

BESANT NUMBER



THE
ADYAR LIBRARY BULLETIN

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

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

Vol. I, Part 3

1st October, 1937

CONTENTS

Annie Besant 73

Serial Publications :

Vyavahāranirṇaya of Varadarāja. Edited by Rao Bahadur
K. V. Rangaswami Aiyangar and A. N. Krishna
Aiyangar, M.A., L.T. i-xii, 1-40

Ṛgvedavyākhyā Mādhavakṛtā. Edited by Prof. C. Kunhan
Raja, M.A., D.Phil. (Oxon.) 89-119

The Yoga-Upaniṣads. Translated by Paṇḍit S. Subrahmaṇya
Sāstri, F. T. S. and T. R. Śrinivāsa Ayyangār,
B.A., L.T. 73-88

The Mela-rāga-mālikā by Mahā-vaidyā-natha Śivan 1-48

Bhavaśaṅkrānti Sūtra and Nāgārjuna's Bhavaśaṅkrānti
Sāstra with the Commentary of Maitreya-nātha. Edited
by N. Aiyaswami Sastri 21-36

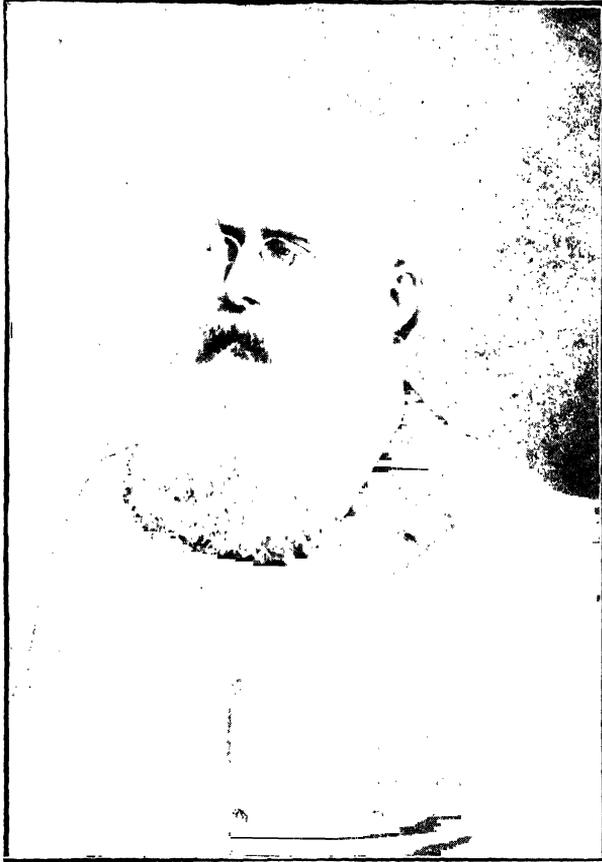
Manuscripts Notes :

I. Vārarucaniruktasamuccaya.—Dr. C. Kunhan Raja 81

II. The Bhāvājñāna Prakāś'ana, The Hariharamahārāya
Cakres'vara Nighaṇṭu, The Tattvacintāmaṇi Prakāś'a
ascribed to Timmabhūpāla, The Agastya Samhitā,
The Śakti Sūtra and The Śrividya-dīpikā.—Dr. V.
Raghavan 85

Reviews 97

Our Exchanges 105



Col. H. S. OLCOTT (as in 1884)

1832-1907

Founded the Theosophical Society in 1875 and
the Adyar Library in 1886

MESSAGE

*From Dr. G. S. Arundale,
President of The Theosophical Society*

In many ways The Adyar Library is the jewel of our International Headquarters. It is one of the most potent protagonists of the Three Objects of The Theosophical Society, and attracts to Headquarters students from all parts of the world who are anxious to bask in the light of its priceless treasures in an atmosphere which is unique to Adyar.

Our Library authorities are rightly anxious to do everything possible to increase the channels of its usefulness. Already, The Adyar Library Association has been started, particulars of which will be found elsewhere in this issue. And now I most heartily welcome "Brahmavidya" which will be a quarterly organ intended to acquaint the student world a little more closely with the value of The Adyar Library to all who seek through the study of differences to penetrate into the fundamental unities of life.

I feel that Colonel Olcott would be very happy to know of this extension of his work, for The Adyar Library is one of the great Theosophical memorials to our President-Founder. May "Brahma Vidya" become a worthy reflection of the wisdom enshrined in the Adyar Library.

George S. Arundale

MESSAGE

FROM C. JINARAJADASA

SANSKRIT is a most difficult language to know well, and there will always be only a few who will undertake the arduous task. But once accomplished, the enthusiast discovers a wonderfully fascinating world of human achievement in literature. To the Western world, Greece shines out with a splendour of light which seems to be the crowning achievement of humanity. But a light of a different intensity, and reaching out to a wider sphere, is that which shines from the literature of Sanskrit. Only the student of languages will know the delight of the precision and clearness so characteristic of Sanskrit : but those interested in the message of India can know what her literature contains by means of translations.

The Adyar Library has a unique role among the great Oriental Libraries of the world, because of its close association with the Headquarters of The Theosophical Society.

Though the work of the Library is in certain Oriental studies, and that of collecting, copying and editing texts, and where finances permit, publishing them in translations, that work takes place in an atmosphere of reverence for all the religions of the world, united to a never-ceasing enthusiasm for the numerous aspects of human culture represented by the civilizations both of the West and of the East.

This first issue is only the beginning of a great task, which will be carried on generation after generation by those who will strive to remember what the world owes to Asia and her culture. As a past Director of the Library, I ask for the enthusiastic co-operation of all, whether they know Sanskrit or not. For, the aim of the Bulletin is not solely linguistic studies, but to disseminate throughout the world the significance of those studies as revealing the Divine Nature hidden in man.

B. Jinarājadāsa

OURSELVES

WHEN the Adyar Library was established by Col. Olcott, the President-Founder of the Theosophical Society, fifty years ago, it was within his plan to arrange for the publication of a periodical for the purpose of making the priceless treasures of the Adyar Library known to the learned and lovers of Oriental learning all over the world.

As early as 1901, that is only fifteen years after the foundation of the Library, Col. Olcott sent round a circular letter (both in Sanskrit and in English) announcing his desire to start a periodical with the main object of serially publishing the important manuscripts stored in the Library. The following is taken from the General Report of the Anniversary and Convention of the Theosophical Society held at Adyar in December 1901 :

I have in contemplation the establishment, as soon as funds are available—probably during the coming year—of a monthly Sanskrit Journal similar to the well known “Pandit” established by the late Dr. Ballantyne at Benares, in which will be printed for circulation throughout the literary world the rarest and the most important works in our possession. A circular enumerating the unique manuscripts in our hand has been widely circulated and the opinions of Eastern Pandits and Western Orientalists asked as to the order in which they should be printed.

For various reasons, the project did not then materialise. About ten years later, when Dr. Schrader was the Director, he started a series of Library Publications; the first volume of the descriptive catalogue of the manuscripts in the Library (containing the

Upaniṣads), the critical edition of the Saṃnyāsopaniṣads, the Ahirbudhnyasaṃhitā—these were the earliest publications of the Library. When Pandit Mahadeva Sastri became the Director, he took on hand the publication of the Upaniṣads with the commentary of Upaniṣad Brahmayogin. This series has now been completed.

In 1930, Dr. C. Kunhan Raja, the then Director of the Library, formulated a scheme for the publication of a Bulletin from the Library and referred to it in his Annual Report for the year. The matter was however not taken up then; it was thought that until the series of publications already started by the late Pandit A. Mahadeva Sastri was completed, it would not be advisable to alter the programme of the literary activities of the Library. It was also not possible for the Library, having regard to its financial position, to undertake the publication of a Bulletin, and at the same time to continue the Upaniṣadic publications. When, however, the Upaniṣads series was completed in 1936, we decided to take up the question of the publication of the Bulletin, which was also one of the objects for which the Adyar Library Association had been started in January 1936. Accordingly an appeal was sent round in October 1936 inviting the advice and help of well-known Scholars and lovers of Oriental Learning all over the world. The response to our appeal has been extremely encouraging; the sympathy shown and the co-operation promised and received have surpassed our hopes. Letters of appreciation have been received from many Learned Bodies as well as individual

scholars and lovers of learning; many of them have promised to send in contributions. Many have also sent in their subscriptions and others have registered their names as subscribers. Many journals have agreed to be on exchange relations with our Bulletin. In this connection, special mention may be made of the following names: Manager to His Holiness the Jayapadam Jagadguru Sri Sankaracharya of Kanchi Kamakoti Pitham, Kumbakonam, Sir P. S. Sivaswami Aiyer, Sir C. P. Ramaswamy Iyer, Mr. K. Basavaraj Urs (Mysore), Rao Bahadur D. Srinivasa Sastri (Vizagapatam), Dewan to Srimant Raja Sahcb of Aundh, Prof. Vidhusekhar Bhattacharya (Calcutta), Prof. K. A. Nilakanta Sastri, (Madras) Dr. M. H. Krishna (Mysore), Mr. Khwaja Muhammad Ahmed (Hyderabad Dn.), Hira Lal Parekh (Ahmedabad), Mr. G. V. Acharya (Bombay), Sir George Grierson, Dr. F. O. Schrader, The Royal Asiatic Society of Great Britain and Ireland, The Allahabad Universty, Oriental Institute (Baroda), The Quarterly Journal of the Mythic Society (Bangalore), The Jaina Siddhanta Bhāskara (Arrah), The Jaina Gazette, The Indian Review (Madras), The Journal of Indian History (Madras), The Poona Orientalist, The Bulletin de l' Ecole Francaise, The Greater India Society (Calcutta), Mr. F. L. Woodward, Mr. J. J. Poortsman (Holland), Mr. A. F. Knudsen (Shanghai), The General Secretaries of The Theosophical Society in India, Cuba and Italy, The Societe Theosophique de France (Paris), Mrs. Paula Kemperling (Vienna), Dr. D. Gurumurti (Madanapalle), Prof. D. D. Kanga

I.E.S. (Retd.), Mr. H. Hotchener (America), Mr. T. Kennedy (Ireland), Mr. H. Frei (Ceylon), Mr. Kersasp H. Kanga (Bombay), Captain E. M. Sellon (England), Mr. J. Kruisheer (Holland), Mrs. C. Van Rietschoten van Rye (Java), Mr. George Corbet (Scotland), Dr J. H. Cousins (Madanapalle), Mr. Sidney A. Cook (U.S.A.), Mr. A. Ranganatha Mudaliar (Tirupathi), Mrs. J. Burger Godfriedt, Mr. Will C. Burger, Prof. T. R. Sesa Iyengar (Madras), Mr. Kurt. F. Leidecker (Troy. N. Y.), Babu Hirendra Nath Datta (Calcutta), Miss E. Lyner (Switzerland), Miss Maria Taaks (Hanover), Mr. Glasbergen (Holland), Panda Baijnath (Benares), Mr. Prayag Dayal (Lucknow), Society for the Study of Religions (London), Mr. T. G. Aravamuthan (Madras), Rao Bahadur, K.V. Rangaswami Iyengar (Principal, Benares Hindu Universty) and Miss E. Snodgrass, (U.S.A.)

The Bulletin will be issued four times in the year, on the 17th of February (in memory of Col. Olcott, President-Founder of The Theosophical Society), the 8th of May (in memory of Madame H. P. Blavatsky, Co-Founder), the 1st of October (in memory of Dr. Annie Besant, the 2nd President of the Theosophical Society) and the 1st of December (in honour of Dr. G. S. Arundale, the present President of The Theosophical Society.) The size of the Bulletin will be about twenty formes per issue, and between 72 and 80 formes for the whole year.

We start in the first issue with the publication of a R̥gveda commentary by Mādhava, of which there is only one manuscript so far known. In the Upaniṣads

Series, the Adyar Library has already published the Texts; we now begin the English Translation of the same. In the Gṛhyasūtras Series, (works on Domestic Rituals) the Gṛhyasūtra of Āsvalāyana with the commentary of Devasavāmin, which has not till now been published is taken up first. Along with the text and commentary, there will also appear an English translation of the text with explanations in English. Descriptions of the rare and valuable manuscripts in the Library, corrections to our published catalogue of manuscripts—lists of additions made to the Library after the catalogue was published—these will be regular features of the Bulletin. In later issues, we propose to devote a special section to the publication of Works on Aesthetics—specially Music and Drama. It is also proposed to continue the work of Dr. Schrader by bringing out a critical edition of the Upaniṣads, noting all the variants in reading found in the manuscripts.

The proposal to start the Bulletin on the 17th February of this year is a matter of special significance to us. Col. Olcott passed away on the 17th of February 1907; and on that day every year a celebration is held at Adyar in his honour. Further the Library has been in existence now full fifty years; and we believe that the starting of our Bulletin “Brahmavidyā” in commemoration of this event is the most fitting tribute we can now pay to the great Colonel who founded the Adyar Library.

“May this, our humble offering, be pleasing in His sight.”

HOW THE ADYAR LIBRARY WAS FOUNDED

IT was exactly fifty years ago to-day, on the twenty-eighth of December 1886, that the Adyar Library was formally opened by the President-Founder of The Theosophical Society, Col. H. S. Olcott. So far as its material existence is concerned, the Library started with rather small beginnings; but so far as the ambition of the President-Founder is concerned, so far as the scheme of the Library is concerned, so far as the hopes entertained by the President-Founder when he started the Library is concerned, the beginning was very big. Even though the Library was making steady progress during these fifty years, even though from those small beginnings the Library has evolved into one of the biggest and one of the best known Libraries of its kind in the whole world, it must be confessed that the Library has not yet come anywhere near what the President-Founder wanted it to be, what he meant it to be for the future generations of humanity. The Library was first started in a small room to the east of the Headquarters Hall with comparatively few books. The response to the President-Founder's call when he opened the Library was magnificent; books and manuscripts, even money, came in steadily and before the President-

Founder passed away about twenty years after he started the Library, he was able to see the Library placed in a position of eminence in the intellectual life of the advanced nations of the world, in the ordinary lives of the various Universities and other learned bodies,—well known, recognised and appreciated by all those for whom the Library was meant. To-day the Library has one of the best collections of manuscripts, and though in numerical strength the printed books cannot compare with the other big libraries, when we take into account the weightage, it can claim a position by the side of any other Library in the world. If the number of printed books in the Library is comparatively small, even in relation to the Libraries in the city near which the Library is located, it is only as a consequence of the original idea with which the Library was started. The Library was started with a special purpose. The Library was instituted as a Theosophical Library and it was not meant as a competitor in the field along with the other popular Libraries.

In regard to the purpose of the Library and the scope of the Library, I cannot do better than to quote from the speech which the President-Founder made :

We are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is amongst the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great Libraries of Western cities, with their millions of volumes, for they are rather huge store-houses of books; nor the collections of Oriental Literature at the India Office and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal of Tanjore: all these have a character different from our Adyar Library, and do not

compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society ; a means of helping to effect the object for which the Society was founded. . . .

The Theosophical Society was started in New York in November 1875. The two founders, Madame Blavatsky and Col. Olcott, came to India and held the fourth anniversary of the Society in Bombay, in 1879. It is a rather happy coincidence that this occasion was associated with the opening of a Theosophical Library also in Bombay. Within six years after that the project for starting the great Adyar Library was well on foot and when the Society celebrated its eleventh anniversary in Madras in 1886, the Library was formally started. During these seven years, the mind of the President-Founder was fully engaged in finding out ways and means to create in the mind of the educated people an interest in matters of religion and ancient civilization. During these seven years wherever the President-Founder went in India, he spoke among other things about the value of ancient Indian religion and civilization ; he expressed regret at the lack of interest which the educated Indians showed towards their ancient heritage. It may not be out of place if I quote some of the statements of the Colonel on this subject : The following passages are taken from an address which the Colonel delivered at Allahabad in December 1879, as reported in the Pioneer :

The speaker then sketched the rise and progress of the Theosophical Society. It originated at New York, America, in the year 1875 as the result of a private lecture at the house of Madame



Opening of the Adyar Library
28th December 1886

Blavatsky upon Egyptian Geometry and Heiroglyphics ; the small company of intelligent persons present on that occasion coming to the unanimous conviction that the secrets of Egypt and especially of India could only be learned with the co-operation of native scholars. The results of Western Orientalism were unsatisfactory, for European Scholars, lacking in the intimate knowledge of the spirit of Eastern Literature were not agreed as to the meaning of ancient philosophers and authors. . . .

The Report goes on :

At last Colonel Olcott came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came expecting only to study Eastern religion and Yoga Vidya and report their discoveries to Western Theosophists. But they found themselves obliged to turn teachers as well. Hindu youth were as ignorant of ancient Aryan Literature, religion and science as European youth. They, alas, did not even know what the Vedas contained. . . .

In *The Theosophist* of February 1880, there is this statement :

While our party were at Benares, last month, they were visited by that eminent Orientalist Dr. Thibaut, President of Benares College, and what did he tell them? Why, that neither he nor any other European Orientalist understood the meaning of Sankhya philosophy ; that he could not get it explained satisfactorily here ; and that all the Pandits with whom he had conversed had assured him that the experimental proof of the ancient spiritual science described in Indian works was not obtainable in these days. What a sad commentary on the state of affairs in India. If patriotic natives deplore the fact that there is so much truth on the whole in what is said above, let them try to realise the duty which presses upon them. Let them aid and encourage every honest effort to revive Vedic Literature, Aryan Arts, the once noble Sanskrit Schools of the Brahmins, the memory of Aryan deeds and greatness.

The following extract is from a lecture which the Colonel delivered at Calcutta in 1883 :

The idea that human nature may be changed by one's joining our Society, or that by accepting our code of bye-laws, the fixed

law of sociological evolution is to be set aside has never entered our heads. We are but sowers of thought seeds, and it is taken from the full granaries of Aryavarta. Sad, sad the days when Hindus have to be told that they descend from the Aryans, but are so unlike them that they have mistaken the old Aryan Philosophy for some new-fangled religion imported from across the Atlantic Ocean. There are many who show impatience because after four years of activity in India, our Society has not proved its ability to usher in a new Aryan era. They forget that though we propagate ancient ideas, to have them accepted and lived up to requires the same sociological evolution as that of the ancient authors of those ideas.

A little later he says :

What we need is that a few of the best men in Bengal and in each of the other provinces should unite to form a national committee to found everywhere throughout India free religious schools and open religious classes in Hindu secular schools and to compile Hindu religious and moral works of an elementary character for the youth of both sexes. This will be the beginning of a new era, the harbinger of a brighter day, the initiative of a course of sociological evolution whose outcome will be the elevation of the Hindu nation to the ancient level upon which its progenitors stood and worked out the problems of human destiny. If we can but see this work begun then shall the founders of the Theosophical Society have the ample reward of knowing that Theosophy has brought a blessing to the country of their adoption, and that, in promoting the study of Aryan philosophy, it has contributed to the spread of the benign spirit of brotherhood.

The following is taken from the report of a lecture which the Colonel delivered at Jamalpur in June 1883 :

He pointed out to us the degradation of the modern Indians, the paramount importance of studying our own national literature and of devoting our lives to the culture of oriental science, religion and philosophy. There was not an eye that was not wet with tears—not a heart that was not heavy with sorrow when the venerable lecturer laid before us a sad picture of our present condition and contrasted it with the splendid one of our forefathers.

I need not multiply quotations. Wherever the Colonel went in India his appeal to the Indians was to try to

understand their ancient religion and philosophy. Colonel Olcott did not rest satisfied with mere words, with mere lectures, with mere precepts. If anything, he was a practical man. He did not leave it to others to do what he preached. He did what he said and in many cases he did more than what he said. When he shifted his Headquarters from Bombay to Madras in December of 1882 after celebrating the seventh anniversary of the Society, he received a rousing welcome from the people of Madras.

A very important work that he undertook was the starting of many Sanskrit Schools. After he came to Madras, a large number of Theosophical Lodges were started in South India, and if one looks into past reports it will be noticed that nearly every lodge started a Sanskrit school too. We must admire more the motive that inspired this undertaking than the actual achievement of the move. Many of the Sanskrit Schools were later closed down. But some still continue, imparting instruction to the highest standard as prescribed by the Universities. The Colonel also started funds for the proper maintenance of these Sanskrit Institutions. Text books were prescribed under his direction; a committee was formed for the proper supervision and administration of the institutions. There was a scheme for starting training schools to train up teachers for these Sanskrit Schools. There was a central organisation started in Adyar for the proper supervision of Sanskrit studies in India under the auspices of the Society. It was at this stage in the

progress of Sanskritic studies in India under the inspiration of Colonel Olcott that there came the next step, the starting of the Adyar Library.

In the Presidential Address which the Colonel delivered at the Convention in 1883, he says regarding the Sanskrit Schools :

I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives.

and he gives there the names of the Sanskrit Schools which were started under the auspices of the Society. A central permanent committee of education at Adyar was another step which the Colonel took in 1884. A full scheme was also considered at the Convention in 1884.

It is in 1885 that we first come to the Library scheme. In his Presidential address, the Colonel says :

Now since we hold such a relation to the national Sanskrit movement, what an anomaly it is that we have not at the Headquarters a Sanskrit Library. We ought to be able to attract to Adyar the cleverest Brahmin Pandits and the most learned Western Orientalists by the size and value of our Oriental Library.

The scheme for starting such a library was well on foot. The necessary sanction was obtained and the following is taken from the report of the Convention of 1885 :

The President said that he had perfect confidence in the future of the Library which they were about to found : the ramifications of the Society were so wide and the Asiatic members had such easy access to old books and manuscripts that in time our collection must become large and unique.

In the Presidential address, the Colonel said in the same year, 1885 :

If we and our successors do their whole duty this can be made a second Alexandria, and on those lovely grounds a new serapioan may arise. In the Alexandrian Museum and the Bruchion, we are told were eleven lakhs of books and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian King Ptolemy Soter and his son Philadelphus succeeded in making the Egyptian Capital the intellectual metropolis of the world and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning those august names in connection with our infant Theosophical Society, but gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise perhaps in far away lands and least expected way, friends who will snatch the laurel of imperishable fame by giving their names to our Adyar Library and Museum. To erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of the first decade of storms and the beginning of our new one of peace and sunshine.

I may mention in this connection that within twenty years after the starting of the Library, the Library had grown into a really first class institution well known throughout the world. All the Oriental scholars in Europe knew about it. Orientalists like Max Müller and Paul Deussen were in touch with the Library.

On the 28th of December in 1886, the Library was formally opened. It was a great function. Representatives of all the religions participated in the function. There were Brahmins, Buddhists, Muslims and Parsees. The following I take from the announcement of the Convention of 1886 :

Poems of great Asiatic Pandits, congratulating the Society upon the opening of the Adyar Oriental Library have begun to come in. Most appropriately the first two are from the holy Benares. We hear that the most famous Pandits of Bengal, Punjab, Bombay and Madras, are expected to honour the great event in a similar manner. There will be Aryan Sacred Music and Sanskrit recitations, addresses in English and vernaculars.

In the Presidential address on the occasion of the Convention of 1886 appears the following remarks of the Colonel regarding the Library :

Our long cherished dream to found a non-sectarian Oriental Library as an adjunct towards attainment of the second object of the Society's declared objects, is at last fulfilled. From every quarter of India and from Ceylon have come congratulatory poems in Sanskrit, Pali and Zend, from learned priests and Pandits—so many in fact that it will be inconvenient to read them all at the opening ceremony. Several hundred volumes have already been sent as gifts and hundreds more are being collected. As I have said before, it will be easy for our Branches to gather together here at a minimum of cost and trouble a large Library of Oriental Books.

It is worthwhile to quote the report of the opening ceremony of the Library as published in the *Madras Mail* :

The ceremony of the opening of the Adyar Oriental Library was celebrated yesterday afternoon with much eclat in the new council hall at the Headquarters of the Theosophical Society, Adyar. All along the walls of the hall metallic shields were suspended bearing the names of the cities and towns at which branch associations have been started, while the Arcot State Canopy of gold-embroidered velvet supported by four silver posts overhung the dais at the southern end of the Hall. The grounds were brilliantly illuminated by beacons of oil lamps placed at intervals and the hall itself was lit up by a large number of crystal lustres which hung from the ceiling. There was a large attendance of European and native gentlemen. In opening the proceedings, Col. Olcott the President-Founder said that the programme of the ceremony of the opening of the Oriental Library was intended to be of an eclectic character and to show that the Theosophical Society was not founded in the interest of any one sect or any one race. A Pandit from Mysore

next invoked Ganapathi, the god of occult learning and Saraswati the goddess of knowledge, after which a few boys of the Triplicane Sanskrit School sang some verses in Sanskrit. Two Parsee priests then offered a prayer, and this was followed by the recital of verses in Pali language by two Buddhist priests who had come from Ceylon to take part in the ceremony. A Mohomaden Moulvi from Hyderabad recited a prayer from the Koran, and prayed for the long life and prosperity of Her Most Gracious Majesty, the Queen Empress.

The following is from the Discourses of the President as found in the annual Reports of 1886 :

The Library is neither meant to be a mere repository of books, nor a training school for human parrots who like some modern Pandits, mechanically learn their thousands of verses and lakhs of lines without being able to explain, or perhaps even to understand, the meaning ; nor an agency to promote the particular interests of some one faith or sectarian sub-divisions of the same ; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental Literature ; to re-establish the dignity of the true Pandit, Mobed, Bhikku and Moulvi ; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example ; to assist as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

Col. Olcott had the dream of an Oriental Institute which he wanted to bring into existence at Adyar in the fulness of time, with organised series of lectures on the different schools of philosophy and religion and classrooms for students. He even considered a scheme of transferring the Adyar Property of the Theosophical Society to the Adyar Library, in order to give the Library a permanent existence after his death—in case his successor might find it impossible to take up residence at Adyar. (Extracted from an Article by the late Mr. A. Schwarz in *The Theosophist* for 1932, p. 604).

Along with the opening of a Library in Bombay at the first celebration of the anniversary of the Theosophical Society in India, (and that was the fourth anniversary of the Society), he also held an industrial exhibition. So far as the visible results of these two activities of the Colonel are concerned, it is the Industrial exhibition that has borne more prominent fruit, as can be known from the spread of Swadeshi spirit in dress in India. But the Swadeshism that he inculcated into the mind of the Indian nation regarding their inner equipment has yet to bear fruit. It is still in the back ground and this is the result which the Theosophical Society has yet to achieve through our wonderful Library. Another dream of Col. Olcott was to establish an Art and Portrait gallery in Adyar. In this matter too we have been able to make a good start as an annexe to the Library.

28-12-36.

C. KUNHAN RAJA

M. WINTERNITZ

After we passed the final proofs of the Bulletin we note with a profound sense of loss to Oriental Scholarship the passing away on Saturday the 9th January 1937 of Moriz Winternitz, Professor of Indian Philology and Ethnology in the Prague University, at the age of 74.

THE NAME KALKI(N)

By PROF. F. OTTO SCHRADER, KIEL

THE name of the tenth Avatāra is an etymological riddle. It appears in two forms belonging resp. to the stems in-*i* (Kalki) and those in-*in* (Kalkin), and both of these are said to derive from *kalka* "dirt; sin", which it is hard to believe.

The form Kalkin can, as a Sanskrit word, apparently mean nothing but "foul, dirty; sinful", and thus it is understood by the Jainas who have employed it for a category of wicked kings of the Kali age within which, according to their doctrine, one Kalkin (Kakkī) appears every thousand years, and one Upakalkin every five hundred years.¹

But Kalkin as the name of an Avatāra of Viṣṇu required, of course, quite a different explanation. So here the name in both its forms was understood to mean one who "has sin" = has come to put an end to sin, a *kalka-vināśana* or "destroyer of sin". This, no doubt, tallies perfectly with the story of the Kalki

¹ The description of one of these, *viz.*, the great tyrant Caturmukha-Kalkin, has led to the discovery that none else was meant than Mihirakula, king of the Huns, who was defeated by Yas'odharman in 532 A.D. (see *Indian Antiquary*, vol. 47, pp. 18 fl., and *Commemorative Essays presented to Sir Ramakrishna Gopal Bhandarkar*, pp. 195 fl.).

Avatāra, but has nothing to defend it in the practice of word-formation.

I do not see how this twofold application of the name could give us any clue as to its original meaning. Still it may be good, for clearing our way, to ascertain what sort of relation, if any, there can be between these two Kalkins, the Jain and the Hindu one. The fact that both of them are warriors and both play a part in the chronology of the Kali age renders it improbable that we have here a merely fortuitous coincidence of names, as of an Aryan and a foreign one. Considering further the bad character of the Jain Kalkins it is clearly impossible that they were the prototype of the Avatāra, while, on the other hand, their plurality as against the singleness of the Avatāra seems to point to their being a multiplication of the latter. Do then the Jain Kakkirājas owe their origin to an intended degradation of the Vaiṣṇava Kalki-Avatāra? This has, indeed, been suggested with reference to the oppression of the Jainas by the Vaiṣṇavas reported from the time of Rāmānuja and later.¹ But it seems to me that in earlier times the two communities were not at all hostile to each other.² Śaivism, it is true, has been always condemned by the Jainas, but Vaiṣṇavism (teaching *ahimsā*) was respected by them and even made use of to some extent.³ But the

¹ See Abegg, *loc. cit.* below (f. n. 6), p. 140, referring to v. Glasenapp, *Der Jainismus*, pp. 61 fl. (64).

² There is even now at least one caste in Northern India the members of which are partly Jainas and partly Vaiṣṇavas.

³ Note the name Acyuta of their highest Kalpa heaven, the Nārāyaṇas and Balabhadras among their Great Persons, etc.

wholesale extermination, though of the bad ones only, attributed to the Avatāra Kalkin and the *prima facie* meaning of his name must have so much lowered him to their mind that he became for them the type of the blood-thirsty tyrant.¹

The Vaiṣṇavite name, then, receives no light from the Jain one, and we must try to understand it from some other point of view.

Dr. Abegg, author of the most extensive and scholarly study on Kalkin that has hitherto appeared,² thinks that the Hindu view of the name is perhaps not altogether wrong in so far as Kalkin might be one of those names with countersense (*gegensinnige Namen*) of which some are known to us from the history of religions, such as the Iranian Pesōtan or as Rāhu as the name of a Buddha later than Maitreya. "But possibly," the same scholar adds, "Kalki should not at all be expected to be any designation significant in itself, but may rather be an historical name such as Rāma or Kṛṣṇa who are also Avatāras of Viṣṇu".

As to the former of these suggestions, I doubt that a single convincing example for it could be given from Indian sources. Rāhu is none, because it admits of a favourable interpretation (obscuring the fame of others, etc.);³ and if the second suggestion means that

¹ Which can the easier be accounted for, as their knowledge of other religions was in earlier times, to all appearance, but a superficial one.

² Emil Abegg, *Der Messiasglaube in Indien und Iran*, Berlin und Leipzig 1928.

³ Rāhula also (son of the Buddha) does, of course, not mean "Fetter, Bond" (which may have been the monkish explanation), but "Seizer, Captivator", or "Little Rāhu"—quite a good name for a Kṣatriya.

the name of the future Avatāra was chosen after that of a great man of the past and without regard to its etymology, this must remain a mere guess of little probability as long as we know nothing of an historical Kalki or Kalkin. In a foot-note (p. 140) Abegg refers to "nicknames for saviours". The nickname "Dirty" is, indeed, not rare in India,¹ but there is nothing in the tradition about Kalki which would render it likely that the name of the Avatāra was ever understood in this way.

Dr. Przyluski, in a review of Abegg's book,² finds it "puerile" to believe that a man was called "defiled" because he was pure. In his opinion "the word *kalka* itself has not at all the appearance of an Indo-Aryan word", as little as *kali* and *kāla*, all of which, together with *kalki*, "have a family-likeness and might derive from a root *kal* with or without suffix *-ka*, *-ki*". He refers to the Jains and thinks that Kalki might have originally been the name of a nefarious being (*être néfaste*) and as such been transferred to Viṣṇu as the "destroyer of the universe", a designation found occasionally applied to Kalki also. The root underlying the word is, he thinks, seen in Santālī *kal* which means (according to Campbell's Dictionary) "enemy, poison, serpent, and generally whatever is dangerous and to be avoided".

¹ See the long list of nicknames collected by Edgar Thurston in his book *Ethnographical Notes in Southern India*, p. 536. Opprobrious names, by the way, are often not nicknames but protective names given to children in order to conceal their real name and thus secure them against evil spirits and black magic.

² *Revue de l'histoire des religions*, vol. 100 (1929), pp. 8 fl.

This is not very clear. It will hardly ever be proved that Kalki(n) was the name of a nefarious being before the Jains came to use it (Kalkin) in that sense, nor that the Vaiṣṇavas wanting a name for a liberator from sin should have turned for it to a notoriously bad being. And as to the supposed Muṇḍā origin, this is a useless hypothesis as long as it rests merely on a problematic "root" instead of showing a connection like, or rather more evident than, that suggested (in Indo-European comparative philology) of Sanskrit *kalka* with either Irish *corcach* "swamp", Armenian *kork* "dirt, dung", etc., or (as seems preferable; see below) with Sanskrit *kāla* "black" which on its turn has been quite satisfactorily connected with Greek *kēlis* "spot", Latin *cāligo* "mist, darkness", and Old Slavonic *kalŭ* "mud".¹

It may, however, be asked whether the name, though not a Muṇḍā word, might not be of Dravidian origin. Dr. Abegg has referred to this possibility without discussing it (*loc. cit.*, p. 57, n. 3). I can find no

¹ There is in Pāli, by the side of the Sanskritic *kāla* "time", a non-Aryan word for "black", viz., *kaḷa*. Here the cacuminal (*l*) points to *kar-* "black" which (together with *kar-* and *kār-*) is common to the Drāviḍa and the Muṇḍā family (Drav. has moreover *kar-* with alveolar *r*) and may be also the source of Hindī *kāra* "black" (by the side of *kāla* "black" from Sanskrit *kāla* do.). But neither this nor Sanskrit *kāla* "black" can have a common origin with Sanskrit *kāla* "time", because the latter word was originally (in Ṛgveda, X, 42, v. 9 and the older Brāhmaṇa literature) used only in the sense of a definite or recurrent time (like Vedic *ṛtu*) and but later employed in the abstract sense and that of the great Destroyer which led to its association with *kāla* "black". There are, moreover, Indo-European etymologies for *kāla* "time", though not quite cogent ones (see Z. I. I. 1927, pp. 164 fl., and 1931, pp. 239 fl.). As to Sanskrit *kāli*, we do not know its original meaning; if the latter be indicated by *nardita*, which is another name of the losing die, it could be accounted for as Indo-European; if not, it may or may not owe its origin to Santālī *kāli* "black spot; black; defame" etc. Santāl *kal* "time, age" and "fate, death", etc., (see Boddling's Dictionary) and also *kal* "snake" (cf. Sanskrit *kāla-sarpa*) are evidently but loan-words from the Indo-Aryan of which there are so many in Santālī.

support for it except in the Telugu which has *kaliki* "charming, lovely, pretty" and *kalki* used in the same sense and that of the Avatāra. Now, of course, the Paurāṇic stories tell us of Kalki as a man of incomparable splendour (Bhāg.-Pur.), of his beauty and virtue praised to his future wife (Kalki-Pur.), etc., but nowhere, so far as I know, is his beauty emphasized to such a degree as would justify the assumption that he was called after it. But then the Telugu word need not always have had the restricted (erotic) meaning it has now. Looking around for its possible connections¹ we find that its original meaning must have been "shining, bright", etc.; and this does accord with a much-stressed feature of the Avatāra, the *dīpto brāhmaṇah* with flashing sword riding, according to some authors, even a fire-horse (Abegg, pp. 58 and 64). With regard to this, then, though later exaggeration must be reckoned with, it seems possible, indeed, that the name Kalki comes from some Dravidian language, perhaps the one which is still in possession of its close analogue.

But we are, I believe, not compelled to accept this solution. The name may, after all, be an Aryan one the original form or meaning of which as not been preserved. We need change but a single letter of Kalkin to obtain a surprisingly clear etymology. Iconography shows that the principal characteristic of the Avatāra (if not the latter himself) is the white

¹ Tam. *kala*, *kali* "to appear", *kali* "flourishing", *kalur* "to shine forth, as beauty"; Tam. *kalai*, *kaḷai*, Kan. *kale*, *kaḷe* "brightness, splendour, beauty"; Kan. *kaḷisu* "to appear", *kaḷike* "appearing", *kaḷa* "to shine, glitter"; Tel. *kaḷuku* "brilliance"; Tulu *kalakala* "brightly".—For Tam. *kalai*, etc., see below, "Appendix".

horse; and a Sanskrit word for "white" and "white horse", as old at least as the Atharva-Veda (IV, 38, 6-7) and known to Pāṇini (V, 3, 110), is *karka*¹. Other meanings of the word ("good, excellent; beauty; fire"; etc.) are now found in the *kośas* only, but seem also to reverberate in the Paurāṇic accounts speaking of the *tejas* of Kalki (see above) and might even be responsible for the association, in Telugu, of Kalki with *kaliki*. For *kalkin* (i.e., *karkin*) as the name of a man compare *aśvin* and the Bahuvrihi *s'vetās'vatara*. Now, as both *karka* and *kalka* become *kakka* in the Prakrits, it seems possible that the name Kalkin is a wrong Sanskritization (owing to the rareness of *karka* as compared with *kalka*) of the same name which the Jainas have preserved (and misinterpreted) as Kakkī. That is to say: the Prakrit name of the Avatāra pushed at some time into oblivion his Sanskrit name with the result of a wrong interpretation and forced etymology. This would also account for the vacillation of the name between Kalki and Kalkin. For, as is well known, in Prakrit the stems in *-i* as well as those in *-in* appear with the ending *ī* in the nominative of the singular.²

¹ Which is, in the most recent comparative dictionary of the Indo-European languages (by Alois Walde, 1930), assigned to the root *qel-*, *qal-* found in "words for bright and dark spots, grey and blackish tones of colour" and thus connected with *kalana*, *kaluṣa*, etc. Compare, for the meaning, English *hoary* and Tibetan *d-kar-ba* "white, grey". [It strikes one that in Walde's dictionary *karka* is the only word with *r* belonging to a root in *-l*, and *kalka* the only one with *l* belonging to root *qer-* "in words for colours, especially dark or dirty ones". This means that in primitive Indo-Aryan *karka* and *kalka* have become, resp., *kalka* and *karka*, which seems rather fantastic and based solely on the assumption that *karka* meant just "white" and not also "grey".]

² I doubt that *karkin* could have directly become *kalkin*, though the transition of *r* to *l* seems natural enough, especially when favoured by some analogy as that, e.g., of *karbara* "variegated, spotted" by the side of *kalmaṣa* do. Compare also *rasya laḥ* in the explanation of *kalmaṣa* = *karmaṣa*.

For those who cannot persuade themselves of this way through the Prakrit I have still another, though perhaps somewhat bolder hypothesis. It starts from the *i*-stem Kalki. There is no verbal root *kalk* from which *kalki* could derive (as *suci*, *ruci*, *kṛṣi*, etc., from *suc*, *ruc*, *kṛṣ*, etc.), nor can it, in the way as *kalkin* can, be derived from a noun. It could thus also not mean (or have meant) "horseman" or the like, but, if at all connected with *kalka*, only a colour or (and) a horse or other animal called after it (cf. *karka*). I am thinking of *siti* "white", *sviti*- "whitish", *prṣṇi* "spotted", etc.; of *hari* "tawny, fallow" and "a bay"; of *kapi* "brown" and "monkey"; and the like. Colours, as is well known, are not sharply distinguished in Sanskrit, and horses called white may be dirtyish or spotted. I imagine that *kalki* may have meant "grey" (cf. above, f. n. on *karka*) and then also a grey or white horse. In Tamil the word *karki*, besides meaning the Avatāra, is also used for "horse" generally (see Madras Lexicon), which may be a reminiscence of its original meaning. For, the Avatāra proper is undoubtedly the horse and not the man who conquers through it and who in the popular tradition of Southern India is altogether missing (or blended with the horse in the form of a horse-headed man). The white horse was in ancient India a symbol of the Sun, and the Sun is Viṣṇu. It was a sacred animal also in other countries; and there is in the Avesta of the Persians even a parallel to the Kalki Avatāra, viz., Verethragna (=Skt. *vrtraghna*) appearing

in the form of a white horse (see Abegg, p. 139 and before).

Our inquiry, then, lands in the alternative : either both names, Kalki and Kalkin, have emerged through the Prakrit from a now lost Sanskrit original Karkin, or the incapability of explaining the earlier name Kalki (of Aryan or Dravidian origin) has caused the formation of its etymologically transparent double.

APPENDIX

A NOTE ON KALĀ

THE Tamil Lexicon of the Madras University is hardly right in making Sanskrit *kalā* responsible for Tamil *kalai* and *kaḷai* in the sense of "brightness", etc. For, this meaning, while perfectly according with the other Dravidian words mentioned in f. n. 1 in p. 22, is never found with Skt. *kalā*, not even in the koṣas. The relation of the word to *kala*, *kali* (see f. n. 1 in p. 22) can be understood by comparing, e.g., *kiḍai* with *kiḍa* (lie down), or *kavai* (business) with *kavi* (be eagerly intent upon). The Lexicon is wrong also, in my opinion, in including Tam. *kalai* "learning, erudition" among the derivatives from Skt. *kalā*. For, there is no reason to doubt its connection with *kal* "to learn" (cf. *kolai* from *kol*, *kavalai* from *kaval*, etc.). From this, however, it does not follow, as has been suggested, that Skt. *kalā* has received its meaning "art" from the Tamil. Neither of the two need be dependent on the other. For (as seems to have remained unnoticed until now), the second also of the two principal meanings of *kalā* can be connected with the Indo-European root (*s*)*qel* "to split". The primary meaning of the root is found in *kalā* "small part [of a split whole]", "digit of the moon", etc., for which there are many Indo-European correspondences (such as Lith. *skeliù* "to split", Anglo-Saxon *scylian* "to separate", Serb. *pro-kola* "part of a split whole"; etc.); and with its secondary meaning, viz., "skill, ingenuity" (Lex. only) and "art", the word is precisely the same as the English word *skill* the connection of which with our root is shown by Old Norse *skil* "discernment".

NOTES ON PRAMĀÑASAMUCCAYA
OF DIÑNĀGA¹

By N. AIYASWAMI SASTRI

THE edition of this work recently brought out by Mr. H. R. Rangaswami Iyengar, M. A. of Mysore, is a valuable addition to the Buddhist Nyāya literature available at present though it is slightly defective in some respects. It is to be mentioned here that it contains numerous extracts from the author's own vṛtti and a ṭikā of Jinendra buddhi, called *visālamalavatī*. Since the vṛtti is written by the author himself, it is as important as the text itself. And it would have enhanced the value of the edition, if the editor had included in it the vṛtti in full rather than attempting to extract from it some passages at random. I take the liberty to offer some remarks, without attempting a regular review of the edition.

¹ Mysore University Publication : Diñnāga's Pramāṇasamuccaya (Chap. I) with vṛtti, ṭikā and notes, edited and restored into Sanskrit by H. R. Rangaswamy Iyengar, M.A., Government Oriental Library, Mysore, with a Foreword by Rajatantrapravīṇa Dr. Sir Brajendranath Seal, Kt., M.A., Ph.D., D.Sc., Mysore, 1930.

P. 2. There are 2 extracts from the vṛtti, one, gzhan. gyi. tshad ma, etc., and the other, de. lta. bu, etc. In the original Xylograph, these 2 passages appear in a different order, the first coming after the 2nd and the latter before the former. (See fol. 13 b. ll. 3-5). It is not clear why the editor has changed their order, which is the natural one: प्रमाणसमुच्चय आरब्धव्यः । परप्रमाणप्रतिषेधार्थं स्वप्रमाणगुणकथनार्थञ्च । etc.

In the first extract, gzhan. gyi. etc., bya. bu'i (ll. 1-2) is a mistake for bya. bu'i phyir of the original. A full stop must be put after *kutah*. The next sentence in Sanskrit runs: प्रमेयप्रतीतिः प्रमाणसंवेदनाद्भवति !! Here Mr. Iyengar has made a mistake in reading the original, which has rag. las. pa, and not rig. etc., as printed in the book. So we have to read it in Sanskrit: प्रमेयप्रतीतिर्हि प्रमाणायत्ता । rag. las. pa is *ayatta* or *adhina*. Even supposing that the original has rig. las. pa., I would correct it into rag. las. pa.; because the word 'las. pa.' stands sometimes for some case endings in the Sanskrit original, but 'las. pa.' never.

I should like to point out that the restorer ought to have included here in the book the important beginning portion of the vṛtti which explains very well the verse 1. It would not be without interest to give the passage in full in Sanskrit:

इदं च प्रकरणस्यादौ हेतुफलसंपदा प्रमाणभूतत्वेन भगवतः स्तुतिवचनं श्रद्धोत्पादनार्थम् । तत्र हेतुः आशयप्रयोगसंपत् । आशयो जगतो हितैषणम् । प्रयोगः जगत उपदेशदेशनम् । फलं स्वपरार्थसंपत् । स्वार्थसंपत् सुगतत्वेनैव ।

अर्थत्रय¹ । परमशोभनार्थः सुरूपपुरुषवत् । अपुनरावृत्त्यर्थः सुकृत-
ज्वरवत् । अशेषार्थः सुपरिपूर्णघटवत्² । तदर्थत्रयमपि बाह्यार्थासक्तिविगतम् ।
शैक्षाशैक्षेभ्यः स्वार्थसंपदो विशिष्यमाणत्वात् । तारणार्थत्वात् तायिता
परार्थसंपत् ।

P. 3. Ṭīkā (a). 'tha. tshog. go' (l. 4) is a mistake for 'tha. tshig. go.' The word 'rab. tu. bkram. pa' (l. 3) is not translated by Mr. Ayengar. The last 2 lines of this extract may better be translated thus : प्रकीर्णं प्रसरणम् , विप्रकीर्णनमित्यर्थः (for प्रकीर्णः विकीर्ण इत्यर्थः)

Ibid. (b). There is again a mistake of 'rig. pa' (l. 3) for 'rigs. pa' । 'rigs. pa'i. sgo. la. sogs. pa. ni. tshad. ma. gtan. la.' bebs. pa' is rendered as : न्यायद्वारादि-प्रमाणनिबन्धाः । 'gtan. la.' bebs. pa' is 'nis'caya' see N. B. Index (B. B.). I therefore propose to render it as न्यायद्वारादयः प्रमाण[वि]निश्चायकाः, etc.

P. 5. Ṭīkā (b). In this part of the ṭīkā the restorer has translated 'gcid. ñid' and 'mañ. po. ñid' into simply *eka* and *ananta*. They ought to mean either *ekam eva* and *anantam eva* or *ekatva* and an *anantatva*. Again he has left untranslated these words : zhes. ji. ltar rtogs. zhe. na । re. zhis. So the passage is to be put thus : अथ न प्रमाणमेकमेव अनेकमेव वा (or अनन्तमेव वा) इति । कथं ज्ञायते । न तावदेकमेव । अनुमानस्यापि प्रमाणत्वात् , etc. (for अथ प्रमाण-मेकमनन्तं वा न भवति । नैकम् । अनुमानस्यापि, etc.). Here 'ma. yin. no' need not be translated into *na bhavati*. It simply stands for *na*.

¹ This line is not clear in the xylograph of the Adyar Library.

² Cf. Nyāyabinduṭīkāṭīppanī, p. 2, where similar 3 meanings of the word *sugata* are given together with their similes.

Pp. 6-7. Ṭikā (e). I should prefer to suggest the Sanskrit rendering of this para thus : स्वसामान्यलक्षणाभ्यामन्यत (for भिन्नं) प्रमेयं नास्त्येव इत्यभ्युपगमे नीलादिषु कृतकत्वादिलिङ्ग (for हेतु) निर्देशात् रूपमनित्यमित्यादि न गृह्येत । तथा सति नीलादिस्वलक्षणानित्यतादि सामान्यलक्षणयोः (for—लक्षणाम्यां) अनयोः संकीर्णतो प्रहणात्, न स्वलक्षणमेव [गृह्यते] (for स्वलक्षणमेव न भवति) । अत इदं विशेष-सामान्यात्मकं प्रमेयान्तरमेव, तद्ग्राहकं कथं न प्रमाणान्तरम् (for प्रमाणान्तरं कथं न भवति) । इत्यर्थः । gzhan. is *anyat* not *bhinna* which is represented by 'tha. dad. pa' । 'rtags.' is *linga, hetu* being represented by 'rgyu.' or 'gtan. tshigs.' cf. N. B. Index (B. B.). 'ma. yin.' as noted above, stands for simply *na*. The words in thick type are left out untranslated by the translator.

Pp. 7-8. Ṭikā (f). 'tha. sñad bya ba ma yin pa.' (l. 2) is to be rendered *avyapadesya* not *anirdesya* which is 'bstan par bya ma yin.' cf. Ver. 5 c. Then there must be a space between *rūpādi* and *svalakṣaṇa*. 'de kho na 'am' (l. 3) is overlooked by the translator. 'rnam. par. rtog pa dañ bcas pa'i yid kyi' corresponding to *savikalpakam mano*—is to be added after mtshan ñid du (l. 4). The original reads rtag go for rtag (l. 9) and yid for yin (l. 9). 'yin' is rendered *vacana* by the translator. But 'yid' or 'yin' never means *vacana*. I think that 'yid kyi' is used in the sense of 'yid. rnam. par s'es pas.' (*manovijñāna*). The original reads 'rtag. pa ñid spyi' (l. 10). The editor seems to have amended the text as 'mi rtag. pa,' etc., which amendment is justifiable here. But I like to point out that in places like this the editor ought to have represented

the originals as they are and simply suggested suitable amendments. The original has after byed. de (l. 11) these words : ldan par byed do which are omitted by the editor. Again he has translated 'kha dod' into *rūpa* everywhere in this para. It is always *varṇa* and not *rūpa* which is regularly represented by 'gzugs'. We have therefore, to read this section thus :

प्रथमं तावदव्यपदेश्यं (for अनिर्देश्यं) रूपादि स्वलक्षणं प्रत्यक्षेण गृह्यते । तत्त्वं वर्णत्वा (for रूपत्वा) दि वा सामान्यलक्षणं सविकल्पकं मनोविज्ञानेन । ततः अनित्यतादिकमपि सामान्यलक्षणम् । यत् किञ्चित् (for यद्यत्) कृतकं तत्सर्वमनित्यमित्येवं ग्रहणात् । तेन वर्णा (for रूपा) दिकमिदं कृतकम् । तस्मादनित्यमिति मनोविज्ञानेन (for वचनेन) वर्ण (for रूप) त्वादिसामान्यमनित्यतादिसामान्ययुक्तं क्रियते ? (for—सामान्येन युज्यते) । etc.

The editor has made much confusion in arranging the passages of the *vṛtti* and *ṭikā* on the ver. III. The last part of the *ṭikā* (a) on p. 8 is mixed up with the *vṛtti* on p. 10 which is again interrupted by some other passages of the *ṭikā* and continued on pp 11-12. Thus 'Kha dog la sogs pa' etc. found on p. 10, *vṛtti* (l. 4) is to be read along with the *ṭikā* (a) on p. 8 and its corresponding Sanskrit found on p. 10 is to be placed on p. 9 before the *ṭikā* (b).

P. 8. *Ṭikā* (a). Read *s'es pa* for *s'es* (l. 3 bis) and *gyis* for *gyi* (l. 2, p. 9). The passage cannot be put into Sanskrit satisfactorily as it stands detached from the context. But the rendering of the passage by the translator is a sheer misunderstanding. There is no word in Tib. for *tad.* of the first sentence . . . *yad*

viśeṣadr̥ṣṭajñānam tad . . . | tshad. ma dañ ' bras bu ltar is rendered by him as *pramāṇaphalayoh* ! Again he does not pay attention to these words : sñar, gañ, phyir and zhes pao. (p. 9. ll. 3-4) Therefore the passage may read thus :

प्रत्यभिज्ञाफलव्यापारकं (for—ज्ञात्मकं) कि¹[ञ्चित्] (for यत्) विशेष-
दृष्टज्ञानं न प्रमाण (for तत्प्रमाणं न भवति) मित्यर्थः । यद्यपि ज्ञानप्रत्यभि-
ज्ञानयोर्वस्तुतो भेदो नास्ति तथापि प्रमाणफलवत् (for-लयोः) भेदः कल्प्यते
चेत् , (for भेदकल्पने) ज्ञानं प्रत्यभिज्ञानव्यापारार्थेन (for प्रत्यभिज्ञेयार्थे)
विजातीयम् । पूर्वगृहीतस्य ¹कस्य[चित्] ग्रहणात् प्रत्यभिज्ञानं इति (for गृहीत-
ग्रहणं प्रत्यभिज्ञानम्) । अपिशब्देन प्रत्यक्षगृहीतमेव (for—अपि) पुनः etc.

P. 10. Vṛtti. As said above, the vṛtti is mixed together with some portion of the ṭikā and the remaining portion of the vṛtti with its Sanskrit rendering is to be found on p. 11, l. 3 from the bottom and onwards. According to the original (fol. 14a, ll. 4-7) the following orrections are to be made : Omit ' ni ' (l. 1), and read ' di for 'añ (l. 2) ; zhig. yin zhe. na for zhe. ce. na (l. 3) ; sogs. su. sbyor. for sogs. bsres ; and rgyal ba for 'gal. ba. Omit don (p. 11, l. 3 from the bottom) and read rjod for brjod ; dañ for dag (l. 2) ; la. ci for pa. rigs. kyi (l. 1) ; sgo nas for sgra nas (ll. 3-4, p. 12) ; mchod. pa. zhes. bya ba for 'tshad par. byed. par (l. 3) ; rā for rva (l. 5) ; pa for bas (l. 6) ; ba'i sgra yin for ba'i yon (l. 7) ; s'iñ for s'es (l. 9) and do for de. Omit par (l. 6) and du (l. 9).

¹ I have taken the word gañ in these 2 places in the sense of gañ yañ.

After making these corrections we should read this part of the vṛtti thus :

यत्र ज्ञाने कल्पना नास्ति तत्प्रत्यक्षम् । कल्पनेति । इयं कीदृशी (for अथकल्पना च कीदृशीचेदाह) । नाम जात्यादियोजना । यद्दृच्छाशब्देषु—नामविशेषेण (for नामविशिष्टोऽथ) उच्यते देवदत्त (for दित्थ) इति । जातिशब्देषु—यथा (omit जात्या) गौरिति । गुणशब्देषु—गुणेन शुक्ल इति । क्रियाशब्देषु—क्रियया पूजक (for पाचक) इति । द्रव्यशब्देषु—द्रव्येण दण्डी विषाणी इति । अत्रकेचिदाहुः । विशिष्टसम्बन्धशब्दोऽस्तीति (for अत्रसम्बन्ध-विशिष्टस्येति केचित्) । अन्ये तु अर्थशून्यैः शब्दैरेव विशिष्टोऽर्थ उच्यते इति मन्यन्ते ।

It is to be mentioned here that there is nothing in Tib. corresponding to कल्पनापोढमित्यादि which is seen at the beginning of this para.

Ibid. ṭikā. gal. te s'es. pa, etc. has no page reference ; and it is not possible to find out in the xylograph the passage as printed in the book.

P. 11. Ṭikā, (a). The original reads pa la for pa'i (l. 2) and adds after zhes. pa (l. 3) the following words omitted by the editor: grañs. dañ. mtshan. ñid. las. tshad. ma. rnam. 'di. tsam. ñid. du. yoñs. su. gcod. pa. ni. thug pa. yin. la । de. med. par. thal. lo. zhes. pa'i. don. no ॥

= संख्यालक्षणाभ्यां प्रमाणाना मियन्मात्रतया परिच्छेदः अवस्था । तदभावप्रसंग इत्यर्थः ।

This sentence is to be read after अनवस्थाप्रसंगादिति ।

(To be continued)

MANUSCRIPTS NOTES

I

VĀRARUCANIRUKTASAMUCCAYA

By DR. C. KUNHAN RAJA

THERE is a manuscript of this work in the Adyar Library. Practically no notice has till now been found given anywhere about this work. It is not found in the *Catalogus Catalogorum* of Aufrecht ; it is not found in any catalogue till now known to me. I have made mention of this work in some Papers written by me¹ and in some of the recent annual Reports of the Madras University. The copy deposited in the Adyar Library is a manuscript on palm leaf written in Malayalam characters. It is a very old manuscript, so far as could be judged from the appearance of the manuscript. It is in a very decayed condition and the leaves are extremely brittle; the leaves get injured at every touch in handling the manuscript. The manuscript bears the shelf No. XIX-G-72 in the Library.

There is a modern transcript of the manuscript in the Library, and this bears the shelf No. XXXVIII-H-4. In describing the contents of the work it is better to give the page numbers to this

¹ Proceedings of the sixth session of the All-India Oriental Conference held in Patna, 1930, p. 536. *Journal of Oriental Research*, Madras, Vol. X, p. 267.

Dr. Sarup writes about this work in the Introduction to the last Volume of his edition of the commentary on the Nirukta by Skandasvāmin and Mahesvara, 1934, p. 26 and gives quotations from it as Appendix VI (pp. 599 to 606). He does not reveal the source of his information.

transcript, since it is easier to consult this, if any scholar wants to do so, than the old, decayed, palm leaf manuscript. In this description I always give reference to this modern transcript.

The work is mentioned as Vārarucaniruktasamuccaya in the colophons. There are four sections in the work called Kalpas and at the end of these Kalpas the colophon reads : iti vāraruce niruktasamuccaye I have not been able to find out any reference to this work in any later work in Sanskrit Literature. There is no information regarding Vararuci having written such a work. There is at present no way of finding out the identity of this Vararuci. A large number of Vararucis are known in Sanskrit Literature.

The work begins :

agnim vāyum tathā sūryam lokānām is'varān aham
namāmi nityam deveśān nairuktasamaye sthitaḥ

athedānim mandaprajñāvabodhanārtham mantravivaraṇam niruktam
antareṇa na sambhavati. yata āha : athāpidam antareṇa mantreṣu
arthapratyayo na vidyate iti.

nāniruktārthavit kas'cin mantram nirvaktum arhati

iti ca vṛddhānus'āsanam. niruktaprakriyānurodhenaiva mantrā nir-
vaktavyāḥ. mantrārthajñānasya ca s'āstrādaḥ prayojanam uktam :

yo 'rthajña it sakalam bhadram as'nute
nākam eti jñānavidhūtapāpmā.

iti. s'āstrānte ca yām yām devatām nirāha tasyās tasyās tādbhāv-
yam anubhavati iti ca. vedapadārthavivaraṇe ca bāhus'rutyam
anveṣṭavyam.

bibhety alpasrutād vedo mām ayam pracaliṣyati

iti vyāsavacanam. abahus'rutasyāpi kartṛvacanāt tathārthābhivādi-
bhīḥ s'raddadhānasya jantor api iti sarasvatisūktiguṇastuty asurā
mudam kurvate. ato yathās'akti diṁmātram pradars'yate.

After this there is a fairly detailed commentary on the following vedic mantras :

			Page
1. brahma jajñānam	Sāmaveda	I-321	2
2. navo navo bhavati	Ṛgveda	X-85-19	7
3. tad viṣṇoḥ paramam	„	I-22-20	9
4. satam in nu s'arado	„	I-89-9	12
5. aditir dyauḥ	„	L-89-10	14
6. yad asya karmaṇaḥ	Āpastamba S'rauta Sūtra	III-12-1	15
7. ā pra drava	Ṛgveda	V-31-2	16
8. ayā te agne	„	IV-4-15	18
9. enā vo agnim	„	VII-16-1	18
10. mamāgne varcaḥ	„	X-128-1	20
11. ṛdhyāma stomam	„	X-106-11	21
12. ava te heḷaḥ	„	I-24-14	23
13. ud uttamam varuṇa	„	I-24-15	25
14. sed agne astu	„	IV-4-7	27
15. udyan adya mitramaha	„	I-50-11	28
16. agnim vaḥ pūrvyam	„	VIII-31-14	30
17. syonā pṛthivi	„	I-22-15	32
18. abhi tvā deva	„	I-24-3	33
19. vis've devāḥ	„	VI-52-13	34
20. namo mahadbhyaḥ	„	I-27-13	36
21. sūryo no divas pātu	„	X-158-1	38
22. upa tvāgne	„	I-1-7	39
23. ayam te yoniḥ	„	III-29-10	40
24. upāvaroha jātavedaḥ	Taittiriyabrāhmaṇa	II-v-8-8	41
25. abhi tvā s'ūra	Ṛgveda	VII-32-22	43
26. na tvāvān anyāḥ	„	VII-32-23	44
27. uta naḥ priyā	„	VI-61-10	45
28. sajoṣā indra	„	III-47-2	46
29. sumaṅgalir iyam	„	X-85-33	48

The first Kalpa ends on page 49. The colophon reads at the end of the first Kalpa : iti vāraruce niruktasamuccaye prathamah kalpaḥ.

The second Kalpa begins at the bottom of p. 49 thus : pūrvasmin kalpe prakirṇakarūpeṇa nirvacanakramaḥ pradars'aniyaḥ idānim jñātvā cānuṣṭhānam ity uktatvān nityakarmavihitā mantrā vyākhyāyante. Then the following mantras are commented upon :

			Page
1. mitrasya carṣaṇidhṛtaḥ	Ṛgveda	III-59-6	50
2. mitro janān yātayati	,,	III-59-1	55
3. pra sa mitra marthaḥ	,,	III-59-2	57
4. ā satyena rajasā	,,	I-35-2	60
5. ud vayam tamasah	,,	I-50-10	62
6. ud u tyam	,,	I-50-1	63
7. citram devānām	,,	I-115-1	65
8. tac cakṣuḥ	,,	VII-66-16	67
9. imam me varuṇa	,,	I-25-19	70
10. tat tvā yāmi	,,	I-24-11	72
11. yac cid dhi te	,,	I-25-1	74
12. yat kiñ cedam	,,	VII-89-5	75
13. kitavāso yad riripuḥ	,,	V-85-8	77
14. āpo hi ṣṭha	,,	X-9-1	80
15. yo vaḥ s'ivatamaḥ	,,	X-9-2	82
16. tasmā aram	,,	X-9-3	83
17. s'am no devih	,,	X-9-4	85
18. is'ānā vāryāṇām	,,	X-9-5	87
19. apsu me somah	,,	X-9-6	88
20. āpaḥ pṛṇita	,,	X-9-7	89
21. idam āpaḥ	,,	X-9-8	90
22. āpo adya	,,	X-9-9	90

The second Kalpa ends on p. 91 thus : iti sūktasya samastasyārthakathanam. Then follows the colophon : iti vāraruce niruktasamuccaye dvitiyah kalpaḥ. The page ends here.

The third Kalpa begins on p. 92 thus : yasyai devatāyai havir gr̥hitam syāt tām dhyāyed vaṣaṭkariṣyan iti s'ruter atah param

dars'apūrṇamāsayājyānuvākya ājyabhāgaprabhṛti s vi ṣ ṭ a k ṛ t p a r-
yantā vyākhyāyante. Then the following mantras are commented
upon :

			Page
1. agnir vṛtrāṇi	Ṛgveda	VI-16-34	92
2. tvam somāsi	,,	I-91-5	94
3. agniḥ pratnena	,,	VIII-44-12	96
4. juṣāṇo agniḥ	Taittiriyabrāhmaṇa	III-v-6-1	97
5. soma gīrbhiḥ	Ṛgveda	I-91-11	98
6. agnir mūrdhā	,,	VIII-44-16	99
7. bhuvō yajñasya	,,	X-8-6	100
8. prajāpate	,,	X-121-10	102
9. tavame lokāḥ	Maitrāyaniya Saṃhitā	IV-14-1	103
10. agniṣomā	Ṛgveda	I-93-9	105
11. yuvan etāni divi	,,	I-93-5	106
12. indrāgni avasā	,,	VII-94-7	108
13. gīrbhir vipraḥ	,,	VII-93-4	110
14. endra sāsasim	,,	I-8-1	112
15. pra sasāhiṣe	,,	X-180-1	114
16. vi na indra	,,	X-152-14	116
17. mṛgo na bhimaḥ	,,	X-180-2	117
18. mahān indro ya ojasā	,,	VIII-6-1	120
19. bhuvā tvam indra	,,	X-50-4	121
20. piprihi devān	,,	X-2-1	124
21. agne yad adya	,,	VI-15-14	126

The third Kalpa ends on p. 128 with the commentary on this last
verse. The colophon at the end reads : iti vāraruṣe nirukta-
samuccaye tṛtīyaḥ kalpaḥ ; this colophon is on p. 129.

The fourth Kalpa begins on p. 129 as :

ekatriṃśadvidham mantram yo vety ṛkṣu sa mantravi
itīvacanāt ekatriṃśadvidhā mantrā vyākhyāyante. Then the
following mantras are commented upon :

	Page
1. daivyāḥ s'amitāra ārabhadhvam (Taittiriyabrāhmaṇa III-vi-6-1) iti praiṣaḥ	129
2. ehy ū ṣu bravāṇi (Ṛgveda VI-16-16) iti āhvānam	135
3. na kir indra tvat (Ṛgveda IV-30-1) iti stutih	136
4. mogham annam vindate (Ṛgveda X-117-6) iti nindā	137
5. gauri mimāya (Ṛgveda IV-86-41) iti saṅkhyā	139
6. tac cakṣuḥ (Ṛgveda VII-66-16) iti ās'ih	141
7. babhrur ekaḥ (Ṛgveda VIII-29-1) iti karma	141
8. aham bhuvam (Ṛgveda X-48-1) iti vikatthanā	143
9. pṛcchāmi tvā (Ṛgveda I-164-34) iti pras'naḥ	146
10. iyam vediḥ (Ṛgveda I-164-35) iti vyākaraṇam	147
11. iyam āpaḥ (Ṛgveda X-9-8) iti s'odhitah	148
12. indra kratum na ā bhara (Ṛgveda VII-32-26) iti vikalpaḥ	148
13. yad indrāham yathā tvam (Ṛgveda VIII-14-1) iti saṅkalpaḥ	150
14. sudevo adyar (Ṛgveda X-95-14) iti paridevanā	151
15. yat te yamam (Ṛgveda X-58-1) iti anubandhaḥ	154
16. prayājān me (Ṛgveda X-51-8) iti yācñā	155
17. tava prayājāḥ (Ṛgveda X-51-9) iti prasavaḥ	157
18. o cit sakhāyam sakhyā (Ṛgveda X-10-1) iti saṃvādaḥ	158
19. somam rājānam (Ṛgveda X-141-3) iti samuccayaḥ	161
20. bhojāyās'vam (Ṛgveda X-107-10) iti pras'aṃsā	162
21. adyā muriya (Ṛgveda VII-104-15) iti s'apathaḥ	163
22. prati cakṣva vi cakṣva (Ṛgveda VII-104-25) iti atis'āpaḥ	164
23. ¹ iha mada . . . (Ās'valāyana Śrauta Sūtra VI-11-13, 14, 15) iti āmantraṇam	166
24. na mṛtyur āsit (Ṛgveda X-129-2) iti ācikhyāsā	167
25. etā as'vā āplavante (Atharvaveda XX-129-1) iti pralāpaḥ	168
26. kim iyam idam āha ² iti vriḷā	169

¹ Here the manuscript is completely damaged and only a small bit remains.

² I have not been able to trace this.

	Page
27. kasya nūnam katamasya (Ṛgveda I-24-1) iti upadhāvanam	170
28. mātā ca te pitā ca te (Vājasaneyisaṃhitā XXIII-24) iti ākros'ah	172
29. vitatau kiraṇā dvau (Atharvaveda XX-133-1) iti prabahlkā	173
30. kin te kṛṇvanti (Ṛgveda III-53-14) iti parivādaḥ	174
31. yadi kṣitāyuh (Ṛgveda X-161-2) iti paritrāṇam	176

With the commentary on this mantra the fourth Kalpa ends at the bottom of p. 176 and the colophon reads : iti vāraruce niruktasamuc-caye caturthaḥ kalpaḥ.

After this colophon follow a few stanzas thus :

kalpais' caturbhir vyākhyātam sārabhūtam ṛcām s'atam
sahasram pañcas'atam s'lokēnānuṣṭubhā kṛtam
sahasram pañcas'atam saṅkhyā granthasya kirtitā
vistārabhityā saṅkṣiptam tātparyārthāvabuddhaye
evam niruktam ālokyā mantrāṇām vivṛtam s'atam
uktānuktaduruktāni cintayantv iha paṇḍitāḥ

Bhagavate yāskāya namaḥ. Om namo nārāyaṇāya. namaḥ s'ivāya. Here some stanzas from the Bṛhaddevatā are quoted. They are stanzas 35 to 39 (a) and stanzas 48 to 60 in the first chapter. The manuscript then closes.

The author at the end of the work speaks of having commented on 100 Ṛks and he speaks of the extent of the work as 1500 granthas. From the list given above it would be noticed that there are 103 mantras in the work distributed among the four Kalpas as follows :

First Kalpa	29	Mantras
Second Kalpa	22	„
Third Kalpa	21	„
Fourth Kalpa	31	„
	<hr/>	
Total	103	

But it will also be noticed that in the fourth Kalpa there are two mantras which were already commented upon in earlier Kalpas and they are not actually commented upon again in the fourth Kalpa. They are :

No. 6 on p. 141 ; tac cakṣuḥ (Ṛgveda VII-66-16) already commented on in the second Kalpa as No. 8 on p. 67

No. 11 on p. 148 ; idam āpaḥ (Ṛgveda X-9-8) already commented on in the second Kalpa as No. 21 on p. 90.

No. 26 on p. 169 in the fourth Kalpa is a passage which I have not been able to trace. If we eliminate these three the number is one hundred. As for the number of granthas in the work, I have not been able to count the number of syllables with absolute accuracy ; but on a fairly accurate calculation I find that the number of granthas is about one thousand and two hundred. Perhaps the author gave only a rough estimate.

The work has not been mentioned by any later author, so far as I am able to investigate. But the book quotes from a large number of authors and works, all early authors. As may be naturally expected the largest number of quotations is from the Nirukta of Yāska. The following are the quotations from Yāska :

	Page
1. yata āha : athāpidam antareṇa mantreṣv arthapratyayo na vidyata iti	1
2. S'āstrādaḥ prajānam uktam : yo 'rthajña it sakalam bhadram asnute nākam eti jñānavidhūtapāpmā iti ; S'āstrānte ca yām yām devatām nirāha tasyās tasyās tādbhāvyaṃ anubhavati iti	2
3. tathāhi : tatra nāmāny ākhyātajāni iti s'ā. . . . ¹ nairuktasamamayas' ca iti	3
4. na nirbaddhā upasargā arthān nirāhuḥ iti nirukta- bhāṣyakāravacanāc ca	4

¹ A bit broken in the manuscript.

	Page
5. yathārtham vibhaktiḥ sannamayet iti niruktakāravacanāc ca	4
6. atra āñpūrvād gamer agras'abdo niruktaḥ	7
7. arthanityaḥ parikṣeta iti bhāṣyakāra ¹	10
8. uktam ca bhāṣye : tam prajñayā stauti iti	24
9. agnir vasubhir(vasur ?) vāsava iti samākhyā. tasmāt prthivisthānā iti bhāṣyakāravacanam	31
10. upasargavyatyayas' ca bhāṣyakāreṇa dars'itaḥ : athāpi nir ity eṣa sam ity etasya sthāne iti	35
11. tathā hi yāskasya niruktabhāṣyakārasya vacanam : sarveṣām bhūtānām dars'anārthāya iti	65
12. tathā cuktam bhāṣyakāreṇa : yac ca kiñcit prabal- hitam ādityakarmaiva tat iti	65
13. cid ity eṣo 'nekakarmā ; hi ity eṣo 'nekakarmā iti bhāṣyakāravacanāt	74
14. tathā cuktam bhāṣyakāreṇa : sarvāsu devatāsv ais'var- yam vidyate iti	
15. kurutanety anarthakā upajanā bhavanti iti bhāṣya- kāravacanāt	82
16. yathārtham vibhaktiḥ sannamayet iti bhāṣyakāra- vacanāt	84
17. tathā ca niruktabhāṣyakāra āha : s'amanam rogāṇām yāvanam ca bhayānām iti	86
18. tathā hy uktam : athāsya sāmstavikā devatā agniḥ somo varuṇa iti	108
19. putraḥ puru trāyate ; niparaṇād vā ; pun narakam ; tatas trāyate iti vā ity ācāryavacanam	113
20. tathā cuktam : athāsya sāmstavikā devatā indraḥ somo varuṇaḥ parjanya ṛtavaḥ iti	125
21. padakāreṇaitat padam nāvagṛhitam ; tathāpi bhāṣya- kāravacanāt padakāram anādṛtyaitan niruktam (the word is sūnaraḥ in Ṛgveda VIII-29-1)	142

¹ The MS. has bhāṣyakāraavan.

It will be noticed that the author refers to yāska in various ways, as Ācārya, Bhāṣyakāra, Niruktabhāṣyakāra, etc. In this connection the following references found in the book are of some interest :

	Page
1. yonim : veter vaninpratyayāntasya varṇavyāpattyādina yonis'abdo niruktaḥ	6
2. candramāḥ cāyan pa'syan bhūtāni dravaty antarikṣam nirmātā codakasya iti dhātujatvam pradars'itam	8
3. prakaraṇavas'a eva viniyoktavya iti bhāṣyakāravacanam.	52
4. aṃhaḥs'abdo hamantar (hanter) niruddhopādher (nirūdhopadhād) viparitākṣaro 'sunpratyayānto niruktaḥ	59
5. joytiḥ : dyuter ādivarṇavyāpattyā ktinpratyayāntasya jyotiḥs'abdo niruktaḥ	62
6. udakam iti hiraṇyam ucyate iti bhāṣyakāravacanāt	142

(To be continued)

II

THE NṚSIMHA CAMPŪ OF DAIVAJŅA SŪRYA PAṆḌITA

AND

THE NṚSIMHAVIJŅĀPANA OF S'RĪ NṚSIMHĀS'RAMIN

By V. RAGHAVAN, M.A., PH.D.

ON p. 191 b of Volume I of the Adyar Mss. Catalogue (1926) is found the entry : “ वृसिंहविज्ञापनम्—वृसिंहाश्रममुनिकृतम् . 10 E 31 दे 36 ”. This Nṛsimhavijñāpana struck me as a little known work of the well known Advaita writer, Nṛsimhās'ramin, the pupil of Girvāṇendra Sarasvatī and Jagannāthhās'ramin, and the author of the Bheda-dhikkāra and other Advaita works. From the Maṅgala s'lokas in his works, it is plain that 'Nṛsimha' was his favourite deity and it

is but natural to expect a hymn on his favourite deity, by Nṛsimha. It is also bound to be of greater interest to the student of philosophy, as a Stotra by an Advaitin, since it is bound to be an exposition of Advaitic principles in the garb of a hymn. It was with this curiosity that I examined this MS. when I found that the MS. really contained, not one work in full, but two works, the former without its latter part and the latter without its former part. The latter work is Nṛsimhās'ramin's Nṛsimhavijñāpana and the former is a Kāvya on the same deity, Nṛsimha, a Campū *viz.*, the Nṛsimha Campū by the poet, philosopher and astronomer, Sūrya Paṇḍita.

The Nṛsimha Campū of Daivajña Sūrya Paṇḍita is not an unknown work. Aufrecht notices five MSS. of it in his three volumes : two complete MSS. of the India Office, numbers 4051 and 4052 ; Weber, I, pp. 156-157, No. 539 which is an incomplete MS. running up to the beginning of Uchchvāsa four only ; a MS. in II, 88 of Bühler's report of MSS. in Gujarat etc. ; and a complete MS. in R. G. Bhandarkar's Lists of Skr. MSS. in Private Libraries in the Bombay Presidency, No. 273. To these we have to add now this incomplete MS. in the Adyar Library.

Sūrya Paṇḍita describes himself as an expert in music, poetry and drama. (सङ्गीतागमकाव्यनाटकपटुः) He was a versatile genius. His chief contribution is to the Sciences of astronomy and mathematics. Besides his original works and commentaries on astronomy, astrology and mathematics, Sūrya wrote in poetics the Bālabodhikā, a commentary on Deves'vara's Kavis'ikṣā called Kavikalpalatā ; two Kāvya's, the Rāmakṛṣṇaviloma Kāvya with a gloss and the Nṛsimha Campū ; a commentary on the Amarus'ataka, named S'ṛṅgāra-taraṅgiṇī ; a Bhaktis'ataka which seems to be a devotional composition and two works in Advaita, a Ṭikā on the Bhagavad Gītā named Paramārthaprapā¹ and another Ṭikā on the Vedānta s'atas'loki. Besides these two, Sūrya has written a third work in Advaita, *viz.*,

¹ This gloss on the Gītā is interesting for the extracts from the Rāvāna-bhāṣya on the Ṛgveda which it contains. These extracts were collected together by Fitz-Edward Hall, on pp. 129-134 in the Journal of the Asiatic Society of Bengal for 1862.

the Prabodhasudhākara. This work is available in print as one of the minor works of Śaṅkara and there are some MSS. which ascribe it to Śaṅkara. But it is really a work of Sūrya Paṇḍita as other MSS. say and, Sūrya himself mentions it as one of his eight works in the verse at the end of his Sūryaparakāśa Bijavyākhyā (India Office 2823) written in 1541 A.D. and his commentary on the Līlavati, the Gaṇitāmṛtakūpikā, written in the same year or the next. When Sūrya wrote his former work, he was 31 years old. Before this time, *i.e.*, 1541 A.D., he had written 8 works. Among these are two Kāvya and one Adhyātmāśāstra-work named Bodhasudhākara.

काव्यद्वयं प्रौढधीः

सूर्यो बोधसुधाकरारुच्यमकरोदध्यात्मशास्त्रेऽष्टमम् ॥

See 10 Catalogue, Eggeling, p. 1005 *a*.

The Vedāntic work referred to here is the Prabodhasudhākara now wrongly attributed to Śaṅkara. In Vol. I, p. 353 *a*, Aufrecht notices a Prabodhasudhākara of a Dinakara and with reference to this, remarks in Vol. II, p. 79 *a*: "The attribution to Dinakara, as indicated in CC.I., is uncertain." There is no Dinakara separate from Sūrya; Dinakara means Sūrya. The author, Sūrya Paṇḍita, refers to himself by that synonym at the end of his Prabodhasudhākara. See 10 Eggeling, p. 752 *a*.

The two Kāvya referred to by Sūrya in the verse quoted above are his Rāmakṛṣṇaviloma Kāvya and the Nṛsimha Campū. The other works, Sūrya must have written after his 31st year. The author was the son of Jñānarāja and grandson of Nāganātha. He was the descendent of one Rāma who was patronised by king Rāma of Devagiri. His native place was Pārthapura in the Vidarbhas at the confluence of the Godāvāri and the Vidarbhā rivers.

The Nṛsimha Campū describes the story of the incarnation of Viṣṇu as Nṛsimha to kill the demon Hiraṇyakaśipu and to bless His devotee, Prahlāda, the demon's son. In this composition, the poet illustrates the nine Rasas also.

कुतो रसनिरूपणं त्रिषटिकावतारः कुतः

ततो मम मतिः क्व च क्व चरितं जगत्स्वामिनः । etc.

The story proper begins only in Ucchvāsa 2 : आसीद्दैत्यकुले हिरण्य-कशिपुः etc. Ucchvāsa 2 ends on p. 7a of the Adyar MS. The story has been taken now upto the demon striking the pillar. There is at once the manifestation of Nṛsimha. From here begin the illustrations of the nine Rasas. The Rasas are taken from Bhayānaka which Rasa is the first to be realised by those present there, when Nṛsimha manifested Himself. Then come Vīra and Bibhatsa. Here occurs a break in the MS. and the rest of the work is lost. From the MS. described by Weber, we find that in the beginning of ch. iv, the author is illustrating Adbhuta.

The contents of the first Ucchvāsa are interesting. Here the author first refers to his parentage and the work he had undertaken. Then on p. 2b, the author bows to his Guru *Gīrvāṇendragiri*. Then, the mountain in which Lord Nṛsimha resides is bowed to and described as the Guru of his Guru, *Gīrvāṇendragiri*. This *Gīrvāṇendra* must be the same as one of the two Gurus of Nṛsimhāśramin. Thus *Sūrya Paṇḍita* must have been a co-student of Nṛsimhāśramin under *Gīrvāṇendra*. Nṛsimhāśramin wrote his *Tattvaviveka* at *Puruṣottamapura* in 1547 A.D. *Sūrya Paṇḍita* must have been born in 1510 A.D. and continued to write up to the third quarter of the century; for he had written only eight of his works in 1541 A.D., when he was 31 years old. The whole group of writers, *Gīrvāṇendra*, *Jagannāthāśrama*, *Sūrya Paṇḍita*, Nṛsimhāśramin and *Nārāyaṇāśrama*, worshipped the form Nṛsimha as its favourite deity. Hence it was that *Sūrya* wrote the *Kāvya*, the *Nṛsimha Campū*. The close contact between Nṛsimhāśramin and *Sūrya Paṇḍita* is borne out by this MS. at Adyar which contains the *Nṛsimhavijñāpana* of the former and the *Nṛsimha Campū* of the latter. A similar case is the MS. in the *Calcutta Sanskrit College*, Vol. III, No. 75, which contains two works, of which the former seems to be a fragment of Nṛsimhāśramin's

commentary on the Saṁkṣepa S'ārīraka of Sarvajñātman and the latter, Sūrya's Prabodhasudhākara wrongly ascribed to S'aṅkara.

MSS. of the Nṛsimhavijñāpana are very rare. The work is however printed. There seems to be a MS. of it in the Sarasvati Bhavana, Benares, besides this incomplete MS. at Adyar. On the basis of the former MS., the work has been edited by MM. Gopinath Kavirāj, M.A., in the Prince of Wales Sarasvati Bhavana Texts, No. 52.

The work contains 246 verses. But in the Adyar MS. we have only the portion beginning from the end of verse 146. The sheets of the MS. are however continuously numbered.

The 243rd verse, at the end of this work, is interesting. It says that Nṛsimhās'ramin composed this philosophical hymn at the request of Rāmacandra, son of Nṛsimha S'eṣa.

नृसिंहविज्ञापनमेतदित्थं नृसिंहनाम्ना यतिना व्यधायि ।
नृसिंहशेषात्मजरामचन्द्रसंप्रार्थनावर्जितमानसेन ॥

Who are these two persons, Nṛsimha S'eṣa and Rāmacandra? The name Nṛsimha S'eṣa at once reminds us of the S'eṣas of Benares. It is well known that Nṛsimhās'ramin stayed for long at Benares. He wrote his Tattvaviveka in 1547 A.D. at Puruṣottama pura (Pūri), and he wrote his own commentary on it, the Tattvaviveka dipana or Advaitaratnakos'a in the next year (1548 A.D.) at Īs'varapura, *i.e.*, Benares.¹

Regarding the date of Nṛsimhās'ramin, the following hitherto unmentioned external data can be taken: Agnihotrasūri, who commented on Nṛsimhās'ramin's Advaitaratnakos'a, was in the court of Maṭli Yallamarāzu of Cudappa, who was a contemporary of Veṅkaṭapātirāya (son of S'ri Raṅgarāya) who ruled between C. 1592-5 and 1614, and whose brother Matli Anantarāya's inscriptions are dated 1598 A.D. and 1605 A.D. One of Nṛsimhās'ramin's Guru, Jagannāthās'rama, is mentioned with respect by Viṭṭhala, grandson of Rāmacandra, at the end of his Prasāda on Rāmacandra's Prakriyākaumudī. जगन्नाथाश्रमं वन्दे यतिवेदान्तकोविदम् । etc. p. 798, Pt. 2. Bom. Sks. and Prā. Series Edn. Viṭṭhala's father, Nṛsimha, had prepared a copy of his father's Prakriyākaumudī in 1423 A. D. (Bendall, Br. Mu. Cat. p. 145). Viṭṭhala must be assigned therefore to the second half of the 15th century and probably, he lived also in the beginning of the 16th. Thus Jagannāthās'rama is to be assigned to about 1500 A.D.

There is one Śeṣa Rāmacandra who has commented upon his ancestor Śeṣa Kṛṣṇa's Dharmānubandhi Śloka Caturdaśī.¹ But he is not only later but is also the son of Śeṣa Gopinātha. We know of a Śeṣa Rāmacandra who has written a commentary on the Naiṣadha. He describes himself as the pupil of Śeṣa Nārāyaṇa but does not mention his father's name.² There is a Śeṣa Nārāyaṇa who is the second son of Śeṣa Kṛṣṇa who flourished about 1600 A.D.³ It is not therefore possible that the Rāmacandra mentioned by Nṛsimhās'ramin is the Rāmacandra who commented on the Naiṣadha and who was perhaps a pupil of the son of Śeṣa Kṛṣṇa. The only other Śeṣa Rāmacandra we now know is the grandfather of Śeṣa Kṛṣṇa, *i.e.*, father of Śeṣa Nṛsimha, the author of the Govindārṇava,⁴ in the writing of which, the son, Śeṣa Kṛṣṇa, also seems to have had a part. The work might have been written between 1550 and 1600 A.D. or earlier even in the first half of the 16th century. Nṛsimha's father and Kṛṣṇa's Grandfather, Rāmacandra, who is described as a great scholar in many Śāstras, may be assigned to about 1500. We do not know the name of this Rāmacandra's father; it might have been Nṛsimha, because Rāmacandra's son has that name and usually the grandfather's name is given to the grandson. It is likely that it is this Rāmacandra who was a friend and contemporary of Nṛsimhās'ramin and requested him to write the Nṛsimhavijñāpana.

¹ Princess of Wales Sarasvatī Bhavana Texts, No. 22, 1927.

² This Śeṣa Rāmacandra also makes obeisance to the deity Nṛsimha at the beginning of his commentary on the Naiṣadha. See PPS. 3690. Śl. 2.

³ A Ms. of Śeṣa Kṛṣṇa's Ś'ūdrācāras'īromaṇi is dated 1591 A.D. (P.V. Kane, His. Dha. Ś'āṣṭī I. p. 641 b).

⁴ The author of this work also makes obeisance to 'Nṛsimha'.

REVIEW

The Child in Ancient India, by Kamalabai Deshpande, Ph. D. Price Rs. 2. S. N. D. T. Women's College, Poona 4.

This is the Thesis submitted by the author for the Degree of Doctor of Philosophy in the Prague University. In this work the author describes the nine Saṃskāras or purificatory ceremonies which a child receives according to the Ritual Texts of the Hindus. She has studied for this purpose the twenty texts on Domestic Rituals available in print. She has made a good analysis of the texts (known as Gṛhyasūtras) and made a very clear presentation of the complicated rituals. The book contains about 225 pages. After an Introduction of 4 pages, there follows the book in 18 chapters. The first three chapters have the headings: What is a Saṃskāra? The Origin and Development of Saṃskāras; The Number of Saṃskāras. Then nine chapters follow describing the Saṃskāras, namely, garbhādhāna, Puṃsavana, Simantonnayana, Jātakarma (Pt. I), Jātakarma (Pt. II), Nāmakaraṇa, Niṣkramaṇa, Annaprāśana and Cauḷa. Then there are four chapters giving some general discussion of the ceremony of Upanayana and describing the ceremony. The next chapter is study on the Gṛhyasūtras and the last is a consideration of the problem of child marriage. The author has shown a real grasp of the texts and the subject, and her judgments are always characterised by moderation and caution. The appendices are very useful. The book is quite worthy of an Indian scholar. There is a short Foreword by Prof. M. Winternitz of the Prague University, in which the learned professor speaks appreciatively of the work.

K. R.



By the courtesy of the Editors of "The Young Theosophist"

H. P. BLAVATSKY

12 August 1831–8 May 1891

H.P.B. ON ORIENTAL OCCULT TRADITION

This article is written by request, in honour of H. P. Blavatsky, whose departure is commemorated annually on May 8th by Theosophists at Adyar and all over the world. So keen was her interest in and advocacy of the study of the great Religions of the world that the founding and maintenance of Libraries is declared, in the Articles of Association of The Theosophical Society, to be of primary importance. Bearing witness to this is the Adyar Library, where rare and valuable MSS. and books attract the attention of students and scholars from many countries.—G. S. M.

MADAME H. P. BLAVATSKY, in 1875, after many years of personal preparation, began to instruct the West in particular and the world in general in Aryan Occult Sciences. She drew in part upon the treasures of Hindu tradition and literature for her authority, and in the main upon the wisdom of the Occult Hierarchy on whose existence she openly laid emphasis. In doing so she was daring, for the public in the United States of America, the scene of her first efforts, knew little of

Aryan literature and nothing of Occult Brotherhoods. To call the Occult or Sacred Science by its Hindu names of Brahmavidyā and Ātmavidyā would have been too confusing. But there was a certain amount of knowledge about Jewish Qabalistic traditions, from which Rosicrucianism was derived. H.P.B. could not very easily quote, and expect attention for the Vedas, Upaniṣads, Purāṇas, Yogas, Vedānta, and other philosophies. They were all outside the range of the average thought of those days. So she took advantage of an article which was published on Rosicrucianism to write an important reply, which showed how all Rosicrucian sources lay in the East. She used the word Qabālah as a synonym for Brahmavidyā, and set to work to be as frank as she might as to what the great Vidyā contained.

The word Qabālah comes from the root *qibbel*, to receive. Later on, in *The Secret Doctrine*, H.P.B. said this word has a meaning identical with the Sanskrit term “Smṛti”—received by tradition. This tradition passed at first orally from generation to generation. From the great Oriental mother-root it scattered all over the world. It was “taught to the Chaldeans by nations whose very name was never breathed in history”, but whose knowledge had reached such heights that it remained stationary. Differences of interpretation led to subsequent sects. Of the written, real oriental Qabālah the “full and only existing copy is carefully preserved at the headquarters of the Brotherhood in the East . . . and whatever

was handed on was scrupulously guarded by the wise men of India, Chaldea, Persia and Egypt." But, the time had come to give as much as was possible of this ancient guarded wisdom. The modern world was to be instructed that there is no "endless macrocosmical evil"; that every human being is endowed with a portion of the boundless SELF; that the Soul goes through the fires of purification (incarnations) to be a fit vehicle for the Self; that here on earth and through such incarnations the immortal man begins "to prepare for Eternity."

H.P.B. showed how, as Europe went through so many religious, social and political cataclysms, Asia remained the unchanging guardian of the tradition, so that it could not easily die out. That tradition dealt with the truth about the Supreme Being; the origin, creation and generation of the Universe; the outflowing of all things including Devas and men; and the inflowing or ultimate destiny of Gods, man and the Universe.

To such Occultism, said H. P. B., "Religion, sciences, laws and customs . . . are closely related . . . and are but its results, disguised by the hand of time, and palmed upon us under new pseudonyms . . . and thus it is that all we know of what we profess and live upon comes to us from the scorned despised Occultism of the East." It came by way of Chaldea, through the Hebrew *Qabalah* the *Old Testament* and the *Zohar*, and found its potent way into the beliefs and practices, rites and ceremonies of the Christian Church.

One other great ideal H. P. B. wrote of at that time, and in a veiled way. She ventured to tell the West that Perfected Men, Gurus, existed, and if approached in the right spirit of unselfish service would accept chelas, pupils, to train for their great work for humanity. To enter Their Brotherhood and be trusted with the secret science, Occultism, needed more than patient search through thousands of scattered volumes. A practical Qabalist (Occultist) had "to be made" (initiated) otherwise he would remain at the threshold of the "mysterious gate" to the "Mysterious Lodge". These Lodges, few in number, are, she said, "divided into sections and known but to the Adepts, no one would be likely to find them out unless the sages themselves found the neophyte worthy of initiation". . . . To such They "impart Nature's secrets only gradually and with the greatest caution", but "They *do* impart them sometimes."

H.P.B. regarded this article¹ as her first important effort to sow the seed of Occultism, afterwards called Theosophy, in the world. It bore, and still bears, great fruit.

JOSEPHINE RANSOM

¹ This article was first published in the *Spiritual Scientist* (Boston, U.S.A.) July, 1875; then in *A Modern Panarion*, (London) 1895, a book of collected writings of H. P. B. and again in *The Complete Works of H. P. Blavatsky*, Vol. I, (London), 1933. The following note on The Qabalah also occurs in the same Article: "The first Cabala in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which

A FEW EXTRACTS FROM WRITINGS OF MADAME BLAVATSKY BEARING ON "BRAHMAVIDYA"

The "Boundless Self"

Brahmavidya, the Secret Doctrine, established as one of its fundamental propositions :

"An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the *Mandukya*, "unthinkable and unspeakable."

To render these ideas clearer to the general reader, let him set out with the postulate that there is One Absolute Reality which antecedes all manifested, conditioned Being. This Infinite and Eternal Cause . . . is the Rootless Root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being, Sat in Sanskrit, and is beyond all thought or speculation."

no mortal can ever pass without rousing dread sentries never seen upon this side her wall", was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Eliazar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar* (God's splendour). This book proved an inexhaustible mine for all the subsequent Cabalists, their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral traditions as far back as man could trace himself on earth."

(*The Secret Doctrine*, by H. P. Blavatsky, Vol. I, p. 42, 3rd Ed., reprinted in 1928.)

Origin, Generation and Creation of the Universe

The Breath of the One Existence does not . . . apply to the One Causeless Cause or the All-Be-ness, in contradistinction to All-Being, which is Brahmā, or the Universe. Brahmā the four-faced god, who, after lifting the Earth out of the waters, “accomplished the creation,” is held to be only the Instrumental, and not, as clearly implied, the Ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the *Puranas*, that treat of “creation.”

Therein Brahmā is the cause of the potencies that are to be generated subsequently for the work of “creation”. For instance, in the *Vishnu Purana*, the translation, “and from him proceed the potencies to be created, after they have become the real cause,” would perhaps be more correctly rendered, “and from IT proceed the potencies that *will create* as they *become* the real cause [on the material plane].” Save that One Causeless Ideal Cause there is no other to which the Universe can be referred. “Worthiest of ascetics, through its potency, *i.e.*, through the potency of that cause—every created thing comes by its inherent or proper nature.” If, “in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with upadana, the material cause, [and] in the Sankhya, *pradhana* implies the functions of both;” in the Esoteric Philosophy, which reconciles all these systems and the nearest exponent of which is the Vedanta as expounded by the Advaita Vedantists, none but the *upādāna* can be speculated upon. That which is, in the minds of the Vaishnavas (the Visishtadvaitas), as the ideal in contradistinction to the

real—or Parabrahman and Ishvara—can find no room in published speculations, since that ideal even is a misnomer, which applied to that of which no human reason, even that of an Adept, can conceive.”

(*Ibid.*, pp. 85, 86.)

The Purification of the Soul

“*The Secret Doctrine* teaches: The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the OVER-SOUL—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest Arch-angel (Dhyani-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahman and Brahmâ, for Brahman is in every atom of the universe, the six Principles in Nature being all the outcome—the variously differentiated aspects—of the Seventh and One, the only Reality in the Universe whether cosmic or micro-cosmic; and also why the permutations, psychic, spiritual and physical, on the plane of manifestation

and form, of the Sixth (Brahmâ the vehicle of Brahman) are viewed by metaphysical antiphrasis as illusive and mayavic. For although the root of every atom individually and of every form collectively, is that Seventh Principle or the One Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses."

(*Ibid.*, Vol. I, pp. 45, 46.)

The Home of Occultism—Archaic India

"The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander ; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania."

(Note II by H. P. B. on "The Aryan-Arhat Esoteric Tenets on the Seven-fold Principle in Man," by T. Subba Row, B.A., B.L., *Theosophist*, Jan. 1882).

NOTES ON PRAMĀṆASAMUCCAYA
OF DIÑNĀGA

By N. AIYASWAMI SASTRI

(Continued from page 32)

P. 14. Vṛtti. The original reproduces the first 2 lines of the verse after 'zhe. na' (l. 3) and they are omitted by the editor without any mark of the omission. After 'gzugs. la' (l. 3) these words are to be supplied from the original: 'sogs. pa. ni ma yin no || de ltar yul.' If we omit these words—which omission has been done by the editor, the passage gives no sense at all, and the restorer appears to have slightly misunderstood the Vṛtti here. 'rgyud gzhan' is rendered by him as *tantrāntare* (printed *tatrāntare*). Though the word 'rgyud' has the meaning *tantra*, it will never suit here, and there is no sign in Tib. for the locative case. Again 'rña'i sgra, is done as *Yavasabda!* 'rña' never means *yava*, but its proper meaning here is *bheri*. Therefore the example would be भेरिशब्दो यवाङ्कुरः । cf. Madh. Vṛtti p. 72, l. 7, and Abhidh. Kos'a I, p. 92, where the same example is used. This is fairly enough to show that the restorer does not attempt to

understand the text properly, but reads his own ideas into it. The whole passage may be rewritten like this :

(Omit अथ) द्वायाश्रयादुत्पन्नं (Omit विज्ञानं) अक्षाश्रितमिति कुत उच्यते । किं विषयाश्रितं नेति । (for विषयाश्रितं न भवति चेत्) (Omit आह) । असाधारणहेतुत्वात् व्यपदेश्यं तदिन्द्रियात् न रूपादिविषयेभ्यः । एवं विषयः (for रूपादिविषयाः) सन्तानान्तर (for तन्त्रान्तरे, printed तत्रान्तरे) मनोविज्ञानसाधारणः । असाधारणस्य च (for—णाच्च, Read 'la' for 'las,' l. 6, vṛtti, Tib.) व्यवहारो दृश्यते । यथा भेरी-(for यव) शब्दो यवाङ्कुरः ।

I have taken 'ci' (l. 1), along with the next word 'gañ gi phyir,' both meaning *kutah*. The words in thick type here are omitted by the translator.

Ibid., Ṭikā. 'bsdus pa' (l. 5) is *samudaya* and not *samghāta*, cf. N.B. Index. 'hdi rnam la yañ dag par skyes pa 'i zhes pa bsags pa rnam te' (ll. 6-7) is rendered as *sambhūtaḥ sancayaḥ*. This is quite a mistake. This sentence ought to be read thus : एषु समुद्यन्तीति समुदयाः । I like to read in Tib. 'bsdus pa' for 'bsags pa.' (l. 7). The Sanskrit rendering of the passage 'rdul phra rab,' etc. on p. 15, ll. 1-5 is not satisfactory. It may be better put into Sanskrit thus : नैकस्वभावाः परमाणव एव प्रतिनियतविज्ञानोत्पादकाः (for—उत्पादनसमर्थाः) शक्त्या अनुकूलधर्मतया परस्परमपेक्ष्य साधारण्यात् (for साधारणाः) । साधारण्य (for रण) मेव च सामान्यम् ।

P. 16. Ṭikā. The first sentence of this passage is again misrepresented by the translator. The Sanskrit rendering of it, as stands there, has no meaning. It may be rendered thus : इन्द्रियकारणात् अथवा (for वा---

वा) इन्द्रियप्रापितात् (for—प्रापकात्) सर्वथा (for सर्वत्र) स्वसामान्य-
लक्षणयो (for—भ्यां) ग्रहणं न भवति (for न संभवति) इत्यर्थः । I have
taken the word 'gis' (l. 3) used for genitive case,
because we find sometimes examples like this in
the Tibetan translations of the Sanskrit works. cf. e.g.
बुद्धानां धर्मदेशना, sañs rgyas rnams kyis chos bstan pa.

P. 17. Vṛtti. There are no words for *yad* and
tad in Tib. 'ba. shig.' is generally *kevala* ; though
sometimes used for *eva*. 'dbañ po mi bltos pa'i phyir'
is rendered fancifully by the translator into इन्द्रियमनपेक्ष्य
भवति इति । There is nothing in Tib.' for *bhavati*. 'jug pa'
is generally √*pravṛt*, √*avatr* etc. and not √*vṛt*. There-
fore the passage is to be put thus :

चित्तमपि रूपादिषु (for—दीन) आलम्बनानुभवाकारेण प्रवर्तमानं
केवलं निर्विकल्पकम् (for उपलब्ध्वा यदनुभवाकारेण वर्तते तन्निर्विकल्पकमेव) ।
इच्छाक्रोधमोहसुखदुःखादिकर्मिन्द्रियानपेक्षित्वात् (for इन्द्रियमनपेक्ष्य भवतीति)
स्वसंवेदन-(or—नं) प्रत्यक्षम् ।

P. 18. Ṭikā. Add at the beginning गुरुनिर्देशाद-
संकीर्णंति= 'bla. mas. bstan ṭ ma 'dres pa'i zhes pa ste' ।
which has been overlooked by the restorer. Read the
2nd sentence : आगमविकल्पो गुरुनिर्देशशब्देन उक्तः (for आगमस्य
सविकल्पकत्वं निर्देशशब्देन उक्तम्), 'luñ gi rnam par rtog pa. ni
bla. mas bstan pa'i sgras brjod do'. Add in the third
line the word *tasya* after *sphuṭābhatvamapi*.

Pp. 20-21. Vṛtti. The following corrections are to
be made from the original. Read 'la sog's' for 'ba
sog's' (l. 2) ; 'rtog' for 'brtags nas zug' (l. 2) ; and

'dogs pas na' for 'btags nas' (l. 4). Omit 'rañ la' (l. 4) and 'dañ' (l. 6). Add 'tu' after 'kun rdsob' (l. 3) and 'myoñ' after 'ñams su' (l. 7).

The passage as corrected above would be rendered thus :

भ्रमज्ञानं तावत् (for अथ) मरीचिकादिषु जलादिकल्पनात् प्रत्यक्षाभासम् । संवृत्तिसत् (for—सत्यं) (omit स्वस्मिन्) अर्थान्तरारोपेण (for—रमारोप्य) तत्स्वरूपं कल्पयित्वा प्रवृत्तत्वात् प्रत्यक्षाभासम् । अनुमानतत्फलादिज्ञानं (for अनुमानं तत्फलञ्च) पूर्वानुभूतानुभवकल्पनात् न प्रत्यक्षम् ।

're zhid' is *tāvat* and not *atha*. 'kun rdsob tu yod pa' must be made into *samvṛtisat* in accordance with the ver. 8a and not *samvṛtisatya* as rendered by the translator. The words in thick type are omitted by him.

P. 21 Ṭikā. Read *uktah* for *ityāha*.

Pp. 22-23. Vṛtti. This important passage has been greatly misunderstood by the restorer. The first sentence runs : 'di (printed 'de) la. phyir rol pa rnam kyī bzhiṃ du tshad ma las 'bras bu don gzhan du 'gyur ba ni med kyī—अत्र बाह्यानां यथा प्रमाणात् फलमर्थान्तरं तथा नास्ति !! There is nothing in Tib. for *tathā*. 'bzhiṃ' is to be rendered as *iva* or *vat*. and not *yathā* which is represented by 'ji bzhiṃ' or 'ji ltar . . . bzhiṃ,' etc. and never by 'bzhiṃ' alone. The similar misunderstanding again appears in the ṭikā p. 23, ll. 7-8. The sentence therefore, should be rendered thus : अत्र बाह्यानामिव न प्रमाणात्फलमर्थान्तरभूतम् । The next sentence is also not satisfactorily understood by him. I would put it like

this : तदेव तु ज्ञानं फलभूतं, (for फलभूतं ज्ञानमेव) विषयाकारमुत्पद्यमानं सव्यापारं प्रतीयते तदुपादाय (for इत्युपादानात् ।) प्रमाणतया इष्यते । The words in thick type are overlooked by the translator. Tib. has no word for *iti*. The corresponding Tib. words of the last line 'प्रमाणतया इष्यते' are omitted by the editor. They are: 'mtshad ma ñid du. 'dod pa ste.' The editor ought to have included in this extract of the vṛtti these words without which the whole passage stands meaningless. It will be seen that Diñnāga is explaining here the ver. 9a and b.

P. 25. Ṭikā No. 1. l. 2. Read पूर्व विषयसंवेदनं फलमुक्तम् for . . . विषयावभासः फलम् । 'rig pa' is *samvedana* while 'snañ' is *avabhāsa*.

Ibid., Ṭikā No. 2. Add *abhiprayāt* (dgoñs pa. las. te) after *sidhyatīti*.

Ibid., Ṭikā No. 3. (Sanskrit on p. 26). It is difficult to interpret this extract satisfactorily as it stands detached from the context. But the Sanskrit rendering of Mr. Iyengar as printed in the book has no sense whatever. I however, like to render it thus :

तद्धि (=द्विरूपत्वं) ज्ञानानामन्योन्यभिन्न (for भेद) स्मरणात् (Omit अपि) साध्यते । कुतः । यथा परस्परविलक्षणरूपाद्यनुभवेषु (for—भवाः) परस्परविभिन्नस्मरणानि उत्पद्यन्ते । तथा ज्ञानेष्वपि । तस्मात् ज्ञानस्य द्विरूपत्वं भवति । The words in thick type are left untranslated by the translator. In Tib. text also we have to supply the word 'dran' after 'tha dad pa' (printed

'par') 1. 3 on p. 26. It is to be noted that this *ṭikā* and the preceding one must follow the ver. 12 where the double character of the knowledge is spoken of.

P. 27. Ver. 12. Here the translator remarks : 'The last line of the Tibetan text appears to be defective.' The line runs : 'gañ. phyir ma myoñ bar 'di. med' which may literally mean in Sanskrit : यस्मात् (=हि) अननुभूतः (=अविभावितः) असौ न=न ह्यसावविभावितः । Hence Tibetan text is not defective. The author explains very well the 2nd half of the verse in his *vṛtti*. That explanation, though omitted by the translator, is worthy of notice here. It will be in Sanskrit thus : स्मृतेरप्युत्तरे काले द्विरूपतेति सम्बन्धः । यस्मात् विषयवत् ज्ञानमपि उत्तरकाल-मनुभवमुत्पादयति । तस्मादपि ज्ञानस्य द्विरूपता सिद्धयति । स्वसंवेदनमस्त्येव । कुतः । नह्यसावविभावितः । नाननुभूतार्थस्य स्मरणं दृष्टम् । रूपादिस्मरणवत् ।

P. 28 Ver. 13 d. Tib. has the reading *sa ca ikṣyate* for *sa ca iṣyate*.

P. 30. *Vṛtti*. According to the original the Tibetan text is to be corrected thus : Read 'gyis' for 'gyi' (ll. 2,9), 'ni' for 'di ses pa' (l. 4), 'ji' for 'ci' (l. 5), and 'gzhang gyis' for 'gañ dag. gis' (l. 6). Omit 'zhe na' (l. 2) and 'pa' (l. 5). Add 'kyi' after 'phyis' (l. 7). After making these corrections we may read the passage in Sanskrit thus : अथ रूपादिवत् ज्ञानमपि ज्ञानान्तरेणानुभूयते [इति] । (omit चेत्) । तदपि न युज्यते । कुतः । ज्ञानान्तरेणानुभवेऽनवस्था (for ज्ञानान्तरेणेत्यादि । अनवस्थेति ।) अनवस्थिरिति (omit ज्ञानं) ज्ञानान्तरेणानुभवे क्रियमाणे (for—अनुभूयते) कथम् (for कथं चेत्) । तत्र च स्मृतिः (for तत्रचेत्यादि) ।

ज्ञानान्तरेण तत् ज्ञानमनुभूयते चेत् । तत्र च पश्चात् स्मृतिद्रष्टव्या (for तत्र विज्ञानान्तरे पश्चात् स्मृतिर्दृश्यते) । तेन (for अतः) तस्यापि ज्ञानान्तरेणानुभवे अनवस्था स्यात् ।

‘mthoñ dgos pa’ is literally *dars'anaprayojana*. I have taken it for *draṣṭavya* in the sense of *dars'ana-mavas'yakam*. For the similar usage, cp. Madhya. Avat. p. 168, ll. 4,11 with my Sanskrit text. The Tib. equivalents for the verse a, b quoted in the vṛtti are omitted by the editor and this omission is marked with dots.

Pp. 30-31. Vṛtti. Add after ‘ñid’ (l. 2) the following : ‘du gnas par grub pa’ ॥ and read accordingly in Sanskrit : तदपि फलमेव स्थितं सिद्धयति ।

P. 31. Vṛtti. Add again ‘de ltar na’ before ‘mñon sum’ and read in Sanskrit : एवं प्रत्यक्षं etc., and this sentence ought to precede the verse 14.

P. 32. Ṭikā (Sanskrit). Read इत्याह for आह (l. 3) and add इति after तेन in the ṭikā of the fol. 47.

Ibid., verse 15 c Tib. ‘don de las zhes kun brjod na’ is rendered as ततोऽर्थादिति सर्वं चेत् । It is to be noted that word ‘brjod’ is not translated in the above line. It may better be read in Sanskrit : ततोऽर्थादिति सर्वोक्तौ । The next line goes : ‘gañ de. de’ ba’zhiḡ las min’ = तद्यत्तन्मात्रतो नहि । Here ‘ba’zhiḡ’ is made into *mātra*. It generally represents *kevala* of the Sanskrit originals, but rarely stands for *eva*. So this line also may be put : न तत् यत् केवलात्ततः ।

P. 33. Vṛtti. We have to make the following corrections according to the original : Read 'dis' for 'di'i' (l. 1), 'la' for 'las' (l. 2) and 'no' for 'te' (l. 5). Omit 'skye ba' (l. 4). Add 'kun' after 'rkyen' (l. 1) and 'pa' after 'brjod' (l. 1). Here the editor has omitted the following important sentence to be added at the end of this extract :

'sems dañ sems las byuñ ba rnamz bzhi las skyes pa'o zhes grub pa'i mtha' las 'byuñ ba'i phyir ro' ॥

This extract, as corrected above, would be in Sanskrit thus :

यदि तत इतीदं सर्वं प्रत्ययमाचष्टे (for अस्य प्रत्ययस्याख्यानं), [तदा] यस्मिन् विषये (for येनार्थेन) यत् ज्ञानमुत्पद्यते । न तस्मात् केवला (for तन्मात्रतः) तद्व्यपदेशः कार्यः (for तद्व्यपदेशो भवति) । नह्यालम्बन-प्रत्ययात् केवलात् ज्ञानं भवति (for आलम्बनप्रत्ययमात्रात् ज्ञानं न जायते) । चतुर्भिश्चित्तचैतान्युत्पद्यन्ते इति सिद्धान्तोत्थानात् । 'ba' zhiḡ is *kevala* as noted above. 'yul' is *viṣaya* and not *artha*.

P. 34. Ṭikā (No. 2). Read 'thams cad' for 'cad' (l. 5). The translator has overlooked to translate these words 'di' (l. 1) and 'yañ ci. ltar de chose thams cad kyi bdag ñid yin zhe. na' (ll. 3-4). We have, therefore, to supply in Sanskrit the following words : अयं after आलम्बनप्रत्यय (l. 1) and कथं पुनस्तत्सर्वधर्मात्मकम् । Read also आलम्बः सर्वधर्मः for . . . धर्मात्मकः, 'dmigs pa chos thams cad do.'

P. 35. Vṛtti. According to the original we have to do these corrections : Read 'di' for 'de' (l. 1), 'dis' for 'd'i,' and 'ltos' for 'bltos' (l. 4). Omit 'la' (l. 1) and

add 'pa' after 'dod' (l. 3) and 'la' after 'gzhan.' (l.4). The last sentence of this extract is completely changed by the editor. It is printed in the book thus: 'me la sogs pa'i s'es pa ni du ba la sogs pa la dmigs pa ma yin no' ॥ But in the original it goes: 'dud pa la sogs pa dmigs nas me la sogs pa'i s'es pa skye ba ni ma yin no' ॥

After having duly amended the extract, I would read it in Sanskrit as follows: यदि ततोऽर्थीदिति अनेन विषय-मात्रम् । स्मरणानुमानाभिलाषादिज्ञानमपि नालम्बनान्तर (or अन्यदालम्ब) मपेक्षते । न हि धूमाद्यालम्ब्य वह्नयादिज्ञानं जायते (for वह्नयादिज्ञानं धूमादी-नालम्ब्य न भवति) ।

P. 36. Ver. 17a पञ्चसञ्चयस्यालम्बात् . If we look into vṛtti (see below) the word *pancan* here refers to the five objects which are in fact collocations of the atoms, and accordingly we must put the word in plural *pañca-sañcayānām*. The line may be metrically put thus: पञ्चसञ्चयलम्बित्वात् . The third quarter of the verse is entirely misunderstood by the translator. 'gañ las de ni don dam pa' is rendered as यतोऽसौ परमार्थः स्यात् । First we have to correct the word 'don dam pa' into '... par' in conformity with the *ṭikā* on p. 37, l. 5. Then the line would be in Sanskrit यतस्तत्परमार्थेन . I suggested *paramārthena* in the sense of *paramārthatah* to suit the metre. According to the *ṭikā*, 'rdul phra rab las so' (p. 37, l. 6), *paramāṇoh*, wrongly rendered *paramāṇuh*, the word *yatah* refers to *paramāṇu* and serves as an antecedent to *tasya* in the next quarter न तस्य व्यपदिश्यते । The purport of the verse in substance may

be set forth thus : The knowledge like perception, etc., has as its objects the five molecules (*sañcaya*) but arises from the simple atoms, and it is not spoken of in relation to the simple atoms which in fact give its rise.

This verse in the *vṛtti* appears in a different form. It will be of some interest to give it here in full, though the editor has failed to do so in the book. It runs :

‘ de ñid smras pa | ji ltar snañ ba de yod min || de
yi phyir na don dam du || sems kyi dmigs pa lña rnam
so || de la. tha sñad du ma byas || dmigs pa la sogs pa yañ
dmigs par bya ba ñid du thal bar hgyur te | de dag ni
don dam par yod pas so | gzhan du na yod pa ma yin
pa zla ba gñis la sogs par snañ ba yañ sñon po la sogs
par snañ ba’i s’es pa’i rgyur hgyur ro ’ ||

= तदेवाह । यथाभासं च, तत्रास्ति, तस्माद्भि परमार्थतः ।

आलम्बाः पञ्च चित्तस्य न तत्र व्यपदेशिताः ॥

आलम्बनाद्यपि आलम्ब्यमेव प्रसज्यते । तेषां (= परमाणूनां) परमार्थ-
सत्त्वात् । अन्यथा अविद्यमानद्विचन्द्राद्याभासमपि नीलाद्याभासज्ञानकारणं
स्यात् । We see in this passage the word *pancan*, as
pointed out above, goes along with *alamba* which
stands for *sañcaya* of the text and the latter again
is to be taken in the sense of *sañcitārtha*, i.e.,
alamba.

P. 37. The ver. 18 is rendered : अर्थरूपात्तु भेदेन वाच्यो
न विषयोऽस्य च । वाच्यः सामान्यरूपेण व्यपदेश्यस्ततो नहि ॥

The first quarter, ' don gyi tshul gyis dben pa yañ ' is to be translated as अर्थरूपविविक्तञ्च in accordance with the vṛtti which explains ' dben pa ' by ' bral '. So ' dben pa ' is *vivikta* and not *bheda* as understood by the translator. In the 2nd quarter we may conveniently read *na vācyah* for *vācyo na*. In the quarter c. *des'ya* (bstan par bya ba) is better than *vācyā* which is rendered by ' brjod ' in the quarter b. The editor remarks here that the Tib. text seems to be defective. We are at a loss to understand in what respect it is defective. If we read the vṛtti carefully, the meaning of the verse will be clear. The editor has again made a mistake in arranging the 3 small extracts of the vṛtti. According to the original the 2nd extract must come first and the first one must go 2nd. Let us look into the first extract on p. 38, l. 7. We may correct it from the original as follows : Omit ' kyi ' (l. 7), and read ' tshul dañ bral na. yañ ' for ' ño bo. las gzhan du ' (l. 7). We must, therefore, have its Sanskrit rendering : ज्ञानं सर्वमर्थरूपविरहे च न व्यपदेशं शक्यते (for ज्ञानं सर्वमर्थरूपा दन्यथा व्यवहर्तुं न शक्यते) । This sentence is an explanatory of the first part of the verse, अर्थरूपविविक्तं च न वाच्यम् ।

In the next extract, ' rnam par s'es pa, ' etc., too we have to make these amendments : Add ' yul na ' after ' rnam kyī ' (l. 1) and read ' ño bo'i ' for ' ño bo ' (l. 3). This extract would literally read in Sanskrit as follows : पञ्चविज्ञानानां विषये सति तद्विषयसामान्यरूपेण व्यपदेशः क्रियते । न तु स्वभावरूपेण व्यपदेशः क्रियते (for पञ्चविज्ञानविषयाः सामान्यरूपेण व्यग्रहियन्ते न स्वलक्षणरूपेण) । Readers will observe that the

Sanskrit rendering of the translator noted above within bracket is happy one, since he has overlooked the word 'yul na' and has made 'rañ gi ño bo'i tshul' into *svalakṣaṇa* which is always represented by 'rañ gi mtshan ñid'. Though the *svabhāvarūpa* may be virtually *svalakṣaṇarūpa*, still we have to follow here strictly the original and translate it as literal as possible in the absence of evidence to deviate from it. This part of the vṛtti explains the second sentence of the verse, विषयोऽस्य च देश्यः सामान्यरूपेण.

In the third extract we have to make 2 corrections : Read 'no bo'i' for 'ño bo' (l. 1) and add 'ni' after 'zhes bya ba' (l. 4). This passage also may be better rendered thus : सामान्य (भाव) रूपेण (for सामान्याकारेण) हि रूपाद्यो व्यपदिश्यन्ते । तस्मात् पञ्च विज्ञानविषया न व्यपदेष्टुं शक्याः (for व्यवहारायोग्या) इति वादविधिः ॥ By this passage the last part of the verse, व्यपदेश्यस्ततो नहि is made clear. Thus the meaning of the verse is very clear from the vṛtti and nothing therefore seems to be defective as remarked by the editor.

From the foregoing remarks we understand that the book abounds in various defects. To do full justice to the subject, the book is to be critically edited again.

REVIEWS

The Journal of the Benares Hindu University, Vol. I, No. 1, edited by Rao Bahadur K. V. Rangaswami Aiyangar, Principal, Benares Hindu University, 1937.

The authorities of the Benares Hindu University have wisely recognized the necessity to run a *Journal* embodying the higher research work done in the University. The *Journal* ought to have been started long before. But, better late than never. Under the able editorship of the eminent and distinguished educationist of South India, the first number of *Journal* has achieved a signal success. It reflects the many-sided activity of the University.

The *Journal* is divided into two parts. The first part is devoted to Arts and Letters and the second represents the scientific side. Of the fourteen major contributions only five come from outside the University. Professor Nilakanta Sastri once occupied the Manindra Chandra Nandi Chair of Ancient Indian History and Culture in that University, and therefore not entirely a stranger. Very properly the editor has given the place of honour to the benedictory verses (*Mangalācarana*) by Pandit Pramathanatha Tarkabhūshan, Principal, Oriental College, Benares Hindu University.

It is a happy idea on the part of the editor to have accepted contributions from outside the University for it would surely serve to stimulate and keep the standard of work on a par with that of other *Universities*.

The highly interesting and thought-provoking paper of Prof. Vidhushekhara Bhattacharya on the *Āgamasāstra of Gauḍapāda* occupies the first place. Prof. Nilakanta Sastri gives a new interpretation of the Agastya legends in his paper on *Agastya*. This is followed by Dr. Belvelkar's "*The State of Hinduism and Buddhism as revealed in Mṛcchakaṭikā*". Philosophy is represented by

two interesting papers: (1) Dr. Maitra on "*The Kaleidoscopic Changes in Kant's Conception of the Thing-in-itself*, and (2) Dr. K. C. Vardachari's "*The Concept of Līlā in Viśiṣṭādvaita Philosophy*. *The History of Benares*, by Dr. Altekar comes up to the 11th century A. D. Politics has two papers to its share. (1) *Joint Deliberation under Dyarchy* by Dr. Appadurai and (2) *Vijayanagara Polity* by Professor S. V. Puntambaker. The latter has little claim to originality.

On the side of Science, Professor Narlikar writes on the *Solar System*, Dr. R. D. Desai on *Spiro-Compounds*, Professor P. S. Varma on *Halogenation* and Mr. S. S. Banerjee on the *Exploration of the Ionosphere by Radio Waves*.

The Review columns of the *Journal* will form one of the main attractions to the readers.

The editor must be congratulated on the get up and the neat printing of the *Journal*. In welcoming this new venture of the Benares Hindu University it is hoped that the *Journal* will continue its useful life and maintain the present standard of excellence to which it has been raised from the position of being a mere College Magazine.

G. S. M.

Agni and Other Poems and Translations, and

Essays and Other Prose Fragments: by C. Subramanya Bharati, with a Foreword by C. R. Reddi and K. S. Venkataramani, Bharati Prachuralayam, Triplicane, Madras, 1937. Price Re. 1 each.

In introducing these books to the public, Messrs. C. R. Reddi and K. S. Venkataramani have happily characterized ~~the~~ Bharati's poetical genius as a "happy result of the cross-fertilization, the clash and contact between the great cultures. . . . The authentic Bharati quality, racy and indigenous persists even in this collection of poems and essays in a foreign language to which we are given the privilege of writing a foreword" (p. 6).

The freshness of thought and the soul-stirring sentiments found in the works of Bharati are fully amplified in the selections under review.

The first book named *Agni and Other Poems*, illustrates the flights of the poetic mind of Bharati making a bold incursion in the realm of Krishna legends. In *Krishna—My Mother* the universal motherhood of the Supreme Being is visualized. *The Kummi on Women's Freedom and Liberation* herald the new ideas of the freedom of the country and the emancipation of women—two topics of current interest which remain unsolved even to this day. The translations from the *Tiruvaimozhi*, and the works of *Āṇḍāl* are fine pieces exhibiting the Bharati quality.

The section on *Thoughts* registers many truths which people have to be reminded often.

The *Essays and Other Prose Fragments* is a more varied collection. Bharati's philosophy of life may be found in the section on *Rasa—the key-word of Indian Culture*. "All life is Rasa . . . It is the form of shakti the feminine aspect of the Supreme Being, (p. 17). "All Rasa is one." (p. 19). An example of his passionate plea for the uplift of the vernaculars is seen in p. 62. The section on *Some Political Maxims* (p. 49) reminds one of the principles enunciated by Kauṭilya. Bharati makes the clarion call for the emancipation of Indian womanhood, when he says. "Will you forego the rights of your physical might and liberate women gratuitously . . .? Or will you go on tyrannizing over the agelong sufferer, woman until the Gods send more of their wrath on poor Earth." (p. 28).

His patriotism found expression in his songs and he was the child of his times. He saw that a full national life could be realized only by upholding the national ideal in every detail. (p. 38.) A real service has been done to the public by the Publishers in bringing out these volumes.

A. N. K.

OUR EXCHANGES

- Andhrasāhitya Pariṣad Patrikā.
 The Journal of The Annamalai University.
 The Aryan Path.
 The Journal of The Benares Hindu University.
 The Bhārata Dharma.
 Bhārata Mitra.
 The Journal of Bihar and Orissa Research Society.
 The Journal of The K. R. Cama Oriental Institute.
 The Eastern Buddhist.
 Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi.
 Federated India.
 The Journal of The Greater India Society.
 Indian Culture.
 The Indian Review.
 The Jaina Antiquary.
 The Jaina Gazette.
 The Karnāṭaka Sāhitya Pariṣad Patrikā.
 The Journal of The Madras Geographical Association.
 Maharaja's Sanskrit College Magazine, Mysore.
 Missouri University Studies.
 Quarterly Journal of The Mythic Society, Bangalore.
 The New Review, Calcutta.
 The Poona Orientalist.
 Progress To-day, London.
 " Religions ", London.
 Sentamil, Madura.
 The Theosophist, Adyar.
 The Theosophical World, Adyar.
 World-Peace, Calcutta.
-

ANNIE BESANT

(1ST OCT. 1847—20TH SEP. 1933)

THE more the years pass the greater will be our recognition of Dr. Besant's outstanding pre-eminence in the nineteenth and twentieth centuries. Some already in part know her for what she was—and is. But the world as a whole is too near to her time to be able to perceive that her fiery life caused the funeral pyre of dross to burn with multiplied intensity.

Youthful ardour and dedication to great causes was hers even while she was in her teens. While she remained young in years she was really young, greatly young, as is hardly the case with most young people today. But her supreme claim to immortality in the history of the world, in this latest of her incarnations as in many incarnations preceding it, was the splendid fact that right up to the very last, when she was in her eighties, she retained that youthful ardour and dedication to great causes, beautifully mellowed by the stormy life which was hers throughout. She was always young, and fulfilled the spirit of youth by endowing her own youth with wisdom and compassion, so that youth eternal will be hers for ever, whatever her physical age in terms of illusory time.

Whenever a great cause needed the life she could give, and which she felt she had the duty to give, she veritably incarnated in that cause. It became a body of her soul. In the earlier years she incarnated in the cause of the poor of London, and in the great ideals for which Charles Bradlaugh so magnificently fought. And then came the great remembrance of her past through reading *The Secret Doctrine*, followed by the dramatic renewal of her age-old friendship with H. P. Blavatsky.

Theosophy and The Theosophical Society then became the heart both of her maturity and of her old age, knowing as she did that the one is the Wisdom of Life, while the other is the greatest nucleus in the outer world of Life's Universal Brotherhood. Indeed, she felt for long she had known Theosophy in lives gone by, and that in the cause of Brotherhood she had worked in many Theosophical Societies in the past.

Her great work in India flowed naturally from all she had done from the very beginning of her public career, and the strength both of Theosophy and of The Theosophical Society grew because of her unique example of dedication to the cause of India's renaissance. Had not adverse influences prevented she would have added the triumph of Indian Home Rule to the many other victories she achieved in the course of her long life.

When she became very old, and no longer able to stand in the forefront of the battle for the Right, her thoughts turned once more to the poor whose loyal

friend she was throughout her life, but very specially during her youth. Constantly, as she lay at Adyar gradually withdrawing from her worn-out vehicles, she impressed upon those of us who were privileged to be near her the duty we all owe to the poor and helpless, including animals, and to the young. She was eager that the world should do far more for the poor, and she would often tell us of her own work among them in London. The Besant Memorial School embodies the memorial she would prefer to be established by all who value her and the life she lived.

October 1st was her birthday, and we who strive to follow humbly in her footsteps regard the day as sacred, as an occasion for a re-dedication to that Truth which, in its many forms, she so nobly and perfectly served.

G. S. A.

ANNIE BESANT

A GREETING BY GERALD MASSEY

[Though a great admirer of Dr. Besant, Gerald Massey never met her in this life.]

ANNIE BESANT, brave and dear,
May some message uttered here
Reach you, ringing golden clear.

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride.

Fellow soldier in the fight!
Oft I see you flash by night
Fiery-hearted for the Right!

You for others sow the grain;
Yours the tears of ripening rain;
Theirs the smiling harvest gain!

Fellow workers we shall be,
Workers for eternity;
Such my faith. And you shall see

Life's no bubble blown of breath
To delude the sight till death,
Whatsoe'er the unseeing saith.

Love that closes dying eyes,
Wakes them too, in glad surprise,
Love that makes forever wise.

Soul—whilst murmuring "There's no soul"—
Shall upspring like flame from coal,
Death is not life's final goal.

Bruno lives! Such spirits come,
Swords immortal, tempered from
Fire and Forge of Martyrdom.

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

One of God's own faithful few,
Whilst unknowing it are you,
Annie Besant, bravely true.

EXTRACTS FROM TRIBUTES TO ANNIE BESANT

(1933)

MRS. SAROJINI NAIDU :

I first saw Mrs. Besant in the City of Hyderabad. I was a child who believed that gods and goddesses were visible to the eyes, and as far as they are to-day, I saw this woman coming into my life. To the day of her death she remained a source of inspiration and solace to me, the heart-beat of my life and indeed to the life history of the modern progressive world.

She was pioneer and prophet. As a woman, as a thinker, as a teacher, as a patriot and as a warrior, Mrs. Besant was unequalled in age. All should look back with gratitude for the quality, compassion and spirit with which Mrs. Besant worked for expounding Hindu Culture, and laying the foundation of Modern India, and fighting for the cause of India's Freedom. . . .

Dr. Besant was a combination of Parvati, Laxmi and Sarasvati Parvati for power, Laxmi for love, and Sarasvati for wisdom.

Whenever I think of Mrs. Besant, I am reminded of the following line of Keats

Eternal Beauty wandering on her Way.

MAHATMA GANDHI :

As long as India lives the memory of the magnificent services rendered by her will also live. She had endeared herself to India by making it the country of adoption and dedicating her all to it.

PANDIT JAVAHARLAL NEHRU :

She will be remembered all over the world for her many activities and enterprises, but in India her memory will endure specially for the part she took in our freedom struggle in the dark days of the Great War and afterwards. I have still a vivid recollection of the wonderful effect that her eloquence produced upon me when I first heard her as a little boy. After that I had the privilege of being associated with her in the Home Rule League. I can never forget her inspiring personality.

SIR TEJ BAHADUR SAPRU :

Whether they looked at Mrs. Besant's life in the west or in the east, the one thing which impressed itself on their mind was that in her day, which was a very long one, she was the most dominating personality. It was not merely because of her profound learning and wonderful eloquence that she acquired this influence, but because she was so earnest and every inch of her life she was a fighter. She knew nothing like defeat. Undaunted by temporary failure, heedless of the gibes and the criticisms of uncharitable critics she went on in her own way, fighting and fighting, always inspired by the hope and by the conviction that her cause was just and righteous and that in the end victory would be hers. There was a remarkable combination in her of fervent idealism on one side and practical realism on the other side.

PANDIT MADAN MOHAN MALAVIYA :

Dr. Annie Besant was one of the great souls of the world. Her matchless eloquence, her knowledge and exposition of religious and political subjects, her selfless devotion to the cause of truth and justice, her ceaseless endeavours to promote the well-being of men, her contribution to the cause of education and culture and her powerful advocacy in the cause of India's Freedom rightly won for her the high esteem in which she was held by countless millions in the various parts of the world.

SIR C. P. RAMASWAMI AIYAR :

In the history of Freedom her's will be one of the most prominent figures of the last one hundred years. Apart from her monumental labours in England in the cause of the oppressed and the downtrodden and for the vindication of Labour's rights and of women, her contribution to India's political history is unmatched. She sacrificed not only her material resources, but dedicated her energies to the cause of Indian education and political uplift. No other single person has done more to arouse the instinct of self-respect in India than she and in her originated the idea of transforming Indian politics from a pastime of the leisured classes into a preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her

in a historical case, and none can bear more intimate testimony to her unrivalled chivalry and faculty for organisation and team work than myself.

SIR P. S. SIVASWAMI AIYAR :

A woman of extraordinary gifts, high spiritual endowment, marvellous and matchless powers of oratory, champion of freedom and friend of the poor and oppressed humanity and every noble cause, she dedicated her life to the service of humanity and the cause of India. In particular she laboured for the advancement of India in her religious, cultural and political spheres and her all-round development.

SIR COWASJI JEHANGIR :

She was first and last a great Social worker. Many of the younger generation, people who were in the forefront of politics to-day, owed their education, their ability to serve the country and their ability to sacrifice, to Mrs. Besant. One characteristic of Mrs. Besant's political life through thick and thin was that she remained a constitutional worker. She was bold and courageous and said that she was an Indian first and an Indian last. It required courage for any man or woman to give up his or her life for another country, but Dr. Besant did that.

T. R. VENKATARAMA SASTRI :

Her indefatigable energy, her unrivalled eloquence, her powers of organisation and intimate knowledge of politics and political work acquired in the rationalistic period of her life when she worked in close association with Charles Bradlaugh and her habit of raising her voice against all forms of oppression and striking a blow for human freedom, whenever, wherever and in whatever manner assailed, have largely contributed to her extraordinary success and popularity both within Theosophy as an organisation and without it in the general public life of India.

SIR SHAFAT AHMAD KHAN :

She was undoubtedly one of the most devoted and able workers for India and her appreciation of other religions, her wonderful

energy and dynamic personality proved extremely useful at a time when national consciousness had not been awakened. For Islam, she had a deep and abiding respect, bordering upon veneration, and her toleration, high-mindedness and brilliant personality endeared her to all who came across her. I had the good fortune to count her as one of my friends, and I can say quite frankly that I have never come across a person who was more devoted and passionate in the advocacy of her cause.

DR. GANGA NATH JHA :

She showed to the people in her soul-stirring speeches that Hinduism was the one religion which had the innate capacity of embracing all religions in the world. That was the great service which Mrs. Besant rendered to them on the spiritual plane, and they all know what reaction it had even on the material plane. It brought back to them that feeling of self-respect which had latterly developed under the fostering care of Mahatma Gandhi.

MR. CHINTAMANI :

She was the leader in the cause of the uplift of the depressed classes long before many who now spoke about it ever cared to interest themselves in the question. It was comparatively late in life that she threw herself into the fight for Indian Freedom, but when once she did it she carried on the fight with wonderful ardour, energy, zeal and courage. All the outward struggle was only the expression of her higher instincts to work for the betterment of humanity.

THE RT. HON. V. S. S. SASTRI :

It was difficult for me to describe in a few words the way in which she impressed me. In spite of the great and wide differences between her and me, I could not remember a single day or a single occasion when I was without a feeling of genuine admiration for the way in which she was fighting India's cause on all fronts and the tremendous sacrifices, in one case touching even the freedom of her person, that she was making on this account.

MANUSCRIPTS NOTES

I. VĀRARUCANIRUKTASAMUCCAYA

BY DR. C. KUNHAN RAJA

(Continued from page 42)

There are many other citations in the books. Vedic passages are quoted very often. The following passage is cited as from Ś'aunaka :

tathā hi ś'aunakarṣidars'anam ; yasya vākyam sa ṛṣih ; yā
tenocyate sā devatā.

iti. I give some other interesting citations found in the work :

	Page
1. arthato 'hy asamarthhānām ānantaryam akāraṇam	4

This stanza is found quoted by Vātsyāyana in his Nyāyabhāṣya (I. ii, 9) and by Bhavatrāta in his Kauṣītakigṛhyasūtrabhāṣya Adyar Library MS. 19. N. 37. Perhaps the reference by Kumarila in his Tantravārtika is also to this passage. p. 349

2. harimāṇam ca (in Ṛgveda I-50-11) hartāram ca prabhādinām. rogaviś'eṣam nās'aya nirmūlaya (Iam). pradars'anārtham idam. kuṣṭhabhagandarapramehā- dīn aṣṭau api mahārogān nās'aya.	30
--	----

3. tathā hy āptavacanam :

ārogyam bhāskarād icchen muktim icchej janārdanāt
Īś'yarād jñānam anvicchec chriyam icched dhutās'anāt

iti.

30

	Page
4. yoniś'abdo 'yam ubhayaliṅgaḥ; tathā hi liṅgānus'āsana- kāraḥ paṭhati :	
s'roṇiyonyūrmayaḥ puṃsi	
iti.	40
5. sarvathā mantrākṣaravyatiriktam devatāyāḥ pramā- ṇam nāsti iti siddhāntaḥ	51
6. tathā hy āptavacanam : jātasya hi maraṇam dhruvam iti	57
7. antaḥ (in Ṛgveda X-9-6). antaḥś'abdo madhyavacanaḥ. madhye. apām iti sambandhaḥ. viś'vāni sarvāṇi. bheṣajāni sarvarogopas'amanasādhanabhūtāni auṣa- dhāni. tathā hy āyurvedavido nidigdhikādiṣu doṣeṣu tāḥ prayuñjate.	

The following remarks and observations found in the work are also of some interest :

1. tathā ca lokavādaḥ : dhanam abhijanam āpādayatiti 16
2. siṃhāvalokananyāyena ākhyātam apakraṣṭavyam 24, 25, 156
3. yato laukikā āhuḥ : svagṛhe nivāsaḥ svarganivāsa iti 28

The following special observations which the author makes in the commentary are also worth noting :

1. (Ṛgveda I-24-15) uttamam utkrīṣṭam ghoram. he varuṇa. pās'am bandhanahetubhūtam pāpam brahma-hatyādimahāpātakarūpam athamam api pāpam abhojyabojanādinimittam madhyamam api pāpam upapātakādirūpam. 26
2. (Ṛgveda I-27-13) nanu ca sarva eva devatā nityayau-
vanayuktā amṛtapānāt. kim idam ucyate yuvabhya
iti. satyam evaitat. tathāpi sarvadevānām vayo
'vasthocyate iti viś'eṣaḥ. 36
3. (With reference to the Mantras in the second Kalpa)
prathamam tāvad ayam yajuḥś'ākhānurodhena vyā-
khyāyate avo devasya sānasi dyumnam iti

	Page
dās'atayiṣu pāḥhaḥ evam ubhayathā manthro vyākhyātaḥ	50-55
4. (Ṛgveda VII-66-16) Jivann eva pas'yati iti paunaruk- tyaprasaṅgo jātaḥ. atas tatparihārārtham evam yojaniam.	69
5. punaruktidoṣaparihārārtham kriyāyogam aṅgikṛtya pravartate aham pārtho dhanañjayah iti yathā.	119
6. guṇaguṇisambandhapratipādanam stutir ucyate	136
7. (sūnarah in Ṛgveda VIII-29-1) padakāreṇaitat padam nāvagṛhitam ; tathāpi bhāṣyakaravacanāt padakāram anādṛtyaitan niruktam.	142
8. dās'vān iti s'ākapūṇinā nairuktācāryeṇa yajamāna- nāmasu paṭhyate	145
9. prathamam tāvad yājñīkamatena vyākhyāyate niruktapakṣe 'pi	149, 150
10. aupacāriko 'yam mantreṣv ākhyānasamayaḥ. nitya- tvavirodhāt. paramārthena tu nityapakṣa eveti nai- ruktānām siddhāntaḥ	154

In style, language, method of commenting and even in phraseology, this work is very similar to the commentary on the Ṛgveda by Skandasvāmin and Udgītha, the commentary on the Nirukta by Mahes'vara, the commentary on the Sāmaveda by Mādhava and a few smaller works. The date of the work cannot be ascertained. The author quotes only ancient works and authors, like Yāska, Manu and Mahābhārata. The work has not been referred to by any later author and such a work is not assigned by tradition to Vararuci. Nothing more is known either of the author or the work except the mere name.

The original palm-leaf manuscript contains forty-five leaves, about fourteen inches long. It is very old and at every touch the leaves crumble and turn into powder. The scribe has corrected the original copy and in many places syllables are deleted by a stroke above or by scoring off the syllable. Sometimes new syllables are

inserted below the line when there is omission in the original copy. The writing is not very good, but it is legible. There are many mistakes even after the correction by the scribe.

After this work, there are some stanzas from the Bṛhaddevatā written. It begins with stutiḥ pras'aṃsā nindā ca (I—35) and goes up to saṃs'rayante yathānyāyam (I—60). In the bundle where this work appears there are many other works. There is a portion of the Ṛgveda commentary by Skandasvāmin, by Udgitha, by Mādhava son of Veṅkaṭārya. There is a fragment of a commentary on the Mantras used in the Ās'valāyanagṛhyasūtra. The commentator is Cakrapāṇi for the beginning and Haradatta for the end. Of this work something will be given in detail at a later stage of these Notes. There are some other unimportant works also.

The work is being published by the Madras University as a supplement to the newly started Oriental Journal of the University and it is being edited there by myself. The whole work will be out in instalments before the end of April, 1938.

Some of the rare manuscripts that will be described in detail in these notes :

1. Ṛgvedabhāṣya of Skandasvāmin for maṇḍalas V and VI.
2. Aitareyabrāhmaṇabhāṣya by Bhaṭṭabhāskara and others.
3. Ās'valāyanagṛhyamantrabhāṣya by Cakrapāṇi and by Haradatta.
4. Kauṣītakigṛhyasūtrabhāṣya of Bhavatrāta.
5. Yogasūtrabhāṣyavivaraṇa of Ś'ri Ś'aṅkarācārya.
6. Ś'ālikanātha's Dīpas'ikhāpañcikā on Prabhākara's Laghvi (vivarāṇa).
7. Amṛtabindu by Candra (a manual on Prābhākaramimāṃsā).
8. Bhāṣyadīpa, a commentary on the Ś'ābarabhāṣya by Kṣīrasāgara (according to the School of Prabhākara).
9. Tilaka, a commentary on Bhāmatī.

MANUSCRIPTS NOTES

By V. RAGHAVAN, M.A., PH.D.

THE BHĀVĀJÑĀNA PRAKĀS'ANA

On p. 147b of the Adyar Catalogue, Pt. II (1928), there are two MSS. bearing the names 'Bhāvājñānaprakāś'ana' and 'Bhāvājñānaprakāś'ikā'. The authors of the two are given as different; that of the former is given as Sīvarāmapaṇḍita and that of the latter, Nṛsimhās'ramin. Thinking that we have a till now unknown work of Nṛsimhās'ramin here, I examined the latter. (23 G. 10). The following is the beginning of the work :

श्री नृसिंहाश्रमं वन्दे सृष्टिस्थित्यन्तकारिणम् ।
 तार्किकादीन्निराकर्तुं लीलामानुषधारिणम् ॥
 श्रीकृष्णशास्त्रिणं वन्दे पितरं वेदपारगम् ।
 सर्वशास्त्रार्थवेत्तारं साक्षात्कृतमहेश्वरम् ॥
 कश्चिच्छ्रीरङ्गनाथाख्यो विद्यते च जगद्गुरुः ।
 अनेकतन्त्रव्याख्याता बहुविद्याप्रदायकः ॥
 तस्माच्छ्रीरङ्गविदुषो विद्यां लब्ध्वा च भक्तितः ।
 तत्पादवन्दनं कृत्वा शिवरामेति विश्रुतः ॥
 एवमन्यान् गुरुन्नत्वा वेदवेदान्तपारगान् ।
 विचार्य सर्वशास्त्राणि विमृश्य च पुनः पुनः ॥
 अद्वैतविद्याविजय कृष्णशास्त्रिसुतः कविः ।
 विलोक्य चाश्रमोक्तीश्च भावाज्ञानप्रकाशनम् ॥
 श्रीनृसिंहाश्रमपदध्याननिर्धूतकल्मषः ।
 ह्यवशप्रसूतोऽहं कुर्वे मननसिद्धये ॥

From this we gather that the author is one Śivarāma, a poet and a philosopher, son of one Kṛṣṇa śāstrin who seems to have had the title 'Advaita vidyā vijaya.' The author describes himself as the student of one Śriraṅga or Śriraṅgnātha, described as a Jagadguru and an expounder of many systems. Besides, the author first bows to Nṛsimhās'ramin and again refers to himself as his devotee and between these two references, once mentions his having studied the utterances of 'Ās'rama', which word evidently stands for the same Nṛsimhās'rama. The expression 'विलोक्य चाश्रमोक्तीश्च' shows that this Nṛsimhās'rama, has written some work. But this work, Bhāvājñānaprakāś'ana is not a work of Nṛsimhās'rama; it is by Śivarāma. I compared this MS. with the former, of which the author is given as Śivarāmapaṇḍita. The two are identical.

Who is this Nṛsimhās'rama? He is not evidently the author of the Bhedadhikkāra and other works. The name Kṛṣṇas'āstrin sounds more modern. The other Nṛsimhās'rama, of a later time, we know of, is the Paramaguru of Dharmarājādharin, whom Dharmarāja mentions in the introductory verses in his Vedānta paribhāṣā. From the repeated references to this Nṛsimha, Śivarāma seems to have been a disciple of his. Since one Śriraṅgnātha is mentioned as his Guru by Śivarāma, Nṛsimhās'rama may be his Paramaguru. Who is the Śriraṅgnātha mentioned as the direct Guru of Śivarāma, and who is the Kṛṣṇas'āstrin who is mentioned as Śivarāma's father?

In the Madras Government Oriental MSS. Library, there is an Advaita treatise and a commentary thereon, Advaita muktāsara and Kānti, written by one Lokanātha. In the introductory verses in the text and the commentary and in the colophon, Lokanātha informs us that he is the great grandson, the grandson of the son, (Naptā and Putrapautra), of a Śri Nṛsimhās'ramin and that his father was one Sarvajña Nārāyaṇa.

श्रीमन्त्रुसिंहाश्रमिपुत्रपौत्रः सर्वज्ञनारायणसूरिसूनुः ।

सौत्राद्वयब्रह्मविचारयुक्तीः श्रीलोकनाथो विवृणोति पद्यैः ॥

सर्वज्ञनारायणसूरिजेन श्रीलोकनाथेन कृते प्रबन्धे ।
अद्वैतमुक्तासरनामधेये वृत्तः परिच्छेद इतस्तृतीयः ॥

R. 2985a. Trien. Cat. IV. A. pp. 4335-6.

तं नृसिंहाश्रमं वन्दे पितुर्मम पितामहम् ।
यद्गर्जितानुकरणैः जयन्त्यद्वैतिनः परान् ॥
षट्शास्त्रीपरिकर्मिणो भुजगराड्भाष्याशयावेदिनः
श्रीनारायणशास्त्रिणः प्रियसुतः श्रीलोकनाथाध्वरी ।
क्षुद्रद्वैतिदुरूहशार्वरभिदा कान्त्याख्यया व्याख्यया
स्वीयं श्लोकगुणाश्रयं विशदयत्यद्वैतमुक्तासरम् ॥

इति श्रीमन्नृसिंहाश्रमयोगीन्द्रनन्त्रा पदवाक्यप्रमाणपारावारीणस्य नारायणशास्त्रिणः
सूनुना श्रीलोकनाथाध्वरिणा विरचिते अद्वैतमुक्तासरव्याख्याने कान्त्याख्ये तृतीयः
परिच्छेदः ॥

R. 2985b. *Ibid.*, pp. 4336-7.

This Nṛsimhās'rama, the great grandfather of Lokanātha, the Nṛsimhās'rama mentioned as his Paramaguru by Dharmarājādharma-
rin and the Nṛsimhās'rama to whom S'ivarāma pays his respects, are
identical.

The MS. of this Advaitamuktāsara with Kānti was secured
from Malabar to which place it was taken from the Cola land by one
Subrahmaṇya. After the Colophon, the following informing verses
are found in the MS :

जयवर्षे पौषमासे वेङ्कटेशेन धीमता ।
श्रीरङ्गनाथशिष्येण कान्त्याख्या लिखिता कृतिः ॥
आलङ्गुडिग्रामनिवासिलोकनाथाध्वरीन्द्रेण कृतं प्रबन्धम् ।
अद्वैतमुक्तासरमेतदीयव्याख्याञ्च कान्तिं लिखति स्म रामः ॥
सुब्रह्मण्यसमानीतः चोलेभ्यः केरलानयम् ।
नेपालसंख्ये कोलम्बे लिखितः केरलाक्षरैः ॥

नृसिंहाश्रमनप्तृश्री लोकनाथाख्य यज्वनः ।

कृतिर्विलिखिता सेयं संशोध्या सद्भिरञ्जसा ॥

लोकनाथमखिच्छात्र रङ्गनाथाख्यशास्त्रिणः ।

शिष्यस्य वेङ्कटेशस्य ग्रन्थोऽस्य खलु मातृका ॥

It is seen from these verses that this Lokanātha, the author of the work and the great grandson of Nṛsimhās'rama, was the preceptor of one Ś'rirāṅga or Ś'rirāṅganātha or Raṅganāthas'astrin, who had a pupil named Veṅkaṭeś'a, who was the owner of the original of this MS. Now, the Ś'rirāṅga or Ś'rirāṅganātha mentioned as his guru by Ś'ivarāma can be identified with this pupil of Lokanātha.

These post-colophon verses of the scribe contain the date of the transcript as Kolamba Nepāla, 'नेपाल संख्ये कोलम्बे'. Nepāla would yield Kollam 310 but that would be absurd. The word Nepāla would be pronounced and written only as 'नेपाळ' in Kerala and that gives us Kollam 910, to which the addition of 825 (Ś'a-ra-ja) gives the Christian date, 1735 A.D. Thus Ś'rirāṅga would have to be placed at about 1700 A.D. It will be reasonable to place our author Ś'ivarāma who belongs to this same Gurukula in the first half of the 17th Cent.

Of Ś'ivarāma's father, Kṛṣṇas'astrin, who is mentioned as having had the title, Advaita vidyā vijaya, nothing is known. In the last introductory verse, Ś'ivarāma refers to himself as born in the 'Haya vams'a' which is obscure. There is an Advaitic treatise by name Vedānta sāra saṅgraha, with a commentary called Ātmabodhāmṛta, ascribed to a Ś'ivarāmabhaṭṭa. Madras Govt. Ori. MSS. Lib. D. Nos. 4748 and 4749 and Adyar II. f. 150a. (Ś'ivarāmapaṇḍita).

Ś'rirāṅga or Ś'rirāṅganātha or Raṅganātha, the guru of Ś'ivarāma and Veṅkaṭeś'a and the pupil of Lokanātha, may be identical with Raṅganātha Dikṣita who wrote the Makaranda, on the Padamañjari of Haradatta on the Kās'ikā. This Raṅganātha also

belonged to the same part of the country and to the same time. (PPS. Tanjore Catalogue, No. 5466).

THE HARIHARAMAHĀRĀYA CAKRES'VARA
NIGHAṆṬU

On p. 44b, Vol. II of the Adyar Catalogue notices a lexicon with the interesting name— “हरिहररायमहाराय चक्रेश्वर कृत निघण्टु” and the value of this work is that it adds one more work to the Literature of the Vijayanagara times, produced either by the kings or by their ministers or their court poets. This work is not to be met with in any other catalogue.

This MS. which bears the number 33. I. 9, contains only five leaves ; only one leaf is full and good ; one leaf is full but damaged ; the three other leaves are available only in part. But the lexicon is complete in these five leaves. It is an Ekākṣara Kos'a.

Leaf 1a bears on the margin the name “Akā (rādyā) kṣara nighaṇṭu” and the following is the beginning of the work :

अकारो ब्रह्मणि शिवे वासुदेवे च कच्छपे ।
अम्बिकायां च योगे च कारणे भरणे रणे ॥
अन्तःपुरे भूषणे च चरणे चाङ्गणेज्ययोः ।
अकारः कथितो धीरैः कमठे गौरवेऽपि च ॥
आकारः सर्वगे भागे शरे तुंगे मदे घटे ।
ईषदर्थेऽपि सन्तोषे विस्मयामषयोभिधौ(?) ॥

leaf 1b : सप्तस्वरान्तमाने च सङ्गीतज्ञैरुदाहृतः ।
भावके च ध्वनौ चैव परज्योतिश्च स स्मृतः ॥
अश्वब्दस्याद्भवे विष्णौ शशाङ्केऽपि चतुर्मुखे ।
दिने वश्ये जनन्यां च विक्रमे सिद्धमन्त्रके ॥

इति हरिहरराय महाराय चक्रेश्वरकृत निघण्टौ स्वरकाण्डः प्रथमः काण्डः ।

Then begins 'Ka' : कस्स्यात्पितामहे ब्रध्ने etc. On 5a 'Ha' finishes :
हेत्रे च निर्भरे चैव दिवि-नाचकं भवेत् ॥ हरिः ओम् । शु (भं अस्तु) ।

On 5b follow verses on the royal author, King Harihara of Vijayanagara, probably the Second, which are, owing to the right half of the leaf being lost, unfortunately available only in parts :

5b : the first two are Śikhariṇī verses :

. . . स्तुत्वा नामान्नरपतिरभूत् जेतुमहितान्
प्रतस्थे स्वात् संन्यैर्द्विरदरथमुख्यैरभुविचात् ? ।
निह्यारीन्सर्वान्
. रो जनविनुतकीर्तिर्निवृते ॥
अमोघैराकुर्वन् अहितनिवहानां कणहता ?
न संप्राप्तश्चित्रं सपदि नृपतिः प्र . . . ।
. रणितलादेत्यमुदितः
शशास क्षमामेकः सकलभुवनाख्यातमहिमा ॥

Then two Āryās :

अयमासृष्टया सृष्टस्वयमेवासृष्टशोभनास्थाङ्गः ।
शय वने ॥ ?
आमामधिगम्या सा वां कृत्वा त्वं गतो महाराजः ।
आभिर्युद्धेऽरातीन् हत्वादात् पक्षिणां यथेष्टं त्वाम् ॥

Then a Puspitāgrā :

इनिहत नृ स्थितो विभाति ।
इसदृशवसनो विलासहासैरिपतिफणामणिभूषणैरिहोर्व्याम ॥

Then an Āryā :

अयमीभिर्निहतारिः स्वयमीस ।
. जनानामीभिर्विनुतयशा भाति हीसमो नृपतिः ॥

The last is an Indravajrā :

.
 ऋमन्त्र तन्त्रैर्विहितैकहोमा ।
 मे मे च मे भावितभक्ति . . .
 स्वान्ते सदानन्दपदं लभन्ते ॥

This is not the Ekākṣara section of the Nānārtharatnamālā of Irugappa daṇḍanātha belonging to the same period. (See Madras Govt. Ori. MSS. Lib. S'eshagiri Sastri Report II. p. 189.) Nor is this work the Ekākṣararatnamālā, by Mādhava, son of Māyana and minister of King Harihara. (Madras Govt. Ori. MSS. Lib. Trien. Cat. No. 2280a).

THE TATTVACINTĀMAṆI PRAKĀS'A ASCRIBED TO TIMMABHŪPĀLA

On p. 103b of the Adyar Catalogue, Pt. II, is found a Commentary on Gaṅges'a's Tattvacintāmaṇi called Maṇiprakās'a and Tattvavārttika, available only up to the end of the Pratyakṣa section and ascribed to a Timmabhūpati. A MS. of this work is available in the Madras Govt. Oriental MSS. Library also, R. 3387, Trien. Cat., in which a part of the Anumāna section is also available but in which there are gaps in the introductory verses on the apparent royal author.

The introductory verses, after Maṅgala, describe the parentage and prowess of the author Timmabhūpāla. First is mentioned King Kuṇḍa, of the Sāluvakula.

अलङ्कारिष्णुः किल सालुवेन्द्रकुलं गुणी कुण्ड इति क्षितीन्द्रः ।

His son was Sāluva Narasimha whose wife was Timmāmbikā. To these two was born Sāluva Timma, who is described as

Yuvarāja. S'l. 14 says that this Sāluva Timma wrote this T. C. Prakāś'a.

These introductory verses are very important to Vijayanagar historians, for it supplies the hitherto unknown name of the son of Sāluva Narasimha, the son, who according to Nuniz, is said to have been killed by an agent named Tyamarasa. (p. 309, Sewell, *Forgotten Empire*, Nuniz). His name is Timma. Sāluva Narasimha is said to have died about 1490 A. D. Therefore our work, the T.C. Prakāś'a, the Tarkavārttika, may be placed in the last quarter of the 15th Cent.

Timmabhūpāla however is not the real author of this work. Though the Colophons to the subsections ascribe the work to Timma, the final Colophon of the Pratyakṣa section reveals that the real author of this work is one Janārdanamahāmahopādhyāya, originally belonging to Tirhut or Mithilā (Tirabhuktiya). We find on the last page of the second volume of the Adyar MS. :

इति श्रीमन्महामण्डलेश्वर वीरवेश्याभुजङ्ग सालुवनरसिंहरायनन्दन
श्रीतिम्मभूपालीये श्रीतत्त्वचिन्तामणिप्रकाशे तीरभुक्तिदेशीयालय ग्रामीण
महामहोपाध्याय श्रीजनार्दनकृतौ सविकल्पकवादः ।

The expression Ālayagrāmiṇa is obscure; perhaps it refers either to the native village of Janārdana in Tirhut or a village in the South to which place he had migrated.

THE AGASTYA SAMHITĀ

The Agastya Samhitā is a tangled problem in bibliography. It will be irrelevant to go into the whole question here, while dealing with the Adyar MSS. Suffice to say here that there are at least three texts of this name: a Purāṇa, a Tantra and a Pāñcarātra text. Aufrecht no doubt gives Agastya Samhitā under

two heads as Pāñcarātra and as Tantra but the assignment of entries to these two heads is wrong in some cases. This is due primarily to the original Catalogues themselves which mistake the Tantra for the Pāñcarātra text, and the Pāñcarātra for the Tantra text. There is some special difficulty in deciding which text is the Pāñcarātra treatise. The Tāntrik Agastya Samhitā¹ is the text quoted by the Tantrasāra, Śāktānandatrarāṅgiṇi, Āgama-kalpalatā, Nityotsavanibandha, Lalitārcanacandrikā and similar works. There is the Agastya Samhitā represented by many MSS., which is a dialogue between sages Sutikṣṇa and Agastya on the banks of the Gautami (the Godāvāri) on the worship of Rāma, Sitā, Lakṣmaṇa and Hanumān. Agastya Samhitā is found as another name of the Śāṅkara Samhitā of the Skānda according to a version and classification of the Skānda which do not agree with the available Venkates'vara Press edition divided into Khaṇḍas. (See 90 Egging pp. 1320-1). The Hālāsyamāhātmya (pertaining to the shrine at Madura in the South) and the Agastya Ratnaparikṣā on the Lapidary art, form part of this Purāṇic Agastya Samhitā. See Mad. Des. No. 2606-9). The Agastya Samhitā that Nibandha writers like Hemādri quote on the Vrata of Rāmanavami is the Agastya Sutikṣṇa Samvāda, and since this text deals with the worship of Viṣṇu as Rāma, it is explainable that some Catalogues put it under Pāñcarātra. There is no evidence to show that this Agastya Samhitā on Rāma-worship pertains to the Skānda.

But, a different text as Pāñcarātra seems to exist. See D. 5191 Madras Govt. Ori. MSS. Library, Vol. XI, which is divided into Paṭhalas. On p. 180a of Part II of the Adyar Catalogue, we find two MSS. entered as Agastya Samhitā, 10 K. 6 and 22 A. 8. I examined both the MSS. The former is a paper transcript from an original in Śrīraṅgam and the latter, a palm-leaf MS. in Telugu script, the leaves of which are not in order and the work in which is incomplete. The former (10 K 6) is the Purāṇic text in

¹ For a Tāntrik Agastya Samhitā, See Madras Govt. Ori. MSS. Library, XI, D. No. 5192.

32 chapters on Rāmapūjā, the dialogue between Suṭikṣṇa and Agastya, which the Colophon however calls Pāñcarātra and Paramarahasya. पाञ्चरात्रे अगस्त्यसंहितायां परमरहस्ये द्वात्रिंशोऽध्यायः । The purānic Colophon which one finds in the MSS. of the Hālāsyamāhātmya and the Ratnaparikṣā, is not to be found here. Other MSS. of this text in other libraries also have the same or a similar Colophon calling it a Pāñcarātra text. As for instance, Madras Govt. Ori. MSS. Library, XI, Nos. 5189, 5190 and 5191; and India Office, II, by Keith, No. 6967 where, the Colophon omits the word Pāñcarātra but gives the word Paramarahasya though corruptly as Paramahamsya. On p. 157a of Pt. I, the Adyar Catalogue has two MSS. of Agastya Samhitā under Purāṇa. (9 J 36 and 35 B 32). These two are identical with the Agastya Samhitā which is a dialogue between Suṭikṣṇa and Agastya and deal with Rāmaworship.

Quite different from this text is the text of the Agastya Samhitā which the Adyar Catalogue puts together with this. (22 A 8). The following colophon is found in it in one place :

इति श्रीमदगस्त्यसंहितायां उपरिभागे तुरीयांशे शुकप्रश्नानन्तरे लोपा-
मुद्राधिकरणे भृगुक्षेत्रमाहात्म्यं नाम पञ्चमोऽध्यायः ।

On leaf 15b we find the Colophon :

(इति) श्रीमदगस्त्यसंहितायां उपरिभागे प्रथमांशे श्री महासिंहासन-
विद्यामाहात्म्ये शुकबोधो नाम चतुर्थोऽध्यायः ।

Then follows the beginning of the next chapter thus :

श्रीविश्वेश्वरमासेव्य काशीं गत्वा तपोनिधिम् । घट (टो) भु (द्भ) वमुवा-
चेद्वा शुकोऽव्यास्यद् (?) घटोदयः (?) ॥ श्रीशुकः—विभेमि भवपाशात्तु
यस्मादागर्भजीवितम् । श्रुत्यद्यवस्था दासेवं (?) इति चिन्वेच्युतं महः (?) ॥

The margin here bears the name S'uka-Agastya Samvāda. Two more margin heads are found elsewhere—Mahāvākya and Phalapurāṇa. On 32b is found the Colophon—

इति श्रीमद्गस्त्यसंहितायां उपरिभागे द्वितीयांशे महासिंहासनविद्यामाहात्म्ये
मारदूत्यं नाम सप्तमोऽध्यायः ।

On another leaf we find :

इति श्रीमद्गस्त्यसंहितायां उपरिभागे तृतीयांशे श्रीमहासिंहासनविद्या-
माहात्म्ये महायजनं नाम तृतीयोऽध्यायः ॥

While the margin heads and the previous Colophon refer to disquisitions on philosophy, these two Colophons refer to a story. It has not been possible to find out the identity of this Agastya Samhitā.

THE ŚAKTI SŪTRA

On p. 185*b* of the Adyar Catalogue, Pt. 2 (1928), there are two MSS. entered as Śaktisūtra, without mention of the author. This is a Śākta work in Sūtras in four chapters and is ascribed to sage Agastya. It begins:—अथातः शक्तिजिज्ञासा । यत्कर्त्री यदजा च । It ends : पुरुषं विन्द्येत् , नान्यः पन्थाः विद्यतेऽयनाय । The colophon is as follows : इति श्रीमद्गस्त्यमहर्षिप्रणीते शक्तिसूत्रे चतुर्थोऽध्यायः । Thus it is the same work as the Agastya Sūtra described under R. Nos. 89 and 4505 of the Triennial Catalogues of the Government Oriental MSS. Library, Madras. The Śāktasūtra in Mysore cat., I., is the same work.

THE ŚRĪVIDYĀDĪPIKĀ

On p. 220*a* of volume II (1928), the Adyar Catalogue notices a MS. named Śrīvidyādīpika, without mention of the author. On examination, I found that this is identical with the work noticed in three MSS. on p. 217*a* of the same Catalogue under the name—

पञ्चदशीमन्त्रभाष्यम् (श्रीविद्यादीपिका) and ascribed to sage Agastya. Catalogues mention this one work under many names—Pañcadasīmantrabhāṣya, Śrīvidyādīpikā, Śrutisārasamuddhṛta Śrīvidyāṭikā, Śrīvidyābhāṣya. Madras Government Oriental. MSS. Library, D. nos. 6552-3 (पञ्चदशीमूलमन्त्रव्याख्या); Mysore I, p. 588 (श्रीविद्यामन्त्रभाष्य); Paliyam Library [श्रुतिसारसमुद्धृता अ(श्री)विद्याटीका]; Punjab University, I, p. 119 (पञ्चदशीमन्त्रव्याख्या).

This work has been edited at the end of the Lalitātris'ati, by R. Anantakrishna Sastri and published from Bombay, in 1902.

REVIEWS

Journal of Oriental Research of the University of Madras, Edited by Dr. C. Kunhan Raja, M.A., D.Phil., Vol. I, Parts 1 and 2, pp. 468. University of Madras, 1937.

This sumptuous volume co-ordinates the work done in the various Research Departments of the Madras University on the language side. The issue in the form of such a Journal giving proper scope for the publication of works serially as a welcome addition to the world of learned journals is to be applauded, for India can never have too many journals of this kind, if she is to do full justice to her rich heritage.

The publication of the articles of the different Departments together is a welcome relief as compared with the unanalysed and haphazard collections of some of the journals.

The Department of Sanskrit takes about a fourth of the volume under review. Dr. C. K. Raja writes on the *Akhyātānukramaṇi* and the *Nāmānukramaṇi* of Mādhava analysing and comparing them with the *Nirukta* of Yāska; the *Śakuntalācāra* forms his subject for the second paper and we are promised that both the papers are to be continued in future issues. Dr. Raghavan identifies in "*The Works of Hārīta Venkatācārya*", the *Darsanirṇaya* of Aufrecht with the *Dasanirṇaya* of Vaidikasārvabhauma and removes the *Āsāucadasaka* and its commentary from the list works attributed to Vaidikasārvabhauma. Dr. Chintamani edits the *Sārīraka Nyāya Samgraha* of Prakāśatmayati. The edition of the *Tattvasuddhi* by Prof. S. S. Suryanarayana Sastri and E. P. Radhakrishnan has laid under contribution the gratitude of the scholarly public.

The Tamil section is headed by the *Purattiraṭṭu* edited by the Reader Mr. S. Vaiyapuri Pillai. This rare work which is published for the first time "seems to have been once very popular for we find that there are also two shorter recensions of it." (Preface). The anthology follows the arrangement of the *Kural* in its presentation of the subject matter. All lovers of Tamil Literature must welcome such a publication.

Mr. Setu Pillai's study in Tamil linguistics on *Words and their Significance* gives an interesting account for reading. Mr. Venkatarajulu Reddiyar interprets the 54th and 55th *Sūtrās* of the *Tolkāppiyam* (Eḷuttadhikāram) "in the light of the treatment of these vowels in Prakrit, Telugu and Kannada languages."

In *A Note on Takadūr Yāttirai*, Mr. V. Narayanan points out the poem to be an early one but not contemporaneous with the events it narrates; and suggests that it is just possible to find excerpts from that poem in other anthologies besides the *Puranānuru*.

The Vañci of the Cheras and Inscriptional Evidence comes from the pen of the learned and well-known Pandit M. Raghava Aiyangar. He tries to prove that Vañci the ancient capital of the Cheras must be identified with modern Karūr on the banks of the Amarāvati; that Kongumaṇḍalam was only part of the Cheranādu, and later split into a different kingdom with its capital at Mus'iri.

Rāmanātha Munivar by Mr. Somasundara Desikar gives particulars about a trustee of that name of the Rames'varam Temple in the 16th century. The Tamil section occupies only a little less than half of the volume under review.

Mr. Ramakrishnaiya of the Telugu Department writes on *The Root Theory and the Root in the Dravidian Languages* and concludes by comparison that Dravidian roots in the various languages help us very much to get at the root. The theory that at the primitive stage a root language must have prevailed can be substantiated. Mr. Lakshmiapati Sastri deals with *Nannichoda's References to Udbhāta* in his *Kumārasambhava*.

Kannada Literature by Mr. H. Chennakesava Aiyangar starts "with a brief account of the main characteristics of Kannada Literature leading to its actual history." The author considers the antiquity of Kannada to go so far back as to call it the 'twin-sister of Tamil.'

The Malayalam section is represented by three articles of which one comes from the pen of the Chief Editor, e.g., *Notes on Sanskrit-Malayalam Phoenetics*. Mr. P. Krishnan Nair writes on the *Works used by Kottarakara Raja in his Kathakali* and Mrs. O. T. Sharadakrishnan on *Malayalam Prosody*.

The Persian section contains the *Isāmi Nama* by Mr. A. S. U'sha.'

In welcoming this new enterprise of the Madras University we hope that the useful work of publication will be continued.

The name *Journal of Oriental Research of the Madras University* is too long and cumbrous. Further, there is a *Journal of Oriental Research* in Madras, running its eleventh year of existence. To avoid confusion, some other name as the *Bulletin of the Oriental Research Departments* or *Journal of the Department of Languages, Madras University*, is more appropriate.

A. N. K.

Kuppuswami Sastri Commemoration Volume, Qto, pp. viii, 175, G. S. Press, Madras. Price not stated.

The two Editors of this Commemoration Volume have enjoyed the personal contact of and intimacy with the distinguished scholar whose name it commemorates, and have fittingly produced this work to celebrate the occasion of the retirement of Mahāmahopādhyāya S. Kuppuswami Sastriyar in the usual way of collecting a series of articles specially written for the purpose. It is but natural that such a collection should abound with the papers of the pupils of a teacher under whose guidance and inspiration a generation of scholars had grown in the south. Professor Sastriyar occupied in

succession the headship of the two premier Sanskrit Colleges of the Presidency before he was elevated to the Chair of Sanskrit and Comparative Philology, in the Presidency College, Madras.

The collection is a varied one and shows different levels. There is a list of important dates in the career of the Professor at the end together with a list of the works by Professor Sastriyar. There are twenty-five papers in the collection and the first paper is that of Dr. Ganganath Jha on the *Bhāgavatam*; as to which of the two *Bhāgavatams* should be included in the list of eighteen Puranas. The paper is inconclusive. There is a work called *Jñāna Bhāgavatam*—a work on the Vināyaka Tantra—which might also enter the field to compete for that name.

Professor Amarnath Jha exposes certain inaccuracies which have crept into the *N. E. D.* and considers 18 Indian words in his list. Prof. Winternitz writes an important paper *On the Place of Śaktibhadra in Sanskrit Literature*. The paper on *Parasū-Rāma* by Jarl Charpentier seems to neglect the traditional evidences and accounts. Mr. Chattopadhyaya exposes the inaccurate statements of the commentator Dakṣiṇavartanātha for which Mallinātha was held responsible and warns 'that scholars should no longer accept this illusion.' (that v. 14 in *Meghadūta* refers to the Buddhist Philosopher Dinnaga).

The following papers deserve special mention : the illuminating discussion on the date of Subhūticandra by Mr. P. K. Gode ; Professor K. A. Nilakanta Sastri's paper on *Jainism and Advaita Vedānta* pointing out the remarkable resemblances between the Advaita Vedānta of the school of Ś'ankara and the Jaina Ācārya Kunda Kunda ; Prof. P. P. S. Sastri on the pontifical list of the Madhvas and its acceptability (pp. 167-169) ; the *Vedānga Jyotiṣa* by Dr. Shama Sastri ; the bringing to light by Dr. C. K. Raja of the lost writer Śākapuṇi who was available for citation by Skandasvāmin ; *Riti* by Dr. V. Raghavan and the technical paper of Mr. C. R. Sankaran. Dr. Hirananda Sastri writes on *Archaeology in Baroda*. The omission of all reference to the name and

work of Pandit R. Anantakrishna Sastri and his account of Kavindrachārya's famous Library, by Dr. Hardatta Sharma is singular. Dr. S. K. De's analysis of *The Doctrine of Avatārs in Bengal Vaiṣṇavism* cannot be taken as the basis for the theory avatārās in South Indian Vaiṣṇavism as well. The untiring pen of Prof. Keith contributes a review study of a paper published in the *Journal of the American Oriental Society* by Professors Albright and Dumant on a parallel study 'between Indic and Babylonian Sacrificial ritual.' (p. 67).

An index is needed. The printing does great credit to the Press. The volume under review is a fitting commemoration of the Mahāmahopādhyāya who was also Curator of the Government Manuscripts Library for over two decades. The admirable likeness of the Professor at the beginning of the work is a welcome addition to the book.

A. N. K.

The Music of Orient and Occident, by Margaret E. Cousins, B. Mus., B. G. Paul & co., 12, Francis Joseph Street, Madras, 1935. Price Rs. 2.

These "Essays toward Mutual Understanding" were written by "one who has studied and loved the Muse of Music in her various languages" and its authenticity of living experience and its devotion to Music as an international pathway to world-harmony make it acceptable and useful to the general public for whose sake it has been kept as non-technical as possible.

As a compilation of articles published over many years and in various journals the contents have a wide range: Internationalism in Music, Music and Life, the Music of Hindustan, The Training of the Emotional Nature, the National Value of Music, The Value of Music in Education, India's Gift of Song, India's Orchestra, The Mythological Origin of Western Music, The Beginnings of Western Music, The Man Makes the Music, A Comparative Study of Eastern and Western Music, A Historic Musical Event, Snatches of South Indian Music, Voice and Instrument, Indian

Music in Madras, Russian Music, The King of Veena Players, Scriabine, The First Indian Graduate in Music, Music in India in 1935, Music in Different Asian Countries.

The author throughout the book presents music as occult potency. "The art of music which Orpheus consecrated to the service of the Gods is the art of invocation. It calls the Devas into its presence as surely as the striking of a match produces a flame; they are both the effects of increased vibration, the creations of Light and Rhythm . . . Healing by the power of music was a science of the Orphic school. . . . Orpheus knew that music is also the art of evolution, calling up the highest and the best in each individual, 'toning up' the various sheaths of the Soul, drawing the mind from the personal to the great Impersonal Oversoul, 'harmonizing' outer differences, and creating the desired emotion of being 'in tune with the Infinite.'"

The author though skilled in western interpretative art, has the deepest understanding and sympathy with the eastern modes of musical expression. Throughout the book are scattered her experiences in the world of oriental music. Sometimes, she takes her text from a street-singer, a ploughman, sometimes, as in the following from a great artist: "I once heard the famous Abdul Karim Khan melt half and quarter tones into one another with the effect of magic and with a pliability of voice and perfect intonation of the most difficult intervals and passages that I have never heard equalled in any part of the world. It was as if the sound were a tangible material of a glutinous or conjuring kind that could be pulled in or out, and all in terms of extraordinary syncopated and involved rhythms and abnormal feats of breath control."

But what particularly interests her is the psychological and spiritual atmosphere which envelopes the different modes of Eastern Music. She compares this with the new music of the West, notably that of Scriabine and his great *Poem of Ecstasy* whose melodies also are like evocative mantrams. "The eight themes of this kind in the *Poem of Ecstasy* are like the eight arms of Shiva

and of Saraswati and represent the creative energy which is the theme of the Poem."

The author in her musical internationalism has truly presented her theme :

" Many the songs, and the singers,
But song at its heart is one."

A. H. P.

India Reveals Herself, by Basil Mathews with the collaboration of Winifred Wilson, pp. vi and 192, Crown 8vo. Oxford University Press, 1937. Price 5 s.

The tour of Mr. Mathews in India was undertaken with the specific idea of discovering India for himself. In the course of his wanderings he interviewed the prominent leaders in the country, both official and non-official. Those who conversed with him were aware that their views would be used for writing this book. The author tries to present a seasoned account of the impression created in his mind under the several chapters.

Starting from his drawing room talks with Shah Nawaz Begum and Sir Muhammad Iqbal for whose creative art warm appreciation is evinced, we come to the '*Strategic Peasant*' who forms the subject matter of the third chapter. The author endorses the opinion that the purchase of agricultural implements from outside and of hurricane lanterns "bleeds the village economic strength that was once the main stay." (p. 32). The solution of the problem of village life is in the process of discovery by the experimental methods of rural reconstruction carried on in the various parts of the country (p. 33). We get a glimpse into the "uncompromising" attitude and views of Pandit Jawaharlal Nehru during the interviews that he gave to Mr. Mathews (chap iv).

Renaissance under the Alien Rule forms the subject of the next chapter in which the influence of the vernacular languages and the impact of the western civilisation on the Indians is considered. The Tamil poet BHARATI is mis-spelt as BAHRIṬA (p. 51).

Mr. Mathews accepts the validity of the system of education of Dr. Tagore as the "the education of the emotions and harnessing them along with the mind to creative work." (p. 55).

The City of Pilgrims (chap. vi) recounts the experiences of the author while at Benares and he does not fail to feel the great significance attached to the temple of Mother India—the gift of Babu Shiva Prasad Gupta the Proprietor of the *ĀJ* or *To-Day*, (p. 72). In Bengal, the writer was struck at the persistent way of the people and found that all public speeches were made in the vernacular (p. 84). Mr. Mathews's conclusion of his experiences at Bombay strikes at the real root of the difficulties of the Indian masses "the dumb suffering masses whose real preoccupation is not with the Government of their country nor with mystical contemplation, but from the problem of where the next meal is coming from." (p. 108).

The tenth chapter brings the author face to face with the powerful personality of Mr. Gandhi and his immediate followers, near Wardha. He records his personal impressions about the frontier leader and the perfectly non-violent attitude to which that leader is wedded (p. 125). His interview with Gandhiji and the opinions about that leader from other persons convince Mr. Mathews of the power wielded by Mr. Gandhi.

The India of the Princes (chap. xi) needs a civil service of real integrity and efficiency (p. 152). The paintings of the Ajanta caves extract the highest praise (chap. xii).

The conclusions of Mr. Mathews are: 1. that India is swinging from the contemplation of a revolution on purely political grounds to the goal of economic revolution on socialist, if not even, Marxist principles (p. 160). 2. That against this trend of advance the forces of conservatism are exercising all their power (p. 170). 3. That one almost disastrous weakness of nine-tenths of the discussion of movements in India to-day is the result of the intense preoccupation of the Indians with their own problems (p. 174). 4. According to Mr. Mathews "the vast ameliorative services . . . are obscured behind the faces of the tax-collector and the police

spy (p. 177). 5. That the real need of India is the education of her children on the lines of the Moga school for which unstinted praise is given (p. 187).

The author has shown tremendous energy and patience in the collection and arrangement of the material. But the concluding chapter leaves an impression that something is wanting. Despite the wide tour and the long interviews, one is led to believe that India had not revealed herself yet, and that what Mr. Mathews saw was only a part, or a side of the big question.

A. N. K.

OUR EXCHANGES

- The Āndhra Sāhitya Pariṣat Patrikā.
- The Aryan Path.
- The Bhārata Dharma.
- The Bhārata Mitra.
- The Bulletin of the Museum of Fine Arts, Boston.
- The Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi.
- The Bulletin of the New York Public Library.
- The Eastern Buddhist.
- The Federated India.
- The Hindu, Madras (Sunday Edition).
- The Indian Culture, Calcutta.
- The Indian Historical Quarterly, Calcutta.
- The Indian Review, Madras.
- The Indian Social Reformer, Bombay.
- The Jaina Antiquary.
- The Jaina Gazette.
- The Journal of the Annamalai University.
- The Journal of the Benares Hindu University.

- The Journal of the Bihar and Orissa Research Society.
 The Journal of University of Bombay.
 The Journal of the Greater India Society.
 The Journal of Indian History, Mylapore, Madras.
 The Journal of the K. R. Kama Oriental Institute.
 The Journal of the Madras Geographical Association.
 The Journal of Oriental Research, Madras University.
 The Kalaimagal.
 The Karnatak Historical Review.
 The Karnāṭaka Sāhitya Pariṣat Patrikā.
 The Maharaja's Sanskrit College Magazine, Mysore.
 The Missouri University Studies.
 The Mysore Archaeological Series.
 The Nāgari Pracārini Patrikā.
 The New Review.
 The New Times and Ethiopia News.
 The Oriental Literary Digest, Poona.
 The Philosophical Quarterly.
 The Poona Orientalist.
 The Prabuddha Karnāṭaka.
 The Progress To-day, London.
 The Quarterly Journal of the Mythic Society.
 The Saṃskṛita Ratnākara, Jaipur.
 The Saṃskṛita Sāhitya Pariṣat Patrikā, Calcutta.
 The Sentamil.
 The Shri, Kashmir.
 The Suddha Dharma, Mylapore.
 The Theosophical World, Adyar.
 The Theosophist, Adyar.
 The Udyāna Patrikā, Tiruvadi, Tanjore District.
 The World-peace, Calcutta.
 The Z. D. M. G.
-



The President

A WORLD PERSONALITY:
GEORGE S. ARUNDALE

COLONEL OLCOTT used to say: "I would rather be President of The Theosophical Society than I would be the wearer of an imperial crown." Of greater importance to him than the rule of a kingdom was to be a trusted servant of the Masters in the helping of the world. Dr. Besant, succeeding him as President, took upon herself the Presidential office in the same spirit. Our Presidents have ever felt that to the Masters is their first allegiance above all else, and in the spirit of such allegiance to help to give Theosophy to the world and splendour to The Theosophical Society. We have constantly heard similar expressions from Dr. Arundale, on whose shoulders Dr. Besant's mantle fell in 1934, she having predicted in 1917 that he was destined to succeed her.

Every world server has a background in which we can trace his ascent to world eminence. We can trace Dr. Arundale's development through education, as Dr. Besant rose through politics and the President-Founder through public service. There would seem to be a dynamic pressure from behind, or from within, as there inevitably must be in the case of developed

people, accelerating their pace up the mountainside, particularly those who are destined or dedicated to a career of service such as we find in close co-operation with the Elder Brethren. With whatever strength of individuality and purpose Dr. Arundale was born in this incarnation, he was fortunate in the choice of his environment, being nurtured in his youth by an aunt who was a pioneer Theosophist and who was hostess in her London home to H. P. Blavatsky. This intimate association in the early formative years inevitably quickened the seed of all that was best in him, for H.P.B. lavished affection on him and greeted him as a *chela*.

Then to school on the Continent, graduate courses in the moral sciences and in law at Cambridge, and post-graduate research in the French Revolution in the Archives Nationales, Paris, which gave him insight into the deeper process of world growth, and won him admittance as a Fellow of the Royal Historical Society. The reformer spirit was already burning within him, for even before his Cambridge days an ardent desire seized him to clear London of its slums and reduce the prevailing distress by finding employment for thousands of workless people ! A mouse gnawing at a mountain ! He did not change the face of London ! Still, he gained much useful experience, which in later years was turned to profitable account among the workpeople of India, and is still burgeoning in a plan to improve the living conditions of the employees at Adyar and the villagers in the immediate neighbourhood.

Just over 21 years of age he met Annie Besant—he was at this time helping in an office in the London headquarters of The Theosophical Society, “an envelope slave—a sticker of stamps and a writer of addresses.” It was during one of her brilliant lectures in the Queen’s Hall—a meeting which he had organized—that he found he was listening spellbound to an old friend, someone who had come to him out of the past. “She came. I saw and heard. She conquered.” A General from long ago. And there and then he vowed that he would be her soldier once more in this life, and be faithful to her to the end. We know how he followed her as leader through storm and stress of political and educational activities until she laid down her work so far as this incarnation was concerned—how he supported her in those splendid years as head of the Central Hindu College, Benares, and in those stormy years as Organizing Secretary of the Home Rule League. She would have won Home Rule for India had India been discerning enough to follow her lead.

Thirty years as educationist—the Benares phase, a brief period as Minister for Education in Holkar State, and educational activity ever since—have given the President a rare insight into educational principles, methods and needs—the right education for the unfolding of kingship. It is a question whether, if he had pursued the path of educational reform he would not have been as potent in the field of education as he is in the field of Theosophy. The Theosophical Society

admittedly gives him a wider field, and his knowledge of the fundamentals of true education may be all to the end of rightly bringing to the world the fundamentals of Theosophy, which is the science of right living. He may be justifiably impatient as to the existing systems, particularly in India, and wish the ideals of the New Education Fellowship had a more extensive application; but if I were such a President I think I should find compensation in the knowledge that all this training in education had fitted me to inspire the world to Theosophy integrally and purposefully in manifold phases of life.

Even territorially we may trace the President's climb to unwonted heights of world prominence. First, after a period of war service in London, as General Secretary for England. Ten years later as General Secretary for Australia—from a country to a continent; and next as General Secretary for India—from a continent to an Empire, an Empire within an Empire, and numerically the largest Section in the world. Followed world tours every year from 1931 to 1934, and the next step was election as President, with the world for his parish.

A most significant phase in Dr. Arundale's work was the period 1928-30, in which, as the agent of the Elder Brethren, he helped to swing Australia back into the path of rightness and ordered government. Australia at this period was in a precarious condition, discredited by disloyal but influential groups in municipal, State and Federal spheres. How insistently he

called for a Man—a Man who would lead Australia away from the precipice which threatened her, who would cleanse the Augean stable, who would bring back sanity and purity in public life! All the time he called for a Man, many people said: “He is the Man!” But his work was not in Parliament; it was among the people. In the Press, on the platform, from the pulpit, on the air, he urged Australians to be Australian, to buy Australian, and to advance Australia’s interests in every department of Australian life. He roused them to a patriotic fervour. “Who’s for Australia?” was the slogan of the campaign. Through the Who’s for Australia League ten thousand patriots banded together under Theosophical auspices. From this movement developed the All for Australia League, the same movement under more popular auspices, but with the same burning idealism. This idealism swept like a spiritual fire around Sydney, through New South Wales and into all the other States of the Commonwealth. The final result was to affect the counsels and the fighting platform of the United Australia party, which swept the polls at the Federal elections and in ten years has brought Australia to an unprecedented pitch of prosperity. It remains for the historian of the future to discover how this irresistible movement was generated in the Australian home of Theosophy, by a trusted agent of the Inner Government.

The Australian episode was not merely local to Australia. It had world reverberations. And, the

chief actor in the drama was conscious also in other quarters than the Australian Commonwealth. Today he is conscious in fifty countries in which The Theosophical Society is organized. Some of the early Christian Fathers pictured the Deity as having eyes and ears in every corner of the universe; how else could he see the sparrow fall, or hear the cry of His children? From the standpoint of consciousness the idea presents no difficulty, at least as regards the Deity, and we can imagine a President having lines of communication with his national representatives so that he is "aware" in their countries not only by mail correspondence but by inner senses also. Should not every Theosophist have a similar world-view, a world mind, his own little "Watch-Tower" from which he too surveys the work of The Theosophical Society the world over, in all the Sections individually, and the more effectively as he has first-hand and intimate knowledge of the workers? We must individually be surveying the world and its movements and undercurrents to discover what readjustments Theosophy is able to effect in the direction of solidarity and understanding, and what readjustments are needed in Theosophy to cause it to fulfil its purposes with increasing potency. All this is coming out in the symposia during the 1937 International Convention at Adyar. But why leave it all to the President? We must stand shoulder to shoulder with him, and give him that which he so urgently needs—a loyalty and an understanding which shall help him to do his duty as our leader because we help him to lead.

Certainly the office of President of The Theosophical Society is no sinecure. Colonel Olcott may have slept more comfortably than the uneasy head that wears a crown—he may, unknown to himself have worn a crown as the essential patent of his nobility in the realms of light and glory—but the office has its exacting duties, as those of us know who are on the staff at Adyar; it has weighty responsibilities, which no President would wish to escape, and which it is his joy and privilege to discharge. Yet in the midst of incessant correspondence with all parts of the globe, the writing of books, of articles for the Press, the planning of campaigns, the demands of public affairs, the administration of the Adyar Estate—all these he takes in his efficient stride—the President has breathing spaces, seasons of refreshment, in which the Real becomes more real and in which Those who are responsible for The Society in this outer world (as he assures us in his roof talks) draw near and guide and bestow a blessing. Though he has wide powers of discretion and initiative, we cannot imagine any President of The Theosophical Society being left without guidance, any more than were the two President-predecessors, though the guidance is less overtly spoken of today than formerly.

A last paragraph. The whole world of libraries, and the readers of this journal particularly, will be interested in Dr. Arundale's plan, outlined in his Presidential Address for 1937, to set apart the year 1940 as Adyar Library year, his intention being to

raise a new building to house the library, a building adequate and dignified, as befits one of the most important libraries in existence. Not perhaps in point of numbers of books, but as to its collection of rare Oriental manuscripts and as a world centre of Theosophical culture. The present accommodation is totally inadequate, "as anyone would see at once who just looks in at the Library doorway." During 1940 the President hopes to make every member of The Theosophical Society so Adyar Library-conscious that he will have no difficulty in raising the amount needed, £10,000 or \$50,000. "Of course," the President says, "the most careful plans will have to be drawn up under the guidance of experts in library building. But what a tremendous joy to see the International Headquarters dignified with a really great library building adequate for the expansion we foresee for the next half century."

A great dream, you will say. But Dr. Arundale has a habit of fulfilling his dreams. And in fulfilling this one he will also fulfil a dream of Colonel Olcott, who, before the Library was actually founded fifty years ago, envisioned for Adyar the time when, "If we and our successors do our whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapeum may arise."

J. L. DAVIDGE

ACKNOWLEDGMENT

We beg to acknowledge with grateful thanks the generous donation of Rs. 2,000 received from "a friend of The Adyar Library" through the very kind offices of Mr. C. Jinarajadasa. This donation is earmarked for the purpose of preparing a descriptive catalogue of the Manuscripts in the Library.

Adyar,
1st December, 1937

G. SRINIVASA MURTI,
Hony. Director.

NEW ACQUISITIONS TO THE ADYAR LIBRARY

THE Adyar Library is well-known to be one of the best of its kind in India and abroad, and contains very many valuable collections of books on Indology in general and on Buddhism in particular. It is worth while mentioning here that the Library has been fortunate in procuring a complete set of the Tibetan Translations of the Buddhist Canon 'Ka'gyur and 'Ta'gyur—a special feature of the Library.

The richness of the Library is highly increased by the new arrival of a set of the Buddhist Tripiṭaka in Chinese published in Shanghai. The set has been presented to the Library by Mr. A. F. Knudsen, the Presidential Agent, East Asian Section, Theosophical Society. “It is” as Mr. A. F. Knudsen has informed us, “the so-called Haroon Edition, brought out quite recently by the famous Haroon Estate owned by Madame Liza Haroon, the Chinese Widow of the great business man who did so much for Shanghai as a cultured city.” We know that there have been several Editions of the Chinese Buddhist Canon in China, Corea and Japan in different periods. The present Edition, as we gather from Mr. A. F. Knudsen's letter,

differs from the others only in the inclusion or omission of one or other of the Sūtras. It is not possible, here in the limited space of this short note, to thoroughly examine which Sūtra is included and which one omitted, and this will, I hope, be undertaken on another occasion.

The collection, as we have it now, consists of nearly 40 volumes containing 8—15 parts each. The arrangement of works adopted in this Edition is, I found on examination, quite different from that followed in the catalogue of the Tripiṭaka called in Chinese Ta-miñ-sam-tsañ-shan-chiao-mu-lu, upon which B. Nanjio's Catalogue is based. We learn from the latter that there have been several classifications of the Buddhist works in Chinese made by different catalogue-compilers and Editors, because of the manifold nature of the works admitted into the Canon in the successive periods. The following is the arrangement adopted in in this Edition which is certainly adumbrated by the latest Chinese authorities :

(Indian Works)

A. SŪTRAS

- I. Mahāyāna Sūtras divided into 4 classes :
 - (1) Avatamsaka class in one volume.
marked ' tien ' parts 1-11.
 - (2) Vaipulya class including Ratnakūṭa class
and Mahāsannipāta class of Nanjio
in 5 volumes.

Vol. marked 'ti' parts 1-12 (Ratnakūṭa).

Vol. marked 'hsüan' parts 1-10

(Mahāsannipāta).

Vol. marked 'chou' parts 1-10.

Vol. marked 'yü' parts 1-10.

Vol. marked 'ts' ao' (?) parts 1-10.

(3) Prajñāpāramitā class in 4 volumes.

Vol. marked 'nung' (?) parts 1-10.

Vol. marked 'hung' parts 1-10.

Vol. marked 'jih' parts 1-10.

Vol. marked 'ming' parts 1-9.

(4) Dharmapuṇḍarīka class including Parinirvāṇa class of Nanjio in one volume, marked 'ying' parts 1-10.

II. (5) Hīnayāna Sūtras class in 3 volumes.

Vol. marked 'chai' parts 1-10.

(having *Ekottarāgama*, *Madhyamāgama* and *Dīrghāgama*).

Vol. marked 'ch'ang' part 1-10.

(having *Samyuktāgama*, etc).

Vol. marked 'hsü' parts 1-10.

(having *Saddharmasmṛtyupasthāna*, etc).

B. VINAYAS

III. (6) Mahāyāna Vinaya class (missing).

IV. (7) Hīnayāna Vinaya class in 3 volumes.

Vol. marked 'chang' parts 1-10.

(*Mahīśāsakavinaya* and *Sarvāstivāda-
vinaya*, etc.)

Vol. marked 'han' parts 1-9.

(*Mūlasarvāstivādavīnaya*, etc.)

Vol. marked 'lieh' parts 1-10.

(*Dharmagūptīya* and *Mahāsaṅghika-
vinaya*).

C. SĀSTRAS

V. (8) Mahāyānika Sūtra Sāstras in 3 volumes.

Vol. marked 'lai' parts 1-10.

Vol. marked 'wang' parts 1-10.

Vol. marked 'shu' parts 1-11.

VI. (9) Hīnayāna Sāstras in 4 volumes.

Vol. marked 'shou' parts 1-10.

Vol. marked 'tung' parts 1-12.

Vol. marked 'chiu' parts 1-10.

Vol. marked 'tsang' parts 1-4.

D. (TANTRAS)

VII. (10) Guhya class in 3 volumes.

Vol. marked 'ch'ieng' parts 1-14.

Vol. marked 'jen' parts 1-15.

Vol. marked 'yü' parts 1-9.

(Chinese Works)

VIII. Commentaries.

(11) Sūtra-commentaries class in 4 volumes.

Vol. marked ' sui ' parts 1-10.

(*Vaipulya Buddhāvatamsakavyākhyā*, Nanjio, 1589 and a Sub-commentary on preceding work, Nanjio, 1590.)

Vol. marked ' tiao ' parts 1-9.

(works corresponding to Nanjio 1544, 1545, 1534, 1537, 1625, 1626, etc. *Mahāparinirvāṇasūtragūḍhārthavyākhyā*, *Saddharmapuṇḍarīka vyākhyā*, *Mahāyānasradhotpādayākyā* etc.)

Vol. marked ' lu ' (surname) parts 1-10.

(N. 1559, 1560, 1613, 1603, etc. *Amitāyussūtravyākhyā*, *Lankāvatārasūtravyākhyā*, *Amitāyussūtravyākhyā*, etc.)

Vol. marked ' lu ' (law) 10th part only.

(*Buddhāvatamsakasūtravyākhyāsamuccaya*, N. 1639, etc). Other parts missing.

IX. Sectarian Works

(12) Sectarian class in 3 volumes.

Vol. marked ' yang ' parts 1-11.

(Works of Tri-s'āstra Sect, Dharma.

- lakṣaṇa Sect, Avatamsaka Sect,
Tandai Sect and Jodo (?) Sect,.)
Vol. marked 't'eng' parts 1-11.
(Meditation Sect).
Vol. marked 'yun' parts 1-10.
(Meditation Sect).

X. (Non-Sectarian Works)

- (13) Repentance (Chan-hui) class, one part
No. 10, marked 'tiao.' (N. 1512, 1520,
1573, etc). Other parts missing.
- (14) Biography class in one volume,
marked 'weng' (?) parts 1-11.
- (15) Compendium class in 2 volumes.
Vol. marked 'yü' parts 1-11.
(N. 1473, 1474, 1482, etc. *Sūtravinaya-
vibhinnalakṣṇa*, *Sūtra pradhānā-
rthasaṅgraha*; etc).
Vol. marked 'lu' parts 1-9.
(N. 1621, 1636, 1479, 1481, etc. *Udā-
ravidyāsaṅgraha*,—*vipulasaṅgraha*,
Sikṣāyānadharmasaṅkhyā, *Mahā-
vidyā tripiṭakadharmasaṅkhyā*, etc.)
- (16) Dictionary class in one volume.
Vol. marked 'wei' (?) parts 1-8.
- (17) Catalogue class in one volume.
Vol. marked 'chieh' parts 1-11.

(18) Miscellaneous class in one volume.

Vol. marked 'tsang' parts 5-10.

(N. 1321, 1353, 1365, 1439, etc. *Avadānaśūtra*, *Dharmapadāvādanaśūtra*, *Dharmapadasūtra*, *Dharmasangrahamahārthagāthā*, etc.)

(19) Preface and Laudatory verses class in one volume.

Vol. marked 'shuang' parts 1-5.

(N. 1617, 1616, etc.)

(20) Japanese Composition class, in the same volume ; parts 6-10.

(containing Japanese Sectarian works composed in Japan).

One Volume with no class division.

Vol. marked 'shu' parts 2-10.

(N. 1590, 1622, etc.). First part missing.

It is to be pointed out here that an entirely different plan of arrangement which is, no doubt, based on the principles of modern researches, has been followed up in the famous Taisho Edition of the Tripiṭaka, almost a complete set of which is already in the possession of the Library. The textual differences between these Editions will be made when individual works are taken up for studies. Scholars will, I believe, feel very convenient in using the Haroon Edition of the Tripiṭaka, on account of the fact that the Editors have taken great pains to record the contents in detail at the beginning of each work.

A comparative catalogue of the Chinese Tripiṭaka containing full references to each work in different Editions as well as in the Tibetan translations is a long felt desideratum.

Now it behoves us to offer, on behalf of the Library, our whole-hearted thanks to Mrs. and Mr. A. F. Knudsen for their kind and generous donation to the Library in the form of the books above described, and we further hope that they will continue to take a keen interest to make the collection complete by supplying the missing parts in it.

N. AIYASWAMI SASTRI

MANUSCRIPTS NOTES

II

ṚGVEDABHĀṢYA OF SKANDASVĀMIN (FOR THE FIFTH AND SIXTH MAṆḌALAS)

BY DR. C. KUNHAN RAJA

This is a transcript from another transcript in the Library of the Curator for the Publication of Oriental Manuscripts in Trivandrum. The Original is a palm leaf manuscript in Malayalam characters. I have not seen the original. A mention is made of this portion of Skandasvāmin's Ṛgvedabhāṣya by Dr. Lakshman Sarup in the last volume of his edition of the Commentary on the Nirukta by Skanda Mahes'vara and he gives extracts from it in Appendix III in that volume. But there is no mention of the source of his information and of his quotations. In the Introduction to the first part of the edition of Ṛksaṃhitā in the Trivandrum Sanskrit Series, there is the mention of a palm leaf manuscript of Skandasvāmin's Commentary on the Ṛgveda extending over this portion. This must be the original for the Trivandrum transcript from which the Adyar Library secured a transcript. In the Adyar Library the transcript bears the shelf number XXXIX-I-1. The transcript has 368 pages with an average of 7 Granthas per page. Thus the portion contains a little over 2500 Granthas.

The manuscript begins with the commentary on :

ā rudrāsa indavaḥ (R.V.5.57.1).

The commentary begins : ā rudrāsaḥ. he rudrāsaḥ rudraputrāḥ. marutah. indravantaḥ indrasaṃyuktāḥ. indreṇa sahetya arthaḥ.

Then the commentary goes up to R.V.5.61.19 which reads as follows :

eṣa kṣeti rathavitir maghavā gomatir anu parvateṣv apaśritaḥ.

The commentary on this ends : kanyakām datvā kṛtārtham vanam gatam rathavitim tapasyantam samprekṣyācākṣāṇāṇaḥ svacakṣuṣā ranye himavataḥ pṛṣṭhe eṣa kṣeti so 'bravit. eṣa. kṣeti nivasati. rathavitiḥ. (I omit a few lines here) parvateṣu himavacchikharabhūteṣu apaśritaḥ. evam anayarcā rathavitidhanakathanadvāreṇa taddattam nigaditam asti (Here there are a few syllables missing). s'aunakasya vacanam anveṣyārtham na hy asmin sūkte 'nyathā kayā cid ṛcā rathavitidānam nigaditam. (here there is a small break) saṃvatsareṣu satatam eṣām eva yajajñeṣyarthamagamakhyāni varjayaty anyeṣām ca pratipadyate stutisomānanubhavaparihārārtham ity arthasamastārthaḥ. Pp. 57, 58.

Then follows : rūpam rūpam iti. ṣaṣṭhyarthe dvtiyā. This is the commentary on

rūpam rūpam pratirūpo babhūva
tad asya rūpam praticakṣaṇāya
indro māyābhiḥ pururūpa iyate
yuktā hy asya harayaḥ s'atā das'a R.V. 6.47.18.

It cannot be decided whether the small bit preceding this is the end of the commentary on the immediately preceding stanza :

parā pūrveṣām sakhyā vṛṇakti
vitarturāṇo aparebhir eti
anānubhūtir avadhūnvānaḥ
pūrvir indraḥ s'aradaś tartariti R.V. 6. 47. 17.

The portion available is too small to decide the point.

From this the commentary goes up to R.V. 6. 75. 6 with very few lapses. Thus there are six Sūktas in the Fifth Maṇḍala and twenty-nine Sūktas in the sixth Maṇḍala. The commentary is by Skandasvāmi. With the end of R.V. 6. 47. 31, the seventh Adhyāya of the fourth Aṣṭaka ends and there is the colophon there :

iti bhartṛdhruvasutasya skandasvāmināḥ kṛtau ṛgvedabhāṣye
ekatriṃśo 'dhyāyaḥ. P. 81.

I presume that this is an exact reproduction of what was originally in the palm leaf manuscript. I am only describing the transcript of the Adyar Library taken from the Trivandrum transcript. The usual stanza found at the end of Adhyāyas is not seen here. The eighth Adhyāya of the fourth Aṣṭaka ends with R.V. 6. 61. 14. Here there is the usual stanza :

valabhivinivāsy etām ṛgarthāgamasaṃhṛtim
bhartṛdhruvasutas' cakre skandasvāmi yathāsmṛti

iti bhartṛdhruvaputrasya skandasvāmināḥ kṛtāv ṛgvedabhāṣye,
dvātriṃśo 'dhyāyaḥ samāptaḥ. P. 250.

On the next page begins :

S'riḥ. Ś'rigaṇeś'āya namaḥ. atha pañcamo 'ṣṭakaḥ prathamō
'dhyāyaḥ. stuṣe narā. ās'vinau dvau.

The manuscript ends in the beginning of the commentary on R. V. 6. 75. 1 thus :

rathe abhis'ūnām. uta vāpi sārathim. abhis'ūnām sārathes' ca
iyam ṛk stutiḥ. tatrottarārdharcenābhīs'ū P. 368

Here the manuscript breaks off.

As in the commentary of Skandasvāmin already published, here also there are some Anukramaṇi passages quoted at the beginning of Sūktas, when there is a change of the Devatā or Ṛṣi. Thus when he begins R. V. 6. 48. 1, there is the statement :

etat sūktam amitarṣer bharadvājasyārṣam.
das'ādito 'gnes tṛṇapāṇikasya.

tṛnāni pāṇau kṛtvā idam sūktam adhiyate. tena tṛṇapāṇikam
ucyate.

tasyāsyādau das'a ṛco 'gneḥ.

agnidevatyā ity arthaḥ.

P. 82

Here it may be mentioned that the term amitarṣi applied to Bharadvāja is a term not found in the Sarvānukramaṇi. But the term is found occurring very frequently in the Kārikās of Mādhava son of Veṅkaṭārya prefixed to the various adhyāyas of his commentary on the Ṛgveda called Ṛgarthadipikā. (These Kārikas have already been collected and published in the Madras University Sanskrit Series as No. 2). In the Family Books of the Ṛgveda, those Ṛṣis who are the Heads of the Families are called amitas and the other members of the families are called mitas. Thus Bharadvāja is amita; but Suhotra, etc. are mitas. In the Atri Family, there is no amita; all are mitas. This is the only place, other than the Kārikās of Mādhava son of Veṅkaṭārya where the term is found.

In R. V. 6. 48. there are the quotations :

ādityo vā māruto vā pṛś'nayo vā

and

pragāthas tatra.

yo 'yam anantarā pragātho 'tra sūtre. pragātha iti ṛca ākhyā.
sa ādityadevato vā maruddevato vā pṛś'nidevato vā (text
is very corrupt).

P. 104

Again

bahudevato 'nyaḥ

P. 108

At the end of the Sūkta 6. 48 there is this statement :

yady api ca ādityatvapārs'nyatve cāsya ṛcasya ṛgakṣareṣu
nātyantārūḍhe tathāpi s'rutim kāmāpy apekṣya s'āuna-
kenokta iti asmābhir avagate iti.

P. 116

In the beginning of R. V. 6. 49 there is the quotation :

tatra stuṣe parāṅy ṛji
catvāri tṛnapāṅikā. (Evidently there is something wrong in
the reading here) P. 116

In R. V. 6. 53 there is the statement : ata ūrdhvam amitaṣṣer

bharadvājasyaivārṣam. P. 182

In R. V. 6. 57 there is the statement :

sūkta indro 'pi pañcame P. 205

In R. V. 6. 61. 2 there is a reference to S'ākapūṇi :

tathā ca s'ākapūṇinā nadyabhidhāyinaḥ sarasvatis'abdasya
parigaṇane athaiṣā s'anadi catvāra eva, etc. Pp. 238, 39.

The Anukramaṇi passages quoted by Skanda are not to be seen in any of the Anukramaṇis available in print or manuscript now. They are evidently the Anukramaṇis of s'aunaka. I have not given here all the Anukramaṇi passages found in the manuscript. In some future contribution the Anukramaṇis found in the commentary of Skandasvāmin will be collected and published.

Thus this manuscript takes us practically to the end of the fifth Aṣṭaka, and thus far, the commentary is by Skandasvāmin. Mādhava son of Veṅkaṭārya speaks of Skandasvāmin, Nārāyaṇa and Udgītha being the collaborators in writing a Bhāṣya on the Ṛgveda. A manuscript of Udgītha's commentary is available for some portions of the last Maṇḍala, *i.e.*, for the seventh and eighth Aṣṭakas. One Cakrapāṇi who has commented on the Ṛnmantras found in the Ās'valāyanagṛhyasūtra, speaks of the commentary of Udgītha on the vālahilya Mantras. The passage is :

anena krameṇa khilamantradvayam paṭhitvā vyākhyātam
udgīthācāryaiḥ saṃhitāvvyākhyānam kurvadbhiḥ. P. 174

The Vālakhilya Mantras referred to in the above quotation is in the sixth Aṣṭaka. This shows that Udgītha must have begun his commentary on the Ṛgveda at least from the beginning of the sixth Aṣṭaka. And we have manuscripts of Skandasvāmin's commentary for the fifth Aṣṭaka also. If at all there has been a collaboration between Skandasvāmin and others, it must be only Udgītha and the division must be that Skandasvāmin wrote the commentary for the five Aṣṭakas and Udgītha wrote the commentary for the remaining three Aṣṭakas. There is no room for Nārāyaṇa and there is no evidence for a commentary of the Ṛgveda by Nārāyaṇa. I see no reason for believing the statement of Mādhava contained in the following verse of his :

skandasvāmi nārāyaṇa udgītha iti te kramāt
cakruḥ sahaikam ṛgbhāṣyam padavākyaṛthagocaram

Madras University Sanskrit Series VIII. iv. 9.

There is some similarity between the commentary of Skandasvāmin and the commentary of Udgītha. Apart from verbal similarities and similarity in style, both the commentaries give the adhyāya numbers serially from one to sixty-four and do not give separate adhyāya numbers for each aṣṭaka. The colophons given above show that Skandasvāmin gives the numbers of the adhyāyas contained in the manuscript now being described as 31 and 32. Udgītha also does the same. In the Adyar transcript of his commentary the following adhyāyas are mentioned in the colophons : 54th on p. 121 ; 55th on p. 251 and so on (Shelf No. 39-B-21).

The manuscript is very corrupt and a good edition of the material is impossible, unless some other manuscript is also discovered. Still the portion available is of interest to specialists in the field and at some time the matter may be presented in print so far as it is available.

MANUSCRIPTS NOTES

By V. RAGHAVAN, M.A., PH.D.

THE DHŪRJAṬĀ STORA*

On. p. 233*b* of the Adyar Catalogue, part I (1926), there is a MS. noticed as Dhūrjaṭā Stotra among Stotras ascribed to sages (Ārṣa). This MS. bears the number X.D. 38. This was examined by me. The first sheet ascribes the Stotra to sage Agastya. The Stotra proper appears only towards the end. The following are the last verse and the Colophon :—

अगस्त्याष्टकमिदं पुण्यं यः पठेत्छिवसन्निधौ ।

शिवलोकमवाप्नोति शिवेन सह मोदते ॥

इति अगस्त्यऋषिप्रोक्तं [विरचितं] धूर्जटिस्तोत्रं सम्पूर्णम् ।

To make plain the identity of this Stotra, I reproduce here the beginnings of a few more verses :—“ अद्य मे सफलं जन्म,” “ कृतार्थोऽहं कृतार्थोऽहं,” “ शिवशम्भुः शम्भुशिवः,” “ शिवे भक्तिः शिवे भक्तिः,” “ वयं धन्याः वयं धन्याः.” Now, this Stotra can be compared with what is called the Agastyāṣṭaka on Śiva or the Śivāṣṭaka by Agastya, of which MSS. exist in the Adyar Library itself and in other libraries also. Compare for instance the extracts under the number 10899, Agastyāṣṭaka, in Vol. XIX of Descriptive Catalogues of the Government Oriental MSS. Library, Madras. Three MSS. of the Agastyāṣṭaka are noticed on p. 222*a* of Vol. I of the Adyar Catalogue to which this MS. entered as Dhūrjaṭā (ti) Stotra must be added.

This MS. (X.D. 38) however does not contain only the Agastyāṣṭaka which covers only a little over a sheet at the end. The main MS. is an elaborate description of the details of Śiva

worship, with the necessary Mantras, Dhyānas'lokas and directions. This part however lacks a title.

THE RĀMĀYAṆA CAMPŪ OF ŚIVARĀMA SŪRI

On p. 22*b*, the second part of the Adyar Catalogue notices a Rāmāyaṇa Campū by Śivarāma Śāstrin, XXIII. C. 13. As separate from this, the same Catalogue mentions on p. 24*a* a Śivarāma Campū by a Śivarāma Sūri, XXII. M. 21. On examination, the two are found to be identical with the Rāmāyaṇa Campū by Śivarāma. It is the same work as D. 12746 in the Descriptive Catalogues, Vol. XXI of the Government Oriental MSS. Library, Madras. From the final verse, we learn that the author belonged to the Kauṇḍinya Gotra and studied Advaita Vedānta at the feet of Bodhānanda Ghanendra. There is another, incomplete, copy of this work in the Madras Government Oriental MSS. Library, R. 5357.

Two Kauṇḍinya Śivarāmas are to be seen in the Madras Government Oriental MSS. Library Catalogues: in R. 2702, we have a Vratavalli by a Sitārāma who is the son of a Śivarāma of the Kauṇḍinya Gotra; these belong to the Satpiḍavarti family of Āndhras; and in R. 3481, we have a Brahmasūtrārthadīpikā by a Veṅkaṭa, the son of Gauri and a Śivarāma of the Kauṇḍinya Gotra.

THE SAUNDARYALAHARĪ BHĀṢYA

On p. 209*b* of the first Volume of the Adyar Catalogue, there is an anonymous Saundaryalaharībhāṣya. XI. D. 7. The following form its beginning and end:

Beginning :—तत्रादावनेकमङ्गलमयं सकलजगत्सारभूतं सर्वाभिमतफलदं विशिष्ट-
देवतास्वरूपं स्तोतुकामो ग्रन्थकृद् ब्रूते शिव इति । अत्र भगवत्याः संबुद्धिपदा-
भावात् तदध्याहर्तव्यमिति केचित् । तत्र हरीति सम्बुद्धिपदस्य वर्तमानत्वात् ।

End :— निरर्थकस्तुतिपरे मयि दया विधेया । यथा प्रदीपमहसा वि ?
नीराजनं अंभोभिः सिन्धुतर्पणं, तथैव प्रकृतेऽपीति ज्ञेयम् ।

इति श्रीसौन्दर्यलहरीभाष्यसमाप्तिमगतम् । १८०७ वर्षे ।

This text corresponds, though with some differences, to the text of the Bhāṣyalocana on the Saundaryalaharī, by Ḍiṇḍimarāma, of the Vātsya Gotra, son of one Bhaṭṭa Aravindalocanācārya who had the title 'Mahābhāṣya'. A MS. of this work is described under D. No. 10874 of Volume XIX of the Descriptive Catalogues of the Madras Government Oriental MSS. Library. The Adyar MS. does not have either the introductory verses or the secondary Colophons found in 10874 of the Madras Government MSS. Library. The Adyar MS. has no divisions of the work into sections called 'Unmilanas' as the other MS., and appears to be an epitome of Ḍiṇḍimarāma's Bhāṣyalocana.

In the English and Sanskrit Introductions to the edition of the Saundaryalaharī with Lolla Lakṣmidhara's commentary in the Mysore Oriental Library Series, a Commentary called Ḍiṇḍimā on the Saundaryalaharī is mentioned and quoted. On comparison, this is found to be the Bhāṣyalocana of Ḍiṇḍimarāma in D. 10874 in the Madras Government MSS. Library. A MS. of this commentary is noticed on p. 240 of the Mysore Catalogue, I (1922), with the wrong name Ḍiṇḍima which is due to the name of the author being Ḍiṇḍimarāma.

REVIEWS

Annual Report of the Mysore Archaeological Department for the year 1934 by Dr. M. H. Krishna, M.A., D.Lit., Director of Archaeological Researches, Mysore, Qto. pp. viii, 237, with 20 Plates. Government Press, Bangalore, 1936. Price Rs. 8.

The Annual Reports of the Mysore Archaeological Department have taken a new turn in the past few years and are modelled on the standards set by Sir John Marshall for such Reports. The one under review summarises the work done by the Department of Archaeology in Mysore under the energetic guidance of its present Director Dr. M. H. Krishna during the year ending with June 30th 1934. As usual, the *Report* is divided into five parts, under the heads—Administrative, Study of Ancient Monuments, Numismatics, Manuscripts and Inscriptions. There are, besides, 20 beautifully printed plates, a List of Inscriptions arranged according to the dynasties and dates, a full Index and three Appendices.

The Administrative part gives a brief and pointed survey of the work done during the year and incidentally mentions that 80 new inscriptions were collected within that period, most of them belonging to the Vijayanagara period.

In the second part the detailed study of the ancient monuments is taken up. The Binnamangala Muktināthes'vara temple, the Gangādhares'vara temple of Śivagaṅga, the temple of Rāma in Madhugiri, the Yoga-Mādhava temple of S'ettikere, the shrine of Saumyakes'ava in Nāgamangala, of Śrī Mallikārjuna in Basral and the shrines of Budnur, Gundlupet and Kalale form the subject-

matter of the study. The detailed description of the present condition of these temples and the useful conservation notes given then and there for the benefit of the necessary action thereon, show the care with which the monuments have been worked up.

Kāliṅga is mentioned as being killed by Kriṣṇa (p. 13), but the purāṇic accounts state that Kāliṅga agreed to leave the Jumna and go to live elsewhere, and therefore he was spared. The fight between Garuda and Hanuman—a story which has little authentic basis—seems to find expression in Śivagaṅga village on a pillar with an inscription dated 1528 A. D. (p. 14). The disappearance of a Bhairava shrine in the Kāśī Viśvesvarasvāmi temple of Budnur, noted by Rao Bahadur R. Narasimhachar, is only one of the many instances of such disappearances (p. 49). The conservation notes in pages 50 and 54 are very useful since they tend to produce the maximum benefit at minimum cost.

The third (Numismatic) part of the *Report* deals with some coins of the Cola Kings and their feudatories. There are two of Ravivarman Kulasekhara about both of which there are reasonable doubts as to their identity (p. 71).

Part IV deals with the study of a manuscript purporting to give the history of a small matt in Bhandigadle, Koppa Taluq, Kadur District. The epigraphic evidence recording grants to the matt are summarised in page 75.

In Part V we have the inscriptions with the text, transliteration and translation of about 58 inscriptions, the Tamil text of No. 46 being given as a Tamil supplement in page 195. The learned notes of the Director are very useful. The inscriptions range from those of the Hoyasālas and Chālukyas to those of the Vijayanagara Kings. About eleven inscriptions dealing with the matt of Śringeri are edited in this collection (pp. 114-38). It may be hoped that this increasing volume of epigraphic evidence of the Śringeri matt will prove useful in settling controversial questions, and not prove spurious as some of their copper plates were suspected.

We congratulate the Director on the *Report* which he has given us and the high standard of excellence which he continues to maintain in the work under review.

A. N. KRISHNAN

Cera Kings of the Sangam Period, by K. G. Sessa Aiyar, B.A., B.L., Ex-Judge of the High Court of Travancore, pp. vii and 183. Luzac and Co., London, 1937.

Originally delivered as a series of lectures in Trivandrum under the auspices of the Kerala Society, the book under review represents a collection of articles published in the various historical journals. Using the material gathered *entirely* from the S'angam works the worthy author has tried to construct a chronological frame-work for the Cera dynasty—the first of its kind. The author tries to give a chronological and orderly account of the kings of the line supporting his views from the evidence available in the verses of the *Puram*, the *Agam* and the *Patirrupattu* (chap. I). Mr. Sessa Aiyar does not feel that there is sufficient warrant for the suggested disintegration of the Cera kingdom when S'enguttuvan was reigning in Vanci (p. 49).

As to the authority of the *Keralolpatti* as the oldest account in Malayalam purporting to give the traditional data and authentic historical information, the author has definite views on the subject. He holds that the work is of fairly late origin—18th century (p. 77). The far too hazy traditions recorded therein from the days of Paras'urāma can not give it a high place for it, as a source book for the period studied by the author. In his own words, "all that has been claimed for the work is that it may supply materials to fill up some parts of the wide gaps in the history of the country from the fourth to the ninth century A.C." (pp. 78-9).

In chapter VII a survey of the various theories regarding the date of the S'angam is made. Mr. Sessa Aiyar accepts the Second Century Theory in preference to other dates as no other date

would agree with the facts gathered from the Śāṅgam Literature (p. 112). The dynastic tables furnished in pages 128-31 though at best only tentative, are a basis for the future worker which could be used to advantage.

The classified Bibliography and the Index are useful additions to the scholar. The activity shown by the author at this stage of his life is remarkable and the readable account of the Ceras which he has given us will be appreciated both by the general reader and the specialist.

A. N. KRISHNAN

Delhi: A Historical Sketch by Percival Spear, Ph.D., Crown 8vo, with 8 Plates, pp. 103, Oxford University Press, 1937. Price Rs. 3.

This little *brochure* on the imperial capital of India attempts to envisage at a glance the history of Delhi within the short space of a hundred pages. As is natural in such cases, the narrative has to be brief and only the essential facts could be taken in. The city of Delhi, with a history more chequered than that of the eternal city—Rome—has undergone transformations as numerous as the incarnations of God Vishnu (p. 1).

Dr. Spear rightly points out that the importance of Delhi is based upon its natural situation as commanding the road to India from the Punjab; it is the main distributing centre of all commercial products of North and Central India; the selection of Delhi by the successive dynasties as the imperial capital only proves its strategic value. Even the Britisher has had to recognise the importance of Delhi, first as a centre for the important railways to converge, and finally as the imperial capital of India. It must be said that the recognition though tardy, had to come. "Delhi owes its long history and its importance not to the whims of kings, nor to its beauty or strength, nor to the necessity of completing the number seven, but to its intrinsic practical qualities." (p. 2).

The chapter on Hindu Delhi is a short one. The uncertainties connected with the identification of the Purāṇic Indraprastha is followed by the historic origins of Delhi through the Gupta and Rajput periods. It was in 1020 A.D. that the beginnings of a town were made by the Tomāra chief Anang Pāla. Under the Chauhans of Ajmir the chief of whom was Prithvi Raj, Delhi was an outlying provincial town with several beautiful temples as can be seen from the fragments which have survived the hands of the destroyer. There must have been several changes in the sites chosen for the different cities during the insecure days of the 10th to the 11th centuries.

In 1206 Qutb-ad-din Aibek proclaimed himself the first Sultan of Delhi. Since that date, till the fall of Delhi after the Indian Mutiny in 1857, Delhi was the premier city of India. She again regained her position in 1911 when the imperial Durbar was held there. The Qutb Minar built out of the ruins of several Hindu temples is till exciting the admiration of the onlookers. The reign of Allauddin marks the peak of the Sultanate of Delhi (p. 16). The Mongol attacks of the period and the Mongol colony outside the gates of the capital gave the most anxious moments to the Sultan. A suburban city was added and the great tank of Huaz Khas was excavated. The enlargement of the Quwwat-ul-Islam mosque was a third (p. 16).

The reign of Ghiyas-ad-din was remarkably short and the new city of Tughlakabad was built by him. We can never forget the experiments for a central capital by Muhammad Tughlak and the consequences thereon. Muhammad, however, had to return to Delhi. In spite of its tribulations, Delhi was never so large as in the days of Muhammad Tughlak, as is evidenced by Ibn Batuta's description of the city. Under Firoz Shah, the Windsor of Delhi was built, around which grew a suburban town. A Madrasa was built and three mosques were constructed by the minister Khan Jahan. About the end of the fourteenth century came the great crash, when Timur sacked Delhi, a blow from which the

Sultanate never recovered. In the interlude between the Sultanate and the Imperial Mughals, the Lodi style of building developed its several representatives which should not be forgotten.

Delhi reached the high water mark of its glory under the Mughals in all directions. Humayun returned to Delhi and Sher Shah constructed a town on the plains of Delhi to commemorate his victory. Delhi was abandoned by Akbar only after 1564, and Jahangir rarely visited it. Under Shah Jahan, Delhi regained her pre-eminence because of the obstinacy of the citizens of Agra. Thus developed the new city of Shahjahanabad. Here was the centre of the empire full of life, with nobles, merchants and beautiful buildings. Aurangzeb left for the Deccan in 1680 and died in 1707 without setting foot in the capital for 27 years. His son Bahadur died in 1712 at Lahore, but never entered Delhi. As time passed, loyalty became an unfashionable virtue, patriotism a distant memory and statesmanship a lost art; the decline of the empire vigorously set in. Delhi was still the political centre till 1739. The withdrawal of the Nizam-ul-Mulk to the Deccan in 1726 shifted the centre of gravity to the south. The Marathas were now busy and Delhi was to experience another degradation at the hands of Nadir Shah in 1739. The orgies that followed and the loss of wealth involved are well-known. What Nadir spared Ahmad Shah destroyed. The rest of the story is gruesome and uninteresting. The Emperor becomes the prey of any passing bandit, now under the Marathas, now under the Rohillas, until in 1806 the city entered upon a period of peace till 1856.

The centre of the disturbance and the discontented forces during the Mutiny, the city passed through fire and sword till the surrender of Bahadur Shah and his deportation to Rangoon.

The healing hand of time slowly worked itself, and at the beginning of the present century Delhi again appeared as the natural junction of routes from all the directions and a thriving city. The Delhi Durbar of 1903 followed by that of 1911 once more lifted the ban and gave Delhi a preference over all the cities

in India. Once selected as the imperial capital, the rest is only one of expansion. There are now three parts, New Delhi, the City and the old Civil lines whose expansion and control are problems by themselves. The author rightly concludes that "Delhi is the natural centre of the new Indian Dominion, as Calcutta was of the old British Empire" (p. 100).

A. N. KRISHNAN

Srinagaravimarsam : Durvāsa's Lalitastavaratnam with Introduction and translation in Tamil by N. Subramanya Aiyar, President Founder, Sree Brahma Vidya Vimarsini Sabha ; with a Foreword in English by Dewan Bahadur K. S. Ramaswami Sastrigal, B.A., B.L., pp. xii, 121. Published by Sree Brahma Vidya Vimarsini Sabha, Madras, 1937.

This is the first among the series of publications projected by the Brahma Vidya Vimarsini Sabha of Madras. The main aim of the Sabha is to clear the mistaken impression generally prevalent among the people that the Śrī Vidyā form of worship has not been sanctioned by the religion of the Vedas, nay, even prohibited by them. An attempt is made to reconcile the conflicting opinions in the matter. In the words of the learned District Judge the aim and mission of the author "is the removal of the misconception that Śrī Vidyā or Shakti worship in its purest and most excelled form is in any way different from the Upanishadic Sādhanas. In his learned and elaborate introduction to the present work, he (the author) has established this truth and has given an Adhyatmic interpretation of Śrī Nagara and the deities presiding over the different locations there."

In the Tamil introduction of the author, the situation of the Śrī Nagara is elaborately explained with the help of diagrams on pages 9, 13, 24 and 31. The relating of the various parts of the Śrī Cakra to the human body and the yogic explanation deserve to be read and considered carefully.

The text of the work is printed in Grantha characters and the Tamil translation is in an easy and understandable style.

A. N. KRISHNAN

Srīmath Bhāgavatham (Condensed from the original and translated), by T. R. Ganapatirama Iyer, B.A., B.L., Advocate, Tinnevely, pp. xviii, 6, 2, 4, iv, 248, 180 and 216. Published by the Author, Price Re. 1-8-0.

The appeal which the *Sri Bhāgavata* has made to several people is unique. As one of the major purānas it can count a majority of the Hindus as its votaries because of the universal nature of the appeal made by it in depicting the life of the Lord Sri Kṛṣṇa. The condensed editions of Messrs. G.A. Natesan & Co. and the announcement thereon were responsible for putting into the mind of the author to bring out an edition like the one under review. To the author, the *Bhāgavata* "bridges the gulf between the known and unknown, the transient and the eternal, the gross and subtle, this world and the future worlds, the Jiva and the Paramatma." (p. xi).

The book is divided into three parts; the first part comprises the first 6 skandhas; the second from the 7th to the 9th skandhas; the third part contains the 10th, 11th and the 12th skandhas. The story interest is not lost in the condensed edition and the important verses which have a universal appeal have been carefully excerpted. The translation into English, of the text so condensed, is not literal but tries to convey the sense in a simple language. The book is of the popular type and represents the personal approach of the author to that great work. It is bound to stimulate an interest for the original work in the minds of its readers.

A. N. KRISHNAN

The Secrets of the Kaula Circle, by Elizabeth Sharpe, pp. 91, Luzac and Co., London, 1936. Price 3 sh. 6 d.

Miss Sharpe is already well-known as the author of half a dozen books on Indian subjects. Rarely does one come across a writer so refreshing. The ease with which she writes attracts the reader as much as the lucid exposition of her style.

The work under review purports to portray the life of a fictitious Mary de la Mont who, in search of the mystic lore of the Indians, travelled in Tibet and upper India. Her contact with a Lama induced her to become his wife. There she saw alchemy successfully practised, and she herself learnt it from her husband. All the wealth that the successful practise of alchemy could give, gave her no satisfaction. The rejuvenation of older men by sucking the vitality of the young girls through their breasts made her despise the monks whose lips had turned black, as a lot (p. 38).

Chapter VI gives a description of the Kaula Circle and is supplemented by the next chapter where the account of the Mahārāja X and his poor queen Jasvantabai is told.

The epilogue of Monsieur Jean De Graeme mentions the attempts made by interested persons to suppress the publication of these interesting facts.

Part III is the translation of a manuscript on Haṭha Yoga hitherto unpublished.

We are aware that there has existed two kinds of acāras the Dakṣiṇa and the Vāma mārgas. The Kaula circle has long been condemned from the days of Śankaracārya. The Brahma-sūtras have rejected such kinds of worship on the ground of their practices being opposed to the teachings of the Vedas.

Perhaps there is little in the book which may come as a revelation to the average Indian and worshipper of Śakti. But the book is intended for the European public whom it may interest.

A. N. KRISHNAN

OUR EXCHANGES

- The Āndhra Sāhitya Pariṣat Patrikā.
 The Adhyātma Prakāś'a.
 The Archiv Orientální.
 The Aryan Path.
 The Bhārata Dharma.
 The Bhārata Mitra.
 The Buḍḍha Prabha, Bombay.
 The Bulletin of the Museum of Fine Arts, Boston.
 The Bulletin L'Ecole Francaise D'Extrême Orient, Hanoi.
 The Bulletin of the New York Public Library.
 The Director of Archæology, Nizam's Dominions.
 The Eastern Buddhist.
 The Federated India.
 The Hindu, Madras (Sunday Edition).
 The Indian Culture, Calcutta..
 The Indian Historical Quarterly, Calcutta.
 The Indian Review, Madras.
 The Indian Social Reformer, Bombay.
 The Jaina Antiquary.
 The Jaina Gazette.
 The Journal of the Annamalai University.
 The Journal of the Benares Hindu University.
 The Journal of the Bihar and Orissa Research Society.
 The Journal of the University of Bombay.
 The Journal of the Greater India Society.
 The Journal of Indian History, Mylapore, Madras.
 The Journal of the K. R. Kama Oriental Institute.
 The Journal of the Madras Geographical Association.
 The Journal of Oriental Research, Madras University.
 The Journal of Oriental Research, Ashrama, Luz, Mylapore.
 The Kalaimagal.
 The Karnataka Historical Review.
 The Karnāṭaka Sāhitya Pariṣat Patrikā.
 The Maharaja's Sanskrit College Magazine, Mysore.
 The Missouri University Studies.

- The Mysore Archaeological Series.
 The Nāgari Pracārini Patrikā.
 The New Review.
 The New Times and Ethiopia News.
 The Oriental Literary Digest, Poona.
 The Philosophical Quarterly.
 The Poona Orientalist.
 The Prabuddha Karnāṭaka.
 The Progress To-day, London.
 The Quarterly Journal of the Mythic Society.
 The Religions, London.
 The Saṃskṛita Ratnākara, Jaipur.
 The Saṃskṛita Sāhitya Pariṣat Patrikā, Calcutta.
 The Sentamil.
 The Shri, Kashmir.
 The Suddha Dharma, Mylapore.
 The Theosophical World, Adyar.
 The Theosophist, Adyar.
 The Udyāna Patrikā, Tiruvadi, Tanjore District.
 The Vishvabharati Quarterly, Santiniketan.
 The World-peace, Calcutta.
 The Z. D. M. G.

PROFESSOR E. J. RAPSON

We record with deep regret the passing away of Professor E. J. Rapson on 5th October 1937, in his Seventy-sixth year. Indian History owes much to his indefatigable industry especially in the branches of Numismatics and Paleography. In the first volume of the Cambridge History of India of which he was the editor, and the Kharoshthi Inscriptions we have valuable works of reference perpetuating his memory.

