Unto him who approaches in due form, whose mind is serene, and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Puruṣa, the Truth.
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A POWER IN THE WORLD FOR GOOD

BY H. S. OLcott

[From Adyar Pamphlet No. 143, with acknowledgments to the Editor.]

The Theosophical Society is a power in the world, notwithstanding all the assaults that are made upon it by outsiders, and the disintegrating influences within. Why? Because upon a plane higher than the physical the Fellows are united and strong. They are united in their ideas of the purpose of life, and of the government of the Universe—in other words, they are strong in that they are individual cells composing the body called The Theosophical Society, as it exists in both the physical and the spiritual worlds.

Quarrel as they may among themselves, be as small and provincial as they choose, the Fellows of The Society cannot help contributing their little quota of Theosophical ideas to that united whole idea which is the spirit of The Theosophical Society, and therefore its very life and real self. And those who attack The Society are frequently its supporters; for they attack it on the external plane, while, unknown to themselves and in spite of themselves, they support it upon the plane where its real life is passed, for those who are its enemies are generally ignorant of its true nature, and are frequently themselves imbued with eminently Theosophic ideas and aspirations, which nourish The Society on the ideal plane and constantly tend to draw those in whom they exist, more and more in the direction of The Theosophical Society in its materialized form on earth.

If then the real power of Theosophy in the world is exercised in the realm of thought; and if the direction in which that power is exerted is a natural consequence of the
growth of certain ideas in the minds of those who carry out the objects of The Society, it stands to reason that the gigantic evils of our modern world must be attacked with immaterial weapons and in the intellectual and moral planes. How can this be accomplished? Simply by perceiving the fact, understanding it and acknowledging it. Then the actual work will be accomplished quietly, almost silently, and apparently spontaneously, just as the great reforming work of The Society is now being accomplished—by individuals—who, while contributing to the strength of The Society, draw from it in return a force that gives to their utterances an importance and a power which had they spoken as isolated individuals, and not as Fellows of The Society, their words would not have had.

There does not, and can not, exist the slightest doubt as to the direction in which the power of The Theosophical Society would be applied in practical things. If the tendency of Fellowship in The Society is to develop certain habits of philosophic thought, its tendency is even stronger to give rise to definite ethical views and moral principles. However much and bitterly the Fellows may disagree as to the duration of Devachan or the number and viability of the Principles in man, or any other point of occult doctrine, it would be hard to get up a dispute among the brethren as to the evil of intemperance, or the abomination of cruelty, or about any other of the crying sins of our times. Not only is that the case but they would all give the same reasons for their detestation of these evils, reasons founded on their Theosophical ideas and principles. Still, of what avail or utility to the world are their ideas and wishes in these matters at present? Who cares to have the good-word or influence of The Theosophical Society for any benevolent movement, any reform, or any attempt to do justice? No one. There is not a "cause" today that
would not rather see the minister of some microscopic Christian sect on the platform at its Annual Meeting than the most prominent member of The Theosophical Society—for the good and sufficient reason that the Rev. Gentleman would carry with him the unseen but not unfelt influence and authority of the body to which he belongs, while the F. T. S. would represent nothing but himself. This condition of things should not exist, and all that is needed to remedy it is for all of us to see and understand that the ethical is just as much a part of the Theosophical idea, and just as much the business of the Fellows of The Society as the philosophical.

But it is only as a united whole that The Theosophical Society can ever be a power in the world for good, or a vehicle for the exercise of the altruistic efforts of its Fellows. The action of The Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones. It does not mean a few hundred Presidents of little Branches, or half a score of "General Secretaries," it does not mean even the Fellows that compose The Society at any particular time, for these come and go and The Society remains intact, as the cells of the body change, while the body remains the same person, animated by the same spirit. The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a united whole. The Theosophical Society is an ideal power
for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which, the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and The Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons.

Adyar is a principle and a symbol, as well as a locality. Adyar is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects, and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little Adyar, for he has in him a spark of the spiritual fire which the name typifies. Adyar is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against The Theosophical Society.

Applied Theosophy is surely a possibility; it consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas, and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical centre and Headquarters; while the spiritual Adyar is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter The Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.
SUMANORAMANI

A COMMENTARY ON THE MEGHASANDES'A BY PARAMESVARA

BY DR. C. KUNHAN RAJA

Many commentaries on the Meghasandes'a are available in print. This commentary by Paramesvara is known only from a brief description of it in the Catalogue of the Palace Library in Trivandrum under No. 1875 in Vol. VIII (P. 3020-21). I give some account of it from a transcript of it in my possession. I have been able to examine only the commentary for the first Sarga. There are four verses in the beginning, and they are given in the catalogue. In the third verse the name is given as follows:

अथ च विषुवायोपमम् सुमनोरमणीयमद्व्रुता जयति |

The commentary contains criticisms of Pûrṇāsarasvati's Vidyullatâ. I give the following passages from the commentary on the first verse:

I. सुमनोरमणी—क्षिण्टु प्रन्थनिवेशालिप्तया क्षिण्डित्येतावलेव जीवन-परभातपरेक्यामीन्द्रायुर्मं मद्व्रार्चणार्कपरमात्मिनि। विषुवता—प्रज्ञावाचिन्ना न करेण। चिन्तामणीमात्रावलोक्तरणज्ञप्रतियाप्तकृतविलुप्तदेशच समानाधिकुम्भां जीवितिर्क्षमोदोपपुष्पिक्षपूर्णाििः मौलिमसनान्ददान: ।

II. सुमनोरमणी—ये तु कान्ताविरह प्रवास्य शापविषय इत्यादः। विषुवता—अन्यथा तद्विहितविषयस्यां योपते: शापस्य ।

III. सुमनोरमणी—यतु पुनर्मेधुपुंदनिकोपस्य प्रवृत्तीसारोरुपायान्त सार्वादित्वम्यमण्यां निन्दान्तेरोपिपि शक्तस्वप्नावला कोधनिहक्तिमहान् लाभ इति। धार्यते इति.
The name of the author is contained in the concluding verse of the commentary which runs:

कौमारिका चार्याएवरस्य नामाः ब्रतेन मूर्तिपी च शास्त्रस्य

शिखरेण सुवा परमेश्वरेण भवत्वमेव ग्रिह्यशान्ति सन्तः ॥

In the Payyur family in Malabar there have been three Paramesvaras, well known now through their works. Paramesvara, son of Rṣi and Gauri and disciple of Saṅkara, wrote Svaditāṅkaraṇī on the Nyāyaṅkikā. His grandson Paramesvara (also the 'son of a Rṣi') wrote commentaries on the Tattvabindu of Vācaspati Misra (called Tattvavibhāvanā), on the Nititattvāvirbhāva of Cidānanda, and on the Vibhrama-viveka and Sphoṭasiddhi of Maṇḍana Misra (the latter is called the Gopālikā). His grandson Paramesvara (also son of Rṣi) wrote the Mīmāṃsāśītrāṅkhasaṅgraha and the Tippani on the Kāśikā of Suṅcarita Misra. The above colophon may be compared with the following colophons in Svaditāṅkaraṇī:

1. इति श्रीमद्‌शिवार्जीनामान्तद-श्रीमद्‌सविद्ध-श्रीमद्ध-पूर्ज्यपादशिथ्य परमेश्वरकृती लिखितं कत्वा: तृतीय: भ्रेकः: ॥

2. श्रीमद्ध-पूर्ज्यपश्चिथ्य शिखरे: + + + + + तेनेयं भवकिया कृता ॥

Uddanda speaks very highly of a Paramesvara, perhaps the second of the above three. These Paramesvaras must have
lived in the fourteenth and beginning of the fifteenth centuries. If the author of this commentary on the Meghasandesā is identical with the author of the Svaditaṅkaraṇī, then the date of Pūrṇasarasvati must be before the middle of the fourteenth century. But Pūrṇasarasvati has been generally understood to refer to Mallinātha’s commentary and Mallinātha belongs to early fifteenth century. In fact, Pūrṇasarasvati shows no evidence of having known the commentary of Mallinātha. On the other hand, there is evidence to show that he has not seen that commentary. Para-mesvāra, the commentator must be put to the middle of the fourteenth century and Pūrṇasarasvati must be put to at least as early as 1300 A.D. For the date of Ucchanda and of the Payyūr Bhatṭas, one may see the Introduction to my edition of Mayurasandesā in the Poona Oriental Series. There is room for further investigation, regarding these commentaries.

VĪRASĪMHAGAṆĀKA

BY K. MADHAVA KRISHNA SARMA, M.O.L.

Bikaner

JYOTIṢARĀJA. Vīrasīmhagaṇāka, son of Kāśirāja, son of Bopa-deva, son of Śrīkṛṣṇadeva, was a great astronomer patronized by Maharaja Anupsinghji of Bikaner. His mother was Bhāgīrāthis and his elder brother Rāmacandra. He was of Vāsiṣṭhagotra and belonged to Khetā on the bank of the
Godāvari in Mahārāṣṭra. He makes obeisance to Viṭṭhala and Moresvara in his works. In one of these, namely, the Camatkāraśiddhi there is reference to Mahammadarājyesta-sāka as 1549 (A.D. 1627). His father and an uncle named Ballāla were erudite astronomers under whom he appears to have studied. Aufrecht in his Catalogus Catalogorum, Part I, p. 595, notices only one of his works, namely, the Granthālamkāra which appears to be the last section of his Āryasiddhāntatulyakaraṇa. There is no reference to him in S. B. Dikshit’s History of Indian Astronomy.

Five of his works are now preserved in the Anup Sanskrit Library, viz., the Āryasiddhāntatulyakaraṇa, the Camatkāraśiddhi, the Anupamahodadhī, the Khetāplava and the Strijōtakā.

In the Āryasiddhāntatulyakaraṇa he says that he composed it in thirteen days when he was sixteen years old. S’aka 1555 (A.D. 1633) is taken here as Cakrabhrama. If this is the date of its composition, he was born in A.D. 1617. There are three MSS. of this in the Anup Sanskrit Library (Nos. 4321, 4324 and 4325).

Begins (No. 4321):

श्रीमन्नोरेश्वरो जयति | अविध्वमस्तु ॥
श्रीराधाकरसंग्रहीतकुलाकम्बक्तिन्द्रकण्ठाविलः
यः सत्केतरचन्दनानागह्यां विभ्रम पीताम्बरस्मूः ॥

स्वाभोक्तर्वर्षेसहासरचन्मायार्यिकेल्यायिका
मानन्यामयधो मुख्य हुदि वा जस्थिति वर्षे गते।
वश्लेषे विच्छिदनेरिहार्यकरण स्वरुपस्तुत्वं नाताँ
तुल्ये बालकमिठ्यं मुण्टकः श्रीवीरसिंहास्यः ॥
श्रीशािमालक्षिकेश्वराकरकन्त्रिहिन्दुत्र संगतसमानिच्छः प्रविद्धः ॥
चक्रब्रमोध तदरातिलक्ष्यतु स्वयंदेवीषभावनविश्वनाथसाक्षरं च ॥
गायनसूत्रणेपुना जलद्रक्क सत्तेययोसंबृतः
सन्मुखसो जयति प्रसन्नवदन: श्रीगोपचूहामणिः
यन्मूर्तः: शिवयो: फलं सुपपसोपेन्द्रयादाधिक्षितं
गुतं प्रेम मद्यग्रीवितं यस्यस्वितं सिद्धेऽऽः
यतज्ञं निगमादितं करणं यत्कुञ्जरास्याकृति
विभ्रतलम्म मानसं निवसता मोरेष्ठराख्यं महः ||

Ends :

ज्योति:प्रमेदगणितोदधिक्षिताः
ख्यातः: क्षितिष गुनिसरोवराराजसः
श्रीमानसत्वरंवयादकाम्बः प्राह
गानीससिद्ध इह तस्य कुलादिशाहातः || १ ||
दक्षिणेषु मरहदेशके सर्वोत्कबलासीहक्यकारे
गौतमि:तत्तिरिराजनि:वेंसबनासि भूमिसरुषासि सत्पुरे || २ ||
यशोद्या स्वहिष्कृष्टिता जने कुपूरतनामारणकुञ्जज्ञतः
श्रीमान्स दामोदर उच्चगोत्रमुक्तीकुण्डेवोजनि भूसुरो वरः || ३ ||
तत्सुतो विविधगोलपारभो वोपदेव इति शायबविसुधीः
यस्य नाम गुणाधारकाननावतिमिच्छठि बुधः श्रुतेनु || ४ ||
अपि काशिराजगणकस्तदात्मजो
मुखव नियभागवतचिन्तनान्तः
विविधव्वत कलासु निखिलासु कीविदः
सुखमानसो जयति सत्कुमार्यः || ५ ||
ज्योतिर्ज्ञानो भद्रतुराजनिधेति बहादुरनामा
ख्यात: कीवर जगति सुकृती धर्मशाख्राभिमानी इ
विदुरश्यो गणकतिष्कव: पाण्डुर्ज्ञाश्रित: सतः
काव्याभिषेक: स जयति धनी सत्यवादिमतिपुष्ट्यः || ६ ||
From the colophon it is clear that it is only the last section that is called Granthašālaṁkāra.

In the Camatkarasiddhi (MS. No. 4456) there is reference to Mahammadārājyeśtasāka; and S'aka 1549 (A.D. 1627) has
been adopted in the calculation of Dhruvakas and Kṣepakas. This is mentioned as Granthas'aka on the top margin of the reverse of fol. 8. According to his statement in the Ārya-siddhāntatulyakarana he would have been only ten years old in this S'aka.

The MS. begins:

श्रीगणेश्य नमः । अविश्वम्बर् ॥
गुरुं काशिराजं प्रणम्यार्यंतुधे
साकुमनून्महादायवस्य राजयेष्वशाकारादमु ।
चमत्कारपरिवर्ति हि तिथियादिकैः
स्वयं तनोमहेऽखलेव्यञ्जनकां वीरसिहः विनि ॥

The most important of his works is the Anūpamahodadhi written, as the title shows, under the patronage of Maharaja Anupsinghji. This is available in six parts in the Anup Sanskrit Library. In the Rūtnirnaya section there is this statement:

शके १९३८ शुद्धि: २२ । ५८ । आधिनोदिकोमासो जातः । ततः
शके १६७७ शुद्धि: २२ । २ । माध्यमोदिको दशः । ततः शके १६७७
शुद्धि: २२ । १६ । माध्यम एवाधिको दशः । ततः शके १६५९ चल्लिसमे
शुद्धि: २२ । २० । माध्यम एवाधिको अविवर्तन्तु एव । ततोऽवरे शके
१६०२ शुद्धि: २२ । १ आधिनमासोदिको मविष्यतिः ॥

From this it is clear that this was written between S'aka 1595 (A.D. 1673) and 1603 (A.D. 1681).

(1) Saṁjñātaraṅga—MS. No. 4294. In the beginning there is given a genealogy of the rulers of Bikaner. Fol. 4 b gives 1695 (A.D. 1638) as the Saṁvats of Maharaja Anup singhji's birth.
(2) Sadvyaktaganitataranga—MSS. Nos. 4293 and 4302. The former is dated Samvat 1739 (A.D. 1682). The latter contains only two folia and is only a fragment.

(3) Avyaktaganitataranga—MSS. Nos. 4292 and 4295.

(4) Kālamānataranga—MSS. Nos. 4290 and 4297. The latter is dated Samvat 1739 (A.D. 1882) and was copied by Gopāla Gauḍa.

(5) Rūnirnayataranga—Three MSS.—Nos. 4296, 4299 and 4301. The last is dated Samvat 1739 (A.D. 1682).

(6) Saptarṣicārataranga—MS. No. 4291. At the end of each Taraṅga there is this colophon:

इति श्रीमतसकलभूमण्डलसार्वभौमश्रीमद्युगमारमणरणक्रमसमकालभूमिज्ञानावातसकलके भव नुकसान नातारिखभूमिस्थितश्रीमतसकलत्कथाप्रक्ष्याद्रितममूर्ति-श्रीमन्महाराजाधिराजवीरकानेदुराज्ज्ञानविद्वार श्रीसुरसिंहाजमकरणसिंहमहाराज-टनयाप्रगणकलक्षाक्षिकादश्रीमन्महाराजानुसारसिंहाज्ये सत्कुले श्रीजै-तिष्ठिराजवीरसिंहगणक्षणते भाषाश्रेणीनूपमोदिचिन्हान्ते। ज्योतिप्रबन्धे॥

Of Khetaplava there are four MSS. in the Anup Sanskrit Library, Nos. 4384—87. The author says that he composed this in fifteen days when he was twelve years old. MS. No. 4385 was copied by Kāśirāja and presented to Maharaja Anup Singhji in S'aka 1597 (A.D. 1675). It is not definitely known who this Kāśirāja was. There are two astronomical instruments in the Library belonging to one Kāśirāja and dated S'aka 1573 (A.D. 1651) and 1575 (A.D. 1653). In the last MS., viz. No. 4387 the scribe attributes the work to Kāśirāja in the colophon, although the last verse of the work clearly mentions Vīrasimha as the author.
This sixth inscription of Rājarāja from the same Sundara-varadaperumal temple and engraved on the same north wall belongs to the seventeenth year of that monarch and records the gift of a perpetual lamp to the Paramasvāmi of the Koṅgraiyar S'rikovil by one Melakāla-uḍaiyān Porthalai Kāmāṇḍī to be maintained from the endowment of 96 sheep with the Sabhā of Arasārimāṅgalam. In the usual language of the times the 96 sheep were to be considered as perpetual and the endowment was to last as long as the sun and moon endured.

The word Nulampapādi is incised twice—once before and once after the word Taḍigaipādi. The absence of the term Raṭṭapadī is self-explanatory as that part was conquered and annexed only after the 21st regnal year.

The inscription is incomplete as some letters seem to be missing. It is, however, noteworthy that the later provisions for similar dedicatory lamps being supervised by the Perilamaiyār, the S'radhāmantas or the S'rīvaiṣṇavas.
mentioned in the inscriptions of Rājarāja himself from the year Twenty-one onwards, do not find a place in this inscription. Further the fact that the Sabhā of Arasāṇimaṅgalam was in charge of the herd of sheep mentioned in the endowment nītay also partly account for the omission.

There are two sets of estampages for this inscription. The first part consists of two lines and is 7 inches wide. The second part, sixteen inches wide, has four complete lines running throughout and the fifth 'running only to about twelve' inches from the left hand side. The second and the fourth lines have a hole each at the right side end which are represented by blank spaces in the impression.

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First Sheet

(1) 'Svasti S'ri [[ ]] Tiru magal pola Peru⁴nilaic celviyun³tanakke yurimai pūnda mainanakkola Kānda-lūrcalai

(2) Kāla maṟuttaruli Veṅgai⁴nāduṅ Kaṅgapāḍiyun⁵ Nulampapāḍiyum Tadigai pādiyum⁶ Kollamum Kaliṅ-gamū

¹ grantha Svasti Sṛṭ.
² Read சிவாஸ்திஸ்ரீ.
³ has grantha nta.
⁴ Reads வங்கு for வங்க.
⁵ Reads நுளம்ப.
⁶ After this, Nulampapāḍi is repeated in this inscription.
(1) m endisai pukal Ilamanđalamunț tîndiral veṟṟit tanačar koṇḍa tannelil vala ruļi ulelḷa yāṇḍun tolude{a vilaṇguṁ yāndeи Celiyarai
(2) tes' u koī Śrī Kovi Rājarāja Rājakesari Varmmarkku yāṇḍu 17 āvatu Kāliyur koṭṭattu tan kūrrattu Uttiramerūr Catu(r)vedi
(3) maṅgalattu Koṅgariyar Śrī Koyil niraruliyam Param'asuvāmikku Nū'ndā Vilakkū vaccāna mel kala udaiyān Portāli Kāmāndi
(4) Ivvilakku 'Candrādittava(ra) 'Āris' anmaṅgalalltil sabhaiyar vas' am viṭṭa ādu toṛūru ārum
(5) S'āvāmūvappērāḍu . . . [I].

(To be continued)

1 grantha Śrī and Rājarāja Rājakesari varma.
2 Reads in Tamil śri script. 
3 grantha Ĉa.
4 grantha su and reads sa-saṁbaradha.
5 Reads bhaṅga.
6 grantha ānta.
7 grantha Ca; the impression reads as camtrā with an anusvāra in the middle and grantha tra at the end.
EDITORIAL

On account of a slight relaxation in the restrictions about the size of the Bulletin, it has been possible for us to add eighteen pages more to this issue, as compared with the last two issues of the previous volume. We are now entering on our ninth volume and it is a matter on which we feel gratified and justly proud that in spite of all difficulties, it has been possible for us to issue the Bulletin according to our schedule.

In this issue we are completing the *Acyutarāyābhhyudaya*, and it is issued as a separate book now. In October of last year we had already issued a work called "The Ātman" by Mr. H. G. Narahari, M.A., M.Litt., on which he was awarded the Degree of Master of Letters by the Madras University. The *Rāgavibodha* of Somanātha, edited by the late Pandit S. Subrahmanya Sastri is ready for issue, and it appears now as a posthumous publication of that great scholar. He had left the press matter ready and he had also corrected the proofs of a small portion. There is a critical Introduction added to it, prepared by Dr. C. Kunhan Raja. The English translation of Sāṅgadeva's *Sāṅgitaratnākara* by Dr. C. Kunhan Raja will follow this publication without much delay.

We are grateful to the powers that guide our destinies for enabling us to carry on our literary activities unhampered in these critical days. Although the ninth year of this Bulletin opens under the same trying circumstances, we are hopeful that the tenth year will be inaugurated under happier conditions.
MANUSCRIPTS NOTES

TWO RARE COMMENTARIES ON THE
KĀVYAPRAKĀŚA

BY Vyākaraṇaśīromāṇi V. Krishnamacharya

(Continued from p. 190)

II

Kāvyaprakāśavivrtisāṅgraham is by Nārāyaṇabhaṭṭa, son of Ratnakarabhaṭṭa and grandson of Nāthabhaṭṭa.


Complete in Ullāsas; but wants a few leaves in the middle.

Beginning:

नारायणपद्दल्लपारायणपरायण: ॥

नरं नारायणं नत्वा नाशा नारायणो नर: ॥

रघुनन्दनश्रीतमा गोविन्दप्रचन्दश्री: ॥

काव्यप्रकाशविवर्तित संग्रहायं नववस्तम: ॥

प्रथान्तरं तु कृतानि मक्खानि शिष्यशिक्षाययै भूयशो निबन्धनतीति

समाचार: । ईह तु महंतं तत्वन्वयमुपपदेव। शिष्यशिक्षा तु देवात

सिध्दांतायतिः इंयाश्येनाहै—प्रल्येति।

End:

उपस्यंहत—तदेत इति। एवंजातीयकः। एवंप्रकारः। न पृथक् प्रति।

पादनसहनतीति 'न पृथक् प्रतिपादिता: ' इति श्लोकान्तवपाद्यो व्याख्यातः।

उक्तेश्वरंपतनतीति संपूर्णं काव्यविश्वायमिति सूत्रपाठे च। इति संपूर्णमि—
A.D. 1140 A.D.

2. Bhartṛhari, the author of Vākyapadiya, 600 to 650 A.D.

(These two references mentioned above are not useful in fixing the date of the author, as Vardhamāna and Hari belong to very remote periods).
3. *Sêsa Kṛṣṇa*, the author of the *Prakriyākaumudiprakāśa* of the 16th Century A.D.\(^1\)

4. *Bhāskara*, the commentator on the *Kāvyaprakāśa*, 15th Century A.D.\(^2\)

5. *Candidāsa*, the commentator on the *Kāvyaprakāśa*, 13th Century A.D.\(^3\)

6. *Govinda*, the commentator on the *Kāvyaprakāśa*, called *Pradīpa*, 1490 A.D.\(^4\)

From the references 3 to 6 mentioned above it is clear that our author Nārāyaṇabhāṭṭa was later than *Sêsa Kṛṣṇa* 16th century A.D.

The second and last verses of the commentary say that Nārāyaṇabhāṭṭa was the pupil of Govinda and Raghunandana.\(^5\)

\(^1\) Vide the verse quoted from *Pr. K. Prakāśa*.

\(^2\) Vide also p. 51 of the Introduction to the *Prakriyākaumudi*. (Bombay Sahs. Series No. 70)

\(^3\) Vide the quotation:

\[\text{मास्त्रस्तु पदाहिः स्वरुप्यो शास्त्रोपकुस्तममारकते एतिह} \text{ etc. (Fol. 13a).}\]


\(^5\) Vide the quotation:

\[\text{नागु अस्तं स्वरुपं शास्त्रिकालं...} \text{ चण्डीदासः, तत्र (Fol. 14a).}\]


\(^7\) Vide quotation:

\[\text{अभे गोविन्दपूर्वपादः—उपवेदेः तावतप्राध्यायिनिविचारणा; न त्वतिवेदः, अति-} \]
\[\text{वेश्योवेश्योपजीवक्वत् (Fol. 76b).}\]


Therefore our author Nārāyaṇabhaṭṭa was the pupil of Govinda (other than Govindaṭhakkura 1490 A.D.) and later than Śeṣa Kṛṣṇa of the 16th Century A.D.

The author's grandfather Nāṭhabhaṭṭa or Ḍhaṭtanātha may be identified with the author of Ānandaśundarīvyākhyā, (described in No. 4682 of the Tanjore Des. Catalogue, Vol. VIII) who should have belonged to a later period. Ghanas'yāma the author of the text viz. Ānandasundari, is said to have been the minister of King Tukkoji of Tanjore in 1728 to 1735 A.D. Ḍhaṭtanātha, the commentator on the said work should have been still later i.e. he should have belonged to at least the 2nd half of the 18th century A.D. In conclusion our author may be assigned to the last quarter of the 18th century A.D.

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A RARE COMMENTARY ON THE 'NAIṢADHACARITA' OF ŚRĪ HARṢA


On the famous Naiṣadhacarita of Śri Harṣa to which Indian tradition accords quite a covetable place along with the writings of Kālidāsa, Bhāravi, and Māgha, there are a number of commentaries that are available, composed both before the time of Mallinātha and at a later date. I wish in this note to give a brief idea of the siddhāṭhana of Nārāyaṇabhaṭṭa. It is a post-Mallinātha commentary on the Naiṣadhacarita and has so far remained unknown. Aufrecht and Krishnamacharya seem to know nothing about it. Nor does Mr. K. K. Handiqui who published a translation of the Naiṣadhacarita in 1934 and who appended to it extracts from eight unpublished commentaries on the work, show any

1 Aufrecht (CC. I. 306 f.; II. 66 f., 208 a; III. 65) records over twenty commentaries. A more elaborate list is made by M. Krishnamacharya (Classical Sanskrit Literature, pp. 182 ff.)
knowledge of this gloss. The only known MS. of this commentary is, as far as I am aware, available in the Adyar Library, and bears the shelf-number XXX. L. 17. It is mentioned on p. 7b of the Catalogue of the Library published in 1926, and on p. 157 of the recent Alphabetical Index of MSS. in the Library. It is a fairly old palm-leaf manuscript, and is worm-eaten and heavily injured. It is written in Telugu in a good medium hand. The codex contains 336 folia, and there are 6-7 lines, on an average, in each folio. Even this rare manuscript is incomplete, and the commentary breaks off at the end of Canto III. For the portion available, the manuscript is complete, and this is indeed a redeeming feature of it. It has, however, to be acknowledged that, even in this fragment that is available, reconstruction of passages is often almost impossible, partly owing to the damage wrought by worms and partly owing to the indifference of the scribe while copying.

A transcript in Devanagari was recently made out of this palm-leaf manuscript, and this bears the shelf-number XXXVIII. F. 30. This extends to 1242 pages. Throughout this paper, my reference will be only to this transcript while citing passages from the commentary.

As was mentioned already, the name of the commentary is siddhāṇjana. The full name of the author is Indrakaṇṭhi Nārāyaṇabhaṭṭopādhyāya. This follows from the colophons of the commentary which run:

इत्यशोषविशेषसंभाजनकन्तकायिकविषयायाराजस्य विद्वानणिन्द्रस्ये
न्त्रवणिनारायणस्यहोपाधयस्य कृतो सिद्धाङ्कसाधनव्यथायो नैश्चरितिव्यथाया
ख्यायां प्रथम: सर्गः ||
इत्यशोषविशेष . . . . . . . . द्वितीय: सर्गः ||
इत्यशोषविशेष . . . . . . . . तृतीय: सर्गः ||

The name of the commentator is wrongly given here as Srikāṇṭha-
नारायणभाप्ता.

Pp. 493 f., 783 f., and 1242.
The names of his parents are also known. Gauri is his mother and Linga his father. He belongs to the Bahvrasåkhå and to the Kås'åpa gotra. He seems to hail from the Telugu country:

The author seems to be a great scholar well versed in the various branches of learning. He has a lively consciousness of his own worth and speaks with no seeming reserve of the great value of his own commentary, especially in comparison with others composed before him:

1 P. 7; the verses are cited here as they are found in the original MS.
2 Pp. 3-4, 7 f.
In grammar, Nārāyaṇabhaṭṭa seems to be well-versed, and his equipment here seems to be such as to enable him to compose a work called Pāṇintyasarasāṇī. It seems to be a metrical commentary on the sūtras of Pāṇini. The author refers to this other work of his in his commentary, and even cites a few verses from it:

1 Ibid., p. 53 f.
Among the earlier commentators mentioned in this commentary are Visvesvāra and Mallinātha. The latter is once referred to even by his popular name, Peddibhaṭṭa.¹

The following are the citations in question:

1. Janaṭhakṣaya rajñEyapāyvat śrīm. vaitānāstikā rajāyEnē abhāvat śrī. pedībhāṭṭasāharatpratam.²
2. Atra mallināṭhaśvaśa eva pūrā pūrāmātākṣaḥ hārerudṛa muṇḍukṣuṇuṇa viśvēṣyate śrī. yāvatyaḥ.³ tatu samācṛtaḥ.
3. Atra sūṛānā ṣaṃsūṣṭayaḥ viśvēṣayaḥmallināṭhaṃ śrī. viśvānāṃṣa mūlavrāčyaḥ.

Other citations, both of authors and works, are quite abundant in the commentary; but these are of no help in determining the date of the commentator. All these are either contemporaries of Mallinātha or even senior to him in age. As regards the date of Indrakanti Nārāyanabhaṭṭa, we can hence say no more than that he is later than Mallinātha whom he refers to and criticizes in his commentary. Since Mallinātha is known to have lived about the beginning of the 15th century A.D., this date will be the terminus a quo for the date of our commentator.

¹ According to a popular story current among pandits in the South, this is an alias of Mallinātha. According to M. Krishnamacharya (Classical Sanskrit Literature, p. 120), Peddibhaṭṭa is the name of one of the sons of Mallinātha. But no Peddibhaṭṭa is known to have commented on the Naiṣadha. Moreover, I have been able to trace the reference here to Peddibhaṭṭa in Mallinātha's commentary on the Naiṣadha.

² P. 417; cf. Naiṣadhacarita with Mallinātha's commentary, Ed. by Jivananda Vidyasāgara, Calcutta, 1875, p. 47.

³ P. 722; Cf. Ibid., p. 96.

⁴ P. 685; this commentator is earlier than Mallinātha who cites him (Aufrecht, op. cit., I. 307 a.)
REVIEWS

*Dhūrtākhyāna* of Śrī Haribhadrasūri, edited by Śrī Jīna Vijaya Muni, Singhi Jain Series No. 19, Bharatiya Vidya Bhavan, Bombay; 1944. Price Rs. 5-8-0.

The Series in which the present book is published has been founded by Śrīman Bahadur Singhi Singhi, a wealthy land-lord and business man, a devout Jain, a great lover, servant and patron of letters and a noble benefactor of humanity, in memory of his father Śrī Balchandji Singhi of Calcutta, who earned and conserved wealth through his labours and who himself wanted to encourage researches into and publication of Jain literatures. The editor is an eminent Jain scholar, now Director of the Bharatiya Vidya Bhavan of Bombay, who has a wealth of research to his credit, and who has earned an international reputation through the width and depth of his scholarship and through the volume and weight of contribution to scholarship. Śrīman Bahadur Singhi Singhi, the patron of the Series has shown himself, through his life, the full realization of Kālidāsa's ideal of a great man:

\[ \text{ज्ञाने मौलन श्रम शतौ त्यागे श्रावत्विशिष्य: \|} \\
\text{गुणा गुणातुच्छनिश्वात्तवस्य सर्वस्वा इव इव} \|
\]

The author of the work, Haribhadrasūri, belonged to the ninth century. As the editor says, “he is one of the most fertile authors in Jain Literature as regards not only the number of the works he wrote, but also the diversity of the subjects he treated.” (p. XX). He is credited with being the author of 1400 works, according to tradition which goes back to even two centuries after his time, as traceable. He wrote both in Prakrit and in Sanskrit, in prose and in verse.

The book opens with a small account of the founding of the Series, a brief Preface, where the history of the edition of the work
is given, and a scholarly account of the life and works of Hari-
bhadrasūri, all by the editor. This is followed by a critical study
of the work by Dr. A. N. Upadhye, the well-known Prakrit scholar.
Then the text is given in its original Prakrit form, followed by the
Sanskrit rendering of Saṅghatilaka and an old Gujarati rendering.
The original text is in the form of verses and so is the Sanskrit
rendering; the Gujarati version is in prose. There is also an index
of Proper names appearing in the text.

As the Title of the work indicates, it is the story of a gang of
five chieftains of rogues (dhūrtas). I give below the introduction
to the main story. Adjacent to Ujjayini, there was a park. There
arrived hundreds of confirmed rogues who had acquired specific
proficiency in the trick of their trade. They had five leaders, one
of whom was a woman. Every one of them had five hundred
cheats as their retinue. During the height of the rainy season, all
the rogues, shivering and hungry, began, to deliberate as to who
would give them a feast. The foremost chief among them suggested
that every one should talk about what one had heard or
experienced. He who proves it to be incredible should give the
feast to all; but he who confirms the same by quoting parallels
from scriptures like the Purāṇas will be left free.

Then each of the five rogue-chieftains narrates a story
recording his own experience, full of impossibilities, and the events
are shown to be credible by quoting parallels from the Purāṇas.
I give a small portion of one such narrative: "As I was travelling
with a gourd-kettle and umbrella in hand, a mad wild-elephant
rushed at me like a moving mountain. I saw no shelter and
escape. So I leapt into the gourd-kettle. The elephant followed
me into the gourd-kettle, where I deceived it by hide-and-seek for
six months." The parallel quoted to prove that this is credible is as
follows: "Viṣṇu was practising penance on the bed of the ocean.
The lotus-seated Brahman, with staff and gourd in hand, came out
of the navel, but the lotus was caught and stuck there." Many such
incidents are cited from the Purāṇas, as parallels for the impossible
events contained in the narrations of the rogue-chieftains.
It is not necessary for me to specially state that the whole trend of the book is to show the incredibility of the Purāṇas; and in this way, the purpose is to draw people away from the orthodox Vedic religion and to attract them to the rational Jainism. To put it plainly and bluntly, the whole book is a vilification of Hindu religious thoughts and beliefs. The implication is that the only parallel for the Purāṇas are the narrations of the rogues.

One wonders what would have happened if such a book had been written and published in the present age. What agitations would have resulted? How many protest meetings would have been held? What attempts would have been made to get the work proscribed and the copies forfeited to the State? Will not attempts be made to get the penal laws of the State set in motion?

Miss Mayo's Mother India twenty years ago and Beverley Nicholas' Verdict on India at present have created a great uproar in the country. We have been reading about proscribing, by a Provincial Government, of portions of a book in recent times. Religious conflicts and the unpleasantness produced thereby are every day happenings in our modern age. If an English version of the present book could be put on the cheap market and brought to the notice of the public, there may be some sensation.

But the work was written under conditions that prevailed in ancient India, conditions quite different from what obtain at present. In those days people were made of sterner stuff; they could not be shaken by such mild breezes. They kept steady even in storms. The stability and permanence of Hindu culture depended in those days, not by keeping it safe from wind and rain, not by putting up props, but through its own inherent strength. The leaders of Hindu thought, the defenders of Hindu faith, the followers of Hindu culture—all of them were absolutely confident of the inborn power of the civilization of the country. Such exhibitions of opposition to the main Indian trend of thought gave perhaps some amusement to the Hindus; some even took them as welcome occasions for self-examination.
The orthodox followers of Vedic thought were always in a majority in India, both numerically and in point of power and influence. But they did not resort to suppression of opposite views, however strongly expressed and however unpleasant, for the maintenance of their position. They had inborn strength, complete confidence in that strength and an indomitable fearlessness about the attack of others. They could afford to be tolerant; they could afford to have a sense of humour also. It is this greatness in the national traits of ancient Indians that preserved such a wealth of literature designed and propagated against the main religion of the country.

There are some men in eminent positions in modern times who try to indulge in mud-slinging against ancient Indian thought. If such works could be placed in their hands, they could at least say something that will be effective. Ancient Indian culture is judged by a few passages in the Manusmṛti, which are interpreted to mean that the laws of ancient India, both civil and penal, were drawn from the borderlands of barbarianism. The preservation of books like the one under review is evidence for another side in the picture.

The work shows how modern the thought of ancient India could be. It is a pity that such a refreshing literature is not accessible to the average Indian, since it is available only in Prakrit and Sanskrit. The attack is good humoured; there is no deliberate attempt to distort or disfigure. Even the intended victim is provoked to laughter, through the innocence of the attack. There is no rancour; there is no vituperation. It does not corrupt the caricaturist; nor does it hurt the victim. Even in ridiculing there is a touch of gentlemanliness, a sort of good taste and decorum. Hindus of ancient India enjoyed it; there is no reason why it should make modern Indians lose their temper.

As a matter of fact, the mutual attacks by different schools of Vedic thoughts among themselves are not of a milder nature than what is contained in these Jain presentation of Hindu Purāṇas. Neither Hindu religion nor Hindu culture suffered on account of
the opposition from the Jains. On the other hand, it gave variety within Indian civilization. Jainism enriched Sanskrit and Prakrit Literature. In the field of poetry and drama, of grammar and literary criticism, and of Logic, India owes much to Jainism. Such literature as is, represented by the present book never led to religious feuds nor to civil wars. The book under review does not reveal any "rotten state of affairs" in ancient Indian cultural life; it simply reveals the greatness and nobility of the leaders of thought who tolerated opposition.

The book is well edited and brings credit both to the editor and to the Institute that has undertaken the publication. The patronage of the founder of the Series is well justified by the publication.

EDITOR


Prof. Sundararaman, an erudite scholar of deep and varied learning, a notable teacher whose personality moulded the character of many an important South Indian that has played or is playing a prominent part in the life of the nation, besides giving a characteristic turn to their intellectual growth, a powerful personality who impressed himself on all those he came across him, a well-known author and writer on many important subjects and problems, an orthodox Hindu who preached the principles of his religion through living it rather than talking about it, a modest and retired soul whose presence was felt even where his person has never been and will be felt in as real a way even after his physical existence has ceased—this great Prof. Sundararaman has found a worthy biographer in his equally great son, Dewan Bahadur K. S. Ramaswami Sastri.

The biographer grew up not merely as a child of the home, but also as a disciple of the father-teacher. The training that he
received both under his father and as a Judicial Officer, along with the close acquaintance he developed through natural rights as a son, has made him the most appropriate biographer of the illustrious Professor. He has not missed a detail that takes away anything from the clarity of the picture drawn in the able biography; at the same time the judicious selection has given the picture a clear cut individuality, without allowing a mass of details to bring down the picture into a commonplace, making the narration a monotonous and tedious chronicle.

The book opens with a Foreword by Sachivottama Sir C. P. Ramaswami Aiyar, Dewan of Travancore, who knew the Professor very intimately in his prescriptive rights. In this Foreword Sachivottama draws a very clear picture of the personality of the Professor and it forms a fitting introduction to the book itself and the detailed picture of the professor. The main book contains eight chapters. In the first chapter, the author dilates on the responsibilities of a biographer and on the difference between the fit and the unfit subject for a biography and the right and the wrong methods of writing a biography, giving copious extracts (I must confess a little unnecessarily protracted) from Benson. However diffident Dewan Bahadur Sastriyiar might have been when he started the great undertaking, the actual success of his performance should have persuaded him to drop that apologetic Introduction, at least to cut it shorter.

The life and career of the Professor are given in detail in the next chapter extending over about eighty pages and a general estimate of the "man and the teacher" is the content of the next chapter, where, by the way, the views of many persons, as recorded in letters and in contributions to periodicals, are also given profusely. After dealing with contemporary life and thought and the part played by the professor in contemporary life, in the fourth chapter, extracts from his letters are given in the fifth. A man is best revealed in his letters, written with no thought of their turning out to be a permanent record; and, as such, a writer is far less self-conscious in his letters than in articles and books, which, the writer
knows, are meant for a wider audience. The next chapter gives an account of four great works written by him and the seventh chapter deals with his miscellaneous writings. The last chapter describes what the biographer considers to be the conspicuous features in the character of the Professor. (This last chapter, styled "Conclusion," is unfortunately designated "Miscellaneous Writings" which is the heading of the previous chapter, on the tops of the pages.)

Professor Sundararaman was born of a middle class Brahmin Family with very orthodox views and equally orthodox ways of life. His grandfather was a Government Servant, starting as a clerk in the District Collectorate and rising to the position of Tahsildar. His father too started as a clerk and rose to the position of a Peishkar and then of a revenue inspector. Prof. Sundararaman was not born into an environment of opulence. After becoming a graduate, he entered life as a School Teacher. Later he became a Professor in the Colleges. He spent most of his time as a teacher in the Kumbakonam College. From the point of the amount of salary he drew or the pension he enjoyed, it must be said that his financial position never changed in the whole of his life. But if wealth and opulence have other meanings than Bank balance, he was ever very rich and he never knew what poverty was.

As a teacher, he knew service in various parts of South India. From Trivandrum to Tellichery on the West Coast and from Ramundry to Tinnevelley on the Eastern side, he migrated from place to place. He left his mark at every place where he served. He was everywhere the central point of some intellectual circle that was formed under his inspiration. He brought to the notice of others certain new and higher values in life. His students, his colleagues and the public of the place could not miss his presence and could never forget the impression made by him on their lives. He continued to stay in a place as firmly, even after he left the place.

He was never "boosted" by his contemporaries and admirers. He never practised and never tolerated humbug and cant. He was a light that did not require another light to show itself. He was
never a mere reflecting medium that shone only when there were other lights falling on it and that would dwindle into obscurity when the lights are extinguished. I have my own doubts regarding the number of present day students who know even the name of the great Professor who played such an important role in the education of South India; there may even be many among those who are now supposed to lead national movements who have not heard about him. But greatness is not measured by the number of "sure votes."

He lived at a time when the intellectual traditions in India were undergoing a tremendous change among the people. Although he belonged to an orthodox family, he did not have an early education along the orthodox lines. He was "just initiated" into the Vedas. In Tamil, his knowledge did not extend farther than ability to talk in that language. He did not even know the Devanagari alphabet. But environments could not conceal his inherent talents. He made up for these defects of his early education, in course of time. He developed a great love for Tamil literature; after his fiftieth year, he started the study of Sanskrit and became a great authority in Vedanta, Yoga and Dharma. He lived up to the advanced age of eighty-four: he kept up good health right through his long life. He worked incessantly; perhaps his turn-out every week was greater than the total turn-out of an average man in his whole life time.

He differed when he could not agree; he never compromised and deserted his principles. But he bore no malice against those from whom he differed. He realized that the world does not remain in a static state of inertia; but he knew that the world moved, and that movement meant change. He never preached orthodoxy which he himself violated in his own private life as cases of āpaddharma. It is the harmony between the private life and the public life, the unity between the in and the out of the man, that kept him aloft far above his contemporaries.

I am not one of those fortunate persons who knew the Professor or who was known to him. I have only heard about him,
He took up residence in Madras at a time when I had finished my Honours courses in the University and before I settled down in Madras as a teacher in the University. But I happen to be a personal friend of his son, the biographer. We have sometimes appeared on the same platform, always to differ on all points. He has been an active member, along with me, of the various University bodies for many years now, and I fear that we have not either spoken or voted on any issue on the same side. I enjoy the privilege of differing from the son and the biographer when I lost the privilege of knowing, and differing from, the great father.

At the present time, what is termed national movement is more of the nature of a whirl-wind than a steady, continuous progression. The dust and the dry leaves lifted up during the storm are later cast down on the earth as an obstacle in the path. Often the dry leaves catch fire and there is a conflagration; but everything subsides as ashes. There is no steady glow and even distribution of heat. Dewan Bahadur Ramaswami Sastriyar has presented to the modern age the picture of a great soul who is a corrective to the evils of modern age. The book is a welcome addition to the rare biographies of persons who live and deserve to live even after their physical life has ended.


The number of loan-words from Sanskrit in the Malayalam language is so great that a general knowledge of Sanskrit is quite necessary for those who want to write correct Malayalam. As a result of this close connection between the two languages the Malayalam literature had, for a long time, been considered as the monopoly of Sanskrit scholars. But with the spread of English education there grew up a large number of men with
new ideas and with the urge to express them in their own language. Due to their ignorance of Sanskrit they had to coin new words on the analogy of loan-words already existing in the language, without considering whether those new forms would be acceptable to the Sanskrit scholars also. This flood of incorrect Sanskrit words into the language opened the eyes of scholars to the necessity of explaining the essentials of Sanskrit grammar in the Malayalam language itself. Many unsuccessful attempts have been made in this direction during the last fifty years. The book under review is an attempt to meet this necessity by a new approach to the problem.

This is only the first volume. It begins with a detailed explanation of the different devices adopted by Pāṇini to achieve brevity in his work. The definitions of technical terms, the rules of interpretation and the use of शृ are explained in detail. Then follow the rules of sandhi and other allied subjects like cerebralization and reduplication. The second half of the volume deals with the Kṛt-terminations, and it ends with a section on Participles. The second volume is to contain mainly the Taddhita-terminations, the feminine suffixes and the compounds. The Sūtrapāṭha, the Dhātupāṭha and the various Indexes will appear in the third volume. The detailed study of the Kṛt and Taddhita terminations and the compounds, and the omission of chapters on declension and conjugation show that the author knows the real requirements of the Malayalam writers.

The Sūtras of Pāṇini are here arranged on a subject basis, keeping at the same time the original context of the Sūtras clear so as to minimize the effort of understanding them. The credit of this new arrangement goes entirely to the author, though it is clear that he has been influenced by the Laghupāṇiniya of the late A. R. Rajarajavarmā. A knowledge of Comparative Philology has given him sufficient width of outlook, and at times he explains the philological views along with those of Pāṇini. Bold and critical, he does not belong to the orthodox school of Nāgoji Bhaṭṭa to whom whatever is not found in the Mahābhāṣya is necessarily
wrong. He takes the neuter र in मतुसौ र संबुद्रूछ छन्दसिः (VIII-3-1) as different from the masculine र in सल्लूजे र: (VIII-2-66) following the Laghupāṇiniya, though this is against the view of Patañjali. Again the word भूवादि is explained as “beginning with र” (Page 17) and it is used throughout in the sense of भूवादि. Though this kind of sandhi is quite common in the Malayalam language, it is not possible in Sanskrit, and hence we find Patañjali trying to explain the word भूवादि: (in 1-3-1) with the help of two roots र and र after a long discussion. Perhaps Mr. Chakko's authority for this is the Prakriyāsarvāśva where Nārāyaṇa Bhaṭṭa, when explaining the sūtra भूवादि धातव: (1-3-1), says, “भूवादि इति वाच्ये भूवादिष्क्रियस्य साधुस्वर्धिनिपत्तम्”.

In the Preface (Page IX) the author says that he has not seen any answer to the question how the declensional terminations can come to those stems which get the feminine suffix by the sūtra ज्ञत: (IV-1-66) as they do not belong to the Pratipadikas and as they are neither स्त्री नूत्त्र nor आचरण्त. But this question has been raised even by earlier writers and more than one answer has been given. The answer given in the Mahābhāṣya and accepted by Nāgojibhaṭṭa is—“उक्तसङ्क्रमः स्थिरीयते। तत्र सविधारः। एव प्रथेचेते अन्तव्यदिशेऽवाल प्रतिपदिकसंस्कृतम् भविष्यति।” (IV-1-1). In Praudha-manorama the question is answered, after a discussion, with the help of the axiom—प्रतिपदिकसंस्कृतेऽवि विधिविशिष्यपणे प्राधम ।. This answer is given even in the Siddhāntakaumudi (under the Sūtra पुनःप्राध-IV-1-68).

Many intelligent questions are raised in the course of the explanation, though the scope of the work does not allow the author to discuss them all in detail. As a result of patient study and critical investigation he has mastered the subject very clearly, and presents it in an extremely lucid and simple style. There is no attempt at brevity. The large number of cross references given in the work will be of great help to the student. The book will be useful in making students capable of judging for themselves the correctness of Sanskrit words and will serve as an excellent introduction for those who want to specialize in Sanskrit grammar.
There is a long and scholarly Introduction by Dr. Kunhan Raja, in which, after tracing the development of Sanskrit grammar, he stresses on the importance of an intelligent study of Pāṇini not only as giving a proper understanding of the language, but also as making the mind keen and well disciplined.

Joseph Mundasseri, in his editorial Preface, points out the necessity of such a clearly written Sanskrit grammar in the Malayalam language.

The printing and get up of the book are excellent. The publishers are to be congratulated on having undertaken the publication of such an important work in these difficult times. Being a wartime publication the price is only moderate. We wait for the early publication of the other two volumes of the work.

K. Kunjunni Raja


The third volume of the series has now come as promised in the Introduction to the first volume of the above work published in 1943. The volume is advisedly termed as Imperial Gūjararas for the reason that though the rulers dealt with belonged to different dynasties with different capitals they had certain common characteristics which justified their being grouped together. They were closely allied in blood and the spirit of adventure; they came from the same region of warlike clans; and the source of their power and inspiration as well as cultural foundations can be traced to the upsurge of Gūjaradesa or modern Marwar under Haricandra in A.D. 550, etc. The common bond of the social organization together with the smṛtis, sanctioning the varṇāśrama dharma should be viewed in the light of the expression of the collective will of the people through the ages. Modern criticism of the varṇāśrama system overlooks this important factor and fails to appreciate this vast social synthesis as a soulless bundle of dry twigs (p. v).
The history of the Gurjara country as developed in the volume under review is traced under four distinct stages: (1) 550 to 750 A.D. (2) A.D. 750 to 940; (3) & (4) 940 to 1300 A.D. the last stage witnessing the dissolution of the local dynasties before the onslaught of the Muhummadan armies led by Aibek and his successors. All that the wise statesmen of the thirteenth century could do was to postpone the evil day. The final fall came with the flight of the last ruler of Gujarat to the forests of the Deccan.

The foundation of the power of the Gurjaras is to be found in the attempt of the indigenous people of Gurjara organizing themselves about 500 A.D. By 550 A.D. the first king of Gurjara merges from obscurity named Haricandra, a Brahmin. The varying fortunes of the dynasties of the region and the supremacy of Harsha in the north and of Pulakesin II in the south should have brought the region of Gujarat as one of the bones of contention. In 642 A.D. Dadda II is seen as a feudatory of the Calukya Emperor. The account of the Chinese traveller Yuan Chwang is a valuable record of the period. The first Empire saw its foundations truly laid from the time of Nagabhata who consolidated his position (A.D. 792) and defeated the Emperor of Kanouj. An engagement with the Rāstrākūṭa Emperor was not as successful though it did not subdue Gurjara power fully. But luck was with Nagabhata in the later years and the Emperors of the south declined in both vigour and power. When Nagabhata died in 834 A.D. his kingdom was the biggest in India. The greatest ruler of this dynasty was Mihira Bhoja called The Great (835 to 888 A.D.). He started his career by asserting his authority on provinces which had become independent. He is to be viewed as different from Bhoja of Dārā to whom the author gives the title The Magnificent. The tabular statement of the feudatories of the first empire would show that the territories of Mihira Bhoja extended beyond the Indus in Sindh. The political unity of India lost since the days of Harsha was for a time reasserted and steadied. Bhoja was known by the title of Ādivarāha as well. The great commentator on Manu, Medhatithi seems to have lived
during this period. Mr. Munshi holds that the dynamic elements in the commentary of Medhatithi and his other writings point to certain definite conclusions: "Dharma as reflected in Medhatithi is ambitious and challenging. The society for which he legislated was not only progressive but conscious of its strength and inspired by high political motive. These would point to Medatithi's close association with Mihira Bhoja" (p. 92).

He further adds "The political tradition of the age of Mihira Bhoja was both progressive and aggressive on certain fundamental politico-socio-conceptions surprisingly modern in form, which shows the advanced stage of political theory and action of those times" (p. 93). The patronage to poets was a kingly privilege and Rājaśekhara typifies the royal patronage by his description of the king-poet of the Imperial Gūrjaras. Mihira Bhoja represented the united imperial diadem of India saturated with living purānic traditions, and took the title of Ādivarāha a form of Viṣṇu the protector and as closely associated with the resuscitation of the earth.

The decline of the first empire of the Pratihāras was due to the revival of the Rāṣṭrakūṭa power and the overmighty power of the feudatories. But a new era was opened with the accession of Vākpati Muṇja. His wars all around his dominions extended his empire in all directions till his defeat by Tailappa II of the later Cālukyas. Muṇja was a great conqueror, builder and patron of letters. Mūlarāja of Gujarāt though vanquished by Muṇja assumed imperial titles on the death of the latter. He is characterized as generous beyond measure, brave, wise, who by timely submission and opportune aggression consolidated his small principality. He truly, and well laid the foundations of modern Gujarāt (p. 123).

The second empire had already started its career with Muṇja, but its acme was reached under Bhoja the Magnificent for Muṇja met with an untimely end though he had the genius to stabilize the power of the empire. Bhoja of Dhārā came to the throne in 1010 A.D. and was one of the most versatile kings of Indian history. He proved to be a great military leader and by 1019 A.D. had performed prodigies of valour and statesmanship. By then,
he had become the unquestioned master of an empire including modern Gujarat (p. 132). As the most powerful contemporary of Mahmud of Ghazni successfully organized the effort to drive him away. The death of Mahmud in 1030 and the absence of further invasion gave the needed rest for organizing the administration. Bhoja had always to keep an eye on rebels and won the submission of the Gāṅgeya chief. His occupation of Kanouj established his claim to be the samrāt of India. The highest point of the military career of Bhoja is to be seen as the leader of the Confederacy in 1043 A.D. against the Muhammadans. As a patron of letters his name is a by-word. His magnificent works knew no geographical bounds. There was a temple of Sarasvatī at Dhārā which was probably a University. He has himself written books on a variety of subjects (p. 150). But the rise of Karna of Cedi and his alliance with Cālukyas under Somesvara Āhavamalla cracked the power of Bhoja and the second empire of Gūrjara tottered to ruin.

But Karna could not consolidate his position and was killed by Dussala. The third empire was therefore the result of the labours of Jayasimha (1096 to 1143 A.D.). The achievements of Jayasimha are summarized in pp. 160-161. Besides his great conquests he was an equally great builder and promoter of learning. The Jain scholar Hemacandra came under his patronage and later on promoted the accession of Kumārapāla (1144-1174 A.D.) the last of the great and imperial Gūrjaras. By 1178 A.D. Muhammad of Ghuri had begun his incursions into India starting the course of the conquest of India by the forces of Islam. The analysis of Mr. Munshi as to the utter inability of the Indian rulers of the time to envisage the potential danger and to take proper precautionary measures for the preservation of the state endangered by the presence of the Turkish power is striking. The presence of such a common danger should have united the country and even a divided household ought to have joined together. The reason cannot be lack of heroism. In the first instance, the sense of the unity and the sense to fight for a common cause and against
a common danger were absent. The feeling that Āryāvarta was a political unit was forgotten in the wars of accession and the creation of a nobility by the appointment of younger princes to independent power in local dependencies and the impossibility of ignoring the power of the nobles by any aspirant king who could not create a new nobility. The Gūrjara-power lost its hold on the Madhyades'a and its inability to meet the demands of the times was again due to three causes e.g. (1) the disintegration of the country by the warrior clans; (2) the power of the Western Cālukyas as a perpetual menace against the Madhyades'a and (3) the overwhelming and incessant nature of the raids of the Muhammadans. (pp. 163-4). These are again recapitulated in page 233:

"The collapse of North India therefore before Ghuri and Aibek was due to the irresistible energy which the invaders released; to the progressive localisation of sentiments in Gūrjara-des'a which had grown apace after the break up of the First Empire; to the hopeless disintegration of the royal power by polygamy and the distribution of lands among members of the family reducing kingship to a nominal headship of interrelated overlords; to the unawareness of the Indian statesmen of the day to the condition prevailing and forces operating outside the boundaries of India; to the failure of the Indians to adjust their refined and humane culture to the needs of a sudden crisis in which unrelenting sternness was needed to match the savagery of the inrush-ing enemy, and most of all to the educative and cultural organisation of life being divorced from a national centre of political power."

Surely, Indian culture has withstood the test of time and invasions. Its vitality has not depended on political power alone. Political freedom disappeared but the life and culture of the country could still continue with fresh vitality. "The author has modestly disclaimed to any pretensions. But his work, thought-provoking as it is, will give him an abiding place as a historian if he has not already gained it. We await with interest the other two volumes of the series.

A. N. Krishnan

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CHELAS AND LAY-CHELAS

By, H. P. Blavatsky

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A "Chela" is a person who has offered himself to a master as a pupil to learn practically the "hidden mysteries of nature and the psychical powers latent in man." The master who accepts him is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under the subjection of the will; who has developed in himself both the power (Siddhi) to control the forces of Nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of Occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the self-same training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the Gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of western men
like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science, more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kui-te, Chapter on "The Laws of Upasanas," we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of the intervention of any power in Nature—a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteshvara or Divine Atma (Spirit);
7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's unhelped exertions, before he could be actually "put to the test."

When the self-evolving ascetic—whether in, or outside, the active world—has placed himself, according to his natural capacity, above, hence made himself master of, his (1) Sharira, body; (2) Indriya, senses; (3) Dosha, faults; (4) Dukha, pain; and is
CHELAS AND LAY-CHELAS

ready to become one with his Manas, mind, Buddha, intellect or spiritual intelligence, and Atma, highest soul, i.e., spirit; when he is ready for this, and, further, to recognise in Atma the highest ruler in the world of perceptions, and in the will, the highest executive energy (power)—then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose further end is obtained the unerring discernment of Phala, or the fruits of causes produced, and given the means of reaching Apayarga—emancipation from the misery of repeated births, Pretya-bhava, in whose determination the ignorant has no hand.

A Lay-Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is, then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Mahatmas or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. The Mahatmas are the servants, not the arbiters, of the Law of Karma. Lay-Chelaship confers no privilege upon anyone except that of working for merit under the observation of a Master. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result; his good thoughts, words
and deeds will bear their fruits, his evil ones, theirs. To boast of Lay-Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim, "First deserve; then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in Nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie"? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they have never been put to the test. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or not to be"; to conquer means adeptship; to fail, an ignoble martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the momentum of maleficent forces accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man or the group (town or nation) reacts the one upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along, with
his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity, and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, bigoted or malicious nature sends at him a current of opposing will-power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it shall and will be brought to light. The varnish of conventionalities with which civilisation overlays us all, must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not—these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—Maya. Vice puts on its most alluring face, and the tempting passions attract the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good Angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's will and his carnal nature, and Karma forbids that any Angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his Zanoni, a work which will ever be prized by the occultist; while in his Strange Story he has with equal power shown the black side of occult research and its deadly perils. Chelaship was
defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed, lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. We call to mind several sad failures within a twelve-month. One went wrong in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it, with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rotten-ness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and
the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core.

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes, too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all; the odds are fearfully against them, but still "there is no impossibility to him who wills." The difficulties in Chelaship will never be less until human nature changes and a new order is evolved. St. Paul (Rom., vii, 18, 19) might have had a Chela in mind when he said: "To will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise Kiratarjuniyam of Bharavi it is written:

- The enemies which rise within the body,
  Hard to be overcome—the evil passions—
  Should manfully be fought; who conquers these
  Is equal to the conqueror of worlds (xi. 32).

1 The Sanskrit original of this verse is as follows:

जीयन्तां दुर्जयः बेहेः रिपवव्युरूपः ।
जिनेव नन्दोऽध्रथं तेनु कल्पस्तवथा जितः ॥

H. P. B. herself did not know Sanskrit. It is therefore intriguing to see that she has, nevertheless, given a metrical translation of the verse, though there does not seem to have been any translation in English or other European language which could have been available to her. The only full translation of Kiratarjuniya available in any European language is the German translation of Carl Cappeller, published in the Harvard Oriental Series in 1912. This is too recent to have been available to H. P. B. whose passing was over twenty years earlier (8th May, 1891). There is also an earlier German translation which we owe to Dr. C. Schütz and which was published from Bielefeld in 1845; but this gives the translation only of the first two Cantos of the poem. The verse quoted is from Canto XI, and so could not have been the basis for the metrical translation in English.—G. S. M.
S'RUTIS, SVARAS AND GRĀMAS

BY DR. C. KUNHAN RAJA

In Indian music there are twentytwo S'rutis, each higher than the previous. There are three such groups of twentytwo S'rutis, each group being higher than the previous. The groups are known by the terms Mandra (deep) Sthāyi, Madhya (middle), Sathāyi and Tāra (high) Sthāyi. A S'ruti is just a sound of a particular pitch. When this S'ruti is continued and forms a series of sounds in the same pitch, it is called a Svara; it is of the form of a resonance (anuraṇana) of a S'ruti. Although theoretically a Svara can develop from any of the twentytwo S'rutis, it is only on seven out of the twentytwo that a Svara is developed which is made use of in music. These Svaras are placed on the following S'rutis: 4, 7, 9, 13, 17, 20 and 22. There are these seven Svaras in each of the three Sthāysis. They are noted by the symbols Sa Ri Ga Ma Pa Dha Ni.

One has to find out the reasons for fixing the number of S'rutis as twentytwo and for developing the musical Svaras on these seven particular S'rutis. There are two such allocations of musical Svaras among the twentytwo S'rutis. The one given above is what is called the Sadja Grāma. If the fifth Svara is placed on the 16th instead of on the 17th S'ruti, that is called Madhyama Grāma. One has also to find out the principle for these two kinds of allocations.

If the three series of seven Svaras are represented as follows:

I. Sa Ri Ga Ma Pa Dha Ni Mandra
II. Sa Ri Ga Ma Pa Dha Ni Madhya
III. Sa Ri Ga Ma Pa Dha Ni Tāra
then, \( Sa \) is double \( Sa \), and \( Sa \) is double \( Sa \) in point of vibration-frequency. If \( Sa \) has 256 vibrations per second, \( Sa \) has 512 and \( Sa \) 1024 vibrations per second. The \( S'rutis \) are divided into three groups of twenty two each in this way.

The reason is easy to understand. One can easily differentiate a 30 vibrations-per-second \( S'rti \) from a 60 vibrations-per-second \( S'rti \); but he cannot differentiate so easily a 3000 vibrations-per-second \( S'rti \) from a 3030 vibrations per second \( S'rti \), though the difference is 30 vibrations per second in both the cases. What determines the differentiation is not the actual interval, but the relative interval, the ratio between the two \( S'rutis \). In the former it is \( 1 : 2 \), while in the latter it is \( 1 : 1.001 \). Taking 256 to be the vibration per second for \( Sa \), the vibration of \( Sa \) must be 512 to get the ratio of \( 1 : 2 \). To keep up the same ratio between \( Sa \) and \( Sa \), the rise must be not by another 256, but by double 256, \( i.e., \) by 512, and \( Sa \) has consequently the value of 1024 and not 768. What was done first is to select four points in the series, which I will designate as \( Sa \) (256), \( Sa \) (512), \( Sa \) (1024) and the corresponding highest point in the series starting with \( Sa \), which will be slightly below 2048. For our practical purposes, we need take only one such interval. Let us call the starting point of the first series as \( O \) and the final as \( A \). This interval has to be divided into seven parts, and the seven \( Svaras \) have to be fixed on these points of division. If they are equally divided, then each \( Svara \) will be an exact reproduction of the other, and there will be no difference between one \( Svara \) and another. What determines the characteristic feature of a \( Svara \) is its interval from the lower \( Svara \), and if the intervals are the same, no \( Svara \) has a character of its own. For melody, the intervals must be different, and as such, the seven divisions of the interval between \( O \) and \( A \)
should be unequal. For this purpose we must have a smaller unit to measure the intervals, and then divide the total interval O to A with unequal number of such units. It has already been found that the interval between Sa and Sa is double the interval between Sa and Sa, and that the next higher series starting with Sa is twice the interval between Sa and Sa. It was decided to subdivide the interval O to A into four parts more or less on the same ratio. If the interval is divided into four equal parts, the first must be divided again into a larger number of further subdivisions than the second, the second into a larger number than the third, and the fourth into a large number than the third. Normally, the division would have been into four and each division into seven, thus the whole interval being divided into seven Svaras and each Svara into four quarter-Svaras. There would have been 28 such units. This equal division is not suited for melody; further the differentiation of the Svaras requires that the same interval at an earlier stage be divided into a larger number of divisions than a later interval. Thus instead of:

\[
\begin{array}{llllllll}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 1 & 2 & 3 & 4 & 5 & 6 & 7 \\
I. Sa & Ri & Ga & Ma & Pa & Dha & Ni & II. Sa & Ri & Ga & Ma & Pa & Dha & Ni \\
- & 1 & 2 & 3 & 4 & 5 & 6 & 7 & - & 1 & 2 & 3 & 4 & 5 & 6 & 7 \\
III. Sa & Ri & Ga & Ma & Pa & Dha & Ni & IV. Sa & Ri & Ga & Ma & Pa & Dha & Ni \\
what the ancient Indians did was to divide the four divisions of the interval from O to A as:
\[
\begin{array}{llllllll}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 1 & 2 & 3 & 4 & 5 & 6 \\
I. Sa & Ri & Ga & Ma & Pa & Dha & Ni & II. Sa & Ri & Ga & Ma & Pa & Dha \\
- & 1 & 2 & 3 & 4 & 5 & 6 & 7 & - & 1 & 2 & 3 & 4 \\
III. Sa & Ri & Ga & Ma & Pa & IV. Sa & Ri & Ga & Ma \\
Here while the first division is subdivided into seven, the fourth is so subdivided only into four. Thus more or less
the same ratio is kept up here also, as between the three series starting with Sa, Sa and Sa. It will be noticed that the total division is into 22 and not 28. This is the principle of sub-dividing a series into twenty two parts; and we have correspondingly twenty two Srutis. Having got 22 units, they could have divided the whole interval into seven parts as:

- Part I (7 units) into 4 and 3, Part II (6 units) into 3 and 3, Part III (5 units) into 3 and 2 and kept the last part as a single one. This would have given the seven Svaras. Instead of such an arbitrary allocation, which, they might have found, did not satisfy the needs of melody, they resorted to another device. It would be noticed that the exact middle point of the interval from O to A would coincide with division 13 (7 of first and 6 of second divisions). This they fixed as the invariable point and called it Madhyama or middle. They started from O and put 7 divisions together, then marked out another 6 divisions. Thus, the points 7 and 13 were fixed. Then, instead of proceeding with the remaining 5 and 4 in the same ascending order, they started from the end and put 5 and 4 respectively downward from the top. Thus the point 17 (5 below the last) was also fixed. 4 points below this, namely, 13 had already been fixed as Madhyama. In this way they had the following points:

7 13 17 22.

Instead of 7, 13 18 22 in the natural ascending order. Then they started again upwards from the middle and fixed first 7 units and then 6 units as the second half; and from the middle of the next higher series they fixed downwards 5 and 4 units respectively (i.e., from point 9 downwards). This gave the division:

9 13 (M) 16 22 4 5
When these two allocations were put together, they got the points:

\[
\begin{array}{cccccc}
4 & 7 & 9 & 13 & 16-17 & 22
\end{array}
\]

There was only one more point that was needed. There is one division of 5 units remaining, namely, 17 to 22. This was conveniently divided into 3 and 2. The result was the division of 22 into 4, 3, 2, 4, 4, 3, 2. They gave the symbols Sa Ri Ga Ma Pa Dha Ni to these seven divisions. Ma is significant being, the middle; Pa is the Pañcama, the fifth. The difficulty of Pa being at 17 when the allocation started from Sa and Pa being at 16 when the allocation started from Ma, remained and they called these as two Gramas, Sadja Grâma and Madhyama Grâma. Really the division was complete only after both the allocations; yet two separate allocations were necessary retaining Pa at the allocation starting from Sa (17) and at the allocation starting from Ma (16).

If we start with Ga, i.e., the end of the first division, and make two moves upwards with 7 and 6 S'rutis and then two moves downwards with 5 and 4 S'rutis, we get what is called the Gändhāra Grâma. Thus in the Gramas, what we do is not to start and proceed upwards from a particular Svara, Sa, Ga or Ma. We take the Saptasvara interval either from Sa to Ni, or from Ga to Ri or from Ma to Ga and then measure 7 and 6 S'rutis from the bottom upwards and 5 and 4 S'rutis from the top downwards and we have the skeleton of the Sa, Ga, or Ma Grâma. The numbers 7, 6, 5 and 4 I have already explained. This must have been the principle on which the 22 S'rutis were fixed and the 7 Svaras distributed among them, under three 'Gramas. It is purely a process of logic and abstract mathematics. The ratios of 1 : 2 : 4 between Sa, Sa and Sa can be only approximate and not accurate. In ancient
times the subjective training had advanced far beyond what we can even dream of in modern times and many things which only instruments can accomplish now, were accomplished by the aid of the bare sense-organs and the mind in those days. But the process of fixing the number of the *Srūtis and the position of the *Svaras and the division of the *Grāmas were based on abstract calculations.

Note: The above Paper is based on a dream I had on the night of March 19th, Monday. That afternoon I started writing a Paper on the same subject in the University. They say that they now sing in the *Sadja Grāma and that there are only three *Rāgas that can be sung in the *Madhyama Grāma. I wanted to show in the Paper that the present *Sadja Grāma with its ratios of 1, 4, 2 and 2 for *Sa, *Ga, *Pa and *Sa does not correctly represent the *Sadja Grāma of Bharata and that the *Sadja Grāma of the present day is nearer to Bharata's *Madhyama Grāma with *Sa and *Ga as *Vikrtas. I left off in the middle to make certain calculations regarding the ratios and decided to finish it the next day. The various modern interpretations of ancient *Srūtis, *Svaras and *Grāmas, the Pythagorean computations and the actual measurements of the ratios of the *Svaras only confused me, and certain remarks in modern books even made me sad. I naturally went to sleep with a very disturbed and depressed mind. At night I saw in my dream certain pictures where the *Srūtis, the *Svara allocations and the *Grāmas were represented. I woke up and made a note of it. Now on the morning of the 20th when I write out the Paper based on the notes, the pictures have become very hazy. I do not know what my impression was when I made the notes. I have kept the notes and also all the papers on which I had to draw various charts to make the note intelligible. It worked out well, and I have the above explanation. I still clearly remember the 22 *Srūtis as *Sa to *Ni, *Sa to *Dha, *Sa to *Pa and *Sa to *Ma. I also remember the two sets of *Svaras, one starting from *Sa upwards and from *Ni downwards in one set, and from *Ma upwards and from *Ga downwards in the second, with the values of 7, 6, 5 and 4 *Srūtis respectively in each of the two sets. I saw a picture and not letters and figures. Without that dream I would not have made the approach sketched in the above Paper.
**VIRAMITRODAYA**

**BY K. MADHAVA KRISHNA SARMA, M.O.L.**

*Viramitrodaya* of Mitramisra is a well known encyclopaedia of Dharmasāstra, being particularly of high authority in the Benares school of Hindu law. Prof. Kane says: “Excepting the Caturvargacintāmani of Hemadri, this work is probably the largest known on dharmasāstra” (History of Dharmasāstra, I, 440). From the real extent of the work, described here for the first time, we may probably have to consider it the largest known work on Dharmasāstra.

A full account of this important digest has not so far appeared anywhere, and parts of it now remain unknown to scholars. Aufrecht in his C. C. I, 595 and II, 226, notices only the sections of Dāyabhāga, Ācāra, Āhnika, Vyavahāra, Sānti and Vrata. Prof. Kane (ibid., p. 440 et seq.) mentions only Vyavahāra, Paribhāṣā, Saṃskāra, Rājanīti, Āhnika, Pūjā, Tirtha and Lakṣaṇa.

As mentioned in the Paribhāṣā section, the work consists of twenty-two Prakāsas, namely (1) Paribhāṣā, (2) Saṃskāra, (3) Āhnika, (4) Pūjā, (5) Pratiṣṭhā, (6) Rājadharma, (7) Vyavahāra, (8) S'uddhi, (9) S'rāddha, (10) Tirtha, (11) Dāna, (12) Vrata, (13) Samaya, (14) Jyotis, (15) S'ārati, (16) Karmavipāka, (17) Cikitsā, (18) Prāyasocita, (19) Prakīrnaka, (20) Lakṣaṇa, (21) Bhakti and (22) Mokṣa. There are no Prakāsas called Dāyabhāga and Ācāra, and in Aufrecht's notice, these have to be taken as parts of other Prakāsas. There are two MSS. of the Paribhāṣā-prakāśa in the Anup Sanskrit Library (Nos. 2625-26). Here (verses 40 ff.) the contents of the work are given as follows:
The Anup Sanskrit Library has the following Prakāṣas:

1. Paribhāṣā. Two MSS.—Nos. 2622 and 2626.
4. Pūjā. Two MSS.—Nos. 2618 and 2635.
5. Pratiṣṭhā. MS. No. 2633.
6. Rājadharma. Two MSS.—Nos. 2643, 44.
7. Vyavahāra. Two MSS.—Nos. 2620 and 2634. The latter is dated Samvat 1686 (A.D. 1629).
8. S'uddhi. MS. No. 2628.
9. S'rāddha. Two MSS.—Nos. 2617 and 2619. The former is dated Samvat 1689 (A.D. 1632) and the latter Samvat 1754 (A.D. 1697).


15. S'anti. MS. No. 2632.


20. Lakṣana. Two MSS.—Nos. 2641, 42. The latter is dated Samvat 1747 (A.D. 1690).


On a comparison with the account given by Prof. Kane we find that there are nine Prakāśas extra in the Anup Sanskrit Library, viz. Pratiṣṭhā, S'uddhi, S'rāddha, Dāna, Vrata, Samaya, S'anti, Prāyaścitta and Bhakti. The missing Prakāśas are (14) Jyotis, (16) Karmāvipaka, (17) Cikitsā, (19) Prakīrṇaka, and (20) Mokṣa.

Prof. Kane has assigned the literary activity of Mitramis'ra to A.D. 1610-40. (ibid., p. 446). The above MSS. dated A.D. 1629, 1630 and 1632 are therefore important as contemporary copies of these Prakāśas and as proving that the work was composed earlier than A.D. 1629. The MS. of the Vyavahāra Prakāśa dated A.D. 1629 was copied at Kāśī by S'rīvāstavyaghurahū. The work might have taken a few years to be known and copied after its composition. We may not, therefore, be far wrong if we assign its composition to A.D. 1610-20. As Prof. Kane notes, his patron Virasimha ruled at Orccha from 1605 to 1627.
MANUSCRIPTS NOTES

MĀRKAṆḌEYA SMṚTI¹

BY A. N. KRISHNA AIYANGAR, M.A., L.T.

The rich collection of the Adyar Library contains a manuscript of the Mārkaṇḍeya Smṛti² classified under the section Mūla smṛtis or original texts of smṛtis as distinct from the dharma nibandhas of a later date beginning with the Kṛtyakalpātara of Lakṣmīdhara³ with its diversified sections and coming to our own day. The process of compiling digests of dharmaśāstra should not be considered as over for there are still signs of modern attempts of such compilations proving fruitful, to which the original smṛtis supply the material in the form of quotations.

The Mārkaṇḍeya Smṛti is a palm-leaf manuscript and bears Shelf No. 19. L. 20. It contains 139 folia and the last two are very damaged. On the average there are six lines per page and about 80 letters per line. The script is in Telugu and the manuscript is complete with the last folio.

The manuscript begins:

शुभमस्तु || मार्कण्डेयस्मृतिः ||
मार्कण्डेयं बहुब्रह्मकल्पदर्शिनमेवः ते ||
महात्मानः शौचालयः सवेत्त्रशृष्टिकुञ्जः ||
भगवः तवं बहुब्रह्मकल्पदिशिविशेषः ||
अत्तस्वं सवेत्वशृष्टियोग्यविश्वाको मतः ||
सवेत्ववृत्तिमांचार्यप्रभोप्रवक्तरे ||
जानासि कृतसहविद्येत्तेऽन्नतिः महात्मामः ||
अनेकब्रह्मकल्पानां संप्रदायपरार्थः ||

¹ Paper contributed to the Indian History Congress, December, 1944, Madras.
³ The Kṛtyakalpātara is being edited for the Gaekward Oriental Series by Professor K. V. Rangaswami Aiyangar.
पुनर्वैद्यक्ततुत्त्वम्: क्रियकलपविशेषविशर ||
इतिहासपुराणम्: स्मृतितत्त्वरहस्यम्: ||
आपतकालिककर्त्तव्यविषयविभागवित्: ||
दरिद्रसंपत्तसमयसदसत्कारिणये: ||
परिच्छेदतु विष्णुपुराण सुव्यामसुव्यादितत्त्ववित्: ||
तस्मातश्रमयुना सवं सहीन्ध्र्यैवाचिराद्वयम्: ||
समालोच्य विधानेन निक्षितं च पुनः पुन: ||
पृच्छाम्: सवेधिमाध्यम कर्तव्यान्मोक्षसाधनानां: ||
सवेधवांश्रमकः निःश्रोषयुगसंतानान: ||
अतस्तवं कृपयासमसु तान्सम्यवसुमहिसि: ||
इत्य्येव स कुलप्रधश: शौकायैमहिषिभ: ||
मार्कण्डेयो महाभाग: सवेदशी कृपामय: ||
ताहि श्रुण्यमित्युक्त्वा स्मितपुव्वव वचोदवरवीत: ||
बहाद्योदपि निक्षिता: किष्किज्ञा एवकेवलम्: ||
परं तु तत्र सवेद्यं रक्षोमयामुंतान्वसाम: ||

Ends:

प्राचीनावितिना तथु प्रदानं सलिल्यम्:वै: ||
कर्ततवं विप्रहस्ते स्थादिति वेदानुशासनम्: ||
प्राचीनावितादि क्रुष्: ......
...... स्थादिश्रेष्ठं वक्तुतं तत्तं चोतमम्: ||
दोतिकाः यथेनै चेवाहृत्यकारितम्: ||
मन्त्रिरेन व्याहृतीभिष्म-ब्राह्मणम्: ...... ||
यज्ञोपवेशतंत्वम्: ब्राह्मणं स्वातक् च परम्: ||
तदेवतद्विंश: प्रेक्षां धर्मशास्त्रं सुपावनम्: ||
मार्कण्डेयेन कथितं......:तत्: ||
The sages under the leadership of S‘aunaka approached Mārkaṇḍeeya with a request to expound the dharma in its various aspects to them as they considered him specially qualified to give such an exposition by reason of his familiarity with the founders of Dharma, his knowledge of the various kalpas through which he had lived, his knowledge of the Vedas and their esoteric meaning and the like. This furnished the occasion for the Smṛti to be written down.

There is only one manuscript of the work in the Adyar Library and manuscripts of the work do not seem to be available elsewhere. Professor Kāne’s History of Dharma Sāstra mentions a Mārkaṇḍeeya smṛti as a work quoted in the Mitākṣarā and the Smṛticandrika. Aparārka quotes from Mārkaṇḍeeya. The Nāradīsmṛti which records the tradition of the various recensions of the Manusmr̥ti, each succeeding redaction being an abridgment of the previous work, mentions a Mārkaṇḍeeya as a writer on Dharma. According to this tradition Manu wrote his Dharmasāstra in 1080 chapters and containing one-hundred-thousand verses and gave it to Nārada. Finding the work too big for study by mortals, Nārada abridged it into 12,000 verses and taught it to the sage Mārkaṇḍeeya. He also found the size of the smṛti to be too big in relation to the length of the life of men and further reduced it to 8,000 verses. This reduced version he gave to Sumati Bhārgava who also out of a similar motive still further reduced the size of the work to 4,000 verses. The present Nāradāsmṛti deals only with the vyavahāra content and is considered to be the ninth section of the original Nāradāsmṛti which is now considered to be lost. Thus Mārkaṇḍeeya as a writer on Dharmasāstra is located between Nārada and Sumati Bhārgava whose recension of the Manusmr̥ti is now available in print. It is interesting to observe that the Nāradāsmṛti quotes the first verse of the recension of

1 pp. 604 and 723.
2 Yājñavalkya, III, 19.
4 Nāradāsmṛti, edited J. Jolly, 1885, Calcutta, p. 2.
5 Jolly, Law and Custom, p. 49.
Sumati Bhārgava and this verse agrees, with variations, with the beginning of the present recension of the printed texts of Manu.

The text in the Nārada Smṛti reads:

\begin{verbatim}
सुमितिरपि भागव: तस्मादशाय तद्विवायुर्साद्ययसि: शक्तिः मनुया-
णामिति चतुर्भि: सहस्रे: संविक्षेप | तदे तत्तु पित्रमनुया हार्थीयन्ते विस्तेरण
शतसहसं देवगुन्धवाद्य: | तत्रायमाख: छोक: |

आसौपदेन तमोभूतं न प्रज्ञावत भिकिचन |

तत: स्वयमुः भगवानु प्रादुरासीचतु मुख: ||
\end{verbatim}

\textit{Manu Smṛti} 1, 5 and 6.

\begin{verbatim}
आसौपदेन तमोभूतम प्रायनातमलक्षणम |
अप्रत्यर्पविजेयं प्रमुतमिव सर्वत: |

तत: स्वयमु: भगवानप्यतो व्यञ्जनिदम: |

महाभूतादिद्वृत्तोज: प्रादुरासीचमोल: ||
\end{verbatim}

The portion in thick type of the quotation from Manu corresponds with the verse cited under Nārada as being the first verse of the recension of Sumati Bhārgava.

There is a second manuscript in the Library with title \textit{Mārkaṇḍeyasmṛti-viṣayanukramanički} in paper and containing 15 pages of matter, written in Devanāgari. It simply mentions the marginal headings of the titles found in the original smṛti and agrees with the Telugu manuscript described above.

Aufrecht, (CC, 1, p. 453a) notices a writer Mārkaṇḍeya on dharmas'āstra as quoted by both Vijñānesvara and Mādhavaśārya. But no work of the title \textit{Mārkaṇḍeyasmṛti} is mentioned.

A detailed study of the smṛti is reserved for a future occasion and will be published in this Bulletin.
I. THE GOVINDACARITA OF VĀSUDEVĀ

The Govindacarita is a poem which in ten cantos describes the many incidents in the life of Śrī Kṛṣṇa. There is a palm-leaf MS. of the work in the Adyar Library, and this bears the shelf-number XXI. P. 31. It is fairly old, worn-out and injured, but is in good condition. It is written in a small hand in Malayalam and the writing is good. There are 6 to 7 lines in a page. Size, 7″ × 1.25″. The codex is complete and is inked.

To the colophons of the poem, especially of those of Cantos III and X, we owe the information that the author is Vāsudeva:

\[ \text{Iti Vāsudevakṛtan Govindacarite trītyas sargan} \]
\[ \text{Iti Vāsudevakṛtya Govindacarite dasamās sargan} \]

Vāsudeva seems to have written the poem at the instance of a King Ravivarma who belonged to the Prakāśa family of Kerala, and who was known in his days both for his wealth as well as learning:

\[ \text{अस्ति श्रीमतप्रकाशनवंशमकङ्कितभूषणम्} \]
\[ \text{रक्षम् महीपाल: सतं सुकृतमाधुरी} \]
\[ (\text{यं सर्वं)} \text{गुणसंपन्न समाधिय सरवली} \]
\[ \text{श्रीक नस्समरसा जातु प्रियबेकुण्डमाश्रयो} \]
\[ \text{तस्य अर्थमिति: प्रीत्ये गोविन्दचरितं वयम्} \]
\[ \text{भृगुस्कंधिय सुतं प्रसाददन्तिवह देशिकا:} \]

1 In the description of this Malayalam MS. I have been assisted by Mr. K. Kunjunny Raja, M.A., Research Student in the Sanskrit Department of the Madras University; there are two MSS. (R. 76 and D. 11838) of the poem also in the Govt. Oriental Library, Madras; the latter is complete; the former is complete for the first four Cantos and breaks off in the middle of Canto V.

2 fol. 13 b.

3 fol. 50 a.f.

4 In Malayalam this means the ruler of the Veṭṭat kingdom.

5 Adyar Library MS. XXI. P. 31, Verses 4 to 6.

6 These letters are eaten away by worms in the Adyar MS. I fill them up with the help of the MS. (R. 76) in the Govt. Oriental MSS. Library, Madras.
Written in a simple language it seems to be primarily intended for the young student or the beginner who would aspire to get acquainted with the rudiments of the language. The two opening verses\(^1\) may well serve as a sample of the style of the poem:

\[
\begin{align*}
&\text{श्रीमती सूरसेनेशु बभुवातीवपावनी}\ |
&M\text{युरा नाम नगरी यदृन्नां पुण्यकर्मणाम} \ |
&\text{उपरियो नृपस्तम्यां वसनू राज्यपालयत} \ |
&\text{अनुजेन सह श्रीमान् देवकैन महात्मना} \ |
\end{align*}
\]

It appears that our author is identical with him who may probably be responsible in common for the *Saṅkṣepabhārata* and the *Saṅkṣeparāmāyaṇa*. Not only do both these poems mention *a Vāsudeva as their author, their introductory verses even resemble quite closely those of our poem. In fact, the former * of these has the following introductory verse in common with our poem *:

\[
\begin{align*}
&\text{कुन्दस्यून्नमनोहरितमन्दहसाविराजितम्}\ |
&M\text{नन्दगोपकुलोत्समिन्दिरारमणं भजे} \ |
\end{align*}
\]

The second of the introductory verses of the *Saṅkṣeparāmāyaṇa* runs:

\[
\begin{align*}
&\text{रामस्य चरितं पुण्यं सङ्क्षिप्तम् वदतो मम} \ |
&M\text{वाल्मीकिमुख्या गुरुः प्रसीदन्तु दयाचवः} \ |
\end{align*}
\]

It is really hard not to notice its resemblance to the following two verses from the *Saṅkṣepabhārata* and the *Govindačarita*:

\[
\begin{align*}
&\text{Yad etad viśtam ceteśāṁ pāṇḍavāni mahatmanām} \ |
&M\text{Seyam etadṛṣṭi kāpi vāsudevasya nirmith} \ |
\end{align*}
\]

And the colophons of the *Saṅkṣeparāmāyaṇa* (R. No. 2969 of the Govt. Oriental MSS. Library, Madras) run: *Iti vāsudevaviracita saṅkṣepaṁ māyaṇe . . . . sargah.*

\(1\) *Adyar Library MS.* XXI. P. 31, verses 7 and 8.
\(2\) The penultimate verse of Canto V of the *Saṅkṣepabhārata* (R. No. 2895 of the Govt. Oriental MSS. Library, Madras) reads.

\[
\begin{align*}
&\text{Yad etad viśtam ceteśāṁ pāṇḍavāni mahatmanām} \ |
&M\text{Seyam etadṛṣṭi kāpi vāsudevasya nirmith} \ |
\end{align*}
\]

And the colophons of the *Saṅkṣeparāmāyaṇa* (R. No. 2969 of the Govt. Oriental MSS. Library, Madras) run: *Iti vāsudevaviracita saṅkṣepaṁ māyaṇe . . . . sargah.*

\(3\) Verse 3 in the MS. mentioned above.
\(4\) *Adyar Library MS.*, verse 2.
In another poem, the *Kalyāṇanaiṣadha*, also composed under the patronage of King Ravivarma of *Prakāśa* by an author whose name is not given, we read the verses:

अस्तित देववर्णाण्यो भीमभूपजयाहितः।
प्रकाशराजो धर्मात्मा गविवर्मान्दलोज्जवलः।
तत्प्रील्ये कौन्तिदाश्च नवहस्य चरितं महत्।
सम्प्रदायोः प्रसीदन्तु व्यासाया गुरुवो मम॥

If the second of these verses can be admitted to be similar to the verses considered just above, and if the name of the patron of this poem which seems to be the same as that of the three poems noticed already can be an additional argument in support, it is possible to infer that the *Kalyāṇanaiṣadha* may be another poem of our author.

And if common patronage is, by itself, sufficient evidence for common authorship, then the *Svetārṇyastuti* is a fifth claimant in this connection. This is a panegyric on Śiva worshipped at the temple at *Svetārṇya* and the second verse at the beginning speaks of the work being written at the instance of a King Ravivarma of *Prakāśa* who is very likely the same as the patron of our author:

श्रीमान्तुलस्यत्वः सिद्धेश्वरपदवीनियांविनीर्रो वै श्रीं
यो जागति जगत्प्रकाशामहिंसा वीरः प्रकाशेश्वरः।

1 *Saṅkṣepabharata* (MS. mentioned above), verse 7.
2 This verse has been cited *supra*.
3 There is a MS. (No. R. 2972) in the Govt. Oriental MSS. Library, Madras.
4 Verses 2 and 4.
6 This is the same as *Triprangot* in *Veṭṭattunāḍ* (*Prakāśa* Kingdom).
Besides these I know of no other work which can have been composed by our author. I cannot see the "similarity of idea and expression" which Mr. C. Sankararama Sastri sees between the Rāmakathā, the Saṃkṣepārāmāyaṇa and the Saṃkṣepabhārata. The resemblance is to me too faint and uncertain. This position of Mr. Sankararama Sastri is, however, quite convincing to Mr. K. Rama Pisharoti in whose view the same author composed two more works even, viz., the Bhṛṅgasandes'a and the Vāsudeva-viṣṇuja. I find that Mr. Pisharoti adduces no evidence whatsoever in support of his statement. It is almost a dogmatic assertion that he makes, and, since obiter dicta are not arguments, too much importance need not be attached to it.

Concerning the date of our author, it seems to me to be determinable with any measure of certainty only after his patron, King Ravivarma of Prakāśa, is identified.

II. ANOTHER ALLUSION TO THE GUṆAPATĀKĀ

Supplementing the references to the Guṇapatākā recorded by Mr. P. K. Gode, it was pointed out by Dr. V. Raghavan that both Daksināvatranātha and Pūrṇasarasvati must have been aware of this work, for they cite the following verse from it:

---

1 Introduction to the Ramakathā of Vāsudeva (Sri Balamanorama Series No. 11, Mylapore, 1929), p. 10.
3 Ibid., p. 798.
4 The Verse Kundasūna etc., found at the beginning of the Saṃkṣepabhārata and our poem, is found also at the beginning of the commentary on this poem, composed by the author himself. It is thus possible that the Vāsudevavijaya and its commentary may also belong to our author.
5 IHQ., 1941, XVII. 82 ff.
6 Ibid., 1942, XVIII. 166; also H.G. Narahari, Ibid., 1943, XIX. 187.
Recently Mr. E. V. Viraraghavacharya of Cocanada has drawn attention to the fact that Mallinatha cites the same verse twice, once in his commentary on the Raghuvamina and another time while commenting on the Meghaduta.

I write this note only to point out another writer who also recognizes this verse as found originally in the Guṇapata. I refer to Indrakaṇṭi Nārāyaṇabhaṭṭa who is the author of the siddhāṇjana, a commentary on the Naiṣadhacarita of Śri Harṣa. Towards the end of this commentary on verse 38 of Canto I, we read:

\[
\text{तथा चौत्त, गुणपताकायायम्} \\
\text{वियोगे . . . . . . . . सद्भानभवन} \\
\text{तत्क्षितः कमे . . . . . . . .} \\
\text{. . . . . . . . . . . . . . स्पर्शनमिप} \\
\text{. . . . . . . . . . . . . . कथित: ||}
\]

Since the author of the siddhāṇjana is later than Mallinatha, it is quite probable that he owes the citation to his illustrious predecessor. Even if this be the case, we have here one more reference to the Guṇapata, and an additional testimony in support of the statement that the verse viyoge etc. belongs to this lost treatise on Erotics.

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1 This is the citation in Daksināvatānatha's commentary on the Meghadūta. Purāṇasarasvatī's version of the verse given in his commentary on the Malatimādhava has a slightly varied reading.

2 Prācyavāṇi (April 1944), I. 107 f.

3 There are a few variant readings here.

4 There is a palm-leaf MS. (XXX. L. 17) of this commentary in the Adyar Library. I have described this MS. in the last issue (February 1945) of this Bulletin.

5 Adyar Library MS. XXX. L. 17, fol. 49 b.

6 H. G. Narahari, Adyar Library Bulletin (February 1945); IX. 24.
Mayūrasandesā, by Udaya, Edited by Dr. C. Kunhan Raja. Oriental Book Agency, Poona, 1944.

The 'Sandes'ā-kāvyas may be regarded as a unique product of Indian poetic genius. The delightful literary 'motif' of a messenger of love—mostly non-human—is found, albeit rarely, in several literatures of the world. But entire poems, developing this 'motif' in various ways, are peculiar only to Indian poetry. Indeed one of the brightest gems of lyrical poetry in Sanskrit, namely, the Meghadūta of Kālidāsa, belongs to this type of literature. The Meghadūta soon became a standard work of its kind and came to be largely imitated, in style as well as in substance, by several later Sanskrit and modern Indian writers. From the information about the Sandes'ā-kāvyas, which is at present available, it would appear that South Indian poets, particularly the poets of the Kerala country, were specially fascinated by this form of literature, and frequently used it as a vehicle of their literary expression. They have composed beautiful Sandes'ā-kāvyas in Sanskrit as well as in their own vernaculars. The model of all such kāvyas is invariably the Meghadūta of Kālidāsa.

Of course many of these works, like the Mayūrasandesā, do display great ingenuity on the part of their authors in the selection of the messenger, as also originality of treatment and remarkable power of nature description. It may further be pointed out, in this connection, that apart from the highly poetical imitations of the Meghadūta, there are to be found, in some modern Indian literatures, delightful parodies of that model Sandes'ā-kāvya.

The present edition of the Mayūrasandesā is based on a Devanāgari transcript prepared from a palm-leaf manuscript in Malayalam characters, which belonged to the Nareri or Kūdallur mana in Malabar. The best efforts of the Editor have not made it possible for him to trace the original manuscript itself. In spite of this paucity of material, it must be said to the great credit of the Editor, Dr. C. Kunhan Raja, that he has succeeded in presenting a very accurate and readable text of the poem. He has
strictly adhered to the principles of textual criticism and the emendations suggested by him, which are not many, and which are mostly necessitated by original scribal errors, are quite satisfactory. Even a casual glance through some passages of the poem is sufficient to convince the reader of the remarkable literary craftsmanship of the poet. The Editor has thoroughly studied the poem from this point of view and has included in his introduction (xlvi ff.) an excellent appreciatory note, wherein he has drawn the pointed attention of the reader to the poet's superb style and his sense of artistic unity in the whole poem. At the same time the editor has not been blind to the defects in the poem, stylistic and otherwise. Such works, which are modelled on the Meghadūta, are bound to be more or less conventional in their character. We find the same thin story-background, the same mandakrānta metre and the same sort of description of the route to be followed by the messenger. The poet shows but little originality in these matters. One also comes across a few cases of Yatibhaṅga and the use of unsanskritic words. But on the whole the reader is very well impressed by the literary merits of the work, which are by no means few, and is inclined to agree with the Editor when he says that the Mayūrasandesā is a very successful imitation of Kālidāsa. In his Sanskrit commentary, the Editor has restricted himself only to making the meaning of the verses understandable to the reader without much trouble. He has made no attempt at discussing points regarding rhetoric and grammar. He has, however, explained many important details about the poem in the brief notes, in English, given at the end.

But by far the most significant contribution that has been made by the Editor is the discussion about the personality and the date of the author of the Mayūrasandesā and the identification of several geographical localities which have been mentioned by the poet while describing the route of the messenger, mayūra. Apart from their value as fine specimens of literary craftsmanship, the Sandesā-kāv-yas are a great and important source of information regarding contemporary history and geography. So far as the Mayūrasandesā is
concerned, it may be said with confidence that Dr. Raja is certainly the best qualified scholar to properly evaluate the historical and geographical material available in the poem. His personal acquaintance with the Kerala country and his expert knowledge of all literary and historical traditions connected with that region have been of immense help to him in explaining correctly the several geographical and allied references in the poem. His note on 'The Route' therefore is very valuable. It would have been better if the Editor had included in the book a map of that region.

Very little is known from other sources about the author of the *Mayūrasandesa*. The Editor has taken, as his starting point, the information that one Udaya is the author of the *Kaumudi*, on the *Locana* of Abhinavagupta, which is itself a commentary on the *Dhvanyāloka* of Ānandavardhana. He has tried to prove that the same Udaya is the author also of the *Mayūrasandesa*. Another very common question in connection with a Sandesā-kāvya is whether the poet himself is the hero of the kāvya. Dr. Raja takes for granted that the hero of the poem, Śrīkaṇṭhorvīpati, is also the author of the poem and thus arrives at the equation that Udaya-kṣamābhṛt, who is suggested as the author of the *Kaumudi*, is identical with the Śrīkaṇṭhorvīpati. According to the Editor, Udaya is his real name and Śrīkaṇṭha is the hereditary family title. Further by a comparative study of the *Mayūrasandesa* and the Malayālam poems, *Unṇaṁniltsandesa* and *Candrotsava*, Dr. Raja has concluded that the author of the *Mayūrasandesa*, Udaya, belongs to the Manakkulam Family, in the Cochin State in the Malabar country, and that he lived round about 1400 A.D. The Editor, who happily belongs to the same Royal Family has marshalled these few facts about the authorship and the date of the work in an expert manner and, on the strength of the evidence that is now made available, one feels inclined to accept his conclusions in that regard.

It is not always that a 'Royal' poet gets a 'Royal' editor to edit his works. Such a happy chance has fallen to the lot of Udaya, to whose noble family Dr. Raja belongs. By this excellent edition of the *Mayūrasandesa*, written by his illustrious forefather,
Dr. Raja has at once redeemed himself of the $rśi-rṇa$ and the $pitr-rṇa$.

A word of sincere praise for the publishers, who have ventured to bring out this fine edition in these difficult times, will certainly not be out of place.

—R. N. D.

_The Racial History of India_ by Chandra Chakraberty, Vijayakrishna Bros., 81 Vivekananda Road, Calcutta, Price Rs. 5.

Mr. Chandra Chakraberty is already known as the author of several books one of which the _Ancient Races and Myths_ was reviewed in this Bulletin in Vol. VII, part 2, (pp. 135-6). Within a compass of 360 pages of closely printed matter the author has tried to analyse the integral components of the racial complex of India with their historical background. In such an attempt, he has brought out a wealth of material in the discussion of the problems, not only in relation to the history of our country but also in relation to the history of the neighbouring countries in Asia and Europe, under the several heads of the twelve chapters comprising the work.

The times are indicative of the forces which they release in all walks of life. The last century saw the birth and establishment of nationalism and nationalistic ideas combined with the forces of Democracy, Liberty, Equality and Fraternity. National states replaced older units and national economic policies started the questions on _Free Trade and Protection_. But the development of science and the integration of society into a single unit considered not from national standpoint but from the wider international outlook, namely that of mankind, has replaced the former in the Twentieth century. The reconstruction of the new world will be ordered by a world organization and the International monetary organizations are already in sight. The slightest fluctuations in the markets of New York are already reflected by corresponding oscillations in the local markets throughout the world. No country can stand as an isolated unit under the present conditions. History which is a record of all the transactions of the several peoples must naturally veer round the present
tendencies and the new outlook on the component parts of the racial elements in India must be influenced by historical and contemporary considerations. The expansion of India towards the east known as 'Greater India' is being studied in detail. The other side of the question is the sum of influences that Indian culture has contacted from outside in the west and the extent to which it has either given out to others or taken in from them. Mr. Chakraberty has tried to present a comparative and at the same a synthetic view of the problems arising from the study; and though it may be possible not to agree with all that he has stated, the book raises in the mind of the reader an interest in the problem and several ideas to pursue. Materials, anthropological, ethnic and historical have been brought to bear on the problems to prove the thesis that in this country the different racial elements live together in differentiated orders with intermingled intruding bands.

A. N. Krishnan


The report under review comprises the Malayalam official year of 1118 corresponding to 1942-43 and appears to be a fruitful year both in the matter of collection and organization. In the field of Epigraphy sixteen new inscriptions were added and the earliest of them in Vaṭṭeleuttu characters was found engraved on a four-faced pillar set up in the Muslim street, Teṅgāpāṭṭam in Vilvankot taluk. It is dated about the fourteenth century on paleographical grounds. Others are of more recent origin and beginning from 1587 A.D. come down to as late as 1885 A.D.

On the side of Art a unique discovery of the year is an illustrated manuscript of the Rāmāyana in palm-leaf. Such illustrated manuscripts are not uncommon and especially in this country the most captivating of pictures and carvings have been found on the wooden boards attached to manuscripts; and even carvings on ivory have been attached to them. Miniature paintings found in Gujarat and parts
of Western India come under the same category of illustrated manuscripts and some of these have been described in the reports of the Department of Archaeology, Baroda. The date of the manuscript under discussion is taken as early as 1453 A.D., as found from the colophon. The palm-leaf manuscript consists of 98 folia depicting the entire story of the epic. Of these, Bālakāṇḍa has nine, Ayodhyākāṇḍa 7, Araṇyakāṇḍa 18, Kiskindhākāṇḍa 8, Sundarakāṇḍa 12 and Yuddhakāṇḍa 42 panels, thus making a total of 96. The figures in the manuscript are drawn in simple outline and throb with life and delicate elegance and bear the impress of subtle workmanship. They have a quiet restraint and each scene is a visible pageant of a whole story. Picture 40 of the Yuddhakāṇḍa under the caption Rāmesvāra shows that the legend of Rāma worshipping Mahādeva at Rāmesvāram must have had a traditional background at the time when this picture was being delineated i.e. 1457 A.D.

Another relic found is an image of Subrahmanya in standing pose and exhibiting several differences in style from the ordinary Subrahmanya images. Mr. Poduval assigns this to the eleventh century A.D.

The Numismatic section of the report gives a classified list of 2100 coins in gold in the custody of the Government of Travancore which range from the coins of Augustus to those of the rulers of Vijayanagar in its decadent days under Raṅga Rāya. These were exhibited at the time of the Indian Historical Records-Commission which met at Trivandrum in December 1942 and form an important addition.

Discoveries of an epoch-making character are not made every year even in vast stretches of country and the observation must hold good in a greater degree to local areas like Travancore. Still, the record of work presented in the report under review shows that new finds are possible even in an old area like Travancore; and it seems that a thorough and systematic survey of the materials in the state is likely to yield results of a far reaching nature. We hope that the future reports will continue to be equally interesting.

A. N. Krishnan
For us to have a fuller account of Sanskrit literature than at present, it may still take a good many years, even a few centuries perhaps. The many books that have so far been published form only a tiny percentage of what can still be made available from the different collections of manuscripts spread out all over the world. Even regarding manuscripts, what is now available of them forms only a very minute fraction of what should have been once available. During the long and chequered history of this unfortunate country, many manuscripts have been burnt by invading hordes, and many have been washed away or drowned in floods. Some have no doubt luckily survived all these kinds of misfortune, but many of these suffer on the other hand from obscurity. They are still either hidden by jealous guardians who are only blindly conscious of their value, or neglected by ignorant custodians who have no idea whatever of their worth.

It is thus with no small amount of satisfaction that the world of scholars received the announcement of the Government of Bikaner in April 1939, throwing open the Library of His Highness the Maharaja to "Research Scholars all over the country." Arrangements were also made then to reorganize the Library, and in this the Government sought the assistance of Professor C. Kunhan Raja, M.A., D. Phil. (Oxon.), Head of the Department of Sanskrit in the University of Madras. Work of this kind requires considerable previous experience, and the choice could not have fallen on better shoulders than those of Professor Kunhan Raja who is the Editor of the New Catalogus Catalogorum which is being prepared by the University of Madras, and to whom another ancient Library in India, the Adyar Library, which is perhaps next in age only to the Library of the Asiatic Society of Bengal, owes much of what it is now. It is just five years since he undertook the task, and already much has been accomplished. The Library, now called the Anup Sanskrit Library after Maharaja Anup Singhji of Bikaner, has been completely reorganized. It has even begun its literary output.
Two Series of publications have been introduced, the Ganga Oriental Series for Sanskrit works and the Sadul Oriental Series for works in Rajasthani and Hindi. In the former of these two Series, two works have already come out, and a dozen more are in progress; and almost the same number of publications are in progress in the latter also to which we already owe the Gitmanjari, a small volume of beautiful bardic songs in old Rajasthani. The literary programme of the Library includes, besides these two Series, the publication of two Catalogues, one of the Sanskrit manuscripts in it and the other of the Rajasthani manuscripts. The Library can thus be said to have started its work in right earnest.

Full sixty years have passed and more since the late Rajendralal Mitra prepared his Catalogue of Sanskrit MSS. in the Library of His Highness the Maharaja of Bikaner which was published by the Government of India from Calcutta in 1880.

Out of over 10,000 MSS. the Library is now found to contain, only 1547 MSS. are described in this Catalogue, while 247 more are noticed in a very brief manner. There are also a number of wrong entries in it. The Catalogue is thus not only incomplete but even inaccurate. Rajendralal Mitra cannot be entirely blamed for this, seeing that his acquaintance with the Library was only second-hand and that he had also to work from inadequate material. Some "stitched volumes and a mass of loose papers," reported to be the earlier work of a Harischandra Sastri, were handed over to Rajendralal Mitra as the basis for his work; and from the description which the latter gives of the contents of these, it is clear that the Sastri was most unsuited to the task entrusted to him. Not only was he unprincipled in method, his ability also was very poor. Many a work he attempted to describe, it is patent, was not at all understood by him. Faced with such a severe handicap, it is only to be expected that the late Rajendralal Mitra could not make his work as satisfactory as it might have been were circumstances more favourable. A reliable and complete Catalogue of the Library was thus long in need.

The volume under review is the first fasciculus of the New Catalogue which is designed to give a complete and accurate
account of the Sanskrit MSS. in the Library. It will be seen that in its preparation the plan originally suggested by Bühler to the Government of India has been followed with better results. There is no intention even now to give an elaborate description of each and every manuscript in the Library. Those that will have such a privilege are the few, the rare MSS. of the Library about which Indologists can get fuller information no where else. Such a Catalogue has been rightly postponed for the present when the aim is first to give an account of what the Library possesses. The Descriptive Catalogue is the subsequent step where individual MSS. will have to be very closely evaluated. The present Catalogue is only a “Classified List.” In six columns whatever relevant information is available regarding a particular MS. is given. We thus know the names of the work and its author, and the number of folia that the codex contains. Where available, the date of the MS. and the name of the owner are also given.

The last column is intended to give any extra information that may have to be added in the case of some MSS. This “List” will be issued in fasciculi of one hundred pages each. The first of these which is now before us gives us an idea of 1340 MSS. in the Library. These comprise the collections in the branches of Samhitās, Brāhmaṇas, Upaniṣads, the Vedāṅgas, the Itiḥāsas, the Purāṇas and a portion of the Bhagavadgītā.

Beyond the fact that, in some cases like pp. 10 and 20, the date can be definitely given as Śaka 1568 and 1540 respectively, there is nothing that is left to be desired in the make of the Catalogue. The editors deserve the warmest congratulations on so splendid a piece of work. The printing and get up are very good and reflect great credit on the Government Press, especially in consideration of the fact that the Press had no such experience before. We anxiously await the appearance of the remaining portions of the Catalogue of the Anup Sanskrit Library which now proves to be easily one of the richest and most valuable collections of MSS. in the World.

H. G. NARAHARI

Under the wise guidance of Mr. Munshi a new plan for writing the history of Gujarat in four volumes has been drawn up and the volume under review is the first of the series and relates to the prehistoric period. The second will cover the period of Aryan expansion and consolidation from B.C. 1000 to 550 A.D. The third volume dealing with the period of the Imperial Gūrjaras from 550 A.D. to 1300 A.D. is expected to follow the first volume shortly. The fourth volume dealing with the cultural and social side along with the second volume is expected to appear somewhat later.

The incentive to rewrite the history of Gujarat arose in the mind of the Editor even as early as 1922 when his work Gujarat and Its Literature was published. All standard works on the subject dated back to fifty years and the accumulation of fresh material in the interval changing several of the views that have been adhered to and combined with the absence of a comprehensive history of Gujarat should justify the venture.

A re-examination of the facts necessitated further study and rearrangement of the earlier conclusions in the light of fresh material. The scheme found in the work under review is a result of mature thinking based on the above considerations and well worth the trouble. The unfolding of the history of Gujarat is looked at from a new perspective and a new unity of purpose and achievement are found in the old Gūrjaradesa ruled by a series of emperors whose military and political achievements have few rivals in history and whose imperial sway was as extensive as that of Śri Harsa or the imperial Guptas (p. iv).

The work contains three sections—the first section containing three chapters written by three different scholars and dealing with the Geology, Pre and Proto-History and the Early Sub-divisions of Gūjarat. The second section deals with the Āryans Pre-Vedic and Vedic in Gūjarat and is already treated in an earlier work of the Editor, Early Aryans of Gūjarat. The historical material in

\[\text{This was reviewed in this Bulletin, in Vol. VI, pp. 325-327.}\]
the purāṇas is laid under contribution in greater measure than has hitherto been the practice, as till now they have been looked upon with some suspicion. Mr. Munshi concludes that "The original race which threw up the Sumerians and the people of the Indus civilisation came from the Indo-Persian tract which must include the Indian west coast and the Indus Valley" (p. 37).

The third section by Dr. A. D. Pusalkar dealing with the Post-Vedic Aryans treats at length about the Yādavas and the historicity of Śrī Kṛṣṇa and the third chapter concludes with the Mahābhārata war and its repercussions on later Gujarati and Deccan history. On the whole, the work under review seeks to solve important problems with the aid of the materials available at the present time and re-survey old conclusions with great credit and force. The success of the plan is also the measure of its real worth.

A. N. KRISHNAN


This is the ninth volume in the Annamalai University Sanskrit Series, which has already been well known in the world as having included in itself many very valuable works in Sanskrit. The author is a teacher of many years experience and a great authority both in Sanskrit and in Tamil. His contributions to scholarship through his many publications have established a name for him among Orientalists.

The present volume containing the first three Āhnikas of the first chapter of the great Mahābhāṣya of Patañjali is based on lectures delivered in classes for advanced students and is meant primarily for the use of advanced students of Universities. Yet it has a far wider appeal. After a fairly elaborate Preface covering about fifty pages, the text portion of the book follows, and there are indices for the words of the Mahābhāṣya and for important
expressions. The elaborate Preface is preceded by a Tabular Statement showing the number of Śūtras in each Pāda of the Aṣṭādhyāyī, the number of Śūtras reviewed by Vārtikakāra or Vārtikakāras, Bhāṣyakāra etc. a map of ancient India, Bibliography and Abbreviations, a Foreword by the late Mahamahopadhyāya Prof. S. Kuppuswami Sastriar, a homage to the Ācāryas and a picture of Patañjali in the presence of Lord Naṭarāja.

The Preface enters into very minute details about a large number of problems regarding *(a) Pāṇini* : his birthplace, his authorship of supplements to the Aṣṭādhyāyī like the Dhatupātha, Gāṇapātha and Unādis, his knowledge of the Vedic texts, the plan and the principle of composition in the Aṣṭādhyāyī, the other works of Pāṇini : (b) Kātyāyana, the author of the Vārtikās ; (c) Patañjali, the author of the Mahābhāṣya.

In dealing with the problem of Pāṇini, I take the liberty to refer to a small point that has been raised in the Preface and of which I had some doubts even before. There is a passage in the Mahābhāṣya which reads: ākumāram yas'ah pāṇineh. It is usually interpreted as meaning that the fame of Pāṇini spread even among children. This is how the passage is interpreted by Kaiyata also, who says: kumārān api yas'ah prāptam ity arthaḥ (under 1.4.89). There is a possibility of the passage meaning that Pāṇini acquired fame even from his childhood and the wording of Kaiyata may be kumārād api. I do not ignore Li-tsin's statement that children of eight years of age begin to study Pāṇini and the possible relation of this statement to the tradition of Pāṇini's fame having spread even among children. I simply draw attention to a point that needs scrutiny.

The text portion of the book starts with a short Introduction. Then a portion of the text of the Mahābhāṣya is taken up, and it is explained in very lucid language. The explanations are very critical and the author goes minutely into the meaning of the passages. Neither a technical knowledge of the subject of grammar nor any acquaintance with Sanskrit is needed by any educated reader with a standard of mental culture to understand the explanations.
The study of ancient Indian literature has been undertaken from the point of view of a rigid antiquarian by scholars, and it has been taken as an axiom that ancient Indian literature represents an earlier stage in the evolution of human civilization. Man's life contains both a subject and an object aspect. Whatever be the growth of the object aspect in modern times, no one can deny the great advance made by ancient Indians in the growth of the subject aspect of man. The Mahābhāṣya shows to what heights human intellect can rise. It is also assumed as an axiom in modern times that critical examination of subjects started only in recent times and that the ancients indulged in speculations devoid of rationalism. The Mārkābhāṣya will give the right reply to this criticism.

Through this work, Prof. Subrahmanya Sastri has opened up the gates of a vast region to the modern world that has till now been denied access to it through the difficulty of the language. Even scholars in Sanskrit and specialists in grammar find it a difficult task to understand the Mahābhāṣya. When once a man is able to understand the work, he begins to consider it the greatest joy in life and the greatest privilege and triumph.

We heartily congratulate the professor on his accomplishing this great task; we welcome this publication and we eagerly await the completion of the work.

EDITOR

Bhagavadgītā and Indian Philosophy by Mahamahopadhyaya Ananta Krishna Sastri, Calcutta University; Bharatiya Vidya Bhavan, Bombay, 1944.

This is the fourth in the Bhāratiya Granthāvali. In this small volume the author condenses the ten commentaries on the Bhagavad Gītā published by the Bharatiya Vidya Bhavan. The presentation of the contents of the various commentaries has been done in very simple Sanskrit. In so far as the commentaries could be understood in their original form by the Sanskrit-knowing people, perhaps it would have been a more useful undertaking if the contents had
been presented in English so that a wider public could have made use of it.

**Editor**

*Laghumānasa of Muṇjalaśārya* with the commentary of Parames'vara, Anandasrama Sanskrit Series No. 123, 1944. This is a small work on Astronomy written in the ninth century. It contains six sections called Adhikāras: they are Madhyamādhikāra (10 stanzas), Sphuṭagatyadhikāra (7 stanzas), Prakirṇakādhihikāra (4 stanzas), Tripras'ṇādhīyāya (9 stanzas), Grahaṇādhyāya (20 stanzas) and Saṅkīrṇādhyāya (10 stanzas). The work shows certain discoveries which ancient India had made in Mathematics.

The full value and importance of such a work can be appreciated only in comparison with modern mathematics, and as such, presentations of such works in a modern language, preferably in a language like English that is known throughout the world would be a great and useful undertaking. This is a welcome addition to the many important works that have already appeared in this Series.

**Editor**

*Sambhandhanīrṇaya of Gopāla Nyayaśācārya*. Poona Oriental Series No. 85, 1944. Price Re. 1-4-0.

This is a small work dealing with the problem of marriage, according to ancient Śāstras. It treats of problems connected with the marriage like Gotra and Pravara (both for Brahmins and for others), relatives, the nature of marriage, the various kinds of marriage, evils of Parivedana (marriage of a younger brother when the elder brother remains a bachelor) etc. There is a small Introduction and three appendices giving an index of the anonymous verses quoted in the work, the list of technical terms and the authorities cited in the text.

**Editor**
Rāsalilā by Dr. V. Raghavan.

This is a very small drama dealing with the sports of Śrī Kṛṣṇa with the Gopis. It was written for presentation from the Madras centre of the All-India Radio in this year. The author is a young scholar of talents in many directions and is a good student of literature and music. The Sanskrit is simple and correct and the style is lucid and elegant. In this small work he shows his command of the language and his capacity to write enjoyable poetry.

EDITOR

OBITUARY NOTICE

PRINCIPAL V. K. RAJAWADE

The passing away of Principal V. K. Rajawade on 17th December, 1944 at the age of 85 removes from the midst of Oriental Scholars one who has contributed not a little to Oriental studies and research both by his organizing capacities and his talents for original studies and research. Vedas, especially the Nirukta, was the particular field in which he worked in his life. After a short service as Professor of English in the Dayaram Jethmal College at Karachi, he sacrificed this post carrying a high salary, and worked in the College maintained by the Deccan Educational Society at Poona. He retired in 1914 owing to weak eye sight. Later he worked as Principal of the M.T.B. College at Surat from 1921 to 25. The last 30 years he spent in scholarly pursuits. His Words in Rigveda and his editions of the Nirukta reveal his scholarship and critical faculties. Born in 1859, he lived to the very advanced age of 85 and worked hard throughout his life in spite of failing eye sight. He was one of India’s greatest scholars and ranks along with Bhandarkar and Ganganath Jha among the great scholars in the world. His name is closely associated with the Bhandarkar Research Institute and the Vaidika Samsodhana Mandal, both at Poona. He was connected with the organizing work of these Institutions and also with their literary work.
Dr. GEORGE S. ARUNDALE

(Born on 1st December, 1878)

President of the Theosophical Society

21-6-1934—11-8-1945

passed away early on Sunday the 12th instant (12-45 a.m.) at the Headquarters of The Theosophical Society, Adyar.

The members of the Adyar Library place on record their sense of deep sorrow and profound loss.

A full obituary notice will appear in the next issue

THE ARUNDALE NUMBER
THE FUTURE OF INDIA

A PROPHECY

BY Annie Besant

Two views of India's future have been put forward: one, that India is effete and is passing into decay, to vanish as Babylonia and Egypt have vanished; the other, that she has a future greater than her past, and is destined to rise to a peak of dazzling glory, the Heart of the greatest Empire that the world has yet seen. It is the second of these two views that I have been doing my best to popularise as an inspiring Ideal during the last seventeen years, and it was for the helping of the realisation of this Ideal that I joined hands with others to found our beloved C. H. C.

The evolution of Humanity is guided by a mighty Brotherhood of Sages—of Rśhis, as They are called in India—who constantly watch over it, choosing Their agents; sending them hither and thither; mingling the blood of races to produce new combinations; building up Empires—by sending into birth in the chosen centres egos of advanced evolution—spiritual, intellectual, moral; pulling them down again; when their use is over, by withdrawing these egos and sending into them egos of low evolution; preparing for a foreseen end for hundreds of thousands of years; working out

1 First printed in the October issue, 1910, of The Central Hindu College Magazine. Reproduced here from Conscience of 26 September 1940.
the details of a mighty plan committed to Their charge. From time to time, when it suits Their purpose, They divulge a fragment of Their plan, that it may win conscious cooperation from the willing and the devoted. The present is such a time and a corner of the veil has been lifted.

Through much tribulation has India been guided for some five thousand years, in order that by conquests, colonisations, wars, tumults, and manifold grindings of the divine wheel, various races and sub-races might be mingled in the blood of her children, to enrich the current of her life. Long long ago a mighty Atlantian civilisation ruled in India, while, in a huge Empire, with its centre at Shamballa, the Aryan Root Race grew and multiplied under its Manu, and His Lieutenants, the Divine Kings, while He prepared and sent forth its sub-races to occupy and subdue the near and further West. Over it He watched, improving and refining, until—the dispersing work over—He sent it southwards gradually to occupy the land destined to be the cradle of the future Aryan Empire, carrying with it the tradition of a past Golden Age. Some mighty intellects He sent to India to take birth in it, to build its literature, and from time to time some lofty ego to inspire its spiritual life. Then He sent these intellectual giants to take birth elsewhere, in other branches of His Aryan Race, to develop many-sided capacities, to grow in different soils prepared to evolve definite characteristics; wherever they went, the nation in which they incarnated became the crest of the evolutionary wave.

Differentiation had done its work, and the time for re-integration began to dawn. Messenger after messenger was sent to the West, in order to permeate its turbulent civilisations with the higher spiritual ideas; splendid intellects were sent thither to lead it onwards to heights of scientific
knowledge and artistic achievement. In the nineteenth century the time had come for "a more sympathetic mutual understanding between East and West," between the elder and younger Branches of the Āryan family, and for this the Theosophical Society was founded; it was sent to bring to the West the forgotten spiritual knowledge of the East; to lead it to drink at the long-sealed Āryan wells; it was sent to recall to the East the memory of its own treasures, to revive Āryan ideals, to bring to it the accumulated treasures of western learning, to knit together its warring elements into a single nation, and above all to blend into one the eldest and the youngest children of the Āryan Race, the Indians and the English. On this union, close, brotherly, indissoluble, the future Empire depends. And it is inevitable. Those who strive against it will be eliminated, for the will of the great Father must be wrought out. The rebellious, the haters, the inciters to strife, will be scattered among other nations, among nations backward in evolution, where their unpleasant peculiarities may work less harm. When the union is accomplished, when the field is ready, then Vaivasvata Manu will send hither the master intellects of humanity, to raise the people composed of the best elements of His race to a dazzling height of glory, and the great Āryan Empire will stand revealed.

A splendid ideal, a glorious possibility; but let such possibility be the parent of duty . . . . Those nations only are worthy of freedom whose citizens have conquered passion and have achieved self-control. Only among such citizens, only in an India peopled by such men, could the centre of the Empire be established.

—ANNE BESANT
THE war is over. Twenty four issues of the Bulletin appeared during the war. Four issues have appeared with a reduced size. But the Bulletin managed to make its appearance on the dates printed on the cover sheet, without a single exception. The size of the Bulletin is gradually increasing and it is hoped that it will have its full size restored at an early date. Man may have increased his knowledge of and command over the objective Nature. But man has a "himself," and in comparison with our ancients, it is doubtful if man has advanced in his knowledge of that "himself." We have been working to bring to the notice of modern man the great achievements of the ancients in the field of this knowledge of "himself." We are hopeful that by a combination of the sciences that explore the objective Nature and Religions that investigate the subjective man, man will in future evolve a higher and nobler civilization. The great achievements of modern science must be an index of the possibilities of a search into the powers within man, and without this search and the possible fruits of such a search, the fruits of science may only bring further complications in man's life, as the destructive possibilities of weapons of war clearly show. Let us work towards the expansion of the man within in proportion to the expansion of his knowledge of the objective matter outside.

The English translation of the Sangitaratnakara for the first chapter with detailed notes is being issued today. The subsequent parts will appear in due course. The Prakritaprakasa of Vararuci with the commentary of Ramanivada is in the Press. The whole book will be issued at an early date. Owing to restrictions on publications, we had to suspend many activities. We are hoping to resume our literary activities soon.
HOSINGA RĀMA ALIAS MUGDALA

BY K. MADHAVA KRISHNA SARMA, M.O.L.

The name Mugdala and the surname Hosinga are not in vogue in the North. In two of his works, viz. the Tirthadarpana and the Sāntānakalpalatikā, Hosiṅga Rāma invokes Vyaṅkatesa:

Tirthadarpana:

कल्याणारूढग्रामाय कामितार्थप्रदायिने ||
श्रीमहारूढग्रामाय श्रीनिवासाय ते नमः ||

Sāntānakalpalatikā:

गणेशं व्यक्तेशं च सिद्धविद्विग्नयुतम् ||
नत्वा कल्पालों सम्बद्धसंतानस्य प्रतनयते ||

The reference is undoubtedly to Śrī Veṅkatesa of Tirupati.

A MS. of his Mahārūdrapaddhati was copied at Āduni in Sāṃvat 1749 (six years before the death of his patron Mahāraja Anup Singhji). From these facts we may surmise that the Hosiṅgas belonged to Deccan. This is corroborated by the prominent mention of Godāvari in his Tirthadarpana.

Hosiṅga Rāma was the son of Vīśvanātha and Bhavānī and the grandson of Mugdala. His Gotra was Jāmadagnya. Vīśvanātha and Bhavānī had six sons and one daughter. Of these the eldest son was Padmapāṇi. He was well versed in Vaidyaka. The second was Mugdala. Our author was the
third. He gives this information in his Cikitsāmālatīmālā. There is, however, no information given here regarding the younger brothers. One Devānanta was his Guru, to whom he pays homage in his Tīrthadarpana:

स्वर्गदिकारणं चेदं वाक्यपूर्णं सुसुगमित्वकम्।
देवानन्तमुरुरोषःस्वम्: पूजावैवेनाविष्ठत्॥

Aufrecht in his Catalogus Catalogorum mentions (I, 507) only one work of our author, viz. the Dānaratnā. Mitra wrongly notices it (p. 374) as a work written under the patronage of Bhūpasimha. Bhūpasimha is a mistake for Anupsinghji. The mistake has been copied by Aufrecht. Mitra notices only this. MM. Kane (Hist. of Dharmasāstra, p. 561) rightly mentions Anupsinghji as the patron of Dānaratnākara, but his description of Anupsinghji as a King of Jodhpur is a mistake.

The Anup Sanskrit Library, Bikaner, has ten works of Hosiṅga Rāma. These are:

1. Tīrthadarpana.
2. Srīvidyā Kāmyaprayoga.
3. Cikitsāmālatīmālā.
4. Amṛtamaṇjarī.
5. Santāna Kalpālatikā.
6. Dānaratnākara.
7. Anūpakautukārnava.
8. Vāyustutyanuṣṭhānaprayoga.
10. Mahārudrapaddhati.

Of these Nos. 3—10 were written under the patronage of Mahārāja Anupsinghji.

Tīrthadarpana. A work on Tīrthas. The river Gautamī (Godāvari) figures prominently here. There are two MSS in the Anup Sanskrit Library—Nos. 2274—75.
On fol. 136 the author mentions his preceptor Devānanta.

This contains nearly 700 Granthas. From the colophon it would appear that Rjuprayoga is a separate work based on the Tīrthaḍarpana; but in reality it is the last part of the latter. Compare the author's statement at the beginning:

Prakāśyate samyak tīrthaḍdarpanam

Srīvidyākāmyaprayoga. The MS. of this is numbered 8235. The work contains about 450 Granthas.

Cikitsāmālatimālā. MS. No. 3867. After salutation to Gañapati, Sarasvatī and Lakṣminārayaṇa at the beginning there is given the genealogy of Bikaner rulers. Here is an extract relating to Maharaja Karansinghji and Maharaja Anupsinghji.
Here the author gives some information about himself.

There is no mention of younger brothers. On fol. 110b there is quoted a work named Kaumāratantra by Rāvaṇasūlu. The work consists of thirteen Gucchas.
It is not known which of the two elder brothers was called Amriamanjaru also.

Amṛiamañjari. A work on Vaidyaka. The beginning gives the genealogy of Anupsinghji and describes his valour. It refers also to his defeat of Adallasaha and Kutupasaha.

Santānakalpalatiṅkā. There are three MSS. of this in the Anup Sanskrit Library—Nos. 4243—45, Nos. 4243 and 4244 are incomplete. This is also a work on Vaidyaka. The first verse makes obeisance to Vyankatesa. This is followed by the genealogy. Here also there is reference to Anupsinghji's defeat of Adallasaha and Kutupasaha and the help rendered by him to Dillisvara (Aurangazeb).

Dānaratnākara. MS. No. 1972. This is the sixth work to be written under the patronage of Anupsinghji. It is Hosiṅga Rāma's Magnum opus consisting of about 19,000 Granthas. The beginning of the MS. is very much damaged. It gives the genealogy of the patron, followed by an account of the five works already written under his patronage.

क्रृता पञ्चग्रन्थो राजनियोगतः
चमत्कारकरास्ते च यथा बुध्यन्ति सोज्जवलः

* * * *

प्रल्यान्यपूर्वः सहस्रयसंमितः
संतानविषये सम्यगसाहस्कोऽपि

* * * *
At the end:

Anūpaktuṭukārnava. MS. No. 4289. This is a Tāntric work following mostly the Nāgārjunīyasamhitā of which latter there is a MS. in the Library.

Vāyustutyanuṣṭhānaprayoga. MS. No. 7153. A small work in about 400 Granthas.
Ayutahomālakṣahomakotihomah. MS. No. 7363. A compilation from Sāntihemādri in about 400 Granthas.

Mahāruderapaddhati. MS. No. 7104. This is described as a part of the Santānakalpalatikā. The MS. written by S’rīmālikacara at Aduni is dated Samvat 1749.

At the end: इति श्रीमहाराजान्युपसिद्धान्या होसिद्धोपनामकह्रामविरचितां संतानकलपतां सदानुग्रानविधिः। छ. सं. १७४९ प्रथम माहपद-मासे जुलाई ८ भूमिवासरे लिपितं श्रीमाली कारण। मुकाम आदुरी। दी० मणिराम।

M.M. Kane (Ibid., p. 558) notices a Darsaśrāddha by our author.

Three Hosiṅgas are known to have been patronized by Mahārāja Anup Singhji, Hosiṅga Rāma, Kṛṣṇa and Tryambaka. About Hosiṅga Kṛṣṇa I have already given some information in the Adyar Library Bulletin. Tryambaka was his son. He wrote Sahasrārjunadīpadānaprayoga, of which there is a MS. in the Anup Sanskrit Library, Numbered 7003. This is written on the lines of his father’s Prasnasiddhāntamālā and contains mainly discussions of various Sāstraic topics, although the title is Sahasrārjunadīpadānaprayoga.

Begins:

श्रीगणेश्याय नमः। श्रीसरस्वत्य नमः। श्रीगुरुभ्यो नमः।

सर्वबिनीप्रहर्तरे सर्वसिद्धप्रदायकम।

सुरासुकाकृतजयं च तं बन्दे गणपनायकम। द१।

ढीलाविप्रहरिण। भवभवकेशेशंसंहरिणा।

मोहस्बान्तनिवारणेकपुटना ज्योतिर्मयेतामुन।

दीनं दीप्तं दयालुतं सुरसंरितींरे सदा वर्षिन।

ज्योतिर्योन तु दर्शितं मम पुनस्तपादपत्वं भजे। द२।
Here the author speaks of further discussion of the topic at a later place; but the work stops here. Probably he wrote another work or the reference is to his father's work Prasna-siddhāntamālā.
This seventh inscription of Rājarāja from the Sundaravarada-perumal temple and engraved on the same north wall belongs to the 25th year of Rājarāja and is an unfinished document. It records the gift of land by the Sabhā of the Big Seal (Perunūguri Sabhā) to the extent of two thousand kulīs for tiruccennadai to the deva in the Puruṣottama of the local temple. The four boundaries of the land so granted are mentioned in lines five and six of the inscription. The trust so created was to endure as long as the sun and moon endured. It was to be supervised by the annual committees. The land is not mentioned as a tax free grant and the expression irai-kāttu in line 7 may be taken to mean as paying the taxes properly.

The present text is edited from the estampages kindly lent by the Department of South Indian Epigraphy. No. 177

Tiruccennadai is explained as the provision of offering of Campā rice to the god in temples. The full term is to be read as மாவின்யகம் நோல். See Tamil Lexicon, Vol. III, p. 1902a.
consists of one estampage and the two stones on which the inscription is spread are clearly marked. The writing is very clear and artistic. The size of the letters is uniform and is noteworthy in contrast with certain others where the letters are very indistinct. The seventh line ends abruptly in the portion on the first stone on the left side in the middle with the letters *āṇḍu* (*ஏனு*), and the further portion cannot be surmised or reconstructed, as there is no further indication.

The references contained in the inscription in describing the limits of the land granted, require careful examination. They refer to transactions of a contemporary nature such as *immurai attīna-immurai* meaning *this time*. Of local interest is the mention of *Arunigampākkam Ūrirukkai* to the east of which lay the land that was granted to the *deva* in the temple. The two thousand *kulis* so mentioned were not to include certain portions which probably came within the limits mentioned in the inscription but which were excluded under the term *Nirāpāya-nila*.

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(1) ^1^ *Svasti S'ri [I] Tirumagalpolap peru nilaccelviyum* tanakke yuri maipūṇḍa mai manakkola Kan'talūr-cālai kalamaṟuttaruli Veṅgaī nādum Kaṅga pāḍiyum Nulăm

(2) papāḍiyum ^3^ *Taḍigaivaliyum Kollamum Kalin-gamum* endi s'ai-pukal tara Ilamanḍalamum Iraṭṭapāḍi Elarai yilakkamum tīṇḍīral

^1^ Grantha *Svasti S'ri*.

^3^ *Reads nta* with joint letter.
This is an eighth inscription of Rājarāja and comes from the same Sundaravarada-perumal temple and is engraved on the same north wall. The estampages supplied by the Department of Epigraphy consist of two portions one big and one small.

1 Grantha Rājakesari varma and Rājarāja.
2 25 and 154 in Tamil numerals.
3 Reads பெண்டொடு.
4 Grantha meruccaturvvedi.
5 " S'ri Puruṣo.
6 " bhū.
7 Reads bhummi.
8 Grantha bho.
9 Grantha Sabhai and bhoga.
The bigger one has nine lines and the extent of the inscription is over three stones of varying length. The smaller estampage has only one line and is indistinct for the first three letters.

The inscription records the grant of 90 sheep for a Nundāvilakku or perpetual lamp to the Vellaimūrti Ālvār of S'ri Veli Viṣṇugṛham by one S'rideviccāni the wife of Āttakkampurattu Vāmana Kramavittan of Trivikramacceri. The supervision of this charity was entrusted to the Perilamaiyār and the charity was to endure under the usual conditions. Every day one-fourth measure of ghee was to be supplied for the lamp in the temple. The charity was engraved on the walls of the temple by Nāgan Kuṭṭeran at the command of the Mahāsabhā. The inscription is dated the 29th year of Rājarāja.

178 of 1923

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(1) 1Svasti S'ri [I] Tirumagal po2lap peruni3la ccelviyun4tanakke urimaipǔnda maimanakkolak 5Kāndalūr

(2) ccalai kala maruttaruli Veṅgai 6naduṃ7 Kaṅgapādiyum 8Nulampapādiyu

(3) m Tadigaipādiyum Kuḍamalaināduṃ Kollamum Kalingamum endis'ai pukaltara Īlamanḍalamum

1 Svasti S'ri in Grantha.
7 Between  and  in  there is a o for u.
3 Reads மங்கூர்.
6 Reads  கண்க பாதியா.
7 The impression has கண்காய் for கண்காய்.
8 The actual letters incised are புகல்பர்பூடையா.
(4) Ilāṭṭapādi Elarai illakkamum tiṇḍirai veṭṭiṟanṭār koṇda 't'an elil va(la)r üli' ul.
(5) la ellayaṇḍum toḻudukaivilaṅgam yāndci Celiya-raittes'ukol Sri Ko
(6) Rājakesari va'rmarāna 'Sri Rāja rājadēvarkku yāṇḍu '29 āvadu Jayankońḍa colamaṇḍalattuk kaliyūrkkottattu tāṅkūṟru
(7) Utṭarameruccatu'rvedi maṅgalattu Śrīveli viṣṇugṛhattu Vellai mūrti Ālvarkku ivvūr Trivikra (ma)'cceri
(8) Āttak kāmpurattu Vāmana Kra(ma)vittan Brahmaṇi. Śrī Deviccāni ena vaitta tiru nandā vilakku onrīnāl āḍu toṇṇūṟru
(9) Ittoṇnur (u āḍum) ivvūr Perilamaiyāre puṇ' aiyāka cāvāmū vāp perāḍu ā(ka) Candrāditya vara Nittam ulakku nei aṭṭa vippāra (ka)
(10) paris'u vaikka vaittom. Mahā Sabhaiyom paṇiyāl10 Nākan kuṭṭēran elu11ttu [II].

(To be continued)

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¹ Reads இந்தி அறியவே.
² எளி is repeated a second time.
³ Granta rma.
⁴ „ „ Śri Rājārājadeva.
⁵ ரீதியாக மூண்டி.
⁶ Reads இந்தி கொண்டு.
⁷ rvedi in Grantha.
⁸ (ma) is omitted but supplied.
⁹ The impression has ஆ for உண்டு.
¹⁰ Reads இந்தி கொண்டு மித்தி.
" There is some space left between ப and ம in டைப்பைட்.
FURTHER INFORMATION ON GAJENDRAMOKŚAM

BY A. N. KRISHNA AIYANGAR, M.A', L.T.

I read a paper in the History section of the All-India Oriental Conference, Hyderabad, on the identification of Gajendramokśam. The paper has since been published in the Adyar Library Bulletin in two instalments.¹ I had pointed out therein that the place Gajendramokśam mentioned in the Rāyavācakamu should be identified with Attazhanallur a village in the Ambasamudram Taluq of the Tinnevelly District and on the banks of the Tāmbraparnī. Further evidence corroborating the above conclusion has since been examined by me and is recorded in this short note.

Śrī Kṛṣṇa Caitanya the Vaiśṇavite saint of Bengal was a contemporary of both Kṛṣṇadevarāya and Pratāparudra Gajapati of Orissa. The latter was a disciple of Śrī Kṛṣṇa Caitanya who spent a large part of his life in the service of Lord Purṣottama at Pūrī or Jagannāthakṣetra. He also undertook a pilgrimage to the southern shrines and returned to Pūrī at the end of the pilgrimage. The details of this tour are recorded in the Caitanyacandrodaya² and the Caitanyacaritāmṛta—works dealing with the biography of the saint.

² This is printed in the Kavyamāla series. The fifth Act deals about the Tīrthā-vātra activities of the saint.
When the saint came to the extreme south of the peninsula he visited the shrines of Viśṇu on the banks of the Tāmbraparṇī in the Srivaikuntam Taluq known by the title ‘Nine shrines’ or Nava Tirupati. Anantasañyam or Padma-nābhakṣetra (modern Trivandrum) was also one of the shrines visited by Śrī Caitanya. Gajendramokṣam is also mentioned as one of the places visited. The following entry in the Geographical Dictionary of Ancient and Mediaeval India, p. 60 on Gajendramokṣa deserves to be compared and utilized for the present purpose:

“A place of pilgrimage on the bank of the Tāmbraparṇī twenty miles to the west of Tinnevelly, visited by Caitanya (Caitanyacaritāmya, II, 9).”

Śrī Kṛṣṇa Caitanya a contemporary of Kṛṣṇadevarāya visiting Gajendramokṣa in the same region watered by the Tāmbraparṇī and lying about twenty miles west of Tinnevelly must be taken as treating about the same shrine in that district. It should, therefore, be concluded that Gajendramokṣam mentioned by the Rāyavācakamu is the same as Gajendramokṣam mentioned in the biographies of Śrī Caitanya. It is further identical with Attazhanallur—a village in the Ambuṣumudram Taluq of the Tinnevelly District, the nearest Railway station to that village being Viravanallur on the Maniyachi-Tinnevelly-Tenkasi line of the South Indian Railway.

\[\text{Nundo Lal Dey, Geographical Dictionary of Ancient and Mediaeval India, p. 247.}\]
\[\text{\textcopyright 2 Ibid., p. 7.}\]
\[\text{\textcopyright 3 Ibid., p. 60.}\]
THE PADARThADipika OF NARAYANA

BY H. G. NARAHARI, M.A., M.LITT.

Among the really useful commentaries on the Raghuvanisa of Kālidāsa, composed after the time of Mallinātha, is the Padārtha-dipikā of Nārāyaṇa, two palm-leaf MSS. of which are available in the Adyar Library; the one (No. XIX. L. 53) written in grantha characters is probably the older and the fuller of the two, and contains the commentary for Cantos I, II, V and VI; the other MS. (No. XXI. P. 28) which is written in the Malayalam script, seems to supplement this when it gives the commentary for Cantos I-IV and for the first verse of Canto V, but is comparatively defective in view of the fact that it breaks off abruptly at the end of verse 29 of Canto II. There is a MS. (R. No. 1854) of the commentary in the Govt. Oriental MSS. Library, Madras, but this also gives the commentary for Cantos I-V only. In the India Office Library, London, there is another MS. (Keith 6994) of the commentary; but this is not only imperfect, but even more fragmentary than the others noticed above. I am not, as yet, aware of a complete MS. of this commentary. The Mangalodayam Co., Trichur, published some years ago the first six Cantos of this commentary. The Editor's promise, in the introduction to this publication, that he will publish the rest of the commentary at no distant date, suggests that he, at least, may have a complete MS. with him.

The commentary closely follows the gloss of Aruṇagirinātha

A comparison of our author's commentary on the Kumarasambhava with that of Aruṇagirinātha reveals the same state of affairs; but in this case Nārāyaṇa openly acknowledges his debt to Aruṇagirinātha thus:

व्याह्यान्तरेशु द्वेषु विप्रेष्वपि तत्तवः
सुमग-शिवदासोलो मार्गे एवानुगम्यते

(Kumarasambhavavivaraṇa, Trivandrum Skt. Series, No. XXVII, p. 3).

\(^1\) This was also published by the Mangaladayam Co., Ltd., Trichur, along with Nārāyaṇa's Padārtha-dipika.
on the Raghuvamsa, and, as such, can often serve as an aid to the understanding of the latter which is terser in strain:

(a) नन्तू योगेनेयादिना संवासाध्रमं कि नेष्ठ्ये । उच्यते । ब्राह्मणस्यव तत्तधिकारः ॥ यथाह दत्तात्रेयः ॥

“मुखजानामयं धर्मं यद्रिष्णोपदेशार्गरणम् ।
बाहुतातुर्वजानामयं धर्मं न विद्यते ॥” इति

(Arunagirinatha on Raghuvamsa, I. 5-9)

(b) चतुर्यंशःस्वातृ ब्राह्मणानामवाधिकारातु तथायुपादानम् । अत्र
दत्तात्रेयः ॥

मुखजानामयं धर्मं यद्रिष्णोपदेशार्गरणम् ।
बाहुतातुर्वजानामयं धर्मं न विद्यते ॥ इति

(Narayana on Raghuvamsa, I. 5-9)

In this Narayana only follows the example of Mallinatha who also makes use of Arunagirinatha while commenting on the Raghuvamsa. This phenomenon, however, detracts nothing from the merit of the commentary which is quite important, otherwise, as a simple yet copious explanation of the verses of the Raghuvamsa.

The colophons1 of Cantos III and IV of the commentary run: Iti s'rikrsnapriyasasya naryanasya kṛtau raghuvamsaavyākhyaśāyāṁ padārthadīpikāyāṁ . . . sargah. These clearly show that the name of Narayana's teacher was Kṛṣṇā.

The author of the vivarana, a commentary on the Kumārasambhava, who is also called by the same name as our commentator, appears to be identical with him. The colophons of this commentary also run: Iti srikrṣṇaprāyāsasya nārāyaṇasya kṛtau kumārasambhavavivarane . . . sargah. Not only do both thus call themselves pupils of Kṛṣṇa, both also claim to belong to the same village Brahmakhala.2 The opening verse of both the commentaries is:

1 Adyar Library MS. (XXI, p. 28), foll. 36a, 50b.

2 See the introductory verses of both the commentaries; this village is situated a few miles to the south-east of the well-known Gurusvāytr temple situated in the Ponnani Taluk, British Malabar.
At the close of each of the eight Cantos ¹ of this vivaraṇa, the author mentions an earlier work of his:

(a) गोविन्दाज्ञगुणोद्वरणिविधो दक्षस्य नारायण—
   क्षमादेवस्य कृतो गिरीशगिरिजाभित्तिप्रस्तुतोऽद्ये ।
   व्याख्यानेवकृतू कुमारसम्भवपदार्थोऽछन्नप्रक्षया—
   निष्णाते प्रथमः सामातिमगमतं सगो निषगोज्वळः ॥

(b) मीमांसोचितमानेयघटनादक्षस्य नारायण—
   निष्णाते निरगादू द्वितीय उदितः सगो निषगोज्वळः ॥

(c) 'श्रीमातसवचम्पु' काव्यरचनादक्षस्य नारायण—
   निष्णाते स्म तृतीय पृष्ठ विरति सगो निषगोज्वळः ॥

(d) आषेषाशास्त्रकारिकयथरचनादक्षस्य नारायण—
   निष्णाते स्म चतुर्थ । । । । । ॥

(e) श्रीमद्धागवतप्रवनधरचनादक्षस्य नारायण—
   निष्णाते बत पश्चमोदयमगमतः सगो निषगोज्वळः ॥

(f) उठारामोग्नोसिङ्घ चम्पुरचनादक्षस्य नारायण—
   निष्णाते बत षष्ठ एष निरगादू सगो । । । ॥

(g) वदेशीनवसुचक्षपुरचनादक्षस्य नारायण—
   निष्णाते मधुरोदयमोदयमगमतः सगो निषगोज्वळः ॥

¹ Canto VII is to be excepted.
It is thus possible to know that among our author's other works are the Govindāṅgagunāṅghavarṇanavidiḥ,¹ Srimāsotsavacampū, Mānameyodaya, Āśleṣāsvatākṣa, Srimadbhūgavataprabandha, Nṛsimhacampū and the Vaidchīnavasāṅgacampū.

Of these the Mānameyodaya was published in 1912 in the Trivandrum Sanskrit Series as No. XIX. The work was re-edited with an English translation by Dr. C. Kunhan Raja and S. S. Suryanarayana Sastri, and was published by the Theosophical Publishing House, Adyar, in 1933. An examination of this work shows that our commentator, Nārāyaṇa, was responsible only in completing what was begun by his namesake, the well-known author of the Nārāyaṇiya and the Prakriyāsarvasva.

A MS. of the Āśleṣāsvatākṣa is understood to be found in the Library of the Sanskrit College, Trippunittura. Mr. K. Narayana Pisharoti has cited a few verses from this work in the Samasta-keralasāhityaparipāṭrātmaśīka.² Some of the verses have really great poetic beauty. I cite the following two verses as a sample:

मूर्यांठेकेसुन्दरामुलसविसर्जनप्रचाराभिरामं
दोषार्यांतित्वैतुं सुपरिष्ठतकलहुकुरासंगमम् ।
कान्त्या पक्षे परेषि प्रकट्तिद्दयानन्दमापूर्णविविष्मं
वक्रत्र तं हन्त चन्द्रं वर्तनु जयतीयश्च किन्नर चित्रम् ॥
सन्ध्या बीतरसा नितान्तकठिनस्पशांश्च ते विभुमा
बिस्म्यं तिक्षरसं विरागमुष्टं मधुरेष्वीनं तथा ।
अयंतं मधुरो नितान्तमृदुरो रगेण वृक्तिः कोकितः
कौन स्माधवसत्तात्र भूवने सुवास्क्षिण बद्धोपमः ॥

Concerning the other works, I have no information at present.

Mr. Govinda Warrier⁴ attributes to our author a Nyāya work called Tamovāda, and a commentary on the Uttararāmacarita.

1 Mr. A. Govinda Warrier (IHQ., VI, 93) probably means this when he speaks of a Govindacarita.
2 The author himself acknowledges this in one of the concluding verses of the work; see below, p. 106.
3 Vol. VIII, part 2, p. 108. In the use of this Malayalam article, I have been assisted by Mr. K. Kunjunni Raja, M.A., Research Student in Sanskrit in the Madras University.
4 loc.cit.
The Kumārasambhavavivaraṇa and the Mānameyodaya have some information to give concerning the author. From the concluding portion of the former it can be gathered that his mother was Kāli, that his brother was Śrīkumāra, and that Nilakantha was his father. From his maternal grand-father, Puruṣottama, a great scholar and a native of the village of Svetāyavānavaṇa, he learnt the fundamentals of Mimāṃsā, as taught by the great Kumārilabhaṭṭa:

काली च नीतकणठश तत्परे यत्रवेष सदा |
तेनेयं रचिता व्यासेयत्र को नाम विसमयः ||
माता काली पिता वा पदनांविबुधो नीतकणठश यस्य ।
भ्राता तु श्रीकुमारः स खस्त निनितस्मयब्धितं विद्वालम् ||
निपन्नविशेषकल्पं क्रृतविविष्ठकं दुर्वलं कालिदासा-
दुष्टतः काम्यकरकरसमकरसदृशो बालकीलानकल्पम ॥
बेदारामवनाहि सुरविदारामभूते वेस
प्रामे य: पुरुषोऽत: समुद्भूतं व्यायां कविनां पदे ।
पुरुषोऽत: सुतं: खमाद्युक्तवादापीतक्रिमार्त-
न्यायभिन्नात्मस्य रचितवानेति स नारायणः ॥

To this can be supplemented what can be known from the beginning as well as the concluding portions of the Meya section of the Mānameyodaya. We are told here that he was patronized by a King Mānapeda, that he prepared the Meya portion of the work at his instance, that Mimāṃsā of the Kumārila school was taught to him also by his uncle Subrahmaṇya and a Rāmācārya. These two teachers also instructed him in the Kāśikā and Tarka. His knowledge in Sāhitya was derived from the instruction he had at the hands of Kṛṣṇa whose most favoured disciple (priyasiṣya) he claims to be:

यत्कीर्तितिहि माति हन्त महति बहस्तन्नकाण्डोदेरे
यस्यां प्रणते: शिरोभिनिन्धं घने नृपाणां गण: ।

1 See the colophons of the Kumārasambhavavivaraṇa,
As regards the date of the author, it is stated by Mr. Narayana Pisharoti \textsuperscript{1} that, at the conclusion of our author's commentary on the \textit{Raghuvanis'a}, there occurs the following verse:

\begin{quote}
धीर्ध्रकुसत्काव्यसत्वाविति कलिदिवसे सोमतप्रतसपरे-
स्सार्व च तुलास्य सति दिवसके ब्रक्षितस्ये तु भोमे।
देवाचर्यीपि च्ये व्रीष्णुषि दत्तुजानां गुरी सिहिलने
मीने तीनेक्कुप्रे सति च वविसत्राय जात: प्रणेता।
\end{quote}

The phrase \textit{dhihrkṣatkavīṣṭāviti kalidivase} gives the date of birth of the author in Kali days as 171,799. It corresponds to the month of \textit{Tulā} in the Kollam year 761 (A.D. 1586). Mr. Pisharoti \textsuperscript{2} is also inclined to identify Mānaveda, the patron of our author, with him who is the author of the \textit{Krṣṇagītī} (A.D. 1654) and the \textit{Pīrvabhāratacampū} (A.D. 1644).

\textsuperscript{1} op. cit., Vol. VIII, part 2, p. 102.
\textsuperscript{2} \textit{Ibid.}, pp. 103 ff.
REVIEWS

_The Renaissance of Hinduism_ by Prof. D. S. Sarma, Benares Hindu University, price Rs. 15 or 21 sh.

This is the first publication in the Pratap Singh Gaekwad Library of Indian Philosophy and Religion, of which S. J. S. Radhakrishnan is the editor. The author of the book is well known to students of Hindu religion for about twenty years now, through his publications on the _Gītā_ and on Hinduism in general. He has published the _Nārada Sūtras_ on Bhakti and he is also the author of _Gandhi Sūtras_. The one aspect of ancient Indian civilization on which there has been profuse presentations in modern times is the aspect of religion and philosophy. The Orientalists of Europe were interested in religion and philosophy, besides history and philology. The European Missionaries were specially interested in the study of Hindu religion and philosophy. The present book is an addition to the many books available on the subjects.

Books on religion and philosophy in India available in modern languages are so very profuse and have practically eclipsed all other phases of ancient Indian life to such an extent that now Hinduism has come to be regarded as a religion in the sense that it has a set of creeds and dogmas, and Hinduism is classed as a religion along with Buddhism, Christianity and Islam. But really Hinduism is not a religion in this sense. There are no creeds in real Hinduism. There are no dogmas. Hinduism is only a civilization that obtained in India; it was a mode of life. In this civilization, various religions with their own creeds and dogmas found a place; each religion revered its creeds which played their full part in the life of the followers of that religion; but no particular religion within that civilization
claimed for itself the right to be considered as the only expression of the real truth. Every religion recognized the other religions as valid aspects of truth, which though ultimately one, could have different forms of expression. Every religion that could show this broad-minded tolerance, which had a place within the scheme of Indian civilization, came under the term Hinduism. Thus Hinduism has never been a religion; it was ever a civilization embracing and tolerating a number of religions.

This is the Vedic religion, if religion is understood to mean a civilization. There is no record of the various religions comprised within this Vedic civilization. We have only the poetry of the Vedic age, what is now called the *Rgveda*. One is not sure if everything within the *Yajurveda* belonged to the Vedic age, or whether only the *Mantras* within that Veda can be assigned to that age. The *Yajurveda* or the *Mantras* within that Veda alone formed what can be really called religious literature of that age. In the *Rgveda* there is only high class poetry of the age in which the religious beliefs of the age are reflected just as in the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas* and in the poetry of Kālidāsa, Bhavabhūti and others there is the reflection of the religious beliefs of those ages. Thus one cannot say whether there was polytheism, henotheism and monotheism in succession in the *Rgveda*, which later developed into the monism of the Upaniṣads, with any more authenticity than one can assert that there is an evolution of these phases of religion in the *Mahābhārata* and the *Rāmāyaṇa* and the *Purāṇas* with a culmination of monism at a later stage.

Even the variety of religious beliefs that prevailed at the time when Buddha came into the field simply shows the tolerance of the nation on matters religious and does not record any decayed condition of religion at that time. The conflict between ritualism and faith on one side and rationalism and inquiry on the other side noticed in the Vedic *Samhitās* and in the *Upaniṣads* respectively, is also a new doctrine enunciated by foreign scholars and is against Indian tradition. Knowledge is placed on the highest plane in the whole of the *Rgveda*, and *Upaniṣads* give due recognition to the
value of ritualism in man’s spiritual progress. The author of the book had access only to the interpretations of foreign scholars and to the writings of Indians who had absolute faith in the infallibility of the conclusions of European scholars. The one book where the unity of thought between the Sāraḥhitās and the Upaniṣads has been systematically worked out (namely, the Ātman in the Pre-Upaniṣadic Vedic Literature published by the Adyar Library in 1944) was not available to him.

After this Vedic phase came Buddhism and Jainism, the revival of Hinduism under the Śaṅga kings after the period of patronage extended to Buddhism by the Maurya kings, the further revival of Hinduism under the Guptas, the evolution of the religions of the three great Ācāryas, the evolution of the various sects of Śaivism and Vaiṣṇavism, the attempts of synthesis between Islam (which had by this time established itself as a separate religion in India) and the traditional religion of the land—all such stages in the development of the religion of the country are fully dealt with in the first chapter of the book. Except in the matter of Vedic religion, where the so-called conflict of ritualism and rationalism has been brought into great prominence, the whole narration of the history of Hinduism through such a long period reveals the author’s command of facts, his capacity for condensation retaining all essentials and eliminating the trivialities, his mastery over language which makes very interesting a narration that is likely to be a tedious chronicle, and his impartial and judicious presentation of facts. An occasional lapse like the mention of Rathods as distinct from Rashtrakutas (p. 34) must be ignored in a work of this size, as a mere speck. This covers the Historical Introduction of 70 pages.

Then the main body of the Book is divided into eleven chapters, dealing with Ram Mohun Roy (Brahmo Samaj), Justice Ranade (Prāthanāsamāj), Swami Dayananda (Ārya Samaj), Annie Besant (Theosophical Society), Ramakrishna Movement (two chapters for Ramakrishna Paramahamsa and Swami Vivekananda), Sri Aurobindo, Rabindranath Tagore, Gandhi (two chapters for
Satyagraha in South Africa and Satyagraha in India) and Professor Radhakrishnan. The work opens with a Foreword from the pen of S.R. and the work closes with a chapter on S. Radhakrishnan. The final position must have been asigned to Prof. Radhakrishnan on chronological grounds and not in imitation of Mādhava's Sarvadarśanasaṅgraha where Advaita is dealt with last for obvious reasons.

There has been one great renaissance in Hinduism and that is what can be called the Purānic revival, where Vedavyāsa plays the chief role. In this Purānic revival, Śrī Kṛṣṇa the Ideal Man is depicted as having lived a full life following the customs of His times, with a palace of luxury, with many consorts, enjoying all royal splendid. He helps the Pāṇḍavas in defeating their enemy and in recovering their rightful throne. The Saṅnyāsa which the Rṣis adopted were only for themselves; but they, one and all, taught the ordinary man to lead the life that befits a man of this world. They never encouraged the ordinary man in imitating their own Saṅnyāsa life in external appearances. Religious differences only enriched the religious experiences of the people and never formed a ground for rivalry and mutual fued. The sumnum bonum came naturally as a direct fruit for man after leading a full life in this world.

But this revival was short lived. Religious Teachers and leaders of religious movements began to condemn creeds and beliefs not found in their own sects, and in the place of a "federation" of religions, there came about in India a constant series of wars among religions. What has been revived in India during the nineteenth and twentieth centuries (which is the theme of the book under review) is this partial outlook on man's relation to the universe. Thus Ram Mohun Roy denounced everything except the Upaniṣads in Hindu religious literature. Dayananda Saraswati denounced everything except the Saṅhitās. Both of them condemned idol worship, which has been the most important aspect of religious life in India. In the Ramakrishna Movement, the Saṅnyāsa aspect is over-emphasized and even ordinary men are drawn into its fold as "Saṅnyāsins," though such people may not
have been admitted into the "Order." There is a strong Advaita bias also, and Swami Vivekananda was an out and out Advaitin who regarded the other forms as inferior phases of religious experience. The Prarthanā Samāj interested itself more in social reform—education of girls, prevention of early marriages for girls, widow remarriage etc. Aurobindo has retired into Āśram and there is little of what may be called a movement towards revival, around him. Rabindranath Tagore is a poet and Gandhi is playing his part in the political field. Prof. Radhakrishnan is emphasizing the value of religious experience in man's organized life. Thus none of these movements have ever attempted what the movement associated with the name of Vedavyāsa has attempted, namely, the improvement of man's life as a whole, to recognize complexity as an integral factor in this world and to emphasize the unity of the parts in this complexity. Man must live; man must do his duty in life. The future comes naturally as a result of the life that man leads in the present; the Paths are many, though the goal is the same; and this goal is for all. The Purānic movement fought against the antithesis between Spirit and Matter and taught the harmony and unity of the universe divided up into Spirit and Matter. The Purānic movement took into consideration the whole of man's life and recognized the needs of man according to his varied aptitudes and tendencies. Thus the votaries of Śāstraic intellectualism performed the Vedic Yāgas and worshipped idols in the temples and they saw no contradiction among these various forms of religious practices. Compared to this great revival of Hinduism, there is nothing that deserves the title of renaissance movement in Hinduism in modern times. Cutting and chiseling, remodeling, selection and filtering—these are the processes that one finds in modern times. Each movement tries to take up a small portion of what was Vedic civilization and calls it the essence of Hinduism, and discards the others and even condemns the others.

It is only in dealing with the Theosophical movement that the author has been able to present a picture of a wide movement
that comprehended the various phases of man's life. From the various quotations given from the utterances of Annie Besant, one gets an impression that in this movement, there has been an attempt to take Hinduism as a whole and to revive this whole. There is the aspect of adjusting the parts to the requirements of modern times; but there was no attempt to discriminate between one phase and another and to condemn or discard any phase. The whole energy of the leaders of the Theosophical movement had been directed to bring up the whole of Hinduism (which comprehended the entire religion of India including Buddhism and Jainism) to the modern times instead of demolishing the edifice and exhibiting the broken parts as curiosities from an ancient period in a public museum.

It would be unfair to the author if a reviewer starts criticizing any special statement or any particular aspect of the presentation of the theme. The author has a right to hold his own opinions and the reviewer may only differ from him. But there is no question of either being in the wrong for differing from the other. Statements like "His position as a world-poet is now universally recognized" (p. 341) and "the greatest since Kālidāsa" along with a statement like "has not given us any work which we can place by the side of the Divine Comedy or Paradise Lost" may puzzle some (among whom the present reviewer is one). The implication that after Kālidāsa nothing has been written in India that can compare with the Divine Comedy and the Paradise Lost may not disturb the peace of mind of a Professor of English Literature; but people who have spent their whole life in the study of Indian literatures have a right to hold different views.

To bring about a compromise between the conflicting positions of Kesab Chandra Sen's views on social reform and his religious beliefs on one side and the marriage of his daughter (under age) with the Prince of Cooch Behar and the need to conduct the marriage according to Hindu rites, the doctrine of divine inspiration (Ādesa) had to be imported (p. 104). Swami Vivekananda used to encourage his followers and the inmates of his Āstram in their faith
regarding their Master being an incarnation (p. 296); but the same Swamiji mocked at the religious beliefs of other Movements as recorded in the following: "Swami, have you ever seen an elemental?"; "Oh yes, we have them in India for breakfast." Further it is reported in the book that he considered Theosophy with its Masters and occultism and mysticism, a danger to India (p. 295). The author himself speaks of "the Theosophical Society with its Tibetan Masters, its occult phenomena, and its esoteric teaching," (p. 294) in a tone which does not reflect an attitude of tolerance towards other forms of religious beliefs; and yet the author speaks with approval and even with great veneration about the occult experiences of other religious Teachers. If one were keen on finding dark spots, one can find them even on the purest of surfaces. One of the heroes of the present day renaissance is described in the book as living just like the ordinary peasant in a simple cottage, wearing just a loin cloth and travelling third class. But a cynic may as well ask, "Does a peasant get his third class compartment vacated when he wants to travel? Does he get a special carriage or a special train even, occasionally for his official tours? Does the train halt on wayside stations to enable him to entrain or detrain? Does he get the luxury of palatial buildings of millioners in cities and luxurious cars?"

The description of the Vedic religion and its Puranic revival given above is from the point of view of the reviewer. The author's views on the matter are different. The author seems to hold that Hinduism is a religion into which people could be admitted or from which people can desert, that steps should be taken to bring more members into this religious organization and to stop the migration from its fold. He also gives an impression that religion carries with it some conflict of interest with the affairs of the world and that the Āśrama life is the proper religious life for all. In the matter of Idol worship, the author is a little apologetic. The reviewer sees no reason why one should compromise on the matter. Hindus worshipped the Idol in a temple as the Deity. The idol has sentience, the idol gives boons, the idol protects. In the matter
of temple entry for those who were not given admission to Hindu temples, real Hinduism prescribed the building of new temples for those who want to worship God in a particular way, instead of disturbing the practices obtaining in existing institutions. There is nothing called a Hindu temple. The Hindus had temples and any Hindu can have a temple. Such temples are for those who institute it and conduct the affairs of the temple. The last chapter in the book raises many problems regarding the future of Hinduism and their solutions. They require careful consideration. But as a preliminary step, one may recommend that more encouragement be given to a deep study of ancient Indian civilization and that the help of those who have studied ancient Indian civilization in the light of modern conditions be requisitioned in such matters.

The author’s outlook is different from that of others. The subject dealt with in the book is something that provides much scope for great differences of opinion. An absolutely impartial presentation of the complicated problems in the book is beyond the capacity of any author. The author’s personality is sure to appear in the book. Considering the difficulties that face an author having to deal with such a subject, it must be admitted that the performance gives credit to the author. There is a bias; but that is only the personality of the author. Nowhere is there an attempt to distort facts: there is no malice evinced, in dealing with the subject, against any person or against any event connected with a person.

Editor


Mr. Sundarachariar is one of the few persons who have taken a delight in studying Sanskrit and in trying to understand and appreciate the literary values of the language. There is a general notion among the so-called educated people that the world has
changed in recent times and that what is inherited from ancient times is not of any value to the modern world. But, as a matter of fact, the world does not change. Man and his problems remain essentially the same. There may be growth; there may be expansion; but there is never a complete break up and a new start in the evolution of man. Thus the author, who has acquired the highest form of education which the present day arrangements provide, finds that the Rāmāyana written more than two milleniums ago is still as fresh as when it was written and will continue to inspire the future humanity with its freshness and vitality. The author gave a few expositions of the great Epic before a cultured audience at Kumbakonam last year; his spoke then in Tamil. Now the lectures are presented in English so that a wider audience could read and understand them, than if the lectures were published in Tamil. The present instalment contains only his interpretation of the Bālakāṇḍa. It contains two parts, the first part dealing with the main problems and the second containing notes on certain points raised in the first part. The first part is divided into three sections dealing respectively with the genesis of the Rāmāyana, the theme of divine incarnation and the Bālakāṇḍa. Thus the first two sections of the first part are introductory. The Rāmāyana appeals to different persons for different reasons and in different degrees. The source of the Rāmāyana theme, the date of the composition of the Epic, the original form of the Epic and the evolution and later accretions are some of the problems that interest a historian. The Epic itself, its artistic beauties, its ethical values, its influence on man’s life and such problems appeal to other persons. The author definitely belongs to the second class. The story of Rāma does not find any reflection in earlier Sanskrit literature, as does the story of Śrī Kṛṣṇa and the Pāṇḍavas. Some stories about Śrī Kṛṣṇa like the suppression of Kāliya and the lifting of the Govardhana can be directly traced to some of the stories in the Rgveda. But no such immediate relation is found between the Rāmāyana and the Vedic literature. Those who explain all mythologies on astronomical basis may find in the story the annual
phenomenon of the Sun going to the south, losing his lustre and then regaining the lost lustre and returning to his northern abode. Others see in it the harvest phenomenon and still others the historical fact of the Aryan colonization of South India. Still others may find in the outline of the delineation of Rāma's character an antithesis of the character of Buddha, who gave up his kingdom, discarded his family and renounced his claim to the throne, while Rāma fought for the recovery of his consort stolen by the Rākṣasas and, returning to his kingdom along with her, was crowned and ruled over the country. The problem of the authorship of the Epic is another puzzle. According to the Rāmāyaṇa itself, it is the first secular poem and the verse:

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मा निषाद प्रतिगुर्जम् स्वमगम: शाश्वती: समा; |
यत्कौशमिधुनाट्यकमवधी: काममोहितम ॥
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is the first verse composed by a man. Before that there had been only the Vedic poetry that had manifested itself to the supernormal visions of Ṛṣis; no man had composed a metrical passage. But the Rāmāyaṇa itself presupposes earlier metrical passages of a secular character. Then what is the relation of Vālmiki to the Epic? Vālmiki is a contemporary of Rāma and, strictly interpreted, the Epic is contemporaneous with the hero and the theme. There are many "critical scholars" who take the hero of the Epic originally depicted as a man and by the tampering of later hands converted into a divine incarnation. It is to this last problem that the author has applied himself with enthusiasm and rightly so. The entire value of the Epic as a great poem depends on this point and the author rightly devotes the whole of the second section for this topic. On this point one has to note the following. If Rāvana had received a boon from the Divine that he would not be killed by any being other than a man and if Rāvana was satisfied with this limitation because of his contempt for man as an insignificant being, the situation demands that God himself should appear in this world as that small man and vanquish the same mighty
Rāvaṇa. The value of Tapas for a true poet, the need for a formal initiation even in the art of poetry, the relation of the teacher and the disciple, the nature of a truly great poem, these topics are ably dealt with in the first section under three headings. The third section is a running comment on the various events in the Balakāṇḍa. In this running comment he deals with the problem of the relation of good and evil, of virtue and vice, in this world. If Rāma, the hero, is the incarnation of God as the son of the virtuous king Daśaratha, we must understand that Rāvaṇa is the son of the great sage Visravas. His brother happens to be one of the greatest devotees of God, namely, Vibhiṣaṇa. If Tātaka happens to be a Rākṣasi, it was only an accident that made her such. Rāvaṇa, again, was a great devotee of Śiva; he had studied the Vedas and observed Vedic rites. Rāvaṇa, according to Hindu mythology, was formerly Jaya, one of the guards of Mahāviśnu. Here too it is an accident, in which he is little to blame, that made him a Rākṣasa. Man's real purity, the accidental occasions that bring about evil in his being and divine intervention to remove such evil from him—this is a great teaching of Hindu Epics which may have a great value to man in modern times, when nations consider themselves as God's chosen and nations condemn others as incorrigibly wicked and fit only to be wiped out of the face of the earth. The brotherhood of man, man's innate good nature, the common destiny of all individuals—these are some of the great and noble doctrines which our ancient Teachers tried to convey to us in such Epics. I had to draw attention to this aspect because the author has himself said, and Sir S. Varadachari in his Foreword has drawn special attention to the statement, that the Tāmasic type represented by Tātakā admits of no salvation and that it has to be slain by the Lord. I can accept this term "slain." only if it means that the Lord removes from the individual that is classified under the Tāmasic type, the stain that is brought about in the individual through some accident in which the individual himself has little responsibility. One may wonder whether, in such events as the conversion of Tātakā, Jaya and Vijaya (who...
later became Hiranyaksha and Hiranyakasipu and still later Ravana and Kumbhakarna), into Rakshasa nature, the change of Ahalya into a rock and the sufferings of Sakuntala through the curse of some sages, there is not some reflection on the want of proper understanding of human affairs in these sages who are supposed to have renounced the world, and also on the divine intervention for correcting the mistake of these sages. In none of such events do we see any sort of wrong committed by the victims themselves that merit such punishments. Thus the sufferings of humanity are the results of the indiscretion of those on the top rather than through any sin of those who actually suffer. This is an aspect of moral problem in the world that needs scrutiny, with reference to Hindu Epics. Do we not see in such events the errings of those who have risen so high in the spiritual plane as to lose sight of the world and the real needs of the world, and consequent sufferings of those who never deserved such suffering?

The author has raised many problems and he has suggested solutions also. The work is really inspiring. Deep understanding combined with a capacity for clear exposition and fascinating treatment makes the reading of the book both a pleasure and an education. We await the succeeding volumes dealing with the remaining Books of the great Epic.

**Editor**

*Dhvanyaloka with Locana and Kaumudi*, edited with a gloss called *Upalocana* by the late Mahamahopadhyaya Prof. S. Kuppuswami Sastriyar; Kuppuswami Sastri Research Institute, Madras, 1944. Price Rs. 8.

This edition contains the first of the four Udyotas into which the Dhvanyaloka of Anandavardhana is divided. Abhinavagupta has written a commentary on the whole of Dhvanyaloka, which is published in the Kavyamala series. There are few commentaries available for the Dhvanyaloka, the commentary called *Locana* by Abhinavagupta being the only one extent. On this *Locana* also,
there are not many commentaries. The Kaumudī by Udaṇya is
available only for the first Udyota. And that portion is now, for
the first time, included in this edition.

In the field of Alaṅkāra Sāstra, it is the Kāvyaprakāśa
that has taken the position of being the standard work, on
which scholars wrote commentaries. The Stōkavārtika and the
Vārtikas for the subsequent portions by Kumārila on the
Mīmāṃsā, the Kāśikā on Vyākaraṇa and later the Siddhānta-
kaumudī, the Bhāmatti on Advaita, and the Tatvavāntāmaṇi
on Nyāya are the works in various branches, on which scholars
wrote elaborate commentaries in later times. Although one
would have expected the same place given to the Dhvānyāloka in
Alaṅkāra, it is really Kāvyaprakāśa that has taken the place.
As such any information on this great classic is welcome to
students of Sanskrit literature and even this incomplete portion of
the commentary called Kaumudī is a great asset. A correct edition
of Abhinavagupta's Locana also was a greatly felt need among
students of Sanskrit and for the first Udyota, the need has been
satisfied by this edition.

Little is known of the author of the Kaumudī, which has been
printed in this edition for the first time. Some information has
been given about him in the Introduction to the edition of his other
work, the Mayūrasandesā in the Poona Oriental Series. Professor
Kuppuswami Sastri who edited the Kaumudī would have added
his Introduction. But his sudden demise deprived the world of
what he would have said on the point. All that can be said is that
the name of the author is Udaṇya or Uttungodaya (the latter is the
name printed in this edition), as is suggested in the two verses that
appear in the commentary:

आङ्चलिता रसिकलोकचक्रोहर्दें-
राविभवन्त्यउदयतोडडुतगौरदाराः।
आचन्द्रतारकमियं नवकौमुदीव
प्रीति दधातु जगतां विद्वरतिमेदीया॥
in the beginning and

इत्यं मोहतमोनितितमं भवन्यर्मां यतं

व्याख्याभासमहोभ्रत्वरजः प्रेक्षावत श्रीतये |

उत्तमदुर्दशामृत्वं उदेश्यामभुधामयं

कौमुदामिह लोचनस्य विन्तायोत आयो गतः ||

in the end.

Even here there is no direct mention of the name of the author. The name is to be inferred. From the element क्षमाभ्रताय in the name, we may infer that he was a king. Whether the author meant the term uttuṅgat as a part of this suggested name or not, we have no clue to decide. He mentions his other work called Mayūradūta on p. 201. He cites many other verses as his own (pp. 68, 202, 227, 234, 261). But none of them have been traced to any source. If the author is the same as the hero in the Mayūrasandesā, then that hero is found to be a member of the family of this reviewer, with the hereditary Title of Śrīkanṭha. This is all that can be said now about the author. The date can be decided through the mention of Uddāṇḍa, famous in Malabar, as a living poet in the Sandesā: but the date of Uddāṇḍa itself is not finally settled. The available evidences support a hypothesis that the date may be round about 1400 A.D. Nothing more can be said at present.

The Kaumudī is a very scholarly exposition of the Dhvanyāloka along with the Locana. There are many places where the exact meaning of the text of the Dhvanyāloka is not quite clear. Prof. Kuppuswami Sastrī has given his gloss to elucidate certain points here. His is not a continuous and running commentary. It is only an occasional gloss. Thus the opening passage in the Dhvanyāloka must be rendered into English as:

What has been from generation to generation known among wise men as Dhvani, which is the life of a poem, of that some people assert non-existence. But Abhinavagupta says that the passage must be construed to mean that wise men had been speaking
about Dhvani being the life of poetry from generation to generation. According to the first interpretation what is ascribed to wise men is only the term Dhvani and not that this Dhvani is the life of poetry. According to the second interpretation, the wise men of old recognized Dhvani as the life of poetry. The Upalocana justifies this interpretation of Abhinavagupta. Further, there is much difficulty in construing the passage of Anandavardhana where he says that the sorrow of one of the Kraunca pair manifested as poetry. In the Rāmāyaṇa it is the male bird that is killed and the sorrow is in the female bird. As the passage stands, Anandavardhana seems to say that the female bird was killed and the sorrow of the male bird manifested as poetry. The Upalocana gives an interpretation by which the passage agrees with the Rāmāyaṇa wording. I give only two specimens.

The theory of beauty in poetry as expounded in this Dhvanyū-loka is something for which there has not been even a distant approach among literary critics in any language, including modern literatures. It is unique in the literatures of the world. What Śaṅkara has done for Indian philosophy, Anandavardhana has done for Indian poetry. But the latter has not yet been understood and appreciated. This edition is only the first step in a journey that has to be very long. The goal is not less fascinating than where Śaṅkara's philosophy leads us. We await subsequent instalments, though Kaumūdi may not be available.

EDITOR


The manuscripts Library in Trivandrum is one of the richest collections in the world, both in regard to the number of manuscripts available and the value of the works, being rare and not seen elsewhere. The Trivandrum Sanskrit Series has earned for itself a reputation unsurpassed by any other serial publications in Sanskrit literature. The Library and its publication activities were directly
under the Government till recent years, until the University of Travancore was inaugurated; and when the University started functioning, the Library and its publications were transferred to the University, a step which some other Governments may imitate. It is a very wise step which the University has taken in starting a Quarterly Journal for the publication of smaller works serially through it. The present volume, which is the first, contains *Sri Padmanābha Sataka* of *Sri Svāti Maharaja* of Travancore who ruled over the country about a century ago and who was a profound scholar, poet and musician. This work in ten *Dasa'akas* appears completely. The next work is Rāmapāṇīvāda's *Mukundasataka* with a very elaborate and scholarly commentary. It is in ten *Dasa'akas* and only the first *Dasa'aka* appears here: the first verse of the second is started. The *Matsyāvatāra Prabandha* (in the form of a *Champū*), which is a very short poem and attributed to Nārāyaṇa Bhatṭa, is the third work and is completed. The *Srnga'sudhākara Bhāṇa* of Aśvati Prince of Travancore, who lived a century and a half ago is completed as the fourth contribution and *Godavarmayāsobhūṣāṇa* of Aruṇagiri Kavi is the last. This is an *Alaṅkāra* work where the illustrative verses are in honour of Godavarma, a king of Bimbili in Kerala, which is now a part of the Travancore State. We welcome this new addition to the journals that cater for the Oriental scholars. This will be a very useful complement to the Serial publication. A short prefatory note about the authors and works would have been a very useful feature. We will also suggest that brief notices of important manuscripts in the Library, whose publication cannot be immediately taken up, will be a very valuable adjunct to these publications, as a continuous and integral part of the Journal, instead of confining it to mere publication of texts. We take the liberty to note that there is some scope for improving the printing and get up of the Journal and also of the whole series published by the Library. We are sure that as soon as the present abnormal times are got over, some steps will be taken in this direction.

*Editor*
Telugu Literature (Andhra Literature) by Prof. P. T. Raju, M.A., Ph.D., Sastri, of the Andhra University. The P.E.N. Books, India Literatures. The International Book House, Bombay, 1944.

The Indian literatures are not known to the outside world in the way in which they deserve to be known. As a matter of fact even in India, the literatures are not known sufficiently well to the ordinary educated person. The Indian centre of the P.E.N. is doing a great service not only to India but also to the whole cultured humanity by undertaking the publication of a series of studies on the various Indian literatures. Sixteen volumes have been planned and four of them (including the present one) have already been published. In spite of war conditions, the publication has not suffered thereby, in the matter of the printing and get up. The book is of a very moderate size, and as such it is within the reach of the student of average means; but having regard to its beautiful appearance, it does not look cheap, and even a fastidious person can keep it with him without blushing. There is a short Foreword by the general editor, Sreemathi Sophia Wadia and an Introduction by Sir C. R. Reddi, the Vice-Chancellor of the Andhra University, who is known to be one of the best Telugu scholars of the modern times. The author himself adds a Foreword and then the book starts after these preliminary portions covering twenty four pages. The main body of the book is divided into three parts according to the general plan of the series, the first part containing an account of the ancient period in the literature and the second part being devoted to an account of the modern period. The third part contains an Anthology from the literature. The first part contains five chapters devoted respectively to the beginnings, the Mahābhārata Poets, the Rāmāyana Poets, the Prabandha poets and the Satakas. From this, one gets an idea that Telugu Literature is more or less only a rendering into Telugu language of Sanskrit works. Even in the chapter dealing with the beginnings of the Telugu Literature one fails to find anything that can be called real Telugu Literature dealing with Telugu themes. It deals more with the Andhras and the Telugu Language,
Both as a nation and as a language, the author seems to entertain what may be called a pro-Aryan bias, regarding their beginnings. In the chapter dealing with the *Prabandhas*, the author definitely says that the themes are taken from Sanskritic sources but in treatment they are genuinely Telugu. But in a literature, if it deserves that name, there must be some really original theme found in the country itself for the poets to present in the form of art; they should not depend entirely on a foreign source, however local the treatment of the foreign themes may be in the hands of eminent poets. There must be folk-songs; there must be other forms of secular poetry like songs about national heroes and heroines, about kings and warriors who have made a mark in the development of the nation. There must be poems dealing with the temples, towns, rivers and mountains of the country. There must be fables of a purely local origin. Thus it is not merely in dealing with the origins of the Telugu nation and the Telugu literature that the author shows his pro-Aryan bias. It is seen in his treatment of the literature also. It is rather surprising that Sir C. R. Reddi too has not helped the readers in the matter by at least drawing attention to this fact. One also notices a slight want of proportion in the book. There are discussions on certain points which could well have been avoided in a short survey of the literature in such a small compass and more could have been added by way giving a rapid survey of the poems and poets in Telugu. If the space had been taken up for giving a mere list of authors and works with a two or three line comment, it would have added considerably to the value of the book. This is not saying anything desparaging to the book. It is only an expression of a different point of view.

In the second part there is a survey of modern Telugu Literature. In all the modern Indian literatures a great change has taken place in the nineteenth century on account of the impact of European literatures and European thoughts. The days of big subjects and grand poetry have practically vanished and the days of common-place subjects of a topical interest and of shorter
poems have set in, in all Indian literatures. In a grand Epic, we see only the great theme; in a classical drama we see only the characters. We do not see the personality of the poet or of the dramatist. But in modern times we do not see either the poetry or the theme; we see more the poet in the poems. The poet is the theme and few poets can write on anything but himself. The author of the book under review calls this new spirit of poetry by the term Bhāvakavitva. I hope that I have correctly interpreted the writer; at least that is the opinion of the reviewer about the point. Prose dramas with little of literary value and with no permanent interest, novels (with detective and historical themes), essays on various subjects of present day interest, works on scientific subjects—these are some of the phenomena that have newly appeared in modern literatures and all these topics are dealt with in the second part. Even here, we see more a general discussion of the subjects and rather too little of the actual facts of literature, in the book. One gets the impression, after reading the book, of a philosopher’s musings, rather than of a literary man’s presentation of facts. The third part is a very interesting anthology. Here one can expect only illustrations from literature of points raised in the body of the book, and to this extent the anthology is sufficiently comprehensive and varied. But here at least, the reader has a right to expect some specimens of poems that could not be dealt with in the body of the book. The author’s dictum that between the poetry of the provincial language and that of Sanskrit the only difference must be that of language but not of theme and spirit (p. i in his Foreword) has been carried a little too far. One feels that one is missing a good share of what may be called Telugu poetry, which means not merely poetry in Telugu language, but poetry on Telugu subjects.

We have drawn attention to certain points where there is some scope for addition in the presentation of facts. But so far as the facts presented are concerned, we have nothing but praise and appreciation. We do not also be little the difficulties that lie in the way of a person who has to present a great subject in a sho
compass. It is easy to present a small subject in a big book. But it is only a genius that can bring together into a single volume, brevity, comprehensiveness, clarity, accuracy and last, but not least, charm. As far as the book goes, it is a great success.

There are no books from which one can get any idea of the rich literature that is available in the various Indian languages. There is no demand. The students who undergo education in the various Indian Universities receive their literary training in the English language. They read Indian literature only as an inevitable element in the curriculum. Provision for the proper teaching of Indian literatures, the number of persons who have really understood the literary values of works available in Indian literatures and who have the training and aptitude to appreciate the beauties of Indian literatures, the number of students who take an interest in their own literatures in all such matters the position in India is something of which leaders must be ashamed. It may be an unpleasant remark to make that even in the University where Sir C. R. Reddi, one of the most famous among modern Telugu men of letters, is the Vice-Chancellor, the position of Telugu language and literature is far below what the language and literature of a European or any other modern country occupies in a University of that country. Our ancients have given a great wealth. If we cannot and will not protect and improve it who else can and who else will?

The series undertaken by the Indian centre of the International organization of P. E. N. has started in the right direction on a pilgrimage on which it is the Universities in India that should have taken the leading part. The publishers and the author deserve not merely hearty congratulations on the excellent work; they deserve the gratitude of all those who have any real feeling of Indian nationalism and true patriotism.

EDITOR
Dr. George S. Arundale

(Born on 1st December, 1878)

President of the Theosophical Society

21-6-1934—11-8-1945

passed away early on Sunday the 12th instant (12-45 a.m.) at the Headquarters of The Theosophical Society, Adyar.

The members of the Adyar Library place on record their sense of deep sorrow and profound loss.
GLIMPSES OF GEORGE S. ARUNDALE

BY J. L. DAVIDGE

Dr. George Sydney Arundale, a great and gifted friend of humanity, was nearing 67 when he passed away on August 12. ‘He was a man of many parts, all synthesized in a greatness which is characteristic of those well advanced along the Path of Holiness. Great in Theosophy, in statecraft, in education, in administration, in the mysteries of religion, he would call himself a “Jack-of-all-trades,” but that was only an unpretentious way of summing up many capacities in the arts and sciences embraced in the three objects of The Theosophical Society which conjure a full picture of individual and cosmic evolution. His magnum opus, The Lotus Fire, evinces a depth of understanding of cosmic processes which is sufficient to place him in the ranks of true occultists.

George S. Arundale was born 1st December 1878 in Surrey, England, son of a congregational clergyman, John Kay, but took his mother's name Arundale, which has affiliations with two distinguished families of British painters. Through his family connections he became at 21 a member of the Worshipful Company of Pewterers and by virtue of that membership a Freeman of the City of London.

Educated privately in Italy and Germany, he entered St. John's College, Cambridge, 1895, graduating with honours.
in moral science 1898, and with honours in law 1899. He showed an early sympathy for Indians by taking part in the Indian Majlis at Cambridge. Then he spent some time in research on the French Revolution at the Archives Nationales, Paris, and in 1901 became a Fellow of the Royal Historical Society, London.

EDUCATIONIST

In 1903 at Dr. Besant's invitation he came to India as Professor of English Literature at the Central Hindu College, Benares—a great national institution to which pupils came from all parts of India; the members of the staff were devoted patriots, and most of them gave their wholetime services for a minimum allowance. The ideals of the College were to give Indian youth a sound intellectual education, but adding Hindu religious instruction and encouraging a fervent practical love for the Motherland. Many of Dr. Arundale's old students now occupy high places in the public life of India and they invariably assembled to greet him in the great cities on every tour he made of North India.

He was elected a Fellow of the University of Allahabad to which the C.H.C. was affiliated, and became an examiner both to the University and to the Government. In 1909 he became Principal of the College, but in 1913 resigned to take up wider educational activity and visited Europe. The Central Hindu College shortly afterwards became the nucleus of the Benares Hindu University.

In 1915 Mr. Arundale joined the British Red Cross, London, and became commandant for some time of the Endsleigh Palace Hospital for officers. He also served a short term as General Secretary of The Theosophical Society in England and was an inspiring and vivifying force in the English Section.
Returning to India, he threw himself into Dr. Besant's educational and political work, and became organizing secretary of the All-India Home Rule League, which started the campaign for India's freedom. In 1917 he was interned with her for political activities, but after three months the pressure of public opinion brought about their release. For several years he worked for the Society for the Promotion of National Education (S.P.N.E.), organized by Dr. Besant, travelling up and down the country, establishing schools and stimulating education everywhere.

In 1918 the National University was inaugurated at Madras, with Rabindranath Tagore, the poet, as Chancellor, Dr. Besant Vice-Chancellor, and Mr. Arundale Registrar, with special charge of the teachers' training college attached to the University. Six years later the University conferred on him the honorary degree of Doctor of Letters in recognition of his long service to education in India, Tagore signing his diploma. The University has since ceased to exist.

In 1922 Mr. Arundale accepted the post of Commissioner of Education under the Government of Indore, retaining it for a year and becoming Educational Adviser on leaving the service. In 1924 he was appointed by the Government of Madras a member of the Training of Teachers Committee appointed to reorganize the training and revise the curriculum. He also reported on the educational system in Kashmir. His interest in education never flagged. In speeches, books and journals he consistently advocated Indian education for India based on her age-old traditions and not on foreign conceptions. The Besant Theosophical School, Adyar, is a fine example of his educational principles in practice. It incorporates the Montessori method. He it was who invited Dr. Montessori to India and encouraged her work here, frequently criticizing the
Governments of India for their neglect of this "great fore­runner of the new education throughout the world."

In 1924-25 Dr. Arundale made an educational tour through Europe, studying educational, political and social conditions and lecturing. He was active in New Era education and two schools in England have been named after him.

A GREAT TRAVELLER

Going wherever his superiors needed his services, in 1926 he visited Australia for the first time and accepted office as General Secretary of the Australian Section of The Theosophical Society. With great energy he threw himself into various progressive activities, publishing *Advance Australia!* and other journals and helping to found the Theosophical Broadcasting Station, 2GB, of which he was chairman of directors, and which he used to spread Theosophy to many thousands of Australian people.

In 1929 on a later visit to Australia he inspired a movement called the Who's for Australia League, which reawakened a spirit of patriotism and civic service throughout the Commonwealth. It is not too much to say that with the aid of its weekly organ—*Who's for Australia?*—and the more than generous support of 2GB this movement, numbering 10,000 members, developed into a United Australia campaign which helped to change the outlook of the Australian people. Dr. Arundale was an ardent believer in the great future opening up before Australia and New Zealand and called them Lands of the Greater Hope.

He had great faith also in the future of the British Commonwealth and in the priceless service it lies in the power of a truly great Commonwealth, with a free India playing her full share, to render to the world. He envisaged India as an
integral part of an Indo-British Commonwealth which should be the model for a World Commonwealth. And to this end he worked incessantly for forty years, on the platform and in the press, including his own weekly journal *Conscience* for the last six years, and for the same period as President of the New India League, a nucleus of patriotic activity in the service of the Motherland. He was proud to acknowledge India as his own spiritual Motherland.

Dr. Arundale was a great traveller and from 1931 to 1934 made yearly visits to Europe and America. In the United States he would cover 10,000 miles in one tour, lecturing in the principal cities on "America: Her Power and Purpose" and expressing a vision of her potential greatness. To whatever country he went, he sounded its keynote and roused a special group of people to a higher conception of citizenship.

**WORK FOR THEOSOPHY**

Dr. Arundale's main preoccupation has always been of course Theosophy. He had the good fortune to know intimately most of the Society's leaders, including the Founders, H.P. Blavatsky and H.S. Olcott, in his youth. His meeting with Dr. Besant at a great meeting in the Queen's Hall, London, in 1900 put the seal on the relation of guru and chela, and from that day until she passed away he worked with her in intimate association for over thirty years. He joined the Society in 1895, served as General Secretary of the English, Indian and Australian Sections and as a member of the General Council, and succeeded Dr. Besant as President in 1934, being elected by the world-wide membership by an overwhelming majority.

He at once published a Seven Year Plan for the improvement of Adyar and the strengthening of the international society as a whole. Almost every year in his dynamic way he
initiated a new impulse—a campaign for understanding, for justice, for Straight Theosophy, and in 1944 for the Theosophy of the Heart, concentrating all The Society's forces of compassion on the healing of stricken people. As recently as June 21st 1945, on entering his twelfth year as President, he affirmed his intention, whether President or not, to be an ardent worker for the Theosophy of the Heart, affirming that "the war is revealing a new Theosophy, the Theosophy of intimate Brotherhood of living creatures."

The World Rehabilitation Fund and the War Distress Relief Fund, which he started in 1944 for helping devastated National Societies and individual members, are now organizing relief through The Theosophical Society in Europe, and he was looking forward to a Round Table Conference for consolidating these Sections as the spiritual nexus of a United States of Europe on the political plane. He had visited every country in Europe, except perhaps Russia, and he had a tremendous admiration for Poland, which was recently granted The Theosophical Society's Certificate of Honour.

**MAJOR ACTIVITIES**

During six years of war much of his effort was concentrated on the victory of the Forces of Light. Dr. Arundale delivered many eloquent war addresses throughout India; some were published in pamphlet form and some reprinted by Government: As a means of eliminating war he emphasized over and over again the need to eradicate cruelty in all its forms. Almost every year he and Rukmini Devi made a tour of India, the President lecturing on the war or on Theosophy or advocating Indian Education for India and Rukmini Devi stimulating the cultural renaissance through ancient Indian dances and handicrafts.
Dr. Arundale in 1925 entered the Liberal Catholic Church—an offshoot of the Old Catholic Church—with valid orders and a Theosophical outlook; it gave him great scope for linking the realities of the Christian faith with modern life; he was consecrated a Bishop and represented this Church as Regionary Bishop in Australia and in India. Everywhere he worked for understanding and goodwill among the Religions, believing that all the splendours of Hinduism, Buddhism, Islam, Judaism and Zoroastrianism are roadways to God, and that all Faiths are consummated in Theosophy.

Among his major activities were forty years' association with the Scout movement which he helped Dr. Besant to found in 1916; he was for six years Chief Commissioner of the Hindustan Scout Association, Madras Presidency, and gave it both help and prestige, and he was Vice-President of the All-India Council. He also gave two years, 1924-26, as President of the Madras Labour Union, working in the office at Perambur and helping to better the condition of the workers.

In 1911 he helped Dr. Besant in founding the Order of the Star in the East, of which Krishnamurti became the head—in his opinion Krishnamurti is one of the greatest teachers the world has known, and he had deeply cherished memories of being with Krishnamurti during a portion of his earlier youth.

Dr. Arundale in 1920 married Rukmini Devi, now the head of Kalâkshetra and leader of India's cultural renaissance. The marriage aroused a storm of indignation in orthodox Hindu circles, and bitter persecution, but that storm was weathered. They travelled together on all subsequent tours.

Dr. Arundale was a hard worker and a prolific writer. His publications include a dozen major works on Theosophy and education, besides scores of pamphlets, and political writing in New India, Dr. Besant's daily, and in Conscience, his own
political weekly. His Theosophical plans were unfolded in *The Theosophist*, the classic monthly now in its 67th volume, and in *The Theosophical Worker*, which he called the family journal. And he was intensely interested in the progress of the Adyar Library, in both Eastern and Western sections, and the recently acquired Swaminatha Aiyar Tamil section. He read widely to keep abreast of world movements and relaxed into detective fiction—he had a fine library of crime stories and shared it with his colleagues.

So passes a great man, great by reason of his communion with the great and insistence on greatness, his mountain vision, his love of truth, his inspired leadership of a world movement for Brotherhood, his passionate devotion to India, his compassion for all God's creatures, and his deep-seated loyalty to his friends.
IDEALS OF EDUCATION

BY GEORGE S. ARUNDALE

There are two gifts we could make, or help to make, to India which might to some extent militate against the karma of her share in the rejection of Dr. Besant's gift of Freedom placed in her hands by India's Guardians:

One is the gift of a National Constitution, and the other is its twin, the gift of a National System of Education.

Each gift must be offered in two aspects—the ideal and the practicable, and each must be offered for nation-wide examination and such modification as may commend itself to the practical idealists in either field.

It must be clearly understood that a truly National Constitution cannot work save under the positive inspiration of National Education, while National Education imperatively needs a National Constitution for its due expression.

Neither a National Constitution nor National Education can be right unless each embodies national ideals in every stage and aspect of the national life.

SOME NOTES.

We must hitch our educational wagon to an Indian Star.

We must plan an ideal Indian education and then adapt it to the practicable.

1 Dr. Arundale made these notes on Education in January 1944 preparatory to a course of lectures in Madras. The principles hold good, but the Wardha Scheme has undergone modifications.—J. L. Davidge.
But there can be no truly Indian education save as associated with a Swaraj Constitution.

The National Life must have embodiment in a National form, i.e., a Constitution.

But within such National Constitution must be working a system of National education designed to fit every citizen to become a conscious part of the Constitution in ever-increasing virility.

Hence, a National System of Education and a National Constitution are interdependent. Each is a valve of the National Heart.

The essence of the National Constitution is the power of the vote.

The essence of National Education is the character that must direct the vote.

Therefore, each must subserve the other's needs.

The two must be united in and animated by one Spirit—the age-old rhythm of India's evolving life.

Whatever is manifest in India as inherent to her growth—her faiths, her industries, her occupations, her outlook—must be inherent in her Constitution and in her system of Education.

Nothing must be ignored in either which is an essential part of the daily life of the individual citizen.

The various units of self-government in the Constitution must be the various units in the National System of Education.

Side by side with village self-government must live village education. Side by side with the Taluq, District and Municipal units of self-government must live the appropriate Taluq, District, and Municipal units of National Education.

The Primary School must educate its village pupils for due citizenship of the village.
The Lower Secondary School must educate its pupils for the larger citizenship of the Tuluq.

The Higher Secondary School must educate its pupils for the still larger citizenship of the District or Municipality.

Colleges and Universities must educate their pupils for unrestricted national citizenship.

The development of character must be the dominant consideration at every stage. Character matters more.

Voting qualifications must be determined both by educational qualifications and by civic service, good citizenship.

Education for the sake of knowledge matters less than education for character and therefore for good citizenship.

The following are tentative essentials of a national system of education:

Primarily—A sense of Honour
A sense of Truth
A sense of Chivalry

To the education of these there must be—

The best possible physical health;

Athletic efficiency, involving poise, dignity of bearing, grace of movement;

A religious spirit embodying the great principles of the faith to which the citizen belongs, including tolerance and understanding of other faiths.

A very definite measure of artistic appreciation combined with a measure of creative capacity.

A civic spirit embodying active and practical reverence for national traditions, achievements, ideals, and greatness in every department of the national life.

Often such civic spirit will flower into leadership.

Education through the Mother Tongue, in the National Tongue (Hindustani), and in the Classical Tongue.
Education through the principles of the Montessori method.
Education through craftsmanship.
These will contribute to good character and to good citizenship—in the home, in the village, in the taluq, in the district, in the municipality, and in the nation.

But the Acid Test of Effective Education is the Good Teacher

Hence, training institutions will have to be very carefully planned, for without teachers of high character and good citizenship there can be no true national education.

Unless the teachers be of good character they cannot educate good citizenship.

The teachers must be good leaders if they are to educate leadership in their pupils.

There is a ladder of leadership from the village to the nation.

Therefore, on the one hand we must determine the nature of a real system of Indian education, on the other hand we must arrange for the necessary training of the vast number of teachers who will be needed.

There are about 63,000,000 children between the ages of five and fourteen.

There are about 700,000 villages in India.

About 12,000,000 children are on the register of some school or other, but there is a rapid falling off of attendance as class succeeds class.

The average pay of a Primary School teacher in Government service is Rs. 27 a month. In private schools the pay is much lower, sometimes as low as Rs. 10 or even less.

At present it would seem hopeless to talk about compulsory education.
It is almost equally hopeless to talk of the introduction of an Indian System of Education, for we do not yet know what is the nature of this education.

And what can be done in the way of raising the pay of the teachers? In any case shall we be raising the pay of the worthwhile teacher or of the teacher who can be made worthwhile?

The schemes at present before us are but the perpetuation of the existing foreign system of education, utterly unsuited to India's real needs.

The foreign system must go at the earliest possible moment. But while we still have to endure it, we must make experiments in the training of the teacher and in small schools here and there grope after the real in education, the Indian real.

But will it be possible even to do this without government support and backing? And can we expect this from the foreign dominance in education? We cannot, as witness the complete disregard of any approach to an Indian system of education in the wasteful Sargent scheme which perpetuates the foreign system as if it were the ne plus ultra of education for India.

Experimental activity in education cannot hope to be successful in India without the help of Government.

The Wardha and Vidya Mandir schemes of education are beset by fatal objections, the former because it omits a number of essential ingredients in Indian education and expects education to be self-supporting, the latter because it relies on the spirit of sacrifice on the part of the teacher so that his salary is reduced to a minimum.

Indeed do we need a National Education Service of competent young patriots who will work in the old spirit of the teacher. But it will be a century and more in all probability before such a spirit can be evoked.
At present we have before us apparently two schemes of expenditure on the existing system of education.

One is the 450-crore scheme of the Education Department with regard to which the Dewan of Baroda very pointedly has said that it is essential that the right type of teacher must be selected for a National System of Education, that compulsion could not be accepted unless the education satisfied the needs of village life, and that it was vital that the ideals of a truly National System of Education should be defined.

Sir Jogendra Singh wishes to put his foot on the accelerator of the educational engine. But what a waste to do this with the wrong kind of engine, as the Sargent scheme proposes!

The other is a 60-crore scheme of the Central Advisory Board of Education to be submitted to the Post-War Reconstruction Committee of the Viceroy's Council.

But what the Board ought to do is to plan an Indian System of Education for submission to the Indian public. The increase in the salaries of teachers must in any case be approved, even with the existing system of education. But the vital issue is the substitution of an Indian Scheme of Education for the foreign system at present in vogue, however long it may take to effect the substitution.

**Defects in the Wardha Scheme**

1. Absence of all relation between the home and the school.
2. No provision to draw the parent into close communion with the school.
3. Takes little account of the individuality of the student.
4. Turns the child into a wage-making machine.
5. Overemphasizes one stage of education and gives little foresight into higher educational needs.
6. Religion not given prominence in India, the home of religion.

7. No emphasis laid on reverence, friendship, compassion, basic qualities of character.

8. Non-violence emphasized at a time when India needs to learn self-defence.

9. Omission of emphasis on culture, emotion, art.

10. Student not associated with the spirit of his country and the great Unity pervading all religious and cultural traditional differences.

11. Emphasis on medical care and examination lacking.
STUDIES IN THE HISTORY OF INDIAN COSMETICS AND PERFUMERY

[Verses pertaining to Gandhayukti in the Agnipurāṇa (9th Century A.D.) and their relation to the topics dealt with in Gaṅgādhara's Gandhasāra, between A.D. 1300 and 1600.]

BY P. K. GODE, M.A.

Recently I discovered two treatises on Gandhasāstra (cosmetics and perfumery) viz. (1) the Gandhasāra of Gaṅgādhara and (2) Gandhavāda with Marathi Commentary. According to my evidence these treatises appear to have been composed between c.A.D. 1200 and 1600. Unfortunately the authors of both these treatises, though they have drawn their materials from earlier texts, do not mention the works

I have published the following papers on these treatises:

(1) A Critical Analysis of a Rare MS. of Gandhavāda, etc. (New Indian Antiquary, Vol. VII, pp. 185-193).

from which they have drawn these materials. In a paper on the antiquity of the *Campaka* oil recently published by me, I have proved that Gangādhara has borrowed two verses from the *Gandhayukti* chapter of the *Bṛhatsamhitā* of Varāhamihira (c.A.D. 500) pertaining to the manufacture of the *Campaka* oil (चम्पकगन्धितेल). To enable us to understand fully the historical back-ground of the two treatises on Gandhasāstra referred to above we must record and study the extracts in earlier texts pertaining to the Gandhasāstra. I record, therefore, in this paper some verses from the *Agnipurāṇa* pertaining to *Gandhayukti* or manufacture of cosmetics and perfumery. These verses are as follows:

*Agnipurāṇa* (Venkates'var Steam Press, Bombay) *chapter 224* (verses 19-42) dealing with राजघर (रीर्गाहिदिकामशास्त्र)।

1 *Bhāratīya Vidyā*, Bombay, Vol. VI. (July-August 1945) pp. 149-156.

2 Dr. R. C. Hazra in his *Purānic Records* (Dacca, 1940) has discussed the date of the present *Agnipurāṇa*. I note some points from this discussion (*Vide* pp. 134 ff.):

(1) The present *Agnipurāṇa* (=AP) is a sort of cyclopaedia in miniature. Its contents are divided into पराविधा and अपराविधा. The अपराविधा division contains chapters on four Vedas, six Vedāṅgas (शिश्न, कल्प, व्याकरण, निष्क, वचसु and अग्निविष), अधिधान, नीरांसा, धार्माशाख, पुराण, न्याय, वैदिक, गान्धवर, धर्मवेण्ड, and अर्थशास्त्र.

(2) According to Dr. Hazra "the date of compilation of the present AP is the same as that of the summaries and incorporations"—Dr. Hazra holds the view that "the present AP was *Compiled sometime during the ninth Century*" (i.e. between A. D. 800 and 900).
It is clear from these lines that AP gives 8 processes (कर्मण्डक) in the manufacture of cosmetics viz. (1) भोजन, (2) आचार्य, (3) विचार, (4) भावन, (5) रास, (6) बोध, (7) धूप and (8) वासन.

Gangādhara in the परिमाण section of गण्धसार records, however, six processes: (1) भावन, (2) पासन, (3) विश्वास, (4) वेद, (5) धूप and (6) वासन (“भावन पासन विश्वास वेद धूपनावली एवं वासन कर्मण्डक स्वरूपालि कौनदी”!). Four processes are common to AP and गण्धसार.

The गांधसार records गण्धशाल of 5 sorts (पंचविष).
1. \textit{Cf.} गर्वस्नान \textit{has} 24 verses on जल्ल्वसा (folio 10 of B.O.R.I. MS.). They deal with the scents to be used in baths. Scents for the King’s bath are mentioned in the following verse:

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त्वक्च नाऐ फल्हैं तैंणु कुक्कुम प्रिन्यपवेक्षम्. ॥ २७ ॥
कृषिखिं तथां कान्ता चौड़ं कप्पूरमेव च. ॥
शासी सुरां च कुक्कुं च ब्नानवृयाणि. ॥ निरीहरन् ॥ २८ ॥
खेर्यस्यै समाधूय वृष्ट्यवपयेच्छय। ॥
मुगदर्पुयं ब्नान फायर्च कन्दर्पवेदद्यम्. ॥ २९ ॥
त्वक्चर्या बिरहेश्वरधारचकारं समायुं\:
खानवत्पुंलपियविस्तात्तलः कुक्कुमयते। ॥ ३० ॥
जातिपुष्पपुग्न्यवस्यात्तमार्ह्ये योजितम्।
सदयामकं व्यािकुस्त्तल्यगन्धिमोहरम्. ॥ ३१ ॥
विज्ञाया तथा चौड़ं तथा चिन्यानवप्वं निक्ष्य। ॥
गन्धपत्रं च विन्यास्य गन्धपत्रेऽवेच्छुमम्. ॥ ३२ ॥
तैंणु लिपितं राम लिखते: पुष्पाधिवासिते। ॥
वासनात्त्वपुस्तकां गम्यन् तु भवेद्रु धूव्यम्. ॥ ३३ ॥
एकािवधाक्केंकोिजातिपलिनिशाकर।।
जातिपञ्चक्या साध्य खक्तन्त्र मुखावक्षकां। ॥ ३४ ॥
कपूरं कुक्कुमं कान्ता मुगदर्प हर्षुक्म।
कंकेंत्तििवाचवृं च जातिकोषमेव च। ॥ ३५ ॥
त्वक्चर्य व्रुद्धस्तौ च व्यतं कस्तूरिकां तथा।
कगुप्तानि चििक्कुमे फलपंते च जाति:। ॥ ३६ ॥
कुक्कुं च फलं राम कार्यकारणायुपकलयेत। ॥
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2. \textit{Cf.} गर्वस्नान contains 34 verses on the preparation of scented \textit{pilas} (गम्यतेक्ख) (folios 7-8 of B.O.R.I. MS.). The process of
extracting these scented oils as given in the *Agnipurāṇa* is described in detail in the गण्धसार as follows (folio 7):

“तिलत्रसशोभितानां अभिः प्रक्षाल्य कुष्ठेत ।

निष्ठुकस्य परमेतान्त शोष्येतत्वमलांस्ततः: || ३ ||

वास्येत्यथापारं संज्ञां वितताननम् ।

प्रूषित्वा तस्य तल्लमार्शीय कुष्ठैः; हुमें: || ४ ||

तानि प्रचार्येकांज्ञोलोकोपधंतिः: सम्मृ ।

पुन: प्रसुपरशीय पुन: प्रचार्येकिते: || ५ ||

एवं प्रसुपत्रितितिः: पारं प्रसुरुपन ।

पिघाय पारवेन वास्येकालिनिवाम् || ६ ||

तत्: प्रभाते संन्होष्ट्य तिलकनुष्श्वाणि नंत्येत ।

पुन: पुन: यथा पूर्व मित्रास्तानिवेद वास्येत || ७ ||

यावलिप्त: प्रजायन्ते कुश्कां गंधेदनात्।

तात्कुष्मुन्येवार्थविवां भनेन निष्पीतितत: || ८ ||

’Cf. गण्धसार:

“पूष्युक्तां: पारिजाता गुठिका: खादिरेष्यताः: ।”

’Cf. गण्धसार:

“वक्त्रसगन्धिकारित्वा श्रवणावपायोजनात्।

वक्त्रादिव वक्त्रावसं सर्वाध्यपोजये(त) ||

गोमृते सत्याचूषैं वन्नताधारि निष्पीती ।

साहाय्यकुक्षेत्रविप्रायानमेविवेजे: || ॥”
It will be seen from the footnotes to the above extract recorded by me that the topics in this extract have their parallels in the *Gandhasāra* of Gaṅgādhara. If the present *Agnipurāṇa* containing summaries and incorporations (including the गन्धयुति verses) was compiled in the 9th century A.D. as observed by Dr. Hazra we have to point out that the गन्धयुति described in the above extract may be taken to represent briefly the Indian knowledge of the art and manufacture of cosmetics and perfumery as current in the 9th century. In fact this extract stands midway between the गन्धयुति chapter of Varāhamihira's *Brhat Samhitā* (c.A.D. 500) on the one hand and the treatise of Gaṅgādhara viz., the *Gandhasāra* (between 1200 and 1600) on the other.

Varāhamihira does not record the process of preparing गन्धतेत्त्व as described in brief in the *Agnipurāṇa* in verse 33 of the extract. This process has remained unaltered at least from the 9th century onwards as will be seen from the following table:

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1 Cf. गन्धमार contains 24 verses on the preparation of मुखवास (folios 5 and 7 of B.O.R.I. MS. of गन्धमार).
### STUDIES IN THE HISTORY OF INDIAN COSMETICS

<table>
<thead>
<tr>
<th>A. D.</th>
<th>Source</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between 800—900</td>
<td>Agnipurāṇa</td>
<td>&quot;गन्धपत्रं च विश्वस्य गन्धते भवेत् खुशमु</td>
</tr>
<tr>
<td>C. 1130</td>
<td>Mānasollāsa of Somes'vara</td>
<td>&quot;पुनःअग्रवृक्षोहम गंधसंवासिते: तिले:</td>
</tr>
<tr>
<td>Between 1300 and 1600</td>
<td>Gandhasāra of Gaṅgādhara</td>
<td>&quot;यावतिलाः प्रजायन्ते कटुका गंधवेदनात्</td>
</tr>
<tr>
<td>1811—1812</td>
<td>Buchanan's Patna-Gaya Report</td>
<td>&quot;At the beginning of the flowering season they take 82 seers (about 169 lbs.) of the <em>Seed of Sesamum</em> (<em>Til</em>) and every fair day during the season add to one half of it as many <em>flowers</em> as they can collect .... The *seed is then squeezed in a common <em>gil-mill</em> etc.&quot;</td>
</tr>
</tbody>
</table>

In the *Cikitsāsthāna* of the *Carakasamhitā* we find several medical oils prescribed such as मधुयम्पदितैत्व, सुकुमारेक-
Some of these oil-preparations were made of varied materials, among which we notice some aromatic ingredients like चन्दन, उशीर, केशर, नग्न, कुड़ा, मक्खन, मांसी, कुड़कुम, पत्तेळ, अग्नि, नख, वालक etc.

It is possible to presume that the preparation of scented oils (गन्धवतेल) developed side by side with the preparation of medical oils. In fact some of the aromatic ingredients used in the Gandhasästra had definite medical value. Though the Gandhasästra may have originated from the early background of the Āyurvedic manufacture of medicines it appears to have developed as a specialized art¹ in course of time and consequently the Kāmasūtra of Vātsyāyana mentions गन्धयुक्त or the art of preparing cosmetics and perfumes as one of the 64 arts in which the gentleman of the period was expected to be proficient. These arts are mentioned as the constituents of the Kāmasūtra (कामसूत्रयुक्त अथवाविन्यः) by Vātsyāyana. With the development of Indian culture in a full-fledged manner specialization in different arts and professions must have come into being and the Gandhasästra which catered to the gay tendencies of ladies and gentlemen of antiquity developed as both a science and an art, as it was useful both in secular and religious spheres of their activities. It was a science with a definite objective, so beautifully expressed by Gaṅgādhara at the beginning of his Gandhasāra in the following verse :

¹ Vide Kāmasūtra ed. by Pandit Kedarnath, N. S. Press, Bombay, 1900 (सचारामविक्रम—Chapter 3, p. 32)—The commentator शेषोर explains गन्धयुक्त as follows:

“गन्धयुक्तिरिति । स्वाक्षाविहिताप्रय । प्रतीतप्रयोजना ।”
Verily, the Indian *Gandhasāstra* could not but prosper as it pleased Gods, contributed to the comforts of men, and delighted the hearts of kings and accomplished ladies, besides making its devotees prosperous—thus fulfilling the three ends of human life (*Dharma*, *Artha* and *Kāma*). The early history of such a *Gandhasāstra* needs to be reconstructed systematically in the light of the two treatises recently discovered by me viz. the *Gandhasāra* of Gaṅgādhara and the *Gandhavādu* with a Marathi commentary.
VIDYĀNĀTHA

BY K. MADHAVA KRISHNA SARMA, M.O.L.

The Sāntisudhākara of Vidyānātha, written under the patronage of Mahārāja Anupsinghji of Bikaner, is a very voluminous, perhaps the largest known, work on Sānti, containing nearly 38,000 granthas. There is a MS. of this in the Anup Sanskrit Library (No. 2126). Neither in Rajendralal Mitra’s Catalogue of this Library (Calcutta, 1880), Aufrecht’s Catalogus Catalogorum, nor in MM. Prof. Kane’s History of Dharmasāstra is there a notice of this work.

In the MS. the author’s name is not correctly written. The work contains 86 sections named Kallolas. There are colophons at the end of some Kallolas. Here the name is written either as Vidyānāthānanta or Vidyānānthānanta. For instance at the end of the first Kallola it is as follows:

In the figal colophon the name is written as Vidyānānta. His exact name, however, is Vidyānātha. There are two
other works by him in the Library, viz. the Jotpattisāraṇa and the Yantracintāmāni. (MSS. nos. 4526 and 7632). These were also written under the patronage of Mahārāja Anup-singhji and contain colophons referring to him in the same words as the above. The former is noticed by Mitra in his Catalogue, p. 307 (cf. the colophon). In both the author calls himself Śakalāgamācārya in the colophon. Besides mentioning the name correctly, both contain also some information about the author in two verses preceding the colophon at the end. These are the following:

आसीनागारसौतिमण्डनमहिलक्ष्मश्रविज्ञानां मूलः
गौरीप्रीणनलयपूर्णाविभवेन माण्डलब्यग्रोत्रामणीः ||
श्रौतस्मार्तविचारातःतुरो नि: शेषविदानिधि:
साधुनामवाधि: सुधीरिषणवछ्छीनानाथानामा बुधः ||
ज्योतिरितिविठ्ठकस्तदीयतनुजः सत्तशब्दासारवितः
पाटिकुटकबीजगोलरचनासिद्धान्तपारंगमः ||
देवश्रीमदन्यपरीहरणायांकाज्या निम्नः
विदानाथकृती चमत्कारसंकारं ज्योतिरसारं व्यवहारं ||

From this we learn that our author was the son of Sṛṅātha of Māṇḍavyagotra, a Nāgarabrāhmaṇa and the Guru of Ahicchatrabrāhmaṇas (Ahicchatra=Modern Nagore?). He was well versed in Jyotiṣa and also in other śāstras, as he styles himself Śakalāgamācārya.

The MS of the Sāntisudhākāra contains 1088 folios with 14 lines in a page and 35 syllables in a line of large bold Devanāgarī. It is very brittle. Some leaves are badly damaged. At the end the scribe notes that the transcription

1 In the other work there is सत्तशय्यत्तम instead of this.
of this was finished at Adūṇi on Friday, the 14th day of the bright fortnight of Caitra of Samvat 1754 (A.D. 1697). Eight extra leaves at the beginning contain an index.

According to a statement at the beginning, the work is based on the Smṛtikaustubha, the Adbhutasāgara, the Vārāhisaṃhitā, the Hemādisānti, the Vidhānamālā, the Aghorakalpa, the Sudhāsamudra (of Raisingh), the S'auna-kamata, the Daivajñavilāsa, the S'āntiratna, the Pañcaratnamālā, the Mahārṇava and the Atharvasānti. There are also quotations from various other Dharmas'āstra works and Purāṇas.

Begins: श्रीगमो जयति तराम ||

विविधान्तरायतिमिर्द्वबंविधी यः सहस्रकरिकरः || तसुपास्महेमहेसितरभेकमेकं मत्तकास्यम ॥
भूरम्भु ज्वलनोदनिलोकममहनाष्टु सुभादीधिति- येश्व चेति चराचरात्मकमिदं यस्येव मूर्त्येषकम ॥
तं चन्द्राकुण्डशलुको चन्द्रसन्न्यस्मे चिन्मयं 
नियानन्दं महाविश्वां मृत्युजयं भावे ॥
आसीद्राज्ञिरोमणिर्दिनमणि: कीर्त्यवश्वत्या प्रथु- 
नीया निर्मलया मन्तुस्वितरणेष्ठितामणि: कामजुक| 
यः सत्येन युधिश्चिरोदिति भरतो नानापुणां गुणः- 
भीमम् संयति सूरसिद्धपते सूनु: सक्रो नुप: ॥
तस्यालम्भ: श्रीमद्द्वैरविश्वाहिन्नजिप्रतापश्विद्वारिण: ॥
वर्तितस्वविविद्वासो जिकिर्दक्षगुप्तिरजिताक्रुण: ॥
सम्ये कोरे भाति हि दानवारि स्वान्ते सदा यस्य च दानवारि: ॥
यथाचक्षुपिति मत्तक्जानां गुहाक्रुणे राजिति दानवारि ॥
Ends:

उभौ जायापते अश्रीयातां सकलकल्पमाहापातके: प्रमुच्यते। पढिते-सहस्नाणि वहालोकमतीय विष्णुलोके महीयत इति भगवान्वबिजय।\n\nइति श्रीमान्महाराजाधिकार श्रीमदनूपसिन्हस्याय: श्रीविद्यानंततमतसृजित्विचित्र-\n\nशालिनिमुखिके गोदानमाहान्यविषेष: सहस्राक्षणमोक्षविशेष निःशस्य नाम-\n•पदश्रीस्नितः कहोः समासं। \nEnds:

Kallola 1 deals with Gaṇapatipūjā, 2 with Snāna, 3 with Navagrahayajña, 4 with Caṇḍīvidhāna, 5 with Mrtyunjaya-japa and Āyuṣyahoma, 6 with Rudrānuṣṭhāna, 7 with Pārthivaliṅgapūjadīvidhi, 8 with Asvatthārādhana, Viṣṇu-sahasraṁāṁstotra, Viṣṇupāmārjanastotra and Tulasīpūjā, 9 with Kārtavīryadipādana, 10 with Hanumadvidhāna, 11 with Kuśmāṇḍahoma, 12 with Bhavīṣyottara and Ātharvāṇa-sānti. 13 with Strīprasavādivisāntis, 14 with Auṣhadhasevana, 15 with Karmavipākiyaprayascittas, 16 with Roga, Kṛtyā and Abhiśāntis, 17 with Vāstuśānti, 18 with Duṣṭarajodārāśana, 19 with Sarpahanana, Arkavivāha, Pañcakamṛtyu
etc., 20 with Anvārohanaṇavidhi, 21 with Ayanasamaya, 22—81 with various Vaikṛtasāntis, 82 with Misrakavaikṛta, 83 with Nānāvidhādbhutavaikṛta, 84 with Phalapākanirūpaṇa, 85 with Gāyatrijapavidhi and Godānasāmānyya and 86 with Sahasrabhojanavidhi.

**Jyotpattisāra**

This is a work on mathematical astronomy. It deals with sines, cosines etc. The MS. contains 48 leaves with 10 lines in a page and about 40 syllables in a line. The writing is large and good. There are some marginal corrections. The copyist is Golavālajātiya Devadatta and the date Sārvat 1752 (A.D. 1695.). The condition of the MS. is fairly good.

The work begins: श्रीगणेशायनमः।

योडचिराहिरसंघातमाधातत्यति चिन्तनात्।

तं नमामि गणेशां महेश्वानप्रियार्थकः।

उत्पत्तिस्थितिसंहितांसिद्धनगरां यस्ताण्डवकोड़या।

स्वच्छन्दं विद्वानः तं स्मर्ह्यं ताप्रत्याविचिन्त्यं।

नतवा श्रीमद्नूपसिंहपुतेराजावः।

दादुः

नक्षत्रे श्रेष्ठविशेष्युक्तसहितं ज्योत्पतिसारं परम्।

Ends:

वासीगारमौलिकं ज्योतितिरिच्छक:।

इति श्रीमन्तिरिच्छमुपाग्रमौलिकं।

संवत् १७६२ वर्षं चेतनमासे श्रवणके पक्षम्यां तिथिः मूर्धति।

गोठवाळन्त्रात्यदेवदेवतें तिलितम्।

श्रीमं श्राब्वति।
YANTRACINTĀMAṆI

*Yantracintāmaṇi* is a Tantric work dealing with various Yantras. The MS. of this contains 71 leaves with 10 lines in a page and 36 syllables in a line. The writing is fairly good. The first leaf is missing. The second is damaged.

The MS. begins: 

श्री अथ विषमयन्त्रकरणं यथा \\

Ends:

आसीनागरमौलिको || ज्योतितिब्बिचिलको ||

इति श्रीमन्निकिलभूपाळमौलिको यन्त्रचित्तामणो षष्ट्यमेण समालिमगमत ||

समालोच्य प्रन्थं: || शुभं महतु || कल्याणमत ||
OBITUARY NOTICES

PANḌIT N. SANTANAM AIYAR

I have the sad duty of writing this Obituary Note on Panḍit N. Santanam Aiyar who suddenly passed away at Kumbhakonam on 6th April 1945 at the early age of 54. The late Sṛi Santanam Aiyar belonged to a well to do Brahmana family of Rishiyur Village in Tanjore District. The family lost its property in 1922, and Sṛi Santanam Aiyar who had already equipped himself with Samskrta Panditya as a pastime devoted himself seriously to Sāstraic studies after 1922, under distinguished Sāstrajñas like Mahāmahopādhyāyas Yajnasami Sastrigal and Kodavasal Narasimhachariar. He passed Vedānta Siromāṇi in 1929, and after teaching Tarka and Vedānta to Āstika-prabhus at Konerirajapuram Village, he migrated to Madras in 1937.

The authorities of the Adyar Library secured his services for editing some Navya Nyāya Texts in the Adyar Library Series, and the late Santanam Aiyar made ready editions of Gadādhara’s Caturdāsalaksāṇī, Avayava, Siddhāntalaksāṇa, Sāmānyavirukti and Vyūptattivāda. Of these, the first was published in 1942 and the rest remain to be printed and published.

At the time of his demise, he was the head of a Vedānta Pāṭhasālā which His Holiness Sṛi Saṅkarācārya of Kāṇci Kāmakōṭi Piṭha had newly established in Kāmakṣi’s Temple at Kāṇci. In his death, scholars in the fields of Tarka and Vedānta have sustained a loss.

V. R.

T. R. SRINIVASA AIYANGAR

We regret to announce the passing of Sṛi T. R. Srinivasa Aiyangar, one of our Honorary Editors on 20-10-45. A full Obituary Notice will appear in the next issue.
MANUSCRIPTS NOTES

ON THE DATE OF THE PADAVĀKYĀRTHAPĀñČIKĀ
OF ĀCARYA VIS'VES'VARA

BY H. G. NARAHARI, M.A., M.LITT.

Of the Padavākyārthapāñčikā of Ācārya Vis'vēs'vara, a commentary on the Naiṣadha of Śrī Harṣa, there are two MSS. in the Adyar Library, both in palm-leaves and both written in Malayalam. They bear the shelf-numbers XXI. P. 1* and XXI. P. 23 respectively; the former gives the commentary in full for Cantos IV–XV and for the first four verses of Canto XVI, and the latter contains the commentary for the first five Cantos of the poem. There are five MSS. of this commentary in the Govt. Oriental MSS. Library, Madras, and two in the Sarasvatimahal Library, Tanjore, none of which are complete but only give portions of the commentary as do the MSS. in the Adyar Library.

Mallinātha in his commentary on the Naiṣadha, refers twice at least, to an Upādhyāya Vis'vēsvarabhāṭṭāraka:

1. अढ़क्वितापागुणनेन् तत्वा अढ्यादशान्तवादिप्राप्तवायायिष्ठेश्वरभारक- ।

याह्याने तु अढ्यानि वेदाध्याय इत्यार्थवर्णय प्रथग्येदत्वे अथ्यथवहानि : ।

अध्ययनन्त्यभि तु नायादशत्वसिद्धिरिति चिन्त्यम् ।

2. प्रियास्तत्विकरणभूतानित्यप्राप्तवायायिष्ठेश्वरव्यायानं प्रयास्त्वेयम् ।

That the references above should be to our commentary will be clear on a perusal of the following passages in it which must have provoked the criticism of Mallinātha:

1 Jivatu on Naiṣadha, I. 5, 118.

Padavākyārthapāñčikā (Adyar MS., XXI. P. 23) on Naiṣadha, I. 5, 118.
Which of these two commentators, Vis'vēśvara or Mallinātha, is really correct is not at all the issue which is my concern at present. In fact, so far as the first passage is concerned, there appears to be really nothing wrong in Vis'vēśvara arriving at the number eighteen by multiplying the number of the *trayī*, i.e., three, with the number of the *aṅgas*, i.e., six. Mallinātha's argument has all the artificiality of a quibble of words rather than the tone of a sound objection. But all that I am interested in pointing out now is that, as one who has been the target for the criticism of Mallinātha, just or unjust, Vis'vēśvara must have lived long before him, and that the beginning of the 15th cent. A.D. which is the date of Mallinātha forms thus also the terminus ad quem for that of Vis'vēśvara. In the face of this fact, it is wrong to identify our commentator with the author of the *Kavindrakarnābharana* who is said to have lived in the first-half of the eighteenth century A. D.

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2. This is what is done by Pandit Durga Prasad in his edition of the *Kavindrakarnábharana* (Kāvyamāla, 1891, VIII. 52 n.).
THIS is a rare Commentary on the *Karpūramaṇjarī* of Rājaśekhara (880 to 920 A.D.) by Simharāja. The author Simharāja has been already known as the author of the *Prākṛtarūpāvatāra* (Printed and Published by the Royal Asiatic Society in 1909) wherein he has been described as the son of Samudrabandhayajvan. In the introduction of the edition of the work, the learned editor Prof. E. Hultzsch quotes the following passages from the remarks made by Prof. Pischel “The Prākṛtarūpāvatāra is not unimportant for the knowledge of the declension and conjugation, chiefly because Simharāja frequently quotes more forms than Hemacandra and Trivikrama.” Simharāja was hitherto known as the author of the *Prākṛtarūpāvatāra* only. Now the MS. available in the Government Oriental MSS. Library, Madras. (R. No. 2685 a) reveals that Simharāja was also the author of one more work namely *Karpūramaṇjarīvyākhyā*. The following extract from the introductory portions and Colophons of both the works *viz.* *Prākṛtarūpāvatāra* and *Karpūramaṇjarīvyākhyā* will prove the identity of their authors:

1. Prākṛtarūpāvatāra:

“अन्तरायान्तमसविभ्वत्वसनविभाकरम्|
दैययपशोपमवि वद्दे करियुह महः ||
उत्तरायमेवादिक यस्य वाचस्पताविपि |
भजामि भागपायं तं प्रसन्नं दक्षिणामुखम् ||
सेतुं व्याख्यानंहृण गहनमक्तः यः शाक्षसाहित्यसिद्धो-
बुद्धया बुद्धाय यथाथी व्यर्थयत निज्जं सिद्धपञ्चेिति संबाध्यः ||

*Vide Karpūramaṇjarīvyākhyā—R. No. 2685 a, of the Triennial Cata-
Granthis. Transcribed in 1918—49 from a palm-leaf MS. of Sri Nārāyaṇa
From the references given above it is evident that the authors of the two works *viz, Prākṛtarūpavatāra* and *Karṇaṇjaravyākhyā* are one and the same.

Hultzsch opines that the author Śimharajā may be placed somewhere after the eleventh century A.D. as he quotes Kṣirasvāmin in 8.11 of the *Prākṛtarūpavatāra*. Now we are in a position to fix the

1 The reading *Nṛsimharajā* for Śimharajā in the Colophon (a) is apparently a mistake committed by the scribe. But the reading as *Samudrabandhā* in the Colophon (b) instead of *Samudrabandha* cannot be easily rejected as the former seems more reasonable when the passage ‘समुद्रबन्धेति संज्ञाय’ is considered.
author to a period more definitely than Hultzsch. Simharāja mentions his father Samudrabandhayajvan as the commentator on a certain rhetorical work which is difficult to understand without the aid of a commentary. There are ample reasons to believe that the work meant by Simharāja was nothing but the *Alaṅkārasarvasva* of Maṅkhuka on which his father Samudrabandha wrote a commentary. Samudrabandha in the beginning of his commentary on the *Alaṅkārasarvasva* writes thus:

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"कर्तरेख्यापि नगरी कोलम्ब कति विज्ञुता ।
अधिक्रिया यथावची हरिदय्यलकावती ॥
विभूषणेन पुरीमेनां यदुवंशाविभूषणम् ।
राविवद्वति विल्यातो राजा शासित वसुधराम ॥
कदाचितमहाकाव्यपरं कायायंकाकारक्षणम् ।
प्रदश्ये रविवर्मणं प्रार्थयतं विपक्षित: ॥
गम्भीरं नस्तिलीर्जुणं महाक्रमणसागरम्।
नौरस्तु भवते: प्रश्ना स्थेयसी यदुनन्दन ॥
व्याचक्षब तत्समं प्रायं व्यायाविज्ञानकम् ।
शास्त्रसाधित्यपाधिपीयावार्तीया धिया ॥
अवधारये यदुपतिना विविधतय गरियसास्तदर्शय ।
कन्द्रेत् व्यधितं विपक्षिच्चचलनवतथं समुद्रवन्धाय: ॥
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From these passages it is evident that Samudrabandha was a protege of the king Rāmavarman of Kolamba (Quilon) and wrote the commentary on the *Alaṅkārasarvasva*, embodying the exposition of the king on the work. Besides the absolute sameness of the name Samudrabandha referred to by Simharāja as his father and found in the *Alaṅkārasarvasvavākyāhāya* as its author, there are entirely similar references to the *Alaṅkārasarvasva* in both of them. Simharāja mentions the work as *Gahana* and *सांसे शाहित्यपाठधी* while Samudrabandha as *Gambira* and *Sāstrasāhityapāṭhodhi*. These evidences will suffice to prove that the work and the commentary thereon mentioned by Simharāja are
nothing but the 'Alankārasarvasva of Maṅkhuka and its commentary written by his father Samudrabandha. The question whether the references Vyākṛtyā setunā and setum vyākhyānarūpaṁ found in Simharāja's works may be taken to indicate the name of the commentary on the Alankārasarvasva as Setu or simply passed over taking as mere metaphorical descriptions, may not be attached with much importance in this note.

When we take the question of the date of Simharāja we must arrive to the point from knowing first the date of his father Samudrabandha and of the King Ravivarman. Mahāmāhapadhyāya T. Gaṇapatiśāstri has fixed the date of the King Ravivarman as Saka 1188 corresponding to 1265 A.D. (Vide his introductions to the editions of the Pradyumnābhhyudaya and the Alankārasūtra in the Trivandrum Sanskrit Series. Nos. VIII and XI respectively). In fixing the date he was led by three inscriptions referring to the King Ravivarman of Kolamba. Taking Samudrabandha as a contemporary of the King Ravivarman (1265 A.D.) Simharāja, the former's son, may be fixed to about 1300 A.D.

This Simharāja should not be confounded with the two other Simharājas among whom one was the son and pupil of Sṛiṅkaṇṭha and the author of the Prapañcasāravyākhyā and the other was the pupil of Ādinātha and the author of the Laghustutivyākhyā. Our author Simharāja was the son and pupil of Samudrabandhayajvan.

In conclusion the points arrived at in this note are:

1. The King Ravivarman of Kolamba belonged to 1265 A.D.
2. Samudrabandha was his contemporary and wrote the Alankārasarvasvavyākhyā under his patronage.
3. Simharāja was Samudrabandha's son, belonged to about 1300 A.D. and wrote the works Karṣūrāmaṅgarīvyākhyā and Prakṛtarūpāvataṭāra.
4. This Simharāja is different from two other Simharājas, the authors of the Prapañcasāravyākhyā and Laghustutivyākhyā.
**REVIEWS**

*Historical Tamil Reader*, by Dr. P. S. Subrahmanya Sastri, Annamalai University, 1945. Price Rs. 2-8-0.

This small work contains 22 pieces selected from Tamil literature ranging from the earliest period to the modern times, thus presenting a historical view of the growth of Tamil language. The pieces selected start from about the second century with the grammar work called the *Tolkāppiyam* and ends with one from the author himself in the twentieth century. In a fairly long Preface covering twenty pages, the author gives a brief account of the works from which selections have been made and he also deals with the growth of the Tamil language, its Phonology, Morphology and Syntax (the three elements that constitute the nature of a language). The text is given in the original in Tamil script; then it is transliterated in Roman script with proper diacritical marks. The words in the text are then split up and the prose order is given. These two are in Roman script. The English translation follows and the passages in them explained in English.

There are many scholars who know the framework of language through the study of Philology and who can master a new language with such help independently of a teacher and class lessons. In the case of modern Indian languages the absence of such books is a great handicap. The present work fulfils a great need in so far as Tamil is concerned. Every modern Indian language is a language of India and every Indian should consider the languages and the literatures as the common property of India. There is a tendency in modern times to restrict the study of languages and literatures purely on a geographical basis and this tendency provokes a conflict.
of interest between the various languages. If the language and literature of a particular geographical area becomes known to the people of other areas, people begin to understand the affinity of the languages and the literatures, and in this way people realize the unity of culture represented by the various literatures. This is a very useful publication and it is hoped that the plan would be adopted in the case of other languages also.

EDITOR

Iconography of *Sri Vidyārṇava Tantra*, by S. Srikanta Sastri, M.A., 1944.

In this small booklet of just 46 pages, the author presents the Iconographical material from the extensive Tantric work called *Sri Vidyārṇava Tantra* attributed to Vidyāraṇya. There is a small preliminary portion dealing with the author and his date, and after a brief bibliographical notice, the author deals with the various points pertaining to iconography in the voluminous work.

EDITOR

*The Early History of Kerala*, by T. M. Krishnamachari, M.A., B.L. Published by the University of Travancore, Royal Octavo, 1941.

Professor Krishnamachari was invited to deliver a course of five lectures under the auspices of the Travancore University and the work under review contains a brief summary of the lectures so delivered. The first lecture takes account of the physical features of Kerala and examines the sources of information for writing the history of Kerala. References to Kerala in the ancient literature of our country as also the foreign references due to trade contacts of the west coast of India with the countries on the other side of the Arabian sea find a due place. While tradition and literature can
be taken as illuminating the history of the country to a particular limit, by far the most fruitful sources are the monuments. While the monuments in Kerala cannot compare with those of their Pāṇḍya and Cola contemporaries, they still form an important part with an individuality of their own, not only in the structure of the temples and other buildings but also in the materials used for these buildings. Literary sources of information as the works of the Sangam Age find their due place in a proper and comprehensive study of the history of Kerala.

The second lecture is devoted to the Ceras of the Sangam Age. Professor Krishnamachari surveys the present position with a dispassionate view. There is much that is yet to be known and what has been written leaves yet much to be studied and known. The first three centuries of the Christian era may roughly be held to be the period of the Sangam Age. A close survey of the material is laid under contribution and the foundation of the Cera empire brought about under the Sangam kings. A vexed question is the identity of Karavur the capital of the Ceras of the Sangam period, its other name being Vañci. Vañci near modern Cranganore is identified with the capital of the Ceras while its rival claimant for the position is Karavur in the Trichinopoly District. The arguments of the powerful advocates on either side are summarized by Professor Krishnamachari (pp. 8-11). But the social and economic life of the people can be understood by a careful study of these Sangam works without the controversy centering round the identification of Vañci. Religion and Foreign Trade, each find some space devoted to them. Foreign trade brought the people of Kerala into contact with those on the eastern and as well as on the western side of India. The extension of commerce to Arabia and the African coast on the west and to the Indies and China on the east made the ports of Kerala the centre of interest, a feature which was repeated at the time when the Portuguese held the trade monopoly of Europe with the east in the sixteenth century. Commercial and cultural contacts have thus borne important fruits and this is richly described by the Sangam works in many a context (p. 14).
The third lecture comprises the period A.D. 300 to 850 which the author characterizes as the dark period in Kerala history. This seems a reflection of the dark period of Indian history which has generally been assigned by historians between the fall of the Kuśāṇs and the rise of the Guptas in the north, the decay of the Āndhras and the rise of the Pallavas, Cālukyas and others in the south. Dr. Javaswal’s History of India has partly illuminated the so-called dark period of Indian history in the north. We should therefore await the occasion when fresh light can be thrown with clearness on the dim outlines of the period.

The relations of the Ceras with their northern neighbours—the Cālukyas must have been unfriendly on account of the ambitious policy of the latter. The rise of the Pāṇḍya in the east has to reckoned as the expansion of the Pāṇḍyan power at the expense of the Cera. Thus hemmed in from the north and the east, the Cera power must have dwindled considerably during this period. But this shrinking should be considered an important factor in the growth of the Kerala society and literature. The loss of the outlying provinces meant better consolidation. The loss of the French dominions was a blessing in disguise to the people of England under the successors of John. Similarly, once thus shut up, the consciousness of a common cause and destiny for the people of Kerala alone, as distinct from the larger group of the Tamils which comprised three independent kingdoms, must have developed. This is reflected in the Keralolpatti which seeks to find a separate legend for the origin of the Kerala country (p. 16). The settlement of the foreign communities like the Jews and Christians, the stratification of the society of Kerala and the segregation of the native aborigines to the hills should have taken place during this period. The organization of the Nambudiri Brahmins came at a time when the central government of the Cera kings was at its lowest and like the mediaeval Church in Europe tried to save law and peace for the community and the common folk (p. 17). There are a few relics of both Jainism and
Buddhism. While Hinduism was the predominant religion of the country the Christian Church may be dated from about the 4th Century A.D.

The fourth lecture treats about the Ay rulers in the borderlands between the Ceras on the one side and the Pandyas and Colas on the other. Placed between powerful and ambitious neighbours, they seem to have rendered a good account of their charge and acting as buffer-states between the three Tamil Kingdoms. The Ay chieftains had to obey the logic of force and migrated from their original home to the west coast, compelled by the growing might of the Pandyyan and Cola empires.

The revival of the Colas under the successors of Vijayālaya brought the southern portions of Travancore under their sway. Under Parāntaka there was a short eclipse of the Cola power in the Nāñjanāḍ. But, this was more than compensated by the brilliant and effective achievements of Rājarāja the Great and his successor Rājendra. There is a short discussion of the meaning of the phrase Kandalur calik kalamaruttaruli (p. 22). The writer takes the view that “almost all the historians who have had to deal with this topic have regarded Rājarāja’s activity in this matter to pertain to a naval battle and not to an Oottupura reform.” He cites in support the Tanjore and Tiruvālāṅgāḍu Plates.

The last lecture, the fifth of the series, completes the scheme of work which the lecturer had drawn for himself. The successors of Rājarāja kept the Kerala country as part of the Cola heritage. The rise of the Pandyas later left this position in the hands of the Pandyas. The hold of the Cola on these provinces was fraught with difficulties.

Of the indigenous Kerala kings, Rajaśekhara, Sthāṇu Ravi, Vijayarāghavā, Bhāskara Ravi Varman, Indu Koḍai Varman, Keraśeṣari, and Kulaśeṣkharo Koil Adhikāri are briefly noticed and dates duly assigned to them. Bhāskara Ravi Varman was the contemporary of Rājarāja and Rājendra and had under his independent control from Changānacherry in the south to Vynad in the north.
The rulers of Venad were those that were mostly affected by the expansion of the power of the Colas and the Pandyas. History shows the repeated attempts of the rulers of Venad to throw off the yoke of the foreigner. The social life of the people of Venad was similar to that of their brothers in the Tamil districts. They used the same names as nāḍus villages etc. for political divisions. The existence of assemblies of Sabhās in villages and nāḍus are amply proved. One feature which should attract our attention is the part played by the local temple in each area in the regulation of the social and economic order of the people. The large number of inscriptions can be studied with advantage to draw up an accurate picture of the social and economic life of the people.

Though brief, the lectures comprise a period of history on which standard histories are yet to be written. In a footnote the author has stated that he has planned a History of Kerala from the earliest times to 1730 A.D. Every attempt that tries to solve historical problems of even a particular part of a country is welcome. Professor Krishnamachari with his experience extending over forty years will be doing a real service to the cause of the history of Kerala by bringing out his projected work as early as possible. His long stay in Kerala has given him the necessary equipment and knowledge of local customs. We are sure he will do full justice to the subject and bring out a standard history of Kerala.

A. N. Krishnan


The first part of the first volume of the Bulletin of the Baroda State Museum and Picture Gallery issued in May 1944 is the first of a series of Bulletins to follow with a view to publish and explain the cultural heritage of our richly endowed country. The idea of Dr. Hermann Goetz, the Editor of the Bulletin, is...
commended by the enlightened Prime Minister of Baroda, in a short 'Preface' to the Bulletin.

Of the nine articles that appear in the Bulletin the main portions have been contributed by the editor himself. Dr. Bhattacharya writes on the 'Twenty-two Buddhist Miniatures From Bengal,' Mr. Gadre 'On the Nalanda Seals in the Baroda State Museum' and Mr. V. L. Devkar on the 'Art Exhibition of the Fifteenth Gujarati Literary Conference.' The Bulletin concludes with a report on the working of the Museum during the half year from 1st August 1943 to 31st January 1944.

In the introductory chapter the Curator draws attention to the charge that the best national treasures of this country have been purchased by Oriental scholars of Europe and America and removed from India. In the first place, he argues that the art treasures of Greece, Rome, Mediaeval Italian Art treasurers and those of France and Holland have partly gone to other countries. Secondly, this migration of the art treasures is good as they have proved to be cultural messengers of the first rank. Not less important is the swinging of western opinion on the regard with which the civilizations of Asiatic countries should be viewed. Dr. Goetz would even go the extent of stating that all the sympathy now felt in the western countries for the national aspirations of Asiatic countries should be attributed to this phase of the problem and the propagandist influence of the export of Indian art treasures. The accumulation of these collections in the several countries in their 'Museums' with special sections on Indian Art have been a great success.

The educative value of a Museum in a centre like Baroda can not be overestimated. The sections on natural history will be of great interest in the education of children as well as adults. The movement for the foundation and opening of Museums to the public is an additional incentive for tackling the problem of mass education with greater ease. The Baroda State Museum founded under the personal inspiration of the late Maharaja Shri Sayaji Rao III is a rich collection. It is an all-round collection. It is almost
unique, offering opportunities for the broadest public education in natural science, ethnology, history and art, a combination which is rarely available in the several museums of this country. The purpose of the Bulletin is not only "to publish the scientific treasures collected in it" but also to make the wider educated public conversant with them, to resuscitate to life the dead exhibits, to let them reveal their secrets, their meaning, their beauties. On the one hand, articles of the specialist will appear. On the other, articles of interest to the non-specialist will also be contributed. This middle line is intended to be the mediating aspect of familiarizing things Indian to the foreign countries and to build up mutual understanding and good will. The Bulletin is only one aspect of the general and modernization scheme of the reorganization of the Museum.

The article on 'Modern Art in the World Crisis' is very suggestive. Modern art has invaded India as much as any other country. The reason is that India herself is getting modernized rapidly. On the other side is the fact that western art has come to play the role of world art assimilating the technique of Indian Art as well. But the real crisis is still to come. We are in a period of transition. A study of the movement of the influences that set up the study of the art treasures of the various countries during the last three centuries shows the international nature of these studies and the extent of their influence. The opening of Japan in 1863 was an event of the first magnitude. The large art treasures which flooded the markets of Europe and America and the speed with which Japan began to modernize herself should not be missed. In 1900, the looting of the Chinese Summer Palace brought sufficient treasures on the western market to open western eyes to the greatness as well as the real spirit of Far Eastern Art. Systematic study by scholars won over the opinion of the specialists in favour of Eastern art and the opening of Turkestan was a new event disclosing the old links between the East and West. Recent years have seen the publication of works of the researches of scholars on these finds. Modern art is hardly twenty years old and it has conquered the world with an amazing speed (p. 12). Dr. Goetz
envisages a progressive union between Indian art and world art and a cultural union of mankind.

Dr. Goetz has added two portraits of Queen Catherine of Braganza, dated 1661 and 1670 respectively. That Charles II was not an ideal husband was known to his queen exceedingly well. And yet, her extraordinary devotion, charity and piety carried her through her life. The portraits are added to the collection as the Queen that brought Bombay to the British Crown.

While the general view that South Indian Art has been maintaining its own individuality has been accepted, north Indian influences on the art of Deccan have been accepted with equal force. In miniature paintings Gujarat has given a rich harvest. Mughal art of painting had produced several of them. But the Unique Early Deccani Miniature dealt with by Dr. Goetz in his paper in this Bulletin (pp. 37-43), seems to represent "a second wave of Hindu infiltration following on the collapse of Vijayanagar which finally swamped, first the Deccan, then the north, and created a uniform late Indian culture, on the very eve of British conquest and westernization." (p. 42).

The Bulletin is of great interest and will be appreciated by scholars both eastern and western. We wish it a very successful and useful future.

A. N. Krishnan

Srimad-Bhagavadgītā-Laghukosa, by L. R. Gokhale, F.T.S., 419, Narayam Peth, Poona. Paper Bind Rs. 10; Cloth Bind Rs. 11 and Leather Bind Rs. 12.

The author of this Bhagavadgītā-Laghukosa (concise Dictionary of the Bhagavadgītā) is a lawyer by profession, who has dedicated his life for such a cultural undertaking as a result of his devotion to the Bhagavadgītā. He has already published some works on the Gītā, a series of studies on the Gītā called Srimad-Bhagavadgītā-Pravesa (Introduction to the Bhagavadgītā). His
name is already well known by his past contributions to the study of the great work.

After an Introduction in Marathi, the author gives the text of the *Bhagavadgītā* with the words as separated given below. After this, there begins the body of the work. All the words are given in alphabetical order, with the etymology and grammatical peculiarities noted, with apt citations from the Bhāṣya to make the meaning clear, the meaning in Sanskrit, Marathi and English and the places where the word occurs.

It is very doubtful if there is another Indian work that has attracted the attention of the world as the *Bhagavadgītā*. The book is available in translation in nearly all the languages of the world; even in English, there are innumerable translations and explanations. But, in the matter of a critical study of the text, the apparatus available is comparatively meagre. There was no index of verses or lines or words available; the only word index was what was contained in the *Upamishadic Concordance* of Col. Jacob. And here the words are mixed up with the words in the various *Upaniṣads*. For a real critical study, it is only in the field of the Vedas that we have an adequate supply of material collected; compared to the material available for the critical study of the Bible, even this Vedic material is extremely small.

The *Bhagavadgītā* has been subjected to dissections and amputations and change of environments, without proper examination or diagnosis. Attempts have been made to find out the "Original Gītā," eliminating what were suspected as later accretions. It has also been postulated that the work has been later incorporated into the *Mūhābhārata*, and that in an inappropriate place and context. Regarding the actual teaching of the Gītā, there has been much controversy, whether it is active life or work along with surrender to God or complete renunciation that is taught in it, whether the philosophy in it is in accordance with the monistic or dualistic or qualified monistic doctrine, and whether it advocates war in defence of righteousness or absolute non-violence.
There are many words and expressions whose real significance has not yet been fixed. Words like Sāṅkhya and Yoga do not have in the Gītā the same meaning as the terms applied to the systems of philosophy. Terms like Karma, Akarma, and Vikarma still create confusion in the minds of students. There is absolute fatalism enunciated in certain places like निनिमित्तमात्र भव सत्यसांचिनः (XI. 33) along with absolute freedom of the will as in passages like आत्मेव ह्यात्मो बन्धुरात्मेव रिपुरात्मः (VI. 5). Then a passage like कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (II. 47) is usually interpreted to mean that the fruit of man's action is no concern of his. Such an interpretation goes absolutely against the whole trend of the Hindu view of life. The very basis of discriminating between good and evil is that some lead to good results, while others lead to evil results. Vedas are supposed to have been condemned in passages like यावानशं उद्याने सर्वतं संन्धुतोवेदे भाष्मणस्य निजानतः (II. 46), while Vedas and Vedic rites are extolled in passages like सहयं: प्रजा: सृष्टं पुरोवाच प्रजापति:। अनेन प्रजाविवध्रथये बोद्धःस्वामित्वः (III. 10). There are many cases where the Gītā gives trouble to a student.

From this it is clear that the Gītā must be studied more carefully. For such a critical study, materials like indices and concordances are necessary. The present book is only a first step. Here only the full words are given. Then there are many compound words and the present index which is only a concise one, does not note the second words in such compounds.

Scholars must be grateful to the author for this great service, and we heartily congratulate him on his fine work.

EDITOR
EDITORIAL

With this issue, we are completing the ninth volume of the Bulletin. We have a right to feel proud that we have been able to pass through such difficult times without having had to stumble on the way. We feel very grateful to the Powers that guided us through such hard days. The war is over; but one is not sure if we are still at the end of War. Wars fought after a formal declaration between two nations have an end. But War without such a formal declaration is far more dangerous, having no end. A formal war declared between two nations is the consequence of the stupidity of certain individuals and with the exit of the stupid persons, the war also ends. It is really stupidity that exhibits itself as wickedness and cruelty. But undeclared wars are the consequences of the collective stupidity of man, and it is more difficult to eradicate it. It is not by disarmament, nor by the condemnation of or elimination of physical force that man can attain permanent peace. Even before the invention of armaments, the savages fought with their fists and with crude implements hewn from stones and shaped from metals. The only cure against War is to remove the mass stupidity. This cannot be accomplished by science. To rouse up in man a consciousness of the reality of a "himself" in him is the only course open to see that he does not use his physical aspects except for the defence of righteousness;
and this wisdom is the only means to avoid War. If we have been able to make any contribution towards this great end, we feel that we have justified our venture in starting this Bulletin. We hope to do more in the coming years.

The Adyar Library was founded by Col. H. S. Olcott on the 28th of December, 1880. By the time that this Bulletin would have run through its 10th year, the Library would have finished its sixty years of life. It is our hope that with the prospect of better times ahead, it would be possible for us to celebrate the occasion in a fitting way.

The Editor went to Alwar in May of this year to see the collection of Sanskrit manuscripts there. It is found that the catalogue prepared by Peterson sixty years ago contained only a little over two thousand entries, while there are actually a little below five thousand manuscripts in the collection. Arrangements have been made for the preparation of a complete catalogue of the collection, and the State has already taken up the matter.

In October of this year the Editor went to Jaipur. No list for the collection is available. It is found that the collection is very rich, having regard to the number of manuscripts (about ten thousand) and also to the many rare manuscripts found in the collection. A suggestion has been made to the authorities that steps may be taken to prepare a list; and it is hoped that, very soon, scholars will have information about this valuable collection of Sanskrit manuscripts.

The Adyar Library is sending its representatives to the Indian History Congress to be held at the Annamalai University and the Indian Philosophical Conference to be held at Trivandrum, both in the latter part of December. It is unfortunate that the Oriental Conference is again not able.
to hold its session in December, as it ought to have done according to schedule.

From this issue we publish serially the commentary on the *Prākṛita-prakāśa* by Rāmapāṇivāda. We have already published the Prakrit poem of this author called *Uṣāniruddham*. His other Prakrit poem called *Kamsavaho* has been edited by Dr. A. N. Upadhye from Bombay. For another sample of Malabar Prakrit, we have, apart from the dramas of Kulasēkha etc., the Prakrit Saṭṭaka called *Candralekha* edited by Dr. A. N. Upadhye and published from the Bharatiya Vidya Bhavan, Bombay. In the light of so much of material for the study of Malabar Prakrit, the commentary on the standard Prakrit work by a Malabar scholar and poet has its own interest. The commentary is lucid, more elaborate and critical than that of Bhāmaha, and notes certain interesting variants. It is hoped that this publication will be of help for the study of Prakrit.
THE ADYAR LIBRARY ASSOCIATION

ON 1ST January 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott.

RULES OF THE ADYAR LIBRARY ASSOCIATION

I. The Association shall be called the Adyar Library Association.

II. The general object of the Association shall be to develop the Adyar Library as the International Centre for Eastern and Western cultural studies and researches in the light of Theosophy—"cultural" taken in its broadest sense as including Philosophy, Science, Religion and Art.

III. For the furtherance of this object the Association is:

1. To collect and preserve the necessary books and manuscripts for the Adyar Library;
2. To erect, furnish, and maintain the required buildings for the Adyar Library;
3. To establish Fellowships and Scholarships;
4. To hold regular meetings and conferences, at least once a year;
5. To receive and administer donations and subscriptions;
6. To do all other things judged conducive to the general object.

IV. There shall be three classes of Membership: (1) Ordinary Members, who pay an annual subscription of Re. 1; (2) Corporate Members, who pay an annual subscription of Rs. 6; (3) Life Members, who donate Rs. 600. The Corporate and Life Members shall receive the Adyar Library Bulletin gratis. Such of them as are resident in Madras may be permitted to borrow books on a deposit of Rs. 20.

The publications of the Library will be sold at a discount of 10% to the members of the Adyar Library Association. A complete set of the Adyar Library Publications will be presented to Life Members.
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