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VEDIC STUDIES: III. GOTRAM

BY

DR. A. VENKATASUBBIAH

(Continued from Vol. XV, page 63)

Gotra neuter, is used fairly frequently in classical Sanskrit literature; so likewise are *gotra*, masculine and *gotrā*, feminine. Regarding their meaning, Bhānujī-dīkṣita has cited in his commentary (known as *Rāmāśramī* or *Sudhā*) on the Amara-kośa (2. 3, 1; 2, 7, 1 and 3, 3, 180) the following two verses: *gotraṃ kṣetre 'nvayē chatre saṃbhāvyē bodha-vartmanoḥ| vane nāmni ca gotro 'drau gotrā bhuvi gavāṃ gaṇe* and *gotrā bhū-gavyayor gotraḥ śaile gotraṃ kulākhyayoḥ| saṃbhāvanīya-bodhe ca kānana-kṣetravartmasu* from *Haimakośa* and *Medinī-kośa* respectively; and according to them, *gotra* (neuter) signifies 'field; family, race, lineage; umbrella; knowledge of futurity; road; forest; name, appellation', *gotra* (masculine) 'mountain', and *gotrā* (feminine) 'herd of cows; earth'.

The Vedic Nighaṇṭu mentions *gotra* masculine and *gotrā* feminine only, the former among the synonyms of 'cloud' or 'mountain' (1, 10), and the latter, among the synonyms of 'earth' (1, 1). The latter word however does not occur in any passage of the Saṃhitās and Brāhmaṇas that have come down to us, and this seems to be the case with the former word also.

There are, in the RV, fourteen verses which contain inflected forms of *gotra*, beside three in which the compound *gotrabhid* occurs. Eight out of these fourteen verses contain the word *gotrāṇi* or *gotrā*, accusative plural of *gotra* neuter; the remaining six verses contain the word *gotram* (accusative) or *gotrasya* which forms, too, like *gotra* in the compound *gotrabhid*, can be derived from *gotra* neuter. In the same way, the forms of *gotra* that occur in the other Saṃhitās and Brāhmaṇas too, namely, *gotram* (acc.), *gotrā* (acc. pl.), *gotrāya* and *gotrāt*, can all be derived from *gotra* neuter.

As the statements in the Nighaṇṭu are concerned with *gotrā* feminine and *gotra* masculine, it is hardly necessary to point out that they are not helpful in the interpretation of the

forms of *gotra* neuter that occur in the passages of the RV and other Vedic texts. Further, since none of these passages happens to be cited in the Nirukta, neither Yāska nor his commentator Durga has had any occasion for explaining the meaning of *gotra* neuter.

In his commentary on the RV, Sāyaṇa gives three etymologies for *gotra*—(1) *guṇ avyakte śabde| auṇādikāḥ tra-pratyayaḥ* (2) '*khala-go-rathāt*' (Pāṇini 4, 2, 50); '*ini-tra-kaṭyacas ca*' (ibid., 4, 2, 51) *iti samūhārthe tra-pratyayaḥ*; and (3) *gāḥ trāyante rakṣantīti gotrā meghān*; he explains the word mostly as *megha* 'cloud', *parvata* 'mountain', or *gavām vṛnda* 'herd of cows', but, in one passage (8, 63, 5), he explains *gotrasya* as *dhanasya*. Bhaṭṭa-Bhāskara, in his commentary on TB. 3, 7, 11, 5, explains *gotrā* as *meghān*; so do Skandasvāmin, Mādhava and Veṅkaṭa-Mādhava in their commentaries on RV. 1, 51, 3, while Uvaṭa and Mahīdhara, in their commentaries on VS. 17, 39 (= RV. 10, 103, 7), explain *gotrāṇi* as *asura-kulāni megha-vṛndāni vā*.¹

In connection with these interpretations, it must be mentioned that the word formed according to the above-mentioned sūtras of Pāṇini by adding the suffix *-tra* to the word *go* is the feminine word *gotrā*, and that it is this *gotrā* that has the sense of *go-samūha* while it is the masculine word *gotra* that is mentioned in the Nighaṇṭu among the *megha-nāmāni*. Sāyaṇa has thus assigned to *gotra* neuter the meaning of not only *gotra* masculine—this is what the other commentators named above have done—, but of *gotrā* feminine also.

Sāyaṇa's interpretations did not find favour with Böhtlingk and Roth who, influenced perhaps by his etymology *gāḥ trāyante rakṣantīti gotrā meghān*, have, in the PW, explained *gotra*, occurring in RV. 1, 51, 3 and other passages, as 'cow-stall, stable'. This explanation has been adopted by Grassmann, Ludwig, Bergaigne, and other exegetists generally. But, in Ved. St. 2, p. 275, Geldner has not only observed that "*gotra* never signifies 'cowstall, stable' (PW)", but has also endeavoured to show, in conformity with the principles enunciated in the *Introd.* to Ved. St., Vol. 1, that Sāyaṇa's interpretation is correct, that *gotra* signifies '(1) herd of cows, and (2) *gotra-giri* or mountain imprisoning the cows'. In the RV.

¹ That is to say, they interpret *gotra* as *kula*, and in the alternative, as *megha*.

Glossar, he explains *gotra* as '(1) herd of cows, cows 3, 30, 21; 8, 63, 5; 10, 48, 2; (2) in particular, the mythical herd confined in the mountain-cave 3, 43, 7; 39, 4; 2. 23, 18. Hence, by metonymy, (3) herd of cows, for the mountain-cave of the Paṇis, pl. 4, 16, 8'. Similarly, in his *RV. Über.*, he explains *gotra* as 'Kuhhöhle (cave containing cows)' in 4, 16, 8 and as 'herd of cows' in the other verses of Maṇḍalas I-IV.

I agree with Geldner that *gotra* does not signify 'cow-stall, stable'. I also agree with him in believing that it signifies 'mountain'; that is to say, I believe that the neuter *gotra* used in the RV is the same word as the masculine *gotra* of later Sanskrit literature.² That it is the same as the feminine *gotrā* ('herd of cows') also, is an opinion that I cannot accept; this meaning is, in fact, superfluous, for, as I shall now show, the meaning 'mountain' suits the context well in all the RV passages in which *gotra* occurs, excepting 2, 23, 18, in which it signifies *kula*.

(1) 1, 51, 3: tvam̐ gotram̐ āngirobhyo 'vṛnor̐ apo-
tātraye śatadureṣu gātuvit |
sasena cid vimadāyāvaho vasv
ājāv adriṃ vāvasānāsyā nartāyan ||

"Thou, O Indra, didst open the mountain for the Aṅgirasas, and find the path for Atri in the citadel of a hundred openings. Making thy thunderbolt dance in Vavasāna's fight, thou didst bring wealth and food also to Vimada".

The 'mountain' mentioned in pāda *a* is the rock or mountain which imprisoned the mythical cows, that is, the rock or mountain that covered the entrance to the hole in the earth into which the cows were driven and which prevented them from coming out; compare TMBr. 19, 7, 1: asurāṇām vai valas tamasā prāvṛto 'śmāpidhānas' cāsīt | tasmin gavyam vasv antar āsīt | tam devā nāśaknuvan bhettum | te bṛhaspatim abruvan | imān na utsṛjeti. "The hole of the Asuras was enveloped with darkness and closed with a stone. Within it was the wealth of cattle. The gods could not break it open. They said to Bṛhaspati, 'Deliver these for us.'" This prison of the cows is referred to variously by the RV poets by words

² Regarding the change in gender, compare *mitrah* 'friend' of the Vedas with *mitram* 'friend' of later Sanskrit literature.

signifying (1) 'cow-pen'—*vraja* (cf. 1, 132, 4: *yad āngirobhyo 'vr̥ṇor āpa vrajām indra śikṣann āpa vrajām*); (2) 'fortress, stronghold, citadel' - *vīlu* (cf. 3, 31, 5: *vīlau satir abhi'dhīrā aīr̥ndan prācā hinvan mānasā sapta viprāḥ*), *pur* (cf. 8, 6, 23: *ā na indra mahīm iṣam puram na darṣi gomātīm*), *dr̥lha* (cf. 6, 17, 5: *yebhiḥ sūryam uṣasam mandasāno 'vāsayo 'pa dr̥lhāni dardrat*), *dr̥mhita* (cf. 2, 15, 8: *bhinad valam āngirobhir gr̥ṇāno vi parvatasya dr̥mhitāny airat*); (3) 'earth' - *kṣāmā* (cf. 4, 2, 16: *śucid ayan dīdhitim ukthaśāsah kṣāmā bhindanto aruṇir āpa vran*); (4) 'mountain, rock' - *adri* (cf. 4, 3, 11: *ṛtenādrīm vy asan bhidantaḥ sam āngiraso navanta gobhiḥ*), *aśman* (cf. 6, 43, 3: *yasya gā antar aśmano made dr̥lhā avāsṛjah*), *giri* (cf. 10, 86, 7: *bibheda girim navam in na kumbham ā gā indro akṛṇuta svayugbhiḥ*), *parvata* (cf. 10, 68, 3: *bṛhaspatiḥ parvatebhyo vitūryā nir gā ūpe yavam iva sthivibhyaḥ*), *phaliga* (cf. 8, 32, 25: *yā udnah phaligam bhinan nyak sindhūṇir avāsṛjat | yō goṣu pakvam dhārayai*), *gotra*; and (5) 'hole, cave, cavity' - *ūrva* (cf. 4, 17, 6: *ud ūrvād gā asṛjo āngirasvān*), *bila* (cf. 1, 11, 5: *tvam vaḥasya gomato 'pā var adriṇo bilam*), *vala* (cf. 10, 138, 1: *tava tya indra sakhyeṣu vahnaya ṛtam manvānā vy adardirur valam*), and *vavra* (cf. 4, 1, 13: *aśmavrajāḥ sudughā vavre antar ud usrā ājann uṣaso huvānāḥ*). The verbs used in connection with the delivery from this prison are those meaning (1) 'to open' - *apa+vr̥*; (2) 'to break, rend, shatter' - *īr*, *t̥d*, *dr̥*, *bhid*, *ruj*, *bhaj*, (3) 'to deliver'—*sṛj*, and (4) 'to unloose'—*vi+si*.

The cows confined in this prison were, as we have seen above (XIV. 151 pp.) set free by Indra, the Aṅgirasas, Bṛhaspati, Soma, Saramā, Agni, the All-gods, etc. In our verse, the poet attributes the liberation to Indra, and for the benefit of the Aṅgirasas; compare in this connection 1, 132, 4: *nū itthā te pūrvathā ca pravācyam yad āngirobhyo 'vr̥ṇor āpa vrajām indra śikṣann āpa vrajām* 'O Indra, it deserves to be praised

now, as in former times, that thou didst open the cow-stall for the Aṅgirasas, that thou didst open the cow-stall, helping (them)', and 8, 14, 8: *ud gā ājad āngirobhya āviṣkṛvān guhā satīḥ* | *arvāñcam nunude valāṃ* 'He (Indra) drove out, for the Aṅgirasas, the cows that had been hidden, revealing them; he pushed off Vala that was facing towards', and note that the words *vraja* and *valā* in these verses correspond to *gotra* in our verse. Compare also Macdonell's *Ved. Myth.*, p. 142 and the verses referred to therein.

The story referred to in pāda *b* seems to be unknown. In the explanation of this pāda, Skandasvāmin writes in his RV. commentary: *atretihāsam ācakṣate* | *Atrim asurā śata-mohana-dvāreṣu yajña-grheṣu prākṣipān* | *tatra mūḍho nīrgantum āsaknuvann Indram astaut* | *tam Indro niragamayad iti*, but gives immediately thereafter another explanation of *śatadureṣu* according to which it denotes 'Soma sacrifice' *athavā śatadurāḥ soma-yāgā atrocyante* | *teṣu prāgvamśasado-havirdhāna-sambandhīni bahūni dvārāṇi*). Sāyaṇa explains the pāda as *uta api ca Atraye maharṣaye* | *kīdrśāya* | *śatadureṣu śatadvāreṣu yantreṣu asuraiḥ pīḍārthaṃ prakṣiptāya gātuvit mārḡasya lambhayitā bhūḥ*.³

I follow Skandasvāmin's first explanation and supply (as does Geldner in his RV. Über.) *grheṣu* after *śatadureṣu*. *śatadureṣu grheṣu* = house with a hundred openings, that is, a citadel within a maze. Indra's protection of Atri is referred to in 8, 36, 7 also: *śyāvāśvasya sunvatas tathā śṛṇu yathā śṛṇor atreḥ karmāṇi kṛvataḥ* 'Listen, (O Indra) to Śyāvāśva who is pressing the Soma juice (for thee) in the same way as thou didst to Atri when he performed acts'.

In pāda *d*, *vāvasāna* (according to the Padakāra, *vavasāna*) has been interpreted differently as 'shooter' (Grassmann), 'offerer of sacrifice' (Ludwig), 'he who lives' (Sāyaṇa, Mādhava, Veṅkaṭa-Mādhava, and Geldner in RV. Über.), and 'he (Indra) who covers (all) with his might' (Skandasvāmin). For my part, I think that *Vavasāna* (or

³ The explanations of Mādhava and Veṅkaṭa-Mādhava are similar to that of Sāyaṇa.

perhaps, *Vāvasāna*) is the name of a person, like *yama* in 1, 116, 2: *ājā yamasya pradhane jigāya* and *khela* in 1, 116, 3: *ājā khelasya paritakmyayām. nartayan* 'causing to dance' = making it move quickly.

(2) 2, 17, 1: *tad asmai nāvyam āṅgirasvad arcata*
śuṣmā yad asya pratnathodīrate |
viśvā yad gotrā sahasā parivṛtā
made somasya dṛṃhitāny airayat ||

"Sing like the *Āṅgiras*es a new hymn to this (*Indra*) so that his shouts may rise as in the past when, in the intoxication caused by *Soma*, he, in a moment, shattered the solid mountains and (set free) all that had been confined".

(3) 3, 30, 21: *ā no gotrā dardṛhi gopate gāḥ*
sam asmaḥyaṃ sanāyo yantu vājāḥ |
divakṣā asi vṛṣabha satyaśuṣmo
'smaḥyaṃ su maghavan bodhi godāḥ ||

"Break open mountains as well as cows for us, O lord of cows; may gains and wealth come to us. Thou, O strong one, art an inhabitant of heaven, of real valour; give cows to us, O liberal one".

This verse is addressed to *Indra*; and the prayer to break open mountains and set free the cows is a reminiscence of *Indra*'s original exploit in which he rent the mountains and set free the imprisoned cows for the benefit of the *Āṅgiras*es.

(4) 3, 39, 4: *nakir eṣāṃ ninditā mārtyeṣu*
ye asmākaṃ pitaro goṣu yodhāḥ |
indra eṣāṃ dṛṃhitā māhināvān
ud gotrāṇi sasṛje dāṃsanāvān ||

"None among the mortals blames our fathers who became fighters for the sake of the cows. For them, the mighty and powerful *Indra* delivered the solid mountains".

The 'fathers', *pitaraḥ*, are the *Āṅgiras*es. Regarding the combination *gotrāṇi ut-sasṛje*, compare *vrajam viśṛjanta* in 10, 62, 7: *indreṇa yujā niḥ sṛjanta vāghato vrajam gomantam*

aśvinam 'With Indra as companion, the priests delivered the stable containing cows and horses'. Compare also 5, 32, 1: *adardar utsam aśrjo vi khāni* 'Thou didst break open the spring and deliver the holes'.

(5) 3, 43, 7: *indra piba vṛṣadhūtasya vṛṣṇa*
ā yaṃ te śyena uśate jabhāra |
yasya made cyāvayasi pra kṛṣṭīr
yasya made apa gotrā vavartha ||

"Drink, Indra, of the excellent (Soma) which has been pressed by excellent priests, which the falcon brought for thee who wert longing (for it), and in the intoxication caused by which, thou makest the people quake and hast opened the mountains".

(6) 4, 16, 8: *apo yad adriṃ puruhūta dardar*
āvīr bhuvat saramā pūrvyam te |
sa no netā vājam ā darṣi bhurim
gotrā rujañ āngirobhir grṇānaḥ ||

"When, O thou that art much invoked, thou rentest the mountain and the Waters, Saramā appeared first before thee (and said): "Thou, our leader, singing with the Āngirases and shattering the mountains, cuttest open (*i.e.*, makest attainable) much wealth".

This verse is addressed to Indra; and pādas *c d* seem to be spoken to him by Saramā. *Vājam*, in *d*, refers to the cows, contained in the mountain; see the observations under no. 18 on p. XIV 24 above. Compare also 8, 64, 5: *tyam cit parvatam giriṃ śatavantaṃ sahasrinam | vi stotṛbhyo rurojitha* 'Thou, (O Indra,) brokest open for the benefit of thy praisers the rugged mountain containing hundredfold and thousandfold wealth'.

Geldner (RV. Über.) looks on pādas *c d* as a prayer (expressed in words referring to the ancient myth, and) addressed by the poet to Indra for conferring wealth; he interprets the words *āngirobhir grṇānaḥ* as 'being praised by the Āngirases'.

(7) 9, 86, 23: *adribhiḥ sutaḥ pavase pavitra ān*
indav indrasya jaṭharaṣv āviśan |

tvam̐ nṛcakṣā abhavo vicakṣaṇa
soma gotrām̐ āngirobhyo 'vṛṇor̐ āpa ||

“Pressed by the stones, thou art filtered in the strainer, O bright Soma, and enterest into the stomach of Indra. Thou, O wise one, observedest all men, and openedest the mountain for the Āngirases”.

With regard to Soma's breaking open of the mountain-prison of the cows, see p. XIV 219 above.

(8) 10, 103, 7: abhi gotrāṇi sahasā gāhamāno
'dayo vīraḥ śatamanyur̐ indraḥ |
duścyavanaḥ pṛtanāṣāḥ ayudhyo
'smākam̐ senā avatu pra yutsu ||

“May Indra aid our armies in battles, the valiant one, who has a hundred spells, is without compunction and pierces the mountain in a moment, who cannot be shaken, who conquers in battles and cannot be fought with”.

(9) 10, 48, 2: aham̐ indro rodho vakṣo atharvaṇas
tritāya gā ajanayam̐ āher̐ adhi |
aham̐ dasyubhyaḥ pari nṛmṇam̐ ā dade
gotrā śikṣam̐ dadhīce mātariśvane ||

“I am Indra, the dam and breast of Atharvan; I produced the cows for Trita from the serpent; I took away courage from the Dasyus, helping Dadhyañ and Mātariśvan in (breaking open) the mountains”.

The meaning of the expression *rodho vakṣo atharvaṇaḥ* in pāda *a* is not clear. Dadhyañ's breaking open of the mountains is referred to in 9, 108, 4: *yenā navagvo dadhyaññ aporṇute*; and the juxtaposition of the word *navagva* in this verse shows that the mountains referred to are those that imprisoned the cows.

(10) 8, 50, 10: yathā kaṇve maghavan medhe adhvaire
dīrghanīthe dāmūnasi |
yathā gośarye asiśāso adrivo
mayi gotrām̐ hariśriyam̐ ||

“As, O liberal (Indra), thou gavest to Kaṇva in the holy domestic sacrifice of long ritual, as thou gavest to Gośarya, O thou with the thunderbolt, (in the same way, give) to me the mountain adorned with bright (gold)”.

The epithet *hariśriyam*, in *d*, seems to show that *gotra* is masculine; this word, as we have seen above, can signify ‘mountain’ only. It seems to me however that, in this verse too, *gotram* is neuter, as it is in the other RV verses, and that *hariśriyam* is an anomalous neuter accusative. In any case, there is no doubt that *gotram* means ‘mountain’. As in 3, 30, 21 explained above, the poet uses *gotra* here figuratively in the sense of ‘wealth’. Compare the corresponding hemistich (verse 10 *c d*: *yāthā gośarye āsanor ṛjīśvanindra gomad dhīraṇyavat*) in the hymn 8, 49 which is a parallel to our hymn 8, 50 (see Aufrecht’s Introd. to his second edition of the RV, pp. VII and IX). *hariśriyam* in *d* is plainly equivalent to *hiranyavat* in 8, 49, 10 *d*.

(11) 8, 63, 5: ād ū nu te anu krātum
svāhā varasya yājyavaḥ |
śvātram arkā anūṣate
ndra gotrasya dāvane ||

“Then, according to thy wish, the sacrificers and singers cried out loudly *svāhā*, O Indra, for the gift of the desirable mountain”.

Here too, as explained by Sāyaṇa, *gotra* is used figuratively in the sense of ‘wealth’.

(12) 10, 120, 8: imā brāhma bṛhaddivo vivakti-
ndrāya śūṣam agriyaḥ svarṣāḥ |
mahō gotrasya kṣayati svarājo
duraś ca viśvā avṛṇod āpa svāḥ ||

“These loud hymns Bṛhaddiva sings for Indra; he, the foremost, winner of light, is the master of the self-shining mountain and has opened all the dear doors”.

The import of the second half-verse is not clear. *Gotra* can signify Indra’s Vajra also; see VVSt, 1, p. 37.

(13) 6, 65, 5: idā hi ta uṣo adrisāno
gotrā gavām āṅgirasō grṇanti |

vy^{||} arkeṇa[|] bibhidur[|] brahmaṇā[|] ca[|]
 satyā[|] nṛṇām[|] abhavad[|] devahūtiḥ[|] ||

“Here, O Uṣas resting on the ridge of the mountain, the Aṅgirasas have chanted to the mountains of (*i.e.*, containing) cows: they have, by means of a spell, of a magic formula, split them open. The men’s invocation to the gods has borne fruit”.

See no. 38, XIV. p. 232 above.

(14) 2, 23, 18: tava[|] śriye[|] vy[|] ajihīta[|] parvato[|]
 gavām[|] gotrām[|] udaśṛjo[|] yad[|] aṅgiraḥ[|] |
 indreṇa[|] yujā[|] tamasā[|] parivṛtaṁ[|]
 bṛhaspate[|] nir[|] apām[|] aubjo[|] arṇavam[|] ||

“The mountain opened before thy glory, O Aṅgiras, when thou deliveredest the herd of cows. With Indra as companion, O Bṛhaspati, thou didst set free the flood of the Waters confined in the dark (hole)”.

This verse is addressed to Bṛhaspati. Regarding the epithet of *aṅgiras* applied to him in pāda *b*, see the observations in XIV. p. 220 above. *gavām gotrām* is equivalent to *gavām kulam* or ‘herd of cows’. In the alternative, it is possible to interpret *gotra* as ‘mountain’; but, in this case, the use of the word *parvata* in pāda *a* will have to be regarded as pleonastic.

(15) 2, 23, 3: ā[|] vibādhyā[|] parirāpas[|] tamāṁsi[|] ca[|]
 jyotiṣmantam[|] ratham[|] ṛtasya[|] tiṣṭhasi[|] |
 bṛhaspate[|] bhīmam[|] amitradambhanam[|]
 rakṣoḥaṇam[|] gotrabhidam[|] svaryaḍam[|] ||

“Driving away the evaders and darkness, thou, O Bṛhaspati, ascendest the chariot of truth, that is brilliant, terrible, that injures enemies, destroys demons, shatters mountains, and wins the sun”.

See no. 27, XIV. p. 221 above.

(16) 6, 17, 2: sa[|] im[|] pāhi[|] ya[|] rjīṣī[|] tarutro[|]
 yaḥ[|] śipravān[|] vṛṣabho[|] yo[|] matīnām[|] |
 yo[|] gotrabhid[|] vajrabhṛd[|] yo[|] hariṣṭhāh[|]
 sa[|] indra[|] citrān[|] abhi[|] tṛndhi[|] vājān[|] ||

“Drink, O thou that drinkest Soma to the dregs, that art conquering, hast moustaches, and art a bull to the songs of

praise. Pierce (open and make attainable to us) resplendent wealth, O Indra that shatterest mountains, carriest the thunderbolt and art borne by bay horses”.

vr̥ṣabho matinām ‘bull to the songs of praise’, in pāda *b*, is a contraction for *matinām pretā vr̥ṣabha iva dhenūnām* ‘lover of songs of praise as a bull is of cows’, or other similar words; compare 4, 41, 5: *dhiyaḥ pretārā vr̥ṣabheva dhenoh*.

See also Bergaigne, II, 445, 485.

(17) 10, 103, 6: *gotrabhidam govidam vajrabāhum*
jayantam ajma pramñantam ojasā |
imam sajātā anu vīrayadhvam
indram sakhāyo anu sam rabhadvham ||

“O friends that are born together, encourage and hold fast to this Indra who shatters the mountains, wins cows, carries the thunderbolt, wins battles, and smashes with his might”.

The ‘friends that are born together’ are the Maruts who are mentioned by that name in the next two verses of the same hymn.

(18) TB. 3, 7, 11, 5 (=TA. 4, 5, 6; 4, 42, 5):

ābhīr gīrbhīr yad ato na ūnam
ā pyāyaya harivo vardhamānaḥ |
yadā stotr̥bhyo mahi gotrā rujāsi
bhūyiṣṭhabhājo adha te syāma ||

“O thou with bay horses, waxing in strength by means of these songs, cause to swell (*i.e.*, make up) what is deficient in this our (sacrifice). When thou breakest open great mountains for your praisers, may we then have the largest share (of the wealth contained in them)”.

(19) TA. 2, 6, 2: *ā rabhethām anu sām rabhethān*
samānam panthām avatho ghr̥tena |
yad vām pūrtaṁ parivīṣtaṁ yad agnau
tasmai gotrāyehā jāyāpatī sām
rabhethām ||

“Begin (sacrificial rites), hold fast to them; proceed in the common path with ghee. Be zealous, O husband and wife,

in watching over the *smārta* (domestic) offering that has been offered in the fire”.

This mantra is one of the sixty-four that are contained in *anuvākas* 2-6 of TA. 2, and are prescribed by TA. 2, 7 for use when making oblations of ghee in the rite known as *Kūśmāṇḍa-homa*. It occurs with some variations as v. 3 of AV. 6, 122 which reads as *anvārabhethām anusamrabhethām etaṁ lokam śraddadhānāḥ sacante | yad vām pakvam pariviṣṭam agnau tasya guptaye dampatī sam śrayethām* and as v. 7 of AV. 12, 3 which reads as *prācīm-prācīm pradīśam a rabhethām etaṁ lokam śraddadhānāḥ sacante | yad vām pakvam pariviṣṭam agnau tasya guptaye dampatī sam śrayethām*. According to the captions in Whitney's *Translation of the AV.*, the first of these hymns is used in a rite for obtaining offspring, and the second in the cremation of the dead.

Pūrtam, in pāda *c*, is, (as shown by the two above-cited AV verses), equivalent to *pakvam* and signifies ‘offering made in the domestic (*smārta*) fire’; similarly, *gotra*, in pāda *d*, is equivalent to *gupti* ‘protection’. It is evidently derived from *go* ‘cow’ and the root *trā* ‘to protect’; its primary meaning would thus be ‘protection of cows’, from which has developed the secondary meaning ‘protection’. Compare the word *gopīthā* which is derived from *go* ‘cow’ and the root *pā* ‘to protect’ and signifies ‘protection’,⁴ and *gaveṣaṇa* originally ‘search for cows’, and later ‘search merely.’

tasmai gotrāya=*tasya gotrāya*; the dative in *tasmai* is probably due to the attraction of the dative *gotrāya* that follows immediately.

Regarding the accent of the vocative *jāyāpatī*, Bhaṭṭa-Bhāskara has observed in his commentary that the word is a sort of interpolation and is therefore accented as if it stood in the beginning of the pāda (*atra caturthe pāde jāyāpatī iti catvāry akṣarāṇy abhikrāntāni | vinaiva catena rcaḥ pūrṇatvāt viśeṣyākāṅkṣāyām āmantritam padam adhyāhṛtya paṭhitam | idam eva ca abhikrāntatvam*).

(20) KS. 25, 10 (=MS. 3, 8, 9):

viśvajanasya chāyāsīti viśvajanasya hy eṣā chāyā |
gotrād-gotrād dhy etat samprasarpanti ||

4. Compare also the observations of Geldner in *Ved. St.* 2, 291.

"With the mantra *viśvajanasya chāyāsi*, he should put on the roof (to the *sadas*), for this shelter is for all people. People flock to this (*sadas*) from every family".

(21) VS. 20, 38 (=KS. 38, 6; MS. 3, 11, 1):

idito devair harivān abhiṣṭir
 ājuhvāno haviṣā śārdhamānaḥ |
 puramdarō gotrabhid vajrabāhur
 ā yātu yajñam upa no juṣāṇaḥ ||

"May he with the bay horses, the mighty one, praised by the gods and radiating glory, to whom oblations are offered, may he come with pleasure to our sacrifice (Indra), the destroyer of forts, the breaker of mountains, who is armed with the thunderbolt".

(22) TS. 2, 3, 14, 4: aryamā yāti vṛṣabhas tuviṣmān
 dātā vasūnām puruhūto arhan |
 sahasrākṣo gotrabhid vajrabāhur
 asmāsu devo draviṇam dadhātu ||

"There comes the impetuous bull, Aryaman, conferrer of riches, worshipful, who is invoked by many. May the Vajra-armed god, thousand-eyed, who is the breaker of mountains, confer wealth on us".

Aryaman is identified with Indra in this mantra which is addressed to the latter deity. The mantra occurs in the KS (10, 13) and MS (4, 12, 4) also; but in the former text, pādas *a b* read as *āryamā yāti vṛṣabhas tuviṣmān yantā vasūni vidhate tanūpāḥ* and in the latter as *āryamā yāti vṛṣabhas turāṣaḍ dātā vasūni vi dadhe tanūpāḥ*.

gotra signifies 'family' in the compounds *kim-gotra* and *yad-gotra* that occur in Chān. Up. 4, 4. The sentence *kimgotro nu aham asmi*, in this passage, means 'Now, to what family do I belong?', and the sentence *nāham etad veda yadgotras tvam asi* means 'I do not know to what family thou belongest.'

gotram thus has the meaning of (1) 'mountainrock', or (2) 'protection', or (3) 'family, *kula*' in the Vedic texts. One of these three meanings fits the context well in all the Vedic passages in which *gotram* occurs; and it is unnecessary to assign to it the meaning 'herd of cows' also.

JANĀRDANA VYĀSA—A PROTEGE OF KAVĪNDRĀCĀRYA

BY

K. MADHAVA KRISHNA SARMA
Amṣ Sanskrit Library, Bikaner

There was a great revival of Sanskrit in Benares in the sixteenth and seventeenth centuries. One of the important names connected with it is that of Sarvavidyānidhāna Kavindrācārya Sarasvatī who was highly respected by Shah Jahan and Dara Shikoh and was instrumental in the abolition of the pilgrim tax at Benares and Prayag. A great scholar, he had the unique luck of combining his learning with large wealth, both of which he utilised for the good of the Hindu community. He maintained a big manuscripts Library. Prof. P. K. Gode¹ has given us very valuable information regarding this. Kavindrācārya not only himself wrote many works in Sanskrit and Hindi, but also patronised and encouraged others to write. The works written by him are now well known, but not those written under his patronage among which latter is the Kāvya prakāśa dīpikā, a commentary on the Kāvya prakāśa of Mammaṭa, by Vyāsajanārdana, son of Bābujīvyaśa, grandson of Viṭṭhalavyāsa and pupil of Jayarāma Nyāyapañcānana.

Aufrecht mentions this together with the Raghuvamśa-ṭīkā and a Vṛttaratnākaraṭīkā under Janārdana Vibudha (C. C. I, 197). Under a separate entry of Janārdana, surnamed Vyāsa, pupil of Jayarāma Nyāyapañcānana (*ibid.* P. 198), he mentions Padārthamālāgūḍhārthadīpikā, a Vaiśeṣika work. We will presently see that the author of the Kāvya prakāśadīpikā is identical with the author of the Padārthamālāgūḍhārthadīpikā on the basis of the identity of parentage, surnames and preceptors. The separate entries in the Catalogus Catalogorum have therefore to be brought together. The commentaries on the Raghuvamśa and the Vṛttaratnākara were not accessible to me. In an extract of the beginning of the latter in the India Office catalogue by Eggeling, II, p. 303, the author pays homage to his preceptor

1. See Jagadvijayacchandās, Ganga Oriental Series, No. 2.

Ananta and says that he writes the work for the pleasure of one Kṛṣṇadeva. Neither of these is mentioned in the work under notice. There is also difference of surnames. The identity of Vyāsajanārdana and Janārdana Vibudha cannot therefore be accepted unless definite evidence for it is adduced. Under the patronage of Mahārājā Anup Singhji of Bikaner, one Vyāsa Janārdana wrote a work on erotics, named Kāmaprabodha in ten Prakāśas. There is a ms. of this in the Anup Sanskrit Library. He may be the same as our author.

There is a MS. of the Kāvyaaprākāśadīpikā (or Śloka-dīpikā as given by Aufrecht) in the Anup Sanskrit Library. It is numbered 5397. It has 199 folios of the size of 11" × 5", with 11 lines in a page and 35 syllables in a line of Devanāgarī. The condition is fairly good. The end is missing. On the front page there is this endorsement:

पुस्तकमिदं जनार्दनव्यासस्य.

The work begins thus:

श्रीगणेशाय नमः ।

महेशानसुतं हार्दमहत्तमतमोहरम् ।

गजासुरनिहन्तारं वयं गणपतिं तुमः ॥ १ ॥

विलसद्भूपलावण्यशृङ्गैरैकनिकेतनम् ।

वन्दे परमया भक्त्या गोपीजनमनोहरम् ॥ २ ॥

मद्भ्रीतिहेतूनि विभीषणानि व्याज्यानि सर्पादिविभूषणानि ।

नायेत्युमासद्वचनामृतौघं पिबन्तमीशं प्रणमामि तुष्टम् ॥ ३ ॥

प्रस्फुरन्नेत्रशफरी दुःखं (?) मोहजर्जरीम् ।

सौभाग्यलहरीं नौमि गौरीं त्रिपथसंचरीम् ॥ ४ ॥

हृत्कान्तारलसन्मोहकरिपञ्चाननं परम् ।

नमामः सादरं भक्त्या जयरामाभिधं गुरुम् ॥ ५ ॥

त्रिशूलप्रधृता काशी सर्वतोऽध्यधिका मता ।

दशाश्वमेधं विख्यातं तीर्थं तस्यां महत्तरम् ॥ ६ ॥

तत्राभवत्सकलतन्त्रपुराणवेत्ता

जेता समस्तखलवादिजनस्य सद्यः ।

श्रीविठ्ठलः स्वगुणगौरवतो गतो यो

व्यासोपनामपदवीं बुधमण्डलीषु ॥

तस्मद्भव सुकृती श्रुतिशास्त्रविचारभाक् ।

काव्यादिरसिकः श्रीमद्वाबुजीव्यासनामकः ॥ ८ ॥

पद्मेव पद्मनाभस्य पार्वतीव पुरद्विषः ।

तस्य पत्नी सुभदेति ख्यातानेकगुणोज्ज्वला ॥ ९ ॥

तस्याः सुतः सकलशास्त्रविचारपात्रं

गात्रं समर्थं यतिभूसुरदेवहेतोः ।

योऽसौ विचार्य विविधान् कृतिभिर्निबद्धान्

ग्रन्थान् ततः किमपि कौतुकमातनोति ॥ १० ॥

श्रीमज्जनार्दनव्यासकृतिना कृतिनां मुदे ।

काव्यप्रकाशश्लोकानां दीपिका रच्यते स्फुटा ॥ ११ ॥

काशीवासी प्रकाशीकृतगुणनिचयः सर्वविद्याविलासी

दासीभूतः स्मरारेर्विषयसुखगणे भूर्युदासीनचेताः ।

गोदातीरे प्रमोदावलिबलिततमे जन्मभाक् पुण्यभूमा-

वृग्वेदी वेदवेदी जगति विजयते श्रीकवीन्द्रो यतीन्द्रः ॥ १२ ॥

गोदातीरनिवासी पश्चाद्येनाश्रिता काशी ।

ऋग्वेदीयाम्यस्ता साङ्गा शाखाश्चलायनी शस्ता ॥ १३ ॥

अधीत्य वेदवेदाङ्गकाव्यशास्त्राण्यनेकशः ।

ततः स्वीकृत्य संन्यासं ब्रह्माभ्यासं समाश्रितः ॥ १४ ॥

सषडङ्गचतुर्वेदव्याख्यानकुशलो यती ।

आनन्दारण्यपारीन्द्रश्रीकवीन्द्रसरस्वती ॥ १५ ॥

अष्टादशपुराणज्ञो न्यायविज्ञो विवादजित् ।

मीमांसाधर्मशास्त्राणि शास्ति नास्तिकशास्तिकृत् ॥ १६ ॥

साहित्योपेतसौहित्यो योमवासिष्ठयोगवित् ।

दयादानसविज्ञानशीलसंतोषभूषितः ॥ १७ ॥

धर्मवैराग्यसौभाग्यपरानन्दातिनन्दितः ।

कवीन्द्रशर्मणा शर्म सर्वेषां जगतीजुषाम् ॥ १८ ॥

अमुना चिन्तितविभुना करनिर्मोकात्कवीन्द्रसुप्रभुणा ।

काशीप्रयागसंस्थः सुस्थः सर्वो जनोऽकारि ॥ १९ ॥

विचार्याचार्यसादृश्यं सर्वैरानन्दकानने ।

आचार्यपदवी दत्ता कवीन्द्राय महात्मने ॥ २० ॥

कर्णादयो वितरणप्रथिताः पृथिव्यां

यद्यप्येवाभनुरनल्पगुणाभिरामाः ।
 साम्यं तथापि न कवीन्द्रयतेर्ययुस्ते
 यावत्स्वतुल्यसमयैरगृहीतवित्ताः ॥ २१ ॥
 क ईदृग्दाताभूज्जगति भविता वा भवति वा
 प्रयागे विश्वेभ्यो मकरमधियाते दिनमणौ ।
 विरक्तेभ्यो वित्ते वितरणपटुभ्योऽप्यतितरां
 यतो भिन्नो शुभ्रं वितरति ददौ दास्यति च यः ॥ २२ ॥
 अहं कवीन्द्राख्यसरस्वतीनां विशिष्टवाक्यादिह संप्रवृत्तः ।
 क्षन्तव्यमस्मच्चपलत्वमेतद्विद्वद्वरिष्ठैर्गुरुतो गरिष्ठैः ॥ २३ ॥

It ends thus :

केचित्त्वर्थालंकारमेवामनन्ति न पुनः शब्दालंकारमिति तन्मतमाह-
 विभावादिरिति¹ । तस्य काव्यस्यान्यैरालंकारिकै रूपकादिरेवालंकारो बहुप्रकारक
 उक्तः । अर्थ.....

Among quotations are :

नवीनाः, एकदेशिनः, नवीननैयायिकाः, व्यासपादाः, मधुमती,
 चक्रवर्तिनः, सुबुद्धिमिश्राः, भारतीमित्रकविः, कौमुदीकृतः, प्रदीपकृतः,
 परमानन्दादयः, नृसिंहठक्कुराः, ध्वनिकृतः, गुरुचरणाः, भास्करमतम्,
 प्रभाकरगुरुमतम्, भर्तृहरिः, श्रीवत्सः, चण्डीदासः, अभिनवगुप्तपादाः,
 श्रीशङ्कुः, भट्टनायकः, भागवतम्, भट्टलोल्लटः, मण्डनमिश्राः, महिमभट्टः ॥

1. (रूपकादिरिति ?) Ed.

A NOTE ON JANĀRDANA VYĀSA AND KAVĪNDRĀCĀRYA

BY

DR. V. RAGHAVAN

In the foregoing short notice of Janārdana Vyāsa, a protege of the well-known Kavīndrācārya Sarasvatī of Benares, Sri Madhava Krishna Sarma refers to the patronage and encouragement given by Kavīndrācārya to other authors. In this connection, it must be mentioned that Kavīndrācārya not only encouraged other writers but, as a regular leader of the learned at the great headquarters of Hinduism, urged upon all the scholars in the Śāstras who were negligent in the performance of Vedic rites to perform them; he induced even poets to do them. Kavīndrācārya exerted himself even in the work of finding employment for those who spent their time in mastering the Vedas. See my article on Kavīndrācārya Sarasvatī, D. R. Bhandarkar Volume of the Indian Culture, pp. 159-165.

Verse 23 at the beginning of Janārdana Vyāsa's Kāvya-prakāśadīpikā extracted above in Sri M. K. M. Sarma's article mentions that the author undertook to write this gloss at the instance of Kavīndrācārya, and this is preceded by eleven verses, 12-22, giving an account of Kavīndrācārya and his exploits. Of these eleven verses, 12-22, 12 Kāśivāsī etc., is śloka 2 of the Kavīndrakalpadruma of Kāvīndrācārya which I am editing on the basis of six manuscripts. Śl. 13 Godātīra-nivāsī, etc., is verse 4 of the Kavīndracandrodaya published as No. 60 in the Poona Oriental Series; the next, 14, Adhītya Veda, etc., is verse 3 of the Kavīndrakalpadruma; the verses that follow, 15-20, are the same, except for some omissions and change of order, as the eight verses eulogising Kavīndra on p. 2 of the Kavīndracandrodaya: 15 here Saṣaḍaṅga, etc., is 10 in KCU; 16, Aṣṭādaśa is 11 in KCU; the second line of 17 and the first line of 18 form verse 14 of KCU; the second line of 18 is the first line of 17 in KCU; 17 here is 15 in KCU; 20 here is 16 there. The two verses which follow then, 21 and 22, Karṇādayaḥ and Ka īḍṛk dātābhūt, are the first two of the five verses in the address which Hemarāja read, serial śl. nos. 36, 37, KCU. On the significance of the second verse here, Ka īḍṛk etc., see my article in the Bhandarkar Volume referred to previously, p. 162.

THE SAUBHĀGYACANDRĀTAPA OF NĪLAKAṆṬHA DĪKṢITA

BY

S. VENKITASUBRAMONIA IYER, M. A., B. SC.

Travancore University Oriental MSS. Library, Trivandrum

The *Saubhāgyacandrātapa* of Nīlakaṇṭha Dikṣita is a rare work on Śākta Tantra, an old, incomplete and damaged palm-leaf manuscript of which in grantha script, having about 1500 *granthas*, was procured for the Oriental Manuscripts Library of the University of Travancore (Ms. No. 2941) in the year 1939 by Pandit R. A. Sastri, the well-known collector of manuscripts. The late Prof. P. P. S. Sastri brought it to the notice of scholars in his brief note entitled 'Two Rare Treatises on Śaktism' in the *Gopalakrishnamacharya Book of Commemoration* (1942, pp. 4. 32-34). The work commences thus :

धरण्यादिमहेशान्ततत्त्वसङ्घोर्मिसङ्कुलम् ।

अपारमतलस्पर्शमाद्यं रत्नाकरं नुमः ॥

मधुरस्मित.....जनन्याः ।

धृतनन्दनचन्दनत्रिपुण्ड्रं त्रिजगन्मङ्गलमाननं स्मरामि ॥

इह तावदाविरिञ्चादा च कीटपतङ्गेभ्यः प्राणभृन्मात्रस्य प्रयोजन.....

प्रवृत्तिरित्य.....तत्र च सुखार्था प्रवृत्तिः प्रथमा, दुःखाभावार्था द्वितीया ।

सुखार्थं च प्रवर्तमाना जीवा द्विविधाः जडा विवेकिनश्चेति ।

It ends as follows :

.....यं प्रबन्धमानन्दनिधिं महान्तः ।

.....कमेनः पश्यन्तु ते चण्डिबुभुत्सयैव ।

.....ध्यमानास्तन्त्रान्तरार्थास्सुग.....

.....नीलकण्ठमखिप्रणताय नमो नमस्ते ॥

.....पक्षे वत्सरे भवनामनि.....

.....सौभाग्यचन्द्रातपप्रबन्धलेख..... ॥

The colophon at the end of the first Pariccheda, namely —

इति श्रीमद्भारद्वाजकुलजलाधिकौस्तुभश्रीकण्ठमतप्रतिष्ठापनाचार्यचतुरधि-
कशतप्रबन्धनिर्वाहकश्रीमन्महाव्रतयाजिश्रीमदप्पय्यदीक्षितसोदर्यश्रीमदाच्चान्दीक्षित-

पौत्रेण श्रीनारायणदीक्षितात्मजेन श्रीभूमिदेवीगर्मसम्भवेन श्रीनीलकण्ठदीक्षितेन
विरचिते श्रीसौभाग्यचन्द्रातपे प्रथमः परिच्छेदः ।

clearly shows that the author Nīlakaṇṭha Dikṣita, son of Nārāyaṇa Dikṣita and Bhūmidevi, and grandson of Āccān Dikṣita, the brother of the famous Appayya Dikṣita, is identical with Nīlakaṇṭha Dikṣita, the author of *Śivalīlāraṇava*, *Nīlakaṇṭha-vijaya*, *Nalacarita* and other works.

This is the only manuscript of the work so far known, but the actual extent of the work cannot be ascertained from the portion available in this manuscript.¹ It breaks off at the end of the second Pariccheda, but that the author had the idea of having at least four Paricchedas is shown by the following statements in the available portion :

नादशिखारूपं तु चतुर्थपरिच्छेदे वक्ष्यते ।

श्रीविद्योपासकानां च साम्बशिवोपासक(क्त्व)स्यास्माभिरेव चतुर्थ-
परिच्छेदेऽप्यवस्थापयिष्यमाणत्वेन तेषामप्यावश्यकमेव भस्मत्रिपुण्ड्रधारणम् ।

The first Pariccheda may be regarded as an introduction to the work. It establishes the worship of Parā Śakti or Tripurasundarī as the surest means of salvation even in a single life. Briefly stated, the contents of this Pariccheda are as follows :

People are of two kinds—those who strive after pleasure and those who strive after the absence of sorrow. Those who strive after pleasure are of two kinds—*jaḍas* or fools, who seek pleasures of the body, and *vivekins* or the intelligent who seek pleasure of the mind. The *vivekins*, again, are of two kinds—*aparīnatas* i.e., immature, who are satisfied with mundane objects of pleasure like wealth and children, and *parīnatas* i.e., the mature who pursue the threefold aspects of *dharma*, viz., *yajña* (performance of sacrifices), *adhyayana* (study of the Vedas) and *dāna* (gifts of wealth), and by this means seek the pleasures of heaven. But all these enjoy pleasure only for a specified period and hence should be discarded. It is only the *mumukṣu*

1. Prof. P.P.S. Sastri in his paper referred to above observes that Atirātrayājīn, the younger brother of Nīlakaṇṭha Dikṣita has written a work by name *Śrīpadārthadīpikā* (also known as *Śrīpadārthavyavasthā*), based on the *Saubbhāgyacaradrāṭapa*. An examination of this work would be helpful in knowing the extent of our work.

(seeker after salvation), who strives after permanent cessation of misery, that attains salvation.

The means of attaining this salvation is *Brahmajñāna* i.e. knowledge of Brahman, and Brahman is the same as Śiva and Śakti, which are two aspects of the same Supreme Being. The knowledge of the nature of Śiva-Śakti, therefore, leads to salvation (*mokṣa*)²

The means for this knowledge is threefold—*jñānamārga* (Path of knowledge), *Karmamārga* (Path of Action), and *Bhaktimārga* (Path of Devotion). Of these *jñānamārga* with intricacies of *Śravaṇa*, *manana*, *nididhyāsana* etc., is very difficult to practise and requires a number of lives before one can accomplish it, and is like attempting to cross the ocean by swimming. The second path *Karmamārga*, which constitutes the performance of *nitya* and *naimittika karmas*, dedicating them all to God, also only leads to *jñānamārga*, and hence unattainable in a single life. So what remains is only the *Bhaktimārga*, and this is capable of bringing about salvation even in a single life. It has got *vairāgya* (renunciation) as its attribute, and is to be practised keeping *karmayoga* as its accessory. The worship of Parā-Śakti, therefore, is the surest means of *Brahmajñāna*, and consequently of salvation.²

The mode of this worship is to be gathered from *Purāṇas* and *Divyāgamas*. The authority of the *Purāṇas* and *Āgamas* may be questioned, but the statement in the *Mahābhārata*

पुराणं धर्मशास्त्रं च वेदाः पाशुपतं तथा ।

आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥

shows their equal authority with the Vēdas. One should, however, discriminate between the Āgamas conforming to the Vedic injunctions and those that are contradictory to them, and accept the former alone as proper authorities.

1. परमपुरुषार्थो मोक्ष एव । स च ज्ञानेनैव साध्यः । तच्च ज्ञानं ब्रह्माविषयकम् । तच्च ब्रह्म शिवः शिवा च । तत्र च वस्तुत एकस्यैव चैतन्यस्यानाद्य विद्यावशात् धर्मधर्मिभावमित्रापन्नस्य शिवेति शिव इति च व्यवहियमाणत्वात् उमासहायपरमेश्वरविषयकं परमेश्वराङ्कपर्यङ्कनिविष्टपराशक्तिविषयकं विज्ञानं मोक्षसाधनमिति युक्तमुभयथाप्यभ्युपगन्तुम् ।

2. तस्मात् ज्ञानशक्त्यात्मिकायां परायां भक्तिं विना अभिमेते जन्मनि मोक्षो नास्तीति सिद्धम् ।

The Pariccheda concludes with the statement that in the rest of the work are described in order *Nyāsa*, *Pūjā*, *Japa* and *Samarpaṇa* in accordance with the Vaidika Āgamas like the *Vāmakeśvaratantra*.

The second Pariccheda commences with the detailed description of the routine of a *sādhaka* one after another. The preliminaries are described first. These consist of rising up early in the morning and meditation on *guru*, *devatā* and *mantra*, and prayer to the Earth ; and then in order *Śauca* (response to calls of nature), *ḍantadhāvaṇa* (cleaning of teeth), *mukhaprakṣālaṇa* (washing the face), *snāna* (bath), *bhasmaḷeṣaṇa* (smearing of ashes), *tripuṇḍradhāraṇa* (putting on *tripuṇḍra* mark), *sandhyāvandana* (performance of the worship of sandhyā) and *agnihotra*. After these he should enter the *pūjāgrha* (place of worship) and perform *ātmasuddhi*, *bhūtaśuddhi* and *prāṇapratiṣṭhā*. and then commence the performance of the *nyāsas*, the first of which is the *Ṣoḍhānyāsa* consisting of (1) *Ganeśanyāsa*, (2) *Grahanyāsa*, (3) *Nakṣatradevatānyāsa*, (4) *yoginīnyāsa*, (5) *Rāśinyāsa*, and (6) *Pīthanyāsa*. Then follows the detailed account of the *Śrīcakranyāsa* with the following divisions :

- (1) *Caturaśrarekhānyāsa*. (three varieties)
- (2) *Sarvāśāparipūrakacakranyāsa*
- (3) *Sarvasaubhāgyadāyakacakranyāsa*
- (4) *Sarvārthasādhakacakranyāsa*
- (5) *Sarvarakṣākaracakranyāsa*
- (6) *Sarvarogaharacakranyāsa*
- (7) *Āyudhāntaranyāsa*
- (8) *Sarvasiddhipradacakranyāsa*
- (9) *Sarvānandamayacakranyāsa*
- (10) *Āyudhavaranyāsa*
- (11) *Aṣṭāracakranyāsa*
- (12) *Antardaśāracakranyāsa*
- (13) *Bahirdaśāracakranyāsa*
- (14) *Caturdaśāracakranyāsa*
- (15) *Aṣṭadalapadmanyāsa*
- (16) *Ṣoḍaśadalapadmanyāsa*
- (17) *Mudrāntaranyāsa*
- (18) *Aṇimādyāntaranyāsa*
- (19) *Cakreśvarīnavakanyāsa*

The manuscript does not extend further.

Elaborate description of each process is given, and the author often enters into discussions of different views on the same process. He has drawn upon a large number of earlier works in the field and has profusely quoted from them. The following list of the works and authors mentioned in this work will give an idea of his profound knowledge of Tantra literature:

Works

अजितम्	प्रपञ्चसारसङ्ग्रहः
अंशुमद्	प्राकृतसप्तशती
अर्णवः	बोधायनगृह्यम्
आदित्यपुराणम्	ब्रह्ममीमांसा
आश्वलायनगृह्यपरिशिष्टम्	ब्रह्मयामलम्
ईश्वरगीता	
उत्तररामायणम्	भगवद्गीता
कामिकम्	भागवतम्
कारणम्	भारद्वाजस्मृतिः
किरातार्जुनीयम्	मकुटः
कुलोद्घोषशतन्त्रम्	मतङ्गम्
कौर्मपुराणम्	मतङ्गपारमेश्वरम्
चतुश्शती	मत्स्यपुराणम्
चिन्त्यविश्वसादाख्यम्	मन्त्रदेवताप्रकाशिका
जाबालश्रुतिः	महाभारतम्
ज्ञानार्णवः	महाभाष्यम्
तत्त्वचिन्तामणिः	महास्वच्छन्दसङ्ग्रहः
तन्त्रराजः	मार्कण्डेयम्
दक्षिणामूर्तिसंहिता	मेरुतन्त्रम्
नक्षत्रवादावली ¹	योगपातञ्जलम्
नानार्थरत्नमाला	योगिनीहृदयम्
पौष्करम्	

1 This is mentioned as the work of the author's grandfather *asmatpitāmahacaranānām*, i.e. Appayya Dikṣita, his grandfather's brother.

रत्नकोशः

रत्नावली

राजमार्ताण्डः

लघुस्तोत्रम्

ललिताख्यानम्

ललितार्चनमञ्जरी

वाक्यपदीयम्

वामकेश्वरतन्त्रम्

वामनपुराणम्

विष्णुपुराणम्

वीरतन्त्रम्

शातातपस्मृतिः

शारदातिलकम्

शिवधर्मः

शिवपुराणम्

शिवार्चनचन्द्रिका¹

सनत्कुमारसंहिता

सन्तानम्

सप्तशती

सामविधानब्राह्मणम्

सुप्रभेदः

सूक्ष्मतन्त्रम्

सूर्यसिद्धान्तः

सौभाग्यचिन्तामणिः

सौभाग्यपद्धतिः²

सौभाग्यरत्नाकरः

सौभाग्यसुधोदयः

सौरसंहिता

स्कन्दकालोत्तरम्

स्वायम्भुवम्

Authors

अत्रिः

कैयटः

याज्ञवल्क्यः

अमृतनाथः

वादरायणः

वामनः

आपस्तम्बः

बोधायनः

सुन्दराचार्यः

कात्यायनः

भारद्वाजः

He has also quoted from the Vedas and Upaniṣads.

Nilakaṇṭha Dikṣita is best known as a poet and critic of art. This work, the *Saubhāgyacandrātapa*, shows him also as an authority on Śākta Tantra.

1 This is also mentioned as a work of the author's grandfather (*asmatpitāmahacarāṇa*), i. e. Appayya Dikṣita, his grandfather's brother.

2 This is stated to be a work of the author's elder brother (*asmatjyeṣṭhacarāṇa*). This brother must be Āccān Dikṣita.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE

A meeting was held under the auspices of the Kuppuswami Sastri Research Institute on Sunday, 1st August 1948, at the Ranade Hall, Mylapore, to tender the respectful congratulations of the Institute to H. H. Sri Rama Varma Parikshit, on his accession as Maharajah of Cochin. The President of the Institute, Sri T. R. Venkatarama Sastri, presided.

Dr. V. Raghavan, one of the Secretaries of the Institute, read the messages that had been received for the success of the function. These included messages from Sri T. K. Nair, Prime Minister of Cochin, important scholars and citizens of Cochin, the Rajah Saheb of Phaltan and other members of the Institute.

Miss Devaki, daughter of Dr. C. R. Krishna Pillai, then sang verses on the Maharajah of Cochin, composed by Dr. C. Kunhan Raja. Sri T. R. Venkatarama Sastri, Dr. C. Kunhan Raja, Pandit Vepattur Subrahmanya Sastri, Sri D. H. Nambudripad, Mrs. Devaki Menon and Sri K. Balasubramania Iyer then spoke.

Sri T. R. Venkatarama Sastri said in the course of his speech :

We have met here today to offer our respectful felicitations to the Maharajah of Cochin, who bears the illustrious name Parikshit. He is a member of the Kuppuswami Sastri Research Institute. He has been a member of the Board of Studies in Sanskrit in the Madras University. The present Maharajah of Cochin was also a student of the Presidency College and his reputation for a long time has been of deep scholarship in Sanskrit. I think, on the whole, the Cochin State exhibits scholarship in Sanskrit in a much larger degree than any other State—not merely the Ruler of the country but also the people; men and women devote much time there to the study of Sanskrit than I have known in any other part of the country. I have heard that the great Maharajah who abdicated, following the practices of ancient sovereigns of the country, had a great name for scholarship. There were not many who had reached that height of scholarship. I have heard it said that that great Maharajah used to say that this nephew of his, the present Maharajah, was superior

to himself. The Maharajah has been till recently teaching people going to him, giving lessons in Tarka Sastra and other studies, sometimes getting pupils from the school and getting teachers to teach classes in his presence in the palace. It is a matter of great congratulation to us and to our ancient ideals, that one blessed with this scholarship and learning should be called upon to perform the function of a constitutional ruler of a country.

DR. C. Kunhan Raja said :

We are met here to convey our felicitations to His Highness Sri Rama Varma Parikshit, Maharajah of Cochin. As a matter of fact, the felicitations should go to the people of the Cochin State, to the people of Kerala, to the people of South India, to the people of India and I may say to the whole of humanity. This is an occasion which was not rare in ancient times but very rare in modern times and probably the last in the history of the world, that a great scholar should ascend the throne in a country. In western countries we have known of Alexander, the disciple of Aristotle ; we have heard of Julius Caesar who was a great historian and great writer in Roman literature ; we have heard of Marcus Aurelius, a great philosopher of his time. Now we have got the traditions of King John who signed the famous Magna Carta without knowing what it was and who could not even sign his name. But in India itself the tradition of scholars becoming kings had obtained for a long time, and probably this will be the last instance which future historians will have to record of a great scholar assuming ruling powers in a State. It is quite fitting that this Kuppuswami Sastri Research Institute should meet on such an occasion. I do not know how many of you present here would be able to think back of Madras 24 years ago when we had the Oriental Conference here. At that time his late Highness Sri Rama Varma, a great scholar, and Sri Parikshit, both of them were here and I distinctly remember the occasion of the Pandita Parishad, the assembly of scholars in which both those distinguished personages were present. Eminent scholars were there and it was perhaps one of the great assemblies of scholars that I have ever seen. His Highness was connected with the Madras University as a member of the Board of Studies in Sanskrit and also as a member of the Examiners for the oriental titles for many years. He was connected in the same capacity with the Annamalai University.

also for many years. His great uncle who abdicated the throne 35 years ago, had given a correct lead to Parikshit. After the exit of Sri Krishna, all people assembled in Naimisaranya and thought of the way of continuing Dharma. Like that we must form a new Naimisaranya now. Here it is that I will have to make a request to our President, Mr. Sastri, and another to the Press. Unless we extend our activities, continuing it far and wide, to centres like Bombay and Delhi, Benares and Lahore and Calcutta and other places, we cannot succeed in our cultural progress. We must take this movement for Sanskrit not merely as a Madras affair but take it as a far wider thing covering the whole of India; it will become a world affair. If we can have our Sanskrit movement as an all-India movement, there is no doubt that every province in India will have to revolve on the same axis and in the same direction. This is the request which I have to make to our President Mr. Sastriar. Another request which I have to make to the Press is to have a regular supplement week after week for propagating culture and education and other things about India. What I want is that all the legislators, all the top-ranking administrators of the country, all the newspaper editors, all the lawyers and judges, and all the prominent people, young and old, should know Sanskrit and should make use of Sanskrit. I am saying this to impress upon you the danger facing us. You should know that there was a similar danger to the whole of India some time back. It was a Malayalee, Sankara, a Tamilian, Ramanuja, and a Kannadiga, Madhvachari, who came to the rescue of Sanskrit and the whole of India. The Sanskrit world owe a debt of gratitude to these three people. Are we, Malayalees, Tamilians and Kannadigas, to remain quiet, when there is a great danger to Sanskrit and is our attempt to end with some local activity, and should we not go beyond this? Should we not start the all-India movement? With these words I offer my humble felicitations to His Highness Sri Rama Varma Parikshit, the Maharajah of Cochin, who will stand as a guide to humanity by virtue of his deep scholarship.

Panditaraja Sri Subrahmanya Sastri of Annamalai University then spoke in Tamil about His Highness and the scholarship of the Maharajah in Sanskrit from personal experience gained through his intimate contact with the Maharajah at the Pandita Parishad held by him annually. Sri Subrahmanya Sastri said

it was his duty to attend the meeting held in honour of an Uttamasloka and a Rajarshi. Replying to a letter of congratulation from him, the Maharajah had recently written that his royal duties might prove a hindrance to his free pursuit of his scholarly interests. Such was his ardent love for Sanskrit and Sastraic studies. The Maharajah's Panditya in the Tarka sastra has an exceptional quality. While cross-examining a student or Pandit, he would put questions of such a nature that one would be amazed at the originality of his mind and comprehensiveness of his grasp of the Sastra. The Maharajah had written a new commentary on the Kārikāvalī. The Maharajah was equally learned in Alankara and edanta Sastras and had composed many hymns which had been published. The lecturer also referred to the sweet manner in which the Maharajah referred to everybody in a gathering including the students as 'Sriman'. He also made reference to the fact how the late Mm. Prof. S. Kuppuswami Sastri had appreciated the Maharajah's scholarship and had held that the Board of Examiners in Oriental Title was never complete without the Maharajah.

Sri D. H. Nambudiripad spoke then. Srimati Devaki Ammal, Sanskrit Lecturer, Queen Mary's College Madras, read Sanskrit verses composed by her on His Highness.

T. R. Venkatarama Sastri then moved the following resolution :

"This meeting held under the auspices of the Kuppuswami Sastri Research Institute, tenders its respectful felicitations to His Highness Sri Rama Varma Parikshit, a renowned Sanskrit scholar and patron of Oriental learning, on his accession as the Maharaja of Cochin and prays for his long life and prosperous career as ruler of Cochin."

Sri K. Balasubramania Aiyar, one of the Secretaries of the Institute, spoke in support of the resolution. He recollected the unforgettable scene of the Pandita Parishad held in the Madras Sanskrit College during the third Oriental Conference. It was unanimously agreed to that none at that time deserved to preside over the gathering than the great scholar and King, the late abdicated Maharajah of Cochin. It was an unique gathering of Pandits of outstanding ability the like of which one could never see. The quiet and simple style in which the Maharajah arrived there in a

'Mundu' and Shawl, along with his nephew the present Maharajah, gave them great delight. What was more, the Maharajah put questions in the debate which proved him an equal to the Panditas; and on that occasion the late Maharajah said that his quiet nephew by his side was a greater Tār̥kika. Sri K. Balasubramania Aiyar said it was their peculiar fortune that a scholar of such eminence had ascended the throne of Cochin. They looked forward to a glorious and long reign and hoped for a great patronage of learned men and learning, and particularly of Sanskrit.

THE 21ST INTERNATIONAL CONGRESS OF ORIENTALISTS, PARIS

This summer of 1948 saw Paris become once more the centre of several International Congresses. These periodic meetings of scientists from all over the world had to be interrupted during the war, but at last this exchange of views and discoveries is once more re-established.

The institution of the International Congress of Orientalists was founded in Paris in 1873. The first and the eleventh Congress were held in the French capital. These meetings are generally held every three years, but two world wars have been the cause of long interruptions. The twentieth Congress was held in Brussels in 1938.

The twenty-first Congress was held with the same aim in view as the preceding ones, to gather together the delegates and members of all the institutions over the world who have devoted their life's study to orientalism, that is the study of Man and Civilisations in the Orient, more than half of humanity.

Orientalism covers in fact ancient and modern civilisations in that part of the world stretching from North Africa to the Pacific. It is concerned with the culture of the world outside of Europe and America, and in the present day more than a thousand million men belong to the civilisations of India, Islamic countries and China. The Congress was thus the means of bringing together the scholars of the most varied learnings, which were divided into ten sections:

(1) Egyptology, (2) Semitic Studies, (3) Assyriology, (4) Iranian and Central-asiatic studies, Turcology, (5) Indology, (6) Indo-chinese and Indonesian studies, (7) Sinology, (8) Islamic studies, (9) East-West. Christian Orientalism, (10) Archaeology, Proto-history and Ethnology.

More than 260 communications were made in the above sections. Moreover, several general meetings, or meetings which grouped several sections, were held to allow the scholars to study problems of general interest, or related to several fields of study. It was thus that the Congress commemorated

the millenary anniversary of Al-Biruni, which the Iran Society of Calcutta was to celebrate later and which recalled to mind the memory of a scholar of rare universality, since he was able, in times of fanaticism, to have a profound knowledge of hellenic philosophy, a complete mastery of Arabic literature of his time, and a vast Sanskrit culture which enabled him to leave precious work for the greater glory of India.

The section of Indology was particularly active. The Indian delegation, presided by Sir S. Radhakrishnan, delegate of the Indian Government, included Mahāmahopādhyaya P. V. Kane, delegate of the University of Bombay and the Bombay Branch of the Royal Asiatic Society, Professor S. K. Chatterji, delegate of the University of Calcutta and the Royal Asiatic Society of Bengal, Dr. R. N. Dandekar, delegate of the Bhandarkar Oriental Research Institute of Poona and Secretary of the All-India Oriental Conference. Besides these representatives a great number of universities, societies and Indian personalities were represented and sent reports and communications. A number of great international works concerning the development of Indian studies were approved by the entire Congress, notably an important scientific investigation into the modern Indian languages and folklore, (a research which becomes extremely urgent due to the rapid changes that are taking place in the India of to-day), a plan for an Encyclopaedia of technical notions and terms of ancient Indian thought, the continuation of Mr. Vishvabandhu Sastri's great work (Vedic-Word-Concordance), a new Sanskrit Thesaurus, etc.

The Indian delegates were able to ascertain for themselves the continuity of the study of Indology in the West, particularly in France, and the enthusiasm with which successive generations strive to enrich the field of Indian philology, with the object of promoting a truly universal humanism.

• Among the general resolutions of the Congress, special mention must be made of the decision to influence educational circles in introducing in all countries essential notions on the great living civilisations of the East, particularly India, Islamic countries and China. It is more and more apparent that a general knowledge of Man and Humanism, in the full sense of the word, nor a true comprehension between East and West

can exist without a well-balanced knowledge of the great civilisations of the world.

The congressists made visits to the Louvre and Guimet Museums where important oriental collections are exposed. Moreover, they were able to visit several temporary exhibitions, a number of which were organised on the occasion of the Congress. Among these exhibitions mention must be made of the following: the findings of the Ecole Francaise d'Extreme-Orient in the South of Indochina (findings which prove the mediterranean and Indian influence on the country in the first centuries of the Christian era, and which have much in common with the discoveries made in Virapatnam near Pondicherry); new acquisitions of the Teheran Museum, which were lent by the Iranian Government and which comprise objects in gold, bronze and pottery as well as ancient inscriptions; French influence in China in the XVIIIth century; the Imprimerie Nationale de France exposed several books, among which a monumental edition of the Bhāgavata-purāṇa, printed a century ago; the Société Asiatique presented at the Bibliotheque Nationale de Paris an exhibition of the principal types of characters and books used in the world.

More than 800 delegates were present. More than thirty countries and seventy academies, universities and societies were represented. The Congress was organised by the Société Asiatique de Paris, which is the chief organization dealing with orientalism in France. Monsieur Jacques Bacot, Member of the Institut, presided, and Monsieur Rene Grousset, Member of the Academie Francaise, was the secretary.

Resolutions passed by 21st International Congress of Orientalists

1. The Congress has decided that the International Consultative Committee will continue to function as a permanent International Committee till the next Congress, and should vacancies arise before then, they will be filled by co-option.

2. The project of instituting a union of orientalist societies in co-ordination with the UNESCO, which was presented by the Netherlands Oriental Society and placed before the XXIIth Congress in its inaugural sitting on the 23rd July, was carefully examined, in conformity with the decision taken

at the 1st sitting by the International Consultative Committee and the delegates of the Oriental societies and institutes, with the co-operation of the UNESCO delegate. The Congress has decided that this project will be examined by the permanent International Committee and adjourned to the next Congress.

3. The Congress moved a motion that essential notions on the civilisations of the East and especially of Islam, India and China, be introduced in the educational programmes of all countries, following a motion moved by the Société Asiatique de Paris on the 11th January 1946 concerning France, and a similar one presented in sections V and IX by Mr. R. Schwab.

4. The Congress moved the motion that the publication of an Orientalist Bibliography analogous to the old *Orientalische Bibliographie* be undertaken, following a proposal made by Mr. Gaudefroy-Demombynes in section VIII, and later in the other sections and to the International Consultative Committee. The Congress decided that the Permanent International Committee will do its utmost to draft a plan and seek the means of carrying it into effect with the assistance of the interested scientific organizations. As a temporary measure, each country will establish its own bibliography.

5. The Congress, alarmed by the continuously aggravated hindrances which the regulations of the Custom, Police and politics exercise on universal culture and particularly on oriental studies, notably the difficulty of exporting scientific books, has decided to make an appeal to all the governments and international organizations (UNO, UNESCO, etc.) to obtain a change in the state of things and allow an exchange of culture to take place unhindered to suit the spiritual needs of our civilisation. (Motion proposed by M. Abel in section VIII).

6. Mr. H. R. Gibb and Mr. Levi-Provencal informed the Congress that, in order to prepare a plan for the revision and re-edition of the *Encyclopaedia of Islam*, it is proposed to hold a meeting of the delegates of the Academies responsible for the creation of the *Encyclopaedia* and the present editing committee in April 1949, under the auspices of the Permanent International Committee of the Congress. The Congress was pleased to give full consent to the proposition.

7. Following the proposal made by section V, the Congress would like to draw the attention of the Governments of

India, Pakistan and Ceylon, and all the scientific societies of those countries, to the necessity of making a scientific investigation into the modern Indian languages and folklore, and proposes a plan of action which will be submitted to the interested organizations for detailed elaboration. (*See complete text of motion in Appendix.*)

8. The Congress, after deliberation by the section of Indology, considered with deep interest and approved the plan for an *Encyclopaedia of technical notions and terms of ancient Indian thought*, the clauses of which will be drawn up from the summaries of monographs established for each of these notions. This *opus magnum* will be prepared by the publication of a Bulletin which could be called in Sanskrit *Samjñāvyākaraṇa* and in Latin *Semantica Indica*. The publishing house will be established in Europe, probably in Paris, while the responsibility for the Encyclopaedia itself, will fall to the Indian Centre for International Coordination of Indological Studies, under the direction of a committee of Indian and Western scholars, which committee is in process of formation under the auspices of the University of Delhi. The All-India Oriental Conference will be officially informed of the present resolution and requested to give its full support to the project.

9. The Congress, informed by section V of the importance of the work undertaken by Mr. Vishvabandhu Shastri, assisted by a devoted team of workers, *viz.*, the publication of the *Vedic-Word-Concordance*, congratulated Mr. Vishvabandhu Shastri and his collaborators for their work, continued in East Punjab at present under very difficult conditions. The Congress expresses the wish that the Indian Government, Universities and Societies, as well as all the scientific organizations of the world interested in the progress of Indian studies, will give to this enterprise all the moral and material help at their disposal.

10. The congress was informed by section V of the project of a *Sanskrit Thesaurus* prepared through the good offices of the Deccan College Research Institute in Poona, and expressed its satisfaction that a work so important to the progress of Sanskrit studies, and orientalism in general, be undertaken. It gives its full confidence to the Deccan College Institute to conduct the undertaking with complete success. The Congress expresses the wish that the Government of India, the Universities and interested societies, will

give their complete moral and material support to this enterprise.

11. Following the proposal made by section V, the Congress expresses the wish that the publication of the translation of the Rg-Veda by Geldner be promptly completed.

12. Following the proposal made by section V, the Congress expresses its congratulations to the Committee in charge of the work undertaken in Ceylon, directed by Professor Ratnasuriya, namely, the publication of a Sinhalese Etymological Dictionary. It expresses the wish that this model work of lexicography be rapidly brought to a successful issue.

13. Following the proposal made by Mr. Ligeti in section VII, the Congress expresses the wish that the publication of the inventory of Tibetan manuscripts brought back by Paul Pelliot to the Bibliothèque Nationale de Paris, be continued and completed as soon as possible.

14. Following the proposal made by Mr. R. Schwab to section V, the Congress expresses the wish that a history of orientalism be undertaken.

15. Following the proposal made by Mr. Lefort in section IX, the Congress expresses the wish that the name 'Orient-chretien' (Christian Orient) be maintained in the next meetings of the Congress to designate the section which covers the work concerning ancient Christian literature in the Orient.

16. The Congress expresses the desire that an International Committee entrusted with the task of co-ordinating the work concerning the publication of the archives of the Ottoman Empire, in Turkey and outside Turkey, be set up, the centre of which could be in Turkey. (This proposal was made by Mr. Kurat in section IV (Turcology), corroborated by the proposals in the same section made by M. Bombaci and M. Duda with the object of encouraging a work of similar nature undertaken in Italy and Austria, and which come in tune with the proposal made by Mr. Svoronos in section IX, that a systematic index be made of the archives in Europe dealing with the Ottoman Empire.

17. Following the proposal made in section IV (Iranian and Central-Asiatic studies), the Congress expresses the wish that the publication, undertaken under the patronage of the

Iranian Government, of a vocabulary of the Persian language, be made ready as soon as possible in the Persian language and one European language.

18. Following the proposal made by Mr. Ligeti in section VII and the proposal made in section IV (Turcology), the Congress expresses the wish that the collections which are still difficult to get hold of and belonging to Ecole National des Langues Orientales Vivantes, be catalogued, in particular the Korean collection, which includes works of great value that are to be found nowhere else in Europe.

Complete text of the motion No. 7 proposed by section V (Indology) and passed by the Congress.

The XXIth International Congress of Orientalists would like to draw the attention of the Governments of India, Pakistan and Ceylon, and of all the learned Societies in these countries to the great importance of activising the researches into modern Indian languages and folklore.

The admirable basis laid for such studies by the publication of the *Linguistic Survey of India* and other works of Indian and Occidental scholars makes it all the more incumbent on the present generation to continue and further develop their work.

At the present moment it is still possible to do so if all opportunities are being used with energy and without delay. But modern social areas, which, however desirable for other reasons, will inevitably and irrevocably, within a near future, wipe out many dialects and linguistic features of the greatest importance for the understanding of the history of Indian language and culture, and of Indo-European and general linguistics.

The first necessary step to be taken is the training in linguistics and phonetical methods of an adequate number of field-workers and academic teachers. As an encouragement to students wanting to take up research work on such lines it might prove useful if Universities and Learned Societies could establish scholarships and prizes for the study of modern dialects and folklore.

In India it might be practical to let the Anthropological Survey take hand of the field-work.

Various lines of attacking the problem seem possible:

(1) The use of special questionnaires on the pattern of Grierson's *Bihar Peasant Life*, and of ordinary questionnaires embracing also the morphology of the dialects in question. These might be utilised for the construction of linguistic atlases of select areas, in compliance with the plan made by the recent Sixth Linguistic Congress for the Linguistic Atlas of the world.

(2) Collection of folklore.

(3) Special attention ought to be given to the languages of Southern India which have been only cursorily dealt with in the *Linguistic Survey of India*.

For the rest the methods of work would have to be evolved in detail by the institutions directing the researches.

DR. O. LACOMBE,

Professor, Sorbonne, Paris

AND

DR. J. FILLIOZAT,

*Secretary, Societe Asiatique de Paris,
Professor, Sorbonne, Paris.*

THE 14TH ALL-INDIA ORIENTAL CONFERENCE, DARBHANGA

At the invitation of Maharajadhiraj Sir Kameshwar Singh Bahadur, Maharaja of Darbhanga, the All-India Oriental Conference held its 14th session at Darbhanga. In Mithilā hallowed by the memory of Janaka and Yājñavalkya, the home of Poet Vidyāpati, in the land of Sanskrit and Navya-nyāya, where the ruler himself is a descendant of the celebrated author and logician, Maheśa Ṭhakkura, there was an unique gathering of over 600 scholar-delegates and 300 Pandits from distant parts of the country, ranging from Tavancore to East Punjab. Among other notable delegates were Prof. Louis Renou of the Paris University, Prof. C. A. Rylands of the London School of Oriental and African Studies, Mr. Tan Yuan Shan, Representative of the Chinese Government, Miss Yan Shan, Chinese artist, and a representative of the Belgian Government.

The Conference, which was in session from October 15 to 18, was opened by the Maharaja of Darbhanga. Dr. R. C. Majumdar, retired Vice-Chancellor of the Dacca University and distinguished historian, was the General President of the session. The following presided over the twelve sections of the Conference: Vedic—Dr. R. N. Dandekar of Poona; Iranian—Prof. D. D. Kapadia of Bombay; Classical Sanskrit—Prof. S. P. Bhattacharya of Calcutta; Islamic—Prof. M. Z. Siddiqui; Pali and Buddhism—Dr. Nalinaksha Dutt; Prakrit and Jainism—Dr. A. M. Ghatge; History—Dr. N. Venkataramanayya of Madras; Archaeology—Mr. Khwaja M. Ahmed of Hyderabad; Linguistics—Dr. Bhatakrishna Ghosh; Dravidian—Mr. K. Ramakrishnayya of the Madras University; Philosophy and Religion—Dr. P. T. Raju of the Andhra University; and Technical Sciences and Fine Arts—Prof. P. K. Gode of Poona. Owing to the unavoidable absence of some of the elected Presidents, the proceedings of the History and Archaeology sections were conducted by Dr. N. P. Chakravarti and Dr. B. Ch. Chhabra, and those of the Technical Sciences section by Sri G. P. Majumdar.

Welcome Address

In his welcome address, the Chariman of the Reception Committee, Dr. Amarnath Jha, Vice-Chancellor of the Benares

Hindu University, stressed the importance of the study of the classics in the world to-day when technological inventions and gadgets of physical conveniences exercise a fatal fascination on our minds. Pleading that everyone should be encouraged to study Sanskrit, the Vice-Chancellor said that only that language which most approached Sanskrit and which would reflect the culture and tradition of the land, namely, Sanskritised Hindi, could become India's national language, while English would serve us in our international contacts and provincial languages in our regional affairs.

Presidential Address

In his presidential address, Dr. Majumdar laid stress on Indian culture to which, he said, "modern India should turn for guidance and inspiration rather than to the progressive nations of the West." He believed that the world to-day was "badly in need of the blessings of Indian culture". Those essential characteristics of ancient Indian culture which had stood the test of time would, he said, supply the necessary guiding principles not only to modern India but to the war-weary world suffering from nationalism, commercialism and militarism. Drawing attention to the leading ideas of this ancient Indian culture, the President said that for a true and complete understanding of all this, the first pre-requisite was a wider diffusion of the study of Sanskrit and giving it a much better status in our so-called higher and liberal education in colleges and universities. "This Oriental Conference, being vitally interested in the promotion of Indian culture, must see to it that the study of Sanskrit and Sanskritic languages and literature in all branches is given a due place in the new system of education that will be introduced in Free India." Citing the example of the Buddhistic texts, he pointed out how a simplified Sanskrit could even become universally popular. Adverting to the practical issues of this question, the Vice-Chancellor said, that Government should take up the encouraging and reorganisation of the traditional *tols*, incorporating in them elements of a modern education and introduction of Sanskrit as a compulsory subject in our schools, colleges and universities for all non-professional and non-technological groups. He called upon the Central Government to set up a central organisation for the collection of manuscripts, publication of texts and the organisation of higher study and research.

Sections and Papers

In the twelve sections, nearly 200 papers were read by scholars, the Classical Sanskrit section, as usual, leading with the largest number, and that of Indian Philosophy coming next. The wide range of the subjects can be gauged when it is noted that two of the papers dealt with rudiments of a system of Indian stenography and a telegraphic and wireless code for India, both by Sri Guha Thakkura of Benares.

Open Session: Lectures and Symposia

In the open session of the Conference, His Excellency Mr. M. S. Aney, Governor of Bihar, joining the scholars, read a learned paper on ancient relations between India and Ceylon. Dr. N. P. Chakravarti, Director-General of Archaeology, in a lecture surveying the history and present state of Indological research in India and abroad, urged the need for the Government of India starting a Central Institute of Indological Research. Dr. V. Raghavan opened the symposium on Sanskrit as a National Language in which Prof. Baburam Saxena, Pandita Kshama Rao, Mm. Chinnaśwami Sastri, Dr. S. K. Chatterji and other scholars took part. There was a second symposium on One-act Nāṭakas in Sanskrit in which Dr. S. K. De, Dr. V. Raghavan and Prof. V. A. Ramasawmi Sastri took prominent part. A third symposium on East and West was conducted in which Dr. P. T. Raju, Dr. D. M. Datta, Prof. Haridas Bhattacharya and others took part; there was also a symposium on the problem of the Maithili.

Other Meetings

The occasion of the conference was availed of by other cultural organisations in the province: the promoters of the Mithila University organised a public meeting and invited the delegates to give them their views; and the Bihar Sanskrit Association held their annual convocation in the Conference Pandal with the Governor in the chair. Mr. Aney observed in his convocation address: "The real strength of India lies in its cultural cohesion; it will be suicidal to neglect the consolidation of its cultural forces and simply to rely on the growth of the conception of nationality as is being understood in the West". There was something grand, sublime, fascinating, magnetic and all-pervasive about Indian culture, he said, and those who came into contact with it could not fail to be

gradually attracted and drawn to it, love it, respect it and ultimately be merged and absorbed in it". Dwelling on the role of Sanskrit in the work of this cultural consolidation, His Excellency pointed out that the mingling of scholars and Pandits at such a conference was bound to be of mutual benefit.

Pandita Parishad

During this session, the local committee had enlarged the Pandita Parishad, a regular feature, into a parallel Sanskrit session with 13 sections in which about 300 Pandits from all over India took part and, apart from Vākyañihas, 124 papers were presented in Sanskrit. Of South Indian Pandits who attended, mention may be made of Mm. Chinnaswami Sastri and T. V. Ramachandra Dikshitar who presided over two sections and Messrs. Veppattur Subrahmanya Sastri and Ramasubba Sastri from Chidambaram. An interesting item in the Pandita Parishad was the *Panji*, the recital by Maithili Pandits of genealogical lists maintained in their families and in the royal house.

There were also three gatherings of poets in Sanskrit, Hindi, and Maithili and even late in the night on the concluding day, as guests were departing, huge gatherings of people were sitting listening to the mike resounding with poems and songs of these Kavi Sammelans.

The Local Secretary, Dr. Umesh Misra and the Maharaja's munificence had done much for the convenience of the delegates. The Lakshmiswar Public Library of the Maharaja was kept open for the delegates and in the good collection of manuscripts here are included Poet Vidyāpati's own copy of the Bhāgavata and a rare illuminated paper scroll manuscript, only 18 feet long and 3 inches broad, in which the whole Bhāgavata is written in minute script. It is hoped that the Maharajah would soon have a descriptive catalogue of his Sanskrit mss. prepared and published.

Resolutions

The Conference passed some important resolutions. At the instance of Dr. S. K. Chatterji, the Conference urged the adoption of Sanskritised Hindi in Devanagiri script with English for some time to come as the language of India. On the motion of Dr. V. Raghavan, the Conference urged upon the Provincial and Central Governments to salvage the manuscript

treasures in the country and pleaded for the organisation of a Manuscript Department by the Centre. On the motion of Mm. P. V. Kane, the Conference congratulated the Deccan College Post-Graduate and Research Institute, Poona, on their undertaking the preparation of a Sanskrit Thesaurus and Historical Dictionary and called upon scholars, institutions, Universities and Governments to give their co-operation to the work. The chief resolution, moved from the chair, requested the Government of India to organise at a suitable centre a Central Indological Research Institute to promote research in the history, philosophy, culture, languages and literatures of India and the Asian countries which came into close contact with India in the past, and to house a National Library and Collection of Manuscripts.

Next Session

Accepting the invitation of the Bombay University and the Bombay Branch of the Royal Asiatic Society, the conference decided to hold its 15th session in Bombay at the end of 1949. Dr. S. K. De, retired Professor of Sanskrit, Dacca University, was elected General President and the following were elected Section-Presidents:—Vedic: Sri Vishva Bandhu Sastri of East Punjab. Iranian: Prof. Tavadia of Santi Nikaten. Classical Sanskrit: Dr. V. Raghavan of the Madras University. Religion and philosophy: Prof. V. A. Ramaswami Sastri of the Travancore University. History: Dr. A. S. Atlekar of Benares Hindu University. Archaeology: Dr. N. P. Chakravarti, Director-General of Archaeology. Dravidian: Dr. P. S. Subramanya Sastri of Annamali University (Retd.). Pali and Buddhism: Prof. Vadekar of Poona. Prakrit and Jainism: Prof. H. D. Velankar of Bombay. Islamic Culture: Prof. Humayun Kabir of Education Department, Delhi. Arabic and Persian: Maulvi Mahesh Prasad of the Benares Hindu University. Linguistics: Dr. Siddheswar Varma of Kashmir. Technical Sciences and Arts: Dr. V. S. Agrawala of the Archaeological Department, Delhi. The following were elected to the Executive Committee of the Conference:

President : Dr. S. K. De. *Vice-President* : Prof. K. A. Nilakanta Sastri. *Treasurer* : Mm. V. V. Mirashi. *General Secretaries* : Dr. A. S. Altekar and Dr. R. N. Dandekar. *Other Members* : Dr. P. V. Bapat, Dr. S. K. Belvalkar, Dr. N. P. Chakravarti, Dr. S. K. Chatterji, Prof. K. C. Chattopa-

dhyaya, Prof. S. P. Chaturvedi, Prof. Jagan Nath, Mm. Dr. P. V. Kane, Prof. D. D. Kapadia, Dr. R. C. Majumdar, Mm. Dr. Umesh Misra, Dr. V. Raghavan, Dr. C. Kunhan Raja, Dr. Sukumar Sen, Dr. A. N. Upadhyaya, Dr. P. L. Vaidya. Prof. H. D. Velankar, Dr. G. Yazdani.

BOOK REVIEWS

Early Indus Civilizations by Ernest Mackay, M.A., D.Litt. F.S.A., Luzac and London. Stiff paper Rs. 15-0-0. Cloth binding Rs. 17-6-0.

This is the second edition of the late Dr. Mackay's earlier publication, the Indus Valley Civilization issued in 1935, revised and enlarged by Mrs. Dorothy Mackay for the benefit of Indian Students in the light of further excavations at Mohenjodaro, Harappa, and Chanhudaro. The book is divided into eight chapters, as in the original edition, with headings in a few cases slightly altered, in which the various aspects of the Indus Valley Civilization are described. Besides Bibliography and Index, an addendum summarising briefly the results of the investigations of scholars subsequent to the first publication of the work in 1935 about the dating of the Harappa Civilization, and the interpretation of the writing on the seals from ancient Indus Cities has been added. The number of plates is more than doubled. In the place of the original 16 the present work contains 34, besides 'The Air Photograph of Mohenjo-daro', which forms the frontispiece, and the map of India showing the position of the Indus Valley Cities.

Notwithstanding the diggings carried on at Harappa and Chanhudaro subsequent to the publication of the original work in 1935, no new material facts have come to light, and our knowledge of the Indus Valley Civilizations and of the people who were responsible for its development remains pretty much what it was before. The numerous seals with and without inscriptions and other cult objects discovered in the Indus Valley excavations are usually pressed into service in this connection. Their evidence is not, however, unequivocal and clinching. Though several attempts have been made to decipher the Indus Valley script, it remains as mysterious to-day as it was when the first seal was brought to light. It is not possible to draw any conclusions from them until they are satisfactorily interpreted and explained. The cult objects are supposed to indicate the prevalence of the Mother Cult together with an incipient form of Śaivism.

It is supposed that Śaivism was at first exclusively the faith of the Dravidians; and as the Indus Valley finds reveal the traces of an incipient form of Śaivism, it has been

argued that the ancient inhabitants of the Indus Valley who practised this religion must have been Dravidians. We know nothing about the religion of the Primitive Dravidians. Scholars usually fall back upon early Tamil literature for the re-construction of the history of the Primitive Dravidians. Picking and choosing only those facts which they consider specially favourable to their views, they present us a mythical picture of a society which they believe to be Dravidian. This cannot be accepted. Dravidian, in the first place, is a name arbitrarily chosen by philologists to denote a group of languages. It is not valid to suppose that because a group of people were speaking languages with strong affinities, they belonged to one and the same race. Secondly, Tamil literature uncontaminated by Sanskrit language and uninfluenced by Sanskritic culture is not known. Therefore, the evidence drawn from early Tamil literature cannot give us any idea of the primitive Dravidian religion. Śiva was not a Dravidian God; he is a Vedic deity. The birth and growth of Śaivism step by step can be traced from the Vedic literature, from the R̥g Veda down to the Upanishads. It is vain to contend, ignoring the mass of evidence found in Vedic literature, that Śiva was originally a Dravidian God and Śaivism a Dravidian religion. If the objects found in the excavations of the Indus Valley cities reveal traces of Śaivism, then the people who followed it must have been Vedic Aryans or people of allied culture and not the primitive Dravidians of whom nothing is known. The meaning of the cult objects found in the ancient Indus cities can be understood much better by a close and patient study of the Vedic literature than by imaginative speculations about the religious practices of the so-called primitive Dravidians. The archaeologists who are engaged in the study and interpretation of the ancient Indus Civilizations have much to gain by devoting their attention to the Vedic literature, the Samhitās, Brāhmaṇas and other works of allied character.

The present edition like its predecessor is devoid of technical discussions, which would have made it hard for a lay reader to follow. The style is lucid and the presentation clear and attractive. The *Early Indus Civilizations* in short serves as an excellent introduction to the study of ancient Indus Valley civilization and culture.

Ānanda Raṅga Vijaya Campū of Śrīnivāsa Kavi. Edited with Critical Introduction, Notes and Sanskrit Commentary by Dr. V. Raghavan, University of Madras, with a Foreword by H. E. C. F. Baron, Governor of French India. Editor or B. G. Paul & Co., G. T., Madras. 1948. pp. i-xvi+1-75+1-199. Rs. 4.

All students of Sanskrit literature should warmly welcome the publication under notice which is to be considered a rare specimen among the historical kāvyas in Sanskrit and which is, therefore, to be included among other famous historical kāvyas like Bāṇa's Harṣacarita, Kalhaṇa's Rājatarāṅgiṇī, Bilhaṇa's Vikramāṅkadevacaritra, Kavirāja's Navasāhasāṅkacarita, Yajñanārāyaṇa Dikṣita's Sāhityaratnākara and Rāmabhad-rāmbā's Raghunāthābhyaṇya. The author of this work, Śrīnivāsa Kavi, who is known as a native of South Arcot and the son of one Gangādharaḍḍharin of Śrīvatsa Gotra, was a contemporary of the hero of the Campū, Ānandaraṅga Pillai and was patronised by him. Ānandaraṅga Pillai, it is known from his famous Diary, was a "noble Hindu merchant-prince who, whether in office or not, led a rich life, supporting the Brahmins, patronising the learned, delighting in music and dance, and spending lavishly on domestic celebrations, feasting thousands and instituting lasting benefactions of Iṣṭāpūrta". It is therefore no wonder that the poet, who received sufficient patronage and encouragement in life from him, was inclined to write a beautiful campū on the life and achievements of his benefactor.

The Campū is in eight *stabakas*. The first *stabaka* describes the hero's high lineage from the Yādavas of Ayana-varam near Madras who traced their descent from Nandagopa himself, the foster-father of Śrīkrṣṇa. The second *stabaka* describes the various descendants that had appeared in the line. Of them one was Bommaya who married Rāmānujā. They had two sons, Veṅkaṭa and Tiruveṅkaṭa. Tiruveṅkaṭa, the younger of the two, married one Lakṣmī. They went on a pilgrimage to Tirupati and instituted many charities there. In the third *stabaka* it is stated that by the blessing of Lord Veṅkateśvara, they had a son born in the cyclic year Sarvadhāri, Phālguna month (30th March 1709). Tiruveṅkaṭa named him Vijayānandaraṅga. A brother was born to him called Tiruveṅkaṭa, whereupon their mother Lakṣmī died. Then they all migrated to Cennapaṭṭaṇa (Madras) where

Tiruvenkāṭa carried on flourishing business. He had to go once to Nūtanarājadhānī (Pondicherry) and there he met the French Chief who had already known his skill in business and administration. There he was made the chief adviser of the French.

Stabaka four describes Tiruvenkāṭa's migration to Pondicherry as the head of the businessmen in that place. During his stay there he made many benefactions. He died in 1726 A. D. and his first son Ānandaraṅga (the hero of the Campū) was made the chief Agent. *Stabaka* five narrates his marriage with Maṅgā, daughter of one Śeṣādri of Chingleput. The marriage was celebrated in all pomp and splendour. After this he was asked to go to Porto Novo to look after the French business there. He went there with his brother and returned in all success. His brother also was officially associated with the French. *Stabaka* six describes the birth of a long-prayed-for son to Ānandaraṅga and the child's horoscope.

Then begins the historically important portion of the work. The Carnatic wars are now described, in which Ānandaraṅga Pillai had to play a leading part. He made alliance with Hīra (Muzaffar Jung), the nephew and opponent of Nazir Jung the Nizam, and Chanda Sahib.

When Chanda Sahib was taken captive by the Marathas, Pillai protected his family and paid the necessary ransom for his relief. He, in consultation with the French Governor, sent a French army to defeat Anavardhi (Anavardi Khan) under the able guidance of Śaraja (Raza Sahib), the son of Chanda Sahib. A great battle was fought and Anavardhi was killed. Chanda Sahib was made Nawab of Arcot. Both Hīra and Chanda Sahib paid a thanksgiving visit to Pondicherry to greet Ānandaraṅga Pillai and the French Governor with rich presents.

Stabaka seven describes the march of Hīra and Chanda Sahib against King Pratāpasimha of Tanjore. Knowing the strength of the invading forces which had the full support of the French, Pratāpasimha did not want to continue his fight and so paid a tribute to Hīra and Ānandaraṅga. Then follows the account of the fight between Hīra and Nazir. Hīra was supported by Chanda Sahib and the French. Nazir had the aid of the Marathas and wanted to capture Hīra alive. A great battle was fought on the banks of the Kola river. Finding the odds too much against him, Nazir thought of

offering peace to Ānandaraṅga, when he got the news that Hīra was captured alive and so withdrew towards Arcot. But the French pursued him, and another battle was fought near Gingee in which Nazir was killed and Hīra set free. Ānandaraṅga now became the great friend of the Delhi monarch, Muhammad Shah. Great eulogies were paid to Pillai and the French Governor. *Stabaka* eight concludes the work with the description of the achievements of Pillai. The Mughol emperor conferred on him the title of 'Vajāratarāya' meaning the 'Chief of Ministers' and the honour of being the lord of 5000 horses. His son Muddu Vijayānandaraṅga was similarly honoured with the lordship of 1500 horses, as also the gift of the fort of Kokanada (Chingleput). The French Governor was also honoured by the lordship of 7000 horses and the French were given the Jagir of a big territory with several forts. The French Governor Dupleix was much pleased and he expressed himself that it was through Ānandaraṅga Pillai that he got all the honours. The poet dedicates the work to Ānandaraṅga in whom he has found a great lover of art and culture, a true soldier and a great benefactor. The Campū was finished in Kali 4854 (A. D. 1752).

The learned editor has very carefully edited the text with the help of two manuscripts and he has added a gloss in Sanskrit of his own giving short explanatory notes on difficult words or allusions in the text. If the commentary were a bit more elaborate giving the poetic excellences also of the work in detail, it would have been by itself a very valuable work, though even such as it is now, it is excellent. His critical introduction giving a lucid account of Ānandaraṅga Pillai's career both in his private and official life, drawn from various historical and other sources, is by itself a valuable document and it is very useful to compare the life-achievements of the hero of the Campū as depicted by the poet with his career known from other sources. The detailed summary of the work given chapter by chapter, with copious explanatory notes and corroborating foot-notes enhances the value of the edition. His chronological table and bibliography and the map showing the places mentioned in the work are most useful in a critical edition of this historically important work in Sanskrit. The language of the work is generally simple and natural though the prose passages are, at times, affected by long compounds,

figures of speech like *śleṣa* and *virodha*, alliteration and other *śabdacitras*.

Dr. Raghavan is to be congratulated on having brought out a critical edition of this historical *Cāmpū*. The value and importance of this publication cannot be better estimated than by the scholarly Foreword of H. E. C. F. Baron, Governor of French India, who appreciates the learned editor's work in the following terms: "Dr. Raghavan renders a service to two cultures and I should be tempted to add: his own and ours, would not his work show once more that there is only one culture upon which we all together are dependent: the culture of Man."

V. A. RAMASWAMI SASTRI

Mahādeva's *Mudrārākṣasanāṭakakathā*, edited by Dr. V. Raghavan, 2nd revised edition, No. 1 of the Sarasvatī Mahal Series, Tanjore, 1948. i-viii+1-80+1-42+i-xxxviii. Rs.2/8-.

Viśākhadatta's *Mudrārākṣasa* occupies a unique position among the Sanskrit dramas. The 'spectator' there is held spell-bound by the war of wits fought between the two prime ministers rather than by any erotic display. The plot of such an intriguing play is bound to be intricate and a little difficult to follow. Mahādeva's *kathā*, in simple and straight Sanskrit, has rendered the plot easily intelligible. It is not a mere summary of the drama. It reads like a novel in itself. A perusal of it enables one to follow every detail in every scene of the drama.

While Mahādeva's narrative, besides being a great aid to the understanding of the original drama, has thus some merit of its own, its value has been increased many times by the Introduction and the Notes which the learned editor, Dr. V. Raghavan, has added to it. He has, of course, retold the story in English. But that is perhaps the least important part of his edition. Its chief merit lies in the comprehensive background, not only of Mahādeva's *kathā*, but also of Viśākhadatta's *nāṭaka*, it presents to the reader. In shedding light on the historical events mentioned in the drama, he has called in evidence even the puranic and the foreign sources. His notes are really illuminating. He has fully explained the difficult terms both lexically and grammatically. His notes on the names in the story are especially helpful to the student. In short, he has made the *kathā* doubly important and doubly useful: a work of history, and a literary piece. As such, it is

eminently suited as a text book for Sanskrit students. Hereby they will kill two birds with one stone : they will acquire a fair knowledge of Sanskrit, and familiarise themselves with one of the most glorious chapters of the ancient history of India.

The addition of a sketch map, indicating the Maurya Empire and the places occurring in the play, would further enhance the usefulness of the book. This addition, if possible, may be made in the subsequent issues of it.

B. CH. CHHABRA

La Grammaire De Panini (The Grammar of Pāṇini) translated from Sanskrit with extracts from the indigenous commentaries by Louis Renou, Member of the Institute and Professor in the Faculty of Letters in Paris; fasciculus I (Adhyayas 1, 2 and 3); work published with the help of the National Centre for Scientific Research, Paris 1948.

In this work Prof. Louis Renou of Paris has translated into French the first three chapters in the *Aṣṭādhyāyī* of Pāṇini. There has been a German translation by Bohtlingk. The present work is more explanatory and more complete. The translator has made considerable use of the *Bhāṣāvṛtti* of Puruṣottamadeva and the translator even feels that one may take it as a translation of that work. But the *Bhāṣāvṛtti* does not comment on a large number of *Sūtras*, especially the Vedic *Sūtras*. He has also made use of the *Kāśikāvṛtti* and the *Nyāsa* on it. The English renderings of the *Aṣṭādhyāyī* and of the *Siddhāntakaumudī* by Sris Chandra Vasu have been of considerable help to him.

First the *Pratyāhāra Sūtras* are given and the characteristic feature of the letters comprehended under the various *Sūtras* are noted against them. Thus against the first two *Sūtras* is given the note: "Simple vowels and long vowels implied therein." The particular *Pratyāhāras* that have been used by Pāṇini in his work built out of the *it* (mute sound) at the end of each *Sūtra* are also given against the *Sūtra*. Thus against the first *Sūtra* is given the *Pratyāhāra an*; against the second *Sūtra* are given the *Pratyāhāras ak, ik, uk*. Against the *Sūtra*: j, b, g, ḍ, d, s are given the *Pratyāhāras aś, haś, vaś, jhaś, jaś, baś*. In giving the consonants in the *Pratyāhāra Sūtras*, he omits the vowel in *a* added usually (presumably in view of the facility of writing a consonant without a vowel in Roman script). The *its* at the end of the *Pratyāhāra Sūtras*

are given in inverted commas. He also takes note of the fact that there are two *an Pratyāhāras* and gives them the numbers 1 and 2.

Then he takes the text, gives a translation of the *Sūtra* and adds examples to it with brief explanations where wanted. The annotations are very brief and to the point. In giving the translation, he makes the *Sūtra* quite explicit by adding the wanted additional words within brackets. I give below an English version of the translation of the first two *Sūtras*, which will make his plan clear:

I. 1. 1. the Sounds *ā* "ai...c" (=ai au) (bear the name of) *vrddhi* ("growth")

Application VII. 2, 1 etc., and as under 2 ff.

2. The sounds *a* "e...ñ" (=e o) bear the name of *guṇa* (quality). Application VI.1.87, etc. and as under 3 ff.

As an example of his annotation I give below the notes under the third *Sūtra*: इको गुणवृद्धी

For applying VII. 3, 84 which teaches *Guṇa* by name before the *Sārvadhātuka* and the *Ārdhadhātuka* suffixes, one understands the *Guṇa* *e* as being the substitute of the vowel *i* in the root *ci* "to collect" (to get the form *ceta* "he will collect"); the *guṇa* *o* being the substitute of the vowel *u* in *hu* "offer" (to get the form *hota* - "he will offer") etc. The same for the application of VII. 2.1, which teaches *vrddhi* by name.—On the contrary, the *vrddhi* of the word *dyauḥ* "heaven" not being taught by name, is not the substitute of the *i* in *div*-, but due to the occurrence of the consonant *v*; the *vrddhi* of *panthāḥ* "path" is the substitute of *n* in *pathin*-. The *guṇa* *a* of the pronoun *saḥ* "he" is the substitute of the final consonant of *tad*-. Cf. respectively VII. 1, 84; 85; 2, 102.

All that is required to understand the meaning of the *Sūtras* and their application have been given, and the needed references to the *Sūtras* are also given. I have no desire to go into small points like the propriety of translating *guṇa* with "quality", although the translation "growth" for *vrddhi* is not of the same category. My own explanation for the terms *guṇa* and *vrddhi* is that when two vowels like *a* and *i*

are twisted as into a thread, it becomes a *guṇa* (thread) and if they are only put side by side as expanded, it is *vrddhi*.

The annotations are more elaborate than in Bohtlingk but not so elaborate as in the English version of S. C. Vasu. In the version of Vasu, matter from certain traditional Indian interpretations has been brought in. For example in the *Sūtra* नाज्झलौ, there is the element आ pressed into the *Sūtra* according to traditional interpretation. But such devices are not introduced into this translation and annotation. It is strictly a Pāṇinian interpretation. Of course there is a suggestion even in the traditional interpretation that the whole *Sūtra* can be dispensed with by taking the *Prayatna* of Ūṣmans as *Īṣad vivṛta* and that of *Svaras* as *Vivṛta*. In the annotation of S. C. Vasu, such points have been raised.

There are many such cases not taken note of in the interpretation that are the basis of some of the most controversial discussions in latter dilectical *Vyākaraṇa*. For example, when in the *Sūtra* अणुद्विसवर्णस्य चाप्रत्ययः, *aṇ* is taken as formed with the second *ṇ* in the *Pratyāhāra Sūtra* (namely लृण्), *e* and *ai*, and *o* and *au* become mutually *Savarṇas*. Then the traditional interpretation requires the *Sāvarṇya* of *r* and *l*. The first is not rejected nor the second prescribed. Thus, as I have already said, this is strictly a Pāṇinian interpretation and not an interpretation of Pāṇini on the lines of Indian traditions.

I must here confess that, strictly speaking, Pāṇini could not have meant two values for *Pratyāhāra aṇ*, one with the second *ṇ* in the *Grahaṇa Sūtra* and the other with the first *ṇ* (in अ इ उ ण्) in the other occurrences (namely, I-1-51, VI-3-111, VII-4-13 and VIII-4-57). But this distinction has been accepted in all traditional commentaries and has been also adopted in the modern European interpretations, for example Bohtlingk. It is of no purpose in Pāṇini and brings complications that have to be avoided by further elaboration like एदैतोरोदौतोर्न मिथः सवर्ण्ये ऐ औ इति सूत्रारम्भसामर्थ्यात् । I had noticed this point when I delivered a course of lectures on *Siva Sūtras* many years ago.

On the whole the translation and annotation by Prof. Renou will be a great help for understanding the meaning of Pāṇini and will also be a suitable introduction to the traditionat

commentaries on Pāṇini in Sanskrit. It is accurate, to the point, and fairly elaborate and lucid ; it also explains all the chief points.

More can be known only when the whole translation becomes available and when he explains his point of view and approach in an Introduction.

C. KUNHAN RAJA.

OBITUARY

G. A. NATESAN

We are very sorry to record here the passing away on 10-1-49, at the age of 76, of Rao Bahadur G. A. Natesan, a life member and a member of the Governing Body of the Kuppaswami Sastri Research Institute. A close friend of all the notable figures in the history of the country in this half-century, Sri Natesan took for many years a prominent part in the public life of the country. He founded the Indian Review in 1900 and through his publishing house, brought out numerous booklets on patriotic and cultural subjects which helped the growth of nationalism and Indian renaissance. He brought Dr. Besant's translation of Bhagavad Gītā within the reach of millions and later published abridged versions of Sanskrit epics and purāṇas and also Sanskrit Prayers and Psalms with English translation.

T. VASU

On 21-1-49 passed away Sri. T. Vasu Naidu, a life member of the K. S. R. Institute. A keen sportsman and cricketer, the late T. Vasu was a firm believer in Hindu regeneration and Sanskrit learning. An ardent student and supporter of Sanskrit, he patronised Pandits liberally and studied Sāstras with them. He also took part in national youth organisation work.

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kinds (cf sūtra 17) and since *koṇṭutalai-k-kalital* may happen both by land and by sea, is it allowable to take ladies by sea?

36. முந்நீர் வழக்க மகடு உவோ டி ல்லை.

Munnīr valakka makatūuvō t-illai.

It is not allowed to go by sea with women.

Note *Iḷampūraṇar* takes *munṇīr* in the sense of sea. *Nacciṇārkkīṇiyar* takes it in the sense of the three kinds of *pirivu* on account of *ōtal*, *tūtū* and *poruḷ* and hence takes this *sūtra* to mean that it is not allowed to take women during the *pirivu* due to *ōtal*, *tūtū* and *poruḷ* and condemns *Iḷampūraṇar* for his interpretation, and accuses him for his ignorance of literature. But, in my opinion, *Iḷampūraṇar*'s view is correct and *Nacciṇārkkīṇiyar*, betrays here, as elsewhere, his lack of scientific approach. Restriction comes in with reference to a thing only when there is a chance of its operation otherwise. *Ōtal* and *tūtū* generally happen only in *karṇṇi*. *Poruḷ* happens in *kaḷavu* also when women also may be taken by men with them. Doubt arises whether they may be taken with them both by land and by sea. This *sūtra* prevents them from being taken by sea. Hence it is understood that *koṇṭutalai-k-kalital* can happen only on land. Hence this *sūtra* is a *viśeṣavidhi* to the sūtras 34, 35 and 16 and 17.

Is there any other thing which is prohibited with reference to women?

37. எத்தினை மருங்கினு மகடு மடன்மேல்

பொற்புடை நெறிமை யின்மை யான

E-t-tiṇai maruṅkiṇ-u makatū maṭaṇmēl

Porṇṇṇṇai neṇimai y-iṇmai y-āṇ-a

Women of any class are prohibited from mounting themselves on a horse of palmyra stems to proclaim their love publicly, since it is devoid of refinement.

Note 1. *Tiṇai* means, according to *Iḷampūraṇar* 'family or class' and according to *Nacciṇārkkīṇiyar*, 'any *tiṇai* among the seven commencing with *kaikkilai*'. Since *maṭal-ērutal* comes under *peruntinaṇai*, *Iḷampūraṇar*'s meaning is better.

Note 2. The word *illai* is taken here from the previous *sūtra*.

Note 3. The word *ērutal* may be taken to be understood after *maṭaṇmēl*, though *Iḷampūraṇar* takes *maṭaṇ-mēl* to mean *maṭaṇ-mēlērutal*.

Note 4. This sūtra refers to both *kaikkilāi* and *peruntinai* in the opinion of *Nacciṇārkkiniyam*.

The following eight sūtras tell us who are competent to speak during *pirivu* and how.

38. தன்னு மவனு மவளுஞ் சுட்டி
மன்னு நிமித்த மொழிப்பொருட் டெய்வம்
நன்மை தீமை யச்சஞ் சார்தலென்று
அன்ன பிறவு மவற்றொடு தொகைஇ
முன்னிய கால மூன்றொடு விளக்கித்
தோழி தேளத்துக் கண்டோர் பாங்கினும்
போகிய திறத்து நற்றாய் புலம்பலும்
ஆகிய கிளவியு மவ்வழி யுரிய

Tannu m-avanu m-avaluñ cuṭṭi
Manṇu nimitta moḷi-p-poruṭ ṭeyvam
Nanmai tīmai y-accañ cārtal-enru
Anṇa pīra-v-u m-avarroṭu tokaii
Munṇiya kāla mūnroṭu vīlakki-t
Tōḷi tēettun kaṇṭōr pānkinum
Pōkiya tīrattu narrāy pulampalum
Ākiya kiḷavi-y-u m-a-v-vaḷi y-uriya.

When the lover has taken the lady-love with him without the knowledge of her parents, her mother is made to bewail and express her thoughts with reference to herself, the lover and the lady-love (1) from the omens, (2) from omen-serving-words, and (3) from the prophetic expression of men possessed of spirits-what good, bad or danger, etc., befell them in the past, befall them in the present and will befall in the future to herself, her friends and those that were sent in search of her.

Note 1. *Nacciṇārkkiniyam* reads *mūnruṭaṇ* for *mūnroṭu* in line 5.

39. ஏமப் பேருர்ச் சேரியுஞ் சாத்தம்
தாமே செல்லுந் தாயரு முளரே
Ēma-a pēr-ūr-c cēri-yuñ curattum
Tām-ē cellun tāyar-u m-uḷar-ē.

Mothers may go in search of them through the streets of well-governed big cities or through jungles.

Note: 1. *Tāyar* according to *Ḵampūraṇam*, refers to foster-mother in both cases, and according to *Nacciṇārkkiniyam*, to mother in the case of going through the streets of cities and to foster-mother in the case of going through jungles.

40. அயலோ ராயினு மகற்சி மேற்றே

Ayalō r-āyinu m-akarci mērrē.

Even though the lover and the lady-love were within the native village (without being known to the mother, etc.) it should be considered to be equal to their having left the place.

41. தலைவரு விழும நிலையெடுத் துரைப்பினும்

போக்கற் கண்ணும் விடுத்தற் கண்ணும்

நீக்கலின் வந்த தம்முறு விழுமமும்

வாய்மையும் பொய்ம்மையுங் கண்டோற் சுட்டித்

தாய்நிலை நோக்கித் தலைபெயர்த்துக் கொளினும்

நோய்மிகப் பெருகித் தன்னெஞ்சு க்ஷுழ்ந்தோனை

அழிந்தது களையென மொழிந்தது கூறி

வன்புறை நெருங்கி வந்ததன் நிரத்தோடு

என்றிவை யெல்லா மியல்புற நாடின

ஒன்றித் தோன்றுந் தோழி மேன

Talaivaru viluma nilai-y-eṭu-t t-uraippinum

Pōkkar kaṇṇum viṭuttar kaṇṇum

Nikkaliṇ vanta tam-m-uru vilumam-um

Vāymai-y-um poymmai-y--uṇ kaṇṭōr cuṭṭi-t

Tāy-nilai nōkki-t talai-p-peyarttu-k kolinum

Nōy-mika-p peruki-t tanneṇcu kaluṇtōḷai

Aḷintatu kalai-y-eṇa molintatu kūri

Vanṭurai neruṅki vantatan rirattōṭi

Enṛivai y-ellā m-iyalp-ura nāṭin

Onṛi-t tōṇṛun tōḷi mēṇa.

It is left to the intimate companion of the lady-love to describe the impending dangers, to persuade the lover to go (to foreign countries), to send the lady-love with him, to make the fostermother going in search of the lady return by telling her the views of *smṛti* writers about *dharma* and *ādharma* and to approach the lady's mother to console her with the words said by the lover to her daughter when she was in excessive love-sickness, etc.

Note 1. *Nacciṇārkkiniyam* reads *kaṇṭōr*, *kaḷaiiya* and *olintatu* in place of *kaṇṭōn*, *kaḷai-y-eṇa* and *molintatu*.

Note 2. There is difference in interpretation between *Iḷampūraṇar* and *Nacciṇārkkiniyar* in two places. *Neṇcu-kaluṇtōḷ* in line 6 is taken to refer to the lady-love by the former and to her mother by the latter. *Tōṇṛum* is taken to be the finite verb by the former and *peyar* - *eccam* qualifying *tōḷi* by the latter.

Iḷampūraṇar seems to be better with reference to the first and Naccinārkkiniyar with reference to the second.

42. பொழுது மாறு முட்குவரத் தோன்றி
வழுவி னாகிய குற்றங் காட்டலும்
ஊரது சார்புஞ் செல்லுந் தேயமும்
ஆர்வ நெஞ்சமொடு செப்பிய வழியினும்
புணர்ந்தோர் பாங்கிற் புணர்ந்த நெஞ்சமொடு
அழிந்தெதிர் கூறி விடுப்பினு மாங்கத்
தாய்நிலை கண்டு தடுப்பினும் விடுப்பினும்
சேய்நிலைக் கண்ணோர் செலவினும் வரவினும்
கண்டோர் மொழிதல் கண்ட தென்ப
Polutu m-āru m-uṭku-vara-t tōṇri
Valuvi n-ākiya kurraṇ kātṭalum
Ūratu cārpuṇ cellun tēyam-um
Ārva neñcamoṭu ceppiya valiyinum
Punarntōr pāṅkiṇṇ punarnta neñcamoṭu
Alintat-etir kūri viṭuppinu m-āṅkat
Tāy-nilai kaṇṭu taṭuppinum viṭuppinum
Cēy-nilai-k k-akanrōr celavinum varavinum
Kaṇṭōr molital kaṇṭa t-enṇa.

They say that the sayings of those that met them on their way are found with reference to the following points: enumeration of the dangers that may befall them on account of the frightening part of the day and the route; mention of the proximity of the village and the long distance of their destination with sincerity of heart; allowing them to proceed after dissuading them with the warmth of heart; dissuading the foster mother from proceeding further and then permitting her; their departure to distant lands and their return.

Note 1. Naccinārkkiniyam reads *kiḷaviyum* for *valiyinum* in line 4 of the sūtra.

Note 2. *Kaṇṭatū* is active in form and passive in meaning.

43. ஒன்றாத் தமரினும் பருவத்துஞ் சுரத்தும்
ஒன்றிய மொழியொடு வலிப்பினும் விடுப்பினும்
இடைச் சுரமருங்கி னவடம ரெய்திக்
கடைக்கொண்டு பெயர்தலிற் கலங்கு ரெய்திக்
கற்பொடு புணர்ந்த கெளவை யுளப்பட
அப்பாற் பட்ட வொருதிறத் தானும்
நாளது சின்மையு யிளமைய தருமையுந்
தாளாண் பக்கமுந் தகுதிய தமைதியும்

இன்மைய திளிவு முடைமைய துயர்ச்சியும்
அன்பின தகலமு மகற்சிய தருமையும்
ஒன்றும் பொருள்வயி னூக்கிய பாலினும்
வாயினுங் கையினும் வகுத்த பக்கமோடு
ஊதியங் கருதிய வொருதிறத் தானும்
புகழு மானமு மெடுத்தவற் புறுத்தலுந்
தூதிடை யிட்ட வகையி னானும்
ஆகித் தோன்றும் பாங்கோர் பாங்கினும்
மூன்றன் பகுதியு மண்டிலத் தருமையும்
தோன்றல் சான்ற மாற்றோர் மேன்மையும்
பாசறைப் புலம்பலு முடிந்த காலத்தப்
பாகனெடு விரும்பிய வினைத்திற வகையினும்
காவற் பாங்கி னுங்கோர் பக்கமும்
பாத்தையி னகற்சியிற் பிரிந்தோட் குறுகி
இரத்தலுந் தெளித்தலு மெனவிருவ கையோடு
உரைத்திற நாட்டங் கிழவோன் மேன.

Onrā-t tamarinūm paruvattuñ curaltum
Onriya moliyotu valippinūm viṭuppinūm
Iṭai-c-cura maruñki n-avaṭama r-eyti-k
Kaṭai-k-konṭu peyartalir kalañkañā r-eyti-k
Karpoṭu puṇarnta kauvai y-ulappata
A-p-pār paṭṭa v-oru-tirat tāṇum
Nālatu ciṇmaiṇu m-ilamaiya t-arumaiyum
Tāl-āṇ pakkamun takutiya t-amaitiyum
Inmaiya t-ilivu m-uṭaimaiya t-uyarcciyum
Anpiṇa t-akalamu m-akarciya t-arumaiyum
Onrā-p porul-vayi n-ūkkiya pālinūm
Vāyinun kaiyinūm vakutta pakkamōṭu
Ūtiyañ karutiya v-orutirat tāṇum
Pukalu māṇamu m-eṭuttu- var puruttalum
Tūtiṭai y-iṭṭa vakaiyi nāṇum
Āki-t tōṇṇum pāñkōr pāñkinūm
Mūṇṇaṇ pakutiya maṇṭilat t-arumaiyum
Tōṇṇal cāṇṇa mārrōr mēṇmaiṇu
Pācārai-p pulampalu muṭinta kālattu-p
Pākaṇoṭu virumpiya viṇai-t tira vakaiyinūm
Kāvar pāñki n-āñkōr pakkamum
Parattaiyi n-akarciyir pirintōṭ kuruki
Irattalun telittalu m-eṇa-viru vakaiyōṭu
Urai-t-tira nāṭṭaṇ kilavōṇ mēṇa.

It is the privilege of the lover or the husband to speak
(1) when he takes the lady-love with her consent through

desert tract in inconvenient season from her relatives who did not agree to it, (2) when he leaves her for the reason that her relatives did not agree, that the season is inconvenient and the desert tract is impassable (3) when her relatives (father and elder brother) overtake them in the desert and she, fearing that they will take her back, openly tells them her resolve to go with him, (4) when he is determined to make money in foreign countries without being dissuaded by the shortness of life, transitoriness of youth, the dangers to be encountered, the prosperity of the attempt, the precariousness of being in want, the dignity of riches, the depth of love and the difficulty of separation, (5) when he is bent upon profitting himself with the study of scriptures and fine arts, (6) when he impresses upon his wife the fame and name he should get, (7) when he goes on embassy, (8) when he speaks of the strength of himself, his allies and his foes, the difficulty of capturing the enemy's fort and the high dignity and superiority of his foes, (10) when he soliloquizes about his wife's separation in the tent, (11) when he after the war is over asks his charioteer to drive at greater speed, (12) when he is posted as sentinel and (13) when he, after his company with courtesan, beseeches his wife for pardon and comes to terms with her.

Note: 1. *Naccinārkkiniyam* reads *tōliyoṭū*² (1·2) *peyartaliṇ* (1·4) *māṇamum* (1·14) and *parintōl* (1·22) in the place of *mōliyoṭū*, *peyarttaliṇ*, *āṇamum*, and *pirintōl* found in *Ḵampūraṇam*.

Note: 2. The word *kaṛpū* in 1·5 is taken by *Naccinārkkiniyar* in the technical sense as opposed to *kaḷavu*; but it is better to take it to mean 'determination.'

Note: 3. *Ḵampūraṇar* takes the eight commencing with *nālatucinmai* and ending with *akarciyatu arumai* independently, while *Naccinārkkiniyar* takes them as four, the former in each pair being taken as the cause and condemns *Ḵampūraṇar* for his interpretation. Since the particle *um* is found in all the eight, *Ḵampūraṇar*'s interpretation seems to be better.

Note 4. *Mūnraṇ pakuti* is taken to mean *taṇ-vaḷi*, *tūnai-vaḷi* and *viṇai-vaḷi* by *Ḵampūraṇar* and *arattiṇār poruḷ ākki, a-p-poruḷār kāmanukarval* by *Naccinārkkiniyar*.

Note: 5. Though *irattal* and *telittal* in 1·23 are concerned with *ūṭal*, yet they are mentioned here since their cause is *parattaiyir piruvu*.

44. எஞ்சி யோர்க்கு மெஞ்சுத லிலவே

Eñci yōrkku m-eñcuta l-ila-v-ē.

Others also are not prohibited to have their say.

Note 1. In *Iḷampūraṇam* it is stated that there should have been a separate *sūtra* with reference to the lady-love and might have been lost through the carelessness of the scribe.

45. நிகழ்ந்தது நினைத்தற் கேதுவு மாகும்

Nikalntatu niṇaittar k-ētu-v-u m-ākum

Piruvu may be the case of the lover and the lady-love to think of past event.

Note: 1. The particle *um* is taken by *Iḷampūraṇar* to suggest *etirmaṇai* and by *Nacčinārkkiniyar*, *eccam*. Hence the latter adds '*kūrutarṅkum ām*'.

46. நிகழ்ந்தது கூறி நிலையலுந் திணையே

Nikalntatu kūri nilaiyalun tiṇai-y-ē.

Staying away describing what had happened is included in *pālai-t-tiṇai*.

Is it possible for the *poruḷ* of one *tiṇai* to get mixed with another *tiṇai*?

47. மரபுநிலை திரியா மாட்சிய வாகி

விரவும் பொருளும் விரவு மென்ப

Marapu-nilai tiriyā māṭciya v-āki

Viravum poruḷum viravu m-eṇṇa.

They say that *poruḷ* belonging to one *tiṇai* may get mixed with another *tiṇai* without going against the traditional usage.

Is there any way to determine the *tiṇai* other than through the *mutarporuḷ*, *karupporuḷ* and *uripporuḷ*?

48. உள்ளுறை யுவம மேனை யுவமமெனத்

தள்ளா தாகுந் திணையுணர் வகையே

Uḷḷurai y-uvama m-ēnai y-uvamam-eṇa-t

Tallā t-ākun tiṇai-y-uṇar vakai-y-ē.

A simile by suggestion and an ordinary simile are also means to determine the *tiṇai*.

Where is *uḷḷurai-y-uvamam* used?

49. உள்ளுறை தெய்வ மொழிந்ததை நிலமெனக்

கொள்ளு மென்ப குறியறிந் தோரே

Ullurai teyva m-olintatai nilam-eṇa-k

Kollu m-eṇpa kuri-y-aṇin tōr-ē.

Grammarians say that *ullurai* is resorted to with reference to *karupporuḷ* excluding the deities.

Note: 1. *Naccinārkkiniyar* reads *nilaṇ* in place of *nilam*.

What is the definition of *ullurai-y-uvamam*?

50. உள்ளுறுத் திதனோ டொத்துப்பொருண் முடிசென

உள்ளுறுத் துரைப்பதே யுள்ளுறை யுவமம்

Uḷ-ḷ-urut t-itaṇō t-ottu-p-poruṇ muḍika-eṇa

Uḷ-ḷ-urut t-uraiḥpatē y-ūllurai y-uvamam.

Ullurai-y-uvamam is that wherein the *prakṛtārtha* or the topic on hand is suggested from the description of *aprakṛtārtha*.

Note: 1. *Naccinārkkiniyam* reads *uruvatai* in place of *uraiḥpatē*. Perhaps it is scribal error.

What is *ēṇai-y-uvamam*?

51. ஏனை யுவமம் தானுணர் வகைத்தே

Ēṇai-y-uvaman tāṇ-uṇar vakaittē

The other *uvamam* is that wherein *prakṛtārtha* is explicitly compared to the *aprakṛtārtha*.

What is *kaikkilai*?

52. காமஞ் சாலா விளமை யோள்வயின்

ஏமஞ் சாலா விடும்பை யெய்தி

நன்மையுந் தீமையு மென்றிரு திறத்தான்

தன்னொடு மவனொடும் தருக்கிய புணர்த்துச்

சொல்லெதிர் பெருஅன் சொல்லி யின்புறல்

புல்லித் தோன்றும் கைக்கிளைக் குறிப்பே

Kāmañ cālā viḷamai y-oḷ-vayin

Ēmañ cālā v-iṭumpai y-eyti

Naṇmai-y-um tūmai-y-u m-eṇr-iru tirattāṇ

Taṇṇoṭu m-avaḷoṭuṇ tarukkiya puṇarttu-c

Col-l-etir perā-aṇ colli y-inṇural

Pulli-t tōṇruṇ kaikkilai-k kurippē.

Kaikkilai is suggested when a lover carried away by uncontrollable passion at the sight of an immature girl satisfies himself with the expressions that he suffers for no wrong of his and she wrongs to him on his receiving no reply from her.

Note: 1. This suggests that the girl may not be even aware of his mental attitude towards her.

What is *peruntiṇai*?

53. ஏறிய மடற்றிற மிளமை தீர்திறம்
தேறுத லொழிந்த காமத்து மிகுதிறம்
மிக்க காமத்து மிடலொடு தொகைஇ
செப்பிய நான்கும் பெருந்திணைக் குறிப்பே
Ēriya maṭarrira m-ilamai tīr-tiram
Tēruta l-olinta kāmattu miku-tiram
Mikka kāmattu miṭaloṭu tokai
Ceppiya nāṅkum peruntinai-k kurippē.

Peruntinai is suggested from four things: *maṭal-ērutal* or mounting up a horse made of palm stems, the state of either the lover or the lady-love having passed the stage of youth, the state of completely forgetting oneself through extreme passion and their union in that state.

Note: 1. *Maṭal-ērutal* is possible only with reference to the lover.

To which *tiṇai* do the stages preceding them belong?

54. முன்னைய நான்கு முன்னதற் கென்ப
Munnaiya nāṅku munnatark-enpa.

The stages preceding the four mentioned above belong to *kaikkilai*.

Note: 1. *Naccinārkkiniyar* takes *munnaiya nāṅkum* to refer to *kāṭciaiyam*, *terital* and *tēral*, the stages when the lover first sees the lady.

What kinds of verses are suited to *aka-t-tiṇai*, etc.?

55. நாடக வழக்கினு முலகியல் வழக்கினும்
பாடல் சான்ற புலனெறி வழக்கம்
கலியே பரிபாட் டாயிரு பாவினும்
உரிய தாரு மென்மனார் புலவர்
*Nāṭaka valakkinu m-ulakiyal valakkinum*¹
Pāṭal cāṇṇa pulanerī valakkam
Kaliy-ē paṛipāṭ ṭ-ā-y-iru pāvīnum
Uriya t-āku m-enmanār pulavar.

Learned men say that Poetry in literature (relating to *aka-t-tiṇai*) will be composed in the verses *kali* or *paṛipāṭṭu* in consonance with the tradition followed in literature and the world.

Is there any other rule to be followed with reference to *akam*?

1. लोकधर्मी नाट्यधर्मी धर्मीति द्विविधः स्मृतः । Nāṭyaśāstra, 6 24.

56. மக்க ணுதலிய வகளைத் திணையும்
சுட்டி யொருவர்ப் பெயர்க்கொளப் பெருதூர்
Makka nutaliya v-akan-ain tiṇai-y-um
Cuṭṭi y-oruvar-p peyar-kola-p perāar.

In the five *tiṇais* which are in the middle where mention is made of human beings, their individual names should not be mentioned.

Where, then, may the individual names be mentioned?

57. புறத்திணை மருங்கிற் பொருந்தி னல்லது
அகத்திணை மருங்கி னளவுத லிலவே
Purattiṇai marunkir porunti n-allatū
Akattiṇai marunki n-aḷavuta l-ila-vē.

Individual names may be mentioned in *pura-t-tiṇai* and not in *akattiṇai*.

Note: 1 *Naccinārkkiniyar* slightly differs in the interpretation of the *sūtra*. According to him the meaning is this: If individual names have to be mentioned in *akattiṇai*, it can be done only when it is mixed with *purattiṇai*.

Note; 2. This *sūtra* serves as a connecting link between *Akattiṇai-y-iyal* and *Purattiṇai-y-iyal*.

Akattiṇai-y-iyal ends.

इत्यादि वदतामेव प्रभाता च विभावरी ।
 शल्योद्धारक्रियां चक्रुस्तस्यायुर्वेदपारगाः ॥ १० ॥
 विविधौषधसंपर्कविहितव्रणरोपणः ।
 तपोवनं स तैः सार्धं प्रपेदे नर्मदातटे ॥ ११ ॥
 न केवलं जलारण्ये^१ प्रसन्नाः श्वापदा अपि ।
 यत्रासन् मुनयो नैव तरवोऽप्यविपल्लवाः ॥ १२ ॥
 निवारितपरीवारो विवेश च विशां पतिः ।
 निर्मितं निर्ममत्वस्य विश्रमार्थमिवाश्रमम् ॥ १३ ॥
 तत्र वेत्रासनासीनं मुनीन्द्रैः परिवारितम् ।
 वामदेव इति ख्यातं तपोराशिं ददर्श सः ॥ १४ ॥
 विनयेन नमस्यन्तं मुनिस्तं मुदिताशयः ।
 समभिज्ञाय सर्वज्ञः सभार्यं पर्यपूजयत् ॥ १५ ॥
 स्मयमानो मुनिस्तस्यै ततस्तद्विपङ्कये ।
 कथयामास शुश्रूषा यदि वः श्रावयाम्यहम् ॥ १६ ॥
 हिरण्मयाण्डप्रभवो जगद्योनिर्मुनिः पुरा ।
 हरिनाभिसरोजन्मविहारी भगवानभूत् ॥ १७ ॥
 तस्मादत्रिरभूदत्रेः सोमः सोमाद् बुधो बुधात् ।
 पुरूरवास्ततोऽप्यायुरायुषो नहुषोऽभवत् ॥ १८ ॥
 ययातिरित्यतः पूरुः पूरोश्च जनमेजयः ।
 ततः क्रमेण प्राचिन्वान् प्रवीराख्यमनस्यवः ॥ १९ ॥
 अथाभयदशुन्धुभ्यामभूद् बहुविधः परः ।
 ततः शय्यात्यहम्यातिरुद्राश्चाख्योग्रतेजसः ॥ २० ॥
 अनन्तरस्त्वन्तिनारस्तस्यादिलिल^२ इत्यभूत् ।
 इलिलादपि दुष्पन्तो भरतश्च ततोऽभवत् ॥ २१ ॥

ततो वितथ इत्यस्माद् भूमन्युरभवत् ततः ।
 बृहत्क्षत्रस्ततो हस्ती तत्सूनोरजमीढतः ॥ २२ ॥

ऋक्षः संवरणस्तस्मात् कुरुः पश्चात् सुधन्वनः ।
 सुहोत्रस्तत्सुतश्चैद्यः कृतकोऽथ बृहद्रथः ॥ २३ ॥

ततः कुशाग्रर्षभपुष्पवन्तः
 सुधन्वदर्वाख्यजरातनूजाः ।
 सोमापिनामा सहदेवसूनुः
 श्रुतश्रवा निरमित्रः क्रमेण ॥ २४ ॥

सुश्रेत्रनाम्नो निरमित्रपुत्राद्-
 बभूव सूतुर्बृहदाद्यकर्मा ।
 सेनाजिदित्यस्य रिपुञ्जयाख्यो
 विभुः शुचिः क्षेम्य इति क्रमेण ॥ २५ ॥

ततः सुवृत्रस्त्वथ नेत्रनामा
 नृपः सुपूर्वोऽप्यथ सुश्रुताख्यः ।
 दृढाद्यसेनो नयनस्ततोऽभूत्
 सुमत्यभिख्यः सुबलस्ततोऽपि ॥ २६ ॥

सुनेत्रजः सत्यजिदित्यमुष्मात्
 स विश्वजित्तस्य रिपुञ्जयोऽभूत् ।
 इत्येवमत्यद्भुतकीर्तिभाजः
 सोमान्वये भूपतयो बभूवुः ॥ २७ ॥

स चचार तपो घोरं विनष्टप्रायसन्ततिः ।
 भक्त्या परमया देवं ववन्दे जलशायिनम् ॥ २८ ॥
 कदाचिन्मुदितः स्वप्ने जगादैर्न जनार्दनः ।
 प्रीतोऽस्मि वत्स ! मा मैवं तपसि व्यसनं कृथाः ॥ २९ ॥

सुतमुज्जायिनीभर्तुर्जेतारं जगतीपतिम् ।
 आमर्दकविमर्देऽपि निर्विकारमवाप्स्यसि ॥ ३० ॥

यस्य प्रद्युम्नसाम्बावप्यात्मजत्वं गमिष्यतः ।
 इत्युक्तः स तथा चक्रे समीपे च तदाश्रमः ॥ ३१ ॥

स राजहंस इत्येनं दीर्घायुषमजीजनत् ।
 चरितान्यतिमर्त्यानि यस्येति व्यरमन्मुनिः ॥ ३२ ॥
 श्रुत्वैतद् विस्मयस्मेरः स्थित्वा किञ्चिन्नरेश्वरः ।
 मध्याह्ननियमव्यग्रे मुनीन्द्रे शिबिरं ययौ ॥ ३३ ॥
 मुनिप्रभावनिर्वृत्तां प्रतिगृह्यातिथिक्रियाम् ।
 अन्येद्युः सपरीवारः प्रतस्थे पितुराश्रमम् ॥ ३४ ॥
 ततोऽसौ प्रत्यहं गत्वा वामदेवमवन्दत ।
 देवी परिचचारैनं गुणवत्पुत्रकाङ्क्षिणी ॥ ३५ ॥
 सवनेषु महर्षेश्च प्रतिपन्नौ सदस्यताम् ।
 ततस्तौ दम्पती तस्मिन्नूषतुः पितुराश्रमे ॥ ३६ ॥
 राज्ञी पुनस्तपस्विन्या उपलभ्य गुहालयम् ।
 अनपत्यजनाराध्यं प्रतस्थे तनयास्थया ॥ ३७ ॥
 भित्तिचित्रगतं ^१पित्रोः क्रीडन्तं ^२गुहमन्तिकात् ।
 दृष्ट्वा स्वतनयावस्थास्मरणेन ^३रुरोद सा ॥ ३८ ॥
 तस्मिन्नेवान्तरे तत्र प्रपदे शबराङ्गना ।
 वयसा विंशतिप्राया पुंसा प्रवयसा सह ॥ ३९ ॥
 विन्ध्यसेनेति तां देवी विनीतां शबरास्त्रियम् ।
 तमपि श्वशुरं तस्या व्यज्ञासीत् तापसीमुखात् ॥ ४० ॥
 शबराङ्गनया पृष्टा राज्ञी रोदनकारणम् ।
 हंसाहृतमुतावस्थाकथयातिव्यथां ययौ ॥ ४१ ॥
 तथैव तनयावस्थाकथया स्थितयोस्तयोः ।
 कृतात्मकृत्यस्तं देशं जगाम च जनेश्वरः ॥ ४२ ॥
 संसभ्रमजनोत्थानप्रणामसमनन्तरम् ।
 पार्श्वस्थां महिषी राज्ञे विन्ध्यसेनामदीदिशत् ॥ ४३ ॥

१. श. क.

२. लोकम्. ख.

३. पितुर. ख. ग.

४. प्रणयेन ख. ग.

इयं हि नः सखी साध्वी निषादाधिपतेः प्रिया ।
तनयार्थमिहायाता श्वशुरेणामुना सह ॥ ४४ ॥

तं निशम्योपवेश्यैनाम् आसीनस्तदनन्तरम् ।
वनेचरकरेऽपश्यन्महार्घं मणिकङ्कणम् ॥ ४५ ॥

ततस्तं पश्यतस्तस्य शबरस्याश्रुबिन्दवः ।
पेतुः किमिदमित्येनं पप्रच्छ पृथिवीपतिः ॥ ४६ ॥

ततः शबरवृद्धस्तं मौलिना भूतलस्पृशा ।
प्रणम्याभिदधे देव ! श्रूयतामश्रुकारणम् ॥ ४७ ॥

चण्डकृष्ण इति भ्राता धौरेयः क्रूरकर्मणाम् ।
ममासीत् तेन बन्धूनामहमेवावशेषितः ॥ ४८ ॥

तस्मिन् काले तपस्तप्तुं प्राप्तः केनापि हेतुना ।
रिपुञ्जयो महाभागस्तमहं पर्यचारिषम् ॥ ४९ ॥

स सिद्धार्थश्चिरं स्थित्वा गच्छन् मुनिजनेच्छया ।
निहस्य भ्रातरं मामप्यरण्याधिपतिं व्यधात् ॥ ५० ॥

अनुगच्छन्तमर्थैर्माम् अभिपूज्य व्यसर्जयत् ।
तत्प्रसादातिभारोऽयमनर्घवलयं मम ॥ ५१ ॥

तदाकृत्या च देवस्य स्वरेण चरितेन च ।
तस्य स्मृत्वा निपेतुर्मे नृशंसस्याश्रुबिन्दवः ॥ ५२ ॥

इत्यादिपितृसंबन्धकथयाध्यास्य भूपतिः ।
विन्ध्यसेनां च विस्त्रब्धां विमृज्य स्वाश्रमं ययौ ॥ ५३ ॥

ततः पत्या सह व्याघ्रदमनाख्येन साधुना ।
विन्ध्यसेनामुपेतां तौ सत्कारैभ्यनन्दताम् ॥ ५४ ॥

तौ मलिम्लुचदम्पत्यौ(त्योः ?) कालेन नृपदम्पती ।
बबन्धतुः परां मैत्रीमहार्यस्नेहनिश्चलाम् ॥ ५५ ॥

यामिन्याश्चरमे यामे स्वप्ने देवी कदाचन ।
बहुद्वीपार्णवाकीर्णं जगद्गोलं तु जग्रसे ॥ ५६ ॥

विदितस्वप्नवृत्तान्तरमात्यैः सह भूपतिः ।
प्रहर्षपरवानास्त प्रशस्तापत्यसम्पदा ॥ ५७ ॥

अथाचिरेण रोचिष्णुं मृगेन्द्रमिव केसरी ।
दधे वसुमती गर्भं दिनेशं द्यौरिवामला ॥ ५८ ॥

चक्रवर्त्यविसंवादिस्वप्नदोहदलक्षणा ।
विक्रमैकरसा दध्यौ गर्तवज्रगतां त्रयम् ॥ ५९ ॥

चतुर्णामप्यमात्यानां कलत्राणि पुरोधसः ।
गर्भं चभ्रुस्तदैवासीद् विन्ध्यसेनापि गर्भिणी ॥ ६० ॥

सा सिंहदमनं नाम प्रासूत सुतमूर्जितम् ।
देव्यास्तु स्वसुतोत्पत्तौ प्रीतिः स्यान्नैव तादृशी ॥ ६१ ॥

ततो वैजने मासि प्रशस्ते महिषी दिने ।
असूत ग्रहवर्गेऽपि स्वोच्चस्थानं गते सुतम् ॥ ६२ ॥

प्रनृत्तनरनारीकः पुत्रजन्ममहोत्सवः ।
पूर्णपात्रीकृतशेषद्रव्यराशिरवर्धत ॥ ६३ ॥

वामदेवोऽपि दृष्ट्वैनं दिव्याकारं कुमारकम् ।
मेने लक्षणसम्पन्नं चक्रवर्तिनमेव तम् ॥ ६४ ॥

विन्ध्यसेनापि सानन्दमाकर्ण्य द्विगुणोत्सवा ।
आदायात्मजमापेदे राजपुत्रदिदृक्षया ॥ ६५ ॥

यथार्थया भविष्यन्त्या राजवाहनसंज्ञया ।
अलञ्चकार तं भूयः पुरोयायी पुरोधसाम् ॥ ६६ ॥

सुमतेः प्रमतिर्नाम सुश्रुतस्यापि विश्रुतः ।
मित्रगुप्तः सुमित्रस्य मन्त्रगुप्तः सुमन्त्रजः ॥ ६७ ॥

पुरोधसः सोमदत्त इत्यासन् पञ्च सूनवः ।

(अपहारवर्मोत्पत्तिः ।)

जननी विन्ध्यसेनायाः पुनरादाय दारकम् ॥ ६८ ॥

शबरेण सहोपेत्य प्रह्ला प्राह स्म भूपतिम् ।
 कुमारानुचरत्वेऽसावनुरूप इवार्धकः ॥ ६९ ॥
 अस्यागमनमप्यस्माद् विज्ञेयमिति भूभुजा ।
 पृष्ठः शम्बरवृद्धस्तं प्रणनामाभ्यधत्त च ॥ ७० ॥
 अस्त्यस्मिन् विन्ध्यसेनायाः कश्चिन्मातृष्वसुः पतिः ।
 नातिदूरे किरातेन्द्रस्तन्मातुलमवैतु माम् ॥ ७१ ॥
 ते वयं मैथिलं यान्तमाकर्ण्य वनवर्त्मना ।
 निरोद्धुं दत्तसङ्केताः प्रत्यतिष्ठाम शस्त्रिणः ॥ ७२ ॥
 प्रवृत्ते च ततः सार्थे किरातैरामिषेषुभिः ।
 भग्नप्राये बले राजा चिराय समयुध्यत ॥ ७३ ॥
 मां च कृत्वा किरातेन्द्रः सारसञ्चयरक्षणे ।
 लुप्तशेषेण सैन्येन प्रयान्तं नृपमभ्ययात् ॥ ७४ ॥
 निवृत्तस्त्वहमद्राक्षं विक्षताङ्गीमथाङ्गनाम् ।
 अब्रवीन्मामयं रक्ष्यो भर्तृदारक इत्यसौ ॥ ७५ ॥
 तदाकर्ण्यहमभ्यर्णे करिकर्णान्तरे शिशुम् ।
 आश्चर्यायुषमद्राक्षं दैवादक्षतविग्रहम् ॥ ७६ ॥
 तमादायोपसृत्यैनां कासि भद्रे ! क यास्यसि ।
 कस्यायं गम्यते कस्माद् इत्युक्ता प्रत्युवाच माम् ॥ ७७ ॥
 आर्यस्यापि श्रुतिं यातो विदेहाधिपतिर्नृपः ।
 प्रहारवर्मा नाम्नासौ यन्मित्रं मगधेश्वरः ॥ ७८ ॥
 देव्योरपि तथैवासीत् सौहृदय्यमथैकदा ।
 सह भर्ता सखीं द्रष्टुं सा देवी मगधान् ययौ ॥ ७९ ॥
 कालेऽस्मिन् मगधेन्द्रस्य मालवेनाहवोऽभवत् ।
 तत्र क्षत्रक्षयं कुर्वन् साह्यं चक्रे च नः प्रभुः ॥ ८० ॥

अन्नपञ्जरमध्यस्थो राज्ञा चम्पेश्वरेण च ।
 साकमेकरथेनासौ मागधेनापवाहितः ॥ ८१ ॥
 स तु घोरं पराक्रामन् दिव्यास्त्रेणावचूर्णितः ।
 प्रत्यभिज्ञापि नाङ्गेषु मगधाधिपतेरभूत् ॥ ८२ ॥
 मालवेन्द्रः पुरो राज्ञां स एवाव्याजपौरुषः ।
 जितवान्नाहमित्युक्त्वा तत्याज निजमायुधम् ॥ ८३ ॥
 सुहृद्विरहविद्धोऽपि प्रव्रज्यातो निवर्तितः ।
 यमौ च जनयाञ्चक्रे तनयौ जनकेश्वरः ॥ ८४ ॥
 भद्रवाहनमादाय मालवादश्वमागतः ।
 ज्येष्ठपुत्रैरवष्टब्धान् विदेहानशृणोत् पथि ॥ ८५ ॥
 बलैकदेशमादातुं स्वस्तीयाम् सुम्हनाथतः ।
 अवक्रेण पथानेन क्रान्तः किं कुशली न वा ॥ ८६ ॥
 माता मे मन्दभाग्यायाः करे निक्षिप्य बालकम् ।
 मार्गे स्वयं कनीयांसं भर्तृदारकमग्रहीत् ॥ ८७ ॥
 योऽयमाधोरणे^१ भग्नः प्रियो मे पार्श्वतो गतः ।
 कुमारस्तं गजं दृष्ट्वा रुरोदारोहणेच्छया ॥ ८८ ॥
 अज्ञानादहमप्येनमारोहितवती शिशुम् ।
 सार्थभङ्गे हते तस्मिन् परिभ्रश्यापतद्भुवि ॥ ८९ ॥
 सोऽयं दीर्घायुरेषाहम् एवं भूतास्मि विद्वला ।
 ततः स्निग्धं गृहीत्वैनं प्रत्यङ्गं परिष्वजे ॥ ९० ॥
 सेनापतिश्च तं हत्वा निवृत्तः प्रेक्ष्य दारकम् ।
 मत्करे विन्ध्यसेनायै साश्वं प्रेषितवानिति ॥ ९१ ॥
 श्रुत्वा तौ दम्भती भग्नो विदेह इति मूर्च्छितौ ।
 आकुलेन किरातेन यथावत् कथितं पुनः ॥ ९२ ॥

अनामयं नृपस्येति श्रुत्वाश्वस्तः कुमारकम् ।

चित्तापहाराद् भूपस्तम् अपहाराद्वयं व्यधात् ॥ ९३ ॥

(उपहारवर्मोत्पत्तिः ।)

ततोऽन्यं तत्समाकारं कृत्वा हस्ते कुमारकम् ।

प्रज्ञातो मुनिरभ्येत्य प्राप्तातिथ्यः समभ्यधात् ॥ ९४ ॥

तीर्थयात्रागतः सोऽहं भागीरथ्यामथाप्लुतः ।

अकिञ्चनत्वान्निःशङ्कं न्यवर्ते वनवर्त्मना ॥ ९५ ॥

तत्रारण्ये बहुव्यालं विरलव्याकुलप्रजम् ।

मध्याह्ने गमनश्रान्तः कपि ग्राममभ्यगाम् ॥ ९६ ॥

तत्रोन्मत्त इवाकृत्या चैत्यवृक्षतले स्थितम् ।

कण्डूखण्डितसर्वाङ्गं वृद्धग्रामीणमैक्षिषि ॥ ९७ ॥

तस्मादशृणवं ग्रामं मरकक्षीणमानुषम् ।

यद्यदुक्तं जनैस्तत्तत् कुर्वाणमघशान्तये ॥ ९८ ॥

ततः किञ्चिदतिक्रामन्नदूरे जरतीं स्त्रियम् ।

अद्राक्षं तत्क्षणक्षोदक्षरितक्षतजोक्षिताम् ॥ ९९ ॥

कासि भद्रे ! किमित्येनाम् अप्राक्षं भृशमक्षमाम् ।

सापि मद्वैरवक्षिसक्षतोपद्रवमब्रवीत् ॥ १०० ॥

भद्र ! संक्षेपतो वक्ष्ये विदेहाधिपतिर्वने ।

कस्यापि हेतोः प्रस्थाता निरुद्धः प्रतिरोधकैः ॥ १०१ ॥

सार्थभङ्गे परिभ्रष्टा कान्दिशिका दिवानिशम् ।

शिशुना च करस्थेन क्रन्दन्ती वनमभ्रमम् ॥ १०२ ॥

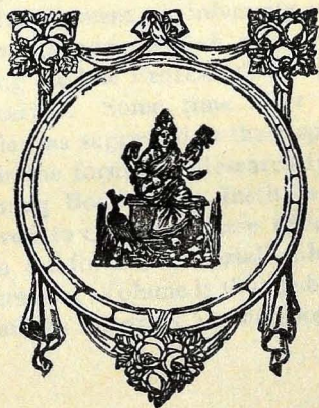
अटव्यामटनश्रान्ता शार्दूलेनास्मि विक्षता ।

करभ्रष्टं कुमारं च प्रहर्तुमयमुद्यतः ॥ १०३ ॥

तत्रैव शबरन्यस्तं धेनुकाशवसन्निधौ ।

बाणयन्त्रं मृगान् हन्तुं तदनेनावघटितम् ॥ १०४ ॥

KUPPUSWAMI SASTRI MEMORIAL VOLUME



THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS

1949

KUPPUSWAMI SASTRI
MEMORIAL VOLUME



THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS

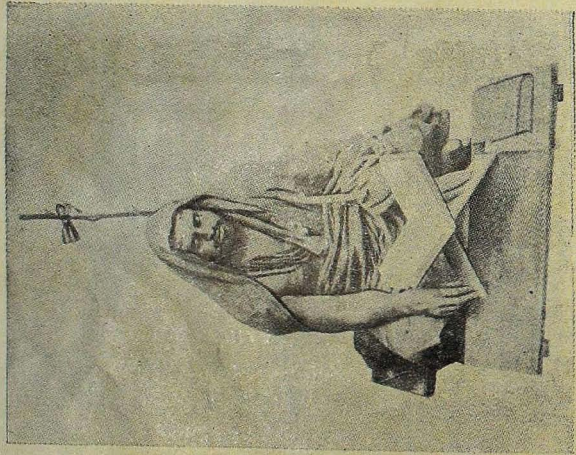
1948

Mm. Prof. S. Kuppuswami Sastri passed away on September 5, 1943. The Madras Samskrit Academy of which he was one of the founders and the first President till his demise held a condolence meeting on September 14 at the Ranade Hall, Mylapore, with the Rt. Hon. V. S. Srinivasa Sastri in the chair; on November 3, a memorial meeting was held in the University Senate House with the Vice-chancellor, Dr. Lakshmanaswami Mudaliar, in the chair; learned societies all over the country met and several distinguished persons, scholars, educationalists, and publicists paid tributes to the profound scholarship of the late Professor and his contribution to the growth and development of University education in general and Sanskritic studies and research in particular. Numerous letters appreciating the late Professor's services to the cause of learning were received. Some time after a fitting memorial to the great scholar, as suggested in these speeches and letters, had been raised in the form the Research Institute bearing his name, the Governing Body of the Institute and its Research Committee resolved to collect all these tributes to his scholarship and work in the form a memorial volume. The Kuppuswami Sastri Memorial Volume is thus published as a mark of respect to the memory the great Mahāmahopādhyāya.



MAHAMAHOPADHYAYA PROF.
S. KUPPUSWAMI SASTRI

Two Sannyasin-teachers under whom Mm. Prof. S. Kuppuswami Sastri studied



SRI BRAHMENDRA SARASVATI
(Palamaneri Svāmīgal)



SRI VASUDEVA
BRAHMENDRA SARASVATI

LIFE AND WORK OF THE LATE MM. PROF. S. KUPPUSWAMI SASTRI

A CHRONOLOGICAL TABLE

- 15-12-1880 Born at Ganapati Agraharam on the banks of the Cauvery in Tanjore Dt. as the fourth son of Seturama Iyer.
- Studied Sanskrit and Śāstras in the traditional style, and English at Tiruvadi.
- 1896 Passed the Matriculation Examination.
- 1900 Graduated from the S.P.G. College, Tanjore, with Philosophy as his special subject.
- Was a clerk in the Revenue Board for a time; then a student of law at Madras and Trivandrum.
- 1905 Became Master of Arts.
- Was delivering religious lectures at the P. S. High School and other places in Mylapore.
- 1906 Appointed Principal of the Madras Sanskrit College, Mylapore, by its founder Sri V. Krishna-swami Iyer.
- 1906-10 Principal of the Madras Sanskrit College.
- 1907 Became Chairman of the Board of Examiners in Sanskrit in the Madras University.
- Edited the Adhvara mīmāṃsā kutūhala vṛtti for the Vani Vilas Press, Srirangam.
- 1910 Re-organisation of the Rajah's College at Tiruvadi. Appointed Principal of that College.
- 1910-14 Principal of the Rajah's College of Sanskrit and Tamil Studies, Tiruvadi.
- Assisted the Vani Vilas Press, Srirangam, in their edition of the Complete Works of Śaṅkara.
- 1912 Appointed acting Professor of Sanskrit at the Presidency College, Madras, during the leave of Prof. M. Rangacharya.
- Took leading part in the organisation and starting of the Siromani Course on the side of Oriental learning in Sanskrit along traditional lines in the Madras University.

1913 Delivered a course of 20 lectures in the Madras University on 'Hindu Philosophy with special reference to the Nyāya-Vaiśeṣika Systems'.

Appointed member of the Tamil Lexicon committee.

1914 Appointed permanent Professor of Sanskrit and Comparative Philology at the Presidency College, Madras, and Curator, Madras Govt. Oriental Mss., Library, Madras, on the retirement of Prof. M. Rangacharya.

1914-36 Occupied the above position.

1914-36 Edited 8 Vols. with Prof. Rangacharya and 58 Vols. independently of the Descriptive and Triennial Catalogues and Alphabetical Indexes of the Mss. of the Madras Govt. Oriental Mss. Library.

1915 Became a member of the Senate of the Madras University.

1918 Delivered 20 lectures at the Madras University on 'Indian Epistemology.'

Became Chairman of the Board of Studies in Sanskrit in the Madras University.

1919 Promoted to the I.E.S.

Delivered 20 lectures at the Madras University on 'Methods and Materials of Literary Criticism in Sanskrit.'

Presided over the Classical Sanskrit and Modern Vernaculars Section of the First All-India Oriental Conference, Poona. (5th, 6th and 7th November 1919).

Delivered another course of lectures at the Madras University on 'Indian Theism.'

1921 Edited jointly with Prof. M. Rangacharya the Padyacūḍāmaṇi in the Madras Govt. Oriental Mss. Library Series.

1922 Presided over the Indian Philosophy Section of the Second All-India Oriental Conference, Calcutta and delivered the Presidential Address on 'The Prābhākara School of Karma Mīmāṃsā.' (Proceed. pp. 407—412).

1923 Became a member of the Academic Council of the Madras University.

1924 Contributed an Introduction to the Nilakaṇṭha Vijaya Campū of Nilakaṇṭha Dīkṣita, published by the Bālaṃanoramā Press, Mylapore, Madras.

1925 Took part in organising the Third session of the All-India Oriental Conference at Madras.

Contributed two papers to the Third Oriental Conference, Madras, (1) Further Light on the Prābhākara Problem and (2) Bodhāyana and Damaṇḍācārya, presupposed by Rāmānuja. (Proceed., pp. 474—481, 465—473).

1925-26 Took leading part in the organisation and setting up of the Oriental Research Institute in the University of Madras.

1926 Contributed an Introduction to the Āścarya-cūḍāmaṇi of Śaktibhadra, published by the Bālaṃanoramā Press, Mylapore, Madras.

Presided (on 30-8-1926) over the 10th All-India Sanskrit Conference at Calcutta and delivered a Sanskrit Address (Saṃskṛta Sāhitya Pariṣat Patrikā, Calcutta, Vol. IX, No. 5, Sep. 1926, pp. 185—195).

Presided again over the Indian Philosophy Section of the Fourth All-India Oriental Conference, Allahabad (5th, 6th and 7th Nov. 1926), and delivered the Presidential Address on 'A Few Problems of Identity in the Ancient Cultural History of India.'

Honoured by the Bhārata Dharma Mahāmaṇḍal, Benares, with the title 'Vidyāvācaspati'.

Started the Madras Sanskrit Academy in collaboration with Sri V. V. Srinivasa Ayyangar and others friends. Made the first President of of the Madras Sanskrit Academy.

1927 Honoured by the Government with the title 'Mahāmahopādhyāya'.

Delivered Readership lectures at the Madras University on 'The Philosophy and Exegetics of the Mīmāṃsā System.'

Started the Journal of Oriental Research, Madras, in collaboration with Sir P. S. Sivaswami Iyer, Sri K. Balasubrahmanya Iyer and others.

Wrote in the Journal of Oriental Research an article on Sundarapāṇḍya (Vol. I, pp. 1-15).

„ „ Bhadanta (ibid. pp. 25-26).

„ „ Aravaṇavaṭikal (ibid. pp. 191-201).

„ „ Aravaṇavaṭikal again (Vol. II, pp. 79-83).

Delivered Readership lectures at the Madras University on Mīmāṃsā,—‘Sentence-split, Beginning and End’ (Vākyabheda, Upakrama and Upasamhāra).

1929 Wrote in the JOR., Madras, an article on ‘Rāvaṇabhāṣya’ (Vol. III. pp. 1-5).

Wrote on ‘Kośavān Ācāryaḥ’ in the volume ‘Essays by Diverse Hands’, Madras Library Association.

Delivered Readership lectures at the Madras University on Nyāya,—‘Thought - measuring Devices in Indian Dialectics’.

1930 Contributed a Foreword to the Naiṣadhiya Carita edited by Pandit Vyasaraya Sastri, Vadhyar & Sons., Palghat.

1931 Delivered at the Annamalai University four lectures on ‘Highways and Byways of Literary Criticism in Sanskrit.’ (Since published by the Kuppuswami Sastri Research Institute, Madras).

Edited the Vīṇāvāsavadattā published in the JOR., Madras.

1932 Edited jointly with Pandit T. V. Ramachandra Dikshitar the Vibhramaviveka of Maṇḍana Miśra. Wrote the Primer of Indian Logic.

Began his edition of the Dhvanyāloka and Locana with Kaumudi and his own Upalocana.

Honoured by H. H. Śrī Śaṅkarācārya of Kāmakoti Pīṭha with the title ‘Darśanakalānidhi’.

1933 Honoured by H. H. Śrī Śaṅkarācārya of Govardhana Mutt, Puri, with the title ‘Kulapati’.

Assisted the Madras Law Journal Press in their edition of Vālmīki Rāmāyaṇa, and wrote a foreword to it.

Contributed an Introduction to Mādhavānanda's Translation of the Bṛhadāraṇyaka Bhāṣya, Mayavati, Almora.

1934 Presided over the Indian Philosophy Section of the Tenth All-India Philosophy Congress, Waltair, and delivered the Presidential Address on 'Pūrṇaism in Indian Thought'. (Proceed. pp. 45—54).

Wrote on 'Authorial Homonymy and Polynymy' in the Classified Catalogue Code of the Madras Library Association (pp. 111—118).

1935 Delivered Readership lectures at the Madras University on 'Mater, Spirit and God in Nyāya-Vaiśeṣika'.

Wrote on 'Library Science as viewed by a Classicist' in the Annual Report of the Madras Library Association.

Presided over the Paṇḍita Pariṣad of the Eight All-India Oriental Conference, Mysore, and delivered a Sanskrit address on 'Pāṇḍitya-Vimarśa-advaita, 'Synthesis of learning and research.' (Printed in the Proceedings).

Retired from the Professorship of Sanskrit in the Presidency College, Madras.

Started as Editor-in-Chief the work of the New Catalogus Catalogorum in the Madras University.

1936 Contributed an article in Sanskrit on 'Abrahmajijñāsā' in the Languages Number of the Journal of the Madras University. (April).

Addressed the new graduates at the Convocation of the Madras University (29th August).

Edited the Brahmasiddhi of Maṇḍanamiśra with Śaṅkhaṇḍī's commentary with critical introduction, etc., in the Madras Govt. Oriental Mss. Library Series.

Delivered the 11th Anniversary Address at the Bhandarkar Oriental Research Institute, Poona

on 'Maṇḍana-Sureśvara Equation in the History of Advaita.' Printed in the Annals of the BORI. Vol. XVIII. pt. 2, pp. 121—151). Was elected Honorary Member of the BORI.

Appointed Honorary Professor of Sanskrit at the Annamalai University, Chidambaram.

1937 Wrote an article on 'Śri Ramakrishna and the Message of Hinduism' in the Triveni (Vol. IX, No. 10, April, 1937, pp. 35—38).

1940 Delivered at the Madras University the Krishnaswami Rao lectures on 'Compromises in the History of Advaitic Thought' (16th and 17th Feb.) (Since published by the Kuppuswami Sastri Research Institute).

Retired from the Annamalai University and settled down at his village.

5-9-1943 Passed away at Ganapati Agraharam.

—V. RAGHAVAN

ŚRĪMUKHA FROM H. H. ŚRĪ JAGADGURU
CANDRAŚEKHARENDRA SARASVATI SVĀMIGAL,
SANKARĀCĀRYA OF
KĀNCĪ KĀMAKOṬI PĪṬHA

श्री चन्द्रमौलीश्वर

स्वस्ति श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकाञ्चीकामकोटिपीठा-
धीश्वरजगद्गुरु श्रीमच्छङ्करभगवत्पादाचार्याणामधिष्ठाने सिंहासनाभिषिक्त-
श्रीमन्महोदेवेन्द्रसरस्वतीसंयमीन्द्राणामन्तेवासिवर्य श्रीमच्चन्द्रशेखरेन्द्र-
सरस्वतीश्रीपादैः क्रियते नारायणस्मृतिः ॥

दर्शनकलानिधि - महामहोपाध्यायादिविरुद्व्याख्यातचतुस्तन्त्रवैशारद्यानां
परिशीलनसंवर्धनसेवादिभिः संस्कृतविद्यैकतानस्वान्तानाम् औदार्यक्षमा-
मुदितादिगुणविभूषितानां स्थूलसूक्ष्मकारणातिरेकिणा अनपायिना यशःवत्येन
चकासतां ब्रह्मश्रीकुपुस्वामिशशिणां संस्मरणलक्षणोऽयं ग्रन्थः तच्छात्रैः अन्यैश्च
तेष्वाकलितभावबन्धैः सहृदयैः विरचितप्रबन्धनिचयात्मा प्रकाशमुपनीयत
इति भृशं प्रमुदितान्तरङ्गाः स्मः ॥

शास्त्रिणः किलैते कौमारादेव संस्कृतविद्याम्यसनप्रवणाः कुलकमानुषा-
तेन, पौर्वदेहिनेन च केनापि बुद्धिसंयागेन न्यायमीमांसादिशास्त्रेषु नितरां
परिश्राम्यन्ति स्मेति श्रूयते । यदा च संस्कृत एम . ए . परीक्षामुदतरन् तदा
श्री वि . कृष्णस्वाम्यार्यमहोदयाः शास्त्रेषु आङ्गलविद्यायां च तादृशमेषां
महोद्यममालक्ष्य अतिमात्रमेनानभिन्त्यविशन्तः अभ्यारोहयन्श्च नवप्रतिष्ठापितायां
स्वीयसंस्कृतविद्याशालायामध्यक्षपदवीम् ॥

तत्र च बिन्दुटीका-भाट्टचिन्तामणि-कुतूहलवृत्त्यादीन् विरलप्रचारान्
ग्रन्थान् सकुतूहलम् अध्यापयन्तः सम्यग्विमर्शपथेन प्राचीननवीनशास्त्रग्रन्थानां
कामपि पाठनरीतिमवतारयन्तश्च स्वीयपाण्डित्याभिवृद्ध्या साकं शास्त्राभिवृद्धिं
कलयन्तः तेषु च शास्त्रेषु ये ग्रन्थिविशेषाः अनितरमेधास्तानविश्रान्तपरिश्रमेण
समीक्ष्य निपुणमतीन् स्वानन्तेवासिनो ग्राहयन्तश्च व्यराजिषत ॥

अपरं च, पञ्चनदसंस्कृतविद्याशालाप्रधानाध्यक्ष्यावलम्बनेन तत्र
यथादर्शितया दिशा साहित्यव्याकरणादिसामान्यशास्त्राध्यापनशैलीपरिष्करणेन,

ततो मद्रपुरीराजकीयाङ्गलकलाशालासंस्कृतप्रधानाध्यापकस्थानपरिग्रहेण साङ्गल-
सविमर्शसंस्कृताध्यापनेन च शास्त्रिवर्या अनितरसाधारणीं प्रथमवापुः । इत्यमिमे
सप्तत्रिंशता वत्सरैः उपेयभूतानां वेदान्तादीनां, उपायभूतानां साहित्यादीनां
शास्त्राणां सविमर्शमध्ययनोपकल्पनेन, हन्त ! शास्त्रिवर्याः अन्वर्थमहा-
महोपाध्यायविरुदाः, दर्शनकलानिधयश्च संवृत्ताः । यथा चेमे उदारोदाराणां
महाशयानां वि. कृष्णस्वाम्यार्याणां शिवस्वाम्यार्याणां च परिग्रहणेन महतीं
समुच्छ्रायदशमध्यरोहन्ति स्म तथा पण्डितवर्याणामेतेषामाश्रयेण विराजमाना-
स्वद्यतनासु संस्कृतकलाशालासु मद्रपुरीयसंस्कृतकलाशाला अनुत्तमां समुन्नतिमवाप्य
विराजमाना दरीदृश्यते ॥

नात्र किञ्चिच्चित्रमिव यदिदानीमपि कराळे कलौ काले संस्कृतविद्या
उज्जीवतीति, यदेभिः एतावन्तं काले विश्वविद्यालयायासु राजकीयासु च
विचार-निर्णय-उपदेशसमितिषु अभ्यन्तरीभूय संस्कृतानुबन्धिकर्तव्याकर्तव्यविषयेषु
बहुशः तत्तन्त्यायोल्लिङ्गनपूर्वकं युक्तरूपा विशिष्टतराश्च उपदेशाः कृताः । न
चेदमपि परीक्षकाणां विस्मयावहं यदेषां संस्कृतसेवायामेव कृत्स्नमायुरुपक्षपयतां
तानि तानि उपदेशवचनानि श्रुतिवचनानि विश्वविद्यालयीयैः, राजकीयैश्च
निरपेक्षं प्रमाणानि उररीक्रियन्ते स्मेति यत इमे शास्त्रिवर्याः विद्याशीलपरोपकार-
प्रख्यातिमुखवित्तानां पारदौर्बल्यं श्रुतिलिङ्गादीनामिव अभिमन्यमानाः दोषविदूराः
अभिरूपायाः शोभनायाश्च लोकयात्रायाः निर्वहणेन इत्थं विद्या अभ्यसनीया
इत्थं लोकव्यवहारो वर्तनीय इति चास्मिन् विषये निदर्शनमासन् ! सर्वमिद-
मनुचिन्त्यमानं सहृदयपरीक्षकाणाम् अनल्पाय हृदयसंवादोपस्कृताय च नियतं
चमत्काराय कल्पेत । श्रीमच्छास्त्रिवर्यैः सभाक्तिप्रकर्षं निरन्तरसंराधितस्य
उमासहायस्य परमेश्वरस्य अनुग्रहविशेष एवायं यदेतावती एतेषाम् अनन्य-
सुलभा समुच्छ्रायप्राप्तिः । सततशिवपूजापरतया “परस्परसमास्वादप्रथमान-
सतत्स्वयोः । कविताबुधयोर्योगं नमामि शिवयोर्यथा ॥” इति चैवमादि-
पद्यविस्चनेन कियती शास्त्रिणां पारमेश्वरी भक्तिरिति सुतरामभिव्यज्यत एव ।
तन्मन्यामहे पण्डितप्रवराणामीदृशानां संस्मरणप्रबन्धो नाम महदुत्कुर्याल्लोकस्य ।
यदि चोक्तशास्त्रिवर्यसंस्मरणप्रबन्धप्रकाशनोद्युक्ता एते चान्ये च संस्कृतप्रणयिनः
इतोऽप्यधिकतरं व्यवसेयुः तत्तादृशस्य शास्त्रिवर्यादृतस्य संस्कृतविद्याभिवृद्धि-
प्रकारस्य संस्कृतलोकोपकारस्य च अनुरूपं किमप्यन्यत् अभिज्ञानं सम्पादितं
भवेदिति ॥

आशास्महे च स एव भगवान् कुतूहलवृत्ति ब्रह्मसिद्ध्यादिप्रबन्धात्मना यशः-
 कायेन इह शाश्वतीं प्रतिष्ठां शास्त्रिवर्याणामनुगृहीयात् ; आविर्भावयेच्च स्वं
 परतरं ज्योतिस्स्वरूपमिति, एवं शास्त्रिवर्यविषये कृतज्ञताविष्करणकुतूहलिनां
 तत्संस्मरणप्रबन्धप्रकाशनरूपलोकोरकारबद्धादराणां गीर्वाणभाषाभिमानिनाम्
 ऐहिकामुष्मिकश्रेयांस्यनुगृह्णत्विति च ॥

मकाम् कुम्भपोणम् ।

श्री शा० शके १८६५

सुत्रानुसं ० मार्गशीर्ष १०

नारायणस्मृतिः

HIS HIGHNESS SRI RAMA VARMA PARIKSHIT, MAHARAJAH OF COCHIN :—

It was with great grief that I learned the sad news of the recent demise of Mahāmahopādhyāya Professor S. Kuppuswamy Sastriar. By his devoted and selfless services to 'Amṛta Bhārati' he has indeed earned for himself a world-wide reputation. As the Professor of Sanskrit in the premier College at Madras he had the happiness and privilege of instilling into the minds of some of his beloved pupils a love for Sanskrit and its literature almost similar to his own. But it is by his strenuous work outside the portals of the College that he did more for the advancement of Sanskrit. During his Curatorship of the Oriental Library at Madras many new and valuable additions were made to the already excellent collection of rare manuscripts. His learned prefaces to new publications and enlightening articles in the *Journal of Oriental Research* and other reviews were a real treat to those that hungered for knowledge.

It was long long ago, when I visited the Sanskrit College at Mylapore, that I first met the Professor. Hardly any words passed between us then. Our real acquaintance began when he became the President of the Board of Studies and the Board of Examiners in Sanskrit and myself a member of the same. That acquaintance soon developed into a friendship that was never marred by any untoward incident.

In conducting the meetings of these Boards he showed tact, courage, courtesy and above all, an extraordinary grasp of the various branches of Sanskrit literature including, of course, the critical studies made by European savants. These Board meetings were always looked forward to with pleasure, as the Professor enlivened them with many an anecdote.

On the memorable occasion of the annual 'sadas' and prize distribution ceremony at the Rama Varma Sanskrit College at Tripunittura, Cochin State, over which the Sastriar presided, he made it very clear to us that he had a warm corner in his heart for all lovers of Sanskrit. His displeasure towards those of his old students who neglected Sanskrit was also made manifest. In this connection it may particularly be mentioned that he donated a fair amount for an annual prize to show his interest in that institution.

I doubt whether the void created by the Sastriar's demise in the noble ranks of real Sanskrit scholars can easily be filled up. The only consolation is that he has so trained some of his dear pupils as to make one hope that the torch lighted by the Sastriar will be carried forward by them with undimmed and ever increasing brilliancy.

THE RT. HON'BLE V. S. SRINIVASA SASTRI:—

"The news hushed us. A mighty mind is at rest, few could gauge its contents. One like me could only fold hands and worship in silence.

And all at Command ! To hear him was to be lifted up to the region of clear thought and high purpose."

"Within a few days of one another, three great scholars* of South India had been taken away by the hand of death and of the three, Prof. Kuppuswami Sastri was the greatest. No branch of Sanskritic learning was unfamiliar to Prof. Kuppuswami Sastri. He took a great part in the proceedings of the University bodies ; Prof. Kuppuswami Sastri was perhaps the last of the gallant band of courageous and independent-minded Senators. The proceedings of the University bodies to-day lacked the dignity and the majesty that was attained in the days of Prof. Rangachari and his eminent successor, Prof. Kuppuswami Sastri.

"Prof. Kuppuswami Sastri was a great teacher. The province was full of students who sat under him and everyone of the scholars worshipped and loved him not only for the extent, depth and accuracy of his learning, but for the love with which he imparted his knowledge to them. The province had lost a remarkable and profound scholar, one whom they could put forward as the full-blown flower of all the learning which they cherished and as the true representative of our ancient learning.

"The late Mr. Kuppuswami Sastriar did not become a professor by choice; he somehow came in the end to occupy the place in life for which he was supremely fitted. Having come to occupy it, he performed his duties on the highest level to which he could attain. In this respect his life should be an

* The other two scholars referred to are Mms. Dandapani Dikshitar of Chidambaram and R. V. Krishnamachariar of Kumbhakonam.

example to all young men—that they should show themselves not only quite equal to the positions to which they might attain but prove superior thereto, so that when occasion arose, they could get on to something higher or better. That way their future would be in their own hands. The late Mahāmahopādhyāya always gave of his best as a teacher. He had an instinctive understanding of the difficulties of the pupil and always came forward with a helping hand.

“As a member of the Senate of the Madras and the Annamalai Universities, Mr. Kuppuswami Sastriar dealt not only with the particular subjects of which he was master but with work of a more comprehensive nature pertaining to University affairs. All these he studied with minute care, his capacious and sharp mind enabling him to take in big and small points alike with ease. In all his work he showed utter fearlessness and a readiness to stand up for the right and straight course, no matter who was pleased or displeased, or what evil threatened him. I wish there were visible a few more signs of that quality among public men. I would like to see, above all, public men standing up for the right and suffering for it; for that would teach the world a lesson far superior to that which one could gather when one saw persons running away from trying positions and attaining their ends, if at all, by devious methods and doubtful processes.

“In spite of his great qualities, the late Mahāmahopādhyāya was humble in his soul, a good man whose ideals were high, whose aims were noble and whose methods were honest and straightforward. Few there were who combined such high scholarship and knowledge of the Kāvya and Śāstras and fewer still who added to it, as he did, a benevolence of temper, loftiness of character and modest desire to be good and useful.”

SIR P. S. SIVASWAMI AIYAR:—

“The death of Mahāmahopādhyāya Prof. Kuppuswami Sastri is an incalculable loss to the world of Sanskrit learning and scholarship. He was the foremost Sanskrit scholar of the present generation in Southern India, if not in the whole of India. In width and profundity of learning and range of scholarship he had few equals. He was deeply learned not merely in what are known as the four Śāstras, Nyāya, Vyākaraṇa, Mīmāṃsā and Vedānta but also in Sāhitya (Kāvya Nāṭaka and Alaṅkāra). The standard of his attainments in

these subjects was not of the type ordinarily reached by the graduates of our University, but of the level attained by the ablest Pandits of the orthodox type. His passion for accuracy was remarkable.

My friendship with him commenced in 1905 when he became the Principal of the Mylapore Sanskrit College, and I had the highest admiration and esteem not merely for his learning and scholarship, but for his spotless character and irreproachable life, and his great modesty. He had a great love for his pupils and rejoiced in their success in life, and was free from the slightest envy of the other scholars. To some of his friends like myself it was a matter of regret that his literary output was not equal in volume to that of other scholars who could not boast of the same attainments. To start a school of research and produce scholars who could advance the cause of Sanskrit learning was sufficient to satisfy his ambition. It was with this object that he started the Sanskrit Academy and the *Journal of Oriental Research*. His death will be widely mourned not merely by all his friends, of whom I am privileged to count myself as one, but by all who are interested in the advancement of Sanskrit learning."

SRI T. R. VENKATARAMA SASTRI:—

"Prof. Kuppuswami Sastri was learned in different branches of Sanskrit culture. It has been pointed out that Prof. Kuppuswami Sastri had not written many books. He preferred to teach rather than write books. I hope that a fitting memorial would be instituted to perpetuate his memory."

MR. LITTLEHAILES, Formerly Director of Public Instruction, Madras and Vice-Chancellor, Madras University:—

It was with great regret that I learnt of the death of my old friend and sometime colleague, Professor S. Kuppuswami Sastri. Others will be able to appraise his contributions towards the exposition of ancient Indian Philosophy. I would here only outline what I know of him and his work from personal contact. What impressed me more than once was his austerity, his rigid moral judgment, and his unswerving adherence to the search for truth, the whole truth and nothing but the truth; he did not suffer gladly those who propounded views founded

upon inaccurate scholarship, though he was ever ready to assist the truly earnest searcher after the truths embedded in Sanskrit lore. He was one of the earliest of South Indian Scholars who had absorbed the critical methods of Western Scholarship; he was in fact progressive in his approach to knowledge, though sometimes erroneously looked upon as reactionary by those who favoured non-critical studies. He bridged the great gulf that used to lie between the traditional Pundit learning and the modern approach to Oriental studies. No one appreciated the Pundit and his learning more than he; no one applied the traditional lore of the Pundit to greater advantage in the study of the comparative philology of the Dravidian languages than he; no one had a deeper insight into the influence of Sanskrit thought upon Dravidian culture than he.

His work for Government as Curator of their Oriental Manuscript Library and Editor of the Catalogues and Indexes of the manuscripts in that Library was of outstanding merit and brought his name before Oriental scholars not only throughout India but also in Europe and America. His services to the University of Madras, especially in the field of Oriental study and culture, were continuous and comprehensive as well as invaluable; as a member of the Senate, of Academic Council, of the Boards of Studies and Boards of Examiners, of Inspection and other Committees, as Reader and as Lecturer, his intellectual acumen was outstanding, and his transit deprives South India of a Scholar of character and culture and leaves Madras the poorer for his passing. Yet we are happy in the knowledge that his influence persists in our academic life and that we remember him with respect and devotion.

Dr. S. RADHAKRISHNAN :—

I am glad to have this opportunity to pay my tribute to the great learning and generous personality of the late Professor S. Kuppuswami Sastrigal. I met him for the first time when in 1914 he came to the Presidency College as Professor of Sanskrit and Comparative Philology, and ever since then, throughout his life, he was a force to be reckoned with both in the Presidency College and in the University of Madras. As a teacher, he has left behind a great tradition. He illustrated the great ideals of the Indian teacher.

DR. A. L. MUDALIAR, M.D., F.R.C.O.G., F.A.C.S., Vice-Chancellor, University of Madras:—

Mahāmahopādhyāya S. Kuppuswami Sastri was connected with the University of Madras for over a generation and had taken a most conspicuous part in the deliberations of various University Bodies during many years. His efforts in reorganising the Oriental studies of the University and in giving them a status and a prominence were great, and his services to the cause of Indian languages in general and Sanskrit in particular were unique. The several Oriental Titles and the institution of the B. O. L. Degree were largely due to his initiative. As a scholar of unrivalled authority in his speciality, he was zealous in maintaining high standards. His comparatively premature demise is a great loss to Oriental scholarship, and the University of Madras, along with other learned bodies, bemoans the loss of a great scholar.

RAJAH SIR ANNAMALAI CHETTIAR OF CHETTINAD, Pro-Chancellor, Annamalai University:—

Mahāmahopādhyāya S. Kuppuswami Sastriar helped me with valuable suggestions in the matter of the opening of the Sri Minakshi Samskrit College in 1925. He later joined the staff of the University as Honorary Professor of Samskrit for 4 years. I have all admiration for his devotion for work; his ripe thoughts and valuable experience were very useful to the University. His opinion was much sought after in all the administrative, academic and legislative bodies of the University. His suggestions were always very helpful. I place on record my esteem for him as a great scholar, a good friend and a valuable guide in the sphere of his activities.

PROF. H.C. PAPWORTH, M.A., O.B.E., I.E.S., Vice-Chancellor, Travancore University:—

It was with great distress and grief that I heard a few days ago of the death of Professor S. Kuppuswami Sastriar, who was my colleague for many years in Presidency College; and it is a great privilege to be invited to write a short appreciation of him in this memorial book.

When I first joined the staff of Presidency College in 1916, the Mahāmahopādhyāya had held the Chair of Sanskrit

and Comparative Philology for two years. This was my first contact with a scholar steeped in Oriental learning, and his friendship, which was given gradually and guardedly, revealed a man of great erudition and scholarship and of a great seriousness and depth of mind. In those days one of the alternative special subjects in the English Honours course was 'Indo-Germanic Philology with special reference to Sanskrit'. Some of us who were keen that the classics of the East should be studied by advanced students used to persuade a few picked men to offer this special subject, for the teaching of which Professor S. Kuppuswami Sastriar, in addition to his own arduous work, made himself willingly responsible. He chose his candidates very carefully, and, having done so, would give himself unsparingly to their service. He lectured mostly in the afternoons and late into the night when the College was empty and quiet. Walking along the Marina and seeing the light in his room still burning, I used to remark to my friends, "the senior night-watchman is still on duty!"

In College he was the complete don; but in the counsels of the University another side of his personality became apparent. Here he was a crusader. There was no land which he feared to enter and no subject which he feared to tackle, always well equipped with the armour of learning and experience for a first class academic fight. Fighting on the side of the ideals for which a University stands, and against all forms of sham and lowering of academic standards, the Mahāmahopādhyāya's searching analyses and erudite criticisms usually won the day. The same genuineness characterised all his work, and I remember with gratitude many occasions after I became Principal of Presidency College on which I sought and acted upon his sound and disinterested advice.

Professor S. Kuppuswami Sastriar was one of the great men who have served at the altar of learning in India. He could enter the arena and fight hard when honour was at stake, but he drew his inspiration from the treasures of his mind.

"The great man is he who in the midst of the crowd keeps, with perfect sweetness, the independence of solitude."

MAHAMAHO PADHYAYA P. V. KANE, Vice-chancellor, Bombay University:

Mm. Prof. Kuppuswami Sastri's death has been a great loss to Sanskrit studies. He combined in himself the best of

the traditional learning of India and the critical and historical methods of the West. In his case the well-known Sanskrit subhāṣita—*Vidyā vinayena śobhate*—was literally true. His writings show his profound mastery of the several Sanskrit Sāstras. More than that he has left behind a band of very able, industrious and learned Sanskrit scholars who, I have no doubt, will carry on the great traditions of their departed *guru* and bring recognition and honour to the name of the late *mahāmahopādhyāya*. The loss of such an eminent *guru* is sure to be felt as a severe wrench by the hearts of the hundreds of students whom he led into ever fresh fields of study and research. I offer my humble tribute of respect and veneration to the departed scholar."

DR. AMARANATH JHA, Vice-Chancellor, Allahabad University:—

The contributions of Professor Kuppuswami to Sanskrit philosophy are so monumental and comprehensive that his grateful countrymen will long revere his memory. I hope a suitable memorial will be erected.

DR. L. D. BARNETT, School of Oriental & African Studies, London:—

"Sir Richard Winstedt conveyed to me the news sent by you of the death of Professor Kuppuswami Sastri, and I thank you for sending me the information. The cause of learning has suffered by his death a heavy loss, for he was a scholar of very wide and profound knowledge, and rendered most valuable service in promoting Sanskrit studies in India."

"The late Kuppuswami Sastri was a perfect type of the scholarly humanist who unites a wide and profound knowledge of the technique of classical literature with an exquisite artistic appreciation of all its literary beauties, bringing to bear upon it *luce intellectual piena d'amore*."

MAHAMAHOPADHYAYA DR. R. SHAMA SASTRI, Mysore:—

His death is really a national loss, as he was a genuine profound scholar of Sanskrit of the old type. Who can explain Mīmāṃsā and Philology with such scholarly grip as he did!

DR. S. KRISHNASWAMI AIYANGAR:—

Having known the late Mr. Sastriar pretty intimately for nearly forty years, having worked with him in all the university bodies and many of the reorganising committees of the University during a period of over 20 years, and what is more, having been with him attending meetings of several All-India bodies like the Oriental Conference, my acquaintance with him has been fairly close and I might even add intimate. His services to Sanskrit education have indeed been great, the most memorable part of it really being his character as a teacher (*Kulapati*), and the large body of admiring students he leaves behind him bear eloquent testimony to the fact.

DR. S. R. U. SAVOOR, Formerly Director of Public Instruction, Madras:—

Having been colleagues for about eight years in the Presidency college, I had grown to regard him as one of the wisest of men and I used to consult him whenever I had any difficulty. His wonderful knowledge of rules and regulations connected with both the University and the Department, his deep scholarship and the wide influence he exerted on Sanskrit studies naturally made him deeply respected by us all youngsters.

DR. S. K. BELVALKAR, Poona:—

Personally I feel the loss of Kuppuswami Sastry very much. Men who could combine the sound traditional scholarship of the East with the critical acumen of the west and could stand out to the fore and leave their mark behind in practically all the fields that they touched, are getting extremely rare day by day. R. G. Bhandarkar on our side, Ganganath Jha in the North and Kuppuswami Sastri in the South were the three pillars of Oriental Scholarship known to the older generation of to-day whose examples must be placed permanently before the younger generation of workers through some standing memorial institutions that could continue their work for incoming ages in the same spirit of devotion and selflessness. We have already the Bhandarkar Oriental Research Institute in Poona; they are planning the Ganganath Jha Research Institute at Allahabad; what is Madras Presidency going to do?

MAHAMAHOPADHYAYA VIDHUSEKHARA BHATTACHARYA,
Calcutta :—

The cruel hand of death has snatched him away untimely, when we were expecting from him greater works after his retirement from service. He was to us, northerners, the most outstanding representative of south Indian scholarship in the field of Sanskritic studies. His loss will be difficult to replace for long years to come. However, it is some consolation to think that he left behind him a band of pupils to carry on the studies he loved so much.

PROF. RADHAKUMUD MOOKERJI, Lucknow :—

The widely lamented death of Mahāmahopādhyāya Professor S. Kuppuswami Sastri, M.A., I.E.S., removes an outstanding personality from the world of Sanskrit scholarship. The shock of grief does not permit a cold and calculating expatiation on the varied work and worth of the departed great. Suffice it to say that what we know of him by personal contact with his life, social activities, and erudite writings, is only a fragment of what he was as a man, and as a scholar. As the poet points out, "the world knows nothing of its greatest men". What is explicit and manifest is necessarily a small part of the implicit and the unmanifested. For the Supreme Being has manifested only a fourth (*pāda*) of what He is in His vast creation, keeping the remainder unmanifested (*pādaḥ asya viśvā bhūtāni triṇī asya Anṛtaṁ divi*).

Professor Kuppuswami moved about as the very embodiment of Sanskrit learning which he always breathed and lived. The depth and range of his mind were first shown in the scholarly Introduction he wrote for his edition of *Brahma-siddhi* of Maṇḍana Miśra. His *Primer of Indian Logic* is the best introduction to the subtleties of that subject. His encyclopaedic scholarship found some scope for its expression in the many Volumes of his Descriptive Catalogue of the Sanskrit MSS. lying in the Government Oriental MSS. Library of Madras, besides the learned articles he contributed from time to time to many a journal of research. The modern world of Sanskritists hardly knew of his equal in the subjects of *Mīmāṃsā*, *Vedānta*, or *Nyāya*. He was also a genius as a Teacher, in the art of lucid exposition of abstruse metaphysical subtleties. He may be considered as the Founder

of a School which is represented by so many renowned Pandits of Southern India as his disciples, not to speak of many a teacher of Sanskrit at the different colleges and Universities of India. He followed closely in the wake of the great traditions of Sanskrit culture and scholarship associated with Sāyaṇācārya, or a Vācaspati Miśra. His title "*Darśana-Ka'ānidhi*" is a fitting expression of the depth and range of his knowledge. He will remain as an ever-living source of inspiration, a perennial influence for all students of Sanskrit.

DR. S. K. DE, Professor of Sanskrit, Dacca University :—

The news of the passing away of Mahāmahopādhyāya Professor S. Kuppuswami Sastri was as sad as it was unexpected. I realised at once that the world of oriental learning had lost a great scholar of deep and versatile attainments, and that innumerable pupils, friends and admirers, including myself, had lost a wise and valued friend. His death brings to an end the distinguished line of old-world scholars and teachers, whose easy mastery of many branches of sanskrit learning had been a source of unfailing inspiration and guidance to generations of students ; and it would be difficult to fill up the gap thus created in rank of Sanskritists.

My acquaintance with Prof. Sastri begins with the session of the All-India Oriental Conference held at Madras in 1923. I still remember how he spoke encouragingly of the very tentative first edition of the *Vakrokti-jīvita* which I had just published ; and I found a further evidence of his kindness in the very sympathetic review of the second edition of the work, which he made in the *Journal of Oriental Research*. I was then just a beginner in a field of which he was a master, and I cite the personal incident to show how large-hearted and generous he was to younger scholars. I had the occasion of meeting him many times thereafter, and I had the privilege, in spite of disparity of age and attainments, of counting myself as one of his friends. It is, therefore, with a sense of grave personal loss that I received the news of the death of a man and scholar, for whom I have always felt very deep respect and admiration. I beg you, therefore, to accept this imperfect tribute as an evidence of the sincerity of my feeling of loss, which, I am sure, will be shared by all Sanskritists here and abroad.

SELECT OPINIONS

Hermann Jacobi, Professor of Sanskrit, University of Bonn, 14th December, 1926.—I have perused your new Journal of Oriental Research with great interest. I heartily wish you success in your meritorious undertaking.

L. D. Barnett, School of Oriental Studies, London, 19th December, 1926.—It seems to me to be a good beginning to the enterprise which I hope will be very successful. Some of the matter is very good indeed.

J. Jolly, Würzburg, Germany, 20th December, 1926.—This evidently is a periodical of great promise, with every chance of success.

Q. Strauss, Professor of Sanskrit, Kiel University, 1st January, 1927.—Being very well pleased with the first number of your Journal of Oriental Research I ask you to enrol me as a subscriber.

Sir Richard Temple, Editor, Indian Antiquary, London, 6th January, 1927.—Your excellent Issue.

F. O. Schrader, Kiel, 9th January, 1927.—I have read with absorbing interest through the first number and find its contents quite satisfactory..... A Journal of this kind has been undoubtedly a need in Madras since long.

Dr. Wilhelm Printz, Librarian, D. M. G. Halle, 14th January, 1927.—.....This fascicle contains many very interesting and scholarly articles: a very pretty start!

"Bombay Chronicle," 12th December, 1926.—.....
The Quality of scholarship displayed is of a high order.

"Indian Review," November, 1927.—We welcome this new Quarterly of Oriental Research.....The influence of Professor S. Kuppaswami Sastri, the Professor of Sanskrit and Comparative Philology in Presidency College, has been ceaselessly exercised in furthering the cause of such learning.....

"New India," 20th December, 1926.—.....The design and the get-up of the Journal is very good, and we recommend the Journal to all lovers of research and scholarship.

"Hindu," 9th February, 1927.—.....The Journal will not merely maintain the high level reached in its first number but frequently transcend itself.

"Madras Mail," 21st January, 1927.—.....The contributions are from persons who have specialised in particular branches and show striking evidence of original work....

Dr. Sylvain Levi, Paris.—.....It deals with so many sides of Indian Science, and in such an interesting way. What I like most in it, is its genuine and regular Indian flavour, its proper 'Rasa'. Many of your contributors, if not all of them, know how to combine Pandit-learning and Western standards.

Dr. H. Luders, Berlin University.—.....I was greatly impressed with the high standard of scholarship, the originality of thought and the soundness of critical methods displayed in your contributions....

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All Communications should be addressed to the Correspondent, Journal of Oriental Research, Kuppuswami Sastri Research Institute, Mylapore, Madras.

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