The poet's heart is like a *vīṇā*, a stringed musical instrument. General public plays on this *vīṇā*. This is a well-known saying and supports the statement made above. Scholars like Durga Bhagawat say that "being hidden" is its characteristic.

The word ' *prahelikā* ' is used in that sense in this article. Right from the earliest times, Indians loved this art of *prahelikā* and it occupied an important place in their spare time. This is nothing but a type of recreation. It is in the form of question and answer method. In *Aitareya* and *Kauśītaki brāhmaṇa* text, *prahelikā* is used. *Bṛhaddevatā* and *Mahābhārata* contain such examples with hidden meaning. Sanskrit and Prākṛt languages abound in such examples. Buddhist and Jain religious texts have instances

resembling a *prahelikā*. There are such instances in *Mānasollāsa* also for intellectual recreation.

Prahelikā aims at concealing a meaning and suggesting the same through a metaphor or simile. This “concealing” adds to its charm and importance. The cultural background of such a *prahelikā* is very vast and varied. Children get amusement by such word play. Religious Texts all over the world contain serious word-building recreation with religious customs for their background. This was a source of intellectual recreation for Indians in ancient times. The relationship of *ātmā* and *paramātmā* formed the subject matter of such intellectual exercises in the Vedas. An instance may be quoted from *Rg.veda* -

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥ (I.164-20)

This is very famous. Relationship between *jīvātmā* and *paramātmā* is indicated in this puzzle. Problems posed as happenings in Nature are plenty in spiritual Texts. Even political, social and educational problems had got an important place in ancient times. The growth and development of such literature throw new light on the conditions of those times. It was a means of exhibiting oneself and cultivating cultural superiority. *Vikramāṅka* story of *Bhatti*, *Bhojaprabandha*, *Śukasaptati*, *Vetāla pañcaviṁśati*, etc. contain many such peculiar stories. *Bānabhaṭṭa*, while describing *Śudrakarāja*’s court has clearly stated that scholars and pundits were deriving entertainment by organising such meets.’ Two women happen to come to *Bhojarāja*’s court. ‘Who are you?’ question the attendants. The woman says -

कृष्णमुखी न मार्जारी द्विजिह्वा न च सर्पिणी ।

पञ्चभर्ता न पाञ्चाली यो जानाति सः पण्डितः ॥

This is a problem posed before the pundits. ‘Face is black, but it is not a cat. Though double - tongued not a snake. Five husbands are there, but not *Pāñcālī*. He who solves this puzzle is a Pundit.’ Pundits guess that she must be the daughter of a writer. The point of a pen is black, but it cannot be a cat. The nib is split into two halves. It cannot be a snake. Five fingers hold the pen. So, it can not be *Pāñcālī*. The answer is symbolised in this form. All the while the answer is very interesting. Another lady says -

पर्वताग्रे रथो याति भूमौ तिष्ठति सारथिः ।

चक्रवद्भ्रमते पृथ्वी तस्याहं कुलबालिका ॥

‘The chariot is moving on the mountains. Charioteer is on the ground. I am the daughter of a person who is moving the whole earth on his wheel’. She seems to hint that she is the daughter of a potter. Potter prepares mud-pots. He puts the clay while moving the wheel. Thus he prepares mud-pots. This is a fine example. *Bhojarāja* while searching for Kālidāsa seems to have posed one problem – *kusumekusumotpattiḥ* a flower born in another flower. This is another famous puzzle. This is very popular.

Puzzle is solved by intellect. So its literary value is not to be taken into account. This is a viewpoint which cannot be seriously taken note of. The implied meaning needs attractive expression also. *Arthāntaranyāsa*, *apahnuti*, *parisaṅkhyā*, *rūpaka* are the figures of speech which are employed to enrich expression. Many a time *dhvani* also is necessary. The use of language is its specialty or peculiarity. It is the word employed that is important. No glossary can help to understand the meaning. The all attentive mind is necessary for revealing the hidden meaning. Keen observation of human behavior, capacity to grasp the suggested meaning, logical thinking faculty, etc., are some of the essential qualities to get the hidden meaning. Gift of the God, folk culture, educative value,

etc. are other useful qualifications. As it is, they are not based on any caste, creed, culture or person and so puzzles are enjoyable by any person with necessary qualification. So puzzles are popular.

वृक्षाग्रवासी न च पक्षिराजस्त्रिनेत्रधारी न च शूलपाणिः ।

त्वग्वस्त्रशारी न च सिद्धयोगी जलं च विभ्रन्न घटो न मेघः ॥

‘It is on the tree, but not a bird. It is not *Śiva* though three eyed. It is no *siddhayogi* although wearing a bark cloak. It is full of water, but not a pitcher or cloud. Coconut is the answer. It is always at the top of the tree. So cannot be a bird. It has three eyes, but cannot be *Śiva*.’ This is the quality of the puzzle. Contradicting one or another, Reality is implied or hidden. The peculiarity of expression is its charm. Such is the beauty of a puzzle - *prahelikā*.

अनेकसुषिरं वाद्यं कान्तं च ऋषिसंज्ञितम् ।

चक्रिणा च सदाराध्यं यो जानाति सः पण्डितः ॥

‘It has many holes. The word begins with ‘*va*’ *kāra* and ends with ‘*ka*’ *kāra*. It is indicative of a sage. *Viṣṇu* always worships it. It is *Vālmikī* or an ant-hill. *Vādyā*, *kānta* indicates ‘*va*’ *kāra* and ‘*ka*’ *kāra*. The meaning of the word ‘*ka*’ *kāra* is not what is meant by it. ‘*Chakri*’ is both ‘*Viṣṇu*’ and ‘*sarpa*’. ‘*valmika*’ ant-hill’ is the suggested meaning. This is the beauty of expressing an idea which is most familiar.

Humour and satire are the essence of a puzzle. Many a puzzle has been handed down by tradition. Alliteration, peculiar meanings have enhanced the popularity of the puzzle. It is symbolic and also it is full of humour. It pokes harmless fun and poetic style. It has double meaning. It is also a satire. There is a great resemblance to nature and natural objects. The meaning is implied. It is balanced

by appropriate use of terminology. It is a good intellectual entertainment. Such are the qualities of a puzzle.

अपदो दूरगामी च साक्षरो न च पण्डितः ।

अमुखः स्फुटवक्ता च यो जानाति सः पण्डितः ॥

Letter-writing is the hinted meaning. 'It has no feet, but undertakes a long journey. It is full of letters, but not a pundit. It speaks clearly although without a mouth. He who finds the answer is a pundit.' A letter has no legs, but it can reach anybody with proper address. It is full of syllables, but not a scholar. It conveys the meaning although having no mouth.' It can not be anything but letter-writing. It has many shades of meaning and well-suited for a competition. Echoe is the essence of poetry. This makes a puzzle lively. Emotional variation is an added charm of a puzzle.

एकोनविंशतिः स्त्रीणां स्नानार्थं सरयुं गतः ।

विंशतिः पुनरायाता एको व्याघ्रेण भक्षितः ॥

'Nineteen ladies went for a bath in Sarayu River. While returning they were 20 in number. One lady became a victim of a tiger. The problem is how they came to be counted as 21.' The first word in 'Ekona' is split. 'nā' stands for a person. He escorted *viṃśati strinam* - twenty ladies for a bath. So the number of persons going for bath is 21. One lady became the victim of a tiger. The number of persons who returned was 20. This is the implied meaning of this puzzle.

वृक्षाग्रवासी न च पक्षिजातिस्तृणः च शय्या न च राजयोगी ।

सुवर्णकायो न च हेमधातुः पुंसश्च नाम्ना न च राजपुत्रः ॥

'It is on the top of a tree. That is no bird. It is sitting on the bed made of grass. He is no rājayogi. It is made of gold, but not gold.

Masculine in gender, but no prince.’ The answer to this puzzle is the Mango. *Suvarṇa* is both gold and golden colour. The mango described here is a ripe mango. The masterly skill is very much evident here. The beauty of a puzzle lies in describing something to infer some other meaning. This is an intellectual feat. It is an entertainment and a great recreation too. Gaining new experience through knowledge is its purpose. This was very much in practice during festivities and other functions such as marriage and *Upanayanam* in ancient India.

This was helpful in training the mind through folk literature. People were aware of the local needs. It was also a uniting force. Social service makes life purposeful and this was recognized by all the strata of society. Humble understanding helped people to come together. Social requirement was fulfilled to a great extent.

One has to admire the capacity of man to generalize a mystery and help in intellectual awareness. An improvement in all spheres of an individual in Life is called personality development. *Praṇalīkās* were very popular and are popular even today because they are basic source of personality development. A proper study of such an intellectual exercise is healthy even today. The modern youth is in the dark and cannot make a proper choice. Under such circumstances it is essential to expose them to our rich Bhāratīya cultural heritage. Today’s youth seems to be lacking in capacity to understand this mysterious process of our tradition. So it has become necessary to bring home to them the secrets of our rich ancient culture in a style, within their reach, in a simple and appealing language. The young people have to have the wisdom and broad outlook of their ancestors. This attitude alone helps regaining one’s confidence in traditional values which are relevant in modern living also.

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**Technique of Writing History in Poetic Garb - A Case
Study with reference to Kalhana's Rajatarangini**

Dr. P.V.Ramankutty

Sanskrit literature is endowed with a diversity of limitless narratives. The *Śṛṅgāraprakāśa* of Bhoja makes mention of nearly twenty-four kinds of poetic compositions in the *Śṛavyakāvya* model itself. But narratives depicting history are rare. Indian psyche, with its traditional beliefs like the power of fate, the illusionary nature of the material world, divine retribution and the like, was not inclined to 'root everything in dates'¹. Modern history writing comes into existence only after the inception of the Royal Asiatic Society in 1984. Still we have a number of historical narratives appareled though, in poetic style and Kalhana's *Rājataranginī* is one of them. Chronicler and poet combined together, Kalhana composed *Rājataranginī*, sometime during 1147-1149 CE in 7826 verses, divided in eight books called Taranga-s, dealing with the history of Kashmir, once a brilliant centre of civilization. He tries to offer a connected narrative of the various dynasties which ruled Kashmir, from the earliest period down to his own time which is 12th century CE. A keen observer of everything that happened around him, Kalhana chose to document Kashmirian history with a rare sense of reality. The narrative stands unique in several respects. Kalhana never wanted his treatise to be considered an ordinary work meant for mere entertainment and information. The way he gets involved in narrating the political drama that was unfurling before him in a steady flow also is remarkable. A great part of his life passed in what was for Kashmir a long era of frequent breakdown of royal administration with frequent eruption of political turmoil and things were going on from bad to worse resulting in unending civil war. From the narratological point of

view various problems of narration namely the structure of narration, the attitude and intention of the author, the way language is used, how the narrative begins, grows and ends, how various motifs and allusions are infused in the narrative, affinity and difference with similar works etc. are significant. The success and efficacy of a historical narrative in poetic garb solely depends up on the art of narration of which factors like the unprejudiced attitude of the author, the individualized nature of characters in the narrative and the historicity of the same are of prime significance^{1A}. The present paper seeks to deal with some such problems in Kalhana's *Rājatarāṅgiṇī*.

Title of the Narrative

Even at the outset the reader is lured towards the title of the work itself namely *Rājatarāṅgiṇī*, 'the river of kings' which is significant from the point of view of the author's mode and mood of narration. The title seems to suggest the idea that empires will dawn and wane in history, but the irresistible current of human life will go on and that the apparent turbulence at the surface ultimately merges with the absorbing quietitude of the depths. It is not accidental that Kalhaṇa compares his narrative to river Godāvarī whose banks witnessed many an epoch at the march of history and whose sacred waters sing 'the still sad music of humanity.' The author has himself stated that his *Rājatarāṅgiṇī*, the river of the saga of kings, is 'rendered pleasant by undercurrents of powerful sentiments'^{1B} (1.24). It is also significant that Kalhaṇa gives a title that is devoid of any temporal or spatial specifications like the name of a particular race, dynasty, place etc. It implies the idea that the saga of kings anywhere in the world could be, more or less, of the nature of the one he depicts. Wars were fought, conquests made

and people subjected to untold miseries on river-valleys. The story continues and there is an element of perpetuality in it.

Attitude versus Narrative

Neither a courtier nor a court-poet, but still a keen observer of the dreary political drama of the royal court of Kashmir, Kalhaṇa's attitude and mental frame was influenced by the content of his narrative on the one side and the texture of the narration itself was regulated by his attitude on the other side, marked by a sense of dispassion and resignation sans love or hatred (I.7) and yet mixed up with a tinge of intrinsic disdain. The reader finds this interposing influence as significant especially with regard to a historical narrative. Kalhaṇa has chosen a method of narration which is appropriate to the subject and to the literary genre of his choice.

In one of his verses Kalhaṇa has referred to the transitory nature of human life and has also revealed that the crowning sentiment of his work is *Sānta* (1.23). In another place, Kalhaṇa observes that the scope of happiness in human life is hampered by the aches and hurts of endless sorrow (8.1913). His world view is one beset with the notion of the inevitable instability of everything that is human. Kalhaṇa's father Campaka was a minister of king Harṣa (1089-1101CE) of Kashmir. The dark days of the author's childhood, which witnessed the deeply affecting events in the royal courts including the tragedy of king Harṣa, the patron of his father, had cast a lasting impression on his mind. Afterwards, when Uccala and Suśśala had ascended to the throne, the situation was one of intrigue, oppression and bloodshed. His was an unfortunate country where warlords marched up and down and made havoc of the people. Several kings used to behave like inferior beings. Kalhaṇa tells us how king Sankaraśarman's favourites were mean men and that he spoke a kind of dialect that was worthy of a drunkard.² He

was well aware of the rude occurrences and petty politics of the corridors of royalty. His own country with its hostile factions, its usual course of intrigue, strife, reason, assassination and massacre, series of royal debauchees, treacherous sycophants, plotting ministers, turbulent landlords, immoral teachers, intriguing priests, untamed soldiers and lawless ladies'³ would have gone deep in his psyche creating a sense of composure and sobriety. Kalhaṇa has stated that only that person deserves praise who keeps himself away from partiality or otherwise like an umpire while giving an account of the past of a country. He had always this umpire-like attitude⁴. But Kalhaṇa was no recluse. He had no illusions either. So he chose to paint the affairs of his country just as he perceived them in a calm and collected manner. The sordid drama of power-hungry politics took away the enthusiasm in him which explains his resigned mood. His praise and criticism of the royal personages whom he depicts are some what balanced. Such an attitude helped the author to depict the character of kings with a sense of inner poise.

Kalhaṇa witnessed the rise and fall of several kings including Harṣa, Suśśāla and Jayasimha in whose reign he lived. He never failed to point out the flaws in the character of kings including the ones mentioned above. This constitutes a surprising trait in Kalhaṇa's character. No chronicler will normally exhibit the courage to level trenchant criticism towards a reigning monarch for fear of punishment. He has spoken of kings who indulge in malpractices and amass wealth by tormenting people. He has described how the kings and their henchmen exploited the subjects to the maximum. This is one reason why the Kashmiri people turned abject fatalists who believed that divine retribution will fall up on the wrong-doers. Kalhaṇa never chose to play safe to save his skin by painting the kings only with glory which is the case in

works like Bāṇabhaṭṭa's *Harṣacarita* and Bilhaṇa's *Vikramāṅkadevacarita*. The number of kings whom Kalhaṇa prosecuted by means of his cool but sharp words include his contemporaries like Harṣa, his father's patron, Suśśāla, the father of Jayasimha, the reigning sovereign and Jayasimha (1127-1159 CE) himself. In a daring attempt that displays the prowess of letters, Kalhaṇa spares no opportunity to put them on the dock. It was the author's peculiar attitude and philosophy of life which instilled the moral courage to depict the misdeeds of contemporary monarchy. His description of king Harṣa is a classic example for this. Kalhaṇa tells, 'he was the spring of all adventures and the herald of all failures, the originator of all stable organization and the eclipse of all morality, the maximum of energetic government and the extreme stage of the decline of authority, overflowing with gifts of money as well as confiscation and seizure, charming on account of overflowing compassion and fearsome because of excessive slaughter, delightful with abundant acts of piety and stained by excessive wickedness, altogether attractive as well as repulsive, deserving of respect and condemnation, deserving of support and ridicule, of sympathy as well as the regret of men of intellect, worthy to be remembered being blessed and to be dropped from mind because it is infamous.....' (7. 869-873. (Translation is by R.S.Pandit). He also speaks of the incest committed by Harsa (7.1147.sq) and his revolting, blood-curdling acts of cruelty at the time of war. The author narrates with minute details the last hours of the tragic end of Harṣa with a composure that is possible only to one who never gets overwhelmed by the operation of the pair of opposites. It is in this same manner that Kalhaṇa paints the character of his contemporary, king Jayasimha. Such a sober and balanced treatment is seldom seen in other historical narratives in Sanskrit. Indeed the second part of the work from chapter five to

eight appears like an independent chronicle which is bereft of any panegyric objective. It is the result of the impact of the filthy political drama which shaped the author's peculiar frame of mind and vice versa. This aspect is important from the point of view of the art of narrating history.

In certain narratives the narrator is both inside and outside the events narrated. Kalhaṇa is always outside the narrative. But the character of both the narratee and the narrative casts the mood of the narrator. Such a mood of inner poise is focalized in the narrative and the reader is drawn towards it whether he likes it or not. Kalhaṇa never betrays the proverbial poesy of Kālidāsa, the brimming enthusiasm of Bāṇa and also the panegyric zeal of Bilhaṇa.

Mythopoetic Narration

Kalhaṇa resorts to a kind of mythopoetic narration in recounting the history of the first part of *Rājatarāṅgiṇī* that extends up to the end of the fourth Taranga. In the first part, it is only in the fourth Taranga do we see any semblance of history. The author adopts a Purāṇic pattern in this part of the work. For writing the history of the period of antiquity of his country he utilizes the sources left behind by his predecessors. One of the sources is the now extant *Nīlamatapurāṇa* which gives rich information on the ancient sacred places of Kashmir and the legends attached to them. Yet great gaps were left behind by previous writers on the early history of Kashmir. Kalhaṇa, therefore, was left with no option but to fill the gaps by his mythopoetic imagination. He had a vast store of personal knowledge regarding the topography of his country. The credulity betrayed by Kalhaṇa in the first part of the work may go well with a poetic work, but not with a historical composition. Despite his attempts to cull information from inscriptions, records

of grants, manuscripts and literary evidence, to recreate the history of the remoter antiquity of Kashmir, he has hardly succeeded to give a credible picture of the same free from inaccuracies. His accounts of the early history, mixed with a vast store of myths and legends, folktales and the like are thus hazy and unhistorical. Kalhaṇa accepts all the romantic tales, legendary names and impossible dates without question with the result that his narrative in this part of the work is a queer mixture of history and myth. Kalhaṇa considers Gonanda, the first king to be the contemporary of Yudhiṣṭhira, the *Mahābhārata* hero. While describing the reigns of Lalitāditya (725-761 CE) and Jayapīḍa (776-807 CE), both great patrons of literature, Kalhaṇa renders a delightful picture of their history making his narrative mixed with a fair amount of romantic adventures of folktales (Ingalls, 1990:2). Such descriptions, again, may give an aesthetic dimension to a poetic work, but they, nevertheless, point to the limitation of Kalhaṇa as a historian. The unquestioning acceptance of the myths and legends, faith in witchcraft, omens and portents are common traits of the mythopoetic imagination of ancient Indian psyche that gets reflected in several poetic works in Sanskrit literature. An element of the narrative technique namely the subordination of realism to the operation of fantasy, which is a characteristic feature of Asian narratives, is present in this part of the work. So Kalhaṇa's work, though reliable for the historicity of events and things of Kalhana's own time, which include the eye-witness account of the life of Harṣa, Suśśāla and Jayasimha, is almost mythical as far as the past history of Kashmir is concerned. But it is a valuable source for the ancient culture-history of our country since the work is a mine of information on many men of letters and their works.

Non-distinction between the author and the narrator

The lack of difference between the author and narrator is another feature of *Rājatarāṅgiṇī*. It has not only resulted in an independent, direct exposition of the content bridging the gap between the past and the present, but a disinterested assessment also of the contemporary royal personages wherever necessary. The personal touch of the description of place-names is another feature of *Rājatarāṅgiṇī*. The reader here is overcome with the impression that Kalhaṇa personally visited these places. Modern scholars have verified the account of Kashmirian topography and they were surprised to find its accuracy. One can not fail to notice the dexterity with which Kalhaṇa treated the geography of Kashmir of ancient times. Each and every place of pilgrimage as well as buildings and edifices which are of great historical value also find mention in Kalhaṇa with the vivid details attached to it. This kind of directness of description is another feature of Kalhaṇa's narrative.

1. The author, endowed with admirable literary gift as well as deeperudition in ancient literature including its legendary lore, overcomes the monotony of matter-of-fact narration. He has explicitly stated that the character and amplitude of his subject do not permit much indulgence in the usual Kāvya topics and embellishments (1.6). Still, Kalhaṇa's mastery over poetic art has enabled him to effect a clear, flowing and forceful narration of an unpoetic theme. He has taken care to avoid beaten tracks in poetic style and banal topics in poetic description. At the same time it is the chronicler in Kalhaṇa who comes first, not the poet in him. Poetry for him is only a vehicle for chronicling the hierarchy of Kashmirian kings.

2. Motifs like belief in the influence of the acts of previous births on the fortunes of an individual and even on a nation, belief

in the progressive degeneration in Kaliyuga, of all that is virtuous, unqualified belief in the power of fate and divine retribution are part and parcel of Kalhaṇa's historical narrative. As has already been mentioned, in certain places these motifs have negatively influenced his style of narration.

3. As is seen in *Raghuvamśa*, Kalhaṇa describes most of the kings in an individualized manner especially in Taranga-s five to eight. He chooses to narrate the episodes in the royal courts with striking dramatic force taking care not to lose sight of even the minute details as if he were a personal witness to such occurrences. The narrative in *Rājatarāṅgiṇī* which portrays multiple generations of kings is perhaps modeled after *Raghuvamśa*.

4. He has avoided the Itihāsa or Purāṇa pattern of narration in Taranga-s five to eight where his narrative is more secular in character. Kalhaṇa has taken care to bring into notice the tolerance and catholicity of Kashmiri character. There were Buddhist *vihāra*-s and *stūpa*-s side by side with śaiva as well as Vaishnava temples. Various religious sects co-existed peacefully. Even foreign monarchs ruled Kashmir. It was common practice that bureaucrats of different cults were employed in royal courts.

5. Kalhaṇa does not, more or less, allow the descriptive concern to supersede narrative concern.

6. The method of using orations and dialogues, soliloquies, proverbial verses, literary devices like metaphorical use of language, rhetorical ornaments etc. which instill diversity in narration, is another feature of narration in *Rājatarāṅgiṇī*.

Conclusion

Kalhaṇa may not be a true historian in the sense of the term it is used in modern parlance. Yet many scholars including his

translator M.A.Stein regard him as Kashmir's first historian. V.A Smith observes that ' the Sanskrit book which comes nearest to the European notion of regular history is the *Rājatarāṅgiṇī* of Kalhaṇa '.⁵ His was a stylus that penned a different historical narrative, one that was new to the traditional sensibility embedded in Sanskrit literature. The content-wise and narration wise novelty of *Rājatarāṅgiṇī* is the result of the elegance and directness of Kalhaṇa's unique art and science of narration.

Footnotes:

1. K. Ayyappa Panicker, *Indian Narratology*, Indira Gandhi National Centre for the Arts, Sterling Publishers Pvt. Ltd', Janpath, New Delhi, 2003, p.163
- 1A. See Prof. K.N.Dhar's article entitled Kalhaṇa -*the Chronicler* (Downloaded from internet)
- 1B. The English translation of verses used in this paper is that of M.A. Stein and R. S.Pandit
2. See Daniel H.H. Ingalls, introduction to the *Dhvanyāloka of Ānandavardhana with the Locana of Abhinavagupta*, Eng. Tr. By Daniel H.H. Ingalls, Jeffrey Moussaieff Masson and M.V.Patwardhan, ed. Daniel H.H. Ingalls, Harvard University Press, Cambridge, Massachusetts and London, England, 1990, p.28
3. *History of Sanskrit Literature Classical Period*, ed. S.N.Dasgupta, University of Calcutta, 1962, p.357
4. Prof. K.N.Dhar, *op.cit..Oxford Student's History of India*, 1915, p. 5. (Information culled from internet)

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Significance of Anonymity in Kālidāsa's Expressions

Dr. C. S. Radhakrishnan

The greatness of a poet lies in not merely what he says but also by what he does not say. It is all the more true of poets like Vālmikī and Kālidāsa whose every expression or word is brimming with significance. Though it does not strike us at the first time of reading their compositions, the inner significance is revealed in successive study. Expressions such as 'कतमः', 'कश्चित्', 'कास्वित्' imply the anonymity associated with them. Their mere occurrence in a sentence does not bestow any significance. But their positions in specific contexts in the works of poets like Kālidāsa assume greater and inner meaning than what is normally delivered by such words.

For instance, Kālidāsa opens his very popular love lyric, the Meghasaṁdasa with the verse:

कश्चित् कान्ताविरहगुरुणा स्वाधिकारात् प्रमत्तः
शापेनास्तंगमितमहिमा वर्ष भोग्येण भर्तुः ।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥

It is a well-known fact that the word 'कश्चित्' is to be construed with 'यक्षः' occurring in the third quarter of that verse. None dares to brand it as 'दूरान्वय'. Kālidāsa could have also said 'यक्षः कान्ताविरहगुरुणा' well within the frame of metrical exigency. The very purpose of the poet seems to be that this love lyric which depicts the silent suffering and agony of the particular lovers, the Yakṣa and his wife far away in Alaka, is meant for the world at large. It is not only this couple who undergoes the pangs of separation but all, to whichever country, whichever class in society

and whatever period they belong. It is for this reason that Kālidāsa deliberately desisted from giving the name of either the Yakṣa or his wife. The word ‘कश्चित्!’ in the opening means more that what meets our eyes. Equally significant is the expression ‘कश्चित्’ in Kumārasaṃbhava. When Śiva in disguise enters the penance grove of Pārvatī, Kālidāsa says¹:

विवेश कश्चित् जटिलः तपोवनम्

For, so far as Pārvatī is concerned, the person who entered her hermitage is a stranger. And hence the word ‘कश्चित्!’. Further, according to Dharmaśāstras, only a stranger is considered as a guest. The subsequent verse describing Pārvatī’s hospitality extended to him is in accordance with that. Mallinātha, the commentator rightly observes this, quoting from Manu:

नैकग्रामीणमतिथिम् । विप्रं साङ्गतिकं तथा । उपस्थितं गृहे विद्यात्

Even in an earlier context in the Kumārasaṃbhava², the poet says that it is not certain as to what was the reason behind Śiva’s penance. After the self-immolation of Dākṣāyaṇī, Śiva was engrossed in deep meditation. The reason thereto is, however, not known to anyone. The expression ‘केनापि कामेन तपश्चचार’ assumes greater significance here. For, none can say the reason for meditation in the case of the Supreme Lord.

Again in Kumārasaṃbhava, when the seven sages were thought of by Lord Śiva, they appear in front of him. They express their delight at being thought of by the Lord who himself is beyond the comprehension of the mind of others. And though they are able to directly see him, they are not sure as to which aspect of him they behold, as a creator of the world or its sustainer or the destroyer.³

किं येन सृजसि व्यक्तमुत येन बिभर्षि तत् ।

अथ विश्वस्य संहर्ता भागः कतम एष ते ॥

In the same Mahākāvya, while describing the mission of Cupid, the poet says that all the living beings felt the impact of the sudden advent of spring. Needless to say of the ensuing influence of the God of Love. But what was the impact of Cupid on Lord Śiva? Kālidāsa says that Śiva's firmness of mind was disturbed a little. The poet's expression⁴ is:

हरस्तु किञ्चित् परिलुप्तधैर्यः

The word 'dhairya' here is to be understood in the light of what Kālidāsa himself has defined 'Dhīra' to be. It is not just courage in the ordinary sense. They indeed are the persons of firm mind (Dhīrāḥ) whose minds are not perturbed or agitated even in the presence of distracting factors. The verse⁵ under discussion is:

विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ॥

While all the beings exhibited the influence of sudden spring and the presence of Cupid by means of their physical expressions, the effect was 'negligible' (किञ्चित्) in the case of Lord Śiva. In contrast the living beings residing in the snowy peaks of the Himālayas visibly exhibited the impact⁶:

‘द्वन्द्वानि भावं क्रियया विवव्रुः’

In Kālidāsa's *magnum opus*, the Śākuntala also, the expression of anonymity is very significant. When Śākuntalā escorted by Śārṅgarava and Śāradvata, the two disciples of sage Kaṇva besides the hermit woman Gautamī, enters into the assembly of King Duṣyanta, the latter remarks that someone who has covered her face with a veil, shines like a tender sprout in the midst of dry leaves. The expression⁷ is:

कास्वित् अवगुण्ठनवती नातिपरिस्फुटशरीरलावण्या
तपोधनानां मध्ये किसलयमिव पाण्डुपत्राणाम् ॥

It is just an observation made by the king without explicitly describing Śakuntalā's beauty. At the same time, the word 'कास्वित्' is a pointer to fact that he does not remember her as a sequel to the curse of the sage Durvāsa which is an innovation of Kālidāsa into the main frame of the epic story. It is reiterated by a subsequent significant statement by the same king that it is against the rules of Dharmasāstra to stare at the wife of someone else:

‘अनिर्वर्णनीयं परकलत्रम्’

One cannot but be taken aback at the significant usage of कास्वित् which puts in nutshell the very crux of the drama that Duṣyanta has forgotten Śakuntalā owing to the curse of Durvāsa. Only a poet of the caliber of Kālidāsa could infuse so much significance even in anonymity such as this.

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- i. Kumārasambhava, V.30
 - ii. Ibid. I.57.
 - iii. Ibid., VI.23
 - iv. Ibid. III.67
 - v. Ibid. I.59
 - vi. Ibid. 111.35
 - vii. Śākuntalā, V.13

Tattvamasi: In Advaita and Dvaita Perspectives

Dr. K.B. Archak

The Tattvamasi is one of the important Upanisadic texts declaring the relation of Jīva with the Supreme Brahman. This statement occurs in the discourse of Uddālaka to his son Śvetaketu in the opening section of the sixth chapter of Chāndogya *Upaniṣad*, which follows as below:

Once, being addressed by his father Uddālaka *alias* Āruni, Śvetaketu went to Gurukula when he was twelve years of age. It is to be noted here that following the rules laid down in the *Smṛti* texts, a brāhmin boy should have the *Upanayana* ceremony performed on him when eight years old. Śvetaketu had thus already lost four years. As Śaṅkara remarks we should understand that Śvetaketu's father had been on his travels, and so had no time to instruct his son¹. Having studied all the *Vedas*, he came back home with an air of all-knowing superiority. In spite of his studies for twelve years, he had not realized the very purport of the knowledge of the sacred lore. After humbling his pride with a few searching questions, Uddālaka, instructs Śvetaketu, the central teaching of the Vedic lore i.e. the theory of absolute non-difference between the individual being and the Highest Being the Sole Reality.

In the beginning of his commentary on the *Sixth Adhyāya*, Śaṅkara makes it clear that this sixth chapter is begun with a view to showing that the Self in all is One². The significance of the story as Śaṅkara explains is that even after one has read all the *Vedas*, and having understood everything else, if one does not know the Highest Reality, the goal of the life of that person is considered as unaccomplished. Uddālaka asks Śvetaketu whether he has asked for that teaching by which the unheard is heard, the

unthought is thought of, the unknown is known. Having heard this wonderful account of the instruction, and thinking any such, by which, unknown becomes known, to be impossible, Śvetaketu asks: ‘How’, ‘in what way’ ‘can there be such an instruction’³? Uddālaka explains the essence of the truth citing three examples. He illustrates how by one clod of clay or by one nugget of gold or by one pair of nail-scissors, all that was made of clay, or of gold, or of iron could be respectively known, as the modification in each case was merely a name only, the clay, gold and iron alone being the reality. The examples of *mṛtpiṇḍa* or lump of clay, *lohamani* or ingot of gold, and *nakhanikṛntana* or nail-scissor illustrate the point that, in reality, the only reality is Brahman. In the words of Śaṅkara, the citing of many instances is with a view to including all the various phases of the Highest Reality to be explained, and also to bringing about a firm conviction in the mind of the listener⁴.

Śvetaketu then said that his teachers did not know anything of this. For, if they had known this, they should have told him. Therefore, he requested his father to instruct about this truth (*Chā.Up.* VI.i.7). Here Śaṅkara remarks that this disparagement of his teachers by Śvetaketu was due to his being unwilling to go back to the Gurukula. Śvetaketu wanted his own father to instruct him⁵.

Interpreting the *first mantra*⁶ of the eighth *Khaṇḍa* wherefrom actual discourse on the text *Tattvamasi* begins, Śaṅkara explains - apart from deep-sleep, nowhere else does the knower of Brahman declare the *Jīva* to have gone to his own. Just as, on the removal of the mirror, the reflection of the man in the mirror, reverts to the man himself, in the same manner, on the cessation of the mind, the Supreme Soul that had entered in the shape of the reflection of *Caitanya*, as the *Jīva* Self, for the purpose of the differentiation of

names and forms, reverts to Its own Self having renounced its form of the *Jīva*⁷.

Nine Analogies:

Śaṅkara's theory of identity of the individual being and the Supreme Being, suggested in the first *mantra* above (VI.viii.1) is ascertained in the *Tattvamasi* (VI.viii.7) and further illustrated in examples read in the respective sections.

The *first example is of a bird tied with a string* (VI.viii). That is, a bird tied with a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place where it is fastened; even so, the human soul as limited by the mind⁸, flies about in various directions, in the shape of pleasure and pain actuated by desires and actions based on *Ajñāna* during the waking and dreaming states. And not finding any other resting place, settles down at Prāṇa i.e. Supreme deity of Being as it is the substratum of all causes and effects⁹. In other words, the soul settles down in the Supreme Being.

The *second analogy* refers to the *juices of various flowers in honey* (VI.ix). The juices of different flowers get reduced to a single form of honey and they have no discrimination in the honey as that they belong to this or that tree or flower, though some of them are sweet, some sour, some bitter and so on. Exactly in the same manner, though all these creatures daily reach Pure Being during deep sleep, yet they are never conscious of having reached the Supreme Being¹⁰. And because they reach Pure Being, without being conscious of their own selves being of the nature of the Being; therefore whatever they are in this world, they become the same creatures, on their return from the Being either a tiger or wolf or boar.

The *third analogy is of the rivers emptying themselves into the sea* (VI.x). Elaborating this example, Śaṅkara says that the rivers run along from the sea, i.e. water is taken up by the clouds from the sea, and then they go to the sea itself. These rivers do not know ‘I am Gaṅgā’, ‘I am Yamunā’ etc. In the same manner, all these creatures coming from the Supreme Being, do not know that they are coming from the Pure Being. They are not conscious of having reached It¹¹.

The *fourth example is of the tree being cut* (VI.xi). If one were to strike at the root with an axe, but once, it would not dry up but continue to live though little of its sap will ooze out. If one were to strike in the middle or at the top, it would live though bleed. This tree is pervaded by the living self, and hence stands firm. So too, bereft of the living self, this body dies. But the living self does not die because when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished¹². And this living Self is that Supreme Being. Śaṅkara remarks that this example disproves of the theory of the Vaiśeṣikas and Buddhists that *Sthāvara* objects have no life¹³.

The *fifth example is of the Nyagrodha fruit* (VI.xii). On breaking the seed of the fruit, one does not see the subtle essence; but it is there all the same. And it is from that subtle essence that this large tree grows. In the same manner, this gross universe with all names and forms proceeds from the subtle essence of Pure Being¹³.

The sixth example is of *salt dissolved in water* (VI.xiii). Just as the salt put in a glass of water can be perceived at first by sight and touch, but when it dissolves in the water, it ceases to be perceived by these two, sight and touch, though it exists there all the same as perceived by the sense of taste; in same manner, in this offshoot of the body as made up of fire, water and food one does

not perceive the Pure Being which is cause of offshoot of the body. Just as in this water, though salt was not perceived by sight and touch, and yet Śvetaketu did perceive it by taste; so too in the body, seeker does perceive the Pure Being by other means just as the subtle essence of the salt¹⁵.

The seventh example is *of the traveller waylaid and blindfolded* (VI.xiv). Just as in the world, some thief might lead a person with his eyes covered from a village, and might leave him, with eyes covered and hands bound, in a forest where there are no human beings and this person not being able to distinguish the quarters calls out for help. And just as some sympathetic person may hear his cry, then looses his bondage and tells him - “Gāndhāra is to the north from here, go in this direction.” Then having his bondage removed by the sympathetic person, he goes along asking his way from village to village, having been rightly advised, he reaches Gāndhāra. Here, two expressions are to be taken note of: The man in question would have first to secure information from some source or other as to the path he has to follow, and secondly he must have the desire and the intelligence to make use of the information so gained. In the same manner, the ego is carried away by thieves in the shape of virtue, vice etc. from Pure Being, into the forest of the body consisting of fire, water, and food filled with Vāyu, bile, phlegm, blood, fat, flesh etc. and full of all sorts of pairs of opposites like heat and cold - having his eyes covered by delusion, and fastened by the noose of a longing for wife, son, friend, cattle, relatives. Then, he shouts out as ‘This am I’, ‘This is my son’, ‘I am suffering pain’ ‘my riches have been destroyed’, ‘what shall be my fate’, ‘what my protection’ - and then by a stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self, Brahman. This person shows him the way of recognising the discrepancies in this world, when the

ego loses all affection for worldly objects due to the removal of the bondage of illusion by means of exhortations like - 'you are not of the world, the son etc., do not belong to you, you are Pure Being. That thou art etc., then he finally reaches the true Self of Being like the inhabitant of Gāndhāra, and becomes happy and peaceful. Śaṅkara explains the whole simile in an attractive manner: The *atijana* place is the body, the real home the *ātman*, the bondage for the eyes the विषयतृष्णापाश, one loosening the bondage and showing the right path the ब्रह्मविद् ! and so on¹⁶.

The eighth example is of *the sick man on his death bed* (VI.xv). The method of dying of the worldly man is the same as the method of getting at Pure Being, of the knowing person; with a view to show this, it is added - when fire is merged into the Highest Being, then he knows them not. The ignorant person on coming back from Pure Being again enters into the form of tiger etc., or to that of Man or God etc. While the knowing person enters into the Pure Self of Brahman, as manifested by the light of knowledge, brought about by the instructions of the proper Teachers, and never returns from there; such is the method of reaching Pure Being¹⁷. Thus Śaṅkara explains that this illustration is intended to answer the question as to in what manner the knower of Brahman reaches it.

The ninth example is that of *a man accused of theft* and subjected to a trial by fire ordeal. Though the contact of the hand with the heated axe is exactly the same in both cases; yet out of the real thief and the innocent person, the one who is a liar is burnt, and not the other who is truthful. And the truthful man is not burnt by the heated axe, because he is protected by truth. Even so, out of the two persons – one who is attached to the truth of Pure Being, and the other who is not so attached - though reaching of Pure Being on the falling off the body, applies to both cases, yet it is the knowing person alone who, having reached Pure Being, does not

return to the body of the tiger etc., while the ignorant person attached to unrealities of modifications, returns to the condition of tiger or to that of the gods, in accordance with his actions and studies¹⁸. Śāṅkara regards this illustration as explaining the reason why even though one who knows the truth and one who does not know the truth, both reach the ultimate reality after death, the former one alone does not return to *saṁsāra* while the latter does. The reason according to Śāṅkara is the power of truth to make one free. In this manner, all these Upaniṣadic examples illustrate the relation of identity hidden in the key-statement *tattvamasi*. This thesis of identity according to Śāṅkara is neatly concluded in the statement: ‘*aitadātmyamidam sarvam*.’ This type of identical goal of the statement is expressed in the *tattvamasi* text by means of three kinds of relations:

1. सामान्याधिकरण्यसम्बन्ध – or the relation between two words that have the same substratum.
2. विशेषणविशेष्यभावसम्बन्ध – the relation between attribute and substance or subject and predicate.
3. लक्ष्यलक्षणभावसम्बन्ध – the relation between indicated and indicator (लक्ष्य - inner Self, लक्षण - *Tattvamasi* dictum). Sadānanda in his *Vedāntasāra* explains the nature of these relations thus:

1. सामान्याधिकरण्यसम्बन्ध -

This relation exists with two words with the same case-termination conveying one and the same thing whatever be the difference in their connotation. This kind of relation is illustrated in the example सोऽयं देवदत्तः – “This is that Devadatta”. We know from our acquaintance with the Sanskrit language that the word सः (that) in the sentence, indicates Devadatta’s being in the past.

Also we know that the term अयम् (this) signifies Devadatta's being in the present tense. When the connotation in two cases being thus different in tense, one might presume that सः and अयम् respectively distinguish Devadatta of a past from that of the present time. But however observing the grammatical agreement between those two words, it can be concluded that both terms are intended to refer to one and the same person called Devadatta.

Likewise, in the Upaniṣadic text *Tattvamasi*, both *Tat* and *Tvam* appear to refer to two different things. Despite their difference in connotation, both refer to the same Brahman. The term *Tat* (that) signifying consciousness is characterized by the property of invisibility, omniscience of Īśvara, etc. That is, Īśvara is mediately known through reasoning or revelation. And, the term *tvam* (you) signifying consciousness is characterized by the properties of visibility, limited knowledge of *Jīva*. As in the case of सोऽयं देवदत्तः, noticing grammatical agreement between सः and अयम्, it is concluded that both refer to the same Devadatta; so also considering the factor of grammatical agreement between *Tat* and *Tvam*, it is legitimate to say that these two refer to the same consciousness i.e. Brahman.

2. विशेषणविशेष्यभावसम्बन्ध -

With a view to getting common denotation, Sadānanda relates the meanings of the two terms as *Viśeṣaṇa* and *viśeṣya* i.e. as attribute and substance. In the same sentence: सोऽयं देवदत्तः, the meaning of the term सः is “Devadatta existing in the past” and the meaning of the term अयम् is “Devadatta existing in the present”. These two are verily contrary. Still they qualify each other as they indicate one and the same Devadatta. Similarly, in the text तत्त्वमसि, there is relation between the consciousness characterized by invisibility etc., as indicated by the term तत्, and the consciousness

characterized by visibility etc. as indicated by त्वम्. The विशेषणविशेष्यभाव relation is here constituted between तत् and त्वम्, as they qualify each other by the exclusion of the difference between the properties existing in them. This is the second relation.

3. लक्ष्यलक्षणभावसम्बन्ध –

The third relation of लक्ष्यलक्षणभाव is illustrated by the same example सोऽयं देवदत्तः । In the given example Devadatta is referred twice as सः and अयम् । The term सः, directly conveys Devadatta's being in the past somewhere else in the forest. So too, the other term अयम् directly conveys Devadatta's being in the present time. Thus the expressive meaning of सः and अयम् does not form अभेदसंसर्ग on account of their inherent opposite associations of past and present time.

To avoid this logical impasse, Sadānanda suggests, one has to resort to लक्षणा, that is, eliminating contradictory factors of the two terms (his associations of time and place), the person called Devadatta should be accepted. Similarly, in the sacred text तत्त्वमसि, the contradictory factors of invisibility and visibility etc., associated with तत् and त्वम् are given up, and only Pure Consciousness which is common to both, is accepted. Thus by removing the contradictions, the identity conveyed by the proposition can be arrived at. Therefore, the real meaning of the sentence is derived by the application of लक्षणा. Sadānanda deals with another set of three लक्षणा (implications): In case there is an inconsistency with other evidences in accepting the directly expressed meaning of a word, the meaning connected with what is denoted directly and clearly intelligible by itself is called the meaning indirectly expressed (लक्षणा)¹⁹.

1. जहल्लक्षणा – When the expressed sense of a sentence is completely discarded, preferring the indicated sense

(lakṣyārtha) it is the case of जहल्लक्षणा. For instance, गङ्गायां घोषः । Its expressed sense is “the village of cowherds is on the Ganges”. This meaning is discarded as there cannot be a village on the water of the Ganges. Therefore, it’s implied meaning - “The village of cowherds is on the bank of Ganges” is accepted here though the latter meaning is altogether distinct from the former.

2. अजहल्लक्षणा – Here the expressed meaning of the sentence is not completely discarded but hints at the real meaning. As for instance शोणो धावति (*lit.* the red colour runs), the literal or direct meaning of this sentence does not make any sense. It really means “an animal like horse (that is red) runs.” Thus we get the complete sense of the sentence by associating any animal like horse with red colour. Without eliminating ‘red’ due meaning is elaborated here. This is how अजहल्लक्षणा functions.

3. जहदजहल्लक्षणा It partly includes and partly excludes the expressed sense of the sentence. This is therefore, otherwise called भागलक्षणा or - भागत्यागलक्षणा For instance, सोऽयं देवदत्तः the meaning expressive of past and present time are given up, and another portion of the expressed meaning that remains and conveys the idea of the same Devadatta is taken up. So also, in तत्त्वमसि, the conflicting properties like invisibility, visibility, omniscience-partial knowledge etc. of तत् and त्वम् respectively, are given up as in the above example. So there is the retention of another portion conveying the idea of ‘pure consciousnesses. Thus the real meaning of तत्त्वमसि is derived by applying this last form of लक्षणा. At this juncture an opponent argues against the established view, that the words तत् and त्वम् in तत्त्वमसि can be understood through the relationship of समानाधिकरण्य or of विशेषणविशेष्यभाव and there is no need of an application of any implication described above. It is unsound. Because the literal meaning of तत्त्वमसि is not suitable as it is so in such a sentence as नीलमुत्पलम् । In fact, the literal sense fits in with

the latter sentence because, although the terms नीलम् and उत्पलम् are themselves distinguished from each other, yet by virtue of their position in the sentence, they qualify each other pointing to the one and the same object i.e. lotus. The term नीलम् (blue) excludes other colours such as white etc. And उत्पलम् (lotus) excludes other objects like cloth etc. Hence, ‘the blue lotus’ does not mean all lotuses or all blue things. The lotus which is blue and the blue colour which is associated with the only lotus are meant here. Therefore, these two words mutually stand in relation of qualifier and qualified. And this interpretation does not contradict any other means of knowledge like direct perception etc. Thus नीलमुत्पलम् can be well understood without resorting to भागत्यागलक्षणा. But in the sentence “तत्त्वमसि” by mere समानाधिकरण्य or विशेषणविशेष्यभाव, identity cannot be established. Application of भागत्यागलक्षणा is necessary here; because the term तत् indicates the consciousness characterized by invisibility, and another term त्वम् indicates consciousness characterized by visibility etc. Thus, these two objects possess mutually contradictory qualities. Hence, there cannot be any mutual relationship of qualifier and qualified between them. Moreover, in the sentence नीलमुत्पलम् the नीलत्व refers to गुण (quality), and उत्पलत्व refers to द्रव्य (substance), whereas in तत्त्वमसि both तत् and त्वम् refer to द्रव्य only. Therefore, in the case of तत्त्वमसि the relation of विशेषणविशेष्यभाव does not fit in. Also, uniting these तत् and त्वम् together by the relationship of विशेषणविशेष्यभाव conflicts with our perceptual knowledge itself. It is known by perception that जीव is of partial knowledge, partial power, etc., whereas ईश्वर is omniscient, omnipotent, etc. जीव is visible but ईश्वर is invisible. Thus, the features of ईश्वर conveyed by तत् are not found in जीव conveyed by त्वम्. Therefore, with a view to elaborate the import of तत्त्वमसि, an application of भागत्यागलक्षणा is essential²⁰. Thus declares the *Pañcadaśī*:

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
 सोक्षरेत्यादित्यादिवाक्यस्थपदयोरिव नापरा ॥
 संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
 अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥^{२१}

“In the sentence तत्त्वमसि, the correct meaning can be had by the application of भागलक्षणा, but neither by *samsarga* (सामानाधिकरण्य) nor by *viśeṣa* (विशेषणविशेष्यभाव). The real meaning of this sentence according to the ancient scholars is the Indivisible Being which is of the nature of Bliss only. Again, it is not consistent to regard the statement तत्त्वमसि as an example of जहल्लक्षणा, since literal meaning of the terms requires to be abandoned. But, the literal sense of the sentence “तत्त्वमसि” expressing the identity of Jīva and Brahman characterized by visibility – invisibility etc., is partly incongruous. The part of pure consciousness which does not involve any contradiction should not be abandoned. Thus, तत्त्वमसि cannot be regarded as an instance of जहल्लक्षणा, where the expressed meaning is altogether given up²². Here the counter argument is: In the example गङ्गायां घोषः, the term गङ्गा is taken to indicate the ‘bank’, where the expressed sense of the term गङ्गा is given up. So let the word तत् or त्वम्! give up its expressed meaning viz. Divine Consciousness or Individual consciousness, and then जहल्लक्षणा would not be inconsistent.

But this contention cannot be urged for the following reason: In the sentence गङ्गायां घोषः, the term गङ्गा does not point to the meaning of ‘bank’. And this meaning can only be conveyed through जहल्लक्षणा. But, in the sentence तत्त्वमसि, the words तत् and त्वम् are mentioned, and their meaning ईश्वर and जीव respectively are explicit. Therefore, there is no need of the perception of the sense of each by the other by means of लक्षणा. So also, the statement तत्त्वमसि cannot be regarded as an instance of अजहल्लक्षणा because

in the sentence शोणो धावति (the red is running), the literal meaning is inconsistent. This inconsistency can be removed without abandoning the meaning of the term शोण by interpreting it to mean “a horse or other animal of that colour”. But, in the other case i.e., ‘तत्त्वमसि’ the literal meaning conveying identical consciousness is self-contradictory as they two are associated with invisibility-visibility etc. Retaining this meaning something else connected with it may be implied, but still the contradiction persists therein. Therefore, here अजहल्लक्षणा also is not admissible.

Again it may be urged that let either of the words तत् or त्वम् may give up the incongruous portion of its meaning (viz., that of invisibility or visibility respectively) and retaining the other portion of consciousness to indicate the meaning of तत् or त्वम्; then there will be no need of applying भागत्यागलक्षण here.

This contention cannot stand for the following reason: It is evident that the term तत् cannot simultaneously mean pure consciousness and individual consciousness as is the case in the sentence शोणो धावति, शोण can simultaneously mean both red colour and horse of that colour. Again, both the terms तत् and त्वम् express their respective meaning clearly. Hence, it is absurd to try to get the meaning of each term from the other by admitting अजहल्लक्षणा²³.

This close observation of the text तत्त्वमसि leaves the conclusion that the real import of that statement can be obtained by employing भागत्यागलक्षण as in the example of सोऽयं देवदत्तः। The direct meaning of the term त्वम् is pure consciousness with the internal organ and the reflection of Consciousness in it²⁴. On account of the incongruity involved in one part of their import, the idea of identity of consciousness cannot be established. Therefore, by abandoning that incongruent portion which has relation to invisibility, visibility etc., there remains only Absolute Pure

Consciousness which is common to both तत् and त्वम्. This speaks of the identity of Jīva and Īśvara the real purport of the Upaniṣadic text : तत्त्वमसि²⁵.

In fine, just as a man who is engrossed in the nine other members and not counting himself as the tenth, seeks the tenth man of the company, who in fact he himself is, the seeker with vision blinded by nescience and mind engrossed in desires does not see the real self which is of the nature of transcendent Pure Consciousness²⁶, The Supreme Self denoted by तत् is eternally free; and this can be understood by no other source than the scriptural texts. The import of the text is grasped by remembering the import of the terms. The import of the terms is firmly apprehended through the adoption of the reasoning by presence and absence. Thus, is the sorrowless and actionless Self attained²⁷? This Supreme Self undifferentiated Being, is Consciousness and Bliss – अखण्डम् सच्चिदानन्दम्²⁸.

In a nutshell, the statement from the गौडपादकारिका may be quoted here:

न निरोधो न चोत्पत्तिः न बन्धो न च साधकः ।

न मुमुक्षुः न वा मुक्त इत्यया परमार्थता ॥ (II. 32)

The Self has neither destruction nor origin. He is neither aspirant nor aspiring for liberation. He is always free and not other than the Absolute Brahman. This is the inmost essence of the scriptural statement – तत्त्वमसि . Thus, “the Vedānta says all this is a mere play on words. What is the use of fighting over words ? There is, in reality, ONLY ONE SELF WHICH WE ARE, NOTHING BESIDES IT; and since there is nothing besides the SELF, YOU CANNOT CONSISTENTLY SAY THAT YOU ARE APART. BUT IT MUST FOLLOW THAT YOU ARE THE SELF

ENTIRE. THERE IS NO DIVISION IN TRUTH. YOU ARE THE TRUTH NOW”²⁹.

So far as Dvaita point of view is concerned, Madhva reads the text तत्त्वमसि as अतत्त्वमसि which is allowed by Pānini. To be explicit, the very *Chāndogya* statement should be noted: स एषः अणिमा ऐतदात्म्यमिदं सर्वं तत्सत्यं आत्मा तत्त्वमसि श्वेतकेतो इति – This is the common sentence in all nine analogies and the key sentence तत्त्वमसि has concentrated attention on the nine analogies. The phrase आत्मातत्त्वमसि” may be split as आत्मा + अतत्त्वमसि following the Pānini rule अकः सवर्णे दीर्घः । And the reading of अतत्त्वमसि means YOU ARE NOT THAT; it expresses absolute distinction between individual soul and the Supreme Brahman. And such reading undoubtedly fetches contextual need. That is, as read in the उपनिषत् , Śvetaketu had developed the pride that he knew everything and there was nothing more to be known. In this condition, Uddālaka felt to silence Śvetaketu’s all-knowing superiority. Instead, if he were to instruct him that he himself is Brahman, Śvetaketu could not be made free from the clutches of pride. As such, Śankara’s reading does vitiate the Upanisadic view. This discourse to teach him humility begins with the proposition – एकविज्ञानेन सर्वविज्ञानम् – by knowing One entity, everything else is served and this statement is intended to impress upon Śvetaketu the supremacy of Brahman. and. एकविज्ञानेन सर्वविज्ञानम् – is possible due to three reasons. Madhva states in his विष्णुतत्त्वविनिर्णय – एकविज्ञानेन सर्वविज्ञानं च प्राधान्यात् सादृश्यात् कारणत्वाच्च । न तु तदन्यस्य मिथ्यात्वात् ।

By knowing one all others are known on three grounds viz.,
 (i) प्राधान्यात् i.e., on account of the Brahman being most important.
 (ii) सादृश्यात् i.e., on account of others’ slight similarity with the Brahman.
 (iii) कारणत्वात् i.e., on account of Brahman being the cause. Not on account of all others being unreal as contended by

Advaitin. By knowing the real, one will not know the unreal. One who knows शुक्ति (the अधिष्ठान) will not know रजत (the आरोप). Because, these two comprehensions are opposed to each other. One who comprehends the superimposed will not know that on which it is superimposed and one who knows that on which something is superimposed will not know the superimposed.

Of course, there are some qualitative similarities between individual soul and the Supreme Brahman. But any number of similarities can never help to prove the theory of identity. Taking this fact into account in his श्रुतिवाक्यप्रकाशिका Vādirāja states :

अतस्तत्त्वमसीत्यादि वाक्येऽपि हरिणा सह ।
त्वंपदार्थस्य जीवस्य चेतनत्वादिना परम् ।
सादृश्यमुच्यते जीवे न तु नीचोच्चयोस्तयोः ।
सर्वज्ञासर्वज्ञयोश्च तथैव सुखदुःखिनोः ।
विरुद्धैक्यमतिं कुर्यात् कः प्रेक्षावान् विचारय ।

Thus, factual difference between Jīva and Brahman is well supported by all nine analogies.

The first analogy says – Just as a bird, tied by a string, flying in different directions and not finding any resting place returns to the place where it is tied, similarly, all these beings have Brahman as their source, sustained by the Brahman, and find their abode in Brahman even after liberation. This illustration of the bird tied to a place, points out that the Jīvas are dependent upon the Supreme Brahman; and they are regulated by Him.

The second example of honey explains that just as the juices in honey are not able to discriminate themselves as ‘I am the juice of this flower, I am the juice of that flower’ and so on. Similarly all these जीवाः are with the Supreme Brahman, but are not aware of

Him and nor aware of their being different from Him. Yet the truth is, they are distinct from Him. The correct position of नानावृक्षरस illustration is that the juices of the flowers of different trees are brought together, these result in the honey. It is not that these become identical with the honey that already exists. These produce honey. The point that is made here is that these juices of different flowers are the constituents of the honey now but still are different. These have not attained any identity either mutually or with an already existing honey. Thus, there is no scope to read the अद्वैत type of identity here and find support for अद्वैत doctrine from this illustration.

The third analogy is of the rivers joining the ocean. The eastern rivers flow towards the east, the western towards the west. These flow from sea to sea through the clouds. These join the sea. Just as these rivers (their अभिमानि deities) do not know as 'I am this one, I am this one', similarly, the जीवाः who come from the Supreme Brahman know that they have come from Him.

Madhva here remarks thus: न हि गृहादागतस्य गृहे प्रविष्टस्य तदैक्यम् । ताः समुद्रात् समुद्रेवापियन्ति सः समुद्र एव भवति इत्यत्रापि भेद एवोच्यते । अन्यथा ताः समुद्र एव भवन्तीति व्यपदेशः स्यात् । अतः नद्यः समुद्रादागच्छन्ति तं प्रविशन्ति च समुद्रस्तु स एव नैतासां समुद्रत्वं भवतीत्यर्थः (विष्णुतत्त्वनिर्णय) i.e., a person who comes out of the house and enters again into the house will not become identical with it. In the passage 'These Rivers come out from the sea and enter back into the sea (through the clouds) and the sea remains the sea' the difference is stated. Otherwise the statement would have been as 'these become the sea', instead of भवति there would have been भवन्ति. Therefore, the rivers come out of sea and enter into the sea (through the clouds). The sea remains the same sea. The rivers will not become sea. The distinct water particles of the rivers will

not become identical with the water particles of the sea. Such a position will not stand to reason. In that case, a few persons who enter into a congregation of people will have to be treated as becoming identical with them. This is against the experience and without the support of any reason.

The rivers and the sea illustration also indicate difference. When the rivers join the sea they are not completely lost. Our inability to distinguish them from the sea and also from each other does not take away their separateness. When a person joins a huge crowd of people, we may not be able to trace him, but he retains his separateness. There is the confluence of rivers and sea but not identity.

The fifth analogy of Nyagrodha fruit is intended to answer the doubt as to why the Supreme Brahman is not observed, if He is present in the body to regulate the jīvas. It is stated here the Supreme Brahman is very subtle and can be observed His presence only by the results.

The sixth analogy of salt in the water conveys difference. In precise, the salt melted away in the water appears to have become one with the water. But it is not factual. The smallest particles of the salt are present between the water molecules. They are not visible to the physical eyes. This is scientifically also proved. So too The Supreme Brahman, the subtlest of the subtle cannot be seen by the jīvas, though He is within themselves. Jīva, being indwelt by the Supreme Being remains distinct – always.

The seventh analogy is of गान्धार पुरुष । Just as a person brought from the गान्धार region blind-folded and left in the forest where there were no human beings, would shout turning towards the east, north, or south ‘I am brought here blind-folded and I am left here blind-folded’. Just as someone would free his blindfolding

and tell him that ‘the गान्धार region is in this direction and you go in this direction’ and then, he (the person released from the blind-folding) being wise, clever, enquiring from village to village would reach the गान्धार region, similarly, a person who obtains a right preceptor acquires the knowledge of Brahman. He has to wait only until his प्रारब्ध karmas are over, then, he attains liberation.

The Supreme Brahman is the essence of all, regulator of all, his will is infallible, he could be comprehended by very subtle knowledge, he is Lord of all, he has infinite bliss and he has infinite attributes. श्वेतकेतु you are distinct from him. By this illustration it is pointed out that it is through Guru’s उपदेश that one obtains the knowledge of the Brahman and liberation.

The eighth analogy is of a sick person and death bed. It conveys that relatives gather round a sick person and ask ‘Do you know me, Do you know me?’ He knows until his speech merges into *Manas*. *Manas* merges into *Prāṇa*, *Prāṇa* into *Tejas* and the *Tejas* into the Supreme Brahman. Then, when his speech merged into *Manas*, *Manas* into *Prāṇa*, *Prāṇa* into *Tejas* and the *Tejas* into the Supreme Brahman he does not know. The Brahman is the essence of all, regulator of all, his will is infallible, he could be comprehended by very subtle knowledge, he is Lord of all, he has infinite bliss and he has infinite attributes. O श्वेतकेतु! you are distinct from him. By this illustration the dependence of Jīva on the Brahman is explained.

The ninth analogy of thief too conveys difference. It explains thus: They bring him dragging by hand and saying that ‘he has robbed and he has committed the theft, heat the axe for him’. If he has committed the theft, then, he is a liar. Being a liar he is covered by untruth. Hence, when he holds the heated axe he is burnt and killed. But if he has not committed the theft, he is truthful. Being

truthful he is covered by truth. Hence, when he holds the heated axe he is not burnt and he is released. Just as he is not burnt, similarly one who is covered by true knowledge does not suffer the bondage and is released. By this illustration, the consequences of right knowledge and wrong knowledge are explained. To know that the Jīva is distinct from the Brahman is the right knowledge and to think of the identity between the two is the wrong knowledge.

Thus, the nine illustrations are given only to explain the difference between the Brahman and Jīvas. There cannot be any identity between the bird and the string, the juice drops of the flowers of different trees, rivers and sea, the Jīva of a tree and the Brahman present in it, the seed and the subtle element in it, the water and the salt in it, the Gāndhāra region and the person returned to it, the ignorant sick person and the Brahman who regulates his senses, the thief and the stolen articles.

In a nutshell, the text, ‘तत् त्वम् असि’ also does not help अद्वैत. This श्रुति states that Jīva is similar to Brahman in certain respects in a limited way. It does not mean that the two are identical. When one makes a statement that ‘He is a tiger’ or ‘The boy is fire’ it is only the similarity between the tiger and the person or the boy and fire that is intended but not complete identity. Similar is the case, in case of तत् त्वम् असि also. Further, a careful scrutiny of the context of this statement will reveal that this passage teaches भेद or the difference between Brahman and Jīva but not identity. The श्रुति ‘सता सोम्य सम्पन्नो भवति’ preceeding ‘तत् त्वम् असि’ passage does not talk of the identity between Brahman and Jīva during deep sleep state. The very expression ‘सम्पन्न’ indicates that the Jīva will have close proximity with Brahman at heart during deep sleep state compared with the states of waking and dream when Jīva is at the eye and neck respectively. The बृहदारण्यक passage प्रज्ञानसम्परिष्वक्त also confirms that jīva is only in close proximity

with Brahman during deep sleep state. The text तत्त्वमसि also affirms *bheda* or difference during the states of deep sleep and *utkrānti*. In case, there is identity during the deep sleep state also, there will be no difference between *Suṣupti* and *Mukti*.

Both the context in which the statement तत्त्वमसि is made and the nine illustrations given to explain the import of this statement are against Advaita. These clearly show the difference between Brahman and Jīva. As regards the word by word interpretation of this passage, Advaita takes both तत् and त्वम् in the लक्षणिक sense or secondary meaning. अद्वैत cannot adopt मुख्यार्थ or primary meaning since two entities of opposite attributes cannot be treated as identical. Now, this passage can be interpreted by resorting to लक्षणा for one word i.e., only तत् taking it in the sense of तत्सादृश्य or तत्सम्बन्धि. This will give a smooth meaning most suited to the context. There is no need to resort लक्षणा for both words. 'तत्' may also be taken in the ablative sense of 'तस्मात्'. The strenuous procedure is also unnecessary and untenable. In this manner, in the light of the *Dvaita Vedānta*, the तत्त्वमसि text clearly brings out the distinction between Brahman and Jīva.

On the otherhand, Rāmānuja highlights शरीरशरीरिभाव between Brahman and individual soul. Of course, one does get surprised to see all these connotations of a single text तत्त्वमसि. When these connotations are individually observed in the light of the respective *Vedānta* schools, they are found comprehensive. But a critical evaluation of different connotations of the तत्त्वमसि leads to conclude that the Dvaita interpretation of the *Tattvamasi* is more faithful to the Upaniṣadic view than that of others.

References :

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3. *Ibid.*, p. 577.
4. *Ibid.*, p. 580
5. Ś.Chā.U.Bh., VI.i.7., p.581
6. *Chā.Up.* VI. viii.1
7. Ś.Chā.U.Bh.VI.i.7 *Ibid.*, p.642
8. By using the word मञ्चक्रोशनवत् Sankara refers to a popular Nyāya of मञ्चाः क्रोशन्ति 'bedsteads creak'. Here the word मञ्च does not carry literal meaning, but points to the persons sitting on the bedsteads. So too, here the word 'mind' indicates the individual soul limited by the mind.
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Kauṭilya and Disaster Management

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Disaster management is a growing subject that deals with a variety of unpredictable events, storms, excessive rain, flood, drought, epidemics and earthquake etc, in order to save life and property at a short instance. Kauṭilya who unified the Indian subcontinent (321-298 B.C) into a huge Hindu Empire under the Maurya dynasty and wrote a compendium of public administration entitled *Artha-śāstram* (hereafter AS) has in this treatise thought about the ways and means of protecting the state in the situation of natural calamities. Our present endeavour is to briefly put them together so as to show their utility in modern time.

Kauṭilya thinks that a wide spread natural calamity is a national disaster. So the state administration should be in the fore front of all agencies that try to tackle the situation. It is the duty of the administration to look after the gains and fulfillments and the preservation of what has been gained by the citizen in general. The administration has five committee-level comprising different ministers and secretaries for deliberation over different problems and for preparing action plans. The fourth level is named as *vinipāta pratikāra* or 'Disaster management'. All sorts of calamities are referred to in this level where quick action plan is designed in a short time. Kauṭilya is very much against any delay in implementing the action-plan. His famous advice is – *kālam nātikrāmayet*. Because any sort of lethargy at this stage causes irreparable damage to the life and property of the country. Moreover, the discussions on the imminent or arrived calamity for a long period are also forbidden by Kauṭilya. He says – *na dīrghakālam mantrayet*. This is because any obstacle to this actual action is

very detrimental to the total purpose. Rumour is very harmful at the time of any natural disaster. Guided by rumours, people may cause unexpected harm to themselves. So Kauṭilya advises the government to keep watch on the spread of any rumour-*kimvadanī ca viduḥ*. From the modern experience, we all know that in the situations like natural calamities, war, revolt and riot the phenomenon like rumour leads to holocausts.

In chapter- 1 of the Adhikaraṇa-II of A.S, Kauṭilya clearly opines that towns or villages from the point of safety should not have closely knit houses or dense population. He advises to lessen such density of population or houses by arranging the shift of the required number of families to some vacant or deserted areas. In order to cater to the need of the new settlements, government has to provide different kinds of services and service people. This could dissipate the accumulation of populace in a particular town or village. Kauṭilya recognises the crowded area as more vulnerable to dangers in unnatural situations.

Kauṭilya desires to put the whole administration to untiring action at the time of danger. It is a grave offence, on the part of the king, minister or any government servant, to get indulged in personal enjoyment or to stay inactive. Kauṭilya thinks, it is the duty of king to protect his subjects from foreign spies, harmful aborigines, different epidemics and disease and from famine etc. And he should avoid the large expenditures like luxuries and games:

परचक्राटवीग्रस्तं व्याधि- दुर्भिक्षपीडितम् ।
देशं परिहरेद् राजा व्ययक्रीडांश्च वारयेत् ॥

King is entrusted with these responsibilities, because his happiness and well-being is blossomed in the happiness and well-being of his subjects. King has no happiness or well being independent of those of his subjects:

प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम् ।
नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम् ॥

It was an ancient practice to take shelter in the nearest fort at the time of any calamity. Therefore, in the third chapter of the Adhikaraṇa-II of A.S, Kauṭilya has prescribed to build strong fort with all sort of basic facilities. In the fourth chapter he has also advised laying roads from all directions to the fort for the thorough fare of huge number of people or soldiers simultaneously.

In the tenth chapter of the Adhikaraṇa-II of A.S, Kauṭilya has advised for the proper management of news circulation at the time of natural calamity. This he has done perhaps to prevent false rumours and to make people aware of the actual situation. The writings relating to fire incidents and storms circulated by the administration were being called *pravṛttikaśāsana*. The reaction of the administration to these calamities or to any other incidents (that may be heartening) shall be conveyed to the king in a quick manner which is called *pratīlekha*. At the time of emergency, the king gives written orders to his officers like Durgapāla, Rāṣṭrapāla, Antapāla, Samahārttā and Praśāstā etc. for constructing roads, inns, and houses for people and ponds and also for distributing food, drink and cloths on a war footing. Such orders of the king are displayed in public places for the knowledge of people. The write-ups of these orders were being called *sarvatraga*, the purpose of which was to convey to all the officers as well as the people about the royal orders for tackling the situation of calamity.

In the third chapter of the Adhikaraṇa-IV of A.S, there is a section called *upanipāta pratīkāra* (management of natural disasters). Here Kauṭilya has enumerated eight types of natural disasters- i. fire ii. water iii. diseases iv. famine v. mouse vi. vyāla (wild animals like tiger and lion etc.) vii. snake and viii. demons.

Although he has not said about earthquake, his overall observation on the tackling of various adverse situations may also apply to it. Now let us see what he thinks about the prevention and eradication activity in the above kinds of natural disaster.

Fire

Kauṭilya has advised people to cook their food by placing fire pans and ovens outside the house in the summer. He thinks this would save them from extra heat and from the situation of house burn. Kauṭilya employs an officer called ‘Gopa’ (abode of protection) for taking care of people. He has the experience of managing ten families. So he is also called as *daśakulī*. Kauṭilya advises that people should accept the opinion of this officer about the placement of hearth outside the house⁷. As in the present day India, in the villages of the time of Kauṭilya also the thatched-house were lined up in densely knit rows. So he advises to cook possibly in the back yard garden so that there would be no possibility of houses catching fire and the room temperature would also not rise unbearably. Kauṭilya, on a precautionary measure, advises to stop all sorts of work with fire in the second and third *praharas* when heat persists to be there helping the fire particularly to rise up and to perform cooking, etc, in the first and fourth *praharas* that are comparatively cool. Any violation of this preventive measure would lead to the fine of the one-eighth of a ‘*paṇa*’. If cooking in the two prohibited *praharas* is indispensable, then it may be done outside the house with a cover over the fire⁸.

Kauṭilya has proposed many variable measures to tackle the house fire in the summer. Each person shall place near his house door some necessary things like vessels filled with water (*kumbha*), wooden water tub (*droṇī*), a ladder (*niḥśreṇī*), an axe (*paraśū*) a winnowing basket (*sūrpa*) for blowing off smoke, a hook (*aṅkuśa*)

for pulling out the burning things, pincers (kaca-grahaṇi) for removing hay-stacks, etc., and a leather water bag (dṛti) to spray water while on a rescue operation. A person not placing these amenities near his door may be liable to the fine of the one fourth of a 'paṇa'.

Inflammable things like hay, straw, palm leaf, flax, and date-palm leaves may have been used for the roof of houses. Kauṭilya advises to pull them down in summer. But he has perhaps advised to do it only to check the rapidity of fire that had already started burning a house. In his time there were fire fighters who saved life and property. He calls them *agnijīvī*. He advises to keep together a group of these fire fighters in a village. He advises the house heads to sleep at night near the first door of their houses. This will enable the man to come out quickly in emergency situations and find out a remedy. Kauṭilya advises to remain prepared for summer with at least a thousand pitchers filled with water placed near the front-doors of a village. In different places of a royal palace or at the cross roads such pitchers should also be kept ready.

Kauṭilya has also devised a scheme of punishment in the context of house burning. A family head, not trying to douse the fire of his burning house shall be liable to the fine of twelve 'paṇas'. A tenant living in a rented house also has a duty of extinguishing fire in case the house catches fire. If he avoids doing it, he shall be fined six paṇas. If anybody, on account of his carelessness, is the cause of burning his or others house, then he is fined fifty four paṇas. If he does it intentionally, he shall be given the capital punishment¹¹.

Kauṭilya has prescribed some black magical procedures for saving the royal palace and harems from fire. They are as follows.

1. Fire cannot burn a royal palace if it is circumambulated anti clockwise thrice with a fire lit up on a dead men's bone by the ignition from the friction of fire proof *mantras* (agni-stambhana) from the Atharva Veda.
2. Fire also cannot burn a royal palace or harem if it is plastered with a mixture of the ashes of a tree burnt down by the affliction of lightning, water of hail-stones and of the soil of ant-hill¹².
3. Cements, lightning, forest conflagration, and submarine-fire can also destroy royal palace. In order to avoid such accidents, king can arrange the worship of fire through *bhūta-bali*, *rakṣā-homa* and *svasti-vācana* on the days like full-moon and new-moon¹³.

Water

Flood by rivers, cyclone, hurricane and tornado from oceans, and excessive rain have been mentioned as the calamities of water by Kauṭilya directly or indirectly. Although he has not said anything clearly about the ocean storms, his precautions and preventions can be applicable to all such calamities. He has observed that generally the surging waves of river or of ocean massacre people sleeping at night. So people should settle far from the coast especially in the rainy season. He doesn't approve of the establishments very close to the coast. He advises people to keep wooden planks, bamboo-rafts and canoes with them for facing any emergency at the first hand. They would rescue people being swept away in flood with the help of calabashes (gourd-vessel) skin-balloons, rush-rafts (plava), floating tree-trunks (gaṇḍikā) and rope (veṇukā). Kauṭilya fixed up a fine of twelve 'paṇas' for the capable person who has neglected saving another person carried off by the wave. But he is not to be fined if he did not have any

viable means for saving the man. Kauṭilya also advises king to perform worship of rivers on the new and full moon days¹⁴. The water level of river and ocean swells up because of the excessive rain. In order to mitigate the situation Kauṭilya advises the king to perform japa and homa through the priests of 'śākta' and śaiva sect and through the Brāhmins who have expertise in Atharvaveda¹⁵.

Epidemics:

Kauṭilya places on record two types of diseases that spread in society- 1. Artificial and 2. Natural. The first types are the diseases that are created through the application of poisons and medicine. Kauṭilya discusses about the remedial measures for them in the fourteenth Adhikaraṇa of A.S. These remedies are related to the application of incantations (of *mantras*) and of various medicines. The second types of diseases, believes Kauṭilya, are spread because of super human reasons. They can be overcome through the medicines of the physicians and through the auspicious and purificatory ceremonies diseases like cholera, plague and dengue can be eradicated through these methods. Besides the two works of the physicians, the king and his subjects would also do some other kind of remedies like- 1. Ablution of holy waters like Gaṅgā, 2. Worship of ocean or of the god Varuṇa, 3. Milking cows in the graveyard, 4. Burning headless toy of human made rice flour or pop-corn dough and 5. Remaining awakened at night for worshipping a god¹⁶.

Kauṭilya also counts the deadly epidemic among beasts as a natural calamity. He advises at first to separate the affected beasts from the healthy ones and then to treat them with various medicines, incense, burning lamps and also *vera*. At last the worship of gods related to those beasts should be performed. For example, Paśupati

shall be worshipped for cows, Aśvinī kumar for horses, Subrahmaṇya for elephants, Varuṇa for buffalos and Fire-god for cattle¹⁷. Thus Kauṭilya has kept the pragmatic and spiritual aspects of remedying the natural calamities on equal footing.

Famine :

Similarly Kauṭilya has also great faith in worshipping Indra, Gaṅgā, Mountains and Ocean (Varuṇa) if there is famine in the country due to absence of rain¹⁸. However famine is a grave natural calamity for people. Grains and seeds get exhausted from their stock at this time and they do not get food. At this juncture, it is the duty of the king to be merciful by distributing among them seed-grains and food. Implementing the ‘food for work’ programme, he shall employ people in building forts and dams and shall give them food as their wage. He has to give them food even if he has no construction work in plan¹⁹. He can allow people to go to other countries and earn their living. He can also beg help of food from his friendly kingdoms. Since famine is an emergency situation, a king can levy additional taxes (karsana) on rich people and can extract (vamaṇa) surplus food from them as well as from his stock to face the grim moments²⁰. If the situations become more gloomy, the king is advised by Kauṭilya to take the final four steps:

1. He can take his people with him to another country that has prosperity in agriculture; or
2. He should lead his people to the banks of river, lake or of ocean where they can get fish, turtles and birds to live on; or
3. He can grow leaves, vegetables and grains etc. in the marshy land near dam etc; or

4. He can let the birds and animals of forests and countryside sans fish and crab etc. from dried water sources as the food of all²¹.

Rodents:

Kautilya recognises the over-growth of the number of rats and Śalabhas (grass-hoppers and locusts) as a natural disaster. In order to tackle this situation, he has shown three ways;

1. Growing the animals that take these rodents and insects as food;
2. Choosing these kinds of medicine which are deadly to these crop-destroying beings but are not poisonous to human beings; and
3. Performing *japa*, *homa* and worship to mitigate the attack of these beings.

When rats overgrow in number, they destroy the preserved food of human beings in large quantity. By destroying the books and manuscripts they wipe out the signs of culture, civilization and history. So cats, mongooses etc. should be let loose in houses, villages and township. Kautilya devises a fine of twelve 'paṇas' to one who kills or restricts these animals. Dog harms cats and mongooses. So he instructs the owners to keep their dogs under control. But he has not prescribed any fine for the dogs of the tribal men and of snake-charmers in case they harm cats or mongooses, because these hunter dogs also kill rats²².

Kautilya advises people to use the milk of the milk-hedge plants (snuhi: Euphorbia Antiquorum) or any other medicine prescribed in the Aupaniṣadika Adhikarana (Book-XIV) of A.S. and to sprinkle them in different places to kill the rats that would eat them

up. When the attack of mice is violent in the country, he gives an option that people can give to the king a part of their tax in the form of dead or alive rats. This tax envisaged at wiping out the rats is called 'Muṣika Kara (rat tax)'. Besides these, mendicants would also perform rites for the pacification of the rats. King would arrange the worship of rats on auspicious days. This is called Muṣika pūjā²³. Perhaps this is the reason why mouse is worshipped along with the Lord Gaṇeśa, the destroyer of obstacles. All the above- said three means can also be applied against the crop-destroying grass-hoppers, locusts, birds and other harmful insects²⁴.

Kauṭilya approves of the administration of poison, hunting, worship, fire-sacrifices, hidden holes etc. as the remedies for the over population of wild and dangerous animals²⁵. But he has prescribed to limit the remedies for snakes and demons in the means of sacrifice, food, offerings and of incantations²⁶.

Kauṭilya is a major thinker of social safety of his time. He has stressed upon the quickness and active involvement at the time of the natural disaster. Any negligence of the king or of officers, according to him, is not pardonable. He has placed the responsibility of arranging food, drink, clothes and of shelter of the distressed people completely on the administration. He, first of all, has advised for the practical remedies fitting to the contingent situation of a disaster, and then he has shown his faith in ritual remedies or black magical solutions. He has also given importance to the reconstruction of infrastructure in a prompt pace after a disaster. The density of population in a particular place becomes vulnerable to a mass holocaust. So Kauṭilya has instructed for an equidistribution of population throughout the land of country. He puts great value to the foresight and precaution of the administration much before a natural calamity, since any preventive and precautionary step saves life and property of a nation. But the general

awareness of the people is also equally important and is facilitative of the administrative alertness and effective remedial steps. What is most important, Kauṭilya has classified various disasters and has prescribed different remedial approaches. This has remained the basis of the modern-day's disaster management.

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Sanskrit – The Protector of Indian Culture

Dr. J. Krishnan

Patriotism which is considered to be the highest virtue lies in knowing India's past and reveres the ideals that have run perennially in our country through several centuries. And our country's past could best be understood through the study of Sanskrit literature. In the world of today, any education could be lopsided and incomplete, if it ignored the disciplines of Science and also the emotional and psychological fulfillments brought to us by literature, philosophy and religion. Way back in the year 1958, the then Prime Minister Pandit Jawaharlal Nehru, who by academic training a scientist, had given an impression to the fact that a university should not confine itself to the teaching of the humanities or science alone. He had said:

“Unless science is controlled by ethics and human ends, it may lead to disaster. Science has no soul so to speak. While we must develop science, we have also to develop something else so as to control these great powers which an individual or a group may have”.

Science associated with ethical judgment may change a world into a paradise and devoid of ethical judgment it may reduce the world to hell. Keeping this in view, universities set before themselves as their main purpose to the instilling of its alumina with the awareness of moral as well as intellectual values. The universities so established should give stress on the study of our ancient literature and arts. The quality of the future leadership of our country will directly depend not only upon the scientific and technical training imparted in a university, but also on the process of character-building generated in it through the study of our ancient

literature. The blessings, guidance and the encouragement that are being given by the governments – state and central to the fullest possible extent, will elevate the universities to the status of our ancient universities like those that flourished in Nalandā, Takṣaśilā and Kāñcīpuram. These universities involved the conception of a totality. They were characterized by the spirit of synthesis and justified their title to be called universities. Making Sanskrit a part and parcel of the curriculum in our universities is a must. Sanskrit should be regarded as fundamentally important means to secure national integration. It will act as a powerful agency for promoting unity through the things of the spirit. The question that is always asked is: Is Sanskrit dead? It is true that as was at the time of the Guptas, it is not now a widely spoken language. But it still contains active elements of vitality. Not for anything, Max Muller asserted:

“Such is the marvelous continuity between the past and the present that in spite of repeated social convulsions, foreign invasions and religious reforms, Sanskrit is still the language of scholars spoken throughout the vast country”.

As Winternitz argued:

“Sanskrit in fact today plays the same part in India as Latin in the middle ages in Europe or Hebrew among the Jews, indigenous and foreign evidence alike”.

Vincet Smith pointed out:

“Emphasize the importance of Sanskrit language and the culture embodied in it as productive of that unit which in India transcends the diversities of blood, colour, language, dress, manner and sex. In other words, the continued cultivation of Sanskrit will surely serve as a powerful incentive towards national unification”

Our great country is referred to by the name – Bhārata. The term Bhārata means

भारूपे ब्रह्मणि रताः ‘Those who revel in their true nature, namely, the self-luminous are referred to by the term Bhārata. And since our land abounds in such enlightened souls, it is figuratively called Bhārata. Chandraśekharendra Saraswati represented the ideal of Jīvanmukti or the realization of one’s true nature while embodied. The Kathopaniṣadic text उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत makes a clarion call to everyone to resort to a spiritual preceptor, receive guidance and instruction from him and realize one’s true nature. The essence of our culture reflected through our literature lies in this that the chief goal of man is to pass over or transcend the confusion between the passing and the permanent. In other words, he alone is a true man of culture who has drawn himself out from one’s own body as stalk from grass:

तं स्वाच्छरीरात् प्रवृहेत् मुञ्चादिव इषीका धैर्येण

From the above teaching, it is always thought that Indian religion and philosophy are pessimistic in nature. But truly viewed, it is exactly the reverse of it. Saṁsāra, as Radhakrishnan has pointed out, is a succession of spiritual opportunities, Hindu religion and philosophy are not fatalistic in nature. They teach that a man must direct his whole energy towards attaining bliss which is immutable and everlasting. Fame and wealth slip away. Our ambitions are in shambles. Life is as evenascent as everlasting. If our religion and philosophy present the world as it is, they simply convey the fact that everything is ephemeral or transient. Bhartrihari in his *Vairāgyaśataka* states:

सा रम्या नगरी महान् सः नृपतिः सामन्तचक्रं च तत्
पार्श्वे तस्य च सा विदग्धपरिषत् ताः चन्द्रबिम्बाननाः ।

उद्वृत्तः स च राजपुत्रनिवहः ते वन्दिनः ताः कथाः
सर्वं यस्य वशादगात् स्मृतिपथं कालाय तस्मै नमः ॥

“The capital beautiful, the venerable sovereign, the vassal kings and the assembly of scholars around him, the lovely damsels and the group of proud princes serving him, the bards and their songs in praise of him – all this becomes a matter of history by the overwhelming influence of time to which we may offer our salutations”.

But man has definite social obligations. To alleviate the sufferings of his fellow-beings is his primary duty. Towards this end the discoveries made by science are very important. But these must be utilized only for the welfare of the humanity. The *Bhagavadgītā* teaches that one while carrying out his duty to promote the well-being of the humanity must be free from passion or hatred. Such an activity has two-fold effect of cleansing one's heart and alleviation of the sufferings of our fellow-beings. The study of Sanskrit literature creates a fundamental background of self-reliance, self-respect and a moral responsibility towards our neighbours and our society by providing us with, what may be called, enlightened tolerance. Spiritual awareness divorced from dogma involves reverence for all religions. The saying of Yogavāsīṣṭha emphasizes noble thought to be promulgated for the universal brotherhood by generous people who are deeply concerned about their culture and humanity. It is said that -

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

It reflects an attitude which is part of our cultural and spiritual heritage. Our religion as it could be gleaned from Sanskrit literature is, in a fundamental sense, international. It has survived innumerable

political and social changes. Its comprehensive tolerance and charity have resulted in the eschewal of power and worldly prosperity as the ultimate test and touchstone.

The *Ṛgveda* refers to the social gathering where women were present. The discussion initiated by Gārgī with Yājñavalkya and the dialogue between Maitreyī and the same sage are proofs of the speculative genius of women of old. In fact the culture of our country could best be shaped by women, who, as we could know from the works of Sanskrit literature, possessed the knowledge of the Śāstras. Kālidāsa in his *Śākuntalā* adverts to Anasūyā the knowledge of the Itihāsas. It may also be seen that the well-known lexicon – Amarakośa refers to women teachers (Upādhyāyī) as well as women instructors. Aldous Huxley, the author of the famous work *Perennial Philosophy* synthesizes Christian mysticism, Sufism and Vedantism. He has asserted:

“The application of science resulting the multiplication of possessable objects, the invention of new instruments of stimulation and the dissemination of new wants of life is a source of bondage. He pleads for serenity and disinterestedness, free of desire, controlling the mind and spirit abandoning possessiveness”.

This plea for the absence of excitement and of craving and detachment are a re-statement of Gītā message:

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

The concept of aparigraha or non-possession of anything that is not needed for carrying on one’s livelihood is a fundamental part of our culture. The Gītā passage, I have cited above, refers to the conduct of an enlightened soul. An enlightened soul gives expression to his conduct in order that his fellow-beings may realize

it. An enlightened soul – the cultured person reveals virtue in order that his fellow beings may realize it. The relevance of this reference consists in the appreciation of the increasing linking up to science with philosophy. A limited training in science without guidance from philosophical teachings enshrined in our Sanskrit literature would lead one to the cross-roads of existence and leave him there without guidance. Such guidance can be derived by the students of science only from philosophy, Arts and History.

Yogic Views on Personality Development

Dr. Chakradhar Behera

Rationale of the Study:

Yoga is interpreted and understood by many as a magic spell or non-secular, sectarian system or set of exercises which is meant only for the ascetics. Further, many popular booklets entitled YOGA FOR SEX, YOGA FOR BEAUTY, YOGA AND DIVORCE, YOGA FOR OCCULT POWER etc, easily available in the market, create misunderstanding and misconception in the mind of many. Recently Yoga is gaining momentum and becoming day-by-day a source of entertainment. In order to show their skills, many expert players are practicing yoga even by riding motor vehicles or on hanging ropes or during dance or on acrobatic post. An attempt made in this article and articles to be published in future in this journal, aims at revealing secret of Yoga pertaining to health care and other relevant subjects of yoga to the contemporary society based on the authentic yogic texts.

So far as the use of Yoga is concerned, it contributes to the psycho-physical aspects of a human being which actually plays vital role in our life. Yoga is truly recognized as a secular discipline in which the inter-dependence of body and mind is emphasized. It limits its own technique of maintaining harmony and healthiness. An investigation on various methods of yoga such as Āsanās-yogic postures, Prāṇāyāma – breathing exercise, mediation, relaxation and diet control. etc. carried by modern researchers, reveals the secret of yoga to be an art of holistic living. Yoga takes care of developing and strengthening simultaneously physical, mental, moral and spiritual dimension of human beings. It gradually prepares an ideal ground conducive for positive attitudes, rarified

awareness and self-confidence. Yoga is an integral subjective science. Its methods are inter related and should be followed in an integral manner.

Yoga - its meaning and subject :

The word yoga being derived either from Sanskrit root ‘*Yujir*’ - to yoke, to unify or from ‘*Yuj*’ to control or to concentrate, etymologically means an act of yoking, combining, controlling and concentrating. The yoga is a multivalent term and is also used in five other contexts prescribed in *Amarakośa*, such as (i) protecting one self with an armour, (ii) means to an end, (iii) meditation (iv) harmony (v) combination or union¹. From the remote past of history yoga is used as a means to attain higher spiritual perfection. Therefore yoga is variously defined by different yogic authorities as :

- a) control of mental function from phenomenal diversity².
- b) union of individual consciousness with supreme or divine consciousness³.
- c) dexterity in action and equilibrium in opposites or dualities⁴.
- d) fixing of mind in profound meditation⁵.
- e) renouncing of all kinds of mental fluctuations⁶.
- f) freedom from the contact of sufferings⁷.

It is discipline that deserves an outstanding place among philosophic-religious system and cultural heritage of India either for the development or mental tranquility or for spirituality and physical fitness in a rational way. A careful study and laboratory research on philosophical - psychological - ethical - spiritual and

practical aspects of yoga, reveals a striking point that yoga is very much useful and beneficial to the mankind irrespective of cast, creed, colour and age. The regular yogic practices culminate harmonious development of physical, mental, moral and spiritual power in human beings conducive for building step by step the integrated personality. The subject of yoga is unanimously accepted. It is highly recommended and proclaimed by modern thinkers as well as researchers as self reliant, self-oriented, self-asserted and self confident homeostasis discipline which brings a gradual transformation in the individual thinking and behaviour pattern through its psycho-somatic techniques of conditioning the body-mind complex aided by its profound ideology. Before going to deal with yoga in particular as one of the means for the building of personality, it will be proper to discuss some relevant factors involved in personality.

Characteristics of Personality :

Personality is a very interesting and fascinating topic because human personality is itself a complex phenomenon. A good number of psychologists, philosophers, educationalists and biologists tried their level best to define personality so widely and vividly that it hardly leaves any scope to speak some thing new as well as concretely on this dynamic concept. In order to characterize personality, some give emphasis on behavioural pattern, others the intelligence of mind of an individual. Thus some important definitions and characteristics of personality⁸ are enumerated here.

i. “Personality is a sum total of all the biological innate dispositions, impulses, tendencies and instincts of the individual and the dispositions and tendencies acquired by experience.”
Mortin prince.

ii. “Personality is the dynamic organization of inter-locking behaviour systems that each of us possesses, as he grows from a biological newborn to a bio-social adult in an environment of other individuals and cultured products.” Norman canon.

iii. “Personality is the effect upon others of a living beings appearance and behaviour so far as both are interpreted as distinctive signs of that being.” Pearson.

iv. “Personality is the dynamic organization within the individual of those psycho-physical system that determine his unique adjustment to his environment.” Allport.

v. “Personality is the more or less stable and enduring organization of a person’s character temperament, intellect and physique which determines his unique adjustment to the environment.” Exsenck.

vi. “Personality is a stable set of characteristics and tendencies that determine those commonalities and differences in the psychological behaviour of people that have continuity in time that may or may not be easily understood in terms of social and biological pressure of the immediate situation alone.” Sakvtina maddi.

vii. “Personality is the union of our acts and potentialities, a complex unit of body, mind and spirit. It is the symbol of human integrity of a constant and unique form created in the midst of incessant flux.” Radhakrishnan.

All these definitions precisely suggest that personality is a dynamic concept and is two kinds, i. e, (i) concrete or external, and (ii) abstract or internal. For the former, personality determines physical dimension of a person, i. e. external appearance, image,

sound body and good looking. For the later, personality refers to the internal dimension of a person i.e, prudent functions of psychological, intellectual and spiritual aspect which are abstract in nature. Since every human being is basically a bio-psycho-social make up, and therefore personality must connote a sum total of various aspects of human being, such as physical-mental-ethical-emotional-social-behavioural and spiritual. There are the essential contributing factors involved in the development of personality and also are inter-related and inter-dependant. Let us now discuss the contribution of yoga to the development of each factor.

Physique and hygiene:

The body is the basic and foremost essential means to perform any activity⁹. Although it is believed physical structure is a matter of inheritance, for the growth of physical fitness and maintaining health some physical exercises are indispensable. In this regard yogic physical training comprising variety of techniques namely *āsana*, *prāṇāyāma*, *bandha*, *mudrā* and *ṣaṭ- kriyās* will certainly help to keep body fit, healthy, strong and conducive for longevity. According to yoga, good health is not merely the absence of disease, but it is virtually a condition of harmonious function of various physical organs and systems. Thus physical exercises¹⁰ of yoga are mainly intended for the maintenance of good health, mental as well as physical steadiness and a feeling of lightness by stretching and pressing the muscles and organs which stimulate the muscle spindles and impulse and bring a marvelous change in the muscle tone. This helps to remove imbalances in the toxic background of the individual which in turn influences gradually emotional reactivity. The regular and proper practice of yogic exercise further promote blood circulation, nutrition, excretion, secretion and function of the organs which give adequate supply

of nutrients to each part of the body. The spine remains flexible which is a great boon for keeping good health.

Since body is first and basic instrument for performing any activity, Yoga, at the outset lays emphasis on physique which is to be strengthened, purified, balanced, lightened, sensitized and energized by yogic physical exercises known as Āsana. The following Āsanas are recommended such as Padmāsana, Vajrāsana, Siddhāsana, Yogamudrā, Vākṛāsana, Ardhaśakrāsana, Pāśchimottāna, Śalabhāsana, Bhujāṅgāsana, Dhanurāsana, Mayurāsana, Sarvāṅgāsana, Halāsana, Śīrṣāsana, Chakrāsana, Vākṛāsana, Matsyāsana and Śavāsana. The body is exercised by these Āsanas which are practiced in sitting, standing, side bending, standing on head and leg and lying down position. By these procedure of exercises, the muscles are adequately stretched and pressed which further bring optimum flexibility, promote blood circulation and provide adequate supply of nutrients to each part of the body. Furthermore the practice of these Āsanas, influences various system like digestive, nervous, cardiovascular, skeletal etc. of the body. They further increase and augment digestive, assimilative, eliminative powers and prowess. The physical healthy condition depends upon many factors such as nutrition exercise, rest, work and so on. The regular practice of Asanas are useful to maintain a structural and functional integrity of body and mind of all individuals.

The technique of breathing regulation called *prāṇāyāma* provides good exercise to heart and abdominal viscera. The practice of *prāṇāyāma* deep and full inhalation, exhalations and holding of breath, leads to tranquillization of mind and influences blood circulation¹².

Six prefatory processes, called *ṣaṭ-kriyās* are very useful in the treatment of functional disorders, they are more effective in improving potentialities of stomach, function of colon, abdominal, thoracic-cavities, digestive and respiratory system; hygiene of the nasal passage and ocular complaints¹³ etc.

Mental health and Emotional Stability :

In Gīta, Arjuna has same doubt and asked “*O Kṛṣṇa the mind is very fickle and too much forceful and its control is extremely difficult like that of the wind*”.

The mental health plays an important role in the building of personality. Because mentally disturbed persons never make any valuable or significant contribution to the society. It is said even the blessings of mentally distracted persons are equal to curse and are dangerous. Their commitments are momentary and full of misconceptions. The human being is the fine and best creation of nature because he possesses mind. It is only mental faculty and intellect that distinguishes human being from animal. Therefore the proverb says *sound mind in a sound body*.

But the nature of mind is very fickle and extremely unstable. The tendencies arising in mind always turn towards the enjoyment of sensual objects. Unless and until the function of mind is channelized and motivated towards good education, the development of inner personality such as power of intuition, reasoning and judgment etc, are impossible. Therefore at the very outset, Yoga emphasizes and cautions to control carefully the function of mind and direct it into various stages of concentration.

The control of mind is a good sign of emotional stability. Both are inter-related and are indivisible ingredients as well as hall-mark of balanced personality. Emotionality is a mixed venture of psycho-physiological construct.

By emotional stability, it is meant that the individual must never come under the sway of emotions, i.e, reactions arising out of the situations involving such feelings as anger, fear, disgust, repulsion hate etc. Negatively emotional instability destroys the entire image of a person and is harmful to society. It gives rise to many problems, such as mal adjustment, indiscipline, lack of confidence which are quite visible phenomena of the present age.

In yoga, emotional volatility and stability are termed as चित्तविक्षेप and चित्तप्रसादन respectively. There may be a good number of reasons and symptoms that cause emotional instability, but yoga has enumerated them as - disease, languor, doubt, negligence, laziness, unable to control sense- indulgence, delusion, non-achievement of stage, instability-pain (physical mental) depression, nervousness and hard inhalation exhalation. These hindrances come on the way because of lack of proper training to the human mind. In order to overcome these hindrances and to maintain the state of balance, Yoga has prescribed many techniques and remedies such as :

- i. एकतत्त्वाभ्यासः
- ii. Cultivating sympathetic attitudes.
- iii. मनसः स्थितिनिबन्धनम्
- iv. प्राणायाम
- v. Abhyasa and Vairagya
- vi. प्रतिपक्षभावन
- vii. Relaxation

Relaxation:

Relaxation is a psycho-physiological conditioning procedure which helps to recover and get relief from devitalization caused by acute tension, stress, strain, fatigue and other psycho-somatic

disorders. Any hectic activity either mental or physical, requires rest or relaxation. Otherwise breakdown is inevitable. Relaxation helps to revitalize the lost energy and stamina fostering physical health and mental peace. It enables one to recreate further desire and feeling towards success and to complete daily routine peacefully.

In modern time, when one feels tired one takes the help of stimulants like alcohol, smoking, drugs, tranquilizer and slowly gets addicted. These habits give temporary relief, but have certain side effects. On the other hand, Yogic techniques comprising mantrajapa, meditation, prāṇāyāma, lying down in śavāsana and yogamudrā, etc. are some adequate natural measures meant for retaining mental peace and relaxation. Since Yoga is an art of holistic living, it adds its uniqueness and distinctness to relaxation. It is said :

शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् । HP.

Śavāsana is the best technique meant for relaxation in yogic culture. It removes fatigue and brings mental repose. It is performed in supine position with closed eyes and without any movement for considerable time. At the first stage, a practitioner is asked to start slow rhythmic diaphragmatic breathing and to watch mentally the function of various parts of the body starting from toes to head. In second stage he is directed to concentrate upon eye brow or nose and watch the slow breathing. In this position, mind is never allowed to go out even for a moment. During the practice, one may recite *praṇavamāntra* mentally to restrain the mind within the body which is conducive to maintaining onepointedness of the mind. Regular practice centralizes mental energy, develops mental calmness, tranquility and alertness which refresh the memory power.

Observation

Though the biological inheritance, physical environment, culture and unique experience are the major factors in the development of personality, yoga brings about radical changes in body, mind and environment. Greatness of an individual personality lies in physical fitness, spontaneous and strong mind. Individual personality is first identified from physical appearance where yoga subjectively contributes. Yogāsanas make symmetrical development of muscles of the limbs, neck, chest, back and abdomen. The growth of health is dependent on the proper functioning of glands, timely evacuation of bowel, abundant flow of blood into the nerves, discharge of carbon dioxide, activating the glandular functioning and alertness of dormant power centers which are the sole work of yogic techniques called *prāṇāyāma*, *bandhas*, *mudrās* and *ṣaṭ-kriyās*.

In the existing stock of our knowledge various factors mentioned above are concomitantly involved in the development of personality as defined by many modern scholars. Yoga is certainly one of the best means and is very useful and beneficial to achieve the goal thereof. It leads ultimately to a kind of enlightenment that makes us better individual bodily, mentally and spiritually. It makes life full of health, happiness, peace and balance of mind of the youth of present day. Yoga is thus a remarkable training programme for making every individual a better one, that is to say, an enlightened, awakened and reformed individual. But the main criterion is to follow the yogic way of life in its strict sense. Swami Kuvalayananda says :

“Yoga has a complete message for humanity. It has a message for body, it has a message for human mind and it has a message for spirit”

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Vāda : A Linguistic Analysis

Divakar Mohanty

Vāda is more a philosophical term, which has more than one connotation, the most simple and direct meaning being a philosophical discussion, a theory or a doctrine belonging to any area of philosophy, particularly found used in Indian text traditions. For example, we have texts like Maṅgalavāda, Vyutpativāda, Śaktivāda etc. In Nyāya text it is generally used in the sense of debate, which is a category of Kathā, the purpose of explaining it being arriving at the truth, -vāde vāde jāyate tattvabodhaḥ- is a common maxim.

In the present paper, it is proposed to discuss a linguio-philosophical analysis of the term Vāda with regards to its uses and meaning. The paper will be presented in the following heads:

1. Etymology and definition of vāda: some early references.
2. Vāda and its synonyms.
3. Vāda vis- a-vis Kathā
4. Context of employing vāda (few case studies)
5. Other forms coined from vāda with prefix and suffix like
 - a. saṁvāda, viśaṁvāda, avisaṁvādin etc.
 - b. vivāda, prativāda etc.
 - c. apavāda, anuvāda, pravāda etc.
6. Conclusion in the form of observations.

Now, let us proceed to discuss the theory of vāda following the above mentioned order.

Before doing so, we may first record the various meanings or different sense in which vāda is used. The term vāda is derived from the Sanskrit root 'vad' with the suffix 'ghañ' in the sense of existence i.e. bhāve. It is significant to record here that the term vāda has been used in more than one sense, out of which some are more technical, more employed in the philosophical texts and some are more general. This classification of meaning will be done on two different grounds:

1. identifying their occurrences in the traditional lexicons like Amarakośa etc. and determine the meaning on the basis of those.
2. the usages of the term in different both philosophical and classical Sanskrit texts and determine their meaning on the basis of their occurrences.

I have gone through more than a dozen traditional Kośas like Amarakośa of Amarasimha, Halāyudhakośa of Halāyudha, Trikāṇḍakośa of Puruṣottamadev, Śāśvatakośa of Śāśvata, Anekārthatilakakośa of Mahīpa, Śāradīyākhyā-nāmamālā of Harṣakīrti, Paramānandīyanāmamālā, Siddhaśabdārṇava of Sahajaśakti, Nāmamālikā of Bhoja, Ekārthanāmamālā, Nāmārtharatnamālā, Liṅgānuśāsana of Durgāsinha, Nāmārthamajñarī, Haimanāmacintāmaṇi of Hemacandra, Maṅkhakośa, Vaijayantikośa and Śālihotra of Bhoja etc. It is rather strange that most of the Kośas even do not refer to this term vāda. For example, we do not have references to the term vāda in Amarakośa, Maṅkhakośa, Vaijayantikośa, Haimanāmacintāmaṇi, Śālihotra, Liṅgānuśāsan, Nāmārtharatnamālā, Ekārthanāmamālā, Nāmamālikā, Siddhaśabdārṇava, Paramānandīyanāmamālā, Śāradīyākhyā-nāmamālā, Halāyudhakośa, Śāśvatakośa etc. It is again interesting to notice that the terms which are derived from vāda with pre and post positions like vivāda, saṁvāda, visaṁvāda,

prativāda, apavāda etc. are recorded in most of the Kośas. It is difficult to know or have a conjecture even, as to why this important Kośakāras do not refer to this term vāda. Reserving our comment and observation on this point for the time being, we may now proceed for further analysis.

Of the Kośas, Nāmārthamañjarīkāra, Anekārthatilakakāra have referred to the term vāda thus:

उक्तं संवादनं वादे समालोचे वशीकृतौ ।¹

कारणं करणे हेतुवादयोः शेखरेऽपि च ।

यातनायां हस्तिसूत्रे मण्डनाङ्कणयोरपि ।²

वादाभावे चाप्ययं स्यात्.....³

यथार्थबोधेच्छोर्वाक्यं यथा विजिगीषोः कथाजल्पो वादस्तत्त्वविवेदिषोः इति ।
जटाधर⁴ प्रमाणतर्कसाधनोपलम्भः सिद्धान्तविरुद्धः पञ्चावयवोपपन्नः
पक्षप्रतिपक्षपरिग्रहो वादः ।⁵

सर्गाणामादिरन्तश्च मध्ये चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥⁶

From the above recorded citations, we can notice that in three different meanings the term vāda is used.

1. philosophical debate.
2. essence (vidyūti)
3. In the sense of killing.

Now we may try to gather the possible meanings of the term vāda on the basis of their uses in Sanskrit literature. I have tried to collect and identify the meaning in the light of the context. To my surprise, I could trace more than twenty meanings, some are

absolutely independent and some are connected. I record here various meaning of the term vāda to show the wide range of its employment with regards to its meaning.

1. a particular position/ place⁷
2. in the sense of killing.⁸
3. alchemy.⁹
4. news.¹⁰
5. sound/ a musical instrument.¹¹
6. voice/ speech.¹²
7. advice.¹³
8. exposition/ presentation/ expression.¹⁴
9. assertion/ determination.¹⁵
10. accusation.¹⁶
11. i. an authoritative statement.¹⁷
ii. a statement conveying something not previously known.¹⁸
12. description/ a type of literary composition¹⁹
 - 12.1. discussion²⁰
 - 12.1.i. a discussion between those who are free from attachment to worldly object.²¹
 - 12.1.ii. a debate shared by proponent and opponent.²²
 - 12.1.iii. a debate between a teacher and the disciple with the help of evidences and arguments with the objective of arriving at the truth.²³
 - 12.2. a theory/ a doctrine/ a belief.²⁴
 - 12.3 a discourse.²⁵
 - 12.4. a controversy.²⁶
 - 12.5. Contention.²⁷
 - 12.6. a dispute/ quarrel²⁸

- 12.6.i. a discussion having objective of settlement of the dispute.²⁹
- 12.7. Consideration/ analysis.³⁰
- 12.8. an argument/ a debate³¹
- 12.8.i. a discussion between the proponent and opponent to establish one's view refuting the others by means of valid proof and hypothetical reasoning.³²
- 12.8.ii. a debate where the participants are eager to know the truth.³³
- 12.8.iii. arguments and counter arguments with the objective of ascertaining truth.³⁴
- 13. litigation/ a case of dispute/ a charge/ a complain.³⁵
- 14. abuse/garrulity.³⁶
- 15. a view point.³⁷
- 16. tradition/ a talk/ a saying/ a proverb/ a popular saying³⁸
- 17. a report/ a rumor/ fame³⁹
- 18. a type of kathā.⁴⁰
- 19. Lauding statement.⁴¹
- 20. Speaking according to one's will.⁴²
- 21. a passage/ a text/ a sentence.⁴³
- 22. a reference. ⁴⁴
- 23. logic/logical thinking.⁴⁵

Let me make some observation at this point on the meaning of the term vada .As recorded in the beginning, the sense the term in which vada has been employed are many out of which some are quite related, mutually inclusive and can be brought under the broad heading and perspective of the umbrella term called a kind of kathā –i.e. a philosophical debate .For example ,all the meanings recorded at 12.1. to 12.8-12.,1.i to 12.1.iii , 18 ,23 are directly or indirectly linked with one another. It means, out of the aforesaid meanings of vāda it can be concluded that the most common,

frequent and linguistic meaning of vāda is a kind of discussion or debate with certain conditions. Again the meanings recorded at 1,2,3,4,5,6,7,9,10,11.i-11.ii,13,14,15,16,17,19-22, are independent meanings mutually exclusive, some are more common and some are peculiar.

Forexample, the meaning, a particular position/ place recorded at 1 , the sense of killing at 2, alchemy at 3, News at 4, Advice at 5, litigation/ a case of dispute/ a charge/ a complain at 13, abuse/ garrulity at 14, a view point at 15, tradition/ a talk/ a saying/ a proverb/ a popular saying at 16, a report/ a rumor/ fame at 16, Lauding statement at 19, Speaking according to one's will at 20, a passage/ a text/ a sentence at 21, a reference at 22 , are all peculiar usages which are not known even to the prominent kosakaras.

In later period the general meaning of vāda took a more conventional and technical form in the texts of Indian philosophy and becomes a major topic of discussion in the various texts of Indian Philosophy, Nyāya philosophy in particular.

The present paper is more focused on analysing vāda in the light of Nyāya philosophy, which is one of the Kathā along with Jalpa i.e. rejoinder, Vitaṇḍā i.e. cavil .

In Nyāyasūtra 1.2.1. Vāda is defined thus

प्रमाणतर्कसाधनोपलम्भः सिद्धान्तविरुद्धः पञ्चावयवोपपन्नः पक्षप्रतिपक्षपरिग्रहो वादः ।⁴⁶ It consists in putting forward of view and a counter view by two persons, the proponent and the opponent. There is supporting and refuting arguments by means of pramāṇa and disputations. None of the arguments is opposed to the established tenets and they are carried on in accordance with five *avayavas*. Commenting on this Bhāṣyakāra Vātsāyana states that the three, namely, vāda etc. are three kinds of discourse. To

Gautama, the purpose of vāda is the ascertainment of the true nature of things, which leads to 'niḥśreyasa'. He further states that vāda consists of a number of statement put forward by various speakers forwarding several reasons in support of their views leading ultimately to the ascertainment of them as true.⁴⁷ When two contrary properties are said to reside in one and the same locus they are called *pakṣa* and *pratipakṣa*. A distinctive feature of vāda is that both the view and the counter view are supported and refuted and they are conducted in a systematic manner until one of the views is proved and the other is disproved. Thus, what is proved is accepted and what is disproved is rejected.

Udyotakāra records the following definition of vāda attributed to a Buddhist philosopher called Suvandhu or Vasuvandu. Discussion is a discourse (kathā) for the purpose of proving and disproving one's view and another's view respectively. *svaparapakṣayoḥ siddhyasiddhyartham vacanam vādaḥ*⁴⁸ As a matter of fact, irrespective of the terminology, what vāda refers to, it is a philosophical debate between a proponent and an opponent with the sole objective of reaching at the truth. Though often winning over, defeating other has been pointed out, as the object of vāda, in reality it is the search for truth, which is the root of all philosophical controversy including vāda. A more clear and complete definition is found in Tārīkarakṣā⁴⁹.

We may now examine a few cases of its application and the situation where the vādas are employed. As a matter of fact their usages are so common and hence, need no illustration. Vātsyāyana Bhāṣya on NS 1.2.1. quotes a case while defining vāda.

यथा नित्य आत्मा अनित्या बुद्धिरिति । परिग्रहोभ्युपगमव्यवस्था । सोऽयं पक्षप्रतिपक्षपरिग्रहो वादः । तस्य विशेषणं प्रमाणतर्कसाधनोपालम्भः ।

प्रमाणैस्तर्केण च साधनमुपालम्भश्चास्मिन्क्रियत इति । साधनं स्थापना ।
उपालम्भः प्रतिषेधः ।

We may now conclude our discussion on attending the question as to how and where from the term *vāda* took this conventional or technical sense. In the first part of our discussion we have tried to show various meaning of the term *vāda*, most common being a discussion. In early classical literature we have the usage of the term *vāda* in the sense of dispute or quarreling – and this *vāda* which actually is a synonym of *vivāda* can be for any thing – particularly to settle some dispute. Various elements in the definition of *vāda* can be traced back to this idea of settlement. For example, it has to be conducted in an impartial manner, the arguments of both the parties must be heard, there should be a judge, the objective has to be reaching at the truth तत्र प्रमाणतर्काभ्यां साधनाक्षेपसंयुतां वीतरागकथाः वादस्तत्फलं तत्त्वनिर्णयः⁵⁰. Thus it is quite evident that the technical sense of the term as found in philosophical texts is not without any base and has been taken and coined from the literal usage of the term with bit refinement.

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Application of Mantras in Yogic Sādhana

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The word *mantra* denotes ‘prayer’, ‘hymn’, ‘spell’, and ‘mystic syllable’ ‘counsel’ and so on. According to *Kulārṇava Tantra*, a *mantra* is so called because it saves one from all fear through ‘reflection’ (*manana*) of the deity who is of the form of reality.

मननात् तत्त्वरूपस्य देवस्यामिततेजसः ।
त्रायते सर्वभयतः तस्मान्मन्त्र इतीरितः ॥

A *mantra* consists of a single sound or syllable or many sounds or syllables that may appear to have no meaning. Yāska refers to the view of Kautsa in this regard who opines that *mantras* are only sound and only the sound and sequence of the words are important and not the sense; and that they do not have any meaning at all :

अनर्थका हि मन्त्राः नियतवाचो युक्तयो नियतानुपूर्व्या भवन्ति¹ ।

Yāska refutes this argument by saying that ‘a person who has memorized the Vedas but does not know their meaning is just like a pillar bearing the burden’.

स्थाणुरयं भारहारः किलाभूत् अधीत्य वेदं न विजानाति योऽर्थम्² ।

He goes on to establish that *mantras* do have inner meanings.

Mantra need not merely be a syllable. It can also consist of a whole meaningful sentence as in the case of Gāyatrī *mantra* (24 syllables), *Pañcākṣarī* of Śaivites or *Aṣṭākṣarī*³ and *Dvādaśakṣarī* of Vaishnavites.⁴

Every *mantra* is associated with a particular deity or principle or invisible power. However, it is one single syllable *Aum (om)* or

Praṇava, which has been held in high esteem in India by all the saints, to represent the Absolute. In the *Upaniṣads* and the *Bhagavadgīta* meditation on Praṇava has been recommended as highly efficacious in one's spiritual evolution. For example, lord Krishna says:

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥⁵

According to *mantra Yoga*, wherever there is activity there is always some vibration and wherever there is vibration there is the possibility of manifestation of sound, either in manifest or unmanifest form. Thus when primary creation took place, there was jerk, vibration, stir, or *kṣobha*, whatever one may call it. This sound was Praṇava or Aumkāra, which therefore is divine and most sacred. Praṇava is the crest-jewel among the *mantras* and represents the God. It connects oneself or the other *mantras* with God. It is known as *Śabda Brahman*.

According to *Patañjali*, the founder of Yoga school of philosophy, Praṇava is the word of God. He says :

तस्य वाचकः प्रणवः⁶

As pointed out by Yāska, Patañjali also says that one should meditate over the meaning of this sacred syllable :

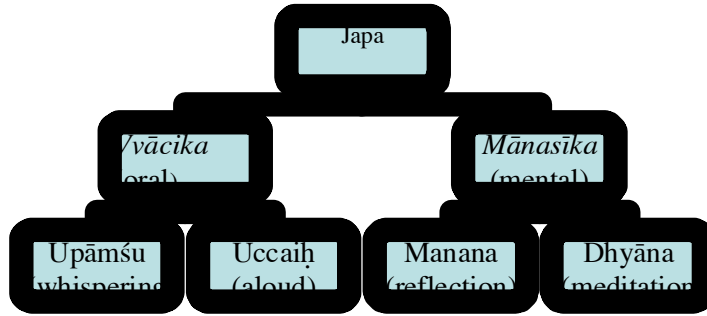
तज्जपः तदर्थभावनम्⁷ He also says that *siddhis* or super-human powers can be obtained by birth, drugs, *mantras*, *tapas* or *samādhi*⁸.

Yoga Yājñavalkya, (*YY*) an ancient text on Rāja yoga, ascribed to the legendary saint Yājñavalkya⁹ gives some interesting details on *mantra*. *Japa* is included as one of the *Yamas*. The same is followed by many later texts on Yoga including *Darśana* and other *Upaniṣads*. According to *YY*, *japa* is that where one repeats properly

the *mantras* instructed by his *guru* (preceptor) and which is not contradictory to the Vedas.

गुरुणा चोपदिष्टोपि वेदबाह्यविवर्जितः
विधिनोक्तेन मार्गेण मन्त्राभ्यासो जपः स्मृतः ¹⁰

He divides the *japa* with *mantra* as follows:¹¹



He further adds that uttering the *mantra* through lips is thousand times greater than uttering it orally; reflection on the same is thousand-fold superior to whispering it; while meditation on the *mantra* is the supreme and is thousand-fold greater than the former.¹²

Similar views are expressed by Manu also.¹³ Yājñavalkya further adds that for the *mantra japa* to yield the fruits, one should meditate on the *mantra*, its seer and presiding deity.

ऋषिं छन्दोऽधिदैवं च ध्यायन् मन्त्रं च सर्वदा ।
यस्तुमन्त्र जपो गार्गि स एव हि फलप्रदः ॥ ¹⁴

YY also describes the process of *prāṇāyāma* with the meditation of the sacred *mantra Aum*. One should inhale (*pūraka*) through the left nostril, meditating on the syllable *A*, hold the air (*Kumbhaka*) meditating on *U* and exhale the air (*recaka*) through the right nostril meditating on *M*, thus completing the cycle of *Aum*. Then he can reverse the process by inhaling through the

right nostril and exhaling through the left after retention of the air, as described above.¹⁵ *YY* adds that one should meditate on Gāyatrī Mantra with Pranava (i.e. *Aum bhūrbhuvah* and *Suvah*).

An important feature of this process described in *YY* is that a Brāhmaṇa should recite only Vedic *mantras* and never a *laukika mantra*:

ब्राह्मणः श्रुतसम्पन्नः स्वधर्मनिरतः सदा ।
स वैदिकं जपेन् मन्त्रं लौकिकं न कदाचन ॥¹⁶

While Kṣatriyas are eligible to observe the same codes as prescribed for Brāhmaṇa, *YY* says that Vaiśyas, Sūdras and women are not eligible to utter Pranava during Prāṇāyāma. They can, instead, utter the *mantra* “*sivāya namaḥ*” or “*namo nārāyaṇāya*”

वैश्यानां धर्मयुक्तानां स्त्रीशूद्राणां तपस्विनाम् ।
प्राणसंयमेन गार्गि मन्त्रं प्रणववर्जितम् ।
नमोन्तं शिवमन्त्रं वा वैष्णवं वेष्यते बुधैः ॥¹⁷

Sūdras and women should not also utter Vedic *mantras*.

न वैदिकं जपेत् शूद्रः स्त्रिया न कदाचन ।¹⁸

However, later texts like *Śiva Samhitā* do not accept this view.

While dealing elaborately with five types of Dhāraṇā, *YY* describes the process of concentrating on the five elements viz., *prithvī* (earth), *āpa* (water), *tejas* (fire), *vāyu* (air) and *ākāśa* (space) with their respective *bīja mantras*, *lam*, *vam*, *ram*, *yam* and *ham*.¹⁹ The same sequence is given in texts like *Mantramahodadhi* and also Śaivāgamas, with few modifications with regard to deities and the regions in the human body. There are other texts on Rāja Yoga where *mantras* have been used for spiritual purposes.

Haṭhayoga

Some ‘Yoga Upaniṣads’ and texts on Haṭha Yoga like *Haṭharatnāvalī* of Śrīnivāsa, *Śivasamihīā*, *Haṭhasaṅketacandrikā* of Sundaradeva²⁰ enumerate four varieties of Yoga viz., *Haṭhayoga*, *Mantrayoga*, *Layayoga* and *Rājayoga*. For example *Śiva Samhitā* says:²¹

मन्त्रयोगः हठश्चैव लययोगस्तृतीयकः । चतुर्थो राजायेगः स्यात् ।

Various *mantras* have been prescribed for various practices in the texts on *Haṭhayoga*, especially during the awakening of *kuṇḍalinī*. Among these texts, Sundaradeva’s *Haṭhasaṅketacandrikā* (HSC) (17-18 cent.A.D) is a unique encyclopedic text²² which gives some interesting practices involving specific *mantras*.

While all the texts on Yoga and other schools of philosophy and also Vedas and Purāṇas extol Praṇava (*aum*) as the highest and most sacred *mantra*, some later Upaniṣads, dealing exclusively on Yoga describe three methods of practising *japa* on *Aum* and the results thereof thus:

ह्रस्वो दहति पापानि दीर्घो मोक्षप्रदायकः ।

आप्यायनः प्लुतो वापि त्रिविधोच्चारणेन तु ॥²³

“There are three different ways of pronouncing the Praṇava. The pronunciation in *hrasva* (short) burns all the sins, *dirgha* (long) yields liberation and *pluta* (longer) gives the desired result.”

Varāha Upaniṣad further adds that *hrasva*, *dirgha* and *pluta* recitation should reach the heart, crown of the head and *dvādaśānta*, so that the *mantra* would yield the results.

हस्वं बिन्दुगतं दैर्घ्यं ब्रह्ममरन्दगतं प्लुतम् ।
द्वादशान्तर्गतं मन्त्रं प्रसादं मन्त्रसिद्धये ॥²⁴

Among the texts on Haṭha Yoga, *HSC* gives more importance to *mantra* while practising many Yogic techniques. Even during the Nāḍīśuddhi and Prāṇāyāma, this text prescribes many processes of using *mantras*, such as Praṇava. But the bhūtaśuddhi Prāṇāyāma described in this text consists of *bīja mantras* of the principal elements and appropriate *mantras* which determine the duration, of *pūraka*, *kumbhaka* and *recaka*. It reads:

वामानासापुटेन वायुबीजं धूम्रवर्णं ध्यात्वा यं बीजे वायुना समस्तं शरीरं यं बीजस्यैव षोडश वार जपेनापूर्य तेनैव वायुना समस्तं शरीरं संशोस्य दक्षिणेन नासापुटेन यं बीजस्यैव द्वात्रिंशत् वारं जपेन वायुः बहिः रेचयेत् ²⁵

HSC adds that while other Prāṇāyāma techniques give one mastery over fire and air, this practice purifies all the *nāḍis* and also removes all the internal enemies like *kāma*, *krodha* and so on. *HSC* also describes a process called Hamsakarmāsana, where the syllables *Ham* and *Saḥ* are to be meditated upon during *pūraka* and *recaka*. This is also known as *Ajapāmantra*.²⁶

Khēcarīmūdra

Among all the *mudras* Khēcarī is the best, according to texts on Haṭha Yoga. For example, *Haṭhayogapradīpikā* (*HYP*) of Svātmārāma says:

न खेचरी समा मुद्रा²⁷

While many texts on Haṭhayoga describe only one process of *khēcarīmūdra* elaborately, it is interesting to note that

Sureśvarācārya, the direct disciple of Śaṅkarabhagavadpāda also defines and discusses this process in his *Mānasollāsa*, commentary on *Dakṣiṇāmūrtistotra*.

आकुञ्चनमपानस्य प्राणस्य च निरोधनम् ।
लम्बिकोपरि जिह्वायाः स्थापनं योगसाधनम् ॥²⁸

The other Yogic texts describe this process in great detail. However, another practice of *khecarī mūdra*, called *Abhyantara khecarī* (inner *khecarī*), involving *mantras* and *Yantras* has been described only in *HSC*, which quotes a rare text *Khecarīpāṭala* in this regard.²⁹ This process, it is said, should be learnt only from a competent Guru. This was originally imparted by lord Śiva himself to goddess Pārvatī and reads thus:

यदि मां पञ्चलक्षाणि जपेदपि सुयन्त्रितः ।
तस्य श्री खेचरीसिद्धिः स्वयमेव प्रवर्तते ॥

अस्य श्री खेचरी महामन्त्रस्य भगवानादिनाथो ऋषिः । गायत्री छन्दः । श्री खेचरी सिद्धि प्रदा खेचरी देवता । ओं ह्रीं बीजम् नमः शक्तिः । मम योगसिद्ध्यर्थे विनियोगः । ओं ह्रां अङ्गुष्ठाभ्यां नमः । ओं ह्रीं तर्जनीभ्यां नमः । ओ हूं मध्यमाभ्यां नमः । ओं ह्रैं अनामिकाभ्यां नमः । ओं ह्रौं कनिष्ठिकाभ्यां नमः । आं हः करतलकरपृष्ठाभ्यां नमः । ओं ह्रां हृदयाय नमः । ओं ह्रीं शिरसे स्वाहा । ओं हूं शिखायै वषट् । ओं ह्रैं कवचाय हूं । ओं ह्रौं नेत्रत्रयाय वौषट् । ओं हः अस्त्राय फट् ॥

Then the text describes the process of meditation.

Texts like *YY* and *SS* describe meditation on specific *mantras* during Pratyāhāra, Dhārāṇa. The texts on Haṭha Yoga have given importance to *mantra* in various practices.

Mantra Yoga:

SS describes *mantra yoga* briefly, which involves meditation on specific mystic syllables in Cakras. It says that one gains happiness in this and the other worlds. By knowing this, the Yogi attains *siddhi*. The process involves syllables like *aum*, *aim*, *klim* and *strim*, and Cakras deities, specific deities, and number of times each *mantra* to be repeated.

It is to be noted that the text *Mantrayogasamhitā* exclusively deals on Mantra Yoga. It classifies *mantras* as (i) masculine, feminine and neuter; (ii) *siddha*, *sādhya*, *susiddha* (iii) *Pinḍa*, *kartari*, *bīja* and *mūlamantra*; (iv) *sattva*, *rajas* and *tamas*.

Sāradātilaka and its commentary by Rāghavabhaṭṭa describe each one of them as given hereunder:

Mantra yoga consists of sixteen *aṅgas* (limbs) which are (i) *Bhakti* (ii) *Śuddhi* (iii) *Āsana* (iv) *Pañcāṅgasevana*

(v) *Ācāra* (vi) *Dhāraṇā* (vii) *Divyadeśasevana* (viii) *Prāṇakriyā* (ix) *Mudrā* (x) *Tarpaṇa* (xi) *Havana* (xii) *Bali* (xiii) *Yāga* (xiv) *Japa* (xv) *Dhyāna* and (xvi) *Samādhi*.

Thus one can see that the texts on Haṭha, Mantra, and Rāja Yoga opine that all these practices culminate in Samādhi, which Patañjali also prescribes in his *Yoga Sūtras*.

The utility of *mantras* in all these types of Yogas and also in Tantric and Vedantic texts brings out the fact that *mantras* are highly efficacious in one's spiritual pursuit. Serious efforts have to be taken to find how these *mantras* are helpful in raising one's consciousness. The use of modem gadgets and the assistance of psychologists may also be sought in this endeavor.

End Notes

- 1 Nirukta. I.5 (ed.Mukund Jha Bakshi, Meharchand Lachmandas, New Delhi.1982)
- 2 Ibid .
- 3 (Aum) Namaḥ Śivāya
- 4 (Aum) namo nārāyaṇāya and aum namo bhagavate Vāsudevāya
- 5 Bhagavadgītā (VIII.13)
- 6 YS. I.27.
- 7 Ibid. I.. 28.
- 8 Ibid . IV.I - .
- 9 The present author was awarded Ph.D, by the University of Madras in 2005 for the critical study on this text.
- 10 YY II.12.
- 11 Ibid. II.14-15
- 12 Ibid .II. 15-16.
- 13 Manusmṛti 2.85.
- 14 YY. II.18.
- 15 Ibid . VI.4-10.
- 16 YY. VI.14-15.
- 17 YY.VI.16-17.
- 18 YY. VI-19.

- 19 Ibid. VIII. 15-22
- 20 Unpublished text; Mss, are available in Chennai, Mysore, Kolkota, Jodhpur and Benares.
- 21 *Śiva Samhitā* V.9
- 22 The present author was awarded Ph.D. (Vidya Varidhi) in 1999 by the Rshtriya Sanskrit Samsthan, New Delhi, for a critical sudy on this text.
23. *Varāha Upaniṣad* V.68; cf. *Dhyānabindu up.* 17
- 24 *Varāha Upaniṣad* . V.70
- 25 HSC. p.88 (R.3239,GOML, Chennai)
- 26 ibid. p.165
- 27 HYP.I.43.
- 28 *Mānasollāsa* p.324. v.32.
- 29 Nothing is known about this text *Khacaripaṭala* , though there is a section of *Mahākāla Samhitā* by the same name.

Qualities and Functions of Engineers and Architects Described in the Ancient Texts on Vāstuśāstra

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1.0 GENERAL

Many books are now available on the subject ‘Vāstu Śāstra’ in several languages. Many of them try to adhere to the ancient texts on ‘Vāstu Śāstra’ as far as possible. However, it can be noticed that most of them have not touched an important topic from the ancient texts describing the functions and qualities of the Builders/Technicians/Creators, called as ‘Śilpīs’ in Sanskrit, who were authorized to undertake the construction of any ‘Vāstu’ or the place to reside. In this paper, an attempt has been made to analyze and comment on the functions and qualities of the ‘Śilpīs’ (Builders/Technicians/Creators) as described in the ancient texts on ‘Vāstu Śāstra’.

As a curiosity exercise, this paper will also provide an opportunity to the present day Builders like Engineers, Architects, Contractors, etc., to compare their own qualities, functions and qualifications with the ancient requirements for the designation of the ‘Śilpī’ (Builder/Technician/Creator).

2.0 SOME DETAILS ABOUT ‘VĀSTUVIDYĀ’

In ‘Sanskrit’, ‘Vāstu’ means the place where Gods, Human Beings and Others reside (‘Vasati iti Vāstu’) (MM/C 1-2, MS/C 4) and ‘Vidyā’ means Knowledge. Thus ‘Vāstuvidyā’ means the knowledge of (how to construct) residing places (for Gods, Humans and Others). It deals with town planning, building construction (temples/palaces/houses/etc.), furniture, selection of

materials, vehicles, images, paintings, 'Vāstu' functions, etc. This is similar to creation of infrastructure for the development of the Human Society as is done now by the modern day Planners, Builders, Engineers, Architects, etc.

Thus, in the modern terms, 'Vāstuvidyā' or 'Vāstu Śāstra' can be called as the Science of Construction or Technology. It was in vogue since the Vedic Period (6000 BC). Because, apart from the prayers for the well being of the 'Gṛha' (the dwelling) and the 'Gṛhastha/Gṛhasmin' (the dweller), Vedas make mention of the house with 1000 doors ('Rg' 7/88), good earth for brick making ('Yajur' 11/12), placement of bricks ('Yajur' 17/2), destruction of residences by 'Agni' or fire ('Sam' 1707 and 1708), house with columns ('Atherva' 3/12), etc. It can be seen from the now available original Sanskrit books that though the books like 'Mānasar' (MS), 'Mayamatam' (MM), 'Manusyālayacandrikā' (MC), 'Viśvakarmā Vāstuśāstram' (VV), 'Samarāṅgaṇa-Sūtradhār' (SS), 'Harṣacarit of Bāṇa' (HB), many 'Purāṇas', 'Āgamas', etc., were written by different authors at different periods of time, they were not the independent creations at least in respect of 'Vāstuvidyā'. Because, it can be noticed that their central theme, arrangement of topics, order of chapters, method of description, etc., are almost similar, when they start describing 'Vāstuvidyā' in part or full. Also, most of these sages or authors were honest and polite enough to mention these facts in the beginning of their works. This statement can be verified by referring the opening verses of 'Mānasāra' (P. K. Acharya, 1934), 'Mayamatam' (Bruno Dagens 1994), 'Manusyālayacandrikā' (A. Achyuthan and B. T. S. Prabhu, 1998), etc. Dr. P. K. Acharya has also discussed this elaborately in the preface to his translation of 'Mānasāra' at pages xlvī to lvi (46 to 56). The account of about three hundred ancient 'Vāstu' texts mostly in 'Sanskrit' manuscripts is given in Appendix I of the dictionary of Hindu Architecture by the same author.

3.0 FUNCTIONS AND QUALITIES OF ‘SHILPIES’

We generally know that in ‘Sanskrit’, the meaning of ‘Śilpa’ is statue, ‘Śilpaśāstra’ means the method or technique to create the ‘020 Śilpas’ or statues and Śilpis’ means the persons or sculptors who create the Śilpas’.

However, in the ancient ‘Vāstu’ texts, the term ‘Śilpi’ is also used to describe the four types of persons who were authorized to undertake the work of Constructions. In modern terms, the ‘Śilpi(s)’ can be called as Technician(s) or Engineer(s) or Architect(s) or Builder(s). The description of ‘Shilpis’ given in ‘Mānasāra’ (MS), ‘Mayamatam’ (MM), ‘Manuṣyālayacandrikā’ (MC), etc., is presented below:

1. There are four types of ‘Śilpīs’ (Technicians or Builders) each with their functions (MM 5/13 = Mayamatam, Chapter V-13).
2. ‘Sthapati’ (Engineer or Architect), ‘Sūtragrahin’ (Chainman or Surveyor), ‘Vardhaki’ (Mason) and ‘Takṣaka’ (Stone and wood Cutter) are the said four types (MM 5/14).
3. The ‘Sthapati’/Engineer or Architect is from a renowned land and a learned person from ‘Saṁkīrṇa-Jāti’ (miscellaneous/ any cast). He is a man of quality. He must know how to establish buildings and must be well versed in all the Sciences. He must be physically perfect, just, compassionate, satisfied, free from envy, without weakness, handsome and learned in Mathematics. He must know the ancient Scriptures. He must be straight forward and master of his senses. He must be able to Draw and must know the whole country. He must be generous and not greedy. He must be healthy, attentive and free from the seven vices. He must be possessor of a well-chosen name and persevering. He must have crossed the ocean of Science (MM 5/14 to 18).

This description of ‘Sthapati’ is similar to the modern day Civil Engineer or Architect, who have the deep knowledge of Science, Mathematics, Drawing, Geography of the Country, Setting of Buildings, Scriptures, etc. Apart from this, the ‘Sthapati’ or Civil Engineer or Architect is supposed to be a man of quality, because it will bring either Good or Bad name to the whole community of the ‘Sthapatis’ or Civil Engineers or Architects depending upon the good work or bad work of one person. Some examples of such good persons are Sir M. Viśvesvarayya, Sir Arthur Cotton, etc. In short, the ‘Sthapati’ or Civil Engineer or Architect must be a person of Good Qualifications as well as Good Qualities. Thus,

‘Sthapati’/ Civil Engineer / Architect/Builder	= Good (Qualifications + Qualities)	= Q1 + Q2 1
i.e. E = Q1 + Q2 1		

In ‘Sanskrit’, ‘Sthāpatya Śāstra’ means the knowledge of construction including building construction. Thus, the ‘Sthapati’ can be called as the Master of ‘Sthāpatya Śāstra’.

4. The ‘Sūtragrāhin or Sūtragrāhi’ (‘Sūtra’ = cord/rope/chain and ‘Grāhin’ = holder) is the disciple or son of the ‘Sthapati’, who follows his directions. He is skillful in all the arts. He knows how to make a rope (‘Rajju’ or Chain) and rod (‘Daṇḍa’) and how to measure length, height and proportions (MM 5/18 to 19).

This description of ‘Sūtragrāhin’ is similar to the modern day chainman or surveyor. In short, ‘Sūtragrāhin’ is the future ‘Sthapati’ or Civil Engineer or Architect in training, under the guidance of the ‘Sthapati’.

However, in ‘Sanskrit’ drama, ‘Sūtragrāhi’ or conductor is a person who conducts the drama by introduction of the theme of

the drama in the beginning and in-between as and when required to continue the theme of the drama.

5. The ‘Takṣaka’ (Stone and wood Cutter) is so named because he cuts the stone, wood, bricks etc., into large or small pieces (MM 5/20).

This description of ‘Takṣaka’ (Stone and wood Cutter) is similar to the modern day Stone Cutter and Carpenter. It seems that in the ancient times, the stone and wood works were done by the same person(s).

In ‘Sanskrit’, ‘Takṣaka’ or ‘Takṣaka’ is also the name of the serpent which bit king ‘Parikṣita’ due to a curse from the son of the sage ‘Shamik’ (‘Bhāgavata Purāṇa’). Here, it can be noted that the serpent (or ‘Takṣaka’) bite people or animals. Similarly, ‘Takṣaka’ (stone or wood cutter) bites into stone and wood to make their pieces useful for constructions.

6. Knowing mud work (masonry), efficient, doing all works independently, the person who assembles and correctly erects the pieces cut by the ‘Takṣaka’ is the ‘Vardhaki’ (Mason or the person who increases or builds). It is said that he always works under the order from the ‘Sūtragrahīn’ (MM 5/21 to 22). This description of ‘*vardhaki*’ (Who Increases) is similar to the modern day mason. In ‘Sanskrit’, ‘*vardha*’ means to increase.

7. The ‘Sūtragrahīn’, ‘Takṣaka’ and ‘Vardhaki’ are active, skilful, pure, strong, compassionate, always respectful towards the master and joyous. They are always faithful to the ‘Stapathis’ instructions because to them, he is ‘Viśvakarmā’ [who creates ‘Viśva’ (or world) or the infrastructures useful to the world (‘Viśva’)] in person. However, the ‘Sthapati’ also can not do anything without his disciples like ‘Sūtragrahīn’, ‘Takṣaka’ and ‘Vardhaki’ (MM 5/22 to 24).

This describes the interrelation between the ‘Sthapati’ (Engineer or Architect) and his subordinates during the Vedic period, which are similar to the modern day public relations, personnel relations, labor relations, etc.

8. These tetrad (‘Sthapati’, ‘Sūtragrahīn’, ‘Takṣaka’ and ‘Vardhaki’) or the four people are always respectful, because they do the work of the ‘Viśvakarmā’ [‘Viśvakarmā (s)’ means the ‘Śilpī’ of Gods who is supposed to be the builder/creator of the Universe] i.e. building/creation of the infrastructure including buildings for the world or the ‘Viśva’ (MM 5/24).

This describes the respect given to the ‘Sthapati’ (Engineer or Architect) and his subordinates during the Vedic period. In these modern days also, the Engineers and Architects are usually treated with respect, depending upon their creations and their usefulness to the society or ‘Viśva’- world. Like the British Engineer Sir Author Cotton and Indian Engineer Sir M. Vishwesvaraya.

9. The ‘Sūtragrahīn’, ‘Takṣaka’ and ‘Vardhaki’ are the technicians led by ‘Sthapati’. Without them, nothing beneficial can be embarked upon (or the required residences and infrastructure cannot be created). However, with their help, like a ‘Guru’ (Teacher or Sage), the mortal-beings (‘Martyas’) can try to attain ‘Mokṣa’ or deliverance/completion (which is the ultimate aim of the Human Birth or Life) by staying in a perfect ‘Vāstu’ (MM 5/25).

10. Similar recommendations are also made by ‘Vitruvius’, the ancient Roman Architect (MS Dictionary P 727).

11. Also, the ‘Śloka’ 4/14 of ‘Yajurveda’ (Devdhar 1983) mentions that: “Let learned people (Engineers or Architects or ‘Śilpīs’) construct your house.”

4.0 WHO CAN BE CALLED AS ‘STHAPATI’ IN THESE DAYS ?

According to the description given in Para 3.0 (3), in modern terms, the ‘Sthapati’ is supposed to have the knowledge of Civil Engineering, Architecture, Fine Arts, Science, Scriptures, Geography, drawing, etc.

Here it can be noted that until few decades back, when enough Architects were not available, Civil Engineers were appointed as Town Planners. Now, since enough manpower is available, these two Subjects or Sciences are looked as two different things. Now, the Civil Engineering itself is further specialized as Foundation Engineering, Structural Engineering, Construction Engineering, Earthquake Engineering, Disaster Management, etc. Architecture is further specialized as Town Planning, Landscape Architecture, Internal Design/Decoration, etc. Fine Art has been specialized as Dance, Music, Sculpting, Drawing, Painting, etc. Thus, it can be seen that as the specialization and knowledge increases, the subdivision of the same subjects takes place and the divided subjects start looking independent and different from each other.

In short, it can be mentioned here that a modern Civil Engineer, Architect, or Builder who is having good qualities and qualifications, and who is capable of understanding and employing the fine points of Civil Engineering, Architecture, Fine Arts, Science, Scriptures, Geography, etc., is eligible for the title of the Sthapati, Head Śilpī (Builder) or Creator like Viśvakarmā as mentioned in Para 3.0.

5.0 REMUNERATIONS TO THE SHILPIS OR BUILDERS

As discussed in Para 3.0, the ‘Sthapati’ in particular and his disciples (together called as Tetrads or four persons) were supposed to be highly qualified and should have high personal qualities. For

the person with such high qualities and qualifications, the remuneration as well as the respect were also expected to be reasonably high. In this regard, following recommendations are made in ‘Mayamatam’ (MM):

1. The prince is obliged to offer land and cows to the tetrad who are led by the architect and who are skillful in measuring. He who does this without reservations will gain riches in abundance and his kingdom will extend to the moon and stars as long as the world shall endure [MM 9 (130)].

2. The generous prince gives land and cows to the tetrad led by the architect and practiced in work such as measurement. If he does this without reservation, riches in abundance will be his and his realm will stretch to the moon and stars as long as the world shall endure [MM 10 (94)].

3. It is then that the donor, standing in front of the temple with a serene mind, takes responsibility, with a joyous heart and following the instructions of the ‘Sthāpaka’ (head of the temple committee/advisor to the owner), for the fruits, of the work of the architect. Then he must honor the ‘Sthāpaka’ and the Architect to the utmost in the company with his sons, his brother and his wife. This donor joyously showers them with money, grains, cattle, clothes and land. As for the other craftsmen of the construction, such as ‘Takṣaka’, they will be satisfied with pieces of gold and fine clothes. It is with great pleasure that he presents the architect with the decorations of the temple, pillars and pavilion as well as with the cloth, the banner and the cow [MM 18 (202-206)].

4. In this regard, ‘Mānasāra’ (MS) makes the following recommendations:

The master being in an appreciative mood and holding a rewarding hand should make (on the completion of a building) to

the chief of the architects the present of a girl together with wealth, jewels, grains, land, house, maids and conveyances [MS 9 (535-536)/P 92]. If the master refrain from doing this honor (to the chief architect) in order to make a bargain he would sink down as long as earth and the moon last; therefore, he should give all these (kinds of presents to the architect) as a token of honor; and (thereby) he would (himself) secure all prosperities and success and have all desires fulfilled [MS 9 (537-538) P 92]. On the occasion of entering into the house, fees (‘Dakṣiṇā’) together with betel should be given to the architect (‘Sthapati’) and his assistants and especially to the Brahmins [MS 37 (72-73)/P 408]. After entering into the house in this way, the master should give with his own hand clothes, ornaments, conveyance, etc., to the assistant architects and others [MS 37 (82-83)/P 409]. Young girls and other maids together with an assemblage of wealth and jewels, Sali-corn, land, houses, servants, conveyance (vehicles and horses) should always be offered to the chief of the architects by the good master with his hands much in the posture of receiving boons [MS 49 (1-4) P 483]. If the master do not do the proper respect (to the artists) out of one reason or another, he will fall down as long as the earth and moon exist; but if he does aforesaid respect he becomes like a king and attains all prosperity, desirable things and success [MS 49 (5-8) P 483]. If the hearts of the artists be gratified, the worshipper (i.e. the master) will attain his desirable fruits; but if the architects become dissatisfied (at the gifts) all prosperity will be ruined; the master should, therefore, try always to please the chief of the architects in particular [MS 49 (9-11) P 483].

5. In ‘Manuṣyālayacandrikā’ (MC) also, the similar recommendations are made as given below:

Without this foursome (Tetrad) beginning with the ‘Sthapati’, it is not possible to construct houses etc. efficiently. Hence, intelligent ‘Acaryas’ (‘Acharya’ or advisor to the house owner)

should get the house constructed through (satisfied and) happy craftsmen [MC 1 (14)].

6.0 SCIENTIFIC AND ENGINEERING PRINCIPLES OBSERVED

While referring this paper, on the functions and qualities of the ‘Shilpis’ or Builders or Technicians as described in the ancient texts on ‘Vastu Sastra’, following scientific and engineering principles can be observed:

In Mayamatam, it is said that the Head ‘Śilpī’ or ‘Sthapati’ must have the knowledge of Mathematics, Science, Geography, Measurement, etc., and must be able to Draw. These qualities are also essential for the modern Engineers, Architects and Scientists.

The ‘Sūtragrahīn’ or chainman is supposed to be skillful in all the arts. He knows how to make rope (‘Rajju’ or Chain) and rod (‘Daṇḍa’) and how to measure length, height and proportions. Modern Engineers, Architects and surveyors are also supposed to know how to take correct measurements of length, height and proportions.

The Vardhaki or mason must correctly erect the stones, wood and bricks so as to get the correct shape of the building. Modern builders, Engineers, Architects, Masons etc., are also supposed to do the same thing, i.e. erecting the building correctly to the required shape and size.

Thus, it can be observed that the four names given to the ‘Shilpis’ in the ancient texts are not randomly chosen, but they directly or indirectly indicate the functions of each ‘Shilpi’ described by a particular name.

Further, it can be observed that the Ancient Subject ‘Vāstu Śāstra’ was allowed to be handled by the well educated and cultured

‘Śilpīs’ only. It was not left at the mercy of the uneducated and self declared ‘Vāstu Śāstra’ experts, as now available in plenty in these modern days, who try to exploit the public by adopting fair as well as unfair means. Due to these reasons, ‘Vāstu Śāstra’ is getting all the possible bad name and not because it is based on any particular religion or superstitions as people generally misbelieve. Because, such high level of technical and scientific knowledge is not essential to handle any superstitious or religious subjects.

7.0 A NOTE ON THE CAST OF THE ‘STHAPATI’

In the book ‘Mayamatam’ translated by Dr. Bruno Dagens, ‘Sankirna-Jatijo’ (MM 5/14c) has been translated as: - “of mixed caste (The ‘Sthapati’/Engineer or Architect is of mixed cast.)”. As per “The Students Sanskrit-English Dictionary” by V. S. Apte, MLBD, New Delhi, ‘Saṁkīrṇa-Jāti’ means of mixed birth/mongrel breed. In the same dictionary, the separate meaning of ‘Sinkirna’ is given as - mixed together, confused, indistinct, miscellaneous, intoxicated, narrow, etc., and the meaning of ‘Jāti’ is given as – caste, tribe or class.

In general, the translations are justified and become more relevant when the translation is done keeping in view, not only the literal meaning but also taking into consideration the background information as well as the interpretations with reference to the context and other books etc. In this case, the interpretation— of miscellaneous/any caste (The ‘Sthapati’/Engineer or Architect is of miscellaneous or any caste.) is more justified, as explained below:

1. The word miscellaneous/any caste includes mixed cast also. However, the word mixed caste refers to the mixed caste only and nothing else.

2. In these modern days also, mixed cast marriages are not much frequent and hence, in the ancient times, the incidents of mixed caste marriages must have been very rare. Hence, the latter interpretation, i.e. the 'Sthapati' is of miscellaneous or any caste is more relevant.

3. This interpretation also confirms the fact, that the able and hard working person from miscellaneous or any cast (including mixed caste) can become 'Sthapati'/Engineer or Architect. Thus, this noble profession of Construction or Creation is not and cannot be reserved for the people of any particular caste only.

4. This interpretation seems to be more acceptable to the ancient as well as modern scholars and is also supported by other books also.

In 'Manasar' (another standard and ancient book on 'Vāstu Śāstra'), there is no particular mention of the caste of the 'Stapathi' and others. However, in the dictionary of "Hindu Architecture" by P. K. Acharya, the matter is discussed from Page No. 709 to 729, and finally, it is mentioned that: "The social position of Architects is not quite clear from the literary or epigraphical records examined above. But from the functions assigned to each of the four Architects, it would appear that the first three, namely, 'Sthapati', 'Sūtragrahin' and 'Vardhaki', belong to the higher classes. Further, from the liberal presents and rewards given on each occasion equally to the Guru (preceptor or advisor to the owner) and the 'Sthapati', which are so frequently mentioned, it seems probable that the 'Sthapati' had an enviable position. This latter point might account for his excommunication mentioned in the epigraphical records quoted above."

4. The readers can further investigate on the topic discussed in this Section and can provide their views if found essential.

8.0 CONCLUSIONS

1. ‘Vāstu Śāstra’ is the Technical Tradition of Ancient India and it has nothing much to do with the religion/superstitions, as is generally believed.

2. The Sanskrit and poetic language, zipped method of writing, algebraic and symbolic expressions used to write them, the benefits and losses suggested when we follow or do not follow ‘Vastu’ rules, etc.; used in writing the ‘Vāstu Śāstra’ books, make the ‘Vāstu’ suggestions look like religious or superstitious, when seen superficially. However, when a man with good knowledge of Sanskrit, Science, Engineering, Architecture, etc., tries to decipher the ‘Vāstu’ suggestions, many Engineering and Scientific principles can be noticed behind them. Many of them can be applied to the modern buildings and towns with added advantages, for the benefits of the Human Beings.

3. ‘Yoga’ and ‘Prāṇāyāma’ are supposed to be helpful for the health of the Human Body and Mind. In USA, it has been reported in Akron Beckon Journal-2008 that the use of ancient Indian ‘Vāstu Śāstra’ is increasing in USA because, it can provide Green Buildings and act as ‘Yoga’ and ‘Prāṇāyāma’ for buildings. ‘Vāstu’ principles can provide solution to the major problem of sick building and town syndrome (SBS & STS), building related illnesses (BRI), poor indoor air quality (IAQ), etc., based on natural methods, which does not produce any harmful side effects unlike modern methods.

4. The ‘Śilpīs’ were the persons of High Qualities and Qualifications. Hence, they were supposed to get good Remunerations and Respect.

5. In these modern days also, the Common People are tempted to follow the ‘Vāstu’ guidance given by the unqualified, self

declared and self styled ‘Vāstu’ experts. Such experts with their half baked knowledge try to exploit the public to earn easy name, fame and money. However, it is expected that the Modern generations with their improved knowledge of Science, Technology, Civil Engineering, Architecture and Sanskrit will aim to further decipher and improve these Ancient Technical Traditions of India in order to help the Common People and to develop the subject at least to some extent.

6. Modern Engineers, Architects, Builders, etc., can cross check themselves whether they are having the qualifications and qualities required to make them eligible for the title of the Śilpī, Sthapati, or Creator like Viśvakarmā as discussed in this paper.

House Planning and Building Bylaws – in the light of Samarāṅgaṇasūtradhāra

Dr. Devajyoti Jena

Vāstuśātra is an ancient tradition of architecture which is based on the five elements of the nature. Vāstu produces positive energies and vibration within the homes, which creates an atmosphere and environment of absolute harmony, complete peace, good health and better success. It provides exclusive information to construct a house according to Vāstu Principles. It even talks about two different concepts of Vāstu i.e, 1. Residential (*Manuṣyālaya*) and 2. Spiritual (*Devālaya*).

Vāstu of its first instant is related to the construction of a house where people can reside. As we know Vāstu is based on various natural forces like solar energy, cosmic energy, lunar energy, thermal energy, magnetic energy, light energy and wind energy. These energies can be balanced to enhance peace, prosperity and success. If a house is constructed according to the rule of Vāstu, the inmates of the house enjoy all sorts of happiness in their life. If it is against Vāstu principle, it will be a place for all problems and worries. In this respect, the text Samarāṅgaṇasūtradhāra of king Bhoja, a prominent work among all Vāstuśātra, teaches how to construct a house with a proper plan, how to follow the bylaws for constructing a house and so on.

Here in this Research Paper, an attempt has been made to establish the rules and regulations on House planning and building bylaws with the help of the text Samarāṅgaṇasūtradhāra.

1. Vāstu and its derivation

The term Vāstu according to Amarakośa means ‘a dwelling’ (Vāsur nārāyaṇa punarvasu). Kauṭilya¹ defines Vāstu as “Gṛhaṁ

kṣetram ārama setubandha, taṭākam ādhāro va vāstu” it means house, field, garden, building of any kind, lakes and tanks are called Vāstu. In the Ṛgveda, the term Vāstu denotes a site and Śiva is the lord of it and the term Vāstavya means the material form i.e. House (Namo Vāstavyaya ca Vāsturūpāya ca). According to Viśvakarma² the term Vāstu is derived from the verb to ‘dwell’. It includes ground, building and vehicles etc. Again in the text Śukranīti, Śukrācārya defines Vāstu vidyā or Śilpa Śāstra as, “the science which deals with rules for the construction of palaces, images, parks, houses, canals and other good works.

Vāstu can be broadly classified into two main categories; such as; (i) Śilpa Śāstra (Deva Śilpa) (ii) Gṛha Śilpa (Mānava Śilpa). Vāstu related to the construction of a temple or a residing place for Gods and Goddesses is called Śilpavāstu. Again Vāstu related to the construction of a house or a residential building for human being is called Gṛhavāstu. Gṛhavāstu is more popular than Śilpavāstu in modern age. Each and every individual wants to apply the tenets of Vāstu for his house for the benefit of their family.

2. Division of site for Vāstu

The selected site for the residential building is primarily divided into 9 squares on each site like these a total 81 squares are formed⁴. Eight directions are identified such as: (i) East (ii) West (iii) North (iv) South (v) North- East (vi) South- East (vii) South- West (viii) North – West. The central ninth square is called brahmasthāna⁵.

3. Vāstu Puruṣa

The practical application of Vāstu is yantric in nature. The Vāstupuruṣa maṇḍala, the site-plan diagram of a building accordingly to Nārada is a yantra. Therefore it is an artifice in which the ground (*bhūmi*) is converted into the extent of the manifested universe. “The nameless, formless entity which is bound

in this case to the spot within the square maṇḍala is henceforth known as ‘Vāstupuruṣa’⁶.

The Presiding deity Vāstupuruṣa, who is described as hump backed and of crooked shape, is said to occupy the habitat in such a manner that his limbs covers several squares or group of squares. He lies down with his face turned downwards. His face to north east and both the feet in South-west corner and the right hand to South-east, left hand to North-west and finally the stomach area covers the central part, which is known as Brahmasthānam⁷. If the Vāstupuruṣa’s limbs are missing or damaged by any reason in the building, the house owner will face some sort of inauspicious results.

4. Five elements of Vāstu and their Directions

Earth, Water, Fire, Air and Space are the five elements called “Pañcamahābhūta” These five elements are said to occupy five directions in a site. Balance of these five elements is very important for a prosperous living in a house. Their directions are as-

- | | | |
|------------------|---|-------|
| a. North-East | — | Water |
| b. South-East | — | Fire |
| c. South-West | — | Earth |
| d. North-West | — | Air |
| e. Brahmasthānam | — | Space |

5. Direction, Lords and their embodiment

The text Samarāṅgaṇasūtradhāra has given a detailed description about the direction of Vāstu, the lords and their embodiment in 14th chapter⁸.

1. North-East- Iśāna - Direction of beneficial energies, knowledge, spiritual growth, progeny.

2. East - Indra - Direction of knowledge, authority, fertility, wealth, happiness.
3. South East - Agni - Direction of sustenance, potent internal energy, health, women's issues.
4. South - Yama - Direction of birth and rebirth.
5. South West - Nirṛt - Direction of Nocturnal deity, sleep, demons, fame, income, longevity.
6. West - Varuṇa - Direction of fate, karma
7. North West - Vāyu - Direction of intellectual activities, communication, Social life, business.
8. North - Kubera - Direction of acquisition of wealth, career.
9. Centre - Brahmā - Direction of Energy creator, power, balance, creativity.

6. Prominent Acāryas of Vāstuśāstra

According to Indian tradition⁹, there were 19 Acāryas, who have established and propagated the Vāstuśāstra. The name of those 19 Acāryas as mentioned in Matsya purāṇa are

1. Bhṛgu, 2. Atri, 3. Vaśiṣṭha, 4. Viśvakarma, 5. Māyā,
6. Nārada, 7. Nagnajit, 8. Viśālāksha, 9. Purandara or Śakra,
10. Brahmā 11. Kumāra 12. Nandīśa or Śambhu, 13. Śaunaka
14. Garga 15. Vāsudeva, 16. Aniruddha, 17. Śukra 18. Bṛhaspati
19. Manu

7. Noted Ancient texts on Vāstuśāstra

There are 11 noted great ancient works on vāstuśāstra¹⁰. The works are as follows –

1. Viśvakarmā vāstuśāstra
2. Samarāṅgaṇa sūtradhāra

- | | |
|-------------------------|--------------------|
| 3. Maṇḍana sūtradhāra | 4. Rājasimha vāstu |
| 5. Dīpārṇava | 6. Śilparatna |
| 7. Mayamata | 8. Mānasara |
| 9. Manuṣyālaya candrikā | 10. Kāśyapa Śilpa |
| 11. Aparājita prccha. | |

So far as the research topic is concerned here the whole concentration will be given to the house planning and building byelaws as reflected in the text of Samarāṅgaṇasūtradhāra (hereafter-SS) of King Bhoja under the heading of house architecture.

The text SS occupies a distinct place among the extant manuals of the science of architecture. All the manuals go by the name of the subject or the author. The title of the book Samarāṅgaṇasūtradhāra, literally means “an architect of human dwellings¹¹.”

8. House construction and its Division

Initially, House construction may be divided into two groups¹². (a) Non-Architectural and (b) Architectural. Both the groups may be tabulated as follows -

- | A) Non-Architectural | B) Architectural |
|----------------------|---------------------------------------|
| 1. Vāstupūjana | 1. Orientation - Śaṅkusthāpana |
| 2. Balidāna | 2. The site plans- Vāstupada vinyāsa. |
| 3. Halakarṣaṇa | 3. Measurement– The Hasta lakṣaṇa |
| 4. Aṅkurāropana | 4. Ayādiṣaḍvarga |
| 5. Śilānyāsa | 5. Patākādiṣaṭ chandas |

9. Building and its Classification

According to Samarāṅgaṇasūtradhāra the classification of the building is in keeping with the needs of not only the different strata of the men but also the different orders of Gods and Goddesses. The residential houses were meant for different group of people in such a way that a resident of a middle class will differ from resident of a higher class. It was based on the nobility of the clan and aristocracy of mind and spirit. This is the distinct feature of Bhoja's contribution to the science of architecture. As per the line of Samarāṅgaṇasūtradhāra , houses may be divided into three categories¹³:

1. Popular residential houses - Śālā Bhavanas
2. Palaces of the kings - Rāja Bhavanas
3. Temple - Residences of God and Prāsādas.

Apart from these above said categories there may be few additions like special houses i.e., Assembly halls and Council Chambers, House of animals i.e., Shed for cows, horses, and elephants¹⁴.

10. Houses and their term

Houses are of manifold denotation and connotation. *Harmyas*, *Vimānas* and *Prāsādas* are also houses where higher people, the rich people and the Gods are housed. The house (śālā)(*śālāh santi asmin iti śālāḥ*) with its characteristics of courts, chambers, rooms, porticos etc. as opposed to the storeys (*Vimānas* and *Prāsāda*) is used. So śālā is meant for a residential house¹⁵.

Mārkabṇḍeya purāṇa¹⁶ and Vāyu purāṇa¹⁷ also proclaim the primitive house; the first house on earth had the tree as its model. "Trees are stated to have supplied to the primitive men the model of his future house¹⁸." Śālā (house) is stated to have been derived

from Śākhā (branch) because originally branches were arranged lengthwise, breadth wise, crosswise, up and down and thatched to make the first house.”

Thus Śālā primarily means a thatch of straw (*Chala*) for shelter of men or their cattle and stores. Later it is named as stalls and sheds. As time passed it came to mean as a house in general. Finally, even today, it has come to mean a single section or a single room of a house like *Agniśālā*, *Patniśālā*, *Gośālā*, *Vājiśālā*, *Gajaśālā*, etc¹⁹.

According to the Samarāṅgaṇasūtradhāra ²⁰, the unit of (ordinary dwelling) the house design is the open quadrangle surrounded by chamber (Śālā) and this unit is repeated two, three, four or more times according to the needs of the accommodation of the occupants.

11. Characteristics and Classification of Houses (Śālā)

According to the Samarāṅgaṇasūtradhāra , (Śālā) class of building means a residential house and it differs not only in shape, materials and construction but also in the use²¹. In Mānasāra, Śālā is used mostly in the sense of a house. Śālā implies both temples and residential buildings for Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras²². Kāmikāgama²³ says the rows of the Śālā are termed as *Mālikā* – the garland, and the *mālikā* is a class of many-storied mansion. The text Vāstuvidyā²⁴ further supports that the Śālā building were primarily meant to be human dwellings for men.

There are as many as ten classifications of the house (Śālā) from *Ekaśālās* to *Dasaśālās*. Out of all these classes the *Catuśśālā* houses are often mentioned in literature and this is the most characteristic type of Ancient Indian buildings as a number of middle class people used to live in this type of house. In this respect, Samarāṅgaṇasūtradhāra restricts the classification of the house

(Śālā) to ten, for the people of divergent means and needs, from an humble dweller to his honored and fortunate counter-part, can all be accommodated in them. These ten broad divisions²⁵ are –

- | | | |
|---------------|---------------|--------------|
| 1. Ekaśālās | 2. Dviśālās | 3. Triśālās |
| 4. Catuśśālās | 5. Pañcaśālās | 6. Ṣaṭśālās |
| 7. Saptaśālās | 8. Aṣṭaśālās | 9. Navaśālās |
| 10. Daśaśālās | | |

Apart from this, Samarāṅgaṇasūtradhāra envisages some of the principal varieties of the houses (Śālā), when transformed into brick and mortar. Each house (Śālā) (from Ekaśālā to Daśaśālā), have different model varieties as narrated in the text in a vivid manner²⁶.

12. Building Byelaws

The Building Byelaws in modern times by the modern house plans of the individual and citizens are scrutinized by the city corporations, where as in ancient times it was a code of sanctified religious character, the violence of which was beyond contemplation. As a result the horror of death, destruction, and other misfortunes was always shadowing them. So, in this connection, whether it is construction of a Vedic altar, a temple, an image of a God or a residential house, a proportionate measurement was taken into consideration in ancient India, particularly in the case of iconography. Thus Samarāṅgaṇasūtradhāra rightly says, to them *pramāṇa* was the life breath of an art²⁷.

The building bylaws mostly concern with the doors, the storeys, and the orientation, the proportion of measurements, layouts, the site-plans, the directions, the auspicious dates and time. All these concepts are not narrated in Samarāṅgaṇasūtradhāra in a single chapter. They are scattered through out the text. Hence it is the

duty of us to make them gather at one place to evolve a code of byelaws – a systematic presentation of ancient thought through the modern platform.

The people of ancient India had visualized the things through religious sanctity. Naturally, all these rules of living, drinking, bathing, eating, sleeping, mode of living – building houses, conducting any business, secular or religious were formulated like religious sacraments. It was a practice of faith rather than a belief which encouraged them to formulate such a code of life. Here are a few illustrations of the building bylaws from the point of astrological data, religious and secular consideration in the light of Samarāṅgaṇasūtradhāra .

1. One should start building a house only in the months of *Vaiśākha*, *Śrāvaṇa*, *Mārgaśīrṣa*, *Pauṣa* and *Phālguna*²⁸ in Hindu calendar.
2. One should choose the dates as *Dvītiya*, *pañcamī*, *Saptamī*, *Navamī*, *Ekādaśī*, and *Trayodaśī* of the month²⁹.
3. One should consult a priest and an astrologer for the details of *Āya*, *Vyaya*, *Aṃśaka*, *Tārā*, *Nakṣatra* etc. for the auspicious moments on a particular date³⁰.
4. One should build a house on the proper *padas*³¹.
5. *Pada* and *Dvāra* should allot for different castes³² in this manner.

<u>Caste</u>	<u>Pada</u>	<u>Dvāra</u>
i. Brāhmaṇa-	Bhallaṭa, Dhanada, Caraka or Pṛthvīdhara	Mahendra
ii. Kṣatriya-	Mahendra, Arka, Sātya, Āryaka	Gṛhakṣata

iii. Vaiśya-	Yāmya, Vaivasvata, Gāndharva or Gr̥hakṣata	Puṣpadanta
iv. Śūdra-	Vāruṇa, Puṣpadanta, Maitra or Asura	B h a l l a ṭ a

6. Placing of house door should be also allotted according to castes³³.

Caste		facing
i. Brāhmaṇa	to	South
ii. Kṣatriya	to	West
iii. Vaiśya	to	North
iv. Śūdra	to	East

7. Placing of Vāstudvāra should be allotted to the different castes³⁴ in this manner.

Caste		facing
1. Brāhmaṇa	to	East
ii. Kṣatriya	to	South
iii. Vaiśya	to	West
iv. Śūdra	to	North

8. The number of storeys should be caste wise³⁵ as prescribed.

Śūdra - not more than 3 and half a storey.

Vaiśya - not more than 5 and half a storey.

Kṣatriya - not more than 6 and half a storey.

Brāhmaṇa - not more than 7 and half a storey.

Kings - not more than 8 and half a storey.

9. Door should not be placed in the middle of the house³⁶.

10. Two doors should not be exactly opposite to each other³⁷.
11. Similarly the doors in the upper storeys must conform to the doors below³⁸.
12. A Residential house must have *śālā* and *Alinda* both³⁹.
13. Mouldings like *Siṃhakarṇa*, *Kapota* etc. together with the painting should be avoided⁴⁰.
14. Rules regulating frontage (*Mārgavedha*) on the way, cross road or any road or any other building, door, tree etc. is to be avoided⁴¹.
15. Bylanes should not be on both the side⁴².

From the above said discussion we conclude that a deep study on Samarāṅgaṇasūtradhāra may help to collect more information about the house construction and Building Byelaws which will give room for analyzing the concept among the present engineers and the followers of Vāstu.

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पाणिनीयव्याकरणे अतिदेशसूत्रविचारः

Dr. S. Lakshminarasimham

आपः पवित्रः प्रथमं पृथिव्यामपां पवित्रं च परमं च मन्त्राः ।

तेषां च सामग्र्यजुषां पवित्रं महर्षयो व्याकरणं निराहुः ॥

प्रकृतिप्रत्ययविवेचनपुरस्सरं भाषायाः स्वरूपमुपवर्णयत् लाघवेन लौकिकवैदिकोभयशब्दान्वाख्यानं कुर्वन् पाणिनीयं व्याकरणशास्त्रमितरशास्त्रापेक्षया विदुषामत्यन्तोपकारकम् । यतश्च तद्विना शब्दस्य सम्यग्ज्ञानाय सुष्ठु प्रयोगाय च नास्त्यन्यः लघूपायः । अत एव “पाणिनीयं महाशास्त्रं पदसाधुत्वलक्षणम्” इत्यादिप्रशस्तिः आगता ।

किञ्चिद्व्यूनतया चतुस्सहस्रसंख्याकानि पाणिनिसूत्राणि तत्तत्कृत्यमाधारीकृत्य संज्ञा – परिभाषा – विधि – नियम – अधिकार – अतिदेशभेदेन षोढा विभक्तानि । तदुक्तमभियुक्तैः

संज्ञा च परिभाषा च विधिर्नियम एव च ।

अधिकारोऽतिदेशश्च षड्विधं सूत्रमुच्यते ॥ इति ।

एषु षड्विधसूत्रेषु विधिसूत्रस्यैव सर्वोत्तमं प्राधान्यम् तस्यैव साक्षाल्लक्ष्यसंस्कारकत्वात् । अन्येषां तु विधिसूत्रार्थोपकारकत्वमेव न तु साक्षाल्लक्ष्यसंस्कारकत्वम् । अत एव विधिसूत्रस्य प्रधानशास्त्रमिति विध्यतिरिक्तानां संज्ञादिसूत्रानां तु गुणशास्त्रमिति अप्रधानशास्त्रमिति च व्यवहारः । तत्र गुणशास्त्राणां संज्ञापरिभाषादीनां मध्ये अतिदेशसूत्रविषयकः विचारः प्रस्तूयते ।

अत्र “तेन तुल्यं क्रिया चेद्वतिः” तत्र तस्यैव इति द्वाभ्यां सूत्राभ्यां विहितवतिप्रत्ययघटितातिदेशसूत्रविचारः वतिप्रत्ययाघटितसूत्रविषयकः विचारः वतिप्रत्ययघटिततदघटितसूत्रयोः भेदः सामान्यातिदेशातिदेशभेदेन पुनः

अतिदेशद्वैविध्यं विशेषातिदेशे प्रमाणस्य आवश्यकता
अतिदिश्यमानांशमाधारीकृत्य अतिदेशसूत्राणां सप्तविधत्वम् इत्येते विषयाः
यथामति विचार्यन्ते ।

अतिदेशसूत्रस्वरूपादिकम्

अतीत्युपसर्गपूर्वकात् दिश अतिसर्जने इति धातोः भावे अर्थे भावे इति
सूत्रेण घञि अतिदेशशब्दः निष्पद्यते । अति अतिक्रम्य, देशः उपदेशः बोधनम्
अतिदेशः इत्युच्यते । अन्यत्र विद्यमानानां धर्माणामन्यत्र अतिदेशनम् अतिदेशः
भवति । यथा - गवि विद्यमानानां जाड्यमान्यादीनां धर्माणां स्वविषयं
गाममतीत्य अन्यत्र वाहीके बोधनं क्रियते गौर्वाहीकः इति वाक्येन । अतिदिश्यते
अनेन इत्यर्थे अतिपूर्वादिशोः करणे अर्थे अकर्तरि च कारके संज्ञायाम् इति सूत्रेण
घञि कृतेऽपि अतिदेशशब्दः निष्पद्यते । तदा येन वाक्येन एकत्र विद्यमानानां
धर्माणामन्यत्र बोधनं क्रियते, तद्वाक्यमपि अतिदेशशब्देन उच्यते । अनया रीत्या
गौर्वाहीकः इति वाक्यमपि अतिदेशः अतिदेशवाक्यमित्युच्यते ।

सादृश्यबोधकं वाक्यम् अतिदेशवाक्यमित्यपि वक्तुं शक्यते । सादृश्यं नाम
तद्भिन्नत्वे सति तद्गतभूयोधर्मवत्त्वमित्यभियुक्ताः । यथा - चन्द्र इव मुखम्
इत्यादौ चन्द्रभिन्ने मुखे चन्द्रगतवर्तुलत्वाद्वाह्यदत्त्वादि भूयो धर्मसम्बन्धः बोध्यते ।
अतः सादृश्यबोधकमिदं वाक्यम् अतिदेशः भवति । अत एव सिद्धान्तमुक्तावल्याम्
उपमानखण्डे यत्र आरण्यकेन केनचित् ग्रामीणाय उक्तम् - गोसदृशो
गवयपदवाच्यः इति पश्चात् ग्रामीणेन क्वचिदरण्यादौ गवयो दृष्टः, तत्र
गोसादृश्यदर्शनं यज्जातं तदुपमितिकरणम् तदनन्तरं गोसदृशो गवयपदवाच्यः
इत्यतिदेशवाक्यार्थस्मरणं यज्जायते तदुपमितिः इत्यादिना उपमितिनिरूपणावसरे
गोसदृशो गवयपदवाच्यः इति सादृश्यबोधकवाक्यस्य अतिदेशवाक्यत्वमुक्तम् ।

लोके सादृश्यवाचकानां यथेवादिशब्दानां, वतिप्रत्ययस्य वा प्रयोगे साक्षादतिदेशः अवगम्यते । यथा- गौरिव गवयः वर्तते, यथा गौः तथा गवयः, गोसदृशो गवयः, गोवद्गवयो वर्तते इत्यादिप्रयोगेषु । क्वचित्तु यथेवादिशब्दाप्रयोगेऽपि वाच्यार्थानुपपत्त्या सादृश्यार्थः लक्ष्यते । यथा - अग्निर्माणवकः, गौर्वाहीकः इत्यादौ । अत्र अत्यन्तभिन्नयोः अग्निमाणवकयोः गोवाहीकयोश्च अभेदान्वयानुपपत्त्या अग्निसदृशो माणवकः, गोसदृशो वाहीकः इत्यर्थः प्रतीयते ।

शास्त्रेषु अतिदेशः

एवं शास्त्रेष्वपि अन्यदीयधर्मान् अन्यत्र बोधयितुम् अतिदेशः स्वीकृतः । यथा - मीमांसाशास्त्रे प्रकृतिवद्विकृतिः कर्तव्या इत्यनेन प्रकृतियागीयानामङ्गानां विकृतियागे अतिदेशः कृतः । एवं ज्येष्ठभ्रातापितृसमः जनिता चोपनेता च यश्च विद्यां प्रयच्छति, अन्नदाता भयत्राता पञ्चैते पितरस्मृताः, इत्यादिस्मृतिवाक्यैरपि ज्येष्ठभ्रातरि पितृधर्मातिदेशः, उपनेतृविद्यादात्रादिषु पितृव्यपदेशातिदेशः कृतः । एवं व्याकरणशास्त्रेऽपि एकत्र विद्यमानान् विहितान् वा धर्मान् अन्यत्र बोधयितुं स्थानिवदादेशोऽनल्विधौ (१.१.५६), अचः परस्मिन् पूर्वविधौ (१.१.५७), इत्यादीन्यतिदेशसूत्राणि पाणिनिना कृतानि । अल्पवृत्तिधर्माश्रये भिन्ने कार्ये कर्तव्ये आदेशः स्थानिवत् स्थानिना तुल्यं भवति इत्यर्थकेन स्थानिवदादेशोऽनल्विधौ इति सूत्रेण आदेशो अविद्यमानस्य धर्मस्य स्थानितः तत्र प्रापणं क्रियते । यथा - राम + डे इत्यत्र डे प्रत्ययस्य डेर्यः (७.१.१३) इति सूत्रेण य इत्यादेशे राम + य इति जाते यजादित्वस्य सत्त्वेऽपि सुप्त्वाभावात् सुप्ति च (७.३.१०२) इति सूत्रेण दीर्घं न प्राप्नोति । अतः राम + य इत्यत्र प्रकृतसूत्रेण डेप्रत्ययवृत्तिसुप्त्वं यादेशे अतिदिश्यते । तदा स्वतो विद्यमानं यजादित्वम् आतिदेशिकं सुप्त्वं च आश्रित्य यजादिसुप्परत्वस्य

सत्त्वात् निरातंकं सुपि च इति सूत्रेण दीर्घप्रवृत्तौ रामाय इति रूपं भवति । एवं लौकिकशास्त्रवाङ्मये च सर्वत्र अन्यत्र विद्यमानधर्माणामन्यत्र प्रापणाय अतिदेशः स्वीकृतः ।

अतिदेशसूत्राणां द्वैविध्यम्

अतिदेशसूत्राणि पाणिनीये द्वेधा समुपलभ्यन्ते । वतिप्रत्ययान्तघटितानि चेति । यथेवादिशब्दघटितानि अतिदेशसूत्राणि तु प्रायशः न सन्त्येव । तत्र आद्यन्तवदेकस्मिन् (१ . १ . २१), स्थानिवदादेशोऽनल्विधौ (१ . १ . ५६), कर्मवत्कर्मणा तुल्यक्रियः (३.१.८७), तृज्वत्क्रोष्टुः (७.१.९५) इत्यादीनि अतिदेशसूत्राणि वत्यन्तघटितानि गाङ्कुटादिभ्योऽञ्जिण्डित् (१.२.१) असंयोगाल्लिट् कित् (१.२.५), गोतो णित् (७. १. ९०) इत्यादीनि तु वत्यन्ताघटितानि । वतिप्रत्ययस्यानिर्देशोऽपि वत्यर्थस्फूर्त्यौ अतिदेशत्वं स्वीकर्तुं शक्यते । अत एव बहुगणवतुडति संख्या इत्यादिसूत्रेषु भाष्ये उक्तम् - अथवा नेदं संज्ञाकरणम्, तद्वदतिदेशोऽयम्, बहुगणवतुडतयः संख्यावद्भवन्तीति । स तर्हि वतिनिर्देशः कर्तव्यः न कर्तव्यः, नन्तरेण वतिमतिदेशो गम्यते । अन्तरेणापि वतिमतिदेशो गम्यते । तदूयथा - एष ब्रह्मदत्तः । अब्रह्मदत्तं ब्रह्मदत्त इत्याह, ते मन्यामहे, ब्रह्मदत्तवदयं भवतीति । एवमिहापि असंख्यां संख्येत्याह संख्यावदिति गम्यते इति । अनया भाष्योक्त्या वतिनिर्देशाभावेऽपि यत्र वत्यर्थस्फूर्तिः सादृश्यार्थप्रतीतिः, तत्र अतिदेशत्वं स्वीकर्तुं शक्यते इति स्पष्टमेव । वतिप्रत्ययनिर्देशे तु अतिदेशत्वं स्फुटं प्रतीयते ।

वतिप्रत्ययघटितातिदेशसूत्रविचारः

(तेन तुल्यमित्यादिसूत्रविहितवतिप्रत्ययघटितसूत्रविषयकः विचारः)

तत्र वतिप्रत्ययस्य सादृश्यार्थकत्वं “तेन तुल्यं क्रिया चेद्वतिः (५.१.११५)”, “तत्र तस्येव (५.१.११६)” इति सूत्राभ्यां बोधितम् । तत्र प्रथमसूत्रस्यायमर्थः ।

तृतीयान्तात् तुल्यमित्यर्थे वतिप्रत्ययः स्यात्, यत्तुल्यं सा क्रिया चेत् ।
 ब्राह्मणवदधीते क्षत्रियः, राजवद्वर्तते वैश्यः शूद्रवदाचरति ब्राह्मणः
 इत्यादीन्युदाहरणानि । उदाहरणेषु ब्राह्मणादिपदानि तत्कर्तृकाध्ययनादिक्रियां
 लक्षणया बोधयन्ति । तथा च ब्राह्मणकर्तृकाध्ययनसदृशी क्षत्रियकर्तृका
 अध्ययनक्रिया इत्यादिरूपेण बोधः । अत्र क्रिययोः सादृश्यं, तद्द्वारा व्यक्तयोरपि ।
 “तेन तुल्यं क्रिया चेद्वतिः” इति सूत्रे तेन इत्यत्र तृतीया “तुल्यार्थैरतुलोपमाभ्यां
 तृतीयान्यतरस्याम् (२.३.७२)” इति सूत्रेण विहिता । सा च शेषषष्ठ्यपवादभूता
 इति सर्वाविभक्त्यर्थबोधिका । अत एव राज्ञा सदृशं वर्तते, राजवत् वर्तते, जडस्य
 तुल्यं ब्रूते, जडवत् ब्रूते, सूर्य इव प्रकाशते, सूर्यवत् प्रकाशते, पिता इव पालयति,
 पितृवत् पालयति राज्ञा इव, राजवत् व्यवहृतमनेन, देवमिव, देववत् भवन्तं पश्यामि
 असिना इव, असिवत् दात्रेण भिनत्ति ब्राह्मणाय इव, ब्राह्मणवत् वैश्याय ददाति,
 पर्वतादिव, पर्वतवत्, आसनादवरोहति, इत्यादौ वतिप्रत्ययान्तस्थले
 तृतीयाभिन्नविभक्त्यर्थस्यापि स्फूर्तिः । अत एव सनः पूर्वस्मात् धातोः इव
 सन्नन्तादप्यात्मनेपदं स्यात् इत्यर्थे “पूर्ववत्सनः (१.३.६२)” इति सूत्रं पाणिनिना
 कृतम् । यत्र “तेन तुल्यं क्रियाचेद्वतिः (५.१.११५)” इति सूत्रेण वतिः, तत्र
 तृतीयान्तेनैव विग्रहः, सूत्रानुरोधात् । अर्थस्तु उपमेयविभक्त्यनुसारेण ग्राह्यः ।
 अत एव उपमानोपमेययोः समानविभक्तिकत्वनियमस्य भङ्गोऽपि न । अत एव
 “पूर्ववत्सनः” इति सूत्रे कैयटेन उक्तम् - “पक्षद्वयेऽपि तेन तुल्यमिति
 तृतीयान्ताद्वतिः, न तु पञ्चम्यन्तात् । तुल्यार्थैरिति विहिता तृतीया सर्वाविभ
 क्त्यर्थानन्तर्भावयतीति पञ्चम्यर्थस्यात्र ग्रहणमुपपन्नमेव । यथा
 ब्राह्मणवद्वैश्यादधीते इति, ब्राह्मणादिव वैश्यादधीते इत्यर्थः । वैश्यापादानकस्य
 अध्ययनस्य ब्राह्मणापादानकम् अध्ययनमुपमानम् । तत्र ब्राह्मणापादानकाध्ययने
 ब्राह्मणशब्दो वर्तते । तेन ब्राह्मणेन तुल्यं वैश्यादधीते इति तृतीयान्ताद्वतिः ।

एवमिहापि पूर्ववत् द्रष्टव्यम् इति । “स्थानिवदादेशोऽनल्विधौ (१.१.५६)” इत्यादिषु तेन तुल्यं क्रिया चेद्वतिः इति सूत्रेण वतिप्रत्ययः । तथा च अलाश्रयविधिभिन्ने विषये आदेशः स्थानिना तुल्यं भवति इत्यवरूपेण बोधः । आदेशा स्थानिसादृश्यमर्थात् सिध्यति । आदेशे सादृश्यं च स्थानिकार्यप्राप्त्या, स्थानिगतव्यपदेशप्राप्त्या, स्थानिगतधर्मप्राप्त्या वा भवति ।

तत्र तस्येव इति विहितवतिप्रत्ययघटितसूत्रविषयकः विचारः

“तत्र तस्येव (5.6.116)” इत्यस्य तु सप्तम्यन्तात् षष्ठ्यन्ताच्च इवार्थे वतिप्रत्ययः स्यादित्यर्थः । पूर्वसूत्रे तेन इत्यत्र तृतीयया सर्वविभक्त्यर्थबोधनात् षष्ठीसप्तम्यर्थस्यापि ग्रहणं भवति । तथापि तत्र क्रियातौल्ये एव वतिप्रत्ययः पुत्रेण तुल्यः स्थूलः देवदत्तः, भ्रात्रा तुल्यो धनी देवदत्तः इत्यादौ गुणद्रव्यतौल्ये तु न । अतः गुणद्रव्यतौल्येऽपि वति प्रत्यये इदं सूत्रम् ।

मधुरावत् सुधे प्राकारः बृहस्पतिवदस्मिन् पाण्डित्यं गृहवदरण्ये चरन्ति इत्यादौ मधुरादिशब्देभ्यः लक्षणया मधुराप्राकाराद्यर्थबोधकेभ्यः उपमानवाचकेभ्यः सप्तम्यन्तेभ्यः इवार्थे वतिप्रत्ययः उपमेयसुध्नादिषु सप्तमीदर्शनात् । मधुरासम्बन्धिप्राकारसदृशः सुधसम्बन्धी प्राकारः इत्यादिरीत्या बोधः ।

चैत्रवत् मैत्रस्य गावः, मन्मथवदस्य सौन्दर्यम् इत्यादौ षष्ठ्यन्तेभ्यः चैत्रादिभ्यः इवार्थे वतिः । चैत्रसम्बन्धिगोसदृशाः मैत्रसम्बन्धिगावः इत्यादिरूपेण बोधः । चैत्रस्य गवां, मैत्रस्य गवां च बोधितं सादृश्यं समानगोमत्वेन चैत्रमैत्रयोः सादृश्यं सूचयति ।

एवं व्याकरणशास्त्रेऽपि “स्यसिच्सीयुद्तासिषु भावकर्मणोरुपदेशेऽज्झनग्रहदृशां वा चिण्वदिट् च (६.४.६२) इति सूत्रे उपमेयवाचके स्यसिच्सीयुद्तासिषब्दे सप्तमीदर्शनात् उपमानवाचकात् चिण्शब्दादपि

सप्तम्यन्तादेव वतिः । व्याकरणशास्त्रस्य सामान्यतः यत्किञ्चित्कार्यविधायकत्वात् द्रव्यगुणक्रियासु अन्यतमेन सादृश्ये विवक्षिते एव वतिविधानाच्च कार्यमित्यध्याहियते । एवञ्च स्यसिचूसीयुद्तासिषु चिण्वत्कार्यम् इति सम्पूर्णं वाक्यं, मधुरावत् सुप्ते प्राकारः इतिवत् । यथा चिण् उपदेशे अजन्तानां भू प्रभृतीनां धातूनां, हन् ग्रह्, दृश् धातूनां च वृद्ध्यादिकार्याणि जनयति, तथा स्य, सीचू, सीयुद्, तास् प्रत्ययाः अपि वृद्ध्यादिकार्याणि जनयन्ति इति प्रबोध्य चिणः स्यसिचूसीयुद्तासीनां च वृद्ध्यादि कार्यजनकत्वेन सादृश्यं बोधयति इदं सूत्रम् ।

एवं “लोटो लङ्वत् (३.४.८५)” इत्यादौ लोट इति उपमेये षष्ठीदर्शनात् उपमानवाचकात् लङ्शब्दादपि षष्ठ्यन्तादेव वतिप्रत्ययः । अत्रापि कार्यं भवतीत्यध्याहार्यम् । लोटपदं तत्सम्बन्धिकार्यं लक्षणया बोधयति । तथा च लोटः लङ्वत् कार्यमिति पूर्णं वाक्यम् मैत्रस्य चैत्रवत् गावः इति वत् । लङ् यथा स्वस्थानिकेषु तस्, थस्, थ मिप् प्रत्ययेषु ताम्, तम्, त, अम् इत्यादेशान् लभते, तथा लोटपि इति प्रबोध्य लोटः तामाद्यादेशादिमत्वेन लङ्सादृश्यं बोध्यते अनेन सूत्रेण । अत्र सप्तम्यन्तात् वतिः न स्वीकर्तुं शक्यते । तथा सति लङ्स्थानिककार्याणामिव लङ्निमित्तकार्याणामप्यतिदेशापत्तौ भवताम्, भवतम्, भवत भवानीत्यादौ अडागमोऽपि स्यात् । उपमानोपमेयोः समान विभक्तिकत्वमपि भज्येत । अतः षष्ठ्यन्तादेव वतिः ।

वति घटितसूत्रेषु कार्यशब्दः व्यपदेशादीनामपि बोधकः

अतिदेशसूत्रेषु अध्याहृतकार्यशब्दः न केवलं आगमादेशादिकार्यपरः, किन्तु तदुपयोगिनिमित्तव्यपदेशादिपरोऽपि निमित्तव्यपदेशादीनामपि कार्यार्थत्वात् । अत एव “आद्यन्तवदेकस्मिन् (१.१.२१)” इति सूत्रे व्यपदेशिवदेकस्मिन् कार्यं भवति इति भाष्ये कार्यं भवतीति प्रतीकमादाय “कार्यार्थत्वात् कार्यशब्देन व्यपदेश एव

बोध्यते” इति रत्नप्रकाशकृता उक्तम्। एवं “स्थानिवत्सूत्रे स्थानिकार्यमादेशोऽतिदिश्यते, गुरुवत् गुरुपुत्रे यथा इति भाष्ये स्थानिकार्यमिति प्रतीकमादाय “साक्षात् परम्परया वा क्रियते अस्मिन् शास्त्रे यन्नाम संज्ञापरपर्यायं तत् कार्यशब्देन अभिमतम्। तदैवह्यादेशः स्थानिवदल्विधौ अवर्तमानां संज्ञां लभते इत्येकवाक्यता सूत्रस्य सम्भवति इत्याद्यभिमतं रत्नप्रकाशे। अतः यत्र वतिनिर्देशः तत्र वतिप्रत्ययप्रकृतिवाच्यप्रत्ययादिस्थानिकं, तदपादानकं, तन्निमित्तकं च कार्यं तत्कार्यप्रवृत्त्युपयोगिनिमित्तव्यपदेशादिकं वा अतिदिश्यते इति स्फुटं प्रतीयते।

वतिप्रत्ययाघटितसूत्रविषयकः विचारः

यथा वतिग्रहणस्थले “सप्तम्यन्ताद्वतिं दृष्ट्वा यत्किञ्चिन्निमित्तकार्यमितिदिश्यते” इति, षष्ठ्यन्ताद्वतिं दृष्ट्वा यत्किञ्चित्स्थानिककार्यमितिदिश्यते इत्यादि निर्णेतुं शक्यते, तथा वतिग्रहणाभावे “गाङ्कुटादिभ्योऽज्जिणान्डित्(१.२.१)” इत्यादौ स्वनिमित्तकं कार्यं वा अतिदिश्यते ? उत स्वस्थानिककार्यं वा ? इत्यादि निर्णेतुं न शक्यते। अतः तृतीयान्तप्रकृतिकवतिप्रत्ययघटितस्थले इव सर्वविधकार्याणामतिदेशः प्राप्नोति। तथापि तत्र वार्तिककारभाष्यकारादिप्रामाणिकव्याख्यानानुसारेण निर्णेतव्यं भवति, “व्याख्यानतो विशेषप्रतिपत्तिः न हि सन्देहादलक्षणम्” इत्युक्तेः। यथा- गाङ्ः कुटादेश्च परः जित्णिङ्निन्नाः प्रत्ययाः डितः, डिट्त्वन्ति इत्यर्थकेन “गाङ्कुटादिभ्योऽज्जिणान्डित्” इत्यनेन चुकुटिषति इत्यत्र सनः डित्त्वातिदेशो डित्वनिमित्तकः गुणनिषेधः प्रवर्तते। एवं सनः डित्त्वेन ततः परस्य लकारस्य “अनुदात्तडित् आत्मनेपदम्(१.३.१२)” इत्यनेन आत्मनेपदमपि प्रवर्तते। अतः एतद्दोषवारणाय “सिद्धं तु पूर्वस्य कार्यातिदेशात्” इत्यनेन वार्तिककारः “अत्र डिति परे पूर्वस्य कार्यं, नाम डिन्निमित्तकार्यमेव अतिदिश्यते, न तु

ङितः परस्य कार्यम् इत्युक्तवान्। एवं ङिद्वद्भावेन यदि ङित्वनिमित्तकार्यमेवातिदिश्यते, तदा एतत्प्रकरणस्थेन सार्वधातुकमपित् (१.२.४) इति सूत्रेणापि तदेवातिदिश्येत, तदा तुदेते इत्यत्र शप्रत्ययस्य ङित्वेन, तन्निमित्तकगुणनिषेधमात्रमतिदेष्टुं शक्यते, आताम् प्रत्ययस्य ङित्वे तत्रत्य प्रथमाकारस्य “आतो ङितो (७.२.८१)” इति सूत्रेण इयादेशः न स्यात्, इयादेशस्य ङित्स्थानिककार्यत्वेन ङिन्निमित्तकार्यत्वाभावात्। अतः नागेशभट्टेन “सिद्धं तु पूर्वस्य कार्यातिदेशात्” इति वार्तिके पूर्वस्य इति पदस्य परभिन्नस्य इत्यर्थः कृतः। तथा च ङिद्वद्भावेन ङित्स्थानिकस्य ङिन्निमित्तकस्यापि कार्यस्य अतिदेशः सिध्यति। ङितः परस्य विधीयमानमात्मनेपदरूपं कार्यं तु न भवतीत्यर्थः फलति। तुदेते इत्यादौ ङित्स्थानिकः इयादेशः निर्बाध एव।

रत्नप्रकाशकारस्तु- “ङिति विद्यमानः ह्रित् इति व्यपदेश एव जित्णिङ्निघ्न प्रत्यये अतिदिश्यते, न तु कार्यम् इति, तेन ङित्स्थानिकस्य इयादेशस्य ङिन्निमित्तकस्य गुणनिषेधादेश्च सिध्यति। चुकुटिषति इत्यादौ आत्मनेपदा भावास्तु, “अनुदात्तङित आत्मनेपदम् (१.३.१२)” इति सूत्रे पूर्वसूत्रात् “उपदेशे” एत्यनुवर्त्य, “उपदेशे यो ङित् तदन्तात् परस्य लस्य स्थाने आत्मनेपदं स्यात्” इत्यर्थकथनेन सिध्यति। चुकुटिष इत्यत्र सनः आतिदेशिकङित्वस्य सत्त्वेऽपि, उपदेशे ङित्त्वाभावात्। एवमर्थः भाष्येऽप्युक्तः” इत्युक्तवान्। एवं अतिदेशसूत्रेष्वपि प्रामाणिकव्याख्यानानुसारेण कस्य वा कार्यस्य अतिदेशः इत्यादि निर्णयं भवति।

वतिप्रत्ययघटिततदघटितसूत्रयोः भेदविचारः

वतिघटितसूत्रेषु भाष्यकारेण केचन विशेषाः उक्ताः। तथा हि “अचः परस्मिन् पूर्वविधौ” (१.१.५७) इत्यादिसूत्रेषु भाष्ये – वतिनिर्देशोऽयम्। कामचारश्च वतिनिर्देशे वाक्यशेषं पूरयितुम्। तद्यथा – “उशीनरवत् मद्रेषु यवाः” सन्ति, न

सन्तीति । “मातृवदस्याः कलाः” सन्ति, न सन्तीति । एवमिहापि स्थानिवद्भवति, स्थानिवन्न भवति इति वाक्यशेषं समर्थयिष्यामहे’ इत्याद्युक्तम् । तत्र कैयटेन – ‘उपमानोपमेयभावविषयो वतिः । तत्र उपमाने सत्ता, असत्ता वा प्रसिद्धा उपमेये प्रतिपाद्यते इति यथासम्भवं वाक्यशेषपरिकल्पने कामचारः । येन उपमाने यवानां सत्ता अवगता सः सन्ति इति वाक्यशेषं कल्पयति । असत्तावगतौ तु न सन्ति इति’ इत्याशयः प्रकटितः । तथा च वतिनिर्देशस्थले यथासन्दर्भं सन्ति, न सन्ति इति वा अध्याहृत्य भावः अभावो वा अतिदेष्टुं शक्यते इत्येकं प्रयोजनम् ।

‘कालेभ्यो भववत्’ (४.२.३४) इत्यादिसूत्रेषु भाष्ये ‘भववदिति वतिना निर्देशोऽयम् । यदि च याभ्यः प्रकृतिभ्यः येन विशेषणेन भवे प्रत्ययाः विहिताः, ताभ्यः प्रकृतिभ्यः, तेन विशेषणेन ‘सास्य देवता’ इत्यर्थे भवन्ति, ततोऽमी भववत् कृताः स्युः । अयं हि प्रकृतिमात्रात् वा स्युः, प्रत्ययमात्रं वा स्यात्, नामी भववत्कृताः स्युः’ इत्युक्तम् । तत्र कैयटेन च ‘वतिनिर्देशः सर्वसादृश्यपरिग्रहार्थः कृतः’ इत्युक्तम् । वतिप्रत्ययनिर्देशे सर्वसादृश्यबोधनं द्वितीयं प्रयोजनम् ।

‘कर्मवत्कर्मणा तुल्यक्रियः’ (३.१.८७) इति सूत्रे भाष्ये – ‘वत्करणं किमर्थम्? स्वाश्रयमपि यथा स्यात् । भिद्यते कुसूलेन – अकर्मकाणां भावे लो भवतीति भावे लो यथा स्यात्’ इत्युक्तम् । कर्मणा तुल्यं कर्म इत्येतावन्मात्रोक्तौ कर्मस्थक्रियया तुल्यक्रियस्य कर्तुः कर्मव्यपदेशेन धातोः सकर्मकत्वात् ‘लः कर्मणि च भावे चाकर्मकेभ्यः’ (३.४.६९) इति सूत्रेण भावे लकारो न स्यात् । वतिग्रहणे तु स्वाश्रयकर्तृत्वस्य अनिवर्तनात् अकर्मकत्वव्यपदेशानपायात् तत्प्रयुक्तः भावे लकारः सिध्यतीति भावः ।

परन्तु ‘असिद्धवदत्राभात्’ (६.४.२२) इति सूत्रस्थकैयटादिपरिशीलने ‘वतिनिर्देशस्य, तदनिर्देशस्य च पूर्वोक्तप्रयोजनकृतः भेदः नास्ति । वतिनिर्देशस्तु

प्रतिपत्तिलाघवार्थ एव ' इति भासते । तथा हि— लोके क्वचिदुपमानोपमेययो रभेदं विविक्षित्वा सामानाधिकरण्येन निर्देशः क्रियते । 'अयं ब्रह्मदत्तः' इति । शास्त्रेऽपि षत्वतुकोरसिद्धः' (६.१.८६), 'असंयोगाल्लिङ् कित्' (१.२.५), 'गोतो णित्' (७.१.९०) इति च । तत्र सामर्थ्यादतिदेशप्रतिपत्तिः ।

क्वचित्तु प्रतिपत्तिलाघवाय भेदोपक्रमे वतिना निर्देशः क्रियते ब्रह्मदत्तवदयमिति । शास्त्रेऽपि 'असिद्धवदत्राभात्' (6.4.22) इत्युक्तम् । ततः तत्रैव सूत्रे 'अन्ये तु – स्वाश्रयमपि यथा स्यादित्येवमर्थं वत्करणम् ।' तेन देभ तुरित्यत्र स्वाश्रयैकहल्मध्यगतत्वाश्रयौ एत्वाभ्यासलोपौ भवतः इति वति ग्रहणस्य प्रयोजनमाहुः ।

एतदपरे न मृष्यन्ति – सति, असति वा वतौ अतिदेशेषु अतिदेशिकाविरुद्धस्वाश्रयकार्यानिवृत्तिः, सिद्धत्वासिद्धत्वयोः विरोधात् कथं वतिना अतिदिश्यमानासिद्धत्वविरुद्धं सिद्धत्वं प्राप्यते ? इत्याशयः कैयटेन प्रकाशितः ।

तत्र उद्द्योते नागेशेनापि 'यथा ब्राह्मणवत् क्षत्रियः' इत्युक्ते अतिदिश्यमानब्राह्मण्यविरुद्धमद्यपानादेरेव निवृत्तिः, न तु तदविरुद्धयुद्धादेः, तद्वत् 'स्थानिवदादेशोऽनल्विधौ' (1.1.56) इत्याद्यतिदेशशास्त्रेष्वपि अतिदिश्यमानधर्मविरुद्धस्वाश्रयधर्मस्य तत्प्रयुक्तकार्यस्य च निवृत्तिः, न तु तदविरुद्धस्य' इत्याशयः प्रकटितः । यत्र देभतुः इत्यादौ अतिदिश्यमानधर्मविरुद्धस्वाश्रयधर्मप्रयुक्तकार्यमिष्टं, तत्र तु तत्तत्सूत्रस्थतत्तत्पदसामर्थ्यादिना निर्वाह्यमिति तेषामाशयः ।

तथा च वति घटितस्थले, तदघटितस्थले वा अतिदिश्यमानधर्माविरुद्धधर्मस्य स्वभावादेव अनिवृत्तिः । तदर्थं वतिग्रहणम् अनावश्यकमेव । एवमभावातिदेशनं

सर्वसादृश्यपरिग्रहणम् इत्यादिकमपि वतिग्रहणं विनैव सन्दर्भवशात्सिध्यति वतिनिर्देशानिर्देशयोः भेदस्तु केवलं प्रतिपत्तिलाट्टवमेवेति सिद्धम् ।

अतिदेशद्वैविध्यम् - सामान्यातिदेशः

एष अतिदेशः सामान्यातिदेशः, विशेषातिदेशश्चेति द्विविधः । वतिप्रत्ययप्रकृतिवाच्ये वस्तुनि विद्यमानानां सामान्यधर्माणामतिदेशः यत्र तत्र सामान्यातिदेशः । यथा लोके ‘ब्राह्मणवदस्मिन् क्षत्रिये वर्तितव्यम्’ इत्यादौ वतिप्रकृतिवाच्ये ब्राह्मणे, ब्राह्मणसामान्ये विद्यमानानाम् अग्रासानदीनाम् सामान्यधर्माणामेव अतिदेशः, न तु ब्रह्मणविशेषे माठरे, कौण्डिन्ये वा विद्यमानानां उपाध्यायत्व, पादसंवाहनार्हत्व, मन्त्रोपदेशकत्वादीनाम् । एवं व्याकरणशास्त्रेऽपि वतिप्रत्ययप्रकृत्युपस्थितानां तद्व्यापकधर्माणां, तत्प्रयुक्तकार्याणां वा अतिदेशः, न तु वतिप्रत्ययप्रकृत्युपस्थापितधर्मव्याप्यधर्माणां, तत्प्रयुक्तकार्याणां वा । यथा – ‘आशंसायां भूतवच्च’ (3.3.132) इति सूत्रेण ‘देवश्चेत् वर्षिष्यति धान्यं वप्स्यामः’ इत्यर्थे आशंसाविषयक्रियावाचकात् वृषुधातोः, वप् धातोश्च भविष्यत्काले भूतसामान्ये विहितः लुङ् अतिदिश्यते । तथा च ‘देवश्चेदवर्षीत् धान्यमवप्सम्’ इति सिध्यति, न तु अनद्यतनभूते, परोक्षभूते विहितः लङ्, लिट् च । अत एव ‘सामान्यातिदेशे विशेषानतिदेशः’ इत्युक्तं वार्तिककृता । एतद्वचनमेव विवृण्वता नागेशेन सामान्योपस्थितिकाले नियमेन विशेषोपस्थापकसमग्रभावोऽस्याः बीजम् । तेन अनद्यतनभूतरूपे विशेषे विहितयोस्तयोः (लङ्लिटोः) नातिदेशः इत्युक्तं परिभाषेन्दुशङ्करे ।

विशेषातिदेशः

यस्मादतिशयिकीर्षितः तद्वृत्तिविशेषधर्मस्य, तत्प्रयुक्तकार्यस्य वा अतिदेशः विशेषातिदेशः । यथा – ‘ब्राह्मणवदस्मिन् ब्राह्मणे वर्तितव्यम्’ इत्यादि । यः

ब्राह्मणे अग्रासनानुगमादि कर्तव्यत्वेन जानाति तं प्रति कस्यचिदुक्तिरियम् । यः ब्राह्मणं ब्राह्मणवदेव पश्यति, तस्य 'ब्राह्मणवदस्मिन् ब्राह्मणे वर्तितव्यम्' इति कथनं व्यर्थम् । अत इदं वाक्यं ब्राह्मणविशेषे ब्रह्मज्ञे, कौण्डिन्यादौ विद्यमानानां ब्रह्मोपदेशकत्वनित्योपसेवनार्हत्वादीनां विशेषधर्माणामतिदेशकम् । एवं व्याकारणे 'स्थानिवदादेशोऽनल्विधौ' (1.1.56) इत्यादीनि कानिचित् विशेषातिदेशकानि । तथा हि - जित्वा इत्यादौ क्त्वा प्रत्ययः कित् । देवित्वा इत्यादौ क्त्वाप्रत्ययः अकित् 'न क्त्वा सेट्' (1.2. 18) इति निषेधात् । एवमेव जित्वा एत्यादौ क्त्वाप्रत्ययः वलादिः, देवित्वा इत्यादौ इडादिः । तथा च कित्त्ववलाद्यार्धधातुकत्वे क्त्वाप्रत्ययस्य विशेषधर्मौ, न तु सामान्यधर्मौ । तथापि प्रखाय इत्यत्र 'जनसनखनां सञ्ज्ञलोः' (6.4.42) इति सूत्रेण नकारस्य आत्त्वप्रवृत्त्यौपयिकतया क्त्वाप्रत्ययवृत्तिविशेषधर्मस्य कित्त्वास्य ल्यबादेशे स्थानिवत्सूत्रेण अतिदेशः कृतः ।

विशेषातिदेशे प्रमाणापेक्षा

प्रायशः सामान्यधर्माणामेव अतिदेशः, सामान्यातिदेशे विशेषानतिदेशः इति परिभाषाणात् । यदि प्रमाणमुपलभ्यते, तदा विशेषधर्मस्यातिदेशः स्वीकर्तुं शक्यते । यथा - स्थानिवत्सूत्रस्य विशेषातिदेशकत्वे 'न ल्यपि' इति सूत्रं च प्रमाणम् । (तथा हि - प्र + पठ् + त्वा, प्रपठ्य' इत्यत्र क्त्वाप्रत्ययगतस्य वलाद्यार्धधातुकत्वस्य ल्यबादेशे स्थानिवद्भावेन आनयने 'आर्धधातुकस्येड्वलादेः' (7.2.35) इति इडागमापत्तिं सम्भाव्य तद्वारणाय इत्यर्थकः 'अनल्विधौ' इति पाणिनिना कृतः । इडागमविधिः वल्वरूपाल्वृत्ति - धर्मविशेषणकमार्धधातुकप्रत्ययमाश्रयति । अतः तत्र कर्तव्ये स्थानिवद्भावो न । तेन वलाद्यार्धधातुकस्य अभावात् इट् न भवति इति पाणिनेराशयः ।

परन्तु दिव् + इत्वा, देवत्वा इत्यादौ यत्र इडागमो भवति, तत्र क्त्वाप्रत्यये वलाद्यार्धधातुकत्वाभावात् इडहितस्थले कृत्वा इत्यादावेव क्त्वाप्रत्ययस्य वलाद्यार्धधातुकत्वमस्तीति सः क्त्वाप्रत्ययस्य न सामान्यधर्मः, किन्तु विशेषधर्मः ।

एवञ्च ‘सामान्यातिदेशे विशेषानतिदेशः’ इत्यनेनैव ‘प्रपठ्य’ इत्यादौ वलाद्यार्धधातुकत्वानतिदेशे सिद्धे, तदर्थं कृतम् ‘अनल्विधौ’ इति व्यर्थम् । एवं व्यर्थं सत् ‘स्थानिवदादेशोऽनल्विधौ’ (1.1.56) इति सूत्रं विशेषधर्मस्याप्यतिदेशकमिति ज्ञापयति ।)

एवं प्र + दा + त्वा, प्रदाय इत्यत्र क्त्वाप्रत्ययवृत्तिकित्त्वस्य, आर्धधातुकत्वस्य च स्थानिवद्भावेन ल्यबादेशे आनयने, घुसंज्ञानां दाप्रभृतीनामङ्गानां, मा-स्था-गा-पा-हा-सोधातूनां च हलादौ किति ह्रिति अर्धधातुके परे आतः ईत्स्यात् इत्यर्थकेन “घुमास्थागापाजहातिसां हलि (६.४.६६)” इति सूत्रेण प्रदाय इत्यत्रापि धातोराकारस्य प्राप्तमीत्त्वं वारयितुं ‘ल्यपि परे घु मा-स्था-गा-पा-हा-सोधातुनामीत्त्वं न स्यात्’ इत्यर्थकं ‘न ल्यपि’ (6.4.69) इति सूत्रं कृतम् ।

परन्तु दिव् + इत्वा, देवित्वा इत्यादौ इड्विशिष्टस्य क्त्वाप्रत्ययस्य ‘न क्त्वा सेट्’ (1.2.18) इति कित्त्वनिषेधेन कित्त्वस्य क्त्वाविशेषधर्मत्वात् तस्य, ‘सामान्यातिदेशे विशेषानतिदेशः’ इत्यनेनैव ल्यपि, अनतिदेशे सिद्धे, पुनः ‘न ल्यपि’ इति निषेधारम्भः व्यर्थः । एवं व्यर्थस्सन् ‘स्थानिवदादेशोऽनल्विधौ’ इति सूत्रं विशेषधर्मस्याप्यतिदेशकमिति ज्ञापयति । एवमतिदेशसूत्राणि प्रमाणसत्त्वे विशेषातिदेशकानि, तदभावे तु सामान्यातिदेशकानि इति निश्चीयते ।

अतिदेशसूत्राणां सप्तविधत्वम्

वतिप्रत्ययनिर्देशानिर्देशरूपरचनाप्रकाराभ्याम् अतिदेशसूत्राणां द्वैविध्येऽपि
 अतिदिश्यमानां शमाधारीकृत्य रूप-शास्त्र-
 कार्य-निमित्त-व्यपदेश-तादात्म्य-अर्थ भेदेन सप्तधा उपलम्भात् तमनुसृत्य
 अतिदेशसूत्राणि पुनः सप्तविधानि भवन्ति । यद्यपि स्थानिवत्सूत्रे न्यासे - ‘अतिदेशः
 अनेकप्रकारः - निमित्तातिदेशः, व्यपदेशातिदेशः, शास्त्रातिदेशः, रूपातिदेशः,
 कार्यातिदेशश्चेति’ इति पञ्चैव परिगणिताः । तत्रैव पदमञ्जर्याम् -
 तादात्म्यातिदेशमपि योजयित्वा षड्विधत्वमुक्तम् । एतदेव अनुसृतं तृज्वत्सूत्रे
 सिद्धान्तकौमुद्यामपि । तद्व्याख्याने तत्त्वबोधिण्यान्तु षडपि अतिदेशानुदाहृत्य
 अन्ये तु -

कार्यरूपनिमित्तार्थशास्त्रतादात्म्यशब्दिताः ।

व्यपदेशाश्च सप्तैतानतिदेशान्प्रचक्षते ॥

इत्युक्त्वा अर्थातिदेशेन सह सप्त अतिदेशाः परिगणिताः । प्राचीनैरतिदेशाः
 नैकेन क्रमेण परिगणिताः । वाक्यपदीये -
 रूपनिमित्ततादात्म्यशास्त्रकार्यव्यपदेशातिदेशाः इत्येवं क्रमेण उदाहृताः ।

पदमञ्जरीकारेण स्थानिवत्सूत्रे एकेन क्रमेण, ‘कर्मवत्कर्मणा तुल्यक्रियः’
 (3.1.87) इति सूत्रे भिन्नक्रमेण अतिदेशाः परिगणिताः । अतः व्यवस्थापितः
 क्रमः कश्चिन्नास्तीति निश्चीयते । इदानीं सप्तविधातिदेशसूत्राणां स्वरूपादिकं
 किञ्चिदिवात्र प्रस्तुयते ।

कार्यातिदेशः

अन्यत्र विहितस्य प्रत्ययादिरूपकार्यस्य अतिदेशनम् कार्यातिदेशः । येन
 सूत्रेण तत्क्रियते तदपि कार्यातिदेशशब्देन व्यवहियते । किञ्च ‘कर्मवत्कर्मणा

तुल्यक्रियः’ (3.1.87), गोतो णित् (7.1.90) ‘सन्वल्लङ्घुनि चहूपरेऽनगलोपे’ (7.4.93) इत्यादीनि कार्यातिदेशत्वेन स्वीकर्तुं शक्यन्ते ।

‘कर्मवत्कर्मणा तुल्यक्रियः’ इति सूत्रेण कर्तृतया विवक्षिते कर्मणि, कर्मकार्याणि अतिदिश्यन्ते । नाम कर्तृतया विवक्षितं कर्मापि मुख्यकर्मवत् यगात्मनेपदचिण्वदिद्विरूपाणि कर्मकार्याणि प्रवर्तयति इति भावः । पच्यते तण्डुलः, अपाचि तण्डुलः, पाचिष्यते तण्डुलः इत्यादीन्युदाहरणानि । अत्र देवदत्तः तण्डुलं पचति इत्यादिः मुख्यप्रयोगः । तण्डुलगतविक्रित्यनुकूलत्वादिव्यापारस्य प्राधान्यविवक्षायां, वस्तुतः सन्नपि देवदत्तव्यापारः परित्यज्यते, कर्मभूततण्डुलगतव्यापारः एव धातुना बोध्यते । तदा धातूपात्तव्यापाराश्रयत्वेन तण्डुलस्य कर्तृसंज्ञा भवति, ‘स्वतन्त्रः कर्ता’ (1.4.54) इति सूत्रात् । परन्तु इदानीं कर्तारि तण्डुले विद्यमाना क्रिया पूर्वं (देवदत्तः तण्डुलं पचतीत्यादौ) तण्डुले कर्मत्वावस्थायां विद्यमाना क्रिया च एकैव । अतः कर्मस्थक्रियया तुल्यक्रियस्य कर्तुः तण्डुलस्य प्रकृतसूत्रेण कर्मवद्भावेः अतिदिश्यते । तेन पच्धातोः ‘भावकर्मणोः’ (1.3.13) इति सूत्रेण आत्मनेपदम् । ‘सार्वधातुके यक्’ (3.1.67) इति सूत्रेण यक्प्रत्ययश्च भवति । पच्यते ओदनः इति भवति । अत्रेव लुहि कृते आत्मनेपदम् च्लेः स्थाने ‘चिण्भावकर्मणोः’ (3.2.66) इति सूत्रेण चिण् च भवति । तेन अपाचि ओदनः इति भवति । लृटि तु स्यप्रत्यये ‘स्यासिच् - सीयुद्तासिषु भावकर्मणोरुपदेशेऽज्झनग्रहदृशां वा चिण्वदिद् च’ (6.4.62) इति सूत्रेण स्यप्रत्ययस्य चिण्वद्भावे, तत्सन्नियोगेन तस्य इडागमे, चिण्वद्भावेन णित्परत्वाद्धातोः वृद्धौ पाचिष्यते इति भवति । तथा च कर्मवत्त्वातिदेशस्य सर्वत्र लकारेषु आत्मनेपदम् ।

रूपातिदेशः

यत्र अर्थविशिष्टं किञ्चिच्छब्दरूपम् अर्थासम्भवे केवलशब्दस्वरूपमेव वा अतिदिश्यते, तत्र रूपातिदेशः इति व्यवहारः । येन सूत्रेण रूपातिदेशः बोध्यते, तत्सूत्रं रूपातिदेशसूत्रं भवति । अत्र शास्त्रे ‘द्विर्वचनेऽचि’ (1.1.59) इति सूत्रविहितः स्थानिवद्भावः, स्त्रियाः पुंवत् इत्यादिप्रकरणोक्तः पुंवद्भावः, तृज्वद्भावः रूपातिदेशत्वेन स्वीकृतः । तृज्वत्क्रोष्टुः’ (7.1.95), ‘स्त्रियां च’ (7.1.96), ‘विभाषा तृतीयादिष्वचि’ (7.1.97) इति सूत्रत्रयेण तृन्प्रत्ययान्तस्य क्रोष्टुशब्दस्य तृजन्तं क्रोष्टु इति रूपमतिदिश्यते । ‘तृज्वत्क्रोष्टुः’ (7.1.95) इति सूत्रस्य क्रोष्टुशब्दः तृजन्तेन वर्तते असम्बुद्धौ सर्वनामस्थाने परे इत्यक्षरार्थः । अत्र तुल्यत्वं च समानरूपत्वेन ग्राह्यम् । तथा च ‘क्रोष्टुशब्दः तुजन्तेन तुल्यं रूपं लभते’ इति फलति । क्रोष्टारौ इत्यादीनि उदाहरणानि । क्रोष्टुशब्दस्य सम्बुद्धिभिन्ने सर्वनामस्थाने प्रत्यये कृते प्रकृतसूत्रेण तृजन्ते क्रोष्टुशब्दे अतिदिष्टे क्रोष्टु + सू इति स्थिते ऋकारस्य ‘ऋदुशनस्पुरुदंसोऽनेहसां च’ (7.1.94) इति सूत्रेण अनहादेशे, क्रोष्टन् - सू इति जाते, ‘अमृन्तृच्चस्मृन्मृनेष्टृत्वष्टृक्षत्तृहोतृप्रशास्तृणाम्’ (6.4.11) इति सूत्रेण उपधादीर्घे, ‘हल्ह्र्याब्भ्यो दीर्घात्सुतिस्यपृक्तं हल्’ (6.1.68) इति सूत्रेण सुलोपे, ‘नलोपः प्रातिपदिकान्तस्य’ (8.2.7) इति सूत्रेण नकारलोपे च क्रोष्टा इति भवति ।

निमित्तातिदेशः

विधिशास्त्रापेक्षितनिमित्तेषु अभावेन लक्ष्ये विधिशास्त्राप्रवृत्तौ सम्भावितायां सत्याम् तत्प्रवृत्त्यापौयिकतया तन्निमित्तस्य तत्र अतिदेशनम्, प्रापणम्, निमित्तातिदेशः । येन सूत्रेण तन्निमित्तातिदेशः बोध्यते तत्सूत्रमपि निमित्तातिदेशपदेन व्यवहियते । यथा- किंशब्दात् भ्यां प्रत्यये ‘किमः

कः' (7.2.103) इति सूत्रेण किंशब्दस्य क इत्यादेशो, क+ भ्याम् इति जाते, तत्र 'सुपि च' (7.3.102) इति सूत्रेण दीर्घेण भाव्यम्। परन्तु एतत्सूत्रप्रवृत्तये क इत्यस्य भ्याम्प्रत्ययनिरूपितमङ्गत्वमावश्यकम्। 'सुपि च' इति सूत्रप्रवृत्तिनिमित्तस्य तस्य क इत्यस्मिन् अभावात् 'सुपि च' इत्यस्य अप्रवृत्तौ सम्भावितायां तल्लक्ष्ये तत्सूत्रप्रवृत्त्यौपयिकतया किंशब्दगतमङ्गत्वं कादेशो अतिदिश्यते। ततश्च स्वसर्वनिमित्तसद्भावबुद्ध्या विधिशस्त्रं प्रवर्त्तते इति काभ्यामित्यादीष्टसिद्धिः। 'स्थानिवदादेशोऽनल्विधौ' (1.1.56) इति सूत्रं निमित्तातिदेशकम्।

अर्थातिदेशः

कस्यचन शास्त्रीयकार्यस्य प्रवृत्तये यत्किञ्चिदर्थवतः शब्दस्य अन्यार्थातिदेशनम् अर्थातिदेशः। येन सूत्रेण अर्थातिदेशः बोध्यते, तत्सूत्रमर्थातिदेशसूत्रं भवति। स्वार्थद्रव्यलिङ्गसंख्याकारकाणि चेति पञ्च प्रातिपदिकार्थाः। तत्र गवाद्यर्थेषु गवादिशब्दप्रवृत्तिनिमित्तं गोत्वजात्यादि स्वार्थपदेन, तदाश्रयगवादिव्यक्तिः द्रव्यपदेन च उच्यते। ततः जात्याश्रयतया, गुणाश्रयतया, क्रियाश्रयतया वा प्रतीते द्रव्ये पुंस्त्वस्त्रीत्वक्लीबत्वान्यतमरूपं यद् भासते तत् लिङ्गपदेन, एकत्वद्वित्वबहुत्वान्यतमरूपं यद् भासते, तत् कारकपदेन च उच्यते। लिङ्गसंख्याकारकरूपार्थस्तु तत्र तत्र शास्त्रेण अतिदिष्टः। 'परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः' (2.4.26) इति सूत्रेण द्वन्द्वतत्पुरुषरूपसमासार्थस्य तत्समासीयपरपदार्थगतलिङ्गमतिदिश्यते। द्वन्द्वतत्पुरुषसमासार्थस्य तत्तत्समासीयपरपदार्थस्येव लिङ्गं भवति, नाम द्वन्द्वे तत्पुरुषे च परपदार्थे यल्लिङ्गं वृत्ति तादृशमेव लिङ्गं समासार्थस्य अतिदिश्यते इत्यर्थः। कुक्कुटमयूर्याविमे, मयूर्यकुक्कुटाविमे, दुःखे हेमन्तशिशिरे, इत्यादीन्योदाहरणानि। कुक्कुटश्च मयूरी च, कुक्कुटमयूरौ इमौ इत्यत्र द्वन्द्वसमासे समासार्थस्य परपदार्थगतस्त्रीत्वस्य

प्रकृतसूत्रेण अतिदेशो समासः स्त्रीलिङ्गः भवति । समासार्थस्य स्त्रीत्वात् अनुप्रयुक्तानाम् इदमादिशब्दानामपि स्त्रीलिङ्गता भवति । एवं मयूरकुक्कुटौ इमौ इत्यत्र मयूरकुक्कुटशब्दयोः द्वन्द्वसमासे समासार्थस्य उत्तरपदार्थगतस्य पुंस्त्वस्य अतिदेशात् समासः अनुप्रयोगश्च पुलिङ्गः भवति । हेमन्तश्च शिशिरं च, हेमन्तशिशिरे दुःखे, इत्यत्र द्वन्द्वसमासे परपदार्थगतक्लीबत्वे समासार्थस्य अतिदिष्टे, समासः तद्विशेषणं च नपुंसकलिङ्गे भवतः ।

शास्त्रातिदेशः

कार्यविधायकस्य शास्त्रस्य अतिदेशनं शास्त्रातिदेशः । येन सूत्रेण, शास्त्रातिदेशः बोध्यते, तदपि शास्त्रातिदेशशब्देन च व्यवहियते । ‘वर्तमानसामीप्ये वर्तमानवद्वा’ (3.3.131) , ‘आशंसायां भूतवच्च’(3.3.132), ‘लोढो लङ्घत्’ (3.4.85), कालेभ्यो भववत्’ (4.2.34) ‘चरणेभ्यो धर्मवत्’ (4.2.46), इत्यादीनि शास्त्रातिदेशकत्वेन स्वीकर्तुं शक्यन्ते । तथा हि -

‘वर्तमानसामीप्ये वर्तमानवद्वा’ इति सूत्रेण वर्तमाने प्रत्ययविधायकानां ‘वर्तमाने लट्’ (3.2.123) इत्यारभ्य ‘उणादयो बहुलम्’ (3.3.1) सूत्रपर्यन्तं विद्यामानानां शास्त्राणां वर्तमानसमीपभूतभविष्यत्कालवृत्तिक्रियावाचकाद्धातोः अतिदेशः कृतः ।

कदा आगतोऽसि? इति प्रश्ने अयमागच्छामि इति यदुत्तरं दीयते, तस्य एतदव्यवहितपूर्वकाले आगतवानस्मि इत्यर्थः । अत्र कदा आगतोऽसीति भूतकालेन प्रश्नः । उदाहरणे च वर्तमानसमीपभूतकालाभिव्यक्तये अयमेष इत्यादि आगमनविनाभतस्वेदपांसुलपादत्वादिव्यञ्जकं प्रयुक्तम् । अत्र वर्तमानार्थे लङ् - विधायकं ‘वर्तमाने लट्’ इति सूत्रं वर्तमानसमीपभूते धातोरतिदिष्टम् । अतिदेशस्य विकल्पतया अभावे अहमागमम् इत्यपि समाधानं भवति ।

एवं कदा गमिष्यसि ? इति भविष्यत्कालेन प्रश्ने एष गच्छामि इत्युत्तरं दीयते । अत्र उत्तरे वर्तमानसमीपभविष्यत्त्वद्योतनाय एषः अयमित्यादिगमनाविनाभतछत्रोपानद्विशिष्टत्वादिस्फोरकं प्रयुक्तम् । अत्र वर्तमानसमीपे भविष्यति काले, लङ्विधायकं 'वर्तमाने लट्' इति सूत्रमतिदिष्टम् । अतिदेशस्य विकल्पतया अभावे तु एष गमिष्यामि इत्यपि समाधानं भवति ।

तादात्म्यातिदेशः

सहनिर्दिष्टयोः भिन्नयोः कस्मिंश्चित् अन्यतादात्म्यस्य अतिदेशनं तादात्म्यातिदेशः । तद्विधायकं सूत्रं तादात्म्यातिदेशकं सूत्रम् । तस्य आत्मा तदात्मा, तदात्मनः भावः, तादात्म्यं, तत्स्वभावत्वमिति हरदत्तः । क्वचित्प्रयोजनमुद्दिश्य शास्त्रेण कस्मिंश्चित् शब्दे अन्यशब्दावयवत्वमतिदिश्यते । यस्मिन् यच्छब्दावयवत्वमतिदिश्यते तस्मिन् तदवयवत्वं, तदङ्गत्वमतिदिष्टं

वति । तदङ्गत्वे अतिदिष्टे तयोरुभयोरपि एकपदत्वेन व्यवहारः । एतादृशस्थले तद्भिन्ने शब्दे तत्तादात्म्यमतिदिश्यत इति कृत्वा तादात्म्यातिदेशव्यवहारः ।

यथा - परशुना वृश्चन् इति मन्त्रे परशुना इति तृतीयान्ते वृश्चेन्नित्यामन्त्रिताङ्गत्वमतिदिश्यते । एवं तादात्म्यातिदेशे फलन्तु तत्तद्वृत्तस्वरप्राप्तिः । 'सुबामन्त्रिते पराङ्गवत्स्वरे' (2.1.2) इति तादात्म्यातिदेशस्य उदाहरणम् ।

व्यपदेशातिदेशः

अविद्यमानस्य व्यपदेशस्य प्रापणम् व्यपदेशातिदेशः । येन सूत्रेण क्वचिदविद्यमानः व्यपदेशः अतिदिश्यते सोऽपि व्यपदेशातिदेशः । व्यपदेशो नाम

मुख्यव्यवहारः । व्यवहारनिमित्तसद्भावे मुख्यव्यवहारः भवति । यथा - गोत्वस्य, सास्त्रालाङ्गूलादिमत्त्वस्य वा निमित्तस्य सद्भावात् गवि गौः इति व्यवहारः भवति । अतः अयं मुख्यः व्यवहारः, व्यपदेशः । जाड्यमान्द्यादिगुणसादृश्यात् कस्मिंश्चित् गोत्वमारोप्य अयं गौः इति व्यवहियते । अत्र गोपदव्यवहारनिमित्ताभावात् अयं न मुख्यः, किन्तु आरोपितः व्यवहारः, गौणः व्यवहारः इति च उच्यते ।

शास्त्रेऽपि यत्र निमित्ताभावात् मुख्यव्यवहारो न भवति तत्र तद्व्यपदेशः अतिदिश्यते । तथा हि - राम + भ्याम् इत्यत्र राम इत्यस्मिन् अदन्तत्वमस्ति, यतः मकारादकारस्य पूर्वतया केचन वर्णाः सन्ति, मकाराकारात् परतया कोऽपि वर्णः नास्ति । ‘सत्यन्यस्मिन् यस्मात्परं नास्ति, पूर्वमस्ति सः अन्त इत्युच्यते’ इति भाष्ये अन्तशब्दार्थः विवृतः । अन्तशब्दः ‘चरमावयवाची’ इति व्यवहारात् चरमत्वम् अवयवत्वं च अन्तशब्दार्थः अस्ति । एतद्व्यस्य रामशब्दे अकारे सत्त्वात् रामशब्दस्य अदन्तत्वव्यवहारः सम्भवति, अङ्गत्वं च अस्ति । अतः ‘सुपि च’ (7.3.102) इति सूत्रेण दीर्घः सिद्धः । परन्तु इदंशब्दात् भ्याम् प्रत्यये, त्यदाद्यत्वादिषु कृतेषु अ + भ्याम् इति स्थिते केवलाकारे अन्तत्वव्यवहाराभावात् दीर्घः न स्यात् । आभ्याम् इति इष्टं च न स्यात् । अतः ‘आद्यन्तवदेकस्मिन्’ (१॥१॥२१) इति सूत्रेण अकारे अन्तत्वव्यपदेशः अतिदिश्यते । तेन अ + भ्याम् इत्यत्रापि अदन्ताङ्गस्य सद्भावात् ‘सुपि च’ इति दीर्घः सिध्यति । ‘आद्यन्तवदेकस्मिन्’ (1.1.21) इति सूत्रं व्यापदेशातिदेशकं सूत्रम् ।

एतावत्पर्यन्तं वतिप्रत्ययघटितवतिप्रत्ययाघटितसूत्रविषयकः विचारः, वतिप्रत्ययघटिततदघटितसूत्रयोः भेदः, सामान्यातिदेशविशेषातिदेशभेदेन, पुनः अतिदेशद्वैविध्यम् पुनः अतिदेशसूत्राणां सप्तविधत्वम् तेषां स्वरूपादिकं यथामति प्रस्तुतम् ।

रमणीयार्थप्रतिपादकः शब्दः काव्यम्

डा. जी.श्रीनिवासु

काव्यलक्षणम्

काव्यशास्त्रकर्तारः केचन शब्दार्थयोः काव्यत्वमङ्गीकुर्वन्ति चेत् अपरे शब्दस्यैव तन्निश्चिन्वन्ति । पण्डितराजः जगन्नाथस्तु “रमणीयार्थप्रतिपादकः शब्दः काव्यम्” इति सुस्पष्टं स्वीयं सिद्धान्तमाविष्करोति । काव्यशास्त्रपरम्परायां रसगङ्गाधरात्परं न कोऽपि विशिष्टो निबन्धः समुपलभ्यत इति, स च परमपरिष्काररूपमावहतीत च तदीयं काव्यलक्षणमेव शिरोभिरुह्यते पश्चात्कालिकैः काव्यशास्त्रमर्मज्ञैः । न केवलमन्तिमः रसगङ्गाधरः अपि तु काव्यशास्त्रस्यादिमप्रबन्धत्वेनादृतमग्निपुराणमपि शब्दस्यैव काव्यत्वमुररीचकार

सङ्क्षेपाद्वाक्यमिष्टार्थव्यवच्छिन्ना पदावली ।

काव्यं स्फुटदलङ्कारं गुणवद्दोषवर्जितम् ॥ इति ॥

अलङ्कारशास्त्रस्य प्रथमाचार्यत्वेन कैश्चिदभीप्सितः दण्डी महाकविरपि - “इष्टार्थव्यवच्छिन्ना पदावली काव्यम्” इति अग्निपुराणलक्षणमेवानुवदन् दृश्यते । एवं काव्यविमर्शस्यारम्भः अन्तश्च शब्दस्यैव काव्यत्वं निरूपयन्नवलोक्यते । मध्ये विद्यमानाः आलङ्कारिकास्तु शब्दार्थयोः काव्यत्वमामनन्ति ।

भामहः - शब्दार्थौ सहितौ काव्यम् ।

रुद्रटः - ननु शब्दार्थौ काव्यम् ।

वामनः - काव्यशब्दोऽयं गुणालङ्कारसंस्कृतयोः शब्दार्थयोः वर्तते ।

अनन्दवर्धनः - शब्दार्थशरीरं तावत् काव्यम् ।

मम्मटः - तददोषौ शब्दार्थौ सगुणावनलङ्कृती पुनः क्वापि ।

वाग्भटः - गुणालङ्काररीतिरसोपेतः साधुशब्दार्थसन्दर्भः काव्यम् ।

एवं भारतदेशस्य उत्तरे प्रान्ते विराजितैराचार्यैः शब्दार्थयोरुभयोः काव्यत्वे स्थिरीकृते सति, दक्षिणप्रान्ते विलसितैः शब्दस्यैव तत्समर्थितमिति ज्ञायते ।

उत्कलीयत्वेन प्रख्यातौ दक्षिणभारतस्य समीपवर्तिनौ जयदेवविश्वनाथाचार्यौ तु शब्दसमूह रूपस्य वाक्यस्य काव्यत्वं संकथयतः ।

जयदेवः - निर्दोषं गुणालङ्कारलक्षणरीतिवृत्तिमद्वाक्यं काव्यम् ।

विश्वनाथः - वाक्यं रसात्मकं काव्यम् ।

एवं शब्दस्यैव काव्यत्वमङ्गीकुर्वद्भिरपि अर्थसम्बन्धः तत्र अपरिहार्यत्वेन स्वीकृतः - इष्टार्थव्यवच्छिन्ना पदावली, रमणीयार्थप्रतिपादकः शब्दः काव्यम् इत्यादिना ।

तर्हि शब्दार्थयोस्सम्मिल्य काव्यत्वाङ्गीकरणे को दोषः? किमर्थं शब्दस्यैतावानादर ? इति वितर्के समुत्पन्ने सति, लौकिककाव्यमात्रस्य लक्षणं वदद्भिः शब्दार्थयोः, वेदस्यापि काव्यत्वमिच्छद्भिः शब्दस्यैव काव्यत्वमभिहितमिति अवगम्यते वेदस्य शब्दप्राधान्यात् ।

वेदः काव्यम् - वेदस्य प्रभुसम्मितत्वं शब्दप्राधान्यञ्च सर्वैस्सुविदितम् । प्रभुसम्मिताशब्दप्रधानवेदादिशास्त्रेभ्यः मित्रसम्मितार्थतात्पर्यवत् पुराणादीतिहासेभ्यश्च शब्दार्थयोस्तु गुणभावेन रसाङ्गभूतव्यापारप्रवणतया विलक्षणं यत्काव्यं लोकौत्तरवर्णनानिपुणकविकर्म तत्कान्तेव सरसतापादनेनाभिमुखीकृत्य रामादिवद्वर्तितव्यं न रावणादिवत् इत्यपुदेशं च कवेः सहृदयस्य च यथायोगं करोतीति सर्वथा तत्र यतनीयम् इति ममटाचार्यः वेदापेक्षया काव्यस्य पार्थक्यमाविष्करोति । एवं प्रभुसम्मितत्वेन निर्दिष्टोऽपि वेदः स्वस्य कान्तासम्मितत्वं स्वयं निरूपयति -

“एवा ह्यस्य सूनृता विरप्सी गोमती मही । पक्वा शाखा न दाशुषे”¹ इति ऋग्वेदीये मन्त्रे ।

सूनृता - परमेश्वरसम्बन्धिनी वाक् विरप्सी - विविधरवणोपेतवाक्ययुक्ता अथवा विविधगुणोपेतवाक्ययुक्ता, गोमती - पुरुषार्थरूपामृतदायिनीभिः वाग्भिः युक्ता महीपूजनीया इति वेदः स्ववाचं प्रशंसते ।

अत्र विरप्सी अर्थात् विविधरवणोपेतवाक्ययुक्ता इति कथनेन विविधार्थबोधकध्वनियुक्तत्वं विविधगुणोपेतवाक्ययुक्ता इत्यनेने शब्दार्थगुणवत्त्वं च वेदवाक्यानामुक्तं भवति । अनेन बहुविधार्थव्यञ्जकत्वं वेदवाचामभिहितम् । ऋग्वेद एवान्यस्मिन् मन्त्रे -

वर्धनानि शान्तमानि, रांद्रया वक्ष्णानि^२ इति वेदवाचं स्तौति । इमे मन्त्राः स्वयमेव पुरुषार्थसाधकत्वेन वर्धनानि स्वयमेव वृद्धिकराणि, अतो निरतिशयानन्ददायकत्वेन शान्तमानि शुभकृत्तमानि एवञ्च रांद्रया रमणीयानि च भवन्तीत्यर्थः ।

एवं चात्र विरप्सी इति पदेन रमणीयार्थप्रतिपादकवाक्ययुक्तत्वं वेदवाचामभि प्रोक्तम् । वेदमन्त्राः अर्थज्ञानेन विना केवलं श्रुतास्सन्तोऽपि प्रयोजनमुत्पादयन्ति । अमन्यमानाँ अभिमन्यमानैर्निब्रह्माभिरधमो दस्युमिन्द्र^३ इति ऋग्वेदमन्त्रव्याख्यायां सायणाचार्यो वदति -

तदानीं त्वम्, अमन्यमानान् मन्त्रार्थमनुध्यातुमशक्तानपि केवलपाठकान् यजमानान् अभिमन्यमानैः अस्मदीया एते यजमानाः रक्षणीया इति अभिमानं कुर्वद्भिः ब्रह्माभिः मन्त्रैः दस्युं चोरं वृत्रादिरूपमसुरं निः अधिमः निस्सारतवानसि । इति ॥

मन्त्रार्थमनुध्यातुमशक्तानामपि शब्दश्रवणमात्रेण प्रयोजनजनकत्वात् वेदस्य शब्दप्राधान्यमवगतम् । तदनुसारञ्च पण्डितराजेन काव्यं श्रुतम्, अर्थो न ज्ञातः इति विश्वजनीनव्यवहारस्समन्वितः वेदवाक्यनामपि काव्यत्वमङ्गीकर्तुम् ।

किन्तु मन्त्रश्रवणमात्रेण कश्चन वेदस्वरूपं समग्रतया ज्ञातुं न प्रभवति, अर्थं ज्ञात्वा निरन्तरं भावयन् यः श्रद्धया प्रेम्णा च यतते तस्मै वेदवाक् स्वीयं सौन्दर्यमाविष्करोति भार्यावत् -

उत त्वः पश्यन्न ददर्श वाचमुतत्वं शृण्वन्न शृणोत्येनाम् ।

उतो त्वस्मै तन्वं विसस्त्रे जायेव पत्य उशसी सुवासाः ॥^६

इति मन्त्रं विशदयन् निरुक्तकारो यास्कः व्याख्याति - जायेव पत्ये कामयमाना सुवासाः कामयमाना ऋतुकालेषु यथा स एनां पश्यति, सम्पृणोति^७ इति । अनेन सरसतायुक्तं कान्तासम्मितत्वं वेदस्य प्रपञ्चितम् । उपमालङ्कारोऽपि जायेव इत्यत्र समावेशितः काव्यत्वख्यापको विलसति ।

अभिप्रायोऽयं आदिकविना वाल्मीकिमहर्षिणा च प्रकटितः सीतावचनेषु

अहमौपयिकी भार्या तस्यैव वसुधापतेः ।

व्रतस्नातस्य धीरस्य विद्येव विदितात्मनः ॥^८ इति ॥

व्रतस्नातस्य वेदविद्येव अहं धीरस्य विदितात्मनः रामस्य औपयिकी अर्थात् लभ्या भार्येत्यर्थः । एतादृशं कान्तासम्मितत्वं वेदस्याभिवीक्ष्यैव -

काव्यं छन्दः इति त्रयीविद्या वै काव्यं छन्दः^९ - इति शतपथब्राह्मणं तस्य काव्यत्वमभिजगाद । ततश्च मन्त्रद्रष्टारो ऋषयः कवयः - एते वै कवयः यद् ऋषयः^{१०} इति शतपथब्राह्मणं कथयति । कुत्रचित् वेदः आत्मानमपि कविरिति वदति -

“सुवर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति^{११}।” इति मन्त्रे कवयः इति पदेन वेदमन्त्राः निर्दिष्टाः । कुत्रचित् काव्यपदेन आत्मानं निर्दिशति वेदः -

अयं कृत्तुरगृणीतो विश्वजिदुद्भिदित्सोमः^{१२} ।

ऋषिर्विप्रः काव्येन अस्मा इति काव्यं वच उक्थमिन्द्राय शस्यम्^{१३} इत्यादिषु । यस्य निःश्वसितं वेदाः इति प्रस्तुतः परमेश्वरोऽपि कविशब्देन प्रस्तुतः यथा - गणानां त्वा गणपतिं हवामहे कविं कवीनाम्^{१४} ।

अनन्तमव्ययं कविम्^{१५} । कविर्मनीषी परिभूः स्वयम्भूः^{१६} । इत्यादिषु ।

रमणीयार्थप्रतिपादकः शब्दः काव्यम्

जगन्नाथः स्वीयं काव्यलक्षणं परिष्कुर्वन्नाह -

चमत्कारजनकभावनाविषयार्थप्रतिपादकत्वम् इति । अत्र भावना च पुनः पुनरनुसन्धानात्मा । तच्च मननमित्युच्यते । वेदवाचोऽपि मननात्मकाः । मननात् खलु तासां मन्त्रव्यपदेशः । तत्त्वमेतदभिलक्ष्यैव उद्भटो ब्रूते स्वग्रन्थारम्भे -

एकोऽभून्नलिनात्ततस्तु पुलिनाद्वल्मीकतश्चापरः ।

ते एव प्रथिताः कवीन्द्रगुरवस्तेभ्यो नमस्कुर्महे^{१७} ॥ इति ॥

अत्र ब्रह्मा व्यासः वाल्मीकिश्च कवीन्द्रगुरुपदेन क्रमशः निर्दिष्टाः । ब्रह्मणो मुखात् बहिर्गतो वेदसमूहः काव्यमित्यभिप्रायः ।

काव्यात्मभूतः रसोऽपि श्रुतिसिद्ध इति अभिनवगुप्ताचार्यो वदति - आम्रायसिद्धे किमपूर्वमेतत्^{१८} इति ।

रसस्वरूपनिरूपणप्रस्तावे जगन्नाथौ ब्रूते -

वस्तुतस्तु वक्ष्यमाणश्रुतिस्वारस्येन रत्याद्यवच्छिन्ना भग्नावरणा चिदेव रसः^{१९}
इति । अत्र श्रुतिपदेन यद्वैतत् सुकृतं रसो वै सः इति मन्त्रः स्वीकृतः । श्रुतिरियं
परब्रह्म रसस्वरूपमभिदधाति ।

एवञ्च पण्डितराजः वेदान्तशास्त्रप्रक्रियाधारेण रसस्वरूपं व्याख्याति ।
रसास्वादः ब्रह्मास्वादसहोदरः । ब्रह्मास्वादजनकः वेदोऽपि
रमणीयार्थप्रतिपादकशब्दसमूह रूपं काव्यत्वं भजत इति जगन्नाथाभिप्रायः ।

आलङ्कारिकाः अपि अन्यशास्त्रकारवत् वेदानेव अनुसरन्तः दृश्यन्त इति
श्रीमान् पी.वी.काणे महाशयो लिखति -

When Dhvani or Rasa is said to be the soul of poetry (काव्यस्यात्माध्वनिरिति) it is virtually employing the language of the Upaniṣds about Ātman and Ānanda (आनन्दो ब्रह्मेति व्यजानात्). There is a remarkable similarity between the aesthetic experience on reading a poem or on seeing a good drama and the spiritual experience derived from the Vedānta discipline by one who has realized and contemplates upon the one reality. It is therefore that Mammāt speaks of Rasa as ब्रह्मस्वादमिवानुभावयन्^{२०} ।

काव्यशास्त्रमपि वेदोपबृंहणार्थमेव प्रवृत्तमिति राजशेखरो लिखति
काव्यमीमांसायाम् - उपकारकत्वादलङ्कारः सप्तमाङ्गमिति यायावरीयः । ऋते च
तत्स्वरूपपरिज्ञानात् वेदार्थानवगतिः । यथा - द्वा सुपर्णा सयुजा सखाया समानं
वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्ति अनन्नन्यो अभिचाकशीति^{२१} ।
इति ।

एवं विचारे यद्यपि वेदस्यापि काव्यत्वमवगम्यते तथापि
वेदकाव्यलौकिककाव्ययोरस्ति ईषदन्तरं विषयभेदेन । पि.वि. काणे महाशयः
तदेवं विवृणोति -

But there are difference between two experiences. Art experience does not lost long; vanishes when the stimulus is withdrawn, while the bliss of one who has reached the ब्राह्मीस्थिति is permanent. Art experience does not necessarily require moral elevation, while spiritual life is not possible without moral discipline²².

एतादृशभेदमवगम्य सम्यक् पण्डितराजो जगन्नाथः वेद -
लोककाव्योपयोगितया काव्यलक्षणं विलिख्य स्वीयं मननतरितीर्णविद्यार्णवत्त्वं
प्रख्यापयति ।

स्तोतुं प्रवृत्ता श्रुतिरीश्वरं हि न शाब्दिकं प्राह न तार्किकं वा ।

ब्रूते तु तावत्कविरित्यभीक्षणं काष्ठा परा सा कविता ततो नः^{२३} ।

इति नीलकण्ठदीक्षितः जगन्नाथपश्चात्कालीनः वेदकाव्यं कविं च प्रस्तौति ।

सन्दर्भवाक्यसूची

१- अग्निपुराणम् ३३७-६

२- काव्यादर्शः, १-३

३- ऋग्वेद, १-८-८

४- ऋग्वेद, ६-२३-६

५- ऋग्वेद, १-३३-९

६- ऋग्वेद,

७- निरुक्तम् १-१९

८- रामायणम् ५-२१-२७

९- शतपथब्राह्मणम् ८-५-२-४

१०- शतपथब्राह्मणम् १-४-२-८

११- ऋग्वेद, १०-११४-५

१२- ऋग्वेद, ८-७९-१

- १३- ऋग्वेद, ५-३९-५
- १४- ऋग्वेद, २-२३-१
- १५- तैत्तिरीयारण्यकम्, १९-११-२
- १६- ईशावास्योपनिषत्, ८
- १७- रूद्रटालङ्कारः, १-१
- १८- अभिनवभारती, ६-१
- १९- रसगङ्गाधरः, प्रथमाननम्
- २०- History of Sanskrit Poetics, p.391
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- २२- History of Sanskrit Poetics, p.391
- २३- शिवलीलार्णवम्, १-१६

प्रातिपदिकाद्धात्वर्थे बहुलमिष्टवच्च (ग.सू-३-१-२६)

Dr. G. S. V. Dattatreya-murthy,

अनेन गणसूत्रेण प्रातिपदिकात् करणादिरूपधात्वर्थे बहुलं णिच्प्रत्ययः इष्टवद्भावश्च विधीयते, इष्टनीव इष्टवदिति सप्तम्यन्ताद्धातिः । तेन इष्टन्प्रत्ययं निमित्तीकृत्य प्रातिपदिकस्य विहितानि कार्याणि सर्वाण्यपि अस्मिन् णिच्प्रत्यये परेऽपि भवन्ति । तानि च कार्याणि -

१. “भस्याढे तद्धिते” इति पुंवद्भावः ।
२. “र ऋतो हलादेर्लट्टोः” (अ-६-४-१६१) इति रभावः ।
३. “टे” (अ-६-४-१५६) इति टिलोपः ।
४. “विन्मतोर्लृक्” (अ-५-३-६५) इति विन्मतुप्प्रत्ययोः लृक् ।
५. “स्थूलदूरयुवक्षिप्रक्षुद्राणां यणादिपरं पूर्वस्य च गुणः” (अ-६-४-१५६) इति यणादिलोपः, पूर्वस्य गुणश्च ।
६. “प्रियस्थिरस्फिरोरुबहुलगुरुवृद्धतृपदीर्घवृन्दारकाणां प्रस्थस्फवर्बाहिर्गर्वाभिर्ब्रधिवृन्दाः” (अ-६-४-१५७) इति प्रस्थस्फाद्यादेशः ।
७. “यचि भम्” (अ-१-४-१८) इति भसंज्ञा ।
८. “युवात्पयोः कनन्यतरस्याम्” (अ-५-३-६४) इति कनादेशः ।
९. “बहोर्लोपो भू च बहोः” (अ-६-४-१५८) इति भूभावः इति ।

यद्यपि सिद्धान्तकौमुद्यां “इष्टे यथा प्रातिपदिकस्य पुंवद्भावरभावटिलोपविन्मतुब्लोपयणादिलोप प्रस्थस्फाद्यादेशभसंज्ञाः तद्वर्णावपि स्युः” इत्येवोक्तम् (सिद्धान्तकौमुदी-पृ-४२६.) । तथापि “टेः” इति सूत्रे भाष्ये

‘पुंवद्भावटिलोपयणादिलोपानुदाहृत्य किं पुनरिदं परिगणनम्? आहोस्वित् उदाहरणमात्रमिति प्रश्ने उदाहरणमात्रमिति समाधानात् भूभावादिनां षष्ठकार्याणां सङ्ग्रहः। तत्रैव प्रदीपकारेण ‘स्रग्विणमाचष्टे स्रजयति’, युवानमाचष्टे, अल्पमाचष्टे कनयति इत्युदाहृत्वात् “विन्मतोर्लुक्”, “युवाल्पयोः कनन्यतरस्याम्” इत्यनयोः पाञ्चमिकत्वेऽपि अत्र सङ्ग्रहः। उदाहरणमात्रत्वादेव भसंज्ञायाः अप्यतिदेशः।

पुंवद्भावोदाहरणम्

एतयति। एनीशब्दात् एनीमाचष्टे इत्यर्थे प्रकृतवार्तिकेन णिचि तस्य इष्टवद्भावातिदेशेन एनीशब्दस्य “भस्याढे तद्धिते” इत्यनेन पुंवद्भावात् ङीभ्रत्वयोः निवृत्तौ एत + इ इति जाते इष्टवदतिदेशेन “टेः” इत्यनेन टिलोपे ‘एति’ इत्यस्य “सनाद्यन्ता धातवः” (अ-३-१-३२) इति धातुसंज्ञायां लडादिषु ‘एतयति’ इति रूपम्।

यदि तु एनीशब्दे टिलोपेन ङीपः निवृत्तौ तत्संनियोगेन विहितस्य नत्वस्यापि निवृत्तिर्भविष्यतीति किं पुंवद्भावेन इत्युच्यते चेत् तदा - ‘दारयती’ति उदाहरणं बोध्यम्। तथाहि - दरदः अपत्यमित्यर्थे दरच्छब्दात् “द्वयञ्मगधकलिङ्गसूरमसादण्” (अ-४-१-१७०) इत्यणि आदिवृद्धौ पुंसि ‘दारदः’ इति रूपम्। स्त्रियां तु “अतश्च” (अ-४-१-१७७) इति सूत्रेण अणः लुकि ‘दरद्’ इति रूपम्। तामाचष्टे इत्यर्थे प्रकृतवार्तिकेन दरच्छब्दात् णिचि इष्टवद्भावेन पुंवद्भावात् अण् प्रत्ययलुक् निवृत्तौ ‘दारद+ई’ इति जाते टिलोपे लडादिषु ‘दारयति’ इति रूपम्। इदं हि पुंवद्भावमात्रसाध्यम्। नात्र संनियोगशिष्टन्यायप्रवृत्तिः। किञ्च पुंवदतिदेशः रूपातिदेश एव, न तु कार्यातिदेशः। रूपातिदेशादेव ‘दारयती’ त्यादीनां सिद्धिः।

रभावस्योदाहरणम्

पृथुमाचष्टे प्रथयति । अत्र पृथुशब्दाणिचि णिचः णित्वात् “अचो ङिति” (अ-७-२-११५) इत्यनेन वृद्धिः प्राप्नोति । तत्र परत्वात् वृद्धौ औकारे टिलोपः । अथवा कृतायामकृतायां वा वृद्धौ टिलोपस्य प्रवृत्त्या कृताकृतप्रसङ्गित्वेन नित्यत्वात् वृद्धेः प्राक् टिलोपः । उभयथापि ऋकारस्य रभावे लटि ‘प्रथयति’ इत्येव रूपम् ।

लुङि तु रूपभेदः वर्तते । तथाहि - वृद्धौ कृतायां टिलोपे अयं धातुः णिनिमित्तकाग्लोपी न भवति । ततश्च लुङि, च्लिप्रत्यये, चङि, द्वित्वे, अभ्यासकार्येषु कृतेषु अपप्रथ् + इ + अ + त् इत्यवस्थायाम् अभ्यासस्य “सन्वल्लघुनि चङ्परेऽनग्लोपे” (अ-७-४-९३) इति सन्वद्भावः भवति । तेन अभ्यासाकारस्य “सन्त्यतः” (अ-७-४-७९) इत्यनेन इत्वात् ‘अपिप्रथत्’ इति रूपम् । वृद्धेः प्राक् टिलोपे तु उकारस्य लोपेन धातोः अग्लोपित्वात् न सन्वद्भावप्रवृत्तिरिति अभ्यासाकारस्य इत्वं न भवति । ततश्च ‘अपप्रथत्’ इति रूपमिति लुङि विशेषः ।

वस्तुतस्तु अकृतायां वृद्धौ उकारस्य लोपः, कृतायां तु औकारस्येति “शब्दान्तरस्य प्रप्नुवन् विधिरनित्यः” (परिभाषा - ४३.) इति न्यायेन टिलोपः अनित्यः । ततश्चात्र परत्वात् वृद्धिरेव प्राग्भवति, अनन्तरं टिलोप इति ‘अपिप्रथत्’ इत्येव रूपं साधु । स्पष्टश्चायमर्थः” मुण्डमिश्रश्लक्ष्ण लवणव्रतवस्त्रहलकलकृततूस्तेभ्यो णिच्” (अ-३-१-२१) इति सूत्रे भाष्ये ।

एवं मृदु आचष्टे ‘अदयति’ लुङि ‘अमम्रदत्’, भृशमाचष्टे ‘भ्रशयति’ लुङि ‘अवभ्रशत्’, कृशमाचष्टे ‘क्रशयति’ लुङि ‘अचक्रशत्’, दृढमाचष्टे ‘द्रढयति’ लुङि ‘अदद्रढयत्’ इत्यादीनि रभावोदाहरणानि । परिवृढमाचष्टे इत्यर्थे “प्रभौ परिवृढः” (अ-७-२-२१) इति सूत्रेण निपातितात् परिवृढशब्दात् णिचि रभावे लडादिषु ‘परिव्रढयति’ इति रूपम् । “उपसर्गसमानाकारं पूर्वपदं

धातुसंज्ञाप्रयोजके प्रत्यये चिकीर्षिते पृथक् क्रियते” इति न्यायेन वृढशब्दादेव णिजुत्पत्त्या लुङि अङ्गित्वे वृढशब्दस्यैव । तेन लुङि ‘पर्यव्रढयत्’ इति रूपम् ।

टिलोपस्योदाहरणानि -

ऊढिमाख्यत् - औजिढत् - औडिढत् ।

अत्रेयं स्थितिः - वहधातोः क्तिकानि ककारनकारयोः इत्संज्ञालोपयोः वह् + ति इति स्थिते “वचिस्वपियजादीनां किति” (अ-६-१-१५) इति वकारस्य संप्रसारणे पूर्वरूपे, “होढः” (अ-८-२-३१) इति हस्य ढत्वे, “झषस्तथोर्धोऽधः” (अ-८-२-४०) इति तस्य धकारे, “ष्टुना ष्टुः” (अ-८-४-४१) इति धस्य ढकारे, “ढो ढे लोपः” (अ-८-३-१३) इति ढलोपे, “ढ्रलोपे पूर्वस्य दीर्घोऽणः” (अ-६-३-१११) इति सूत्रेण उकास्य दीर्घे ऊढिशब्दः अनिष्पन्नः । तस्मिण्णौ इष्टवद्भावेन णिलोपे, ऊढिधातोः लुङि, चङि, आडागमे, वृद्धौ ‘औढि + अ + त्’ इत्यवस्थायां “चङि” (अ-६-१-११) इति द्वित्वे कर्तव्ये “पूर्वत्रासिद्धम्” (अ-८-२-१) इति ढत्वधत्वष्टुत्वढलोपानाम् असिद्धत्वात् “अजादेर्द्वितीयस्य” (अ-६-१-२) इति सूत्रेण ‘हति’ शब्दस्य द्वित्वे, हलादिशेषोत्तरम् अभ्यासे हि शब्दस्यैव श्रवणेन “कुहोश्चुः” (अ-७-४-६२) इत्यनेन हकारस्य चुत्वेन झकारे तस्य जश्त्वेन जकारे ‘औजिढत्’ इत्येव रूपेण भाव्यमिति केषाञ्चिन्मतम् । तन्मते “पूर्वत्रासिद्धीयमद्वित्वे” (परिभाषा - १२६.) इति त्वनित्यत्वात् नात्र प्रवर्तते । अन्यथा द्वित्वभिन्ने पूर्वत्र कर्तव्ये एव परस्यासिद्ध्या अत्र च द्वित्वरूपपूर्वकार्यस्यैव कर्तव्यत्वेन तस्मिन् कर्तव्ये परेषां ढत्वादीनामसिद्धत्वं न स्यात् । एवञ्च तन्मते ‘औजिढत्’ इति रूपम् ।

अन्ये तु एवमाहुः -

“पूर्वत्रासिद्धीयमद्वित्वे” इत्यस्याः अनित्यत्वेन क्वचिदप्रवृत्तावपि अत्राप्रवृत्तौ मानाभावेन अत्रापि प्रवर्तत एव । एवञ्च द्वित्वे कर्तव्ये ढत्वादीनामसिद्धत्वाभावेन ढिशब्दस्य द्वित्वे ‘औडिढत्’ इति रूपमिति ।

वस्तुतस्तु “शर्पूर्वाः खयः” (अ-७-४-६१) इति सूत्रस्थ कैयटप्रमाण्येण “पूर्वत्रसिद्धीयमद्विर्वचने” इत्यस्यानित्यत्वमेव । तेनात्र ढत्वादीनाम् असिद्धत्वात् ‘औजिढत्’ इत्येव रूपं साधु ।

वहधातोः क्तप्रत्यये ढत्वादिषु निष्पन्नात् ऊढशब्दात् णिचि, लुङि, चडादिषु ‘औजढत्’ ‘औडढत्’ इति रूपद्वयं मतभेदेन ।

अत्रेयमाशंका -

ऊढशब्दात् णिचि चिलोपे ऊढीत्यस्य धातुत्वेन ततः लुङि, चङि, द्वित्वे प्रथमपक्षे ‘हति’ शब्दस्य, द्वितीयपक्षे ‘ढि’ शब्दस्य वा स्यात् । ततश्च अभ्यासे इकारः श्रूयेत । तथा च ‘औजिढत्’ ‘औडिढत्’ इति मतभेदेन रूपसिद्धिः स्यात् । तत्कथं ‘औजढत्’ ‘औडढत्’ इति वा रूपम् ।

समाधानम् -

“ओः पुण्यज्यपरे” (अ-७-४-८०) इति सूत्रे वर्गप्रत्याहारजकाराणां ग्रहणेन ‘णौ अच आदेशो न स्यात् द्वित्वे कर्तव्ये’ इति ज्ञापनात् अत्र द्वित्वकरणपर्यन्तं णिनिमित्तकटिलोपाप्राप्त्या अकारसहितस्यैव द्वित्वमिति ।

परन्तु “द्विर्वचनेऽचि” (अ-१-१-५९) इति भाष्ये “तुल्यजातीयकस्य ग्रहणम्, कश्च तुल्यजातीयः? यथा जातीयकाः पुण्यजयः । कथं जातीयकाश्चैते? अवर्णपराः” इति वचनेन अवर्णपरत्वसंपादकादेशस्यैव णिनिमित्तकस्य निषेधः स्थानिकद्वावः वा इति लभ्यते^३ । अतः प्रकृते णिनिमित्तकस्य टिलोपस्य अवर्णपरत्वसंपादकत्वाभावात् नात्र द्वित्वे कर्तव्ये टिलोपस्य स्थानिकद्वावः । अतः णिजुत्पत्त्यनन्तरमेव इष्टवदतिदेशेन टिलोपस्य प्रवृत्त्या मतभेदेन ‘हिति’ शब्दस्य ‘ढि’ शब्दस्य वा द्वित्वम् । तेन “औडिढत्” इति रूपे क्तान्ताणि च्यपि । न तु ‘औजढत्’ ‘औडढत्’ इति । स्पष्टश्चायमर्थः “द्विर्वचनेऽचि” इति सूत्रे उद्योते,^४ शब्दकौस्तुभे^५ च । एवञ्च वहधातोः क्तकन्नन्तात्, क्तकान्ताच्च णिचि, लुङि, औडिढत् इत्येव रूपं साधिवति प्रामाणिकः पन्थाः ।

विन्मतुब्लोपयोरुदाहरणे -

स्रग्विणमाचष्टे इत्यर्थे स्रग्विन्शब्दात् णिचि इष्टवत्वातिदेशेन “विन्मतोर्लुक्” इति विन्प्रत्ययस्य लुकि ‘स्रजयति’ इति रूपम्। अत्र विन्लुगुत्तरं “टेः” इति णिलोपस्तु न। स्रग्विन्शब्दे टिलोपस्यावश्याप्राप्तौ लुगारम्भेन लुकः अपवादतया विषयभेदेऽपि अपवादत्वाङ्गीकारेण टिलोपमात्रस्य बाधात्।

श्रीमती श्रीमन्तं वा आचष्टे इत्यर्थे णिचि ‘श्रीमती’ शब्दस्य पुंवद्भावे श्रीमत् + इ इति जाते इष्टवत्वातिदेशे “विन्मतोर्लुक्” इति मतुपः लुकि श्री + इ इति जाते वृध्यायादेशयोः ‘श्रययति’ इति रूपम्। लुङि मतुब्लुगुत्तरं “णिच्यच आदेशः स्थानिवत् द्वित्वे कर्तव्ये” इति वृध्यायादेशयोः स्थानिवत्त्वेन ‘श्री’ शब्दस्यैव द्वित्वे अभ्यासकार्येषु ‘अशिश्रयत्’ इति रूपं भवति।

यणादिलोपस्योदाहरणम् -

स्थूलमाचष्टे इत्यर्थे ‘स्थूल’ शब्दात् णिचि इष्टवद्भावेन “स्थूलदूरयुवक्षिप्रक्षुद्राणां यणादिपरं पूर्वस्य च गुणः” इति यणादिपरभागस्य ‘ल’ इत्यस्य लोपे पूर्वस्य उकारस्य गुणे लडादिषु ‘स्थवयति’ इति रूपम्। एवं दूरमाचष्टे ‘दवयति’, क्षिप्रमाचष्टे ‘क्षेपयति’, क्षुद्रमाचष्टे ‘क्षोदयति’ इति। युवानमाचष्टे इत्यत्र तु विशेषोऽस्ति। सोऽग्रे निरूपयिष्यते।

प्रस्थस्फाद्यादेशानामुदाहरणम् -

प्रियमाचष्टे इत्यर्थे प्रियशब्दाणिचि इष्टवद्भावेन “प्रियस्थिरस्फिरो रुबहुलगुरुवृद्धत्पदीट्टवृन्दारकाणां प्रस्थस्फवर्बहिगर्विर्त्रद्राट्टिवृन्दाः” इत्यनेन प्रियशब्दस्य प्रादेशे प्रा + इ इति जाते “यस्येति च” इत्यकारलोपे प्राप्ते “प्रकृत्यैकाच्” इति प्रकृतिभावे, “ओचोऽजिणिति” इति वृद्धौ प्रा + इ इति जाते “अर्तिहीव्लीरीक्खीक्ष्माय्यातां पुङ्णौ” इति पुगागमे लडादिषु ‘प्रापयति’ इति रूपं भवति। एवं स्थिरमाचष्टे ‘स्थापयति’, स्फिराचष्टे

‘स्फाययति’, उरुमाचष्टे ‘वरयति’, बहुलमाचष्टे ‘बंहयति’, गुरुमाचष्टे ‘गरयति’
वृद्धमाचष्टे ‘वर्षयति’, तपमाचष्टे ‘त्रापयति’, दीर्घमाचष्टे ‘द्राघयति’,
वृन्दारकमाचष्टे ‘वृन्दयति’ इति ।

भसंज्ञाय उदाहरणम् -

स्रग्विणमाचष्टे इत्यत्र विनः लुकि इष्टवद्भावेन “यचि भम्” इति भसंज्ञया
अन्तर्वर्तिपदसंज्ञायाः बाधान्न कुत्वम् । तथाच ‘स्रजयति’ इति रूपम् ।

युवाल्पयोः कनादेशस्योदाहरणम् -

युवानमाचष्टे इत्यत्र ‘युवन्’ शब्दाणिचि इष्टवद्भावेन “युवाल्पयोः
कनन्यतरस्याम्” इत्यनेन युवन्शब्दस्य कनादेशे ‘कनयति’ इति रूपम् ।
कनादेशस्य वैकल्पिकत्वेन तदभावे “स्थूलदूरयुवक्षिप्रक्षुद्राणां यणादिपरं पूर्वस्य
च गुणः” इत्यनेन यणादिपरभागस्य वन् इत्यस्य लोपे पूर्वस्य उकारस्य गुणे
‘यवयति’ इति रूपम् । अल्पमाचष्टे इत्यर्थे ‘अल्प’ शब्दात् णिचि इष्टवत्त्वात्
अल्पशब्दस्य कनादेशे ‘कनयति’ इत्येव रूपम् ।

भूभावस्योदाहरणम् -

बहूनाचष्टे इत्यर्थे बहुवदाणिचि इष्टवद्भावेन “बहोर्लोप भू च बहोः” इत्यनेन
बहुशब्दस्य भूभावे वृद्ध्यावादेशयोः ‘भावयति’ इति रूपम् । न च बहुशब्दात्
इष्टन्प्रत्यये भूभावसंनियोगेन इष्टन्प्रत्ययस्य “इष्टस्य यिद् च” इति
यिडागमविधानात् सोऽपि अत्रातिदेश्येतेति वाच्यम् । इष्टवत् - इष्टनीव इष्टवत्
इति सप्तम्यन्तात् वतिविधानेन इष्टनि यत्कार्यं तदतिश्यते इत्यर्थात् । यिडागमस्तु
इष्टनः कार्यम्, न तु इष्टनि कार्यम् । अतः नातिदिश्यते । एवं रीत्य
गणवार्तिकमिदं सुष्ठु व्याख्यातं भाष्यादिषु । तदत्र यथामति विचारपुरस्सरं
निरूपितम् ।

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