PROCEEDINGS OF
THE NATIONAL CONFERENCE ON VEDAS AND SASTRAS

TIRUMALA, JANUARY 29 - FEBRUARY 3, 1992

Hon'ble Editor
Sri Ajeyakallam, I.A.S.,
Executive Officer
T. T. Devasthanams

Editor
Late Professor S.B. Raghunathacharya
Convener, N.C.V.S.
Formerly Vice-Chancellor
Rastriya Sanskrit Vidyapeetha
TIRUPATI

Tirumala Tirupati Devasthanams, Tirupati

Proceedings of the National Conference on Vedas and Sastras held at Tirumala, January 29 - February 3, 1992.

Hon'ble Editor & Publisher
Sri Ajeyakallam, I.A.S.,
Executive Officer
T.T. Devasthanams
TIRUPATI

First Edition : 2004
Copies : 500

Editor
Late Professor S.B. Raghunathacharya
Convener, N.C.V.S.
Formerly Vice-Chancellor
Rastriya Sanskrit Vidyapeetha
TIRUPATI

Printed at
Tirumala Tirupati Devasthanams Press
Tirupati

PREFACE

The Veda is a term applied to a group of Literature that forms the earliest record of the Indian civilization. Whether the civilization represented by the Vedas is the earliest or whether there were other still earlier civilizations in the country is a disputed fact. Even if such civilizations existed in the country prior to the appearance of the Vedic people and their civilization, the records of those civilizations are not available. We can under present conditions of our knowledge of ancient India, safely assert that the Vedas are the earliest literary records of the civilization of ancient India.

As the Vedas contain eternal thoughts, a deep knowledge of the contemporary world is also absolutely necessary. The question in what way the Vedas and the allied Sastras are going to help the modern man is answered in this volume of 'Proceedings of National Conference on Vedas and Sastras".

It is the aim of T.T. Devasthanams to preserve and propagate the study of the Vedas and their allied Sastras. As the Vedas are vast and inexhaustable in content a humble attempt was made by the T.T. Devasthanams by conducting a National Conference on the Vedas and Sastras in ten sessions from January 29th to February 3rd 1992 at Tirumala in order to unearth the Vedic treasure.

Several eminent traditional and modern scholars attended the Conference and presented their valuable and scholarly papers on different subjects. The summaries of the papers presented during the National Conference were printed and published by the T.T. Devasthanams on the occassion of the inauguration of the Conference.

After receiving the fullfledged papers from the authors the TTDs, have deemed it a great pleasure to print and publish these papers for the benefit of the readers, who are interested in gaining an insight into the Vedas and the Sastras. This will also be helpful for those who are persuing research on the Vedas and the Sastras. Late Prof. S.B. Raghunathacharya, the Convener of the Conference edited these papers and prepared this volume.

The T.T. Devasthanams will feel highly honoured if the aim of this publication would be fulfilled when the general readers and scholars are benifitted by this volume.

TIRUPATI
Dt. 16-6-2004.

EXECUTIVE OFFICER
Tirumala Tirupati Devasthanams

CONTENTS

			Page
	VEDIC SESSION - I (VS-I)		1
	अध्यक्षभाषणम्	प्रो.एन्.एस्. रामानुजताताचार्यः	3
	प्रमुखभाषणम्	प्रो.सि.जि. काशीकर	6
1.	कृष्णयजुर्वेदस्य वैशिष्ट्यम्	प्रो.वि. कुटुम्बशास्त्री	10
	VEDIC SESSION - II (VS-II)		15
	अध्यक्षभाषणम्	प्रो. मण्डनमिश्रः	17
	Keynote Address	Prof. Agnihotram Ramanuja Tatacharya	24
1.	The Significance of Samaveda	Dr.(Mrs.) Usha Choudhuri	27
2.	Position of Samavedadhyayana in our Nation	Prof. Panchapagesa Sastri	30
3.	The significance of Atharvaveda	Dr. Hukamchand Patyal	32
4.	Relevance of Atharvaveda in Modern society	Dr. R.N. Aralikatti	36
	VEDIC SESSION - III (VS-III)		41
	Presidential Address	Prof. Ramamurthy Sharma	43
	Keynote Address	Prof. B.B Choubey	46
1.	Vedadhyayana in India - Some Suggestions	Dr. A.S. Ramanathan	52
2.	वैदिकवाङ्मयसंरक्षणोपायाः	प्रो. श्रीनारायणमिश्रः	56
3.	Ways and Means for the propagation of Vedic Culture	Dr. M.R. Veerabhadra Swamy	58
4.	Computerisation of Vedic Texts	Sri P. Ramanujan	61
5.	Position of Vedas Tape Recording by T.T. Devasthanams	Dr. K.S.R. Datta	65
6.	वेदपाठस्वरूपम्	डा. विष्णुभट्ल सुब्रह्मण्यघनपाठी	68
7.	How to support Publication Activity of Vedic Literature	Dr. Ghanashyamala Prasada Rao	71
8.	भारतदेशे वैदकिग्रन्थप्रकाशनस्य स्थितिः	प्रो. डि. प्रह्लादाचार्यः	76
	VEDANGA SESSION - I (VAS-I)		79
	अध्यक्षभाषणम्	प्रो. पेरि सूर्यनारायणशास्त्री	81
1.	The Significance of Siksha Literature	Dr. V. Subrahmanyam	86
2.	व्याकरणशास्त्रप्रयोजनानि	श्री के.ए. कृष्णमाचार्यः	91
3.	व्याकरणशास्त्रवैशिष्ट्यम्	श्री एस्. लक्ष्मीनारयणशास्त्री	94
4.	ज्योतिश्शास्त्रस्य वेदाङ्गत्वम्	श्री मधुर कृष्णमूर्तिशास्त्री	97

			Page
5.	Vedic Astronomy	Prof. B.R. Modak	100
6.	कल्पसूत्रविचारः	श्री. इ.एस्. वरदाचार्यः	103
7.	वेदाङ्गत्वेन छन्दोनिरुक्तयोः प्राधान्यम्	डा. वि.वि. सीतारामाचार	106
8.	व्यासशिक्षाविमर्शः	श्री मंगिपूडि वेंकटशास्त्री	110
	VEDANGA SESSION - II (VAS-II)		115
	प्रमुखभाषणम्	प्रो. सरोजा भाटे	117
1.	Preservation of Siksha Chandas and Nirukta studies	Dr. G.N. Bhat	120
2.	Position of Grammatical Studies in India	Dr. M. Srimannarayana Murthy	122
3.	व्याकरणशास्त्रस्य कम्प्यूटर - यन्त्रारोपणम्	डा. के.वि. रामकृष्णमाचार्यः	127
4.	Position of Jyotissastra in our Nation	Prof. K.V. Sarma	130
5.	ज्यौतिषशास्त्रसंरक्षणस्य प्रसारस्य चोपायाः	प्रो. रामचन्द्र पाण्डेयः	133
	SASTRA SESSION - I (SS-I)		137
	अध्यक्षभाषणम्	श्री रेमिल्ल सूर्यप्रकाशशास्त्री	139
	Keynote Address	Prof. K.T. Pandurangi	143
1.	भारतदेशे न्यायशास्त्रस्य साम्प्रदायिकाधुनिकाध्ययनयोः परिस्थितिः	श्री. गोडा सुब्रह्मण्यशास्त्री	146
2.	Studies in Samkhya Philosophy	Dr. Gangadhar Panda	149
3.	वेदानां शास्त्राणाञ्च परस्परं सम्बन्धः	श्री विश्वनाथ गोपालकृष्णशास्त्री	152
4.	भारतदेशे प्रकाशितं न्यायशास्त्रवाङ्मयम्	डा. श्रीपाद सुब्रह्मण्यम्	155
5.	भारतदेशे मुद्रितं साङ्ख्ययोगसाहित्यम्	डा. दोर्बल प्रभाकरशर्मा	158
6.	Position of Modern Research on Nyaya and Mimamsa Systems	Prof. D.N. Shanbhag	161
	SASTRA SESSION - II (SS-II)		165
	Presidential Address	Prof. P. Sri Rama Murti	167
	Keynote Address	Prof. V.N. Jha	169
1.	भारतदेशे शास्त्रसम्प्रदायपरिरक्षणोपायः	श्री आर्. कोटेश्वरशर्मा	172
2.	न्यायमीमांसयोः प्राचीनाधुनिकाध्ययनप्रोत्साहनाय उपायाः	डा.चि. श्रीरामशर्मा	174
3.	How to support Publication Activity of Sastras	Dr. S. Sankaranarayanan	177
4.	Preservation and propagation of Yoga System - Some Suggestions	Sri M. Venkata Reddy	181
5.	ध्वनियन्त्रारोपणद्वारा शास्त्रसंप्रदायसंरक्षणम्	डा. टि.वि. राघवाचार्यः	185
6.	मस्तिष्कयन्त्रे शाब्दबोधप्रतिरूपणम्	डा. प. रामानुजः	190

			Page
	AGAMA SESSION - I (AS-I)		197
	Presidential Address	Prof. V. Varadachary	199
	Keynote Address	Prof. N.R. Bhatt	202
1.	Agamic Hinduism	Prof. M.D. Balasubrahmanyam	217
2.	भारतदेशे आगमाध्ययनपरिस्थितिः	डा. वाडपल्लि श्रीनिवासदीक्षित	221
3.	पाञ्चरात्रवैखानसागमयोः आधुनिकं परिशोधनम्	डा. एस्.बि.एस्. भट्टाचार्य·	223
4.	पाञ्चरात्रागमे मूलग्रन्थानां प्रकाशनस्थितिः	श्री लक्ष्मीनरसिंहभट्ट	226
5.	वैखानसागमे मूलग्रन्थमुद्रणस्थितिः	श्री आर्. श्रीनिवासाचार्य.	229
6.	Position of Publication of Original texts in Saivagama	Dr. M. Sivakumara Swami	231
	AGAMA SESSION - II (AS-II)		235
	Presidential Address	Prof. M. Narasimhachary	237
	Keynote Address	Prof. M.A. Lakshmi Tatacharya	239
1.	आगमसम्प्रदायस्य संरक्षणोपायाः	श्री. च. वें. शेषाचार्य.	243
2.	Preservation of Agamic Culture	Dr. S.V.R. Ramanujacharyulu	246
3.	पाञ्चरात्र - वैखानस - शैवागमानां अध्ययनस्य	डा. वङ्गीपुरं रामानुजाचार्यः	249
4.	How to encourage Modern Research on Agamas	Prof. K.K.A. Venkatachari	252
5.	Publication of Agama Manuscripts - Some suggestions	Dr. Prabhakar Apte	255
6.	Important Temple festivals - A Review	Dr. K.V. Raghavacharya	258
7.	देवालयीयक्रियाकलापस्य प्रचारोपायाः	श्री वेदान्तं विष्णुभट्टाचार्यः	261
	SROUTA AND SMARTA SESSION (SSS)		263
	अध्यक्षभाषणम्	प्रो. एम्.डि. बालसुब्रह्मण्यम्	265
	प्रमुखभाषणम्	प्रो. आर्.सि. द्विवेदी	268
1.	Sacrifices and Environmental Harmony	Dr A.S. Ramanathan	273
2.	Pakayajnas	Dr. Indu Deshpande	275
3.	हविर्यागसमीक्षणम्	श्री डि.वि.जि.ए. सोमयाजी	278
4.	स्मार्तकर्मणां वैशिष्ट्यम्	डा. सन्निधानं सुदर्शनशर्मा	281
5.	संस्काराणां प्रामुख्यम्	श्री मरिङ्गण्टि श्रीरङ्गाचार्यः	285
6.	स्मार्तकर्मणां प्राशस्त्यं - तत्प्रचारोपयाश्च	डा. कोम्पेल्ल रामसूर्यनारायणः	290
7.	वैदिकयज्ञसंस्थाया आध्यात्मिकं स्वरूपम्	डा. युगल किशोर मिश्रः	295

			Page
	GUEST LECTURES (GL)		301
1	पाठपरिशुद्धि	ना श्री देवनाथाचार्य	303
2	वेदसम्बद्धानि शास्त्राणि	श्री सूरि रामकोटिशास्त्री	307
3	न्यायवैशेषिकदर्शनसमीक्षणम्	श्री राणि नरसिंहशास्त्री	309
4	अक्षपाददर्शनम्	श्री राणि नरसिंहशास्त्री	311
5	Contributions of Madhusudan Ojha to the interpretation of Vedic Thought	Dr A S Ramanathan	314
6	Vedic Culture	Prof Indranath Choudhuri	320
7	The Concept of Truth	Justice P Kodandaramayya	312
8	Vedic Culture spread over most parts of the world in the distant past	Sri A Kuppu Swamy	326
9	Concept of Vivrtti in the Pratisakhyas and Sikshas	Prof Bhavani Prasad Bhattacharya	330
	Resolutions adopted at the National Conference on Vedas and Sastras		332

* * *

VEDIC SESSION - I

VS - I

अध्यक्षभाषणम्

प्रोफेसर् एन्.एस्. रामानुजताताचार्यः

तिरुपति

स भगवान् सर्वेश्वर जगत्स्रष्टा सृज्यमानप्रजाना हिताहितप्राप्तिपरिहारोपायप्रतिपादक तद्विषयकाज्ञानान्धकार-निवर्तक शास्त्राख्य प्रदीपमपि प्रायच्छत् । शास्ति इष्टानिष्टप्राप्तिपरिहारोपायमिति शास्त्रम् । तच्च वेदाख्यम् । तस्य बहुशाखस्यानन्तस्य वेदस्य स्वरूपतोऽर्थतश्च रक्षणार्थमेवाङ्गान्युपाङ्गानि च प्रावीवृतन् महर्षय तथा चाङ्गोपाङ्गसहिता वेदा शास्त्रपदेन व्यपदेश्या । त इमे वेदा आचार्यकर्तृकोच्चारणमनु शिष्यकर्तृकोच्चारणरूप यत् अध्ययन तेन गृह्यमाणा स्वरमात्राद्य परित्यागेनानादिकालात् रक्ष्यमाणा भारतदेशस्यासाधारणो निधि । अयमनादिर्निधिरेव भारतदेशस्येतरदेशापेक्षया विशेष । अय यद्यपनीयते तदा भारतस्य स्वरूप नेतरविलक्षण भवेत् । वेदा उपदेशपरपरयानुवर्तन्त इत्येतत्-

> **"यो ब्रह्माण विदधाति पूर्व**
> **यो वै वेदांश्च प्रहिणोति तस्मै"**

इत्यादिश्रुतिसिद्धम् । वेद नित्य न पुरुषकर्तृक इति-

> **"तस्मै नूनमभिद्यवे वाचा विरूप नित्यया ।**
> **वृष्णे चोदस्व सुष्टुतिम् ॥"** (ऋग्वेद ८ ७५ ६)

इति ऋग्वेद वदति । अस्यायमर्थ - हे विरूप ! नानारूप एतन्नामकमहर्षे ! त्व तस्मै प्रसिद्धाय, अभिद्यवे - अभिगतदीप्तये, वृष्णे वर्षकाय अग्नये, नित्यया उत्पत्तिरहितया, वाचा मन्त्ररूपया, सुष्टुति नूनम् इदानी चोदस्व स्तुहीत्येवमृषि स्वात्मान ब्रवीति यजमानो वा होतार विरूपम् ।

> **"अजान् ह वै पृश्नीस्तपस्यमानान्**
> **ब्रह्म स्वयम्भ्वभ्यानर्षत्"** (तै आ २ ९)

इति तैत्तिरीयकारण्यकवाक्यमपि वेदनित्यत्व स्पष्टमाह । अस्यायमर्थ -

> **अस्मदादिवत् उत्पत्तिरहितान् परिशुद्धान् तप कुर्वत अनादिर्वेद स्वयमेवाभिमुखतया आगच्छत् अत एव त ऋषय उच्यन्त इति ।**

सर्वेषामपि विद्यास्थानाना वेदाख्य शब्दराशिरेव मूलभूत । अवैदिकम त प्रवृत्ते प्राग् वेदा अनितरसाधारण प्रामाण्य बिभ्रत प्रजाना प्रशासका सन्त प्रचकाशिरे । वेद यद्वदति तत्सर्व सत्य श्रेयस्कर चेति अविचाल्यो विश्वास मानवाना बभूव । यथेदानी वय न जानीम कुत्र को वेदभाग प्रादुरभूदिति तथैव प्राक्तना अपि न जानन्ति स्म । यथेदानीमाचार्यमुखादधीत्यैव अस्खलितस्वरमात्रादि-मत्तया वेदमधिगच्छन्ति तथैव प्रागपि । वेदमनुसृत्य प्रवृत्तेष्वनल्पेषु प्रबन्धेषु न किमपि तादृश वचनमुपलभ्यते अयममु वेदभाग चकारेति प्रतिपादयत् । वेदस्यानित्यत्व साधयितु सरभमाणा अपि नैयायिकादय पुरुषकर्तृकत्व साधयितुमसमर्था ईश्वरकर्तृकत्वमेवान्ततो गत्वा प्रतिपद्यन्ते। पौरुषेयत्वे प्रमाणाभाव एवापौरुषेयत्वे प्रमाणम् । अनुमान

त्वप्रमाणमिति प्राक्तनैर्बहु पराक्रान्तम् । इदं तु सुनिश्चितम् अनादिकालात् आरभ्याद्यावधि गुरुमुखाद्वेदाध्ययन-संप्रदायोऽविच्छेदेनानुवर्तत इति । यथा वेदः उपदेशपरम्परया संरक्ष्यमाणोऽनुवर्तते, तथा वेदप्रामाण्यनिश्चयोऽपि आचार्योपदेशपरम्परयानुवर्तते । किं बहुना ! क्रिस्तुविरचितं बैबिल्ग्रन्थं क्रिस्तुवेद इति व्यवहरन्तः वेदस्य प्रामाण्यं सुदृढमूलं प्रतिष्ठापयन्ति। अस्मत्प्राक्तनाः श्रद्धाजडा इति वचनमतिसाहसम् । तेऽपि विद्वदपश्चिमा बहुधा विचारं कृत्वैवान्ततो निर्णीयैव वेदे समुपजाताधिकगौरवाः हस्तमुद्धृत्य प्रतिज्ञामकार्षुः वेद एव परमप्रमाणमिति ।

"सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।
वेदाच्छास्त्रं परं नास्ति न दैवं केशवात् परम् ।।"

इति । गीतं च भगवता वासुदेवेन -

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।।

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ।।

मनुना च -

सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ।।

भूतं भव्यं भविष्यञ्च सर्वं वेदात् प्रसिध्यति ।
बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत् परं मन्ये यज्जन्तोरस्य साधनम् ।।

पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् ।
अशक्यमप्रमेयं च वेदशास्त्रमिति स्थितिः ।

याज्ञवल्क्येन च -

न वेदशास्त्रादन्यत्तु किं चिच्छास्त्रं हि विद्यते ।
निःसृतं सर्वशास्त्रं तु वेदशास्त्रात् सनातनात् ।।

यथावदधीत्य सभक्तिश्रद्धं प्रयुज्यमाना मन्त्राः अभिलषितानि प्रयच्छन्ति स्म । तद्विषये न कोऽपि संशेते स्म । केचिद्वदन्ति मनुष्यशक्त्यतीतं वर्षविद्युदादिकं दृष्ट्वा दृष्ट्वा विवृद्धविस्मयानां प्राचां चित्तवृत्तिपरिवाहपरिणाम एवायं वेदाख्यः शब्दराशिरिति । कालयापनाय वा विनोदनाय वा अन्यथा वा विरचितं शब्दं कथमिव महता श्रमेण साध्ये यजनयाजनादिधर्मे बुद्धिमन्तः प्रमाणीकुर्युः ? कथं वा स्वस्य श्रेयस्साधनमनवबोधयन्तं शब्दराशिं सुबहु परिश्रम्य अधीतवन्तः स्युः ?

विफला विश्ववृत्तिर्नो न दुःखैकफलापि वा ।
दृष्टलाभफला नापि विप्रलम्भोऽपि नेदृशः ।।

इति कुसुमाञ्जलिकारैरुदयनाचार्यैरुक्तमत्रं भावनीयम् । एवं वेदस्य प्रामाण्ये सति स यत्र विषये यं पन्थानमादिशति तमेवार्याः अनुसरन्ति । आत्मानं वेदपरतन्त्रं मन्यन्ते स्म ते। कल्पादौ जगत् स्रष्टुं प्रवृत्तस्य विरिञ्चेरपि मातृकाभूतोऽयं वेद इति 'स भूरिति व्याहरत् स भूमिमसृजत । स भुव इति व्याहरत् सोऽन्तरिक्षमसृजत' इति वेदवाक्यमेव वदति । मनुरप्याह -

सर्वेषां तु स नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ।।

इति । वेदोक्तं सर्वं सत्यमेव नासत्यं किंचिदित्यपि -

य आतृणत्त्यवितथेन कर्णावदुःखं कुर्वन्नमृतं संप्रयच्छन् ।
तं मन्येत पितरं मातरं च तस्मै न द्रुह्येत् कतमच्च नाह ।।

इति मन्त्रः प्रतिपादयति । अस्यायमर्थः - वितथमनृतमपुरुषार्थभूतं लौकिकं वाक्यं तद्विपरीतं सत्यं वेदवाक्यमवितथम् । तेन वाक्येन य आचार्यः शिष्यस्य कर्णावातृणत्ति पूरयति । सर्वदा वेद यः श्रावयतीत्यर्थः । किं कुर्वन् अदुःखं कुर्वन् । शिष्यस्य यथा दुःखं न भवति तथा पादं पादैकदेशं वा ग्राहयन् । किं चामृतं संप्रयच्छन् अमृतत्वप्रापकत्वादमृत वेदार्थः तस्य प्रदानं कुर्वन् । तादृशमाचार्यं शिष्यः पितरं मातर च मन्येत । तस्मै एकमपि द्रोहं न कुर्यादिति ।

अवश्यानुष्ठेयेषु कर्मसु वेदाध्ययनं प्रथमकर्तव्यममन्यन्त प्राञ्चः । यो वेदं नाध्यैष्ट स व्रात्योऽमन्यत । अनधीतवेदस्य वाचि ग्राह्यांशो नास्तीति निरणैषुः । न केवलमक्षर-राशिग्रहणरूपाध्ययनमात्रं फलाय । अर्थोऽपि वेदस्य सम्यग्ज्ञातव्यः इति श्रुतिरेवाह । अर्थस्य प्राधान्यं शब्दस्य तदुपसर्जनतेति लोके । वेदे तु शब्दार्थयोरुभयोरपि समप्राधान्यम् । यस्य शब्दस्य यः स्वरः यथा चानुपूर्वी तस्य तथोच्चारणे एव मन्त्रः फलाय कल्पते । सत्स्वपि पर्यायशब्देषु तदुच्चारणे न फलं भवतीति शब्दस्यापि प्राधान्यम् ।

वेदास्तावत् परमात्मनः निःश्वसितमिति -

'तस्य ह वा एतस्य महतो भूतस्य
निःश्वसितमेतत् यदृग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः'

इति वेद एव कथयति । यथा उच्छ्वासनिश्वासयोरभावे शरीरस्य सत्ता न भवति तथा वेदानामभावे परमात्मनः

सत्तापि न भवतीति तेन ध्वन्यते । स चायं वेदः -

''एकशतमध्वर्युशाखाः, सहस्रवर्त्मा सामवेदः, एकविंशतिधा बाह्वृच्यम्, नवधा आथर्वणो वेदः''

इति महाभाष्योक्तरीत्या चतुर्विधः प्रत्येकं बहुशाखश्चासीत् अध्ययनपरंपरायामित्यवगम्यते । परं तु -

''पूर्वं सहस्रशाखो वेदोऽध्यगायि, ततो व्यस्तः, ततः षडङ्ग एकः, इदानीं तु क्वचिदेका शाखेति । तस्मादायुरारोग्यबलवीर्यश्रद्धाशमदमग्रहण-धारणादिशक्तेरहरहरपचीयमानत्वात् स्वाध्यायानुष्ठाने शीर्यमाणे कथंचिदनुवर्तते'' (न्या.कु.द्वि. स्तबक)

इति उदयनाचार्योक्तरीत्या कतिपयशाखा एवाध्ययनपरंपरायां वर्तन्ते। इतरा बह्व्यः शाखा अध्ययनपरंपरातो विच्छिन्ना नोपलभ्यन्त इति महदिदमस्माकं दौर्भाग्यम् ।

यद्धि वेदाख्यं शास्त्रं पुरातनैर्महर्षिभिरत्यादरेण परिगृहीतम्, शंकराचार्यप्रभृतिभिराचार्यैश्च -

''महत ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य''

''अनेकशाखाभेदभिन्नस्य देवतिर्यङ्मनुष्य-वर्णाश्रमादिप्रविभागहेतोः ऋग्वेदाद्याख्यस्य सर्वज्ञानाकरस्य'' (ब्र.सू. शांकरभाष्य 1-1-3)

इति सर्वज्ञाननिधितया,

''मातापितृसहस्रेभ्योऽपि वत्सलतरं शास्त्रम्'' (रा.भा.)

इति सकलप्रजाहितंकरतया च जोघुष्यमाणस्य,

''न हीदमतिगम्भीरं भावयाथात्म्यं मुक्तिनिबन्धनम् आगममन्तरेणोत्प्रेक्षितुमपि शक्यम्'' (शां.भा. 2-1-11)

इति मोक्षबीजभूतातिगम्भीरब्रह्मतत्त्वावबोधकत्वेन प्रशस्यमानस्य अस्य शास्त्रस्य सर्वैः प्रकारैः संरक्षणं भारतीयत्वाभिमानिनां सर्वेषां परमो धर्मः ।

पूर्वस्मिन् काले अङ्गैः उपाङ्गैश्च सह वेदा गुरुमुखात् अधीयमाना आसन् । अत एव वेदाख्याक्षरराशिग्रहणं तदर्थविज्ञानसंपादनं तदर्थानुष्ठानं चेति त्रितयं कृतमासीत् इति,

श्रावण्यां प्रौष्ठपद्यां वा उपाकृत्य यथाविधि ।
युक्तश्छन्दांस्यधीयीत मासान् विप्रोऽर्धपञ्चमान् ॥

अत ऊर्ध्वं तु छन्दांसि शुक्लेषु नियतः पठेत् ।
वेदाङ्गानि च सर्वाणि कृष्णपक्षेषु संपठेत् ॥

यश्च व्याकुरुते वाचं यश्च मीमांसतेऽध्वरम् ।
तावुभौ पुरुषौ लोके पङ्क्तिपावनपावनौ ॥

इत्यादिप्रमाणसिद्धम् ।

परं तु स्वरमात्राक्षरादिभ्रंशं विना वेदः रक्षणीयश्चेत् तदर्थं पदक्रमजटाघनादिपाठेनाहोरात्रमभ्यासः कर्तव्यो भवति ।

'आम्नायानामयोगेन विद्यां प्रशिथिलामिव'

इति अभ्यासाभावे वेदविद्या प्रशिथिला स्यादिति वाल्मीकिराह । तस्मात् अध्ययनं घनान्तं क्रमान्तं वा कृत्वा गृहीतस्य वेदस्य अविस्मरणेन स्वरादिस्खालित्याभावेन धारणार्थं च प्रतिदिनमभ्यासोऽवर्जनीय इति गृहीताक्षरराशि-संरक्षणार्थमेव प्रवृत्ताः बहवः व्याकरणादीन्यङ्गानि न्यायमीमांसादीन्युपाङ्गानि च पठितुमवकाशं न लभन्ते । अपरे बहवः अनधीत्यैव वेदं न्यायमीमांसादिशास्त्राणि पठन्तः तत्र कुशला विराजन्ते । वेदाध्ययनशास्त्रविज्ञानोभयसंपन्ना अधिकारिणस्तु विरलाः । तादृशेष्वप्यन्यतरत्र अपूर्णता च दृश्यत इतीयमिदानींतनी वस्तुस्थितिः । तां च स्थितिमनुसृत्य वेदानां तदर्थविज्ञानानां च संरक्षणाय स्रोतोद्वयमस्माभिः परिकल्पनीयम् ।

ये तावत् वेदाध्ययने उत्सुका भवन्ति ते यथा घनान्तं क्रमान्तं वा वेदमधीत्य अनन्तरं पारायणादिना वेदाक्षरराशिसंरक्षणं कुर्युः तथा काचन वृत्तिस्तेषां कल्पनीया। तदर्थम् अध्ययनं कुर्वतामध्यापनं कुर्वतां च आजीवं वृत्तिः कल्पनीया । ये अध्यापनस्थानं न लभन्ते तेऽपि अध्यापनसमवेतन प्रदाप्य देवालयेषु वेदपारायणे नियोक्तव्याः। भारतदेशे सहस्राधिका देवालया विलसन्ति । प्रतिदेवालय-मवरतो द्वौ वेदपण्डितौ पारायणार्थं नियोक्तव्यौ ।

ये तावत् न्यायव्याकरणादीनि शास्त्राण्यधीयते तेषु ये कलाशालादिषु वृत्तिं न लभन्ते तेऽपि प्रतिमासं वेतनेन पोषणीयाः, ते च धर्मप्रचारकर्मणि इतिहासपुराणादि प्रवचनकर्मणि च निरताः करणीयाः । प्रतिदेवालयमेकः शास्त्रपण्डितः एतदर्थं नियुक्तो भवतु।

एतादृशो रक्षणमार्गो यदि नोपकल्प्यते तदा भाग्यवशात् अध्ययनप्रणालिकायां वर्तमानाः स्वल्पतरा अपि वेदशाखाः कालक्रमेण विच्छिन्नाः स्युः । एतदर्थम् अधिकारिभिः विद्वद्भिश्च महान् प्रयत्नः कार्यइत्येतावन्मात्रमुक्त्वा कृतज्ञतानिवेदनपुरस्सरं मदीयमध्यक्षभाषणमुपसंहरामि । ☆

VS - I

प्रमुखभाषणम्

प्रोफेसर् सि.जि. काशीकर्
पुणे

अहं दूरतस्ते पदाम्भोजयुग्म-
प्रणामेच्छयागत्य सेवां करोमि ।
सकृत्सेवया नित्यसेवाफलं त्वं
प्रयच्छ प्रयच्छ प्रभो वेङ्कटेश ॥

अयि वेदशास्त्ररक्षाबद्धपरिकरा भारतीया विद्वास ,

महान् किल प्रमोदस्यावसर यत् तिरुमलै तिरुपति देवस्थानविश्वस्तमहोदयै श्रीवेङ्कटस्यावस्थानेन अलकृतेऽस्मिन् तिरुमलैगिरौ अद्य आकारितेय परिषत् । भारतवर्षस्य तेषु तेषु प्रदेशेषु कृतवसतय वैदिकोत्तमा शास्त्रविशारदा तपस्विनोऽत्र समिलिता । बहो कालादारभ्य ह्रसमानाया वेदशाखाध्ययनपरपराया भारते तस्या परिरक्षण कथ भवेदिति सर्वेषा वेदशास्त्राभिमानिना चिन्ताया विषय । तस्या परपराया परिरक्षणार्थं के उपाया अनुष्ठेया इत्यस्मिन् विषये निपुण विचार्य सर्वै कार्यव्यापृतैर्भाव्यमित्यस्या सङ्गोष्ठ्या उद्दिष्टम् । अत्र प्रथमतो वेदविषय उपस्थापनीय । अधिवेशनस्यास्य उपक्रमो मया कर्तव्य इति परिषत्सचालकैरादिष्टमिति तेभ्यो धन्यवादान् वितरामि।

वेदास्तावत् समेषा वैदिकधर्मीयाणा धर्मग्रन्था । ते च नित्या अपौरुषेयाश्चेति पूर्वमीमासादर्शनस्यादौ आचार्येण जैमिनिना साधितम् । बादरायणाचार्येण ब्रह्मसूत्रे 'शास्त्रयोनित्वात्' इति सूत्रे वेदस्य ब्रह्मकार्यत्व सूत्रितम् । कितु एतावता वेदस्य पौरुषेयत्व न सिध्यति मनुष्यनिर्मितत्वाभावात् । ईदृशमपौरुषेयत्वमभिप्रेत्य व्यवहारदशायामाकाशादिवन्नित्य तेनैवाचार्येण देवताधिकरणे सूत्रितम् - 'अत एव च नित्यत्वम्' इति श्रुतिस्मृती चात्र भवत । 'वाचा विरूपनित्यया' इति बह्वृचा । 'अनादिनिधना नित्या वागुत्सृष्टा स्वयभुवा' इति च महाभारते स्मृति । एवप्रकारेण सायणाचार्यै ऋग्भाष्यभूमिकाया वेदस्यापौरुषेयत्व नित्यत्व च प्रतिपादित शास्त्रानुरोधेन ।

सोऽय वेद एक सन् अध्ययनसौकर्यार्थं महर्षिव्यासै चतुर्धा विभक्त इति महाभारतादिग्रन्थेषूक्तम् । तत्र पुन ऋग्वेदादय अध्ययनपरपराभेदेन तासु तासु शाखासु अशत पाठभेदेन उपलभ्यन्ते । काश्चन शाखा अध्ययनपरपराया अभावाल्लुप्ता । तासु कासाचन नामानि यत्र तत्र प्रकरणानुसार निर्दिष्टान्युपलभ्यन्ते । यासामध्ययनपरपरा इयता कालेनापि जागर्ति ता वर्णाक्षरस्वरभेदरहिता शुद्धस्वरूपेणावतीर्णा । गुरो शिष्य प्रति पितुश्च पुत्र प्रति एव मुखपरपरामात्रेण

अलिखितस्वरूपा वेदाः याथातथ्येन सुदीर्घं कालं यावत् कथं संप्राप्ता इति विषये भारतीयेतराः महदाश्चर्यं कुर्वन्ति । गच्छति काले वेदा लेखरूपेण निबद्धाः । एवं काश्चन लिखितमात्ररूपा वेदशाखा अध्ययनपरंपराया अभावात् अशुद्धरूपेण संप्राप्ताः । तादृशानि लिखितपुस्तकानि संपाद्य पाठविषयकशास्त्रानुरोधेन एतादृश्यो वेदशाखा मुद्रिता उपलभ्यन्ते । एवं काश्चन वेदशाखा मुद्रितग्रन्थरूपेण प्रकटीभूता इत्यपि बहु मन्तव्यम् । 'एकविंशतिधा बाह्वृच्यम्' इति पतञ्जलिः व्याकरणमहाभाष्ये उक्तवान् । तासु एकविंशतिशाखासु केवलं पञ्चानामेव शाखानां नामानि पुराणादिग्रन्थेषूपलभ्यन्ते । तत्र शाकलशाखा सर्वत्र ख्याता। बाष्कलानामृग्वेदे ये केचन विशेषा आसन् तेषां परिचयः बृहद्देवतादिग्रन्थेभ्यो भवति । आश्वलायनशाङ्खायनशाखयोः लिखितपुस्तकानि उपलब्धानीति श्रूयते । पर मुद्रितरूपेण नाद्यापि ते प्रकटीभूते । वेदाभ्यासकैः तयोः प्रकाशनं सोत्कण्ठं प्रतीक्ष्यते । माण्डूकेयेति पञ्चम्याः शाखाया नाम पुराणेषूपलभ्यते । किन्तु तस्याः स्वरूपं सर्वथा अज्ञातम् । नापि तस्या लिखितपुस्तकं यत्र कुत्रापि उपलब्धं श्रूयते । येयं स्थितिः ऋक्शाखानाम् सैव अन्यवेदशाखानामप्यवगन्तव्या ।

वेदस्य स्वरूपमुभयविधम् - शब्दरूपम् अर्थरूपं चेति। तत्र शब्दरूपमादौ विचारयामः । वेदस्य शाब्दज्ञानं प्राचीनकालादारभ्य गुरुशिष्यपरंपरया सुरक्षितम् । वेदाध्ययने वेदोक्तकर्मानुष्ठाने च आदौ ब्राह्मणक्षत्रियविशामधिकार आसीत् । गच्छता कालेन क्षत्रियवैश्ययोः अध्ययनपरंपरा अनुष्ठानपरंपरा च क्रमेण लुप्ता । अध्ययनाध्यापन-यजनयाजनदानप्रतिग्रहा इति प्रथमवर्णस्य कर्तव्यानि । परिस्थितिपरिवर्तनात् प्रथमवर्णीयेषु बहूनामेतत्कर्माधिकारो नष्टः । अन्यान्यवृत्तिमाश्रित्य बहुभिः जीवनयात्रा प्रचालिता। स्वल्पैरेव पुरुषैः अध्ययनाध्यापनादिकार्याधिकारो रक्षितः। वैदिकप्रवरैः स्वकीयेषु गेहेषु विशिष्य धर्मक्षेत्रेषु वेदपाठशालाः स्थापिताः प्रचालिताश्च । काश्चन पाठशाला राजाश्रयमप्यलभन्त । एतावता वेदाध्ययनपरंपरा भारतवर्षे जीवन्ती आसीत् । तत्र केचन साङ्गवेदं विकृतिसहितमधीतवन्तः । दक्षिणभारते सलक्षणवेदाध्ययनस्यापि परंपरा क्वचित् जीवति । यदाप्रभृति अखिले भारतवर्षे आंग्लानां राज्यमभवत् तत आरभ्य वेदाध्ययनपरंपरा समधिकं ह्रासं गता । तत्पूर्वं वेदाध्ययनं वा शास्त्राध्ययनं वेति द्वे एव गती जिज्ञासूनामास्ताम् । वृत्तिनिरपेक्षा ज्ञानलालसा विरला एव । प्रायः सर्वत्र ज्ञानसंबन्धस्य वृत्त्यैव संबन्धो वर्तते । आंग्लानामागमनोत्तरम् आंग्लविद्या अत्र महान्तमुत्कर्षं प्राप्ता । प्रायः सर्वेषां प्रवृत्तिः आंग्लविद्यार्जनेऽभवत् । अत्रत्यजीवनरीतावपि आंग्लपद्धतेः महान् प्रभावो जातः । समाजजीवने महती क्रान्तिरभवत् । धर्मस्य प्रभावो न्यूनभावमापन्नः । परिणामतः स्वल्पा एव विद्यार्थिनः वेदाध्ययने प्रवर्तन्ते । नैतावत्, प्राचीनपरंपरारक्षाविषये धर्माचरणविषये च जनाः शिथिलवृत्तयो जाताः । भारतीयानां सांप्रतिकं यत् साधारणं जीवनं दृश्यते तत्र वेदस्य, श्रौतस्मार्तसंस्काराणां च कियानवसरो भवतीति जटिलः प्रश्नः । वेदस्य धर्माचरणस्य च पुनः स्थापने क्रियमाणाः प्रयासाः कियता प्रमाणेन सफला भवेयुरिति वक्तुं दुःशकम् । एवं प्रतिकूलस्थितावपि वेदस्य प्राचीनपरंपरायाश्च यथा पर्याप्ता रक्षा भवेत् तथा अवश्यं प्रयतनीयम् । इदं सर्वं नश्येत् चेत् न केवलं भारतस्य, अखिलसंसारस्यापि हानिर्भविता ।

गतशताब्द्यां मुद्रणकला भारते विकसिता ततःप्रभृति वेदग्रन्थानामपि मुद्रणं प्रारब्धम् । येषां ग्रन्थानां परंपरयाध्ययनं प्रचलति तेषां निर्दोषमुद्रणे तावत् काठिन्यं नासीत् । परं ये ग्रन्थाः लिखितमात्ररूपेणोपलब्धाः तेषां शुद्धरूपेण मुद्रणं न तथा सुकरं भवति । यत् किंचित् लिखितपुस्तकं स्वीकृत्य तदनुसारि मुद्रणं कृतं चेत् तत्र बहवो दोषाः संभवन्ति । बहूनि लिखितपुस्तकानि सम्यक् परीक्ष्य तेषां तारतम्येन उपयोगं कृत्वा ग्रन्थः संपादितश्चेत् स शुद्ध उपयोगार्हश्च भवति । अनया रीत्या केचन वेदग्रन्था भारते अन्यदेशेषु च प्रकाशिता वर्तन्ते । परं केषांचन मुद्रितग्रन्थानां निपुणमन्वेषणमावश्यकं भवति । इदानीं ये ग्रन्थाः प्रकाश्यन्ते तेषु प्रायः इयं शास्त्रीया रीतिरवलम्ब्यते। तां रीतिमवलम्ब्य केषांचन प्रकाशनं कर्तव्यं भवति । अस्मिन् विषयेऽस्माकं सुहृद्वर्यैः राधेश्यामशास्त्रिभिः शोभनीयाः प्रयासाः अनुष्ठिता अनुष्ठीयन्ते च । ते अभिनन्दनार्हाः ।

वेदार्थज्ञानपूर्वकश्रौतस्मार्तकर्मानुष्ठानमिदानी विमर्शनीयम्। श्रुतिमन्त्राणा श्रुत्युक्तकर्मभि साक्षात् सबन्धो भवति । 'वेदा हि यज्ञार्थमभिप्रवृत्ता ' इति वेदाङ्गज्योतिषे उक्ति । 'अग्निहोत्र जुहुयात् स्वर्गकाम ', 'दर्शपूर्णमासाभ्या स्वर्गकामो यजेत', 'ज्योतिष्टोमेन स्वर्गकामो यजेत' इत्यादय श्रुतय तदेवाभिप्रयन्ति। सोऽय श्रौतधर्म प्राचीनतमे काले परमोत्कर्षावस्था गत आसीत्। आहिताग्निना कर्तव्याना विधीना निरूपणावसरे अनाहिताग्निनापि अनुष्ठेया विधय शैथिल्यमवगमयन्ति । तत उत्तर पुराणेषु कलिवर्ज्यप्रकरणे 'अग्निहोत्र गवालम्भ ' इत्यादिवचनेषु केषाचन श्रौतकर्मणामेव निषेध प्रदर्शित । एव क्रमेण श्रौतधर्माचरणे अधिकाधिक शैथिल्यमागतमिति स्पष्ट प्रतीयते । अधुनोत्तरभारते आहिताग्नय क्वचिदिव दृष्टिपथमायान्ति । दक्षिणभारते केचन श्रौतधर्माभिमानिन परिस्थिते प्रातिकूल्येऽपि श्रौतकर्मानुष्ठान यावच्छक्य विधिपूर्वक निर्वर्तयन्ति । गता शताब्दीमारभ्य भारते तेषु तेषु स्थानेषु कै कै आहिताग्निभि का का वेदशाखा अनुसृत्य के के सोमयागा अनुष्ठिता इत्यस्य विषयस्य विस्तृत प्रपञ्च कस्यचन पाश्चात्यविदुष सहकारेण एकस्मिन् निबन्धे दश-पञ्चदशवर्षेभ्य प्राक् मया कृत । एफ् स्टाल्महोदयेन प्रकाशिते केरळदेशीयसाग्निचित्यातिरात्रयागानुष्ठानस्य इतिवृत्ते अग्नि' इत्याख्ये ग्रन्थे स प्रकाशितोऽस्ति ।

ब्राह्मणमात्रोक्तविधिमनुसृत्य यागस्यानुष्ठान न तावत्सुकरम्। श्रौतसूत्राणि स्वशाखीय यागविधि क्रमेण विस्तरेण च प्रतिपादयन्ति। तत्रापि सूत्रभेदेन क्वचिद् वैमत्य भवत्यवान्तरकर्मसु । ब्राह्मणेषु यानि विध्यपराधप्रायश्चित्तानि विहितानि ततोऽधिकानि सूत्रेषूपलभ्यन्ते । ततोऽप्यधिकानि प्रयोगनिबन्धेषु । तदेतन्निपुणं द्योतयति यत् कालभेदेन स्थलभेदेन च यागविधिषु अपरिहार्यत्वेन किचित् परिवर्तन जातम् । यागे या पशुहिसा सा अहिसेति यद्यपि जैमिन्यादिभिराचार्यैरुद्घोषित तथापि आधुनिका साधारणजना , परमार्थविद , अन्यधर्मानुयायिनश्च नेद समन्यन्ते । पुराणादिग्रन्थेषु महाक्रतूनामनुष्ठानापेक्षया तीर्थविशेषस्नानेन अधिक पुण्य लभ्यत इति वारवार मण्डितम्। आचरणसपन्नाना विदुषा यजमानाना दौर्लभ्यात् कुशलानामृत्विजा दुरधिगम्यत्वात् च श्रौतधर्माचरण क्रमेण ह्रास गच्छति । इद समवलोक्य इत उत्तर श्रौतधर्मस्य रक्षा कथ कर्तव्येति प्रश्न समुद्भवति । ये तावत् स्मार्ता सस्कारा तेषामपि स्थितिरेतादृश्येव दृश्यते। गृह्यसूत्रेषु स्मृतिषु च प्रतिपादिता ये षोडश सस्कारा तेषु कियतामनुष्ठानमिदानी प्रचलतीति विमृशन्त्वत्रभवन्त । उपनयन विवाह अन्त्येष्टिरित्येत एव सस्कारा यथाकथचित् स्थलभेदेन परिस्थितिभेदेन चानुष्ठीयन्ते । विवाहोत्तरमौपासनोऽग्नि कियद्भि धार्यते कियन्तश्च सायप्रातर्होम कुर्वन्ति पाकसस्थाश्चानुतिष्ठन्तीति विचारणीयम्। एव गृहस्थधर्म पौरोहित्यज्ञान च ह्रास गच्छत इत्यनुभूयते । स्मार्तधर्मस्येद दैन्य निरस्य तस्य पुन स्थापन सपादयितु शक्य भवेन्न वा इति गभीरविचारस्याय विषय ।

वेदार्थज्ञानावस्था तावत् समीक्षामहे । यथा वेदस्य शाब्दज्ञानसम्पादनमावश्यक तद्वत् अर्थज्ञानग्रहणमप्या-वश्यकम्। 'योऽर्थज्ञ इत् सकल भद्रमश्नुते' इति श्रुति यास्काचार्यै निरुक्ते उदाहृता । श्रौतकर्मण अनुष्ठानेन यत् फल प्राप्यते तत् तस्य कर्मणो ज्ञानेनापि लभ्यते इति ब्राह्मणेषु 'य एव वेद' इति शब्दै वार वार स्पष्टीकृतम्। वेदस्य वेदोक्तकर्मणश्च सम्यग्ज्ञानार्थं वेदाङ्गानि रचितानि । तथा च मुण्डकोपनिषच्छ्रुति "द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेद सामवेदोऽथर्ववेद शिक्षा कल्पो व्याकरण निरुक्त छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते" इति । शिक्षादिवेदाङ्गानि वेदार्थज्ञानसपादने श्रौतकर्मविषयकज्ञानसपादने च तैस्तै प्रकारै साहाय्य कुर्वन्ति । तत्र शब्दार्थसबन्धनिश्चितौ निघटुसहित निरुक्त बहूपकारकम् । नामान्याख्यातजानि इति सिद्धान्तमनुसृत्य यास्काचार्यै बह्व्यो निरुक्तय उपपादिता । तासु काश्चन वैकल्पिक्योऽपि भवन्ति । रूपसिद्धौ व्याकरणशास्त्र प्रमाणम्। एव शब्दार्थज्ञाने निरुक्तव्याकरणे महदुपकुरुत । ता दिशमनुसृत्य अर्वाचीनकाले विकसितयो निरुक्तव्याक-रणशास्त्रयोरुपयोगेन वेदार्थज्ञानसपादने प्रत्यवायो मा भवतु। तैत्तिरीयारण्यके ब्रह्मयज्ञप्रकरणे स्वाध्यायब्राह्मणे श्रुतम् -

'यद् ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीः' इति । ब्राह्मणानां मन्त्रार्थज्ञानसाहाय्यं स्पष्टमेव । इतिहासपुराणशब्दयोर्व्याख्याने सायणाचार्यैरुक्तं 'इतिहासा महाभारतादयः । पुराणानि ब्रह्माण्डादीनि ।' विकल्परूपेण तैरेवमपि व्याख्यातम् - 'यद्वा इतिहासा देवासुराः संयत्ता' इत्यादयः । 'आत्मा वा इदमेक एवाग्र आसीत्' इति पुराणानि ।

ऋक्संहिताभाष्यस्योपोद्घातेऽपि सायणाचार्यैरयं विषय उपन्यस्तः - "षडङ्गवत् पुराणादीनामपि वेदार्थज्ञानोपयोगो याज्ञवल्क्येन स्मर्यते -

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥इति ।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरेदिति ॥

इत्यत्रापि स्मर्यते । ऐतरेयतैत्तिरीयकाठकादिशाखासूक्तानि हरिश्चन्द्रनाचिकताद्युपाख्यानानि धर्मब्रह्मावबाधापयुक्तानि तेषु तेष्वितिहासग्रन्थेषु स्पष्टीकृतानि । उपनिषदुक्ताः सृष्टिस्थितिलयादयो ब्राह्मपाद्मवैष्णवादिपुराणेषु स्पष्टीकृताः ।

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चेति पुराणं पञ्चलक्षणम् ॥

इति सृष्ट्यादेः पुराणप्रतिपाद्यत्वावगमात् ।"

एवं वेदेषु ये इतिहासपुराणानामंशाः तेषामेव विस्तारो महाभारतपुराणादिषु कृतोऽस्ति इति तेऽपि ग्रन्था वेदार्थज्ञानोपकारका इति सायणाचार्याणामाशयः । न्यायशास्त्रं पूर्वोत्तरमीमांसे कर्मशास्त्रं चेत्येतेषामपि वेदाङ्गैः वेदैश्च सह विद्यास्थानेषु अन्तर्भावः कृतोऽस्ति याज्ञवल्क्येन । एतानि सर्वाणि साधनानि संदर्भानुसारेणोपयुज्य वेदार्थज्ञाने प्रयासः कर्तव्यः इति प्राचीनानामाचार्याणामाशयः । निरुक्तं व्याकरणम् इतिहासाः पुराणानि इत्येते घटका एतादृशाः सन्ति येषु इदानींतने कालेऽपि उपलभ्यमानं प्रामाणिक ज्ञानं वेदार्थज्ञाने उपयोजनीयम् । वेदार्थज्ञानविषये आधिभौतिकम् आधिदैविकम् आध्यात्मिकम् इति पक्षाः तथा च ऐतिहासिकाः, नैरुक्ताः, वैयाकरणाः याज्ञिका इति बहवः पक्षा मन्त्रार्थज्ञानार्थं तेषु तेषु स्थलेषु व्याख्यातृभिराश्रीयन्ते। तत्र मन्त्रद्रष्टुः रचयितुर्वा क आशय इति वक्तुं दुष्करम् । एवं सति निरुक्तव्याकरणादिविषयेषु यत् प्रामाणिकं ज्ञानं तत्तेषा विदुषा परिश्रमेण उपलब्ध, तस्य साहाय्य वेदार्थाविष्काराय स्वीकृतं चेत्, न दोषाय, अपि तु उपकारायैव भवेत् ।

वेदस्य शाब्दज्ञानम् अर्थज्ञानम् अर्थज्ञान-पूर्वकानुष्ठानज्ञानं च कथं रक्षणीयं वर्धनीयं चेति तत्र बद्धादराणां चिन्ताया विषयः । भारते तत्र तत्र ये वैदिका पण्डिताश्च निवसन्ति तेषां साहाय्यमस्मिन् कार्ये उचितया रीत्या सपादनीयम् । पर तावन्नालम् । भारते-विशिष्य दक्षिणभारते वेदशास्त्रकेन्द्रमेकं निर्मेयम् यत्र तासु तासु वेदशाखासु निष्णाता वैदिकाः स्वकीयपुत्रादीन् शिष्यांश्च वेद पाठयेयु. । तेषु केचन आहिताग्नय. श्रौतकर्मानुष्ठानविशारदाश्च स्युः । तेषा सकुटुम्बं निवसता समुचिता आवासादिव्यवस्था कार्या । प्रतिवत्सरं कानिचन श्रौतकर्मानुष्ठानानि भवेयु । तदर्थं यागशाला निर्मेया । कृषिक्षेत्र उद्यान ग्रन्थालयः सभास्थानम् इत्यादीनि उपाङ्गानि संपादनीयानि । वेदाध्ययनं श्रौतस्मार्तकर्मानुष्ठानं च तत्र अविरतं प्रचलेदेतदर्थं सर्वा व्यवस्था करणीया । केन्द्रस्यास्य आर्थिकभारः राज्यशासनेन केन्द्रशासनेन विश्वस्तनिधिभिश्च सोढव्यः । वेदविषये श्रौतस्मार्तविषये च येषां जिज्ञासा भवेत् एतद्देशीयानां परदेशीयानां वा तेऽत्र आगत्य समाधानं लभेरन् । मल्लादिप्रतिष्ठानम् आंध्रप्रदेशे कृष्णातीरे वेदशास्त्रगुरुकुलं स्थापयितुं प्रयतते । तस्य प्रयासा अचिरेण सफला भवन्त्विति सर्वे वयं कामयामहे । अन्येऽपि ये केचन एतादृशकार्यरताः तेषामपि यशःप्राप्तिमाशास्महे।

परिषदोऽस्याः कार्यकलापः वेदशास्त्ररक्षाकार्यं प्रगतिपन्थानं नयत्विति श्रीलक्ष्मीवेङ्कटेशं साञ्जलिबन्धं प्रार्थये ।

VS - I-1

कृष्णयजुर्वेदस्य वैशिष्ट्यम्

प्रोफेसर् वि. कुटुम्बशास्त्री
पाण्डिच्चेरी

**"गजत्रातेति वृद्धाभिः श्रीकान्त इति यौवतैः ।
यथास्थितश्च बालाभिः दृष्टः शौरिः
सकौतुकम् ॥"** [1]

इत्यय श्लोकः ज्ञातचर एव उल्लेखालङ्कारस्य उदाहरणतया प्रतिपाद्यमान। अय श्लोक व्यावहारिक उल्लेखालङ्कार स्पष्टयन्नपि शाश्वतिक किञ्चित् तत्त्वान्तरमपि सूचयति इति विभावयामि । वस्तुतः अभिन्नस्यापि तत्त्वस्य द्रष्टृपुरुषगतशक्तिवयोवस्थाभेदेन भिन्नभिन्नरूपै. आविष्कारो जायते इति अनिराकरणीयमेतत्। न हि दशवर्षदेशीयः बालक· स्वेन सगतायामपि रूपवयोलावण्यै· पराजितदेवकन्यायामपि कन्याया रतिभावकरणे रतिभावप्राप्तौ वा समर्थो भवति । एवमेव अनभिधेयानाम् अनुभवमात्रैकगम्याना सूक्ष्माणा गहनानाम् अलौकिकाना विचाराणामवगमने आत्मसात्करणे च सस्कारविशेषस्य कारणता न केनापि प्रतिक्षेप्तु शक्या ।

ये विचाराः अर्थविशेषाश्च वेदेषु प्रतिपादिताः ते वशीकृतसमाधिस्थितिभि सत्त्वोद्रेकसप्लावितान्तःकरणैः प्रत्यङ्मुखैः महर्षिभिः निर्जितद्वन्द्वत्वात् लोककल्याणैकहेतुकतया अभ्युदयनिःश्रेयससाधनानि विचिन्वानैः साक्षाद्दृष्टाः, अनुभवानुरूपया वाचा व्यञ्जिताश्च वर्तन्ते। नैषा वाक् तैः विरचिता· किन्तु तथैव दृष्टा ।

महर्षीणा वेदद्रष्टृत्वकथने नास्ति अश्रद्धेय किञ्चिदपि। य एव सर्वशक्त परमेश्वर स्वसङ्कल्पमात्रेण आधिदैविकाध्यात्मिकाधिभौतिक जगत् प्रतिनियत–देशकालनिमित्तक्रियाफलाश्रय मनसाप्यचिन्त्यरचनारूप सर्वजनप्रत्यक्षत्वात् अनपलपनीय स्रष्टु प्रभवति स कथ न प्रभवति आत्मन स्वरूपक्रियाशक्तिप्रभावैश्वर्यज्ञानौपयिक, स्वप्राप्त्यौपयिक च ज्ञान तदधिकारिषु जनयितुम् । अत एव बृहदारण्यके श्रूयते– "अस्य महतो भूतस्य निःश्वसित यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः"[2] इति ।

अतः नास्त्यत्र विस्मयः, न चाश्रद्धेय किञ्चित् यत् तपस्समाधिसम्पन्नै. महर्षिभिः दृष्टाः एव वेदा·– न रचिता. इति । तथाहि;

"यज्ञेन वाचः पदवीयमायन् तामन्वविन्दन्नृषिषु प्रविष्टाम्।

तामाभृत्या व्यदधुः पुरुत्रा ता सप्तरेभा अभि स नवन्ते॥" [3]

इत्येषा ऋक् तपस्यता महर्षीणा मन्त्रदर्शनप्रकार वर्णयति । ये ये वेदान् पश्यन्ति तेषा सर्वेषा दर्शनविषयो न भवति वेद, ये ये शृण्वन्ति वेदान् तेषा सर्वेषा श्रवणविषयो न भवति वेद, अपि तु कस्मैचिदधिकारिणे ते वेदा स्वयमात्मनो रूप प्रकाशयन्ति इति कथयति एषा ऋक् –

"उत त्व पश्यन् न ददर्श वाचमुत त्वः शृण्वन् न शृणोत्येनाम् ।

उतो त्वस्मै तन्वा विसस्रे जायेव पत्य उशती सुवासाः ॥"[4]

यथैव हि एकस्य सत कृष्णस्य द्रष्टृभेदात् भिन्नतया अवगम तथैव तत्तदधिकार तत्तदिच्छा तथा तत्तत्स्वीकृतार्थावगमनपद्धतीना वैविध्य च निमित्तीकृत्य वेदार्थोऽपि बहुभि बहुधा प्रपञ्चित । अनेकविद्यास्थानोपबृंहितस्य प्रदीपवत् सर्वार्थविद्योतिन सर्वज्ञानाकरस्य ऋग्वेदादे वेदसमुदायस्य प्रतिपाद्यार्थोन्नयने सर्वाण्यपि व्याख्याप्रस्थानानि स्व स्व महत्त्व यथोचित प्राप्य विराजन्ते । आदेयानि चैतानि सर्वाणि यथायोग्य यथावसरञ्च ।

वेदार्थावगमप्रस्तावे वय ब्राह्मणग्रन्थाना निरतिशय महत्त्व तथा प्रामाण्य च उत्पश्याम । तथाहि, वेद इति शब्द 'विद ज्ञाने' इति धातो निष्पन्न । तस्य च निर्वचन सायणाचार्यै एवमकारि – "इष्टप्राप्त्यनिष्टपरिहारयो अलौकिकमुपाय यो ग्रन्थो वेदयति स वेद "[5] इति । स च द्वेधा विभक्त मन्त्रभाग ब्राह्मणभागश्च इति । "मन्त्रब्राह्मणयो वेदनामधेयम्"[6] इति कथनात् । " याज्ञिकाना समाख्यान लक्षण दोषवर्जितम् तेऽनुष्ठानस्मारकादौ मन्त्रशब्द प्रयुञ्जते ॥"[7] इति जैमिनिसिद्धान्तमनुसृत्य अनुष्ठानस्मारका मन्त्रा, तद्भिन्नो भागः ब्राह्मणमित्येव सिध्यति । मन्त्रब्राह्मणयोरेव वेदनामधेयमिति स्वीकारे "यद् ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशसीः"[8] इत्यादिना तैत्तिरीयारण्यके मन्त्रब्राह्मणव्यतिरिक्ततया पठिताना इतिहास–पुराण–कल्प–गाथा–नाराशसीना वेदभागाना वेदत्व कथ सिध्यति ? इत्याशङ्क्य श्रीसायणाचार्य इतिहासादीनामपि विप्रपरिव्राजकन्यायेन ब्राह्मणाद्यवान्तरभेदतामेव दृढयति । तथाहि, "भागद्वयाङ्गीकारेण मन्त्रव्यतिरिक्तो भागो ब्राह्मणमिति लक्षणस्य निर्दोषत्वात् । ननु ब्रह्मयज्ञप्रकरणे मन्त्रब्राह्मणव्यतिरिक्ता इतिहासादयोऽपि भागा आम्नायन्ते । "यद् ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशसी" इति मैवम् । विप्रपरिव्राजकन्यायेन ब्राह्मणाद्यवान्तरभेदानामेव इतिहासादीना पृथगभिधानात् । "देवासुरा सयत्ता आसन्" इत्यादय इतिहासा । "इद वा अग्र नैव किञ्चनासीत्", "न द्यौरासीत्" इत्यादिक जगत प्रागवस्थामुपक्रम्य सर्गप्रतिपादक वाक्यजात पुराणम् । कल्पस्तु आरुणकतुकचयनप्रकरणे समाम्नाते इति मन्त्रा कल्पोऽत ऊर्ध्वं यदि बलिहरेत्" इति । अग्निचयने "यमगाथाभि परिगायति" इति विहिता मन्त्रविशेषा गाथा । मनुष्यवृत्तान्तप्रतिपादका ऋचा नाराशस्य ।"[9] इति ।

अत्रेदमवधेयम् । इतिहासादीनामुदाहरणरूपेण एकक वाक्यमुदाहरन्नपि सायणाचार्य नाराशसीनाम् उदाहरणमपि न ददाति । एतत्सूचयति वेदर्षीणा तथा साम्प्रदायिकतद्व्याख्यातॄणा च वेदस्वरूपावगतौ विलक्षणा दृष्टि । प्रमाणान्तरसिद्धार्थबाधने वेदवाङ्मयस्य तात्पर्य नास्ति । नास्ति च साम्प्रदायिकाना लौकिकार्थावबोधने वेदमुखप्रेक्षिता । वेदस्थान् अलौकिकान् सुखप्राप्तिदुःख–परिहारोपायान् अन्वेतु व्याख्यातुमेव ब्राह्मणग्रन्थानारभ्य साम्प्रदायिकाना व्याख्यानानि प्रवर्तन्ते ।

"पराञ्चि खानि व्यतृणत् स्वयभू तस्मात् पराङ् पश्यति नान्तरात्मन्" इति न्यायेन पराग्दृष्टीना, दृष्टानुभूतचराणामपि तत्त्वानामुपायाना भूयो भूय दर्शने कृतमनस्काना, परात्तत्त्वग्रहणे अन्यत्रोपयुक्ताना गवेषणविधीना आश्रयणेन वेदार्थानुसन्धाने प्रवृत्तानाम्, अत एव तद्गतेतिहासपुराणगाथानाराशसीना ऋचा यत्किञ्चिदर्थप्रतिपादन कथमपि यथायोग्य कृतकृत्याना, असाम्प्रदायिकव्याख्यातॄणा व्याख्यानानि तेष्वेव विषयेषु श्रद्धेयानि भवन्ति ।

वेदगतानाम् अलौकिकार्थतदुपायाना व्याख्यानविषये परम्पराया अनादरणे तत्त्वाधिगमो न भवत्येव । स्वभावत

अस्पष्टाना पारिभाषिकपदघटिताना लोकसिद्धपद-पदार्थव्याख्यानशक्त्या दुरुन्नेयतत्त्वार्थविचारसम्भरिताना ऋचा मन्त्राणा च व्याख्या अलौकिकेनेव वाक्यसमूहेन तैरेव मन्त्रद्रष्टृभि करणीया, कर्तु शक्या च अभवत् । अत एव ब्राह्मणग्रन्थानामाविर्भाव समजायत । एव ऋग्यजुस्सामसु पठिताना मन्त्राणा कुत्र कीदृश किफलश्च विनियोग इत्यपि अलौकिकार्थत्वात् वेदेनेव प्रतिपाद्य मन्त्रद्रष्टृभि एव बोधयितव्यश्च वर्तते । अत एव ब्राह्मणग्रन्था मन्त्रविनियोग प्रदर्शयितु प्रवृत्ता वर्तन्ते । एव ब्राह्मणग्रन्थाना प्राधान्येन प्रयोजनद्वय सिद्धम् ।

अत एव "इत्याह" "इत्याहु" "ब्रह्मवादिनो वदन्ति" इत्यादीनि वाक्यानि वय भूयो भूय शृणुम । वेदाध्येतॄणा वेदाना कण्ठस्थीकरणे कण्टकायमानानि इमानि वाक्यानि अत्यन्तसरलया सुन्दरया स्वासाधारणपद्धत्या वेदार्थ प्रपञ्चयन्ति। तथाहि; "श्रेष्ठतमाय कर्मणे"[10] इत्यत्र कि तत् श्रेष्ठतम कर्म इति जिज्ञासाया किमस्ति प्रमाणान्तर येन वय निश्चय प्राप्नुम ? नास्ति किञ्चिदपि ऋते ब्राह्मणवाक्यम् - "श्रेष्ठतमाय कर्मण इत्याह । यज्ञो हि श्रेष्ठतम कर्म । तस्मादेवमाह"[11] इति । सायणाचार्या एव लिखन्ति - "तस्य मन्त्रस्य पूर्वभाग स्थितस्य सवितृपदस्य तात्पर्य व्याचष्टे 'देवो व सविता प्रार्पयत्वित्याह-प्रसूत्य' इति । प्रेरणाय इत्यर्थ । . अस्य मन्त्रस्य प्रथमभागे देवभागमिति पदस्य तात्पर्य व्याचष्टे- 'आप्यायध्वमध्नि या देवभागमित्याह-वत्सेभ्यश्च वा एता पुरा मनुष्येभ्यश्चाप्यायन्त । देवेभ्य एवैना इन्द्रायाप्याययति'।.. वेदेऽपि तत्र तत्र तत्त्वविचारपूर्वक सन्देहापनयनमुपलभामहे । 'उपस्थेयोऽग्निर्नोपस्थेय इत्याहु । मनुष्यायेन्न्वै योऽहरहरावृत्याथैन याचति स इन्न्वै तमुपार्छति, अथ को देवानहरहर्याचिष्यतीति, तस्मान्नोपस्थेय , अथो खल्वाहुराशिषा वै क यजमानो यजते, इत्येषा खलु वा आहिताग्ने राशीर्यदग्निमुपतिष्ठते, तस्मात् उपस्थेय ।' तत्रैव नवमानुवाके क्रेतव्ये सोमे पतित तृणादिकम् अपनेय न वेति विचारितम् - ब्रह्मवादिनो वदन्ति, विचित्या सोमा न विचित्या इति ।"[12]

एतेन सुनिश्चितमिद यत् ब्राह्मणानि वेदाना प्रथमव्याख्यानभूतानि । तानीमानि वेदार्थावगतौ अपरिहार्याणि। केचन असाम्प्रदायिका ब्राह्मणाना संहिताभ्य अर्वाचीनत्व भिन्नकर्तृकत्व च सिद्धवत्कृत्य वेदार्थविचारे तेषामनपेक्षितत्व कदाचित् प्रतिबन्धकत्वमपि आचक्षते । परन्तु अङ्गीकृतेऽपि तेषा संहिताभ्या ब्राह्मणानामर्वाचीनत्वपक्षे निर्विवादमिद तु सिध्यति यत् उपलभ्यमानग्रन्थजात वेदार्थविषयक प्रथम व्यवसाय ब्राह्मणेष्वेव कृतो वर्तते इति । किञ्च संहिताकालात् अनतिचिरमेव काल ते ब्राह्मणाना स्वयमङ्गीकुर्वन्ति । एवञ्च पूर्वोक्तक्रमेण पारिभाषिकालौकिकोपायबहुलाया वेदसंहताया अर्थस्मृति ब्राह्मणकाले अविच्छिन्ना, स्थिरा, यथार्थरूपा चासीदिति प्रत्येतु शक्नुम यत कालव्यवधान न्यूनमस्ति । यानि तु असाम्प्रदायिकानि व्याख्यानानि ह्य परह्य प्रवृत्तानि तेषा कालस्य संहिताकालस्य च अत्यन्तव्यवहितत्वात् अर्थस्मृते प्रसङ्ग एव नास्ति । एवञ्च स्वकपोलकल्पितोहापोहरूप प्रमाणे ते वेदार्थमुपवर्णयितु प्रवर्तन्ते । अत वेदार्थविचारे ब्राह्मणान्यारभ्य तद्व्याख्यानरूपा या साम्प्रदायिकपारम्परिकव्याख्यानपद्धति सैव श्रद्धेया, न तु असाम्प्रदायिकार्वाचीनव्याख्यानपद्धति इति प्रतीम । वेदाना अतात्पर्यविषयभूतेषु इतिहासादिषु विषयेषु प्रमाणान्तररपि शक्यग्रहेषु यथासम्भव द्वयोरपि व्याख्यानपद्धत्यो युक्तता इति व्यवस्था प्रामाणिकी मन्यामहे ।

अथ ब्राह्मणेषु कृतमपि वेदव्याख्यानम् असङ्गतमेव, वेदहृदयमज्ञात्वैवापरिपक्वबुद्धिभि कृत च इति वदेयु तर्हि अनुवर्तमानायामपि वेदाध्ययनपरम्परायाम् अर्थस्मृति ब्राह्मणकाले एव नष्टा इत्यकामनाप्यभ्युपगन्तव्यम् । कृते चास्मिन् अभ्युपगमे ब्राह्मणकालत अनतिपूर्वे एव स्थिरीकृतो य वेदसंहिताकाल तेषामत्यन्ताभिमत सिद्धान्त स सिकताकूपायेत । यतो हि अनुवर्तमानायाम् अध्ययना-ध्यापनपरम्पराया अर्थस्मृते विच्छेद महान्तमेव मध्यवर्तिन कालमपेक्षेत ॥

कृतेनैतेन विचारेण इद सिध्यति यत् ब्राह्मणग्रन्थाभावे तदध्ययनाभावे वा अपूर्णतैव संहिताध्ययनस्य । न केवलमपूर्णता अपि तु प्रयोगस्य अर्थस्य च परिज्ञानाभावात् निष्फलतापि भवेत् । एव सति अद्यत्वे उपलभ्यमानेषु

वेदेषु यजुर्वेदस्यैव ब्राह्मणानि ग्रन्थप्रमाणेन, वेदत्रयान्तर्गतमन्त्राणां तत्तत्कर्मसु विनियोगप्रदर्शने, तथा क्वचित् तदर्थबोधनेन च महत्त्वमावहन्ति। किञ्च यजुर्वेदे एव ब्राह्मणभागानामपि नियमेनाध्ययनाङ्गत्वेनाध्ययनम् अद्यत्वे पश्यामः ।

यजुर्वेदीयब्राह्मणानाम् अस्त्यन्यदपि वैशिष्ट्यम् । यजुर्वेदस्यास्ति समाख्या अध्वर्युवेद इति । तथाहि, सायणाचार्यो वदति – "अध्वर्युवेदत्वं चास्य अनादिसिद्धयाज्ञिकसमाख्याबलात् अवगन्तव्यम्"[13] इति । यज्ञकर्मणि अध्वर्युरेव प्रधानऋत्विक् । अध्वरं यज्ञं युनक्ति इति व्युत्पत्त्या अपि तस्य प्राधान्यमवगम्यते । आनुपूर्व्या कर्मणां स्वरूपं सर्वमपि साकल्येन जानीयात् अध्वर्युरेव । होत्रादीनां तु याज्यापुरोनुवाक्यानां पठनसामर्थ्यमात्रापेक्षं आर्त्विज्यम् । वेदेषु यजुर्वेद एव कर्मकाण्डविषये प्रधानः । अत एव यजुर्वेदस्य भित्तिस्थानीयता ऋक्साम्नोः चित्रस्थानीयता च प्रतिपादयति सायणाचार्यः –"कर्मकाण्डविषये यजुर्वेदस्यैव प्राधान्यात् । आनुपूर्व्या कर्मणां स्वरूपं यजुर्वेदे समाम्नातम् । तत्र विशेषापेक्षायाम् अपेक्षिता याज्यापुरोनुवाक्यादयः ऋग्वेदे समाम्नायन्ते, स्तोत्रादीनि तु सामवेदे । तथा सति भित्तिस्थानीयो यजुर्वेदः, चित्रस्थानीयावितरौ ।"[14]

यत एवम् अत एव यजुर्वेदीयब्राह्मणानि परिमाणेन महान्ति, नियमेनाध्येतव्यानि च भवन्ति । अन्यथा कर्मस्वरूपेतिकर्तव्यताज्ञानाभावात् यजुर्वेदसाध्यम् आध्वर्यवं फलं न सिध्येत् । तत्र शुक्लयजुर्वेदमन्त्राणां ब्राह्मणानां च पृथक् पृथक् विनिवेशनात् बुद्धेः नैर्मल्यस्य हेतुत्वात् शुक्लयजुर्वेद इति, कृष्णयजुर्वेदे च मन्त्रब्राह्मणयोः होत्राध्वर्यवयोः व्यामिश्रणेन ग्रथनात् बुद्धिमालिन्यहेतुर्भवतीत्यतः कृष्णयजुर्वेद इति च व्यवहारः अजायत।

> **"शुक्लं कृष्णमिति द्वेधा यजुश्च समुदाहृतम् ।**
> **शुक्लं वाजसनं ज्ञेयं कृष्णं तु तैत्तिरीयकम् ॥**
> **आध्वर्यवं क्वचित् हौत्रं क्वचिदित्यव्यवस्थया ।**
> **बुद्धिमालिन्यहेतुत्वात् यजुः कृष्णमितीर्यते ॥**
> **व्यवस्थितप्रकरणं तद्यजुः शुक्लमीर्यते ॥"**[15]

अत्र यद्यपि बुद्धिमालिन्यहेतुत्वं कृष्णयजुर्वेदस्य कथितं तत्र संहिताब्राह्मणभागानां व्यवस्थाभावमात्रप्रतिपादनपरं ज्ञेयम् । यतो हि पूर्वं सुविस्तरं प्रतिपादितं यत् ब्राह्मणानि मन्त्राणां व्याख्यानानि तथा विनियोजकानि चेति । तेषामभावे असम्पूर्णता, निष्फलता च वेदाध्ययनस्य इति । तादृशानि ब्राह्मणानि बुद्धिमालिन्यं न संपादयन्ति । प्रत्युत अत्यन्तापेक्षितकर्मस्वरूपेतिकर्तव्यताज्ञापनद्वारा तत्तन्मन्त्राणां सार्थकतां प्रतिपादयन्तीति बुद्धेः वैमल्यहेतव एव भवन्ति । अतो नास्ति मन्त्रब्राह्मणयोः मेलने दोषः । अपि चास्ति अतिशयः, तादृशस्य मेलनस्य अत्यन्तापेक्षितत्वात् । इदमेकं वैशिष्ट्यं कृष्णयजुर्वेदस्य ।

'यज देवपूजासंगतिकरणदानेषु' इति धातोः उत्पन्नः यजुःशब्दोऽपि वेदस्यास्य कर्मकाण्डसम्बन्धितां स्पष्टयति । "शेषे यजुःशब्दः"[16] इति जैमिनिसूत्रव्याख्याने शबरस्वामी एव व्याख्याति यत् "या न गीतिः, न च पादबद्धं, तत् प्रश्लिष्टपठितं यजुः" इति । अत्र पादबन्धादिगतिप्रतिबन्धकानां अभावात् सहजा, ललिता च मन्त्राणां गतिर्दृश्यते तैत्तिरीये । अत एव श्रवणसुखस्याधिक्यं तैत्तिरीयपाठे अनुभवामः । किञ्च मध्ये मध्ये व्याख्यानात्मकग्रन्थभागानां सन्निधानात् लौकिकसंस्कृते कृतव्युत्पत्तेः पठितुः इतरशाखापेक्षया पठनसमसमये ईषत्स्पष्टास्पष्टरूपोऽर्थबोधोऽपि तैत्तिरीये अनुभूयते । इदमन्यद्वैशिष्ट्यं कृष्णयजुर्वेदस्य ।

अस्य च यजुर्वेदस्यादौ ब्रह्मसम्प्रदायनाम्ना, आदित्यसम्प्रदायनाम्ना च सम्प्रदायद्वयमासीत् । तत्र कृष्णयजुर्वेदः ब्रह्मसम्प्रदाये शुक्लयजुर्वेदश्च आदित्यसम्प्रदाये अन्तर्भवतीति शतपथब्राह्मणतः जानीमः । अस्य यजुर्वेदस्य एकोत्तरशतं शाखाः आसन्निति "एकशतमध्वर्युशाखाः" "यजुरेकशताध्वकम्" इत्यादिवचनैः ज्ञायते । कुरुक्षेत्रस्य यमुनाशुतुद्रीनद्योश्च मध्यदेशे कृताविष्कारोऽयं वेदः क्रमेण उत्तरभारते शुक्लयजुर्वेदप्राचुर्येण, दक्षिणदेशे कृष्णयजुर्वेदप्राचुर्येण च अद्यत्वे प्रवर्तमानो दृश्यते । कृष्णयजुर्वेदस्य षडशीतिशाखा आसन्निति विविधप्रमाणेभ्यः अवगच्छामः । तत्र द्व्यशीतिशाखानां लोपे जाते अद्यत्वे चतस्रः एव शाखाः अध्ययनाध्यापन–

परम्परायामनुवर्तन्ते । ताश्च- ा, मत्रायणीयशाखा, कठशाखा, कपिष्ठलशाखा चेति । विशिष्य च आन्ध्रदेशे कृष्णयजुर्वेदस्य तैत्तिरीयशाखा बहुलप्रचारे वर्तते । अस्या क्रमादयो विकृतिपाठा अपि प्रसिद्धा । आन्ध्रेषु घनपाठस्य सर्वातिशायिसम्प्रदाय अद्यापि अकुण्ठितया गत्या प्रवर्तते । न खलु कस्यापि वेदस्य कस्याश्चिदपि शाखाया ईदृश घनपाठ कुत्रापि भारते प्रसिद्ध । आन्ध्राणा वेदपाठसम्प्रदायसर्वस्वभूतोऽयमश कृष्णयजुर्वेद आश्रित्यैव प्रवर्तते । कृष्णयजुर्वेदे वर्णक्रमपाठोऽपि अत्यन्तविशेष। एतत् भवति वैशिष्ट्यमन्यत् कृष्णयजुर्वेदस्य ।

टिप्पणी -

1. अप्पय्यदीक्षित., कुवलयानन्द । स. भोलाशकरव्यास., चौखम्बा विद्याभवन, वाराणसी 1989, पृ 25.
2. बृहदारण्यकोपनिषत् - 2.4.10
3. ऋग्वेदसहिता - 10.71.3
4. तत्रैव - 10.71.4
5. सायणाचार्य तैत्तिरीयसहिताभाष्यम् । स. एन्. एस्. मान्तक्के, टि. एन्. धर्माधिकारी, वेदिकसशोधनमण्डलम्, पूना 1970, पृ. 2.
6. आपस्तम्बश्रौतसूत्रम्, 24 1.31
7. माधवाचार्य., जैमिनीयन्यायमाला, 2.1.23
8. तैत्तिरीयारण्यकम्, 2.9
9. सायणाचार्य., उदाहृतपूर्वम्, पृ. 26
10. तत्रैव, पृ. 15
11. तत्रैव, पृ. 15
12. तत्रैव, पृ 15-20
13. तत्रैव, पृ. 9
14. तत्रैव, पृ 9
15. सत्यश्रवा . वैदिक वाड् मय का इतिहास, प्रणव प्रकाशन, नई दिल्ली, 1978, पृ. 201
16. मीमासादर्शनम्, 2.1.37

•

VEDIC SESSION - II

VS - II

अध्यक्षभाषणम्

प्रोफेसर् मण्डनमिश्र
नवदेहली

परमाराध्यस्य भगवतो वेङ्कटेश्वरस्य सन्निधो तिरुमल तिरुपति देवस्थाने पूज्यचरणाना दिव्यात्मना काञ्चीशङ्कराचार्याणा तत्त्वावधाने समायोजितेऽस्मिन् राष्ट्रियवेदशास्त्रमहासम्मेलने देवस्थानेन वेदिक-सम्मेलनस्याध्यक्षतायै समामन्त्रित इत्यह केवल श्री-श्रीनिवासस्यानुग्रहप्रसाद मन्ये ।

अस्मिन् विशालतमे राष्ट्रे एकत्र भगवान् वेङ्कटेशोऽस्माक सर्वेषा श्रद्धाया आस्थायाश्च केन्द्रत्वेन विराजते, अपरत्र च तिरुमल तिरुपति देवस्थान स्वकीयेन प्रबन्धकौशलेन आध्यात्मिक-सास्कृतिक-शेक्षणिक-सामाजिक-सेवाविधानैश्च सर्वस्यापि विश्वस्य कृते प्रतिष्ठास्थानत्वेन भारतीयसस्कृते सनातनधर्मस्य च कीर्तिस्तम्भत्वेन राराजते । इदमस्य महासम्मेलनस्य समायोजन तस्यामेवशृङ्खलायामेकस्य सुमहत सङ्कल्पस्य सत्फल, तच्च गोविन्दस्यानुग्रहेण वेदशास्त्राणा सरक्षणाय सवर्धनाय च कल्पयिष्यत इत्यत्र नास्ति कश्चन सशीतिलेश ।

अस्मै सत्प्रयासाय तिरुमल तिरुपति देवस्थान तदधिकारिणश्च हृदयेन समभिनन्द्यन्ते । अस्मिन् महासम्मेलने वैदिकचर्चाया प्राथम्येनोपस्थान नूनमस्माक परम्परायै सम्मान । वेदा हि निधान ज्ञानविज्ञानयोरुद्गमस्थान सर्वेषामपि शास्त्राणा, सर्वोत्कृष्ट साधनमक्षय्यपुण्यावाप्तये, अनुपमा औषधयो भवरोगविनाशाय, मार्गदर्शिन समाजस्य, कुपथगामिना मानवाना सच्चारित्रिकशिक्षक इव सन्मार्गप्रवर्तका, वस्तुत सर्वस्यापि पृथ्वीमण्डलस्य कल्पतरवो विशेषतो भारतमातुश्च आत्मत्वेन सुप्रतिष्ठिता वर्त्तन्ते । वस्तुत इदमेव महासूत्र नेकरूपानपि भारतीयानेकरूपत्वेनाबध्नाति । अनेनेव महासूत्रेण मिथो विरुद्धान्यपि दर्शनानि पुराणानि साम्प्रदायिकाश्च सिद्धान्ता सर्वथा समाबद्धा । यथा ऋग्वेदे उक्तम् -

"एक सद् विप्रा बहुधा वदन्ति"

इत्येकमेव ब्रह्म अनेकधा व्याख्यायते । एक एव चात्मा सर्वभूतात्मत्वन एक एव देव इन्द्राग्निमित्रवरुणा- दिनानारूपेषु दरीदृश्यते । यथाक्त निरुक्ते यास्काचार्येण-

माहाभाग्याद् देवताया एक आत्मा बहुधा स्तूयते।
एकस्यात्मनोऽन्ये देवा प्रत्यङ्गानि भवन्ति ॥ इति
(नि देवतकाण्ड 7 1 4)

तथैवाय शब्दराशि विद्यास्थानानामात्मस्थाने स्थितो विविधानि रूपाण्याधत्ते । अत एव वेदा न केवल

भारतवर्षस्यापि तु समस्तस्यापि विश्वस्य महानिधित्वेन सम्मानिता । "विद्" सत्ताया, "विद्" ज्ञाने, "विद्" विचारणे, "विद्लृ" लाभे इति चतुर्भि धातुभि वेदशब्दनिष्पत्तिर्भवति । लोक प्रथममस्तीत्यङ्गीकृत्य तत्स्वरूप ज्ञातव्य, तदनन्तर विचार कर्त्तव्य, विचारानन्तर यल्लब्धव्य, तल्लाभार्थ व्यापारो विधेय । जानाति इच्छति अथ करोतीति ज्ञानेच्छाक्रियाक्रमोऽप्यत्रोदाहरणीय । ज्ञानमेव सर्वत सर्वाधारत्वेन ससारे सर्वत्र विलसति।

वेदा एव वस्तुत सर्वानुमत स्रोत तत्त्वज्ञानस्य । मीमासाशास्त्रे वेदस्यापारुषेयत्व नित्यत्व स्वत प्रामाण्य च निरूपितम् । ऋग्वेदे–

तस्मै नूनमभिद्यवे वाचा विरूप नित्यया
वृष्णे चोदस्व सुष्ठुतिम् ॥ (ऋ वेद 8 75 6)

एतस्मिन् मन्त्रे वचा यन्नित्यत्व प्रतिपादित तद् वस्तुत वदशास्त्राणा विषय एव । श्वताश्वतरोपनिषदि –

यो ब्रह्माण विदधाति पूर्व यो वै वेदाश्च प्रहिणोति तस्मै।
त ह देवात्मबुद्धिप्रकाश मुमुक्षुर्वै शरणमह प्रपद्ये॥ (6 18)

इत्यस्मिन् मन्त्रे स्पष्टमुद्घोषित यद् – ब्रह्मणोऽपि विधात्रा परमेश्वरेण ब्रह्मा विधीयत पर न वेदा विधीयन्ते । ते तु सर्वथा नित्यसिद्धा। ते परमेश्वरेण ब्रह्मणो निधि प्रहीयन्ते अर्थात् प्रेष्यन्ते । विद्यमानानामेव तेषा प्रेषण भवति । अत एव मत्स्यपुराणेऽपि कथितमस्य वेदस्य सर्वज्ञ कल्पादा परमेश्वरो व्यञ्जक केवल विप्रा, नैव कर्त्ता न सशय । पराशरोऽपि कथयति –

न कश्चिद् वेदकर्त्ता स्याद्वेद स्मृत्वा चतुर्मुख ।
तथैव धर्मान् स्मरति मनु कल्पान्तरान्तरे ॥
"वेदो नारायण साक्षात्स्वयम्भूरिति शुश्रुम ।"
(श्रीमद्भाग 6 स्क)
"वेदस्य चेश्वरात्मत्वात् तत्र मुह्यन्ति सूरय ।"

इत्यादिषु वेदस्य नारायणात्मकत्वमपि स्वीक्रियते। मनुरपि स्पष्ट प्रमाणयति –

"धर्म जिज्ञासमानाना प्रमाण परम स्मृति"
"वेदाद् धर्मो हि निर्बभौ" "सर्व वेदात् प्रसिद्ध्यति"।

वस्तुत सर्वोऽपि भारतीयवाङ्मय वेदस्य माहात्म्यविषय सर्वथा परिपूर्ण, विशषतो भवादृशा विदुषा समक्ष तन्महत्त्वविषये किमपि प्रकाशन सूर्याय दीपकदर्शनमिवाह मन्ये ।

अन्यैरपि आस्तिक दार्शनिके ये साक्षादपोरुषेयता न स्वीकुर्वन्ति तैरपि वेदस्येश्वरकर्तृत्व प्रतिपादित न तु मानवरचनात्वम्। वस्तत श्रुति सर्वज्ञस्य परमेश्वरस्य दिव्या वाक । यस्या श्रवण सुदीर्घतप फलतया ऋषिभि तप पूतहृदये कृतम् । तश्चास्या दर्शन कृत ते अत एव तेषामृषित्वम् । इय च श्रुति सर्रक्षिता, अतोऽप्यस्या श्रुतित्व सङ्गच्छते। तपस्यतामृषीणा बुद्धा परमश्वरानुग्रहेण य खलु सृष्टितत्त्वविज्ञानसिद्धान्ता आविर्भूतास्त एव मन्त्रेषु त प्रकटिता लोक वदनाम्ना विख्याता, पश्चाद् वेदव्यासन चतुर्धा विभक्ता, ऋग्यजुस्सामाथर्वाण इति नाम्ना प्रसिद्धा। इमे वेदा सकल्पा सरहस्या सब्राह्मणा सोपनिषत्का सेतिहासा सान्वाख्याना सपुराणा ससस्कारा सनिरुक्ता सानुशासना सानुमार्जना आसन्। कालान्तरे कल्पादिविधानविलापनाद्रदाना ज्ञानविज्ञानभूत रहस्यमज्ञानन कवलितम् । सहस्रात्तरकशतकत्रिशच्छाखासु काश्चन एव शाखा साम्प्रत प्राप्यन्त । छान्दोग्योपनिषदि पित्र्य राशिम्, देव निधिम्, देवविद्याम्, ब्रह्मविद्याम्, भूतविद्याम्, क्षत्रविद्याम्, नक्षत्रविद्याम्, सर्वदेवयजनविद्याम् इत्याद्यासु श्रुतिषु यानि यान्यङ्गान्युच्यन्ते, याश्च विद्या आख्यायन्ते ब्राह्मणषु चेति निदानमित्यादि स्थान स्थान उच्यन्ते, न तत्सर्वमिदानीमुपलभ्यत । आसा विद्यानामभावात् वदिकज्ञानविज्ञानयारभाव । तयारभावे धर्मसस्कृत्याश्च ह्रासो दरीदृश्यते । सोऽय ज्ञानराशिराध्यत्मिकसम्पदा सम्पन्न ससारस्य सर्वोत्कृष्टाना गम्भीरतमाना धर्माणा सूक्ष्मतमानात्र्च दर्शनाना सर्वोत्तमस्याध्यात्मिकसत्यस्य प्रथम स्रोत । यतश्च सर्वमपि ज्ञान विज्ञानञ्च समुद्भूतम् । अत एवादिशङ्कराचार्यसदृशा उत्कृष्टतमा दार्शनिकास्तार्किक–

शिरोमणयोऽपि वेदस्य माहात्म्य शिरसा स्वीकृतवन्त.। न केवलमद्वैतिनोऽपि तु विशिष्टाद्वैतिन· द्वैतिन· परस्पर विरुद्धा अपि सिद्धान्तवादिन. । तथा च ईश्वरस्यास्तित्व–मङ्गीकुर्वन्तोऽनङ्गीकुर्वन्तोऽप्याचार्याः वेदस्य प्रामाण्य सर्वथा स्वीकृत्य स्वकीयमास्तिक्य प्रमाणयन्ति । विश्वस्मिन्नय महिमा केवलमस्यैव ज्ञानराशेर्न तु कस्य चनान्यस्य ।

अयमस्त्यपरो विवेचनाया विषयो यत् स्वनामधन्यै. जयपुरमहाराजगुरुभिः विद्यावाचस्पतिभि· श्रीमधुसूदन ओझा महोदयैर्महताऽनुसन्धानेन ससाधित यद् वैदिकतत्त्वप्वाधुनिकविज्ञानादप्युदात्ततरााा वज्ञानिकसिद्धान्ताना प्रतिपादन वर्तते । वेदार्थविवेचन प्रत्युपेक्षादृष्ट्या इमानि तत्त्वानि प्रायशो विस्मृतिपथ गतानि । तै यज्ञतत्त्वस्यापि विस्तरेण विवेचन कृतम्, सिद्धान्तित यद् यज्ञो वै श्रेष्ठतम कर्म । असौ द्विविध , प्रथमः यो निरन्तर प्रकृत्या विधीयते येन चेद जगत् सृज्यते पाल्यते च । द्वितीयश्च देवतोद्देशेन द्रव्यत्यागरूप । गीतायामपि विशेषत.–

सह यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

इत्यादिभि पद्यैरस्य गरिमा प्रतिष्ठापितः। भगवता पाणिनिनापि "यज्" धातो – यज् देवपूजासङ्गतिकरणदानेष्वित्यर्थत्रय प्रतिष्ठापयता इदमेव तथ्य परिपोषितम् । विद्यावाचस्पति–भिरुल्लिखित यत् विद्युच्छक्तिराधुनिकविज्ञानस्य मूलाधार पर वैदिकविज्ञानस्य मूलाधार प्राणशक्ति. ।

इय प्राणशक्ति विद्युच्छक्तेरपेक्षया अत्यन्तव्यापिनी प्राणशक्ति विद्युच्छक्तेरेव भेद । एतादृशानामनेकेषा भेदना प्राणशक्तौ समावेश· । ऋषय. पितर. देवता गन्धर्वा. असुरा इत्यादय· प्राणस्यैव भेदाः । अस्या· प्राणदेवताया पूजा अर्थात् प्रसादन यज्ञ. । तत्त्वद्वयस्य सङ्गतिकरणमर्थात् तत्त्वद्वय सम्मेल्य नवीनस्य तत्त्वस्य निर्माण यज्ञ । तथा च जगत समस्तेषु पदार्थेषु दानाऽऽदानयोः प्रक्रियापि यज्ञपरिचालकदेवतात्वेन सम्मता । ते देवते अग्नि सोमश्च । अग्निरन्नमत्ति अतोऽन्नादोऽत्ता वा । सोमश्चान्न. । इदमुभयतत्त्वमत्यन्त व्यापकमत एव कथ्यते – "अग्नि–सोमात्मक जगदिति" । अय हि सोमोऽग्ने हव्यरूपेण प्रतिष्ठित । सूर्योऽप्येकोऽग्निपिण्ड । यो हि निरन्तर प्रज्वलितस्तिष्ठति यस्य च बल तेजश्च सोमस्याहुतिना सवर्धितम् । अत एव कथ्यते – "सोमेनादित्य बलिन·" इति ।

शतपथब्राह्मण सृष्टेरुत्पत्तिप्रसङ्गे स्पष्टमुल्लिखित यत् निरन्तर गतिशीलता "यज्" शब्दार्थः । स्थिरता च "जु" शब्दस्य । शतपथश्रुत्यनुसारमिदमेव तत्त्वद्वय समस्ताना वस्तूना रचनाया मूलम्, एतेन लक्षणेनेद समवगम्यते यदाधुनिकेन विज्ञानेन यत्सम्प्रति "इलक्ट्रोन्" तथा "प्रोटोन" नाम्नाभिधीयते तद्द्वय यज् जु शब्दाभ्यामभिहितम् । वायुराकाशश्च एतयोरेव रूपम्, यज् (वायुः) जु (आकाश) इद सक्षिप्त विवेचन वैदिकविज्ञानस्य मौलिकताया. माहात्म्यस्य च साङ्केत्यालम् ।

ते च वेदा ऋग्यजुःसामाथर्वरूपेण प्रसिद्धा । अस्य महासम्मेलनस्य प्रथम सत्र ऋग्वेद यजुर्वेदञ्चाधिकृत्य चर्चा सुसम्पन्ना । अस्मिंश्च सत्रे सामवेदविषयेऽथर्ववेदविषये च शोधप्रबन्धा. समामन्त्रिता । वैदिकवाङ्मये सामवेदस्यास्ति किमपि महात्त्वपूर्ण स्थानम् । भगवता श्रीकृष्णेन श्रीमद्–भगवद्गीताया स्वकीयाना विभूतीना वर्णनप्रसङ्गे. "वेदाना सामवेदोऽस्मीति" घोषणया सामवेदस्य भगवत्स्वरूपता महत्ता च प्रमाणिता । शौनकेन कथित "सामानि यो वेत्ति स वेद तत्त्वम् ॥" अर्थात् य साम्ना ज्ञाता स एव वस्तुत· वेदरहस्यज्ञाने समर्थ । ऋग्वेदेऽपि समुल्लिखितम्–

यो जागार तमृ सामानि यन्ति (ऋ. वे. 5.44.14) सेव व्यक्ति सामानि प्राप्तु शक्नोति य सतत जागरणशीलो भवति । अथर्ववेदेऽपि –

"सामानि यस्य लोमानि" (9.6.2) इत्यस्मिन् मन्त्रे सामानि परब्रह्मणो लोमत्वेन स्वीकृतानि । गायन साम्नो ऽभिप्राय । ऋचा यदा सिद्धया गानपद्धत्या गीयन्ते तदा तासा साम इति सज्ञा भवति । छान्दोग्योपनिषदि "ऋच्यध्यूढ साम गीयते" इत्यनेन मन्त्रेणायमवाशय. प्रकटित· । जैमिनीयसूत्रेऽपि – "गीतिषु सामाख्या (2.1.36) इति

सूत्रेण गीतीना सामत्व प्रस्तुतम् । बृहदारण्यकोपनिषदापि सामशब्दस्य व्युत्पत्ति इत्थ प्रदर्शिता –

**"सा च अमश्चेति तत्साम्नः सामत्वम् ।
तया सह सम्भवाहे नाम स्वर यत्र वर्तते तत्साम"**
(बृ. र. उप.1.3.22)

अत्र सामशब्दस्यार्थ ऋक् । अम्शब्दस्यार्थ स्वर । ऋचा सम्बद्धञ्च स्वरप्रधान गायन सामनाम्नाऽभिधीयते । छान्दोग्योपनिषदि समुल्लिखित यत् – वाण्या व्यवहार ऋचि निहित ऋचश्च सार साम्नि सन्निविष्ट । यदि वाण्यामृक्त्व विद्यते तर्हि सामानि तस्या प्राणा। स्वर एव साम्न सर्वस्व प्रधानञ्चाङ्गम् । अत एव छान्दग्योपनिषद् ब्रवीति –

"का साम्नो गतिरिति स्वर इति होवाच (1.84)

यासु ऋक्षु सामानि गीतानि ता हि ऋच "साम योनि" इति नाम्ना कथितानि । (सामवेद – सायणभा) सामवेदो हि नाम एतासामेव सामयोनिसम्बद्धाना ऋचा सङ्ग्रह ।

अस्य च सामवेदस्य च आर्चिक गानमिति भागद्वयम्। एतयो ऋक्समूह इत्यार्चिकशब्दार्थ । अस्यापि पूर्वार्चिकमुत्तरार्चिकञ्चेति भागद्वयम् । पूर्वार्चिके षट् प्रपाठका उत्तरार्चिके च नव प्रपाठका । पञ्चसप्तत्युत्तराष्टादशशत (1875) सख्या सामवेदस्य समस्तानामृच सम्मानिता । एतासु नवनवतिसख्याका ऋचा नवीना । ऋग्वेदत सङ्कलिता इति परमत्र सर्वसम्मतिर्नास्ति ।

भगवता पतञ्जलिना महाभाष्यस्य पस्पशाह्निक "**सहस्रवर्त्मा सामवेद**" इति समुद्घोषयता सामवेदस्य शाखाना साहस्री सस्मारिता । पुराणेष्वपि शाखाना सहस्रतयोल्लेखो वर्तते । दिव्यावदाननामके बौद्धग्रन्थे "**साशीतिसहस्रधा भिन्ना**" (वैदिकवाङ्मय का इतिहास भा. 1) अशीत्यधिकसहस्रसख्याका सामवेदशाखा आसन्निति लिखितम् । शौनकरचिते चरणव्यूहे निगदित यत् सामवेदस्य शाखानामेकसहस्रमासीत् । परन्त्वेतास्वनेकेऽनध्यायदिवसेष्वधीयानत्वात् इन्द्रस्य वज्रप्रहारेण विनाशिता ।

"सामवेदस्य किल सहस्रभेदा भवन्ति । एष्वनध्यायेष्वधीयानास्ते शतक्रतुवज्रेणाभिहताः" (शौन. चरणव्यूह.)

जैमिनीयगृह्यसूत्राणा पर्यालोचने राणायनीय – सात्यमुग्रि – व्यास–भागुरि–आलुण्डि–गाल्मुलवि–भानु–मानोपन्यव–काराटि–मशक–गार्ग्य–वार्षगण्यकाथुमि–शालिहोत्र–जमिनि–त्रयोदशैते मे सामगाचार्या स्वस्ति कुर्वन्तु तर्पिता , इत्यनेन वाक्येन सामवेदस्य त्रयोदशानामाचार्याणा तर्पणाय स्मरण क्रियते । शाखानाञ्च त्रयोदशत्व कल्प्यते । पर सम्प्रति केवल त्रयाणामाचार्याणा तिस्र एव शाखा समुपलभ्यन्ते। 1. कौथुमीया 2 राणायनीया 3 जैमिनीया इति ।

1 **कौथुमशाखा** – गुर्जरप्रदेशेऽस्या विशेषत प्रचार आसीत् । वस्तुत अस्या सहिताया लोकप्रियत्व भगवत शङ्कराचार्यस्य वेदान्तभाष्येऽनेकेषु स्थलेषु एतस्या समुल्लेखो वर्तते । ताण्ड्यशाखेत्यस्या अपर नाम । सुविस्तृत पञ्चविंशतिकाण्डात्मक ताण्ड्यमहाब्राह्मण अस्या एव शाखाया ब्राह्मण । सुप्रसिद्धा छान्दोग्योपनिषत् अनयैव शाखया सम्बद्धा ।

2. **राणायनीयशाखा** – अस्या सहिता कौथुमशाखात सर्वथा भिन्ना परमुच्चारणे यत्र कुत्र किमपि पार्थक्य लभते । कौथुमीया यत्र "हा उ" "रा ई" उच्चारयन्ति तत्र राणायनीया "हा वु" तथा "रा यी" इति पठन्ति ।

3. **जैमिनीयशाखा** – अस्या सम्पूर्णा सहिता ब्राह्मण–श्रौतगृह्यसूत्राणि च समुपलभ्यन्त । तलवकारशाखा इत्यवान्तरशाखा यया च केनोपनिषत सम्बद्धा । दक्षिणभारतस्य विभिन्नेषु क्षेत्रेष्विय समुपलभ्यत ।

गतशकस्य यशस्विभि वेदस्य **वैज्ञानिकभाष्यकारैः** जयपुरमहाराजगुरुभि विद्यावाचस्पति श्री **मधुसूदन ओझा** महोदये वेदस्य स्वरूप नवीनया दिशा निरूपितम् । ते सामवेदस्याथर्वणश्च विषयेऽपि मौलिका विचारा

प्रकटिता । एतेषामपि सिद्धान्ते प्रजापतिरेवास्य जगतो मूल कारणम् । स अजायमान सन् बहुधा विजायते । स एवान्तर्गर्भे चरति धीरास्तस्य योनि परिपश्यन्ति तस्मिन्नेव सर्वाणि भुवनानि तिष्ठन्ति । असावेव सत्यानृतत्वेन जगद् व्याकरोति । उक्तञ्च-

"प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा
विजायते । तस्य योनि परिपश्यन्ति
धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा" ॥ (शु.य.31 19)
"दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापति
(शु.य. 19.77)

"प्रजापते न त्वदेतान्ययो विश्वा जातानि परिता बभूव ।" (ऋ. वे 8.7.4.5)

वेदा एव प्रजापते स्वरूपम् । वेदेषु ऋगेव प्रजापति, सामानि शिर., यजूंषि चोदरमिति ऋषीणा मतम् । औपचारिकदशायामपि वेदत्रय कल्पयितु शक्यते । प्रत्येकस्य वस्तुन धर्मत्रय नाम रूप कर्म चेति । एतेषु नाम ऋक्, स्वरूप यजु, कर्म च सामत्वेन वर्णयितु शक्यते । प्रत्येकस्मिन् पदार्थे यत्कर्म सम्भवति तत्सर्व साम, कर्मसमाप्तिपर्यन्त तत्साम सप्तस्ववस्थासु विभाजयितु शक्यते । 2. हिकार· 2. प्रस्ताव 3. आदि 4. उद्गीथ 5. प्रतिहार 6. उपद्रव 7. निधनम् । तत्राक्षरोच्चारकालेऽग्नि-नोदन हिकार· । मुखाद्वायो प्रक्रमण प्रस्ताव । उच्चारणस्थानकरणयोर्योग आदि । उच्चारणकाले मुखादक्षरस्य बहिर्गमनमुद्गीथ· । उच्चरितस्य शब्दस्य चतुर्षु दिक्षु प्रसरण प्रतिहार । प्रसृतेरनन्तर शब्दे यो विकार समुत्पद्यते स उपद्रव । अन्ते यदा शब्दः सर्वथा शान्तो भूत्वा नश्यति आकाशे विलीयते तदेव वस्तुत शब्दस्य निधनम् ।

एव विद्यावाचस्पतिभि. रसवेदत्वेन यजुषाम्, छन्दोवेदत्वेन ऋचाम्, वितानवेदत्वेन च साम्ना सारत्वेन ग्रहण कृतम् । वस्तुतः वेदत्रय परस्परमविनाभूतम् ।

विद्यावाचस्पतिमहोदयै· प्रतिपादिताना गम्भीरतमाना, विषयाणामध्ययनमध्यापनञ्च नितान्तमनुसन्धानमपेक्षते ।

अथर्ववेदः

अथर्ववेदस्यास्ति किमपि विशिष्ट स्थानम् । अत एव वेदत्रय्यपेक्षयाय वेदो न केवल वेदत्वेन सम्मानितोऽपि तु वेदत्रय्या अपि गरिमा सवर्द्धित । प्राचीनाचार्यपरम्परादृष्ट्या वेदत्रयी, तत्र निहिता मन्त्रा स्वर्गादीनि पारलौकिकानि फलानि सम्पदिशन्ति । परन्त्वथर्ववेद. तदतिरिक्त लौकिकफलावाप्तयेऽपि मानवान् प्रेरयति । एतस्मिन् विहितान्यनुष्ठनानि मानवस्य विभिन्नाना कष्टाना विपत्तीना च निवारणाय प्रवर्तन्ते ।

यज्ञस्य पूर्णतानिष्पादनाय यज्ञाध्यक्ष ब्रह्मनामक ऋत्विग् भवति । असौ ब्रह्मा यज्ञस्य विधिजातस्य नीरीक्षण करोति । अत एवास्य सर्ववेदवित्त्वमनिवार्यम् । तथापि तस्य कृते प्रधानरूपेणाथर्ववेदस्य स्वाध्यायपरम्परा अनिवार्या । पुरोहितस्यापि कृतेऽथर्ववेदस्या- ध्ययनमावश्यकमासीत्। यतो हि स एव राज्ञ शान्तिपौष्टिककार्याणा सम्पादने क्षमोऽ भवत् । अथर्ववेदपरिशिष्टे प्रतिपादित यत् यस्य राज्ञो जनपदे ऽथर्ववेदज्ञो निवसति तद्राष्ट्रमुपद्रवहीन सत् प्रवर्धते । अथर्ववेदस्योपलब्धेष्वभिधानेषु, 1-अथर्ववेद., 2-ब्रह्मवेद, 3-अङ्गिरोवेद, 4-अथर्वाङ्गिरसा वेद., 5-भृग्वङ्गि.रसा वेद·, 6-क्षत्रवेद, 7-भैषज्यवेदः इत्याद्यनेकनामधेयानि समुपलभ्यन्ते । अथर्वशब्दस्य व्याख्या निरुक्तिश्च निरुक्ते गोपथब्राह्मणे च सम्प्राप्यते । "थर्व" धातु 'हि कौटिल्ये हिसायाञ्च' । निषेधार्थकेन नञ्प्रत्ययेनाकुटिलताऽहिसावृत्त्या मन·स्थिरतया सम्पन्ना व्यक्तिरस्यार्थ· । स्थाने स्थाने 'ऽ ङ्गि.रसो वेदोऽभवत्' 'आथर्वणो वेदोऽभवत् ।' इत्यादिवाक्यान्यस्याथर्वाङ्गि.रसत्व अथर्वऋषीणामभ्यर्हितत्त्व च सूचयन्ति । जयन्तभट्टेन तु न्यायमञ्जर्या लिखित यत् "तत्र वेदाश्चत्वार, प्रथमोऽथर्ववेद·। नागरखण्डेऽस्यादिवदत्व प्रतिपादितम् । वस्तुत शान्तिपौष्टिकमन्त्र सहाभिचारिकमन्त्राणामस्मिन् वेदे विशिष्ट माहात्म्यम् । महाकविना कालिदासेन स्वकीये रघुवशे वर्णित यत् - "अथाथर्वनिधेस्तस्य..." (रघु 1-59) रघुवशीयाना पुरोहित आचार्यो वसिष्ठोऽथर्वमन्त्राणा क्रियाणाञ्च भाण्डागार इवासीत् । "स बभूव दुरासदः परैर्गुरुणाथर्वविदा कृतक्रियः" (रघु 8-3) अस्याभिप्रायोऽय यत्

राज्ञोऽजस्याथर्ववेदस्य विदुषा गुरुवसिष्ठेनाभिषेतसस्कारः कृत अत एवासौ शत्रूणा कृते सर्वथा पराजेयता प्रापत् ।

अथर्वपरिशिष्टेऽपि लिखित यत् शान्तिकर्मणो विशेषज्ञो ऽथर्ववेदस्य ज्ञाता मनीषी यस्मिन् राष्ट्रे निवसति तद्राष्ट्रमुपद्रवैर्विहीन सत् सर्वथा वृद्धि प्राप्नोति ।

यस्य राज्ञो जनपदे अथर्वः शान्तिपारगः ।
निवसत्यपि तद्राष्ट्र वर्धते निरुपद्रवम् ॥

तस्माद्राजा विशेषेण आथर्वाण जितेन्द्रियम् ।
दानसम्मानसत्कारैर्निन्य समभिपूजयेत् ॥

(अथर्ववेदभाष्यभूमिका)

एते सर्वरुद्धरणैरथर्ववेदस्यैहिक पारलौकिक च गौरव सुस्पष्ट भवति ।

भगवता पतञ्जलिना स्वकीयस्य महाभाष्यस्य पस्पशाह्निके "नवधा आथर्वणो वेद" इत्यनेन रूपेणाथर्ववेदस्य नवाना शाखानामुल्लेख कृत । एतासा नामानि यथा – 1–पिप्पलाद, 2–स्तौद, 3–मौद, 4–शौनकीय, 5–जाजल, 6–जलद, 7–ब्रह्मवद, 8–देवदर्श, 9–चारणवैद्य । एतासु शाखासु केवल पिप्पलादशौनकानुसारिणः कतिपयग्रन्था समुपलभ्यन्ते।

1. पिप्पलादशाखा–

प्रपञ्चहृदयानुसार पिप्पलादशाखाया मन्त्रसहिता विशतिकाण्डात्मिका । अस्या ब्राह्मणेऽष्टावध्याया विद्यन्ते। एतस्याः एकमात्रप्रतिलिपी शारदालिप्या काश्मीरे समुपलब्धा। तस्याश्च प्रथम प्रकाशनममेरिकादेशे सम्पन्नम् ।

2. मौदः

महाभाष्ये शाबरभाष्येऽथर्वपरिशिष्टे च एतस्या उल्लेखो वर्तते । परन्तु सम्प्रति इय कुत्रापि नोपलभ्यते ।

3. शौनकः

सम्प्रति विद्यमाना प्रचलिता सहिता इयमेव वर्तते। गोपथब्राह्मणः अस्याः एव सहिताया ब्राह्मणः । अथर्ववेदे विंशतिकाण्डानि, एकत्रिंशदधिकसप्तशतानि सूक्तानि, सप्ताशीत्यधिकैकोनषष्टिशताना (5987) मन्त्राणा सङ्ग्रहो वर्तते । ऋग्वेदादिसहितापेक्षया अथर्ववेदे चित्रिता सस्कृतिस्तत्र सलिखिता । विषया मानवजीवनेन विशेषतः सम्बद्धाः । शत्रूणामुपरि विजयावाप्तये क्लेशदायिना दीर्घरोगाणा निवारणाय, सद्योजाताना बालकाना तथा तन्मातृणा सन्तापकाना भूतप्रेताना विनाशाय नानाविधानामभिचाराणा विचित्रवर्णनमत्र कृतम् । अथर्ववेदो मानवशास्त्राध्यायिना कृते एको मूल्यवान् विश्वकोश इति सर्वसम्मत सिद्धान्तः।

वस्तुतः वेदेषु यद् विज्ञान प्रत्यक्षतया दरीदृश्यते अथर्ववेदः विशिष्टतया तन्निधानम् । भारतीयचिकित्सा–शास्त्रमायुर्वेदोऽथर्ववेदस्योपवेदत्वेन सुसम्मतः । विभिन्ना मान्त्रिकी चिकित्साप्यस्मिन् वेदे समुपवर्णिता । श्रीशङ्कराचार्यै स्वर्गीयैः श्रीभारतीकृष्णतीर्थाचार्यै वैदिकगणितस्य यानि मौलिकानि सूत्राणि समुपन्यस्तानि तेषा मूलमेतेनैव सम्बद्धेषु सूत्रग्रन्थेषु सम्मार्ग्यते ।

अयमस्ति सौभाग्यस्य विषयो यत् सेय वेदाध्ययनपरम्परा अस्माक स्वनामधन्यैः परमवन्दनीयै वैदिकप्रवरैः सरक्षिता । ससारे नास्ति किमप्येतादृशमुदाहरण यत् कुत्रापि इयतः सुदीर्घतमात् कालाद् एतावाँच्छब्दराशिः केवल श्रवणपरम्परया सरक्षितो भवेत्, यस्य चानुपूर्वी अविकल परिपालिता स्यात् । वैदिकेऽपि साम्राज्ये लौकिकानि सुखसुविधादीन्यविगणय्य एते ब्रह्मर्षय परम्परामिमा स्वाध्यायेन वित्तैषणा, लोकैषणाञ्च विना सञ्चालितवन्त इति समस्तस्यापि राष्ट्रस्य कृते विशिष्टाया वन्दनाया कृतज्ञतायाश्च पात्रत्वेन पूजनीया । न कोऽपि पुरस्कारः सम्मान प्रतिदान वा तैः कृतमिममुपकार प्रत्युपकर्तु क्षमः । तस्याः परम्परायाः प्रतिनिधिभूताः बहवो विद्वासो ऽस्मिन्नपि सम्मेलने विराजन्ते। अह तेषा चरणकमलयोः कोटिशः प्रणामाञ्जलीन् समर्पयन्नात्मान धन्य मन्ये । तिरुपति देवस्थानेनाप्यस्याः परम्परायाः सरक्षणाय सवर्द्धनाय चानेकाः कार्यक्रमाः प्रचाल्यन्त इति देवस्थानमस्माकमधमर्णताया भाजनम् । भारतशासनेनापि पूज्याना काञ्चीपरमाचार्याणा प्रेरणया राष्ट्रियवेदविद्याप्रतिष्ठानस्थापनेऽत्र स्वकीयविश्वासः श्रद्धा

च प्रकटिता, ˙ ˙ क्षेत्रेऽस्मिन् प्रतिदिन जागरूकमिति हेतारस्माक

सत्स्वप्येतेषु कार्यक्रमेषु बहुत्र कर्त्तव्यमवशिष्यते । स्वतन्त्रमिद राष्ट्र वेदश्चास्माक सर्वोत्तमो निधि । अतोऽस्य सर्वोत्कृष्टनिधे सरक्षणाय सवर्धनाय च यावता प्रयत्नानामावश्यकताऽऽ सीत् त एतावत्कालपर्यन्त न सम्पादिता। केवल वेदविषयक एक केन्द्रीयविश्वविद्यालय सस्थापनीय यस्मिश्च–

1. सर्वासा शाखाना पारम्परिको वेदपाठ
2. प्रतिशाखसम्बद्धाना मन्त्रब्राह्मणसूत्रग्रन्थानामध्ययनम् ।
3 षडङ्गानामध्ययनम् ।
4. वैदिकविज्ञानानुसन्धानम् ।
5 आरण्यकोपनिषदामध्ययनम् ।
6. वदार्थपरिशीलनम् ।
7. आयुर्वेद ।
8. धनुर्वेद ।
9. गान्धववद ।
10 अर्थशास्त्रम् ।
11. वास्तुशास्त्रम् ।
12 इतिहासपुराणानि ।
13 तुलनात्मक दर्शनम् ।
14. योगा ।
15 दर्शनानि ।
16 तन्त्रमन्त्रयन्त्रादि यज्ञक्रिया ।
17. शास्त्रीया आधुनिकाश्च भाषा ।

सम्प्रति वदर्माधकृत्य एतादृशा विषया विस्तृतमनुसन्धानमपेक्षन्ते । अह विश्वसिमि यद् भवता सान्निध्ये सुसम्पन्नमिद महासम्मेलन समस्तस्यापि मार्गदर्शन विधास्यतीत्येभि वचोभि भगवन्त वेङ्कटेश्वर पुन पुन स्मार स्मार ममेद वक्तव्य तिरुमलतिरुपतिदवस्थान भवतश्च प्रति स्वकीयेन सम्मानसमर्पणेन सह समुपहरामीति शम्।

•

VS - II

KEYNOTE ADDRESS

Prof. AGNIHOTRAM RAMANUJA TATACHARYA
Madras

The four-fold Vedas Rg, Yajus, Sama and Atharva are the most ancient and holiest scriptures of our land. It is for us a scripture of Superhuman value because they are self-revealed, containing thoughts of religion, philosophy and culture. Rishis of Vedas with their deep vision experience the ultimate truth wonderfully. Wandering in the forest, living in the caves and confluence of rivers they devoted their lives for the quest of truth. (उपह्वरे गिरीणां सङ्गन्ते च नदीना धिा विप्रो अजायत ऋ.वे.) They presented their thoughts through the Mantras, which are in the form of prayer and praise of God in sublime poetry. Vedas, a vast body of literature, contain more than 20,000 Mantras and thousands of sentences in prose form. Of course, it falls in with other religious scriptures in presenting God and dependence of human beings for their life upon God but at the very same time God is presented in the background of metaphysical thoughts. Philosophical thoughts presented by Vedas help us to understand the supreme deity of Vedas correctly. God of Vedas, if pleased, helps men to lead comfortable life here and here after. While God is explained as unknowable but from anthropomorphic point nearer to human thinking, presents a relation between world, sentient and non-sentient. It is a peculiar scripture with a special aim stands before us. Relevance of Vedas is emphasized even by westerners. Prof. Max Muller, a great scholar of Vedas, says, "Vedas fill up a gap which world scriptures won't do". The peculiarity of Vedas stands in many ways. Though it is a scripture of a particular age, it contains thoughts of eternal value. On account of this, Manu says, (पितृदेव मनुष्याणां वेदश्चक्षुः सनातनम्) "Vedas, the eye of God, men and Pitris are eternal". Further he says, "It is an authority and unassailable, with immeasurable value" (अशक्यञ्च अप्रमेयञ्च वेदशास्त्रं इति स्थितिः)

Further, Manu, while comparing the thoughts of other non-Vedic scriptures, says: other thoughts may come and go but Vedic thoughts never perish. As other thoughts belong to a chronological period and historically value they do not stand the test of time (उत्पत्यन्ते स्यवन्ते च यानि अतोन्यानि कर्हिंचित् । तानि अर्वाकालिदेताय निष्फलानि अनऋतानि च ।) Vedas' glory is fully demonstrated in the scriptures which arose in post-Vedic period. All of them claim that they are inspired by the Vedic scriptures. All regional religious scriptures such as Alwars and Nayanmars of Tamil Nadu and Bhaktas of Telugu, Karnataka and other parts of India, declare that they are benefited by the Vedic thoughts. Subrahmanya Bharati, a national poet and patriot, while describing India says the greatness of Bharatavarsha stands upon Vedas only. Even today it breathes in

Bharatavarsha. Throughout India there are many institutions which are encouraging Vedic studies It is fully supported by T.T. Devasthanams by envisaging many schemes for protection of Vedas and by establishing Veda Patashalas and Veda Sabhas. They help Vedic pandits even outside Andhra Pradesh and appoint numerous Vedic scholars for recitation of Vedas in different shrines. They are recording all Vedas of all Sakas with various forms of recitations. According to such programme it will go on for another 1000 hours. Their aim is to keep a huge Vedic recording library Tirupati is the heart of Vedic studies. Besides protecting text of Vedas, they are encouraging study of Veda abhashya by giving sambhavna in their examinations

Vedic thoughts presented in Vedas in a peculiar language. Here we find words of coloquial Sanskrit and higher standard of Sanskrit. But here we find its relations with other languages also. A linguistic study reveals connection of Vedic language with all European languages. According to Burrou late Professor of Oxford University who prepared a Vedic Dictionary, even Dravidian languages also find their place in Vedas. To find out the place of race and language in the world history, the Westerners enormously.made researches on Vedas to understand Vedic thoughts. They took efforts to understand Vedas for two centuries, wrote enormous books on vedas through their universities, magazines and lectures. In India though study of Vedas is declining in many ways in the west the interest in Vedic studies is on the rise. Their interest in studying vedas is based on linguistic exegetical and cultural factors. Even in our country, now a days, help is being provided for the study of Vedas in modern ways.

But it is unfortunate that in contemporary religious thoughts Vedas stand far away. Studies on Tarka, Vyakarana and other Sastras prevailing over the Vedic studies. So the intellectuals of Sanskrit language stop their studies without Vedas. Study of Sanskrit language, is minus Vedas. Anyhow importance of Vedas is an accepted one which no one can ignore.

Vedas preach a religion which is called Vedic yajna. It is by only small number of people. Andhra Desa is keeping Vedic tradition by performing Vedic yajnas. They are keeping Vedic traditions by propogating and preaching Vedic thoughts; they give living spirit to Vedas.

Present day Vedic text of Rg, Yajur, Sama and Atharava Veda contains Mantras and Brahmanas useful to the vedic rituals. (व्यदात् यच्चसन्तत्यै वेदमेकं चतुर्विधम्). So, in the yagna there are four main rithviks, who carry out Vedic yajnas. The Mantras and Brahmanas connected with Hota's functions are prescribed in Rg Veda. Likewise Adhvaryu Mantras and Brahmanas are summed up in Yajurveda. Mantras and brahmanas connected with Brahma find place in Atharvaveda. For the packaged protection of Vedas its study is limited to different people, like Rgvedi, Yajuvedi, Samavedi, Atharvanavedi, etc. From the common point of view, Rg veda contains Mantras connected with prayer and praise of God. Samaveda, on the other hand, presents musical presentations of Rg Mantras. Yajurveda Mantras are connected with Vedic rituals. Only with the help of these Mantras the structure of Yajna is completed. Atharvaveda contains Mantras and Brahmanas connected with individual human life. Without disease, prosperity is prescribed there. Principles of Ayurveda are presented there to maintain long life. Rg, Yajur, Sama and Atharva mantras are in metrical form. Yajur veda, on the other hand, contains a small prose formulas connected directly with rituals. It is a great pride that TTD is providing a place to Atharva veda in their parayana system to maintain it. For the vedic people, though they studied in seperate sakhas; but, in practice, all vedas are one. The religion of vedas is based on all vedas. Only in grihya rituals we find difference in practice and mantras.

Now we take the question of what veda means? There are two parts in vedas-theoretical and practical parts. It pervades throughout mantras and brahmanas. First part presents theory of God in all aspects and its relation to men in their material and spiritual life. The practical aspect are rituals, where we find the way of worship of God. Theory of God is presented in Rg veda in the mantras. The rituals which are practical aspects of vedas are presented in the Yajur veda. Rgveda presents a Godhood connected with matter-Agni, Vayu, Surya, Ushas, Indra etc. All are natural objects But vedas say beyond the nature, and within nature, a divinity is present. On divinity is worshipped with many names and forms. (एकं सत् विप्रा. बहुधा वदन्ति) Divinity is transcendental character connected with matter. Divinity is described as creator, sustainer and destroyer. His benevolent aspect is fully demonstrated throughout the mantras. Superhuman divinity comes closer to a human form and it is humanistic in approach. It is also analogous with man to man relation. God is prayed, for godlife, social, economical and political prosperity are mentioned vividly washing away of sing, getting immortality, getting divine favour merging divinity also mentioned. Thousands of Rgvedic prayers cover all sorts of material, spiritual prosperity. There

are rituals from Agnihotra upto Visva srjamayan which are performed from one hour to many days and ultimately years also. Ritual means offering something towards God with prayer. (देवतामुद्दिश्य द्रव्यत्याग) to get something.

Apart from benefits through mantras rituals also have their own aim. Of course the very same Rg vedic Gods in the name of Agni, Indra, Soma etc., are praised here. But ultimately they are taken as a deva-one only. They are called Deva Yaga. All samaganas in stotras and sastras mention all Gods of Rg veda with their names but finally in Savana Mukha Homa it is said, for the one God who have many names, this Homa is offered. So mantras and brahmanas maintain a peculiar character in devata-hood and rituals. But it must be noted here that devatahood drastically changed with many names and some of them became very important. Saivism, Vaishnavism, Saktism and other religions prescibe new form of rituals also. So, it is very popular. Worshipping God in idols with their stories very popular. Vedic rituals which are original one in the vedas gradually disappearing from the world. Only very few come forward to perform vedic rituals. Other people while giving importance to the vedas follows only popular Gods and popular deities. Vedic thinking is highly cultured and its principles are highly advanced. In a social sense they take whole world as one unit. A universal outlook of the society made them think that the whole universe is one family. They prayed for the Welfare of all human beings both men and women. Swasthi is a vedic term which means good existence. It is expanded to the whole world. स्वस्ति गोभ्यः जगते यतान सर्वमिज्जगत् । अयक्षमं सुमना असत्विश्वं पुष्टं ग्रामे अस्मिन् ।

Likewise in the rituals at the and we find a ritual called "Samyuvaka" which is aimed good existence for all human beings. The prisha runs as for all beings there are Swasthi. Hostas recitation of mantra comprises. दैवीः स्वस्तिरस्तु नः स्वस्तिर्मानुषेभ्य The prayer is done by some one. Rituals are also done by someone. But they pray for the welfare of the whole universe. Unifying world in international level is the production of recent thinking in modern world. United Nations is there. But vedas in the deep vision of thinking takes the world as one unit. Vedic culture, which is enshrined in mantras and brahmanas stand in the peak of world thinking. No thinking of secular and spiritual thinking reach such heights. The vedas, unlike other scriptures, are interested in material life of human beings, they present a deep thinking of human culture. Vedic culture is of eternal value. They suggest huge rituals, but at the same time they present ideas of simple divine consciousness. After prescribing huge complicated and costly rituals getting divine consciousness and retaining it is the only aim that can eliminate dirts of mind and help him to regain original purity. In this respect vedas say be present to get divine consciousness in one way. Do not bother if others prescribe with something else same aim. You follow your own way; let others follow other way. No necessity for any contradictions. All roads lead to Rome.

समेत विश्ववचसा पतिं दिवः । य एको विभुः । अधितिः जनानां सपूर्यः । नूतनमाविवासति । तं वर्तनीः अनुवावृते एकमित्भूरि ।

Vedas prescribe a peaceful co-existence in religious field. It is relevant even now not only in spiritual field but in social field too. Likewise equal opportunity for all people to live and earn. (As am badham Badhyato Manavanam). People may differ in their ethical principles or colours, white, black, yellow, etc. But all are free to live and contribute their mite to the common benefit of all people. Human society came out from animal nature but still he is subduing this nature. On the whole appearance we built human thinking and human civilisation. But his animal nature is always there. It is accepted by anthropologists. If you hit a man who is civilised and intellectually high he immediately forgets his human nature and behaves like an animal. So, the animal, in the tendence continues to influence human nature which makes maintainence of peace absolutely impossible. Likewise on the base of human muscles human civilisation cannot made be permanent. So vedas say war and peace are both unavoidable in human society. But peace is standard of life but war is accidental. So vedas always pray for the peace while prescribing ways to fight with enemies because human nature is so conflicting with good and bad it is for him to choose either. If you choose good you can live and help others to live. If you choose bad you destroy yourself and others. For practical purposes vedas prescribe a divine way of life not in negative sense but in positive sense. It is elobarated by Lord Krishna as deva and asura sampath. He says that by following Daiva Samptha one can come forward in life. I want to bring to your notice an important point- vedas prescribe a positive way of life which is work oriented. (कुर्वन्नेवेह कर्माणि जिजीविषेत शतं समा.) Vedas ask us to work by which we can get divine favour. (नरूते शान्तस्य सख्याय देवाः ।) Such Messages are in vedas which are eternally important.

* * *

VS-II-1

THE SIGNIFICANCE OF SAMAVEDA

Dr. (Mrs.) USHA CHOUDHURI
Delhi

The Sïmaveda is the Veda of Sïmans (melodies) meant for singing. Of the 1810 or if we substract the repititions, 1549 verses which are contained in the two parts together (Purvarcika and Uttararcika) all but seventy five are also found in the Rgveda Samhita and mostly in books VIII and IX of the latter[1]. The relation of the Rk. and Saman is that of a stanza and its melody when it is sung. It is said 'Rcyadhyadham Sama giyate'. The Jaiminiya Mimamsa Sutra also says that the tune or melody is known as Saman (gitisu Samakhya).

So the collection of Rks arranged and adopted to certain melodies was named Sïmaveda. Thus, though, from the view point of content Sïmaveda does not provide any fresh material, it must be pointed out that the different spirit of the Samaveda helps us to look at the same verses originally belonging to the Rgveda as new. Decked in an apparel of melody and in a fervid setting of the Sïmaveda the verses seem to dance as if in the joyful luminescence of the musical word. In the Atharvaveda the Rk and Sama have been compared to a couple; they are complementary to each other:

अमोऽ हमस्मि सा त्वं सामाहमस्म्यृक्त्व ग्यौरहं पृथिवी त्वम् ।
ताविह सं भवान् प्रजामा जनयावहै । (Ath. 14.2.71)

Sa is the Rk and Amah is the melody. Through Saman the meaning of Rk is reflected through communion with the mysteries of sound - *Nadopasana*. This perhaps explains the existance of a thousand branches of the Samaveda *(Sahasravartma Samaveda)* as if it be granted that the concept of the Absolute Sound is true and that music is a possible way to the final reality, it would follow that the musician has to cultivate sound in all its aspects and infinite variety. Every sound has its own perceptible character, determined in part by its extent in time. It may seem compressed or full blown, gentle or insistent, wan or radiant and sparkling or incurvate. In the Veda of Saman the meaning of the *Mantra* is poured into the *Svara* and it indeed becomes *Svaprakṃmam* and shines in its own inherent nature *(Svayameva rajate)*. The *Samagana* aims at complete attachment with the thought of the Rks and through the musical projection transforms them into pure ambrosia. The Chando gyopanigad in the Saman tradition looks at the Vedas only as the delightful pouring of *Rasa* and *Amrta*.

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते
रसास्तानि वा एतान्यमृतानाममृतानि वेदा
ह्यमृतास्तेषामेतान्यमृतानि ।[3]

To put it more directly the greatest significance of the Samaveda is that it brings to us the Vedic world

of joy. Rk and Sama are eternally linked. In the Rgveda the word Sama occurs innumerable times[4]. The Rg 5.44.14 says that to the awakened alone the Samans go.

यो जागार तमु सामानि यन्ति ।

The Rg 5.54.14 refers to Samavipra Rsi.

यूयं ऋषिं अवथ सामविप्रम् ।

Moreover, an analysis regarding the essence of *Svara* accompanies the Veda of Samans. In the Satavatya Dalabhya Samaveda of the Chandogyopanisad it is said.

का साम्नो गतिरिति स्वर ?
इति होवाच ॥ 1.8.4

Svara or Alapa is the movement of the Saman. The Brhadaranyakopanisad says:

तस्य हैतस्य साम्नो य स्वं वेद । भवति
हास्य स्वं, तस्य स्वर एव स्वम् ॥ 1.3.25

The Naradiya Siksa describes the Svaramandala of the Saman and referes to the seven svaras.[5]

The Samavidhana Brahmana links the whole microcosm and macrocosm to the seven *svaras*. In these seven *svaras* reside all the gods, men, gandharvas, apsaras, animals, manes, demons, fiends, herbs, plants and all that is there in the universe[6]. Pingalacarya relates the seven Vedic metres Gayatri, Usnik, Anustup, Brhati, Pankti, Tristup and Jagati to the seven notes[7]. The different texts related to Samagana were composed. The ones that have come down to us are : Gramageyagana, Aranyakagana, Uhagana and Uhyagana or Rahasyagana and give us ample idea of broad categories of songs and singing patterns as well as the aesthetic view of the beats of the fabric of rhythm.

There is no doubt that the stream of Indian music has been generated and nurtured by the Samavediya tradition. The 32nd chapter of the Dhruvadhyaya of Bharata's Natyasastra elaborating on 'Samabhyogitameva ca' provides detailed and authoritative evidence to this effect. The Vishnu Purana (III, 4, 1-8) gives an elaborate and interesting account regarding the expansion of the Samaveda and Rsis associated with it from Vedavyasa and division into northern and eastern Sama singers (Udicya Samagah and Pracya Samagah). Though those thousand schools of Sama singing have not come down to us yet some of the Samaganas are even today known by the names of the Rsis who formulated them as Gotamasya Parkam, Kasyapasya Barhisam. It is very important to render the greatest possible support to the Samavedins who have preserved the tradition of Samagana for its continuation, revival and enrichment. It must be pointed out here that the real work on the Samaveda could be done only in a practical form. Any theoretical work on the Samaveda has to be supported by research and development in practice. So whatever has remained of the tradition of the Samagana must be nourished further. The great Sadhakas of classical Indian music must come forward and work with the traditional Samagayakas and help in reviving the blissful musicality of the Saman in its entirety. In this attempt, we feel, the Pandits or the Scholars of the Vedic lore have also to collaborate to bring about the various shades of the multi level archetypal meaning of the Vedic word to be rendered in flowing music of the Samapaddhatis.

ता ऋच. शरीरेण मृत्युरन्वैत् । तद यच्छरीसत्
तं मृत्योराप्नम् । अथ यद् अशरीरं तद् अमृतम् ।
तस्याऽशरीरेण साम्ना स शरीरान्योधुनोत् ॥ [9]

This is known as Anrcam Sama or Asarira Sama. This aspect of the Samagana and other connected discussions on obscure matters found in the Samavediya Brahmanas and upanisad are very significant even for modern thinkers on these subjects.

Indeed all the Vedas are important. They are all complementing to perfect the pattern of life or the cosmic Yajna.

ऋचांत्वः पोषमास्ते पुपुस्वान् गायत्रंत्व गायति शस्वरीषु ।
ब्रह्मात्व वदति जातविथ्यां यज्ञस्य मात्रां विभिमीत उत्व ॥ [10]

But, then Samaveda is somehow very special. Is it because of its invitation for Ananda! Says the Brhaddevata

सामानि यो वेत्ति स वेद तत्त्वम् ।

Sama is the Hrdayatattva and is Muktidayakam along with being Ranjakam. And Bhagavan declares himself in the Gita.

वेदानां सामवेदोऽस्मि

And again, somehow we feel intuitively that in today's disturbed environment it is the Samagana in its thousandfold rhythmic streams that can give solace to the human mind and be the harbinger of peace in the world.

1 Winternitze, M. A History of Indian Literature Vol.I, page 164. He says further, 'the seventy five verses which do not occur in the Rgveda are partly found in other Samhitas, partly in varius works or ritual; some may be taken from a recension unknown to us, but some are only pieced together out of sundry verses of the Rgveda'.

2. Saxena S.K. 'Spirituality and the Music of India'.

3. Chandogyopanisad, 3,5,4.

Rg. V. 1.107.2; 2.43, 1-2; 5.54.14, 8.8 5, 8.95.7,8,98,1,10,78,5,10,107,6; and many more in the Rgveda, Yajurveda and the Atharvaveda.

सप्तस्वरा त्रयो ग्रामा· मूर्छनास्त्वेकविंशति ।
ताना एकोनपशाशत् इत्येतत्स्वरमण्डलम् ॥

It says further

य सामगानां प्रथम स वेणोर्मध्यम स्वर ।
यो द्वितीय स गाधार , तृतीयस्त्वृषभ स्मृत ॥
चतुर्थ षड्जइत्याहु पंचमो धैवतो भवेत् ।
षष्ठो निषादो विज्ञेय , सप्तम पचम स्मृत ॥

6. (कृष्ट) तद्योसौ कृष्टतम इव साम्न स्वारस्त देवा उपजीवन्ति । प ।
   1. योऽवरेषा प्रथमस्त मनुष्या उपजीवन्ति । म ।
   2. यो द्वितीयस्तं गन्धर्वाप्सरस. उपजीवन्ति । ग ।
   3 यो तृतीयस्त पशव (वृषभ ऋषभ.) । उपजीवन्ति । रे ।
   4. यश्चतुर्थस्त पितरो ये चाण्डेषु शेरते । स ।
   5. य पचमस्तमसुररक्षांसि (निषाद) उपजीवन्ति ।
   (अन्त्य) योऽन्त्यस्तमोषध्यो वनस्पतयश्वान्यज्जगत । ध ।
7 पिङ्गलछन्दसूत्रम III, 3,6,4, स्वरा षड्जर्षभ गान्धारमध्यमपञ्चमधैवत निषादा
8. Saxena, S K 'Spirituality and the Music of India'
9. J U B VII, 4,4,10
10 Rgveda X 71.11

* * *

VS-II-2

POSITION OF SAMA VEDADHYAYANA IN OUR NATION

PROF. PANCHAPAGESA SASTRI
Kumbakonam

VEDAS, the breath of Bhagavan - THE ALMIGHTY, are timeless, ANADI. The date of its Origin can not be traced with our limited human power. "When the creations of Bhagavan lose their breath, then they cease to exist in the World. Similarly if the breath of Bhagavan i.e. VEDAS disappears, then whom shall we call as BHAGAVAN?" questions Sri Sayanacharya, the Bhashya Kartha of all VEDAS. That is why during the times of Kumbhabhishekams and important Festivals and processions of Lord, Veda Parayanas are arranged. The Greatness of Vedas can be realised from this.

As the memory power, knowledge, grasping capacity and longivity are very less in the Kaliyuga for the human beings, Bhagavan Mahavishnu took the Avatar of Krishnadvaipayana and divided the endless and undivided vedas into four viz. Rig, Yajur, Sama and Atharva and taught them to his four Disciples. Hence he was christened as VEDA VYASA which means one who divided the VEDAS. All the three castes - Brahmins, Kshatriyas, and Vaisyas are eligible for doing the Adhyayana of VEDAS. The Vedas are common to all the philosophers - Dvaita, Visistadvaita and Advaita. Veda Vyasa is the Adiguru to all of them. Though philosophically they differ, they come under one umbrella i.e. the VEDAS.

The present research scholars with their limited knowledge, dates the Vedas before 5000 years or so. They say that Aryas on the banks of the River Sindhu, exclaimed after seeding the beauty of Nature and their exclamations came to be known as Rig Veda,. Vedic grammar differs from Sanskrit Grammar. It is due to those Aryans who after drinking the juice of Somalatha cried and offered in the Agni which was known as Yajur Veda. Drunken people sing songs. After drinking the somalatha juice, they danced and sang. This is poured out as Sama Veda. They teach these strange theories to students and create a sense of disrespect towards the Holy treasure of our Motherland - the VEDAS. Their teachings are absured. There are so many statues and inscriptions found in the Mohanjadaro and elsewhere, which speak volumes of the greatness of the Vedas and their sanctity. For example, a statue at Mohanjodaro is standing as a monument, in which 17 men, one women and one Palasa patra, and one sheep are found, which signifies the Holy Yagas. For performing a Yaga, 16 Rtviks (16 VEDA Vidwans), one man with his wife for Yajamana, (in our Holy Vedas, the wife of a Vedapati, is called as Yagnapati, because without wife yagas cannot be performed), and a sheep for offering as Havis to Agni. In yet another painting there, out of two birds as one is witnessing

the act of another which eats a fruit, which signifies the Paramathma and Jivathma tatwas. Research scholars fix the date of these paintings about 10,000 years back. Hence the date of Vedas fixed by the present research scholars for about 5000 years or so, is thrashed out.

Vedic hymns are used primarily for Yagas. Rig Vedic Hymns for calling the Devas, Yajurvedic Hymns for offering the Havis to Agni Bhagavan and Sama Vedic Hymns for praising the Devas and Lords, are chanted. Without Vedas particularly the three Vedas (Thrayee) no yaga can be performed. More important is Sama Veda. Without Sama Veda the yaga becomes unfinished. All the yagas are based in the names of Samas. Trivrit, Panchadasa, Saptadasa and Ekavimsa. All the above four are called as Stomas, which are used in Somayagas, and are called as Jyothis, because they are giving light to Yagas. These Jyothis Sthomas are used in some yagas which are called as Jyothisthoma yagas. In the Ekavimsa sthotra in Soma Yaga, a last sthothra in it, which is known as yajnya Yajneeya sthothtra, Agni sabaa is used, hence the same is called as Agnisthoma yaga.

"Vedanam Samavedosmi" says Bhagavan Sri Krishna in Srimad Bhagavad Gita. Brahmins are born out of Samaveda is mentioned in the hymn as "Samavedo Brahmananam Prasuthih". A Namavali in Sri Sivasahasranama "Samaghosha Priyaya Namaha", and in Sri Lalitha Sahasranama Stotra "Saṁagana Priyayai Namah" is seen. In sanskrit the meaning of the word "Anaha" is Prana. As Prana is for us, Sama Veda is for Goddess Ambal. The Compound - Samasa goes as follows: "Samagaha Anavath Priya yasyas sa Samaganapriya", says the Commentator of Sri Lalitha Sahasranama Sthotra, Sri. Bhaskara Raya.

"Sahasra Varthma Sama Veda". Samaveda was once having 1000 Sakhas. But what a pity? Only three Sakhas are available i.e. Kowthuma, Jaimini and Ranayaniya Sakhas. Kowthuma Sakha in Tamilnadu, Jaimini Sama in Maharashtra and also in Tamilnadu at Thogur near Grand Anaicut and Ranayaniya Sakha in Honnavar at Karnataka., are taught. Nowadays Sama Veda has become a rare Veda. There was yet another division in Samaveda known as Ravanapet, which is not in Sampradaya Adhyayana. One Brahmasri Viswanatha Srowthigal who lived in Tiruvidaimarudur at Tamilnadu during 19th century, after doing research in Samaveda, spread it as Pracheena Sama and Naveena Sama, which was appreciated and approved by Brahmasri. Mahamahopadhyaya Sri Raju Sastrigal of Mannargudi, who was the direct descendant of Appayya Dikshitha.

There are eight Brahmanas in Sama Veda - Yajurvedins are doing Adhyayana including the Mantra - Brahmanas, but other Veda Patins are rarely doing the same as the Brahmanas of other Vedas are distinct from the Samhitha Portions. The number of ashta Brahmana Patins can be counted on our fingers. Though four Swaras are used in Krishnayajur Veda Brahmana Adhyayana, only a Swara by name "Bhashika" is used in Rig and Sama Vedas and in Sukla Yajur Veda Brahmana Adhyayana.

'Chandogaha Bhahvrichaschaiva Tatha Vajasaneyinah

Ucca neeca swaram prahuh sa vai Bhashika Ucyate'

Good pronunciations, swara Suddha and melodious voice can be experienced while hearing the Sama Ganas in Tamilnadu. "Adhyayana during Anadhyayana Days (Days specified for not doing the Adhyayana like Astami, Parvas, Ekadasi etc) was the main reason for the disappearance of all so many thousands and thousands of Sakhas of the Vedas" says Charana Vyuham.

Only experts in singing the Oudgatram in Sama Veda are available. But Vikrti experts are not available due to which the Vikrti yagas are rarely performed. Very few pandits are available in India with sufficient knowledge in Lakshana and Bhashya Sama Veda. When compared to Yajurvedins, Samavedins are very rare and that too Sampoorna Adhyayis are very rare. A time might come when not even a teacher will be available for teaching atleast the existing Sakhas of Sama Veda to students. In this materialistic period, the Veda Rakshana is possible because of the Blessings and Guidance of his Holiness Sri Sankaracharya Swamigal of Sri. Kanchi Kamakoti Pitam, who encouraged and preserved the existing sakhas of all the Four Vedas. Important Vedic Texts especially Sama Veda Books, are published by Tirumala Tirupathi Devasthanams, Late Sri. Ramanatha Dikshithar of Mayuram and Advaitha Vidyacharya Maharaja Sahib Sri. Govinda Dikshitha Punya Smarana Samiti of Kumbakonam.

Hence it is our primary duty atleast now, to preserve the Oral Vedic Tradition especially the Sama Veda and its present three Sakhas.

Definitely a Time is going to come when all the Four Vedas will flourish in our Motherland and save the World from Darkness, with the Blessings of Lord Venkateswara, the Lord of Sama Veda, as said in Srimad Bhagavat Gita.

* * *

SIGNIFICANCE OF THE ATHARVAVEDA

Dr. HUKAM CHAND PATYAL
Pune

1.0. An attempt is made in this paper to point out the importance and significance of the Atharvaveda. It will not be possible for us to discuss all aspects of this Veda, but we would like to focus our attention only on those aspects which are very closely associated with this Veda.

1.1. Originally the Av. is supposed to have been existed in nine recensions: Paippalada, Tauda, Saunaka, Jajala, Jalada, Brahmavada, Devadarsa, Mauda, and Caranavaidya (AV Pari.49(4).1; also see Bloomfield, Introdn. to Kausi Su., JAOS.14 (1889), xxxiii ff.; 1899: 11, sec. 11; Bhattacharya 1968:13; Patyal 1969: i-ii). But now only two recensions have come down to us, viz. Saunaka and Paippalada. The Saunaka recension is available to us with accent marks. The Paippalada recension is full of all sorts of textual blunders; it is not accented, it is less correctly preserved, and contains more portions in prose. Even the Saunaka tradition is not as authentic as that of the Rgveda. Adherents of the Saunaka tradition are found in Gujarat and Maharashtra while those who follow Paippalada are seen in Orissa.

1.2. The Rgveda, Yajurveda, and Samaveda are mentioned together as the 'triple Veda' (Vedatrayi). Vedic religion is first and foremost a liturgy, and only secondarily a mythological or speculative system. These three Vedas conform to ancient hieraticism, whereas Av. is not entirely acceptable to this hierocracy. Even the present day brahmins regard these Atharvavedins inferior to themselves; they do not dine with them. Under the Trayi only the Rk, Yajus and Samans are included (see e.g. RV.10.90.9 = AVS.19.6.13; Sat Br.4.6.7.1). There are many later works which are inclined to include even Av. under the Trayi. The Brahman priest, who is an all round theologian, is closely associated with Av. (G.B.1.2.18; Sat Br.11.5.8.7); therefore Av. embodies all the three other Vedas also. At AVS. 11.6.14 the expressions, rcah, samam, bhesaja(ni), and Yajumsi, refer to the four mantra categories. At AVS. 10.7.20 four Vedic categories are enumerated, viz. rcah, yajuh, samani, and atharvangirasah. The fourth Veda is also called kshatram (Sat Br. 14.8.14.1-4 = Br Ara U. 5.13.1-4; also cf. Sat Br. 10.5.2.20; see Bloomfield, SBE 42.xxi, xxxi). Jayantabhatta (Nyay Man. i.235.21) includes AV. in the Trayi, as it is performed or supervised by the Brahman priest (Atharvavedasya tryatmakatvam) Atharvavedas tu tryatmaka eva tatra hi rco yajumsi samaniti triny api santi tena brahmatvam kriyamanam trayya krtam bhavati). The Sitopanisad (5) also includes AV. in the Trayi. This clearly indicates that there were some people who had equal regard for AV. The Atharvanic ritual or anciallary works enumerate

their own Veda among other sacred texts. The Atharvavedins lay more stress on the number four (see e.g. GB. 1.2.16; 1.3.1 f.). The followers of the triple Veda, will reach the highest heaven, whereas the Atharvans and Angirass go beyond the great world of the Brahman. The AV. provides fruit in this world as well as the other world (aihikamusmikaphala), whereas the other three Vedas provide fruit only in the other world (amusmikaphala) (see e.g. GB. 1.5.25; 1.2.18 etc.; see Gonda 1975:271; Bhattacharya 1968:4).

1.3. The oldest name of this Veda is Atharvangirasah (pl.), the Atharvans and Angirases (see e.g. AVS.10.7.20; 11.6.13; of Maha Bha. 12.322.37). The GB. (1.2.21; 1.5.10) mentions two aspects of this Veda, viz. 'auspicious' (santa) and 'terrible' (ghora) (see Bloomfield 1899:9, sec.8). Atharvan is associated with santa and bhesaja aspect, whereas Angiras with that of the 'terrible' or 'sinister' aspect. There is another name Bhrgvangirasah of this Veda, the Bhrgus - belonging to an ancient family of sages - are sometimes magnified above others (see e.g. GB. 1.1.3.; 1.2.22; Kausi Su. 139.6; also see RV. 8.43.13; 8.104.6 etc.; see Gonda 1975: 267 f.). This Veda is also popularly known as the Brahmaveda (see e.g. GB. 1.1.22; 1.2.16; 1.2.19; 1.5.15; 2.2.6; Vait Su. 1.17. The word brahman also meant originally the magical power by which one could exert influence over others. AV. is called Brahmaveda because it teaches Brahmavidya (brahmano vedanad vedo brahmavedo'yam ucyate. Angirasa kalpa cited in Bhattacharyya 1968:52. The Brahmaveda is a fourth Veda, it embraces all and it includes the 'triple Veda' as well. The Brahman (priest) is a theologian par excellence who knows everything (GB.1.2.18 says: esa ha vai vidvan sarvavid brahma yad bhrgvangirovid (of. GB. 1.5.11; 1..5.15 and 19); see Bloomfield 1899: 30 ff., sec.33).

2.0. The Atharvaveda is primarily a collection meant for domestic use and for the performance of magical rites, and as a hymnary with an esoteric cosmogony, it either minimizes the importance of gods or leaves them altogether out of form (Renou 1953:23). The divinities have become merely decorative in function and are non-entities; the part they play is sometimes ludicrous. The AV. is quite distinct from the other Vedas, and its contents are basically meant for esoteric purposes in the rites of santika, paustika and abhicara practices, and not for hieratic employment, in the Srauta rituals.

2.1. We have magical and sacrificial rites side by side in AV. (Shende 1952:2). The sacrifice is possessed of magical power which is the *brahman*. Finally *brahman* is the sacrifice and everything in the universe. There is religious magic or magical religion depending upon the portions of the religious and magical ideas in the rites. According to the Angirasakalpa we can have tenfold division of Atharvanic rites, viz. rites to appease or avert evil (santika), those that are to promote welfare (Panstika), those that are to bring others into subjection through charms (Vasa), those that are hinder or paralyse (stambhana), those that are to bewilder (mohana), those that are to bring about hatred (dvesana), those that are to eradicate (uccatana), those that are to kill (marana), those that are to seduce (akarsana), and those that are to seare away (vidravana). These magical rites give fruit in this world and also in the other world.

The religion of AV. is aimed at securing full, prosperous and happy life in this world and also in the other world. Mere verbal similarity is enough to connect the magical object with the desired effect or result. In AVS. (13.1.4-5) verbal form rohati (ruh-) is employed in a charm to bring sovereignty to the king. The plant apamarga (apa + a + marg-) 'off-wiper' is employed for warding off evil effects and beings (AVS. 4.17.6-7; cf. AVP.5.23.8). (For such cases of verbal similarity see Shende 1952: 2 ff.). The Atharvanic magic religion can be practised with or without a priest. E.g. love-charms can be practised without a priest (AVS. 4.5). Atharvanic preist's entry into a village wouldward off all evil spirits (AVS.5.36. 7-8). By terminating the witchcrafts (krtyas or yatus) of the opponents one could attain a full span of life (AVS. 19.67). Atharvanic magic is both offensive and defensive in nature, depending upon the employment. There is not much of rigid division between Atharvana and Angirasa spells. Through sava-offerings enjoyment of sexual pleasure with women can be attained here and also in the heaven (AVS.4.34). The Vratyas were originally outside the fold of the Aryans; but in AV. they were not only admitted into the main fold but were also made righteous and were given the status of highest divinity (AVS. 15. 1-8). In AV. magic and religion existed side by side.

2.2. We do find some distinct mythological traits in AV. According to GB. (1.1.1-10) the sages Bhrgu, Atharvan, and Angiras were produced by Brahman through penance. Then there were born ten Atharvans, ten Atharvanas, ten Angirases and ten Angirasas. Thus this Veda, produced by Brahman through penance, became superior to the other Vedas. The Rgvedic deities such as Indra, Agni, the Sun, the Moon, the waters, and Atharvanic deities such as plants, herbs, amulets etc. possess tremendous power for the benefit of mankind. The Atharvanic sages practised their religion in villages where Aryan population inhabited (see Shende 1944: 2 ff.). The Atharvanic priests carried on

their rites in the *santapana* or *grhya* fire, as against three fires of the Rgvedic rites. The Atharvanic priest combined in himself the office of a priest, a physician or medicineman, and a magician. These priests also popularised the Pitr worship in the Brahmanised form. According to GB.(1.5.25) the Atharvanas and Angirasas go to the *brahmalokas* after their departure from this world. The two distinguished paths are *devayana* 'path of the gods', and *pitryana* 'path of the *pitrs*'.

Plants are to the Vedic mind the offspring and the essence of waters, the embodiment of their curative properties (cf. AVS. 6.96; 8.7 etc.). The AVS. (6.136.1) refers to a mechanical plant (nitatni) as: *devi devyam adhi jata prthivyam asv osadhe* 'As a goddess you are born on the goddess earth, O herb'.

3.0. It can be said that AV. has the nucleus or basis of the Ayurveda, Kamasastra, and Dandaniti. Cara S. (1.30.19-20) says that a physician should devote himself to the study of AV. Susru S. (1.6) points out that Ayurveda is a part of AV. The spells regarding love formed the basis of the Kamasastra. Kam Su. in its *aupanisadic* chapter (Adhi.7) describes various charms similar to AV. Kam Su. (7.1.11) refers to Atharvana practices of some erotic rites. Kam Su. (7.1.49) refers to AV. for strengthening the virile power of a man suffering from sexual debility.

3.1. The so-called medicinal charms *(bhasaja, bhasajyani)* are to cure diseases and exorcise demons. There are many charms against fever and related diseases. They are invoked against jaundice, headache, cough, excessive discharges from the body, constipation and retention of urine, dropsy, leprosy, scrofulous sores, wounds, poison, ophthalmic diseases, sexual incapacity, poisoning and insanity (see e.g. AVS.9.8; 5.22.2; 6.20.3; 6.44; 6.105; 7.83; 6.136; 6.137; AVP. 1.44-46). Medicinal plants are also invoked to destroy diseases (AVS.1.2; 2.8; 5.4; 6.96, 19.39 etc.; see Gonda 1975:278).

As a source of primitive medicine these texts are unique. There are striking similarities between ancient German medicinal charms and those Atharvan practices for the treatment of jaundice and fractures (see Gonda 1975: 279). We have AVS. (4.12) which is used to cure external lesions and the fractures of bones. The waters also appear as the main medicine (AVS. 1.4. 1-4; 1.5.4 etc.) The waters by themselves have curative powers (AVS. 19.2); they remove all diseases (AVS. 19.2.5; see Shende 1952: 12 f.).

AV. possesses a definite knowledge of anatomy. In AVS. (1.17) *dhamani* ought to mean 'blood vessel' (Filliozat 1964: 160 f.). In AV. *dhamanis* are 'vessels', but might have also the general sense of 'canal' which it has in the Ayurveda (Filliozat 1964 : 162). The bile is known as *pitta* in the Veda and Ayurveda (see e.g. AVS. 18.3.5; Vaja S. 17.6; Kath S. 17.17). Vedic physiology is essentially based on the belief that multiple breaths circulate inside the organism. The concept of *tridosa* 'three elements of trouble', viz. the wind, the phelgm and the bile was not known in the AV. proper, but AV Pari. (68 (1). 4; 5; 7) mentions it.

It is true that by end large Vedic therapeutics has got mystical nature, and it is difficult to pursue examination of them on the basis of scientific medicine of the classical period. Several hymns enumerate body parts of man or of the cow or bull (see e.g. RV. 10-90; 10.163; AVS. 2.33 (almost identical to RV. 10.163); 9.7-8; 10.2; 10.9; 11.3; 11.8 etc.). (For a detailed list of Vedic anatomy see Filliozat 1964: 144 ff.). The *prana* and *apana* in AVS (11.4.13) are understood as respiratory breaths. The other three breaths of classical texts are also mentioned, e.g. AVS. (11.5.24) mentions *vyana* along with *prana* and *apana; samana* (AVS. 10.2); *udana* (AVS. 11.8.4 and 26). On these breaths in Vedas (see Filliozat 1964: 182-3) the hymn (AVS. 6.16) is employed for curing eye-diseases (Kausi Su. 30.1-6). This hymn is addressed to the plant *abayu* whose juice and gruel are consumed (AVS. 6.16.1). For curing *jayanyas* (tumours or soars, but Bloomfield syphilis) (AVS. 7.76.3-6), the Kausi Su. 32.11 prescribes amulet of lute.

3.2. The AV. considers Kama as the Creator and mighty Lord (AVS. 9.2; 19.52). The ideal marriage results in mutual love between husband and wife (AVS. 14.2.71). For commanding or arousing woman's love magical charm is applied (AVS.3.25). For winning the bride the priest employs certain charms (AVS.2.36). The AVS. (6.72.2-3) forms the basis of classification of men as hare, bull and horse (of. Kam Su. 2.1.1). The basis of Kam Su. is found in AV.

3.3. The Atharvaveda provides a good deal of information on statecraft and kingship. The king is vested with sovereignty, and thus he becomes worthy of respect (AVS. 3.4.1). The power of an exiled king is restored through the application of AVS. 3.3. The priest recites *mantras* and performs *Sautramani* sacrifice to bring back the king (AVS. 3.3.1-2; see Bloomfield SBE 42.329). The coronation of a king is done through AVS. 4.8 (see Kausi Su. 17). Through the recitation of AVS. 4.22 the chaplain bestows special power in a king which becomes armour round the king's person. In order to increase royalty the *abhivartamani* is to be tied to the king (AVS. 1.29. 1-6).

3.4. In AV. we do come across many types of *Savayajnas*. According to the Atharvavedins these *savas* are even superior to the Vedic sacrifices like the *Vajapeya, Agnistoma,* etc. These are employed for securing results in this world and also in the heaven. AV. enumerates 22 *savas*. These magical charms replaced the earlier Srauta sacrifices. The more prominent ones are: *Brahmaudanasava* (AVS. 11.1); *Svargaudanasava* (AVS.12.3); *Gosava* (AVS. 9.7); *Brhaspatisava* etc. (see Shende 1952 : 190 ff.; Gonda 1965). The hymn (AVS. 12.3) is connected with Svargaudanasava "rice-mess text leading to heaven"; Gonda (1975: 290) thinks that the *mantras* of this hymn are meant for securing continuance of life in the heavenly regions. AVS. 4.34 (AVP. 6.227; AVS. 4.35 are employed by Kausi Su. 60-68 for escaping death. These *savas* can be performed by any person and they are believed to be very effective.

4.0. Among the existing two recensions of AV., the Saunaka is more systematically arranged whereas the Paippalada does not have a very clear and systematic order of the subject matter. The Paippalada recension is less rigorous. In the Kandas I-XIX of AVS. one fifth of contents are derived from the Rgveda. Kandas 1-7 contain magical prayers for gaining various purposes. Kandas 8-12 contain not only similar texts, but also cosmological hymn of Upanisadic nature. Kandas 13-20 are of varied nature; kanda 13 discusses cosmic principle, kanda 14 deals with marriage prayers, kanda 18 deals with funeral and other magical and ritual formulas. There are more than a hundred instances wherein material occurring in AV. and RV. is ascribed to different sages. In AV. the material is mostly ascribed to Atharvan and also to other sages. Interestingly enough in Kanda 20 the deities and *rsis* are the same in both these texts. About one-sixth of AVS. consists of prose which is of *brahmana* type. Kandas 15 and 16 contain many prose passages. A typical specimen of AV. prose is: *ojosy ojo me dah* (AVS.2.17.1) "(inauguarative) power are you, give me (this) power". Kanda 15 is like the *brahmana* in style and contents. In comparison with *brahmanas* it (the prose) is stiff, more uniform and morphologically poorer (Gonda 1975: 305).

5.0. The AV. is a very important ancient Indian work which has a root of encyclopaedic comprehensiveness. Prayers for wisdom, spiritual elevation, communion with the knowers of *brahman* (cf. AVS. 19.43; 1964); purification (AVS. 6.19; 6.51; 6.62); success in the study of the Veda (AVS.7.54); prestige (AVS. 6.58; 6.69) and other advantages do give us fair idea of life which was considered by Atharvanic circles as ideal one.

5.1. The Atharvaveda is quite comprehensive in nature. This Veda is the basis of many later classical sciences like the Ayurveda, Kamasastra, Dandaniti (Arthasastra), etc. In AV. there is a renewed appeal to domestic forces and rites, whose power is restricted in the Rgveda. This Veda represents religion of the masses as against that of the highly institutionalised classes. It is true that magic like private cult-practice finds its way into the public ceremonial. In AV. Vedism has become debased to the level of popular magico-religious beliefs and crude witchcraft. In this Veda we also get some traces of the arbitrary linguistic signs and 'secret or veiled language' of the Tantra. The AV. is rightly called the fourth Veda. For the knowledge of practical religion and magic AV. is of great importance, and it complements the one-sided picture of the Rgveda. Many of the Atharvanic *mantras* could be very efficacious if employed properly by the proper person. Atharvan priest was a physician par excellence.

References :

Bhattacharyya, Durgamohan. 1968. The Fundamental Themes of the Atharvaveda (with special reference to the Paippaladasamhita). (Kaushik Lecture Series No.VI). Poona: S.P.Mandali.

Bloomfield, Maurice, 1897. Hymns of the Atharvaveda (SBE 42). Oxford: Oxford University Press.

—.1899. The Atharvaveda and the Gopatha Brahmana.

Strassburg: Verlag von Karl J. Trubner.

Filliozat, J. 1964. The Classical Doctrine of Indian Medicine (Its origin and its Greek Parallels). Delhi: Munshiram Manoharlal.

Gonda, J.1965. The Savayajnas. Amstredam: Amsterdam Academy.

—.1975. Vedic Literature (Samhitas and Brahmanas), Vol.I. Fasc. 1 (A History of Indian Literature, ed. J.Gonda). Wiesbaden: Otto Harrassowitz.

Patyal, H.C. 1969. Gopatha Brahmana - English Translation with Notes and Introduction. (Unpublished). Ph.D. thesis, Poona University.

Renou, L. 1953. Religions of Ancient India (Jordan Lectures 1951). London: University of London, The Athlone Press.

Shende, N.J. 1944. 'The Foundations of the Atharvanic Religion'. BDCRI 5.1.1-216.

—.1952. The Religion and Philosophy of the Atharvaveda. Poona: Bhandarkar Oriental Research Institute.

* * *

VS-II - 4

RELEVANCE OF ATHARVA-VEDA IN MODERN SOCIETY

Dr. R.N. ARALIKATTI
Tirupati

1. Introduction :

Culture is the very lifeblood of a nation. Our national culture is undisputedly rooted in Vedas and rich Sanskrit literature. Vedas are an enclyopaedia of all branches of knowledge both Jnana and Vijnana - philosophy and religion and science. "मोक्षे धीर्ज्ञानमन्यत्र विज्ञानं शिल्पशास्त्रयोः" (Amarul-5-6). They are the cream of wisdom of our ancient seers and an ever-flowing stream of Ganga of our nation's Spiritual and Cultural inspiration. In spite of our material richness and advancement in science and technology, when we can fly like a bird and swim like a fish, we are still facing spiritual illiteracy and poverty of spirit. There are persons who pitifully question the relevance of Vedas and Sanskrit to the present times and conditions. To them we may counter-question, "have the problems of human life and destiny, been solved by the remarkable achievements of science and technology? Has man been able to integrate himself to relate the present to the past and future and to live in time as well as in eternity as per his ever cherished objectives? While one cannot deny that one should be rational, realistic, positive and fragmatic, can one be blind to one's priceless heritage which in some measure at least is a potent antidote to the current disruptive tendencies and crisis of our value systems. The present paper attempts to show how Atharva-Veda and its comprehensive secular contents and its messages are part of our illustrious tradition and a priceless national heritage that have relevance not only to our country but also for humanity even today.

2. Contents of Atharva Veda :

A study of Atharva Veda is indispensable for the history of religion and philosophy and also for our civilization, as it shows the other side of the concepts which are rarely touched in the other three Vedas - viz., Rgveda, Yajurveda and Samaveda. In spite of occultism and impercations for the destruction of enemies and elements of magic and witchcraft in some hymns, the Atharva Veda is regarded as Fourth Veda as it deals with the institution of sacrifice and a great number of prayers to protect mishaps, evils, sins or calamities and also a number of hymns as in other Vedaṣ, addressed to the Gods with prayers to be used at the religious and solemn domestic rites and Samskaras like Upanayanam and marriage, as rightly atharva testified by Kalidas in his Verse 'Guruna Vida kritkriyah'. Atharva Veda, not included in 'trayi' earlier is regarded the fourth Veda as is evidenced from profuse citations in Rigveda, Atharva, Brahmanas Upanishads, Mahabharata and Vishnupurana, etc. It is extant in the recentions of two different schools - Paippalada and

Saunaka. It is divided into three Prakaranas - adhyatma, adhibhuta and adhidaivata with twenty kandas, in 958 hymns containing 5977 Stanzas. 1200 Hymns even from Rigveda are repeated here mostly in 5 Kandas from 14th to 18th. The 19th and 20th Kandas were later added with a view to including hymns on sacrifices so that its character as a Veda, along with other three, is maintained.

3. Epithets of Atharva Veda :

This Veda has seven different epithets or names which are quite significant too. They are (1) Atharva Veda (2) Brahma Veda (3) Angiro-Veda, (4) Atharvangirasa Veda, (5) Bhrgvangirasa-Veda (6) Khatya Veda, (7) Bhaishajya Veda - which are referred to throughout the Veda. The names indicate one of the other aspect of the contents of the Atharva - Veda in general. For example, the oldest name of Atharva Veda is Atharvangirasah, a description occuring in the text of Atharva Veda. This word is a compound form of the names of the ancient families of priests, the Atharvans and the Angirasa. According to Bloomfield the former term is synonymous with holy Charms while the latter is equivalent to witchcraft charms". The name Atharvaveda first appears in 'Sutras about as early as Rigveda and similar designations of other Samhita'. Atharva-Veda itself mentions its own literary type directly (as Atharvangirasa) and once indirectly as bhaisajya or auspicious Spell. Grhya Sutras embody in them many elements of Atharva-Veda, and hence betray closer connection as many verses in these Sutras are identical with those contained in Atharva Veda. This Atharvaveda was also a source of popular usage and custom as described in Law Book (Dharma) and also for indispensible sciences of medicine and astrology. The Law Books of Manu, the Mahabharata and Puranas in general and Vishnu Puranam in particular, assign advanced position, claiming superior status to the fourth priest of this Veda (The Brahman) - Overall superintendent of the Sacrificial ritual. The ritual texts of Atharva-Veda strongly maintained that purohit should be a follower of Atharva-Veda.

4. Ayurveda in Atharva Veda :

Unlike other Vedas, A.V. contains more specialised knowledge on worldly affairs and "Ayurveda" - meaning science of life (and not mere science of medicine as generally translated) is Upaveda of Atharva-Veda. This Veda describes particular herbs, medicines, diseases and organic disorders. In several of its hymns, some of which will be cited here, different types of Bacilli and bacteria have been discribed along with their pathelogical effects. If one reads this veda one would not fail to notice that this contains two Ayurvedic material in abundance, apart from Specialised materials, pertaining to theasophy (Philosophy), Spiritualism, Politics, Statecraft, society, family, sciences like botany, chemistry, physics, veterinary science, agriculture, geography and natural elements. These have been discribed in greater details extending to several hymns. These may be applied to any country and nation, without any distinction. Hence, it is but natural that some scholars term it as Rastraveda or Rajyaveda and Western Scholars like Macdenell call it "the eldest literary monument of Indian Medicine (Materia Medica)". One of its epithets "Brahmaveda" testifies to its abundance of spiritual and thesophic material contained in it.

5. Atharva Veda as monument of Indian Medicine: (Materia Medica)

First Kanda is devoted solely to the topic like medicine, herbs, diseases, bacterias, pathological conditions, treatments, human physiology and its normal functioning. The very first hymn deals with prime importance of health both, physical and mental in our life. It stresses the importance of 'Medha' (intellect) symbolised by strong and purified speach and cites the means to sharpen it through prayer and application of herbs like Vacaspati and Vasospati (Vide Atharva Veda I-1, IV-30 and VI-108 and VII-61). These hymns provide basis for Kausitaki sutra and grhya sutra for prescribing practices for Medhajanan. The two medicinal plants referred here viz., Vacaspati and Vasospati refer to Acorus Calamus Linn and Agati grand flora. The practical usage of these medicines are also given just to quote the words of Atharva Veda:

पुनरेहि वाचस्पते देवेन मनसा सह
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् (1-1-2)
संश्रुतेन गमेमहि, मा श्रुतेन विराधिषि (1-1-4)
यां मेधामृभवो विदुः यां मेधामसुरा विदुः
ऋषयो भद्रां मेधां यां विदुः, ता मय्यावेशयामसि (VI-10-8-5)

The second and third hymns of this Kanda deal with the urinary ailments and their treatments including the surgical one. Fourth, fifth and sixth hymns deal with the medicinal properties and natural varieties of water. Seventh and Eighth with different types of intestinal and other worms along with viral germs. 11th hymn deals with midwifery, along with gynaecological, embroyanic and associated deformities apart from their surgical and medicinal treatment. The twelth hymn deals with the different kinds of ailments as well as prayer for their removal. In the 13th hymn stress is given to the medicinal aspect of electricity and the

16th describes the medicinal properties of lead and 17th those of arteries, 18th one deals with the curative application of Sunrays, 19th to 21st contain the prayers for removal and cure of different diseases. Hymn 22 refers to the dieseases of liver and heart, and the next two the medical application of certain herbs, 25th indicates the curative aspect of bodily heat, etc. Similarly upto 12th Kanda different types of ailments and their treatments - be they then physical (Vyadhi), mental or spiritual (adhi) have been dealt with without any interruptions.

In the remaining Kandas also, we come across with such hymns, occasionally. Thus Atharva Veda which covers a large amount of medical and scientific know how provide basis for eight branches of later Ayurveda. And hence, MCDonall's statement that AVs. Oldest literary manument of Indian Medicine is fully justified. Thus the concept of Ayurveda of Indian medicine is not restricted to physical derangement in life and treatment to human beings but by its very elymological definition, it is concerned with the knowledge of life and its longivity etc. The deities of Atharva Veda- are primarily concerned with physical well-being of human beings by removing diseases and with mental and spiritual uplift of all beings.

6. Botany, Chemistry and other Positive Sciences :

As a carollary to the scientific discussion on medicine in Atharva Veda and other Vedas, we have references to some materials for sciences like botany, and Chemistry. We have references to about 150 herbal and other medicines in Atharva Veda and Rigveda. Some of them may be cited here. Odina pinnata (Ajatsringe), Colausauthus Indica (Aratu), Ficus Regligioussa (Aswattha), Ficus glomarata (Udumber), Castus Specius (Kustha) Acacea Catechu (Khadir), Solsmum nigrun (Nitatui), Acharyeu thus aspera (Apamarg). It is obvious that these seers had a general idea regarding botanical, division of plants and seem to be aware of different categories of plants such as acquatic, terristrial, amphitras, etc. The knowledge of chemistry and physics is also evident from the properties and usages mentioned by the Vedic seers of the metals like Gojd, Silver, Copper, Tin, Lead and Iron which are discussed in detail in Atharva Veda's Upaveda viz. Ayurveda just to cite a hymn. Gold acting as a tonic and as an agent for increasing longevity, as mentioned in Ayurveda has its basis in this Veda.

यावतिषु मनुष्याऽ भेषजं भिषजो विदुः ।
तावती र्विश्वभेषजीरा भरामि त्वामभि ।
पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
समातर इव दुहास्मा अरिष्टतातये ॥ VIII-7-3 (26 & 27)

Gold acting as a tonic and as an agent for increasing the longevity has its basis in Atharva Veda (Ayurveda).

या बभ्रवो याश्च शुक्राला रोहिणीरुतपृश्नयः
असिक्नीः कृष्णा ओषधीः सर्वा अच्छावदामसि
(VIII-3-7-1)
आपो अग्रं दिव्या ओषधयः ।
तास्ते यक्ष्ममेनस्यमङ्गादङ्गादनीनशन् । (VIII-7-3)

7. Occultism prayers for material welfare :

Positive sciences refuse to accept anything which is not openly verifiable but there are many things in life which are not verifiable from material point of view. Such phenomena come within the indefinite extensible domain of occultism. It believes not only in the law of causation but supercausation that all calamities are caused by displeasure of Gods and Spirits who are the controlling powers of this universe. Atharva Veda is considered by many as parent-source of Indian accultism and rites to appeaoses Gods and secure earthly benefits. To cite a few examples -

(i) Mantra for Prosperity A.V. 3.11-4
उदन्नराति परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम्

(ii) For Victory in war (A.V. 3-1-1)
अग्निः नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम्

(iii) For evil purposes to kill an enemy (A.V. 2-18)
सपत्नक्षयणमसि सपत्नथचातनं मे दाः स्वाहा

(iv) To drive away demons (A.V. 4-3-61)
तान्त्सत्यौजाः प्रदहतु अग्निः

(v) Matra for healing (A.V. 1-4-4)
अप्स्वन्तरमृतमप्सुभेषजम्

There are hymns to cure fever (Takman), leprosy, jaundice, esopay, scrofula, cough, opthalmia, baldness, lack of vitality, fractures and wounds, the bite of Snakes and injurious insects and poison in general, mania and other ailments. These are accompanied by employment of appropriate herbs.

vi) यथा मनो VI-105-1
Mantra against cough
Just as the soul with soul desires
swift to a distance flies away
so even though, o cough, fly forth
Along the Soul's quick darling course (Mcdonell)

vii) Mantra for cure of leprosy by means of
dark coloured plant नक्तं जातस्योषधे I-203-1
Born in the night art thou, O Herb
Dark coloured, sable, black of hue
Rich tented tinge this leprosy
And stain away its spots of grey. (MCDonell)

viii) Mantra to destroy demons and enemies
परिइंग्धि VI-37-2
Bend sound and pass us by O Curse
Even as a burning fire a lake
Here strike him plown that curses us
As heavens lightening smites the tree (MCDonell)

ix) Threat held out against evil doers and oppressers
येन मृतं स्नपयन्ति V-19-14
Water with which they bathe the dead, and that with which they wet his beard.
The Gods assigned the as thy share, oppressor of Brahman Priest.

x) Auspicious hymns to secure long life and health
यदि क्षितायुः III-11-2
If life in him declines or has departed
If on the very brink of death, he totters
I snap him from the lap of Dissolation
I free him now to live a hundred autumns.

xi) Hymns to secure prosperity in the house or field, in cattle, in trade, good luck at play, etc.
यथा वृक्षमशनिः VII-52-1
As at all times the lightening stroke
smites irresistibly the tree
so gamesters with dice would I
beat irresitibly today.

xii) To procure harmony, to alloy anger, strife and disease, and procure ascendency in the assembly
विद्मते VII-12-2
O assembly we know thy name: Frolic truly by name thou art May all who meet and sit in thee. Be in their speech at one with me.

xiii) Hymns for Royal consecration in confirment of luster and glory and victory for him for striking terror into the enemy.
उत्तिष्ठत सं ह्यध्वं XI-11-2
Arise and arm Ye spectual forms
Followed by meteosric flames
ye Serpants, Spirits of the Deep'
Demon of night, pursue the foe. (MCDonell)

8. Theosophy, Spirituality & Cosmogomy :

Atharvaveda shows awareness of the philosophical aspect of 'Kala' - (Time) in allegorial form. These Suktas postulate heliocentric theory of Aryabhatta long before the modern scientist discovered that earth moves round the Sun. All pervasive nature of time is strikingly described in the hymn - "Kala" - 19-53 and 54. कालादाप ...... XIX - 54.

Helicentic theory यथेमे द्यावापृथिवी मद्यः पर्येतिसूर्यः VI-8-3

From Kala emanate the water, Brahma, Penance directions, Sun and in Kala they are funded back. Time is the highest of God.

He himself filled all the worlds and moved round. Being father, he become Son. There is no greater or higher brilliant power. स एव संभुवनानि...... XIX - 53-4

Theosophic hymn addressed to Earth is one of the finest and noblest of the thoughts. यस्यां गायन्ति XII - 1-41

The earth on whom with clamour loud; Men that are mortal sing and dance; on whom they fight in battle fierce. This earth shall drive away from us our foreman. She shall make us free from all our rivals.

In this XIII - the Sun, Prana (Breath) Kama or Love and Kala or Time as cosmogonic primordial powers. There are hymns about Brahma. (19-43-7-8).

Where the Knowers of Brahma attain the highest though training (practice) and penance. Divine omniscience of Varuna and his Supremacy in keeping Moral order where he is exalted in one of unequalled philosophical Verse (IV - 16-2)

उतेयं भूमिः वरुणस्य राज्ञः
उतासौ द्यौर्बृहती दूरे अन्ता
उतो समुद्रौ वरुणस्य कुक्षी,
उतास्मिन् अल्प उदके निलीनः (IV-16-3)
उत योद्यामतिसर्पात्परस्तान्न
स मुच्यातै वरूणस्य राज्ञः
दिवा स्पशः प्रचरन्ती दमस्य
सहस्राक्षा अति पश्यन्ति भूमिम् (IV-16-4)
सर्वं तद्रवजा वरुणो वि चष्टे
यदन्तरा रोदसी यत्परस्ताम्
संख्याता अस्य निमिषो जनाना
मक्षानिव श्वघ्नी नि मिनोति तानि (IV-16-5)

2. He that should flee afar beyond the heaven. Would not escape King Varuna's attention. His spies come hither from the Sky descending with all their thousand eyes the earth surveying. From some of the sample hymns cited above, the view of Aurobindo that the Vedic Mantras in Atharva Veda yield a perrennial source of metaphysical thoughts appears to be justified fully. Description of Brahma Vidya is a model of creation in terms of atomic, molecular and substance and pure thearitical projections of the Science of Creation. Both physics and metaphysics meet here in a fraternal embrace. Atharva Veda is the synthesizer of organic chemistry and life molecule Chemistry.

It is said "philosophy begins where science ends" but here in Atharva Veda hymn 13-4-16 both

philosophy and science go hand in hand. This hymn refers to nine numbers and denies that God is not two, three, four, five, six, seven, eight or nine but one and one only. This enigmatic hymn can be construed only in hand when we remember the Kanada Sutra of 9 substances viz.

And in the light of this statement about the physics (matter) only the metaphysics (of Spirit or Brahman) could be satisfactorily interpreted as stated.

9. Ethical virtues and elements of Indian Culture :

It is only the scholaistic (Jnani) and Srotriya who attain the highest by the grace of God and his worship. For obtaining supineness and prosperity, here in this world, one has to follow the good conduct and practise virtues such as open mindedness, generosity, hospitality towards guest (atithi devo bhava), courtesy and sweetness in one's speech, friendship, fellow-feeling, freedom from prejudice, jealousy, anger, violence, ill-will and evil thoughts have to be eschewed, power of Mantras, grace of God, sense of repentance (atoning for the sin) lead one to the desired goal of happiness.

10. Political wisdom, Military strategy and National Harmony :

A Number of hymns underline the importance of the above.

1. Military strategies - Arrangement of military, army in six ways in battle field, use of Tamasastra (that gas type weapon) and invokation of heroic god with thunderbolt as his weapon are all mentioned in this Atharva Veda. By using Tamasastra even day was engulfed in dailyness as might vision of the army of the enemy is lost (blurred). (11-9-22) and (3-2-6) refer to the above.

A King is coroneted for the sake of the welfare of his subjects.

A King should be an ideal leader whom his subjects and all other committees and assemblies of Citizens would follow.

भद्रमिच्छन्त ऋषयः स्वर्विदः
तपो दीक्षामुपनिषेदुरग्रे ।
ततो राष्ट्रं बलमोजश्च जातं
तदस्मै दैवा उपसंनमन्तु ॥ (19-41-1)

The great seers, seeking welfare of all the people and higher goals, practised great penance and thereby the nation or society attained great strength vigour and vitality. O God, that lead us to such a nation. Further in the hymns 4-30-2, 6-64-3 - the concept of one nation and assembly of people with common thoughts, goals and aspiration for common welfare are highlighted.

(i) अहंराष्ट्री संगमनी वसूना..... (4-30-2)

(ii) समानी व आकूतिः समाना हृदयानि वः .... (6-64-3)

The foundation of social unity and harmony is envisaged in the family as a social group and hence the grhya rite of marriage highlights the ideals of a happy marriage as a sacrament.

पत्नीत्वमसिधर्मणाहं गृहपतिस्तव .... (XIV-1-51)

सुमंगलीरियं वधूरिमां समेत पश्यत .... (XIV-2-28)

Based on proper understanding and love in all vision vissiciludes of life. It is not a contract as in other religions. A sample of hymns, would be enough to illustate this point.

(i) सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु
नश्रवादुः सम्राज्ञ्येधि, सम्राज्ञ्यूतश्व ..... (14-1-44)

(ii) सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं
ताविव सं भवाव प्रजामा जनयावहै .... (14-2-71)

(iii) गृहानाच्छ गृहपत्नी यथादीर्घंत
आयुं सविता कृणोसो ..... (14-2-75)

(iv) इहैव स्तं मा वि योष्टं विश्वमायुर्व्यऽश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ (14-1-22)

The statement of eminent historian Goshal that on Vedas (particularly A.V.) contain precious gems of social harmony and political wisdom is equally justified. Mutual spontaneous love and understanding and adjustment are ideals of happy family, social & national life them and even now. Let one conclude from this brief presentation of my topic "Relevance of Atharva Veda to modern Society", we as Indians have to look to our past and illustrious tradition and assimilate whatever is best and all time relevant for building "India of our Dreams". To quote Shakespeare in part "Age can not wither nor custom stale the infinite charm and relevance of perennial philosophy and message of Vedas."

References :

1. Atharva Veda Samhita - edited by Dr. S.D. Satvalkar 1938 - Swadhyaya Mandal, Aundha.
2. A History of Sanskrit Literature 1899 - (Maharashtra) by A.D. Macdonell Oxford, 1899.
3. Proceedings of the Fifth World Sanskrit Conference. Edited by R.N. Dandekar and P.D. Navathe, Pub. Rashtriya Sanskrit Sansthan, New Delhi, 1985.
4. Veda as the source of Science of Life (1985). Satyakam Varma - Proceedings of V.W.S.C.
5. Vimarsas - 1972 - Journal of Kendriya Sanskrit Vidyapeeth, Tirupati, Vol.I, Part-I.

VEDIC SESSION - III

VS-III

PRESIDENTIAL ADDRESS

PROF. RAMAMURTI SHARMA
Chandighar

If one has the interest to aquaint himself of the authentic and oldest history of the Aryans, the mythology, the religion and philosophy, the eschatology, the music, the ancient heritage of culture, the medicinal science, the science, the science of language or linguistics, for him, there is one single text, in the form of 'All in one' and that is the Veda. Thus from the view point of antiquity, purity and historicity, the Vedas, specifically the Rgveda Samhita, is unparallel. The Rgveda is the oldest heritage of the Aryans, particularly the history of Indogermanie family. So far as the oldest Iranian group is concerned, which is dated to 500 B.C., the Avesta has numerous and multiform corruptions and has defective alphabet and which renders its decipherment an arduous and a problematic task. So to say about the early history of the Greek, the Homeric poems are considerably later than the Rgveda. Also Latin (200 B.C.) is about 1200 years later than the Rgveda. It should be enough to stress the oldness and antiquity of the Rgveda.

It is surprising that the Indian Pandits and scholars less cared for the multifaceted study of the Vedas and it is lately that the Indian Vedic scholars shed light on the Vedic views regarding various perviews. It is no exaggeration that the Europion scholars, especially Germans studied and interpreted the Vedas with their own approach and understanding. In this regard, the list of German scholars is big. Significantly from Bartholom Auszie (1682-1719) to Paul and many others of this Century, the German scholars have been the best students and scholars of the Vedic literature. But in this century of research and specialization, should we further depend upon them and other western scholars for the Vedic studies. No, now it our foremost duty to study the revelations of our Rsis which are available to us in the form of Vedas. Thus Sukthankar is very correct when he says:

'Furthermore it is improper to impose on Europion scholars the burden of interpreting our literature, our past. We must fit ourselves to shoulder our arm burdens and for that we must equip ourselves with all the paraphernalia of the technique of modern philological and historical research.'

Maintaining the above mentioned spirit it is in the right earnest that the Devasthanam has realized the responsibility of studying, preserving and propagating the Vedas, the way, 'Adhitibodha'carana pracaranaih' mentioned in the Naisadhiyacaritam of Sriharsa.

Preservance and protection of the Vedas also is a part of the Vedic Study. Protection does not mean that the Vedas require a security, that so they are not stolen. By preservance and protection, we should understood that the text of the Vedas and interpretation should be saved from erroneous interpretations, corrupt readings and notional interpolations. For this, it is necessary that the highly standard text and translation of the Vedas should be brought out in as many languages as possible, so that Lingua-Franka does not remain a problem for the Vedic reader and every talented person, may try to study the Vedas, independently. This uphill task may be done by the Institutes like Vedic Pratisthana New Delhi and the Religious Organizations like Devasthanam. This work may also be well performed by the state Governments to engage their scholars for translating and explaining the Vedic text in regional languages. It will make the Vedas known to even non-Sanskritists as well as non-English knowing people. The Government of India should also financially help the publication of the original well as the critical works on the Vedas. So now I hope that this house joins me in appreciating the present activities of the Devasthanam, which evinces its effort in the above direction and protection of the Vedas. It may also be mentioned that the Panjab University is also engaged in Vedic Studies, seriously and specially in preparing the Vedic Padanukrama Kosa and certain other projects on the Vedas.

For the protection of the Vedas, there is an unavoidable need of preparing an edition with proper interpretation, keeping a critical eye on the interpretation of Sayana, Aravinda etc., and Western scholars like Macdonell and Peterson. This type of work will, no doubt, protect the correct form of the Vedas, the great treasure of mankind in general and India in particular. Furthermore to preserve the talent of the Vedapatha, it is necessary that the Government should engage the Vedapathins to teach the various types of Vedapatha, like the Ghanapatha and the Jatapatha. So that this tradition is maintained for further generations. The newly born Veda-Vedanta Universities like the Veda Vedanta Sanskrit University, Madras and the Adisankara University, Kerala, should also takeup the work of preserving and protecting the Vedas in the above mentioned manner.

So far as the propagation of the Vedas is concerned, it is also highly desirable, because it is through them that a person can know about the most ancient and precious treasure of the Vedas. Without knowing the unparallel wealth of the Vedas, one can never find his purpose of life completely fulfilled and thus the propagation of the Vedas is very much needed for understanding our ancient heritage and culture. How to propagate the Vedas, it is not a problem. The best practical way of propagating the Vedas is the performance of Vedic rituals, the Karmakanda which is loosing its importance and correct performance day by day. Thus, there should be a stress on the right approach and meaning of the Vedic rituals. To them, religious, philosophical, social and scientific approach is warrented. Theoritically for propagating the Vedas, the organizing of lectures on Vedic importance and problems and the publication of papers and articles on the Vedas can serve a great purpose in the above direction. It may be mentioned, in this regard, that the Panjab University organizes three memorial lectures every year, to commemorate Acharya Vishva Bandhu ji, a renowned Vedic Scholar. But this is on higher level. To my mind, the propagation of the Vedas should start from the beginning and that is the level of school children. For the school children, there should be prescribed some easy Veda Mantras with the translation of the regional language and Hindi. Also there should be some Vedic prayer fixed for the school children. This will inculcate in them, a keen desire to know about the wealth of Vedic language and a love for Vedic culture. These seeds of Vedic enquiry sowed in the minds of our children will have a full growth in their later age. It may also be observed that to all the students of higher classes, keeping in view their standard, some portions of Vedic texts should be prescribed in the syllabi. This will maintain the continuity of the Vedic thoughts in the minds of our students. To propagate the Vedas, the scientific Yogic views of scholars like and Pandit Madhusudana Ojha deserve our keen attention which can logically impress the young mind of present century. Furthermore seminars like this and the Conferences on the Vedic themes, undoubtedly, can also be meaningful for the propagation of the Vedas.

I can suggest and hope that the Vedic Pathasalas of South and Sanskrit Pathasalas of South and North, like the Sri Sankaracarya Pathasala at Dharwad (Karnataka) and the Sangaveda Maha Vidyalaya, Narvara (U.P), the Research Institutes, the Religious Muths of South, the Muthas of Sri Sankaracaryas, the Veda Pratishthanas, the Sanskrit Universities like the Sampurnanand Sanskrit University, Varanasi, Kameshwar Singh Sanskrit University, Darbhanga, Lal Bahadur Shastri Sanskrit Deemed University, Delhi, Kendriya Sanskrit Deemed University, Tirupati, The

Rashtriya Sanskrit Samsthana, the University Departments of the country, the Centres of advance study in Sanskrit and the Sanskrit colleges, and the state and Central Sanskrit Academies can shoulder the responsibility of protection and propagation of the Vedas, in a befitting manner.

It is needless to say that if the Vedas are studied in a proper way and with an unerring methodology, there may not remain a scope for misinterpretations and misunderstandings of the Vedic meaning and terminology. As a matter of fact the divergence of views of modern scholars on the Vedas, based on misinterpretations and improper methodology, has led the scholars and the Vedic reader to a state of undue confusions regarding various aspects of the Vedic studies. On this point, mentioning the improper study of the Vedic religion, sir Arthur Berriedale Keith, is right when he says:

'Doubtless it is owing to this cause that the extraordinary value of Vedic religion to the students of religious belief has been so completely overlooked by Sir James Frazer and Professor S. Reinach in their Theories of religion, and that it has been so gravely misinterpreted by Professor Sir William Ridgeway in his essays on the origin of the Drama'.

* * *

VS - III

KEY NOTE ADDRESS

PROF. B.B. CHAUBEY
Hoshiarpur

Indian tradition regards Vedas as the source of all knowledge, all *dharmas*, all institutions, all sciences and what not. Manu emphatically declares :

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥
बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् । (Manu. XII. 97-99)

and establishes that the Veda is the Eternal Eye of the manes, gods and the human beings:

पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् ।
अशक्यं चाप्रमेयं चे दशास्त्रमिति स्थितिः ॥ (Manu. XII. 94)

The nature of the contents of the Vedas reveals that nothing described or prescribed therein is against any *dharma* followed by human beings throughout the world. It is equally good for all humanity for all times and climes. As such, the Vedas are the universal constitution of mankind framed by the seers who were endowed with such a divine faculty of mind which envisaged a unique synthesis between the law of nature and the acts to be performed by a man, seeing therein a concept of an ideal life.

To reveal the secret of Nature is *Vijnana* and to follow the law of Nature and establish and develop a keen relation therewith is *dharma*. In other words, what gods did to do that is *dharma*. What do we mean by 'what gods did? Every agent of the universe has to contribute its mite in order to justify its entity. Apparently looking opposite to each other, as a matter of fact, they constitute a cosmic 'whole' under which no thing remains 'unimportant'. The whole act performed by each cosmic phenomenon conjointly has been called *yajna*. This cosmic *yajna* holds the entire functioning of the universe, hence called *dharma*. This has been clearly stated in the Veda itself:

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥
(RVI. 164.50)

On human plane when that cosmic *yajna* is imitated and performed in the form of certain rituals it is also called *yajna*. With a view to making the performances of rituals more effective as well as attractive, some innovations are made, but at the same time while doing so it must not be forgotten that the sacrifice on the human plane is the imitation of the cosmic *yajna*, performed by the divine agents. The Vedas uphold and speak of both the *yajnas*, the cosmic *yajna* performed by the divine agents called gods, and the ritualistic *yajna* performed by the human beings.

The sacrifice on human plane is the body of the sacrifice and the cosmic *yajna* is the soul thereof. In other words, a *yajna* consisting of rituals is just like a word and the cosmic *yajna* as its meaning. If a word has no meaning it is of no use. A *mantra* of the Rgveda (X. 71. 4) seems to allude this fact :

उत त्वः पश्यन्न ददर्श वाचमुत त्वः श्रृण्वन्न श्रृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसम्रे जायेव पत्य उशती सुवासाः ॥
(RV. X. 71.4)

If a sacrifice is performed and the sacrificer does not know the real meaning of that sacrifice, he is physically, seeing the performance; but actually he does not see it. He is physically hearing the *mantras*, but actually he does not hear them. Interpreting the above *mantra* Yaska holds that the *yajna* is the flower *(puspa)* and the *Devavijnana* is the fruit *(phala)*, or on a higher plane, *Devavijnana* is the flower and the *Adhyatma* the fruit of the Vedas :

नास्मै कामान् दुग्धे वाग् दोह्यान् देवमनुष्यस्थानेषु ।
यो वाचं श्रुतवान् भवति अफलामपुष्पामिति । अफलाऽस्मा
अपुष्पा वाग् भवतीति वा । किञ्चित्पुष्पफलेति वा । अर्थं वाचः
पुष्पफलमाह । याज्ञदैवते पुष्पफले । देवताध्यात्मे वा ॥ (Nir.I.19)

As a matter of fact, a sacrifice performed by a man is only to understand the *Devavijnana*. It is just like a model which explains the whole *Devavijnana*. The seers of the Vedas and the authors of the Brahmanas were quite conversant with the two-fold aspects of the sacrifice. As long as the twofold concepts were kept in mind, the glory of Vedic culture shone forth and the value that the authors of the Vedic culture established became the ideal ones to be followed by every civilized man.

After a considerable span of time there came a period when the performers of the sacrifices gradually forgot the real purport of the Vedas and the Yajnas. The rituals began to be performed without knowing their relation with the cosmic *yajnas*. Some of the Upanisads, prominently the Mundakopanisad raised a voice against the ritualistic sacrifices performed by the *yajamana* with the help of officiating priests, calling them infirm boats *(adrdhah plavah)*. Moreover, the *mantras* employed in Vedic sacrifices began to be uttered without having their meaning understood. As a result, a voice began to be raised that *mantras* have no meaning at all. Their only purpose is to recite them in a ritual as prescribed by the ritualists.

Yaska had to face opponents like Kautsa who hold that Vedic *mantras* have no meaning : अनर्थका हि मन्त्राः. Though Yaska gave a befitting reply to the adherents of that view, the ritualist *mantras* had actually lost their meaning. They used to recite the *mantras* without understanding their meaning. Such reciters of the Vedic *mantras* began to be called *Vedabhyasajadamati*, an attribute given by the classical Sanskrit poets to Brahma who, in Pauranic tradition, was thought to be the upholder of the four Vedas. This was, of course, a very sad state of affairs when the Vedists were ridiculed in such derogatory terms. However, to a considerable extent, they themselves were responsible for this.

Not only this, the system of accentuation which the Vedic language had developed for ascertaining the meanings of the words, lost its original concept and it was replaced by the movements of head, hand and fingers. No doubt this effort was made to preserve the old accentuation system from its being gone into oblivion, as the nature of the Vedic language had already witnessed many changes in matter of recitation in that period.

But this new system *yatha vani tatha pani* could not protect the Vedas from becoming more and more unintelligible in the absence of the proper knowledge of Vedic accentology. However, in this period too, some efforts were made by certain Acaryas to explain the Vedic mantras from different angles. As a result, different schools of Vedic interpretation evolved. Yaska has mentioned not less than ten such schools, viz., Adhiyajna, Adhidaivata, Adhyatma, Parivrajaka, Arsa, Nairukta, Naidana, Vaiyakarana, Aitihasika and Akhyana. Really speaking, these were different angles of studying the Vedas which were, later on, doctronised by the champions of respective schools, each claiming his approach nearer to the original concepts the Vedic seers had in their mind.

As an aid to the study of the Vedas a new type of literature called Vedanga was also produced in this period. The composition of Vedangas under six heads, viz, Siksa, Vyakarana, Chandas, Nirukta, Kalpa and Jyotish opened a new vista in the study of the Vedas. The Siksa including Pratisakhyas aimed at the linguistic study of the Vedas which had undergone many visible or invisible linguistic and dialectical changes with the emergence of various Sakhas of the Vedas.

The *Vyakarana* aimed at preserving the correct form of Vedic language of which many words were becoming obsolete in form and use. The *Chandas* provided an aid to the study of Vedic *mantras* from the point of view of the technique or composition of the metres. The *Nirukta* aimed at reaching the original meaning of a word by etymologising it. The *Kalpa* consisting of Srauta, Grhya, Dharma and Sulba Sutras, aimed at dealing

with the modes of performance of the sacrifices, and the rules and regulations to be followed by the sacrificer during the sacrifice or outside in the daily life. This part of Vedanga had more importance from the point of view of the cultural history of India. The *Jyotish* aimed at the study of the planets and their good or bad effects on human life in the course of their movements from one point to the other. If a sacrifice is performed in a right time as prescribed by the *Jyotish* it would surely bring good result to the sacrificer.

No doubt the Vedangas were the important aid to the study of the Vedas and as such they should have been studied as an aid. But, later on, they became independent subjects of study. The Srotriyas were expected to learn by heart, the Srauta-sutras of their respective Sakhas. The Grhya-sutras were studied because they were of practical use in the performance of daily and occasional Grhya rites.

The Dharmasutras were studied because they contained the codes of conduct of the four *varnas.* With an independent subject of study, the Srauta-sutras left aside the study of the Samhitas and the Brahmanas on which they were based. Now on the name of Vedas only those *mantras* were learnt which were employed in the Srauta or Grhya rituals. Such *mantras* were collected in the *Mantrapathas* of their respective *sakhas.* As an extension to the Srauta-sutras many *prayoga-granthas, pravara-sutras, prayascittas, sraddha-sutras,* etc., were composed by the Acaryas keeping in view the rituals prevalent in different parts of the country. With the rise of varied ritualistic literature the study of Vedas as such gradually began to decline.

With the advent of Puranas a concept developed that Veda should be studied with the help of the Puranas, as the latter was the best aid for the exposition of the Vedas. The Mahabharat rooted this idea:

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ॥

As many concepts and ideas only referred to in the Vedas were fully elaborated in the *Puranas,* it was in the fitness of things that Veda began to be studied with the help of the *Puranas.* But to a great disadvantage, from this concept people implied that the fruit of the study of the Vedas could be obtained by the sutdy of the *Puranas* also. The Srimad Bhagavata was regarded as the treasure of *Rasa,* accompanied with the drop of nectar flowing forth from the ripe fruit of the Veda-kalpataru :

निगमकल्पतरोर्गलितं कलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥

(Bhagavata)

When the Srimad Bhagavata itself was *Rasa* of the Veda Kalpataru fruit, who would go to the Vedas for their study? Moreover, the language of the *Puranas* was quite easy and understandable than that of the Vedas. Then why should one toil upon studying the Vedas whose language was so tough? As a result of this thinking the study of *Puranas* and epics became more popular while the study of the Vedas declined. Not only this, the Vedic sacrifices and rituals were replaced by the *Pauranic* ones.

The *Parayana* of Srimad Bhagavata in seven days became a more popular form of sacrifice called *saptaha-yajna;* in place of *pitrmedha-yajna, parayana* of the Garuda-purana became prevalent. The *saptaha-yajna* and the *parayana* of the Garuda-purana are most common in the Northern India, even today. The period beginning with the fifth century A.D. and ending with the 18th century A.D. marked the composition of commentaries, ritual digests and *kalivarjya,* which were mostly influenced by the *Pauranic* thoughts and ideas. The *kalivarjya* was a proof of decline in Vedic rituals. Many new rituals like, *candihoma, visnuyaga* and *Rudrayaga,* took the place of Srauta rituals. In the Vedic period sacrifice itself was a means to worship of Vedic deities. But in the *Pauranic* and medieval period, temple worship became the most popular type of worship. This temple worship gave a blow to the Vedic religion.

With the sublime, smooth and melodious poetry of Kalidasa, heart rending poetry of Bhavabhuti, and highly sophisticated art of Bharavi, Magha and Sriharsa, the study of the Vedas further declined. The Vedas were held as the commandment of a Guru *(Guru-sammata-upadesa).* The *puranas* as the advice of a friend *(Suhrt-Sammata-Upadesa)* and the *kavyas* as the sweet insinuation of a beloved *(kantasammita-Upadesa).* As such *kavya* was the only source of attainment of *Rasa* which was regarded as the *Brahmananda sahodara.* When *Rasa* attained through the study of a *kavya,* occupied such a prominent position, it was but natural that people would have become apathetic to the study of the Vedas.

The Vedas suffered degradation not in the hands of rhetoricians only, but in the hands of later philosophers also. None of the propounders of the six systems of Indian Philosophy regarded the Vedas proper as the source of his system. They failed to

find any systematic philosophic doctrine in the Vedas. Isvarakrsna, a champion of Sankhya philosophy, declared that the Vedas like *drsta upayas* are unable to remove the threefold miseries of the world, viz. *Adhyatmika, Adhidaivika and Adhibhautika*, definitely and for ever, as they are impure and full of destruction and excesses: दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्त ।

A great philosopher like Sankara interpreted all the Vedic Upanisads but did not touch upon any of the Samhitas of the Vedas, as these, according to him, deal with the *karmakanda*, i.e. the ritualistic performances, which do not lead to the path of salvation. It was only Ananda Tirtha alias Madhvacarya who wrote a commentary on the first forty hymns of the first *mandala* of the Rgveda. His Bhasya is Visnuparaka, as according to him, Visnu is the supreme self. Atmananda, a follower of Sankara Vedanta, commented upon only the Asyavamiya-sukta (I. 164) of the RV. This apathetic view of the propounders of the six systems of Indian philosophy towards the Samhitas and the Brahmanas by taking them as mainly dealing with *karmakanda*, led the followers of these systems to the negligence of the study of the Vedas.

Thus, in medieval period we find scholars dedicating their whole life to the study of one or more branches of philosophy, grammar, or rhetorics, but very few to the study of the Vedas. This negligence is very typical of Indian scholarship. About this state of Vedic studies Pt. Motilal Shastri rightly remarks: 'The Vedas occupy the place of a *samrat* an emperor and the Vedangas that of *samantagana*, his subordinates. But how ironical it is that most of the scholars spend their life in serving the *samantaganas* and the *samrat* is being rather neglected and degraded. To profess the importance of the Vedas and be indifferent to their study is indeed a parodox.

When we turn to the position of the study of the Vedas today it would appear that the standard of Vedic scholarship is going down and the number of Vedic scholars is dvindling every year. In spite of apathetic attitude of the *Pauranikas*, philosophers and rhetoricians due to many social and religious factors and also not less due to the political condition of the country caused by series of invasions, scholars preserved the Vedas in oral tradition. Many families of the Brahmanas had to migrate to the southern part of the country and there they continued their tradition of *Sakhadhyayana*. Up to the first quarter of the 19th century one could come across Vaidikas who had completed the *Sakhadhyayana* of the RV *(Sakala)*, SV *(Kauthuma and Jaimini)*, Sukla YV *(Madhyandina* and *Kanva)* Krsna YV *(Taittiriya)* and AV *(Saunaka)*, and were well versed in the *Vikrti* recitation including the *Ghanapatha*, and had learnt by heart the Vedangas. But now, more curiously, after independence, it is becoming difficult to find out such a learned Vaidika.

The link by which the Vedic learning came down for thousands of years orally from teacher to pupil, from father to son is almost completely broken. A son of a Vaidika does not follow his father's tradition. The Vedic concept अनुव्रतः पितुः पुत्रः (AV. III. 30.2) has completely vanished. This sad position must be attributed mainly to the social revolution under the influence of Western culture and economic condition of India today. A question may be raised : what relevance this traditional Vedic recitation has in this age when the Vedic Yajnas are no more performed. The counter question is when old stones, bricks, terracottas, garments, etc., are preserved with great care spending a huge amount on them, why should Vedic recitations be not preserved? India is the birth place of Vedas; therefore it is its bounden duty, to preserve anything related to the Vedic tradition for the sake of posterety, for if it is once lost it would not come back again. This responsibility of preserving the Vedic tradition rests on both the public and the Government.

An awakening among the public for the propagation and continuation of Vedic traditions must be brought by the Vedic institutions, through their scholars and preachers. One of the important means of preservation of the Vedic tradition is to undertake the tape recording and filming of the Vedic recitation of eminent Vedapathis of different *sakhas*. Cassettes should be prepared and played upon various social or religious occasions. While teaching a particular Veda in a class room such tapes or films can be of great help to the students of the Vedas.

It is very necessary to introduce such tapes as teaching aids at both *pathasala* and college / University level. All tapes of different Vedic Sakhas should be made available to the students of Vedas in the college libraries. Now this mentality that the Vedas should not be recited before *sudras* or women must be changed. Today mostly girl students are studying Sanskrit in colleges and universities. They should be encourged to recite Vedic mantras.

Though Samaveda is exclusively for music, the recitation of other Vedas, too, has musical value. So it would be in the fitness of things of Sama chanting along with the traditional recitation of different *sakhas*, just like musical Gharanas, is introudced in the music

departments. Students of music would certainly understand better and do justice to the Vedic chanting than the students of the Sanskrit departments. This would promote the living tradition of ancient Vedic chanting.

In colleges and University Sanskrit departments Sanskrit verse competitions are organised. Along with this or separately Vedic mantra recitation competitions, too should be introduced. For preparing students for recitation of Vedic mantras the tapes of Vedic recitations would be of great help. Every private or public function should commence with Vedic recitation as a part of *mangalacarana*. Tapes of Ramacaritamanasa, Hanumana calisa, and many other bhajanas and stotras are played in temples. The tapes of Vedic recitations should also be made popular in temples and other religious places. It is a matter of great pleasure that some institutions, like T.T.Devasthanam, Tirupati, Rashtriya Sanskrit Vidyapeetha, Tirupati, Rashtriya Vedavidya Pratisthana, Delhi, etc., are doing commendable efforts in tape recording the Vedic recitation of eminent Vedapathis of available different Sakhas. The Rashtriya Veda Vidya Pratisthana, Delhi is reported to have a collection of 762 tapes of Vedic recitations which were dubbed from those available at Rashtriya Sanskrit Vidyapeetha, Tirupati. The Pratisthana has also tape recorded on audio cassette the *mantras* of the Rgveda addressed to Agni. The recitation of these *mantras* was done by Dr. Ravindra Nagar and Shri Lalan Krishna Pandya. More such efforts are required in this regard. These centres should be central pools wherefrom all tapes of Vedic recitation may be supplied to any individual or institution on subsidised cheap rates.

Preservation of Vedic rituals

The whole gamut of Vedic religion revolves round the cult of sacrifice accompanied with varied rituals, which have come down to us from generation to generation, though, to certain extent, in a slightly modified form. Now the situations have been changed. Under the influence of Western culture people are very rapidly throwing away the old customs and rituls calling them most unscientific, hence irrelevant. At present there is almost none who has been maintaining the Aupasana fire and performing all or a few of the *pakasamsthas*. So is the case with Ahitagnis who maintain their daily Agnihotra and perform the seven Havirsamsthas. According to a survey recently made by the Rashtriya Veda Vidya Pratishthan, Delhi, there are only about 100 Agnihotrs left in the country today. So prompt steps must be taken to preserve this age old cultural tradition of India which is represented by the Agnihotrs, before its total disappearence from the surface of the earth.

Due to scarcity of the Agnihotrs there is also scarcity of various officiating priests studying and practising, the performances prescribed in various Srauta texts. It may be mentioned that a Srauta college was opened in Kumbhakonam to encourge the study of the Srauta rituals. But about the progress of that college nothing has come to my notice. The proprietors of the Malladi project management Centre, private Ltd., Madras have also proposed to establish a Veda Vedanta Gurukul Mahavidyalaya at the Bharadvaj mountain on the bank of the Krishna river, at the distance of 3 kms from Madipadu village in the Krishna District, A.P.

Besides the efforts to establish such Srauta Colleges and Veda Vedạnta Mahavidyalayas to train the students with a view to preserving the living tradition of the Srauta rituals, it is also necessary to organize Vedic Srauta Yajnas on a model form and to get filmed or video taped them for their preservation. It may be mentioned that a complete film of Agnicayana has been prepared under the guidance of Prof. Staal and Askoparpola. A similar film of Vajapeya has also been prepared. It would be useful if films or video cassettes of all important sacrifices are prepared and displayed to the public with this *phalasruti* that whosoever witnesses these sacrifices would attain the blessings of our forefathers.

In the departments of Sanskrit and colleges these films may be shown as other patriotic films are shown to the students. This would certainly create interest and liking among the students for these films. By witnessing these films they would be acquainted with the procedures of the performance of the sacrifices. In preparing films of Vedic sacrifices help may be taken from the filmstars also. Yudhisthira's performance of Rajasuya, Rama's performance of Asvamedha may easily be serialised. Like the serials of Ramayana, Mahabharata and Canakya, these serials of sacrifices would be more popular among the common people of India who have a religious background.

In the absence of the performances of Vedic Yajnas it has become difficult to know about the sacrificial implements. It would be better if these sacrificial implements are collected and displayed in Vedic research institutes like books in the library, so that the students of Vedas will be acquainted with these implements. Under the guidance of a Vedic ritualist

these sacrificial implements may be got prepared by the carpenters or pot makers, according to the prescriptions of Srautasutras or the Brahmanas. As the departments of archaeology preserve the old materials found in excavations these implements may also be preserved for the posterity. Students of Veda should be encouraged and provided facilities to visit such Vedic centres. It may be mentioned that the Vaidika Samshodhana Mandala, Poona has an important collection of Vedic sacrificial implements and has also published a book on them with pictures.

Position of Vedadhyayana

So far as the study of Vedic literature is concerned what applies to the study of Sanskrit in general applies to that of Vedas. Today Sanskrit education in higher secondary stage is at a very low ebb. Under the three language formula it has no place. This has caused a very unfavourable effect on Sanskrit studies at the higher stage. As a result very few students take up Sanskrit at the graduate and post graduate levels. Among these Sanskrit students how many might be studying Veda one can easily imagine. In most of the Universities Veda is not taught at all at degree level. At post graduate level except a general paper for Veda, there is no Veda group in most of the Sanskrit departments, and the general paper, too, is taught by such a teacher who has no specialisation in Veda. This has brought a considerable deterioration in the standard of Vedic studies and research. A serious thought must be given in this regard.

A teacher teaching Veda at higher level must have specialisation in Veda group. At present the Western scholarship has widened the scope of Vedic studies. No doubt Vedas are the books of religion as the Indian tradition has been holding through the ages, but as a piece of literature they should also be studied from the points of view of poetry, social sciences and philosophical thoughts as well. These thoughts must be included in the syllabi of respective social sciences. It may be mentioned that Pt. Madhusudan Ojha, Pt. Motilal Shastri and many others have diverted the attention of present Indian scholarship towards the Veda Vijnana. The Rashtriya Veda Vidya Pratisthan is also contemplating on this line. More efforts should be made in this regard. There are a lot of Vedic texts still in form of Mss written on Bhurjapatra, Tadapatra and hand made papers. The urgent need is to preserve them by microfilming or microfishing. The Indira Gandhi Centre for Arts, Delhi under the stewardship of Dr. (Mrs.) Kapila Vatsyayana is doing commendable efforts in this regard. This effort should be more intensified.

Publication of Vedic Texts

In this twentieth century we are facing a great problem in the publication of original vedic texts. Even after labouring hard when a Vedic scholar prepares a critical edition of a text it is not easy to get it printed and published. Generally a scholar does not have sufficient resources for the purpose. Even if he somehow manages to meet the expenditure, he does not find suitable press equipped with signs and symbols to be used in Vedic texts. The delay caused by the press in bringing out a book within a stipulated period has become another serious problem. For examples I myself gave my critical edition of the Vadhula Srauta Sutra to a press in Varanasi in 1987. After printing the text portion in four years, in October 1991 the press refused to print the Index, and now the Index portion of the book is under print at Delhi. This is not an isolated case. A text takes five to eight years to get printed. Dr. B.R.Sharma, a reputed scholar of Veda, has edited Samaveda with three commentaries of Madhava, Bharata Svamin and Sayana alongwith the Padapatha. He handed over the press copy to M/s. Motilal Banarasi Dass. But the same has not been given to the press because no press has such signs to be used in the text. Many Vedic scholars are being exploited by the publishers for they do not pay any royalty to the scholars. Such books published by the publishers are so costly that nobody can purchase them for his study. These books are now published for commercial purposes rather than academic one.

I would like to suggest that if any scholar prepares such edition that should be published by a Vedic research centre with 100% grant by the state or central Government and these books should be sold at a very cheap rate. The Gita press, Gorakhpur has done a commendable service to the Indian culture by making available low priced editions of almost all religious books including Upanisads, philosophical texts. The Vaidik Svadhyaya Mandala, Paradi has also done good service for making available the Vedic texts at a low price. Institutions like T.T.Devasthanams should also undertake such projects of printing Vedic texts and making them available to all. I do believe that many donors and industrialists would come forward to finance this project.

At the end I would like to say that we must rise up above the paradoxical state of praising the Vedas and becoming indifferent to their study.

* * *

V.S - III-1

VEDADHYANA IN INDIA SOME SUGGESTIONS

Dr. A.S. RAMANATHAN
Srirangam

1. INTRODUCTION :

The Vedas have been held in high esteem from time immemorial by the people of our Country. Successive generations have taken great efforts to preserve the original version of the Vedas and today we recite them in the same way as it was done many hundreds of years before. Great efforts have been made to promote Vedic studies and the merits of Vedic Culture which is deep rooted in India have reached all corners of the world. The Brahmana is expected to learn Vedas without expecting any material gain. (ब्राह्मणेन निष्कारणेन वेदो अध्येतव्यः ज्ञेयश्च) Manu comes out in forceful language in praise of Vedas and so do the Dharmacaryas

वेद एव द्विजातीनां निश्रेयसकरः परः ।
वेदोऽखिलो धर्ममूलम् (मनु. 2.6)
चातुर्वर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।
भूतं भवद्भविष्यच्च सर्वं वेदात्प्रसिद्धच्यति ॥ (मनु. 12.97) etc. etc.

Manu also stresses the need for Vedadhyayana and brings out its benefits. He says :

वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।
तं ह्याहुः परमं धर्ममुपधर्मोऽन्य उच्यते ॥ (मनु. 4.147)
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना । (मनु. 2.165)
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते । (मनु. 2.166)
यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ (मनु. 12.98)
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ (मनु. 12.100)

In fact Manu goes further and says that people of all other countries of the world should learn their duties and responsibilities from an Indian who is well versed in the Vedas.

एतद्देशप्रसूतस्य सकाशाग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥ (मनु. 2.20)

Very great importance is given to the recitations of the Vedas with proper intonation (Svaras). Any mistake in the Svaras or words used during the recitation is supposed to result in the destruction of the reciter. Vedas are said to be apaurusheyah (not the product of human mind). They are also said to be anantah (infinite). The Vedas are divided into four parts for convenience and also for some other valid reasons. There are many branches in each Veda and Sama Veda is unique in this respect viz. it is said to have 1000 Sakhas.

The logic behind all these aspects of the Vedas, just stated above, are not very obvious to the modern

thinking mind. Convincing answers to all their questions can be found only when we understand that Vedas are not merely prayers composed by our Maharsis but they are intimately connected with the constructive processes of creation of the Cosmos. Because the Vedas are related to processes in Nature they are apaurusheyah. Since the processes in Nature are infinite, Vedas also are infinite anantah. There are many statements in ancient literature (Brahmanas, Smrtis etc.) to prove the above point. It is because of the fact that the Vedas deal with the creative processes in Nature, they are considered as the treasure house of knowledge. To put it in other words Veda Vidya deals with Brahmavidya and Yajnavidya. The former investigates the source from which the observed universe has come into existence while the latter deals with all the details pertaining to the observed cosmos at the adhidaivika, adhibhautika and adhyatmika levels. The former constitutes jnana and the latter vijnana. This is what Krsna promises Arjuna in his statement in Gita, viz.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ (Gita. 7.2)

The words Rk, Yajnus, Sama have far deeper significance than what is normally understood by us. They are closely related to the creative processes.

If we accept that the observed universe is the outcome of a divine intelligent process it follows that the qualities and activities of all created beings are also the products, of some intelligent process. We name the process as "Veda" and the activities and qualities of the created objects are named as 'Dharma'. This is the meaning of the statement. 'वेदाद्धर्मो हि निर्बभौ' The living habits, the eating habits, the degree of intelligence, physical power, behaviour etc. are all covered by 'Dharma'. Because man alone has the capacity to change his dharma on account of his thinking power (केवलं मनुष्य एव अतिक्रामति), certain regulations of his mental and physical activities become necessary in the interest of society (the well being of the surroundings) as well as the individual himself. This regulation is possible only when we understand what is 'Dharma'. The source from which we can understand the same is Veda. That is why Manu said,

'धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः' (मनु 2.13).

In other words it is possible to get a correct picture of Dharma only when we study and understand Nature in all its entirety which is very difficult for a normal human being. The Vedic seers alone had this capacity and therefore they were called 'साक्षात्कृतधर्माणः' and their interpretation of Dharma becomes automatically authoritative. They believed that the prosperity of mankind lies in its capacity to live in tune with Nature. Veda helps us to understand Nature and Dharma helps us to live in tune with her.

From the logic stated above, it would automatically mean that Vedadhyayana does not merely mean acquiring the capacity to recite the Vedas. It also means a deep study of the Vedas, Brahmanas and Upanisads to acquire *Brahmavidya* and *Yajnavidya* and also knowledge of all aspects of Dharma.

During the past thousand years or so, our understanding of the Vedas has shown gradual deterioration and today the situation is far different from what it was, a thousand years ago. There are many reasons for this degradation. Great scholars like Kalidasa, Bhavabhuti, Bana, Dandi, Ksemendra, Magha etc., did not contribute anything to the interpretation of Vedas. They were more concerned with glorifying kings and kingdoms. If only the two mahapurusas viz. Sayanacariya and Mahidhara were not there or did not contribute to the interpreatation of the Vedas, the Vedas would have remained a frightening bundle of inscrutable words linked together by some Svaras. The Vedangas did not receive the attention they deserved. The Nirukta grantha was supposed to contain many parts like Gatha, Nidana, Rahasya etc., which have been lost to us. While we have today high class exponents of Nyaya, Mimamsa, Samkhya and Vedanta the study of Vedas has remained only at the Parayana level. We are constantly remainded of the famous saying,

"स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञः सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥"

When a well meaning educated person raises questions to clear his own doubts on various aspects of Vedas, he is not only silenced by the Pandits but also is branded as a Nastika. Nor does the questioner have any determination to go deep into the Vedas himself and find out the answers for his questions. If many people today respect the Vedas, it is because of sraddha and Purvajanma samskara and we should not exploit these good qualities to our advantage. We should try to convince them by logic and extensive quotations from the ancient literature that Vedas are really a treasure house of knowledge worth acquiring.

During the latter half of the last century, there appeared another mahapurusa who is least known to many of us. He is Madhusudan Ojha who flourished in jaipur as a Raja Purohita and contributed so much

to the interpretation of ancient sanskrit literature that his contributions are unparalleled in research literature on these subjects. He was a very rare scholar, who spent his entire life on Vedic research and came out with extraordinary results. A good portion of his writings have been unfortunately lost to us. His contributions cover a wide range of subjects which can be broadly classified under four heads namely Brahmavijnanam, Yajnavijnanam, Ithihasah and Samiksa (reviews). It is unfortunate most of the scholars are unaware of his contributions. His principal disciple, Motilal Sharma has written profusely in Hindi on the various topics dealt with by his master.

Mention should also be made of the westerners who have put into print so many texts which would have otherwise been lost to us. But it should be said that their contributions to the interpretation aspects have failed to bring out many aspects of Aryan Culture.

During the past twentyfive or thirty years, Vedadhyayana got a moral boost at the hands of our great acaryas and also institutions like T.T.D. The emphasis has been mainly to preserve the traditional way of reciting the Vedas in various parts of the country as well as to ensure a decent living to those who come out after finishing a course in Vedadhyayana. In the light of what I have been saying all along it will be clear to everybody that Vedadhyayana should go much beyond what it is today. In my opinion, the following steps, if taken, will go a long way to enable the students to acquire real scholarship in Vedas which is badly needed if we want to make the statement of Manu viz.

एतद्दशप्रसूतस्य सकाशादग्रजन्मन: ।
.स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवा:"

true even today. It may be surprising to many that the word Vedavit refers to one who is conversant with many of the constructive processes in Nature. He is a scientist in his own way. He is the master of several Vidyas like Prajapatividya, devavidya, bhutavidya, samvatsaravidya, vrishtividya, pranavidya, mantravidya, tantravidya, ayurveda which can all be brought under two main heads viz atmavidya and visvavidya.

2. SUGGESTIONS

1. The Present method of admitting students at a very young age without any basic education should be reconsidered. At least High School Leaving Certificate should be insisted. This will enable the boys to think a little as well as to grasp what the teacher says. He will appreciate whatever back ground knowledge is imparted to him like akhyanas and other historical information regarding the Vedic seers. Alternately some basic education should be imparted to the students admitted to vedadhyayana, if they are very young.

2. Along with Vedadhyayana, a short but effective course in Sanskrit language should be imparted to the student so that he gradually gets interested in knowing the meanings of Vedic passages.

3. There is a need to rope in people in other walks of life for Vedadhyayana. These people who are well educated and have a robust common sense will gradually get interested in a detailed study of the Vedas and some of them may become competent enough at a later stage to contribute to the interpretation aspects and at the same time they will be capable of reciting the Vedas in the traditional way.

4. There is a great need to educate the people of our country on the contents of the Vedas. Periodical lectures by competent Vedic scholars to select audience will go a long way in the propagation of the contents of the Vedas. These lectures will particularly benefit the students doing Vedadhyayana. It is not difficult to draw up a list of topics on which the lectures are to be given.

5. The meaning of Vedic passages cannot be understood correctly unless we make a study of Brahmanas and Upanisads along with the Vedas with cross references. Many times a question is put in the Vedas and the answer is found in the Brahmana. For example take the following passage in the Rgveda.

किं स्विद्वनं क उसवृक्ष आंस यतो द्यावांपृथिवी निंष्टतक्षुः ।
मनीषिणो मनंसा पृच्छतेदु तद् यदध्यतिष्ठद् भुवंनानि धारयंन् ॥

The answer for the questions raised above is found in Taittiriya brahmana viz.

ब्रह्मावनं ब्रह्म स वृक्ष आस यतो द्यावा पृथिवी निष्टतक्षुः ।
मनीषिणो मनसा विब्रवीमि वो ब्रह्माध्यतिष्ठद् भुवनानि धारयन् ॥

The meanings of several Vedic passages are explained in the Brahmanas. Particularly Satapatha Brahmana holds the key to Vedic interpretation. In fact all students should be asked to study Satapatha Brahmana before they complete their course.

6. After Vedadhyayana of one Veda, the students should be encouraged to undergo a short integrated course on all the four Vedas covering select portions, highlighting the merits of each Veda. The object is that a small percentage of the students will in course

of time acquire encyclopaedic knowledge of the entire cross section of ancient Sanskrit literature which alone will make one a Vedavit in the real sense of the term.

All the above suggestions can easily materialise if only the T.T.D. opens an Advanced Research Centre for studies on Vedas, Brahmanas and Upanisads and allied subjects. The Karma Kanda and the Jnana Kanda should receive equal importance in these studies. The publications of this centre should be such that they directly meet the needs of the Vedadhyayana centres for the proper understanding of all aspects of Vedic Culture. These will also be very useful to the interested educated people of the country who want to get an insight into our Vedic love.

I am sure if the above suggestions are heeded, we will not only be able to spread the merits of Vedic culture among the people of this country, but also we will be able to produce such literature on Vedic culture that more and more people of the international community will get interested in our culture.

* * *

VS-III-2

वैदिकवाङ्मयसंरक्षणोपायाः

प्रोफेसर् श्रीनारायणमिश्रः
वाराणसी

सर्वज्ञकल्पस्य निरस्तसमस्तकलङ्कशङ्कस्य सर्वविद्या-निधानस्य वैदिकवाङ्मयस्य सर्वातिशायिमहत्त्व सर्वैरेव प्राच्यप्रतीच्यमनीषिभिर्निर्विशङ्कमङ्गीकृतमास्ते । इदम् आर्याणा सर्वस्वम् । इत एव विविधा आध्यात्मिका अप्यद्वैतवादादयो विचारा प्रवृत्ताः यत सासारिक क्लेशजालमपाकृत्य विवेचकाः परम पद लौकिकसुखदुःखादिव्यवहित प्राप्नुवन्ति । बौद्धादीनाम् अवैदिकत्वेन लोके प्रथिताना दर्शनानामपि मूलमत्रैव वाङ्मये निहितमिति विपश्चिता मतम् । परमद्यत्वे भौतिकमुत्कर्षमेव परम पुरुषार्थ मन्यमाना अस्य वाङ्मयस्याध्ययने अप्रवर्त्तमाना एव केचन अर्वाचीनाः, विशेषेण यत्किञ्चित्प्रतीच्यविद्वदनुयायिनो जना एतद् वाङ्मय निरर्थक दुरर्थक चेति कथयन्ति । अतो हेतोः सम्प्रति वैदिकवाङ्मयस्याध्ययनमध्यापनञ्च ह्रसमान वर्तते । अत एवास्माभिर्भारतीयं दुर्लभस्यास्य रत्नस्य सम्प्रदायोच्छेदादासन्नात् पूर्वमेव सरक्षणाय केचन उपाया यथाशीघ्रम् अवश्यमवलम्बनीया । तत्र प्रमुखा अधस्तात् निर्दिश्यन्ते-

1. सर्वेषु विद्यालयेषु, महाविद्यालयेषु विश्वविद्यालयेषु च सस्कृताध्यायिना छात्राणा कृते विधिवद् वेदाध्ययनमनिवार्यरूपेण कर्त्तव्यम् । सर्वस्य वेदस्य शाखाभेदभिन्नस्य तु न शक्यते कर्तुमध्ययन-मध्यापनञ्चेति हेतोः वेदविद्भिः सकलितस्य वेदाशविशेषस्याध्यापनं कर्त्तव्यम् । अशविशेषसङ्कलने सञ्जीवनोपयोगिभागस्य समावेशे विद्वद्भि दत्तावधानैर्भाव्यम् ।

2. वेदमेव विशेषेण अध्येतुकामाना छात्राणा कृते व्याकरणशास्त्रस्य पूर्वमीमासाशास्त्रस्य च अध्यापनमावश्यक येन वेदवाक्याना निर्दुष्टमुच्चारण सम्यगर्थावबोधश्च स्यात् । वेदाध्यायिभ्यश्छात्रेभ्यः काचन विशिष्टा वृत्तिः (Financial Assistance) प्रशासनेय दापयितव्या येन छात्राणा तदध्ययने प्रवृत्तिः सुखेन जायेत । अध्ययनानन्तर तेषा जीविका अपि निर्धारयितव्या । वैदिकच्छात्राणा पुरस्कारोपस्कृता प्रतियोगिताऽपि कारयितव्या ।

वेदाध्यापकेभ्योऽपि विपश्चिद्भ्यः यथायथ पुरस्कारादिः प्रदेयः। एतेन अन्येषामपि वेदाध्ययनाध्यापनयोः प्रवृत्तिः स्यात्।

वेदग्रन्थाना मुद्रण प्रकाशन च सर्वासु भारतीयभाषासु प्रामाणिकैर्वैदिकैः विहितेन अनुवादेन सह यथा भवेत्

तथा प्रयतनीयम् । एतेन जनसामान्यस्यापि वेदार्थज्ञान भवेत्, ततश्च तद्विशेषाध्ययने समुत्साहोऽपि जायेत ।

वेदोपनिबद्धाना सामाजिक- धार्मिक- आर्थिक- राजनैतिक- दार्शनिक- वैज्ञानिकविचाराणा लोकेषु प्रचाराय सर्वास्वेव भारतीयभाषासु प्रमाणभूतैरार्यैर्विद्वद्भिः नातिविस्तृता ग्रन्था लेखनीयाः, येन सर्वेषामेव असस्कृतज्ञानामपि विदुषा जनसामान्यस्यापि च वेदाध्ययने रुचिर्वर्धेत । सश्रद्ध चैते वेदमधीयीरन् तत्त्वान्वेषणाय । अत्र च ग्रन्थेषु वेदेषु अश्रद्दधानैः कैश्चित् कृताना निर्मूलाना कुव्याख्यानावलम्बिना यथायुक्ति निराकरणमपि कर्त्तव्यम् ।

एभिरुपायैः यदि लोकस्य वेदाध्ययने रुचिः श्रद्धाच जागृयास्ताम् तर्हि अनायासेनैव वैदिकवाङ्मयस्य सरक्षणं भवेत् ॥

●

VS-III-3

WAYS AND MEANS FOR THE PROPAGATION OF VEDIC CULTURE

Dr. M.R.VEERABHADRA SWAMY
Mysore

India has achieved independence after centuries of foreign domination. It is the firm belief of those who are acquainted with the essentials of Indian culture that the welfare of India as well as of mankind demands the pursuit of the same old values shown to us centuries ago by the saints and sages of this immortal land. If this is done, India will again become the torch bearer and the crown of the world as she once was shining forth in all her radiant and pristine glory.

The principal constituents of the literature which contributed to the growth of Indian culture may be classified as follows:-

1) The Vedas
2) The Brahmanas and Aranyakas
3) The Principal Upanishads
4) The Vedangas
5) The Upavedas
6) The Darsanas, and
7) The Bhagavadgita

The culture is the most confused yet, the most exploited word in the modern world. Various people use it in various senses. All nations claim to have their own cultures but all cultures severally or jointly could not be successful in stopping the hand of barbarism. Today, violence stalks free committing havoc in all walks of life.

Culture (Samskriti) would literally mean purification or refinement which ultimately means inner growth of man. Culture deals directly with inner essence.

Culture means the fullest growth of the potentialities of the 'soul'.

The English word 'culture' comes from a Latin root 'colere' which means to "till" or to "worship". Tilling is a process whereby the potentialities of a seed are brought into actualization.

Culture is a word more easy to understand than to define. Dr.S.Radhakrishnan has brought out this truth in a cryptic and paradoxical way when he says "Culture is that which remains when we forget everything that we learn, even as character is what remains, when we forget all the deeds we do."

Culture is the means by which the potencies of life are controlled by the highest values of life. Science, Agriculture and Industry add to the comforts of life by increased production. Culture alone can teach us how to control the physical and social sciences by the moral and spiritual sciences.

It has often been asked if culture and civilization are synonymous and if not what is the relation between the two. Civilization is material and culture is spiritual. Civilization refers to the body, culture to the soul; civilization is external, culture is internal. Civilization is material progress, culture relates to spiritual advancement. Railways, telegraphs, radios, cars, aeroplanes, ships are the emblems of civilization; non-violence, truth, contentment, self-control, and self abnegation are the symbols of culture. Civilization is material, it depends upon outward or material things. Culture is spiritual, it has its roots in the inner life, the life of the spirit. Today material things invade us from all sides. The strength to withstand temptation comes by the realization of our spiritual nature.

A man may be said to be civilized if he is fairly comfortably well off and has a bungalow, a car, a refrigerator, a tape-recorder, a VCP, two or three servants irrespective of what he is in his personal life. It does not matter even if he be a liar, a drunkard or a libertine, he is none the less without dispute a civilized man. But can he be called a cultured man? So, civilized man can be most uncultured as well as a cultured man can appear to a common to be uncivilized.

Rishi Vishwamitra lived in huts made of leaves of grass, and of creepers. Rishi Vasistha covered his body with untanned leather. Lord Krishna used only a chariot that was drawn by horses. Where do these great men of yore stand judged strictly from the norm of civilization or from the standards of the modern man. But viewed from the perspective of even the highest standards of culture, they remain unequalled because they devoted themselves to self-perfection, to the cultivation of man as man and to the welfare of humanity at large.

The Vedic culture is spiritual and humane and is wedded to the 'Ahimsa' way of life. Vedic culture believes that the various objects of this world have been created for our enjoyment; it does not teach us to run away from them or to close our eyes to them. It only warns us against excessive indulgence in them. The sum and substance of this culture is to enjoy the world but not to lose oneself in it, to live like a drop of water on the lotus flower which rests on it with all the splendours of a diamond without drenching it. The Bhagavadgita presented to the world the central thought of Indian culture at a time when it had almost fallen into oblivion.

"Self-abnegation and harmony were the keynotes of the spiritual life of the Vedic sages. In fact, this spirit of sacrifice, restraint, and harmony through love, and the desire for the attainment of immortality in life, came to be the dominant factors of the Vedic culture." The inner life of the Vedic man was more profound, more comprehensive, more universal - in fact, more truly humane and led by steady steps to a transfigured eternal life.

The following are some of the ways and means for the propagation of Vedic culture:-

1) Study of Veda and Vedic culture be made compulsory in our University curriculum.
2) A thorough-going spirit of optimism and the courage to face the un-expected.
3) Considerable importance to be attached to clear enunciation and correct prounciation of Vedic Mantras.
4) Stress to be laid on "Gurukula" system of education evolved by Vedic culture.
5) Material values must be controlled by Vedic values.
6) To improve the agricultural production of the country and give ample food to the people who are suffering from under-nutrition and manutrition.
7) We must not allow science to dominate and finally depress and oust and extinguish spirituality as has been done in the West.
8) Notes of spirituality and idealism to be supreme as taught in Vedic culture.
9) Concept of *punya* (virtue) and *papa* (sin) to be observed in actual life.
10) Enjoy with a feeling of renunciation.
11) The institution of marriage is not for lust, but for domestic life and progeny, so that the Vedic motto of life, is continued for ever.
12) Unity of hearts and feeling of 'ekta' (oneness).
13) Firm faith in the doctrines of Karma, Ahimsa and transmigration.
14) One must do his ordained duty without conditions.
15) Constant study, prayer and meditation and teaching.

16) Propagation of culture through education, the 'matha' as an educational agency, 'vidyapitha' and its significance.

17) The importance of the temple, value of pilgrimage to be highlighted and focussed.

18) To promote religious activities including worship, prayer, *dana,* pilgrimage, construction of a tank, a well, a *dharmasala,* an orphanage, planting of trees, patronage of education, and feeding of the poor or any other activity which mitigates the suffering of one's fellow beings or promotes their happiness.

19) We must strive towards the attainment of 'Purusarthas' as depicted in Vedas. Emphasis to be laid on the glory that awaited virtuous men after their death.

20) One must be truthful in thought, word and deed as our Rsis.

Bibliography :

1) Indian Culture Through the Ages. Vol.I & II, S.V.Venkateswar.
2) Hindu culture and the Modern Age, K.S.Ramaswami Sastri.
3) Vedic Culture - Ganga Prasad Upadhyaya.
4) Heritage of Vedic Culture - Satyavrata Siddhantalanka S.J.Taraporewala.
5) Hindu Samskaras - Raj Bali Pandey.

References :

1. An Idealist View of Life, P.209.
2. The Cultural Heritage of India, Vol.I, P.198.

* * *

VS-III-4

COMPUTERISATION OF VEDIC TEXTS

P. RAMANUJAN
Pune

Introduction :

Indian culture is deeply rooted in the Vedas, which are held in great reverence for their literary and symbolic significance. The study of Vedas entails exacting demands on the body and mind of its students, but endows them with a rigorous discipline and eternal peace on successful completion. The main theme of the Vedas is to enable a seeker to discover the innate splendour of the soul and guide him Godwards. Here, the means and the ends are both necessarily noble.

Perhaps due to the force of time, the above virtues of the Vedas have been drawing fewer students into their systematic study, which is mainly channelised through oral tradition of teacher and pupil. The phonetic content of recitation is most important in the Vedas. In the recent couple of centuries, Vedas have been brought into written form through various scripts. One remarkable feature of Vedic texts is their retention of accents (or intonation marks) in their written form. This feature is aimed at ensuring zero-distortion in the text matter, as it is voluminous and till a few centuries ago, was only orally being transmitted.

Vedic Diversity :

Vedas have various types of diverse features like the following:

1. The Vedic texts are divided into four major parts called Rgveda (ऋग्वेदः), Yajurveda (यजुर्वेदः), Samaveda (सामवेदः) and Atharvaveda (अथर्ववेदः) with their distinct characteristics. Each of these have further branches called sakha's (शाखा). In each *sakha* of the Vedas, further sub-types based on metrical form etc.are defined like Samhita (संहिता), Brahmana (ब्राह्मणम्) and Upanishad or Aranyaka (उपनिषद्/आरण्यकम्).

Though the extent of Vedic texts is theoretically infinite as mentioned in the episode of Bharadwaja and Indra in Taittiriya Brahmana (अनन्ता वै वेदाः), presently the available text is quite limited. Even this is estimated at about 25 lakh words (accented).

2. The accent types, patterns and rules governing their combination is a subject of specialised study. These differ between various *sakhas*. There are various forms in which these texts are taught/learnt and used in recitation, the variations being commonly called as *Vedavikritis* (वेद विकृतयः). These essentially are particular combinatorial patterns among the words with the individual word form (पदपाठः) as the usual

reference. These are Krama (क्रमः), Jata (जटा), Ghana (घनः), Danda (दण्डः), Dhvaja (ध्वजः), Rekha (रेखा), Mala (माला), Ratha (रथः) etc. There are many works like Sikshas (शिक्षा) and Pratisakhyas (प्रातिशाख्यम्) applicable to texts of individual Sakhas besides Panini's Astadhyayi (अष्टाध्यायी) regarding these phonetic-based combinations.

Besides these, there are wide differences between the written material of Vedic texts based on region, edition, Sakha etc. Thus it is a formidable task to standardise and evolve a common norm for representing these textual matter with their accent markings to the satisfaction of all. However, C-DAC has recently taken steps to initiate this activity by providing the various accent-marking symbols on the common QWERTY keyboard to be used with their GIST (Graphics and Intelligence based Script Technology) card for use in any Indian scripts on IBM-PC/Compatibles. Efforts are on to provide these on Roman transliterated text as well. Annexure - I gives the list and forms of various Vedic accents provided for while Annexure - II is the standard INSCRIPT keyboard layout standardised for Indian Scripts by BIS.

Aims of Computerisation of Vedic Texts :

Since Vedas happen to be the best and oldest available evidence of ancient Indian literary advancement and cultural heritage, their preservation is our foremost duty. Besides this factor, there are various features of Vedas which make their study worthwhile other than their symbolic/philosophical content. The word/sentence structure, the euphonic combination processes, the accent-related meaning variations, the diverse ways of word formations and usage, the etymological and exegetical aspects, recitational and tonal aspects, etc., have profound influence on and can contribute to our knowledge and study of Indology, Linguistics (graphical, spoken and conceptual forms), Life Sciences, Musicology, Medicine, etc.

Thus, Preservation, Study/Research and Propagation for posterity are the guiding objectives of our current efforts. Since any tree is only as strong as its roots, the strength of ancient Indian scientific literature lies in the Vedic literature. "वेदोखिलो धर्म मूलम्" goes a famous saying.

Currently, the situation is that the interest is gradually waning away from any serious and objective study of our rich heritage due to lack of systematic and open expositions of the virtues of our ancestral endeavours in the intellectual sphere. It is here that the sophisticated technological advancements of modern times are sought to be utilised to full advantage. There is also considerable interest in Vedic studies abroad due to the merits cited above. The need of the hour, therefore, is to launch co-ordinated efforts to realise the full potential of Vedic analyses and applications.

In the rest of this paper, we will report the work carried out so far at C-DAC in this regard and discuss various practical aspects and present a few suggestions.

With the accent marking scheme mentioned earlier, data entry pertaining to Vedic texts in Indian scripts with accent marking is taken care of. Now we address the issue of 'processing' these accented data. Here, we have two distinct needs pertaining to preservation, publication, etc., on the one hand and analysing/studying these on the other. Let us first discuss the former need.

We have seen above that there are various types and forms of Vedic texts. We now classify them into primary (प्रकृति) and derived (विकृति) forms. Even in the currently available written/printed texts, only the primary forms, i.e, Samhita and Pada text (संहिता पदपाठश्च) are available (with a few exceptions). The combinatorial patterns (vikritis) are predominantly preserved in oral tradition only, of which, only very few elderly scholars are left.

There are many sources of Siksha and Pratisakhya works to be consulted for these Vikritis (which are highly educative about accent aspects) and there are quite a few points here which can only be interpreted and/or reconciled with traditional expertise. Here we have to realise the urgency of such an effort as the genre of authoritative traditional scholars is fast fading away due to lack of patronage and recognition. There are also much unpublished manuscript-material and many published ones needing good critical editions to be of wider practical utility.

Hence, to draw the attention of traditional Vedic scholars and Computer Scientists to this situation, we have undertaken the development of a Natural Language Understanding system for Sanskrit (DESIKA), aimed at modelling our ancient Sastric contents, which incorporates a dedicated module for Vedic Processing, *per se*. The total package includes an analysis module which can handle both plain and accented input in Sanskrit.

As far as generating the *vikritis* from the *pada* texts, we need to deal with character and accent *sandhis* (वर्ण सन्धिः स्वर सन्धिश्च). First, using Ashtadhyayi, character *sandhi* is carried out. Then, the accent of the last syllable of the first word and the accent of the first syllable of the second word are considered for deciding the accent of the resultant character(s). Here, we use Sikshas, Pratisakhyas, etc., besides Paninian accent rules like "उदात्तात्परोनुदात्तः", etc. *There are many special characters like Vedic anusvara of different types. Kampa, different accents, their sub-types. Svara-Bhakti* (स्वर भक्तिः), *'yama', plutas of different kinds, different character duplication processes, etc., which distinguish Vedic Sanskrit from Sastric and classical Sanskrit.* To deal with these, Sikshas and Pratisakhyas are only to be consulted.

For the sake of completion, we mention briefly the patterns of some of the *vikritis*.

Krama combines two words of pada text at a time and continues as a forward chain, i.e, 1 + 2 ; 2 + 3 ; 3 + 4 ; etc. where the numbers indicate the word numbers. If 'ingya' (इंग्यम्) or 'pragrhya' (प्रगृह्यम्) words are encountered, then after the current chain, they are repeated with 'iti' as found in the *pada-patha*. This process is called 'veshtana' (वेष्टनम्). In case of *upasargas* which also take 'iti', the 'iti' part is deleted without its repetition. These three are collectively termed as "itiga"s (इतिगम्). At the end of a sentence, there is a *veshtana* (वाक्यान्त वेष्टनम्). There are certain special occasions when three words are to be taken for Krama, called 'trikrama' (आकारान्तमुदात्तान्तम् आङ्परम् यत्र दृश्यते । त्रिक्रमम् तम् विजानीयात् मोषूण ऊषुणस्तथा ॥)

Jata consists of two words at a time in the sequence 1 + 2 + 2 + 1 + 1 + 2 ; 2 + 3 + 3 + 2 + 2 + 3 ; 3 + 4 + 4 + 3 + 3 + 4 ; etc. The *itigas, trikrama* and sentence endings are treated as before.

Ghana takes three words at a time in the pattern 1 + 2 + 2 + 1 + 1 + 2 + 3 + 3 + 2 + 1 + 1 + 2 + 3 ; 2 + 3 + 3 + 2 + 2 + 4 + 4 + 3 + 2 + 2 + 3 + 4 ; etc. This is called 'Pancha (sandhi Ghana-patha'-(पञ्च सन्धि युक्तः घनपाठः). Here also *itigas, trikrama* and sentence endings are dealt with as before. There are special situations when two consecutive words in *pada-patha* are identical in form and accent and in such cases, the Ghana is recited only as Krama and called 'dvipada ghana' (द्विपद घनः - यथा - नमोनमः, देवेभ्यो देवेभ्यः इत्यादिषु)

We have also included *Samhita* to be generated from Pada text because of the ease of making continuous Sandhi till the end of a sentence, though this requires other special Sandhis and rules of Pratisakhya, etc., to be consulted. A few illustrations are appended here regarding these Vikritis, where, first the Pada text is given and then the respective Vikriti output is given.

Besides, Vedavikriti which are combinatorial patterns of Pada text, there is an important form of Vedic recitation called *Varna Krama,* which conists of describing each letter of the Vedic text in terms of 8 parameters for the vowel part, 8 parameters per consonant and 10 parameters for the accents, making a total of 26 parameters for each simple syllable.("ध्वनिः स्थानम् च करणम् प्रयत्नो देवता ततः । जातिरक्रम् वर्ण संज्ञा व्यञ्जनानाम् विधीयते ॥ अचामेवम् प्रोच्यमाने ध्वन्यादौ च यथाक्रमम् । प्रयत्न देवयोर्मध्ये मात्राकालः प्रकीर्तितः ॥ उदात्तादि स्वराणान्तु ध्वन्यादीन्परिवर्जयेत् । तथापि देवता जाति गुम रेखाविदर्शनम् ॥ अध्येत्रक्राद्यवस्थाश्च षड्चादि स्वर कारणम् । स्वोत्पत्ति स्थानकश्चैव स्वसंज्ञाश्चानुपूर्वशः ॥ ये धर्माः शुद्ध वर्णे तु शास्त्रोक्ता इह तानपि । संयोज्य तत्र तत्रैव भक्ति रङ्गादिकान् वदेत् ॥ व्यञ्जनस्याष्टधा धर्माः स्वरस्यैव तथाष्टधा । नीचोच्चादि स्वराणान्तु दश धर्माः प्रकीर्तिताः ॥ व्यञ्जनोच्चादि संयुक्त स्वरस्यैकस्य वै पुनः । षड्विंशदीरिता धर्माः क इत्येष उदाहृतः ॥ इमम् बुधा वर्ण सार भूत वर्ण क्रमम् विदुः ।" The recess between different components of a character, between characters of a word, etc., are also explicitly mentioned. This is the "complete" description of every unit of a Vedic syllable and happens to be a definition or specification for Vedic texts. All aspects like literal, phonetic, grammatical, physiological, conceptual, spiritual and philosophical are covered in this form. This is the ULTIMATE GUARANTEE against any sort of distortion in the Vedic texts and is the finest safeguarding mechanism devised in the oral tradition.

This Varna Krama is of five types, viz., Suddha, Svara, Matra, Anga and Varna Sara (केवलः स्वर संयुक्तः मात्रिका सहितस्तथा । अक्रम् च वर्ण सारम् च पञ्च वर्णकश्माः स्मृताः ॥), wherein the description of just the constitutent characters, the accents of them, their time duration, their dependencies and the combined description with the 26 parameters mentioned above are expressed respectively. We have now created a computational database of these intricate details for all the normal and special cases as applicable to Taittiriya-sakha, to begin with. This is not much different for other Sakhas as well.

As an illustration, we take the word 'माधवः' (T.S.4.4.12.1), and give below the five forms of

Varna- krama produced through our package. This package is thus very useful to create the complete Varna Sara information of any Vedic text after typing in the Pada-patha text. It may not be out of place to mention that due to sheer volume alone, the Varna Krama of any Vedic text is not yet printed or even written down in manuscript form, just like the Veda-vikritis. However, because of the disappearance of the oral tradition and the rich information content, particularly regarding phonetic and accent aspects, these forms require to be preserved for analysis. The good news is that today's technology can handle the magnitude and complexity of the problem, if timely action is initiated, to retrieve whatever is possible now. *The Pada text entry which is an one-time effort, is the only thing required for any Vedic text to be completely preserved for ever.* This has to be done before we lose such a treasure of knowledge available with our senior traditional Vedic scholars and hence our efforts and appeal aforesaid in this regard. We should be able to make good *Master references* of *All* Vedic texts available as of date in any part of the globe, with the help of such advanced techniques and revive interest in Vedic studies and analyses for the open-minded.

We have so far discussed the issue of Vedic processing mainly from the structural or syntacic point of view and have seen the facility available for a committed effort to preserve and propagate Vedic knowledge. Now let us briefly look at the facilities in our package for the semantic processing of Vedic texts.

The Sabda-bodha module which gives the paraphrase of an input Sanskrit passage according to Naiyayika (नैयायिक), Vaiyakarana (वैयाकरण) or Mimamsaka (मीमांसक) formats, can also accept accented input like a Vedic hymn, for example. During syntactic analysis, the accents are ignored but during semantic analysis and subsequent Sabda-bodha stages, the accent-related meaning aspects are considered. We are currently preparing for the Samasa module and Sandhi parsing modules wherein we would be able to demonstrate the advantages of knowing the accent for sense disambiguation or for precise sense determination.

We now submit a few suggestions for the consideration of Vedic community. First of all, the traditionalists are to be made aware of the immense benefits which can be had due to computerisation of Vedic texts for the preservation, study and propagation of Vedic knowledge. Next, an effort in Knowledge Engineering has to be undertaken to assimilate and encode all the finer points of Vedic knowledge. Then, the actual process of preservation can be launched wherein the Vedic text of all Sakhas are to be keyed in using GIST environment, where, accents can also be properly included. (We can even use any Indian script besides Devanagari). Then, using Ashtadhyayi, relevant Sikshas and Pratisakhyas, etc., we can generate the other forms like Samhita, Krama, Jata, Ghana, etc., and also Varna Krama, as seen above.

The publication of these can then be undertaken through DTP facilities and quality output can be ensured. As said before, a MASTER can be prepared for ALL existing Sakhas at the present level of detailed knowledge for posterity. C-DAC is also engaged in frontier research in the field of Optical Character Recognition (OCR) and Speech Processing so that in a reasonable time, facilities for scanning a printed or written input or spoken or recorded input would also be possible. This would eliminate the need to painstakingly key-in all the Vedic texts. Of course, we can straightaway launch the operation by opting for keying in and that would help in setting the ball rolling at once.

In conclusion, we wish to thank the authorities of TTD for having recognised the need and urgency of a very important issue like preservation and propagation of Vedic and Sastric Knowledge. It is in the fitness of things that the initiative springs from the Lord of Kali-yuga, Sri Venkateswara, for such a noble cause. We conclude with the prayer of Sri Vedanta Desika in Mimamsa Paduka in this regard:

वेद्यं वेदैरशेषैः विधितदितरयोः विश्वमाप्याययन्तम् ।
धर्मैराराधनीयं पितृसुरमुखतः शाश्वतं धर्ममेकम् ॥

* * *

VS-III-5

POSITION OF VEDAS TAPE RECORDING

By

T.T. DEVASTHANAMS

Dr. K.S.R. Datta
Tirupati

The Vedas are the bedrock of Hindu Religion and philosophy and repositories of Indian Culture. They are *apauruseya* (not authored by any person) according to the orthodx Hindu tradition. They are anadi and have been handed to us from times immemorial through *gurusisya sampradaya* and preserved in their text, accent etc., in tact. They were not committed to writing and hence they are called *Srutis* which means they were orally imparted. They cannot be subjected to self study too. They are to be learnt through the process of oral transmission from the teacher to the taught. Being *svarapradhana*, the recitation with misspelt accent will lead to bad and undesirable results. The Kings and Zamindars had patronised the study of the Vedas.

But with the advent of British rule in India, the Vedic study received a severe jolt for political, social and economic reasons. Those who had from several generations dedicated themselves to the Vedic studies, being starved of livelihood in the changed political and social set up, have been taking to English studies which fetched and assured decent, salaried employment. In spite of starting Veda schools all over the country by the philonthrophists and lovers of the Vedas, several branches of the Vedas have become extinct now.

The Tirumala Tirupati Devasthanams, the foremost of Hindu Religious and Charitable Institutions, which has been doing yeoman service to the cause of preservation, propagation and promotion of Hindu Religion, Sastras and philosophy, apart from running Veda schools at Tirupati, Hyderabad and Keesaragutta, publishing a few Vedas with Telugu translation and starting *Veda parayanam* scheme to provide financial assistance to Veda pandits has embarked on a gigantic and unparalleled project of tape recording of all the extant Vedas in the entire country in order to preserve them to the posterity.

Having constructed at Tirupati its own recording studio with most modern equipment, the T.T.D. management has been inviting reputed Vedic scholars to the studios for recording the Vedas, paying to and fro First Class Railway Fares along with a daily allowance of Rs. 20/-. If the Scholars express their inability to visit Tirupati the Recording Engineer visits their places and records the Vedas at the near by All India Radio Station Studios. These scholars receive a remuneration Rs.100/- per hour of recitation.

Now let us start with the sama Veda with which the recording commenced.

1. The Kauthumasakha of Tamilnadu was recorded in 1969 by four pandits in 41½ hours.
2. The Tamraparniganam or Ranayaniyasakha of Andhra in 1969 was recorded in 72½ hours by Brahmasri Ramagopala Sastry and Narayana Sastry of Vijayanagaram.
3. The Tamraparniganam of Ranayaniyasakha of Bobbili in Andhra Pradesh was recorded in 1980 by two pandits, in 157 hours.
4. The Ghurjaraganam of Andhra was rendered by Brahmasri Govinda Sarma and Nageswara Sarma.
5. The Samaveda Jaiminiyasakha of Tamilnadu was recorded in 33 hours.
6. The Samaveda Ranayaniyasakha of Karnataka was recorded by two pandits in 1981 in 27½ hours.
7. The Samaveda Ranayaniyasakha of Karnataka in its Uha, Rahajya and Tandyamahabrahmana was recorded 1982 in 46½ hours by two scholars.
8. The Pracina Samaveda of Mullandram in Tamilnadu was recorded in 41½ hours by one scholar.
9. The Anakkavur Samaveda of Tamilnadu was recorded in 1987 by two pandits in 152½ + 51½ + 23 hours.
10. The Jaiminiya Samaveda of Kerala was recorded by Ittiravi Nambrudipad and Narayana Nambrudipad in 1987 in 78 hours. The studio Engineer went to Panjal village near Shoranur (Kerala) and recorded it.

Coming to the Rg Veda.

1. The whole Rg. Vedasamhita of Kerala was recorded in 55 hours by four scholars from 26.2.1981 to 19.3.1981. The studio Engineer went to Calicut and recorded it.
2. The Rgvedasamhita of Gokarna was recorded in 39½ hours in 1982 by two scholars. But no Brahmanas were recorded.
3. The Rgvedasamhita of Maharashtra (Pune) was recorded in 56½ hours by two scholars in 1983.
4. The Rgvedasamhita of Andhra was recorded in 37½ hours in 1986 by Brahmasri Subbavadhanulu and Godavarthi Suryanarayana Avadhani.
5. The Rgvedasamhita of Tamilnadu was recorded in 37½ hours in 1987 by Brahmasri Swaminatha Ghanapathigal and Skanda Subrahmanya Sastrigal.
6. The Rgveda Ratha part - I of Kerala was recorded in 48 hours in 1990.

As regards the Yajurveda :

1. The Taittiriya Samhita of kerala was rendered in 40 hours in 1981 by four pandits. The Engineer went to All India Radio, Trichur and recorded it.
2. The Varnakrama of the Yajurveda was recorded in 5½ hours by Brahmasri Ramanatha Ghanapathi of Tirupati in 1986.
3. The Krishna Yajurveda of Tamilnadu was recorded in 47½ hours by two pandits in 1987.
4. The Sukla Yajurveda of Orissa in its Kanvasakha was recorded in 16½ hours in 1985 by two scholars.
5. The Sukla Yajurveda of Tamilnadu was recorded by Brahmasri Sundaresa Ghanapathi and Jagadeesa Ghanapathi in 76½ of hours. The **Satapatha-brahmana** was recorded in 36½ hours by one scholar.
6. The Krisna Yajurveda Ghanam of Andhra was rendered in 226 hours in 1990 by two scholars.

As regards the Atharvanasamhita which is prevalent mostly in North India.

1. The Paippalada Sakha of Orissa was recorded in 28½ hours by Brahmasri Adityakumar and Praharaji in 1982. Again in 1987 it was rendered in 27½ hours.
2. The Saunaka Sakha of Jaipur is being recorded now by Brahmasri Balachandra Nagar. Recording of the Samaveda Kauthumasakha of Andhra Pradesh and Varanasi Sukla Yajurveda is yet going on in the Studios. Still a lot of work is to be done.

Some suggestions for the improvement of the scheme :

1. As these long tapes are prohibitively costly and hence cannot be purchased by a common man, it is desirable that a few important portions of the

four Vedas be made into cassettes for the benefit of lay men for the pleasure of listening to them. In course of time the reprints can be released in the market.

2. The T.T.D. may contact similar Institutions engaged in the tape recording work and avoid repetition of the same work.

3. All the Sakhas which are becoming extinct now should be recorded immediately.

4. Cassettes containing Vedic portions (the recital of which produces the attainment of desired objects like health and wealth and warding off of evil effects) should be sold to the needy persons.

5. A thorough scientific investigations into the contents of the Vedas especially the Aharvaveda, should be taken up in collaborations with the Scientists and the results should be thrown open for the benefit of the society and country.

6. The existing remuneration of Rs. 100/- per hour of recitation should be enhanced to Rs. 250/-

7. A few Veda students may be deputed by the T.T.D. to Veda pandits to study and preserve such Sakhas which are fast becoming extinct.

8. The deputed scholars who study and preserve such rare Sakhas should be provided livelihood throughout their life.

9. The T.T.D. may invite suggestions from the reputed scholars for the preservation and propagation of the Vedas.

When all these are done I am sure the Vedas will shine in their original efflugence.

* * *

VS - III-6

वेदपाठस्वरूपम्

डॉ. विष्णुभट्ल सुब्रह्मण्यघनपाठी
तेनालि

"य य क्रतुमधीते तेन तेनास्येष्ट भवति" इत्यादि श्रुतिवाक्य –

"अपुत्रो लभते पुत्रमधनो लभते धनम् ।
सदाध्ययनसयुक्त परे ब्रह्मणि लीयते ।
लक्षणज्ञस्तदाप्नोति ब्रह्मज्ञानो हि शाश्वतम् ॥

इत्यादिमहर्षिवचनश्च सलक्षणस्य वेदाध्ययनस्य ऐहिकामुष्मिकश्रेय प्रदत्व अव्याहतमित्येतत् सुप्रसिद्ध पण्डिताग्रेसराणामवगतम् । तानि च लक्षणानि –

"सहितापदसन्धीना वर्णाना लक्षणन्त्वपि ।
हल् विसर्गाच् स्वराणा च सन्धेर्लक्षणमेव च ।
वर्णोच्चारण इत्यत्र समग्र लक्षण स्मृतम् ॥"

इत्यादिवाक्यप अध्येतृभि अवगन्तव्यत्वेन प्रतिपादितानि यानि तान्येव । एतानि च लक्षणानि बहुरूपाणि । तथाहि, सहितालक्षणानि इत्यनेन "उच्छ्वासे नावसानाख्यात् सहिता" इति, "पदवर्णस्वराङ्गाना द्विर्द्वियुक्ते च सहिता", इति च श्लोकोक्तान्येव केवल न भवन्ति "अधेयात्सहिताया यत् कार्य चेत्सनिमित्तकम्" इत्यारभ्योक्तानि यानि आगमदीर्घषत्वणत्वलोपादीनामपि लक्षणानि प्रदर्शितानि तान्यपि सहितालक्षणानीत्येवावगन्तव्यानि । एवमेव पदाना लक्षणानि "अन्तग पदम् ह्रस्वादेश उदात्तत्व पदस्य लक्षण स्मृतम्" इत्यादिवाक्यप्रतिपादितानि । अचा हला च स्थानकरणप्रयत्न–देवताजातिमात्रिकादिप्रतिपादकानि लक्षणानि । एतेषा सन्धिलक्षणानि । विसर्गस्य ओत्वयुक्तरफलोपप्राप्तिबोधकानि लक्षणानि उदात्तादिस्वरगणा देवताजातिगणाङ्गुलिरेखास्थानादि–स्वरूपावबोधसाधनानि लक्षणानि । एव स्वरभक्तीना अजन्तहलन्तस्वतन्त्रप्राकृतवकृतस्वरितग्राहिरूपप्रतिपत्तिपराणि नामोपदेशकानि च लक्षणानि । एकद्वित्रिमात्राभेदेन सोदाहरण कालस्वरूपबोधकानि स्वरिताना सप्तधा भिन्नाना देवताजातिस्थानकरणप्रयत्ननिषादगान्धारादिस्वरकारणत्वरूप–सामान्यप्रतिपादकानि लक्षणानि नादश्वासार्कहकारध्वनीना लक्षणानि ह्रस्वदीर्घप्लुतलक्षणानि रङ्गप्लुतस्य मात्राभेदेन उच्चारणप्रतिपादकानि लक्षणानि अनक्यक्र्यद्वित्वतद–भावकम्पादीना लक्षणानि । पिपीलिकादिनिवृत्तीना प्रकृतिसहितायाश्च लक्षणानि इत्यतानि बहूनि लक्षणानि वेदपाठस्वरूपपराणि । स्वरूपरक्षणजागरूकाणि शिक्षादिग्रन्थेषूक्तानि । एतेषा लक्षणाना स्वरूपप्रतिपादनपरा ग्रन्था अपि लक्षणशब्देन व्यवह्रियन्ते । उपनिषत् इति उपसहिताप्रतिपादकग्र इव । ते च लक्षणग्रन्था सहितापदक्रमजटाघनवर्णक्रमाद्यध्ययनेषु सभाव्यमानसशय–विपर्ययादिदोषान् दूरीकर्तु अध्ययनाध्यापनप्रयोगादिसमये

अध्येतृभिः परिपाल्यमानान् नियमान् उपदिशन्ति । तादृशनियमवता लक्षणज्ञेन अधीयमानो वेदः तत्तदभीष्ट फल साधयत्येव। कृष्णयजुर्वेदान्तर्गतायाः तैत्तिरीयशाखायाः लक्षणग्रन्थाः "तैत्तिरीयप्रातिशाख्यम्" "त्रिभाष्यरत्नम्" "वैदिकाभरणम्" इति च भाष्यद्वयोपेत, "व्यासशिक्षा" भगवता प्रणीता वदतजसाख्यव्याख्यानन सर्वलक्षणमञ्जरीव्याख्यया च युता, "सप्तलक्षण" सव्याख्यान "घनचन्द्रिका" "षड्विशतिसूत्रम्" "जटामणि" "स्वरावधानम्" "मुकुर." इत्यादयो ग्रन्था । केचन ग्रन्थाः विरलतया । उपलभ्यन्ते, केचन प्रसिद्धतया एतेषा लक्षणग्रन्थाना परिशीलनजनित– पूर्वोक्तलक्षणज्ञानपूर्वक यो वेदाध्ययन करोति स एव तत्फल प्राप्नोति इत्यप्युक्तम्–

> **"लक्षणेन विनाध्याय यः पठेदपि सर्वदा ।**
> **नैव तत्फलमाप्नोति स विप्रस्सुजनोऽ पि हि ।"**

इति । अनेन लक्षणाध्ययनेऽपि महान् यत्न आस्थेय इति ज्ञापित भवति ।

अधुना तैत्तिरीयशाखालक्षणग्रन्थोक्ता केचन विषया उदाह्रियन्ते रसिकाग्रेसराणा पुरत ।

भगवद्भि व्यासाचार्यै प्रथम अध्येतृसामान्यस्य चत्वार गुणाः मुख्या प्रतिपादिता "सुव्यक्तस्सुस्वरो धैर्य तच्चित्तत्व चतुर्गुणा" इति । अत्र सुव्यक्तपदेन वर्णाना स्थानकरणनियमेन सम्यगुच्चारण पदच्छेदोऽप्यभिहित। सुस्वर इत्यनेन उदात्तादिस्वराणा स्पष्टोच्चारण नासादिदोषराहित्य च गुण। धैर्यम् इत्यनेन अव्यग्रता भीतिजनितसगद्गदादिदोषराहित्य च गुणः । तच्चित्तत्वम् इत्यनेन तद्वेदे लीनत्वम् "अधुना अयमाश्वमेधिको भागः पठ्यते इत्यवधानगुण अभिहित.। "एतद्युक्तः पठेद्वेद स वेदफलमश्नुते"। एतद्युक्त एतच्चतुर्गुणयुक्त यः वेदस्य य भाग पठति स. वेदभागपठनस्य फल प्राप्नोति वेदफल ज्ञानफल प्राप्नोतीत्यर्थ । अस्मिन् श्लोके प्रतिपादित सुव्यक्तपदमादाय अतिस्पष्टता अपेक्षिता इति भ्रान्त्या वेदाक्षराणि दन्तैः चूर्णीकुर्वन्त इव पठन्ति केचन । कैश्चित् परेषा अक्षरव्यञ्जनादिभेदज्ञान यथा नोदेति तथा पठ्यते । तादृशपाठद्वयमपि वारयन्ति प्रातिशाख्यकर्तारः । "नातिव्यक्त न चाव्यक्तमेव वर्णानुदीरयेत्।" शिक्षाया च "न्यूनातिरेकराहित्य ब्रह्मभक्तिर्यथोच्चरेत्" इत्यभिहितम् । अध्ययने वर्णाना अतिव्यक्तत्व अव्यक्तत्व च वर्जयित्वा मध्यमोच्चारणेन भाव्यमिति तादृशमध्यमोच्चारणे विषये उदाहरण प्रदर्शित "पय पूर्णमिवामत्रग् हरन् धीरो यथामति" इति । कश्चन धीर विवेकी पुरुष श्रीपरमेश्वराभिषेकार्थ गोक्षीरपूरित पात्र शिरसा वहन् कालविलम्बभिया त्वरया देशान्तरगमने स्खलनादिना क्षीरस्य विनाशमपि परिहरन् तत्र गत्वा कृतकार्य मुदमनुभवति यथा तथा अतिस्पष्टास्पष्टोच्चारणाभ्या जायमानस्खलनादिदोष सावधानोच्चारणेन परिहरन् तत्तत्फल प्राप्नुयादिति –

> व्याघ्री यथा हरेत्पुत्र दष्ट्राभ्या न च पीडयेत् ।
> भीता पतनभेदाभ्या तद्वद्वर्णान् प्रयोजयेत् ॥

इत्यप्यभिहितम् । अरण्यगुल्मे निवसन्ती काचित् व्याघ्री स्वनिवासस्थान दावाग्निना भल्लैर्वा व्याप्त परिज्ञाय तद्भयादन्यत्र गच्छन्ती स्वेनैव रक्षणीय अप्ररूढावयव शिशुमपि मुखेनादाय गच्छति तद्वद्वर्णाः प्रयोक्तव्याः । उदाहरणे दन्तै सामान्यतया शिशुग्रहणे अतिवेगेन गन्तव्यतया शिशोः पतन भवेत् । तत्परिहाराय दृढतया दन्तैः गृह्यते चेत् दष्ट्राग्रैः शिशुशरीरे व्रणादिना शिशुहानिः स्यात् इत्युभयमपि परिहरन्ती यथा व्याघ्री स्वाभिलषितभाक् भवति तथा ब्रह्मभक्ति ब्रह्मणि वेदे प्रीति श्रद्धायुक्तस्सन् अक्षरादीना अतिपीडन अव्यक्तोच्चारण परिहृत्य तत्तद्भागाध्ययनेन फलभाजो भवन्तीति । एवम् उदात्तादिस्वराणा उच्चारणेऽपि अवधान सम्पादयति–

> **मन्त्रो हीनः स्वरतो वर्णतो वा**
> **मिथ्याप्रयुक्तो न तमर्थमाह ।**
> **स वाग्वज्रो यजमान हिनस्ति**
> **यथेन्द्रशत्रुस्स्वरतोऽपराधात्" ॥**

इति सोदाहरणेन प्रमाणेन । त्वष्टृनामकः ऋषिः स्वपुत्रहन्तार पुत्रफलक श्रौत कर्म यथाविध्यनुष्ठितवान् । साङ्गेन स्वनुष्ठितेन तेन कर्मणा महावीर्यसम्पन्नः पुत्रोऽ प्यजायत । पर तस्मिन् कर्मणि प्रयुक्ते मन्त्रे स्वरविपर्यासेन अयमपि पुत्रः इन्द्रेण जित इति पौराणिककथास्मरणपूर्वक उदात्तादीना स्वराणा मुख्यत्व यथावदुच्चारणे फलजनकत्व विपरीतोच्चारणे

अनिष्टजनकत्व च दृढ़यति "स वाग्वज्रो यजमान हिनस्ति यथेन्द्रशत्रुः स्वरतोऽ पराधादिति वाक्यम् ।

"सुस्वरेण सुवक्त्रेण प्रयुक्त ब्रह्म राजते"

इत्यपि स्वरवर्णादीना उच्चारणविषये श्रद्धातिशय जागरूकता च बोधयति । उदात्तादिस्वराणा देवताजात्यादिकमपि प्रतिपादितम् । उदात्तस्य भूमिर्देवता, अनुदात्तस्य अग्निर्देवता, स्वरिताना सप्ताना नित्य, अभिनिहितः, क्षिप्रः, प्रश्लिष्टः, पादवृत्तः, तैरोव्यञ्जनः इति सप्तस्वरिता । चन्द्र देवता, प्रचयस्य सूर्य देवता । अय विवेकः "उच्चस्य देवता भूमि" इत्यादिना अभिहितः। एव "ब्रह्मजातिर्भवेदुच्च" इत्यादिना जात्यादि-विवेकोऽप्यभिहित। तेषु उदात्त ब्रह्मजाति सात्त्विक तर्जन्यङ्गुलिमध्यरेखान्यासयोग्य अध्येतृदेहदैर्घ्यध्वनिकाठिन्य कण्ठाकाशकृशत्वजनित अजारुततुल्यः गान्धारस्वरहेतुभूतः मूर्धस्थानोत्पन्न । अनुदात्त क्षत्रजाति तामसः कनिष्ठिकाङ्गुल्याद्यरेखान्यासयोग्यः अध्येतृदेहसकोचध्वनि-मार्दवकण्ठाकाशमहत्त्वजनित ऋषभरुततुल्य वृषभस्वरहेतुभूत । दीर्घानुदात्तस्तु शिखिरुततुल्यः षड्जस्वरहेतुभूत अन्यत्र ह्रस्वानुदात्तसमधर्मः । स्वरितेषु नित्यक्षैप्रस्वरितौ वैश्यजातिकौ राजसौ अनामिका-ङ्गुल्यन्त्यरेखान्यासयोग्यौ अध्येतृदेहध्वनिकण्ठाकाशाना मध्यावस्थाजनितौ गजबृहिततुल्यौ निषादस्वरहेतुभूतौ दृढतरप्रयत्नकौ 'अभिनिहतस्याप्येवमेव प्रयत्नस्तु दृढ । "प्रश्लिष्टाभिहतयोस्तु धर्मा बहुश पूर्वैस्समानाः। पर-मेतौ कोकिलरुततुल्यौ पञ्चमस्वरहेतुभूतौ अल्पतरप्रयत्नकौ । सर्वेऽपि स्वरिताः कर्णमूलस्थानादुद्भवन्ति । प्रचयस्तु सूर्यदेवताक शूद्रजातिः तामस मध्यमाङ्गुलिमध्यरेखान्यासयोग्यः उदात्तधर्मसमधर्म क्रौञ्चशब्दतुल्यः मध्यमस्वरहेतुभूतः सर्वास्यस्थानिकश्च । एव वर्णेषु, अवर्ण एत्प्रथमाश्च यशौ वाय्वधिदेवताः। इवर्ण ऐदिद्वितीयाश्च रषौ वह्न्यधिदेवताः। उवर्णओत्तृतीयाश्च लसौ भूम्यधिदेवताः।। ऋवर्ण लौच्चतुर्थाश्च वहौ चन्द्राधिदेवताः । "लृकारः पञ्चमाश्चान्ये दुश्लिष्टोर्काधिदेवताः । स्वराश्च प्रथमाश्चैव द्वितीया ब्रह्मजातयः । तृतीयाश्च चतुर्थाश्च क्षत्रजातय ईरिताः । उत्तमाश्चैवमन्तस्था वैश्या हि परिकीर्तिताः । अनुस्वारो विसर्गश्च ह्यूष्माणोऽवरजाः स्मृताः॥" इत्यादिभिः जातिदेवताविवेकाश्च प्रदर्शिताः । मात्रालक्षण च "चाषोक्त एकमात्रः स्यात् वायसेन द्विमात्रिक । मयूरेण त्रिमात्रश्च जानीयात्काललक्षणम् ॥" "अङ्गुलिस्फोटन यावान् तावान् कालस्तु मात्रिकः" इत्यादिभिः प्रतिपाद्य यदन्यजातिरुच्येत तत्तत्सहारको भवेत्। यज्जात्युच्चारणे तेषा तज्जाति-परिरक्षणम् । कालान्यता च यद्वृत्तौ तदा कर्मान्यता भवेत्। प्रयत्नात् कालतश्चोक्ता तद्वर्णा उद्भवन्ति हि" इत्येतैः तेषा फल च प्रदर्शितम् । सर्वाण्यपि लक्षणानि ज्ञात्वा वेदाध्ययने श्रद्धाभक्तियुक्ताः अध्येतारः अन्येषा च प्रीतिमुत्पादयन्तः वेदपुरुषस्यानुग्रहेण महतामाचार्याणा कृपापात्रीभूता ऐहिकामुष्मिकश्रेयःप्रेयभाजः भूयासुः । अयमेव विषयः प्रातिशाख्यकर्त्रा कुमारस्वामिना तैत्तिरीयप्रातिशाख्यान्ते उक्तः-

गुरुत्व लघुता साम्य ह्रस्वदीर्घप्लुतानि च ।
लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥
स्वरितोदात्तनीचत्व श्वासो नादोङ्गमेव च ।
एतत्सर्व तु विज्ञेय छन्दोभाषामधीयता ॥
पदक्रमविशेषज्ञो वर्णक्रमविचक्षणः ।
स्वरमात्राविभागज्ञो गच्छेदाचार्यससदम् ॥ इति ।

अथ उपासनार्थ यजुर्वेदस्वरूपमुच्यते -

यजुर्वेदः पिङ्गलाक्षः कृशमध्यो बृहद्गलः ।
बृहत्कपोलः कृष्णाङ्घ्रिः ताम्रः काश्यपगोत्रजः ॥

इति ॥

VS-III -7

HOW TO SUPPORT THE PUBLICATION ACTIVITY OF VEDIC LITERATURE

Dr. K. GHANASYAMALA PRASADA RAO
Amalapuram

Why Vedic Literature :

The world is standing at the cross-roads today, bewildered, as the so called 'isms' of the West which arrogantly proclaimed themselves as sole saviours and guides of humanity are crumbling like castles of cards. Pollution of every thing in nature is quite evidently growing, as the pervert human intelligence is directed to chase after mere transitory and materialistic comforts. Insatiated humanity is crazily groping in darkness for accumilating luxuries in every walk of life. Indeed dazzling lights of fireworks can never dispel the all-engulfing darkness of 'Amavasya' completely.

In constrast *Asato ma Sadgamaya Tamaso ma Jyotirgamaya Mrityorma Amrutam gamaya* has been the life long aspiration of our vedic rishis, and they virtually realised it and recorded their wisdom in Vedic lore and it is for us now, to tap that eternal resevoir of wisdom for the total emancipation of humanity. It is 'Veda Vignana Suryodaya' alone that can once again put an end to this perplexing dark night of human ignorance. Coming century is definitely going to be ours to lead the entire world. The clouds of slavish mentality and apish imitations are gradually dispersing giving way for 'SUN' of self-reliance and realisation to play their role in this human drama of eternal pursuits. As a prelude to this great awakening Bhagavan Venkateswara lord of the three worlds, today summoned us, the ardent seekers of enlightenment, to his lotus feet, reminding us of our age old Vedic responsibility of making the whole world ripe with righteousness (कृण्वन्तो विश्वमार्यम्).

Many intellectuals of the world are seeking such a guidance from our Bharat. "Today we are still living in this transitional chapter of the world's history, but it is already becoming clear, that a chapter which had a western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race".....''At this supremely dangerous moment in human history the only way of salvation for mankind is an Indian way"...... This is a prophetic assessment of the fate of humanity by the greatest among the historians of the modern world, namely Arnold Toynbee.

Then what is that Indian way that can guide the destiny of the world at this critical juncture? "Sanatana Dharma" enshrined in Vedic literature can deliver the goods. Western society with its compartmentalised, but specialised approach of incessant researches and investigations, could not find out a comprehensive and

integrated scheme of life for allround emancipation of humanity.

This observation can be corroborated by the following opinion of one the greatest physicists of the world, namely Fritz of Capra. He writes that "Westerners so far favoured rational knowledge over intutive wisdom, Science over religion, competition over co-operation, exploitation of natural resources over conservation, and these factors among others have lead to profound cultural imbalance which lies at the very root of our current crisis". ...."As individuals, as a Society, as a civilisation and as a planetory Eco-System we are reaching the *Turning Point* What we need then is a new paradigm......a new vision of Reality, a fundamental change in our thoughts, perceptions and values". Then what is that new thought process?.... a new reality? and a new value system?

As the oldest nation on the surface of the globe, Bharat should not forget our divine responsibility. Our vedas declared long back, that we have to make the entire world righteous and Bhagvan manu declares: "All men of the world should come and learn their modes of good behaviour pattern from the scholors of this land" ''एतद्देश प्रसूतस्य सकाशादग्रजन्मनः स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः'' मनुस्मृति and hence our immediate recourse to Vedic lore in recasting an ideal mould of life, for ourselves and humanity at large.

Present position of Vedic studies :

Our tradition believes that Vedas are eternal and contain everything that establishes 'Dharma', which is the all abiding principle of universe. It is a fact that Vedic studies withstood many devastating cataclysms and vicissitudes in corroding times of foreign onsloughts and despiriting slavery. Even today there are hundreds of families, dedicated to *Swadhyaya diksha,* spreading over the length and breadth of our country. They are preserving and nourshing the seeds of Vedic lore centuries together awaiting a conducive monsoon. The Deity of this Kali age Lord Venkateswara, who is said to have come down to earth in 'Sravan nakshatra', is ready here like a 'Sravana Megha' to shower his blessings on our nation. Favourable winds from various quarters are coming in, but have we done our duty for the timely vedic revival to usher in ? We have to properly 'till' the 'Mano Kshetra' of our nation and keep it ready to receive the seeds of renaissance of Vedic culture again. This work is primarily more an intellectual psychological activity we have to perform it now, along with the publication of vedic literature.

Mere publication of Vedic literature in abundance can never redeem the present day world of its ideological confusions and crisis of consciousness. Starting of institutions for vedic studies too cannot completely meet the needs of the day. Vedic texts, thus published by them, may at the best reach few more of the traditional vedic scholors just as reference sources, or otherwise they may fill-up some of the dust ridden shelves of research libraries, in a few cities. And such advanced studies may helpt to provide livelihood to few tired or retired scholars, who are already well versed in vedic lore. That is well and good and timely too. But Success of any philosophy of life never depends upon the number of scholors who master it intellectually, but mainly it upon the acceptance and adherence of the majority of the people of that society in their day to day life, successfully realising the fruits of its promised goals of life. So vedic scholars with their ideal, luminous lives should dispel this ignorance of their fellow beings.

In our society everybody need not be a vedic scholar to attain ultimate goal i.e. moksha, but everybody should be benefitted and elevated by the Vedic thoughts of life and action all through. So before publishing vedic literature, an awareness of the importance and utility of such a thing should be developed in the society and then alone we should aspire rejuvanation of vedic culture. Simulataneously proficiency in understanding and implementation of various aspects of Vedic learning should be improved, both qualitatively and quantitatively. Along with the traditional system of Vedic learning a modern and quite attractive technique of propagating understanding of the values of vedic studies should be adopted. Generally, any commercial concern or for the matter, any mass movement will have to prepare the ground first of all, before launching any new product or venture in the market, or in the field of its chosen operation. For a commercial project the motivation is just earning money, but in the case of Vedic studies, commercial approach minus urge for monetary dividents, should be adopted. The Veda proclaims 'One world-Home' (वसुधैव कुटुम्बकम्). So concern for the well-being of the world family should alone motivate and propel all our efforts in this direction.

Publication activities Hither to :

History of the publication activity of Vedic lore is almost two centuries old. But in the early days it was confined to printing samhita texts and in some cases with all their relevant commentaries too. It all

continued as an accessory to the oral tradition of Swadhyaya in our country. Later on Vedic research and publication activity picked up both in our country and abroad. Publication of vedanta too was done meagerly. At present, many research institutions are publishing a variety of literature on these subjects. T.T.D. too recently started publication of veda samhitas with their meaning. Now the question is how far, it is adequate? If not, in what way it should be increased and what are the ways and means to support its success? Now let us consider some ways and means to be adopted in support of the publication of vedic literature. There are two approaches in this direction, the first one is the traditional approach and the other is the modern approach.

Traditional approach :

Mediums or Vehicles of Vedic learning always have been the traditional Vedic scholars. In the past almost all of them lived for it and even died for it but preserved it all along. Uncompromising rules and regulations of sound and syllable of the vedic texts integrity, austerity and rigidity of life were insisted upon and people who followed scrupulously all such were naturally deprived of material comforts in secular life, and because of this self-imposed discipline, purity and a spirit of detachment from mundane diversions, these scholars were respected and a high status to them was allotted in the social setup. Respectability automatically became a heredity and family after family dedicated itself to this Vedic tradition and kept it up. In- spite of all difficulties it continued and is still continuing. Ofcourse, well at some times, and very meagerly in odd times like the present.

Generally Vedic scholars as vehicles of Vedic lore are unconcerned with the mundane life around and gradually a day would come, when the very purpose of vedic wisdom is totally forgotten. Thus a majority of Vedic pundits are ignorant of what they have been preserving. Barring a few scholars, no vedic reciter knew, or ever tried to know the meaning of veda. They have become almost a mechanical cassettes, and the whole world owes a lot to them even for that and hence respect is due to them. Scholars who can give meaning of Veda, though few in number, are always respected well. Now their number should increase by our efforts and such people should be trained to interpret vedic wisdom in the modern idiom. Thus preservation and propagation of vedic lore are the twin duties of the traditional scholars even now. Propagation of vedic wisdom is to be done for the benefit of entire Humanity. The day-today needs and life patterns of people in general may change from time to time but the ultimate goal of life should remain the same, namely 'emancipation.'

What was the real meaning and purpose of Vedic lore prior to Sri Sayanacharya is not known to us in detail. But generally always Vedas are known for their message on Gnana Kanda and Karma Kanda. With the changing times stress on only these aspects varied. Now a days, the Vedic Karma Kanda is almost in a passing phase. One or two yagnas here and there cannot compell the special study of प्रयोगविधि विज्ञान ritualist understanding of Veda. Thus Mimamsa tradition is gradually waning and the performance of yagnas has become almost extinct.

Hence the T.T.D. can come forward to maintain that tradition, providing funds and guidance. Devotion of common man towards *Yagnas* still continues though in a lesser degree. Lack of ritualistic practices lead to the neglect of the 'Shadangas' and their purpose in interpreting *'Vedartha'* and gradually their studies become totally isolated. Such an isolation lead to rigid compartmentalisation and attempts to have a comprehensive understanding of vedartha have almost lost sight of. Intellectual pursuits of gnanakanda too grew more and led to much complexity. Consequently, controversies of different schools of Vedanta gave rise to sectarian rivalries caused by egocentric 'Virtues', claiming monopoly over the Ultimate Truth. Majority of Veda Pandits today have nothing to do with either Gnanakanda or Karmakanda. Thus Vedic tradition has just become a process of memorisation and recitation for a few pandits as a token of auspicious benediction in religious functions and in temples. Except in such religious functions the utility of Veda is not seen. Hence use of Vedas lost its real significance in the day to day life of common man.

Then what is to be done to set things right? First of all let us charge all our being with Vedic Idealism of oneness of universal spirit and let us all feel for the welfare of humanity. Feel intensively. Such an intense feeling will awaken positive action in any devout heart, first of all the traditional Vedic scholars who are the foremost vehicles in the propagation of Vedic wisdom should be made to feel proud of their inevitable role in providing guidance to the entire humanity today. The moment he feels and realises this responsibility his mental horizons will expand, his self-confidence will be manifest, and with in no time he can surcharge the

whole society with thoughts of reverence for Veda. He will become a 'Purohit' in its real sense, of every house of our nation and the universe too. He gradually tries to improve himself in all qualities necessary for a devout Vedic learning. He will realise the need to know the meaning of Veda that he recites. As a first step in that direction, every traditional Vedic student should be instructed to know about the general contents of Veda, and atleast, meaning and relevance of one or two 'Suktas' connected with his 'gotra rishi'. This will be just like sowing the seed of Vedic Wisdom in them. In course of time it will sprout up gradully.

In the absence of Vedic Idealism, now a days no Vedic student is above the influences of modern compulsions of sophisticated comforts of life. But majority of them are ignorant of the positive and negative aspects of the modern life styles. But they are abundant in intellegence. So Education should be imparted to all students of Veda in the basic principles and workings of modern social institutions and keep them in tune with modern life.

The rights and privelages of citizenship should be taught to them. No Vedic scholar should be left to suffer for his basic needs and for that an enhanced honororium should be given, of course with the help of T.T.D. and other charaitable institutions. Now a days majority of students of Veda apologetically take up to those studies some out of compulsion for maintaing their family tradition, some for the alluring monthly monies they receive from different sources, and majority of them are studying Vedas just because of their inability to pursue other modern studies. Unless this situation changes all our efforts to publish vedic literature will be futile.

Study of Veda should be made a symbol of our self-respect and sublime culture. Traditional Values of Indian life have been completly changed during foreign domination. What is life? What for life? How one, is connected with the world all around? These questions were answered by Vedic lore with an integrated approach. And it is completly at variance with the western goals of life and consequently majority of traditional values were felt outdated and irrelevent. So, basically we have to provide a comparative study and conclusive assertion of greatness of our vedic values, to our traditional students of Veda to day. If this is done with commitment, zeal and dedication every- thing will follow up and then alone our efforts in rejuvenating Vedic culture will bear fruit.

Modern approach :

To day our people as a lot, are living in a state of confusion in understanding the very purpose of life. They could neither discard ancient Indian values nor adopt western styles. In their heart of hearts they respect the tradition, but they could not assertively follow its course as many of its aspects appear to be irrational on the touch-stone of modern life styles. For them, the relevance of Veda, its message and its utility in enhancing the real human welfare should be proved by adequate means of communication in all such aspects. Then alone their response towards Vedic wisdom will be positive. Then alone recognition and respect for Vedic studies and scholars will grow up. But the present crux of this problem lies in convincing the traditional view point to co-operate with this modern necessity. Majority of traditional Vedic pundits cannot understand the contents of Vedas. They will not accept to interpret it's meaning on the basis of some of the modern scientific and rational convictions. They feel this approach as a sacrilege. This is all due to their misunderstanding of the growth of our tradition. Let me humbly submit that the very origin of 'NIRUKTA SASTRA' is a clear proof that Veda was understood and also possibly misunderstood by many people differently till its origin. Then Nirukta came and tried to rationalise all such differences in interpreting the meaning of Veda. The life mission and message of Bhagavatpada Sankara itself is a proof for the need of reinterpreting, and synchronising the various 'darsanas' as followed up to his times.

Then the great Sayana Bhashya too is timely in interpreting Vedic lore to check the pollution caused by the alien patterns of living trying to conquer the traditional values of his contemporary society. Sankara Bhagavatapada's writing, 'Eka sloki', 'Dasa sloki' and hundreds of stotras like Bhajagovinda, proves the validity of the necessity of communicating Vedic truths to the common man in brief and in his idiom for an easy understanding. Unhesitatingly we have to adopt such and other new ways and means to propagate the Vedic thoughts in modern times too. Here we have to utilise all scientific and technological aids of modern mass communication system. No doubt, oral tradition of swadhyaya is supreme, but bringing out audio cassets should not be felt a taboo. Swara, the intonation aspect of Veda, is also originally meant and developed to give correct meaning of the Mantra in producing the 'Apoorva' of the Mimamsakas. Hence traditional scholars need not feel guilty that by adopting modern means of communication and

publicity, they are doing some harm to the tradition. Thus by all means and from all sides, let the skies reverberate, the seas resonate, the air regale with the Vedic chantings. This will start a purification process of all engulfing atmospheric pollution caused by the modern vagaries of explocting nature.

Throughout the country, Veda Vignana parishads, or some such units should be organised, wherein lectures, seminars, group discussions on the day to day problems of modern life are to be held in different local languages, with special stress on highlighting the relevance of Vedic thoughts in solving all such issues. As a feed-back for all such programmes, compilations on the wisdom of vedic mathematics, Vedic physics, Vedic chemistry, Vedic astronomy etc., are to be prepared and published in all Indian languages. Modern scholars and scientists of different faculties, who cherish the eternal values of vedic lore are to be entrusted with this task and they should start interaction with the other modern intellectuals of different persuasions.

Modern Rishis like Dayananda and Aravinda and recent organisations like Transcendental Meditation of Mahesh Yogi too, were trying their best in reinterpreting vedic lore and its mystic symbolism to the modern world. Traditional scholars wedded to the age old great Sayana's commentary may not accept some, or even majority of their views. But no one can doubt their genuine devotion and respect towards vedic learning. Hence a sympathetic understanding of their modern views too, in propagating vedic wisdom should be acknowledged by all, and encouraged. Summaries of all such studies should be published. Here T.T.D. can play a major role of co-ordination. Let *'Veda Sagara Manthana'* continue. If some unwanted 'Halahala' like results come out by this modern was at churning the co-ordination council of scholars formed by T.T.D. can act as 'Siva' and check it, letting the entire world to get benefited by many positive assets of living. If necessary Halahala is to be swallowed by us and 'Kamadhenu' and 'Kalpavriksha' are to be enjoyed by the entire Humanity. It was our eternal tradition.

Next, with sweet, persuasive and catchy idiom, the Vedic thought on various aspects of modern life should be published in the form of small and big pamphlets and booklets in all the Indian languages at a cheaper cost.

–Quotable quotes from vedas and sastras, greeting cards with proper reflections of thought on Vedic mantras, date calendars and diaries with Vedic messages, and audio-cassets with vedic mantras suitable to different social and religious functions of day to day life should be made available at a cheaper cost.

– Summer classes of a few weeks duration should be conducted for imparting Vedic wisdom to those interested in Vedic studies and certificates with the title 'Vedabhimani' etc., should be distributed, so that they can undertake part-time study of vedic knowledge and be benefited in their lives.

–Thus by providing a congenial atmosphere in the society, we can support the publication activity of Vedic literature.

* * *

VS - III-8

भारतदेशे वैदिकग्रन्थप्रकाशनस्य स्थिति

श्री डि प्रह्लादाचार्य:
बेङ्गलूर

न केवलमेतद्देशस्य अपि तु विश्वस्यास्य प्रतनग्रन्थेषु प्राचीनतमत्वेन परिगणिता ग्रन्थराशिर्वेद । सर्वासामपि विद्याना मूलस्थानभूत विशेषत सर्वविद्यास्वपि प्रधानभूताया अध्यात्मविद्याया कि बहुना, जगत्यादरणीया देशस्यास्य या सस्कृति सर्वस्यास्तस्या मूलभूतोऽय वेद । पवित्रतमस्यास्य ग्रन्थराशे विद्यमानमेतदसाधारण महत्त्व परिगणय्यैव पुरातना ऋषिपुङ्गवा एतस्य रक्षणे महती श्रद्धा दर्शयामासु । ग्रन्थरक्षणप्रकाशनप्रचारादिसाधनसौलभ्यानि अधुनातनानि यदा स्वप्नेऽपि दुरूहान्यासन्, कि बहुना, लेखनपद्धतिरेव यस्मिन् कालेऽपरिचिता आसीत् तादृशे समये अस्मत्पूर्वजै कृत यद्वेदरक्षण तदिद जगतोऽस्य विस्मयापादकेषु केषुचन विषयेष्वन्यतममिति नेय सर्वथा अतिशयोक्ति । वेदरक्षणबद्धश्रद्धास्ते महानुभावा वैदिकस्यैकस्य वर्णस्य स्वरस्य वा विपर्ययो लेशतोऽपि यथा न स्यात्तथा निखिल त ग्रन्थजात मुखस्थ कृत्वा गुरुशिष्यपरम्परयाऽरक्षन् ।

एव सहितापदक्रमजटाधनपाठादिक्रमण वेदराशि मुखस्थीकृत्य यद्वेदरक्षण विहित तदिद गतकालीनो विषय । तस्मिन् हि काले वेदविद्यैव परमा विद्या, तदध्ययनेनैव जन्म सफलतामश्नुत इति भावो निरूढ आसीत् । आसश्च असख्याका वेदविद , अध्ययनेच्छवश्च छात्रा । किन्त्वधुनातने काले अध्यापका अध्येतारश्च वेदानामत्यन्तमेव विरला । येऽपि अध्ययनेऽध्यापने च वेदाना निरता इदानी तेऽपि स्वीय पूर्णमायुष्य वेदाध्ययनादिष्वेव विनियोक्तु न शक्नुवन्ति । एव प्राचीनपद्धत्या वेदरक्षणस्य दु साध्यता लक्षयित्वेव बहव पाश्चात्या पौरस्त्याश्च वेदरक्षणबद्धदीक्षा महनीया पुस्तकरूपेण वेदप्रकाशनाय प्रयत्नमारभन्त ।

एव वैदिकग्रन्थप्रकाशनार्थ कृतभूरिपरिश्रमाणा मध्ये अग्रगण्यो भवति जर्मन्देशीय प्रख्यात सुगृहीतनामधेय पण्डित माक्स्म्युल्लरमहोदय य भारतीयै 'भट्टमोक्षमूल' इति सस्कृतीकृताभिधानेन समानित । सोऽय महानुभाव व्यतीते एकोनविशतितमे क्रैस्तशतमाने महता परिश्रमेण वेदाना प्रकाशन चक्रे । प्रथममिद प्रकाशन विदेशेष्वेवाभूदिति
र् एतस्मिन् कर्मणि स्थितमादर ससूचयति । इद च पुस्तक वैदेशिकानामानुकूल्याय रोमकलिप्या मुद्रितमित्ययमन्या विशेष । एवमन्येऽपि बहवो वैदेशिका पण्डिता वेदसम्बन्धिप्रकाशनकर्मणि महता आदरेण व्यापृता बभूवु । तेषु च प ब्लूम्फील्ड् महोदय, प विल्सन् महाभाग, प. म्याक्डोनेल्, प. ए. बि. कीत्, ग्रिफित्–प्रमुखा वेदविद सस्मरणीय वैदिकप्रकाशनकार्यमकुर्वन्। प. ब्लूमफील्ड्महोदयेन विरचित वैदिकपादानुक्रमणीग्रन्थ: (Vedic Concordance) एच्. एच्. विल्सन् महाभागेन रचित ऋग्वेदसहिताया आग्लभाषान्तर प. ए. बि. कीत्

महोदयेन विरचित तैत्तिरीयसंहिताया आङ्ग्लभाषान्तर, प म्याक्डोनेल्महाभागेन रचित केषाञ्चित् ऋक्वेदसूक्ताना सटिप्पण आंग्लभाषान्तर च आधुनिकाना वैदिकग्रन्थसंशोधनासक्ताना विभिन्न दृष्टिकोण आदधति अत्यन्तमुपकुर्वत इत्यत्र नास्ति काचित् संशीति ।

प्रायश, पाश्चात्यानामेतत् वैदिकप्रकाशनकर्म अवलोक्य प्रभाविता, एतद्देशीयाना कृते वैदिकग्रन्थप्रकाशनस्य आवश्यकता च लक्षयन्त अनेके भारतीया वेदविद नैकसंस्थाद्वारा वैदिकग्रन्थप्रकाशनार्थमुद्युञ्जत । गतक्रिस्तशतमानस्यान्तिमे भागे तथा प्रस्तुतस्य विंशतितमशतमानस्य पूर्वार्धे च अनेकस्थलेषु वेदप्रकाशनकर्मारब्धम् । श्रीयुता श्रेठी पाण्डुरंग जावजी, श्रीपाद नारायण सानटक्के, श्रीपाददामोदरभट्ट सातवलेकरप्रमुखा महनीया, वैदिकसंशोधनमण्डलम् पुणे, स्वाध्यायमण्डलम्, औन्ध, आनन्दाश्रमसंस्कृतग्रन्थावलि वैदिकपुस्तकालय अजमीर, चामराजेन्द्रवेदरत्नमाला, मैसूर, चौखावा संस्कृत सीरिज, प्राच्यविद्यासंशोधनालय मैसूरु, मद्रास् विश्वविद्यालय इत्यादय संस्थाश्च वेदाना वैदिकाना च ग्रन्थाना प्रकाशनार्थ महान्त परिश्रम चक्रु । श्रीयुता सातवलेकरप्रमुखा महाभागा वैदिकसंशोधनमण्डलप्रभृतयश्च संस्था स्वीय सर्व सामर्थ्य वेदप्रकाशनार्थमेव विनियोज्य वेदाध्ययनाध्यापनादिनिरताना अत्यन्तमुपाकुर्वन्निति ते कृतज्ञताभावनास्माभि संस्मरणीया ।

पाश्चात्या वेदसंशोधका यद्यपि संशोधनकर्मणि अत्यन्तकुशला तत्र तेषा प्रयत्नोऽपि महान्, वेदाना शुद्धपाठनिर्णयविषये तैरपि महान् परिश्रमश्च कृत । अथापि भारतीयाना उपरि निर्दिष्टाना वैदिकाना पण्डिताना परिश्रम, ज्ञान, संशोधनकर्मकुशलता वा नाल्पीयसी । अध्ययनाध्यापनपरम्परया स्वाधीनीकृतवेदा एते विद्वांस क शुद्ध पाठ कुत्र च पाठभेद इत्येतन्निर्णेतुम् अतीव समर्था । निरन्तरवेदपाठजनितानुभवेन ह्येतेषा तादृश सामर्थ्यम् । तत्र चैद निदर्शनम् । ऋग्वेदे पाठभेदान्वेषकानुद्दिश्यैते दृढ घोषयितु प्रभवन्ति यत् ऋग्वेदे एक एव पाठभेद सर्वैरप्येतद्देशीयै वेदविद्भि स्वीक्रियते यथा –

ब्रध्न मश्चतोर्वरुणस्य बभ्रु इति वा
ब्रध्न माश्चतोर्वरुणस्य बभ्रु
(ऋ.७.४४.३) इति वा ।

पाठद्वयेऽपि मश्चतो इति पाठ बहुसमत इति कृत्वा स एव चैतैर्विद्वद्भिरादृत स्वीयप्रकाशनेषु प्रकाशितश्च । एतमेक पाठभेद विहाय नान्य कोऽपि पाठभेदो वर्तते इत्येतेषा दृढो निर्णय । अनादिकालतो रक्षिते वेदेऽस्मिन् कथ वा एकस्यापि पाठभेदस्य संभव इति शंकाया विमर्शनकुशलिनाम् एतेषामिद समाधान यत् वस्तुतस्तु नैषोऽपि पाठभेद किन्तु कम्पस्यैव सानुनासिकस्य अकारस्य विवृतसंवृतभेदेन उच्चारणवैचित्र्यमात्रमिति ।

एव, अत्यन्त शुद्धस्य वेदपाठस्य प्रकाशने दृढदीक्षै एते विद्वद्भि पूर्व मुद्रितानि पुस्तकानि परिशील्य वेदमुद्रण करणीयमिति निश्चित्य प मोक्षमुल्लरभट्टमुद्रितपुस्तकमेव अन्तिमप्रमाणत्वेन स्वीकृतम् । यतो हि विमर्शनकुशलै निशितमतिभि अनेकै पाश्चात्यविद्वद्भि प्रयत्नविशेषेण संशोध्य तत्पुस्तक मुद्रितम् । पर तु एतै भारतीयै वेदपारगतै ऋग्वेदसंशोधन मुद्रण च यथा यथा प्रावर्तत तथा तथा तत्रापि प. मोक्षमुल्लरभट्टेन प्रकाशिते पुस्तके कानिचित् स्खलितानि, कतिपये च मुद्रणदोषाः, कतिपयानि च अक्षराणि मुद्रणयन्त्रवेगवशात् त्रुटितानि च सन्तीति तेषा सुस्पष्टमभूत् । तत्रैदमेक निदर्शनम्–

ऋग्वेदे प्रथम, पञ्चम, षष्ठे तथा दशमे च मण्डले तत्र तत्र 'स्पन्द्रा' इति पद श्रूयते । मोक्षमुल्लरभट्टेन तत्र सर्वत्र 'स्यन्द्रा' इत्येव पाठ स्वीकृत । यथा –

1. महिना रथस्य प्र स्यन्द्रा (म. १–१८०–९)
2. ते स्यन्द्रासो नोक्षणो (म. ५–५२–३)
3. ते शुभ नर प्र स्यन्द्रा (म. ५–५२–८)
4. प्र स्यन्द्रासो धुनीनाम् । (म ५–७७–३)
5. सद्यो य स्यन्द्रो विषितो (म ६–२२–५)
6. धन न स्यन्द्र बहुलम् । (म. १०–४२–५)

एव मोक्षमुल्लरभट्टेन क्वचित् एकस्य पदस्य शुद्धः पाठः अन्यत्र च तस्याशुद्ध पाठो रक्षितः । यथा–

'मथ्ना रजास्यश्रिना वि चोषैः'

इति प्रथममण्डलस्य मन्त्रे 'मथ्ना' इत्यशुद्ध पाठ स्वीकृत्य अष्टमे मण्डले 'मथ्रा नेमि' इति मन्त्रे 'मथ्रा' इति शुद्ध पाठः स्वीकृत । भारतीयैः वेदस्य शुद्धपाठप्रकाशनबद्धादरै शुद्धपाठस्य विनिश्चयार्थं समग्रे भारते वर्षे आसेतुशीताचल विविधप्रान्तेषु निवसद्भ्यो शताधिकेभ्यो वेदविद्भ्य पत्राणि लिखिता तेषा तेषामध्ययनपरपरायाः । क पाठोऽभिमत इति जिज्ञासितम् । तैश्च सर्वै माननीयै अविच्छिन्नवेदपाठिभिः 'स्पन्द्रा' तथा 'मथ्रा' इत्येव पाठ प्राचीनवैदिकपरम्पराभिमत इत्यावेदितम् । तथैव च पाठ निश्चित्य ऋग्वेद मुद्रयित्वा प्रकाशित इति वेदप्रकाशनार्थ समग्र स्वीयमायुष्य समार्पितवत प. श्रीपाददामोदरभट्ट सातवलेकरा कथयन्ति ।

एव एतद्भारतवर्षस्य स्वातन्त्र्योदयात् पूर्व चतुर्णामपि वेदाना साङ्गना विशुद्धया रीत्या प्रकाशनार्थं बद्धदीक्षा आसन् बह्व्य सस्था व्यक्तयश्च । सशोधनक्षेत्रे कुशलतमा दक्षाश्चेति प्रथिताना वैदेशिकाना कर्मण्यपि स्खलितानि सस्चर्यद्भि तेर्महनीयैः विशुद्धतमा वेदाः प्रकाशिताः, प्रायशो निर्धनै सर्वै वेदाध्येतृभि विना बहुक्लेश क्रेतु यथा शक्येत तथा अल्प मूल्य तेषा पुस्तकाना विनिर्दिष्टम्। इय स्वातन्त्रयपूर्वकालीना स्थिति । स्वातन्त्रयोत्तरकालीना तु न तथा तोषदायिनी यद्यपि तत्र तत्र वेदाना प्रकाशनकर्म प्रावर्तत । प्रान्तीयभाषासु वेदानामनुवादश्च तत्र तत्र विहित प्रकाशितश्च । अथापि इदानीन्तनैः ग्रन्थप्रकाशकैः पूर्वमुद्रितानामेव ग्रन्थाना Photostat Copy करणेन प्रकाशन क्रियते । वेदाध्येतृभिः अध्यापकैः क्रेतु दुःशक यथा स्यातथा बहुमूल्य च सूच्यते । एव विषमेऽस्मिन् अवसरे वेदरक्षणार्थकृतसङ्कल्पः तिरुमल-तिरुपतिदेवस्थानस्याधिकारिवर्ग एव प्रार्थ्यते –

1. समर्थैर्वेदविद्भि सयुता काचन वेदप्रकाशनसमिती रचनीया।
2. इतः पूर्व सशोध्य प्रकाशितेषु वेदपुस्तकेषु विद्यमाना न्यूनताः परिशील्य दोषलेशविधुर वेदप्रकाशन पुन कार्यम् ।
3. वेदाध्येतृणा छात्राणा तथा आधुनिकाना वेदपाठकाना च सौकर्याय अल्पमूल्येन विक्रयार्थं च व्यवस्था करणीयेति ।

•

VEDANGA SESSION - I

VAS-I

अध्यक्षभाषणम्

प्रा पेरि सूर्यनारायणशास्त्री
राजमहेन्द्रवरम्

अपौरुषेयशब्दराशिर्वेद । स हि सर्वज्ञकल्प, वर्णाश्रमप्रविभागहेतु, अतीन्द्रियधर्माधर्मव्यवस्थापक, भारतीयाना प्रधानभूतयागस्वरूपनिरूपक, प्रधानपुरुषार्थ-रूपमोक्षप्रतिपादकश्च । तस्यापौरुषेयत्वन,अस्मदादिपुरुषमात्र-दुर्ज्ञेयार्थप्रतिपादकत्वेन, अस्मदाद्यनुभूतवाङ्मयापेक्षया बहुषु स्थलेषु विजातीयवाङ्मयरूपत्वेन, वस्तुतस्तस्य ब्रह्मरूपत्वेन सामान्यमानवैरपेक्षितत्वेन तत्स्वरूपनिर्धारणाय, महात्मभिस्तद्रक्षणाय कानिचिच्छास्त्राणि व्यलिखन्त । तान्येवाङ्गशब्देन व्यवह्रियन्ते । अङ्गिनो वेदस्याङ्ग-शास्त्रा पेक्षायास्सत्त्वे न कश्चित् विप्रतिपद्यते । अत एव साङ्गवेदाध्ययनमेव परमो धर्म इत्यत्र भगवता पतञ्जलिना-ऽऽगम प्रादर्शि - "ब्राह्मणेन निष्कारणो धर्मष्षडङ्गो वेदो अध्येयो ज्ञेयश्चे"ति । अभियुक्ताश्च पठन्ति -"शिक्षा व्याकरण छन्दो निरुक्त ज्यौतिष तथा, कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिण" इति । पाणिनीयशिक्षायामप्येवमेवोक्तम् - "छन्द पादौ तु वेदस्य हस्तौ कल्पोऽस्य पठ्यते । ज्योतिषामयन चक्षु निरुक्त श्रोत्रमुच्यते। शिक्षा घ्राण तु वेदस्य, मुख व्याकरण स्मृतम्, तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते" इति ।

शिक्षा

शिक्षाशास्त्रेण वेदमन्त्राणामुच्चारण शुद्ध सपाद्यते । वेदे स्वरस्य प्रधानत्वात् तत्प्रतिपादकत्वेन शिक्षाया वेदाङ्गत्व सिध्यति । उपकारक ह्यङ्ग भवति । उक्त च प्रयोजन तैत्तिरीयोपनिषदि - "अथ शिक्षा व्याख्यास्याम, वर्ण स्वर मात्रा बलम्, साम सन्तान, इत्युक्तश्शीक्षाध्याय" इति । तत्र वर्ण अकारादि, स्वर उदात्तानुदात्तादि, मात्रा ह्रस्वदीर्घादि, बल कण्ठताल्वादि, स्थानानि आभ्यन्तरबाह्यप्रयत्नौ, साम निषादादि, सन्तान विकर्षणादि । एतदवबोधनमेव शिक्षाया प्रयोजनम् । सप्रति त्रिशत्सख्याका शिक्षाग्रन्था उपलभ्यन्ते। तेषु याज्ञवल्क्यशिक्षा, वाशिष्ठी शिक्षा, कात्यायनी शिक्षा, पाराशरी शिक्षा, अमोघनन्दिनी शिक्षा, नारदी शिक्षा, शौनकीयशिक्षा, गौतमी शिक्षा, माण्डूकी शिक्षा, पाणिनीया शिक्षा च मुख्या । पाणिनीयशिक्षा तु सर्वतोऽधिक प्रथते। तत्र "ह्यात्मा बुद्ध्या समेत्यार्थान् मनो युङ्क्ते विवक्षया, मन कायाग्निमाहन्ति स प्रेरयति मारुतम् । सोदीर्णो मूर्ध्न्यभिहतो वक्त्रमापद्य मारुत, वर्णान् जनयते" इति वर्णोत्पत्तिप्रकार कथित । तैत्तिरीयशिक्षाया शास्त्रोक्ता अर्था अपि सङ्गृहीता । एव शिक्षाशास्त्र वेदाङ्ग भवितुमर्हति । शिक्षाशास्त्र लोकस्याप्युपकरोति । अत एव स्थानप्रयत्नविभागमाश्रित्य 'तुल्यास्यप्रयत्न सवर्णम्'इत्यनेन सवर्णसज्ञा व्यधायि पाणिनिना । ता सज्ञामुपजीव्य सवर्णदीर्घादिक कार्य लौकिकभाषाया अप्युपकरोति ।

ज्योतिषम्

इदं कालविज्ञापकं शास्त्रम् । मुहूर्तं शोधयित्वा क्रियमाणयज्ञादिक्रियाविशेषाः फलाय कल्पन्ते । तन्मुहूर्तज्ञानञ्च ज्योतिषायत्तम् । अतोऽस्य ज्योतिश्शास्त्रस्य वेदाङ्गत्वं स्वीकृतम् । यदाहुः -

"वेदा हि यज्ञार्थमभिप्रवृत्ताः
कालानुपूर्वा विहिताश्च यज्ञाः ।
तस्मादिदं कालविधानशास्त्रं
यो ज्योतिषं वेद स वेद यज्ञान् ॥"

चतुर्णामपि वेदानां पृथक् पृथक् ज्योतिश्शास्त्रमासीत्।

उक्तं हि - "सिद्धान्तसंहिता होरा रूपं स्कन्धत्रयात्मकम् । वेदस्य निर्मलं चक्षुः ज्योतिश्शास्त्रमनुत्तमम्" इति । एतच्च शास्त्रं लोकेऽप्युपकरोति । विवाहोपनयनगृहनिर्माणादिकं सुमुहूर्त एव कुर्वन्ति कारयन्ति च ।

कल्पः

वेदमन्त्राणां कस्मिन् कर्मणि विनियोग इत्यपेक्षायां तन्निर्णायकस्य ग्रन्थस्य कल्पशब्दव्यवहारः । तत्र वेदस्यार्थो न निरुच्यते । परन्त्वनुवाके विद्यमानानां मन्त्राणां कुत्र विनियोग इति प्रतिपाद्यते । यथा कृष्णयजुर्वेदे चतुर्थाष्टके द्वितीयप्रपाठके प्रथमोऽनुवाकः -

"विष्णोः क्रमोस्यभिमाति हा गायत्रं छन्द आरोह पृथिवीमनु विक्रमस्व निर्भक्तः सः" इत्यादिः । अस्य कल्पः - उपरि नामे धरियमाणो विष्णोः क्रमोऽसीति चतुरो विष्णुक्रमां प्रायः क्रामति" इति । एवं वेदमन्त्राणा विनियोगः कल्पेन बोध्यते । अत एव सायणप्रभृतयः कल्पं प्रदर्श्य मन्त्रार्थं विवृण्वते । अन्यथा दिङ्मोहः स्यात् । तथा च मन्त्राणामर्थविवेचनायावतरणरूपतया वेदानामुपकरोति । एनामेव रीतिमाश्रित्य शास्त्रज्ञा अपि दुर्बोधग्रन्थविवरणायावतारिकां प्रदर्शयन्ति ।

छन्दः

छन्दो वेदस्याङ्गम् । यतो मन्त्राणां छन्दोबद्धतया छन्दसां ज्ञानं विना वेदमन्त्राः साधु उच्चारयितुं न शक्यन्ते। अकारान्तः पुंलिङ्गः छन्दश्शब्दः स्वेच्छावाची । यथा - "मूर्खं छन्दानुरोधेन" इत्यादौ । सकारान्तस्तु नपुंसकः छन्दश्शास्त्रपरः । कानिचित् छन्दांसि मात्राबद्धानि । कानिचित् लघुगुरुवर्णसमुदायनिमित्तकानि। यदाहुः - "आदिमध्यावसानेषु यरता यान्ति लाघवम् । भजसा गौरवं यान्ति मनौ तु गुरुलाघवम् ।" वेदोच्चारणे छन्दः प्रमुखं स्थानमधितिष्ठति । मन्त्राणां पारायणे ऋषिः, देवता, छन्दः, एतत्त्रितयं याथातथ्येन ज्ञात्वैव भारतीया मन्त्रप्रयोजनं लभन्ते। छन्दसोऽज्ञाने किञ्चिदपि फलं नैव लभ्यते । शौनकविरचिते ऋक्प्रातिशाख्ये चरमभागे छन्दसां पर्याप्तं विवेचनं विद्यते ॥ अस्य छन्दःशास्त्रस्य पिङ्गलछन्दस्सूत्रनामकग्रन्थः सर्वाधिकप्रसिद्धः। अयं केनचित् पिङ्गलनामकाचार्येण विरचितः । अत्र वैदिकानि लौकिकानि च छन्दांसि विवेचितानि ।

किञ्चैक एव मन्त्र एकेन छन्दसा यज्ञविशेषे पठ्यते। तस्यैव मन्त्रस्य स्तोकाक्षरसंयोजनेन यागान्तरे विनियोगे छन्दसः परिवर्तनं दृश्यते । एतादृशं प्रयोजनं छन्दश्शास्त्रात् वेदे दृश्यते । तच्च प्रयोजनं वाल्मीकिप्रभृतयो लोकेऽपि प्रदर्शयामासुः । अत एव बालकाण्डे क्रौञ्चमिथुनात् काममोहितस्य पुंसः पक्षिणो हनने कृते, अप्रयत्नेनादिकवेर्मुखारविन्दान्मानिषादेति छन्दोमयी वागाविरासीत्। तेन सर्वेऽपि ऋषयः तस्य वाचः गानेन महान्तमानन्दमन्वभूवन् । तदुपरि बहूनि वृत्तानि प्रवर्तयामास। तदारभ्य अन्येऽपि कवयः पद्यकाव्यानि निरमासिषुः । किञ्च व्याकरणापेक्षया छन्दसः प्राधान्यं कविषु दरीदृश्यते । यदाहुः - "अपि माषं मषं कुर्यात् छन्दोभङ्गं न कारये" दिति । एष चानुभवः रामायणादारभ्य एतावत्पर्यन्तं लोके नरीनर्ति। यथा - "तस्यां हरिणः क्षेत्रे", "शार्वरस्य तमसः क्लान्तैरिमै" रित्यादि । एते महान्तः कवयः साधुशब्दान् जानत एव । परन्तु छन्दोभङ्गभिया व्याकृतिं दूरीचक्रुः ।

यास्कीयं निरुक्तम्

यास्कीयं हि निरुक्तं वस्तुतो वैदिकी व्याख्या । सर्वेभ्यो व्याख्याग्रन्थेभ्यः प्राचीनतमम् । तदिदं यास्कीयं निरुक्तं निघण्ट्वपरनामकस्य पञ्चाध्यायात्मकस्य समाम्नायस्य व्याख्यानरूपेणोत्पन्नम् । योऽयं मूलभूतस्समाम्नाय आचार्याणां सौकर्याय दुर्बोधार्थानां वैदिकशब्दानां सङ्कलनेन सम्पादितः कश्चित् वैदिकशब्दकोशः । तस्य प्राथमिकेऽध्यायत्रये गवादीनां पर्यायशब्दाः पठिताः । चतुर्थे दुर्ज्ञेयार्थाः शब्दाः सङ्गृहीता ः। पञ्चमेऽग्न्यादयो देवा निर्दिष्टाः ।

तस्मिन् पञ्चाध्यायीनिबद्धान् विषयान् यास्काचार्यो द्वादशभिरध्यायैश्शब्दनिर्वचनद्वारा प्रतिपादयन् निरुक्तशास्त्रं निबबन्ध । यास्कीयस्यास्य निरुक्तस्य प्रथमाध्याये निरुक्तव्याकरणोभयसंबन्धिनः सामान्यविषया उपोद्घातरूपेण निबद्धाः । द्वितीयतृतीययोः गवादीनां पर्यायशब्दा निरूप्यन्ते। चतुर्थपञ्चमषष्ठेषु समाम्नायचतुर्थाध्यायपठिताः शब्दा व्याख्याताः। तदनन्तरेषु षट्स्वध्यायेषु समाम्नायस्य पञ्चमेऽध्याये निर्दिष्टा अग्न्यादिदेवपत्न्यन्ता देवताः प्रत्यपाद्यन्त । एवं यास्कनिरुक्तस्वरूपं प्रादर्शि।

यास्कः तत्र कांश्चन शब्दानेकत्र मेलयित्वा तेषां निर्वचनमकरोत् । तत्र भिन्नरूपाणि विभिन्नार्थकानि शब्दरूपाणि दृष्ट्वा सर्वेषां पदानां स्वरूपभेदज्ञापनाय तेषां विभागमकरोत् । आहत्य पदानां चातुर्विध्यं प्रादर्शयत् । चत्वारि पदजातानि नामाख्याते उपसर्गनिपाते चेति यास्कस्य वचनम् । लोके वेदे च दृश्यमानानि सर्वाण्यपि पदान्यत्रैव विभागेऽन्तर्भवन्ति । पदं चतुर्विधम् । 1. नाम 2 आख्यातम् 3 निपातः 4 उपसर्ग इति। तत्र तीर्थकरा विवदन्ते । नामपदेन प्रातिपदिकस्य, आख्यातपदेन धातोश्च ग्रहणमिति भट्टोजिदीक्षितप्रमुखा वैयाकरणाः । नामपदेन प्रातिपदिकस्य, आख्यातपदेन तिङ्प्रत्ययस्य ग्रहणमिति नैयायिक-मीमांसकाश्च । नामपदेन सुबन्तस्य, आख्यातशब्देन तिङन्तस्य च ग्रहणमिति वैयाकरणनागेशः । एषां मतभेदाय मूलमप्यस्ति । निपातोपसर्गविषयेषु न कस्यचिद्विप्रतिपत्तिः । तेषामव्ययत्वेन, तत्रोत्पन्नस्य सुपो लुप्तत्वेन विप्रतिपत्तेर्नावकाशः । परं तु तेषां द्योतकत्वं वा, वाचकत्व वेत्यत्र विप्रतिपत्तिस्तीर्थकरेषु।

यास्क एव तेषां लक्षणानि प्रादर्शयत् । सत्त्वप्रधानानि नामानि, भावप्रधानमाख्यातमिति नामाख्यातयोर्लक्षणम् । लिङ्गसंख्यान्वययोग्योऽर्थस्सत्त्वम् । तदर्थप्रधानकं पदं नाम घटः, पटः, गौरित्यादिकम् । भावशब्दः भावनापर्यायः । भावना नाम कृतिर्यत्नः व्यापारः क्रिया भावः भवति । तत्प्रधानमाख्यातम्। यथा पचति, गच्छतीत्यादि । भावनामुख्यविशेष्यकः शाब्दबोध इति जैमिनीयानां, धात्वर्थमुख्यविशेष्यक इति वैयाकरणानां चोभयेषामपि भावप्रधानमाख्यातमिति यास्कवचनमेव मूलस्तम्भायते ।

उपसर्गाः

प्र परा इत्यादय उपसर्गाः । उपसर्गाणां स्वातन्त्र्येण प्रयोगो नास्ति । किन्तु नामाख्यातसमभिव्याहारे तदर्थविशेषं द्योतयन्तीति शाकटायनः । गार्ग्यस्तु-उपसर्गाणां स्वातन्त्र्येणापि प्रयोगो स्त्येव। आ पर्वतात् । अभिराभिमुख्ये । प्र परेति प्रातिलोम्ये । अतः उपसर्गा वाचका इति ।

निपाताः

निपतन्त्यनेकेष्वर्थेषु प्रसरन्तीति निपाताः । अनेकार्थाभिधायित्वं निपातानां स्वभावः । अपिरुपमार्थे, क्रियार्थे, अर्थोपसङ्ग्रहार्थे । इव, न, नु, चित्, एते चत्वारः वेदे इवार्थबोधका । लोके तु इवशब्द एक एव सादृश्यार्थकः । एवं लोके अन्यार्थबोधकाः चादयः । वेदे तु इवार्थका अपि । एतच्च निरुक्तादेव ज्ञायते । एवमन्येष्वपि निपातेषु बोध्यम् ।

व्याकरणम्

व्याकरण वेदाङ्गेषु प्रमुखं स्थानमधितिष्ठति । यदाह भगवान् पतञ्जलि - 'प्रधानं षडङ्गेषु व्याकरणमि'ति । यद्यपि लोके बहूनि व्याकरणानि बहुभिः महर्षिभि. व्यरच्यन्त। पाणिनिरष्टाध्याय्या बहून् स्मरति । "लङः शाकटायनस्यैव", "ओतो गार्ग्यस्य", 'ऋतो भारद्वाजस्य', "लोप शाकल्यस्य" इत्येवंरीत्या ।

पाणिनीयमेव वेदाङ्गमिति सर्वेषा विदितमेव । 'अइउण्' इत्यादिचतुर्दशसूत्राणि माहेश्वराणि= महेश्वरादागतानि। इयं चतुर्दशसूत्री वेद इति प्रत्याहाराह्निके पतञ्जलिराह - "सोऽयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पित., फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशि", सर्ववेदपुण्यफलावाप्तिश्चास्य ज्ञाने भवति, मातापितरौ चास्य स्वर्गलोके महीयते इति । व्याकरणस्य वेदाङ्गत्वे शाकटायनोऽपि ऋक्तन्त्रव्याकरणे एवमाह- "इदमक्षरच्छन्दो वर्णशस्समनुक्रान्तं यथाऽऽचार्या ऊचुः, ब्रह्मा बृहस्पतये प्रोवाच, बृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो ब्राह्मणेभ्यस्तं खलु इममक्षरसमाम्नायमित्याचक्षते । न भुक्त्वा न नक्तं प्रब्रूयात् ब्रह्मराशि" रिति । "वेदानां वेद" इति छन्दोगश्रुतिः । वेदः व्याकरणमिति तद्भाष्यम् । महेश्वरोपदिष्टां श्रुतिरूपां चतुर्दशसूत्रीमाधारीकृत्य पाणिनिर्व्याकरण निर्ममे । अत· श्रुतिमूलकत्वादस्यैव व्याकरणस्य वेदाङ्गत्वमिति वक्तुं प्रभवाम. । पाणिनिना "अष्टाध्यायी" विरचिता, प्रत्यध्यायं चत्वारः पादाः ।

तत्र 12 सनादयः, 23 विकरणाः, 10 लकाराः, 18 तिङः, प्रायः 100 कृतः, 21 सुपः, 9 टाबादिस्त्री-

प्रत्ययाः, 200 तद्धिता इति अष्टविधान् प्रत्ययान् धातुप्रातिपदिकरूपं प्रकृतिद्वयं च स्वीकृत्य लौकिकवैदिकवाङ्मयस्य सर्वस्यापि साधुत्वं प्रत्यपीपदत् पाणिनिः। तृतीयचतुर्थपञ्चमेष्वध्यायेषु एते प्रत्यया बोधिताः। इदमध्यायत्रयमेव शास्त्रस्य जीवातुः । प्रकृतिप्रत्ययसंयोजनेन सिद्धशब्दनिष्पत्त्युपयोगी आगमादेशादिकार्यजातम्, अतिरिक्तेऽध्यायपञ्चके निरदिशत् । इदमेव पाणिनीय-स्वरूपम् ।

ततः कात्यायनः पाणिनिसूत्रेषु उक्तानुक्तदुरुक्तार्थ-चिन्ताकारि लक्षणं वार्तिकं निर्ममे । कात्यायनस्य वार्तिकं सूत्रलक्षणाक्रान्तम्। तदपि सूत्रशब्देन भाष्यकारेण व्यवहृतम्। ततस्सूत्रवार्तिकयोरुपरि पतञ्जलिर्महाभाष्यं निबबन्ध। पाणिनि-कात्यायनपतञ्जलीनां सूत्रवार्तिकभाष्यरूपं समस्तरूपमेव पाणिनीयव्याकरणमिति प्रसिद्धिं लेभे ।

व्याकरणं वेदानामत्यन्तमुपकरोति । तदाह भगवान् पतञ्जलिः - "रक्षार्थं वेदानामध्येयं व्याकरणम् । लोपागमवर्णविकारज्ञो हि वेदान् सम्यक् परिपालयिष्यती"ति। भगवान् पाणिनिः लोकवेदसाधारणं शब्दानां साधुत्वं प्रतिपाद्य लौकिकशब्दापेक्षया यत्र वैदिकशब्दे भेदो दृश्यते तद्भेदप्रदर्शनाय वैदिकप्रक्रियामपि प्रादर्शयत् ॥

लौकिकः	**वैदिकः**
अग्रहीत्	अग्रभीत्
कर्णैः	कर्णेभिः
तत्याज	तित्याज
देवा.	देवास·

~~[illegible]~~ ...करणं वेदाङ्गं भवितुमर्हति । अनयैव रीत्या इदं व्याकरणं लौकिकस्योपकरोतीति सुविदितमेव ।

व्याकरणनिरुक्तयोर्भेदः -

निरुक्तमिति शब्द एव तत्स्वरूपं स्पष्टयति-शब्दानां निर्वचनमिति । यथा गच्छतीति गौः, भिनत्तीति बिल्वं, पुरि शेते इति पुरुष इति । तत्र तस्माद्धातोः कस्मिन् प्रत्यये कस्मिन् कार्यजाते प्रवृत्ते इद निष्पन्नमिति न निरुच्यते । केवल व्युत्पत्तिमात्र दर्शयति। तच्छब्दस्य तद्बोध्यार्थस्य संबन्धोऽपि नापेक्ष्यते । व्याकरणं तु काञ्चन प्रकृतिं कं चन प्रत्ययं च निरूप्य सिद्धशब्दस्वरूपपरिज्ञानार्थमपेक्षितं समस्तं कार्यजातं विधत्ते - युवतिः जाया यस्य युवजानिः, कुण्डमिव ऊधो यस्यास्सा कुण्डोध्नी इत्यादि । तत्रापि द्वयी गतिः । विधिशास्त्रैः कार्यजातं विधीयते । प्रक्रिया प्रत्यक्षसिद्धा। कार्यजातेन ज्ञायमान सिद्धशब्दस्वरूपमनुमेयम् । घटेन, अजरांसीत्यादि । 2. निपातनम् । यथा राजसूय सूयेति । तत्र सिद्धशब्दः प्रत्यक्षः । कार्यजातं त्वनुमेयम्।

2. द्वितीयो भेदः - निरुक्तशास्त्रे क्षोदक्षमा. केचन पदार्थाः प्रत्यपाद्यन्त । सर्वं नाम धातुजम् । भाषायां ये शब्दाः श्रूयन्ते तेषां सर्वेषां धातुरेव मूलमिति निरुक्तसमयः। 2. सर्वेषां नाम्नां न धातुः मूलम् । किन्तु यत्र धातुप्रत्ययार्थसगति तस्यैव नाम्नो धातुजत्वम् । यथा पाचकः, पाठकः, सोमयाजी, पक्व इत्यादि । गौः, नौः इत्यादिषु धातुप्रत्ययार्था न समन्वयन्ति । अतस्तत्र गौः, नौः इत्यादयोऽव्युत्पन्ना एवेति वैयाकरणसमयः । एवं स्थिते निरुक्तसमयान्तःपाती गार्ग्यः वैयाकरणमतमेव साधु मेने । तथा व्याकरणसमयान्तःपाती शाकटायनः निरुक्तमतमेव साध्वमन्यत । तथा च "उणादयो बहुलम्" '3-3-2' इति सूत्रे भगवान् पतञ्जलिः - "सर्वं नाम धातुजमाह निरुक्ते, व्याकरणे शकटस्य तोकम्" इति । शकटस्य तोकं शकटस्यापत्यं शाकटायनः । सर्वेष्वपि नामसु धात्वर्थाननु-गमात् यास्कपक्षो ऽननुगत इति शाब्दिकाः । अर्थावगतिर्लोकाधीना । व्युत्पत्तिप्रदर्शनमेवास्माकं व्यापार इति नैरुक्ता । शाकटायनव्याकरणे सर्वं नाम धातुजमिति पक्षे वैयाकरणानामाशयः -

शाकटायनः उणादिसूत्राणि प्रणिनाय । तत्रेदमादिमं सूत्रम् । कृवापाजिमि स्वदि साध्य शूभ्य उण्" इति । अत्र उण् प्रत्ययो विहितः । तेन उणादिसूत्राणीति उणादिप्रत्यया इति च व्यवहारः समजनि । कृ+उ = कारुः, वा+उ = वायुः, पा+उ = पायुः, जि+उ = जायुः, मि+उ = मायुः, स्वद+उ = स्वादुः इत्यादिरूपाणि सिध्यन्ति । अत्र धातुः प्रत्ययः इत्युभयमेवोपदिदेश शाकटायनः । प्रत्ययेषु अनुबन्धवर्णानासञ्जयामास । तत्कार्यं तु नोवाच । व्याख्यातारः व्याकरणसूत्रेभ्योऽनुबन्धनिमित्तककार्याणि प्रदर्श्य सिद्धरूपाणि निष्पादयामासुः । किञ्च सर्वं नाम धातुजमाहेति नैरुक्ताः, शाकटायनश्च । तं सिद्धान्तं शाकटायनः पञ्चभिः पादैः प्रत्यपीपदत्। परं तु सर्वेषा नाम्नां धातुजत्वसम्पत्तये यावन्तो धातवो यावन्तः प्रत्ययाश्चापेक्षिताः तावतस्सर्वान्नोपदिदेश । केचनैव धातवः प्रत्ययाश्च कथिताः। एष दोषो न शाकटायनस्य । ब्रह्मणोऽपि तत्कर्तुमशक्यम् ।

रूढिशब्दा सञ्ज्ञाशब्दा दिने दिने प्रवर्धन्त एव। कथ वा तन्निर्वहण कर्तुं शक्यते । पर त्विमामनुपपत्ति न परिजहार शाकटायन । अतस्तदनुपपत्तिपरिहाराय उणादिशास्त्रशेषतया बहुलग्रहण कर्तव्यम् । ''शतकोटिदरिद्राणामनन्तकोटय उपाया'' इति बहुलग्रहणेऽपूर्वशब्दश्रवणेऽपि एष धातुरय प्रत्यय इति ज्ञातु तदुपयोगिकार्यजातमनुमेयमित्याशयेन बहुलग्रहण सयोजितम् । बहूनर्थान् लाति सगृह्णातीति बहुलम् । अनेनैवाशयेन भगवान् पाणिनि 'उणादयो बहुलम्' (3-3-2) इत्याह । उणादयो यस्मिन् शास्त्रे निष्पाद्यन्ते तच्छास्त्रशेषतया बहुलग्रहण कर्तव्यमिति तत्सूत्रार्थ इति वैयाकरणानामाशय ॥

निरुक्तात् व्याकरणस्योपयोग -

यास्कप्रतिज्ञा - 'तदिद विद्यास्थान व्याकरणस्य कार्त्स्न्यम्' इति । यास्को ब्रवीति-मदीय निरुक्त व्याकरणस्य पूर्णता प्रतिपादयतीति । तस्य को वा अभिप्राय इति विचारणीयम् ।

वैयाकरणसमयवर्ती शाकटायन सर्व नाम धातुजमाह। पाणिनिस्तु उणादीनामव्युत्पन्नत्वमेवेति अभिप्रैति । पर तु पाणिनिस्स्वशास्त्रीयप्रक्रियानिर्वहणाय शाकटायनसिद्धान्त बहुषु स्थलषु आद्रियत । तथाहि - ''इसुसोस्सामर्थ्ये'' (8 3-44) इति सूत्रेण इसन्तोसन्तयोर्विसर्गस्य षत्व विधीयते । यथा 'सर्पिष्करोति', 'धनुष्करोति' इत्यादौ । पाणिनि स्वशास्त्रे इस् उस् प्रत्ययौ न विदधौ । सर्पिष् धनुष् इत्यव्युत्पन्नावेवेति पाणिनिसिद्धान्त । षत्व तु विधत्ते । षत्वविधानाय शाकटायनसिद्धान्तमाश्रयति । मम पक्षेऽत्र प्रकृतिप्रत्यय-विभागो नास्ति शाकटायनमते तु तद्विभागसत्त्वात् तदीत्यैव षत्व सम्पादनीयमिति तस्य निगूढाशय । तथा न्यङ्क्वादीनाञ्च (7-3-87) इति सूत्रेण पाणिनि कुत्व विधत्ते इयमत्र प्रक्रिया । निपूर्वादञ्चुधातो उप्रत्यये नि+अञ्च्+उ = न्यञ्चु इति जातेऽनेन शास्त्रेण कुत्वे न्यङ्कु इति रूपम् । न्यङ्कु = हरिण । पाणिनिमते ऽय शब्दोऽव्युत्पन्न । पर तु 'नावञ्चे' इत्युणादिसूत्रेण शाकटायन उप्रत्यय विधत्ते । उणादिनिष्पन्न शब्द गृहीत्वा पाणिनि कुत्व विधत्ते । तथा ''अप् तृन् तृच् स्वसृ नप्तृ नेष्टृ त्वष्टृ क्षतृ होतृ पोतृ प्रशास्तृणाम्'' (6-4-11) इद सूत्र सर्वनामस्थाने दीर्घ विधत्ते। तत्र स्वसृप्रभृतय उणादिनिष्पन्ना गृहीता । नप्त्रादिग्रहण व्युत्पत्तिपक्षे नियमार्थम् । उणादिनिष्पन्नाना तृन्तृजन्ताना चेद्भवति तर्हि नप्त्रादीनामेव । तेन पितृ-भ्रातृ-प्रभृतीना नेति व्याचक्षते पाणिनीयव्याख्यातार । एव दृम्भू शब्द ''अन्दू दृम्भूजम्भू'' इत्युणादिसूत्रेण निष्पादित । इम शब्दमुद्दिश्य ''दृनूकरपुन पूर्वस्य भुवो यण् वक्तव्य'' इति वार्तिकेन कात्यायनो यण विधत्ते । तथा 'ऋलृक्' इति माहेश्वरसूत्रे फिडफिड्डौ औणादिकौ प्रत्ययाविति भगवान् महाभाष्यकार । एव बहुषु स्थलेषु पाणिनिकात्यायन-पतञ्जलय उणादीनामव्युत्पत्तिपक्ष सिद्धान्तेनाङ्गीकुर्वन्तोऽपि स्वीय शास्त्रीयप्रक्रियानिर्वहणायोणादिप्रक्रिया माशिश्रियुरेव ।

एव सति निरुक्त व्याकरणशास्त्रस्याङ्गमिति न भ्रमितव्यमिति यास्क आह । वैदिकशब्दनिर्वचनात् मम निरुक्त स्वतन्त्र विद्यास्थानमेवेति स्वयमेवाह ।

एव वेदाङ्गाना स्वरूप, तैर्वेदानामुपकारस्तेषा लोकोपकारकत्व च प्रादर्शयम् ।

श्रीमत्तिरुमलप्रधानकार्यनिर्वाहका वेदशास्त्रोद्धरणाय बद्धदीक्षा भवन्ति । तेषा भगवान् शेषशैलवासी आयुरारोग्यादिक दत्त्वा रक्षत्विति श्रिय पति प्रार्थये ।

✤✤✤

VAS-I - 1

THE SIGNIFICANCE OF SIKSHA LITERATURE

Dr. V. SUBRAHMANYAM
Waltair

देवीं वाचमजनयन्त देवाः तां विश्वरूपा पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुपसुष्टुतैतु ॥

Hail to the Hindu Maharshis and the men gifted with super natural powers, who did see the past and retransmitted it to the present human society which could not look into such a hoary antiquity !

As the sages say, the entire cosmos is governed by Dharma. Brahman, the creator, in the beginning of his creation, created the human race, with abilities and capacities equivalent to what he possesses. He blessed them to live happily following Dharma. And further, when the men questioned him of Dharma, he asked them to look into Vedas, which came out of his four mouths. Thus the speech or Vaak is gifted by Brahman to the human race. Thus Adisankara, commenting on Brahma Sutra quotes.

अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।
आदौ वेदमयी दिव्या यतस्सर्वाः प्रवृत्तयः ॥

(Sankara Bhashya - Brahma Sutras)

Thus in the early days of creation, people used to hear Veda, each for himself, understand it for themselves and live accordingly.

Later, as thousands and thousands of years rolled away into oblivion, people were gradually becoming weak in their mental and physical capacities, and as such, could not hear Veda for themselves. Hence, the sages who could hear Veda, started to transmit Veda orally for others and explain it briefly. But as lakhs and lakhs of years passed, they became so weak that they could not remember Veda at a single hearing or reading. Similarly they could not remember its meaning and application or utility. And further people fell so weak that they became suceptible to wrong pronunciation and interpretation of Veda.Unfortunately a section of the people, instead of admitting their inability to understand Veda, went even to the extent of saying that Veda is meaningless. अनर्था हि मन्त्राः ॥

At this sorrowful state the sages, who observed this pitiable condition of their race, started to teach then correct pronunciation, separation of words, their meanings, proper accent etc. etc. They brought out various techniques and treatises to protect and keep Veda in tact. In that endeavour, Brahmanas, came into existence, then Upanishads, Vedangas, Pratisakhyas, Anukramanikas, Jata, Ghana etc., Vikrti readings and finally writing books.

So says Yaska in his Nirukta, साक्षात्कृत धर्माणो ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृत धर्मभ्यो उपदेशेन मन्त्रान् संप्रादुः ।

Among such Vedangas, Siksha is the first and foremost of all, immediately followed by Vyakarana. Thus the sole significance of Siksha literature lies in protecting Veda.

Because, Veda - mantras become ineffective when there are not correctly recited, i.e. there should not be a single flaw in utterence of either Svara (Accent) on Varna (letter). It is made clear by Mahabhashyakara :

मन्त्र. स्वरतो वर्णतो वा
मिथ्या प्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति
यथेन्द्र शत्रुस्वरतोऽपराधात् ॥ इति ॥

Even in our daily conversation, words must correctly be uttered to give their intended results. After all this entire globe flourishes on rightful usage of words and blasts at wrong utterence of a word. So it is aptly said by Bhartrihari :

अनादि निधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽभावेन प्रक्रिया जगतो यत· ॥ इति ॥

Further Punjaraja quotes some Smriti :

वागेव विश्वा भुवनानि जज्ञे ।
वाच इत् सर्वममृतं यच्च मर्त्यमिति ॥ इति ॥

So, such is the power of Vaak (word). Hence it must be correctly uttered without a fault either in letter or accent. And more so, great sanctity is to be observed in reciting Vedic-mantras.

For any person who wishes to become a successful Vedic scholar, he must recite *mantras* without a mistake. And he must be capable of distinguishing the long, short, elongated letters, and changes in the structure of the letters in words. So it is said -

गुरुत्वं लघुता साम्यं ह्रस्वदीर्घ प्लुतानि च ।
लोपागम विकाराश्च प्रकृतिर्विक्रमः क्रमः ॥
स्वरितोदात्तनीचत्वं श्वासो नादस्तथोभयम् ।
एतत् सर्वं तु विज्ञेयं छन्दो भाषामधीयता ॥

And such scholarly talented person alone becomes a worthy Acharya (teacher) –

पदक्रमविभागज्ञो वर्णक्रमविचक्षणः ।
स्वरमात्रा विशेषज्ञो गच्छेदाचार्यसंपदम् ॥

Thus to acquire either a materialistic or spiritual supremacy, one must h^ve a knowledge of correct pronunciation of all Vedic mantras or words in general.

The Siksha literature gives a thorough and complete training in this respect. Today the word "Siksha" is translated as "Phonetics or phonology". But this is not an apt one. Siksha literature deals with Vedic phonology only.

Vedas are the life and breath of Hindus. So to protect and save it from decay and decomposition the sages have taught this science to all the students of Vedic learning.

In the today available literature we find these teachings right from the times of Brahmanas, Aranyakas, Upnishads as well. During those days, because the people are relatively highly intelligent, we find these phonetic teachings in those works, very brief. But in this Kaliyuga i.e. since about five thousand years, the need to teach this subject as a separate, independent one has increased. So this has emerged as a separate Sastra and became one of the six anciliaries in Vedic learning.

Now with this brief preliminary understanding, let us investigate the subject matter in this Sastra, from the available literature. Though the subject is being taught since the remote past - from the times of Brahmanas - the available Siksha literature is from last thousand year only.

Vedas are four and each Veda has its own several branches. So the respective teachers of each branch has his own Pratisakhya and Siksha work. Sometimes, the same branch may have more than one Siksha.

Now when we examine these books, we find that majority of them has much material in common. And some books have some special individual topics, such as accent, or doubling, etc., as its subject.

Now the fundamental aim of the Siksha is to teach correct pronunciation; so they deal with the alphabet of its own branch and the alphabet is nothing but sound that is thrown out of our mouth from different places in it. So all the basic Siksha works explain how the sound is manifested.

Sound :

Of course the Naiyayika argues that sound is produced *(Utpadyate)* कार्य, but the Mimamsin argues that it is manifested *(Abhivyajyate)* नित्य ॥

Siksha-sastra, in a way, being a part of grammar, does not bother whether sound is *Nitya* or *Karya* Mahabhashyakara also says :

किं पुनः नित्यश्शब्दः आहोस्वित् कार्यः ।
संग्रहे एतत् प्राधान्येन परीक्षितम् ।
नित्यो वा स्यात् कार्यो वेति ।
तत्र त्वेष निर्णयः ॥

Now as regards the manifestation of sound almost all systems of Hindu thought accept the internal air as the creative factor (of sound). This is explained in Siksha-sastras as follows:-

The soul urges mind to give expression, i.e., to vocalise the thought rising within. The mind, so stimulated, acts upon the physical fire, which in its turn brings about movement of the internal air. The internal air, thus stimulated, moves from the naval region, receives expansion in the heart, and undergoes changes in the throat (lardynx). Then it strikes the head (palate) and is made to fall at different places in the mouth and give rise to different kinds of sounds. This practical procedure is accepted by all systems of knowledge.

Apisali Siksha (Sutras) says :

तत्र नाभिप्रदेशात् प्रयत्नप्रेरितः प्राणो नाम वायुः ऊर्ध्वमाक्रमन् उरः प्रभृतीनां स्थानानां अन्यतमस्मिन् स्थाने प्रयत्नेन विदार्यते । स विदार्यमाणो वायुः स्थानमभिहन्ति । तस्मात् स्थानाभिघातात् ध्वनिरुत्पग्यते । आकारो । सा वर्णशृतिः । स वर्णस्यात्मलाभः ।

The same procedure is narrated in Paniniya Siksha (Siksha Sutras). Here he says :

आकाश वायुप्रभवः शरीरात् समुच्चरन् वक्त्रमुपैति नादः ।
स्थानान्तरेषु प्रविभज्यमानो वर्णत्वमागच्छति यस्स शब्दः ॥ इति ॥

The Rk Pratisakhaya-in Sikshapatala- says the same technique :

वायुः प्राणः कोष्ठमनुप्रदानं कण्ठस्य खे विवृते संवृते वा ।
आपद्यते श्वासतां नादतां वा बक्त्रीहायामुभयं वान्तरोभौ ॥
ता वर्णानां प्रकृतयो भवन्ति ॥ इति ॥

Thus having explained the system of sound production, Siksha-sastra explains the various places of incidence (sthana) the required effort (prayatna) instrument (causes) (कारण) etc. Thu having explained the production of various letters, it next deals with syllabic division.

Syllabication : Syllable, as a technical term, represents a vowel, or a vowel and consonant or a group of consonants with one vowel only. This is termed as *akshara* in Sanskrit.

Different opinions prevail regarding the syllabication of consonantal groups in a word. So naturally rules of syllabic division vary in some Siksha texts. For instance the word "Putra" is shown as putra; Putra; puttra. Similarly Mukta also is shown as Mu/kta, Muk/kta; Muk/kta. Some special and typical syllabic division relating to *yama, svarabhakti* and *anusvara* is discussed.

Time : In pronouncing Svaras or letters time is an essential factor. So Siksha texts discuss how to decide a letter as short, long, longer, shorter or medium.

Doubling : After dealing with time factor, important attention is paid to doubling the consonants. Normally final consonants are not doubled. But some Vedic branches have this final letter also doubled. Parisiksha, Vyasa-siksha, Varna, Ratna-dipika-siksha etc. deal with this phenomenon. Some Sikshas like Lomasi and Gautami clearly mention which letters are suceptible for doubling and which are not.

वर्णा विंशतिरेकश्च येषां द्विर्भाव इष्यते ।
प्रथमान्ता स्तृतीयाश्च यथविह शषसैस्सहः ॥ (लोमाशी शिक्षा)
द्वादशाक्षरं वर्जं ते ख छ ठ थ फ घढ ध झ भ च रहये चेति ॥
(गौतमी शिक्षा)

Light or Heavy pronunciation : Another important and interesting topic is the pronunciation of .and. in different positions.

Yajnavalkya says that य is to be uttered as ज in the beginning of a henistick, in the beginning of a word, in a consonantal group or after an Avagraha.

'व', in pronouns वः, वाम्, and in participles वा and वै are to be pronounced lightly i.e. लघूच्चारणम् ॥ But laghu-Amoghanandini Siksha does not accept this.

Siksha says that in a word, initial य or व is heavy (गुरु-उच्चारणम्) and hence is to be doubled. .is to be pronounced as ज. व and व at the end of a word are to be lightly pronounced i.e. लघूच्चारण.

Svarabhakti : Next topic is Svarabhakti. Regarding its pronounciation, some Siksha works give peculiar information.

Kesavi Siksha and Pratijna-sutras say that *svarabhakti* as a vowel is to be uttered as ए. Thus, the word घर्शतम् is to be pronounced as देरेशतम् ॥ शतवल्श as शतवलेशः ह्वार्षीत् as ह्वारेषीत् etc.

Lomasi-siksha says that *svarabhakti* is to be pronounced as अ.

Yajnavalkya-siksha and Manduki-siksha prohibit the defective pronounciation as ए ॥ And Manduki

siksha describes *svarabhakti* as of five types and is to be pronounced as अ or उ.

अकारं चाप्युकारं च विच्छिन्नं विवृतं तथा ।
करिणी किर्विणी, चैव हारिणी हारितेति च ।
तथा हंसपदा नाम पंचैताः स्वरभक्तयः ॥
(Slokas 101-104 or (last few verses in 9th section)

Abhinidhana : Abhinidhana is another topic that is much dwelt upon in Siksha works. Utterance of a word as a pressed one (पीडितः) or quite weakened (सन्नतरः) or lacking in breath and voice (हीनश्वासनादः) is commonly known as अभिनिधान ॥ Apisali-siksha-sutras and Panini-siksha sutras say that *sthanapidana* is of three types only. "तत्र स्पर्श यम वर्ण वायुरयः पिण्डवत् स्थानमभिपीडयति ।अन्तस्थ वर्णकारो वायुः दारुपिण्डवत् । ऊष्मस्वरवर्णकारो वायुरूर्णापिण्डवत् ॥ इति ॥

But Yajnavalkya-siksha classifies consonant groups into seven kinds and figuratively calls each combination respectively depending on the stress in utterance i.e. 1. an iron ball, 2. a ball of clay 3. a ball of flame, 4. a ball of wool, 5. a wooden ball, 6. a ball of air, and 7. a ball of thunder and explains the groups with their utterances as—

अथ सप्तविधाः संयोगपिण्डाः । अयस्पिण्डो दारुपिण्ड ऊर्णापिण्डो ।
ज्वालापिण्डो ज्वलापिण्डो मृत्पिण्डो वायुपिण्डो वज्रपिण्डश्चेति ॥
यमान् विद्यात् अयस्पिण्डान् सान्तस्थान् दारुपिण्डवत् ।
अन्तस्थं यमवर्जं तु ऊर्णपिण्डं विनिर्दिशेत् ॥
ज्वालापिण्डान् स नासिक्यान् सानुस्वारांस्तु मृण्मयान् ।
सोपध्मान् वायुपिण्डास्तु जिह्वामूलेतु वज्रिणः ॥ इति ॥

Anusvara : Anusvara is another peculiar letter which is treated as a vowel at times and also as a consonant. Some call it *ranga* or *rakta*. Some authors accepted it as a pure nasalized vowel whereas some others as a nasal appended to vowel. Different Sikshas give various intepretations justifying anusvara either as vowel or a consonant.

Accent : Accent is the life and breath of Veda. So every *Siksha* work deals with this topic as it pertains to its Vedic branch. As far as Rik, Yajus, and Atharva Veda are concerned, they accept mainly *Udatta, anudatta,* and *svarita* as the chief accents. But Samaveda accepts seven notes called षडज, ऋषभ, गान्धार, मध्य, पञ्चम, धैवत and निषाद. The first two are the variations of *anudatta;* the next two are of *udatta* and the remaining three are of *svarita* accents.

All the Samaveda-siksha works deal with these seven while the other *Siksha* works deal mainly with the three primary accents viz. *udatta, anudatta* and *svarita* some *Sikshas* explain the indicative of *svara* by moving the right hand.

Quality : Some *Siksha* works like Kalanirnaya-siksha devote themselves quality of vowels i.e. deciding which is a ह्रस्व, दीर्घ or दीर्घतर and प्लुत etc.

Some Sikshas deal with वृत्ति only such as द्रुत, विलम्बित etc.

Some other Sikshas like Bharadvaja-siksha enumerate only words which are very similar, and unless much care and keen observation is bestowed, they are likely to be mis-spelt.

Some Siksha works explain the type of food to be taken by one who intends to become a Vedic scholar.

Thus all these topics, which are much concerned with pronunciation of Vedic mantras are the subject matter of Siksha Sastra.

Now, before concluding this article let us have a glance on the individual Vedic Siksha works. Benaras Hindu University published a work "Siksha Sangraha" wherein some 85 Siksha texts are grouped. Still some more Siksha texts, nearly about 40 (unpublished) are found lying in various libraries.

To sum up a few of the available Sikshas—

1. स्वरव्यञ्जनशिक्षा and समानशिक्षा belong to Rgveda.
2. याज्ञवल्क्यशिक्षा, वासिष्ठी शिक्षा, गौतमी शिक्षा etc. belong to शुक्लयजुर्वेद ।
3. चारयणी शिक्षा, भारद्वाजशिक्षा, व्यास शिक्षा, सर्वसम्मतशिक्षा etc. belong to कृष्णयजुर्वेद ।
4. Narada Siksha, Lomasi Siksha etc. belong to सामवेद ।
5. Manduki Siksha is the only important one among the अथर्ववेद शिक्षा works.

Having studied the structure of Siksha works. now let us examine how it helps a modern non Vedic scholar or what is its relevance to the modern world or the significance of Siksha literature.

Before examing this aspect, we have to know the subject matter of Siksha literature. Almost all basic works contain the same material such as

1. Production of speech sounds (वर्णराशि), their places of articulation, efforts, etc.
2. Syllabication (स्वराक्षरत्वम्)

3. Time ह्रस्व, दीर्घ प्लुतोच्चारणकालः
4. Doubling of certain consonants वर्णा विंशतिरेकश्च येषां द्विर्भाव इष्यते etc. (Lomasi Siksha).
5. Light or heavy pronunciation (लघु-गुरूच्चारणं)
6. Svarabhakti,
7. Abhinidhana
8. Anusvara
9. Accents
10. वृत्ति-दृत, विलम्बित, समान Besides these some Siksha works tell how to indicate *svara* through the movement of hand. Some works teach the nature of diet it (food) that is to be taken by a student of Vedic study.

The rules and regulations pertaining to the above material, the knowledge of which is essential for the recitation of Vedic mantras of one's own branch of Veda are rigidly fixed and rigarously implemented.

The society at large, observed this string of expression or pronunciation in chanting Vedic mantras but observed some relaxation in their routine work. याज्ञिकाः यज्ञेकर्मणि नापभाषन्ते. This relaxation read to wrong pronunciation such as यर्वाणस्तर्वाण etc.

In course of time, the common man's language had undergon a definite change, and the corrupt pronunciation gained currency and thus established itself as an independent local language different from Sanskrit. This is the main reason, in every regional language, today we find hundreds and thousands of words derived from Sanskrit but differing in their external structure. For example *putra as putta*.. as Janna etc.

So now if we study the phonology of these local languages, together with the *Sikshas*. we can estimate the nature and extemt of change that the original Vedic Sanskrit has undergone. This is another important fruit of Siksha study.

Another significant utility is identification of that particular branch of Veda which was studied or recited in that particular area. When we identify the Siksha, related to that particular regional language, we can find out the branch of Veda also. Thus it helps us to unearth the lost Vedic branches.

An extensive and critical study of Siksha literature enables us to solve many phonetic riddles left unsolved.

Thus today no linguist or phonetician can do full justice to his field without a thorough knowledge of Siksha literature. Besides the above significant results, we can conclude this article with the following observations.

To put in the words of Siddheswaravarma, the study of Siksha literature reveals -

1. That the phonetic observations of Indian sages and grammarians are not fanciful but sound and accurate.
2. The language dealt in these works is quite a living language of the day.
3. The accuracy of Indian phoneticians regarding the pronunciation of Sanskrit can generally be correlated by (1) phonetic structure of Sanskrit specially, *sandhi.* (2) The evidence of inscriptions, and many local living dialects.
4. These phonetic observations reveal how Indo-Aryan language differs from Avesta and other IE languages.
5. These works help us in identifying the region where a particular Vedic branch is prevalent. The present regional languages, their phonology and morphology are much similar to that Siksha text of that branch of Veda prevalent in that region.
6. And finally, a comparative and relative study of Siksha works with the phonology and morphology of languages like Nepali, Bhutani, and I.E. languages, reveals that Sanskrit influenced almost all the Eastern and Western languages. And thus the study of Siksha literature helps in bringing an educative unity among the world languages and thus paving way to global unity.

* * *

VAS- 1-2

व्याकरणशास्त्रप्रयोजनानि

श्री के ए कृष्णमाचार्य
विशाखपट्टणम्

वेद भारतीयार्षसस्कृते मूलभूत निधानम् । तस्मिन् आर्षसस्कृत्यङ्ग भूता आर्षधर्मा अनेके प्रतिपादिता वर्तन्ते । तस्या सस्कृते सरक्षणाय वेदस्य परिरक्षणमवश्यकर्तव्य भवति । तत्र एकस्यापि वर्णस्य स्वरस्य वा लोपे विपरिणामे वा उद्दिष्टार्थो न बोध्यते । यदि एकदा तादृशलोपो वा विपरिणामो वा सम्भवति तदा कालक्रमेण मानवाना बुद्धेरनिश्चितत्वेन हेतुना स बहूना लोपाना विपरिणामाना च मार्गदर्शको भविष्यति । तेनास्माक प्राचीनार्षविज्ञानस्य नाशो भविष्यति । सस्कृतिश्च परिभ्रष्टा भविष्यति । अता वेदस्य यथावस्थितेन रूपेण सरक्षण वेदविज्ञानस्य प्रसारण चावश्यकर्तव्यम् ।

वेदपाठस्य वेदविज्ञानस्य च यथायथमवगमनार्थ समुद्भूतानि शास्त्राणि वेदाङ्गानीत्युच्यन्ते । तेष्वन्यतम शास्त्र व्याकरणम् । प्रकृतिप्रत्ययादिविभागप्रदर्शनपूर्वक साधुशब्दप्रतिपादक शास्त्र व्याकरणम् । अर्थविशेषेषु शब्दस्वरूपविशेषाश्च बोधयति व्याकरणशास्त्रम् ।

वैदिकभाषा लोकिकभाषा चेति द्विविधा परिगण्यते सस्कृतभाषा । कानिचन व्याकरणानि केवल वेदिकभाषाविशेषान् लक्ष्यीकृत्य विरचितानि । तानि वेदे प्रतिशाखमुद्दिश्य विरचितानीति कृत्वा प्रातिशाख्यशब्देन व्यवह्रियन्त । कानिचित् व्याकरणानि केवल लोकिकभाषा-मुद्दिश्य विरचितानि । अपराणि च वेदिकलाकिकभाषाद्वय-विरचितान्यासन् । पर तु तादृश व्याकरण पाणिनीयमवाद्योप-लभ्यते । तच्च पाणिनिकात्यायनपतञ्जलिभिर्विरचित सत् मुनित्रयव्याकरणमिति प्रसिद्ध विराजते, परमप्रमाणमिति सम्भाव्यते, वदाङ्गत्वन परिगण्यत च "सर्ववेदपारिषद हीद शास्त्रमिति" (2 1 58) पतञ्जलिनास्य व्याकरणस्य सर्ववेदसाधारणत्व प्रतिपादितम्।

भाषास्वरूपज्ञानेन वेदपाठस्य, तदर्थज्ञानेन वेदविज्ञानस्य च सरक्षण सुशक भवति । अत एव वेदभागेष्वपि तत्र तत्र भाषास्वरूपविवेचनसम्वन्धिन तदर्थविवेचनसम्बन्धिनश्च विषया परामृष्टा दृश्यन्ते ।

व्याक्रियन्त= असाधुशब्दभ्य साधुशब्दा प्रकृति-प्रत्ययादिप्रदर्शनपूर्वक पृथक्कृत्य ज्ञाप्यन्ते येनेति व्युत्पत्त्या साधुशब्दबोधकशास्त्रत्व व्याकरणत्वमिति लक्षण फलितम्। लक्ष्यलक्षणे व्याकरणमित्युक्तवता महाभाष्यकारेणापि लक्ष्यगतसाधुत्वलक्षक शास्त्र व्याकरणमिति प्रत्याय्यते। साधुत्वज्ञानविषया सेषा व्याकरणस्मृति इत्युक्तवता भर्तृहरिणापि तथैव सूचितम् ।

व्याकरणशास्त्रप्रयाजनप्रस्तावे प्रथमत वेदसरक्षण

व्याकरणाध्ययनस्य प्रयोजनमित्युक्त्वा भगवता पतञ्जलिना । तदनन्तरमन्यान्यपि प्रयोजनानि विवृतानि यान्यत्र सक्षिप्य विव्रियन्ते । तानि स्थूलश षोढा वर्गीकृत्यावधारण कर्तु शक्यन्ते (1) भाषास्वरूपपरिज्ञान (2) तदर्थविज्ञान (3) माक्षफलावाप्ति (4) धर्मावाप्ति अथवा स्वर्गप्राप्ति (5) व्यवहारकाशल्यम् (6) प्रतिष्ठालाभ अथवा पराभवविरह इति ।

व्याकरणाध्ययनेन प्रकृतिप्रत्ययादिविभागज्ञानपुरस्सर भाषास्वरूप सम्यगवबुध्यते । तेन लोक अदृश्यमानाना वेदे एव श्रूयमाणाना अदुह, उद्राभ च निग्राभ च इत्यादीनामपि प्रयोगाणा साधुत्व ज्ञायते येन तेषा प्रमादपठित-पाठ इति भ्रमो नोदेति । तन वदपाठस्य यथायथ सरक्षण भवति। अन्यथा तादृशाना प्रमादपठितत्वसम्भावनया कश्चित तत्सस्करणस्यापि यतत यन पाठविच्छित्तिर्भवत् ।

किञ्च वेदे प्रकृतियागपूपयुज्यमानेषु मन्त्रषु प्रकृतिवद्विकृति कर्तव्या इत्यतिदशानुसार केषाचित्पदा-नामुद्दिष्टविभक्तयन्तरूपाण्यभ्यूह्य प्रयाग कर्तव्य। यथा अग्नये त्वा जुष्ट निर्वपामीति प्रकृतियागाक्तमन्त्र सूर्यदेवताक विकृतियागे सूर्यादेवताक जुष्ट निर्वपामीति पठनीय। व्याकरणज्ञानाभावे इकारान्ताग्निशब्दस्य चतुर्थ्यन्त अग्नय इति स्थितऽपि सूर्यशब्दस्याकारान्तत्वेन तस्य चतुर्थ्यन्त सूर्यायेति भवतीति भदानवगम अग्नये इत्यस्यानुकरणेन अन्यथा प्रयोग कर्मणा वगुण्यमापद्यत । तनाभिमतार्थसिद्धि न सभवति ।

किञ्च स्वरता वर्णता वा मिथ्याप्रयुक्त शब्द उद्दिष्टार्थ न प्रत्याययति प्रत्युत विपरीतार्थमपि प्रत्याययेत्। अस्मिन् विषय तैत्तिरायसहिताया विवृत कश्चन वृत्तान्त उदाहरणतया प्रदर्शित । पुरा यदा त्वष्टु कुमार विश्वरूपमिन्द्रो जघान तदा कुपित त्वष्टा इन्द्र हन्तु समर्थ पुत्रमन्य लब्धु किञ्चिदभिचारहाम प्रारब्धवान् । तस्मिन् ऋत्विजा अग्निदेवतामुद्दिश्य स्वाहन्द्रशत्रुर्वर्धस्वति मन्त्र अभ्यूह्य पठित । तत्र इन्द्रस्य शत्रु शातयिता इति षष्ठीसमासार्थोऽभिप्रत । पर तु तत्पद बहुव्रीहिसमासस्वरयुक्त-माद्युदात्तमुच्चरितमिति हतुना इन्द्र शत्रु शातयिता यस्येत्यर्थ प्रत्याययत् । तदनुसारण जात पुत्र, इन्द्रेण हत । अत वद शब्दा साधस्वरयुक्ता प्रयाक्तव्या । साधुस्वरज्ञान च व्याकरणाधीनमव । एवमव वणता दुष्टा अपि शब्दा विपरीतार्थान् कल्पयेरन । तस्मिन विषय अत्र काचन लोकाक्तिरुदाहियते - "यद्यपि बहुनाधीषे तथापि पठ पुत्र व्याकरणम । सकल शकल मा भूत अश्वाऽस्व सकृत शकृत" इति । सकल अश्व, सकृत इत शब्दाना स्थान शकल, अस्व, शकृत इति शब्दाना प्रयाग विपरीतार्थस्फुरण स्पष्टमव खलु ।

किञ्च क्रतमध्य अपशब्दप्रयाग प्रायश्चित्तीयेष्टि विधीयत। अत तत्र अपशब्दा न प्रयाक्तव्या । तस्मात् वदविहितकर्मानष्ठान प्रति साधशब्दज्ञानमावश्यकम । तदर्थ व्याकरणमध्ययमित्यक्त महाभाष्यकारण ।

(2) पदाथज्ञानमपि व्याकरणस्य प्रयाजन भवति । व्याकरणाध्ययनन पदार्थविषय सन्दहा न जायत । यथा स्थूलपृपतीम अनड्वाहीमालभतति याज्ञिकाना पाठ स्थूलपृषतीशब्द पूर्वपादान्तादात्तस्वरण निस्सन्दह स्थूलानि पृषन्ति यस्या इति बहुव्रीह्यर्थमव प्रत्यति स्वरपरिज्ञानवान वेयाकरण । न तु स्थूला चासा पृषतीति कर्मधारयस्याथम्। किञ्च -

यदधीतमविज्ञात निगदेनेव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥

इत्यस्मिन निन्दार्थवादवाक्य अर्थज्ञानहीनमध्ययन निष्प्रयाजन भवतीति प्रतिपादितम् । अत अध्ययनस्य साफल्यसिद्धयर्थमर्थज्ञानमप्यावश्यकमव । तच्चार्थज्ञान व्याकरणसहायन भवति।

(3) चत्वारिशृङ्गा चत्वारि वाकपरिमिता पदानि उतत्व पश्यन सक्तुमिव तितउना इति चतस्र ऋच अन्तता व्याकरणज्ञानस्य शब्दब्रह्मप्राप्तिरूप परमपुरुषा-र्थमवगमयन्ति ।

(4) स्वर्गफलावाप्ति अथवा धर्मरूपपुरुषार्थावाप्ति व्याकरणज्ञानन लभ्यत इत्युच्यत । ब्राह्मणन निष्कारणा धर्म षडङ्गा वेदोऽध्येया ज्ञेयश्चति विधि स्मर्यते । अत्र वेदाध्ययनेन साक षडङ्गानामप्यध्ययन विधीयत । प्रधान च षट्स्वङ्गपु व्याकरणम्, प्रधान च कृतो यत्न फलवान्

भवति' इति पतञ्जलिनोक्तत्वेन व्याकरणाध्ययन विना विहितधर्मो न प्राप्यते इति ज्ञायते । अय विधि व्याकरणाध्ययनस्य तकमपि भवति । किञ्च व्याकरणाध्ययन कृत्वा शब्दाना साधुत्वस्मरणपूर्वक प्रकृतिप्रत्ययविभागज्ञानेन तदर्थज्ञानपूर्वक च य अर्थविशेषु शब्दविशेषान् प्रक्षड्क्ते स परत्र जय प्राप्नोति इत्युक्तम् ।

एक शब्द सम्यग् ज्ञात शास्त्रान्वित सुष्ठु प्रयुक्त स्वर्गे लोके कामधुग् भवतीत्यनन व्याकरणज्ञानपूर्वक-साधुशब्दप्रयोगे स्वर्गफलावाप्तिर्भवतीति बोध्यते । साधुशब्दज्ञानस्य द्वा मार्गो वर्तेत कोशादिषु प्रतिपदपाठ व्याकरणाध्ययन चेति। तत्र व्याकरणाध्ययन लघूपाय ।

(5) व्यवहारे काशल्य च व्याकरणस्य प्रयोजन भवति । दशम्युत्तरकाल पुत्रस्य जातस्य नाम विदध्यात् घाषवदाद्यन्तन्तस्थ त्रिपुरुषानुगमनरिप्रतिष्ठितम् । तद्धि प्रतिष्ठिततम भवति । द्व्यक्षर चतुरक्षर वा नाम कृत कुर्यान्न तद्धितमिति नामकरणविषये याज्ञिका पठन्ति । तथा कर्तु घोषान्तस्थवर्णाना कृदन्ततद्धितान्ताना च परिज्ञानमावश्यकम् । तच्च व्याकरणाध्ययनेनैव लभ्यते। व्याकरणज्ञानेन प्रकृतिप्रत्ययार्थविशेषान् पदानामर्थविशेषाश्च ज्ञात्वा य व्यवहरति तस्य सर्वत्र जयो भवतीत्यपि वक्तु शक्यते ।

(6) प्रतिष्ठावाप्ति पराभवश्च व्याकरणज्ञानेन सम्भवत इत्युच्यते । अस्मिन् सन्दर्भे "तेऽसुराहेऽलयो हेऽलय इति कुर्वन्त परा बभूवु । तस्माद् ब्राह्मणेन न म्लेच्छितवै" इति ब्राह्मणग्रन्थस्थ वाक्यमुदाहृतम् । पुरा राक्षसा हे[3] हे[3] अरय इति प्रयोक्तत्वे हेऽलयो हेऽलय इति अपशब्द प्रयुज्य पराभूता इति वृत्तान्तोऽत्र निर्दिश्यते । व्याकरणाध्ययनेन साधुशब्दज्ञानवतस्तादृशपराभवो न भवतीति सूच्यते । किञ्च शिष्येण विप्रोष्य "अभिवादये भारद्वाजसगोत्र कृष्णशर्माह भो इतिवत् स्वनामगोत्रोच्चारणपूर्वक गुरो पादाभिसग्रहण कर्तव्यमिति, तदा गुरुणा "आयुष्मानेधि कृष्णवर्म३न्" इत्येवरीत्या नामान्ते प्लुतोच्चारण कृत्वा प्रत्यभिवादवाक्य (आशीर्वचनवाक्य) प्रयोक्तव्यमिति, स्त्रिय उद्दिश्य अभिवादनसमये अयमह नमामीति नामगोत्रवर्जित वाक्य प्रयोक्तव्यमिति च व्यवहारनियमोऽस्ति । यदि गुरु प्रत्यभिवादे नामान्ते प्लुत नोच्चरति तादृश प्रति अभिवादनसमये स्त्रीष्विवायमह नमामीत्येव वदति शिष्य । अभिवादनसमये गुरो स्त्रीसाम्यकल्पन तस्य पराभव एव भवति । अत व्याकरणाध्ययनेन तादृशनियमा ज्ञातव्या ।

किञ्च यो वेदवाच पदश स्वरश अक्षरशश्च व्याकरणसस्कारपूर्वकमुच्चरति स आर्त्विजीनो भवतीत्युक्तम्। आर्त्विजीन इति प्रतिष्ठा लभते । विद्वान् यजेत, विद्वान् याजयेत् इत्युक्तरीत्या स यजनयाजनयोरधिकारी भवति । वेदार्थपरिज्ञातेवात्र विद्वानिति परिगण्यते । वेदार्थपरिज्ञान च व्याकरणाधीनम्।

सु देवोऽसि वरुण यस्य ते सप्त सिन्धव ।
अनुक्षरन्ति काकुद सूर्म्य सुषिरामिव" ॥

इतीय वरुणस्तुतिरूपा ऋक् व्याकरणज्ञानसम्पूर्ण । वरुण न कदापि अपशब्दप्रयोग कृतवानिति कृत्वा तस्य सुदेव अथवा सत्यदेव इति प्रथा सजाता इत्यय वृत्तान्त सूचयति । सत्यदेवशब्दस्य सत्यशब्देन साधुशब्दप्रयोगेन प्रकाशमान इत्यर्थ । तथा च साधुशब्दज्ञानेन तादृशी प्रतिष्ठा लभ्यते इत्यर्थोऽवगम्यते ।

एवरीत्या वेदरक्षणेन साकमन्यानि च कानिचन प्रयोजनानि व्याकरणाध्ययनस्य सूचितानि भगवत्पतञ्जलिना ।

एतान्येव प्रयोजनानि क्रोडीकृत्य "तस्मात् पवित्रात् सर्वस्मात् पवित्र जनबहुमतम् अधिगतचतुर्वर्गम् आत्मान कर्तुम् अध्येतव्य व्याकरणमिति" जयन्तभट्टेन न्यायमञ्जर्यामुक्तम् ॥

VAS - I-3

व्याकरणशास्त्रवैशिष्ट्यम्

श्री एस्. लक्ष्मीनारायणशास्त्री

पाडगट्लपल्ला

व्याकरणशास्त्रमुद्दिश्य किञ्चित्प्रस्तूयते । व्याकरणञ्च शास्त्रमिदं वेदाङ्गेषु आस्तिकदर्शनेषु च अन्तर्गतमेव । शिक्षा व्याकरणं छन्दः निरुक्तं ज्योतिषं कल्पः इत्येतानि वेदाङ्गानि । पाणिनीयं जैमिनीयं व्यासीयं कापिलं काणादमक्षपादीयम् इत्येतानि आस्तिकदर्शनानि । शिक्षायाः वेदस्य पदवर्णाद्युच्चारणनियमप्रकाशकतया वेदाङ्गत्वम्। व्याकरणस्य प्रकृतिप्रत्ययादिविभागप्रतिपादनपूर्वकं यथास्थितस्वरूपस्थापकतया वेदाङ्गत्वम् । छन्दश्शास्त्रस्य वेदस्य मन्त्राणां वर्णन्यूनत्वाधिक्यदोषपरिहारेण स्वरूपसंरक्षकतया वेदाङ्गत्वम् । निरुक्तशास्त्रस्य वेदवाक्यगततत्तत्पदार्थनिर्णायकतया वेदाङ्गत्वम् । ज्योतिश्शास्त्रस्य कालस्वरूपादिनिर्णायकतया कर्मोपयोगित्वेन वेदाङ्गत्वम्। कल्पशास्त्रस्य तत्तन्मन्त्रैः कर्तव्यतत्तदर्थप्रतिपादकतया वेदाङ्गत्वम् । व्याकरणं पूर्वमीमांसा उत्तरमीमांसा सांख्यं द्विविधतर्कशास्त्रम् इत्येतानि दर्शनानि । व्याकरणस्य लौकिकशब्दविभागप्रतिपादनेन वर्णव्यत्ययवर्णलोपादिदोषपरिहारकतया दर्शनाङ्गत्वम् । मीमांसाशास्त्रस्य सहस्राधिकरणात्मकतया अनेकन्यायप्रतिपादकत्वेन दर्शनाङ्गत्वम् । वेदान्तशास्त्रस्य उपनिषदर्थप्रतिपादकत्वेन जीवब्रह्मादिस्वरूपबोधकत्वेन दर्शनाङ्गत्वम् । सांख्यशास्त्रस्य प्रकृतिपुरुषतत्त्वप्रतिपादनेन दर्शनरूपत्वम् । तर्कशास्त्रस्य पदार्थतत्त्वपरिशोधकतया दर्शनरूपत्वम् ।

> "शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा ।
> कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः ॥
> "पाणिनेर्जैमिनेश्चैव व्यासस्य कपिलस्य च ।
> कणादस्याक्षपादस्य दर्शनानि षडेव हि ॥"

इति च अभियुक्तोक्तिः । तथा च व्याकरणस्य वेदाङ्गत्वं दर्शनरूपत्वञ्च निर्णीतमेव । तथा व्याकरणमूलभूतस्य अक्षरसमाम्नायस्य तन्मूलकस्य व्याकरणस्य च स्वरूपसम्यग्ज्ञाने सर्ववेदपारायणजं पुण्यं फलम्' इति, व्याकरणमेव उपक्रम्य "वेदानां वेदः" इति छन्दोगश्रुतिरपि व्याकरणस्य अभ्यर्हिततरत्वं प्रतिपादयति।

व्याकरणावश्यकता

व्याकरणञ्च शास्त्रमिदं व्याक्रियन्ते शब्दाः अनेनेति व्युत्पत्त्या सर्वेषां वैदिकलौकिकशब्दानां प्रकृतिप्रत्ययादिविभागेन साधुत्वानुशासकम् । यथा 'रामः" इति शब्दे प्रयोक्तव्ये रम्धातुः, घञ्प्रत्ययः, उपधावृद्धिः, सुप्रत्ययस्थानिकरुत्वविसर्गौ इति स्वरूपपरिज्ञातुः रामः

इति शब्दस्यैव तत्रार्थे साधुत्वम् । न रम, रिम, रमा इत्यादीना तत्रार्थे साधुत्वमिति ज्ञान नान्तरीयकतया सम्पद्यते एव । एवविधप्रकृतिप्रत्ययादिविभागज्ञानेन शब्दप्रयोक्तु "एकश्शब्द सम्यग्ज्ञात सुष्ठु प्रयुक्त स्वर्गे लोके कामधुग्भवति" इति श्रुत्या सर्वकामदोग्धृत्व प्रतिपादितमेव।

तथा 'उत त्व पश्यन्न ददर्श वाचमुतत्व शृण्वन्न शृणोत्येनाम् । उतो त्वस्मै तन्व विसस्रे जायेव पत्य उशती सुवासा' इति निरुक्तमपि वाग्वेदी वैयाकरणाय असवृत स्वाङ्गानि प्रकृतिप्रत्ययादीनि सम्यक् प्रदर्शयति इति प्रतिपादनेन वैयाकरणस्य प्रकृतिप्रत्ययादिसम्यक्ज्ञानेन प्रशस्ततरत्व प्रतिपादयति ।

लोके बुद्धिस्थविषयपरिज्ञापनाय चित्रलेखनादीना प्रयासभूयिष्ठत्वेन तत्तच्छब्दप्रयोगद्वारा बुद्धिस्थविषय-परिज्ञापन क्रियते । तत्र च असाधुशब्दप्रयोगापेक्षया साधुशब्दप्रयोगाद् अर्थावगते, धर्मविशेषोत्पत्तश्च साधुशब्दप्रयोगोऽपेक्ष्यते । श्रौतस्मार्तादिकर्मस्वपि सर्वत्र साधुसस्कृतशब्दप्रयोगेण कर्मसाद्गुण्य तत्तद्देवताप्रीतिश्च अवश्य जायते एव । वैदिककर्मसु प्रमादादिना असाधुशब्द-प्रयोगे कर्मणो वैगुण्य, तत्परिहाराय सारस्वतीयादिप्रायश्चित्ती-येष्टिविधानञ्च श्रूयते एव । तथा नित्यनैमित्तिककाम्य-कर्मस्वपि साधुसस्कृतशब्दप्रयोगद्वारा तत्तद्देवताप्रीतिश्च यथाभिमत सम्पद्यते एव । यथा लोके मानवा बहुभाषा-भिज्ञा अपि स्वगृहे स्वेच्छया सम्भाषणे स्वीयदेशभाषापदान्येव उपयुञ्जते, विदेशस्था अपि माणवका नित्यकाम्यकर्म-व्यवहाराय तत्तद्देशभाषाव्यवहारेऽपि स्वीयाभिजनदेशभाषा-व्यवहारिपुरुषदर्शनेन प्रीत्या आत्मीयत्वञ्च प्रत्यभिजानन्त्येव, तथा देवताप्रीत्यर्थ क्रियमाणनित्यनैमित्तिककाम्यकर्मसु देवाना सर्वभाषाभिज्ञत्वेऽपि सस्कृतभाषाप्रियत्वेन सस्कृतेन नित्यनैमित्तिककाम्यकर्म निर्वोढु आप्तप्रियतमा देवा स्वाभीष्ट फलमनायासेन सम्पादयन्ति । ततश्च माणवकान्तरापेक्षया सस्कृतसाधुशब्दप्रयोक्तु फलविशेषोत्पत्तिश्च सम्पद्यते एव । ततश्च साधुशब्दप्रयोगपूर्वकधर्मविशेषोत्पत्तये साधुसस्कृतशब्दप्रयोगपूर्वकतत्तद्देवताप्रीतये च साधुशब्दपरिज्ञानाय व्याकरणमत्यन्तादरणीयमेव । अपि च वेदरक्षा व्याकरणशास्त्रमात्रायत्तेव । वेदे **'गृभ्णामि ते'** इत्यादिमन्त्रेषु गृभ्णामि इति पद दृष्ट्वा **अवैयाकरण** लौकिकभाषासस्कारानुरोधेन गृह्णामि इत्यस्यैव **साधुत्व,** न तु गृभ्णामि इत्यस्य इति धिया गृभ्णामि इति **वेदपाठ** गृह्णामि इति रूपेण सस्कुर्यात् । **वैयाकरणस्तु** "हृग्रहोर्भश्छन्दसि" इति सूत्रेण वेदे गृभ्णामि इत्यस्य साधुत्व जानीते । न तु पाठ विपरिवर्तयति । तथा च वेदरक्षापि व्याकरणशास्त्रमात्रायत्तेव। एवविधबहुप्रयोजनापेक्षया च व्याकरण शास्त्रमत्यन्तादर्तव्यमेव।

शास्त्रोद्धारः

शास्त्राणामुद्धरण नाम अध्ययनाध्यापनक्रमेण वर्धनमेव । तच्च आस्तिकमहाशयै देवतानुग्रहेण अवश्यमादर्तव्यमेव । 'ब्राह्मणेन निष्कारणो धर्म षडङ्गो वेदोऽध्ययो ज्ञयश्च' इति श्रुत्या फलविशेषानपेक्षयैव षडङ्गपरिपुष्टवेदस्य अध्ययनमध्यापन, वेदार्थस्य सम्यग्ज्ञान च अवश्यसम्पाद्यत्वेन प्रतिपाद्यते । वेदार्थस्य सम्यग्ज्ञानञ्च वेदाङ्गतदितरदर्शनसहकारेणैव भवतीति वेदस्य तदङ्गाना दर्शनानाञ्च अध्ययनमध्यापनञ्च अवश्यकर्तव्यत्वेन प्रतिपाद्यते। पूर्वकाले एकशताब्द्या पूर्व फलविशेषानपेक्षयैव स्वत एव वेदतदङ्गदर्शनाध्ययनाध्यापनेषु लोक प्रवृत्त आसीत् । अद्यत्वे तु 'वेदमधीत्य त्वरिता वक्तारो भवन्ति, वदान्नो वैदिकाश्शब्दास्सिद्धा लोकाच्च लौकिका, अनर्थक व्याकरणम्' इति । तेभ्य एव विप्रतिपन्नबुद्धिभ्य अध्येतृभ्यस्सुहृद्भूत्वा आचार्य उपदिशति - "इमानि प्रयोजनानि । अध्येय व्याकरण" मिति । महाभाष्य-कारोक्तदिशा लौकिकजीविकानिर्वहणाय या काचिल्लौकिकविद्या अभ्यस्ता चेल्लौकिकजीविकानिर्वाहो भविष्यत्येव । किमर्थ वेद, तदङ्गदर्शनाद्यध्ययनमिति विप्रतिपन्नबुद्धिकलोके वेदतदङ्गदर्शनानामध्ययनाध्यापनक्रमेण वेदतदङ्गदर्शनानामध्ययनाध्यापनक्रम प्रयत्नपूर्वकसाध्यत्वदशा मापन्न । तत्साधनञ्च न केवलपौरुषमात्रसाध्यम् । अपि तु देवतानुग्रहपूर्वकपौरुषसाध्यमेव । पूर्वम् र्लाम, पीठिकापुरम्, विजयवाटिका प्रभृत्यास्तिकमहाशयाधिष्ठितस्थानै वेदानामभिवृद्धि प्रासाध्यत । अद्यत्वे तु तादृशपोषक-

महाशयानामभावेन अतिक्षैण्यमापादितानि शास्त्राणि । अध्ययनकाले यत्किञ्चित्पारितोषिकप्रदानस्य वदान्यशेखरे प्रतिज्ञातत्वेऽपि तावन्मात्रेण भविष्यत्काले जीविकानिर्वाहो नेव कर्तु शक्यत इति धिया शास्त्राध्ययने प्रवृत्तिर्नैव सम्पद्यते । ततश्च शास्त्राध्ययनाध्यापनपरिपाटीस्थापन केवल भगवदनुग्रह, तदालम्बिमहाशयपुरुषप्रयत्नसाध्यमेव। तद्यथा केचिद्बालका एव मन्यन्ते । लाकिकविद्यासस्थासु वा सस्कृतविद्यासस्थासु वा प्रविश्य, 'विद्याप्रवीण', 'भाषाप्रवीण', 'शिरोमणि', 'विद्वान्' 'आचार्य' प्रभृतिपरीक्षासु उत्तीर्णता यदि सम्पाद्यते, तदा (उन्नतपाठशाला) कलाशालादिषु अध्यापकपदवीलाभेन जीविका निर्वोढु शक्यते इति धिया तत्राध्येतुमेव प्रयतन्ते । तेश्च न सम्पूर्णशास्त्रमधीयते । पाठ्यप्रणालिकानिवेशितभागा एव यथाकथञ्चित् अधीयन्ते। अधीताश्च अध्यापनोपयोगितया नाधीयन्ते । अतिक्लेशन योग्यतापत्राणि सम्पाद्यन्ते । तादृशावकाशस्य च सर्वेषामभावेन केषाञ्चिदेव सत्त्वेन शास्त्राध्ययने सर्वे न प्रवर्तन्ते । अतश्च समग्रशास्त्राध्येतृणा समग्रसुस्थिरजीविकाप्रदानप्रतिज्ञा, तन्निर्वाहश्च अवन्ध्य आचर्यते यदि तदा समग्रशास्त्राध्ययने प्रवृत्तिरवश्य जायेतैव । अद्यत्वे तिरुपतितिरुमलाधीश्वर श्रीवेकटश्वरस्वामिप्रेरणानुग्रहभाजने आस्तिकमहाशयै वेदनिष्णातेभ्य प्रतिमास एकसहस्ररूप्यकान्यूनतया पारितोषिकप्रदानेन वेदस्याभिवृद्धि सरक्ष्यते, तथा आवश्यकतानुसारेण शास्त्रपरीक्षा सस्थाप्य निर्णीत-शास्त्रपरीक्षासु उत्तीर्णेभ्य शास्त्रपण्डितेभ्योऽपि तत्तद्देवस्थानेषु सहस्रान्यूनतया पारितोषिकप्रदान यदि प्रतिज्ञायेत तदा शास्त्राणामध्यय ापनञ्च सुस्थापित भविष्यत्येव । ते च शास्त्रपण्डिता शास्त्राध्येतृणा सद्भावे शास्त्राध्यापन कुर्यु शास्त्राध्येत्रभावेऽपि शास्त्राध्ययनोपयोगिकाव्यनाटकादि-सस्कृतग्रन्थान् अध्यापयेयु । यदि तादृशाध्येतारोऽपि न लभ्यन्ते, तदा रामायण, भागवत, भगवद्गीताप्रभृतिलोक-योगक्षेमविधायकग्रन्थाना पारायण कुर्यु । वेदाध्ययनाध्यापनवत् रामायणप्रभृतिग्रन्थपारायणमपि भगवत्प्रीतिसम्पादकतया लोकयोगक्षेमनिर्वहणाय अकुण्ठित प्रभवत्येव ।

अताऽवश्य देवस्थानेषु निर्णीतशास्त्रपरीक्षायामुत्तीर्णाना शास्त्रपण्डितानामपि वेदविद्वत्साम्यन मासकपारितोषिकप्रदानन श्रीवेङ्कटश्वरस्वामिप्रेरणाप्रसादावलम्बिभिरास्तिक-महात्मभिरनुगृह्य शास्त्राणाम् अध्ययनाध्यापनरीति यथापूर्व साधनीया इति मदीया विभावना ॥

श्रीपादवशसम्भूतो लक्ष्मीनारायणाभिध ।
स्वाशय विवृणोत्यत्र श्रीमद्भि परिशील्यताम् ॥

VAS - I-4

ज्योतिश्शास्त्रस्य वेदाङ्ग.त्वम्

श्री मधुर कृष्णामूर्तिशास्त्री
राजमहन्द्रवरम्

**ज्योतिश्शास्त्रमिद पुण्य प्रत्यक्षमपि गोपितम् ।
चन्द्रार्कौ साक्षिणौ तत्र श्रौतस्मार्तादिसाधनम् ॥**

वेदास्तावद्यज्ञकर्मप्रवृत्ता
**यज्ञा प्रोक्तास्ते तु कालाश्रयेण ।
शास्त्रादस्मात् कालबोधो यतस्स्यात्
वेदाङ्ग त्व ज्यौतिषस्योक्तमस्मात् ॥**

**शब्दशास्त्र मुख ज्यौतिष चक्षुषी
श्रोत्रमुक्त निरुक्त च कल्प करौ ।
या तु शिक्षास्य वेदस्य सा नासिका
पादपद्मद्वय छन्द आद्यैर्बुधै ॥**

**वेदचक्षु किलेद स्मृत ज्यौतिष
मुख्यता चाङ्गमध्येऽस्य तेनोच्यते ।
सयुतोऽपीतरै कर्णनासादिभि
चक्षुषाङ्गेन हीनो न किञ्चित्कर ॥**

एवमादिप्राचीनाचार्यवर्यवचनपर्यालोचनया ज्योतिश्शास्त्र वेदपुरुषस्य चक्षुरङ्ग तया निरूपितम् ॥

''वेदास्तावद्यज्ञकर्मप्रवृत्ता '' इत्यादिशास्त्रप्रबन्धकथनेन ''ज्ञानोपासनाकर्मप्रभेदात् श्रुतिस्त्रैकाण्डिकी'' ति लोकप्रसिद्ध ज्ञानापासनयारुत्तमात्तमाधिकारिवर्ग वाधिगतत्वात् सामान्यतस्तत्र तावत्कमप्रतिपादका वद एवात्र वेदशब्दन सङ्गृह्यत ॥

न चेतावता ज्ञानापासनकाण्डप्रतिपादका वेदा निरस्यत इति भ्रमितव्य कमणा ज्ञानप्रतिपादकत्वात ज्ञानकमणा कार्यकारणाभावेऽपि तण्डुलस्य पलालमिव ज्ञानस्य कर्म दूरान्वयी स्यादव ॥

अर्थादेतदुक्त भवति – भगवदुक्तफलेच्छारहितवेध-कर्मानुष्ठानादन्त करणशुद्धि । तत शुद्धसात्त्विकप्रकृति ततोऽनन्तर ज्ञानादय इति ॥

अन्यच्च 'न कर्मणामनारम्भात नेष्कर्म्य पुरुषाऽश्नुत'' ''कर्मणव हि ससिद्धिमास्थिता जनकादय इत्याद्यनेक-भगवद्वाक्याना तत्त्वावलाकनन कर्मणा जगद्बीजत्वात तत्कर्मानुष्ठानाद्युपायेन तदुच्छद एव निश्श्रेयसप्राप्ति । अस्मात्कारणादव ज्ञानापासनया कर्मकाण्डान्तर्भूतत्वकथ्पन न कश्चित् प्रतिबन्ध ॥ अत एव ''वदास्तावत यज्ञकमप्रवृत्ता'' इत्यत्र वदा इति बहुवचनप्रयागेण कर्मोपासनाज्ञानप्रतिपादका एव वेदा व्यपदिश्यन्त । ''यज्ञकर्मप्रवृत्ता'' इत्यनेन सहतुकयज्ञकर्मानुष्ठाने स्वर्गादिफलप्राप्ति। निर्हेतुक तु ज्ञानावाप्तिरिति प्राचामाशय ॥

श्रुत्यावेदिताना सहेतुकाना कर्मणामनुष्ठाने अर्हकालनिरूपणादेवास्य ज्योतिश्शास्त्रस्य वेदाङ्गत्वमङ्गीकृतम् ॥ तत्रापि मुख्याङ्गभूतचक्षुरिन्द्रियतया प्रामुख्यमुक्तम् ॥

एतादृश ज्योतिश्शास्त्र स्कन्धत्रयात्मक भवति । तदुक्तम् -

त्रिस्कन्ध ज्यौतिष शास्त्र आद्य सिद्धान्तसज्ञितम् ।
द्वितीय जातकस्कन्ध तृतीय सहिताह्वयम् ॥ इति

त्रिस्कन्धात्मकेऽस्मिन् प्रथमो भागस्सिद्धान्तभाग । द्वितीयो जातकस्कन्ध । तृतीयस्सहिताभाग । तत्र स्कन्धत्रयमध्ये सिद्धान्तभाग गणितविषयक । अवशिष्टभागद्वय फलितविषयकम् ॥ गणितस्कन्धानुसारेण कालसाधनप्रक्रिया साधयितु शक्यते । अवशिष्टभागद्वय ग्रहगत्यनुसारि शुभाशुभफलपरिज्ञानायोपयुज्यते ।

1) मध्यमाधिकार (ग्रहभगणादिनिरूपणम् मध्यग्रहादिसाधनम्, कालस्वरूपनिरूपणम)
2) स्पष्टाधिकार (सूर्यादिसर्वग्रहाणा स्फुटीकरण, तिथ्यादिसाधनादिकम्)
3) त्रिप्रश्नाधिकार (दिग्देशकालपरिज्ञानाय, विविधगणितप्रसङ्ग)
4) चन्द्रग्रहणाधिकार (चन्द्रग्रहणादिसाधनम्)
5) सूर्यग्रहणाधिकार (सूर्यग्रहणादिसाधनम्)
6) छेद्यकाधिकार (ग्रहणसम्बन्धिमडलपरिलेखनादि-विषयबोधक)
7) ग्रहयुत्यधिकार (ग्रहाणा युतिसाधन ग्रहयुद्धादिनिरूपण तत्साधन च)
8) भग्रहयुत्यधिकार (नक्षत्रग्रहयुतिसाधनोपाया)
9) उदयास्ताधिकार (सूर्यादिग्रहाणा उदयास्तादिलक्षणम्, तद्दिक्परिज्ञानम्, तत्साधनम्)
10) शृङ्गोन्नत्यधिकार (चन्द्रशृङ्गोन्नतिसाधन चन्द्रोदयास्तकालसाधनम्)
11) पाताधिकार (महापातलक्षण तत्साधनम्)
12) भूगोलाध्याय (भूगोलवर्णनम्)
13) ज्योतिषोपनिषदध्याय (गोलरचना, यन्त्रादिरचना)
14) मानाध्याय (सार, चान्द्र, सावनादि नवमानकथनम्, तत्तन्मानाना विनियोग इत्यादिसमस्तखगोलगणितविषय प्रपञ्चित ॥

श्रुतिस्मृतिपुराणेतिहासादिषु यानि यानि श्रेयोजनककर्माणि विविधरूपतया प्रोक्तानि तत्तत्कर्मणामाचरणोपयोगि-कालनिरूपणमनेनव स्कन्धेन साधयितु शक्यते॥

तत्र कर्मणा तिथिनक्षत्रयागकरणवारसम्बन्धेन, पक्ष, मास, ऋतु, अयन, सवत्सरभदन कालनिरूपण कृतम् । तत्तत्कर्मणा विहितकालसाधनमननेव ज्ञातु साधयितु शक्यते॥

मानप्रकरण नवमानानि प्रोक्तानि । नवमानाना मध्ये मानचतुष्टयस्य नित्यापयागिता । अवशिष्टाना कदाचिदुपयाग क्वाचित्क इति ।

चतुर्भिर्व्यवहारोऽत्र सौरचान्द्रार्क्षसावनै ।
बार्हस्पत्येन षष्टयब्द ज्ञेय नान्यैस्तु नित्यश ॥
(सूर्यसिद्धान्ते मानाध्याय)

इत्युक्तसूर्यसिद्धान्तमानाधिकारोक्तप्रकारेण नित्यश सोर-चान्द्र-सावन-नाक्षत्रमानेश्चतुर्भिर्व्यवहार कर्तव्य । षष्टयब्दग्रहणे बार्हस्पत्यमान स्वीकर्तव्यमिति । चतुर्णा मानाना मध्ये-

सौरेण द्युनिशोर्मान षडशीतिमुखानि च ।
अयन विषुवच्चैव सक्रान्ते पुण्यकालता ॥

सारमानेन अहोरात्रप्रमाण, षडशीतिमुखानि, दक्षिणोत्तरायनज्ञान, मेषतुलाविषुवद्दिनपरिज्ञान मेषादिद्वादशराशीना सड्क्रमणकालपुण्यकालग्रहण च । चाद्रमानेन -

अर्काद्विनिस्सृत प्राची यद्यात्यहरह शशी ।
तच्चान्द्रमानमशैस्तु ज्ञेया द्वादशभिस्तिथि ॥

तिथि करणमुद्वाह क्षौर सर्वक्रियास्तथा ।
व्रतोपवासयात्राणा क्रिया चान्द्रेण गृह्यते ॥

तिथि (प्रतिपदादि) करण (बवादि) विवाह चाल सर्वक्रिया (उपनयनादिसर्वक्रिया) तथा व्रतोपवासयात्राणा च क्रिया चान्द्रेण गृह्यते । अर्थादुक्तसकलकर्मसु तिथे प्राधान्य स्वीक्रियते ।

भचक्रभ्रमण नित्य नाक्षत्र दिनमुच्यते ।
नक्षत्रनाम्ना मासास्तु ज्ञेया पर्वान्तयोगत ॥

भचक्रस्यक परिभ्रमण नाक्षत्र दिनमुच्यत । मासा (त्रिशता तिथिभिर्मास चान्द्र पित्र्यमह स्मृतम) इति पूर्वोक्तद्वादशराशिसम्बन्धिना दर्शान्तावधिकाश्चान्द्रा मासास्तु नक्षत्रनाम्रा पवान्तयागता ज्ञया । पूर्णिमान्तकाल यन्नक्षत्र वर्तत तन्नक्षत्रनाम्ना तन्मासनाम इति व्यवहार । चित्रा-नक्षत्रयुक्ता पाणमासी चत्र । विशाखानक्षत्रयुक्ता पाणमासी वशाख । ज्यप्ठानक्षत्रयुता पार्णमासी ज्येष्ठमास इति द्वादश चाद्रमासनामानि सन्ति । तेस्तैर्नामभि चान्द्रमासस्य व्यवहार । सावनमानन-

उदयादुदय भानास्सावन तत् प्रकीर्तितम ।
सावनानि स्युरतन यज्ञकालविधिस्तु त ॥

सूतकादिपरिच्छद दिनमासाब्दपास्तथा
मध्यमा ग्रहभुक्तिस्तु सावननव गृह्यत ॥

सूर्यस्य उदयादुदय (एकादयमारभ्य द्वितीयादयपर्यन्त यत कालप्रमाण तत सावनमिति निगदितम ।

अनेनेव मानन सावनानि दिनानि ग्राह्यणि । तषामुपयाग यज्ञकालविधि सूतकादीनामित्यनन जननमरणाद्याशाच-दिन-सख्या कृछव्रतचिकित्सितदिनसख्या च निर्णायत । तथा दिनमासाब्दपास्सावनरव ग्राह्या । किच मध्यमा ग्रहभुक्ति ग्रहाणा गतिरपि सावननन गृह्यत । एव मानचतुष्टयस्य क्रियाभदन परिगणना व्यवस्थापिता । दिव्यादीनामवशिष्टाना पञ्चानामपि मानाना नित्यापयागा नास्तीति तत्तद्विवरणमत्र नोक्तम ।

एवमाकाश दृश्यमानसूर्यचन्द्रनक्षत्राणा नियतगतिकाना गमनविशषण नियतकालसाधनम्य ज्यातिश्शास्त्रमव प्रयाजकम । वदाक्तकमाण्यपि नियतकालाधीनानि । अत नियतकालाधीनकमणा नियतकाल ''धनभूर्तमिद ज्यातिश्शास्त्र वदाङ्गतया प्रचीनाचार्यरङ्गीकृतम ॥

VAS - I-5

VEDIC ASTRONOMY

Prof. B.R. Modak
Dharwad.

The stars which lie on the path of the Sun and the Moon are called constellations (Nakshatras). We come across the word Nakshatra in the Rgveda quite a number of times. (I.50.2; III.54.19; VII.81.2, 86.1, X.22.10, 68.11, 85.2, 88. 13, 111.7, 156.4). At Rgveda VI. 67.6 the Sun is called Nakshatra. Rgveda I. 164.48 metaphorically refers to the twelve months and 360 days contained in a year[1]. The intercalary month is referred to[2] (Rgveda I.25.8) and seasons also are mentioned[3] (Rgveda X.90.6, 161.4)

In the Atharva-veda there is a hymn (XIX.7) which gives serially the names of all the Nakshatras. It contains a prayer to the constellations. The Taittiriya Samhita (IV. 4.10) mentions the names of the Nakshatras along with their presiding deities. Nakshatra kalpa, the first *parisista* of the Atharva-veda, mentions the names of the Nakshatras and the number of stars contained in each of them.

The Atharva-veda and its *Parisishta* mention twenty-eight Nakshatras, whereas the Taittiriya Samhita mentions twenty-seven only. Abhijit is left out possibly because it is far away from the ecliptic (60° North). Moreover, it is easier to divide the twenty-seven Nakshatras into twelve Rasis (12 × 2 1/4 = 27).

All these lists begin from the Krttikas. This indicates that the Vernal equinox coincided with the Krttikas in the Vedic times. At present the Vernal equinox occurs in the second quarter of Uttara-Bhadrapada. This is due to the precession of the equinoxes and solstices.

The earth has three types of motion.

1. Rotation around its own axis, due to which days and nights are caused.
2. Revolution around the Sun, due to which seasons are caused.
3. Mutation due to which the precession of equinoxes and solstices takes place.

The axis of the earth is inclined at an angle of 66 1/2 degrees to the plane of its orbit. The earth is, like an orange, slightly flat at its north pole and south pole. As its axis is inclined, its mass is more on one side and less on the other. The scientists have found that the gravitational force of the Sun tries to make the axis vertical. But the earth does not change the angle of its axis. The total result is that the angle of the axis remains the same, but its direction changes. This goes on continuously and it requires about 26000 years to complete one circle. The Nakshatras are 27. Hence about one thousand years are

necessary for the equinoxes and solstices to shift from one Nakshatra to the preceding Nakshatra. The distance from the second quarter of Uttara-Bhadrapada to Krttika is four and half Nakshatras. This would indicate that the Atharvaveda is four and half thousand years old, i.e. it belongs to about 2500 B.C., as we live in the twentieth century.

Lokamanya B.G.Tilak has referred to many researches relating to the antiquity of the Vedas in his well-known book 'Orion'. He points out that there are a number of *mantras* in the Vedas which indicate that the Vernal equinox once coincided with the constellation Mrgasiras (pp 61-156). One of the mantras in Rgveda is I-161-13 which states- "O Rbhus, desirous of sleep, you asked, 'O unconcealable (Sun), Who is it that awakened us?' The Sun replied that the Dog awakened you. At the beginning of the year you have seen this (world)." The Rbhus are the deities of seasons. They are said to take rest in the house of Agohya (unconcealable) for twelve (intercalary) days, which is the difference between a lunar year and a solar year. The dog alluded to here is Canis Major related to the constellation Mrgasiras. 'In short, the whole story of the Rbhus, as we find it recorded in the Rgveda, directly establishes the fact that at the time when this legend was formed, the year commenced with the Vernal equinox in Canis Major or Dog-star (p.170). After interpreting the Vrshakapi hymn in the Rgveda X.86) B.G. Tilak remarks- 'All these incidents are plainly and intelligibly explained by taking Vrshakapi to represent the Sun at the automnal equinox, when the Dog-star or Orion commenced the equinoctial year' (p.197)

The distance from Krittika to Mrgasiras (Orion) is two Nakshatras. This takes us back to two thousand years more, i.e. to about 4500 B.C.

We are told in the Taittiriya - Samhita (VI.1.5.1) and the Aitareya Brahmana (I.7) that goddess Aditi has been blessed by a boon that all sacrifices must commence and end with her. The story begins with the statement that the sacrifice (the mystical sacrificial personage) went away from the gods. The gods were then unable to perform any ceremonies, and did not know where the sacrifice had gone. It was Aditi that helped them to find out the proper commencement of the sacrifice. In the Vajasaneya-Samhita (IV. 19) Aditi is said to be *ubhayatah sirshni* 'double-headed', and the commentators interpret it to mean that the two termini of the sacrifices, which began and ended with Aditi, are the two heads here alluded to. Aditi is the presiding deity of the constellation Punarvasu.

On the strength of this and other evidences B.G. Tilak remarks, "It appears to me therefore that the oldest Vedic calender, like the oldest hymn, was sacrificial; and that the sacrifice or the year commenced with Aditi at the Vernal equinox in or near Punarvasu" (p.205)

The distance from Mrgasiras (Orion) to Punarvasu is two Nakshatras. This again takes us farther back by two thousand years i.e. to about 6500 B.C. This may be said to be the oldest Vedic period.

The most ancient available work on Indian Astronomy is Vedanga Jyotisha. It states- 'The Sun and the Moon move northward, when they are at the beginning of Sravistha. The Sun moves southward when he is in the middle of Aslesha. These events happen always in the months of Magha and Sravana."[5]

At present the Sun starts moving northward when he is in the third quarter of the constellation Mula. He starts moving southward when he is in the first quarter of the constellation Ardra. The distance of three and quarter Nakshatras indicates that the Vedanga Jyotisha was written 3250 years ago, i.e. about 1250 B.C. It states that Jyotisha stands at the top of the Vedanga-sastras[6].

References

1. द्वादश प्रधयश्चक्रमेक

   त्रीणि नभ्यानि क उ तच्चिकेत।

   तस्मिन्त्साक त्रिशता न शङ्कवो

   ऽर्पिता षष्टिर्न चलाचलासः।।

   –ऋग्वेद १.१६४.४८

2. वेद मासो धृतव्रतो द्वादश प्रजावतः

   वेदा य उपजायते।।

   –ऋग्वेद १.२५.८

3 यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्य ग्रीष्म इध्म शरद्धवि ।।
–ऋग्वेद १० ९० ६

शत जीव शरदा वर्धमान
शत हेमन्ताञ्छतमु वसन्तान्।
शतमिन्द्राग्नी सविता बृहस्पति
शतायुषा हविषेम पुनर्दु ।।
–ऋग्वेद १० १६१ ४

4 षट् कृत्तिका, एका रोहिणी, तिस्रो मृगशिर, एकाऽऽर्द्रा, द्व पुनर्वसू, एक पुष्य, षडाश्लेषा, षण्मघा, चतस्र फल्गुन्य, पञ्च हस्त, एका चित्रा, एका स्वाति, द्वे विशाखे, चतस्रोऽनुराधा, एका ज्येष्ठा सप्त मूलम अष्टावषाढा, एकोऽभिजित्, तिस्र श्रवण, पञ्च श्रविष्ठा, एका शतभिषा, चतस्र प्रोष्ठपदो, एका रेवती, द्वेऽश्वयुजौ, तिस्रो भरण्य ।।
इति सख्यापरिमित ब्रह्म।
–नक्षत्रकल्प १ २

5 प्रपद्येते श्रविष्ठादो सूर्याचन्द्रमसावुदक्।
सार्पार्धे दक्षिणार्कस्तु माघश्रावणयो सदा।।
– यजु ज्योतिष ७

6 यथा शिखा मयूराणा नागाना मणयो यथा।
तद्वद् वेदाङ्गशास्त्राणा ज्योतिष मूर्धनि स्थितम्।।
–यजु ज्योतिष –४

VAS - I-6

कल्पसूत्रविचारः

श्री इएस् वरदाचार्यः
मेसूर

सर्वकर्मसमाराध्य सर्वाभीष्टफलप्रदम्।
सर्वावास वासुदेव वन्दे श्रीवेङ्कटेश्वरम् ।।

कल्पसूत्राणीति शब्दे कल्पश्च सूत्राणि चेति विग्रह । कल्पो नाम प्रयोग कल्पयन्तीति व्युत्पत्त्या सिद्धरूप-प्रयोगप्रतिपादका ग्रन्था (बोध्यन्ते) । ते च बाधायन, वाराह, मशक, आपस्तम्बादिमहर्षिप्रणीता। सूत्राणि तु सूचयन्तीति व्युत्पत्त्या 'पादग्रहण एतत् तीर्थमित्या चक्षते' इत्यादिस्वपरिभाषास्वसज्ञाभि युतानि । प्रयोगविशेषोन्नायकलक्षणप्रतिपादका आश्वलायन, वेजापक, कात्यायनादिकृता ग्रन्था इति वैलक्षण्यम्। तदुक्त वार्तिके-

सिद्धरूपप्रयोगो यै कर्मणामनुगम्यते।
तत्कल्पा लक्षणार्थानि सूत्राणीति प्रचक्षते।।

इति । अन्यत्रापि-

लघूनि सूचितार्थानि स्वल्पाक्षरपदानि च।
सर्वत सारभूतानि सूत्राण्याहु र्मनीषिण ।। ।इति।

एतेषा च श्रुत्यादिमूलकत्वकल्पने गोरवात् वेदत्वेन वेदतुल्यत्वेन प्रामाण्य भवति। प्रयोगश्च-कल्पादिग्रन्था वेदा , धर्ममूलत्वात्, विधिवत् इति वेदत्वमनुमानेन साध्यते। यदि तु ते अवेदा वेदमुद्रारहितत्वात्, वेदत्वेन अभियुक्त-प्रसिद्धिरहितत्वाद्वा, काव्यवत् इति सत्प्रतिपक्षानुमान-पराहतत्वम् उपन्यस्येत तदा वेदतुल्यत्वम् इत्यर्थ ।

किञ्च मन्वादिस्मृतीना तिरोहितप्रायवेदार्थ निबन्धन त्वात् यथाकथञ्चिदर्थवत्त्वेऽपि कल्पसूत्राणा विस्पष्ट सकलजनप्रत्यक्षवेदार्थोपनिबन्धनत्वात् प्रणयनानर्थक्यापत्ति इति शाखान्तर वदेव वेदत्वमेव युक्तमाश्रयितुम् अपोरुषेयत्वाच्च।न हि सकलजनप्रत्यक्षवेदवाक्यार्थविषयमर्थं वदतामेषा पुरुषै प्रणयन सम्भवति। तथात्वे अमीषा विधायकोपस्थापनमात्रेण चरितार्थत्वात् धर्मप्रमाजनकत्वानुपपत्ते धर्ममूलस्मरणानुपपत्ति ।

किञ्च 'अहरह स्वाध्यायमधीयीते' त्युपक्रम्य "यत् ऋचो अधीते, यद्यजूषि यत् ब्राह्मणानि इतिहासपुराणानि कल्पानी"ति नित्य अनादिसिद्ध ब्रह्मयज्ञविधि , न हि कल्पादीनाम् आधुनिकत्वे स उपपद्यते। न चापोरुषेयत्वे बोधायनमशकादिसमाख्यानुपपत्ति इति वाच्यम्। काठ-कादिसमाख्यावत् तस्या अपि प्रवचननिमित्तकत्वेन उपपत्ति सम्भवात् । एतादृशसमाख्यामूलिकव एषु लोकिकाना

पारुषेयत्वभ्रम। अत एतेषा वेदत्व वेदतुल्यत्व वा आश्रयितव्यम् इति केषाचिदुद्घोष। मन्त्रब्राह्मणयो वेदनामधेय, षडङ्गमेके" इति च स्पष्टम्।

पर तु दृश्याभावसाधकस्य दृश्यादर्शनस्येव इह कर्त्रभावसाधकस्य स्मर्तव्यास्मरणस्याभावेन वेदवदकर्तृकत्वानुपपत्ते पोरुषेयत्वमेव कल्पसूत्राणा स्पष्टमभ्युपगन्तव्य भवति। एव सत्यपि प्रामाण्यस्य लाघवमात्रेण तत्साधने कालिदासादिवाक्येष्वपि तदापत्ति। लाघवस्य प्रामाण्यापष्टम्भ कत्वेन स्वत प्रमाणत्वाभावात्न अपारुषेयत्वासिद्धया वेदत्व वेदतुल्यत्व वा कल्पसूत्राणाम्। काठकादिस्थले तु स्मर्तव्यास्मरणहेतुना वेदापारुषेयत्वे, न्यायत स्वरवाक्यशेषादिमुद्रादिभिश्च सिद्धे काठकादि-समाख्याया तदनुरोधेन प्रवचनादिनिमित्तकत्वाङ्गीकारऽपि इह कर्त्रस्मरणसाधकप्रमाणाभावात्, प्रत्युत तत्साधक-प्रमाणसत्त्वात्, न तत्समाख्या अन्यथा नेतु शक्या भवेत्। एव सत्यपि यदि त्रैवर्णिकाना धर्ममूलत्वस्मरण अपारुषेयत्व विना नापपद्येत तत कल्प्येतापि तत्। तत् वेदमूलत्वेनाप्युपपन्नतरमिति न सङ्कट मनागपि।

या तु नित्यब्रह्मयज्ञविषयत्वानुपपत्ति सापि एव हि पारहाया यथव व्रीहित्वजातिमादाय अनित्यसयागपरिहार 'व्रीहिभि यजेत' इत्यादा क्रियते तथा सर्वग्रन्थेषु वाक्यत्ववत् कल्प्यत्वजात्यनङ्गीकारेऽपि क्लृपिधात्वर्थानुसारेण वेदार्थ प्रकल्पकत्वोपाधिना एवजातीयकाना ग्रन्थाना सर्वकाल केषाञ्चित् सम्भवेन प्रवाहनित्यतया अनित्यसयोग-विरोधपरिहारोपपत्त न दोष।

न चाप्येतषा वैयर्थ्य प्रणयने। नानाशाखागताना एकादशकपालत्वादीना समुच्चिताना च प्रयाजा-धनुमन्त्रणमन्त्रादीना शाखान्तरायवाक्याधीनबाधाप सहारपार-सख्यापदार्थलक्षणा पूर्वतादिज्ञानार्थत्वात् सार्थक्यमिति। विस्तरस्त्वन्यत्र।

कल्पशब्दश्च प्रयोगपर। प्रयोगश्च बहुश्रुत प्रयोक्तृ-स्थले धर्मैकनिरतजनभूयिष्ठे काले दोषलवविदूरे अवसरे साङ्गरहस्यनानाशाखाध्येतृषु महर्षिषु नानाशाखास्ततद्विशेषोप-सहारेणानुष्ठान प्रवाह प्रचारयत्सु विनैव प्रयास समाकलनीय आसीत्। ततस्ततोऽनृषिषु श्रुतर्षिषु च प्रचरत्सु अनुष्ठानवैगुण्य दोषान् सभावयद्भि महर्षिभि आधिकारिकै यथायथ सक्षेपविस्तरप्रक्रियया श्रद्धाल्वनुष्ठातृजनानुजिघृक्षया नानाशाखास्थतत्तद्विशेषसग्रहेण सुगमा इति प्राणायिषत सूत्रनिबन्धा। ये किल प्रथन्ते बोधायन, आश्वलायन, आपस्तम्ब, हिरण्यकेशि, खादिर, द्राह्यायण, लाट्यायन, साख्यायन, मानव, वाराह, कौशिक, वैखानस, भारद्वाजादितत्तत्सुगृहीतनामधेयभूषितैरेव सूत्रपदै परमर्षि प्रणीतानि कल्पसूत्राणि ऋषिभिरेव प्रचारमासेदिवासि इति भगवत पाणिने वचसा प्रतीम। यत तेनोक्त प्रवचनार्थकपदेन प्रक्रम्य तित्तिरिप्रभृतीन् वेदप्रवक्तॄनिव कल्पप्रवक्तॄनपि पुराणप्रोक्तेषु ब्राह्मणकल्पेषु स्मरन्ति।

यद्यपि पुराणानि कल्पान् इत्याम्नायमान इव कल्प-शब्द सूत्रेऽपि प्रयोगदर्शकवेदभागपर इति तस्य प्रवचनम् आम्नाय इव स्वारसिक इति वक्तु शक्यते तथापि 'पाराशर्यशिलालिभ्या भिक्षुनटसूत्रयो' इति सूत्रे कल्पसूत्र-निबन्धानुवादिन मीमासादर्शनप्रवर्तकस्य जैमिने आचार्य बादरायण प्रदर्शयन् (निर्दिशन्) कल्पसूत्रप्रवचनपरम्पराया स्वप्राचीनता बाढमेव अनुमन्यते पाणिनि।

एव वार्तिककारश्च कात्यायन कण्ठत एव तत्प्राचीनता 'काश्यपकौशिकग्रहण कल्प नियमार्थम्' इति वदन् सूचयति।

कल्पसूत्रेषु आपस्तम्बीयम् अतिप्रथितम्। आपस्तम्बीयनिबन्ध पाणिनेरपि प्राचीन इति ज्ञायते यत महाभाष्यकार पतञ्जलि एव प्रदर्शयति- 'तदस्त्यस्मिन् इति मतुप्' इति सूत्रे 'सन्मात्रे च ऋषिदर्शनात्' इति वार्तिकम्। तत्र च भाष्यम्- सन्मात्रे च ऋषि 'प्रदर्शयति मतुपम्।'

'यवमतीभि यूप प्रोक्षति' इति । इद च वाक्यम् (आ श्रौ सू (7) प्र) 9 (ख) 9 (स्) 'अग्रेण प्राञ्च यूप निधाय' इत्यारभ्य प्रक्षाल्य अथैन यवमतीभि प्रोक्षति' इति दृश्यते। एवमित्यस्य विवरणाय यूपशब्द प्रयुज्यते पतञ्जलिना। अत कल्प सूत्राणि अतिप्राचीनानि इति सिद्धम्।

गृह्यसूत्राणि च एकाग्निसाध्यानि विवाहादिकर्माणि निरूपयन्ति। अथ निषेकादीन् सस्कारान् व्याख्यास्याम । गर्भाधान, पुसवन, सीमन्तोन्नयन, जातकर्म, नामकरणम्, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेदव्रतानि, ते नियता बाह्मा सस्कारा पाकयज्ञादय दैवा। ते पुनरुभये ब्राह्मण्यहेतव इत्यादिभि वाक्यै आपस्तम्ब, बोधायनादिभि स्वसूत्रै निरूपिता इति नातीव प्रयत्यते विवरणाय ।

धर्मसूत्राणि च–आचारप्रधानानि गोतमादिमहर्षिभि गोतमधर्मसूत्रादिग्रन्थेषु विस्तरेण लोकानुग्रहाय प्रणीतानि विराजन्ते। यदाह गोतम स्वसूत्रेषु क्रियाकाण्डे–

आचाराल्लभते धर्ममाचाराल्लभते धनम्।
आचाराल्लभते सौख्यमाचारात् मोक्षमाप्नुयात्।। इति।।

एव सूत्राणीमानि लोकहितार्थ तत्तन्महर्षिभि प्रणीतान्युपजीव्य सर्वे जना सुखिनो भवन्तु । ★

VAS - I-7

वेदाङ्गत्वेन छन्दोनिरुक्तयोः प्राधान्यम्

डा वि.वि सीतारामाचार्य
पोन्नूर्

"वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कवि" इति विष्णुसहस्रनामस्तोत्रम्। अत्र वेदवेदाङ्गशब्दा परमात्मवाचकतया प्रयुक्तो। भगवान् वेदव्यासमहर्षिरेव प्रयोगमिम चकार। वेद परमात्मान वदतीति उपनिषदप्याह 'तमेत वेदानुवचनेन ब्राह्मणा विविदिषन्ती ति। गीताया भगवान् कृष्णोऽपि वदति 'वेदैश्च सर्वैरहमेव वेद्य इति। चिदचिदीश्वरात्मकस्य जगतस्सम्बधि विज्ञान तदङ्गत्वेन यन्त्र, तन्त्र, रसायन, वास्तु, शिल्प, वैद्य, ज्योतिष, सङ्गीतादिविद्या वेदे वर्तन्ते।।

अस्य वेदस्य सत्यार्थविज्ञानाय स्वरूपावगमाय च महर्षय षडङ्गानि निर्ममुरिति आर्षस्सप्रदाय। तानि च शिक्षा कल्पो व्याकरण निरुक्त ज्योतिष छन्दश्चेति नाम्ना प्रथितानि। एतेषाम् अङ्गत्वकथनेन वेदस्य शब्दमयदहवत्त्व सुव्यक्त भवति। यथा अस्मदादीना देह करचरणादिभिरङ्गै क्रियाकारि भवति तथा वेदोऽपि शिक्षादिभिरङ्गै ज्ञानदायि भवति ।

शब्दानुशासनकर्ता भगवान् पाणिनिमुनि षडङ्गान्येव कथितवान् । यथा च शिक्षाया-

छन्द पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।
ज्योतिषामयन चक्षु निरुक्त श्रोत्रमुच्यते ।।
शिक्षा घ्राण तु वेदस्य मुख व्याकरण स्मृतम् ।
तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते।"।।

इति।

मुण्डकोपनिषदि एतेषा षडङ्गाना अपरविद्यात्वमुक्तम्। श्रीशङ्करभगवत्पादा एव वदन्ति-वेदाना साधनभूतधर्महेतुत्वात षडङ्गसहिताना धर्मसाधनत्वनापरविद्यात्वमिति। एतेषु षट्स्वङ्गेषु निरुक्तमपहाय शिष्टानि पञ्चाङ्गानि वेदस्य बाह्यस्वरूपावबोधकानि । निरुक्त तु केवलमान्तरस्यार्थ-स्वरूपस्यावबोधने समर्थ भवति।

प्रकृते छन्द वेदस्य पादस्थानीय । अनेन वर्णनेनैव बाह्यस्वरूपबोधकेष्वङ्गेषु छन्दस अतिरस्करणीय प्रामुख्य विशदीभवति। यथा देह पादहीन पङ्गुर्भवति तथा छन्दोहीनो वेदोऽपीति व्यज्यते। अपि च वेद वर्णात्मकश्शब्दराशि स च छन्दस्येवाविरासीत् । यथा वेद लोककल्याणाय परमात्मन आविरास तथा छन्दोऽपि। ऋक्सहिताया दशमे मण्डले एवमुक्तम्- 'ऋचस्सामानि जज्ञिरे । 'छन्दासि जज्ञिरे तस्मात् इति। अत्र श्रीसायणाचार्या

एव वदन्ति– 'सर्वात्मकस्य पुरुषस्य हवनरूपात् तस्मात् यज्ञात् ऋच सामानि च जज्ञिरे। गायत्र्यादीनि छन्दासि च समुत्पन्नानी'ति। अत यथा वेद परमात्मैकमूलस्तथा छन्दोऽपीति सर्वेष्वङ्गेषु छन्द प्रधानम् भवति।।

छन्दश्शब्दस्यान्वर्थकत्वम्

वेदमन्त्रगतस्य गणगुम्भस्य छन्द इति नाम कथ सार्थक भवतीति परिशीलनीयम्। वेदमन्त्राणा पठने सुस्वरा उच्चावचा हृदयाह्लादिनी लयबद्धा च काचन नादरीति मनासि आवर्जयति। यत्र चाज्ञातेऽपि वेदार्थे श्रवणेन केवलमास्वादिता नादमाधुरी मनासि प्रसादयति, इन्द्रियाण्यन्तर्मुखानि कृत्वा प्रशान्तिमनुभावयति। अत्र च कारण मन्त्रपादाना गणनियमबद्धतैवेत्यत्र न सन्देह। छन्दश्शब्दस्य व्युत्पत्तिरपि उपरितनमर्थं दृढयति। चदि=आह्लादने इति भावादिकात् धातो 'चन्देरादेश्च छ' इत्योणादिकेन सूत्रेण असुन् प्रत्यये, चस्य छत्वे, छन्दश्शब्द निष्पद्यते। आह्लादकर इति तस्यार्थ। चन्दनात्=आह्लादनादेव वेदे छन्दश्शब्द अन्वर्थो भवति।

छान्दोग्योपनिषदि छादनात आवरणात छन्दस छन्दस्त्व अन्वर्थमित्यभिधीयते। अय समन्त्र। देवा वे मृत्योर्बिभ्यत त्रयी प्राविशन्। ते छन्दोभिरच्छादयन्। यदेभिरच्छादयन् तच्छन्दसा छन्दस्त्वमिति'।

भगवान् यास्कमुनिरपि आह्लादकत्वमेव छन्दश्शब्दस्य प्रवृत्तिनिमित्त स्वीकृत्य "छन्दासि छादनात्" इति निरुक्ते (7 3 12) निर्वचनमकरोत्। सवृणोति हृदयमानन्दातिरेकेणेति छन्दस्त्व सिध्यति।

वेदे तावदनेकानि छन्दासि विराजन्ते।भगवान् कात्यायन छन्दसा लक्षणप्रदर्शनाय सर्वानुक्रमणी व्यरीरचत्। कात्यायनादपि पिङ्गलनामको मुनि सूत्ररूपेण छन्दोग्रन्थ विरचयामास। तत्र द्विपञ्चाशत् छन्दासि सलक्षण निरूपितवान्। तेषु प्रधानानि सप्त छन्दासि। तानि च गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप्, जगती नामकानि। एतेषु गायत्रीछन्दस आर्षी, दैवी, आसुरी, प्राजापत्या, याजुषी, साम्नी, आर्ची, ब्राह्मीति भेदेन अष्टो प्रकारा विलसन्ति। एते अष्टो भेदा उष्णिगादीना षण्णामपि पिङ्गलमुनिना प्रदर्शितानि। एतानि आहत्य पूर्वोक्तद्विपञ्चाशता सह अष्टोत्तर शत भवन्ति। एतेषाम् अष्टविधाना भेदाना कारण पादतद्-घटकाक्षरवृद्धिह्रासावेव। अपि च वेदमन्त्रेषु दृश्यमानेषु एतत सुस्पष्ट भवति यत् गायत्र्या पाद वा पादा वा अनाहत्य अन्येषा छन्दसाम् उत्पत्तिरेव नास्तीति। अत एव श्रौतस्मार्तसाम्प्रदाये सर्वेषु छन्दस्सु गायत्र्या एव महत प्राधान्य दत्तम्। 'अग्र वै छन्दसा गायत्री'ति बह्वृचोपनिषत्। गीताया (10 35) कृष्णोऽपि छन्दसाम् आत्मान गायत्रीछन्द इति व्याजहार। भगवान् यास्कमुनिरपि निर्वचने गायत्र्या प्राधान्य निरूपयामास। गायत्री– गायते स्तुतिकर्मण। त्रिगमना वा विपरीता। त्रिषु वेदषु गमनम् अस्या विद्यते। अत एव सन्ध्यावन्दनेऽपि जपविषयीभूता गायत्रीति वक्तु समुचितम्।

श्रौतसम्प्रदाये याजनाध्यापनादिषु मन्त्राणा छन्दासि नियत विज्ञेयानीति नियमो वरीवर्ति। छान्दोग्यब्राह्मणे एवमुक्तम् – "यो ह वा अविदितार्षेयच्छन्दोदैवतविनियोगेन ब्राह्मणेन मन्त्रेण याजयति वाऽध्यापयति वा स स्थाणु वर्च्छति गर्त वा पद्यते। प्रमीयते वा पापीयान् भवति। तस्मादेतानि मन्त्रे मन्त्रे विद्यादिति। बृहद्देवताग्रन्थोऽपि एतदनुसारेणैव वदति–

अविदित्वा ऋषि छन्दो दैवत योगमेव च।
योऽध्यापयेज्जपेद्वापि पापीयान् जायते तु स ।।

इति।

वेदमन्त्रपाठस्य सक्रमा रीति छन्दस्येवाधारीभवतीति वेदस्य पादत्वेन, छन्दस वेदाङ्गत्वम् उपपन्नम्। वेदमन्त्राणा बाह्यस्वरूपपरिकल्पने क्षमत्वात्, मन्त्रस्थितेराधारभूतत्वात्, पादवदङ्गत्वादपि छन्दश्शब्द वेदस्य वाचकतया रूढस्सन स्वस्य वेदाङ्गेषु अत्यन्त प्राधान्यमवगमयति। वेदमन्त्रेषु दत्तेनानेन प्राधान्येन लोकिकान्यपि छन्दासि अतीव प्रभावितानीति मन्ये। यतो वा 'अपि माष मष कुर्यात् छन्दोभङ्ग न कारयेत्' इति छान्दसी सूक्ति लोकिकवाङ्मये राराजते।।

छन्दस अनन्तर वेदाङ्गेषु निरुक्तस्य महत् प्रमुख्य वर्तते। वेददेहस्य निरुक्त श्रोत्रस्थानीयम्। नि =निश्चयेन उक्त निरुक्तम्। यथा अस्मदादीना श्रोत्र शब्दप्रत्यक्ष जनयत् अर्थज्ञानायोपकरोति, तथा निरुक्तमपि वेदगताना पदाना मूलस्वरूप प्रदर्श्य वास्तव अर्थमवगमयति। तेन वेदमन्त्राणाम् अर्थज्ञान स्पष्टमुदेति। तेन प्रयोग दोषरहित सफलश्च भविष्यति।

अर्थज्ञानाभाववत केवल शब्दमात्रतुष्टस्य विद्याया वैयर्थ्यं वेद एवानुशास्ति। "स्थाणुरय भारहार किलाभूत् अधीत्य वेद न विजानाति योऽर्थम्" इति वेदमन्त्र। स्थाणुर्नाम अशाखवृक्ष। स यथा प्रफुल्लै कुसुमै पक्वै फलैश्च नित्य सबद्धोऽपि तद्गतै रूपरसगन्धादिभि अणुमात्रेणापि न सबध्यते एव शब्दमात्रवेदपाठकोऽपि वेदगतेन परमार्थेन न सबध्यते। तस्मात् केवला शब्दमयी विद्या व्यर्था। अर्थज्ञानवत प्रशसनमपि वेदे एव क्रियते। तदेवम् "योऽर्थज्ञ इत्सकल भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा" इति।

अन्यानि वेदाङ्गानि शिक्षा, व्याकरण, ज्योतिष, कल्प, छन्दासि वेदस्य केवल बाह्यस्वरूपावगमायेव कल्पन्ते। तथाहि। शिक्षा तावत् वर्णस्वरसम्बन्धिविज्ञानमेव बोधयति। व्याकरणन्तु प्रकृतिप्रत्ययविभागेन शब्दाना सस्कारमनुशास्ति। ज्योतिष तु वेदोक्तयज्ञयागक्रियानुकूलस्य कालस्यैव विज्ञान बोधयति। कल्पस्तु साङ्गोपाङ्ग यागक्रियाविधानमावेदयति। छन्द मन्त्रपादघटक गणनियममेव लक्षयति। वेदमन्त्रगताना निगूढार्थानामवबोधार्थ तु केवल निरुक्तमेव कल्पते। तस्मात् प्रधानञ्चेदमितरेभ्योऽङ्गेभ्य वेदस्यार्थपरिज्ञानाभिनिवेशात्। शब्दश्च गुणभावमापद्यतेऽर्थस्य। नास्ति निरुक्तात् ऋते अन्यदङ्ग अन्यद्वा बाह्य शास्त्रमस्ति यदशेषान् शब्दान् निर्ब्रूयात्। धर्मार्थकाममोक्षाख्या चत्वार पुरुषार्था मानवजाते जीविते निरन्तरमाद्रियन्ते यत्साधनायेव विश्वमानवसङ्घ सर्वदा परिश्राम्यति उद्विग्नश्च भवति। एतेषा पुरुषार्थाना विज्ञान वेदमन्त्रार्थमविज्ञाय नोदेति। निरुक्तमेकमेव मन्त्रार्थविज्ञानप्रदम्। यद्यपि ब्राह्मणानि क्वचित् क्वचित् वस्तुगता क्रिया अनुसृत्य निर्वचनानि वदन्ति। तथापि न पदश वदन्ति। प्रकृते यास्काचार्यविरचित निरुक्तमेव वेदाङ्गमित्याद्रियते। अयमाचार्य क्रीस्तो पूर्व पञ्चमशताब्दीय। यास्काचार्यात् पूर्व कश्यपप्रजापति निघण्टुनामक शब्दसमाम्नाय व्यरीरचत्। वेदमन्त्रगतानि पदानि सर्वाणि पञ्चस्वध्यायेषु समुच्चितानि। तस्यैव ग्रन्थस्य व्याख्या यास्केन कृता। अयमाचार्य स्वव्याख्यारम्भे वदति 'समाम्नाय समाम्नात स व्याख्यातव्य' इति, अय निरुक्तग्रन्थ काण्डत्रयात्मक। आद्य नैघण्टुक काण्डम् द्वितीय नैगम तृतीय दैवतमिति। एतेषु त्रिष्वपि काण्डेषु गवादिदेवपत्न्यन्ता वैदिकाश्शब्दास्सर्वेऽपि निरुक्ता।

भगवान् यास्काचार्य पञ्चविध निर्वचनप्रकार प्रदर्शितवान्। दुर्गादासमहोदयेन पञ्चप्रकारा एव प्रभाषिता –

वर्णागमो वर्णविपर्ययश्च
द्वौ चापरौ वर्णविकारनाशौ ।
धातोस्तदर्थातिशयेन योग
तदुच्यते पञ्चविध निरुक्तम्।। इति।

वैदिकाना शब्दाना प्रवृत्ति त्रिविधा वर्तते। केचन शब्दा प्रत्यक्षवृत्तय। केचन परोक्षवृत्तय। केचन अतिपरोक्षवृत्तय। अतिपरोक्षवृत्तीना परोक्षवृत्तित्वमापाद्य प्रत्यक्षवृत्तिना शब्देन व्याख्यायते। बहुत्र वेदे सामान्यरूपेण विज्ञायमानेषु मन्त्रेषु निरुक्तग्रन्थ महत्तर वैज्ञानिक सत्यमाविष्करोति, यत्सत्य आधुनिकविज्ञान सूत्रैस्सवदत् धीनिधीन् वैज्ञानिकान् आश्चर्यचकितान् करोति। अत्रैको मन्त्र उदाह्रियते।

ऋग्वेदे अग्निसूक्तमस्ति। ऋग्वेदे स्तुतेषु अग्नि प्रथम। वेदारम्भ "अग्निमीळे" इत्यादिना अग्निमन्त्रेणैव भवति। चारित्रिका इममग्निसूक्तमधिकृत्यैव व्याचख्यु। प्रकृतिप्रकोपसक्षोभेण भीता आर्या अचेतनाया प्रकृत देवतात्वमारोप्य भयेन अस्तोषुरिति। परन्तु निरुक्तग्रन्थस्य परिशीलने एतदग्निसूक्त विश्वे प्रतिक्षण प्रवर्तमानस्य अनेकधा दृश्यमानस्य तेजोधातो परिशोधनात्मकमिति व्यक्त भविष्यति। अग्निसूक्ते सर्वस्मिन् अग्नि त्रिषु स्थानेषु स्तुत। स्थानानि च पृथिवी द्यौरन्तरिक्षमिति त्रीणि। एकस्यैव तेजोधातो स्थानभेदेन क्रियाभेद फलभेदश्च

भवतीति निरुक्तादवगम्यते। तत्र कश्चन मन्त्र विविच्यते (निरु अ 7 पा 4 ख 18)-

अभि प्रवन्त समनेव योषा
कल्याण्य स्मयमानासो अग्निम् ।
घृतस्य धारा समिधो नसन्त
ताजुषाणो हर्यति जातवेदा ।।

ऋ स 3-8-11

मध्यमस्थानीय=द्युस्थानीय अग्नि अय मन्त्र प्रस्ताति। मन्त्र तावत् वाच्यवृत्त्या मध्यमस्थानीय इत्यर्थो न लभ्यते। घृतस्य=उदकस्य धारा समना कल्याण्य स्मयमाना योषा इव अग्निम् अभिप्रवन्ति। स चाग्नि ता जलधारा जुषाण = प्रीयमाण अभिकामयते इति तात्पर्यम्। अस्मिन् मन्त्रे अग्निशब्द सामर्थ्यात् मध्यमस्थानीयमग्नि वदति। एव घृतशब्द उदकवाचक। लोके आज्यपर्याय। अत्र भगवान् यास्कमुनि एव अभिप्रेति 'स न मन्येतायमेवाग्नि-रिति। अप्येते उत्तरे ज्योतिषी अग्नी उच्येत। ततानु मध्यम इति"। अय अत्र यास्काचार्यस्याशय। मध्यमस्थानीयो वह्नि मेघेषु उत्पद्यते। स च मेघगतै जलै दीप्यते अर्थादबिन्धन। स चाग्नि ता जलधारा प्रीयमाण अभिकामयते। अर्थात् मध्यमस्य वैद्युताग्ने वृद्धिह्रासौ इन्धनीभूते जले आधारीभवत। एव अस्मिन्मन्त्रे वैद्युताग्नि-सबन्धि (Production of current) वैज्ञानिक सूत्रमन्तर्लीनम्। एवमेतत् निरुक्तशास्त्र वेदमन्त्राणा निगूढानर्थान् विवृण्वन् तदन्तर्गतानि आध्यात्मिकाधिदैविकाधिभौतिकानि विज्ञानानि प्रकटयति। व्याकरण तु केवल पदसस्कारकमेव। भगवान् यास्काचार्य निरुक्तमेतत् स्वातन्त्र्येण विद्यास्थानमिति व्याकरणशास्त्रस्य परिपूरकम् इति च अभिप्रैति। वेदस्य अन्तस्स्वरूपप्रदर्शनद्वारा अन्येभ्य पञ्चभ्य अङ्गेभ्य अस्य निरुक्तस्य महत्तम प्राधान्य अस्ति।।

तस्मात् एतयो अङ्गयो विज्ञानेन वेदस्य बाह्यमान्तर च विज्ञान नियतमधिगन्तव्यम्। नास्ति चाद्यतने काले विविधाना सामाजिकरोगाणा चिकित्साकरणाय वेदविज्ञानमन्तरा अन्य कश्चन चिकित्सोपाय। तस्मात् साङ्गवेदाध्ययन, तदध्यापन, तद्विज्ञानप्रचार, तद्बोधितधर्माचरणद्वारा इय मानवजाति शान्तिमानन्द च लभतामिति आशासे।। ✦

व्यासशिक्षाविमर्शः

श्री मगिपूडि वेकटशास्त्री
कलिदिण्डि

वेदाङ्गेषु शिक्षा प्रथमोपात्ता। शिक्षा नाम वर्णोच्चारणप्रकारानुशासनम्। तदुक्त तैत्तिरीयोपनिषदि– "शीक्षा व्याख्यास्याम। वर्णस्स्वर। मात्रा बलम्। साम सन्तान। इत्युक्तश्शीक्षाध्याय" इति। एतेन वेदमूलकत्व सिद्ध शिक्षाया। एतच्छ्रुतिविवरणार्था पाणिनीयशिक्षादयो बहव उपलभ्यन्ते। यो वर्णो यत्रोत्पद्यते यथा व्यज्यते तत्सर्व स्थानकरणप्रयत्ननिरूपणद्वारा विशदीकृत्य तत्तत्सहितापरिरक्षणमेव मुख्य फलमस्य वाङ्मयस्य। तत्र प्रतिवेदमनेकाश्शिक्षा असमग्रा वरीवृतति। तेन पूर्वैर्विद्वद्भिर्नवशिक्षास्तदीयसर्वशिक्षासङ्ग्राहका उद्धृता प्रत्याम्नायम्। तासु तैत्तिरीयाणान्तु–

व्यासलक्ष्मीर्भरद्वाजशम्भ्वापिशलिनिर्मिता।
कौहळेयकालात्रेयारण्यशिक्षा नव स्मृता॥

इति परिगणिता। तत्र प्रथमा व्यासशिक्षेत्यभ्यर्हितत्वमत एव प्रमाणमूर्धन्यत्व चास्या स्फुट तथापीयमप्यसमग्रैव। अपि चाद्यतन पाठविरुद्धवचनानि बहून्यस्या वर्तन्ते। न केवलमिय शिक्षा किन्तु सर्वाप्येवमेव विराजते। अत एव पुरा वेदोच्चारणपरिरक्षणाय तदा तदा बुद्धिमद्भी रचितानि वचनान्यर्थत स्वरूपेण वा क्रोडीकृत्य स्वय विशेषवचनानि त्रिचतुराणि प्रणीय तेषा च प्रामाण्यसिद्धये महर्षिविशेषनामोपपादकशिक्षानाम्ना प्रचारितानि सूरिभिरिति, तथोच्चारणविषये यत्र यत्र विवादा प्रचलितास्तत्र स्वस्ववासनानुकूलानि वचनानि ग्रथितानीति चोह्यम्। अत एव स्वरभक्त्यनुस्वारादिषु विरुद्धवचनान्यप्युपलभ्यन्ते। अत एव च प्रत्येकमसमग्रा च सर्वा शिक्षापि दृश्यते। समुच्चयेऽपि सर्वासा सामग्री तु न सिध्यति। तथाहि– प्रतिशिक्ष प्रकरणविभागशून्य प्रायेण, पूर्वोत्तरसगतिरहित च सामग्र्यलुप्त च विषयप्रतिपादने केनचिदुक्तानामेव भङ्ग्यन्तरेणोक्ति।

सन्देहस्थले पूर्वकविप्रयुक्तयथास्थितपदप्रयोगश्च। अत एव सर्वत्रैकरूप्यमेव व्युदितलक्ष्यविषयकवचनाना दृश्यते व्यक्तिमध्यस्थनासिक्य इत्यादीनाम्। यद्यप्यासा प्रामाण्य वेदवर्णोच्चारणज्ञापकत्वरूपमस्ति। तथापि व्याकरणादिप्रमाणान्तरसापेक्षमेव तत्। शिक्षावाङ्मयस्य प्रायश पण्डितोपज्ञत्वादत एव रागद्वेषादिमालिन्यमलीमसत्वात्।

इय व्यासशिक्षाऽप्यर्वाचीनैव न तु वेदव्यासमहर्षिणा रचितेति स्पष्टमन्ते भविष्यति। इयवर्तमानजटापाठसाधुतास्थापनमपि प्राधान्येन स्वीकृत्य प्रणीता। तदित्थम् – पुरा

जटोच्चारणे द्विधा सप्रदाय इत्यनुमीयते। व्याकरणानुसारेण विलोमे छन्दोविशेषकार्यरहितमेव न्याय्यमिति प्रामाणिका विलोमे प्रातिशाख्यानुरोधेनैव जटोच्चारण सुकरमिति व्याकरणगन्धशून्यकेवलछान्दसाश्च। ते परस्परेण विवदन्त कालक्रमेण यदा जटापि प्रत्येकविद्यास्थानापन्ना सत्यधीतिबोधप्रचारणवती तदा तत्संस्काराय नेद प्रातिशाख्य-सूत्र किन्तु ग्रन्थान्तरप्रमाणमित्यपलपितु लक्षणानि प्रणिन्यु श्लोकरूपाणीति चोह्यम्।

अत एवेदानीन्तनजटाया केषुचिल्लक्ष्येषु व्याकरणा-नुयायित्वमन्यषु प्रातिशाख्यानुगतत्वमिति विशेष। सोऽपि सङकीर्णदशाया व्याकरणानुसरत्पाठक वृद्धमुखनिःसृतपाठ-श्रवणजनितसाधुत्वश्रद्धयत्यभिप्रैमि। अत एव भिन्नभिन्नवचना- "न्येयाता ब्राह्मणाये" त्यादिलक्ष्यविषयाण्युपलभ्यन्ते। एवमेव जटापाठो भ्रष्ट। कथमेवमिति चेदस्मद्गुरव प्रमाणमित्यध्येतार-स्समादधतो गुरुपरम्पराया दोष विन्यस्य स्वय पूतमन्या भवन्ति। तथापि यत्किञ्चन वचन स्वपाठप्रतिकूलमपि कस्माच्चिद्विद्वन्मुखाच्छ्रुत्वा अहो। ममाय प्रमाद एवेति मत्वा तदनुकूल पाठ सस्कृत्य शिष्येभ्योऽप्युपदिशन्त स्वयमेव कारण भवन्ति पाठभ्रशीकरणे। अध्येत्रतिरिक्तार्थान्तरस्य परम्पराशब्दवाच्चस्याभावात्।

गच्छति काले व्याकरणविरुद्धाध्ययने व्याकृति-पारज्ञात्राक्षपानसहमान कश्चन तदानीन्तनपाठ स्वीकृत्य तत्संस्कारक कञ्चन शिक्षाग्रन्थ विरचय्य केवल-श्रोत्रियानानन्दाब्धो पातयामास। "विदुषा प्रमुदे यथे" ति तत्प्रतिज्ञयापि स्पष्टमिदम्। तद्ग्रन्थस्य स्वकर्तृकत्व प्रकाशित चेदप्रामाण्य स्यादिति यथाकथञ्चित्स्वग्रन्थस्य शाश्व-तत्वमपक्षमाणोऽशाश्वतत्व स्वयशसोऽपि सहमान-श्शिक्षाप्रणेतृसमयमनुरुध्य च व्यासनाम्ना प्रकटीकृत-वानित्यनुमीयते। इदमास्तिकमन्याना श्रवणपिधान-हेतुभूतमपि निर्मत्सराणामास्तिकाना कर्णपेयमेव। एव च नाय व्यासो ग्रन्थकर्ता महर्षि।

इय व्यासशिक्षा समग्रेतरशिक्षापेक्षया। विलोमे प्रातिशाख्यप्रवृत्तौ यत्र यत्र विवादा प्रादुर्भूतास्ते सर्वेऽप्यत्र प्रायेण परिष्कृता। अत एवास्या अर्वाचीनत्वम्। कि च प्राचीनग्रन्थेष्वस्या नामापि न प्रयुज्यते नवशिक्षा-परिगणनपरभ्योऽर्वाचीन वचनभ्याऽन्यत्र। यद्यस्या प्राचीनत्व स्यात्तर्हि तत्र तत्र विवादशान्तेरनयैव सुलभत्वे सति जटासङ्गत्यसङ्गत्यो परस्परदूषण प्राचीनग्रन्थकर्तॄणा वृथव स्यात्। 'प्रातिशाख्यादिषु ह्यत्र वृत्तिस्सैव समाश्रिता' (व्या सू 480) इति सूत्रेण मूलस्य प्रातिशाख्यानुकृतित्व व्यासेनैव स्थिरीकृतम्। 'विज्ञेया प्रकृतिस्तस्या ज्ञानादेव फल लभेत् (व्या सू 32) इति प्रकृतिसहिताविधिबलात्त्रिभाष्यरत्नव्याख्यानानन्तर-कालिकत्व, यत प्रकृतिसहिताविधिस्त्रिभाष्यरत्नोपज्ञम्। यदीय शिक्षा वेदिकाभरणात्पूर्वमेव प्रकाश नीता स्यात्तर्हि विलोमे छान्दसकार्याणि नापादनीयानि, सहिता मात्रविषयत्वात्प्रातिशाख्यस्येति गोपालयज्वोद्घोषणेन भुक्तवन्त प्रति 'मा भुङ्था' इत्युक्तिरिव कि कृत स्यात्। अतस्तताऽ प्यर्वाचीनत्व व्यासशिक्षाया आपादन युक्तम्। तेन प्रायशो वर्षशतद्वयमायुरस्या इदानीमिति वक्तु शक्यते।

कि चास्या जन्मभूमिर्द्रविडदेश इत्यनुमीयते। तथाहि-तन्त्रसमाप्तिप्रयुक्तविरामविषये कालनिर्णयशिक्षाया "तन्त्राणान्तु त्र्यह भवे" दिति त्रिदिन विराम उच्यते। स त्वध्ययनाध्यापनादीना प्रतिबन्धक। तद्वारणायान्ध्रदेशे तत्रान्तिमपदानि बन्धु 'ओ' "इत्युपनिष" दित्याकारकाणि न प्रकाशयन्ति। 'समुद्र' इत्यतो विरमन्ति सहितायाम्। तेन स्याद्बन्धुपदस्यावशिष्टत्वात्। एव ब्राह्मणारण्यकयोरपि। एतदनौचित्यपरिहाराय व्यासशिक्षाया 'ग्रन्थाना परिपूर्णे तु त्रिगुण काल उच्यते' (व्या सू. 472) इति त्रिशन्मात्रिको विरामोऽनुगृह्यते व्यासेन। तेन समापितेऽपि तन्त्रे पारायणादीना प्रतिबन्धकता न भवति। एवविधानुकूलवादोऽपि व्यासशिक्षाया अधुनातनत्व द्योतयति, अस्य विशेषस्यान्यत्रानुपलम्भात्। तत्र द्राविडास्तु व्यासशिक्षानुयायिन तेनास्याश्शिक्षाया अभिजनोऽपि द्रविडदेश इति तर्कोऽपि युक्त एव।

ग्रन्थस्थविषयानुरोधेनापि शिक्षेयमिदानीन्तना, न महर्षिप्रणीतेति निर्णेतु शक्यते। तद्यथा तत्र सज्ञाप्रकरणे

विधीयमानास्सञ्ज्ञा लौकिकार्थान्नातिरिच्यन्ते 'अनमानानिषेधा स्यु (व्या सू 22) त्वथैवेति निवृत्तिस्थ (व्या सू 21) इत्यादय । अतस्तेषा सञ्ज्ञाकरणान्मूढोऽय ग्रन्थकर्ता मत्सम । तथा हलाद्यनुक्तसञ्ज्ञाव्यवहारोऽप्यत्रायुक्त । स्वयमप्रयुक्तार्थानामपि सञ्ज्ञा क्रियन्त इति महच्चित्रम्। यथा – ऋवर्णश्च लृवर्णश्च पृक्तसञ्ज्ञ प्रकीर्तित (व्या सू 15) इत्यादय । द्विर्द्विर्युक्ते तु सहिते (व्या सू 29) त्याद्यसगतपदप्रयोग इत्याद्यनेके दोषा प्रकटीकृताश्शिक्षायामस्याम्। परिभाषाप्रकरणमप्येव, निष्फलानापरिभाषाणामुपदिश्यमानत्वात्।

अपि च शिक्षेयमात्रेयसर्वसम्मतपारिशिक्षाणा छायया रचितेति तत्परिशीलनेन स्पष्टमेव समेषा भविष्यति । तत्राप्येवमेव प्रकरणविभागस्य विषयविभागस्य चोपलभ्यमानत्वात्। अत्रत्यविषयाणा सस्काराणा च तत्र गतार्थप्रायत्वात्। अत एव शिक्षास्वपीतरापेक्षाया ऽऽ त्रेय-सर्वसम्मतया प्राधान्य प्रत्यक वर्तते तत्पूर्वतनग्रन्थसग्राहकत्वात्। ते उभे अत्र सगृह्येते इति युक्तमस्या लक्षणशीर्षभूषात्वमापेक्षिक यद्ग्रन्थकर्ता प्रतिज्ञायते। अत एव तत्पूर्वतनशिक्षा-पयोधिमथनजनितपीयूषप्रायत्वात्प्रायेण ग्राह्या एवात्रत्यसिद्धान्ता । अत एव च–

> **शिक्षासु क्वचिदन्योन्य विरोध स्फूर्यते यदि।**
> **व्यासशिक्षा बलवती विशेषैर्यद्यबाधिता।।**

इति व्यासशिक्षाया प्रामाण्यमन्यत्र प्रतिपाद्यते।

विलोमे प्रातिशाख्यप्रवृत्तौ यत्र यत्र विवादा प्रवृत्तास्ते सर्वेऽप्यत्र परिष्कृता इत्यत्र किञ्चिदुच्यते– वरुणस्त्विवति पदद्वयस्य जटोक्तौ तु नु पूर्व उदात्तयोर्वकार (प्राति 5–13) इति सूत्रेण वकारलोपे वरुणस्तु त्वरुणो वरुणस्त्विवति रूप भवति। अज्ञानतो ज्ञानतो वा तत्र वकारलोपो नादृतो जटाध्येतृभलाक । तत्साधुत्व स्थापनाय "चादौव उच्चतुन्वध (व्या सू 142) इति सूत्रयित्वा जटाध्येतृपक्षपात प्रदर्शितो व्यासेन। एव 'नसग् फाभितिरापर (प्राति 13–4) इति सूत्रेण "रायस्स" मित्यत्र जटाया "सम्म्राय" इति स्यात्। इद व्याकरणविरुद्धम्। अध्येतृभिश्च व्याकरणमत्रानुसृतम्। अतस्तन्निरूपणाय "नादौ स सा चरापर (व्या सू 158) इति सस्कृतम्। प्रग्रहप्रकरणे पूर्वजे प्रभृत्याय (प्राति 4 23) मिति सूत्र विवादग्रस्तम्। अत आह व्यासो वरी इत्याद्यय पर (व्या सू 70) इति। एतेन पूर्वजे प्रभृतीति प्रातिशाख्यसमर्थनाय त्रिभाष्यरत्नकारयत्नस्य तत्खण्डनाय वैदिकाभरणकार सरम्भस्य पुनस्त्रिभाष्यरत्नमतस्थापनाय मुकुरकारदुरभिनिवेशस्य चापहास्यता गमयति। ईदृशा अपि विशेषा अस्य ग्रन्थस्याधुनिकत्व द्योतयन्ति। एवमनेकत्र।

अस्याश्शिक्षायाश्शैली तद्व्याख्याद्वय च बहूपप्लवयुक्तम्। यथा स्पर्शाना पञ्च पञ्च स्युर्वर्गा वर्गोत्तरस्य चे (सू–9) ति सूत्रे व्यञ्जनक्रममनिरूप्यैव सञ्ज्ञा क्रियते। अत्र वर्गोत्तरो वर्णस्तस्य वर्गस्याख्या भवतीति व्याख्यायते। तस्य मूल मृग्यम्। स्पर्शाना पञ्च पञ्च वर्गा स्युरित्येक वाक्यम्। वर्गोत्तरस्य चेत्यवशिष्ट तत्र कि भवतीत्याकाङ्क्षाया किमपि नास्ति मूले। तेन वर्गोत्तरो वर्णो वर्गसञ्ज्ञो भवतीत्यर्थस्सपन्न । कवर्ग इत्युक्तौ तत्र क इत्यस्य वर्गसञ्ज्ञा सञ्जातेति फलितम्। तन्न युक्तम्। अतो मूलमलङ्करोति व्याख्याताऽऽख्येत्यध्याहृत्य तस्यानुवृत्त्यपकर्षयोरसम्भवात्। किमिय व्यासोक्ति ? विमृशन्तु विचक्षणा । एव परस्परान्वयरहितरचनमिदम्, शाब्दबोधोपयोगि-विभक्तिशून्य च । यथा लोपप्रकरणादिमस्य सूत्रस्य लोपो विसर्गस्सोनिङ्ग्य उच्चोऽथैष चेद्धलीत्यस्य" "अनिङ्ग्यस्स स्य उच्च एष विसर्ग लोप हलि परत" इति वाक्ययोजना। अत्र सर्वेषामुद्देश्यविधेयाना प्रथमान्तत्वम्। तेन यमुद्दिश्याय विधीयत इति व्यासैकगम्यम्। के वराका वय ज्ञातुम्। तथापि भगवदनुग्रहाल्लक्ष्यानुसाराच्चापेक्षितविभक्त्यन्तत्वेन विपरिणमय्य व्याख्याता शाब्दबोध प्रापयति तथोत्तरवचनेऽपि। एव बहुत्र।

एव प्रातिशाख्यानुकरणात्क्वचित्स्वग्रन्थाशयभङ्ग सवृत्त । यथारेफिपदेषु तनुतरितिपद प्रातिशाख्ये गृह्यते। तस्य स्वशाखाया प्रयोजनाभावाच्छाखान्तरीयत्व कल्पित तद्व्याख्यातृभ्याम् । तदस्याश्शिक्षायामप्युपात्त तादृशदोषविरहेण स्वग्रन्थरचनाया प्रवृत्तेनाप्यनेन व्यासकञ्चुकधारिणा। एव ग्रन्थेऽस्मिन् बहुदोषा प्रविष्टा हन्त। अष्टादशमहा-पुराणतत्सङ्ख्याकोपपुराणाद्यनेकग्रन्थस्मर्ता–

यान्युज्जहार माहेन्द्राद्व्यासो व्याकरणार्णवात्।
पदरत्नानि कि तानि सन्ति पाणिनिगोष्पदे।।

इत्युद्गीयमानो वेदव्यासो भगवान्बहुभ्रमप्रमादयुक्तमिम ग्रन्थ प्रणीतवानिति वक्तु कस्य जिह्वा प्रवर्तते। अतिकृपण कश्चन वदतु नाम, तस्य नाम न गृह्णीयात्। न केवलमियमेवानृषिप्रणीता शिक्षा किन्तु प्रतिशिक्षमेवमेवेत्यस्माक वाद। कुत इति चेत्सर्वमपि लक्ष्यजातमेकस्याश्शिक्षायास्साधितु न शक्यते। किन्त्वेक लक्ष्यमेकस्या अन्यदन्यस्या इतरदितरस्याश्चेति चित्रमिदम्। कुत्रचिद्बहुभ्य शिशक्षाभ्योऽपि किञ्चित्किञ्चित्कार्यरूप मधुकरवद्गृहीत्वापि लक्ष्यमधु सम्पाद्यत इतीतोऽपि चित्रम्। यद्वा तत्तदुच्चारणमनाद्येव। तद्विवेचने शिक्षासु क्रमविपरिणाम। सर्वविषयाणामेकेन निरूपयितुमशक्यत्वात्। अत एव कालभेदोऽ सम्पूर्णत्व च विषयप्रतिपादन इति चेत् तदापि शिक्षाणामनृषि प्रोक्तत्वमर्वाचीनत्व च स्यात्। तेन च भ्रमप्रमादभूयिष्ठत्व तासा सिद्धमेवेति शिवम्। ✤

VEDANGA SESSION - II

\ \S - II

प्रमुखभाषणम्

प्रोफेसर् सरोजा भाटे
पुणे

'साक्षात्कृतधर्माण ऋषयो बभूवु। तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादु। उपदेशाय ग्लायन्तो ऽवरे बिल्मग्रहणायेम ग्रन्थ समाम्नासिषुर्वेद च वेदाङ्गानि च' इत्येव भगवता यास्काचार्येण वेदवेदाङ्गवाङ्मयोद्भव उपवर्णित। बिल्मग्रहणार्थ तर्हि वेदाङ्गानि समाम्नातानि। किमिद बिल्म नाम ? बिल्म भिल्य भासनम् इति वा इति तत्रैव व्युत्पादित यास्काचार्येण। भिल्म वेदाना भेदन, भेदो व्यास। भासनमिति वा। वेदाङ्गविज्ञानेन भासते प्रकाशते वेदार्थ इति श्रीमता दुर्गाचार्येण स्वटीकाया बिल्मशब्दार्थ विवृत।

वेदवेदाङ्गयो सम्बन्धमुपवर्णयन् पुराण ऋषि वदति-

छन्द पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।
ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते।।
शिक्षा घ्राण तु वेदस्य मुखं व्याकरणं स्मृतम्।
तस्मात्साङ्गमधीत्यैवं ब्रह्मलोके महीयते ।।

यद्यपि अपौरुषेयस्य वेदराशे सरक्षण विधातु निर्मित वेदाङ्गवाङ्मय पौरुषेय, श्रुत्यङ्गभूतत्वात् गौण च, तथापि पुरा कालादारभ्य वेदाध्येतृणा वेदवद् वेदाङ्गानामपि स्वाध्याये ऽन्तर्भाव, चतुर्दशविद्यास्थानेषु स्थान चासीत्। वाङ्मयस्यास्य स्मृतिरूपत्वेऽपि महत्त्व न हीयते। तदामनन्ति शास्त्रकारा -

श्रुतिस्मृती उभे नेत्रे विप्रस्य चक्षुषी मते।
एकेन हीन काण स्याद्द्वाभ्यामन्ध प्रकीर्तित ।।

इति। पौरुषेयी सत्यपि स्मृति शिष्टैर्निबध्यमानत्वात् सर्वथा श्रुतिवत् पूज्या एव। तदाह भर्तृहरि वाक्यपदीये ब्रह्मकाण्डे-

अनादिमव्यवच्छिन्नां श्रुतिमाहुरकर्तृकाम्।
शिष्टैर्निबध्यमाना तु न व्यवच्छिद्यते स्मृति ।।

इति। तत्र शतपथब्राह्मणे वेदाङ्गाना स्मृति इति निर्देश।

वेदपुरुषस्य रक्षार्थं सनातनै ऋषिभि भूयिष्ठ वेदाङ्गनिर्मिति कृता। किन्तु भूयासो वेदाङ्गग्रन्था दुर्भाग्यवशात् कालकवलिता अल्पीयास एव अवशिष्टा। तद्यथा अङ्गत्रयोपेतानि कल्पसूत्राणि आपस्तम्ब-बौधायनहिरण्यकेशिविरचितानि त्रीण्येव उपलभ्यन्ते। वेदाङ्गव्याकरण पाणिनीयमेकमेव, वेदाङ्गनिरुक्तमपि यास्करचितम् अनन्यमेव। केषाचन वेदाङ्गग्रन्थाना नामोल्लेख उपलब्धग्रन्थेषु लभ्यते। अन्येषा तु नामापि न ज्ञायते केवलम् अनुमानेन तेषा स्थिति ज्ञातु शक्यते।

मूलत प्रतिशाख भिन्नानि वेदाङ्गानि मौखिकपरम्परया सरक्ष्यमाणानि परम्पराया खण्डितत्वात्, रक्षणोपायान्तराणा च अभावात् कालप्रवाहे विलुप्तानि। अत यावन्ति शिष्यन्ते तावन्ति वेदरक्षण विधातु न पर्याप्तानि।

यद्यपि सन्ति अन्येऽपि धर्मशास्त्रपुराणादय उपाङ्गभूता ग्रन्था तथापि तेषामपि अपरिपूर्णत्वाद् अपर्याप्तत्वम् ।

अपर च स्वाध्यायपरम्पराया इतिहासे कदाचिदवतीर्णम् अन्धयुग यस्मिन् हि अविज्ञायैव अर्थं पठनमात्र प्रारब्धम्। तादृशान् वर्णपाठकान् निन्दन् यास्क श्लोकमिमम् उद्धरति-

यद् गृहीतमविज्ञात निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥

इति । यथार्थज्ञाने अरुचि दधाना तथैव शब्दज्ञाने ऽपि उदासीना पाठका 'वेदमधीत्य त्वरिता वक्तारो भवन्ति' इति शब्दै भगवता पतञ्जलिना निर्दिष्टा वेदाङ्गाना सर्वथा अनावश्यकतामेव प्रत्यपादयन् 'वेदान्नो वैदिका शब्दा सिद्धा लोकाच्च लौकिका। किमर्थम् अध्येय व्याकरणम्' इति । तान् विप्रतिपन्नबुद्धीन् प्रत्याह कश्चन ऋषि -

स्थाणुरय भारहार किलाभू -
दधीत्य वेद न विजानाति योऽर्थम् ।
योऽ र्थज्ञ इत् सकल भद्रमश्नुते
नाकमेति ज्ञानविधूतपाप्मा ॥ इति ।

किमत्राश्चर्यं यद् उद्घोषितेष्वपि एवविधेषु अर्थवादेषु लाघवार्थं स्वभावत प्रवृत्तो लोक लघुना उपायेन महान्तमर्थं सम्पिपादयिषु गुणभूतेषु वेदाङ्गेषु उदासीन इवासीत् । एवञ्च येन वेदाङ्गसाहित्येन वेदाना रक्षण विधातव्यमासीत् तस्यैव रक्षणमापतितम् ।

अद्यत्वे तु सर्वथा सरक्षणमर्हति न केवल वेदवाङ्मय वेदाङ्गवाङ्मयमपि। अयि विद्वास ! कि बहुना उक्तेन, इय विद्वत्परिषदपि वेदसरक्षणोपायाश्चिन्तयितुमेव आहूता इति कार्यक्रमपत्रिकावलोकनेन सुव्यक्ततर भवति ।

तत्र एतद्देशप्रसूता अनधीतवेदवेदाङ्गा अधीतार्वाचीनशास्त्राश्च ये युवान अध्येतार तेषा मनसि त्रय प्रश्ना जाग्रति- केन खलु कारणेन अरक्षित तिष्ठति वेदवेदाङ्गवाङ्मयजातम्? का खलु आवश्यकता अस्मिन् विज्ञानयुगे वेदवेदाङ्गसरक्षणस्य? के सरक्षणोपायाश्चिन्तनीया ? इत्येते त्रय प्रश्ना। तत्र प्रथमयो प्रश्नयो समाधानं तृतीयस्य उत्तर सुलभमिति मन्ये। यद्यपीय विद्वद्गोष्ठी तृतीय प्रश्न समाधातुमत्र सहता, तथापि पूर्वप्रश्नद्वयमप्यभिप्रेत तृतीयप्रश्नपिपृक्षो इत्यत्यन्त स्पष्टमेव। अत क्रमेण समाधातु यत्यते।

इद हि अर्वाचीन युग विज्ञानयुगम् इति कथ्यते। विज्ञानक्षेत्रेषु विभिन्नेषु बहु पराक्रान्त विश्वेऽस्मिन् शास्त्रज्ञै । तेन हि द्विधा विभक्तमिव विश्व दृश्यते। विकसितविज्ञानानि राष्ट्राणि एकत्र भागे विकासपराणि च अपरस्मिन् भागेऽन्तर्भूतानि। विकसितराष्ट्राणा हस्तगत विश्वस्याधिपत्य नेतृत्व च । स्वामित्व सम्पादयितु परस्पर स्पर्धमानेषु राष्ट्रेषु स्वावस्थान कल्पयितु यत्नविशेषा आस्थेया भारतसदृक्षेण विकसनपरेण राष्ट्रेण । मात्स्यन्याये अधिष्ठातरि सर्वथा बलिष्ठेन भाव्यमस्मद्राष्ट्रेण तदर्थं च विज्ञानोपासना नितरामावश्यकी । अत अतीतेन सम्बद्धाना वेदाध्ययनादिविषयाणा न मनागपि स्थानम् अवशिष्ट अर्वाचीनशिक्षणप्रणाल्याम् । स्वाभाविको ऽ य युगपरिवर्तनस्य परिपाक प्रतिभाति । अन्यच्च, वेदवाङ्मयम् अधिकृत्य प्रसृता मिथ्याप्रवादा अपि वेदाध्ययनाय तेषा सरक्षणाय च प्रतिकूला सवृत्ता। वेदा नाम वर्णविशेषस्य, जातिविशेषस्य, धर्मविशेषस्य वा स्वम् इति मिथ्या मन्वानै कैश्चित् सर्वज्ञमन्यमानै निष्कासित वेदवाङ्मयम् अध्ययनक्रमात् । एवमिद प्रधान कारणद्वय वेदाध्ययनपरम्पराखण्डनस्य प्रतिभाति।

यदि राष्ट्रविकासम् उन्नति च साधयितु सर्वथा मन्दप्रयोजन वेदवाङ्मय यदि च तद् धर्मविशेषन्यस्त किमर्थं हि तस्य सरक्षण सवर्धन वा? कि प्रयोजना चेय विद्वद्गोष्ठी?

अत्र समाधानमुच्यते। आदौ तावद् सर्वं प्राचीन वाङ्मयजात नाम भारतवर्षस्य सास्कृतिको निधि। पूर्वसूरिभ्य लब्धस्यास्य दायस्य सर्वात्मना परिरक्षण नामास्माक परमो धर्म। अपर च ये हि साक्षात्कृतधर्माण ऋषय कृण्वन्तो विश्वमार्यम् इदमक्षरवाङ्मय ददृशु तै तत् धर्मविशेष वर्णविशेष वानुलक्ष्य नैव परिकल्पितम्। यदा हीद वाङ्मय तस्य खलु महतो भूतस्य नि श्वसितमित्युपगीयते तदा तस्य सार्वजनीनत्व विश्वतो व्यापकत्व च सुस्पष्टमवगम्यते ।

अपि च नास्मिन् वाङ्मये अतीतमात्रस्य दर्शनम् इति मन्तव्यम्। अतीत वर्तमानेन सम्बद्धु, पुराणनवयोश्च सवाद कल्पयितुमयमक्षरसेतु आरचित विश्ववेधसा। पुरा काले सस्कृतिमलङ्कुर्वद्भि आचार्यै यद्यदनुष्ठित विश्वमाङ्गल्यमाधातु, यद्यदाचरित ऋतस्य प्रतिष्ठायै, लोकस्य शान्त्यै, योगक्षेमाय च तस्य सर्वस्य कायेन वाचा मनसानुष्ठितस्य सार अत्र प्रतिबिम्बित। क्रान्तदर्शिना पूर्वसूरीणामस्माकम्

अक्षरन्यस्तोऽय परिणतप्रज्ञाया परिपाक न केवल निधिरूपेण सरक्ष्य अपि तु मार्गदर्शक दीपस्तम्भ इव श्रद्धया उपेय।

एवमेव वेदाङ्गान्यपि न वेदरक्षणमात्रपराणि। यद्यपि वेदाना रक्षा तेषा प्रधानभूत प्रयोजन तथापि अस्मिन् युगे विकसितेषु समर्थतरेषु वेदरक्षणोपायान्तरेषु गौणतामिवापन्न तत्। नैकानि प्रयोजनान्तराणि साधयन्ति वेदाङ्गानि यदर्थ तेषा सरक्षण नितरामावश्यकम् । शिक्षाकल्पादिवेदाङ्गेषु उपनिबद्धा पूर्वाचार्याणा विद्या यथा तेषा ध्वनिविश्लेषणे, स्वरवर्णने, यागसस्थाना विभजने, नक्षत्राणा परिगणने, शब्दार्थानामनुशासने च तेषा महती सूक्ष्मेक्षिका द्योतयति तथैव तेषा तर्कानुसारिणी तत्त्वावधारिणी विवेकशालिनी विमर्शकारिणी च परिणता प्रज्ञामपि पिशुनयति । इय हि सूक्ष्मबुद्धि विज्ञानविकासार्थं नितरामवश्यकी । अस्या याथातथ्येन आकलनम् अर्वाचीनया तत्त्वजिज्ञासया च परिशीलन नाम वेदाङ्गाना सरक्षणम् । न केवल ध्वनिमुद्रणेन, न वा केवल पाठशालासु पठनपाठनपरम्पराप्रचालनेन भवेत् वेदाङ्गाना परिपालनम् । तद्धि केवल शाब्द ज्ञान भवेत् । वेदाङ्गानामुपज्ञातृभि पूर्वै ऋषिभि वैदिकाना शब्दाना वा भवतु अर्थाना वा, छन्दसा वा भवतु ज्योतिषा वा, अथवा यागाना तत्त्व जिज्ञासुभि या, पन्था अनुसृत, या च रीति आश्रिता, या पद्धतिरवलम्बिता, ये च उपाया उपाश्रिता, तस्य पथ, तस्या रीते, तस्या पद्धते, तेषा च उपायाना सम्यक् अवबोधार्थं शिक्षाकल्पादिग्रन्थाना सम्यगालोडनमावश्यकम् । यदा तेषु तेषु ग्रन्थेषु निहितानि तदधिष्ठानभूतानि तत्त्वानि सम्यग् ज्ञायन्ते तदा तेषामर्वाचीनेन विज्ञानेन योग प्रयोगश्च परिकल्पयितु शक्यते। प्राच्यविद्या हि न तावत् परिरक्षिता भवति यावत्सा अर्वाचीनया विद्यया न सश्लिष्यते सभिद्यते वा। वेदाङ्गेषु विनिहितानि पूर्वसूरिभि प्रतिपादितानि तत्त्वानि दिक्कालाद्यनवच्छिन्नानि खलु। अत अद्यत्वेऽपि तेषामुपकारकत्वम्। अयातयामानि इमानि तत्त्वानि सम्यक् परिज्ञातु महान् यत्न आस्थेय भवति।

तृतीयप्रश्नस्य समाधानमिदानी सम्भवति । आदौ तावत् शीघ्र ध्वसोन्मुखाना हस्तलिखिताना सकलन विधाय सम्यक् सूचि परिकल्पनीया । अस्त जिगमिषु पठनपाठनपरम्परा ध्वनिमुद्रणादिभिरुपायै पुनरुज्जीवनीया । तत्र जर्मनीराष्ट्रे एकस्मिन् विद्यापीठे सस्कृतम् अध्यापयता भारतीयेण विदुषा सर्वेषा वेदाङ्गहस्तलिखिताना सूचि सगणकसाहाय्येन परिकल्पिता इत्यहो प्रमोदास्पदम् इदम् । सूचिनिविष्टाना हस्तलिखिताना क्रमशोऽध्ययनेन तन्निहिततत्त्वाना परिशीलनेन च महद्रक्षणकार्यं सुविहित भवेदित्यत्र किमाश्चर्यम्! वेदाङ्गाना न वेदरक्षकत्वमात्रमपि तु स्वातन्त्र्येण शास्त्रत्व विद्यते इति न विस्मर्तव्यम्।

प्रवृत्तिर्वा निवृत्तिर्वा नित्येन कृतकेन वा।
पुंसां येनोपदिश्येत तच्छास्त्रमभिधीयते॥

इति शास्त्रसङ्कल्पना मनसि निधाय वेदाङ्गाना स्वतन्त्रशास्त्ररूपण परिशीलनमावश्यकम्। तत्तच्छास्त्रीयाना सिद्धान्तानाम् अर्वाचीनविद्यासु प्रयोगक्षमताम् अभिज्ञातुम् अपि अवश्य प्रयतितव्यम्। प्राचीनशास्त्राणि इमानि सम्यक् तर्कनिरीक्षणाधिष्ठितानि अर्वाचीनशास्त्रेषु सस्कारान् आधातुम् अवश्य प्रभवन्ति। तत्र निदर्शन पाणिनीय व्याकरणम् । इदमार्षं व्याकरणमस्मिन् युगे सगणकमाध्यमेन भाषाणा विश्लेषणप्रक्रियायामुपयुज्यते । अद्यत्वे तु इद व्याकरण जर्मनीराष्ट्रे एकस्या सगणकसशोधनसस्थाया सगणकज्ञेभ्य अध्याप्यते, ते च व्याकरणस्यास्य गर्भे स्थितामपरिमिता विवेचकशक्ति ज्ञात्वा चकितचकिता सञ्जाता इति अचिरादेव श्रुत मित्रमुखात् ।

शिक्षाग्रन्थेषु वितत स्वरादिज्ञान कल्पसूत्रेषु प्रतिबिम्बितम् आर्याणा गार्हस्थ्यजीवन ज्योतिर्वेदाङ्गे ऋषिभि परिकल्पितानि नक्षत्रगणितानि चेत्यादिकमवश्यम् उपकुर्याद् आधुनिक विज्ञानमत तेषामध्ययनपुर सरै भारतीयै भाव्यम्। भारतीया यज्ञसस्कृतिर्हि 'सर्वाणि भूतानि मित्रस्य चक्षुषा प्रेक्षामहे' इति मन्त्राधिष्ठिता । विश्वैक्यस्य सन्देशभूतम् अमु मन्त्र प्रसारयितु वेदाङ्गाना परिरक्षण भवेदिति आशास्य विरमामि । ■

VAS-II - 1

PRESERVATION OF SIKSHA CHANDAS AND NIRUKTA STUDIES

Dr. G.N. BHAT
Kateel

Ancient traditional method of *Vedadhyavana* is no more in existence Here and there, some heads of religious institutions encourage the regular adhyayana of Vedas in the strict sense of the term in spite of various hurdles But this too, does not continue upto the stipulated period According to the tradition, we are told, to learn one Veda, a minimum period of twelve years is required Hence in this modern age, very rarely we come across a person who is ready to give twelve years of his initial life to learn one Veda Dvivedis, Trivedis and Chaturvedis would be only surnames hereafter But the importance of the study of Vedas as well as its permanent values cannot be neglected in the light of modern research findings, contributing to the ancient Indian heritage, in a large way

However, it is highly laudable that some Indological institutes and ancient temples like Tirupati, Sringeri, Kateel, Udupi and a few more are trying their level best to find the ways and means to preserve the study of Vedas with Vedangas

Without the proper knowledge of Vedangas, particularly Siksha, Chandas and Nirukta, the study of Vedas will not be total and sensible One can question the very validity and propriety of such a Vedic study In support of this idea, a brief no regarding the importance of these Vedangas is given below

Siksha

Sayana in his *Rigvedabhasyabhoomika* states, 'Svaravarnadyuccarana prakaro yatra sikshyate upadisyate sa Siksha' Hence, without the right knowledge of phonetic system and accents how can a person recite Veda mantra in an accurate way?

Now, owing to lack of Siksha study, the accents of the Vedic mantras, recited by the Scholars, belonging to different parts of India, are of different recensions For example, in Southern India itself, we have Sringeri-patha, Gokarna-patha, Tamil and Andhra-pathas on the basis of variations in *udattanudatta-svarita* Accents of mother tongue also have their own influence over recitation of Vedic mantras Some others believe that though there is variation Guru-patha should be followed I am told that research is being done with the help of computer mechanism to find out the correct version of Vedic *rks* by some scholars in C I I L, Mysore

Chandas

Reciting a Vedic *rk* without knowing its Rsi, devata and chandas fully is considered a sin, according to Sarvanukramani, (1-1) (Yo ha Va aviditarseya chando daivata, brahmanena mantrena yajayati va adhyapayati va sthanum varchati garte va patyate prameyate va

papiyan bhavati) Recitation of such *mantras* is considered as fruitless

It is a known fact, that Siksha is considered as nose of Vedapurusha and Chandas, the feet

Nirukta

After ther recitation of Vedic *mantra* following the conditions of Siksha and Chandas, the student of Veda must know its meaning Nirukta is the only ancient work available which interprets Vedic *mantras* on the basis of etymology

Lack of the study of Nirukta has come to such stage today that even some of the Vedic pandits believe that Vedic *mantras* should not be interpreted When scholars who chant *mantras* believe that it should not be interpreted, the atheists naturally argue that the Vedic *rks* are meaningless

The Nirukta tells us that one who does not understand the meaning of the Veda, having got it *kathastha* is like a blockhead who carries the burden But he, who knows the meaning, obtains all good fortune and, with his sins purged off by knowledge, he attains heaven [sthanurayan bharaharah Nirut]

An Attempt for preservation

Now, revival of the study of Vedas fully equipped with Vedangas is the need of the day, in the interest of preserving the oldest lore of the mankind For this purpose, we will have to use modern methods, mechanisms and media with the help of audio visual aids

Being the head of the institution of a first grade college sponsored by Kateel Sri Durga Parameshwari Temple, which is well known in the southern region of Karnataka, I have prepared and planned a course for the study of Veda-tantra and Agama to impart the Vedic education with modern outlook and technique to the interested youths Scholars wellversed in the field of Veda, Yoga and Agama were consulted and discussed before giving final touch to this course I am happy to inform the scholars that the Mangalore University has accepted and approved this course for the University

The salient features of the course are as mentioned below

I. **Certificate Course :** The duration of the course is six months Five subjects will be taught

Paper I - Student will be taught in such a way that he gets working knowledge of Sanskrit, English and Kannada The purpose is, he should be able to converse freely with the devotees and beneficiaries Explaining the structure and the significance of various methods of worship will become easier after being trained this way

Paper II - Introductory study of Yoga, Asana, Pranayama, Dhyana and Japa will be conducted both in theory as well as in practice The real concept of 'Sandhya Vandana' will be dealt with in detail in this paper

Paper III - Selected Vedic Suktas will be taught in traditional way, with the introduction of Vedangas And meanings of these will be explained and interpreted with the help of Nirukta and Sayana's commentary Western and modern Scholars' views also will be made known

Paper IV - History of temples, its structure culture, importance, need, management, methods of worship, relation between deity and devotee, Archaka and devotee and deity and Archaka will be dealt with

The study and understanding the concept of Purva and Apara Samskaras and its importance will be stressed

Paper V - Study of cultural history of India, importance of Puranas and utility of Astrology in this modern age will also be taught

II. Diploma Course : The duration of the course will be one year and the subjects taught in the Certificate Course will be studied in depth in this course Deep study of Sanskrit language, Veda and Practice of Yoga will be there Study of Agama and Tantra Sastras and its usage in temple worship will be dealt with in greater length

Students will be posted to various temples for training by the experts in those places Significance of various types of worship materials and instruments used, will also be discussed

Performance of Samskaras and its relevance will be studied The study of Jyotisha upto interpreting of *kundalas* will be carried on

To standardise the course, audio visual instruments will be used at various levels Seminars and workshops will be conducted by inviting the scholars who are experts in the field

After the completion of the course, they can work as Archakas and effective Purohitas in temples and institutions Research study could also be taken up by these trained persons

* * *

V.A.S-II-2

POSITION OF GRAMMATICAL STUDIES IN INDIA

Dr. M. SRIMANNARAYANA MURTI
TIRUPATI

Language is a fascinating aspect of human behaviour The scientific study of language is called grammar or linguistics The earliest evidence to analyse the Vedic language is found in the Taittiriya-samhita [1] While discussing Vyakarana as a Vedanga, we are preeminently concerned with the pratisakhyas and the Astadhyayi of Panini with its commentaries The pratisakhya is a work on Vedic grammar having a limited scope of application mostly by being concerned with the sandhi to be effected for constructing the samhita-patha from the pada-patha Each school as well as each recension had its own pratisakhya signifying the peculiarities in the sandhi caused by regional variations drawn from the spoken vernaculars At present five or six pratisakhyas are available, the Rk-pratisakhya of Saunaka, the Taittiriya-pratisakhya and the Vajasaneyi-pratisakhya of Katyayana, the Atharva-pratisakhya and the Rktantra of Sakatayana belonging to the Samaveda Panini's Astadhyayi is a sublime example for the excellence of human intellect one can ever conceive and it is a comprehensive descriptive grammar applicable to all the Vedic schools and recensions Hence Helaraja holds sarvaparisadam hidam sastram[2], implying that this is a common science of language applicable to all schools Further this grammar describes then existing spoken language called Bhasa besides the Vedic recensions known to Panini Of course all the later developments in the words and their functions in the spoken language are accounted for by the rich commentaries of Katyayana and Patanjali The commentaries of Katyayana and Patanjali testify that Panini's text also underwent several modifications For example, there are two versions for the rules in the section 1 4 1 to 2 2 38

Panini's rules were framed against a particular philosophy and religion There was a commentary called Samgraha by Vyadi dealing with the philosophy of language which was irretrievably lost after fourth century A D The loss of this work was partly compensated by the Vakyapadiya of Bhartrhari Unfortunately even this work is not available in toto Thus we are not able to get a full picture of the philosophy of the grammarians as envisaged by Vyadi, Patanjali, Bhartrhari, etc We know from the Vakyapadiya that just like the Samkhyas, who explain the creation of the universe from the Prakrti and Purusa, Bhartrhari explains the whole creation of the universe from the Sphota-sabda and the Pratibha with the operation of the Kala-sakti He says that both the sphota 'the word form' and the pratibha 'the word meaning' are of the same nature of the Brahman, namely consciousness The Sphota-sabda has itself a

natural disposition to evolve into Mahat because of the association with the Pratibha [3] The realisation of the identity of the Pratibha with the Sphota is liberation [4] In other words, it is nothing but the experience of identity of the self with the Brahman through the knowledge of the true nature of the latter [5] The comprehension of the Vedic sentences together with the aroused residual traces of the word (sabdahavana) acquired previously leads the individual to realise the knowledge reaching its climax in the Omniscient [6] Further the knowledge should be strengthened by austerities as prescribed in the amnaya 'sacred texts handed down by repitition, i e the Vedas' [7] By saying this Bhartrhari holds that the realisation of the Brahman is not spontaneous It is gradual and should be grown by the spiritual merit (dharma) through strict observance of the injunctions of the amnaya Therefore the amnaya produces dharma and the latter in its turn jnana [8] But because of the loss of tradition the Sabdadvaita philosophy of the grammarians did not get due consideration in the medieval period

To perpetuate the study of the Veda and the vedangas Baudhayana ordains that those who have not studied the Veda together with the ancillary texts are disqualified to function as officiating priests in sacrifices [9] In spite of such stringent rules, as Patanjali fears, the pupils of the Vedic lore were anxious to get into profession of priests soon after getting by heart the Veda without studying vyakarana [10] Vyakarana is indeed an indispensable tool to understand the Veda [11] Bhartrhari laments in his turn that the great Samgraha of Vyadi ceased to be studied as grammarians became more and more averse to a complete mastery of their subject and began to look for abridgements Only some good scholars could understand the Mahabhasya Persons like Baiji, Saubhava and Haryaksa relied on dry reasoning and completely distorted the Mahabhasya by divorcing from the tradition completely [12] Similarly Kalhana (12th C A D) in his Rajatarangini records that the king Jayapida (751-782 A D) brought from abroad competent expositors and restored in his own country the study of the Mahabhasya which was interrupted [13] Anandavardhana (9th C A D) unequivocally acknowledges the importance of grammar for the literary criticism [14] The commentaries of Vallabhadeva (10th C A D) on the Sisupalavadha, Meghasamdesa, Kumarasambhava and Raghuvamsa testify to the revival of grammar for the interpretation of literary compositions in the tenth century in Kashmir

A change in interest and emphasis occured in the studies of Sanskrit grammar in the medieval period by the introduction of the sabdabodha dialectics based on the argumentative techniques of the Navyanyaya philosophers by Kondubhatta (Kondabhatta, Kaundabhatta), the nephew of Bhattoji Diksita This helped to establish and demonstrate the theory of sentence envisaged by Bhartrhari Even today the dialectics of grammar in pandita-parisads begin with the lead sentences of Kondubhatta's Vaiyakaranabhusana and its abridged version Vaiyakaranabhusanasara All the developments in this branch throw light on the knowledge analysis, which can be made use of with profit by modern Science and Technology for the development of artificial intelligence and mechanical translation devices through computers

In contrast to the achievements of Sanskrit grammar in philosophy, there were always parallel attempts from the period of the Satavahanas to simplify the grammars by eliminating the religion and philosophy on the one hand and the Vedic literature on the other in its scope Thus there arose several independent grammars, of course some of them are also sectarian, like Katantra (of Sarvavarman, 1st C A D), Chandragomi (4th c), Jainendra (of Punyapada Devanandin, 5th c), Sakatayana (9th c), Siddhahemacandra (11th c), Sarasvatikanthabharana (of Bhoja, 11th c), Sarasvata (of Anubhutisvarupacarya, 1250), Bopadeva (13th c) and Saupadma (of Padmanabhadatta, 15th c) To meet the same demands, perhaps also in a better way, the grammarians of the Paninian school have made short commentaries called vrttis like the Kasikavrtti (of Jayaditya and Vamana, 7th c), and Bhasavrtti (of Purusottamadeva, 12th c) and recasts like the Rupamala (of Vimalasarasvati), Prakriyakaumudi (of Ramacandra, 16th c), Prakriyasarvasva (of Narayana Bhatta, 16th c) and Siddhantakaumudi (of Bhattoji Diksita, 16th c), restricting the scope only to teach the correct forms of words to the students of Sanskrit As the stress was on the correctness of the forms, several neogrammarians like Haridiksita began accommodating the so called unpaninian usages by different types of interpretations

A new facet emerged by the interest evinced in Sanskrit grammar by the European scholars who settled down in India mostly as clergymen For example a German Jesuit Father Johannes Ernst Hanxladen (d 1732), who came to India in 1669 and lived for thirty years in Malabar, wrote for the first time a Sanskrit

grammar ın Latın called Grammatıca Granthamıa seu Samscrdumıca (Granthıcal or Sanscrıtıcal Grammar) An Austrıan Carmelıte Fra Paolıno de St Bartholomeo, who also lıved ın Malabar from 1776 to 1789 wrote two Sanskrıt grammars ın Latın entıtled Sıdharubam seu Grammatıca Samscrdamıca (Sıddharupam or Grammar of Sanskrıt, 1790) and Vyacarana seu locupletıssıma Samscrdamıcae lınguae ınstıtutıo (Vyakarana or the Comparatıve system of the Sanskrıt language, 1804) by makıng use of Hanxleden's manuscrıpt Grammatıca Granthamıa seu Samscrdumıca Just as many foreıgners come to Indıa to study Sanskrıt grammar, Indıans also go to Europe and Amerıca to study the western method of approach to be applıed to the Sanskrıt grammar K Kunjunnı Raja, S D Joshı, Ashok Aklujkar, Deshpande, Jayasrı Gune, Perı Sarvesvara Sarma and the present paper reader are some of the scholars who have receıved the benefit of western research methodology

When unıversıtıes and colleges on the western pattern were ıntroduced ın Indıa durıng the Brıtısh rule, Sanskrıt was also ıncluded ın the currıculum Thus Comparatıve Phılology and ıts offshoot Modern Lınguıstıcs were brought under currıculum, besıdes tradıtıonal grammar Further adaptıng the western prıncıples of textual crıtıcısm and research methodology ın grammar began to be studıes dıversely It ıs ın faırly recent tımes that Panınıya works have become the object of ıntensıve ınvestıgatıon from the poınt of vıew of semantıcs and phılosophy of grammar, especıally Bhartrharı's Vakyapadıya The pursuıts ın grammar may be classıfied ınto seven categorıes as follows

1 Crıtıcal edıtıons
2 Commentarıes
3 Handbooks
4 Translatıons
5 Tradıtıonal and phılologıcal studıes
6 Artıcles, and
7 Modern aıds Hıstorıes, Dıctıonarıes, Encyclopaedıas, Descrıptıve catalogues, Indexes, Annotated bıblıographıes and Documentatıon lısts

1 Crıtıcal edıtıons Whıle F Kıelhorn, workıng as Professor of Orıental Languages at Deccan College, Poona, edıted the Mahabhasya ın 1880, Guruprasada Sastrı edıted the full text of the Mahabhasya wıth the commentarıes of Kaıyata and Nagesa ın 1939 The fragment of the Mahabhasyadıpıka of Bhartrharı was sımultaneously edıted by V Swamınathan (1965) and K V Abhyankar and V P Lımaye (1967) on the basıs of a sıngle manuscrıpt avaılable ın the Bodleın Lıbrary of the Oxford Unıversıty The crıtıcal edıtıons of the Vakyapadıya by Charudeva Sastrı, Sambasıvasastrı, L A Ravıvarma, K A Subramanıa Iyer provoked much ınterest among the Indologısts ın Indıan semantıcs A host of edıtıons of the Sıddhantakaumudı wıth the commentarıes Tattvabodhını and Balamanorama stand testımony to the readıng of grammar as a general ıntroductıon to the Sanskrıt language

2 Commentarıes Keepıng up the tıme, honoured tradıtıon of manıfestıng the scholarshıp ın the form of a commentary, several scholars contınue even today to wrıte commentarıes ın Sanskrıt on the famous works The Saradratrı, a commentary on the Sıddhanta-kaumudı by an Andhra scholar of thıs century Bellamkonda Ramarayakavı ıs an example of thıs genre Sımılarly Pandıt Raghunatha Sarma's Ambakartrı commentary on the Vakyapadıya and Pandıt Perı Suryanarayana Sastrı's Nagesa-bhavaprakasa on the Manjusa and Tattvadarsını on the Vaıyakaranabhusanasara ıllustrate the pursuıts ın the phılosophy of grammar

3 Handbooks/made easy grammar books To accomodate/grammar as a part of Sanskrıt ın modern educatıon system, several compendıums are wrıtten on the model of western authors lıke F Kıelhorn R G Bhandarkar's Books of Sanskrıt, V S Apte's Student's Guıde to Sanskrıt Composıtıon, Kası Krıshnacharya's Balabodhını and M R Kale's A Hıgher Sanskrıt Grammar deserve a mentıon here

4 Translatıons The translatıons of Sanskrıt grammatıcal works ınto Englısh and modern vernaculars lıke Hındı, Gujaratı, Marathı, Bengalı, Telugu, etc has become a very fruıtful and effectıve method to popularıse the technıc as well as the ımportance of grammar The Mahabhasya's Marathı translatıon by V S Abhyankar, Hındı translatıon by Charudeva Sastrı, Englısh translatıon by S D Joshı and Telugu translatıon by Srıbhasyam Appalacaryulu stand testımony to the acceptance of translatıons by the scholars

5 Lınguıstıc studıes Wıth the popularısatıon of research leadıng to the modern degrees lıke Ph D, Vıdyavarıdhı, etc, many a student take up the study of several aspects of Sanskrıt grammar The semantıc ınquırıes gaın better attentıon of the scholars K A Subramanıa Iyer's Bhartrharı, the Phılosophy of a Sentence and ıts parts by Velurı Subba Rao, A Study of the Dıalectıcs of Sphota by Gaurınatha Sastrı, the System of Krt accentuatıon ın Panını and Veda by M D Balasubrahmanyam and my monograph Sanskrıt

Compounds - A Philosophical Study are examples in English. Jnapakasamgraha by N.S. Ramanuja Tatacharya is a best specimen in Sanskrit. There are excellent contributions made by Indian scholars like S.K. Chatterji, B.K.Ghosh, P.D.Gune, Taraporewala and A.M.Ghatage in Comparative and Modern Linguistics. My book An Introduction to Sanskrit Linguistics is perhaps the latest one dealing with the historical evolution of Sanskrit from Proto-Indo-European.

6. Articles: Each article is a mini-thesis in grammar. The enthusiasm of the young scholars is to be aroused to get proper training in making good articles, flooding some of the brilliant ideas of our ancient Indian thinkers of par excellence.

7. Modern Aids: Modern aids in research to gain a birds-eye-view of the current state of knowledge on any particular aspect of grammar and also to obtain a comprehensive bibliography are being made in India as well as abroad in the form of histories, dictionaries, encyclopaedias, descriptive catalogues of manuscripts, indexes, annotated bibliographies and documentation lists. The following works may be mentioned for illustration:

i) S.K. Belvalkar, Systems of Sanskrit Grammar.
ii) Yudhisthira Mimamsaka, Samskrta-vyakarana-sastra ka itihas.
iii) S.M. Katre, Dictionary of Panini.
iv) K.V. Abhyankar, A Dictionary of Sanskrit Grammar.
v) Harold G. Coward and K. Kunjunni Raja, Encyclopedia of Indian Philosophies, vol. V: The Philosophy of the Grammarians.
vi) S.Pathak, Word Index to Panini-sutra-patha and Parisistas.
vii) S.Pathak, Word Index to Patanjali's Vyakarana-Mahabhasya.
viii) R.N. Dandekar, Vedic Bibliography.

PROSPECTS

On the basis of the brief survey in the foregoing pages the following two suggestions are placed before the learned audience for preservation and practical use of Sanskrit grammar:

I. CONCORDANCE OF SANSKRIT GRAMMAR (VYAKARANAMAHAKOSA):

The grammar is not merely a system of rules describing the language but it has foundations in the Veda as much as any other astikadarsanas. Thus the views of the grammarians are very much described in all the philosophical schools and vice versa. But unlike other systems it suffered periodically several interruptions leading to uneven growth. The traditional commentators like Helaraja, Kondubhatta and Nagesa have filled several gaps drawing informations from other darsanas. A concerted effort is to be made to collect all the relevant passages relating to grammar in Sanskrit literature and compiled in the form of a concordance. The book may contain all aspects of study which include:

1. Place of language in Indian Philosophy and literature.
2. Linguistic elements like phoneme, morpheme, word and sentence.
3. Panini's techniques like types of rules, terminology, stylitics and derivational system.
4. Meaning (artha).
5. Significative power (sakti).
6. Polysemy.
7. Secondary meaning.
8. Conditions for syntactic relations
9. Sentence meaning.
10. Sphota theory.
11. Componential analysis of word meaning.
12. Suggestion (vyanjana).
13. Time (kala).
14. Gender.
15. Number.
16. Relation of language with the empirical world.
17. Jiva.
18. Paramatman.
19. Creation and destruction of the world.
20. Mutual relation between Prapanca, Jiva and Brahman.
21. Avidya.
22. means and validity of knowledge.
23. Liberation (moksa).

II. PRACTICAL HANDBOOKS:

A short term and at the same time a very rigorous and purpose-oriented course should be offered to the students of different disciplines which have their sources in Sanskrit so as to enable them with the help of dictionaries to read and translate the originals of his branch of learning. In accordance with each discipline a separate handbook is to be prepared with excercises relevant to the concerned subject.

References:

1. vag vai paracy avyakrtavadat te deva indram abruvann imam no vacam vyakurv. iti. So 'bravid varam vrnai mahyam caivaisa vayave ca saha grhyata iti. t

aindravayavah saha grhyate. tam indro madhyato 'vakramya vyakarot tasmad iyam vyakrta vag udyate, TS.6.4.7.

2. Helaraja's Prakirnaprakasa on the Vakyapadiya, III. Jati. 19. The word parsada or parisada was also used for the pratısakhya as they were the outcome of the discussıons of learned scholars in the Vedic assemblies. cf. parsadakrtiresa tatrabhavatam naiva loke nanyasmin vede 'rdha ekaro okaro vasti, Mahabhasya, 1.1.1., p. 22 and 1.1.48, p.117 (kielhorn edn.)

3. api prayoktur atmanam sabdam antaravasthitam |
prahur mahantam rsabham yena sayujyam isyate||
VP. I. 122.

kacıt svabhavikı pratibha. tad yatha - parasyah prakrteh prathamam sattalaksanam... Vrtti on VP. II. 152.

4. tadabhyasacca sabdapurvakam yogam adhigamya pratibham tattva prabhavam bhavavikaraprakrtim sattam sadhyasadhanasaktiyuktam samyag avabuddhya niyata ksemapraptiriti, Vrtti on VP I. 122.

5. atyantavinirbhagena samsrjyate, Vrtti on VP. I. 112. ekibhavanti. sayujyam ity asyarthah akhyatah, Harivrsabha's Paddhati Cf. tasmad yah sabdasamskarah sa siddhıh paratmanah on VP. I. 112. tasya pravrttitattvajnas tad brahmamrtam asnute || VP.I.123.

6. bhavananugatad etad agamad eva jayate |
asattiviprakarsabhyam agamas tu visısyate ||
VP. I. 151.

7. sabdasya parinamo 'yam ity amnayavido viduh |
chandobhya eva prathamam etad visvam vyavartata ||
VP. I. 112.

8. jnane svabhavike narthah sastraih kascana vidyate |
dharmo jnanasya hetus cet tasyamnayo nibandhanam||
VP.I. 126.

9. vijnayate brahmana rtvijo yonigotrasrutasampanna avigunanga atrikininah. na parikhatikranta nantaja nananucanah, Baudhayana-Srautasutra, 2.12.

10. Purakalpa etad asit. samskarottarakalam brahmana vyakaranam smadhiyate. tebhyas tatra sthanakarana-nupradanajnebhyo vaidikah sabda upadisyante. tadadyatve na tatha. vedam adhitya tvarita vaktaro bhavanti. vedan no vaidikah sabdah siddhah lokacca laukikah. anarthakam vyakaranam iti. tebhya evam vipratipanna-buddhibhyo dhyetrbhya acarya idam sastram anvacaste, MB. 1.1.1, p.5 (Kielhorn edn.)

11. asannam brahmanas tasya tapasam uttamam tapah |
prathamam chandasam angam ahur vyakaranam
budhah || VP.I.11.

12. prayena samkseparucin alpavidyaparigrahan |
samprapya vaiyakaranan samgrahe 'stam upagate ||
krte 'tha patanjalina guruna tirthadarsina |
sarvesam nyayabijanam mahabhasye nibandhane ||
alabdhagadhe gambhiryad uttan iva saustavat |
tasminn akrtabuddhinam naivavasthita niscayah ||
baijisaubhavaharyaksaih suskatarkanusaribhih |
arse viplavite granthe samgrahapratikancuke ||
VP.II.476-479.

13. desantaradagamayya vyacaksanan ksamapatih |
pravartayata vicchinnam mahabhasyam svamandale||
Rajatarangini, 4,488.

14. prathame hi vidvamso vaiyakaranah vyakarana-mulatvat sarvavidyanam, Dhvanyaloka, I.13.

* * *

VAS II-3

व्याकरणशास्त्रस्य कम्प्यूटर् – यन्त्रारोपणम्

डा. के. वि. रामकृष्णमाचार्यः
तिरुपति।

इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते ॥
इदमाद्यं पदस्थानं सिद्धिसोपानपर्वणाम् ।
इयं सा मोक्षमाणानामजिह्मा राजपद्धतिः॥

इत्याद्यैरभियुक्तानां वचोभिः सर्वेष्वपि शास्त्रेषु व्याकरणशास्त्रस्य वैशिष्ट्यं स्पष्टमेव ज्ञायते। अत एव ध्वन्यालोककार आनन्दवर्धनोऽपि "प्रथमे हि विद्वांसो वैयाकरणाः" इत्युद्घोषयति । अत एव "**यद्यपि बहु नाधीषे तथापि पठ पुत्र व्याकरणम्**" इति,

"**उपासनीयं यत्नेन शास्त्रं व्याकरणं महत् ।**
प्रदीपभूतं सर्वासां विद्यानां यदवस्थितम् ॥"

इत्यादिना व्याकरणशास्त्राध्ययने सर्वे चोद्यन्ते। वेदानां रक्षार्थमुत्पन्नेषु षट्स्वपि अङ्गेषु प्राधान्यमावहति किल व्याकरणमिदम्। उक्तमेवैतत् महाभाष्यकारेण "प्रधानं च षट्स्वङ्गेषु व्याकरणम्, प्रधाने च कृतो यत्नः फलवान् भवति" इति। तच्च युक्तम्। यतस्तज्ज्ञानं विना अनिर्वचनीयसंसारदुःखोपशामकस्य वेदनिहितस्य धर्माधर्मज्ञानस्य प्रयत्नशतेनापि प्राप्तुमशक्यत्वात् । अत एवोक्तमभियुक्तैः "सर्ववेदपारिषदं हीदं शास्त्रम्" "काणादं पाणिनीयं च सर्वशास्त्रोपकारकम्" इति ॥

सत्स्वपि बहुषु व्याकरणेषु वैदिकलौकिक-शब्दानुशासनत्वेन पाणिनीयस्यैवाष्टकस्य प्रसिद्धिः प्रचारश्च वर्तते। अत्र च तद्गतः कश्चित् विलक्षणः सूत्रक्रमः, समग्रशब्दकोशज्ञापनसामर्थ्यं, लक्षणैकचक्षुष्कतायै कृतः सफलः प्रयासश्च कारणानि भवन्ति । पाणिनीया प्रक्रियाप्रणाली यदि सम्यग्ज्ञायते तर्हि कम्प्यूटर्यन्त्रस्य कार्ये प्रचोदनाय कीदृशः प्रक्रमः (Programming) अपेक्षित इति स्वयमेवावगतं भविष्यतीति वदन्ति तज्ज्ञाः। कम्प्यूटर्यन्त्रज्ञानामपि आश्चर्यकरी प्रणाली हि पाणिनेः । किमयं कम्प्यूटर्सदृशयन्त्रार्थमेव अष्टाध्यायीं रचितवान् वा इत्यपि भवति सन्देहः तत्प्रणालीपरिशीलकानाम् । अष्टाध्यायीगतानि सूत्राणि, तत्तत्परिभाषादिपरिशीलनपुरस्सरं क्रमशः प्रवर्तितानि शब्दान्निष्पादयन्ति । क्वचिच्च शब्दसाधुत्वसन्देहे पाणिनीयप्रक्रमानुरोधेन निष्पन्नस्यैव शब्दरूपस्य साधुत्वमभ्युपगम्यते।

एतादृग्वैशिष्ट्यमष्टाध्याय्याः प्रपञ्चनीयं चेत् तस्याः क्रमशः कम्प्यूटर्यन्त्रे समारोपणं करणीयम्। प्रथमं यथाक्रमं सूत्राणि कम्प्यूटर् भाषायां स्थापनीयानि। ततः परम् सूत्रक्रमादिनिर्णायिकाः परिभाषाः तत्र आरोपणीयाः । अनन्तरं च यथा महान् वैयाकरणः अष्टाध्यायीमाश्रित्य

लक्षणैकचक्षुष्कस्सन् अपेक्षितधातो कस्मिश्चित् प्रत्यये प्रत्ययकदम्बे वा रूप निष्पादयति, तथा यन्त्र निष्पादयितु प्रभवेद्वा इति परीक्षणीयमस्ति। एतदर्थ भारते विदेशेषु च प्रयासा आरब्धा । परन्तु अत्र प्रयोजनसिद्धि अचिरान्न भवति। अत्र च कारणानि बहूनि। या परिभाषा प्रक्रियाया सन्देहनिवारिका सन्ति, तासु प्रायश बह्व्य अनित्या इत्युच्यन्ते । अनित्यत्वेन कुत्रचिदप्रवृत्ति परिभाषाया उच्यते। यदि अप्रवृत्तिस्थलानि परिगणितानि अथवा 'एतादृशेषु स्थलेषु न प्रवर्तते' इति विविच्य प्रदर्शितानि तर्हि क्लेश नास्ति । परन्तु कासुचित् परिभाषासु "लक्ष्यानुरोधाद्व्यवस्थे" ति प्रवृत्तावप्रवृत्तौ वा निष्कर्ष न कृत शास्त्रज्ञै। तेषु स्थलेषु अवश्य क्लेश भवत्येव। अतस्तत्रापि शास्त्रज्ञै काचित् व्यवस्था कल्पनीया। एव व्यवस्थितपरिभाषादिज्ञापनेन कम्प्यूटर्यन्त्रेण प्रक्रिया साधयितु शक्या परन्तु प्रतिसोपान यन्त्रेण सर्वाणि सूत्राणि परामर्ष्टव्याणि, तथा परिभाषाश्च परामर्ष्टव्या इति रूपसाधने विलम्ब महान् भवति । अत अत्यन्तवेगेन कार्यकरणचणाना यन्त्राणामपेक्षा भवति। इदानीतनी स्थिति परिशील्यते चेत् प्रतिवर्ष यन्त्रे सामर्थ्यं वर्धते । अतोऽचिरादेव तादृशसामर्थ्ययुक्त यन्त्र लप्स्यत एव । वस्तुत पाणिनीयस्य यद्वैशिष्ट्य तत्प्रदर्शनीय चेदेवमेव प्रयास कर्तव्य। व्याकरणशास्त्रस्य कम्प्यूटर्यन्त्रारोपणे अयमेक प्रयास ।

अथ व्याकरणाध्येतृणामुपकाराय, तथा तत्तच्छब्दव्युत्पत्त्यादिजिज्ञासूना सौकर्याय च प्रक्रियादृष्ट्या सूत्राणा क्रम विनिर्दिश्य सोपानक्रमेण प्रक्रियाया प्रदर्शनमन्यल्लक्ष्यम्। यत व्याकरणे धातव प्रधाना। तेषा गणश कीर्तनमपि कृतम् । तेभ्य तत्तत्प्रत्यययोजनेन बहुविधा शब्दा निष्पाद्यन्ते। अत्र प्रक्रियानिर्वाहायैव भट्टोजीदीक्षितेनापि अष्टाध्यायीसूत्राणि विषयक्रमेण विभज्य व्याख्यातानि । तामेता सिद्धान्तकौमुदीमाधारीकृत्य केवलप्रक्रिया सोपानक्रमेण प्रदर्शयितुमपि कम्प्यूटर्यन्त्रोपयोग कर्तु शक्य। अस्मिन् प्रयासे कम्प्यूटर्कृते सूत्राणि अष्टाध्यायीक्रमेण न दीयन्ते। किन्तु प्रक्रियोपयोगिक्रमेण तानि दीयन्ते। तत्तत्प्रक्रियोपयुक्तान्येव दीयन्ते न सर्वाणि। तत पर कस्मात् सूत्रात् पर कि सूत्र प्रवर्तयितव्यमित्यादिज्ञापिका सूचना भवन्ति। एतासा सूचनानामेव चोदिका (drivers) इति व्यवहार। अस्मिन् प्रयासे यद्यपि अष्टाध्यायीक्रमे तथा दृष्टि न भवति, तथापि सति सम्भवे अष्टाध्यायीक्रम एव स्वीक्रियते । अष्टाध्यायीक्रमे सामान्यत उत्सर्गस्य पूर्वं निवेश, अपवादस्य पश्चान्निवेश, तथा बाधकस्यापि प्राय पश्चान्निवेश सपादसप्ताध्याय्याम्। अत्र तु प्रथम बाधकस्य अपवादस्य चावस्थापन भवति । अनेन प्रयासेन -

१ यस्य कस्यापि शब्दस्य व्युत्पत्ति प्रक्रिया च सपदि ज्ञातु शक्यते।

२ कस्यापि प्रातिपदिकस्य धातोर्वा कस्मिश्चित् प्रत्यये, प्रत्ययसमुदाये वा कि रूपमिति सपदि ज्ञातु शक्यते।

३ तथा तेषामर्थोऽपि ज्ञातु शक्यते ।

४ एकैकस्य सूत्रस्य प्रवृत्तिसीमापि निर्धारयितु शक्यते ।

व्याकरणशास्त्राध्यापकानामध्येतृणा चेदमत्यन्त मुपकारक भवति। न केवलमेतत्। महान् सस्कृतकोश एवात्र सूक्ष्मरूपेण निक्षिप्त इव भवति। यदि पूर्वोत्तरकृदन्तप्रकरणयो सूत्राणि, तत्सम्बद्धाङ्गकार्याणि, सन्धिविशेषाश्च यदि कम्प्यूटर्मध्ये स्थापयाम तर्हि "कृदन्तरूपमाला"-रूपबहुभागात्मककोश केवलमल्पपरिमाणे एकफ्लापी (floppy) मध्ये आगमिष्यति । न केवलमेतत् । बहुभागात्मके कोशे एक शब्द अन्वेष्टव्यश्चेदपि महान् काल अपेक्षित। किञ्च सिद्धरूपाण्येव तत्र कोशे दीयन्ते अकारादिक्रमेण। यदि च कस्माच्चिद्धातो कस्मिश्चित् प्रत्यये कृते कि रूपमिति जिज्ञासूना तदुपकारक न भवति। इद तु उपकारकम्। न केवलमेतत् । कृत्स्वपि केचित् सर्वेभ्य धातुभ्य भवन्ति। केचिन्न। अत कश्चित् प्रत्यय कस्माच्चिद्धातोर्भवति वा न वेति प्रश्नेऽपि सपदि समाधास्यति यन्त्रम् । एव यदि सम्पूर्णा अष्टाध्यायी प्रक्रियाक्रमेण कम्प्यूटर्यन्त्रे योजिता चेत् इदानी स्थिता महान्त शब्दकोशा सर्वेऽपि तत्रान्तर्भविष्यन्ति । अय च प्रयास सुसाध्य। अस्मिन् प्रयासे प्रथम तत्तत्प्रक्रियासम्बद्धानि सूत्राणि क्रमश कम्प्यूटर्यन्त्रे तद्भाषाया स्थापनीयानि ।

कम्प्यूटर्भाषा च विलक्षणा। अत ता भाषा ज्ञात्वा, तस्या सर्वाणि सूत्राणि देयानीत्युक्ते क्लिष्ट भवति वैयाकरणस्य । यत कम्प्यूटर्यन्त्रज्ञ वैयाकरणो न भवति, वैयाकरणश्च न तज्ज्ञ । अत कम्प्यूटर्यन्त्रज्ञै कश्चित् प्रक्रम (programme) आविष्कृत , येन यन्त्र स्वयमेव अष्टाध्यायीसूत्राणि स्वभाषाया लेखितु प्रभवेत्। अस्य प्रक्रमस्योपयोगाय सूत्रस्थानि, अनुवृत्तानि च पदानि समासस्य अलौकिकविग्रहवाक्ये इव प्रकृतिप्रत्यय-विभागप्रदर्शनपुरस्सर देयानि। यथा "इको यणचि" (६-१-७७) इत्यस्य "इक्-६" "यण्-१" "अच्-७" इत्येव देय भवति । एव दत्तस्य सूत्रस्य अर्थं स्वभाषाया यन्त्र स्वयमेव लिखति, स्वयमेवावगच्छति च । तथा विशेषणविशेष्यपदघटितेषु सूत्रेषु काचित् विशिष्टा प्रणाली अनुसरणीया । यथा "उपसर्गादृति धातौ" (६-१-९१)

इत्यस्य- उपसर्ग ([पर ५] (अ) [तदन्त ५])
((धातु)*) ([पर]) (ऋ(त्)) [तदादि-७])
वृद्धि [उभय आदेश-१]

अत्र प्रयुक्तानि विविधानि चिह्नानि विविधानर्थान् ज्ञापयन्ति। अत्र विविध 'ब्राकेट्' चिह्नानि उपयोक्तव्यानि भवन्ति। वस्तुत कम्प्यूटर्भाषाया तेषा चिह्नाना महत्त्वमन्यादृश भवति । अत्र प्रक्रमे प्रथम विशेष्यस्य, अनन्तर विशेषणस्य लेखन करणीय भवति ।

एवमनया प्रक्रियया अपेक्षितानि सम्बद्धानि विधिसूत्राणि, सज्ञा , परिभाषाश्च यन्त्रे निक्षेपणीया। तत पर प्रक्रियानिर्वाहाय सोपानानि प्रदर्शनीयानि । तत्र अधिकाधिकसोपानसङ्ख्या निर्धार्य, तत्र प्रतिसोपान कानि कानि सूत्राणि उपयुक्तानि भवेयु , तेषा क्रमश एका पट्टिका रचनीया । कम्प्यूटर्यन्त्रस्याय स्वभाव यद् एकस्या पट्टिकाया यदि एक सूत्र दत्तप्रक्रियाया लगति, तर्हि तत्पट्टिकायामनन्तरसूत्राणि न पश्यति । तत् त्यक्त्वा द्वितीयपट्टिका प्रविशति । तत्पट्टिकाया यावन्ति सूत्राणि सम्बद्धानि स्यु तानि सर्वाण्यपि क्रमश स्वीकर्तुं सूचयितु शक्यते । अथापि परसूत्रप्रवृत्त्यनन्तर पूर्वसूत्रस्य प्रवृत्ति तु साधयितु न शक्नोति । अत तत्तत्सोपानसूत्रपट्टिकानिर्माणे अत्यन्तजागरूकता अपेक्ष्यते। एतासा पट्टिकानामेव चोदिका (drivers) इति नाम । यदा वयमेतादृश प्रयास कुर्म तदैव वस्तुत वयमष्टाध्यायीक्रमस्य, तत्तदध्यायगत-विषयाणा तत्रावस्थितेश्च युक्तता ज्ञातु प्रभवाम। इद कम्प्यूटर्यन्त्रेण साध्य साध्यमान च द्वितीयप्रयोजन भवति।

अन्यदप्यस्ति प्रयोजन शास्त्रग्रन्थसरक्षणात्मकम् । व्याकरणशास्त्रे यावन्त ग्रन्था उपलभ्यन्ते तावता सर्वेषा कम्प्यूटर्यन्त्रारोपण शक्यम् । तथा कृतस्य ग्रन्थस्य यस्य कस्यापि भागस्य सपदि अपेक्षितक्षणे एव विमर्श कर्तुं शक्यते । अनेन विमर्शकाणा समय वृथा न भवति । प्रकाशितग्रन्थस्थविषयस्य परिशीलने यावान् समय अपेक्षित ततोऽपि दशमाशे एव समये अपेक्षितस्य परिशीलन कर्तुं शक्यम्। न केवलमेतत् । तत्त-त्प्रकरणसम्बद्धविविधव्याख्या अपि अनायासेन द्रष्टु शक्यन्ते । अतो ग्रन्थालयेषु बहुकाल यावत् पुस्तकानामन्वेषणप्रयासोऽपि न भवति ।

किञ्च सर्वेष्वपि शास्त्रेषु बहवो ग्रन्था अप्रकाशितावस्थाया, तथा कदाचित्प्रकाशिता अपि इदानीमनुपलभ्यमानावस्थाया च सन्ति । तेषा सर्वेषा प्रकाशन तु असाध्यमेव, परन्तु तेषा सर्वेषा सशोधने अपेक्षा तु भवत्येव। अत सशोधकाना विमर्शकाणा च सौलभ्याय एते सर्वे ग्रन्था कम्प्यूटर्-फ्लापी मध्ये स्थापनीया। यस्य कस्यापि विमर्शकस्य यस्य कस्यापि ग्रन्थस्य ग्रन्थभागस्य वा अपेक्षा, तर्हि सपदि स ग्रन्थ ग्रन्थभागो वा कम्प्यूटर्यवनिकाया द्रष्टु शक्यो भवति । अपेक्षाया सत्या स भाग कम्प्यूटर्चोदितमुद्रणयन्त्रे मुद्रितस्सन्नपि उपलब्धु शक्यते । अनेन कर्मणा लाघवेन तालपत्रकोशागारेषु स्थिता सर्वे ग्रन्था अपि सरक्षिता प्रसृताश्च स्यु। यदि चेदानी तत्तच्छास्त्रे प्रतिष्ठिता विद्वास तत्तच्छास्त्रे प्रणीतान् सर्वानपि ग्रन्थान् परिशीलयितु शक्नुयु तर्हि इतोऽपि महती सेवा तत्तच्छास्त्रस्य तै कर्तुं शक्यते । अत तालपत्रग्रन्थालया सर्वेऽपि अवश्य कम्प्यूटर्यन्त्रस्योपयोग कृत्वा अप्रकाशितग्रन्थाना सम्यग् रक्षण कुर्यु। तिरुमल तिरुपति देवस्थानमपि तादृशफ्लापीग्रन्थालयस्य व्यवस्था कुर्यात्, येन सर्वेषा तत्तच्छास्त्रग्रन्थाना न केवल सरक्षणमपि तु प्रसार , नेषामुपयोगश्च भवेताम् । ●

V.A.S-II-4

POSITION OF JYOTISSASTRA IN OUR NATION

Prof. K.V. SARMA
Madras

Tradition of Jyotissastra in India :

In the matter of making an appraisal of the worth and utility of Jyotissastra in today's India, it is necessary to have a glance, however cursory it might be, of its tradition in the land, down the ages Jyotissastra, the 'Science of the celestial luminaries' can be seen to have had a place in India from the Vedic times itself, both as a subject of study and as an instrument of social usage Thus Jyotisa-vidya was one of the subjects of studies which Narada proclaims that he has mastered when he approaches sage Sanatkumara for enlightenment into esoteric knowledge *The naksatra-darsa* ('star-gazer') and the *ganaka* (mathematician) are professionalists who find mention in the Yajurveda (Vaj Sam 3 10, 3 20, Tait Sam 3 4 4, 3 4 15)

In the context of Naksatra-vidya, the 'Science of stars' or astronomy, the Taittiriya Brahmana speaks of a line of teachers and students Thus, after setting out the minute divisions of Time, which is said to be the counter-forms of Savita (Sun), the Brahmana continues setting forth the benefits of the study of the subject It states

> Janako ha vai vaidehah ahoratraih samajagama tam hocuh — yo va asman veda vijahat papmanam eti sarvam ayur eti abhi svargam lokam jayati nasya amusmin loke annam ksiyate Ahina ha Asvatthah savitaram vidamcakara sa ha hamso hiranmayo bhutva svargam lokam iyaya adityasya sayujyam Devabhago ha srautrarsih savitaram vidamcakara tam ha Vag adrsyamana abhyuvaca sarvam bata Gautamo veda yad savitram vedeti tasmad ye ke ca savitram viduh sarve te jitalokah — suso ha vai Varsneyah adityena samam jagama tam hovaca ehi savitram viddhi

'The Vaideha (king) Janaka went to 'days and nights', (the units of time) (About the benefit of their study), they told him He who understands us becomes sinless, he lives a full life, he attains the heavens, for him food will not be scarce in this world

Ahina, son of Asvattha, learnt the Science of the Sun He became a swan and ascended to the heavens and was merged with the Sun

'The srauta priest Devabhaga learnt the Science of the Sun The invisible Goddess of Speech told him, Gautama ! who knew the Science of the Sun knows everything Hence those who know the Science of the Sun, they overcome the world

Susa, the son of Varsni, went to the Sun The Sun told him Come and learn the Science of the Sun ' (Tait Br 3 10 9)

Characteristic Vedic statements indicate remarkable knowledge of the fundamentals of astronomy during the times While referring to those interested in the studies on the subject elsewhere,[1] one instance of such a statement might be extracted here Towards identifying the auspicious time *(muhurta)* for a function, the Taittiriya Brahmana (1 5 2 1) says

> yat punyam naksatram, tat batkurvita upavyusam yada vai Surya udeti atha naksatram naiti yavat tatra Suryo gacchet yatra jaghayam pasyet, tavati kurvita yatkari syat punyaha eva kurute evam ha vai Yajnesum Satyadyumnam ca Matsyo niravasayayamcakara (Tait Br 1 5 2 1)

'The auspicious star, its position has to be determined at Sunrise But when the Sun rises, the star would not be visible (on account of the brightness of the Sun) So, before the Sun rises, watch for the nearest star By performing the rite with due time adjustment, one could have performed the rite at the correct (auspicious) time Thus it was that sage Matsyano performed the sacrifices of Yajnesu and Satadyumna to perfection '

It has to be kept in mind, in this context, that the Vedas and allied literature, except for the Vedanga-jyotisa and the Sulbasutras, are primarily texts on prayer, worship, sacrifice and esoteric knowledge, and whatever on Jyotisa found therein is incidental These texts are not, in fact, expected to give any sequential, consistent and whole treatment of subject One has to deduce the level of development in the discipline during the times from these occasional references However, the importance given to Jyotisa in Vedic studies is demonstrated by the verse in Vedanga Jyotisa, which reads

Yatha sikha mayuranam naganam manayo yatha |
tadvad Vedanga sastranam Jyotisam murdhani sthitam|| (RV - VJ 35, YV-VJ 4)

'Just like the combs of peacocks and the crest-jewels of serpents, so does Jyotisa stand at the head of the auxiliaries of the Veda '

Divisions of Jyotissastra :

The tradition of Vedic Jyotisa has developed, as of today, down the ages, into two main branches, viz , Ganita-jyotisa or astronomy including mathematics, and Phalita-jyotisa or Astrology While mathematics developed by itself and also as part of astronomy, astronomy developed in several schools like those of Aryabhata, Suryasiddhanta and Brahmagupta-Bhaskara Indeed, studies in the developments in Indian mathematics and astronomy have shown that they stand favourably with contemporary and even later developments in these subjects in the West

Astrology : Its Scope :

However astrology had the maximum proliferation in Phalita-jyotisa astrology, with its several branches like Muhurta (Auspicious time), Jataka (Horoscope) Prasna (Astrological query), Vivaha (Marriage), Yatra (travel) Svapna (Dream), Sakuna (Omens) Rekhasastra (Palmistry), Samudrika (Physiognomy) and the like Indeed, the rules, procedures, generalisations and deduction of results in all the above cases have been made, as of old, on the basis of substantial collection of data, experimentation, trial and error, and acceptance and rejection, as in any other field of experimental science Since, however, the results are of an intimate nature relating to one's person, be it the accounting of the past, the explanation of the present or the prediction of the future, the derivation thereof is by methods which are not visible, step by step and logical This aspect of the science has had the effect of its being viewed with skepticism and doubt

Astrology : Its popularity :

Astrology, being a science which aims at predicting the future, in spite of all skepticism, cannot fail to interest even the staunch non-believer Whether it is to seek guidance on matters of urgency, or to sort out remedies for current ills, or to take timely precautions against some impending calamity, or to avoid taking a false step in one's career, and to take the right auspicious step, or, at least, prompted by sheer curiosity, more and more people care to admit it, including the high-ups and the intelligentsia, continue to consult the astrologers The evidence is clear from a reference to a large number of periodicals which are solely devoted to astrology, apart from the much more numerous ones which publish daily or weekly predictions If this is the position in India, things are not much different elsewhere — the shade changes, but the substance remains the same It should indeed be profitable to take a close-up view of the matter, not only in the interest of individuals but the country as a whole

If the profuse literature on astrology available today in India in Sanskrit and the regional languages is any guide, it would seem that India had been a very fertile ground for the growth of astrology Of the two main divisions of Indian traditional astrology, viz , Hora and Samhita, Hora takes in the aspects of *Jataka Prasna* and *Muhurta* and *Samhita* or natural astrology the other aspects The two sages Parasara and Jaimini are credited with the two main systems of astrology, of which the former has all-India prevalance, while the latter is popular in South India One aspect of astrology, viz , the Varsaphala or 'yearly predictions' for individuals and other things has come to be elaborated by Nilakantha Daivajna in his Tajika-Nilakanthi The *PRASNA* system of astrology has been practised popularly in Kerala in South India Among eminent writers on astrology are the prolific Varahamihira (c AD 500) who wrote the *Brhajjataka* and the *Brahat samhita* Sripati (born AD 999) author of the *Jatakapaddhati* and *Jyotisaratnamala* Kesava Daivajna (born AD 1456) who is famous for his *Kesavapaddhati* and his son Ganesa Daivajna (born A D 1507) who was a prolific writer, both on astronomy and astrology A very interesting type of literature that came to be produced in predictive astrology, is known as *Nadigrantha-s* which are ascribed to different authorities like Bhrgu, Sukra, Agastya, Markandeya, Satya, Dhruva and Nandi The works of this class comprise hundreds of horoscopes of individuals of future generations and other specific topics or general subjects of the future with predictions thereon Naturally, these are consulted by individuals whose horoscopes happen to be found in these massive volumes

Appraisal of Astrology :

Now, in the interest of the individual, the nation and the science itself, it should be worthwhile to appraise the accuracy of astrological predictions There are two ways of assessing a discipline which is apparently in its empirical stage or the steps in whose evolution are not very clear First, to analyse and study the factors involved, and, secondly, to verify the computed findings of the discipline with observed results In fact, these are the methods employed for the evaluation of seemingly intuitive traditional disciplines like Yoga Perhaps, the analysis of astrology is more complicated than that of Yoga, since more factors, including the personal equation, are involved here Thus, the different branches of the discipline, like planetary astrology, numerology, palmistry and physiognomy as applied to the same person on the same event could be studied individually and the results compared Substantial statistical data collected on a number of representative items studied in the light of the rules of the different branches of astrology could, when properly classified and correlated with actual happenings, indicate the authenticity or otherwise of the different branches Modern scientific explanations and corroborations might also have to be taken into account whenever available Since in all astrological predictions, the use of the exact time of the events, in local time, is required, any error or inaccuracy therein has to be corrected at the outset itself A check has also to be made to ascertain if all attendant factors have been duly noticed and taken account of

Conclusion :

It is worth mentioning here that a number of verifications made by individuals and institutions, especially the well-known Astrological Institute of B V Raman, Bangalore, have confirmed the veracity of astrological predictions, especially those based on horoscopical astrology Such errors and non-events have been ascertained to be on account of inacuurate or incomplete data and sometimes because all evidences have not been duly taken notice of More recently, G V Chaudhury has gone a step further in this direction In his book *Vedic Numerology* (B V Bhavan, Bombay, 1968), he devotes two long chapters, VI and VII (pp 203-350) for a detailed analysis of a large number of horoscopes, with actually known dates and events and has shown the correctness of the predictions If solid proof on astrology is required here it is It would seem an individual with faith has in the science of astrology a solid base to fall upon in case of mental and spiritual need, providing him with the stamina to lead a full life, even as a qualified physician can provide him with health and stamina for his physic Speaking for a larger forum, it might not be wrong to warrant that properly understood and used with discretion, astrological science can benefit the entire Indian Nation

References :

1 See K V Sarma, Astronomy in India' — Vedic period , Vishveshvaranand Ind Jl 14 (1976) 1-20, R N Dandekar, Vedic Bibiography I 143, II 75, III 75, IV 75 passim

* * *

VAS - II-5

ज्यौतिषशास्त्रसंरक्षणस्य प्रसारस्य चोपायाः

प्रोफेसर् रामचन्द्र पाण्डेयः
वाराणसी

वेदाङ्गेष्वन्यतमं ज्यौतिषं शास्त्रं सिद्धान्त- संहिता-होरात्मकं स्कन्धत्रयाधिष्ठितं विद्यते। त्रिषु स्कन्धेषु अनेके विषया गुम्फिताः सन्ति । सिद्धान्ताख्ये प्रथमस्कन्धे सृष्ट्यादितः प्रलयान्तकालं यावत् स्थूल-सूक्ष्मभेदद्वयेन कालगणनां विमृश्यानन्तरं कालाश्रिता ग्रहगणना-पद्धतिर्विस्तरेण प्रतिपादिता वर्तते । संहितास्कन्धोऽतीव विस्तृतस्तत्र प्राधान्येन ग्रहचाराः, आकाशलक्षणानि, आकाशीयोत्पाताः

प्रभावाः प्रतिपादिताः सन्ति । अस्मादतिरिक्तं वास्तुः, वनस्पतिविज्ञानम्, शरीरलक्षणम्, पशुपक्षिणां विकृतिलक्षणप्रभृतयो विलक्षणा अनेके विषयास्तत्र संकलिताः सन्ति। तृतीये होराख्ये स्कन्धे गर्भकालादारभ्य देहान्तप्राप्तिपर्यन्तं जातकस्य शुभाशुभौ विमृष्टौ स्तः। अत्रापि जातकं ताजिकञ्चेति भेदद्वयं वर्तते। एवं ज्यौतिषशास्त्रस्य स्वरूपं समासेनोपस्थापितम् । कालक्रमेण क्षीणतां व्रजन् सन् ज्यौतिषशास्त्रम् इदानीं केवलं होराशास्त्रमात्रेण परिज्ञातो भवति । आधुनिकशिक्षाप्रणाल्यां ज्यौतिषशास्त्राद् गृहीता अनेके विषयाः स्वतन्त्रशास्त्ररूपेणाङ्गीकृता वर्तन्ते । यथा - खगोलविज्ञानम्, ऋतुविज्ञानम्, वास्तुविज्ञानम्, वनस्पतिशास्त्रं भूगर्भशास्त्रमित्यादिः। एतत् तु सत्यं वर्तते यत् आधुनिकप्रणाल्यामङ्गीकृता विषयाः सततमनुशीलनेनानुसन्धानेन च वृद्धिं गताः दृश्यन्ते परं ज्यौतिषशास्त्रे चिराद् अवरोधो दृश्यते । कदाचित् शास्त्रमिदं मूर्ध्नि स्थितमासीत् परमिदानीं शोचनीयतां गतम् । भवद्भिः सर्वैरतिरोहितं यत् भुवः आकर्षणशक्त्या आविष्कारकः न्यूटनमहोदयः आसीत् इति आधुनिकानां मतम्; परं तथ्यमिदं नास्ति । सप्तदशशताब्द्यां न्यूटनः आसीत् परं चतुर्दशाधिकैकादशशततमे ईसवीयवत्सरे प्रादुर्भूतः भास्कराचार्यो भुव आकषर्णशक्तेः प्रभावं उद्घोषितवान् । तेनोक्तम्-

आकृष्टशक्तिश्च मही तया यत्
खस्थं गुरुं स्वाभिमुखं स्वशक्त्या ।
आकृष्यते तत् पततीव भाति
समे समन्तात् क्व यतत्त्वियं खे ।

- सिद्धान्तशिरोमणिः गोलाध्यायः

परमद्यापि छात्रान् न कोऽपि पाठयति यत् आकर्षणशक्तेराविष्कारको भास्कर आसीत्। मन्ये न्यूटनमहोदयेनाकर्षणसिद्धान्ते केचन परिष्काराः कृताः परमन्वेषकत्वेन श्रेयस्तत्र न गच्छति । एवमेवार्यभटस्य संख्यापद्धतिः सूक्ष्मपरिध्यानयनम्, अवर्गाङ्कस्य मूलानयनम् एतत्सर्वं भारतीयज्यौतिषशास्त्रस्य गौरवाय कल्पते । गणेश-दैवज्ञैर्विरचितं ग्रहलाघवमद्यापि स्वीयं समुन्नतं स्थानं बिभर्ति।

अद्यापि समस्ते भूमण्डलेऽस्मिन् न कोऽपि वक्तु पारयति यत् ज्याचापकर्मरहितेन गणितेन ग्रहसाधन कर्तुं समर्थ । केवलमिय गणेशदैवज्ञस्यैव साहसोक्तिर्वर्तते यत् -

यद्यप्यकार्षुरुरव करणानि धीरा-
स्तेषु ज्यका धनुरुपास्य न सिद्धिरस्मात् ।
ज्याचापकर्मरहित सुलघुप्रकार
कर्तुं ग्रहप्रकरण स्फुटमुद्यतो ऽ स्ति ।

(ग्रहलाघवम्)

एवभूतस्य समुन्नतस्य भारतीयज्यौतिषशास्त्रस्यैताहशी दुरवस्था कथ जाता इति विचारणीय पक्ष । अहमनुभवामि यत् ज्यौतिष लौकिक व्यावहारिक च शास्त्र वर्ततेऽतोऽत्र केवल कल्पनया आर्षत्वेन च कमपि सिद्धान्त स्वीकर्तुं न शक्यते । अत्र वासनया सिद्धस्य पदार्थस्य प्रत्यक्षोपलब्धस्य पदार्थस्य च प्रामाण्य भवति । यथोक्त कमलाकरभट्टेन-

सुयुक्ता न मुन्युक्तिरप्यत्र शास्त्रे
भवेत् कार्यवर्गस्य यादृग्विरुद्धा ।।

(सिद्धान्- वविवेक)

अयमेव हेतुरासीद् यत् पुरा दैवज्ञा गणितागतान् पदार्थान् वेधक्रियया प्रन्यक्षीकृत्य स्वीकुर्वन्ति स्म । यावत्कालपर्यन्त वेधक्रियया सहैव ज्यौतिषशास्त्रस्योपरि अनुसन्धान अध्ययनमध्यापन च प्रचलिष्यति तावत्कालपर्यन्त ज्यौतिषशास्त्रमक्षुण्ण सुरक्षित च भविष्यति। पर वेधस्य परम्परा चिराद् विच्छिन्ना वर्तते । परिणामत कस्मिश्चिदपि सिद्धान्ते चिराद् सशोधन न जातम् । पुरा इय परम्परा आसीत् । यथोक्त श्री वेङ्कटेश वापू केतकर महोदयेन यत् पूर्ववर्तिसिद्धान्तान् त्रुटिसम्पन्नानवलोक्य गणेश दृक्समतामकरोत् । पर साऽपि किञ्चित् स्थूलता गतोऽत अमु पुन सशोध्योपस्थापयामि । ज्यौतिषशास्त्रस्य इयमेव समीचीना परम्परा । ज्यौतिषशास्त्रस्य रक्षायै वेधशालाया स्थापन तस्या वेधकर्मण प्रशिक्षणञ्च नितान्तमावश्यक वर्तते । तथा चानुदिन गणितोपलब्धान् ग्रहान् वेधद्वारा परीक्ष्य तेषा सत्यापन कर्त्तव्यम् । वेधक्रियाया सरक्षणेन जौतिषस्य सरक्षण भविष्यति । अपरञ्च ज्यौतिषशास्त्रस्य मानकग्रन्थानामभावोऽपि अस्य शास्त्रस्य कल्याणाय न भवति। अत मानकग्रन्थाना प्रामाणिकेन व्याख्यानेन सह प्रकाशन हिताय भविष्यति । इदानीं कमलाकरभट्टस्य सिद्धान्ततत्त्वविवेक , केतकीग्रहगणितम्, सर्वानन्दकरणम् आदयो अनेके ग्रन्था चिरादनुपलब्धा सन्ति । यद्यप्येते प्रायश सर्वे ग्रन्था सर्वत्र ज्यौतिषशास्त्रस्य पाठ्यक्रमे निर्धारिता सन्ति तथापि एतेषामभावो महादाश्चर्यमुत्पादयति ।

ज्यौतिषस्य सिद्धान्तसहितास्कन्धयो प्रसार इदानीं कुण्ठितो विद्यते । केवलमिदानी होराशास्त्रस्य प्रचारो वर्तते। पर तत्रापि नूतनप्रकाशने कश्चन प्रतिबन्ध स्थापनीय येन अप्रामाणिकाना ग्रन्थाना प्रकाशनमवरुध्येत् । होराशास्त्रस्येदानी दुरुपयोगो दृश्यते । यद्यपि वराहादयो आचार्या सशकिता आसन् यत् कालान्तरे शास्त्रस्य रक्षा न तथाविधा भविष्यति यथा अस्माभि क्रियते । अध्येतार प्रमाद करिष्यन्ति अत आचार्य वराहमिहिरेण सावत्सरिकाणा लक्षणमपि प्रतिपादितम् ।

"तत्र सवत्सरोऽभिजात प्रियदर्शनो विनीतवेष सत्यवागनसूयक सुसहितोपचितगात्रसन्धिरविकलश्चारुकर-चरणनखनयनचिबुकदशनश्रवणललाटभ्रूत्तमाङ्गो वपुष्मान् गम्भीरोदात्तघोष । प्राय शरीराकारानुवर्तिनो हि गुणा दोषाश्च भवन्ति ।

(बृहत्सहिता प्रथमखण्ड)

अत्राचार्यवर्याणामाशयो वर्तते यत् शरीराभ्यन्तर-वर्तिनो गुणदोषयो प्रभाव शरीरस्योपर्यपि पतति । अत उत्कैर्गुणैरुपेता जना एवास्य शास्त्रस्याधिकारिणो भवितुमर्हन्ति। ये अविदित्वैव शास्त्र दैवज्ञत्व प्रपद्यन्ते ते नक्षत्रसूचका भवन्ति । तेभ्य शास्त्र रक्षितव्यम् । अत अध्यापनात् पूर्वं शिष्य आचार्यै परीक्षितव्य यतो हि सुपरीक्षितशिष्याय विद्यादान कल्याणाय भवति । अन्यत्र विद्यादानेन सरस्वती कुप्यति । यथोक्त केनचिदाचार्येण -

नैतद्देयं दुर्विनीताय जातु
ज्ञान गुप्तं तद्धि सम्यक् फलाय ।
अस्थाने हि स्थाप्यमानैव वाचां
देवी कोपाग्निर्दहेन्नो चिराय ।।
विनयावनताय दीयमाना
प्रभवेत् कल्पलतेव सत्फलाय ।
उपकृत्यनुचिन्तकानि शास्त्रा-
ण्युपकारस्य पदं हि साधुरेव ।।

(समरसार ४, ५)

अतो निर्विवाद वक्तु प्रभवामि यत् शास्त्ररक्षायै सुपरीक्षितशिष्याय विद्यादानस्य परम्परा पुनरस्माभि सर्वै सम्भूय सर्वत्र स्थापनीया ।

केषाञ्चन विदुषा मतमस्ति यत् ज्यौतिषशास्त्रस्य ह्रास करणग्रन्थानामाविष्कारेणाभवत् । एषा साहाय्येन सरलया सरण्या ग्रहाणा स्फुटीकरण ग्रहणादीनाञ्च ज्ञान भवितुमर्हति । परिणामत मूलसिद्धान्तानामध्ययनपरम्परा विलुप्तप्राया सञ्जाता । वेधोपकरणाना प्रयोगस्य, आकाशदर्शनेन ग्रहाणा ज्ञानस्य तेषा नताशोन्नताशदिगशक्रान्त्यशाना प्रत्यक्षीकरणपरम्परा एव विच्छिन्ना जाता । सर्वे दैवज्ञा इदानी करणग्रन्थोक्तेन पथा सरलतया गन्तुमभिलषन्ति न कोऽपि सूर्यसिद्धान्तीयानुपातेषु रुचि दधाति अत करणग्रन्था अपि ज्यौतिषशास्त्रस्य कृते बाधका सन्ति । परमह इद न स्वीकरोमि । यतो हि करणग्रन्थानामनुकूल प्रतिकूलो वा प्रभाव प्रमुखरूपेण सिद्धान्तस्कन्धस्योपरि पतति । पर ह्रासस्तु सिद्धान्तसहिताहोरात्मकस्य त्रिस्कन्धस्यैव दृश्यते । अस्माक दृष्ट्या तु करणग्रन्थाना रचनया ज्यौतिषशास्त्रस्य विस्तारो ऽभवत् । सिद्धान्तस्य पोषका प्रखरपण्डिता आचार्य भास्करा अपि करणकुतूहलाख्य करणग्रन्थमकार्षु पर तस्य न कश्चन दुष्प्रभावो दृश्यते । भास्करादनन्तरमपि ज्यौतिषशास्त्रेऽनुसन्धानमूलक कार्यमभवत् । अत करणग्रन्था कथमपि ह्रासस्य कारणानि न सन्ति ।

अत निष्कर्षरूपेण इदमेव वक्तु प्रभवामि यत् ज्यौतिषशास्त्रस्य सरक्षणाय प्रसाराय च वेधशालाना निर्माण तेषा प्रयोगश्चावश्यक। आधुनिकऋतुविज्ञानसस्थया सह ज्यौतिषशास्त्रस्य सम्बन्ध स्थापनीय । ज्यौतिषशास्त्रानुसार वृष्टेर्भूकम्पादीना पूर्वसूचनार्थं दैवज्ञै प्रयतितव्यम् । सर्वासु दिक्षु सर्वेषु क्षेत्रेषु चास्योपयोग प्रदर्श्यास्योपयोगित्व प्रतिपादनीय वर्तते। सर्वाणि शास्त्राणि तावदेव सुरक्षितानि भवन्ति यावदेतेषा सम्यक्तयानुशीलनपरम्परा प्रचलति। शास्त्रानुकूलव्यवहारेण स्वयमेव शास्त्राणि सुरक्षितानि भविष्यन्ति । यदा खगोलविज्ञाने, चिकित्साविज्ञाने भूभौतिकीविज्ञाने चास्योपयोग सिध्यति तदा आधुनिकानामप्याकर्षणमस्मिन् शास्त्रे भविष्यति । उपयोगेनावश्यकता वर्धते । यदा आवश्यकता भविष्यति तदा स्वयमेवास्य सरक्षण प्रसारश्च भविष्यत्येव ॥ ✤

SASTRA SESSION - I

२२-

अध्यक्षभाषणम्

श्री रेमिल्ल सूर्यप्रकाशशास्त्री
राजमहेन्द्रवरम्

१. **वागीशाद्या सुमनस सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्या स्युस्तं नमामि गजाननम् ।।**

२. **प्रणो देवी सरस्वती वाजेभिर्वाजिनीवती ।
धीनामवित्र्यवतु आनो दिवो बृहत पर्वता ।
दासरस्वती यजता गन्तु यज्ञम् । हवं देवी
जुजुषाणा घृताची शग्मानो वाचमुशती शृणोतु ।।**

३. **श्रिय कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ।।**

४. **शास्त्राब्धिपारदृश्वानो वाग्देवीरङ्गभूमय ।
विश्वम्भरागीष्पतयो गृह्णीत प्रणतीर्मम ।।**

५. **एषा परिषद्यथा सुनिर्व्यूढा सर्वश्लाघ्या भविता
तथा याचे सांजलिबन्धं पण्डितप्रवरान् व ।।**

विदितचरमेवैतत्सर्वेषा श्रीतिरुमल तिरुपति नाम्ना प्रसिद्ध वेकटाचलक्षेत्रमिति।

"धर्मसंस्थापनार्थाय । संभवामि युगे युगे"।।

इति गीतावचनानुसारेण सर्वत्र धर्मसस्थापनार्थं अस्मिन्कलियुगे भूलोकवैकुण्ठे वेकटाचलक्षेत्रे सर्वान् दीनजनार्नुद्धर्तुकाम "कलौ वेङ्कटनायक" इत्यभियुक्त्या परमेश्वर वेकटश्रीनिवासनाम्ना यतोह्यवतीर्ण अत एव वेङ्कटाचलक्षेत्रमित्यन्वर्थं नाम बिभर्ति । अस्मिन् क्षेत्रे चतुर्णामपि वेदाना, वेदाङ्गाना, इतिहासपुराणाना च पारायणरूपेण, अन्यत्र च वेदपारायणरूपेण, अध्ययन अध्यापनसम्प्रदायरूपेण तत्तद्ग्रन्थमुद्रापणरूपेण तत्तद्ग्रन्थपरिशोधनकारयितृत्वरूपेण भाविकालेऽपि वैदिकवाङ्मयस्य अविस्मरणार्थं यन्त्रारूढात्मककरणरूपेण नृत्यगीतादिकलापोषणरूपेण च एवमेव बहुभि प्रकारै सर्वदा वेदशास्त्राभिवृद्धये अतीव श्रद्धालुभि सहृदयै देशश्रेयस्कामै अत्रत्यैरधिकारि महोदयै प्रयतमानेषु प्रकारेषु मध्ये अयमन्यतम प्रकार विविधेभ्यो राष्ट्रेभ्यो विद्वद्वरेण्यावागमय्य वेदशास्त्रपण्डित परिषत्प्रचालनात्मक इति जानन्ति भवन्तस्सर्वेऽपि ।

अखिलभारतीयवेदशास्त्रपण्डितपरिषद अस्या चतुर्थदिवसप्रयुक्ते ऽधिवेशने अस्मिन् बहूना विद्वद्धौरेयाणा ज्ञानवृद्धाना वयोवृद्धाना च सत्त्वेऽपि अल्पज्ञोऽह अध्यक्षपदवी आरोपितोऽस्मि, एतत्परिषन्निर्वाहकैरिति तैभ्यो मदीया नती कृतज्ञता च निवेदयामि । अध्यक्षपदवी वोढुमर्हता बहुरूपा । यथा परिनिष्ठित पाण्डित्य निर्वाहकशक्ति जनताया बहुमान वयोवृद्धता, कार्यनिर्वाहकवर्गीय आदराभिमाने इत्यादि । तत्र पचमविध मयि वर्तत इत्यङ्ग यकार्षम् ।

सम्प्रदायेन नियन्त्रितोऽस्मि अध्यक्षभाषणनाम्ना भवता सविधे किमपि वक्तु मदीये भाषणे विद्यमानान्दोषानधरीकृत्य गुणानेव स्वीकुर्वन्त्विति साञ्जलिबन्ध सप्रश्रयमभ्यर्थये । अस्मिन्दिवसे कार्यक्रमपट्टिकाप्रकारेण अत्रोपस्थितैस्सर्वैरपि पण्डितै दर्शनशास्त्राण्यधिकृत्य विचारयितव्य । यद्यपि न्यायवैशेषिकसाख्ययोगपूर्वोत्तर मीमासाख्यानि षड्दर्शनशास्त्राणि सन्ति तत्र साक्षाद्वेदार्थविचारात्मके पूर्वोत्तरमीमासाख्ये शास्त्रे इत्यत्र न कोपि विवाद तथापि अवशिष्टानि चत्वार्यपि दर्शनानि यथा वेदार्थोपयोगीनि तथा विचारणीयानि ॥

अद्यतनकाले प्राचीनपद्धत्या यो वेदशास्त्राऽध्ययनप्रवणा अतीव विरलविरला एव दृश्यन्ते। प्राय वेदशास्त्राध्ययनाधिकारिण बहव भारतीया आग्लभाषाशिक्षामण्डिता पाश्चात्यानुयायिन यद्यपि केचित् पाश्चात्या तदनुयायिन भारतीया अपि सस्कृतभाषाभिमानिन तस्या भाषाया कृतपरिश्रमाश्च सन्ति । नतु केवल भाषापरिश्रम वेदविज्ञान समुद्धरणेऽपि समुत्सुका बहून्मन्त्रान् व्याचिख्यु इदानीमपि व्याचक्षते च। तादृशपरिश्रमेण ते तावदतीव शलाध्या तथापि सम्यक्परिशीलने सति मीमासाशास्त्रविरुद्धतया सायणादिभाष्यविरुद्धतया च बहुषु स्थलेषु ऐतिहासिकी विचारपद्धतिमवलम्ब्य वेदार्थविचारप्रवणा आसन्निति तद्ग्रन्थपरिशीलनेन स्पष्टमवगम्यते । तत्र को हेतुरिति विचिकित्सायामेव प्रतीयते । पाश्चात्याना, तदनुयायिना भारतीयाना प्राचीनसाप्रदायिकभारतीयाना च दृष्टिभेदो वर्तते । तथाहि । पाश्चात्यानामयमभिप्राय ऋषय प्राकृता जना इति ते सोममदवैभवेन देवतास्तुतिपरा या काश्चन ऋच प्रणीय तत्तत्सूक्तनाम्ना वेदेषु प्रावेशयन्निति । यतो ह्यनित्यानामृषीणा नामानि श्रूयन्ते अतो हेतो वेदा अनित्या इति पौरुषेया इति च सङ्गिरन्ते । किञ्च वेदोच्चारणे स्वरवर्णादिविपर्यासेन प्रत्यवायो नास्तीति केवलमर्थप्रधाना इति तत्रापि वैज्ञानिकार्थपरा एवेति च केचित् मन्त्रभागस्यैव वेदत्व, नतु ब्राह्मणभागस्येति, वेदो नाम कश्चन पुरातनग्रन्थ नतु भगवदात्मक 'स्वाध्यायोऽध्येतव्य ' इत्यत्र कर्तृविशेषवाचकपदाश्रवणात् ''समानो मन्त्रस्समिति स्समानीति'' मन्त्रे, मन्त्र = वेद , समान = सर्वेषा वर्णाना समानाधिकारिक इति प्रतिपादितत्वाच्च वेदाध्ययने, तदुदितकर्मस्वपि सर्वेषा वर्णानामधिकार इति, धर्मो नाम नतु केवल वेदविहित किन्तु तत्तत्कालानुसारेण समाजेन निर्णीत इत्येवेति बहव बहुधा सङ्गिरन्ते । साम्प्रदायिकभारतीयास्तु 'ऋषिर्दर्शनात्' इति निरुक्तात् ऋषय मन्त्रद्रष्टार नतु कर्तार इति वेदे श्रूयमाणाना ऋषीणा अनित्यत्व नास्तीति ''यज्ञेऽध्वर्युरिव ह्यस्ति मनुर्मन्वन्तरे सदा'' इत्यादिवार्तिकग्रन्थेन तेषामृषीणा प्रवाहनित्यत्वमुपपादितम् । अत एव तच्छ्रवणमात्रेण वेदानामनित्यत्वदोषोऽपि नास्तीति वेदे यथाकथचिदपि पुरुषानुप्रवेशो न सभवतीति मीमासादर्शनस्य प्रथमपादे बहुधा विचार्य निर्णीतत्वात् अपौरुषेया इति गुरुमुखोच्चारण - अनूच्चारणात्मकमध्ययन तद्विधिवाक्येन विहितमिति शीक्षाप्रातिशाख्यादि शास्त्रानुसारेण नियतस्वरवर्णविशिष्ट-आनुपूर्व्या अपि प्राधान्य मातिष्ठन्ते बहव । ''मन्त्रब्राह्मणयोर्वेदनामधेयमिति'' कल्पसूत्रम् । तेन मन्त्रब्राह्मणसमुदायस्यैव वेदत्वमिति तत्सर्वमध्येयमिति, अन्यथा महान्प्रत्यवायो भवेदिति च श्रद्धते । वेदा प्रमाणान्तरानवगतधर्मब्रह्मावबोधका न तु वैज्ञानिकार्थपरा इति च । अत एव भट्टपादै -

लोकायतिकमूर्खाणां नैवान्यत्कर्म विद्यते ।
यावत्किंचिददृष्टार्थं तद्दृष्टार्थं हि कुर्वते ॥
वैदिकान्यपि कर्माणि दृष्टार्थान्येव ते विदु ।
तस्माल्लोकायतस्थानां धर्मनाशनशालिनाम् ॥
एवं मीमांसकै कार्यं न मनोरथपूरणम् ॥

इत्यादिग्रन्थेन वार्तिके दृष्टार्थपरत्वेन वर्णनपरा निराकृता । अत एव मीमासापद्धतिमवलम्ब्य धर्मब्रह्मसबद्धार्थपरिरक्षणे च बद्धादरा दरीदृश्यन्ते । तथाहि-

धर्मे प्रमीयमाणे हि वेदेन करणात्मना ।
इतिकर्तव्यताभागं मीमांसा पूरयिष्यति ॥''

इति श्लोकवार्तिकोक्तदिशा मीमासाशास्त्रसाहाय्येनैव वेदार्थमधिजिगमिषन्ति । अत एव 'समानो मन्त्र स्समितिस्समानी'ति मन्त्रस्य ''यस्समानैर्मिथो विप्रिय-

स्स्यात्तमेतया सज्ञान्यायाजयेत्'' इति वाक्य विहितसज्ञानीनामकयागे विनियोग इति कल्पसूत्रादवधार्य तत्प्रकरणानुरोधेन यत अय याग अन्योन्य-शत्रुभावपरिहारार्थं विहित तदनुकूलतया ''समानो मन्त्र'' उभयोरेकविधमेव आलोचन भवतु, कर्तव्ये कार्ये एकविध एव सकल्पो भवतु-इत्याद्यर्थ सायणभाष्योक्त इति तमेवार्थमाददते । केचिन्मीमासाशास्त्रानभिज्ञा मीमासाशास्त्रस्याप्युपरि एवमाक्षिपन्ति । तथाहि-केनचित् सुप्रासद्धन पाश्चात्यविदुषा यज्ञलक्षणविषय स्वप्रकाशिते ग्रन्थे मीमासासम्मतयज्ञलक्षणे विरोध अस्तीति फलार्थं तत्तद्देवतोद्देशेन हविर्दानमेव याग इति । यदर्थं याग अनुष्ठीयते तत् अध्वर्युकृतहविष्प्रक्षेपानन्तर यजमान ''अग्नय इद न मम'' इत्यादि त्यागमन्त्रेण फल परित्यजति । तेन यज्ञारम्भ हेतुभूतफलपरित्यागेन यज्ञो निष्फलो भवति इत्येको विरोध। वेदविहित कर्मविभाग नित्यकाम्यभेदेन द्वेधा वर्तते । यदवश्यमनुष्ठेयतया विहित तन्नित्यम्। यत् फलकामनया विहित तत्काम्यम्। यदि फलेच्छा स्यात् तदनुष्ठीयेत अत एव तदैच्छिकमिति। याज्ञिका काम्य - अग्निचयनेन साक नित्याग्निष्टोममनुतिष्ठन्ति । अत्र काम्यमैच्छिकम् नित्यमवश्यमनुष्ठेयम् एतदुभयमेकत्र न सगच्छते । किच त्यागमन्त्रे फल त्यज्यते । यज्ञो निष्फलो भवति फलार्थं खलु यज्ञ अनुष्ठीयते इत्यपरो विरोध । एवविधा बहवो विरोधा मीमासाग्रन्थेषु उपलभ्यन्त इति ।

एते मीमासाशास्त्र सम्यक् न जानन्तीति उदाहृतग्रन्थवशेनैव सुस्पष्ट प्रतीयते। सम्यक परिशीलने सति विरोध एव नास्ति, तथाहि ''यावज्जीवमग्निहोत्र जुहोति'' इत्यादिषु सायप्रात कालावच्छिन्नजीवनमित्यादिनिमित्त नतु फलकामना, तथापि नित्याना पापक्षय फलमिति ''धर्मेण पापमपनुदतीत्यत्र धर्मशब्देन नित्यकर्माण्यभिधीयन्त इति शास्त्रे उक्तम्। काम्येषु फलकामनाया निमित्तत्वेऽपि नित्येषु काम्येषु च यजमानोक्तत्यागमन्त्रेण न फल त्यज्यते किंतु अध्वर्युणा हविष्प्रक्षेपकाले यजमानेन यद्द्रव्य मनसा त्यक्त तदेव वाचा स्पष्टार्थं त्यज्यत इत्युक्तम्। न तु फल त्यज्यत इति विरोध। किंच अग्निचयन कार्यं भवतु तथापि स्वतन्त्रतया नानुष्ठेयम् येन केनचित् सोमयागेन । यथा इन्द्रियफलार्थं दधि अग्निहोत्रहोममाश्रित्य विधीयते ''दध्ना जुहोतीति'' तद्वत् इति इन्द्रियकामाधिकरणन्याय योजनीय

अपि च एकस्मिन्नेव कर्मणि नित्यत्व काम्यत्व न सभवति, एकस्य अवश्यानुष्ठेयत्वात् अपरस्य ऐच्छिकत्वादिति यदुक्त तत्र,सयोगपृथक्त्वन्यायेन विनियोजकवाक्यपृथक्त्वात् प्रयोगभेदेन तेन परमेश्वरप्रीणयानि तेन स्वर्गलोकमवान्पवानीति सकल्पभेदेनापि विरोध नास्तीति स्पष्टम् । यत् धर्माऽधर्मविषयेऽपि तत्तत्कालानुसारेण निर्णेतव्य इत्युक्त तत् सर्वधा नोपपन्नमिति।

साम्प्रदायिकास्तु-'मीमासाशास्त्रे बहुधा विचार्य खण्डितम्। अस्मिन् विषये मीमासाशास्त्रमेव प्रमाण'मिति वदन्ति । अत एवोक्त वार्तिके ''धर्माख्य विषय वक्तु मीमासाया प्रयोजनम्'' इति । तत्र एव विचारित को धर्म ? कथलक्षणक ? इति । भगवान् जैमिनि ''चोदनालक्षणोऽर्थो धर्म'' इति । ''तस्माच्चोदनालक्षण अर्थ श्रेयस्कर । यश्श्रेयस्कर स धर्मशब्देनोच्यते'' इति भाष्यम् ।

> ''ज्ञेयो हि पुरुषप्रीतिस्सा द्रव्यगुणकर्मभि ।
> चोदना लक्षणै स्साध्या तस्मात्तेष्वेव धर्मता ॥''
>
> -वार्तिकम्

एष धर्म धर्मो विश्वस्य जगत प्रतिष्ठा'' इति श्रुत्या जगत्कारणत्वेन अभिहित। अयमेव धर्म लोके प्राणिनाम् अन्नपानादिसमृद्धिकारणमिति श्रुति। तथाहि, ''यज्ञपतिमृषय एनसाहु प्रजा निर्भक्ता अनुतप्य माना मघव्यौ स्तोका वपन्तौ रराध ।'' लोके यदा प्रजा निर्भक्ता = अन्नपानादिरहिता अनुतप्यमाना = सन्तप्यमाना भवेयु तदा यज्ञाधिकारी यज्ञाननुष्ठानमेव दुर्भिक्षस्य कारणमिति, ऋषय अतीन्द्रियद्रष्टार तमधिकारिण निन्दन्ति इति भाष्यम् । यज्ञाधिकारी क ? इति निर्णयावसरे । ''अग्निहोत्र जुहुयात्स्वर्गकाम ज्योतिष्टोमेन स्वर्गकामो यजेत'' इत्यादिवाक्येषु स्वर्गादि कामनावानधिकारीति श्रूयत इति, स्वर्गादिकामनाया सर्वेषामविशिष्टत्वात् तत्तत्कामनावता सर्वेषा वर्णानामधिकारो भवतु इत्याशङ्क्य अश्रुतमप्याधिकारिविशेषणत्रय अध्ययनाविधोसिद्धार्थज्ञानवत्त्व, आधानविधिसिद्धाग्नि मत्त्व, विष्णुक्रमणादिसामर्थ्यं च आवश्यकमिति, तद्विशेषणवानधिकारीति निरणैषीत् मीमासादर्शन अग्यद्यपि ''स्वाध्यायोऽध्येतव्य'' इत्यत्र अध्ययनकर्तृवाचक पदस्य अश्रुतत्वेपि उपनयनविध्येक वाक्यतया उपनीताना त्रैवर्णिकानामेव अध्ययनाधिकार इति, तादृशाध्ययन विधिसिद्धार्थज्ञानवान् ''वसन्ते

ब्राहमणोऽग्नीनादधीतेति'' वाक्यविहिताधान सिद्धाग्निमान् अधिकारीति निर्णीय तादृशाधिकारि कृत कर्मैव लोके सुभिक्षसाधनमिति मीमासासाहाय्येन निश्चिन्वन्ति। एव वेदेन विहित यो याग स धर्म इत्युक्ते सति स याग ब्राह्मण कर्तृक धर्मो भूत्वान्यकर्तृक कथमधर्मो भवति? यस्य पदार्थस्य य स्वभाव स सर्वदा तथैव भवति कदापि नापवर्तितुमर्हतीति सर्वेषा सर्वकर्मस्वधिकार इति केचिदाक्षिपन्ति। तत्र भट्टपादै धर्मलक्षणविचार प्रसगे बहून् प्रकारभेदान्प्रदर्श्य अतिव्याप्त्याद्दिदोषराहित्यार्थं अन्ततो गत्वा-

"धर्माऽधर्मार्थिभिर्नित्य मृग्यौ विधिनिषेधकौ"। अय धर्म अयमधर्म इति निर्णयविषये विधिनिषेधशास्त्रे एव शरणमित्युक्तम्। अन्यथा-

एव ये निपुण प्राहु तैरप्येतत् परीक्ष्यताम् ।
सुरापानादिभिश्शूद्र कि याति नरक कृतै ।।

वैश्यस्तोमेन वा कि स्यात् विप्राजन्ययो फलम् ।
पचम्या मिष्टिकरणान्मध्याह्ने चाग्निहोत्रत ।।

तस्मा द्यद्यादृश कर्म यत्फलोत्पत्ति शक्तिकम् ।
शास्त्रेण गम्यते तस्य तादृशस्यैव तत्फलम् ।।

इति अस्य अयमर्थ - "न सुरा पिबेत्" इति शास्त्रेण त्रैवर्णिकाना सुरापान निषिद्धम् । सुरा त्रिविधा वर्तते। "गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा। यथैवैका तथा सर्वा न पेया ब्रह्मवादिभि" इति एका सुरा त्रैवर्णिकाना निषिद्धा त्रिविधापि सुरा ब्राह्मणस्य निषिद्धेति स्मृतिवार्तिके प्रदर्शिता । यद्यप्यय निषेध न शूद्रस्य अत एव शूद्रेण सुरापाने कृतेऽपि तस्य तत्प्रत्यवायो नास्ति नरक प्राप्ति रपि नास्ति । तथापि ब्राह्मणकर्तृकसुरापानस्य प्रत्यवायनिमित्तत्वेन पानक्रियाऽविशेषात् शूद्रस्यापि प्रत्यवायापत्ति "राजा राजसूयेन यजेत, वैश्यो वैश्य स्तोमेवेति" क्षत्रिय वैश्ययो व्यवस्थया विहित यत्क र्मद्वयम् तस्य ब्राह्मणकर्तृकत्वेऽपि फलोत्पादकत्वा पति। "साय जुहोति, प्रातर्जुहोति" इति सायप्रात कालयोर्विहितस्याग्निहोत्रस्य मध्याह्ने कृतत्वेऽपि फलात्पादकत्वा पत्ति अमावास्यापौर्णमास्यो विहित दर्शपूर्णमासाख्य कर्म पचम्या मनुष्ठितमपि फलोत्पादक भवेदित्यतिप्रसङ्गरूपदोषापत्ति प्रदर्श्य, यस्मिन्काले, येन कर्त्रा, यथा कर्तव्य मिति यत्फलसाधनमिति शास्त्रेण विहित तत्तथैव अनुष्ठित सत् तत्तत्फलसाधन भवेदिति तस्यैव धर्मत्वमिति शास्त्रे सिद्धान्तितम् । एतेन सर्वेषा वर्णानामधिकार स्समान सर्वेषा फलमविशिष्टमेवेति ये वदन्ति ते प्रत्युक्ता भवेयु एव धर्मस्वरूपलक्षणपरिष्कार । कृत्वा धर्मं प्रति वेद एव प्रमाण वेदस्य प्रामाण्य मस्त्येवेति सिद्धान्तितम् । अत धर्माधर्मनिर्णयार्थं मीमासादर्शनस्य आवश्यकता वर्तते ।

यद्यपि न्यायवैशेषिक, साख्य योग, पूर्वोत्तर मीमासाख्यानि षड्दर्शनशास्त्राणि भवन्ति दृश्यते आत्मा अनेनेति व्युत्पत्त्या एतनि शास्त्राणि दर्शनशब्द व्यपदेश्यानि भवन्ति । एतेषा शास्त्राणा आत्मतत्त्व साक्षात्कारसाधन भेदप्रतिपादकत्वेऽपि प्रमाणानामियत्ता निरूपणे भेदस्य सत्त्वेऽपि तत्त्वज्ञाना देव दु खनिवृत्ति सैव मोक्ष इत्यत्र न विप्रतिपत्ति अन्यैर्विरोधे सति वय "पञ्चोत्तर शत" मिति न्यायेन सर्वदर्शनकारा अपि एककण्ठेन वेदप्रामाण्यमुररी कुर्वन्ति । सर्वेषा दर्शनाना मध्ये मीमासादर्शन वेदार्थनिर्णयविषये अन्तरङ्गविधया उपयोक्ष्यति । अत एव "अथातो धर्मजिज्ञासा" इत्यत्र शबरस्वामिना अथ शब्दार्थविचार " अस्मिन् शास्त्रे वेदवाक्याना मनेक विद्यो वियार इह वर्तिष्यत इति तादृशी धर्मजिज्ञासामधिकृत्य अथशब्द प्रयुक्तवानाचार्य । या वेदाध्ययनमन्तरेण न सभवति इति "स्वाध्यायोध्येतव्य इति वाक्येन अध्ययनस्य अर्थज्ञानपर्यन्त कर्तव्यतया विहितत्वात्, तत् वेदार्थज्ञान धर्मविचार शास्त्रमन्तरा अनुपपन्नमिति, अध्ययन विधिवाक्येनैव धर्मविचारशास्त्राध्ययनमपि विहितमित्युक्तम्। तथाच अन्तरङ्गविधया वेदार्थनिर्णये मीमासादर्शन-मुपकारकमिति सिद्धम्। एवमेव अन्यान्यपि दर्शनानि अधिकृत्य यथा उपयोक्ष्यन्ति तथा विचारयन्तु इत्याशासे । ✱

S.S. I

KEY NOTE ADDRESS

Prof. K.T. PANDURANGI
Bangalore

Respected Svamijis of various Sampradaya!
Learned Traditional and Modern Scholars!

I consider it an honour to deliver the keynote address at this Sastra Sadas This gives me an opportunity to express my views and give suitable suggestions to the preservation of Sastras and the continuation of the teaching and learning tradition of the Sastras As you all know, there are six systems of Darsanas viz ,

कपिलस्य कणादस्य गोतमस्य पतञ्जले ।
व्यासस्य जैमिनेश्चेति दर्शनानि षडेव हि ॥

In the course of time a vast literature has developed on these Darsanas consisting of Sutra, Bhashya, Vyakhyana, Anuvyakhyana, Vadagrantha, Prakaranagrantha, Krodapatra, Phakkika etc This entire literature was preserved orally by the Guru-Sisya tradition from generation to generation in the past Later when the art of writing developed, these works were written on bhurja leaves, palm leaves and country paper etc The word Pustaka occurs in Kautilya's Arthasastra The word Grantha is still earlier The word Lipi is much more earlier In the earliest times, writing must have been used for very limited purposes and only later it must have been used for writing literary and Sastra works In the early stages, probably students and teachers themselves wrote down these works Later Book writing must have been developed as a service to the education These book writers were known as Lipikaras They took great care to write neatly and correctly The following verse is found in many manuscripts

भग्नपृष्ठ कटिग्रीव स्तब्धदृष्टिरधोमुख ।
कष्टेन लिखितो ग्रन्थ यत्नेन परिपाल्यताम् ॥

This service of writing books and donating them to the Scholars and students was developed in Jaina tradition greatly The Jains consider it as a holy service It is stated that the king of pattana got written by the scribes thousand copies of 'Sabdanusasana of Hemachandra, and distributed them to the Scholars He also developed a large library of Books This is how all major works, excepting the Vedas were reduced to writing in the past

The teaching and learning of these Sastras were mostly conducted at the very residences of the Scholars in Agraharas There were also Pathashalas attached to the Temples At the Mathas of various Sampradayas the teaching and learning of the respective systems was going on Every traditional scholar used to have his own collection of books in manuscripts There were a few Libraries in Temples and Maths It is also learnt that there were Universities in the learning Centres like Nalanda and Takshasila Buddhists Viharas and

Basatis of Jains had large collections of palmleaf manuscripts

During 19th century and the early part of 20th Century Samskrita Mahapathashalas were established by the British administration and Native rules in the learning centres like, Calcutta, Varanasi, Darbhanga, Jaipur, Mysore, Cochin, Trivandrum etc Oriental Libraries and Research Institutes were also established Royal Asiatic Societies were established at Calcutta and Bombay Vidvat Sadas and Vakyartha Sadas were organised at Sringeri, Udipi, Cochin, Pudukottai in the South and Varanasi, Darbhanga, Baroda etc , in the North Recently, Kendriya Vidyapeethas and Sanskrit Universites are started

With the advent of British rule in India, modern types of Universities and colleges were established There were Sanskrit Departments in these Universities Forigners took interest in Vedas ans Sastras Many German and French scholars translated these into their languages and published the Texts and the studies Thus, Sanskrit became an International subject Great Scholars like Maxmuller, Winternitz, Deussen etc, have rendered great service to the study of Veda and Sastras

However, in the Second half of the 20th Century a set back in the study of Veda and Sastra has set in Firstly, there is a dearth of students in all Sanskrit Mahapatasalas and Institutions Secondly, there is considerable reduction in the standard of the scholarship and the interest in teaching on the part of Saśtra teachers In the early part of this Century, Sanskrit books were published in a big way by the Nirnayasagara, Chaukhamba etc, Publishers and there were also Book series, like Baroda Oriental Series, Trivandrum Oriental Series, Mysore Oriental Series etc The Books published by these Organisations are out of stock now These Books are not available for teaching and learning There are no good Libraries also Most of the Public libraries do not stack Sanskrit Books Most of the manuscripts Libraries are in a very bad condition Manuscripts and printed books in these Libraries are perishing for lack of sufficient funds to maintain and publish them The provision for sanskrit studies as a part of general education at High school and College level is removed in several States This has affected the employment opportunities of Sanskrit Pandits This neglect of Sanskrit and Sanskrit Institutions is due to the lack of realisation of the amount of knowledge that is stored in Sanskrit Those who shape the educational policies carry the impression that Sanskrit contains only some religious books and Puranas They also carry the impression that this language is the concern of only the priestly class of people and it has no modern knowledge or the knowledge relevant to the modern life This impression is widespread now Therefore, it is necessary to remove this impression and bring home the rich knowledge that is stored in Sanskrit

The Vedas and Sastras are not mere religious books in the sectarian sense These contain a lot of philosophical, social, cultural, historical and even Scientific knowledge Vedas are not mere prayers to the deities of Nature These represent a whole Civilisation and also all aspects of that Civilisation The Vedanta philosophy deeply speculates on the nature of the Universe, the man, and the Central principle behind these The Panini's sutras, Patanjali's Bhashya on it, Bhartrihari's Vakyapadiya and a host of other works on Sanskrit grammar have made a very scientific study of the language and are considered to be even superior to modern linguistic discoveries The Navyanyaya developed in Bengal and later in Andhra, Karnataka and Chola Country has mathamatical precision It is a kind of symbolic language Apart from these theoratical branches of knowledge, there are great works on political science like Arthasastra of Kautilya, on aesthetics like Natyasastra of Bharata and Dhvanyaloka of Anandavardhana, on jurisprudance like Vyavahara Adhyayas of Yajnyavalkyasmritis and similar other secular aspects of life, works on Astronomy and Mathematics are well-known There are good many works on fine arts like Music, Sculpture, Temple construction, Iconography etc Works on Ayurveda, Alchemy, Gem cutting, mineral polishing etc , are also available Thus the works in Sanskrit represent all aspects of a civilisation that prevailed on Indian soil for more than five thousand years It was British administration that tried to introduce a Social order based on Roman law and non-Indian ethics on this Indian soil The intellectuals of 19th and 20th Centuries took this to be the starting point of Indian life and culture and tried to ignore and even spite the great cultural heritage of India This had made the Indians the non-Indians on their own soil However, no Society can survive with a grafted head and footless body Therefore, we have to regain our Indianness The only way of reviving our Indianness and rediscover our cultural heritage is to revive our Sastra study and strengthen our Sastra knowledge

There is one more reason that necessitates the sastra study This is restoring our emotional integration Sanskrit has played a big role in achieving the cultural unity and the emotional integration of India A mere glance at the geographical distribution of our great works will reveal as to how our academic life pervaed the whole India and brought about the intellectual and cultural unity of this vast country The Vedanta sutras were written at Badarikasrama by Badarayana but Bhashyas were written on it in Kerala, Chola Country,

Karnataka and Gujarat by Sankara, Ramanuja, Madhva, Vallabha and Nimbarka Panini's sutras were written in Kasmir while Patanjali's Bhashya was written at Chidambaram in the South The Navyanyaya was started in Bengal but developed in Karnataka and Andhra The Alankara sastra developed in Kasmir in its earlier phase but developed in the South later One wonders how in those days of slow communication and manual transport a sastra work attracted a commentator or a critic from a distant place The academic community all over India seems to have been very alert, quick in response and in continous touch with each other It is this that has greatly contributed to the Cultural, Intellectual and emotional integration of India Therefore, both to preserve the rich knowledge enshrined in our sastras and to strengthen the intellectual and emotional integration of India, the strengthening of our Sastra study and knowledge is very essential

In the light of this, I suggest the following measures to strengthen the Sastra study

1) The dearth of Students could be overcome by introducing suitable scholarships I suggest that a Scholarship of Rs 300/- per month be given to Prak-Sastri students and Rs 500/- to Sastri and the above level students This should be applicable to the students in all Sanskrit Institutions i e , private and the Government A Sanskrit Scholarship fund of Rs one Hundred Crore be created for this This fund may be subscribed by the Government, organisations like TTD, Mathadhipatis, Charitable Trusts and big Industrialists

As regards the employment opportunities, the Sastra study course has to be modernised by introducing at least one modern subject as subsidary subject Subjects like History, Sociology, Psychology, other languages and literature may be introduced This will not only enable the Sastra Degree holders to take up other jobs but also widen their outlook and enable them to explore the sastra knowledge better and to make it relevant to the modern knowledge

2 As regards maintaining the standard of teaching and the depth of the knowledge of the Teachers, it is more a matter of their devotion than any external incentive However, there is one area available for this purpose that can be utilised There are a large number of traditional scholars who are not employed anywhere but who have deep knowledge of Sastras Such scholars may be treated as emeritus scholars giving them an honorarium of Rs Three thousand per month The Sastra teachers regularly employed may be deputed to these scholars from time to time to refresh their knowledge These emeritus scholars may also be invited to the regular Institutions to conduct refresher courses A fund of Rs, One hundred crores may be created to finance this Scheme eliciting subscription as stated above One thousand emeritus scholors may be selected representing different sastras

3 In respect of protection and publication of manuscripts, developing Sasnskrit books-Libraries etc ,

i) A National Manuscripts Library be established

ii) A National Sanskrit Book Trust be set up

iii) A State Sanskrit Library be developed in each State

iv) There should be Sanskrit book Section in all Public Libraries

A fund of One hundred Crore may be set up for this purpose also If one peruses the Annual budget and the plan Budget of our Country, setting up three Funds of One hundred crore each for Sanskrit is giving just a grain of our budget to the development of Sanskrit I hope these suggestions will be discussed in the course of the deliberations of this Conference

In this Sastra Sadas eminent Scholars are going to present the papers highlighting the study and research work, that is going on in the Country and abroad Therefore, I have not touched the same in my keynote address to avoid prolonging and duplication I may add the information known to me in the course of the discussion However, I would like to make the following general suggestions in respect of the study and research

1) A Research information Centre at Tirupathi and Delhi Sanskrit Universities be set up to avoid duplication, repetition and acquaint the Research students with the latest research programmes in the country and abroad
2) The themes selected for the Research should not be merely critical edition, or Text study type These should be conceptual and comparative
3) Students undertaking Research in Philosophical topics should acquaint themselves with Western Philosophical thought on the relevant subjects and even the Scientific thought
4) Some Foreign scholars have recently published some books mentioning contradictions in our Sastras like Purvamimamsa These works have to be reviewed and answered
5) While selecting the themes for the Research, instead of selecting merely theoretical topics, it is better to select such subjects that have social purpose to serve and are relevant to modern challenges

I hope these guidelines will be kept in mind

I close my address by thanking all the learned Scholars for their patient hearing and the organisers for giving me this opportunity

५५ - 1-1

भारतदेशे न्यायशास्त्रस्य साम्प्रदायिकाधुनिकाध्ययनयोः परिस्थितिः

श्री गोडा सुब्रह्मण्यशास्त्री
मद्रपुरी ।

भारतदेशे एतदर्धशताब्द्या पूर्वं सर्वेषामेव शास्त्राणामध्ययनरीतिरन्यादृशी आसीत्। शास्त्रेषु प्रवृत्ते पूर्वं सर्वेणाप्यध्येत्रा नाटकान्तसाहित्य सम्यक् सम्पादनीयमासीत्। अत इदानीमिव तदा शास्त्रग्रन्थेषु विद्यमानाना वाक्यानामन्वयादिप्रदर्शनस्यावश्यकता नासीत्। पदार्थज्ञानार्थ छात्रस्य प्रयासो नापेक्षित। विषयपरिज्ञानमेव सम्पादनीयमासीत्। अत शास्त्रार्थज्ञान सुलभतया सम्पादयितुमशक्यत। प्राचीनाना ग्रन्थाना दर्शने ग्रन्थकर्तृणा न्यायशास्त्रपरिज्ञान कियदासीदिति ज्ञायते। न्यायशास्त्र हि प्रमाणशास्त्रम्। तदध्ययनेन बहूनि प्रयोजनानि लभ्यानि। उक्त हि।

"मोहं रुणद्धि विमलीकुरुते च बुद्धिं
सूते च संस्कृतपदव्यवहारशक्तिम्।
शास्त्रान्तराध्ययनयोग्यतया युनक्ति
तर्कश्रमो न तनुते कमिहोपकारम्"॥

इति। न्यायशास्त्राध्ययन हि विषयपरिज्ञाननिरोधकम् अज्ञान विनाश्य नवनवोन्मेषशालिनी बुद्धि अपमार्गप्रवृत्तित, अर्थात् शास्त्रगतपङ्क्तीना विपरीतार्थग्रहणात् प्रतिनिवर्त्य यथा वदर्थावबोधनसमर्थां करोति। इदमेव विमली करणमुच्यते। अत व्याकरण मीमासादिशास्त्रा- ध्ययनस्यापि न्यायशास्त्राध्ययन बहूपकरोति। अत एव प्राचीना सर्वेऽपि न्यायशास्त्रेऽधीतिन एवासन्। पञ्चाशद्वर्षेभ्य पूर्वं न्याय शास्त्रस्याध्ययन सम्यगासीत्। तदा तर्कसङ्ग्रह, न्यायबोधिनी, दीपिका, नीलकण्ठीयम् मुक्तावली, दिनकरी चेति प्रकरण षट्कमवश्य शास्त्रप्रविष्टै सर्वैरप्यधीतमासीत्। तेन सम्यक् पदार्थव्युत्पत्तिर्लभ्यते। तदनन्तर वादग्रन्थेषु प्रवेश इति क्रम। तत्रापि पञ्चलक्षणी, चतुर्दशलक्षणी, सिद्धान्तलक्षण, अवच्छेदकत्वनिरुक्ति पक्षता, अवयव इति पूर्ववादन्यायग्रन्थाना समग्रतया अध्ययन कर्तव्यमासीत्। तदनन्तर हेत्वाभाससामान्य निरुक्ति, सव्यभिचारसामान्य- निरुक्ति, सत्प्रतिपक्ष, बाध, व्युत्पत्तिवाद, शक्तिवाद, प्रामाण्यवाद इत्युत्तरवादग्रन्थाना सम्पूर्णमध्ययन कर्तव्यमासीत्। एतावता ग्रन्थाना समग्रतया अध्ययनेन अनधीतग्रन्थानामप्यर्थमवबोद्धु तदानीन्तना अशक्नुवन्। सर्वमनधीत स्वय पश्यन्तश्चासन्। तदा एकस्य प्रतिदिनमेक एव पाठ आसीत्। अतश्च तत्पाठस्य दृढ चिन्तन कृत्वा स्वाधीन कर्तुं सौलभ्यमासीत्। अधीतस्याविस्मरणार्थं प्राचीनमपि ग्रन्थ आवर्तयामासु प्रतिदिनम्। न्यायशास्त्रे

मुक्तावल्या दीधितेश्च कण्ठस्थीकरणनियम आसीत्। गङ्गेशोपाध्यायेन नवीनन्यायप्रवर्तनानन्तर प्राचीन न्यायस्य अधिकतया अध्ययन नासीत्। गुरव सम्प्रदायप्रवर्तनेच्छव सन्त शिष्येभ्य सम्यक् पाठप्रवचनमकुर्वन्। शिष्या अपि 'ब्राह्मणेन निष्कारणो धर्म षडङ्गो वेदोऽध्येयो ज्ञेयश्च' इति विधिमनुसृत्य श्रद्धया गुरुशुश्रूषापरा सन्त अध्ययनमकार्षु। गुरुशिष्यभाव समीचीन आसीत्।

इदानीमाङ्गलकलाशालावत् शास्त्राणामपि कलाशाला स्थापिता। तत्र च छात्राणा पञ्चघण्टाकाल पाठेनैव गच्छति। स्वशास्त्रसम्बन्ध शून्याना इतरेषा ग्रन्थाना पठने एव व्ययीभवति। विंशतिवर्षेभ्य प्राक् पूर्वोक्ताना सर्वेषा पाठन नासीत्। तथापि प्रकरणेषु मुक्तावली वादग्रन्थेषु सर्वे पूर्वोक्ता ग्रन्था अवयवव्युत्पत्ति वादयो परमेकदेश अध्येतव्यमासीत्। तदैव ज्ञान न्यूनमासीत्। विंशति- वर्षेभ्य अर्वाक् तु कतीनाञ्चिदेव ग्रन्थानामध्ययन पाठ्यप्रणालिकाया स्थापितम्। तेषामपि सम्यगध्ययन न भवति। प्रायश इदानीन्तना अध्यापका प्रश्नोत्तरकण्ठस्थीकरणेनोत्तीर्णा (अध्यापकाना कोपो मास्तु आत्मा वेत्ति शुभाशुभम्) अत पङ्क्तिश ग्रन्थपाठन तेषा कष्ट भवति। सम्यक् पाठप्रवचन कर्तव्यमित्यास्थापि प्रायश नास्ति। सर्वे एतादृशा इति न। बहव एतादृशा। छात्रा अनधीतकाव्यकोशादय उत्तीर्णानुत्तीर्णदशम कक्ष्या इदानी विद्याप्रवीणशिरोमणि कक्ष्यासु प्रवेश लभन्ते। विज्ञै अध्यापकै पाठप्रवचने कृतेऽपि छात्रा अवबोद्धु न शक्नुवन्ति। एते कथमपि न जानन्ति किमर्थं वृथा श्रम इति मिषेण अध्यापका नाध्यापयन्ति। यदि कश्चिदध्यापक अज्धापने प्रवर्तेत तदा किमर्थमावयो श्रम प्रश्नोत्तराणि मुख्यानि चोच्यन्ता कण्ठस्थीकृत्य परीक्षायामुत्तीर्णा भवेमेति छात्रा वदन्ति। स्वयमसमर्था अध्यापका शिष्यानुजिघृक्षया स्वगौरवसरक्षणाय च स्वय पाठ्यपुस्तक निर्णयसमित्या स्थित्वा कठिनान् ग्रन्थान् नि- सारयन्ति। शिरोमण्यादिकक्ष्यासु आग्लभाषाया अध्ययन कर्तव्य भवति। कलाशालासु पाठप्रवचनार्थं निर्णीतेषु षण्मासेष्वपि वस्तुत मासत्रयमेव पाठप्रवचन कुर्वन्ति। एव रीत्या शास्त्राध्ययने प्रवर्तमाने पण्डिताना समर्थानामुत्पत्ति कथ वा भवेत्। अध्यापकै बहूनि सहस्राणि लभ्यन्ते। अस्मिन् काले तावत् दातव्यमेव। परन्तु तदनुगुणतया तै प्रवर्तितव्यम्। कृते च प्रतिकर्तव्यमेष धर्म सनातन। मया द्वेषेण वा असूयया वा इद सर्व न लिख्यते। आत्मपरिशोधन क्रियताम्। आत्मा वेत्ति शुभाशुभमिति पुनर्वदामि। एवमेव यदि प्रवर्तते अल्पीयसा कालेन ग्रन्थनामपरिचयोऽपि लुप्येत किमुत विषयपरिज्ञानम्। नवीनेषु पण्डिता न सन्तीति मया नोच्यते। विद्यमाना यथावत् सर्वान् ग्रन्थानधीतवन्त एव वर्तन्ते। इदानी दशवर्षेषु ये कलाशाला सु पठिता शिरोमण्यादिपरीक्षासु उत्तीर्णा ते सिद्धान्त मुक्ता वली वा सिद्धान्तकौमुदी वा आनुपूर्व्या पाठयितुमशक्ता एवेति नि सन्देह वच्मि। इदानीमध्येतार सामान्यत साहित्यशिरोमणि तदपेक्षया अल्पा व्याकरणशिरोमणि पठन्ति। न्यायशास्त्र तु न कोऽपि पिपठिषति। बह्वीषु कलाशालासु न्यायकक्ष्यैव नास्ति तत्र तत्र एको वा द्वौ वा भवेयु। एषा दु स्थितिरिदानीम्।

शास्त्राणा तत्रापि न्यायशास्त्रस्य रक्षण सर्वकारेण कर्तव्यम्। सर्वकार एकैककक्ष्याया दशावरा छात्रा आवश्यका इति निर्बन्ध करोति। न्यूनताया सा कक्ष्या निष्कास्यते। न्यायशास्त्र व्याकरणशास्त्र वा अध्येतु कि अधिका आगच्छेयु? येषामाग्ल विद्याया बुद्धि न प्रसरति येषा वा आर्थिकसौकर्यं आग्लविद्यापठने नास्ति त एवागच्छन्ति। तादृशा कति भवेयु। यदि शास्त्रसरक्षण कर्तव्यमिति त्रिकरणशुद्ध्या वर्तते तदा तादृश निर्बन्ध न कर्तव्य। सर्वेषा ग्रन्थाना सम्यगध्ययन यथा भवति तथा सविधान कर्तव्यम्।

वेङ्कटेश्वरदेवस्थानाधिकारिभ्य मुख्या विज्ञापना। भारतीय सस्कृतिमूलक एव देवस्थानस्य धनाभ्यागम। अतो देवस्थानेन अस्मत्सस्कृति सरक्षणमवश्य कर्तव्यम्। आग्लसस्कृतिरक्षणाय महान् धनव्यय क्रियते। तत्र दशाशधनव्ययेनापि अस्मत्सस्कृतिसरक्षण कर्तुं शक्यते। अस्मत्सस्कृति रक्षण अस्मद्देदशास्त्रसरक्षण भवति। अत तदर्थं दृढ प्रयत्नो विधेय। इद सर्वकारापेक्षया देवस्थानस्यैव

अवश्यकर्तव्यम् । कतिभ्यश्चन वर्षेभ्यः पूर्वं उन्नत शास्त्राध्ययन पद्धतिः Higher Education Scheme प्रारब्धा । किञ्चित्कालं प्राचलत् । संविधानं न सम्यक् कृतम्। पाठ्यप्रणालिका न निर्णीता । यद्यस्मै रोचते तत्तेन अध्यापितमिति प्रदर्शितम् । वर्षे वर्षे परीक्षा न संचालिताः। एवं रीत्या सा प्रणालिका भग्ना। अतः इदमिदानीं कर्तुमुचितमिति मम भाति । ये शिरोमणि समानपरीक्षासूत्तीर्णाः तान् स्वीकृत्य तेषां कालमनुसृत्याधिकधनं दत्वा समीचीनपण्डितनिकटं प्रेष्य तेषाम् अध्यापनं निर्वर्तनीयम् । संवत्सरचतुष्टयं अध्ययनकालः एकैकस्मिन् वत्सरे एते ग्रन्थाः पठनीयाः इति संवत्सरान्ते तेषु ग्रन्थेषु परीक्षा इति च नियमः आवश्यकः। अध्यापकेभ्योऽपि गौरवभृतिः दातव्या । अन्यत्र नियुक्ता अस्यां प्रणालिकायां अनधिकारिण इति नियमः शिथिलीकर्तव्यः। परीक्षापत्रादिकमन्यत्र स्थितैः पण्डितैः सज्जीकर्तव्यम् । छात्रा गृहस्था एव स्युः। अतस्तेषां पर्याप्तं धनं देयम् । एकैकस्मिन्नपि शास्त्रे त्रिचतुरा वा एवंरीत्या पाठ्यन्ते यदि तदा शास्त्रसंरक्षणं कञ्चित्कालं कृतं भवेत्। एवं रीत्या परीक्षासु उत्तीर्णानां कृते श्री श्रीनिवाससन्निधौ वेदपारायणवत् शास्त्रपारायणमपि प्रकल्प्य जीविकापि निर्वोढुं शक्यते । एतादृशव्ययेन स्वामिनो धनक्षय इति न मन्तव्यम्। किन्तु धनागम इतोऽप्यधिकतरं वर्धेतैव । मया लिखितं सर्वेषामप्यरुन्तुदमिव भवेत्। वस्तुस्थितिरियम् । यथार्थवादी बहुजनविरोधी इति सूक्तिरस्त्येव ।

सर्वथा देवस्थानाधिकारिभिः शास्त्रसंरक्षणे बद्धश्रध्दैर्भाव्यमिति विज्ञापयामि । भगवान् श्रीनिवासः अन्तर्यामी तेषां अनुकूलां प्रवृत्तिं जनयतु इति भगवन्तं प्रार्थये ॥ ✪

S.S-I - 2

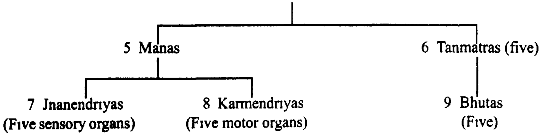
STUDIES IN SAMKHYA PHILOSOPHY

Dr. GANGADHAR PANDA
Kancheepuram

Among the Astika philosophies, Samkhya, the oldest system, is derived from the word Samkha or Samkhya The word samkhya denotes number, philosophical investigation or the knowledge arising from such a philosophical investigation Consequently the term samkhya comes to mean a system which analyses the facts of experience by means of enumeration of categories or a system dealing with the consideration of twenty five categories

Samkhya analyses experience into different planes or stages which it arranges in the following descending order in which each arises from the other, giving to each stage a specific name in a well - defined scheme of categories i e

1 Purusa
2 Prakrti or pradhana
3 Mahat or Buddhi
4 Ahamkara



The literature available on Samkhya is very scanty The earliest systematic record on Samkhya is found in Samkhyakarika of Isvarakrsna. A large number of commentaries are also written on this text only But prior to this text, some other authors are known to us We observe the essence of Samkhya philosophy of kapila in the Purusasukta of Rgveda, the samkhya of Asuri in Brhadaranyakopanisad the Samkhya of Pancasikha in Santiparva of Mahabharata and the Samkhya of Lord Krsna in Srimadbhagavadgita [1] However, we see the gradual and systematic development from kapila to Vijnanabhiksu

KAPILA :

Kapila is the founder of Samkhya philosophy and he is supposed to have written 'Sasti-Tantra' which is not available. Due to lack of internal and external evidences his period is not yet fixed. However, some commentators assumed that he belonged to the pre-Buddhistic period while some others fixed his date in the Post-Buddhistic era.

ASURI :

Asuri is considered as the direct disciple of Kapila. Vyasa has mentioned this in his commentary on Yoga-sutra i.e.

> आदिविद्वान् निर्माणचित्तमधिष्ठाय कारुण्याद् भगवान्
> परमर्षिरासुरये जिज्ञासमानाय तन्त्र प्रोवाच । [2]

According to Samkhya-Karika, Asuri is also the teacher of Pancasikha.[3]

PANCASIKHA :

The name of Pancasikha appears, very often, in Mahabharata as the disciple of Asuri. Now, no book is available to his credit, but many a time his quotations are found in Yoga-Sutra. The compilation of his quotations is very much similar to that portion of Caraka-Samhita which deals with Samkhya theory. Dr. S. N. Dasgupta has tried to compare the collection of the quotations of Pancasikha with that portion of Mahabharata which deals the Samkhya theory.[4] However, scholars have accepted the great importance of Pancasikha's theory in between the development of Samkhya theory from Upanisadic period to Isvarakrsna.

ASITA-DEVAḶA :

There is difference of opinion between the analysis of Samkhya theory by Asita-Devala and Isvarakrsna. Asita-Devala has given great emphasis on KALA which plays a main role in creation. He has also accepted eight DHATUS which are Five MAHABHUTAS, KALA, BHAVA and ABHAVA. Further, he has accepted eight sensory organs and SAKTI as the sixth motor organ. These above points go against the view of the traditional Samkhya thought.[5]

BHISMA :

The great grand father of Mahabharata, Bhisma was a warrior as well as an eminent scholar. He has also delineated some Samkhya thoughts through his advice. He has accepted NARAYANA as the Highest-Being which is above Prakrti and which is also NITYA and PARAMATMA. According to him, MOKSA is the absorption of a liberated sou' with PARAMATMA.[6]

VASISTHA :

In M habharata Vasistha is also regarded as one of aut ors of Samkhya. Among the twenty five elements, he has accepted visnu in place of purusa, which is not responsible for creation and destruction. Visnu is PURNA - CHAITANYA and NITYA.

YAJNYAVALKYA :

In Mahabharata, Yajnyavalkya has also discussed the twenty five elements of Samkhya system. He has also accepted oneness of Prakrti and plurality of Purusa.[7] With a number of illustrations, he has tried to make a difference between Purusa and Prakrti. Such as a mosquito stays with fig-fruits, but it is different from those fruits. A fish lives with water, but it is different from water. A lotus-leaf floats on water, but it is different from water.

SAMKHYA SYSTEM IN GITA :

Purusa, described as CETANA, all pervading, is not attached with Karma (न कर्म लिप्यते नरे). According to Gita, the body is KSETRA and the Atma is KSETRAJNA.[8] Twenty four elements are coming under KSETRA i.e. Five Mahabhutas, Ahamkara, Buddhi, Avyakta, Five Tanmatras and eleven organs. Prakrti and purusa are eternal (Anadi). Mahabhutas and other elements are the creation of Prakrti along with three gunas. Purusa is considered as उपद्रष्टा, अनुमन्ता and आत्मतत्व.[9] One who realises the actual relationship of क्षेत्र and क्षेत्रज्ञ, प्रकृति and पुरुष is free from Karmabandhana. The division of karma and caste system is decided on the basis of the three qualities (सत्त्व-रजस्-तमस्).

ISVARAKRSNA :

Samkhya Karika of Isvarakrsna is the most famous and popular text available to us. The name of the text[10] itself means that this is not the first text in Samkhya system. According to Chinese tradition, Vindhyavasa has composed Suvarna Saptati on Samkhya system which has similarity with Samkhyakarika. Vasubandhu, a Buddhist scholar has written paramartha saptati on Samkhya system. Takakasu, a Japanese scholar claims that Vindhyavasa and Isvarakrsna is one and the same personality. Samkhyakarika is the first book on Samkhya system on which a number of commentaries are written. These are

PARAMARTHA TIKA :

This is an old commentary written in chinese by Paramartha during his stay in China in between 557 to 569 A.D. But scholars have accepted that this commentary had been written by some other scholar and Paramartha had only translated this into Chinese.

MATHARAVRTTI :

This Vrtti was written by a popular Samkhya Scholar, Mathara by name. Some commentators opine

that this is the commentary which was translated by Paramartha in Chinese [11]

YUKTIDIPIKA :

The author of this work is anonymous and is believed to have composed in 8th century A D The first edition of this commentary had been brought out by Sri Pulinavihari Chakravorti

TATTVAKAUMUDI :

This commentary is the most authentic one, written by Vacaspati Misra in 9th century A D This gives a vivid and elaborate discussion on each karika

JAYAMANGALA :

There is a great deal of confusion in fixing the time and the author of this commentary However, Pandit Gopinath Kaviraja has tried to attribute this work to a scholar Sankara by name whose time was 1300 to 1400 A D

VIJNANABHIKSU :

Vijnanabhiksu, a prolific scholar of Samkhya made a great contribution to Indian philosophy The following works are available to his credit

1 Samkhya pravacanabhasya
2 Samkhyasara
3 Yogavarthika
4 Yogasarasamgraha
5 Vijnanamrtabhasya

Vijnanabhiksu's chief contribution lies in interpreting the Samkhya on the lines of Upanisads, and to avoid the contradiction of Samkhya with Upanisadic Sruti His zeal for reconciliation of Samkhya with Upanisads is more conspicuous in his interpretation of the nature itself The early Samkhya texts deduce the nature of self on the basis of its contrast from the manifest objects and Prakrti It is found that like Prakrti, Purusa is without a cause, eternal, omni present, immobile, non-merging and independent [12] This differentiates purusa from the manifest objects However, it is in contrast with Prakrti also, in so far as unlike it, is devoid of the gunas, discriminative, subjective, uncommon, intellect and non-productive [13] From such a contrast it is further deduced that Purusa is witness, isolated, indifferent, spectator and non-agent Vijnanabhiksu also doesnot deviate from this general trend but his approach is different and unique He does not solely rely upon the inference and describe the nature of Purusa on the basis of Upanisads His main resort is to the texts which positively describe the nature of Atman and Brahman The Upanisads describe Brahman as real, intelligent and infinite or joy to mark-out his essential nature as existence (sat), intelligence (cit), joy (ananda) Vijnanabhiksu interprets them in the framework of Samkhya

All the texts of Samkhya agree in considering the self as of the nature of pure consciousness Even Sankaracarya the chief critic of samkhya accepts the nature of Purusa as pure consciousness But Vijnanabhiksu explains the Samkhya view in more details His view lies on the consciousness of Purusa as different from the knowledge arising from the functioning of Buddhi Purusa is said to be the experience (anubhuti), consciousness, knowledge and feeling or sensation (Vedana) Here Vijnanabhiksu faces a problem as to how this kind of entity can be at the same time experiencer, consciousness, knower and a feeler of sensations This requires an agency in Purusa and Purusa is inactive by nature He solves the problem by comparing Purusa to light As the light is said to be the manifestor through its contact with the objects manifested, similarly, Purusa said to be conscious, knower etc through its contact with the objects of knowledge and experience [14]

Needless to say that Samkhya attained the position of a full-fledged philosophy before other systems Up to Samkhyakarika of Isvarakrsna, we know only some names of Samkhya teachers along with some scattered referenes to their theories We can postulate the beginning of Samkhya record in the Upanisads The Samkhya theories are also available in Mahabharata and other contemporary literature After Isvarakrsna and before Vijnanabhiksu, there is a big gap of Samkhya scholars And during Vijnanabhiksu, Samkhya philosophy attained its prominence in history, as we donot come across any authentic authors of samkhya after Vijnanabhiksu

References :

1 B M Barua, A History of Pre-Buddhistic Indian Philosophy, p-214
2 Yoga Sutra, Vyasabhasya, 1-25
3 Samkhyakarika-70
4 S N Dasgupta, A History of Indian philosophy, Vol-I, p 216
5 P Chakravarti, Origin and Development of Samkhya System of Thought , p-45
6 विमुक्त पुण्यपापेभ्य प्रविष्टस्तमनामयम् ।
परमात्मानमगुण न निवर्तति भारत ॥ महा भा 307/97
अव्यक्तैकत्वमित्याहुर्नानात्व पुरुषास्तथा ।
8 Srimadbhagavadgita, 13/1
9 -do- 13/5-6
10 -do- 13/12
11 P Chakravarthi, Origin and Development of Samkhya System and Thought, P-159
12 Samkhyakarika - 10
13 -do- - 11
14 Samkhyasara, 2 3 3

* * *

SS - 1-3

वेदानां शास्त्राणाञ्च परस्परं सम्बन्धः

श्री विश्वनाथ गोपालकृष्णशास्त्री
राजमहेन्द्रवरम्

नमो नवघनश्यामकामकामितदेहिने।
कमलाकामसौदामकणकामुकगेहिने ॥

परमकारुणिकस्य भगवतो वेङ्कटनायकस्य कृपावशात् कलियुगवैकुण्ठेऽस्मिन् दिव्यक्षेत्रे प्रचाल्यमाना इयं परिषत् धर्मरतानां समेषामपि मोदं जनयतीत्यत्र न कोऽपि सन्देहः। महाधिवेशनेऽस्मिन् भागं प्रदत्तवद्भ्यः कृतज्ञतासमर्पणपूर्वकं, वेदशास्त्रयोः सम्बन्धः इति निर्दिष्टविषयमधिकृत्य यथाशक्ति वक्तु मिच्छामि। विषयोऽयमतिगम्भीरः, निखिलवेदनिष्णातैः सकलतन्त्रार्थसारज्ञैः निरूपणीयः। मन्दमतेर्ममैतस्मिन् विषये प्रवृत्तिः उपहासं जनयिष्यतीति सन्दिहानोऽपि निर्वाहकैरादिष्टतया अमुमेव विषयं स्वीकृत्य विशेषतः न्यायशास्त्रस्य वेदस्य च सम्बन्धनिरूपणं कर्तुमुत्सहे।

लोके सर्वेऽपि पुरुषार्थं वाञ्छन्ति । पुरुषार्थप्राप्तिश्च तत्साधनोपायज्ञानमन्तरा न घटते इत्यतः उपायमन्वेषन्ते । पुरुषार्थस्य पन्थाः दृष्टादृष्टभेदेन द्विविधः। दृष्टे विषये शास्त्रमनपेक्ष्यैव प्रवृत्तिः भवति। अदृष्टविषये तु शास्त्रपूर्विकैव प्रवृत्तिः। तच्च चतुर्दशविधम् । एषामेव विद्यास्थानानीति नाम । 'अङ्गानि वेदाश्चत्वारः मीमांसा न्यायविस्तरः। पुराणं धर्मशास्त्रञ्च विद्याह्येताश्चतुर्दश' इति । तत्र वेदाः साक्षात् पुरुषार्थसाधनमुपदिशन्ति । अङ्गानि तु शिक्षाव्याकरणछन्दो निरुक्तादीनि वेदार्थोपयोगिपदादि व्युत्पादनद्वारेण विद्यास्थानानि भवन्ति । मीमांसा वेदवाक्यार्थविचाररूपा । यतो हि विचारमन्तरा वेदवाक्यानामर्थो नावधार्यते, अतः मीमांसा वेदेन धर्मप्रमाजनने इतिकर्तव्यतासमर्पकतया उपयुज्यते, तदुक्तम्-

'धर्मे प्रमीयमाणे तु वेदेन करणात्मना ।
इतिकर्तव्यताभागं मीमांसा पूरयिष्यति' ॥

इति। न्याय विस्तरस्तु सर्वविद्यानां मूलस्तम्भभूतः। 'प्रदीपः सर्वविद्यानां उपायः सर्वकर्मणाम् । आश्रयः सर्वधर्माणां विद्योद्देशे परीक्षिता' इति कीर्तितः । वेदप्रामाण्यं सम्यक् साधयति न्यायशास्त्रम्। वेदानधीत्य, वेदार्थञ्च सम्यग्विज्ञाय, तदनुष्ठानेन चित्तशुद्ध्यादिसम्पादनद्वारा परमपुरुषार्थं लभन्ते इति हि प्रसिद्धम् । यदा हि नास्तिकादिभिः कुतर्कैः वेदप्रामाण्यं विप्लावितं भवति, तदा को वा जनः वेदार्थानुष्ठानमाद्रियेत? यदा च स्वामिनि वेदे परिम्लाने तदनुयायिना मीमांसादिकेन किं प्रयोजनम्? तस्मात् परेषां पूर्वपक्षखण्डनपुरस्सरं वेदप्रामाण्यसंरक्षणाय न्यायशास्त्र-मावश्यकं भवति ।

अत्र शङ्क्येत - मीमांसाशास्त्रेणैव वेदप्रामाण्यं निरूपितमिति पुनः तर्कस्य कोऽवसरः इति, परन्तु मीमांसायां अर्थविचारः मुख्यः, प्रामाण्यविचारः आनुषङ्गिकः। अत्र शास्त्रे प्रामाण्यविचारस्यैव प्राधान्यम् । न्यायशास्त्रमिदं संशयविपर्यासनिरासप्रयोजनकम् । उक्तञ्च जरन्नैयायिकैः जयन्तभट्टैः-

''यस्य पुरुषस्य वेदप्रामाण्ये सशयाना विपर्यस्ता वा मतिस्त प्रति शास्त्रारम्भ । भवति च चतुष्प्रकार पुरुष - अज्ञ , सन्दिग्ध , विपर्यस्त , निश्चितमतिश्चेति। तत्र निश्चितमतिरेष गोतममुनिरमुना शास्त्रेणाज्ञस्य ज्ञानमुपजनयति, सशयानस्य सशयमुपहन्ति, विपर्यस्यतो विपर्यास व्युदस्यतीति''। अक्षपादप्रोक्त न्यायशास्त्रमेव प्रामाण्यनिश्चायकमिति यदि मन्यते तदा तत्पूर्वं प्रामाप्यनिश्चय कथमिति न शक्यम्-यत वेदवदिमाविद्या आदित प्रवृत्ता। सक्षेपविस्तरविवक्षया च तास्तान् तत्र तत्र कर्तृनाचक्षते ।

गोतममहर्षिप्रणीत न्यायदर्शन षोडशपदार्थतत्त्वज्ञानात् नि श्रेयसप्राप्ति बोधयति । प्रमाणप्रमेय तत्त्वज्ञानादिभि निश्रेयसाधिगम '। न्यायदर्शने षोडशपदार्थाना निरूपण कृतम् । तेषा लक्षणस्वरूपादिक सम्यगभिहितम् । तादृशतत्त्वज्ञानान्मिथ्याज्ञाननिरासो भवति । ततश्च दोषनाश , दोषाभावे प्रवृत्त्यभाव , प्रवृत्तेरसत्त्वे जन्माभाव , जन्माभावे दु खाभाव इति आत्यन्तिकदु खनिवृत्तिरूप अपवर्ग तत्त्वज्ञानसाध्य ।

वेदानामप्रामाण्यमाशक्य सूत्रकारेणैव वेदप्रामाण्य स्थापित न्यायदर्शने । तथाहि- 'तदप्रमाणमनृतव्याघात-पुनरुक्तदोषेभ्य ' इति सूत्रे वेद अप्रमाणम् इति पूर्वपक्ष प्रदर्शित । पुत्रकाम पुत्रेष्ट्या भजेतेत्यादौ पुत्रेष्टिकरणेऽपि पुत्रालाभदर्शनात् अनृतत्वम् । 'उदिते जुहोति अनुदिते जुहोति समयाध्युषिते जुहोती'ति होमकालत्रय विधाय, तदनु निन्दा दृश्यते - श्यामो वा अस्याहुतिमभ्यवहरति य उदिते जुहोति, शबलो वा अस्याहुतिमभ्यवहरति योऽनुदिते जुहोति, श्यामशबलावस्याहुतिमभ्यवहरत यस्समयाध्युषिते जुहोति इति परस्परविरुद्धोपदेशलक्षण व्याघातदोष । तथा 'त्रि प्रथमामन्वाह त्रिरुत्तमाम्' इति अभ्यास चोदनाया प्रथमोत्तमसामिधेन्यो त्रिर्वचनात् पौनरुक्त्यम् । तथा च एवविधदोषत्रयदर्शनात् वेद अप्रमाणम् इति पूर्वपक्षे प्राप्ते समाहित महर्षिणा - 'न कर्मकर्तृसाधनवैगुण्या'दिति । यत्र पुत्रेष्ट्यादौ फल नोत्पन्नम्, तत्र कर्मवैगुण्य, कर्तृवैगुण्य, साधनवैगुण्य वा वर्तते इति हेतो फलानुत्पत्ति इति विज्ञेयम्। यद्वा तीव्र किमपि प्राकृत कर्म प्रतिबन्धक कल्पनीयम्। एव व्याघातोऽपि न दोष । उदितादिकालत्रितयमध्ये अन्यतम काल स्वीकृत्य तत्परित्यागे तस्यैव निन्दाया दर्शनात् । एव पौनरुक्त्यमपि न दोषाय, सति प्रयोजने पौनरुक्त्य दोषजनक न भवति । पठिताना त्रयोदशसख्याकानामृचा अभ्यास विना सप्तदशत्व न लभ्यते इति सार्थक एवैष अभ्यास । इति वेदस्य प्रामाण्य सुस्थम् ।

एवमेव अन्यत्र अर्थवादस्थलेष्वपि 'सोरोदीत् यदरोदीत्तद्रुद्रस्य रुद्रत्वम्' इत्यादीना स्वरूपपरत्व वा कार्यरूपार्थोपदेशपरिकल्पन वा, लिङादियुक्त - वाक्यान्तरप्रतिपाद्यमानकार्यरूपार्थौपयिकत्व वा इति विकल्प्य प्रकारत्रयनिरसनपूर्वक अर्थवादानामप्रामाण्यमाशकित दृश्यते - विध्युद्देशेनैकवाक्यत्वमर्थवादाना स्वीकृत्य समाहितम् । अनेकप्रकारपुरुषातिशयवादिना नैयायिकाना मते स्वरूपपरत्वमपि घटते एव । वृत्तान्तवर्णनस्यापि यथार्थत्वसभवात् । एव मन्त्राणा, नामधेयानाञ्च अप्रामाण्यमाशक्य तन्निराकरणपूर्वक वेदप्रामाण्यव्यवस्थापन जयन्तभट्टकृतन्यायमञ्जर्या दरीदृश्यते ।

वेदप्रामाण्यवादिनोऽपि नैयायिका वेदस्य ईश्वरोक्तत्वेन प्रामाण्यमभ्युपगच्छन्ति, न तु अपौरुषेयत्वमङ्गीकुर्वन्ति । यतो हि अधिकारिभेदेन शास्त्राणा प्रवृत्ति , अत येषा वेदापौरुषेयत्वे विश्वासो नास्ति, तान् प्रति वेदप्रामाण्य अनुमानेन बोध्यतेऽस्मिन् शास्त्रे ।

न्यायशास्त्रस्य मुख्य प्रयोजन देहादिविलक्षणात्म तत्त्वज्ञापनमेव । तच्च इतरपदार्थस्वरूपापरिज्ञाने न जायत इति पदार्थतत्त्वावेदन अत्र क्रियते । वेदप्रामाण्यनिरूपणमपर प्रयोजनम्। एवमीश्वरनिरूपणमपि प्रयोजनान्तरम् । आस्तिकशिरोमणय उदयनाचार्या न्यायकुसुमाञ्जलिग्रन्थे महता निबन्धेन ईश्वर न्यरूपयन्। अलौकिक अदृष्टाधिष्ठातृतया, जगत्कारणतया च ईश्वर साधितस्तत्र । तत्रैव-

'न्यायचर्चेयमीशस्य मननव्यपदेशभाक् ।
उपासनैव क्रियते श्रवणानन्तरागता ॥'

इति वदन्त न्यायशास्त्रस्य मननस्थानीयत्व प्रतिपादयामासु ।

वेदाना रक्षणाय, वेदार्थावबोधनाय, वेदोक्तकर्मानुष्ठानोपयोगितया वा शास्त्राणा प्रवृत्तिदर्शनात् शास्त्राणा वेदै सबन्ध सूपपाद।

यद्यपि अस्मिन् न्यायदर्शने षोडशपदार्थप्रतिपादन क्रियते, तथापि अस्य न्यायशास्त्रमिति व्यपदेश तु न्यायप्रधानतया भवति। पञ्चावयववाक्यप्रयोगो न्याय (एष च सकलविद्यानुग्राहक , सर्वकर्मानुष्ठानसाधकश्च -

शास्त्रान्तरापेक्षया अस्य शास्त्रस्य वैलक्षण्यन्तु विप्रतिपन्नपुरुष प्रति प्रतिपादकत्वम् । यो हि श्रुतेऽर्थे विप्रतिपद्यते , त प्रति युक्ती प्रदर्श्य निर्णय कार्य। सशयादीना पदार्थाना यथासभव प्रमाणेषु प्रमेयेषु वा अन्तर्भाव वक्तु शक्यते तथापि पृथगुपन्यास तेषा न्यायप्रवृत्तिहेतुत्वात् कृत । न्यायश्च वेदप्रामाण्यप्रतिष्ठापनपूर्वकत्वेन पुरुषार्थोपयोगी भवति । न केवलमामुष्मिकविषये न्यायस्योपयोग , अपि तु सर्वोऽपि लोकव्यवहार न्यायाधीन। लोके पुरोवर्तिपदार्थस्य इष्टसाधनत्व, अनिष्टापादकत्व वेति आलोच्य तत्र प्रवर्तते, निवर्तते चानिष्टजनकात्कर्मण। अत प्रेक्षापूर्वकारी सर्वोऽपि प्रमाणैरर्थपरीक्षण कृत्वैव प्रवर्तते ।

अनुमानापलापे तु प्रत्यक्षादपि दुर्लभा, ।
लोकयात्रेति लोका स्यु लिखिता इव निश्चला ॥

यद्यपि तर्काप्रतिष्ठानादित्यादिवचनै तर्कस्य अनुपादेयत्व बोध्यते, तथापि तद्वचन कुतर्कविषयकम् । श्रुत्यनुगृहीतस्तर्क मर्वथा आदरणीय एव। तदुक्तम्-'वेदशास्त्राविरोधी यस्तर्कश्चक्षुरपश्यताम्'। आचार्यशङ्करभगवत्पादा अपि श्रुतिमतस्तर्कोऽनुसन्धीयताम् इत्युपदिशन्ति । तर्कशास्त्राध्ययनेन बुद्धि तीक्ष्णता भजते । स्वपक्षस्थापने, परपक्षनिराकरणे च तर्क अतीव उपकरोति। अत्र शास्त्रे जीवब्रह्मभेद , आत्म नानात्वमित्यादयो विषया दर्शनान्तरविरुद्धा अपि अधिकारि भेदमनुसृत्य व्युत्पादिता ।

व्याकरणस्य अङ्गेषु, आगमेषु, शास्त्रेषु, दर्शनेषु, स्मृतिषु च परिगणन दृश्यते । व्याकरणशास्त्रजन्यप्रकृति-प्रत्ययविभागपूर्वकशब्दज्ञानवान् सम्यग्वेदान् परिपालयिष्यति। इति लोपागमवर्णविकारज्ञो हि सम्यग्वेदान् परिपालयिष्यतीति पस्पशाया भाष्यकृत वदन्ति ।

'अनेन व्याकरणमधीतमेन छन्दोऽध्यापय' इति वाक्यपरिशीलनेन पुरस्तात् व्याकरणाध्ययन ततो वेदाध्ययनमिति क्रम आसीदिति स्पष्ट ज्ञायते । याज्ञे कर्मणि अपशब्दप्रयोगोऽधर्महेतु , क्रतुवैगुण्यापादकश्चेति, नानृत वदेदिति निषेधाज्ज्ञायते । तादृशनिषेधो-ल्लघनप्रयुक्तप्रायश्चित्तीया मा भूमेत्यध्येय व्याकरणम् । 'किञ्चाहिताग्निरपशब्द प्रयुज्य सारस्वतीमिष्टि निर्वपेदिति श्रूयते । अपशब्देभ्यो विविच्य साधुशब्दज्ञानञ्च व्याकरणैकगम्यमिति तदवश्यमध्येतव्यम् ।

एव 'अथातो धर्मजिज्ञासा' इति जैमिनिसूत्रे अथशब्द स्वाध्यायाध्ययनानन्तर्यं बोधयति इति स्पष्ट तद्विदाम् ।

एवप्रकारेण न्याय, व्याकरणमीमासादीना शास्त्राणा वेदैस्सह सबन्ध अस्तीति ज्ञायते । वेदान्तशास्त्रस्य तु वेदसबन्धविषये न शङ्कालेशोऽपि, यत वेदार्थ एव वेदान्तार्थ । औपनिषदात्मतत्त्वख्यापनायैव वेदान्ताना प्रवृत्ति। परमपुरुषार्थबोधके वेदान्तशास्त्रे मुख्य अधिकार साधनचतुष्टयसम्पन्नस्यैवास्तीति निर्विवादम् । तत्सम्पत्तिश्च सकलशास्त्रोपबृहितवदाथज्ञानपुरस्सर वदोक्तकर्मानुष्ठानन जायते इति वेदशास्त्रवाङ्मयस्य परमपुरुषार्थसाधकत्वम्।

'वेदा शास्त्राणि विज्ञानमेतत्सर्व जनार्दनात्' इति विष्णुसहस्रनामोक्त रीत्या भगवत कृपाविशेषेण प्रवृत्तस्यास्य वाङ्मयस्य रक्षणमपि श्रीनिवासानुग्रहेणैव भविष्यतीति सुदृढो विश्वास ।

SS-1-4

"भारतदेशे प्रकाशितं न्यायशास्त्रवाङ्मयम्

डा. श्रीपाद सुब्रह्मण्यम्
हैदराबाद्

न्यायशास्त्र षड्दर्शनेषु अन्तर्भूतम्। यस्य कस्यापि शास्त्रस्य अध्ययनप्रचारप्राचुर्यार्थं तत्तच्छास्त्रग्रन्थ-प्रकाशनमप्येक कारणम्। भारतदेशे अनेकसस्थाभि न्यायशास्त्रसम्बन्धिन अनेके ग्रन्था प्रकाशिता सन्ति। केचन ग्रन्था अपि च प्रकाश्यन्ते। शास्त्रान्तरापेक्षया न्यायशास्त्रसम्बन्धिनो ग्रन्था अधिकसख्याका अनेकपुस्तक-प्रकाशकसस्थाभि अद्यतनकाले प्रकाश्यन्ते।

अद्यतनकाले न्यायशास्त्रग्रन्थप्रकाशककेन्द्राणि बहूनि सन्ति (1) Chowkhamba Sanskrit series, Banaras इति, (2) Motilal Banarasidas, Delhi इति, (3) Indian Books Centre. Delhi इति, (4) Kendriya Sanskrit Vidyapeetham, Tirupathi इति, (5) Centre of Advanced study in Sanskrit University of Poona इति, (6) Pratibha Prakasan New Delhi इति, (7)Bharatiya vidya prakasan, Delhi इति, एवरीत्या बहूनि प्रकाशककेन्द्राणि सन्ति।

न्यायशास्त्रसम्बन्धिन ग्रन्था प्राचीनकाले ये प्रकाशिता, अर्वाचीनकाले च ये प्रकाश्यन्ते तेषा परिशीलने न्यायशास्त्र प्रकाशितग्रन्थाना द्वेधा विभाग कर्तु शक्यते प्राचीनग्रन्था इति, नवीनग्रन्था इति च। प्राचीनसम्प्रदायानुसारेण तर्कसङ्ग्रह, न्यायसिद्धान्त-मुक्तावली, पञ्चलक्षणी इत्यादय ये ग्रन्था पठनपाठनादिषु वर्तन्ते, तेषा प्रकाशनमधिकृत्य तान् सर्वान् ग्रन्थान् "प्राचीनग्रन्था" इति प्रथमविभागे अन्तर्भावयामि।

आधुनिककाले न्यायशास्त्रस्योपरि आधुनिकै आग्लभाषाया भाषान्तरे वा ये स्वतन्त्रग्रन्था रच्यन्ते तान् सर्वान् "नवीनग्रन्था" इति द्वितीयविभागे अन्तर्भावयामि। एव प्राचीनन्यायदर्शनादिग्रन्थानामेव या आग्लव्याख्या अर्वाचीनकाले आयान्ति तादृशग्रन्थानपि "नवीनग्रन्था" इति द्वितीयविभागे अन्तर्भावयामि।

आदौ "प्राचीनग्रन्था" इति प्रथमविभागान्तर्गत प्रकाशितग्रन्थविषयमधिकृत्य वदामि।

पञ्चलक्षणी, व्यधिकरणम्, सिद्धान्तलक्षणम्, अवच्छेदकत्वनिरुक्ति, पक्षता, अवयव, हेत्वाभास सामान्यनिरुक्ति, सव्यभिचार, सत्प्रतिपक्ष, व्युत्पत्तिवाद, शक्तिवाद इत्येव न्यायशास्त्रसम्बन्धिपूर्वोत्तरवादा चौखम्बा सस्कृत सीरीज केन्द्रपक्षेण प्रकाशितास्सन्ति। तेषा मध्ये प्रायश सर्वेषा ग्रन्थाना लक्ष्मीत्यादिनाम्ना आधुनिकव्याख्या आगता। तेषा प्रामाणिकी तु शिवदत्तमिश्रकृता गङ्गानिर्झरिणीति व्याख्या आसीत्। प्राचीनपण्डिताना निकटे एते पूर्वोत्तरवादग्रन्था प्रायश गङ्गा व्याख्ययैव सन्ति। परन्तु कालक्रमेण गङ्गाव्याख्यया न्यायशास्त्रग्रन्था अलभ्या

आसन् । परन्तु एतत् द्वित्रिवर्षसमये पूर्ववादेषु उत्तरवादेषु च बहूनां ग्रन्थानां गङ्गाव्याख्याऽपि प्रकटिताऽस्ति । विद्वज्जनाना परमादरणीयव्याख्या गङ्गानिर्झरिणी व्याख्यैव ।

एवं चौखम्बा संस्कृत सीरीज केन्द्रपक्षेणैव एते अधोनिर्दिष्टग्रन्था अपि प्रकाशिताः ।

(१) दिनकरीरामरुद्रीभ्यां कारिकावली मुक्तावली प्रकाशिता ।

(२) वाचस्पतिमिश्राणां न्यायवार्तिकतात्पर्यटीका प्रकाशिता । ग्रन्थस्यास्य पण्डितराज-राजेश्वरशास्त्री द्रविड महाभागाः सम्पादकाः।

(३) उदयनाचार्यकृतन्यायकुसुमाञ्जलिग्रन्थः वरदराज, वर्धमानोपाध्याय, मेघठक्कुर, रुचिदत्त पण्डिताभ्यां कृत बोधिनी, प्रकाश, प्रकाशिका, मकरन्दटीकाभ्यां प्रकाशितः।

(४) सूर्यनारायण शुक्ल कृत टिप्पण्या जयन्तभट्टानां न्यायमंजरीग्रन्थः प्रकाशितः।

(५) हेत्वाभाससामान्यनिरुक्तिः शिवदत्तमिश्राणां गंगाव्याख्यया प्रकाशिता । एवमयमेव ग्रन्थः धर्मदत्तशर्म (बच्चा झा) कृतगूढार्थतत्त्वालोकाख्य व्याख्यया प्रकाशितः। ग्रन्थस्यास्य लक्ष्मीनाथ झा एवं जगदीश शर्मा उभौ सम्पादकौ ।

(६) गदाधर भट्टाचार्यकृतव्युत्पत्तिवादः वेणीमाधव-शुक्लानां शास्त्रार्थकलाख्यटीकया प्रकाशितः।

(७) केशवमिश्राणां तर्कभाषाख्यग्रन्थः प्रकाशितः।

(८) एवं तर्कसङ्ग्रहः नवव्याख्याभिः प्रकाशितः। अत्र न्यायबोधिनी, वाक्यवृत्तिः, निरुक्तिः, पट्टाभिरामटिप्पणी, तर्कसंग्रहदीपिका, रामरुद्री, नृसिंहप्रकाशिका, नीलकण्ठप्रकाशिका, पट्टाभिराम प्रकाशिका इति नव व्याख्याः सन्ति। ग्रन्थस्यास्य सत्करिशर्मा वङ्गीयमहाभागाः सम्पादकाः ।

काञ्चीपुरस्य कामकोटिपीठपक्षेण न्यायालंकाराणां ब्रह्मश्री गोडा सुब्रह्मण्यशास्त्रिमहाभागानां सत्प्रतिपक्ष शतकोटिटिप्पण्यात्मको ग्रन्थः प्रकाशितः ।

तिरुपतिस्थकेन्द्रीयसंस्कृतविद्यापीठपक्षेण श्रीमद्भिः यन्. यस्. रामानुजताताचार्यमहाभागैः कृतव्याख्याभिः पञ्चलक्षणी, सिद्धान्तलक्षणम्, पक्षता इति ग्रन्थाः प्रकाशिताः। एवं श्रीमद्भिरेव प्रत्यक्षचिन्तामणिग्रन्थः, सामान्यनिरुक्ति-विवेचनीग्रन्थश्च प्रकाशितः। एवमेव एतैः स्वविरचित-बालप्रियाख्यव्याख्यया तर्कसंग्रहदीपिकायाः नृसिंहप्रकाशिकाख्यग्रन्थः प्रकाशितः।

एवमुक्ताः सर्वे ग्रन्थाः ''प्राचीनग्रन्थाः'' इति प्रथमविभागेऽन्तर्भूताः। अनन्तरं ''नवीनग्रन्थाः'' इति द्वितीयविभागे अन्तर्भावनीयाः अनेकसंस्थाभिः प्रकाशिताः ये ग्रन्था वर्तन्ते, तद्विषयमधिकृत्य वदामि। I तत्र Motilal Banarasidas, Delhi इति पक्षेण एते ग्रन्थाः प्रकाशिताः-

(1) Encyclopaedia of Indian Philosophies" इति ग्रन्थः KARL H.P. Otter महाभागैः सम्पादितः। अत्र पञ्च पुस्तकानि (Volumes) वर्तन्ते । तत्र द्वितीयं पुस्तकं "Indian Metaphysics and Epistemology" इति नाम्ना वर्तते। गङ्गेशोपाध्यायपर्यन्तं न्यायवैशेषिकसम्प्रदाय-प्रदर्शनमत्र वर्तते ।

(2) "Gadadhara's Theory of Objectivity" इति अन्यः ग्रन्थः। अत्र गदाधरभट्टाचार्याणां विषयतावादः सिबजीबन् भट्टाचार्याणां आंग्लव्याख्यया वर्तते। विभागद्वयात्मकश्चायं ग्रन्थः ।

(3) जितेन्द्रनाथ मोहन्ती महाभागानां "Gangesa's Theory of Truth" इत्यन्यो ग्रन्थः ।

(4) यन्.यस्. जुनान्कर महाभागानां "Gautama: The Nyaya Philosophy" इत्यन्यो ग्रन्थः ।

(5) सतीश चन्द्र विद्याभूषण महाभागानां "History of Indian Logic" इति ग्रन्थः ।

(6) किशोर कुमार चक्रवर्ति महाभागानां "Logic of Gautama" इति ग्रन्थः ।

(7) Daniel Henry Holmes Ingalls महाभागानां "Materials for the study of Navya Nyaya Logic" इति ग्रन्थः ।

(8) D.C. Guha महाभागानां "Navya Nyaya system of Logic" इति ग्रन्थः ।

(9) गङ्गानाथ झा महाभागानां आंग्लव्याख्यया "Nyaya Sutra of Gautama" इति ग्रन्थः ।

(10) S.C. विद्याभूषण महाभागानां आंग्लव्याख्यया "Nyaya Sutra of Gautama" इति ग्रन्थः। नन्दालसिन्हा ग्रन्थस्यास्य सम्पादकः।

(11) J V भट्टाचार्याणा आग्लव्याख्यया Nyaya manjaıı of Jayantabhatta इति ग्रन्थ ।

(12) गङ्गेशोपाध्यायाना तत्त्वचिन्तामणि प्रथमो भाग ।

(13) C Bulcke महाभागाना The Theısm of Nyaya Vaıseshıka इति ग्रन्थ ।

II Indıan Books centre New Delhı पक्षेण एते निर्दिश्यमान ग्रन्था प्रकाशिता

(1) M M गगाधरशास्त्रि तैलिङ्ग महाभागाना सम्पादकत्वे The Nyaya Sutras wıth Vatsyayana Bhashya इति ग्रन्थ ।

(2) Toshırowada महाभागाना Invarıable con comıtance ın Navya Nyaya इति ग्रन्थ।

(3) गौरीनाथशास्त्रि महाभागाना Nyaya Sıddhanta Manjarı इति ग्रन्थ ।

(4) VN Jha महाभागाना The Logıc of Inter medıate casual Lınk इति ग्रन्थ ।

(5) VN Jha महाभागाना The phılosophy of Relatıons इति ग्रन्थ ।

III Pratıbha Prakasan New Delhı पक्षेण निर्दिश्यमानग्रन्था प्रकाशिता -

(1) VN झा महाभाग विरचित Studıes ın Language Logıc and Epıstemology इति ग्रन्थ।

(2) VN झा महाभागविरचित The phılosophy of Injunctıons इति ग्रन्थ।

IV Centıe of Advanced Study ın Sanskrıt Unıversıty of Poona पक्षेण VN झा महाभागविरचित आग्लानुवादेन Vısayatavada of Harırama इति ग्रन्थ प्रकाशित

V Bharatıya Vıdya Prakasan Delhı पक्षेण डा गोपिका मोहन भट्टाचार्य विरचित Navya Nyaya Some Logıcal Problems ın Hıs torıcal Perspectıve इति ग्रन्थ प्रकाशित ।

एवरीत्या आधुनिककाले आग्लभाषायाम् अनेकसस्थाभि न्यायशास्त्रसम्बन्धिन अनेके ग्रन्था प्रकाशिता प्रकाश्यन्ते च । उपलब्धसमाचारानुसारेण भारतदेशे न्यायशास्त्रग्रन्थप्रकाशनमधिकृत्य अलिखमहम् । मदुक्तसस्थाभि एव न, अन्य सस्थाभिरपि न्यायशास्त्रसम्बन्धिनो ग्रन्था प्रकाश्यन्ते इति ज्ञायते॥

SS - I-5

"भारतदेशे मुद्रितं साङ्ख्ययोगसाहित्यम्

डा.दोर्बल प्रभाकरशर्मा

इदानीं भारते प्रसिद्धेषु दर्शनेषु अन्यानि सर्वाणि दर्शनानि वेदान्तदर्शनस्यैवाङ्गतयाऽधीयन्ते । विहायै कामुत्तरमीमांसां, सर्वाण्यन्यदर्शनानि प्रधानाङ्गितया कैरप्याचार्यैर्न प्रवर्त्यन्ते । अत एव दर्शनान्तराणां वृद्धिस्तथान जाता । विशेषेण साङ्ख्ययोगयोः, तत्राऽपि विशेषतरेण योगदर्शनस्य । यद्यपि बहवो योगग्रन्था भाषान्तरेषु बहुभिर्वर्ध्यन्तेऽर्वाचीनैः, तथापि न संस्कृतभाषायाम् । साङ्ख्यस्य तु भाषान्तरेष्वपि न वृद्धिर्दृश्यते ।

न्यायवैशेषिकयोरिव साङ्ख्ययोगयोः समानविषय-बाहुल्येन समानतन्त्रता प्रसिध्दैव । तयोरेव निरीश्वर - सेश्वरसाङ्ख्यताभावः प्रदर्श्यते बहुभिः प्राज्ञैः ।

प्रायः सर्वमपि दर्शनशास्त्रवाङ्मयं प्रथमं सूत्रात्म, अनन्तरं वृत्ति, वार्तिक, कारिकारूपं, ततो भाष्याकृति, ततोऽप्यनन्तरञ्च व्याख्या-विवरणादि-वैविध्यविस्तृतं विराजते ।

तत्र साङ्ख्यदर्शनस्याऽपि प्राथमिकं रूपं महर्षिवर-कपिलप्रणीतसूत्रमेव । श्रीमद्भागवते तदेतत्प्रस्तुतम् ।

"पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम्" ॥

इति । अत्र पञ्चमो नाम भगवतः पञ्चमोऽवतार इत्यर्थः। तदेतत् कापिल साङ्ख्यसूत्र नोपलभ्यत एव, उपलभ्यमानञ्चैतत् विज्ञानभिक्षुप्रणीतमेव ।

"कालार्कभक्षितं साङ्ख्यशास्त्रं ज्ञानसुधाकरम् ।
कलावशिष्टं भूयोऽपि पूरयिष्ये वचोऽमृतैः ॥

इति तदीयवचनादिति केषाञ्चनाभिप्रायः ।

शीर्षिका तु कपिलप्रणीतं साङ्ख्यसूत्रमित्येवास्तीति कृत्वा तदेव कपिलसाङ्ख्यमिति प्रमाणीकर्तव्यम् । अथवोपलभ्यमानग्रन्थेषु श्रीमद्भागवते तृतीयस्कन्धे देवहूति-श्रीकपिलसंवादग्रन्थ एव साङ्ख्यशास्त्रस्य मूलम् इति मन्तव्यम् ।

अत्र च साङ्ख्यसूत्रे (६) षडध्यायाः, षड्वि शत्युत्तर- पञ्चशतं सूत्राणि (५२६) च वर्तन्ते । तेषां च विज्ञानभिक्षुविरचितं भाष्यं 'साङ्ख्यप्रवचनाभिधमि दानीमुपलभ्यते ।

कापिलशिष्यस्य आसुरेः, तच्छिष्यस्य पञ्चशिखस्य च ग्रन्था इदानीं नोपलभ्यन्त एव । साङ्ख्यकारिकाकारः ईश्वरकृष्णस्त्वेतान् त्रीनप्यस्मरत् कस्याञ्चित् कारिकायाम्।

"**एतत्पवित्रमग्र्यं मुनिरासुरयेऽनुकम्पया। प्रददौ।**
पञ्चशिखायासुरिरपि तेन च बहुधा कृतं तन्त्रम् ॥"

इति ।

"अविवेककृतो वा पञ्चशिख (६-६८) इति सूत्रे पञ्चशिखस्य प्रस्तावात् साङ्ख्यसूत्रमिदमर्वाचीनं, न कापिलमित्यभिप्रयन्ति प्रमाणयन्ति च केचित् ।

अनन्तरग्रन्थेषु अनिरुद्धकृता साङ्ख्यसूत्रवृत्ति प्रसिद्धा । समुपलभ्यते चेदानीम् । अस्याश्च वृत्ते वेदान्ति महादेवनामा व्याख्या विरचयामास वृत्तिसाराभिधाम् । वैयाकरणमूर्धन्यो नागेशभट्टोऽपि लघुसाङ्ख्यसूत्रवृत्तिनाम्नी विवृति व्यतनुत ।

अत्र शास्त्रे विशेषेण सम्भावनीया साङ्ख्यकारिका। इमा ईश्वरकृष्णेन विरचिता । अत्र ७२ कारिका साङ्ख्यतत्त्व निरूपणपरा सन्ति ।

ईश्वरकृष्णो विन्ध्याचलवासी महापण्डित। केचित्तु श्रीकृष्ण एव ईश्वरकृष्ण इत्यभिप्रयन्ति ।"

"**शिष्यपरम्परयाऽऽगतमीश्वरकृष्णेन चैतदार्याभि ।**
संक्षिप्तमार्यमतिना सम्यग्विज्ञाय सिद्धान्तम् ॥

एव श्वेताश्वतरोपनिषदि, मैत्रायण्युपनिषदि, श्रीमद्भागवते भावगणेशकृततत्त्वसमासाख्ये पूर्वप्रसिद्धग्रन्थे च साङ्ख्यदर्शनभावा साङ्ख्यतत्त्वविषयाश्च प्रतिपादिता पुराणेष्वन्येषु प्रबन्धेषु च । डा सर्वेपल्लि राधाकृष्णपण्डित अन्ये बहवो विज्ञा भारतीयतत्त्वशास्त्रम् इत्यादिषु स्वग्रन्थेषु साङ्ख्यसिद्धान्तान् विपुलतया समवर्णयन् ।

इदञ्च साङ्ख्य सेश्वर निरीश्वरमिति द्विविध प्रवृत्तमित्यभिज्ञा प्रचक्षते । परन्तु विशेषेण क्वाऽपि ईश्वर-प्रतिषेधो नोपलभ्यते । ईश्वरस्य स्फुटप्रतिपादनाभाव एव तत्र तथा भावोत्पत्तौ हेतुरिति मन्तव्यम् । कालनाम्ना, पुरुषनाम्ना च कश्चित्तु प्रतिपादित एव । तत्र कालाख्य परमेश्वर एव । पुरुषाख्यो जीवो वेश्वर इति तु सन्देह ।

श्रीविज्ञानभिक्षुस्तु-

"**अन्त पुरुषरूपेण कालरूपेण यो बहि ।**
समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥"

इत्यवादीत् ।

अत पुरुष कालश्चाभिन्नावेवेति तदभिप्राय। वस्तुतस्तु प्रकृतिपुरुषविवेक एव मुख्य साङ्ख्यसिद्धान्त तत्प्रतिपादनमेव प्रधानतया कृतम्, प्रकृतिभेदा पुरुषबहुत्वञ्च उपपादिता बहवोऽशा अन्ये च ।

कपिलेन तु ऐश्वर्यप्रतिषेधार्थमेव सगुणेश्वरासिद्धि प्रतिपादिता। "मूलप्रकृति अविकृति , महदाद्या (महत् - अहकार पञ्चतन्मात्राणि = शब्दस्पर्शरूपरसगन्धा) प्रकृतिविकृतय षोडशक (त्वक्चक्षु श्रोत्रजिह्वाप्राणानि पञ्च ज्ञानेन्द्रियाणि, वाक्पाणिपादपायूपस्था पञ्चकर्मेन्द्रियाणि पृथिव्यप्तेजोवाय्वाकाशानि पञ्चमहाभूतानि मनश्च) तु विकार । न प्रकृति न विकृति पुरुष इति तु पञ्चविंशति प्रमेयाणि, प्रत्यक्षमनुमानमागम इति त्रीणि प्रमाणानि च साङ्ख्योक्तानि । इति स्वविषय किञ्चिदेव समुत्क्षिप्त प्रणेत्रा । अय ग्रन्थ एव साङ्ख्यशास्त्रस्य परमाधारत्वेनेदानी समुपलभ्यते।

आसा कारिकाणा विवरण साङ्ख्यतत्त्व-कौमुद्याख्य श्रीमद्विर्वाचस्पतिमिश्रै प्रणीत परमप्रमाणभूतमिदानी समुपलभ्यत एव । शारीरकभाष्यव्याख्याया भामत्या , न्यायवार्तिकाणा तात्पर्यपरिशुद्धे , योगभाष्यविवृतेश्च कर्तार इमे सर्वतन्त्रस्वतन्त्रतया प्रथितिमुपगता। साङ्ख्यतत्त्व-कौमुद्या व्याख्या, (प्रकाशाख्या) रामकृष्णभट्टस्य, तस्या अपि व्याख्या "तत्त्वामृतप्रकाशिन्याख्या" श्रीराघवेन्द्रसरस्वतीस्वामिकृता चोपलभ्यते ।

साङ्ख्यकारिकाणा प्रथमव्याख्या "गौडपाद" कृता तस्याश्च माठरकृता वृत्तिश्चेदानीमुपलभ्येते । अय गौडपाद गौरपाद इत्यप्युच्यते । इमे गौडपादाचार्या एव श्रीशङ्करगुरूणा गोविन्दयोगीन्द्राणा गुरव इत्यपि केचिन्मन्यन्ते।

ईश्वरकृष्णस्य सिद्धान्त श्रीशङ्कराचार्यै अन्यैश्च पूर्वपक्षतया परामृष्ट।

साङ्ख्यतत्त्वकौमुद्या जयमङ्गलानाम्नी शङ्करप्रणीता व्याख्या, युक्तिदीपिकानाम्नी अज्ञातकर्तृका व्याख्या नोपलभ्यते ।

साङ्ख्यकारिकाणामेव व्याख्या नारायणकृता साङ्ख्यचन्द्रिकानाम्नी चेदानीमुपलभ्यते ।

अतिप्राचीनः "षष्टितन्त्रसारः" इति ग्रन्थः आसीदिति, पाञ्चरात्रागमसम्बन्धिन्याः अहिर्बुध्न्यसंहितायाः परिशीलनेन ज्ञायते। किन्त्विदानीं नोपलभ्यते सः।

श्रीविज्ञानभिक्षोरेव साङ्ख्यसाराख्यो ग्रन्थः गोविन्दभट्टकृतः सदसत्ख्यातिविचारग्रन्थश्च साङ्ख्यतत्त्व प्रतिपादकौ लभ्येते एव।

एवं सूत्रप्रस्थानाः, कारिकाप्रस्थानाश्च द्विविधा ग्रन्थाः सन्त्यत्र शास्त्रे। भारते मुद्रितमिदं साङ्ख्यवाङ्मयम् ।

ईश्वराङ्गीकर्तृ साङ्ख्यमेव योग इति केषाञ्चिदभिप्रायः। योगशास्त्रमपि सूत्रात्मना प्रथमं प्रवर्तितम्। तत्प्रवर्तकाग्रणीः पतञ्जलिर्महर्षिः। पातञ्जलयोगसूत्रमित्येकमेव सुप्रसिद्धम् । इतरे प्रवर्तकाः प्रायो न प्रथिताः। तत्र च सामाधि, साधन, विभूति, कैवल्याख्याः चत्वारः पादाः १९५ सूत्राणि च सन्ति ।

अथ योगानुशासनम् इति सूत्रारम्भसामर्थ्यात् पतञ्जलिमहर्षेः पूर्वमपि बहवो योगशास्त्रप्रवर्तका आसन्निति ज्ञायते । तेषां ग्रन्थाः चरित्रं वा नोपलभ्यते। साङ्ख्यशास्त्रीयाः सर्वे प्रमेयाः प्रमाणानि च योगशास्त्रेऽभ्युपगतानि। चित्तवृत्तिनिरोधरूपस्य योगस्य तु प्राधान्यमत्र शास्त्रे । तत्साधनाय चाष्टाङ्गानि यमनियमादीनि निरूपितानि ।

योगसूत्राणां वेदव्यासकृतं साङ्ख्यप्रवचनाख्यं भाष्यं समुपलभ्यते। अय व्यासः, वेदविभाजकः पुराणभारतादिकर्ता एव स्यात् इति केचन, नेति चापरे कथयन्ति। भाष्यस्यास्य वाचस्पतिमिश्रैः, नागोजीभट्टपादैः, रामानन्दस्वामिभिश्च विरचितास्तिस्रोऽपि व्याख्याः संलभ्यन्ते। तत्र वाचस्पतिमिश्रकृतव्याख्याया नाम तत्त्ववैशारदीति । धारानगराधीशः श्रीभोजराजः योगसूत्राणां स्वतन्त्रव्याख्यां राजमार्ताण्डाख्यां व्यतनोत् ।

श्रीमद्भिरनन्ताचार्यैः प्रणीता सूत्रार्थचन्द्रिकाख्या व्याख्याऽपि प्रसिध्दैव । आत्मारामयोगीन्द्रकृता हठप्रदीपिका गोरक्षनाथसिद्धान्तपद्धतिश्च सूत्रव्याख्ये लभ्येते। एवं श्रीविज्ञानभिक्षो. योगवार्तिक, योगसारग्रन्थौ प्रसिद्धौ लभ्यौ च । एवमन्ये केचिदाधुनिकग्रन्थाश्च।

प्रायः सर्वेऽपीमे ग्रन्थाः चौखम्बा ओरियण्टालिया - चौखाम्बाविद्याभवनादिप्रकाशनेषु लभ्यन्ते । केचित् मोतीलाल् बनारसीदास् ग्रन्थमालायां आनन्दाश्रम-ग्रन्थमालायामन्यत्र च लभ्यन्ते । ★

S.S-I-6

POSITION OF MODERN RESEARCH ON NYAYA AND MIMAMSA SYSTEMS

Prof. D.N. SHANBHAG
Dharwad

In this brief survey of the position of modern research in the field of the Nyaya and Mimamsa systems of Indian philosophy, I have taken a period of five years i e from 1986 to 1991 In this period we had three sessions of All India Oriental Conference viz 33rd Session held at Calcutta in Oct 1986, 34th Session held at Visakhapatnam in Jan 1989 and 35th Session held at Hardwar, in Nov 1990 I have taken the help of the 'Summaries of Papers' presented at these Sessions besides those papers published in some Research Journals

Among books of substantial importance I must make a mention, of *'Samvada A dialogue between two Philosophical traditions'* Ed by Dayakrishna, M P Rege, R C Dwivedi and Mukund Lath It is published by Indian Council for philosophical Research in association with Motilal Banarsidas, Delhi (1991) This book contains the report of a dialogue brought about by ICPR between traditional Sanskrit Pandits and Indian Professors trained in Western Philosophy, at Pune in July 1983 Prominent scholars who participated were Dayakrishna, M P Rege, Sibsiben Bhattacharya, Badrinath Shukla, Peri Suryanarayana Sastri, K T Pandurangi, V N Jha and K J Shah Russell's theory of the nature of proposition, as presented in the *Principles of Mathematics*, was taken as the subject of the dialogue The report in the published form brings to light that the two trends of philosophical thought, viz Indian and Western can be brought together in a fruitful manner

Second book is, *A reconstruction of the third school of Purvamimamsa* authored by Dr Ujjwala Panse It is published in 1990 by Shri Sadguru Publications (Indian Books Centre), Delhi The book is a worthy addition to the field of Mimamsa-studies Murari (12th C A D) held distinct views regarding various philosophical issues which earned him the saying मुरारेस्तृतीय पन्था It seems that he did not have followers Moreover, his views became target of criticism Dr Panse has collected the views of Murari as found in a wide range of literature and has brought them together in this work which deserves the appreciation of all students of Mimamsa-system

One more work, even though a short one, is worthy of mention here It is Dr K Kunjunni Raja's *Mimamsa contribution to language studies* published in 1988 by the Dept of Sanskrit of Calicut University In this booklet the learned scholar deals with the contribution of Mimamsa to language studies in a succinct manner Theories of sentence meaning put forward by eminent Mimamsakas are discussed in some detail

Coming to the research articles published during these five years pertaining to the Nyaya and Mimamsa systems, they can be divided into four broad categories. (A) Explanatory; (B) Comparative and Critical; (C) Giving New Interpretation and throwing new light; and (D) Ancient Concepts and theories considered with social and scientific relevance and validity. Research articles pertaining to Nyaya-system are considered first.

NYAYA : A. Explanatory

There are a number of articles which expound the concepts following the Nyaya-Vaisesika texts. The titles of the articles are self-explanatory. Some are mentioned here:

AIOC 33rd Session, 1986

1. न्यायलीलावत्यां समवायप्रत्यक्षाप्रत्यक्षा विचारः ।
2. A Note on Visvanatha's Concept of Tatparya.
3. Controversy on Variegated Colour in Nyaya-Vaisesika Metaphysics.
4. Logic Behind Postulating Nirvikalpaka Pratyaksa.
5. प्राचीनन्याय में संशय ।
6. न्यायवैशेषिकदर्शने सत्तास्वरूपविमर्शः ।

AIOC 34th Session, 1989

1. अभावः ।
2. न्यायदर्शने संशयपदार्थः ।
3. A Note on Sabdasakti in Nyaya-Vaisesika system.
4. On the Definition of 'Definition' according to Nyaya.
5. न्यायवैशेषिकदर्शने ईश्वरः ।
6. Pratibha in Nyaya-Vaisesika.
7. The Nyaya View on the acceptability of Sabda as a Pramana.
8. Sasadhara on Arthapatti.
9. न्याय-वैशेषिक में पाक-प्रक्रिया ।

AIOC 35th Session, 1990

1. Further clarifications on the Concept of Inference.
2. Instrumental Cause of Inferential Cognition.
3. न्यायनये तात्पर्यम् ।
4. Paryapti Relation in Navya-Nyaya.
5. Concept of Yogarudhi in Nyaya System.
6. Gangesa's Definition of Nyaya or Syllogism.

In this connection it can be noted that as many as six articles deal with Bhasarvajna:

1. Bhasarvajna's Definition of Inference - An Observation (1986).
2. Bhasarvajna's Concept of Hetvabhasa. (1986).
3. Apramanatva of Inference and its Refutation by Bhasarvajna. (1989).
4. न्यायाचार्य भासर्वज्ञ का मोक्षविचार (1989).
5. Bhasarvajna on Only-positive and Only-negative Inference. (1989).
6. न्यायाचार्य भासर्वज्ञ ौर उनका मोक्षविधान (1990).

NYAYA : B. Comparative and Critical

1. Atomic Theory of Vaisesika Philosophy (1986).

   (The atomic theory of Vaisesika is compared with that of other systems like Nyaya, Bauddha, Jaina & c. Atomism of early Greek thinkers is also discussed from comparative view-point).

2. Gangesa on Indeterminate Perception (1989).

   (An attempt has been made to examine the views of the opponents and thereby to know the technique of Navya-Nyaya, employed by Gangesa to create suitable logical ground for establishing indeterminate type of perception).

3. Perception and its dependence on words (1989).

   (The views held by Nyaya and Mimamsa are compared and contrasted).

4. On the Definition of Bhutatva (1989).

   (Critically examines the definition of Bhutatva. बहिरिन्द्रियग्राह्यविशेषगौणवत्त्व with special reference to the paraphrasing of the term बहिरिन्द्रियग्राह्य by Visvanatha Pancanana).

To this category belongs the following article published in *New Horizons of Research in Indology,* Silver Jubilee Volume of Cass, University of Poona (1989):

Textual observation on the Vienna Edition of Yajnapati Upadhyaya's Tattvacintamaniprabha (Anumanakhanda).

NYAYA : C. New Interpretation & New Light

1. On Jati and Upadhi in Indian Logic (1986).

   (It is an attempt to clarify these two concepts and thereby to draw a sharp line of distinction between them on the basis of some basic texts of the Nyaya-Vaisesika system).

2. Gangesa's Argument to prove the existence of God (1986)

   (Philosophical implications of Gangesa's logic are expounded afresh)

NYAYA: D. Modern Scientific Thinking

1. Qualifier and Qualificand A Theory of Logico-Linguistic Analysis (1986)

   (Qualificand is an independent category not constrained by any other relational property except its own Qualifier is known as a distinguishing element for adjectival use The theory in brief is, that each and every expression is a complex in which the qualificand is bound to be qualified by relational abstract properties and some other constraints through direct and/or indirect relations)

2. Concept of Weight (Gurutva) in the Vaisesika Philosophy (1989)

   (The concept of gravitation held by modern science is also considered)

3. Navya-Nyaya and Computer Processing Language (1989)

   (This is a survey of attempts at identifying the relationship between Sanskrit and Computer and shows the similarity in the approach of the Neo-logicians and that of the Artificial Intelligence)

4. Application of Nyaya-System in various Fields of Sanskrit (1990)

To this category belongs the following article published in *The Journal of the International Dayanand Veda Peetha,* New Delhi (Vol II, No 2, Aug 1989)

Concepts of Modern Logic and Set Theory in the Nyaya System of India

(The article shows that a study of the system of logic initiated by Gangesa and later on developed by Raghunatha Siromani will reveal that the clues of many facts of mathematical logic may be found in Indian scriptures)

MIMAMSA : A. Explanatory

A.I.O.C. 33rd Session, 1986

1. Grhya Rites in Satapatha Brahmana
2. The Sarasvata Satras
3. Significance of some Specifications Among the Srauta Ritual
4. भाट्टमीमासा मे तम ।
5. Import of Negative Sentence According to Prabhakara
6. न्यायमते सुखसाधनत्वज्ञानस्य प्रत्यक्षत्वोपपत्ति ।
7. Abhicara-rites And Mimamsa

A.I.O.C. 34th Session, 1989

1. The Ritual Tools
2. The Funeral Rites in the Vedas
3. Srauta Sacrifices Described in the Kausika-Sutra
4. Concept of Vedic Diksa
5. पूर्वमीमासा मे 'असिद्ध' हेत्वाभास का स्वरूप ।
6. The Concept of Vakya-bheda in Purva-Mimamsa
7. Bhavana of the Mimamsakas According to Salikanatha

A.I.O.C. 35th Session, 1990

1. पितृसवत्सरान्त पाति - मातृसावत्सरिकानुष्ठानविचार ।
2. पशुबन्धविमर्श ।
3. प्रायश्चित्ताना पापक्षयहेतुताविमर्श ।
4. Concept of Jivatman According to Kumarila Bhatta
5. मीमासादर्शन मे 'शब्द' पदार्थ ।
6. मीमासादर्शन मे ईश्वरास्तित्व ।
7. Some observations on the Yajnaprayascitta-vivarana

To this category belong the following two articles published in foreign journals

1. The Heavenly Bodies *(navagraha)* in Hindu Ritual - *Sambhasa* Dept of Indian Philosophy, University of Nagoya, Japan, Vol 11, 1989
2. Paths of the Knife Carving up the victim in Vedic Sacrifice

   Indian ritual and its Exegesis Oxford University Papers On India, Vol 2, Part 1, 1988

MIMAMSA: B. Comparative and Critical

1. Vedic Rites and Rituals of Ancient Assam with Special Reference to Horse Sacrifice (1986)
2. Sacrificial elements in Puranic vows (1986)
3. The Place of Rituals In the Upanisads (1986)
4. Bhatta's Refutation of Inherence A Critique (1986)

(This discusses the Mimamsa-view and examines the validity of the arguments forwarded by the Mimamsakas refuting Inherence Untenabilities of Mimamsa-arguments have been pointed out through proper illustrations)

5 Contribution of Ramanuja to Mimamsa (1986)

6 Appraisal of the Statements concerning Vedic Rites as observed in the Principal Upanisads (1989)

7 जैनदर्शन तथा न्यायदर्शन की प्रमाण और प्रमाणफलविषयक विप्रतिपत्ति (1989)

8 मीमासक मुरारि (1989)

(Murari introduces Mimamsa-tenets in his play *Anargha-Raghava*)

9 Prabhakara On The Problem of Ascertaining Invariable Concomitance (1989)

(This discusses critically the problem involved in the process of ascertaining *Vyapti* in Prabhakaras)

10 धर्म-ब्रह्मजिज्ञासयो समन्वय (1990)

11 Srauta And Philosophy Some Conceptual Problems (1990)

(Here some concepts, some rituals and some similes are discussed which prove to be a link between Srautadharma and philosophy Because, knowledge of Philosophy is rooted in Srautadharma)

MIMAMSA : C.
New Interpretation & New Light

1 Sacrifce Symbol of Cosmic Evolution (1986)

(This points out that Sacrifice is the law that requires the voluntary giving up of any prevailing status or condition, in order to attain the next level of evolution The ritual has to symbolise this continuing process In human society sacrifice was instituted with a view to achieve the progressive realisation of higher order equally and organic growth, resulting into the qualitative refinement of collective life)

2 On Apastambasrautasutra XIV 21 8 (1989)

(New Interpretation is given)

3 The Yupa-Two Images From the Rgveda (1989)

(The paper focusses attention on two passages from Rgveda III 8 which refer to the sacrificial poles They are V 9 and V 10)

4 Does Mimamsa Deny God?

(It is shown that Prabhakara in a chapter of the Brhati does not deny God)

MIMAMSA : D. Modern Thinking

1 Co-relation of Vistari-Yajna, Nr-Yajna And Annadana (1989)

(This proves that the basic concept behind the three is one and the same and is noble)

2 यज्ञ बहुजनहिताय बहुजनसुखाय । (1990)

3 वैदिकयज्ञ पर्यावरण-परिशोधनविज्ञान । (1990)

4 Contribution of Mimamsa to Pedagogy (1990)

(This highlights Prabhakara's *Anvitabhidhana-vada* and shows that it presents a contribution to the modern science of Pedagogy through its own significance)

5 Purusa-Medha-A Critical Study

(This shows that the Purusa-medha is based on a very dignified and exalted noble conception)

6 यज्ञ वातावरणशोधन एव स्वास्थ्यसवर्धन ।

* * *

Thus it can be seen that fruitful and multi-dimensional research is going on in the field of Nyaya and Mimamsa systems as it is so in other fields of Sanskrit Learning

* * *

SASTRA SESSION - II

S.S. - II

PRESIDENTIAL ADDRESS

Prof. P. SRI RAMA MURTI
Waltair

The Sastras especially - Nyaya, Mimamsa Sankhya and Yoga are studied mainly in the Gurukulas then and now and then in the Universities Owing to encouragement from the Pithadhipatis, T T D , and a few other trusts, higher treatises are also being studied by young scholars at the feet of rare and old stalwarts Certain texts of rare and new commentaries and treatises are being edited and published and/or studied in the Sanskrit Vidya peethas Now and then certain topics are discussed in doctoral thesis written in Sanskrit and English Occasionally we also find scholars who are good at both the texts and modern philosophies, try to interpret them in the light of the Western thought These efforts have now got to be intensified and coordinated

At first, we should clearly understand the relevance of these Sastras to modern man and think of ways and means to making them relevant in the specific forms required One important point to be stressed is that all our sastras have been closely related to the life - the ends of life, they have been means of attainment of purusarthas as a whole and they were conducive to the attainment of worldly and other worldly good and to achieving success here and hereafter

Nyaya and Vaisesika tried to define the physical and metaphisical categories as also the means of knowing them primarily Nava Nyaya has later become the thought precision on device, covering fine shades of overlapping and incomplete definitions The Mimamsa has developed a technique of interpreting texts and arriving at the purport of veda and vedanta texts The Tatparyanirnayakas as well as the six pramanas of sruti, lina are of deep and wide applications in literature and sastras They can be compared profitably with the principles formulated in exegetical excercises of determining the purport of religious texts of other religions and cultures Similarly, the epic Sankhya, the Gitasamkhya and the Sankhya philosophy with the awakening in modern times, of realisation of importance of integral and holistic approach to life The studies of all disciplines should be executed with an emphasis on their utility in life and for universal weal Indian tradition of these studies become very much relevant in this juncture, and different phases of development of philosophy of Sankhya and their studies are important for their influence on the Vedanta The modern psychologists and para-psychologists are feeling these categories acceptable to their researches for forming concrete concepts of mental functions and consciousness Similarly the Yoga techniques are being

studied with interest for their creative value of the physical and mental diseases They may well be compared with the Yoga techniques followed in other religious traditons of Buddhist and Jain and Tantric In this way there is relevance for their studies and scope for development of these Sastras on a large scale

To achieve this end we may have to devise proper ways and means First we have got to identify the outstanding scholars in different parts of the country who can teach the high and rare texts and request them to teach younger scholars to be sent periodically to them Second we should organise vidvat Goshtis and sastrarthas on different subjects of topical interest and relevance and record and coordinate the proceedings These should really lead to further classifications and research in the field Third, we should organise a seminar where traditional and modern scholars who can exchange ideas, meet periodically and discuss topics and explore areas for modern research Fourth a machinery should be designed to get authentic sastra works with commentaries and notes prepared and published Lastly these efforts should be documented and published in a journal devoted to sastras This will help in coordinating our efforts purposefully

Further suggestions in this direction are invited from the eminent scholars assembled here which will be considered for adoption by the T T D

Recently many Buddhist, Jain and Tantra works have come to light which played an important role in the development of Indian philosophy and sastras An interaction of scholars of these areas with scholars in the traditional sastras is a necessary dimension to which we should pay our attention Besides, Vedic and vedantic studies have evolved in India through ages and their theories got assimilated and integrated into the puranic and popular religious traditions which have an appearance of Agamic and Tantric tradition How these traditions interacted and got integrated with vedic tradition and what were the processes that went into the sublimation of popular folk cults into vedic religious traditions and practices of today There are the problems to be tackled by us the Indians and scholars of Sastras and Darsanas The studies so far are being made by foreign and modern scholars with lesser equipment of sastras This field should not be left out like that but it should be taken up by competent scholars This is one area where the T T D can really strike newground

* * *

S.S. - II

KEY NOTE ADDRESS

Prof. V.N. JHA
Pune

शान्ताकार भुजगशयन पद्मनाभ सुरेश
विश्वाधार गगनसदृश मेघवर्ण शुभाङ्गम् ।
लक्ष्मीकान्त कमलनयन योगिभिर्ध्यानगम्य
वन्दे विष्णु भवभयहर सर्वलोकैकनाथम् ॥

The Vedas and the Sastras in Sanskrit are not contributions to Indians only but these are the contributions of India to the whole world, to humanity, to human knowledge

Friends, hardly there is a second country in the world which is gifted with such an illustrious recorded tradition of five thousand years, if not more, as Indian has been There is every reason to feel proud about it

I would like to draw your attention to an admiring fact Our forefathers cherished a culture called Vedic ritual culture This culture was based on Vedic ritual texts As the time passed, the texts on rituals started to be more and more archaic and obsolate Thus there was the necessity of system which will develope principles of textual interpretation In case of doubt about the meaning of a Vedic Sentence the system should provide the principles by which the performer of a sacrifice can arrive at the correct meaning of the doubtful sentence This necessity has given birth to the Science of sentence interpretation i e the Mimamsa System of Indian Philosophy It is a system that provides the methodology as to how to arrive at the intended meaning of a sentence in the absence of the speaker or writer of that sentence

Similarly, to understand the Vedic language in which all the ritual literature was written from the Samhitas upto the Srautasutras, there was the necessity of knowing the grammar of that language This paved the way for the emergence of the science of grammar

The Samhitas were to be preserved in toto without any form of corruption in the oral transmission, that required the knowledge about how sounds are produced This gave birth to the Science of Phonetics in the form of the Pratisakhyas and the Siksas

The ritual was required to be performed at a particular season and time which required the knowledge of the planets Thus, came the discipline of Astronomy and Mathematics

The ritual culture, as you all know, involved offering of oblations into the sacred fire A section of the then-society did not find any justifiction for

practising and continuing of such a culture For those people the offering of oblations appeared to be mere waste of money and energy Hence they wanted to know the justification for the continuity of such a culture The defenders of the culture had to struggle hard to give satisfactory answers to that question This might have been the starting point to evlve a system of argumentation, because arguments need a systematic frame-work This necessity in course of time has given birth to the system of Nyaya-Vaisesika Philosophy and Logic

The Vedic societies started to be, thus, richer and richer in Scientific knowledge and started taking interest in philosophical problems too The questions which were raised against the continuity of the vedic ritual culture dragged the defenders slowly to many philosophical issues which gave birth to various other philosophical systems in India

Friends, what I want to point out by narrating all this is, that all these scientific disciplines originated out of an attempt to preserve and continue the Vedic Culture The defenders of the culture had to look introvert and had to come out with answers which were logical and convincing

We are facing a similar situation at present The advancement of Science and technology has succeeded in providing us physical comforts, but has miserably failed in bringing harmony in life Why should I blame science and technology for the failure, when it is beyond their capacity ? Science and Technology are mere means sadhana and not goal (sadhya) of human life

For every man there is a world outside and there is a world inside him Science and Technology have access to a very small portion of even the external world, what to talk of their access to the internal world, it is beyond their reach Ancient Indian human Scientists cared more for the internal world of man, which is so personal to him and tried to enrich it for which he is born That was Science of Yoga The beauty of the Science of yoga lies in the fact that once one comes to know the internal world, he comes to know the entire world, even the external world (तेने ज्ञातेन सर्वं विज्ञात भवति)

The time has come that we must re-interpret our ancient texts in the present day context It is the duty of all like-minded Institutions and people to tell the society that the advancement of science and technology has a specific goal and a man has to make best use of it for his own internal spiritual development Spiritual development is the goal of human life and one must decide to what extent science and technology are going to help him I am not undermining the importance of the scientific and technological development, please do not misunderstand me What I am pointing out is the limitations of science and technology Physical comfort is not the goal of human life Our ancestors had realised this and perhaps this is the reason that they gave more importance to spiritual upbringing and less importance to manufacturing atomic weapons

It is interesting to note that whatever little importance they gave to the development of physical sciences became parmanent impressions The science of logic (Nyaya), the science of sentence-interpretation (Mimamsa), the science of Astronomy and Mathematics (grahaganita), the Science of Medicine (Ayurveda), the Science of language (Vyakarana), the Science of Phonetics (Siksa), all bear testimony to my impression All these are the gifts of Vedic Culture

Even to-day these sciences have not lost their relevance

But one factor one must take into consideration A lot of time has elapsed after these sciences were formulated in those days These are the outcome of intellectual activites of human being throughout the world The greatest contribution of today's Science and technology is that it brought the world closer Communication has become so easily accessible that we can know the up-to-date information about the latest development in any scientific discipline in no time We cannot and should not ignore this fact Therefore, what is necessary is we must take into account the developments in each discipline in the world and then compare and contrast with what our ancestors have already given We cannot remain satisfied with whatever is given in the ancient texts At the same time we cannot remain satisfied with the present form of development in a scientific discipline ignoring the knowledge of the ancient scientists It is very likely that the knowledge of the ancient stage of scientific development may give insight to a modern scientist to reach a still better height I remember the statement of Dr Briggs, an American Computer Scientist, who invited the computer scientists of the world to spare some time to get themselves acquainted with the Sastric language of Sanskrit which might help them develope a computer processing language

Otherwise, it may so happen, he said, that they may find that they have discovered something which is millenial old

Thus, the need of the hour is to encourage inter-disciplinary research which will encourage interaction between scientific disciplines in Sanskrit and the parallel modern disciplines The Sastras in Sanskrit have great potentialities of interaction with parallel disciplines The Nyaya Sastra can interact with modern disciplines like Logic, Philosophy, Linguistics, Aesthetics, Computer Science etc The Vyakaranasastra can interact with modern linguistics and Computer Science The Mimamsasastra can interact with Philosophy, Linguistics, Anthropology, Sociology, Law etc The Samkhya, Yoga and Vedanta Systems can interact with modern philosophy I mentioned only a few apparent fields of interaction Many more, fields will emerge as the serious study and research of the Sastras will proceed

To have meaningful interaction of this kind I have the following suggestions to make

(1) Establish a National Centre for the Study of Sanskrit Sastras

(2) Such a Centre will have eminent traditional Sastrins and eminent scholars who have received training in modern disciplines and methodology of research and reputed scholars who have received training in both

(3) There should be a well-equipped and up-to-date Library with modern facilities

(4) In the first phase the traditional scholars will explain word-by-word the Sastric texts to the modern scholars The scholars who are well-trained in both will act as interpreters The aim should be to fully understand the traditional positions

(5) In the Second phase the modern scholars will explain their disciplines to the traditional scholars Here, again, the scholars who are conversent with both will be the interpreters Here too, the aim will be to understand the modern disciplines

(6) In the next phase, since both have understood the standpoints of both the traditions, each side will prepare possible objections either to challenge, the philosophical or logical frame-work of the others, or the grounds for the arguments All these questions and answers from both the sides have to be recorded, printed and circulated to all those who are interested in joining the debate

(7) Periodical Seminars have to be arranged, atleast twice a year

(8) The Centre will have a News Bulletin which will regularly publish the outcome of this intellectual exercise

(9) A catelogue of unpublished MSS should be prepared and constant effort should be made to unearth unpublished MSS

(10) The Centre will keep on publishing these MSS

(11) The Centre will identify talented young students and arrange their study under eminent scholars of different sastras and modern disciplines and finally train them in developing critical approach to their studies

(12) Such young scholars trained in this Centre will be assessts to the University departments and Research Institutions in the country and abroad

(13) To attract talents, much higher and attractive salaries and perks and stipend should be offered to faculty members and the trainees

These are some of the suggestions which I would like to offer on this occasion for a meaningful interaction with our intellectual Sastric traditions

I thank the organizers for giving me this opportunity to share my views with you all

Thank you all

सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि-
नावधीतमस्तु । मा विद्विषावहै ।
ॐ शान्ति । शान्ति । शान्ति ॥

* * *

SS - II-1

भारतदेशे शास्त्रसम्प्रदायपरिरक्षणोपायाः

श्री आर्. कोटेश्वरशर्मा
हैदराबाद्

भारतदेशः कर्मभूमिः पुण्यभूमिरिति च व्यवह्रियते। भारतदेशस्य प्राशस्त्यं न केवलं पुण्यनदनदीगिरिदेवता स्थलादिना, अपि तु अविच्छिन्नप्राचीनमहर्षिपरंपराप्राप्तवेद शास्त्राध्ययनादिनापीति सुविदितमेव समेषां विज्ञानाम्। ऋग्यजुस्सामाथर्वणात्मकस्सर्वोऽपि वेदराशिः मानवजाति-समुद्धरणाय भगवता अनुगृहीतस्साधनविशेषः। वेदयतीति वेद इति वेदशब्दनिर्वचनेनैवायमर्थो ज्ञायते।

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते।
एतं विन्दन्ति वेदेन तस्माद्वेदस्य वेदता ॥

प्रत्यक्षादिप्रमा गोचरमाक्षप्राप्त्युपायबोधनाद्वेदस्य वेदता, मोक्षो हि निरतिशयसुखरूपत्वात् सर्वेषां निरुपाधिककामनाविषयो भवतीति परमपुरुषार्थः।

तादृशमोक्षात्मकनिरतिशयसुखं ज्ञानमात्रसाध्यम्। "नान्यः पन्था विद्यतेऽयनाय" "तमेव विदित्वाऽतिमृत्युमेति" इत्यादिश्रुतिभ्यः। तादृशमोक्षसाधनमात्मज्ञानं वेदाधीनमेवेति वेदाध्ययनमवश्यं कर्तव्यम् । 'स्वाध्यायोऽध्येतव्य' इति विधिविहितस्य वेदाध्ययनस्य प्रयोजनाकांक्षायां पूर्वमीमांसायामर्थज्ञानमेव मुख्यं फलमिति निर्णीतम्, तच्चार्थज्ञानं निर्विचिकित्सं, शास्त्राध्ययनाधीनम् । अत एव "षडंगो वेदोऽध्येयो ज्ञेयश्च" इति सांगवेदस्य ज्ञानसाधनत्वं प्रतिपादितम् । अर्थज्ञानरहितस्य वेदाध्ययनस्य निष्प्रयोजनत्वं "अधीत्य वेदं न विजानाति योऽर्थम्" 'यस्तं न वेद किमृचा करिष्यती' त्यादिना ऽ भिहितम् । तस्माद्वेदार्थपरिज्ञानाय अवश्यं शास्त्राण्यध्येयानि । अनेक-पूर्वजन्मार्जितसुकृतविशेषलब्धं उत्तमलोकप्राप्तिसाधनं मानवं जन्म प्राप्यापि यः वेदशास्त्राध्ययने तदुपदिष्टज्ञानमार्गे न प्रवर्तते, तस्य मानवजन्म निरर्थकं भवति। अतः मानवजन्मसाफल्याय वेदशास्त्राध्ययनमवश्यं कर्तव्यम् । अनया अध्ययनाध्यापनप्रणाल्या वेदशास्त्रसंप्रदायपरिरक्षणं सर्वात्मना संभवति, कंप्यूटर्मुखेन, टेप्रिकार्डमुखेन वा वेद शास्त्राणां स्थापने न सर्वात्मना परिरक्षणमपि तु बीजरूपेण संरक्षणं संभवति, तथा संरक्षणमपि कालांतरे उपयोगाय कल्पते ।

प्राचीनकाले राज्ञां समादरणेन वेदशास्त्रसंप्रदायः सम्यक् परिरक्षितो ऽ भूत्, इदानींतनेऽपि काले वेदाध्ययनसंप्रदायः न्यूनोऽपि न लुप्तः शास्त्राध्ययनसंप्रदायस्तु लुप्तप्राय इव दृश्यते । न्याय, व्याकरण, पूर्वोत्तरमीमांसाशास्त्राणि चत्वारि पूर्वकाले प्रहतप्रचराण्यासन्। अधुना प्राचीनपद्धत्या शास्त्राध्येतारो विरलाः अंगुलीपरिगणनीया एव दृश्यन्ते । एवंरीत्या किंचित्काले गते शास्त्रसंप्रदाय एव लुप्येत । अतः शास्त्रसंप्रदायपरिरक्षणं कर्तव्यमित्यत्र न कापि संशीतिः। कथं कर्तव्यमिति उपाया अस्माभिस्समालोचनीयाः ।"

तत्र प्रथमतया इदं कर्तव्यम् । अधीतशास्त्राणां गौरवपुरस्सरं जीविकानिर्वाहाय मार्गपरिकल्पनम् ।

"प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते" "धनमूलमिदं जग" दिति प्रयोजनाभिलाषायाः सर्वसाधारणत्वात्। प्रयोजनज्ञानाभावे प्रवृत्त्यनुपपत्तेः। यद्यपि शास्त्राध्ययनस्य परंपरया आत्मज्ञानमेव प्रयोजनम् तथापि जीविका-निर्वहणाभावे तद्दुष्करं भवति। जीवनार्थं च धनार्जनमावश्यकम्, अतश्शास्त्रेषु उत्तीर्णानां तदुचितोद्योगावकाशकल्पनाय प्रयत्नकरणम्, सति च जीविकानिर्वहणे स्वाधीतशास्त्रेभ्यः अलौकिकं विज्ञानमासाद्य स्वयं जनः मोक्षभाक् भवति, अन्येषां तन्मार्गप्रदर्शको भवति। सति च प्रयोजनविज्ञाने सर्वे स्वत एव शास्त्राध्ययने प्रवृत्ता भवेयुः। अतः अधीतशास्त्राणां जीविकामार्गप्रदर्शनं प्रथमः उपायः॥

(२) तत्तच्छास्त्राध्येतॄणां छात्राणां अध्ययन सौकर्यकल्पनम्। नाम कालविषये ग्रन्थविषये वा व्यवस्थां विधाय गुरुकुलपद्धत्या प्रधानस्थलेषु पाठशालानां स्थापनं अथवा यत्र सुप्रसिद्धपण्डिता वर्तन्ते तत्रैव छात्रान् प्रेष्य पठनपाठनादिसौकर्य परिकल्पनम्, तत्र सम्यक् पठितवतामुत्तीर्णाना मुपाधिप्रदानमिति द्वितीयः।

(३) ततच्छास्त्रेषु अतिकठिनाः सुनिशित-पाण्डित्याधायकाः उत्तमग्रन्थाः विराजन्ते। व्याकरणे मञ्जूषा, भूषणसारमित्यादिका॰, न्यायशास्त्रे गोलोक, क्रोडपत्रादयः, अद्वैतवेदान्ते सिद्धि, ब्रह्मानन्दीय, खण्डनखाद्यादयः वर्तन्ते। तत्तद्ग्रन्थाध्ययनं विना, तत्तच्छास्त्रेषु परिपूर्णपाण्डित्यं न सिध्यति, तत्तद्ग्रन्थप्रवचनसमर्था अपि पण्डिता अधुना विरला एव दृश्यन्ते, एवंरीत्या किंचित् काले गते सति तत्तद्ग्रन्थाध्यापकदौर्लभ्यात् तदध्ययनसंप्रदायः उच्छिद्येत, अतः अधीतशास्त्राणामन्यत्र विद्यालयेषु नियुक्तानां तत्तदुत्तमग्रन्थपिपठिषूणां विरामदिवसेषु एकत्राध्यापनसौकर्यं कल्पयित्वा तत्तद्ग्रन्थानां पठनपाठनेषु संस्थापनम्।

(४) शास्त्रपरिशोधनविभागश्चतुर्थः। अस्मिन् विभागे कर्तव्यांशाः के? इति चेत्। तत्तच्छास्त्रेषु कृतपरिश्रमाः ग्रन्थकर्तारः बहवस्सन्ति, तद्रचिताः सर्वे ग्रन्थाः पठनपाठनेषु न सन्ति, अपि च केचन प्रकाशिताः केचनाप्रकाशिता अपि विद्यन्ते, अतः अस्मिन् विभागे तादृशग्रन्थकर्तॄणां तद्रचितग्रन्थानां च संग्रहेण परिचयप्रकटनं कर्तव्यम् एव। तत्तद्ग्रन्थेषु विद्यमानः विषयः कः, उपयुक्तो वा अनुपयुक्तो वा ? कियानुपयुक्त? इत्यादि विषयपरिशोधनं कर्तव्यम्, अपि च अप्रकाशितानां तालपत्ररूपेण विद्यमानानामुत्तमग्रन्थानां संशोध्य मुद्रापणम्, अन्यच्च; आधुनिक-विज्ञानप्राचीनविज्ञानयोः तुलनात्मकपरिशोधनम्, तत्र च प्राचीनभारतीयविज्ञाने विद्यमानस्य आधुनिकविज्ञानापेक्षया वैशिष्ट्यस्य प्रकटीकरणम्, धार्मिकोपन्यासरूपेण प्रचारः इत्येवमादिका विषयाः कर्तव्याः विद्यन्ते।

एवमादिकाः उपाया अनुसृताश्चेत् शास्त्राध्ययन-संप्रदायः पूर्वकाले इव पुनरपि वृद्धिमेष्यति, शास्त्र-संप्रदायसंरक्षणार्थं कार्यक्रमनिर्वाहाय महद्धनमपेक्षितम्, पूर्वं राजभिः अधिकधनव्ययं कृत्वापि धर्ममार्गसंरक्षणं अकारि, इदानीं तादृशा राजानो नासन् प्रजाप्रभुता समागता, अधुना प्रजाप्रभुतायामपि सस्कृतभाषाया वदाशास्त्राभिवृद्धिसाधने समादरः दरीदृश्यते। अतः वेदशास्त्रसंप्रदायाभिवृद्धिः धनिकाग्रेसरस्य कलियुगदेवतासार्वभौमस्य श्री वेङ्कटाचलपतेः कृपाकटाक्षवीक्षणेनैव भूयादिति भगवन्तं वेङ्कटनायकं प्रार्थयामि। ●

SS - II-2

न्यायमीमांसयोः प्राचीनाधुनिकाध्ययनप्रोत्साहनाय उपायाः

डा.चि. श्रीरामशर्मा
राजमहन्द्रवरम्

सुविदितमेवैतत् मनीषिणा यत् मातृशतेभ्योऽपि गरीयसी तत्रभवती भगवती श्रुतिः सकलस्य जीवजातस्य योगक्षेमौ कल्पयितु निश्श्रेयसप्राप्तये च प्रवृत्तिनिवृत्तिभेदेन द्विविध धर्ममुपदिदेशेति। तदर्थनिर्णये च सहकारितया लोकमनुजिघृक्षुभि. ऋषिभिः शिक्षादीनि षडङ्गानि, उपाङ्गानि दर्शनापरनामधेयानि शास्त्राणि चोपदिष्टानि। तेषु च न्यायः मीमासा इति द्वे शास्त्रे वेदार्थनिर्णयायोपदिष्टे। तदुक्तम्–

> **पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः।**
> **वेदाः स्थानानि विद्याना धर्मस्य च चतुर्दश।।**
> **नैयायिकार्थमालोक्य तथा हीश्वरकारणम्।**
> **प्रतिष्ठानानि वेदस्य एते तर्का उदाहृताः।।**
> **प्रत्यक्षं चानुमानञ्च शास्त्रञ्च विविधागमम्।**
> **त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता।।**
> (श्रीबृहद्योगियाज्ञवल्क्यस्मृतौ द्वादशे अध्याये।)

तत्र न्यायः :– इद प्रमाणशास्त्रम्। तत्र "प्रमाणप्रमेयसशय प्रयाजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डा–हेत्वाभासच्छलजातिनिग्रहस्थानाना तत्त्वज्ञानान्निश्रेयसाधिगमः" इति प्रथम सूत्रम्। 'आत्मादेः खलु प्रमेयस्य तत्त्वज्ञानान्निः–श्रेयसाधिगमः" इति तस्य भाष्ये। यद्यपीद शास्त्र निर्दुष्टप्रमाणादिनिरूपक तथापि निश्श्रेयसप्राप्तिरेव स्वप्रयोजन मनुते। साङ्गवेदनिरूपित प्रवृत्तिनिवृत्तिधर्मपरिरक्षणाय प्रतिवादिमतनिरसनाय च इदं शास्त्र प्रवृत्तमिति च साम्प्रदायिकाः वदन्ति।

मीमांसा :– इदं वाक्यशास्त्रमिति चोच्यते। श्रुतिस्मृतिपुराणादिषु तात्पर्यभूतवाक्यार्थनिर्णयाय द्वादशस्वध्यायेषु जैमिनिमहर्षिणा उपनिबद्धम्। विरुद्धार्थप्रतिपादकवत् आभासमानाना वाक्याना अविरुद्धैकवाक्यताकल्पनम् अनेन क्रियते। वेदादि प्रतिपादितोऽर्थो धर्मः इति तन्निर्णयाय प्रवृत्तमिद शास्त्रम्। अत एव अथातो धर्मजिज्ञासेत्यारब्धम्। प्रवृत्तिनिवृत्तिभेदेन द्विविधे धर्मे प्रवृत्तिधर्मविचारक शास्त्र पूर्वमीमासेति निवृत्तिधर्म– विचारकमुत्तरमीमासेति च व्यवह्रियते। प्रवृत्तिधर्मस्य अभ्युदयः फलम्; निवृत्तिधर्मस्य च निश्श्रेयसमिति च केचिद्वदन्ति।

अथ न्यायशास्त्राध्ययनप्रणाली :– न्यायशास्त्रे प्राचीननंव्य भेदेन प्रस्थानद्वय वर्तते। प्राचीनतर्कप्रणाली तदध्ययन च लुप्तप्रायं यतः गौतमसूत्राध्ययनं आधुनिकतर्कशास्त्राध्येतृषु

न हि दृश्यते। नव्यतर्कप्रणाली तदध्ययन च दृश्यते। परन्त्वत्र इयास्तु भेद –नव्यतर्कप्रणाली न केवल गौतमसूत्रानुसारिणी किन्तु वैशेषिकसूत्रमतसम्मिलिता। श्रीमद्गङ्गेशोपाध्यायविनिर्मित तत्त्वचिन्तामणित आरभ्य नव्यतर्क प्रचलित इति तज्ज्ञाना वाच । इद वैशेषिक दर्शन कणादमहर्षिप्रणीतम्। अस्य च वैशेषिकदर्शनस्य च अध्ययन बहो कालात् प्रागेव लुप्तम्। प्रशस्तपादाचार्यै कृतस्य पदार्थसङ्गहस्य वैशेषिकसूत्रभाष्यत्व केचिन्मन्वते । तन्न समीचीनमिति उदयनाचार्येण किरणावल्या प्रतिपादितम् इति, पदार्थधर्मसङ्गहस्य निर्माणात् परस्मिन् काले वैशेषिकसूत्राध्ययन विलोपमापेदे इति च तद्भाष्यकर्तु चन्द्रकान्तभट्टाचार्यस्य वचनम्। 1913 वत्सरे गुजरातीमुद्रणालये मुद्रिते वैशेषिकदर्शने अय विषय स्पष्ट । इदञ्च दर्शनम् 'अथातो धर्म व्याख्यास्याम' इत्यारब्धम् । 'यतोऽभ्युदय निश्श्रेयससिद्धि स धर्म' इति लक्षण वदत् पूर्वोत्तर मीमासाप्रयोजनभेद सूचयतीव दृश्यते। तद्वचनादाम्नायस्य प्रामाण्यमित्यादि वदत् वेदप्रामाण्यादिविषये स्वविचार प्रदर्शयति। "यद्यप्यत्र दर्शने च पदार्थनिरूपणस्यैव प्राचुर्यं तथापि पदार्थतत्त्वज्ञाननिदानतया धर्मस्यैव प्राधान्यात्तन्निरूपणमेव प्रथम प्रतिजानीते" इति कणादसूत्रविवृतो प्रोक्तम् ।

यद्यपि नव्यतर्क इदानी प्रचुर, स न्यायवैशेषिक मतसम्मेलनेन प्रचलित इत्युक्तमेव। परन्तु इदमत्रावधेयम्। अस्मिन् मते नैकस्यापि दर्शनस्य सूत्राणि मूलम्। पदार्थविषये वैशेषिकमते षट्। गौतममते षोडश। नव्यतर्कमते सप्त। सप्तसु सर्वे गौतमोक्ता अन्तर्भवन्तीति तेषा वाच । एवमनेके भेदा परिदृश्यन्ते। तथापि नव्यतर्कप्रणाल्यामय विशेष यत् लक्षणपरिष्करणे प्रतिवादिमतनिरसने च दुर्भेद्योऽय मार्ग अनिदम्पूर्वतया अनन्यरूपेण प्रचलित इति। इय प्रणाली तदितरदर्शनेष्वपि स्वमहिमान प्रादर्शयदिति सुविदित तज्ज्ञानाम्।

अथ मीमासाध्ययनप्रणाली – अत्र दर्शने भगवानाम्नायो मूलम्। वेदाविरुद्ध स्मृतिपुराणादिवचनान्यपि धर्मप्रतिपादकत्वात् विचार्यन्ते। स विचारमार्ग एव जैमिनिऋषिणा सूत्रेषु प्रदर्शित । अस्य सूत्रजातस्यैव श्रीमद्भि शबरस्वामिभि भाष्य, कुमारावतारे कुमारिलभट्टपादे वार्तिकञ्च रचितम्। प्रभाकरगुरुणा च बृहती निर्मिता प्रस्थानान्तरतामापेदे। तदपेक्षया भाट्टप्रस्थानस्य व्यवहारोपयोगिता सूचयन्ती "व्यवहारे भाट्टनय" इत्यभियुक्तोक्ति प्रवर्तिता। मीमासकेषु तावत् भाष्यापेक्षया वार्तिकस्य गोरव दृश्यते । विचारणमपि तथाविधमेव । परन्तु इतरदर्शनेषु, मीमासाग्रन्थेषु च केषुचित्परिदृष्टेषु अय विषय प्रतिभाति यत् भाष्याध्ययनमेव पूर्वस्मिन् काले प्रचुरतया वर्तते न तु वार्तिकस्य इति। यत यत्र भाष्योक्तेरसमीचीनता वार्तिके सप्रमाण प्रतिपादिता तत्रापि तदनन्तरभाविभिरपि भाष्योक्तमेव मीमासामतत्वेन स्वीकृतम्। तथाहि– औदुम्बरीसर्ववेष्टनविषये "तस्मादुक्त श्रुतिविरुद्धा स्मृतिरप्रमाणम्। अतश्च सर्ववेष्टनादि नादरणीयम्" (जै सू 1 1 3 2) इति भाष्यवचनम्। वार्तिकमेतत्सिद्धान्ते सहमतमपि दृष्टान्ते न सहमतम्। औदुम्बरीसर्ववेष्टनस्य श्रुतिमूलता तत्र प्रतिपादिता। यच्चैतत्सर्ववेष्टनस्मरण स्पर्शनश्रुतिविरुद्धत्वेनोदाहियते। एतज्जैमिनिनैव छान्दोग्यानुवादे शाट्यायनिब्राह्मणगतश्रुतिमूलत्वेन औदुम्बरीप्रकरणे च शाट्यायनिना तामूर्ध्वदशेनोभयत्र वाससी दर्शयतीति, 'वैष्टुत वै वास, श्रीर्वै वास, श्रुतिस्साम' इति दर्शिते तत्प्रसङ्गेन औदुम्बरी वेष्टनवाससोऽपि प्रकाशश्रुतिमूलत्वमेवान्वाख्यातम् (जै सू 1 3 2) इत्यादि वार्तिकवचने भाष्योक्तलोभहेतुत्वादिक च सविमर्श निरस्तम्। सत्येव "श्रुतिविरुद्धाया स्मृते–रनादरणीयत्वम्। सत्यम्। औदुम्बरी स्पृष्ट्वा ध्यायेदित्यादिषु स्वत एवार्थनिश्चयसम्भवात् तद्विरुद्धा स्मृतिरनादरणीयैव" इति श्रीभाष्ये (2 1 1 1) श्रीमद्रामानुजाचार्या । अत्र विषये मूलश्रुतेरेवाभाव श्रीभाष्यव्याख्याने श्रीभाष्यभाष्यार्थदर्पणे प्रतिपादित । "ननु स्मृत्युपेक्षणे तन्मूलभूता श्रुतिरेव अप्रमाण मता स्यात् । नैवम्, मूलश्रुतेरेवाभावात् तादृशस्मृति प्रति भ्रान्त्यादेरेव मूलत्वात्" इति तत्र वचनम् । एव मीमासा–परिभाषायाम् "औदुम्बरी सर्वा वेष्टयितव्येति स्मृतिरप्रमाणम्। 'औदुम्बरी स्पृष्ट्वोद्गायेत्' इति प्रत्यक्षश्रुतिविरुद्धत्वात्। सर्ववेष्टने सति श्रुत्युक्तस्पर्शनस्य कर्तुमशक्यत्वात्" इत्याह मीमासक कृष्णयज्वा। एतादृशग्रन्थपरिशीलनेन निश्चीयते यत् पूर्वोक्तग्रन्थकर्तारोप्रत्यक्षश्रुतिमूलकत्वप्रतिपादनपर

वार्तिक न हि जानन्ति इति। एवमेव देवताविग्रहविषयेऽपि भाष्यमतमेव मीमासामत लोकव्यवहारे । शब्ददेवतावादो विग्रहाभाववादश्च न वार्तिकाङ्गीकृत । न वा सूत्रारूढ । एवमादि विषया असच्छास्त्रदीपिकाभाट्टदीपिकाताल्यविचारे विस्तरेण प्रतिपादिता । भवतु , प्रकृतमनुसराम । अत मीमासाध्ययनप्रणाली प्राचीने काले प्राय भाष्यसूत्राध्ययनरूपा इति ज्ञायते। परन्तु वार्तिकसहकार सर्वथा आदर्तव्य ।

अथ प्रयोजनम् – न्यायवैशेषिकसम्मिलितनव्यतर्कस्य आहोस्वित् पृथक् पृथक् तयो अभ्युदयनि श्रेयससिद्धि प्रयोजनमिति तयोरेवोक्तम्। साक्षात् परम्परया वा इत्यन्यदेतत्। मीमासाया अनुष्ठानोपयोगिधर्मज्ञान प्रयोजनम् इति विषये न कश्चन विवाद । उत्तरमीमासायाश्च ब्रह्मज्ञान प्रयोजनमित्यत्रापि। अत एवोक्त काशीखण्डे–

> 'अष्टादशसु विद्यासु मीमासातिगरीयसी।
> ततोऽपि तर्कशास्त्राणि पुराण तेभ्य एव च।।
> ततोऽपि धर्मशास्त्राणि तेभ्यो गुर्वी श्रुतिर्द्विज।
> ततोऽप्युपनिषच्छ्रेष्ठा' इत्यादि। (9 49 50)

अनयोरध्ययनप्रोत्साहमार्ग – प्रकृते काले अतिशीघ्रफलाकाक्षी जनो दृश्यते श्रुतिविमुखश्च। अत एव प्रत्यक्षफले विज्ञानशास्त्राध्ययने पाश्चात्यप्रभावभावित सन् प्रवर्तते। अत्र किञ्चिद्विचारणीयम्– प्राचीने वेदादिवाङ्मये प्रत्यक्षफलविज्ञानस्य अभावाद्वा इत्थ स्थिति उत तस्मिन् वर्तमानस्य अज्ञानाद्वा सञ्जातेति। अत्र मादृशै एवमूह्यते। प्राचीनै आमुष्मिक फलम्, अथवा निश्श्रेयस प्रधानतया स्वीकृतम् । अय निश्चय उपलभ्यमानवेदादिवाङ्मय तद्भाष्यादि च अनुसृत्य कृत । "वेदास्तु यज्ञार्थमभिप्रवृत्ता " इत्यादि वचनानि च उक्तमर्थ सवदन्ति। परन्तु श्रुतिस्मृति पुराणादिवचनेषु प्रत्यक्षफलयोग्या विषयाश्च प्रसङ्गवशात् अतत्परत्वेन प्रतिपादिता । कस्मिंश्चित् दुष्टे काले तन्निरूपणमार्गो भारते देशे विच्छिन्न सञ्जात । किञ्च तद्ज्ञै प्रत्यक्ष फल हेयत्वेन निराकृतमिति स मार्ग पूर्णतया विस्मृतो भ्रष्टश्च। भ्रष्टे च तस्मिन् तदेकपरतन्त्र अथवा तत्प्रधान पाश्चात्यविज्ञानप्रभाव अत्र देशे आपतित । तत्प्रभावभावितो जन स्वप्राचीनवाङ्मये वर्तमान विज्ञानम् अस्तीत्यजानन् भ्रान्त्या आधुनिकमेव शरण प्रपेदे। वस्तुतस्तु वर्तमानाधुनिकविज्ञानस्य प्राचीन वाङ्मय मूलम्। तन्निरूपणाय आधुनिकी विज्ञानशास्त्रसरणि अपेक्ष्यते। तथाहि, इदानी कुक्कर्साधनक पाक विज्ञानशास्त्र प्रतिपादित सर्वैर्ज्ञायते। स पाक पुराणेषु जाठरपाकप्रतिपादने प्रतिपादित । स्कान्दे,

> **अग्नेरूर्ध्व जल स्थाप्य तदन्न तज्जलोपरि।**
> **जलस्याध स्वय प्राणः स्थित्वाग्नि धमते शनैः।।**
> **वायुना धाम्यमानोऽग्नि अत्युष्ण कुरुते जलम् ।**
> **तदन्नमुष्णतोयेन समन्तात्पच्यते पुन ।।**

(माहेश्वरखण्डे 50.44 45)

एव द्वादशधान्नस्य परिणाम प्रकीर्त्यते।। (तत्रैव.51)

एवगर्भिण्या न्यग्रोधशुङ्गामुभयत फला नासिकाश्रोतस्या सिञ्चनेन पुरुषोत्पत्ति , द्राह्यायणगृह्यसूत्रे 2 खण्डे 20–23 सूत्रेषु प्रतिपादिता ।

एव गर्तेष्ववकाशीपालमित्यवधापयेत् – नास्याग्नि –र्दाहुको भवति इति विज्ञायते इति – आश्वलायनगृह्यसूत्रे (2–8–14) ।

एतादृशा विषया परिशोधनमकृत्वा वचनमात्रेण न विश्वस्या भवन्ति इदानीतने काले। अत परिशोधकैस्सह एतत्प्राचीनविज्ञानिना समायोग अपेक्ष्यते। दृष्ट प्रयोजन एतादृश परिशोध्य सत्यत्वेन निर्णीयते चेत् तत्सामान्यात् अलौकिकमपि सत्यमिति ग्राहयितु सुशक भवेत्। उत्पादिते च तथाभूते विश्वासे तदध्ययने लोक सश्रद्धस्स्यात्। अन्यथा बलात्कारेण कारितमप्यध्ययन निष्प्रयोजन स्यात्। अलौकिकविषये श्रद्धोत्पत्त्यभावेऽपि विज्ञानशास्त्रिणा श्रम इव लोकाराधनाय स्यात्।

अत अनेन मार्गेण यदि प्रयत्न स्यात् तदा न केवल न्यायमीमासे सर्वमपि प्राचीन वाङ्मय अध्ययनन प्रोत्साहित स्यात्। तस्य वाङ्मयस्य अभावे न न्यायेन न मीमासया च पृथक् प्रयोजन दृश्यते तदर्थनिर्णायकत्वादेतयो शास्त्रयो । ★

S.S.II - 3

HOW TO SUPPORT PUBLICATION ACTIVITY OF SASTRAS

Dr. S. SANKARANARAYANAN
Madras

Isvara is the source of Scriptures

Hinduism, like many other world religions believes that the Almighty omnipotent God (सेर्वेश्वर सर्वशक्त) created the entire universe with its unlimited resources and boundless potentialities Hinduism affirms, again like all the other religions, that the scriptures, the Sastras, are commandmants of that Almighty Lord - श्रुतिस्मृती ममैवाज्ञे says the Lord The Hindu philosophers go a step forward They maintain that the scriptures or the sastras are actually the life-breath of the Lord - तस्य नि श्वसितमेतद्यदृग्वेद etc Here the idea behind this metaphor is that the sastras are pulsating with divinity, godliness, i e , the Dharma The metaphor also indicates that like breathing, the Veda is natural, effortless and inseparable from the Lord and hence it cannot be called "a creation" in the real sense of the term

Sastra as the means to know the God

Our ancient philosophers go still further They also affirm that the scriptures, the sastras, not only have the God as their source, but also they constitute the only source of information and means *(pramana)* to know of Him, to know about Him correctly - शास्त्रयोनित्वात्, says the sage Badarayana

Many Sastras

Again, unlike other religions and other cultures of the world, our religion and culture allow variety and revel in their sublime unity, ultimate supreme unity in the midst of the amazing diversity, in the field of the *sastras* philosophical thought too, just it allows the same in the fields of arts and architecture, music and dance language and literature, customs and manners and so on This fact had been gladly accepted by our philosophers when they, thousands of years ago, declared एव सद्विप्रा बहुधा वदन्ति "The One Immutable Reality is being talked about in different ways by different learned men" This liberty to have variety and diversity is the most unique feature of Hinduism But, by its own nature, liberty in any branch of human life- whether it is political, social, or economical - is worth having and is a source of joy, provided it is accompanied and seasoned by responsibility in equal measure Indeed, liberty, divorced from responsibility, is nothing but a curse, doom, and death

Necessity

Therefore having had a unique liberty in the field of sastras in philosophical thoughts, we should not shirk off our responsibility of preserving and propagating the variety of our sastras Those who

follow other religions find it easy to preserve and propagate their scripture which is only one and is monolithic because those religions do not allow freedom of thought and abhor dissent. But ours is an altogether different case. We have a greater and multisided and difficult-to-fulfill responsibility of preserving and propagating carefully with all devotion, the variety of our sastras. Hence, we are happy that the Tirumala Tirupati Devasthanams, backed by all the Grace of the Lord Sri Venkateswara, are coming forward to help and aid the publication i.e., a part of preservation and propagation, of all our sastras.

Supporting Publication of all the Sastras

The phrase *'all the sastras'* in the title of our present topic should not be confounded for the one denoting only the six well known darsanas of the Indian philosophy, viz., Sankhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta. Rather, the term must be taken to denote all systems that owe allegiance to the authority of the Veda, which alone is the Sastra proper - शासनात् शास्त्रमुच्यते. In this context it is good to bear in mind what the Visnupurana has got to say -

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।
पुराणं धर्मशास्त्रं च विद्या एताश्चतुर्दश ॥
आयुर्वेदो धनुर्वेदो गान्धर्वश्चेति ते त्रयः ।
शिल्पागमाभ्यां द्वाभ्यां च विद्या विंशतिधा मताः ॥
(Visnupurana : amsa III, 4.28ff)

This list may appear to mention only twenty branches of philosophy. But in fact in this list *mimamsa* signifies the कर्ममीमांसा and ब्रह्ममीमांसा and the term *nyayavistara* denotes the Sankhya and Yoga, Nyaya and Vaisesika - all being based on *nyaya* otherwise known as *anviksiki.* Thus in the above *Visnupurana* list, twentyfour branches have been enumerated. Further in our Indian tradition, the *kavya* (signifying poetry, prose and drama) is expected to teach us Dharma alone, the core of the Veda. The Dharma which is ordained by the Veda in its authoritative tone, the Dharma which is taught by the fleet of the puranas in a very friendly manner, the Kavya makes us follow the same Dharma quite willingly, just as a loving lady love makes her lover to do what she suggests indirectly. Therefore Kavya should also be included in our list as the twentyfifth branch.

Publication

Each of the above twenty-five branches of the tree of Indian Sastra philosophy has given birth in the course of centuries, many fruits in the form of hundreds of important and interesting works. To publish all these works of all these Sastras i.e. to publish the works that remain unpublished and to republish also those works that have already been published but are not available now, and to bring out critical editions of the core texts of the Sastras is not an easy job. Yet we sincrely believe that the Grace of Sri Venkatesvara will certainly make it possible. For we are aware of the might of His Grace :

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

The title of the present paper i.e. its tone gives us an impression that there are individual scholars and writers producing now and then sastra works and they approach the T T.D. for financial aid in order to publish their works, and aid which the Devasthanam has been granting all these years; and that now the T.T.D. is interested only to formulate - neither more nor less - certain norms and principles, for their guidance in making such grants. We know well that the T.T.D. is already granting such aid liberally. Yet, we feel that this much alone is not enough. We request that the T.T.D. may also undertake the task of publishing important sastra works on its own. We know that the T.T.D. has, on its own, published many volumes of the songs of the famous *Vaggeyakara* Annamacharya, edited by scholars. We are also aware that the T.T.D. has an important project of publishing volumes of the critical editions of the *Srimad Bhagavata Purana* with commentaries compiled by a band of competent scholars specially drafted for the purpose, and a few volumes of the same have come out already. Scholars do wish and pray that in the same manner the T.T.D. must initiate projects of its own to bring out editions of all the core texts of all the six *darsanas* i.e. the *darsana-sutras* and their respective *bhasyas,* properly and critically edited by competent scholars; the critical edition of the complete text of the *Tattva - Cintamani* of Gangesopadhyaya which constitutes the foundation of the grand edifice of the uniquely Indian system of the Navyanyaya. Of course, some editions of all these are already there. But they cannot be regarded as critical editions. Similarly the T.T.D. may also have programme of bringing out the volume of the texts of all the puranas and all the agamas of all denominations, critically edited. Indeed a few of them have been critically edited. But many are not so. There are agama-texts that continue to exist only in palmleaves, all these centuries.

Further there are also important and interesting works of different Darsanas still awaiting edition and

publication This fact would be clear if one goes through the lists and catalogues of manuscripts published by different manuscript libraries in different parts of India We pray that the T T D may also institute schemes for publishing them scientifically

The Means

No doubt, to bring out the editions of all these in the above manner and to give grant in aid to the private publishers of the Sastra works would demand enormous means i e huge financial resources But we know that the Grace of Sri Venkatesvara is beyond all measures So, if sincere, right *dharmic* ways are followed for publication, then the Lord would certainly bless the ways with enough means and resources and funds Thus we may be quite certain that there is no dearth of funds for the project

The Ways

So far we have fixed up the goal and have also found means to achieve that goal But how to achieve that end by the given means? This question is known in the Sastras as कथभावाकाक्षा And this very question is touched by the very first word of the title of the present topic viz "the ways" What are the ways that should be adopted for the purpose? Indeed it is this way that is the main part of the present problem This is a pious task, a *yajna* an act of dedicating, the means given by the God to His own viz the *sastras* We already saw that the God and the sastras are inseparable So just as a *Yajna* requires a band of *rtviks* this *Yajna* - a sort of Jnana Yajna, so to say - too needs a band of experts/scholars Accordingly a committee of five experts/scholars may be formed These experts must be known not only for their erudition and scholarship, but also for their piety, integrity The atheists under the garb of scholarship may be avoided It is necessary that the scholar members of the committee are available without much difficulty, for the periodical meetings, consultations, advice and also tours, if necessary One of these five may be chosen as Chairman or one T T D Officer in authority may be the an ex-officio Vice-Chairman The Co-ordinator (Publication) of the T T D may be the ex-officio Co-ordinator Convenor/Secretary (assisted by a Joint Secretary) of the Committee The Committee may meet now and then i e once in two or three months, and discus and decide the ways and norms for supporting the publications and for starting and reviewing the scheme of bringing out critical editions of the Darsanas, puranas and Agamas mentioned above The following may be some of the guidelines basing on which the Committee may function

1 It may consider and recommend the quantum of financial help to be given to those who approach the T T D for grant for publishing their works on Hindu religion and philosophy The approximate actual cost could be ascertained in consultation with the T T D Press

2 If some of these works are of high merit it may recommend for higher aid

3 If some good works are found lacking in certain items, the Committee may suggest to their respective authors points for improvement and then for publication

4 If some works are found exceptionally good and useful, the Committee may even consider recommending them for publication by the T T D itself The authors may be given some suitable honorarium

5 Some works may be in Sanskrit, some in English and some in vernaculars Different standards may be adopted in fixing the grant-in-aid/honorarium to them Writing in Sanskrit may be encouraged better It is known that the T T D is already following certain norms in granting financial help to different writers The experience gained in this regard may be of much use

6 We have already spoken of the necessity of T T D undertaking the scheme of publishing, the critical editions of the basic texts of all the sastras The publication committee may first of all identify scholars i e , which scholar has proficiency in which discipline and who are willing to undertake the responsibility of editing critically the Sastra and Agama texts It also should identify the texts that are to be published critically There too again which text is to be edited first and which is next and so on, may also be decided Having all this in view, bio-data of all the scholars who participate in the present conference may be collected Bio-data of scholars working in different Sanskrit colleges, Sanskrit Universities and in the Kendriya Sanskrit Vidyapeethas may also be collected I am now happy to note that Prof Raghunathacharya has already commenced this work of collecting the bio-data of scholars

In this regard it may be of immense help to have personal intimate contacts with institutions like the Vaidika Samrodhanamandala, Poona, Gaekward Oriental Series, Baroda, Visvesvarananda Res Institute, Hoshiarpur, Rashtriya Veda Vidya

Pratishthan, New Delhi, Indira Gandhi National Centre of Arts, New Delhi, the Indian Council of philosophical Research, New Delhi, The Adyar Library, Madras and so on For, these institutions are known to be bringing out some of the texts Contacts with them would help not only in identifying competent scholars but also in eliminating unnecessary repetitions

Maybe some of these institutions do not have sufficient resources for successful completion of the critical editions they have already undertaken If possible and feasible, the Committee may recommend to the T T D to help them grant-in-aid, as per the rules and regulation of the Devasthanams

The Committee, in its initial meetings, may lay down a plan, norms and principles for successfully bringing out standard publications of all the Sastra texts

The Committee may be reconstituted after every five years But as long as a Committee functions, all its members should work with team spirit, with sincerity faith and with a strong will to do this pious act of Dharma and should act for its success

At the end we all request the T T D to see that the spirit of this National Conference on the Vedas and Sastras is perpetuated for ever, the scheme once begun may be allowed to march on to their successful completion We pray also that something may kindly be done so that this pious act of Dharma may not be hindered or changed by the vagaries and changes of the regimes in the T T D and in the Government

धर्मोऽयमुत्तरोत्तरमभिवर्धताम् ।

* * *

S.S.-II - 4

PRESERVATION AND PROPAGATION OF THE YOGA SYSTEM-SOME SUGGESTIONS

Sri M. VENKATA REDDY
Secunderabad

The modern world is indebted to ancient India for its precious gift of the ideology and the technology of yoga The seeds of the yoga system may be discovered in the vedic samhitas which are the foundation of Indian culture, philosophy and religion Indian classical thought holds liberation (moksha) as the ultimate objective of human endeavour i e purusharthas The ultimate aim of yoga as "darsana" is moksha

Preservation (Samraksha) :

Yoga has a long history It is an important phenomenon of Indian cultural heritage 5,000 years old, yoga is the longest surviving fitness fad It has (preserved through survived) changes in dynasty, religion and attitude, through wars and famines

National Yoga Museum :

One of the most effective methods to preserve and propagate the message of yoga and to educate the public as well as yoga students in the historical and cultural aspects of yoga, is the planning and organisation of a National Museum The exhibits could include, among other things

(1) Archaelogical sources, excavations, yogic symbols, temples of healing Gods, instruments, utensils, etc .

(2) Inscriptions relating to yoga, yogis, yogic practices, habits and customs, etc ,

(3) Historical records, grants of titles, grants etc, to yogis, firmanas, sanads, etc ,

(4) Portraits of Yogis or scenes and events of yogic significance,

(5) Manuscripts and photostat copies of manuscripts of old published or unpublished texts

The museum must have (a) Reprographic and A V Section, (b) Micro-film Library, and (c) A computer system An expert Committee should be appointed with the following experts - (1) A local Sanskrit Scholar as Convener, (2) Director of Archeology and Museums, Govt of A P, (3) A Yoga expert from the State In this connection it is worthwhile to note that a model yoga museum, perhaps the only one of its kind in this field, was established in Vemana Yoga Research Institute, Secunderabad

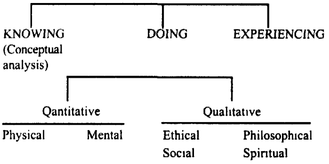
Gurukula-Type Yogic Yogabhyasa :

Dr Hiroshi Motayama, world renowned psychologist, para psychologist and founder-director of the International Association for Religious Psychology, Tokyo-Japan, visited the Vemana Yoga Research Institute in 1981 While I was taking him

Indian tradition and values. But, just as we were passing through the students hostels, I called the yoga students who recited the Sanskrit slokas of Yoga with correct pronunciation. Motoyama was so happy that he commented, "I am feeling the real India and hope you would continue to maintain the great tradition of India".

Nature of Research in Yoga :

For the sake of convenience, we can divide yoga research into two groups: the quantitative and the qualitative. The former, that is, the psychophysiological aspects of yoga, are well taken care of by scientific research.



(1) Scope of Philosophical-Literary Research :

In order to carry on a critical study of various concepts of yoga and to rationally interpret them, the Department functions in four directions as shown in the following table :

Philosophico-Literary Research in Yoga

Basic work Textual	Accessory Work	Analytical Work	Comparative studies
a) Selection of manuscripts	a) Monographs	a) Yogic concordance	a) Indian classical thought
b) Editing of unpublished Yoga texts	b) Catalogue of manuscripts	b) Yoga kosha	b) Different spiritual system systems
c) Critical edition of yoga texts	c) Collection of manuscripts	c) Encyclopaedia of yoga	
d) Re-construction of extinct yoga texts	d) Bibliography	d) Translations, Research practices and seminars.	
e) Preparation of text books on Yoga	e) Indexing		

PROPAGATION (PRASARA)

Temples :

Ours is a land of temples. The dominant note in Indian culture has always been religion, and the characteristic expression of religion has been worship in temples. Temple culture has been a major dimension of Indian culture. Temple continues to fulfil the religious needs which are almost imperative for the masses in our country, and has thus retained its relevance to this day.

Many of the temples were well known centres of learning. Some of them were universities (Maha-Ghatika-stana) imparting education in the traditional lore including "darsanas". The notable among them were the temples managed by the Kalamukhas in the South, such as those of Balligame, Hanjeru (Hemavati, now in A.P.), Dharmapuri, Nadi and Avani in Karnataka.

The basic purpose of a temple is to provide an opportunity for public worship of a deity. The worship, however, is the responsibility of priests (archakas). The Priest-Astrologer is known as purohita. *Yoga* is *Compulsary* for Archakas as stated in *B.Y.Y.V.S.*

"Yogasiddhi" is attained by the practice of Mantra, Hema, Marjana, Abhyukasana and Pranayama; and by the fire of yoga one becomes sinless, passionless and pure like a burnt seed" (8th chapter-39).

Practical and Scientific Yoga to Archakas :

The word "Agama" literally means a well-structured and traditionally-communicated wisdom (agam). The Agamas may be classified broadly into these groups (1) Saiva, (2) Vaishnava, and (3) Sakta. The Tantrika works of saiva are traditionally 28 in number while vaishnava are 108. The vaishnava works are principally grouped under Vaikhanasa, Pancharatra and Tantrasara. The saktas are either kaulas or samayacharins. The saivas are Smarthas.

Without the knowledge of yoga no correct understanding of either the religion or the culture of India or its civilisation is possible.

According to Manu, Prana can purify a person and make him fit for the recitation of *OMKARA* thrice.

Sloka:

"Pranayamaistribhih putastata omkaramarhati"

Further Manu advocates

"Pranayamah param tapah

The Sankhya, yoga pancharatna, vedas and pasupata doctrines are very authoritative (Atipramana) and are not to be altered by logical arguments

'Sankhya yogam pancharatram vedah pasupatam tatha
Atipramananyetani hetubarnva vishalayeta

(B Y Y V S Chapter-XII-4)

The study of *Tatva'* of Sankhya was carried in *Padma Samhita* of *Pancharatra School* (Pancha Bhuta Stana Nirnaya 4th chapter-1) and *Vasistha Samhita of Yoga School* (4th Chapter-I)

Mantra yoga is one of the four kinds of yogas-others being Laya, Hatha and Raja Mantra yoga is embellished with sixteen constituent steps (Angas) which are Bhakti, Suddhi, Asana, Panchanga-Sevana, Acara, Dharana, Divyadesa-Sevana, Prana-Akriya, Mudra, Tarpana, Havana Bali, Yoga, Japa, Dhyana and Samadhi All these steps are integral parts of this system and are to be practised in their sequence of enumeration

Yoga was a compulsory subject in the study of "Agamas" and "Tantras" As for the rationale behind making yoga one of the four padas of the "Pancharatra Agamas" Dr Reddy points out that since the carya and kriya aspects need full concentration of mind, treatment of yoga becomes an inevitable component of these texts Three classes of Agamas like Vaishnava, Saiva and Sakta are of equal importance given only to yoga Yogic descriptions are mentioned in the following Samhitas

Name of Samhita	No of chapters	No of slokas
1 JAYAKHYA	33 chapter	186
2 PADMA SAMHITA	IInd chapter	150
3 VISHNUTILAKA	4th chapter	689

The famous works on yoga do not prescribe the performance of daily and other duties except vasistha samhita (1-25, 1-65)

There is a great need to include practical and scientific yoga in the syllabus of Archakas in order to train common man at the temples An expert committee may be appointed to introduce yoga in the syllabus of Archakas

Mobile Yoga training camps-A Novel approach :

MYTC is a unique novel programme of the TTD to carry the message of yoga to the masses, to impart training to the common man in yogic practices, to prevent disease and to promote health The MYTC concept is intended mainly for the rural population Women instructors at the MYTC help train the woman aspirants The team travelling in a van has a doctor, pathological technician and a yoga demonstrator to run the day to day activities The duration of the course is one month

Telecast of Yogic practices to pilgrims of T.T.D. :

Tirumala is the largest pilgrim centre drawing thousands of bhaktas every day There is a network of T T D broadcasting system in the temple area The basic principles of Bhaktiyoga, Nadayoga, Jnanayoga and therapeutic aspects of yoga (chikitsa) may be broadcast to encourage yogic practice

Keeping Yogic message on the Tirumala Hills-Saptagiri :

The Tirumala hills are known as the Saptagiri the Seven Hills There are seven giris in the human body known as chakras Each unit in the body-mind system has within itself energy centres for controlling the flow of prana and a system of energy channels These channels are called nadis and the centres controlling them are known as chakras This kind of yogic messages will be kept on the Saptagiri

Scientific aspects of Religious approach :

A unique feature of the religion and culture of India is that they are based on a scientific foundation Gerald Herd the author of '*The source of Civilisation*" has very clearly shown that the foundation stone of Indian Civilisation is *Yoga'*

In 1924 the first laboratory dedicated to the study of yoga was established at Kaivalyadhama in Lonavla by Swami Kuvalayananda The Vemana Yoga Research Institute was established by the Govt of A P in 1978 under the guidance of Late Sri Ramananda Yogi After more than 60 years of scientific research in yoga, a yogic materia medica was established Pranayama was found to have a favourable influence on perceptual abilities The practice of Pranayama having greater oxygen value was found to be a myth Extensive work has done on diseases like diabetes, asthma, hypertension, obesity, cervical spondylosis, cold and low back pain The results are encouraging These studies of Vemana Yoga Research Institute were possible due to T T D 's grant-in-aid for purchase of scientific equipments during 1980-81 Scientific aspects of spiritual yoga is highlighted in this area

Discussion :

The time is now ripe to critically evaluate the potential and practice, research and development of yoga in this age of science and technology The changing concepts of life and modernity, urbanization and industrial development in the modern world have entirely changed the concept of medicine and its approach in recent years The prevention and cure of various kinds of psychosomatic and stress disorders proved a challenge for the present day medical world The revival of interest in traditional indigenous system of medicine, yoga and nature-cure is the by-product of the failure of modern medicine on these frontiers

Conclusion :

Modern science has not been able to solve the basic problems of life Yoga is the science which can play a great role at this juncture In earlier times, the focus was on religious development These days the requirement is for physical, mental and spiritual awareness

A study of the conceptual tradition of yoga indicates that yoga is the central theme of Indian philosophy The current interest in yoga may be categorised under following heads -

1) Practice of yoga as a means of spiritual progress
2) Practice of yoga as a measure to prevent stress and psychosomatic disorders
3) Practice of yoga as a system of physical and rehabilitation medicines

References :

1) Gharote M L and V A Bedekar, Brhadyogi-Yajnyavalkyasmrti, Kaivalyadhama, Lonavla-1982, pp-57, 58 to 63
2) James Funderburk, Science Studies Yoga, Himalayan International Institute of Yoga and Philosophy of U S A 1977
3) *Kuvalayananda Swami Vasistha Samhita (Yoga-Kanda) Kaivalyadhama, Lonavla*-pp-55, 80 to 95
4) Challa Lakshminarasimha Sastry-Yajusha smartamantrapeetham, Machilipatnam-1983-p-40
5) Narasimha Reddy, D - A study of Yogapada of Padmasamhita in the light of Patanjali Yogadarsana (Ph D Thesis) Sudarsan Publications, Tirupathi 1990-pp-5, 69, 124
6) Nrusimhacharya Vangeepuram Devalayarchana Vidhanam- *Pancharatragama*-Yadagiri Narasimha Temple Publication, Yadagirigutta
7) Prof S K Ramachandra Rao, Agama Kosa-Vol-I Kalpatharu Research Academy, Bangalore-1990
8) Raghunathacharya S B Pranayama in Pancharatra, Saptagiri Journal-December 1970, Tirupathi-p-20
9) Dr Ramkumar Rai-Mantra-Yoga Samhita-Chaukhambha Oriental-Varanasi-1982
10) Salient Features & Scientific Report of Vemana Yoga Research Institute-Secunderabad 1982
11) Venkata Reddy M Original Hathapradipika (MS) Critically edited and kept ready for publication

* * *

SS - II-5

ध्वनियन्त्रारोपणद्वारा शास्त्रसम्प्रदायसंरक्षणम्

डा.टि.वि. राघवाचार्यः
तिरुपति

अनादिनिधने वेदे अन्तर्लीनतया स्थितानाम् अर्थविशेषाणा सामान्यमानवै सर्वैरपि दुरवगाहत्वात् मन्त्रद्रष्टार महर्षय दिव्यज्ञानसम्पन्ना महनीया भूरिपरिश्रमेण तान् अर्थविशेषान् शमदमादिसाधन सम्पत्त्या प्राप्तया शक्त्या च विदित्वा वाङ्मयरूपेण तानेव विशेषान् सर्वेभ्य स्वशिष्यभूतेभ्य समाजस्य श्रेयसे उपादिशन् । "ऋषेर्भाव ऋषिरेव जानाति" इति सूक्त्यनुसार तेषा ऋषीणामनन्तर तेषा शिष्यप्रशिष्यै पुत्रपौत्रै ऋषिभि परम्परागततत्त्वार्थ प्रतिपादनाय शास्त्रग्रन्था लिखिता। तेषा शास्त्रग्रन्थाना सुलभावगाहनाय व्याख्या अपि रचिता। तेषा शास्त्रग्रन्थाना यथार्थप्रकाशने शक्तिमन्त पण्डिता कृतभूरिपरिश्रमा सरक्षण कुर्वन्ति। अद्यतनकाले तादृशशास्त्रकोविदा विरला सन्ति। सस्थानाधीश्वरै महाराजै तत्र तत्र षष्ठिवर्षेभ्य पूर्व शास्त्रपण्डितताना पोषणस्य कृतेऽपि, अस्मिन् काले सस्थानानामपि लुप्तत्वात शास्त्रपण्डितानामादराभावाच्च क्रमश पण्डिता विरला भवन्ति । तथा सति शास्त्राणा का गति ? विद्यमानेभ्य पण्डितोत्तमेभ्य पर शास्त्राणि कथ रक्षणीयानि? तेषामवगमनोपाय क ?

मुद्रिताना ग्रन्थाना विद्यमानत्वे ऽपि सुस्पष्ट शास्त्राणा भावावगाहनाय १९६८ वत्सरे दक्षिणकलाशालाया तस्या कलाशालाया निदेशका आचार्या डा सुमित्र मङ्गेश कत्रे महाभागा एकमुपाय सङ्कल्पितवन्त। व्याप्तिश्च करणीयमिति। इदानी शास्त्रपठनार्थमागन्तृणा छात्राणा स्वल्पत्वात् ध्वनियन्त्रारोपणक्रियाद्वारा शास्त्राणा सरक्षण व्याप्तिश्च करणीयमिति आचार्याणा डा सुमित्र मङ्गेश कत्रे महाभागाना सङ्कल्प। तदनुसार तिरुपति केन्द्रीय सस्कृत विद्यापीठस्य प्राथमिकनिदेशकाना डा बि आर् शर्म महोदयानामाध्यक्ष्ये प्रोत्साहेन च डा मल्लादि बालसुब्रह्मण्यमहादयै तिरुमलतिरुपति देवस्थानाधिकारि-भिश्च मिलित्वा प्रथमत वेदाना यन्त्रारोपणकार्यं प्रारब्धम्।

तत पर Ford foundation इति अन्ताराष्ट्रिय-सस्थाया धनसाहाय्येन राष्ट्रियसस्कृत सस्थानाधिकारिण शास्त्राणामपि यन्त्रारोपणम् इच्छन्त तदर्थं तिरुपति केन्द्रीय सस्कृत विद्यापीठ मचिन्वन्। तस्य कार्यस्य निदेशकत्वेन केन्द्रीय सस्कृत विद्यापीठस्य भूतपूर्व प्राचार्या डा मल्लादि बालसुब्रह्मण्य महोदया नियुक्ता । विविधेषु शास्त्रेषु प्रवेशाय

नैपुण्यसंपादनाय च सुप्रसिद्धाः ग्रन्थाः ये सन्ति, ते ग्रन्थाः अध्यापनकलाकुशलैः व्युत्पन्नैः वरेण्यैः पाठ्यमानाः यन्त्रे आरोप्यन्ते। तेन पठितुमप्यशक्तानां ग्रन्थानां सुलभावगाहनं भवति । महापण्डितानां पाठनशैल्याः असकृच्छ्रवण-पूर्वकाभ्यासेन शास्त्रेषु आसक्तिः, दृढतरः प्रवेशोऽपि भवति येन मधुरसरलभाषायां शास्त्रीयं विषयं प्रतिपादयितुं समर्थाः भवेयुः। इदं च कार्यं द्विप्रकारं सम्पाद्यते। तस्मिन् तस्मिन् शास्त्रे प्रसिद्धानां पठनपाठनेषु स्थितानां ग्रन्थानां आदितः आन्तं अध्यापनस्य यन्त्रारोपणम्। तथा तेषु तेषु शास्त्रेषु प्रसिद्धाः ये विषयाः सन्ति तानाश्रित्य क्रियमाणाना-मुपन्यासानां यन्त्रारोपणं चेति ।

इदानीमेतावत्पर्यन्तं कृते कार्ये मीमांसाशास्त्रविषये प्राचुर्येण द्वितीयः प्रकार एव स्वीकृतः। केवलं मीमांसान्यायप्रकाश एव अध्यापनप्रणाल्यां आरोपितः । न्यायशास्त्रविषये तु प्रकारद्वयमप्यादृतम्। एतच्च अनुबन्धेषु स्पष्टीभविष्यति।

अत्र प्रथमं मीमांसाशास्त्रस्य ध्वनियन्त्रारोपणमारब्धम्। भारते कोणे कोणे प्रख्याताः मीमांसा शास्त्रपण्डिताः आहूयन्ते । तैश्च विधि- निषेध-इतिकर्तव्यता-शाब्दबोधविचारादिविषयान् आश्रित्य उपन्यस्यते यच्च सपदि यन्त्रे आरोप्यते। एतदर्थमागतेभ्यः पण्डितेभ्यः गमनागमनमार्गव्ययः दैनन्दिनव्ययभृतिः पारितोषिकं च दीयते। तथैव न्यायशास्त्रे प्रत्यक्षानुमानोपमानप्रमाणानि हेत्वाभासाः इत्यादि विविधविषयानाश्रित्य तथा व्युत्पत्तिवाद - बाध - पक्षता - अवयवादिग्रन्थांश्च आश्रित्य यन्त्रारोपणं प्रवर्तते । अद्यावधि मीमांसाशास्त्रे पञ्चसप्ततिसंख्याकाः विषयाः यन्त्रे आरोपिताः सन्ति। तथा न्यायशास्त्रे त्रिंशत् संख्याकाः विषयाः सन्ति । यन्त्रारोपणानन्तरं यन्त्रे आरोपितस्य विषयस्य लिखितप्रतिकृतिः सम्पाद्यते। तस्याः ग्रन्थरूपेण मुद्रणमावश्यकम् । विश्वविद्यालयेषु, कलाशालासु, आश्रमेषु च शास्त्राध्येतॄणां छात्राणां शोधछात्राणां चोपकाराय ग्रन्थः प्रकाशितः समुपकरोति । अनेन क्रमेण मीमांसा, न्यायः, अद्वैतवेदान्तः, विशिष्टाद्वैतवेदान्तः, द्वैतवेदान्तः, काश्मीरशैवागमः, सौन्दर्यकला, व्याकरणं, साहित्यम् इत्यादीनां शास्त्राणां यन्त्रारोपणाकार्यं प्रचलति, प्रचलिष्यति च।

एवं प्रकारेण प्रौढानां शास्त्राणां यन्त्रारोपणद्वारा रक्षणं, पठनं, पाठनं, व्यवहारोपयोगित्वं च सिद्धं भवतीति द्रढीयान्नो विश्वासः। अधुनातनकाले विश्वविद्यालयेषु, संस्कृतकलाशालासु, विद्यापीठेषु, अन्यासु प्राच्यविद्या कलाशालासु च शास्त्राणां अध्ययनाध्यापनादिकार्यं तनिमानं भजते। यतः मीमांसादीनां शास्त्राणां पठनार्थं छात्राः नागच्छन्त्येव । शास्त्रेषु कृत भूरिपरिश्रमाः पण्डिताः क्रमशः क्षीयमाणाः सन्ति । अतः यन्त्रारोपणं विना रक्षणाय मार्गान्तरं नास्तीति भाति ।

अनुबन्धः१ (मीमांसा)

अथात्र तिरुपतिराष्ट्रियसंस्कृतविद्यापीठे कृतस्य यन्त्रारोपण कार्यस्य विवरणं प्रस्तूयते । तत्रादौ मीमांसायां विषयक्रमेण कृतं कार्यं विव्रियमाणमस्ति ।

विषयः उपन्यासकः **कालः (घण्टासु)**

१. धर्माधर्मलक्षणस्वरूपविचारः
२. अर्थवादः
३. उपक्रमप्राबल्याधिकरणम्
४. उपसंहारप्राबल्याधिकरणम्
५. नित्यकाम्ययोः अधिकारभेदः
-श्री रेमेल्ल सूर्यप्रकाशशास्त्री, राजमण्ड्री
६. प्रमाणानि
७. प्रमेयविचारः
८. मीमांसाशास्त्रस्य इतिहासः
९. मीमांसा-पाश्चात्यदर्शनम्
-प्रोफेसर् के.टी. पाण्डुरङ्गी, बेंगलूरु
१०. मन्त्रब्राह्मणयोः वेदत्वविचारः
११. कर्मभेदबोधकप्रमाणानि

१२ अतिदेश

१३ य एव विद्वान् पौर्णमासीं यजते इति वाक्यार्थविचार ।
-श्री सन्निधान लक्ष्मीनारायणमूर्ति , हैदराबाद्

१४ नामधेयविचार

१५ क्रमबोधकप्रमाणानि
-श्री वै विश्वनाथशास्त्री, मन्त्रालय

१६ मीमासाया धर्मशास्त्रस्य च सबन्ध

१७ अधिकार

१८ आत्मस्वरूपम्

१९ कर्त्रधिकरणम् - श्री आर् मुत्तुकृष्णशास्त्री, तिरुचिरापल्ली

२० विनियोगसङ्ग्रह

२१ ऊहसङ्ग्रह - श्री के बालसुब्रह्मण्यशास्त्री, मन्त्रालय

२२ वेदापौरुषेयत्वम्

२३ मीमासान्यायाना शास्त्रान्तरोपयोगिता -
श्री एस् सुब्रह्मण्यशास्त्री, वारणासी

२४ तन्त्रम्

२५ प्रसङ्ग

२६ अपवर्ग

२७ ईश्वरवाद - श्री एम् वी सुब्बरामशास्त्री, वरङ्गल्

२८ दीक्षितो न ददाति न जुहोति इति वाक्यार्थविचार

२९ मीमासा यागप्रक्रिया च

३० अङ्गत्वबोधकप्रमाणानि -
श्री आर् कृष्णमूर्तिशास्त्री, मैलापूर्

३१ शाब्दबोधप्रक्रिया

३२ अन्विताभिधानवाद - श्री एन् आर् कण्णन्, वारणासी

३३ विधित्रयम्

३४ आज्यभागाधिकरणविचार

३५ बाध - दशमाध्यायसार

३६ वेदव्याख्याने मीमासाया उपयोगिता
-श्री एन् एस् देवनाथताताचार्य , तञ्जावूर्

३७ याज्ञिकानुष्ठानस्य मीमासान्यायाना च क्वचित् वैमत्यविचार - श्री जे वेङ्कटरामशास्त्री, मैलापूर्

३८ प्रमाणविचार

३९ धर्मलक्षणविचार

४० कल्पसूत्रकाराणा मीमासकाना च अनुष्ठानविषयभेदा
-श्री अग्निहोत्र रामानुजताताचार्य , कुम्भकोणम्

४१ मीमासाया धर्मशास्त्रस्य च सबन्ध
-श्री के चन्द्रशेखरशास्त्री, मन्त्रालयम्

४२ विध्यर्थविचार

४३ मीमासकाना स्वत प्रामाण्यवाद

४४ स्मृत्याचारप्रामाण्यविचार -
श्री एन् एस् आर् ताताचार्य , तिरुपति

४५ मीमासाया प्रथमार्थविचार
- श्री के ई देवनाथन्

४६ अरुणाधिकरणम्
- श्री वी आर् वेङ्कटदीक्षितार्

४७ अरुणाधिकरणम्

४८ भावना

४९ कर्मभेदबोधकप्रमाणानि

५० भक्षपेटिका

५१ निषेधवाद

५२ भाट्टप्राभाकरयो कतिपयेषु अधिकरणेषु मतभेदविचार

५३ तत्सिद्धिपेटिका

५४ यस्य हविर्निरुप्त इति वाक्यार्थविचार
श्री वी के डोग्रेशास्त्री, हैदराबाद्

५५ The Place of Mımamsa ın Indıan Phılosophy
श्री एस् भट्टाचार्य , कलकत्ता

५६ मीमासाप्रस्थानत्रयम् -
श्री एन् आर् श्रीनिवासन्, वारणासी

५७ मीमासाया भाट्टरहस्यस्थानम्

५८ भाट्टरहस्ये व्याकरणम्

५९ भाट्टरहस्ये न्यायमतखण्डनम्

६० भाट्टरहस्ये व्याकरणखण्डनम् शाब्दबोध

६१ व्याकरणे मीमासाप्रभाव

६२ मीमासाया व्याकरणप्रभाव

६३ सश्वरमीमासा
- पि राजगोपालन्, कडलूर्

६४ मीमासाया देवताया स्वरूपम्
-श्री एम् बी गोस्वामी, वारणासी

६५ दर्शनेषु मीमासाया स्थानम्
-श्री एम् बी गोस्वामी, वारणासी

५६ न्यायप्रकाश
-श्री पी एन् पट्टाभिरामशास्त्री, वारणासी

५७ Hıstory of Prabhakara Mımamsa

६८ Ontology of Prabhakara Mımamsa

५९ Epıstemology of Prabhakara Mımamsa
-श्री एस् एम् अयाचित्

७० प्रयोज्यप्रयोजकभाव - श्री ई एस् वरदाचार्य

७१ प्रयाजशेषेण अभिघारयति

७२ भावना

७३ बाधा

७४ अभिहितान्वयवाद

७५ देवतास्वरूपम् - श्री एन् एस् देवनाथताताचार्य

अथात्र न्यायशास्त्रे कृतस्य कार्यस्य विवरण प्रस्तूयते -

१ शब्दानित्यत्वम्

२ मोक्षविचार

३ विशिष्टाद्वैतवेदान्ते न्यायशास्त्रप्रभाव
-श्री एन् वरदाचार्य , श्रीरङ्गम्

४ व्याकरणशास्त्रे न्यायशास्त्रप्रभाव
-श्री पी एस् एन् शास्त्री, राजमण्ड्री

५ पक्षता - श्री आर् कोटेश्वरशर्मा, हैदराबाद्

६ पञ्चावयवा

७ अवच्छेदकत्वनिरुक्ति

८ अद्वैते न्यायशास्त्रप्रभाव -
-श्री गोडा सुब्रह्मण्यशास्त्री, मन्त्रालय

९ हेत्वाभासा - डा श्रीपाद सुब्रह्मण्यम्

१० जीवात्मस्वरूपनिरूपणम्

११ ईश्वरास्तित्वनिरूपणम्
-श्री एम् रङ्गनाथाचार्य , मन्त्रालय

१२ विशिष्टद्वयाघटितत्वविचार
श्री एम् माणिक्यशास्त्री, विजयवाडा

१३ सत्प्रतिपक्षविमर्श - डा श्रीपाद सुब्रह्मण्यम्, हैदराबाद

१४ घटो घट

१५ प्रमाण - शब्द

१६ शक्ति - श्री जी आञ्जनेयशास्त्री, वारणासी

१७ जागदीशपञ्चलक्षणी (Nyaya Text)
-श्री जी आञ्जनेयशास्त्री

१८ सव्यभिचारविमर्श - डा श्रीपाद सुब्रह्मण्यम्, हैदराबाद्

१९ व्युत्पत्तिवाद (तृतीया) (Nyaya Text)
श्री गोडा सुब्रह्मण्यशास्त्री, मन्त्रालय

२० व्युत्पत्तिवाद (चतुर्थी - सप्तमी)
श्री गोडा सुब्रह्मण्यशास्त्री, मन्त्रालय

२१ व्युत्पत्तिवाद (प्रथमा) (Nyaya Text)
श्री पी एस् एन् शास्त्री, राजमण्ड्री

२२ न्यायकुसुमाञ्जलि (तृतीयस्तबक)
-श्री आर् कोटेश्वरशर्मा, हैदराबाद

२३ द्वैतवेदान्तन्यायवैशेषिकदर्शनम्
-श्री के टी पाण्डुरङ्गी

२४ वेदाना पौरुषेयत्वम्

२५ अपवर्ग तत्साधन च
-श्री गोडा सुब्रह्मण्यशास्त्री, मन्त्रालय

२६ अभाव

२७ समवाय - श्री जे शेषाद्रि, तिरुपति

२८ विशेषपदार्थ - श्री जे शेषाद्रि, तिरुपति

२९ आकाक्षा - श्री के टी पाण्डुरङ्गी

३० सिद्धान्तलक्षणम् - श्री जी आञ्जनेयशास्त्री

३१ छलम् - सप्रभेदम् - डा श्रीपाद सुब्रह्मण्यम्, हैदराबाद

३२ गोलोकी क्रोडपत्रम् - श्री एम् माणिक्यशास्त्री, विजयवाड ✦

SS - II-6

मस्तिष्कयन्त्रे शाब्दबोधप्रतिरूपणम्

वेदवारिधिः डा. प.रामानुजः
पुण्यपत्तनम्

विषयसंग्रहः

आधुनिकवैज्ञानिकविमर्शकार्येषु मस्तिष्कयन्त्रस्य उपयोगं वर्धयितुम् कृत्रिममेधाजननं बहूपकारकं स्यादिति मस्तिष्कयन्त्रज्ञानाम् अभिप्रायः प्रचलितः अस्ति। ईदृशकृत्रिम मेधाजननञ्च यन्त्रे (अनुमान, शाब्दबोधरूप) ज्ञानसामान्य प्रतिरूपणेन सिध्येदिति अभ्युपगम्यते। एतत्सन्दर्भे प्राचीनशास्त्र ग्रन्थेषु अनूद्यमानं शाब्दबोधविषयकं प्रमेयजातं कियत् उपकारकं भवेदिति विचारः, तस्य उपयुक्तत्वसंभवे कथम् तादृशस्य ज्ञानस्य यन्त्रारोपणादिकं कार्यम् इत्यादिविषये च अत्र किञ्चित् प्रस्तूयते। एतदर्थमेव परिकल्पितस्य 'देशिक' नामकस्य यन्त्रमुखेन व्युत्पत्तिसाधनाय प्रवर्तमानस्य परिपाटीविशेषस्य च स्थूलः परिचयः चिकीर्ष्यते ॥

मस्तिष्कयन्त्रे ज्ञानसामान्यस्य प्रतिरूपणविषये अद्य यावत् न कोपि सुगमः मार्गः परिदृश्यते। अत एव पाश्चात्या अपि इदानीम् शास्त्रग्रन्थपरामर्शने प्रवर्तन्ते। अत्र प्राधान्येन अपेक्षितांशः पदार्थविभागः, तस्य सम्यङ्निरूपणम्, शब्दार्थ, वाक्यार्थ, प्रकरणार्थादिनिर्णयाय विलक्षणः क्रमविशेषः इत्यादिकः। अत्र शास्त्रग्रन्थैः यन्त्रज्ञानाम्, यन्त्रसौकर्येण शास्त्रज्ञानाम्, तदभिमानिनाम् व्युत्पित्सूनाञ्च महान् उपकारः लभ्येत इति आशा वर्तते। चतुर्दशस्वपि विद्यास्थानेषु यन्त्रोपयोगेन शक्यरचनान् अध्ययनविशेषांश्च एतल्लेखनान्ते प्रतिपादयामः। उक्तम् हि - 'पुराणमित्येव न साधु सर्वम् न चापि किञ्चित् नवमित्यवद्यम्। सन्तः परीक्ष्यान्यतरत् भजन्ते मूढः परप्रत्ययनेयबुद्धिः' इति, 'तदात्वे नूतनम् सर्वम् आयत्याञ्च पुरातनम्। न दोषायैतदुभयम् न गुणाय च कल्पते, इति च। अतः आधुनिकेष्वपि मस्तिष्कयन्त्रादिसौलभ्येषु उपादेयांश ग्रहणं तटस्थानां विदुषाम् रोचेतैव। अस्मिन् विषये अपेक्षितसर्वांशप्रतिपादनपूर्वकं कार्यशेषवर्णनम् इदानीम् प्रारभ्यते॥

उपोद्घातः

संस्कृतभाषायाः पाणिनीयव्याकरणविषये महान् आदरः वर्तते आधुनिकमस्तिष्कयन्त्रज्ञानाम्। यतः व्यावहारिक (सहज) भाषाणां यन्त्रमुखेन विश्लेषणाय तासां व्याकरणम् अत्यन्तनिश्चितक्रमबद्धं स्यात्। ईदृशव्याकरणस्य उत्तमनिदर्शनं भवति महर्षेः पाणिनेः अष्टाध्यायी इत्येवैष गुणग्रहकृतः तस्मिन्नादरातिशयः। एतादृशव्याकरणस्य यन्त्रे आयोजन, उपयोग, विश्लेषणाद्यर्थं महान् कार्यकलापः अपेक्षितः। प्राथम्येन व्याकरणप्रतिरूपणे कृते न्याय,

मीमासादिशास्त्रान्तरगतविषयविशेषानपि योजयितुम् शक्येत। सर्वेषामेषाम् आवश्यकता च अस्त्येव ।।

भाषाव्युत्पत्तिसिद्धि शक्तिग्रहश्च व्याकरणादिना भवतीति 'शक्तिग्रह व्याकरणोपमानकोशाप्तवाक्याद्-व्यवहारतश्च । वाक्यस्य शेषाद्विवृतेर्वदन्ति सान्निध्यत सिद्धपदस्य वृद्धा ' इत्युक्तम् । शक्तिग्रहनिदानभूतेषु व्याकरणकोशयो यन्त्रारोपणम् सुकरम् भवति। उपमान, आप्तवाक्य, व्यवहार, वाक्यशेष, विवृति, सिद्धपदसान्निध्याना प्रकारान्तरेण यन्त्रे आयोजन कार्य भवति। निर्दिष्टप्रक्रियारूपेण पद, वाक्य, प्रकरण, तात्पर्यनिर्णय, लिङ्गानि अपेक्ष्यन्ते । शब्दार्थनिर्णय प्रकृतिप्रत्ययाभ्याम्, वाक्यार्थ पृथक् शब्दार्थै तेषाम् अन्वयेन च, प्रकरणार्थस्तु उपक्रमादिना, श्रुतिलिङ्गादिप्रमाणबलाबलेन च इति शास्त्रेषूक्तमस्ति। अत्र प्रकृति प्रातिपदिक- धातुभेदेन द्विविध। प्रत्यय सुप्, तिङ्, कृत्, तद्धितादिभेदेन बहुविध , वाक्यान्वय आकाक्षा, सन्निधि, योग्यताभि , अन्विताभिधान, अभिहितान्वयान्यतरप्रक्रियया च भिन्न। पद-पदार्थयो विविध सम्बन्धश्च लक्षणीय ।।

इदानीम् तावत् पुण्यपत्तनस्थ सी-डाक् (C DAC) नामकप्रगतसगणकविकासकेन्द्रेण भाषाविश्लेषणस्य यन्त्रमुखेन साधनार्थम् जिस्ट् (GIST) नामक मस्तिष्कयन्त्रोपयोगि दृढपत्र (फलक) रूपयन्त्राङ्ग निर्मित अस्ति । अमुम् उपयुज्य विविधभारतीयानाम् विदेशीयानाञ्च लिपीनाम् प्रयोग मस्तिष्कयन्त्रे साध्य। अनेन सस्कृत वाङ्मयस्य देवनागर्यादि सर्वभारतीयलिपिषु लेखन, मुद्रणादिकम् कर्तुं शक्यते। वैदिक वाङ्मयस्यापि सस्वरम् लेखने, मुद्रणे च अयम् उपयुक्त। न केवल लेखनमुद्रणाद्यार्थं अपि तु यन्त्रस्य अपार स्मृति, वेग रूपोभयविशेषयो उपयोगेन विश्लेषणाद्यर्थमपि एष उपकरोति य एवाश अस्माकमत्र प्रकृतोपयोगि भवति ।।

प्रकृतकार्यप्रस्ताव - शब्दनिष्पत्ति

अस्माभि प्रथमत उपक्रान्त कार्यविशेष यन्त्रापेक्षित परिपाट्या व्याकरण, कोशसग्राहक वर्तते । एतदर्थ अमरकोशात्, पाणिनीय लिङ्गानुशासनतश्च (द्विशतोत्तरत्रिसहस्र) शब्दा उद्धृता। एते तत्तच्छब्द निष्पत्त्यनुगुण विभक्ता सकेतश्चैषा यन्त्रसौकर्याय कृत। तदित्थम्- अकारान्तपुल्लिङ्गशब्दा राम, देव, सर्व, विश्व, पूर्व, दक्षिण, एक, उभ, उभय, नेम, द्व्यह्न, पूर्वापर, द्वितीय, प्रथम, निर्जर, पाद, दन्त, मास, यूष शब्दवत् निष्पाद्यमाना विभिन्ना वर्तन्ते। अत्र नत्व, णत्वभेदोऽपि पार्थक्येन गणित येन यन्त्रे शब्द परिज्ञान सुकर भवति। एवमेव सर्वेषा अजन्त, हलन्त, पु, स्त्री, नपुसकलिङ्गशब्दाना सामान्यविशेष रूपाणा सकलनेन सप्तविशत्युत्तर त्रिशत विधा सुबन्त शब्दा निर्णीता। एषा अन्ताक्षर, लिङ्ग, निदर्शनशब्दसूचक, वैशिष्ट्यान्तरादिद्योतक सकेतविशेष आरचित य पूर्वोक्तशब्दकोशे प्रतिपदम् सयोजित। अनेन यस्य कस्यापि शब्दस्य सुबन्तरूपनिष्पत्त्यपेक्षितसर्वांशा लभ्येरन् ।।

अथ विभिन्नरूपाणामेषा शब्दाना तत्तत्सूत्रानुसारेण परिवर्तितसुप् प्रत्ययरूपाणि यथासख्य पट्टिकारूपेण सगृहीता। तद्यथा - अकारान्तपुल्लिङ्गशब्दाना पूर्वोक्तक्रमेण यथासख्यम्
१ अ , औ, आ , एण आणाम् २
अ , औ, आ , एन आनाम् ३ अ , औ, ए
एण ४ अ , औ, ए, एन इत्यादिरूपेण ।
अनेकरूपसत्त्वे तेषाञ्च निर्देश कृत। अत्र प्रथमम् एवम् प्रकृति प्रत्ययाना कृत्रिमरूपसङ्ग्रहेण कार्ये प्रारब्धेऽपि अनेन यन्त्रकार्यशैली परिज्ञानम् सजायते। यद्यपि इदानीम् अस्माभि यन्त्रमुखेन सूत्रानुगुणमेव शब्दनिष्पत्ति वर्तिता, तथापि अत्र प्रथमपर्वणि कृतकार्यविशेषवर्णन विषय विस्पष्टत्वार्थं वक्ष्यमाण शब्दविश्लेषणकार्यस्य उपोद्घाततत्वार्थञ्चेति ध्येयम्। पूर्वोक्त सकेतविशेष प्रत्ययपट्टिकासु च निवेशित येन शब्दव्युत्पत्तौ साहाय्यम् भवति । एवम् सुबन्तशब्दना निष्पत्ति व्युत्पत्ति उभयसाधारण कोशादिपरिकल्पनक्रम विवृत ।।

इदानीं अस्मदपेक्षितस्य सुबन्तशब्दविशेषस्य यन्त्र द्वारा रूपनिष्पत्ति वर्ण्यते । प्रथम निष्पिपादयिषित शब्द (प्रातिपदिकम्) कुञ्चिसञ्चिकाद्वारा यन्त्रे लिख्यते (निवेश्यते)। यन्त्रगतअस्मल्लिखितपरिपाटीविशेष इमम् शब्दम् कोशगतशब्दै सह सन्तोल्य तस्य कोशे सावे तत्सहचरितसकेत गृह्णाति। तत प्रत्ययपट्टिकासु एतत्सकेत अन्विष्य तत्सयुक्तान् प्रत्ययान् एकैकश निर्दिष्टप्रातिपदिकेन सयोज्य तच्छब्दरूपाणि यन्त्रस्य प्रदर्शिन्याम् दर्शयति। यदि

अपेक्षित शब्द कोशे न सगहीत तदा यन्त्र तस्य शब्दस्य लिङ्ग पृच्छति। निर्दिष्टे च लिङ्गे निदर्शन भूतशब्दवरणाय युक्त पट्टिकाम् प्रदर्शयति। तस्या अन्यतमस्य निर्देशने कृते तस्य शब्दस्य सकेत परिपूर्य पूर्वोक्तक्रमेण रूपाणि वितरति। अत्रापि यद्यपि इदानीम् अस्माभि लिङ्गानुशासन, लिङ्गादिसग्रहवर्गानुसारेण लिङ्गनिर्णयस्य, सूत्रजातेन रूपनिष्पत्तेश्च प्रवृत्तत्वात् वाञ्छितशब्दस्य कोशे मार्गणमेव नापेक्षितम्, सकेतश्च अकिञ्चित्कर, तथापि एतत्क्रमविवरण पूर्वोक्तवत् अन्यपरम् ॥

तिङन्तरूपनिष्पत्तिश्च एवमेव करणीया। धातुपाठगत सर्वधातूनाम् गण, पद, कर्मित्व, इड्योग, अनुबन्ध (इत्), स्वरादि विविधाशानाम् सकेतपुरस्सरम् धातुकोश यन्त्रोपयोगि-शैल्या आरचित। तत तिङ्प्रत्ययानाम् लकारभेदेन, प्रयोग-भेदेन (कर्तरि, कर्मणि, णिजन्त, सन्नन्त, यङन्त, यङ्लुगन्त, कर्मकर्तर्यादि), उपसर्गादियोगेन च सजायमानरूपभेदा विलक्षणरीत्या ससकेतम् आयोजिता। अत्र रूपाणाम् सख्याबाहुल्यात् रूप निर्णायकाशानाम् अनेकत्वाच्च प्रथमत एव अस्माभि सूत्रमनुसृत्यैव रूपनिष्पत्ति आदृता। लिट्, लुङ्लकारयो रूपबाहुल्यम्, वैविध्यञ्चात्र हेतु। अपरश्च कृदन्ताना रूपनिष्पत्त्यर्थं च सूत्रमनुरुध्य गमनम् अपेक्षितम् भवति। अत्रापि तिङन्तविश्लेषणार्थम् एषाम् तिङ्, कृत्प्रत्ययाना विपरिणतरूपाणा ससकेत सेकरणम् आवश्यकम् अस्ति। तदर्थम् इदानीम् कर्तरि, कर्मणि च लिट्, लुङ्लकारौ विहाय कश्चन विपरिणततिङ्प्रत्ययकोश आरचित वर्तते। एष उक्तहेतुभ्य विश्लेषणेन अतीव उपकर्तु प्रभवति। अन्ततस्तु सूत्रगणेन सर्वेषा धातूना सर्वरूपाण्यपि निष्पाद्य पश्चात् कृतकतया कश्चन धातु, प्रत्ययविभाग आदर्तव्य यदर्थञ्च यन्त्रगतपरिपाटीविशेषेणैव महान् उपकार लभ्य। निदर्शनार्थं यथा-भू धातो विभिन्नप्रयोग, लकारादिषु धातो भव्, अभव्, भू, अभू, बभूव्, भाव्, अभाव्, बुभूष्, बोभव्, बोभो इत्यादि रूपाणि, गणभेदेन विकरणप्रत्यया, सनादि प्रत्यया, तथा तिङ्प्रत्यया ति, त, अन्ति ते, इते, अन्ते त्, ताम्, अन्, त, अताम्, अन्त अ, अतु, उ ता, तारौ, तार स्यति, स्यत स्यन्ति इष्यति, इष्यत, इष्यन्ति इत्यादिक्रमेण सग्राह्या। एते च उक्तक्रमेण सकेतितव्या। उपसर्गाणा च पट्टिका अपेक्षिता भवति। सन्धिविच्छेदश्च ससाधनीय यत उपसृष्टतिङन्ताना व्युत्पत्तौ उपसर्गाणा धातूनाञ्च पृथक्करण नान्यथा सिध्यति ॥

अव्ययानाम् च ससकेत एक कोश कल्प्य येन वाक्यगतानाम् अव्ययाना व्युत्पत्ति सिध्येत्। अव्ययेष्वपि प्रतिपदोक्त, लाक्षणिक, कृदन्त, तद्धितान्त, अव्ययीभाव भेदादिविशेषा वर्गीकरणीया। अस्माभि अष्टनवतिभेद-भिन्नत्वेन अव्ययानाम् विभाग, ससकेतम् तेषाम् यन्त्रे सग्रहश्च कृत। सप्तशताधिकसख्याका अव्ययाश्च कोशे प्रवेशिता यस्मिन् अव्ययवर्गस्था सर्वेऽपि अन्तर्भूता। विभक्त्यर्थविशेषद्योतकानाम्, उपपदविभक्तिहेतुभूतानाम्, कृत्यनेकत्वे तत्पौर्वापर्यद्योतकाना विशेषग्रहणार्थम् ईदृश विभाग सकेतश्च अपेक्षित। शाब्दबोधविवरणावसरे च अव्यय, निपातादीनाम् अर्थविशेषाविष्करणे उपकरोत्ययम्॥

एव नामाख्यातोपसर्गनिपातरूपशब्दचातुर्विध्यान्तर्गत सर्वपदानाम् शब्दनिष्पत्ति, व्यत्पत्तिरूपद्विविधदशयोरपि उपयुक्तसर्वांशसग्रह, तत्सकेतनम् च अभिहितम्। तथाच प्रकृति प्रत्ययया सख्यादसकतयुतकाशपरिकल्पनम् विवृतम्। सुप्तिङन्तम् पद, मिति निर्वचनानुरोधेन पद विश्लेषणाय अपेक्षित विविध प्रकृति कोश, प्रत्ययकोशश्च दर्शित। एभि यन्त्रद्वारा लभ्यसौकर्यातिशयश्च ध्वनित। तदेतमेवाश विस्तरेण प्रतिपादयाम ॥

शब्दव्युत्पत्ति - शब्दविश्लेषणम्

शास्त्रज्ञानाम् शाब्दबोधविवरणसरणि आधुनिक मस्तिष्कयन्त्रज्ञानाम् बहु उपयुक्तम् उपकारकञ्च भवति। शाब्दबोधश्च शब्द, अर्थ, तदन्वयरूपविश्लेषणत्रयसाध्य वर्तते। अत्र क्रमेणैतान् प्रतिपादयाम। शब्दविश्लेषणदशायाम् वाक्यगत सर्वपदानाम् प्रथम सभावितसर्वविधनिष्पत्ति विवेचनीया। तद्यथा - सुबन्तेषु रामेभ्य रामाभ्याम् इत्यादिशब्दानाम् अनेकविभक्तिकत्वम् सभवति। 'नर' इति पदस्य अकारान्तत्वम् ऋकारान्तत्वञ्च सभवति। 'विधौ' इति पदस्य इकारान्तत्वोकारान्तत्वे। 'मात्रा' इत्यस्य आकारान्त-प्रथमैकवचनत्वम् ऋकारान्ततृतीयैकवचनत्वञ्च। एवम् 'वनम्' इत्यादीनाम् अनेकविभक्तिकत्वम्। 'रामा' इति शब्दस्य

अकारान्तपुल्लिङ्गत्वम् आकारान्तस्त्रीलिङ्गत्वञ्च सभवति। धर्मादिपुन्नपुसकशब्दाना तृतीयादिविभक्तिषु रूपसाम्यात् द्वेधा विश्लेषणम् भवति। 'विश्वस्य' इत्यस्य सुबन्ते अकारान्तत्व ल्यबन्त अव्ययत्वञ्च। स्त्रीनपुसक, त्रिलिङ्गकादिशब्दानाञ्च एवमेव विश्लेषण भवति, यथा ते इत्यस्य ॥

अथ तिङन्तेषु 'यजेत' इति पदस्य परस्मैपदे मध्यमपुरुष-बहुवचनत्वम् आत्मनेपदे प्रथमपुरुष-एकवचनत्वञ्च। विदादिधातूनाम् अनेकगणपठितानाम् लकारान्तरेषु रूपसाम्यसभव। एवम् जायते, जज्ञौ इत्यादीनाम् कर्तरि, णिचि च, कर्तरि भिन्नधात्वो वा, रूपसाम्यसभव। चौरादिकानाम् पाक्षिकणिग्युजाञ्च (इदिताम्) एव द्रष्टव्य। कृत्तिङ्साधारण्येन शत्रन्तेषु सुबन्तत्व, तिङन्तत्वोभयसभव। यथा 'गच्छति' इत्यादिषु तकारान्तसप्तम्येकवचनत्वम् (सति सप्तमी) लट् प्रथम पुरुषैकवचनत्वञ्च। एवम् वृक्षे इत्यस्य वरणार्थकस्य वृक्षधातो लटि उत्तमपुरुषैकवचनत्वम् अकारान्तपुल्लिङ्ग सप्तम्येक-वचनत्वञ्च। 'राम' इत्यस्य आदादिकस्य राधातो लटि उत्तमपुरुषबहुवचनत्वम् अकारान्तपुल्लिङ्गप्रथमैक वचनत्वञ्च॥

एव सन्धिविच्छेदेनापि सभावितरूपान्तरविचय कार्य। अस्माभि इदानीम् सन्धिवित्रच्छेद आरब्ध अस्ति। अनेन च मात इति शब्दस्य आदादिक 'मा' धातो लटि प्रथमपुरुषद्विवचनत्वम्, ऋकारान्तमातृशब्दस्य सबुद्धित्वम्, तथा सन्धिविच्छेदेन मा + अत इति पदद्वयसहितरूपत्वञ्च सभवति। (द्रष्टव्य वेङ्कटाध्वरिकृते लक्ष्मी सहस्रे 'मात परस्मिन् हृदयम् प्रसाक्षीत्' इत्यत्र)। 'श्वेत धावति' इत्यादिष्वापि 'श्वेत' इत्यस्य अकारान्तपुल्लिङ्ग-प्रथमैकवचनत्वम् सन्धिविच्छेदेन श्वा + इत इति पदद्वयसहितत्वञ्च सभवति। ईदृशानाम् रूपाणाम् सस्कृतसाहित्ये शास्त्रेपु च भूरिश प्रयोगात् अय बहूपयुक्त भवति शाब्दबोधनिर्धारणे। अत्रापि कात्स्न्येन सन्धिविच्छेद क्लिष्ट एव। अस्मिन् कार्ये पण्डितानाम् साहाय्यम् अत्यावश्यकम्। अन्यश्च बह्वपेक्षित अश समास विग्रह निर्धारणसबद्ध। यथा रामनाथ इति शब्दस्य षष्ठी तत्पुरुष, बहुव्रीहि, कर्मधारयरूपसमासत्रयसभव। नाभिजात इत्यस्य न + अभिजात· इति सन्धे नाभौ जात इति समासस्य च संभव॥

अस्मिन् विषये वैदिकवाङ्मयस्य विश्लेषणम् उदात्तादिस्वरविशेषै सुकरम् इति च दिदर्शयिषित।

मन्त्रो हीन स्वरतो वर्णतो वा
मिथ्याप्रयुक्तो न तमर्थमाह।
स वाग्वज्रो यजमान हिनस्ति
यथेन्द्रशत्रु स्वरतोऽपराधात्॥

इति शिक्षोक्तदिशा, 'तपरस्तत्कालस्य' इति सूत्रभाष्योक्तवच्च स्वराणाम् विग्रहे उपयुक्तत्वम् स्पष्टम्। 'स्थूलपृषती' इत्यस्य बहुव्रीहिकर्मधारयान्यतरनिर्धार स्वरेण साध्य। एतदर्थम् अष्टाध्यायीगतस्वरप्रक्रियाविमर्श तस्य यन्त्रे आयोजनञ्च वयाकरणानाम् साहाय्यन साध्य॥

शब्दव्युत्पत्ति - अर्थविश्लेषणाम्

एतावत्पर्यन्तम् शब्दस्य विषय प्रस्तुत। अथ अर्थविश्लेषणविषय प्रस्तूयते। तदित्थम् - शब्दविश्लेषणेन पृथक् पदानाम् विभक्ति, वचन, पुरुष, वचनादिकम् निष्कृष्य तदनुसारेण सभावितकारकसबन्धविशेष अनन्तर निर्धार्यते। अत्र कारकप्रकारण, विभक्तिप्रकरणगतसूत्राणाम् उपयोग क्रियते। अनेन हरि वैकुण्ठम् अधिशेते' इत्यादिषु वैकुण्ठम् इति पदस्य शब्दविश्लेषणे द्वितीयाविभक्तिकत्वेऽपि 'अधिशीङ्स्थासाम् कर्म' इत्यादिगत-अधिकरणकारकत्व निर्णीयते। एवम् पृथक् पदानाम् सभावितकारकाणि निर्दिश्यन्ते अस्मिन् पर्वणि। तिङन्तानाम् तु कारक निर्णयहेतुभूतत्वात् अर्थविश्लेषणदशायाम् व्यापार, फलादि विशेषा निर्दिश्यन्ते। अव्ययानाञ्च अर्थग्रहण उपयक्ताशा यथा कृदन्तानाम् क्त्वा, तुमुन्, णमुल् आदीनाम् क्रिया क्रम, वैशिष्ट्यादिद्योतनम्, तद्धितान्तानाम् तसिल्, त्रल् आदीनाम् पञ्चमी, सप्तम्यादिविभक्त्यर्थद्योतनम्, निपात, उपसर्गादीनाञ्च तत्तद्विशेषार्थ, धात्वर्थपरिवर्तनादिकम् इत्याद्यशा निर्दिश्यन्ते। एवम् पृथक् पदार्थविश्लेषणम् कृत्वा तत एषाम् पृथक् पदार्थानाम् अन्वयप्रकार चिन्त्यते॥

वाक्यान्वय

आकाक्षा, सन्निधि, योग्यतावन्ति पदानि अन्वितम् अभिदधति, अन्वये वा विश्राम्यन्ति इति शास्त्रज्ञानाम सिद्धान्त। पृथक् पदानाम् स्वार्थ-स्मारकत्वम

तत्तदशप्रतिनियतशक्तिकत्वात् । पदजातरूपवाक्यगतानामेषा मिथ एकप्रधानतया स्वार्थाभिधायित्वम् अन्विताभिधानम् इत्युच्यते । स्मारितानाम् अनन्वितानाम् अर्थानाम् न्यायादि-सपादितव्यक्तित्वेन वाक्यार्थबोधकत्वमिति यावत् । अभिहितान्वयवादे तु पदानाम् पदार्थे, पदार्थानाम् वाक्यार्थे, पदानाञ्च तत्रेति शक्तित्रयम् कल्प्यते । एवम् उभयविधेऽपि शाब्दबोधवर्णनप्रकारे अन्वयार्थम् आकॉक्षादीनाम् अपेक्षा अस्त्येव ॥

पद-पदार्थयो सबन्ध यन्त्रे प्रतिरूपणीय यदर्थम् पदार्थविभाग अपेक्षित। द्रव्याद्रव्यप्रभेदात् मितमुभयविध तद्विद तत्वमाहु "द्रव्यम् द्वेधा विभक्त जडमजडमिति प्राच्यमव्यक्तकालौ। अन्त्य प्रत्यक् पराक्च प्रथममुभयथा तत्र जीवेशभेदात् । नित्या भूतिर्मतिश्चेत्यपरमपि जडामादिमा केचिदाहु ॥" तत्र द्रव्य दशावत् इत्याद्युक्त प्रकारेण प्रमाण, प्रमेयादिविभागेन द्रव्याद्रव्यादिविभागेन च पदार्थानाम् लक्षण विधेयम् । एतेन पदानाम् शक्तिनिर्णय कार्य । कार्यस्यास्य गहनतया दुष्करत्वाच्च अस्मिन्नशे यन्त्रज्ञ, शास्त्रज्ञरूपपक्षद्वयस्य मिथ सहकार अत्यावश्यक। अत्र विविधस्तररूपेण ज्ञानप्रतिरूपणम् आधुनिकयन्त्रक्रमै कार्यं भवति। तत्रापि नानार्थकपदाना विभिन्नार्थग्रहणे प्रकरणविशेषरूपनियामक निर्देष्टव्यम् । एतदर्थम् प्रतिप्रकरण सभावितसर्वसन्दर्भविशेषाणामपि उल्लेख लक्षणञ्च अपेक्ष्यते। यथासैन्धवम् आनय इत्यादौ भोजनप्रकरण, युद्धप्रकरणभेदेन सैन्धवशब्दस्य लवणे, अश्वे वा विवक्षा कल्प्यते । अत्रापि यद्यपि प्रायिक एवायम् प्रकरणभेद विवक्षासामग्री तथापि तस्यैव पर्याप्तत्वम् उक्तविश्लेषणादिषु ॥

अस्मत्परिकल्पितपरिपाट्याम् इदानीम् शाब्दबोध विवरणार्थम् पदार्थाना कश्चन विभाग आदृत येन सामान्यवाक्यानाम् बोध लभ्य । अत्र पाणिनीयधातुपाठानुसारेण सर्वधात्वर्थाना वर्गीकरणम् कृतम्। यथा गमनम्, अदनम्, दानम्, पचनम् इत्यादि । एषाम् पार्थक्येन लक्षणम् अपेक्षितकारकसबन्धविशेषेण तत्तत्कारकाणाम् पदार्थविभागेन च निर्दिष्टम् अस्ति । अमुमुपयुज्य यन्त्रद्वारा विभिन्नक्रियावाचिधातु समभिव्याहृतसामान्यवाक्याना बोध जनयितु शक्य। उदाहरणार्थं यथा - 'राम वन गच्छति' इति वाक्यस्य शब्द विश्लेषणदशाया राम इत्यस्य अकारान्तपुल्लिङ्ग-प्रथमैकवचनत्वम्, आदादिकदानार्थक 'रा' धातो लटि उत्तमपुरुष बहुवचनत्वञ्च, अर्थविश्लेषणदशायाम् कर्तृकारकत्वम्, सकर्मकवर्तमानकालिकक्रियारूपत्वम् च निर्दिश्यते। एवम् 'वनम्' इति पदस्य क्रमात् अकारान्तनपुसक लिङ्ग प्रथमा, द्वितीया एकवचनत्वम्, कर्तृ, कर्मकारकत्वञ्च। तथा 'गच्छति' इत्यस्य कृदन्तत्वेन तकारान्तपुन्नपुसकसप्तम्येक वचनत्वम्, गमनार्थक 'गम्' धातो वर्तमानकालिक सकर्मकाकर्मकोभय विधक्रियारूपत्वञ्च निर्दिश्यते। अत परम् अत्रत्यपदानाम् अर्थद्वयसभवनिर्देशात् तयो अन्यतरनिर्धारणाय धात्वर्थ, आकाक्षादिविमर्श क्रियते । राम इति पदस्य तिडन्तत्वे कर्तृपदम् वयम् इत्यध्याहार्यं भवति। तदा गच्छति इति सुबन्त पदानन्वय (तस्य तिडन्तत्वेन अपरिगणनात्)। दानार्थकधातो सप्रदानविषयक-आकाक्षाया अनुपशमश्च। एभि हेतुभि राम इति पदम् अस्मिन् वाक्ये क्रियाद्योतक न भवितुम् अर्हति । अथ गच्छति' इत्यस्य क्रियावाचित्वे आकाक्षाशान्ते क्लेशान्तराभावाच्च तदेवात्र स्वीक्रियते । ईदृशविमर्शपूर्वकम् बोधनिर्धार अधुना यन्त्रेण साधितोऽस्ति । यन्त्रस्य निर्धार मुद्रित द्रष्टुम् लभ्यते। एतत्परिपाटीविशेषस्य अपेक्षितयन्त्रादिसौकर्यलाभे साक्षादपि प्रदर्शिन्याम् दर्शयितुम् शक्यम्। एवमेव सर्वधातूनाम् अर्थविशेषाविष्कार क्रमेण साध्य ॥

इत परम् नैयायिक, वैयाकरण, मीमासकाभिमतेषु अन्यतमशैल्या शाब्दबोध विव्रियते । यथा प्रथमान्तमुख्य विशेष्यत्वेन, धात्वर्थमुख्यविशेष्यत्वेन, भावनामुख्य विशेष्यत्वेन वा बोध वर्णनम्। अत्र कर्तरि, कर्मणि वा वाक्यविश्लेषण शक्यम् । अस्य प्रयोगान्तराणाम् अव्ययनिपातादीनाम् च समभिव्याहारस्थलेषु अतिदेश कार्य। अत एव च विदुषाम् सहकार अत्यन्तम् नम्रतया प्रार्थ्यते॥

अपेक्षितपरिकरकल्पनम्

शास्त्रगतविषयस्य यन्त्रे शेखरणक्रमविषये किञ्चित् प्रस्तूयते। अष्टाध्याय्याम् तावत् विविधशास्त्रीयसज्ञानाम् उपयुक्तपरिभाषाविशेषाणाम् विधि, नियम, अतिदेश,

अधिकार, अपवादादिविविधसूत्राणाम् प्रतिसूत्रम् आनुपूर्वी, पदच्छेद, अनुवृत्ति, अधिकारादि, सज्ञा, परिभाषाणाम् च पृथक् स्पष्टतया निर्देश कार्य । तत सूत्रगतसन्दिग्धपदविवरणाय विनिगमकादिनिर्देश कार्य । तद्यथा - 'वृद्धिरादैच्' इति सूत्रे आत् इत्यस्य तपरत्वम् कथ गृह्यते, कथम् अवर्णात् परत्वशङ्काव्युदास , उद्देश्यविधेयादीनाम् परिज्ञान कथ जायते इत्यादिक सचेतव्यम्। तपरशब्दार्थेऽपि तत्पुरुष, बहुव्रीहिनिर्धार केन भवति इत्यादिकम् यन्त्रे आयोजनीयम्। एवमेव 'उपदेशेऽ जनुनासिक इत्' इत्यत्र इत् इति ह्रस्वस्य इवर्णस्य ग्रहणम् (तपरसूत्रेण) केन वार्यते, 'अजाद्यतष्टाप्' इत्यत्र अजादीति कस्यचित् (गणपाठस्थ) गणस्य, अच्प्रत्याहारोक्तस्वराणाम् वा निर्देश , इत्यादिरीत्या प्रतिसूत्रम् अपेक्षिताश पूरणम् आवश्यकम् । एतदर्थम् एकैकस्यापि सूत्रस्य सभावितशङ्का, तन्निवारणक्रमश्च सयोज्य । परिभाषाणाम् विषये, वार्तिककार, भाष्यकार, काशिकाकार, कौमुदीकारादीनाम् मतानि च यथायथम् निरूपणीयानि । वैदिकप्रक्रियाविषयश्च सस्वरम् सयोजनीय ॥

न्याय, मीमासादिसूत्राणामपि विशिष्टक्रमेण यन्त्रे आयोजनम् कर्तव्यम् । न्यायशास्त्रप्रमेयभूतषोडशपदार्थानाम् उद्देश, लक्षण, परीक्षादिकम्, प्रमाणविभागादिकम्, सप्तविध पदार्थविभाग इत्यादिकम् प्रत्यधिकरणम् यन्त्रोपयोगिशैल्या रचनीयम् । एवम् मीमासाद्वादशलक्षणीगतन्यायविशेषाणाम् (लौकिक, वैदिक विषयाणाम्) सग्रह , विध्यादिवैविध्यम्, वाक्यान्वय, प्रकरणतात्पर्यनिर्णायकलिङ्गानि, प्रमाण बलाबलविचार इत्यादिकम् सचेतव्यम् । उत्तरमीमासा (वेदान्त) असाधारणन्यायानामपि सग्रह अपेक्षित येन उपनिषदाम् अर्थ विश्लेषणम् शक्येत । निरुक्त, छन्दोविचिति, शीक्षादिवेदाङ्गानामपि विषयसग्रह विश्लेषणञ्च इत्थ कर्तुं शक्यते । एवम् चतुर्दशस्वपि विद्यास्थानेषु अनेकसूक्ष्माशानाम् अध्ययन, अध्यापन, सशोधनादिक यन्त्रसौकर्येण कर्तुम् शक्यम् स्यादित्याशा वर्तते ।

कर्तव्यशेष

केषुचित् स्थलेषु विवक्षैव ऐदम्पर्येण विवेचनीया भवति यथा लक्षणग्रन्थादिषु । अलङ्कारादिग्रन्थविश्लेषणाय वाच्यार्थेन (अभिधया) सह लक्षणा व्यञ्जनादीनाञ्च प्रतिरूपणम् कार्यम्। श्रमसाध्यत्वेऽप्येषाम् बहूपयुक्तत्वात् व्युत्पादकत्वाच्च पठन, पाठन, अध्ययन, सशोधनादिसौकर्यार्थम् ईदृश परिकर कल्पनीय । अस्माभि प्राधान्येन एष एव चिकीर्षित यदर्थमेव उपकारकत्वेन पूर्वोक्तपरिपाटी कल्पिता । शास्त्रज्ञानाम् यन्त्रेण साध्याशज्ञापनम् अत्र मुख्य उद्देश । सस्कृतसर्वकलाशालसु विद्यापीठेषु प्राचीनपाठशालासु च यत्र यत्र वैदिक-शास्त्रविषयेषु अध्ययन सशोधन वा क्रियते तत्र सौकर्यसत्त्वे यन्त्रमुखेन ज्ञानसरक्षणम् कार्यमिति अस्मदाशय यत परम्परागतसूक्ष्माशविशेषा बहव अध्ययनसप्रदायस्य ह्रासेन लुप्तप्राया दृश्यन्ते बहुषु क्षेत्रेषु । एवम् आधुनिकविद्याक्रमेष्वपि प्राचीनपरम्परागतज्ञानविकासविषये यूनाम् अभिमान वर्धनीय अस्ति । ईदृशकार्याणि भगवत वेङ्कटब्रह्मण निरवग्रहानुग्रहेण विदुषाम् सहकार, अनुग्रहाभ्याञ्च शीघ्रमेव सिध्यन्त्विति सप्राार्थ्य विरम्यते ॥

प्रीयताम् शास्त्रैकसमधिगम्य जनार्दन ॥ ✡

AGAMA SESSION - I

AS - I

PRESIDENTIAL ADDRESS

Prof. V. VARADACHARY
Pondicherry

Agama is one ancient literature mainly religious in character Their contents cover the entire sphere of subjects of learning cosmology, code of conduct, funeral rites, temple building worship of the idols installed therein acts of purification and other topics are dealt with in the Agama texts Practical religion gets special attention and philosophical matters do not get any detailed treatment

In this respect, they are like the Vedas and exhibit distinct features which are scarcely noticed in the Vedas and vedic litearature Religious practices form part of the entire society, with much variations in theory and approach according to the aptitudes, equipment and inclinations of the practisers The Agamas therefore serve the purposes of peoples' aspirations The same cannot be said to be the case with the vedic literature The Vedas, the rituals based upon the vedic precepts and their actual operations are confined to very few individuals, normally of the Brahmin community Women, who represent generally half of the population and those who are not Brahmins are out of the purview of the vedic practices The lawbooks (Smritis), which are based on the Kalpasutras, are only explanatory of the sacred and profane practices which are intended to preservation of the vedic character of religion Though the Agamas go beyond the limits set by the vedic texts for practising the religious rites, by throwing their portals to all people, without much reservation they are not quite opposed to the vedic tenets or Vedic authority In fact, many of the practises enjoined in the Agamas are based on the vedas

One of the distinct features displayed by the Agamas is the introduction of the animate female principle, Sakti The Samkhya theory of evolution is based on the transformation undergone by the inert primordial matter (mula prakriti) into evolutes like mahat, ahamkara, tanmatra and others How could the inert matter evolve itself without animate being directing it Matter can become active only at the control of an intelligent agent The system of Sesvara Samkhya as recorded in the Mahabharata admits God as the agent using matter for cosmological purposes This however goes against the teachings of the upanishads e g , 'bahusyam prajayayeti etc (tattejosrjata Chamdogya upanishad 6-2-3) How will Brahman intend to become many, when itis also said that it is actionless? The Agamas seek to settle this issue by taking Brahman to be the passive agent and matter as the active agent The latter is given the name Sakti which is both animated (sacetana) and inanimate

(acetana) The animated part is ever present with Brahman as its consort Brahman and Sakti are two in one Reality, fulfilling agency and as a single principle on the philosophical level

Regarding the home and period of the Agamas, the scholars of the West have made valuable contribution Some observations are offered on them Ever since the writing of Indian history and philosophy was undertaken by the scholars of the west two noteworthy features, among many others are worth notice One is that any literary attempt that appears to have been undertaken must be not at an ancient period For instance, the Mahabharata was compiled into a perfect shape few centuries before the beginning of the Christian era and not about the beginning of Kaliyuga which on astronomical findings began in 3101 B C Every branch of study and all source materials related to them should be placed about the beginning of the Christian era with some possible exceptions The second feature is No concept no dogma and no act or system of thought ever had indigenous growth in India There have been at all times and at all places having the impact of the Greek or Chinese or Persian writings The influence of Buddhism has been singular Much has been written on this matter by the writers of East and West Presumptions have been many They are not based on reliable evidences Tenacious tendency to retain the Indians under subjugation has been the motive of the writers to express their views as stated above The Buddhist contribution to many aspects of Hindu or Indian culture is no doubt valuable but it is unfair to hold that the ideals of Hindu culture are much inferior to those of Buddhism and should have had growth and development gradually as a result of Buddhistic influence Buddhism is only an off-shoot of Hindusim and could have had sufficient influence from sources of Hindu origin Much consideration should be given to certain facts in life No man nor any community of people could have ever lived in isolation unaffected by environments So, Hindusim and its culture could have had influences for further development of the tenets but this cannot prove that such tenets were totally absent in Hindu culture and were taken from other sources from Western, Eastern and Northern regions

The Agamas reveal that they were indigenous in origin and Kashmir was their home Regarding their date, there is not much to discuss Their tenets have been very ancient going back to Dvaparayuga which ended in 3100 B C but their formulations could have been made at later periods

The vedic culture enjoins the performance of the rituals and provides man with the means of attaining final release The Agamas, on the other hand, prescribe the means (sadhana) for emancipation While doing this, they deal with all aspects of life, as are treated in the Kalpasutras, beginning with the birth ceremonies and ending with the funeral rites Ways and means of leading a good and healthy life and conduct of rites, daily and occasional receive merited treatment Worship in the holy fire and performance of ceremonials for the departed souls get detailed treatment but all in the Agamic mode, that is, in the background of religion which is mainly concerned with the worship of God

In this connection, a question, which is raised and which requires study, is the tribal influence or even on the origin of the Agamas The Agamas contain the treatment of six gruesome acts uccatana, marana, vidvesana, stambhana, Vasya and santi and also to the practice of blackmagic These do not form part of any civilised life The Agamas, as they arose as a practical religion, should have an impact from these features of the life of the tribes While admitting that the Agamas treat these acts, it is necessary to draw attention to the difference between materialism and spiritualism Materialism is related to the physical word and possession of material advantages Stone age, Iron age and other names given to the stages of development of these show that the tribal life must have been at the lower rung of the ladder with progress and civilisation at the top Spiritualism is an aspect of belief that there are things which lie beyond the range of matter and are productive of serious thinking on the nature of souls and God This could never be held to have marked the life of tribes Admission of references to the gruesome acts should not suggest that the entire Agamas were influenced by the tribal ways of life The descriptions of cities and kingdoms, as are available in the chronicles and Puranas cannot be dismissed as myths Empires arose and fell without any trace of their existence Could they have been tribalistic in nature? It is admitted that the hymns of the Rgveda were composed by seers whom the scholars describe as seers of mantras Can a tribe have had this power? It is therefore fair to admit that tribal influence was there to a limited extent for defence purposes and therefore the full influence of tribal life must be denounced Terms like naturalism, supernaturalism, anthropomorphism are suited to depict the culture of the west They need not be applied to the Indian context which, as the Puranas declare, marks the creation of

the world by Brahma and his mind-born sons These did not belong to the tribal group

The periods of development of the Agamas could be divided into two stages, first when the practical life is stated to have been governed by an ethical way of life, deep, meditation on the Ultimate Reality and practice of rituals every day using mantras Since the majority of the people could not have had access to the Vedic practices, mantras of the Tantrik kind were evolved based on the Veda mantras with the inclusion of Tantric syllables The second stage is marked by the construction of temples, elaborate details for the making the idols and their installation there, daily and special ways of worship of the deities and conduct of private and public festivals Acts of expiation that were enjoined to atone for the lapses conducted during worship are also treated along with the renovation of temples and their structures falling to disuse Worship of the deity in the house is made obligatory, thus stressing on the religious outlook of the Agamas One striking feature here is the monotheistic outlook, that is, either Visnu alone or Siva-alone or Sakti alone is deemed to receive worship in some Agamas as a result of which the names of those Agamas became Vaisnava, Saiva and Sakta respectively

A brief reference could be made here to the objections raised against the Agama practices They are 1 Vedic mantras are not used and Tantrika mantras are used instead, 2 Idol worship is not enjoined in the Vedas, and 3 Women and non-Brahmins are allowed to have initiation At the outset, it must be stated that the peoples' aspirations for worship must be fulfilled As the majority of people are not eligible to the study of the Vedas, Tantrika mantras are evolved Most people could not feel God's presence in the mantras They are to be provided with concrete and finalised forms of God, which will be enduring God's presence in the idol is justified on grounds of God's transcendence and immanence Presence is felt there by doing the act of installation (pratistha) there Non-admission of this should mean questioning God's omnipotence Those who are not qualified for the study of the Vedas are allowed to undergo initiation (diksa) which is of different kinds according to the nature and equipment of the aspirants Liberalism thus marks the Agamas, which may be taken to represent the religious aspects of Hindu culture

* * *

AS - I

KEY NOTE ADDRESS

Prof. N.R. BHATT
Pondicherry

The religious history of India has a long and continuous tradition On the basis of archaeological and literary evidence, it is possible to show that the religion presisted in India without a break at least from the pre-vedic times upto the present day Studies on Mohenjodaro period prove that there was a civilisation of religion and culture Further study on this aspect has to be made through the study of the rites, rituals and religious practices of the living religions

From time immemorial Hindu Society has been dynamic and progressive While externals of the practices remain unchanged, internal changes were allowed to take place The rituals and practices found in agamas are not found in Vedas, but they are not anti-vedic Vedas are not to be looked upon as an encyclopaedia of treating all aspects of the life of the Society Many concepts and practices should have been in vogue which were not recorded in the Vedas On this ground the agamas which deal with them could not be treated as anti-vedic The same explanation holds good for the philosophical background of the Agamas which arose with the explanations for rituals

Two types of literary works portray the religious faiths which are very close to those prevalent today among the people of India It is in the Epics and puranas or the agamas and not in Vedic Samhita-s or Brahmana-s and the Upanisad-s that we have to search for Rama and Krishna, Ganesa and Skanda or Siva or Parvati The Hindu Religion of today is for the most part constituted of popular Sects which have one or other of these gods at their head The great importance of the Epics and Purana-s and the agamas as documents portraying for the first time, the history of Indian Religion, the popular faiths of the people is thus well established Compared to the concept of the Vedic period, that of Siva or Visnu or Sakti of the Epics, the Purana-s and agamas is definitely closer to the present day Hindu concept of those gods The forms of worship indicated in these texts bear a close resemblance to the forms of worship which are prevalent today The other religious practices also continued to be more or less same As such, a study of Epics, purana-s and agama-s would be most helpful for the through understanding of the Hindu Religion It may also be pointed out that the agamic Saivism and Visnuism have been deemed in more senses than once, a direct continuation of the indigenous Siva or Visnu religion of the pre-vedic times and thus form a connecting link between the later religion and the religion of the modern followers

Religion has always played a prominent part in ancient cultures, and this is all the more so in the case of India On the basis of a through investigation of the objects that have been discovered in the Indus Valley, Marshal in his book 'Mohenjodaro and Indus civilisation' (p 76) has come to the conclusion that the religion of that period was a composite one and that many cults existed side by side and continued to flourish without let or hindrance to one another Of these religious cults, the mother cult and the siva cult must have been most widely prevalent - a fact which is attested by the abundance of relevant materials unearthed in the Indus Valley In the later religious history, those two cults are seen to have developed into two parallel religions of Saivism and Saktism The mother cult is also seem to have been forged into the Saiva cult, so that the mother or Sakti began to be represented as the consort of Siva Other minor cults like tree worship, and worship of inanimate objects which had existed separately were later on fused into the major cults For example, the tree worship and the worship of serpents, of which traces are found in the Indus period, have been absorbed by Saivism and Vaisnavism of the Epic and Puranic periods The serpent becomes the couch of Visnu Siva wears serpent as Yajnopavita and other ornaments Tulasi and Bilva are considered as Sacred to Visnu and Siva respectively Each temple in South India has its sacred tree under the designation Sthalavrksa In the religious history of India, no religion has had such a long and continuous tradition as Saivism Few living religions can boast of such a long and unbroken tradition The very antiquity of Saivism implies that religion must have gone through various vicissitudes in the course of its long history

A study of Saivism implies the study of the ancillary cults as well In South Indian traditions Siva always represented with the subordinate divinities We can trace this gradual evolution of this group of divinities which are associated with Siva Ganesa, Devi, Skanda and Surya are installed in the places duly assigned to them in the South Indian temples Even Visnu has a place duly assigned to Him Colossal in structure and long celebrated in history, these temples stand as grand monuments of religious traditions which they have preserved intact The temples have helped to further the growth of several fine arts, such as architecture and sculpture, and music and dance they preserved for us from many generations, traditions of worship and ritual which are of great importance Thanks to the religious generosity of many South Indian kings of old who not only established these temples but also made endowments for their proper maintenance the ancient traditions of worship and ritual have been preserved more or less unchanged, through the agency of the continuous line of priests who have been hereditarily attached to the temples Thus we see that on account of the munificence of the kings of old on one hand and the interconnection of music, dance and architecture with religious practices on the other the old religious traditions have been preserved in South India mostly in their original form up to this day

The temples are the most glorious institutions of our country They are the true abodes of the Divine It is the temples that brought about unity in religion in the whole of the country more than any other institution They are the true symbols of the cultural unity of India comprehending within them all classes of people Even now we can always observe in these temples either religious or philosophical discourses, chanting of Vedas Purana-s Tevaram and Prabhandham performance of music and dance or any other devotional activity These devotional activities are supplementary activities in a temple in which the prescribed rituals of the consecrated gods are main ones This fact could be easily ascertained if one goes through the authoritative texts namely the AGAMAS which deal with each and everything pertaining to temples - architecture, consecration, rituals, priests devotees and philosophy The Saiva agamas are the sole authority for the Saivite temples, the Pancaratra and the Vaikhanasa agamas for Vaishnava Temples The rules have been laid down in these texts From selection of the site for the temples, up to the installation of the Divine, the daily, occasional yearly and expiatory rites to be conducted in such temples, and details about the persons who are to conduct all these rituals are all explained in these Agama-s As such the best and the most reliable literary sources for an investigation into the religious practices are certainly the Agamas

The science which comes from teacher to disciple from time immemorial is called Agama Agama, Tantra and Samhita are just synonyms For example, the same texts are quoated as Raurava Tantra, Rauravagama, Mrgendra Tantra, Mrgendragama, Santana samhita, Santanagama, Kamikatantra and Kamikagama etc

As the Veda-s are coming down from teacher to disciple they also could be called Agama-s In order to

distinguish them from the well known Agama-s, the Veda-s were called by the special name the Nigama-s As both the Veda-s and the Agamas are coming down by oral tradition they are called Sruti Kullukabhatta in his commentary on Manusmrti adhyaya II verse 1 states that the Sruti or the revealed literature is of two kinds namely, Vedic and Tantric Vaidiki Tantriki caiva dvividha kirtita srutih

These Agamas or Tantras are grouped into three varieties Saiva, Vaisnava and Sakta Those which accept Siva as supreme and deal mainly with his worship are saiva agama-s and those which describe the Sakti or the Goddess as supreme are called Sakta agama-s Sakta tantra-s are traditionally enumerated as 64 but the number now found is much more They are grouped in two kinds, Daksina and Vama right hand school and left hand school The Vaisnava agama s are sub-divided as Vaikhanasa and Pancaratra The agama-s reveled by Sage Vikhanas to his disciples Bhrgu, Marici, Atri etc and handed over by them to the world are Vaikhanasa agamas The Pancaratra agamas are three-fold namely (1) divya revealed directly by Lord Narayana such as Pauskara Samhita Jayakhya-Samhita etc , (2) Munibhasita handed over by the sages such as Bharadvajasamhita, Paramesvarasamhita etc and (3) Aptamanujaprokta written by men whose words are trustworthy The total number of Pancaratra agama-s is enumerated traditionally as 219 or 223 but only a few are so far available

The Saiva agamas are four fold Kapala, Kalamukha, Pasupata and Saiva The last one is of two kinds Kasmir Saiva and Siddhanta Saiva Kasmir Saivism is mainly followed in North India Siddhanta Saivism is in vogue in South India only There are 28 basic texts in Siddhanta school Each of these agama-s has some supplements called Upagama-s the total number of which comes to 207 Sadasiva, the Sakala form of the Parama Siva the Supreme, revealed the first ten of the 28 agamas to ten Sivas such as Pranava and the later 18 to the 18 Rudras such as Anadirudra So the first group of 10 are called as Sivabheda and second group as Rudrabheda The tantravatara patala in each Agama gives details of these Agamas and Upagamas, their extent, the teachers, disciples, the tradtion etc A table giving all these details is appended to our edition of Rauravagama, Vol I

The main topic of the Agama-s is worship of deities and specially image worship in temples and all the matter related to temples They also deal with all the civil or moral codes, initiation, purificatory ceremonies, consecration, daily routine of Saiva-s and the Saiva philosophy These topics are dealt with in the four padas of the Agama-s namely Vidya or Jnanapada (philosophy), Kriyapada (rituals), Yogapada and Caryapada (moral codes)

Orthodox Indian religion and philosophy derive their authority from the Vedas and Agamas Still we have no real evidence to state that there was image worship in Vedic tradition in ancient times The ancient grhya-sutras which prescribe the daily rites for the community mention devayajna, which is to be done by offering sticks into fire The deities worshipped were Surya Agni, Prajapati, Soma Vanaspati, Indra Heaven, Earth, Dhanvantari, Visvedeva-s and Brahman There are five yajna-s deva (gods), rsi (sages), pitr (ancestors), manusya (men) and bhuta (semi-divinities) The yajna for isi and pitrsi is by offering of water (tarpana), for manusya by offering food, and for bhuta by offering bali (rice-oblations) How this devayajna in the form of a homa (fire ritual) was replaced by devapuja (worship of gods) is a matter for investigation However it seems that image worship existed before panini who speaks of two kinds of images, one for living and the other for sale See sutra jivikarthe capanye 5,3,99 The images which were used by persons for their maintenance by attending on it (or for the purpose of puja as per commentary of Patanjali) were called by the name of the deity namely Siva Skanda, etc , but those for sale were called Sivaka, Skandaka etc From the commentary of Patanjali on this sutra we would know that the Mauryas out of greed for gold were making images for sale Sir R G Bhandarkar states (collected works Vol IV, p 4) in his comment on Panini IV, 3, 98, Patanjali distinctly, states that the Vasudeva contained in the Sutra is the name of the "worshipful", i e of one who is pre-eminently worshipful i e God The worship of Vasudeva must be regarded to be as old as Panini "

Temples of different divinities are mentioned in the Mahabharata, Ramayana, Kautilya's Arthasastra, 25, 22 etc Samavediyasadvimsabrahmana VI, 10, 2, Kathakagrhyasutra, 18,3, Bodhayanagrhyasutra, II, 2, 13, Manavagrhyasutra II, 15, 6, Kausitakigrhyasutra III, 11, 15, Sankhayanagrhyasutra, IV, 12, 15, Agnivesyagrhyasutra II, 4, Gautamadharmasutra I, 9, 66, Bodhayanadharmasutra, II, 8,2 refer to temples and images So one could deduct that image worship was known to Vedic tradtion as early as 5th century B C This would refute the theory that image worship was influenced by Buddha's images, because there

could not have been any images of Buddha before 5th century B C However, one could see that the importance given to Devapuja in later times in Vedic literature is not seen in the early stage

There have been different views on this question of the inclusion of image worship in Vedic religion So far the majority of scholars seem to hold the view that, first the sacrifices were prevalent, but owing to Buddhist influence of ahimsa and the Upanisadic Philosophy, the cult of worship of images replaced the sacrifices Already there were descriptions of deities in human form in Rgveda which were mostly thoeretical This might have developed later into practical image Medieval digests of Dharma sastra have described image worship in great detail Many Purana-s, such as Matsya, Agni, Vayu, Visnu, Siva, Brahmanda, Visnudharmottara etc , have chapters on images

However the works which give in detail all that is related to temple construction images, deities consecration, ritual expiation, and about its followers are really the Agama-s It has its own philosophy, yoga systems, the daily ritual (nityanusthana) acara (conduct) and religion In the early stage there seems to be some controversy between Vedic system and Agamic system, similar to the dispute between Saiva-s and Vaisnava-s in later times, each denouncing the other But later there seems to be some compromise, both accepting that as all comes from Siva or Narayana all of them have the same essence, and agamas are but essence of the Vedas If one views these statements historically, it would perhaps be better to conclude that there existed in India two independent different traditions-the Vedic and Agamic which in course of time influenced each other and compromised by the system of give-and-take policy Though there is no historical evidence as in the western History, we still have our history in our Purana-s The Indian history of different times is brought together in different Purana-s None of them are by a single author It is not also wise to give some definite date for any Purana because each one is a compilation of stories of different epochs brought together That is why in the same Purana one could find conflicting accounts of traditions and cultures which really might have belonged to different times Thus in Purana's one could see divergence of systems, censure as well as praise of Agamic systems As Vedic influence became stronger the Agamic school had to give way and accept the Vedic authority Further as time passed on the past was forgotten and everything was considered as belonging to the vedic school The vedic school also was not able to preserve its purity but brought into it almost all the part of Agamic ritual, philosophy, yoga and other things to such an extent that, today people including scholars know very little about the ancient history of these Agama-s

Hindu religion declares the aims or goals of human life (purusartha) as four-fold, dharma (duty), artha (wealth), kama (attaining desire) and moksa (liberation) Of these four artha and kama are strictly to conform to Dharma and Dharma ultimately leads mankind to liberation The Dharma produced by righteous duty is not perceptible and hence derives its authority from Sruti (traditional literature or revealed literature) There are two kinds of Srutis One, the Nigama-s or Vedas, the other Agama-s, Samhita-s or Tantra-s Veda means knowledge, so also are agamas which are also called jnana (knowledge) Naturally if one goes through the abundant literature of Vedic school one could find reference to the Veda alone when they quote Sruti, because naturally that branch derives its authority from the Veda-s But that does not restrict the domain of Sruti to Veda's only Even sages of Vedic school did know and had expected that by the word Sruti one could mean Agama-s also For example Harita in the beginning his dharmasastra states that dharma has for its authority Sruti, and that Sruti is of two kinds vedic and Tantric

अथातो धर्म व्याख्यास्याम । धर्मश्च श्रुतिमूल । श्रुतिश्च द्विविधा वेदिकी तान्त्रिकी च ।

Both of these literatures are being considered as revealed and as coming down by oral tradition, it is but natural-that agama-s are also called as Sruti and accepted as authority for Dharma

Veda-s are divided into two sections - purvakanda and uttarakanda, the first explains rituals such as sacrifices through which one obtains Dharma, Artha and Kama The other explains directly the Supreme which leads to liberation These divisions are also called sadhya-dharma (because dharma is to be attained by performing rituals) and siddhadharma (the dharma which is established as their object), or Karmakanda (section of rituals) and Jnanakanda (section on knowledge i e Upanisads) Through Vedic rituals one could obtain temporary happiness either in this world or in the other world The fruit obtained by the merit of the rituals can be enjoyed to a limited period namely till the earned merit gets exausted like using up of accumulated wealth But the knowledge of the Jnanakanda will lead to liberation i e the complete

happiness In Agamas also, though there are separate sections dealing with jnana and kriya, unlike the Veda-s, there is no separate utility for each of them but kriya done according to kriyapada with complete knowledge of jnanapada yogapada, and by following strictly the rules prescribed in caryapada one will obtain all the purusarthas Dharma, Artha and Kama which come under bhukti or bhoga After enjoying the desired bhoga-s, one could attain moksa with no need to come back to mortal body again This is the main difference between the two sruti-s

Thus, though we have two schools of Sruti-s and a literature based on it and though their object is the same, their scope and subject matter are completely different The karmakanda, of Vedic school describes mainly the sacrifices and the jnanakanda the philosophy The Agama literature deals mainly with the personal and temple rituals and those concerned with them Here in Agama-s we find a legend describing a fight between Brahma and Visnu and finally establishing the supremacay of Siva This is worthy of notice if one goes through Saiva Agamic ritual it is very difficult to find any sort of attempt to show any enmity between Siva, Brahma and Visnu In fact, the linga itself has three portions the lower part is assigned to Brahma, the middle to Visnu and the upper to Rudra Siva the supreme is meditated above the linga in Sadasiva form Linga is only a representation of the cosmic world of which Rudra, Visnu and Brahma are the lords of their respective divisions They act according to the wish of the Supreme Devotees are free to worship any of these deities if they desire to attain the world governed by them This kind of attainment is called bhoga (enjoying happiness in the desired world)

So, in the early stage we do not find any dispute regarding the question of Supremacy of deities in the basic Saivagama-s But later, probably when attacked by Pancaratra sect, the controversial legends describing supremacy of Siva or Visnu found place into the Saiva and Vaisnava Purana-s, and then from there they were added some times in agama-s This may be perhaps one of the reasons that we find at present 64 forms of Siva images, though in early basic agamas only 14, 24, or 25 forms have been dealt with Many of the later addtions seem to be based on the legends found in purana-s relating supremacy of Siva however this lingodbhava form seems to be one of the earliest forms of the Siva images, (as linga worship existed from ancient times) and from this legend is born the lingodbhava form definition of which we find described in pratimalaksana-vidhipatala of agama-s

Though we find topics such as Architecture and Iconography dealt with in the agama-s, one cannot hope to find full details here Silpasastra-s deal with them in full But, when something is connected with the temple or the images, at each step some kind of ritual is prescribed which could be done only by a Saiva priest So, incidentally those portions of architecture and fine art have been dealt with in the agama-s Further, the building of the temple and the making of images is to be done by Silpin-s in collaboration with the priests who know the art, in case of doubts, the priest's conclusion is final So a priest is supposed to have thorough knowledge of both agama s and Silpa sastra, without which he cannot claim fitness to give a conclusion Anyway the main purpose of these topics found in agama-s is for ritualistic purpose The details relating rituals at every step from selection of a site for temple up to consecration of the linga or image, and then the occasional (naimittika) and daily (nitya), beneficial (kamya), expiatory (prayascitta) and propitiatiry (santi) rituals, Temple festivals (utsava) and special baths (snapana) which were dealt with in agama-s only in ancient times, slowly part by part found their way into Purana-s which are really ancient Indian historical encylopaedias and then to texts prescribing rituals of Vedic school such as digests of Dharma Sastra and supplements (parisista) to grhyasutra-s Nowadays they have penetrated into the rituals of Vedic school to such an extent, that, at the first instance one could not guess that these two schools were completely apart at one stage of our civilisation Same is the case of agama i e digests in which Vedic hymns or formulas have been prescribed for rituals Anyway if one could see at the early grhyasutra-s, (the texts which deal with the rites and rituals of Vedic school) it is easy to observe that no where temple rituals are described Even the daily puja does not find place there, even though in ancient times, temples seemed to have been a centre of religious activities and daily worship always seemed to have an important place in daily rites

Anyway one could easily observe that while some Vedic hymns and even some other rituals were incorporated in the later abridged versions of the Agama-s, the whole temple ritual and personal worship found its way into the later texts prescribing rules and rites for the followers of the Vedic school (see for example Pujaprakasa of Viramitrodaya)

Religion is popularly defined as superior power either for attainment of divine life or for avoiding evils in worldly life The essence of religion consists in worship This is the most important subject matter of the Agama-s

For example let us take one aspect of this worship which is called Devapuja which may help us in our investigation relating to the earliest source of our religion We find texts belonging to three schools Vaidikapuja in which hymns of Veda-s are prescribed Kalpapuja in which appropriate Sanskrit verses are used and agamic puja in which formulas or specific mantra-s are used Texts dealing with Vedic and Kalpapuja are well known Thanks to Mrs Helen Brunner we have an excellent study in the form of a critical edition of a digest named Somasambhupaddhati relating saiva agamic school with french translation and extensive notes If we just make a comparative study of the texts belonging to three schools it may not be difficult to arrive at a conclusion that the Agamic school could have been the earliest source and the Kalpa school and Vedic school texts were the later evolution of this original one

This is just an example At present almost all the Agamic rituals and other related matter including philosophy has found its counterpart in the later Vedic digests, and this fact can be proved by a comparative study

While in temples in North India rituals are conducted according to the digests belonging to Vedic school now available in print, rituals prescribed in Agama-s are still in practice in the Temples in the South India These rituals are conducted without much change, and are coming down to us traditionally But the tradition which now continues conforms to the digests In the case of Saiva rituals, a digest named 'Kriyakramadyotika' by Aghorasiva of 12th century is the one which without much change is mostly followed This digest deals with all aspects of Saiva rituals and is based on Saivagama basic texts Originally there are some differences between different texts, but to avoid difficulties and disputes the great Aghorasivacarya, one learned in all the Saivagama texts took out the essence and wrote this manual And in practice today it is possible to observe that this digest is completely followed in all the Saiva temples

Thus for, practical study the digests are very important, it is also important to study the original sources of these digests which are the basic or mula agama texts They are as important as the Veda-s which are considered as authority for the digests of Vedic school

The Vidyapada or the Jnanapada of the Agama s deal with the metaphysical basis of the Agama system It provides the philosophical truths underlying the system and expounds the origin, the rationale and the goal The subject matter of the Vidyapada varies in the Agama-s, according to the approach of each to the subject Anyway all of them deal with the definition of Pati (Lord) pasu (soul) and pasa (the bonds), their relationship, and the means for the pasu to obtain release from the bond and obtain liberation

The supreme Siva the all knower (sarvajna), independent (svatantra), pure (amala), above everything (sarvatista) who is pure intelligence and who is niskala (having no form and is undefinable) is an instrumental cause of the world From the state of dissolution God causes the world to re-emerge from Maya through his Sakti power or energy with which he is in complete union This creation is caused for giving opportunity to the souls to obtain their goal i e enjoyment in the different worlds and then liberation The Supreme's actions through his five powers are five-fold Sthiti - to manifest the world which was absorbed in himself by his desire Dhvamsa - dissolution of the world in their origin, Samraksana - to protect namely to make souls enjoy in their worlds, Anugraha - leading souls to liberation by his grace who are in bondage, Janma - to make souls born in different kinds of bodies in the worlds, according to the fruits of their previous action

The cosmic creation is divided into thirty six categories of realities named tattva-s They are (1) Siva, (2) Binduor Sadasiva, (3) Isvara (governor), (4) Suddhavidya (pure knowledge), (5) Maya (illusion), (6) Kala (7) Vidya (knowledge), (8) Raga (passion), (9) Kala (Time), (10) Niyati (regulation), (11) Purusa (man) (12) Prakrti or Avyakta (non-manifested), (13) Guna (qualities), (14) Buddhi (intelligence), (15) Ahamkara (ego) (16) Manas (mind), (17) Srotra (ear), (18) Tvak (skin), (19) Netra (eyes), (20) Jihva (tounge), (21) Ghrana (nose), (22) Vak (speech), (23) Pani (hand), (24) Pada (feet), (25) Payu (anus), (26) Upastha (genital), (27) Sabda (sound), (28) Sparsa (touch), (29) Rupa (form), (30) Rasa (taste), (31) Gandha (smell), (32) Akasa (ether), (33) Vayu (wind), (34) Agni (fire), (35) Ap (water), (36) Prthivi (earth)

These tattva-s are grouped within five main kala-s Nivrtti, Pratistha, Vidya, Santi and Santyatita

Nivrtti kala, governs only one tattva namely Prthivi (No 36), Pratistha kala governs the tattvas up prakrti to (No 12 to No 35) Vidyakala governs the tattva-s Maya to purusa (Nos 5 to 11) and Santikala governs the tattvas suddha vidya, Isvara and Sadasiva (Nos 2 - 4) and Santhyatitakala governs the Sivatattva (No 1) The different worlds which are numbered 224 are distributed in these different tattva-s

The tattvas 1 to 4 Siva, Sadasiva Isvara and Suddhavidya are named as pure tattva-s and the rest as impure

The Supreme through his Sakti manifests the Saiva agama-s The Sakti assuming a pure body made of mantra-s which is called Sadasiva He teaches these Agama texts to the liberated soul Anantesvara He teaches them to Vidyesvara-s, who govern the group of liberated souls which are called the mantra-s These mantra-s under the direction of the Supreme, help the bonded souls to obtain liberation

In the liberated souls there are two groups, one group is completely released from all the bondage and as such remain in bliss and without any action The other group though liberated has some desire to govern (adhikaramala) and as such act to help for liberation of the souls in bondage Each word of the mantra (mystic syllable) recited signifies one of these liberated and governing souls That is why the recited mantra-s are called vacaka and the souls indicated by them are vacya So also the Agama texts which deal with the Supreme are called jnana (knowledge) and as Sabdabrahma and the one who is the subject as Artha-brahma or Brahman These texts are also represented as body of the Supreme

The alphabet, from the syllables of which the mantra-s are formed is called matrka, which itself is produced from the Supreme letter Aum and which signifies the Supreme So, even these letters of the alphabet have special significance and play their part in the rituals Mantra is explained thus the letter 'man' indicates manana meaning knowing everything and the syllable 'tra' indicates protection of the bonded souls The mantra-s which are really the liberated souls, who are graced by Siva through his Sakti, and who act under their direction are the meanings of the words recited as mantra-s These mantras are governed by Mantresvara-s and they again by mantramahesvara-s or Vidyesvara-s, Anantesvara governs all of them under the direction of the Supreme The creation of the pure world is by the Supreme through His power and the rest of the world is created by Anantesvara

There are seven crore mantras The main mantra-s used are Isana, Tatpurusa Aghora, Vamadeva, Sadyojata, and Hrdaya, Siras, Sikha, Kavaca, Netra and Astra (a group of eleven main mantras named samhita mantra-s and Vyomavyapi pada mantra, a mantra which contains 81 or 94 words as per two schools)

The Supreme, the souls and the bonds are eternal The first two are conscious and the third one is unconscious The supreme alone is independent and acts through his powers of will, action and knowledge (iccha, kriya and jnana) Though the fully liberated souls have the same qualities, still they remain just enjoying the Supreme Bliss and do not act, just out of respect to the Supreme through whose grace they have obtained complete liberation and similar qualities

According to the Agama-s, the world animate and inanimate, passes through a cycle of changes viz evolution, maintenance and dissolution The Supreme who is the agent of creation is also the agent of maintenance and dissolution And all this is done to enable the souls to free themselves from their bondage

The bondage which binds the soul and suppresses or hides nautre of pure consciousness is called pasa They are of three kinds, one is called mala or impurity which is natural (Sahaja) to all the souls The second is his own action or fruit of his actions which is called karman, the third one is Maya or illusion which is caused by the power of the Supreme which suppresses his true nature of pure knowledge

The one who is bound by mala alone is called Vijnanakala, the one who is bound by mala and karman is called pralayakala and the one bound by all the three is called sakala

The mala is one but has infinite powers to bind many souls each separately at the same time It is eternal and has the power of pervading (vyapaka)

Karman is the action right (dharma) or wrong (adharma) which is separate to each soul and done by them to obtain some fruit they desire

Maya is of two kinds-pure and impure It is called maya because it absorbes in itself the world during dissolution and manifests the same during creation (mati asyam jagat pralaye, srstau vyaktim yati)

As each soul enjoys the fruits of his own action each soul is different from the other soul So souls are different and eternal as per this school

The soul has to enjoy the fruits of his action (karman) here in this world The fruit of the good and bad actions are the cause of his next birth in which he has to enjoy or suffer Even fruits of good actions will not help him to obtain liberation He will be born to enjoy them But when the fruits of good and bad actions are found equal, and when the grace of God falls on him, the fruit of those actions will be destroyed He will then be fit to obtain the initiation (diksa) by Siva or by the intermediary of his guru and will be fit to obtain liberation

The soul who is called siddha (one who has obtained his desires) is the one who is Supreme by obtaining enjoyments in superior worlds

The enjoyment in the other worlds are of different kinds The soul will either be the lord of those in different worlds to which he desires to go, or will just dwell in them

The soul who is called mukta (fully liberated), on whom the powers of all the pasa-s have ceased to act, will not come back to this world during next creation His natural qualities which are equal to the qualities of the Supreme will reappear in him But he will remain without any action as the Supreme does not direct him any more

There is another kind of liberation (aparamukti) which is inferior, and in which the soul will be either a mantra, or a lord of mantra and will remain under the direction of the Suprme Siva The reason for this is that such souls still have a sort of mala called adhikaramala (desire to govern) and as such will not obtain the status of equality with Siva, but will perform duties assigned to them by the Supreme After completion of their duties properly they will obtain the Supreme liberation after dissolution of the creation

Further the details relating to the Agama texts, the different mantra-s, the details of the Tattvas and the worlds in each of the tattavas are explained in the Vidyapada

The Agama Texts always follow a natural path of evolution in detailing with the four padas and here they have the order carya (daily routine), the first simple stage, which helps each individual to follow the right path and become fit to follow the path prescribed in the texts The yoga pada teaches the path to fix the mind at the feet of his Guru and the Supreme The kriyapada deals with the observance of advanced ritualism To perform the rituals prescribed in the kriyapada, one has to be well versed with the subject matter of the Vidyapada To be fit to be a member of the Saiva religion and practice the rituals one should conform to the rules laid down in the caryapada Thus in this Agamic school the subject matter of all the four pada-s is inter-related This is stated clearly in the Mrgendragama Vidyapada, p 68

iti vastutiavasyasya prakpadakitasamsthiteh |
kriyacaryayogapadair Viniyogo bhidhasyate |

"The three subjects namely Pati, pasu and pasa which have been explained in the previous pada namely Vidyapada, their utility will be told in the next three pada-s which are kriya, carya and yoga "

Narayanakantha in his commentary (Vidyapada p 68) states clearly that the clear knowledge of pati (the Lord), pasu (soul) and pasa (bondage) explained in the Vidyapada is to be used to understand and practice the matter explained in the remaining three pada-s namely kriya, carya and yoga, Liberation is the main fruit of this knowledge and practice (jnanad anusthanacca) and incidentally, other desired fruits (bhoga) could also be obtained So as far as agama texts are concerned rituals (kriya) and knowledge (Vidya) go together and one may not obtain liberation by knowledge alone or rituals alone

Normally all the rituals pertaining to personal cult as well as temple cult are explained in the Kriyapada The worship in temples derives its authority from the Agama texts The images installed in the temples are considered as gods personified or incarnated and as such elaborate rituals are prescribed from the beginning of selection of the site for the construction of the temple to the installation of the image which is called karsanadi-pratisthanta After installation, daily (nitya), occasional (naimittika), optional (kamya), festivals (utsava) and expiation (prayascitta) ceremonies or rituals which are to be conducted for the continued presence of the deity in the image installed are prescribed in this section So also the rituals to be daily performed personally by the priest to make him fit to perform the temple rituals, and the most important ceremony which is the initiation (diksa) which makes one eligible for performing these cults are explained in detail

For the initiation (diksa) ceremony, one has to draw a specific diagram In this diagram one should contemplate the existence of the whole cosmic world detailed in the Vidyapada and should meditate that the Supreme is pervading the diagram representing this whole world with its divisions of the five kala-s Santyatita, Santi, Vidya, Pratistha and Nivrtti [illegible] also

all the thirty six tattva-s. One should meditate that Siva's head as pervading Sanyatitakala, the face as pervading Santikala, the chest as pervading Vidyakala, the secret part as pervading Pratisthakala, the knee, feet etc as pervading Nivrttikala, the hair of the body as pervading all the different worlds, the skin as pervading the letters of the alphabet, the blood as pervading the mantras, the flesh as pervading the words of the Vyomavyapipadamantra, the bones etc. as pervading the tattva-s. Thus Siva is to be meditated as pervading **the whole cosmic universe from the Prthivitattva up** to Sivatattva on this diagram.

The guru is to hang on the body of the disciple a string - 12 inches long on the head and which should hang from head to the fingers of the feet. The string represents the Susumnanadi and also represents the bondage (pasa) - a dwelling of all the enjoyments which are the fruits of the past actions, but which have not yet started to yield their result. The actions or karma is of three kinds, sancita (collected in past births), prarabdha (the actions, fruits of which, have started to give fruits), and agami (actions to be done in future after initiation). During diksa ceremony the Sancita and the agami types are destroyed by this ceremony. But the prarabdha karman by which the present body has been obtained and continues to exist will not be destroyed and one has to obtain the fruits of those actions even after initiation. On this string the guru is to invoke all the bondages such as mala, karman and maya, and during initiation ceremony this string is to beaten (tadana) and cut (ccheda) which represents the removing of the different bondages. So also the five kalas Santyatita etc. are to be invoked on this string. During initiation ceremony the guru is expected to purify all these kalas together with corresponding tattvas, mantras, worlds, letters of the alphabet, and words of the Vyomavyapipadamantra. This procedure is technically named as Sadadhvasodhana-purification of the six paths.

Before starting any main ritual one is expected to purify one's own body to make it fit for the purpose. During this procedure, the soul is to be elevated from the body and placed in Siva, who is above the head - twelve inches above (dvadasanta) and then by recitation of different mantras and by prescribed regulation of breath and other yoga procedures, the gross body is supposed to be burnt and then by the sprinkling of nectar which is on the top of the head (Bindu) a new purified body is reconstructed. The soul is then brought back from Siva and is placed in the heart of the new pure body.

The mantra-s (mystic syllables) which are to be used during rituals are also to be purified. Such purification is performed by reciting those mantra-s in different pitches which are called kala. The main mantra which is called Prasada mantra is to be recited with sixteen kala-s - recitation with different pitches starting from the navel up to the head, and then up to dvadasanta which is, 12 inches above the head and which is considered as the abode of Siva. These kala-s are named medha, arghisa, visa, bindu, ardhacandra, nirodhi, nada, nadanta, sakti, vyapini, vyomarupa, ananta, anatha, anastrita, samana and unmana. Here the texts describe the pervasion, duration (matra), length (angula) form, colour, tattva-s and presiding deity for each kala. The aspirant in his yogic practice, takes the power of the mantra to each stage and there has the corresponding vision. This is called Sodasakala prasada mantra. The normal mantra-s are recited up to bindu, nada and Siva in dvadasanta to obtain purification.

During daily worship one is expected to prepare a seat for the Supreme to be invoked in the linga, or image or any other representation. This seat is to be contemplated as starting from the Sakti at the bottom (adharasakti) up to the Sakti at the top which is Bindu Sakti. So one has to have the knowledge of the whole set-up of the tattva-s to understand and contemplate accordingly.

When one worships the Supreme in his own body - called antar-yaga (inside-worship) - the worshipper contemplates his own body as the Cosmic Universe and the seat of the Supreme. In the same way if the worship is performed in an outside being or image (bahiryaga) - the linga or the image is contemplated as the Cosmic Universe. Siva the Supreme is above this body, or the linga or the image - i.e. 12 inches above (dvadasanta).

These are just few examples of some rituals. All the rituals detailed in the kriyapada cannot be properly understood and performed unless one is proficient in the details of the Vidyapada and also of the Yogapada. In order to be fit to perform the rituals, one has to study caryapada and live as per these rules. Thus all the four pada-s are interconnected and one has to understand and practise accordingly.

Bhatta Ramakantha in his commentary on Vidyapada of Matangaparamesvara (p.566) states thus: The carya and yoga cannot be practised without the knowledge. It is not possible to contemplate or practise something which is not understood. The knowledge

alone will not be able to destroy the bondage The ritual of initiation alone is able to destroy the bondage and pave the way for the souls to obtain liberation

Thus, as per Agamic tradition - the vidya, kriya, yoga and carya - all the four sections are interconnected and one has to understand all the pada-s and practice accordingly - to obtain one's goal, namely desired enjoyments in different worlds and ultimately the Supreme Bliss by obtaining liberation In liberation these are only the Supreme and the souls who are liberated, are equal to Siva but they remain separate (Sivasamya)

The rituals in South Indian temples have come down traditionally up to this day - the sources of which could be traced to main texts which are the Agamas But the philosophy of Saiva school Saivasiddhanta which is now followed has a distinct evolution This school still claims for its authority the Saiva Agama-s But all the Saiva Agama-s are dualistic When soul obtains liberation, all those pasa-s which were binding him in the world do not function any more Hence he will never come back to the world, but remains there without any action as he has nothing to do He has all the qualities similar to the Supreme The Supreme will not engage him any more for anything (Sivasamya)

But now in practice, in this living religion, the concept of moksa has been modified All the three Pati, the Supreme, Pasu the soul and pasa then bondage are there in liberation The Supreme is the giver of joy, the soul is the one who enjoys, and the pasa helps the soul to enjoy continously by arranging new kinds of enjoyments There is also an evolution in the way of approach to attain liberation In the basic texts all the four padas have together (and not separately) one main purpose - to show the way for liberation, but later each pada was considered as one kind of approach - such as caryapada is dasamarga, kriyapada is putramarga, yogapada is Sakhamarga and Jnanapada is sanmarga (sanmarga the path of devotion in which the soul considers one as a nayika and the god as nayaka) Here we can see an evolution of philosophical thought influenced by the Gita and Upanisads which preach Jnana, Karma and Bhakti marga-s Dasamarga is the evolution of the devotional literature of Saiva saints called Tevarams This evolution which is visible in the Sanskrit and Tamil texts written after 13th century is called Suddhadvaita-Saivasiddhanta Here advaita does not mean non-dualistic, but it is to appear together as one, like the eye and sun rays are joined to see things The eye sight and sun rays are mutualy different, but they unite to observe things This is the specific advaita The Tattvaprakasika of Bhojadeva has two commentaries, one by Aghorasiva who follows the school of Sadyojyoti Narayanakantha and Ramakantha which is dualistic, and the other by Kumaradeva which is non dualistic Such an evolution is possible in a living religion as is seen in other cases, such as Sankara Ramanuja Madhva Vallbha, Nimbarka Bhaskara etc

According to Abhinavagupta there are three Saiva systems of philosophical thought-dvaita, dvaitadvaita and advaita which according to him are based upon, ten eighteen and sixty four Sivagama-s respectively These groups of Agama s are called Sivabheda, Rudrabheda and Bhairava bheda The Philosophy metaphysics epistemology and ethics are dealt in the Jnana or Vidyapada of the Agama s So far as the 28 Saiva Agama-s are concerned Jnanapada of few Agama-s are only available namely Mrgendra, Pauskara Matangaparamesvara Suprabheda and Kirana As such we are not in a position to verify from original sources if they are dvaita, dvaitadvaita or Advaita We have to depend on the commentators and other authors who have seen the original sources and written their views Veda-s and Agama-s constituted a common basis of Philosophy Sankara advocated the worship of Siva and himself used to put the characteristic mark of a Saiva the tripundra on his forehead and Rudraksa on his neck He identified the Saiva philosophy with advaita thought So also Ramanuja and Madhva based their philosophy on Pancaratra and Veda and advocated Visistadvaita and Dvaita

In Kashmir Sadyojyoti a commentator on Rauravagama and Svayambhuvagama presented the fundamentals of dvaita school of thought He also wrote Tattvasamgraha tattvatrayanirnaya, Moksakarika, Paramoksacasa karika etc His teacher was Ugrajyoti and Brhaspati was another teacher who lived at the same time His followers were Srikantha authoer of Ratnatraya, Vidyakantha, Ramakantha I, Narayanakantha commentator on Mrgendragama and Paramesvaragama and Kiranagama All these were advocates of Dvaita school in Saiva philosophy. Aghorasivacarya of the south followed the same school.

Utpalacarya's Isvarapratyabhijna karika (10th cent) is recognised authoritative text of advaita school of Saiva philosophy in Kashmir Abhinavagupta wrote a commentary Vimarsini on this text

Srikantha who lived probably in 11th century is an advocate of Visistadvaita school in Saiva philosophy. Appaya diksita wrote a commentary on the Bhasya of Srikantha supporting him. Both of them refute bhedabheda school.

If we compare the agamic dualistic Saiva Siddhanta with those texts which are known as Tamil Saiva Siddhanta we find that the two are fundamentally identical. There may be, due to evolution of thought, minor differences which are found in the Sanskrit Texts also. But gradually there has been a great evolution and development of thoughts, but the fundamentals have remained same throughout.

A comparative study of all these texts in Sanskrit and Tamil would be very intreresting and such a project could be undertaken by groups of scholars which will surely bring to light the historical development of Indian thought.

Regarding the date of these agama-s, it is too difficult to discuss this problem. On one hand - we may presume that the agamic thoughts are very ancient - even before panini period, but it is difficult to prove in what form they existed. As per tradition they were handed over by teachers to disciples, and there were always extensions or abridgements during teaching. It seems from internal evidence portions after portions have been interpolated, perhaps to make them up to date. There is a possiblity of interpolation of iconographical and architectural passages, which have been gradually changing in course of time. However the main trend and thought seem to continue throughout the generation. In this context it is interesting to note that all the Saivites, Siddhanta Sivaites, Virasaivites, Pasupata-s and Kashmir Saivites accept the authority of Saiva agama-s and profusly quote from these texts. The Kashmir Saivism claims to be founded on the agama sastra, or the traditional Saiva doctrines. The home of Kashmir Saivism is Kashmir, that of Pasupata is Gujarat, and that of Virasaivism is Karnataka. The pure agamic Saivism seems to continue as per tradition in Tamilnad. This statement pertains to philosophical tradition. Regarding temple rituals, Tamilnad, Kerala, karnataka and a part of Andhra still follow Agamic worship, though with slight variations.

The Agama-s concentrate on teaching mainly religious practice. These works teach what devotees should know especially what they should do in order to attain eternal bliss, that is union with Siva. They give instruction in the symbolical meaning, execution and application of those gestures, words, visible forms through which man while being in this world can enter into contact with the world of Siva. They expound the doctrine and ritual application of the mantra-s, reveal their potency and philosophy. They are text books containing descriptions of Saiva rites, yoga practices, right conduct and meritorious observances. They contain philosophical and theological analyses. Their philosophical interest is limited. They are a commentary focussing on the ritual. There is no metaphysical speculation. They teach how to attain the highest goal. But the later authors have developed the teaching of the agama-s in a more philosophical and less ritual and religious sense.

The Saiva agama-s are the main sources of knowledge of the older phases of Sivaite religious practice and the interrelations between other Saiva systems. They also are helpful to obtain information on history of Indian religion and philosophy. They serve as doctrinal basis for Sivaite monasteries and as fundamental manuals for religious practices. They are also important for the study of Hindu art and architecture, iconographical particulars, and various types of sancturaries. They are mines of information on various aspects of Saiva religion.

The Agama literature is also of interest in connection with spread of Saivism over South-East Asia. The Cambodian Sanskrit Inscriptions refer to Saiva agama-s.

Works which deal with philosophy of Saivism or Saiva Siddhanta and at present available are the Vidya or Jnana-pada of Suprabheda, Kirana, Kamika, Mrgendra, Matangaparamesvara, Pauskara, Kalottara, Sarvajnanottara and abridged versions of Raurava and Svayambhuva agama-s. Based on agama literature many works have been written. The main among them are Tattvasamgraha, Tattvatrayanirnaya, Bhogakarika, Moksakarika, Paramoksanirasakarika, Rauravavrtti, Svayambhuvavrtti and Naresvara-pariksa by Sadyojyoti (9th cent.), Mrgendravrtti and Tattvasamgrahavrtti by Narayanakantha (10th cent.) Matangavrtti, Kiranavrtti, Sardhatrisati-Kalottaravrtti, Moksakarikavyakhya, Paramoksanirasakarikavyakhya, Vyomavyapistava, Nadakarika, and Naresvarapariksavrtti by Ramakantha (11th cent.), Tattva Prakasa of Bhojadeva (11 cent), Ratnatraya of Sreekantha (11 cent) all from Kashmir, Siddhantaprakasika of Sarvatmasambhu (12th cent.), commentaries on many of the texts noted above by Aghorasivacarya, son of Sarvatmasambhu, Sarvadarsanasamgraha of Sayana (13th cent.) Siddhanta-

sekhara of Visvanatha (13th cent), Pauskarabhasya, and Satraratnasamgraha by Umapatisiva (14th cent), Sivajnanabodhabhasya by Sivagrayogin (16th cent), Pauskaravyakhya, Vyomavyapistavavyakhya, Saivagamaparibhasamanjari, Sivajnanasiddhi-svapaksadrstan-tasamgraha, Sivajnanabodhopanyasa by Nigamajnanadesika (16th), Sivayogaratna by Salivatijnanaprakasa (16th), Sivapujastava and Jnanaratnavali by Jnanasiva, Siddhantasaravali by Trilocanasiva and its commentary by Anantasambhu, Saivaparibhasa by Suryabhattaraka (16th cent), Siddhantasara by Isanasivagurudeva, Ramanatha-siddhantadipika, Madhyarjunasiddhanta-dipika, Tattva-murtiprabhavadipika etc Quotations from agamas are available in Pasupatasutravyakhya of Kaundinya (4th cent), Prapancasaras of Sankara (8th), Sivadrsti of Somananda (9th) Some authors of 8th or 9th cent Brhaspati and Vyakhyaniguru are quoated by Kashmir writers but their works are not available A small portion of commentary on Matanga and Kirana of Vyakhyaniguru is now available in manuscript There is a work entitled Inanavaranavilakham by Valliyambalavanattampiran (17th cent) two parts of which have been published by Dharmapuram Adhinam This work in Tamil has abundant quotations from all the 28 Saiva agamas This is an evidence to prove that all the 28 agamas with four pada-s were available during his period It is a pity that only portions of many Agamas are available today due to decay and loss of manuscripts, and we are in a handicapped position to make a complete study of this most important literature However on the basis of whatever is available at present we present here a historical aspect of our most ancient living religion i e Saivism, and about the Sanskrit agamic texts which have contributed to its growth

These agama texts were practically out of reach of the research scholars, and as such a study of these texts was not possible A few of them were published as early as 1900, but they were in grantha script and copies were donated to the priests So they were practically unknown The manuscripts were guarded by the priests as most secret who were reluctant to show them to outsiders They had not many facilities to protect them from decay and as a result a fairly good portion of manuscript material seems to have been lost I have seen in a private library of a math at Tirunelveli in South India, a catalogue of manuscripts in which names of all the 28 Saivagamas were listed But on verifying the collection in 1956, not a single manuscript of the mula agama was found The catalogue is in the hand writing of the father of the present head of the math So within 50 years such a valuable collection of the mula agamas was lost Even now it is very difficult to make these priests understand the value of the manuscripts, who are not easily willing even to show their collection Many of them even donot know what exists in their collection, because at present they use printed books for their practical use The South India Arcaka Association, Madras has published in grantha script and is publishing even now, almost all the manuals useful for personal or temple rituals which serve all the needs of the priests Their manuscripts are put some where in a corner and just taken out one day in a year for the Sarasvati puja The damaged ones, if any, are secretly thrown into a river Generally they have not even a list of their collection

However times we see some an interest in the publication of the available agamas Arthur Avalon has made a great effort to make a study of Sakta tantras His series called Tantrik Texts is well known Prof Schrader's Introduction to Pancaratra and the Ahirbudhnya Samhita paved the way for the study of Pancaratra Samhitas Dr Daniel Smith has made a great effort to collect Pancaratra texts and has published a Descriptive Bibliography of the printed texts of Pancaratragama in 2 vols, Pancaratra-prasadaprasadhanam, which deals with temple building, Pancaratranulvilakkam, and A Source Book of Vaisnava Iconography, apart from the Ahirbudhnya Samhita Adyar Library has published critical editions of Laksmitantra and Sanatkumarasamhita This Laksmi Tantra has been translated by S Gupta, Leiden, 1972 Jayakhyasamhita, and Paramasamhita were publishd in Gaekward Oriental Series, Baroda Kendriya Samskrita Vidyapitha, Tirupati has now taken up the project of publishing unpublished Pancaratra Samhitas, and so far has published Sriprasnasamhita, Visvamitra samhita, Naradiyasamhita and Visvaksenasamhita Further, the Vidyapitha has undertaken, an important project namely Agamakosa a dictionary as well as an encyclopaedia of Vaikhanasa, pancaratra and Saiva agamas, which when published will be most helpful for research study on this most imortant school of literature

Relating to Vaikhanasa agamas, Tirupati Devasthanams has published Atri, Bhrgu, Marici and Kasyapa Samhitas The Kasyapajnanakanda published by them has been translated by T Goudrian, The Hague, 1965 which is an important study on this subject

Regarding Saiva agama-s Kamika, Karana and Suprabheda were printed in grantha script at Madras

as early as 1901 to 1921, but copies were distributed to the priests and never reached scholars Sivagamaparipalanasangha at Devakottai published Kiranagama in grantha script Later Mrgendragama, Jnanapada and yogapada with the commentary of Narayanakantha and Aghorasivacarya eight important but small manuals dealing the Saiva philosophy such as Tattvatrayanirnaya Tattvasamgraha, Bhogakarika, Moksakarika Paramoksanirasakarika all by Sadyojyoti of Kashmir in 9th century Tattvaprakasika of Bhojadeva, Ratnatraya of Srikantha Nada karika of Bhatta Ramakantha were also published at Devakottai But the circulation of these publications was limited, because they were again distributed mainly to the Saiva priests Pasukaragama jnanapada with the commentary of Umapatisivacarya was published in grantha script at Chidambaram and another edition with Tamil translation at Madras A portion of Svayambhuvagama has been published in Mysore Amsumatkasyapa an upagama was published in Anandasrama Sanskrit series under the wrong title Kasyapasilpasastram The edition is completely corrupt one more edition of the same with Tamil translation has been published in Sarasvati Mahal Library Series Tanjore Vatulasuddhagama has been published many times in Madras, Bangalore, Mysore etc but still there is not yet a good edition One more edition of the same is included in Yogatantragranthamala No 3 of Varanaseya-Samskrta Vidyalaya Prof Malledevaru of Mysore University has now undertaken a critical edition of the same and also of some other Saiva agama such as Viragama and Yogajagama Jnanapada of Matangaparamesvara, and Sarvajnanottaragama were also published in Devakottai Jnana and Yogapada of Mrgendragama with the commentary of Narayanakantha were published in the Kashmir Series of Texts and Studies Devikalottaragama was published many times, at Madras and Ceylon A critical edition of the jnanapada of Kiranagama with translation in Italian by M P Vivanti and a translation of a small portion of Kumara tantra by K Zwelbil have been published The text only of Sardhatrisatikalottara has been edited and published by R Torella at Rome

The French Institute of Indology established in 1955 at Pondicherry undertook a project of study on temples This comprehensive study includes archaeology, architecture, iconography, sthalapurana and the Sanskrit texts dealing with temple architecture iconography and their rituals Regarding Agama-s the project of publication of critical editions, translation and studies of Saiva agama-s and manuals was undertaken as this branch remained neglected so far It is necessary to publish translations and studies of such texts which will not be possible without critical editions of the same So to undertake this project an extensive search for the basic material was conducted and as a result there is at present an abundant material and a good collection of manuscripts available in the Institute Library Even as early as 1961, the first critical edition of Rauravagama was published The founder Director, Prof J Filliozat in his introduction Les agama civaites has explained in detail the necessity for undertaking the critical editions of these religious texts This collection and critical editions of these texts were done by Prof N R BHATT, Head of Department Sanskrit, French Institute (Indlogy Section)

Since then critical editions of the Kriya and Caryapadas of Mrgendragama with the commentary of Bhatta Narayanakantha, Ajitagama three volumes, Rauravagama vol II and III, Matangaparamesvaragama with the commentary of Bhatta Ramakantha, Sardhatrisatikalottaragama with the commentary of Bhatta Ramakantha, Somasambhupaddhati - a manual - with French translation, extensive notes and study by Mrs H Brunner, Saivagamaparibhasamanjari of Vedajnana with French translation and study by B Dagens, Sivayogaratna of Jnanaprakasa with translation and study by Mrs Taru Michael, Study on architecture based on Rauravagama and Ajitagama and also critical edition of Mayamata with translation and study by B Dangens, French translation of Mrgendrajnana and yogapada by M Hulin and translation of kriya and caryapada by Mrs H Brunner are the important publications issued by the Institute on this subject, we can also mention the French translation of Tattvaprakasika by P Filliozat (in Journal Asiatique), the analysis of Suprabheda, Netratantra and Kirana by H Brunner (do) and analysis of Purvakamikagama (BEFEO) by N R BHAT

As manuscripts of atleast some portions of all the mulagama-s are now available in our collection, we do hope that the remaining unpublished ones will be published in course of time Once some texts and translations get publshed, a cultural and historical study of Saiva religion and philosophy could be undertaken

Regarding availability of these texts, the most of the manuscripts are available in South India, Kashmir, Nepal and Rajasthan and that too they are mostly fragmentary Suprabheda and Kirana are only main Agama-s in the two of which all the four pada-s are available in print as well as in manuscripts. The four

padas of Matangaparamesvara is available but commentary of Bhatta Ramakantha is available for Jnana and Kriyapada only Two manuscripts of the commentary on Kriyapada were secured from Kashmir No manuscript of this portion is available in South India All the four pada-s of Mrgendragama are available, but the last pada i e caryapada is incomplete in all the manuscripts

Regarding Kamikagama the Purvakamika and Uttarakamika contain Kriyapada only Recently two manuscripts of Jnanapada have been found So also few patalas of jnanapada of Karana and Cintya agama are also available In most of the other agama s only Kriyapada is available and that too not complete Jnanapada of Pauskaragama is published and only one manuscript containing some patalas of Kriyapada has been found But we find quotations from other pada-s in digests and commentaries As explained before the main texts were used only as authority and not for practical use, and that too when there was difference of opinion relating to rituals the Kriyapada portion might have been treasured most and was being, copied down from generation to generation, and this may be one reason for the availability of Kriyapada alone Or as these texts were being transmitted orally, abridged or expanded by the teachers to suit the time and environment the Kriyapada might have been transmitted including portions of Jnana Yoga and Caryapada in their concerned contexts In the published Rauravagama we have a small portion called Rauravasutrasamgraha which replaces the Jnanapada In Svayambhuvagama, we have an abridged version containing all the four padas There is also a text Svayambhuvasutrasamgraha with a commentary of Sadyojyoti which is being critically edited and translated by Mr P Filliozat This is an abridged version of jnanapada In Ajitagama there are one or two patalas in the beginning of Kriyapada which deal with the Jnana There is one extensive arcanavidhipatala complete pertaining to Rauravagama available which is different from the one we have published in our edition of Rauravagama (vol I) This patala has been published in vol III of this agama (see patala 59)

Sardhatrisatikalottara, which contains 350 slokas, is an essence of all the four padas 13 versions of Kalottaragama are available mostly in Nepal (see our introduction to Sardhatrisatikalottara, p xivili) There may be still many more important manuscripts in private collections which are yet to be discovered Sources of large number of quotations of Agamas are still to be identified In such a state of affairs it may not be wise to come to some definite conclusion Further there are some portions of fake Agamas written in course of time most probably in the beginning of this century They could be proved as not genuine, because the sloka-s from such texts are not seen quoted in digests or commentaries All this adds more materials to the confusion already existing

Mrgendragama states thus

इति वस्तुत्रयस्यास्य प्राक्पादपदसंस्थिते ।
क्रियायोगचर्यापादैर्विनियोगोऽभिधास्यते ॥

That which has been explained in the first pada i e jnanapada, its utility will be told in the later three pada-s namely kriya, yoga and caryapada-s That they are not available to us may not be a reason to state that they never existed Few years back, even the existence of 28 agamas was doubtful After extensive search for 30 years, we are now able to confirm through manuscripts that the 28 Agama-s do exist and it is not a theorical enumeration So also some of the upagamas are also available which are enumerated in the classical list Out of the enumerated list of the total of Agama and Upagama which is roughly 207, we have in our possession manuscripts containing fairly a good portion for 50 of which 13 only contain the other padas, the rest have only Kriyapada It may not be proper to refute the traditional enumeration or statements, because of their non-availability at present

Regarding critical editions of these texts, they are to be based entirely on the available few manuscripts Examination of manuscripts prove that it is not possible to arrange them in families as in the case of purana-s The different manuscripts on one specific text seems always belong to one and same family but the different readings are found due to the errors of copyists, who copied them It is very interesting to note that when there is some gap or omission it is exactly same in all mnuscripts even though one manuscript belongs to Kashmir in Sarada script and the other to South India in grantha script Further as stated before, the peculiar type of Sanskrit language, technical nature of the subject which has no proper glossary, makes the position a bit difficult A deep knowledge of tradition and rituals is a necessity But the tradition in India has always an evolution, and how can we expect to see the exact tradition as explained in the texts to be in practice today No doubt there is a continuation of traditional thought from which we may be able to investigate

So the method we have adopted to establish the editions of Agama-s we are publishing, can be summarised in the following manner

- Collecting as many manuscripts as possible and also all available quotations of such texts (from commentaries, digests, etc)

- Whenever an ancient commentary is available using it as a main means to establish readings

- When there is no such commentary, ascertaining our readings by comparing parallel passages from other Agama-s

Let us add that all the Agama-s are in verse and that they were following strictly the metrical rules which helps a lot to ascertain readings But as for the grammar they seem to be far more laxist if one refers to paninian rules, in this context one may quote here a passage from Nissvasakarika (34 40-44) which may be interesting to show the point of view of the agama-s towards grammar

यदर्थहीन लोकेऽस्मिन् वचन सप्रवर्तते ।
अपशब्दस्तु तज्ज्ञेय सस्कृत प्राकृतोऽपि वा ॥
गमकाश्चैव शब्दास्तु ऋषिदैवतभाषिता ।
आगमाद्यपशब्दानि वर्णयन्ति विदुर्बुधा ॥

सस्कृतनापि कि तेन मृदुना ललितेन च ।
अविद्यारागवाक्येन ससारक्लेशहतुना ॥
यच्छ्रुत्वा जायते पुण्य पापादीना परिक्षय ।
विनष्टमपि दद्वाक्य विज्ञेयमतिशोभनम् ॥

(See Saivaparibhasamanjari, p 160 for translation of these verses)

Anyway after publishing a sufficient number of critical editions of Agama texts translations and studies, and then by undertaking a comparative study with other branches of literature, we may be able to come to the conclusion that Agamas are the real sources of our living religions We are happy to note that our editions and translations of Agama-s and digests have invoked great interest and the Interenational community Prof Gonda has used our publications for his study on religions of India (See his publication Medieval Religious literature) Many American and Japanese scholars are taking keen interest in the study of agama literature Prof W Surdam has made a translation and study of the Diksa portion of Aghorasivapaddhati Prof Richard Davis has translated a portion of Kamikagama Even in India Kuppuswami Sastri Research Institute is taking a special interest in the study of this subject Prof Dvivedi, a well known scholar in Sakta tantra-s, is taking interest in Saiva Texts and has already published a revised edition of the astaprakarana-s in Sanskrit University Series, Varanasi

However no individual or institution has undertaken critical edition of the main or the supplementary Agama-s This difficult task left to the French Institute, and the entire world waits for further critical editions of the unpublished agama-s from us Already critical editions of Diptagama and Suksmagama are now under preparation and let us hope that the remaining unpublished Agama-s will be published one by one Also let us hope that French Sanskrit scholars will take interest in this unique and important work and undertake translations and studies on this subject Already the work done by the Institute has been able to secure a separate section of agama-s in the International Sanskrit Conference This gives a great encouragement to see our work is being appreciated by the scholars throughout the world and it is left to the Institute to continue this unique and most important work - a work not so far undertaken by any other Institute in India or abroad

* * *

AS-I -1

AGAMIC HINDUISM

Prof. M.D. BALASUBRAHMANYAM
Tirupati

1 1 There are two traditions in Agamic religion the Vaisnava and Saiva theological traditions, the former represented by the Vaikhanasa and Pancaratra Agama canons and the latter by the Saivagama canon

1 2 We learn from the extant Agama canonical texts that the actual number of titles recounted in various lists come well over 60 in Vaikhanasa, 248 in Pancaratra and 28 (excluding 207 Upagama-s) in Saivagama literature

1 3 Among these texts, the Vimanarchana Kalpa, Padma Samhita and the Kamikagama (and their प्रयोग manuals) seem to be the most popular, representative Samhita-s which are associated with agamic theology and worship as practised in the Vaikhanasa, Pancaratra and Saivagama temples of South India respectively Yet more than one text is held in high esteem by the Hindu bishaps of temple religion *(arcaka-s)* in temples where worship routines are determined by Agamic religion Such temples are Tirupati (Andhra Pradesh) Tirukostiyur (Tamil Nadu), Mandya (Karnataka) following Vaikhanasagama, Bhadrachalam Simhachalam (Andhra Pradesh), Melkote (Karnataka), Kanchipuram (Tamil Nadu) practising pancaratra modes of worship, Kalahasti, Tiruttani, Chidambaram, Tiruvadana (Tamil Nadu), Nanjangud (Karnataka) and other temple centres where the Saivagama patterns of adoring the Lord are observed

2 1 In accordance with the old Pancaratra samhita the worship of Hari is carried out as per Sattvata and its derivative manual, Isvara samhita in Melkote, Pauskara and Paramesvara Samhita in Srirangam and Jayakhya samhita and its derivative text the Padma samhita in Kanchipuram, as has been shown in the following frame

SRIRANGAM	MELKOTE	KANCHI
पौष्करसहिता	सात्त्वतसहिता	जयाख्यसहिता
पारमेश्वरसहिता	ईश्वरसहिता	पाद्मसहिता

2 2 Concomitantly we take up the position of Saivagams The Sivalinga was installed and consecrated in the sanctum sanctorum of several temples in Andhra pradesh such as Alampur, Chebrolu, Draksharama, Jogimallavaram, Panagallu, Srisailam and the rest Most of these temples and others are listed in the book, 'Saivite Deities of Andhra Pradesh' (written by M Rama Rao, former Professor of History, S V University, Tirupati) To the above I may add the other famous Saiva centres located at Khatmandu, Kedara, Kailasa, Kasi, Somanath, Gokarnam, Nanjangud Kanchi, Kalahasti, Chidambaram, Tanjore, Madhurai, Ramesvaram and other Saivite shrines

2 3 Srisailam is regarded as one of the most ancient Saiva pilgrim centres, as has been stated in the Saivabhusanam - a Saivagama manual - in the following terms

काश्री श्रीगिरि कालहस्ति निलया केदारवाराणसी-
कैलास इति शङ्करस्य निलया ख्याता हि मुक्तिप्रदा ।

In addition to these, reference may also be made to the akasalinga in Chidambaram, Vayulinga in Kalahasti, Jyotirlingam in Tiruvannamalai aplinga in Jambukesvaram and prithvi linga in Tiruvarur I have to make a passing reference to these temples simply to remind the specialist in agama religion, philosophy, art, iconography and architecture and other artifacts of temple culture, of the need to see the one-to-one correspondence between the practice prevailing the temples and the theory of worship enjoined in the canonical agama literature

2 4 The Padma and Vamana Samhitas jointly affirm that Sandilya, Aupagayana, Maunjavana Bharadvaja and Kausika hailing from Totadri, Paundravardhana, Salagrama, Anantapura and Mrgasthala respectively, prayed to the Lord to show them the way for reaching heaven (mokshopayavidhim) After attending an Assembly of Pancaratrins, the five chosen disciples left for Totadri, a mountain in the southern part of India The relevant text reads as under

ते मिलित्वा समालोच्य विष्णोराराधनेच्छया ।
अभिसगम्य तोताद्रौ तपश्चक्रुस्सुदुस्तरम् ॥

2 5 Apart from establishing the Pancaratra modes of worshipping God and consecrating Visnu in Temples, instructions were given to several students in Pancaratragama as has been known from the Visnutantra Samhita — an unpublished Pancaratra text There are references to Madhya Pradesh, Mithila, Mathura, Dvaraka, Maharashtra, Karnataka and other places as centres for Pancaratra worship Although some of the above centres have undergone changes, yet, we, in the South of India, may happily point out that such temple towns like Kanchipuram continues to exert a profound influence on temple culture from the second century B C upto present times A noteworthy feature of Kanchi which is a ghatikasthanam, is that for several centuries it has kept alive temples where the Vaikhanasa, Pancaratra and Saivagama worship forms of are alive as fresh as it stood in ancient times I may now cite a few temples in Kanchipuram where these systems of worship are scrupulously followed (a) Saivagama i) Kamakshi Amman also known as Ekamresagrihesvari who was sung in the famous Kamala Manohari Raga by Muthusvami Dikshit who composed all his musical compositions in excellent Sanskrit in praise of this Goddess (ii) Ekambaranatha Temple Here one can see the monolithic sculpture of the Vijayanagar period (iii) Kailasanatha - a Pallava production, the oldest Siva temple in Kanchi where the Linga is named after king Rajasimha

(b) Vaikhanasa Temple The Ulagalanda Perumal represents Vamana murti reminding a student of the famous Rgvedic hymn — the Visnu hymn beginning with विष्णोर्नुक वीर्याणि प्रवोच and ending with विचक्रमाणास् त्रेधोरुगाय । The epithet urugayah Indicates the measurement of the triple regions of earth, the intermediate regions and heaven Hence the presiding deity is called the Ulagazhanta perumal Incidentally, I may mention that in the Venkateswara shrine at dawn, we may hear the Chief Priest reciting the hymn - प्रतद्विष्णु स्तवते वीर्येण while opening the gates to the Temple and then uttering विष्णो र्नु क वीर्याणि and entering into the temple This is again symbolic of the creation of the world by the Lord, Sri Venkatesvara This is accompanied by the Vedic pandits reciting in chorus

उत्तिष्ठ नरशार्दूल कर्तव्य दैवमाह्निकम् ।

The two Pancaratra temples bristling with religious activities are the Vilak Koil Perumal and Sri Varadarajaswamy temples of Kanchipuram The former is designated Vilak Koil or dipa prakasa which is the name of Mahavisnu because He is the effulgence or lustre in light The Alwars have sung the glory of the Lord of Dipaprakasa temple Sri Vedanta Desika, the doyen of the Visistadvaita philosophy was born here in 1268 A D

The other famous Pancaratra temple is Sri Varadarajaswamy appearing in a standing posture in Little Kanchipuram The high gopuram was built by the kings Venkata I and Venkatapati Raja II (1575 to 1642 A D), the Vijayanagar rulers of the Aravidu dynasty They erected the hundred pillared mantapa containing exquisite carvings and images - a marvel of monolithic sculpture of the Vijayanagar period

3 1 The general contents of a typical Agama Samhita written in simple Anustup metre (with the exception of the Vimanarcana Kalpa and other texts written in prose) fall within the fourfold conventional categories of doctrine (jnanam), psycho - physiological discipline (yoga), Ritual (kriya) and religious

comportment (carya) This four-fold classification reminds a student of Veda of the divisions of the Sacred literature into Samhita, Brahmana, Aranyakam and upanisad

3 2 The construction of the images of God with their entourage (Parivara devata) — besides their installation, consecration and adoration — forms the key-note to the understanding of Agamic Hinduism Lord Visnuy imparted the knowledge of worshipping Him in the iconic Form (bimbarupa) as the only means to attain moksha (Release) in the Kali Age to His chosen disciples Vikhanah in the case of Vaikhanasa, and Sandila and others in the case of Pancaratra Lord shiva imparted Saivagama wisdom to Kausika and others From him the art of adoring the Lord was passed on to the disciples To cite another instance, Vikhanas —identified with Brahma in Vaikhanasa Theology — taught the mode of worship to Marici, Atri, Bhrgu and Kasyapa who became the distinguished seers and authors of Vaikhanasagama which is known from the oft-quoted tag- वैखानस मरीचि-अत्रि-भृगु-काश्यप-समतम् correspondingly Narada, Sandilya, Markandeya and other Pancaratrins received instruction from the same Lord These were the seers who championed the cause of Pancaratra modes of worship, and its prominent conception is the fivefold Self-Revelation of God by means of His iconic form (arca), Incarnation (bimba), Manifestation (Vyuha), Perfection or Subtle Form of Vasudeva (or Suksma) and His Inner Rulership (antaryamin) To quote

तत्पर व्यूह विभाव स्वभावादि निरूपणम् ।
पाञ्चरात्राह्वय तन्त्र मोक्षैकफललक्षणम् ॥

3 3 As regards saivagamas we learn from the scriptures that 28 agamas originated from Sadasiva's upturned Face (Urdhvamukha) We also learn from the puranas that the five chosen ordained Ministers of the Saiva temple religion — Kausika, Kasyapa, Bharadvaja, Gautama and Agastya — emanated forth from the five mouths of siva

3 4 The 28 Saivagamas — declared to be the source for 14 Vidyas and 64 Kalas — are

कामिक योगज चिन्त्य कारण अजित दीप्त
सूक्ष्म सहस्र च अशुक सुप्रभेदकम् ।
विजय चैव विश्वास स्वायभुवमथानलम् ॥
वीर च रौरव चैव विमल मुकुट तथा ।
चन्द्रज्ञान च बिम्ब च प्रोद्गीत ललित तथा ॥
सिद्ध सन्तानशर्वोक्ते पारमेश्वरमेव च ।
किरण वातुल चैव अष्टाविंशतिसहिता ॥

3 5 Of these Agamas, ten are regarded as sivabhedah and the rest as Rudrabhedah Another bipartite division, a division based on philosophical grounds, is Para-agama samhitah and apara - agama samhitah, the former parajnana meaning the knowledge of Lord Siva who is characterised as pati (Lord), and the latter refers to both the individual soul (pasu) and nescience (pasa) When the grace of the Lord falls on the individuals, impurities (malas) are removed, and the Soul is liberated In order to tread the path of the Divine, a qualified aspirant must worship the sivalinga which is etymologised in the Vatula suddhakhya I 52 as under

लिङ्गात् सर्वं समुत्पन्न लय तस्मिन् प्रवर्तितम् ।
सृष्टिसहारमेवोक्त लिङ्गनाम्ना त्विहोच्यते ॥

4 1 The characteristic features of agamic Hinduism, incorporated in these infallible texts, are concisely summed up as follows

Preparation and consecration of temples and icons (alaya bimba pratista) initiation ceremonies (diksa), daily behaviour patterns or code of conduct and vow-making (acara-vrita), liturgies of worship (puja), gesticulation (mudra), adorable formulas (mantra-vaidika-tantriks - samhitamantrah), mental concentration, meditation (dhyana, nyasa), mystic diagrams (mandala), occult practices (tantra prayoga), extrovert and introvert liturgical worship (bahya yaga, manasika yaga), penitential procedure (prayascitta Kriya), festive activities (utsava), and philosophical tenets (Jnanatattva) While Pancarathagama and Saivagama canons discuss all these concerns in details, the Vaikhanasagama maintain silence with regard to the Mandalas or the mystic diagrams and gesticulations While the saivas and Pancaratrins admit of the diksa ceremonies, the Vaikhanasas do not follow the Custom, since they perform garbhadiksha that is to say, the initiation is performed when they are born in the Vaikhanasa family

4 2 Among the features enumerated above, the worship of God through his Iconic Form is the essential sine qua non of agamaic religion

As has been stated categorically in the agamapramanyam Vasudeva is the Supreme Lord who is the instrumental cause of creation (वासुदेव समस्तजगदध्यक्ष) Since god created man in His own image, it is but natural and appropriate that the individual man (Purusa) should adore the Lord (Purusa) As has been said in the Atharvaveda - पुर यो ब्रह्मणो वेद तस्मात्पुरुष उच्यते । Obviously none can meditate on Him without having before the devotee God's form or

image This is expressed in the Visnu samhita (29 55) in the following terms न च रूप विना देवो स्थातु केनापि शक्यते । The benovolent god assumes a human form and manifests His boundless Love for His children and grants them the Joy of salvation, this is stated in the श्रीप्रश्न सहिता (18 18)

युष्माक प्रीतयेऽह वै बिम्बरूप समास्थित ।

4 3 This view of Pancaratrin is supported by the Vaikhanasas and Saivas In accord with the Vimanarcana Kalpa (pp 507-8), by the adoration of lord Narayanas, the individual soul which is freed from the bonds of physical existence, enters into the kingdom of Right Knowledge (Samyakjana) beholds the Supreme Feet of the Lord (tadvisnoh Paramam padam) and enjoys His Divine Grace Consequently the individual never returns to the world

The saivas too believe in the doctrine that by god's will, man is freed from bondage and reach Him so as to live in the Eternal Peace and Bliss of Siva A man must therefore, consecrate the idol of Lord Siva or Visnu in the sanctum sanctorum, and adore Him, the Omnipresent with utmost devotion, through which he attains perfection and bliss, and the Paramasamhita (3 6) says it in the following verse

अत पुरुषकारेण कल्पयित्वा तमच्युतम् ।
अभ्यर्च्य परया भक्त्या सिद्धिं गच्छन्ति मानवा ।

5 1 All nature created by God is a vast symbolism, and every natural object has, sheathed in it a spiritual truth Microcosm is only a miniature symbol of the macrocosm

5 2 Agamaic Hinduism is replete with symbolism One such symbol is the dhruvaberam or mulaberam the immoveable icon Its significance lies in the fact that it represents the triune conception of creation, preservation by protection and dissolution In fact one can clearly perceive the cosmological truth in the worship routines carried out at dawn (ushkala puja) in Tirumala (for Vaikhanasa), Tiruvadanai (for Saivagama) and Kanchi Varadaraja Perumal (for Pancaratra)

6 1 The prominent conception of the three Agamas is that God has two aspects niskala and sakala The ultimate principle is regarded as Niskala and the iconic form as Sakala by the Vatula and Rauravagama of the saivas The Niskala is the indeterminate or unmanifested from which springs forth the determinate or manifested

6 2 Kasyapa, in the Jnanakanda (p 96) identifies the Niskala, the light par excellence with Narayana and the Sakala, the gross material with Visnu I quote यदा निष्कल सूक्ष्म पर ज्योतिर्नारायण इति च कीर्त्यते तदा स्थूल सकल सदा विष्णुरिति ।

6 3 The saivagamas have categorically stated that the indeterminate God is the Linga which is above all description, and the Manifested is the icon निष्कल लिङ्ग मित्युक्त सकल बेरमुच्यते । *(Saivabhusanam 92)*

6 4 In view of what has been said above, one should meditate on God both in the Niskala and Sakala aspects and the Markandeya samhitha (14 133) puts it एव बेरे तु कर्मेश ध्यायेत् सकलनिष्कलम् ।

6 5 Finally, these two aspects attest the fundamental doctrine of the Vedas and Agamas that ritual action (*Karma* in vedas, *beram* or iconic worship in Agamas) serve as the stepping stone to the realisation of God's knowledge (Jnana) which leads to salvation To quote from the Ahirbudhya samhita 2 59 - ज्ञानेन साध्यते मोक्ष क्रिया ज्ञानस्य शोधिनी ॥

* * *

AS - I-2

भारतदेशे आगमाध्ययनपरिस्थितिः

डा. वाडपल्लि श्रीनिवासदीक्षितः

परिणामशीले संसारे आध्यात्मिकतत्त्वपरिशीलनं व्यर्थमिति मन्यन्ते जनाः। भौतिकाभ्युदयमात्रनिरतास्सन्तः नित्यकृत्योपयुक्तांशानेव पठन्ति । का कथा देवालयप्रतिष्ठार्चनोपासनाद्याध्यात्मिकविद्यामात्रबाधकाना, परम्परा गतक्रियाकलापबहुलगभीराणामागमानां परिशीलने। अत एवाद्यतने काले भारतदेशे देवालयेषु कृतपदा अभ्यर्चकाः स्थापकादयश्च द्वित्राः पञ्चषा एवागमेषु बद्धादराः वर्तन्ते । स्वपुत्रकानितरत्र प्रवर्तयन्ति च । तत्र कारणं नाभिरुचिविलोपः। नाप्यनादरः। किन्तु जीविकाविलोप एव। तस्मात्तिरुपतावितरत्र च तत्तदालयानुकूलागमसंरक्षणे प्रयत्नः कर्तव्यः। प्राचीनपण्डितान् समग्रशास्त्रकुशलानेकत्र संनियोज्य, अनुसंधित्सून् निर्मत्सरान् छात्रान् उपकारवेतनकल्पनादिभिराकृष्य, लौकिकविषयसंयोजनपूर्वकमामूलाग्रमागमाः अध्यापनीयाः। उपयुक्तांशविषये सर्वेष्वागमेषु संन्तोलनात्मकपरिशीलनं च कर्तव्यम्। देवादायधर्मादायविभागे, इतरधार्मिकपीठेषु च तज्ज्ञा एव नियोजनीयाः । तेन धर्मरक्षणद्वारा संस्कृतिरक्षणमपि सुलभं भवति। अन्यथा आस्तिक्यबुद्धिरेव विनश्यति । आधेयशक्तिसंरक्षणार्थं पवित्रतासंरक्षणार्थं च उपनीतानां दीक्षितानां वा आलयकार्यक्रमेष्वधिकारोऽस्तु । इतरेषां विषयपरिज्ञानमात्रेऽधिकारोऽस्तु। तदानीमेव सर्वे ऽपि विस्मृतभेदा सत्यान्वेषिणस्सन्तः स्ववर्णाश्रमाचारपरिरक्षणे बद्धादरा भवेयुः। वस्तुतस्त्वागमेषु न केवलमालयक्रियाकलाप एव वर्तते किन्तु गृहवास्तु-भूपरीक्षा- ग्रामनगरतटाकनिर्माणयोगासनादिविषयकचर्चापि तत्र तत्र दृश्यते। एवं सिद्धान्तप्रतिपादकविषयाश्च वर्तन्ते । केवलमुदाहरणरूपेणाहमत्र वैखानसागमानुकूलं श्रीश्रीनिवासब्रह्मतत्त्वं निरूपयामि । तथाहि-

शङ्करभगवत्पादाः बादरायणसूत्राण्याश्रित्य सर्वसाधारण परब्रह्मपदवाच्यं तत्त्वान्तरं तदभेदश्च सम्यक् प्रतिपादितवन्तः। तदनन्तरं द्रविडवैष्णवसम्प्रदायप्रवर्तकाः भगवद्रामानुजाः (१०१७ - ११३७) वासुदेवपरतत्त्वप्रतिपादकपुराणागमद्रविड प्रबन्ध पूर्वाचार्यपरम्पराश्रुतबोधायनवृत्तिपरिशीलनपूर्वकं सर्वानुकूलं भक्तिप्रपत्तिमात्रसुलभं पर ब्रह्मपदबोध्यचिदचिद्विशिष्टनारायणतत्त्वमनुजगृहुः। तत्समकालिकः (१०५०) सर्वतन्त्रस्वतन्त्रः वैदिक (आर्य) मार्गमात्रनिष्ठः श्रीनिवासदीक्षिताख्यः वेङ्कटेशपदार-

विन्देन्दिन्दिरायमाणः कश्चन पद्मासहाय-शरणागतितत्त्वं मञ्जु गुञ्जन्नासीत् ।

वेदविभागात्प्रागेव (विष्णु) व्यापिनारायण मनोऽनुगृहीतः, उत्तरकाले चतुर्मुखाभिधश्च विखनोमुनिः लोकानुजिघृक्षया अपारवेदराशेर्मन्त्रानुद्धृत्य विष्णु परकसकलकर्मप्रतिपादकं तृतीयाश्रमानुकूलं सम्पूर्णं सूत्रं व्यरचयदिति सुविदितमेव विदुषाम् । भृग्वादयः तच्छिष्याः भगवदाराधनतत्प्रतिष्ठालयनिर्माणोपयुक्तानागमान् विस्तारयामासुः। "स्वधर्मे निधनं श्रेयः" इत्यार्योक्तेर्जाग-रूकत्वात् वैखानसकुलतिलकस्सोऽयं दीक्षितः स्वागमवाक्य कुसुमानि व्याससूत्रेण ग्रथ्नाति । कलियुगदैवतं च श्रीविशिष्टं श्रीनिवासमेव परतत्त्वं मन्वानः तमेवानन्यशरणं शरण्यञ्च प्रतिपादयति स्वकीये भाष्ये । भक्तेर्ज्ञानरूपत्वात्तदनुगृहीत समूर्ताराधनमेव लक्ष्मीविशिष्टव्याप्यनारायणप्राप्त्युपाय इति सिद्धान्तयति । अस्य च सिद्धान्तस्य वेदानुमतिर्वर्तते वा न वा समूर्ताराधने सर्वेषामधिकारः कथं कल्पनीयः? कथं वा वैदिकपौराणिकागमाधीतिबोधाचरणप्रचाराः सम्पादनीयाः इति मदीये पत्रे विशदीकरोमि । ✤

१९ - I-३

पाञ्चरात्रवैखानसागमयोः आधुनिकं परिशोधनम्

डा. एस्.बि.एस्. भट्टाचार्यः
नेल्लूरु

वैष्णवागमत्वेन प्रसिद्धिं गतयो पाञ्चरात्र वैखानसागमयो विषये, अनेके प्राच्य पाश्चात्यविद्वास परिशोधनमकुर्वन्। तेषु केचित् मूलग्रन्थाना परिष्कारपूर्वक-सम्पादन कृतवन्त। अन्ये स्वतन्त्रग्रन्थनिर्मातार सस्कृतान्ध्रा-ग्लादिभाषासु आगमद्वयसिद्धान्तचर्चापूर्वक स्वाभिप्रायान् स्वग्रन्थेषु अक्षरबद्धानकुर्वन् । अपरे तत्तदागमगतान् विशेषाशान् स्वीकृत्य तुलनात्मकम् अध्ययन कृत्वाप्रसिद्धासु जातीयान्तर्जातीयपरिशोधनपत्रिकासु व्यासमुखेन स्वाध्ययनसारमाविष्कृतवन्त।

अतिविस्तृते पाञ्चरात्रवैखानसागमवाङ्मये द्विशतवर्षेषु शताधिकै पण्डितप्रकाण्डै कृता परिशोधनात्मिका कृषि अस्मिन् व्यासे सक्षेपत परामर्शनीया भवति ।

आदौ आधुनिकपरिशोधननिदानभूत मूलग्रन्थ-सम्पादनमधिकृत्य किञ्चिदिव प्रस्तूयते। प्राचीनग्रन्थालयेषु, तथा सप्रदाये बद्धादराणा अधीतिबोधाचरणप्रचारणपराणा आचार्याणा गृहेषु च वशपारम्पर्येण सुतनिर्विशेष तालपत्रादिरूपेण सरक्षिताना सहिताग्रन्थाना सम्पादन पण्डितप्रकाण्डै शुद्ध्यशुद्धिपाठपरिशीलनपूर्वक कृतम्। मुद्रिताश्च सहिताग्रन्था। तेषाञ्च निस्स्वार्थसेवाभावनया वयमनुगृहीता स्म। अन्यथा भौतिकफलैकप्रयोजनमपेक्ष्य प्रवर्तमानानाम् आध्यात्मिकवासनालेशेनापि विरहिताना, यन्त्रयुगे यन्त्रैस्सह निर्विराम परिभ्रममाणानाम् आधुनिकाना सप्रदायविज्ञान आकाशकुसुमप्राय सञ्जात स्यादित्यत्र नास्ति सन्देह।

सहिताग्रन्थाना उपदेशकसम्पादकानुकम्पया हि प्राच्यपाश्चात्यपरिशोधकपण्डिता, शास्त्रस्यास्य यथाशक्ति अभिवृद्धिपथप्रापणे कृतकृत्या अभूवन्, भवन्ति, भविष्यन्ति च।

मूलग्रन्थसम्पादकेषु प्रात स्मरणीयेषु K K राघवा-चार्य विष्णुतिलकपराशरसहिते, P B अनन्ताचार्य ईश्वरसात्त्वतसहिते, देवशिखामणिरामानुजार्य अहिर्बुध्न्यसहिता च सशोध्य प्रकाशितवन्त। विष्णुसहिता T गणपतिशास्त्री, भारद्वाजसहिता सरयूप्रसादमिश्र, जयाख्यसहिता एम्बार् कृष्णमाचार्य, कपिञ्जल पुरुषोत्तमसहिते P सीतारामाचार्य, पौष्करसहिता YS रामानुजमुनि, पाद्मपौष्करसहिते सम्पत्कुमारमुनिश्च सम्पाद्य प्रकटितवन्त। पाद्मश्रीप्रश्नसहिते श्रीमती सीता पद्मनाभन् सम्पादितवती। परमसहिता कृष्णस्वामि अय्यगार्, अनिरुद्धसहिता श्रीनिवास अय्यगार्, पारमेश्वरसहिता गोविन्दाचार्य, लक्ष्मीतन्त्रम् अहिर्बुध्न्यसनत्कुमारसहिते च V कृष्णमाचार्यश्च सम्पाद्य अस्माननुगृहीतवन्त। T वीरराघवाचार्य रक्षाग्रन्थान्, U शङ्करभट्ट

विश्वामित्रसहिता, लक्ष्मीनरसिंहभट्ट विष्वक्सेनसहिता, राघवप्रसाद चौधरी नारदीयसहिता, C V शेषाचार्य मार्कण्डेयसहिता, N Ch रघुनाथाचार्य नारायणसहिता च सम्पादितवन्त। काश्यपज्ञानकाण्ड खिलाधिकार विमानार्चनाकल्पमित्यादीन् वैखानसागमसहिताग्रन्थान् R पार्थसारथिभट्टाचार्य, D रङ्गाचार्य, इत्यादय पण्डिता सम्पाद्य प्रकाशयामासु।

अनन्तर मूलग्रन्थानाश्रित्य बहवो विद्वास तद्व्याख्यानरूपान् सस्कृतग्रन्थान् सम्प्रदाय विषय-विश्लेषणपरान् स्वतन्त्रग्रन्थाश्च आग्लाद्यादिभाषासु विरचितवन्त। तेऽपीदानी अवश्य स्मरणीया।

Agamas and South Indian Vaisnavism इति आग्लग्रन्थ Prof V वरदाचार्येण विरचित। ग्रन्थोऽय वैष्णवागमविज्ञानसर्वस्वमिति वक्तु युक्त भवति। ग्रन्थेऽस्मिन् आगमप्रामाण्य, आगमविभाग, आगमसिद्धान्ता, वैष्णवागमसहितासाराशा वैष्णववाङ्मये आगमाना स्थानम्, आगमा दैवालया, मानवजीवने आगमाना प्रभावश्चेति बहुमुखाना विषयाणा सविस्तर साधिकारञ्च प्रतिपादन कृतम्। Prof वरदाचार्य Ramanuja s Influence on temple and religious worship इत्यादीना अनेकशोधपत्राणामपि कर्ता भवति।

Prof K K A वेङ्कटाचार्य H D Smith महाशयेन सह A source book of Vaisnava Iconography इति ग्रन्थस्य, स्वय Agama and Silpa इत्यादीना अनेकाना ग्रन्थानाञ्च सम्पादक। अपि च Pancharatra and worship The crucial role of Agamas in temple- worship and in Hindu Society इत्याद्यनेकशोधपत्रसमर्पकश्च भवति।

Yamuna s Contribution to Visistadvaita इति सिद्धान्तग्रन्थकर्ता Prof M नरसिहाचार्य आगमप्रामाण्यसम्पादकत्वेन आगमवाङ्मये लब्धप्रतिष्ठ। अनेकशोधपत्राणा समर्पक बहुग्रन्थसम्पादकश्च Prof नरसिहाचार्य आगमविषयेषु वैदेशिकपण्डितेभ्य अनल्प साहाय्य प्रयच्छति।

श्रीपाञ्चरात्रभगवच्छास्त्रगुरुकुलस्य स्थापकाचार्य श्रीमद्भागवत लक्ष्मीनरसिंहचार्य आलयनित्यार्चनाविधि, महोत्सवविधि, नृसिहदेशिकाह्निकम् इत्यादिग्रन्थकर्ता, एव 'महोत्सवो लोकहिताय नूनम्' इत्यादीना शोधपत्राणा समर्पकश्च। अयमाचार्य तिरुमलतिरुपतिदेवस्थानेषु पाञ्चरात्रागमपण्डितपदवीनिर्वहणेन साक स्वग्रामे अनेकान् छात्रान् स्वगृहे परिपोषयन् आगमसहिता सप्रदायग्रन्थानन्याश्च अध्यापयति।

Prof S B रघुनाथाचार्य पाञ्चरात्रवैखानसागमद्वय सहितासम्पादक, अनेकस्वतन्त्रग्रन्थरचयिता, व्याख्याता नैकशोधपत्रसमर्पकश्च भवति। बहुमुखप्रज्ञावत अस्य दिग्दर्शकत्वे, अनेके परिशोधकपण्डिता आगमविषयेषु प्राप्त M Phil, Ph D उपाधय अभूवन्। Prof रघुनाथाचार्य पाञ्चरात्रागमे वराहगुरो क्रियाकैरवचन्द्रिकाया, वैखानसागमे भृगो क्रियाधिकारस्य च सम्पादक। क्रियाकैरवचन्द्रिका च राकाव्याख्यया आचार्येण अलङ्कृता। Mahotsava in pancharatra पाञ्चरात्रप्राशस्त्यम्, पाञ्चरात्रे वैदिकमन्त्रविनियोग, विष्वक्सेनविषये पाञ्चरात्रवैखानसयो मतभेद इत्यादीनि शोधपत्राणि अस्य आगमशास्त्रप्रावीण्यमाविष्कुर्वन्ति।

ब्रह्मोत्सवविधि, पाद्मसहितोक्तमन्त्रोद्धारविधि, स्नपनभेदा इत्यादीन् ग्रन्थान् D श्रीनिवासाचार्य व्यरचयत्।

Prof J N बेनर्जी Development of Hindu Iconography इत्यादीना, Prof R J भण्डारकर् Vaisnavism Saivism and Minor Religious Systems इत्यादीना, Prof P B विद्यार्थी Early Indian Religious thought इत्यादीना, Prof B K गोस्वामी Bhakti cult in ancient India इत्यादीना च ग्रन्थाना प्रणेतार पाञ्चरात्रवैखानसागमपरिशोधनकार्यरताश्च भवन्ति।

न्यायशास्त्रे चरित्रे सस्कृते च परिशोधका भारतीय-पण्डिता पाञ्चरात्रवैखानसागमद्वयेऽपि श्लाघनीय सशोधनमकुर्वन्। तेषाञ्च शोधपत्राणि आगमवाङ्मय सुसम्पन्न कुर्वन्ति। तेषु प्रभाकर् आप्टे वृत्तिरीत्या यद्यपि न्यायवादी तथापि प्रवृत्तिरीत्या आगमशास्त्रपरिशोधकेषु अग्रगण्य। अय 'Ekayanaveda", "Pancaratra name and Origin, Mandalaradhana', "The Gita and the Pancaratra', 'Vastupurusha Mandala in the Paushkara Samhita and Brhat Samita - A Comparative Study" इत्यादीन्यनेकानि शोधपत्राणि

विरचय्य जातीयान्तर्जातीयशोधपत्रिकासु प्रकटितवान्। Prof R N दाण्डेकर् God in Hindu thought इत्यादीनि, Prof V राघवन् The name Pancharatra इत्यादीनि, Dr सुवीरा जैस्वाल् The Origin and development of Vaisnavism इत्यादीनि, Dr S R भट् The Philosophy of Pancharatra इत्यादीनि, C V शङ्करराव् Pancharatra doctrine of creation इत्यादीनि, अशोक् कुमार् कालिया "लक्ष्मीतन्त्र् धर्म और दर्शन्" इत्यादीनि, Dr K V सौन्दरराजन् Hayasirsha Pacharatra some aspects इत्यादीनि, Dr R नागस्वामी Maricisamhita and Uttaramerur इत्यादीनि A श्रीनिवास अय्यगार् Origin and History of temple worship इत्यादीनि, Dr R P कुलकर्णी Chariots इत्यादीनि, श्यामानन्द झा "आगमपरिचय " इत्यादीनि, राघव प्रसाद चौधरी "वैखानसागमसाहित्यस्य सूचीक्रम " इत्यादीनि, R पार्थसारथिभट्टचार्य "आगमा ", "आगमा - तदवान्तरभेदा ", "समूर्तयजनम् - वैखानसशास्त्रम्", "विग्रहाराधनमहिमा- श्रीवैखानसशास्त्रम्", "वैखानस-शास्त्रवैशिष्ट्यम्", "आगमे विग्रहाराधनतत्त्वम्" इत्यादीनि च शोधपत्राणि सस्कृतान्ध्राग्ल हिन्दी भाषासु प्रकटितवन्त।

वैष्णवागमप्रचारकान् वैदेशिकपरिशोधकपण्डितान् यदि विस्मराम तर्हि वय अवश्य कृतघ्ना भवाम। भारतीयपरिशोधकै अस्मिन् विभागे कृतस्य परिश्रमस्य आगमशास्त्रे तेषा आसक्ति यद्यपि कारण तथापि स्वदेशभाषा इति, स्वसम्प्रदाय इति-अन्यान्यप्यनेकानि कारणानि अन्तर्लीनतया वर्तन्ते इति सर्वैरपि अङ्गीकरणीयम्। परन्तु पाश्चात्यै ब्रिटन् - अमेरिका - जर्मनी - इत्यादि देशान्तरेषु उत्पन्नै अन्यसम्प्रदाया-वलम्बिभि परिशोधकपण्डितै आगमशास्त्रे प्रदर्शित आदर सर्वथा सर्वदा च प्रशसनीयो भवति ।

तेषु Introduction to Pancharatra and the Ahirbudhnya Samhita इत्यादीना ग्रन्थाना कर्ता F O Schrader पण्डित , A History of Indian literature Medieval Religious literature in Sanskrit इत्यादीना ग्रन्थाना प्रणेता JAN GONDA महाशय , Hinduism इत्यादीना ग्रन्थाना कर्ता Moniar Williams महाभाग , A source Book of Vaisnava Iconography according to Pancaratragama texts Pancaratra Prasada Prasadhanam Catalogue of Printed texts of the Pancaratragama Descriptive catalogue of Sanskrit Books and manuscripts relating to Pancaratra Studies Pancaratra nulvilakkam इत्यादीना ग्रन्थाना PRATISHTHA इत्यादीना शोध पत्राणाञ्च रचयिता Prof H D Smith महाशय , Encyclopaedia of Religion and Ethics इत्यादीना ग्रन्थाना प्रणेता James Hastings पण्डित , An outline of the religious literature of India इत्यादीना ग्रन्थाना रचयिता J N FARQUHAR महाशय , Religious sects of the Hindus इत्यादीना प्रबन्धाना निर्माता WILSON पण्डित , Mahasamprokshana इत्यादीना शोधपत्राणा प्रणेता WELBON महाशय , अन्ये च H Bruman Van Buitenan W Caland इत्यादय पाश्चात्यविद्वास अवसरेऽस्मिन्नवश्यस्मरणीया भवन्ति ।

तदेव पाञ्चरात्रवैखानसरूपस्कन्धद्वयसुशोभि तस्य वैष्णवागम महावृक्षस्य, मूलभूत सहिताग्रन्थ सम्पादकपरिचय , शाखाभूतव्याख्यानकर्तृकीर्तन, फलपुष्परूप परिषोधनपत्र प्रणेतृविवरणञ्च सक्षेपत अनेन उपवर्णित भवति इति शम् । ■

AS - I-4

पाञ्चरात्रागम मूलग्रन्थाना प्रकाशनस्थितिः

श्री लक्ष्मीनरसिंहभट्टः
तिरुपति

कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम्।
प्रवक्ता छन्दसां वक्ता पञ्चरात्रस्य यः स्वयम्॥

अखिलजगदुज्जिजीवयिषया परमकारुणिकः सर्वेश्वरः वेदार्थोपबृंहकानागमाननुजग्राहेति विदन्त्येव विपश्चितः। ब्रह्मकाण्डसंज्ञके वेदोत्तरभागे प्रतिपाद्यस्य भगवदुपासनारूपधर्मस्य विविधान् प्रकारान् सुविशदं प्रतिपादयन्त आगमाः विग्रहाराधनादिना भगवन्तमुपास्य आध्यात्मिकोन्नतिः आसादनीयेति उपदिशन्ति ।

आगमपदार्थः सृष्टिप्रलयादिसप्तलक्षणैः समन्वितः ग्रन्थसंदर्भः, शिवात् गिरिजायै उपदिष्टं वासुदेवमतविषयकं ग्रन्थजातम्, अभ्युदयनिःश्रेयसोपायानां बुद्ध्यारोहसाधनः ग्रन्थसमूहो वा आगमः इति बहुभिः प्रकारैः निर्दिश्यते । परमपुरुषमाहात्म्यादिप्रतिपादनपुरःसरं तदर्चनादेः विस्तरेण वर्णनमेव आगमानां प्रधानं प्रतिपाद्यम्। निहितनिखिलवेदार्थाः तन्त्रापराभिधानाश्चागमाः समाराध्यदेवताभेदेन सन्ति बहुविधाः। समस्तचराचरात्मकप्रपञ्चसृष्ट्यादिकर्तृत्वाद्य-साधारणधर्मवतः श्रीमन्नारायणस्य श्रियःपत्युः महिमातिशयनिरूपको वैष्णवागमः वैखानस - पञ्चरात्रात्मना द्वैविध्यमावहति । अनयोराद्यः भगवता विखनसा प्रवर्तित अत्रिभृगुमरीचिकाश्यपैश्चतुर्भिर्मुनिश्रेष्ठैः कृतप्रचार इति, द्वितीयः पञ्चरात्रागमस्तु भगवन्नारायणमुखोद्गीतः नारदादिभिः विहितप्रचारः एकान्तिधर्मविवेचनपरश्चेति च प्रतीतिः।

भगवता नारायणेन आविर्भावितानां पर - व्यूह - विभव - अन्तर्यामि - अर्चा - संज्ञिकानां पञ्चानां मूर्तीनां स्वरूपनिरूपणपरं पञ्चरात्रं विशिष्य समाहित-मनसामप्यनुसंधेयस्य सुलभतमस्य क्षिप्रसिद्धिप्रदस्य च भगवतः अर्चारूपस्य पूजाप्रतिष्ठादिप्रकारं सुविशदं प्रतिपादयत् प्रथते।

अविच्छिन्नगुरुशिष्यपरम्परागते पञ्चरात्रे ग्रन्था बहवो वर्तन्ते। क्रैस्तदशमशतके प्रथितेन तन्त्रशास्त्रज्ञेन उत्पलाचार्येण स्पन्दप्रदीपिकायाम् उदाहृतानि पञ्चरात्रश्रुतिवचनानि, पञ्चरात्रोपनिषद्वचनानि तथा सुदर्शनाचार्यैः श्रुतप्रकाशिकायां श्रीभाष्याव्याख्यायां उदाहृतानि एकायनश्रुतिवाक्यानि च अधुना उपलभ्यमानासु जयाख्यादिपञ्चरात्रसंहितासु नैवोपलभ्यन्ते। उत्पलाचार्यैः निर्दिष्टा पञ्चरात्रश्रुतिः पञ्चरात्रोपनिषत्, श्रुतप्रकाशिकाकारैः निर्दिष्टा एकायनश्रुतिश्च कालवशात् तिरोहिता इत्यनुमातव्यं भवति ।

पौष्करसहिताया पञ्चरात्रग्रन्था श्लोकसख्यानुरोधेन पाद-मूल-उद्धार - उत्तर - बृहदुत्तर - कल्प - सहिता - कल्पस्कन्ध - तन्त्रभेदेन नवधा विभक्ता । पौष्करनिर्दिष्टानाम् एषा नवाना भेदाना ग्रन्था साप्रत नैवोपलभ्यन्ते। श्लोकसख्यानिरपेक्षतया सहिताग्रन्था तन्त्रग्रन्थाश्च साप्रतमुपलभ्यन्ते । तन्त्रसहितापदाभ्या व्यवह्रियमाणाना पञ्चरात्रग्रन्थाना सख्यानिर्णये कपिञ्जलादिग्रन्थाना सहितानुक्रमणी प्रमाणयन्ति विद्वास ।

कपिञ्जल - पाद्म - विष्णु - हयशीर्ष- सहिताभ्य अग्निपुराणाच्च सहितानुक्रमणी सगृह्य शर्मण्यविदुषा श्रेडर्महाशयेन आङ्ग्लभाषाया विरचिते पञ्चरात्राहिर्बुध्न्यसहितोपोद्घाताख्ये (Intioduction to the Pancharatra and Ahırbudhnya Samhıta) विमर्शग्रन्थे दशाधिकद्विशतसख्याका पञ्चरात्रसहिता परिगणिता।

प वि कृष्णमाचार्या लक्ष्मीतन्त्रस्योपोद्घाते पञ्चविशत्यधिकद्विशतसख्याका पञ्चरात्रसहिता निर्दिशन्ति ।

प्रो उ शकरभट्टमहोदया अष्टचत्वारिशदधिकद्विशतसख्याका पञ्चरात्रसहिता भवन्तीति स्वकीये "विश्वामित्रसहिताया तुलनात्मकमध्ययनम्" इति शोधप्रबन्धे समुल्लिखन्ति ।

इत्थमनेकासु पञ्चरात्रसहितासु स्थितास्वपि कतिचन एव सहिता अद्यावधि मुद्रापिता । पञ्चरात्रशोधनपरै Danıel Smıth महाभागै A Descriptive Bibliography of the Pıinted texts of Pancaratragama Vol I ग्रन्थे अद्यावधि मुद्रापिता पञ्चरात्रसहिता अधोनिर्दिष्टा परिगण्यन्ते-

१ अगस्त्यसहिता २ अनिरुद्धसहिता ३ अहिर्बुध्न्यसहिता ४ ईश्वरसहिता ५ कपिञ्जलसहिता ६ काश्यपसहिता ७ जयाख्यसहिता ८ ज्ञानामृतसारसहिता ९ नारदीयसहिता १० परमसहिता ११ परमपुरुषसहिता १२ पराशरसहिता १३ पाद्मसहिता १४ पारमेश्वरसहिता १५ पुरुषोत्तमसहिता १६ पौष्करसहिता १७ बृहद्ब्रह्मसहिता १८ भारद्वाजसहिता १९ मार्कण्डेयसहिता २० लक्ष्मीतन्त्रम् २१ विश्वामित्रसहिता २२ विष्णुतिलकसहिता २३ विष्णुसहिता २४ विष्वक्सेनसहिता २५ शाण्डिल्यसहिता २६ शेषसहिता २७ श्रीप्रश्नसहिता २८ सनत्कुमारसहिता २९ सात्त्वतसहिता ३० हयशीर्षसहिता इति ।

मुद्रितासु पञ्चरात्रसहितासु १ अहिर्बुध्न्यसहिता २ जयाख्यसहिता ३ नारदीयसहिता ४ परमसहिता ५ पाद्मसहिता ६ लक्ष्मीतन्त्रम् ७ विश्वामित्रसहिता ८ विष्णुसहिता ९ विष्वक्सेनसहिता १० श्रीप्रश्नसहिता ११ सनत्कुमारसहिता १२ सात्त्वतसहिता (अलसिङ्गभट्टाचार्य कृतव्याख्यायुता) १३ हयशीर्षसहिता इति त्रयोदश सहिता शोधपद्धत्यनुरोधेन सशोध्य प्रकाशिता सन्ति। एतदतिरिक्ततया डा राघव प्रसाद चौधरी महाभागै 'भार्गवतन्त्रम्' इत्यभिख्या पञ्चरात्रसहिता, डा पि पि आप्टे महोदयै 'पौष्करसहिता' च विमर्शपद्धतिमनुसृत्य सशोध्य प्रकाशिते ।

मुद्रितासु अमुद्रितासु च पञ्चरात्रसहितासु कपिञ्जलसहिता, विष्णुतिलकसहिता, विष्णुतन्त्रम्, पारमेश्वरसहिता (नृसिहयज्वकृतव्याख्यायुता - इति चतस्र पञ्चरात्रसहिता तिरुपति राष्ट्रिय सस्कृत विद्यापीठस्य विद्वद्भि नवीनसस्करणाय स्वीकृता। मेलुकोटेशोधसस्थया कृत अलसिङ्गभट्टाचार्यकृतव्याख्यासहिताया ईश्वरसहिताया नवीन सस्करण देहलीस्थ इन्दिरागान्धिराष्ट्रियकलाकेन्द्रद्वारा अचिरात् प्रकाशयिष्यते ।

मुद्रिता पञ्चरात्रसहिता अतिरिच्य तालकोशादिषु काश्चन सहिता सपूर्णतया अशतो वा उपलभ्यन्ते। विभिन्नेषु हस्तलिखितग्रन्थालयेषु अर्चकावासेषु वा उपलभ्यमानाना पञ्चरात्रग्रन्थानामालोचनात्मक शुद्ध सस्करणमपेक्षितमास्ते।

अशत उपलभ्यमाना पञ्चरात्रसहिता चतुर्विंशति। यथा १ अनन्तसहिता २ खगप्रश्नसहिता ३ गौतमसहिता ४ चित्रशिखण्डिसहिता ५ जयोत्तरसहिता ६ दुर्वाससहिता ७ नलकूबरसहिता ८ नारसिहसहिता ९ नारायणसहिता १० पद्मोद्भवसहिता ११ ब्रह्मसहिता १२ वासिष्ठसहिता १३ वासुदेवसहिता १४ वामनसहिता

१५. वराहसंहिता १६. विष्णुरहस्यसंहिता १७. विष्णुसिद्धान्तसंहिता १८. शुकप्रश्नसंहिता १९.श्रीधरसंहिता २०. शौनकसंहिता २१. सनकसंहिता २२. सनन्दसंहिता २३. संवर्तसंहिता २४.हिरण्यगर्भसंहिता इत्यादयः ।

तिरुपतिराष्ट्रिय संस्कृतविद्यापीठे आगमकोशकार्यं प्रचलतीति न बहूनां विदितम्। सर्वेषामपि आगमग्रन्थानामध्ययनपूर्वकं सकलविषयसंकलनात्मकः कोशः निर्मातव्यः, अमुद्रिताश्च आगमग्रन्थाः नवीनसंस्करणपूर्वकं प्रकाशनीया इति तिरुपतिविद्यापीठस्य प्रथमानेदेशकानां डा. बि.आर्. शर्मणां योजना आसीत् । तदनुसारं श्रीप्रश्नसंहिता, विश्वामित्रसंहिता, विष्वक्सेनसंहिता, नारदीयसंहिता, पौष्करसंहिता च विद्यापीठेन प्रकाशिताः। वैखानसागमकोशस्य प्रथमः संपुटः मुद्रितः प्रकाशितः च । पञ्चरात्रागमस्य मुद्रितामुद्रितषष्टिग्रन्थेभ्यः विषयाः संकलिताः। अचिरादेव पञ्चरात्रागमकोशः प्रकाशयिष्यते । अन्ततः इदं वक्तव्यं भवति यत् पञ्चरात्रागमपण्डितानां गृहेषु पुस्तकालयेषु च सुषुप्तिमनुभूयमानानां मातृकाणां संग्रहः नवीनं संस्करणं च संशोधकाना पण्डितानां महोपकारक स्यात् विशिष्य च आगमिकानाम् । ✦

AS - I-5

श्रीवैखानसागमे मूलग्रन्थमुद्रणस्थितिः

श्री आर्. श्रीनिवासाचार्यः
सीतानगरम्

वैखानसागममूलग्रन्थाविर्भावः-

परमकारुणिकस्तत्रभवान् महामुनिर्विखनाः सूत्रकृन्मूर्त्यन्तरं परमेष्ठिनः स्वायम्भुवे मन्वन्तरे समासाद्यानिमिषक्षेत्रं नैमिशं स्मरन् श्रीमन्नारायणोपदिष्ट मुपादिक्षत् प्राथमकल्पिकानात्मीयान् सार्धकोटिपरिमितं ग्रन्थं कल्पसूत्रगृह्यसूत्रधर्मसूत्रात्मकम् ।

तत्र सङ्ग्रहरूपेण गृह्यसूत्रोपदिष्टमागमविधिं चत्वारो विखनोमुनेरन्तेवासिनो महर्षयः श्रीमन्तो भृग्वत्रि कश्यपमरीचिनामानः प्रमाणयन्तः प्राणैषु राहत्य चतुर्लक्षपरिमितं ग्रन्थजातम् । चतुर्भिरेतैर्महर्षिभिरुपदिष्टा एव संहिता वैखानसागममूलग्रन्था आख्यायन्ते ।

परममूलन्तु भगवता विखनोमुनिनोपदिष्टमेवेति वस्तुगतिः। अत्र प्रमाणं श्रीपाञ्चरात्रं यथा -

ततः परं चतुर्वक्त्रो जटाकाषायदण्डभृत् ।
नैमिशारण्यमासाद्य मुनिवृन्दनिषेवितम् ॥

पश्चादपश्यद्विष्णूक्तमागमं विस्तरात्तथा ।
अचोदयदिदं शास्त्रं सार्धकोटिप्रमाणतः ॥
धाता विखनसो नाम्ना मरीच्यादीन् सुतान्मुनीन् ।
मुनिभिस्तैश्च संक्षिप्तं चतुर्लक्षप्रमाणतः॥ इति।

तत्र भृगुप्रोक्ता ग्रन्था अधिकारतन्त्ररूपेण प्रथन्ते यथा अर्चनाधिकार-खिलाधिकार-वासाधिकार-यज्ञाधिकार-क्रियाधिकार-प्रकीर्णाधिकार-गाननिरुक्तवर्णचित्राधिकाराः, पुरातन्त्रञ्चेति । अत्रिणा तु तन्त्राधिकरणनाम्ना समुपदिष्टा ग्रन्थाः यथा पूर्वतन्त्रोत्तरतन्त्र, विष्णुतन्त्रा (समूर्तार्चनाधिकरण) णीति । मरीचिः पुनः संहिता कल्परूपाभिधानाभ्यां स्वग्रन्थानाचष्ट । जया, ऽऽनन्द, निचय, वीर, विजय, विमल, सत्, विमानाभिधेयान् । अत्र जयादयस्संहिताः विमानार्चामात्रन्तु कल्पः। कश्यपमुनिस्तु स्वग्रन्थान् काण्डनाम्ना व्याजहार। यथा सन्तानकाण्ड-गानकाण्ड-सत्यकाण्ड-संज्ञानकाण्ड-तर्ककाण्डा इति ।

वैखानसागममूलग्रन्थेषु मुद्रितग्रन्थाः-

भृगोर्ग्रन्थेषु खिलाधिकर-क्रियाधिकार-यज्ञाधिकार-प्रकीर्णाधिकाराः। अत्रिग्रन्थेषु विष्णुतन्त्रापरनामकं "समूर्तार्च नाधिकरण" मेकमेव मरीचिग्रन्थेषु आनन्दसंहिता विमानार्चनकल्पश्च । कश्यपमहर्षेः पुनः ज्ञानकाण्डमात्रम्।

एवञ्च मुद्रिता ग्रन्था अल्पाल्पसङ्ख्या इत्यत्र नास्ति लेशतोऽपि विषयः।

मुद्रिता अपि ग्रन्था नोपलभ्यन्ते सर्वेऽपि । अतो मुद्रितग्रन्थानां पुनर्मुद्रणमावश्यकमेव जागर्ति ।

अमुद्रितानां तालपत्रग्रन्थानां सम्पादनं परिष्करणं मुद्रापणञ्च परमावश्यकमिति सुधियोऽभिप्रयन्ति । श्रीवैखानसागमोक्तवैदिकविधिमेव सर्वात्मनानुरुन्धानस्य तिरुमलश्रीवेङ्कटेशस्या ऽऽ लयाधिकारिणो बद्धादरा वैखानसागमे नचिरान्मुद्रापणविधौ कृतकृत्या भवेयुरिति विशिष्टानाममुद्रितग्रन्थानां सत्यमाशास्महे सम्पद्यामहे प्रमदमदुरान्तरङ्गाः ।

मुद्रितग्रन्थेषु केचन तिरुमलतिरुपति-देवस्थानाधिकारिभिरनुगृहीताः। त्रिवेण्ड्रम् ईगावारिपालेम् मुद्रणालयाभ्यां प्रकटिताश्च वर्वृतति अमूर्त समूर्तभेदेन द्विविधतया विराजमानेषु आगमग्रन्थेषु भगवदर्चा-विधिर्मुख्यतम आम्नायते ।

मुद्रितेष्वेतदवधि भृग्वत्रिमरीचिग्रन्था एवार्चा विधिनिदर्शका जाग्रति । कश्यपस्यापि भगवदर्चाविधिर्यदि मुद्रणदशामधिगच्छेत्तदा अर्चनविधिस्समग्रस्तेजस्वी च भावी। जपहुतार्चनध्यान भेदेन चतुर्विधस्य भगवदाराधनविधेरवश्य-निर्वर्तनीयत्वे भगवतो विखनोमुनेर्वचनमेवं वरीवर्ति। ''अग्नौ नित्यहोमान्ते विष्णोर्नित्यार्चा सर्वदेवार्चा भवति, गृहे देवालये वा भक्त्या भगवन्तं नारायणमर्चयेत्'' इति ।

यद्यपि 'सर्वं भृगूक्तविधिना कारये' दिति मरीचिमहर्षे रादेशस्तथापि भगवदर्चाविधानान्तरपरिज्ञानमर्चकस्य परमावश्यकमेव भवतीति तु निश्चप्रचं वचः।

अन्ततो गत्वा मुद्रितवैखानसागममूलग्रन्थपुनर्मुद्रणं भगवदर्चाविधिबोधकस्य कश्यपग्रन्थस्यापि मुद्रणं नितान्तमावश्यकं वर्वर्तीति प्रतीमः।

अमुद्रिता अन्या अपि वैखानसागमसंहितास्संपाद्य शोधयित्वा मुद्राप्य च श्रीमत्तिरुमलतिरुपति देवस्थानस्याधि-कारिणोऽखिलाण्डकोटिब्रह्माण्डनायकस्यालमेंल्-मङ्गानायकस्य भगवतः श्रीवेङ्कटनायकस्यापार कृपातरङ्ग-शीकरशिशिरहृदयसरसिजास्सम्पद्येरन्नित्याशास्महे। ★

AS - I-6

POSITION OF PUBLICATION OF ORIGINAL TEXTS IN SAIVAGAMA

Dr. M. SIVAKUMARA SWAMY
Bangalore

Saivagamas form a common stock of source-material for the Saiva and Virasaiva religio-philosophical systems The *Saiva-siddhanta* the *Sivadvaita* of Srikantha, the *Sivadvaita* (Saktivisistadvaita) of Sripati in the South and the *Pratyabhijna* (Kasmir Saivism) and the other Saiva systems of the North draw upon the Saivagamas as their authority The religious practices and forms of worship and vows of the Saivas and the virasaivas are based on the Saivagamas which make use of the Vedic mantras for various rites of worship

Considering the number and extent of the Agamas recorded in the Saiva traditions, the Saivagama literature is quite vast and varied in content The traditions refere to 28 Saivagamas and 208 Upagamas coming under them The names of the 28 Saivagamas with the number of Upagamas are 1 Kamika (3), 2 Yogaja (6), 3 Acintya (6), 4 Karana (7), 5 Ajita (4), 6 Dipta (9), 7 Suksma (1), 8 Sahasra (10), 9 Amsuman (12), 10 Suprabheda (1), 11 Vijaya (8), 12 Nihsvasa (8), 13 Svayambhuva (3), 14 Anala (2), 15 Vira (13), 16 Raurava (6), 17 Makuta (2), 18 Vimala (16), 19 Candrajnana (14), 20 Bimba (15), 21 Prodgita (16), 22 Lalita (3), 23 Siddha (4), 24 Sarvokta (95), 25 Santana (7), 26 Paramesvara (7), 27 Kirana (9), 28 Vatula (12) The traditions mention the number of verses in each of them ranging from several thousands to several crores (parardha, Niyuta, etc)[1] This shows how, the Saivagamas were quite extensive according to the Saiva tradition

The Saivagamas are known to have four quarters (padas) such as Kriyapada, Caryapada, Yogapada and Jnanapada With these quarters each one of them was quite vast in extent But what is available in the Saivagama literature has been very little in view of what is recorded to have existed Out of the 28 Saivagamas and 208 Upagamas, only some Agamas are available Those that are available are not full in all parts As on to-day, the three Saivagamas, viz , Suprabheda and Kirana and one Upagama of Kamika, viz , Mrgendra are available with all their four quarters (padas) The other Saivagamas that are available and the Kamika and Karana that are printed contain only the Kriyapada

The printed Rauravagama contains Vidyapada (Jnanapada) which in reality is a combination of Yoga and Jnana padas and kriyapada generally in most of the available Agamas, there is no regular sequence in the contents of the patalas It is only in the printed Ajitagama that we notice some regular sequence in the contents

With this background, I propose to take stock of the published Agamas and the extent of their texts with a view to ascertaining the position of the publication of original texts in Saivagama

The pioneering effort in publishing a Saivagama was made by Varada Mallappa Granthamala, Sholapur in 1905 As a part of the *Virasaiva-sadacarasangraha* published under that Granthamala, 1-5 patalas and 7-8 patalas of the Suprabhedagama were then published with Marathi commentary by Sri Manuru Mallikarjuna Sastrin Sri M G Nanjundaradhya published it again in 1960 from Mysore In 1964 it was published with an introduction and gloss in Kannada by Sri Pagadadinni Basavaraja Sastrin from Murusavira Matha, Hubli

In 1914 under Manonmani Granthamala, Sri Sankarappa Accappa Topigi, Mysore crown Press, brought out a *Tantrasangraha* containing Suksmagama, Paramesvaragama, Devikalottaratantra[2] and Vatula-suddhatantra The Suksmagama contains Kriyapada in ten patalas The Paramesvaragama has 22 patalas (Kriyapada) The Vatulasuddha contains 10 patalas These are in Kannada script

Sri Alagappa Mudaliar, cintadripet, Mylapore, Madras, published the original texts of three Agamas viz,, Kamika, Karana[3] and Suprabheda in Grantha script The Kamikagama has purvabhaga as well as uttarabhaga containing 75 and 98 patalas respectively Similarly the Karanagama has both bhagas with 158 and 107 patalas respectively The Suprabheda-gama (purva) contains 56 patalas in Kriyapada, 12 patalas in Caryapada and 3 patalas each in Yogapada and Jnanapada

Sri Pancacarya Electric Press, Sayyaji Rao Road, Mysore, has published a *Sivagamasangraha* containing four Agamas, Candrajnana, Karana, Makuta and Suksma These Agamas were edited by Sri kasinatha Sastrin and published separately in 1940 and 1941 Later they were combined in one volume entitled *Sivagamasangraha* in 1942 This volume was reprinted in 1956 All the four Agamas published in it have some patalas of their Uttarabhagas dealing with the Virasaiva spiritual and philosophical tenets The Candrajnanagama has 12 patalas of Kriyapada and 8 patalas of caryapada The Karanagama contains 10 patalas of Kriyapada only The Makutagama text has 5 patalas of Kriyapada and 10 patalas of Caryapada the Suksmagama contains 10 patalas of Kriyapada only The texts of these Agamas are printed in Kannada script

The Institute of French Indology, Pondicherry, has so far published three Saivagamas 1 *Rauravagama* in 1961, 2 *Mrgendragama* (or Narasimhagama), an Upagama of the Kamika in 1962, 3 *Ajitagama* in 1964 These Agamas are edited by Dr N R Bhat and published in Devanagari script The Rauravagama has Vidyapada in four patalas, Kriyapada in 26 patalas and two Anubandhas The Mrgendragama contains Vidyapada in 13 patalas (prakaranas), Yogapada in one patala only, Kriyapada in 8 patalas and caryapada in 1 patala only The Ajitagama has two parts, the former part containing 35 patalas and the latter part having 1 patala

The Oriental Research Institute, Mysore, has published two Agamas - *Vatulasuddha* and *Viragamottara* in parts Of the two parts of Vatulasuddha planned, the second part containing the last four of its 10 patalas was alone published in 1983 The first part is not yet published However in 1988, all the ten patalas of this Agama were published in one volume in Kannada script with a translation in Kannada This volume has also brought out 11 Anubandhas of the Vatulasuddha in Kannada script, the same Anubandhas were published in Devanagari script in the second part of the Agama mentioned above The Viragamottara was planned in two volumes and the first volume was published in Devanagari script in 1988 The second volume has not yet come out Out of the available seven patalas, the first four patalas are covered in the first volume These texts were edited by Dr H P Malledevaru who passed away recently

It may be noted here about some attempts to bring out the texts of some Agamas in parts as Anubandhas in some studies on Saivagamas One such attempt was made by Sri M G Nanjundaradhya, Mysore, in the volume entitled 'Sivagamasaurabha' (in Kannada), a commemorative volume dedicated to Sri Ja Ca Ni of Nidumamidi Math in 1985 Two Agamas, viz , Pasupatagama and Svayambhuvagama are printed in parts The first two patalas and some stray topics of other patalas in the Pasupatagama and the patalas 8-10 of the Svayambhuvagama are included there

This in brief is an account of the publications in the field of Saivagamas Some Agamas have been published by the Institute of French Indology, Pondicherry, and the Oriental Research Institute, Mysore Some Agamas or parts thereof are brought out by other private organisations and publishers prompted by a spirit of religious enthusiasm to dis-

cover and demonstrate the fundamentals of their inherited Faith In spite of these efforts, the publication of original texts of Saivagamas has not registered significant progress Although it is doubtful whether the original texts of all the Agamas and their subsidiary treatises could be discovered because of the ravages of time, yet all that are discovered and deposited in the different manuscripts' libraries are not yet published Some of those published once have become out of stock and the same institutions and organisations which published them once cannot afford to reprint them for want of resources This is because of the atmosphere of indifference and complacence towards our religio-philosophical heritage even among the educated, lack of patronage from the society we live in as well as the Government we are ruled by for cultivating scholarship in our ancient lores This is indeed a very discouraging situation

It is, indeed, commendable that the Institute of French Indology, Pondicherry and the Oriental Research Institute, Mysore have published the texts of some Saivagamas Yet the texts of some Saivagamas in manuscripts that are preserved in the Oriental Research Institute, Mysore, the Institute of French Indology, Pondicherry, the Govt Manuscripts Library, Madras, the Oriental Library, Baroda, Darbar Library, Kathmandu India office Library, London, etc , are yet to be published Those that are once published but now out of stock are to be reprinted and revised in the light of the manuscripts discovered later, if any

Taking a general view of the publications in the field of Saivagamas, it may be observed that most of the texts are incomplete Owing to several kinds of constraints that bind the editors, the texts that are printed are not critically edited Many a time single manuscripts that are often corrupt form the basis of those editions Further, there is an inadequacy noticed in some editions This is in respect of bringing out one part of a Saivagama leaving out the other part even when it is available For instance the Karanagama published by the pancacarya Electric Press contains only the Uttarabhaga dealing with Virasaivism, while the purvabhaga dealing with Saivism was available as evident from the Mylapore edition of the Purva-Karanagama in the Grantha script This is likely to be true of other editions also The Saivagamas are known to have two parts - Purva and Uttara, the former dealing with Saiva traditions in general and the latter with the virasaiva tradition Hence efforts are to be made to discover the texts of both the parts and publish them together Some times narrow prejudices of caste and creed come in the way of doing full justice to the available material These prejudices are to be overcome to make genuine efforts to preserve the heritage of Saivagamas at least as much as it is available Otherwise whatever that is available in the field would be totally lost to our future generation I request the T T D to take up this task, which it can discharge to the satisfaction of all by virtue of its benevolence and its resources The need of the hour is to pool the manuscript material of the available Saivagamas from all the sources and to bring out the critical editions of their original texts in Devanagari script so that the students and scholars of Sanskrit can pursue their studies and research in the field It is only an institution like T T D that can patronise the scholars in the field of Agamas in general and Saivagamas in particular to preserve the glorious heritage of India

References :

1 Taken from Rauravagama Institute of French Indology, Pondicheryy 1961

2 This has only one patala called Jnanacarabodhaka'

3 This is available in Telugu script published from Srisaila

* * *

AGAMA SESSION - II

A.S. - II

PRESIDENTIAL ADDRESS

Prof. M. NARASIMHACHARY
Madras

Respected Sri MVS Prasad, Executive Officer my valued friend Prof S B Raghunathacharya, Convenor of the National Conference on the Vedas and Agamas, my esteemed friend Prof M A Lakshmi Thathachar, participating scholars, distinguished invitees, ladies and gentlemen

It is with a sense of profound happiness and diffidence that I stand before you this afternoon, to preside over the deliberations on the ways and means of preserving the Agamic tradition, Culture, Study, encouraging research, publication of rare works and highlighting the importance of temple rituals I am happy that the authorities of the Tirumala Tirupati Devasthanams have given me this glorious opportunity of associating myself with this Conference in this capacity At the same time I am also diffident that I am not equal to the task that has been entrusted to me, viz , presiding over this session which is going to be enlightened and illumined by the galaxy of preeminent professors and experts with their addresses and papers

At the outset I would like to express my gratitude to the authorities of the Tirumala Tirupati Devasthanams and especially to my friend, Dr S B Rahunathacharya, the dynamic and resourceful convenor of this Conference for asking me to preside over the Second Session on Agamas here this afternoon Let me also congratulate the T T D for the very grand manner in which they are conducting this, Conference for the preservation and propagation of the ageold Srauta, Smarta and Agama traditions which form the main millieu of the Hindu Nation At a Time when the country is being divided in the name of caste and community, creed and sect, religion and philosophy, it is heartening to note that the T T D is making laudable efforts for safeguarding the Hindu Dharma and establishing it on a firm foundation Lord krsna declared ages ago—

Yada Yada hi dharmasya glanirbhavati Bharata
Abhyutthanamadharmasya tadatmanam srjamyaham
Paritranaya sadhunam vinasaya ca duskrtam
Dharmasamsthapanarthaya sambhavami yuge yuge
(Gita IV 7 8)

that He would incarnate from time to time so as to protect the virtuous, punish the wicked and to resurrect and reestablish Dharma on the face of the earth In His Avatara as Srinivasa here on the Venkatadri, is not the Lord fulfilling His promise, through the T T Devasthanams? Who else, in this Kaliyuga, can undertake this noble task, other than the T T Devasthanams?

The Rgveda says "ekam sad vipra bahudha vadanti" (Truth is one, the wise call it by various names) The Gita also declares —

"Yo Yo yam yam tanum bhaktah sraddhaya architumicchati
Tasya tasyacalam sraddham tameva vidadhamyaham (VII 21)

"Whatever form (of a deity) one wants to worship with faith, on him I am conferring steadfast faith in that particular form"

"Ye pyanadevatabhakta yajante sraddhay anvitah
Te pi mameva kaunteya yajantyavidhipurvakam (IX 23)

"Those who are worshipping other deities with faith and devotion, are, as a matter of fact, worshipping Me alone, although in a different order"

It is therefore in the fitness of things that the T T Devasthanams are evincing great interest in promoting and safeguarding the Saivagama and its hoary traditions of temple-worship and rituals All the great saints and philosophers of our land have been, and are, advocating the golden truth of Unity in Diversity and the Universality of Religion Gone is the era of bigotry and fanaticism Ultimate Truth is a multifaceted diamond of rare hues and brilliance, where, each face counts Each face of the diamond has its own peculiar effulgence which makes up the composite brilliance of the diamond all the more striking and attractive Bhagavan Sri Ramakrishna Paramahamsa, than whom there can be no greater mystic and saint in the recent past, described God as a magnificient mansion with several doors Whoever thinks that there is only ONE door thereto, and that one can enter the mansion only by that door, is sadly mistaken It is the spirit of synthesis (samanvaya) that is the need of the hour It is not the partisan and chauvinistic attitude, or the "I-am-holy, thou-art-unholy" attitude that helps the Nation

It is therefore a matter of great satisfaction to all right-thinking people that the National Conference on the Vedas and Agamas is being held here in this robust spirit of religious tolerance and against the backdrop of emotional and national integration I congratulate in particular, my esteemed friend, Dr S B Raghunadhacharya for conceiving the idea, planning the programme and implementing it with tremendous zeal and dedication, with the excellent encouragement and active cooperation of the T T Devasthanam authorities

The Guest Scholars who are adorning the dais here are all experts in various aspects of the Agamas, with a tremendous potential for suggestions on the ways and means of preserving and protecting the rich Agama traditions, cultures, learning, research and other aspects It is well-known that a layman who goes to the temple, be it Vaisnava or Saiva, is not generally aware of, or even interested in the Agamic background against which the worship-routine and rituals are going on there What he is primarily interested in is the Darsan of the deity There are also persons who, though being astikas, feel that they need not go to any temple at all It is however, the scholar and the inquiring critic that is interested in analysing and probing these aspects Explaining to the common man, the average man, I mean, to one with no scholarly claims, or religious reservations, but possessing a genuine interest, the importance of temple festivals, highlighting the value of various rituals, and the like, I think, is also essential so as to make the temple-going public, aware of the wonderful heritage that is bequeathed to them Temples, such as that of Lord Sri Venkateswara here, which attract large number of devotees from different parts of the country, with different beliefs, customs, traditions, speaking different languages, are the only means of fostering among them, mutual love and friendship, and thus achieving National integration It is the temple that can look after the mental, spiritual and even the physical well-being of people Temples honour artistes and artisans, scholars and critics, run Educational Institutions, open Hospitals and charitable asylums for those who need them I am confident that the scholars assembled here are going to highlight all these aspects through their interesting, inspiring, thought-provoking and pragmatic suggestions

* * *

A.S. - II

KEY NOTE ADDRESS

Prof. M.A. LAKSHMITATACHARYA
Melkote

Revered Chairman Dr Narasimhacharya, Distinguished Scholars, Ladies and Gentlemen,

I consider this an honour conferred upon me by Lord Venkateshwara Himself, that I have been asked to deliver the keynote address for the Agama Session II I am neither a scholar in Agama nor a good priest knowing the details of the Agamic mode of worship Inspite of this, I have been asked to deliver the keynote address I am quite diffident to deliver this keynote address as I fear that I may not be in a position to raise upto the expectations of the organisers of this seminar However, I have emboldened to speak a few words with the grace of Lord Venkateswara

An objective study of any tradition will be most fascinating This is especially so to a student of sociology The great sages and saints who nurtured these traditions with tender care and sympathy may be found to have had the maximum social consciousness and utmost self-abnegation in fostering such institutions Of course, in the long run, due to the vagaries of lesser men the systems themselves have degenerated, which account for the undesirable accretions Diversity of practices have also been permitted to suit the makeup and maturity of the minds of the followers The central theme of all these diverse traditions was and is only maintenance of *Dharma* The abstract concept of *Dharma* was later concretised into the concept of a god-head because God, who is endowed with all the infinite virtues conceivable in nature has to be an embodiment of Dharma The God or the Supreme Self was the subject matter for study in metaphysics, who is seen as the sole cause of this universe This God should be brought in to instill a sense of goodness in the purity of thought and behaviour of men Probably this has led to the formation of institutions of religions and as a corollary, tradition of worshipping God in one form or the other, in temples has developed

In this session distinguished scholars in the field of the Agamas are expected to suggest ways and means for the preservation of this Agamic tradition No doubt it is a stupendous task particularly when the society in India is suffering from the impact of western materialistic culture A scholar in the Agamas who has entirely devoted his life-time for the study of the Agamas will not be treated at par with an engineering graduate or medical graduate He is looked down upon by the society Besides, a scholar in the Agama is expected to lead a specific religious way of life to uphold Dharma whereas an engineer or a doctor or

any other graduate or a post-graduate is not expected to lead such a way of life Since this tradition has no social recognition, probably, study of the Agamas is dwindling Any field of study, nowadays becomes popular only when it becomes a source of earning money i e *arthakari vidya* Besides, even the students of Agama feel that the study of Agamas are alienated from their day-to-day life This is due to the wrong perspectives developed regarding the purpose of life itself on earth

The Agamas have a holistic view regarding life No doubt resources i e , materialistic wealth is needed to satisfy ones own needs But resources should be obtained within the framework of Dharma If a person follows the principles laid down in the Agama Sastra, not only he would lead an exemplary life of fulfilment of all earthly desires, but also he would be entitled for salvation

This holistic approach to life on earth is the essence of Hinduism The purpose of life on earth is to maintain Dharma so that his desires of *artha* and *kama* are fulfilled and he could ultimately realise final emancipation i e *Moksa samrajya* All religious traditions are based on this basic principle of attaining *caturvidha purusartha* through one's life on earth But, I would easily make bold to state that this holistic goal of life can be very easily attained by the study and practice of Agama Sastra, than by following any other sastra This leads to the total development of the human personality which is completely conducive to the physical as well as the spiritual world

Agama & Yoga Sastra :

The tradition of *Astanga Yoga* meant for mastering the body and mind is inbuilt into Agama Sastra All the eight steps in *Yoga Sastra* are part and parcel in the practice of agamic worship of the deity

The Yoga tradition found in the Agama Sastra is unique It has several things to contribute to the yogic practice which are not found elsewhere I am not sure as to whether this yogic practice enshrined in the Agamas is taken up for a comprehensive study in comparison with yogic practice laid down by Patanjali It is in the fitness of things to take up projects for this type of study particularly during these days in which the yogic practices are gaining currency due to the stress of materialistic world If it is shown that the individual soul which is a repository of bliss can enjoy that bliss with the help of this yogic practice built into the Agamic traditiốn, people will be naturally attracted towards this I request the scholars assembled here to bestow their attention to this

Mantra Sastra :

The archak should be an adept in mantra sastra He has to get initiated (diksa) by a guru and do sadhana, as the guru bids him Only then, the energy transferred by the guru to the disciple could create the required vibrations of sound at the temple environment Sound energy is contracted into the form of a mantra - a cryptic formula of sounds - and when it is incanted by the archak with assistance from other kainkaryaparas around, truly, the environment gets purified and sanctity pervades around The temple works at a higher frequency than the normal frequency elsewhere and that is how the devout folk who simply enter and prostrate as per religious practice, derive the benefits and lo! Their desires get fulfilled as the ever-merciful Lord acts through His ladle i e the archak The prasadam from the hands of the archak paricharak, being sanctified by the Deity's glance, can really grant fulfilment to the devotees' desires! You see here, the role of the archak in His service as a ladle

Many times, the purity of the ladle, the pure heart of the archak, is really capable of granting the desires to the devotee Only that archak who has perfected self-abnegation, who has conviction that he is acting on behalf of the presiding deity, can deliver fulfilment of the devotees' desires True devotees come to the deity only to receive God's permission for achieving their Dharmic desires Even Acharya Ramanuja sought Lord Varadaraja's verdict at times of conflict through Kanchi-poorna s kind intervention Lo! The Lord talked to the Acharya through the Archak This is not a legend This aitihyam has the sanctity being carried through, as a rahasyam through a chain of generations of Acharyas down to this day It is the 'Truth' for the believer There are several such personal experiences of 'True' devotees who have had information conveyed from their coveted deities The efficacy of mantras is proved beyond doubt through agamiks We see many ills of devotees cured by talisman (यन्त्र) worn on the body of children or ladies or gentlemen granted by archaks of Nrsimha or Sudarsana The *cakra* written by archaks works as a miraculous cure only by the efficacy of Mantras handed down by seers and sadhus

It is not easy to convince non-believers as to how mantras or the Vedas or chanting of Dravida prabandhas are efficacious Some research is to be carried out by interested individuals or bodies in order to prove the effect of sound vibrations on human system and the 'brain' involving 'conscious' mind This is an area worth exploring in order to attract young and intelligent youths to this field of study of neuro-physiology

Art and Architecture :

A real scholar in the Agama Sastra should also master the principles of Art and Architecture enshrined in the Agama works There cannot be any devotion or Bhakti without aesthetics Aeshetics is given the highest status in the field of Agama worship Architecture as a profession is highly paying subject, now-a-days An extensive study of architecture and artistic principles found in the agama works with the help of the computers will be not only revealing but also enhance the value of the Agamas themselves Hence it is necessary to take up the study of the contribution of the Agamas to these fields This will also lead us to the conclusion that as far as Art and Architecture are concerned, India is not at the receiving end, on the other hand, is at the giving end

Geology :

Agamas are the storehouse of knowledge regarding several other sciences An agamic scholar or a sthapati who has the background of the Agama should know much about the fossilised stones and other materials which are used to carve out the icons It is necessary to evaluate the contribution of the Agamas to this branch of knowledge The different varieties of stones and their characteristics described in these works will go a long way in the field of geology Efforts should be made to highlight this aspect of Agama also

Metallurgy :

Agamic mode of workship invariably requires icons These icons are generally made of stone or wood or metal There is sufficient information about these metals in the Agama Sastra Preparing the alloys and casting the icons is a special art I think, that best alloys were prepared in the olden days in India Any student of metallurgy would be definitely interested in these alloys which were used to cast the icons Hence I suggest arrangements should be made to study the pros and cons for the preparation of these alloys Thus it is possible to evaluate the contribution of the Agamas to the field of metallurgy

Horticulture :

Being a direct descendent of Tirumalai Anandalvar who was distinguished from other disciples by Ramanuja as Ananthanpillai, I have dabbled in horticulture for the last ten years I have met several outstanding horticulturists and asked them "what is an Indian garden?" Most of them plead ignorance regarding concept of Indian gardening, though erudite scholars in Chinese or Japanese gardening are available in India Many of them have approached me to give ideas regarding Indian gardening and I have given them some valuable information regarding this subject My source books for this information are the Agama texts which mention about the different varieties of Aramas, such as Daivarama etc The Agama texts go deep into this subject matter and mention about the different varieties of flowers such as Satvika Rajasa and Tamasa, the time of offering different flowers to different dieties etc A comprehensive study of these ideas with the modern methodology from the point of view of aesthetics and influence these flowers wield on the minds of men will be interesting and revealing The scholars assembled here are requested to bestow thei thoughts upon this aspect also

Herbal Ingredients :

The priest is expected to add different herbal ingredients not onlv to the sacred water offered to the Lord in the worship but even for offering daily snana and other kainkaryas to the deity Unless he has the personal knowledge to identify these herbs he cannot select or discard materials offered for the worship of particular deities For example, sandal paste honey, turmeric (haldi) bilva, tulasi leaves etc are known to cure many a human disease A scientific study of these herbal ingredients and their effects on the human beings is a sheer necessity

General :

The Agamic is expected to offer to the deity the best and finest variety of materials available around The ornaments, the clothings, the aroma producing agents, the rhyme of the bell, the chantings, the music, the conch, the drum, the chatra, the chamara, the utensils, the dishes or 'Taligai" prepared in the temple kitchen, the materials meant for Yagasala the ingredients going into the dishes - taligai' for being offered to the deity - every item is expected to be of the best quality available Who could oversee the quality other than the chief of the temple? No offering made to the deity can escape the vigilant observation of this person! He is necessarily expected to qualify as an expert in supervising all these items which involves the role of many traditional industries and social fabric around the temple environs For example, at the time of bheritadana offered to the deity during the Brahmotsavam, the archak announces the raga and the temple musician would offer that raga in the service of the presiding deity If there is a slip the vigilant music lover in the audience would surely look at the chief in askance! He alone has the command to set it right! The chief's role is really that of the rmv commandant, who is expected to manage the highly complicated temple affairs!

Material benefits fulfilled :

There is a persistent allegation that youths do not voluntarily choose agama as a profession for life, as this profession cannot bring material welfare to them This allegation is only partially true, for, those who complain have taken to this profession only half heartedly I can quote instances of archaks in cities with all modern gadgets Archaks owning a T V or a tape recorder is normal nowadays Not having T V 's go by exception to the rule There is a persistent demand for versatile Aganiks from foreign countries! Lord Venkateswara in Pitsburg, U S A has a standing appointment order to experienced Archaks! Thus, I am sure youths taking to Agamas for profession would secure all material benefits if only they seriously involve themselves into the profession They can demand the good things of life from the temple administration, as the best quality of preparations are to be offered to the deity The archak is the first beneficiary as he is entitled to a good portion of prasadam as a right! He can easily satisfy his culinary cravings by the recipe received as offerings to the deity No other profession gives this choice (except perhaps the hotel manager)!

Fragmentary knowledge leads us nowhere :

The Agamas are the store-house of knowledge As already stated they can contribute to various fields of learning like geology, metallurgy, Ayurveda, yoga, sound therapy, cookery, horticulture and many other such fields A true scholar in the Agamas will be a master of all spiritual and physical sciences Half hearted and fragmentary study or practice of agamik worship leads us nowhere as the bane of modern society in the East as well as the West is the fragmentary study of the various fields of learning without proper perspective which has caused microscopic specialisation leading into the many of the ills of the society It is absolutely essential to reverse the trend of fragmentation and propagate the holistic approach Hence, I strongly suggest that T T D should start a seperate organisation for the exhaustive study of the Agamas in Tirumala or Tirupati having its satallite centres at Srirangam, Kanchi, and Tirunarayanapuram or Melkote at which Acharya Ramanuja organised temple worship strictly on Agamic lines These centres will make an exhaustive study of all the aspects of the Agamas and bring out the most needed publications and try their best for the dissemination of the valuable knowledge contained in the Agamas to the people at large which would increase their reverence and respect to the Almighty and bestow peace of mind on them

Further, I can only conclude that by protecting the Agama Tradition, the temple institution is protected, thereby protecting Hindu culture itself

Conversely, if this Agama is not protected now and here, the future of Hindu culture would be in danger

Now, I request the scholars assembled here to tell us the ways and means for revival of the traditional knowledge for the benefit of mankind under modern conditions

चिरमभिवर्धताम् आगमशास्त्रम्

* * *

A\-II-1

आगमसम्प्रदायस्य संरक्षणोपायाः

श्री च.वे. शेषाचार्यः
हैदराबाद्

भारतदेशे देवालय निर्माण, विग्रहाराधनञ्च नाधुनिकम्। रामायणकालात्, ततोऽपि प्राचीनादेव कालाद्वा उभयमिद वरीवर्ति स्म सर्वत्र भारते। एतत्प्रवर्तक चागमशास्त्र द्विविध वैष्णव, शैवमिति। तत्र वैष्णव द्विविध पाञ्चरात्र वैखानस चेति। एव त्रिविधस्यापि आगमशास्त्रस्य अनुगतः कश्चन विशिष्टः सम्प्रदायो विद्यते। आगमसम्प्रदायस्यास्य सरक्षण कथमेतावत्पर्यन्त निर्वर्तितम्, कथ वा इतः परम् आधुनिककालानुगुणमेतद्रक्षण कर्तव्यमिति आगमसप्रदाय- सरक्षणोपायाः केचन अत्र निबन्धे प्रस्तूयन्ते।

प्राचीने काले धार्मिका राजान. एव आगमसम्प्रदायस्य सरक्षका आसन्। तैः देवालया बहवः आगमोक्तविधानेन निर्मापिताः। देवालयाना नित्यनैमित्तिकादिसकलकार्यनिर्वाहार्थ भूरिशः सुक्षेत्राणि, धनानि च तैः परिकल्पितान्यासन्निति शिलालेखादिभिः ज्ञायते। देवालयाना निर्वाहाय कर्तव्ये धनव्यये न कदापि सङ्कोचः कृतः तैः। अत्र प्रमाण भवति श्रीवेङ्कटेशपरमभक्तस्य श्रीकृष्णदेवरायस्य आन्ध्र कृतिः आमुक्तमाल्यदा। तत्र श्रीकृष्णदेवरायः राजधर्मानुपदिशन्-

आयतिकानि कीकु ममरालयमुख्यमु लात डर्थतृ-
ष्णायुतुडै निजोर्वि गल नष्टिकि तद्धनमु दरल्चि रा
जायतनम्बु जेर्चुनु ... अय्यदि अनर्थमु ।

इति भूपतीन् उपदिशति । देवालयादीना धर्मसस्थाना निर्वहणाधिकार वित्तसचयपराय न देयः यत तादृशः वित्तचित्त अधिकारिपुरुषः दैवकार्यार्थ परिकल्पितस्य धनस्य व्यय निरुध्य, कुत्रापि प्रदेशे सञ्जातस्य आर्थिकसक्षोभस्य निवारणाय तत् देवधन राज्ञ वित्तकोश प्रापयति। एतादृश कार्य राज्ञ अनर्थकर भवति इति अस्य आन्ध्रभाषापद्याशस्य भाव.। देवालयविषये राज्ञा श्रद्धा कीदृशी आसीदित्यत्र इदमेकम् उदाहरणम् ।

आधुनिके काले राजान. यद्यपि न सन्ति तथापि पालका प्रजाप्रतिनिधय तन्नियुक्ता देवालयाधिकारिणश्च यथाविभवविस्तर, देवालयेषु, विधिवत् क्रियानिर्वहणरूप सप्रदाय प्रवर्तयन्ति। एवमेव आगमकोविदाः अर्चकाश्च तत्र भगवदर्चनादिक निर्वर्तयन्तीति प्रसिद्धाना, ऋद्धिमता प्राचीनदेवालयानाम् आगमसम्प्रदायस्तावत् अनुस्यूततया प्रवर्तितो भवति। अय प्रमोदजनको विषयः।

परन्तु, भगवद्भक्तैः बहुभिः देशे सर्वत्र असङ्ख्याः महान्तः, सामान्याश्च देवालयाः स्वकीयार्थसामर्थ्यानुगुण निर्मीयन्ते। आगमसम्प्रदायमजानन्तः बहवः, सम्प्रदायानभिज्ञानेव शिल्पिनः समाहूय, देवालयान् तैः निर्मापयन्ति, अर्चकाश्च

तादृशान् एव बहुषु स्थलेषु नियोजयन्ति । केवल भृतिपरास्ते न स्वय सम्प्रदायमनुष्ठातु, न वा देवालयप्रतिष्ठापकान्, अधिकारिणो वा तत्र प्रवर्तयितु शक्नुवन्ति। इय स्थितिः नूतनेषु देवालयेषु बहुत्र सन्दृश्यते। यदीयमेव स्थितिः इतः परमपि प्रवर्तेत प्रायशः आगमसम्प्रदायस्य हानिरवश्य भविष्यतीति तन्निवारणाय आगमसम्प्रदायसरक्षणोपायाः केचनात्र प्रस्तूयन्ते।

1. देवालयार्चकाना सस्कृतभाषाध्ययनस्य अनिवार्यतासपादनम्

देवालयेषु अनुष्ठीयमान सर्वमपि कार्यजात सस्कृतभाषायामेव भवति। तत्प्रतिपादकम् आगमवाङ्मय, प्रयोगग्रन्थजात च सस्कृते एव अस्ति। अतः अर्चकाना सस्कृतभाषाज्ञानम् अत्यन्तमावश्यकम्।

देवालयेषु नित्यनैमित्तिकादिषु सर्वेष्वपि कार्येषु पूर्व सङ्कल्पः क्रियते। तत्र कर्तृलिङ्गसख्यानुगुण सङ्कल्पे विपरिणामः कर्तव्यो भवति, क्रियापदाना च वचनविपरिणामः। एवमेव शब्दाना चतुर्थ्यन्तषष्ठ्यन्तरूपज्ञानमपि नितरामावश्यक भवति। नेद सर्व सस्कृतभाषाज्ञान विना सुकर भवति।

2. अर्चकाना कृते प्रशिक्षणकक्ष्यानिर्वहणम्

आगमसप्रदायाभिज्ञान् विहाय सर्वेषामप्यर्चकाना तत्तदागमाना सिद्धान्तविषये, प्रयोगविषये च प्रशिक्षण देयम्। कञ्चित्काल प्रमुखदेवालयेषु तेषा अर्चकत्वशिक्षणार्थ नियोजनमपि फलजनक भवति। एतावत्पर्यन्त शासकीयदेवादायशाखया (Religious Endowments) अर्चकपरीक्षास्तु निरुह्यन्ते। नेद पर्याप्तम्।

3. अर्चकपुत्राणा कृते आगमपाठशालानिर्वहणम्।

देवदायसस्थाद्वारा कैश्चित् प्रसिद्धदेवालयेषु आगमपाठशालाः स्थापिता. बहोः कालात् पूर्वमेव। तत्र प्रयोगग्रन्थाध्यापनेन सह आगममूलग्रन्थानामपि केषाचित् परिचयो देयः। प्रसिद्धदेवालयेषु कथमर्चनादिक प्रवर्तत इति दृष्टु भाव्यर्चकाना कृते शैक्षिकयात्राश्च (Educational Tours) तत्र तत्र क्षेत्रेषु निर्वाह्याः। आगमपाठशालासु आगमविषयैस्सह तत्सम्बद्धाना योग – ज्योतिष – वास्तु – पञ्चाङ्ग – धर्मशास्त्रादीना परिचयः अपि अवश्य देयः।

4. आगमग्रन्थप्रकाशनम्

आगमसम्प्रदायस्य सरक्षण तत्तदागमसहितादिमूलग्रन्थाना प्रयोगग्रन्थाना च प्रकाशन विना नैव सफल भवति। यद्यपि बहोः कालात् तालपत्रेषु, कर्गदपत्रेषु च सहिताना उपलब्धिः सशोधनसस्थासु, देवालयार्चकाना केषाञ्चित् गृहेषु च भवति, तथापि नवीनपद्धत्या तेषा प्रकाशन केषुचिदेव प्रदेशेषु क्रियते। एतदर्थ विविधाः लिखितप्रतयः सम्पाद्यन्ते। ततः समीचीनः पाठः कश्चन निर्णीयते। एव पाञ्चरात्रग्रन्थाना बहूना प्रकाशन तिरुपतिस्थसस्कृतविद्यापीठेन कृतम् क्रियमाणञ्च वर्तते । केषाञ्चन पाञ्चरात्रग्रन्थाना अड्यारस्थ Theosophical Publishing House तः, केषाचित् गैक्वाड् प्राच्यविद्यासस्था बरोडातः, केषाञ्चित् मद्रपुर्यां पाञ्चरात्रपरिशोधनपरिषद्द्वारा एव, तिरुमल-तिरुपतिदेवस्थानद्वारा वैखानस, पाञ्चरात्रागमग्रन्थाना, पाण्डिच्चेरिस्थफ्रेञ्च इन्स्टिट्यूट्तः, श्रीशैलादिदेवस्थानतश्च शैवग्रन्थाना च प्रकाशन कृतम्।

परन्तु, कृतात् कर्तव्य बहु अवशिष्टमस्ति। प्रधानतमाः ईश्वरपारमेश्वरादिसहिताः नेदानी कुत्राप्युपलभ्यन्ते। तेषा मुद्रापणम् आवश्यकम् । देवालयार्चकाना बहूना सौकर्याय तासा सहिताना प्रान्तीयलिप्यापि मुद्रापण परमावश्यकम् । प्रयोगग्रन्थाना विषये तु प्रान्तीयभाषासु तद्विषयविवरणमपि महोपकारक भवति अर्चकानाम्। एव तत्तदागमकोशाः अपि प्रकाश्याः। 1. Dr. Smith महोदयः भारतीयागमपण्डिताना Dr. M. नरसिहाचार्य, Dr. KKA वेङ्कटाचार्यादीना बहूना विद्वत्तल्लजाना सहकारेण A source book of Vaishnava Iconography, A Bibliography of Pancharatra Literature आदीना बहूना पाञ्चरात्रग्रन्थाना प्रकाशन कारितवान्। इदानी तत्तदागमसाङ्केतिकशब्दकोशानामपि Dictionary of Agamic Technical Terms प्रकाशन कर्तव्यम्।

5. अर्चकाना प्रकाशकाना च परस्परसहयोग :

ये च वशपारम्पर्येण देवालयार्चना कुर्वन्ति, तेषु केषाञ्चित् आगमग्रन्थविषयक विशद ज्ञान न भवति। एव आगमविषये ये शोधकार्य निर्वहन्ति तेषु बहूना तत्तत् आगमक्रियाज्ञान विशदतया न भवति। अतः असकृत् उभयविधयोः अपि गोष्ठीयोजनया उभयोरपि सन्देहनिवारणद्वारा आगमसम्प्रदाय. सरक्षणीयो भवति।

6. आगमग्रन्थालयः

भारते सर्वत्र उपलभ्यमानाना मुद्रितामुद्रितानाम् आगमग्रन्थाना स्थापनाय, सरक्षायै च कश्चन नूतनः

ग्रन्थालयः आवश्यकः। तत्र न केवल तालपत्र, कर्गदपत्र लिखितग्रन्थाना किन्तु Micro film द्वारा सुरक्षितानामपि ग्रन्थाना स्थान स्यात्। एव विविधरूपाणा होमकुण्डाना, सहस्रकलशस्नपनादिषु तत्तत्कलशप्रदर्शका चित्रपटाना मण्डलाना विविधवस्तुविशेषाणा च प्रदर्शनशालापि काचित् निर्वाह्या भवति। मुद्रितग्रन्थाना विविधाः प्रतयः तत्र स्थापनीयाः। देवालयार्चकाना, परिशोधकाना च कृते ग्रन्थालयः महोपकारकः भवति।

7. वृद्धपण्डिताना सहयोग :

ये वा आगमसम्प्रदायविदः वृद्धाः तेभ्यः प्रभूत धन प्रदाय तद्द्वारा बहवः छात्राः आगमशास्त्रेषु निष्णाताः कार्याः। यदि उपेक्षा क्रियेत तादृशपण्डिताना दौर्लभ्यमेव भवति। अवोक्ष्य, प्रोक्ष्य, अभ्युक्ष्येत्यादिशब्दाना केवलसस्कृतपण्डितविदितोऽर्थः अन्यः आगमसम्प्रदायविदुषा परिचितः अर्थः अन्यः। पुरुषेण, परमेष्ठिविद्यया इत्यादीना साङ्केतिकशब्दानाम् अर्थबोधन केवलसस्कृतपण्डिताना, अविदितागमसम्प्रदायाना दुश्शकमेव।

एतादृशानामेव आगमसम्प्रदायिकाना परिणतबुद्धीना नतृत्व कुत्रचित् कर्षणादिप्रतिष्ठान्तान् नित्यान् नैमित्तिकाश्च सर्वानुत्सवान् निर्वाह्य तस्य सर्वस्यापि कार्यक्रमस्य वीडियोद्वारा सुरक्षा Vediography सपादनेन नूतनार्चकाना महानुपयोगः भवति।

यद्येव तत्तद्देवालयेषु भगवदाराधन कुर्वता वृद्धाना वर्धमानाना च अर्चकाना, विविधसशोधनसस्थासु आगमग्रन्थप्रकाशनकार्ये व्यापृताना विद्वद्वराणा सशोधकाना च परस्परसहकारेण, उभयविधाना मप्येषा उपयोगः, ततश्च आगमसप्रदायस्य सुरक्षा भगवतः श्रीनिवासस्य कृपया अवश्य भवेदिति विश्वसिमि।। ■

AS-II - 2

PRESERVATION OF AGAMIC CULTURE

Dr. S.V. R. RAMANUJACHARYULU
Kovvur

It is a well known fact, that during the last several decades, a lot of work has been done by the Indologists, to unearth the hidden treasures of Indian literature. But still, there remained a portion of literature, i.e. Agamas, which was only partially explored by the Indian scholars. It is a pleasure to note that this partially explored portion of literauture, even drew the attention of foriegn scholors like Dr.F.Otto Schrader, in the first quarter of this century. Though, Dr. Schrader's study of Agamic literature centred around the Pancaratra Agama, it shed some light on this neglected branch of literature. But after that, though Agamic literature has also been taken as a research subject by a very few number of research scholars, no institution came forward for the proper preservation and propagation of the vast literature.

Everybody knows that the culture of India was built around the temples, and the temple culture was totally dependent on agamic literature. It is also true that the composition of Agamic literature itself was a sincere effort to institutionalize the worship of God in a systematic way as a social right to serve the common people. The unique contribution of Agamic literature was the worship of God in Idol form as Saguna and avyaktamurti. This gave rise to the devotional spirit of the common people and made their involvment easier. This is not a smaller achievement and it should be considered as a significant social reform. It created a mentality of commonness among the people and thus dispelled their pessimistic attitude towards God worship.

Though the theoretical aspect of religion was emphasised widely by the Vedant Darsana, the Vedanti philosophy didn't touch the practical aspect of the religion with the same enthusiasm in relation to the common people. So, to bridge the gap between the theory and practice, Agamas came in to existance. Thus both philosophical and practical modes of the religion were tied together in the form of Agamic literature and culture. So, it is clear that the temple culture, ably represented by the Agamas, is a composite culture which incorporates both the theoretical and practical aspects of the religion. This fact can easily be seen in all the sects of the Agamic literature like Vaishnava, Saiva and Sakta. Our Acharyas recognised this fact and tried their best to mould their doctrines on the lines of Agamic culture. In this regard, we can find ample evidence both internal and external to prove that the impact of Pancharatragama was very much visible in the philosophy of Ramanuja. According to

the scholars, though Sankara's Advaita philosophy didn't seem to have influenced by the Agamic literature, his practical life was very much imfluenced by the Agamic culture The Madhva school of philosophy was totally imfluenced by the Agamic culture So, by preserving the Agamic literature and culture, we are not only preserving the age old culture of temples, but also the different underlying currents of our philosophical thoughts

For the preservation and propagation of Agamic literature and its culture, the following points may be noted

1 Encouragement should be given to the research scholar for the scientific study of Agamic literature For this purpose the following ten topics, suggested by Dr Schrader (श्राडर्) and other scholars may be taken into consideration for specific study with necessary modifications

1 Philosophy of Agamas

2 Linguistic occultism (मन्त्रशास्त्रम्) as dealt with in the Agamas

3 Theory of magical figures (मन्त्रशास्त्रम्) and its scientific nature

4 Practical magic (मायायोग) and its utility in the Agamic literauture

5 Yoga and its practical relevance in the Agamic literature

6 Technique of Temple building

7 Imagemaking (प्रतिमानिर्माणम् and प्रतिष्ठाविधि)

8 Domestic observances (सस्कारs and आह्निकs) as depicted in Agamas

9 Social rules (वर्णाश्रम धर्मा) explained in the Agamas and their relevance in the contemporary society

10 Festivals (उत्सवा)

Though these topics were distinguished in accordance with the Pancharatra literature, topics of the other sects of Agamic literature like saiva and sakta, may also be distinguished in the similar way, so that the research scholar might be able to select subject, without any hesitation

2 Since the Agamas enshrine a system of philosophy, which has certain special and unique features, distinct from those found in schools of philosophy, a comparative study of Darsanas and the Agamic literature should be done with the help of the traditional scholars

3 Critical editions of unpublished works should be brought out, which may throw new light in this field As a matter of fact Indian scholars are indebted to Dr Schrader, who made for the first time a critical study of all available literature on Pancaratra and published a monumental work, namely 'Introduction to the Pancaratra' and showed the way to the modern scholars in bringing out critical editions His edition of ङिडँउह्लएअङिशह should be taken as an example In this connection, it may be mentioned that work done by the Adyar library and KSV Peetham, Tirapati etc , is commendable

4 Recently some volumes of Agama kosa were published by the Kalpataru Academi, Bangalore However, the works serve the purpose of introducing the general features of the different Agamas to the English readers only Similar attempt should be made in local languages like Telugu and Tamil etc also

5 Necessary financial assistance should be provided, if any individual institution comes forward in this regard

6 It is a pleasure to note, that the KSV Peetham, Tirapati will be publishing 'Agama Kosa', compiling all the available material on different topics like स्नपन etc And at the same time a dictionary for the proper understanding of the technical and other words used in the Agamic literature should also be prepared both in English and local languages

7 Translations and critical expositions of Agamic works in local languages are very much needed for the propagation of the Agamic literature In this field no effort has been done by the scholars This should be taken as a project

8 Social relevance of Agamic literature should also be brought out through small booklets in simple and common local languages Different aspects of the contribution of Agamic literature should be dealt with in these booklets It will certainly create awareness among the common people and arise, at least some curiosity to know the contents of the Agamic literature and the general nature of the temple culture

9 A survey should be under taken to know whether there is any variation in the ritualistic performance in the different temples and whether any particular आगमसहिता is being followed This will help to know the practical utility of different Agamic works

10. It should also be observed whether the construction of temples was in accordance with any particular आगम संहिता or whether any construction technology was derived from any other sources other than Agama Samhitas.

11. The existing provisions should be extended to preserve the Agamic studies in the traditional way, just like Vedas, along with their application in day to - day life . Necessary assistance should also be provided to the private institutions and organisations which are offering facilities for the Agamic studies in traditional or modern way.

12. In this context both Universities and the temples with sound financial background should come forward to take necessary steps for the protection of Agamas. Then only the ageold temple culture as well as the Agamic literature can flourish in a systematic way. For this purpose an institute may be established to under take the relevant research work, as well as the traditional studies of the Agamas.

13. Last, but not the least, it is more important to collect the practical aspects like नित्यपूजाविधिः, प्रतिष्ठा, कल्याणम् etc. from the adherents of different traditions as they are rather regularly practised and preserved in their respective families. This is more important because these practical aspects are still observed intact by the common people. So, the customary practices in vogue must be collected, recorded and evaluated with reference to theory in order to give a perfect shape if necessary.

Once again I request the sponsored of the conference to come farward to take positive steps in this regard.

* * *

१५-II-३

पाञ्चरात्र-वैखानस-शैवागमानाम् अध्ययनस्य प्रचोदनोपायाः

डॉ वङ्गीपुर रामानुजाचार्य,
हेदराबाद्

आगमाना पाञ्चरात्रादीना परमवेदिकाना साम्प्रदायि-काध्ययनपद्धते प्रोत्साहनायाह अनुसरणीय विधिविधानादिकमालक्ष्य किञ्चिदिव भवता सन्निधो विनिवेदयामि।

आगमास्त्रिविधा वैष्णवशैवशाक्तभेदात। तत्र च वैष्णव आगम पाञ्चरात्र - वैखानस-भेदेन द्विधा।

सर्वेषु च विश्वसम्प्रदायेषु अन्तरङ्गबहिरङ्गभेदेन साधनमार्गो द्विविध सलक्ष्यते। बहिरङ्गसाधनविधाने सार्वभोमविधिविधानाना प्रामुख्य दृश्यते। अत्र च सर्वसाधारण एव अधिकारी भवति। विधिविधानाना नियमाना च स्वरूप सर्वै सुज्ञेय भवति।

अन्तरङ्गसाधन तु रहस्यमयम् अधिकारिविशेषापेक्ष च भवति। साधनामार्गोऽय सर्वसाधारण्येन उन्मुक्त न भवति, सुयोग्याधिकारिकृते एव भवति। अत एवाय रहस्यमय। रोमकधर्माचरणविधाने अग्निसेविकानाम् आजन्मकौमारव्रतधारिणीना कुमारिकाणा वृत्त श्रूयते।

ईसाईसम्प्रदायेऽपि सर्वसाधारणमार्ग = एक्साटरिक्। एव विशेषाधिकारिकृते अन्तरङ्गिको मार्ग रहस्यमय = एसाटरिक् इति द्विविध परिलक्ष्यते।

सोऽय भारतीयधर्मेऽपि सलक्ष्यते। यज्ञयागादि विधान द्विजमात्रस्य कृते - किचिन्नियन्त्रितमपि- सर्वत्रैवर्णिक-साधारणम्। आचार्यसमाश्रयणादिना विशेषाधिकारिणा कृते यस्साधनमार्गो विहित, स रहस्यमयोऽन्तरङ्गभूतश्च । परमत्र स्त्रीशूद्रद्विजबन्धूनामपि तदनुरक्तधियाम् अधिकार। तत्र प्रथम प्रकारो निगमविहित, द्वितीयस्तु आगमदर्शित।

वस्तुत निगमे विशेषत उपनिषद्भि आत्मा वारे दृष्टव्य श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति भगवदुपासना विहिता, तस्यैव उपासनामार्गस्य क्रियान्वयरूप श्रवणकीर्तनवन्दनार्चनादि आगमै सदर्श्यते । परव्यूहविभवान्तर्याम्यर्चारूपैर्विराजमानस्य, विशेषत अर्चारूपस्य भगवत मूर्तिस्वरूप कीदृशम्? कीदृश च अर्चनाविधानम्? देवालयादीना रूपरेखादय कीदृशा ? तत्साधनाधिकारी कीदृश ? तत्तदभीष्टदेवतानुग्रहप्राप्त्युपाया मन्त्रजपादिरूपा कीदृशा ? तत्तद्देवताना गुणकर्मस्वरूपस्वभावादय कीदृशा ? तदेतत्समस्तस्य चिन्तन, ध्यानादिक च कीदृशम्? प्राधान्येन तदेतत्समस्तस्य सम्यक् ज्ञाता अनुष्ठाता उपदेशकश्च आचार्य कीदृश ? इत्यादिकान् बहून विषयान् निर्दिशन्त्यागमा।

यद्यप्यागमदर्शितेषु मार्गेषु मानवाना सर्वेषा स्त्रीशूद्रद्विजबन्धूनामप्यधिकार, अथापि सासारिकदु खत्रयाभि-घातात्, तदपघातुके कारणभूते ब्रह्मणि जिज्ञासाशालिन, ये च मुमुक्षव भवन्ति, तादृशान् शिष्यान् सम्यक् परीक्ष्य सदाचार्य तत्तन्मार्गानुपदिशति।

वैज्ञानिकप्रयोगशालासु योग्यानामेव च विद्यार्थिना वैज्ञानिक आचार्य वैज्ञानिकान् विषयानुपदिशति, न अनभिज्ञान् साधारणान् तद्वत् योग्यानामेव च परीक्षितानामागमदर्शितेषु मार्गेषु अवकाश। तदेव च उपदेशा सार्थका सफलाश्च भवन्ति ।

पाञ्चरात्रवैखानसागमो विष्णुदेवताप्रधानो, शैवश्च शिवदेवताक, शाक्तश्च शक्तिप्रधान ।

एते च मार्गा देवताभेदात् तत्तत्पूजाविधिविधानेषु विभिन्ना इव दृश्यन्ते। अथापि सम्प्रदायाश्चैते तत्तन्मार्गानुरक्ताना मानवालीना लौकिक कल्याण अन्ते च मोक्ष प्रदास्यन्त सत्या सार्थका सफलाश्च। प्रकृति मानवप्रकृतिर्वा विभिन्नकार्यक्रमनिर्वाहाय नैकमेव साधनमपेक्षते। न हि ग्रामस्य गृहस्य वा एको मार्ग तत्र चैकमेव वा प्रयाणसाधन प्रकृतिसिद्धम्।

अत एव विसदृशान् विभिन्नानेव च मार्गान् तादृशान् निगमा आगमा वा विदधति।

भिन्नरुचिर्हि लोक। स्वस्वमनोरथानुगुण तत्तद्देशकाल-पात्राद्यनुगुण च मानवास्सर्वेऽपि यथाकथञ्चित् सुखशान्तिपूर्णा ससारसागरसमुत्तीर्णा भवेयुरित्येव सर्वेषामागमाना निगमाना च प्रधान आशय।

गङ्गायमुनासरस्वतीकृष्णागोदावरीप्रभृतीना सर्वासामपि पवित्रता, सत्यता, सार्थकता तद्वत् सर्वागमदर्शिता पद्धतय सर्वा अपि पवित्रा पावना। तासा सर्वासा महानदीनामिव अपा पति, आसामपि प्राप्तिस्थान परमात्मैव। स च रमापति, उमापति, साक्षात पराशक्तिर्वा भवतु । आगमाश्चेमे तन्त्रशब्दवाच्या, तन्त्राश्च वैदिका, अवैदिकाश्च। वैदिकेष्वपि केषुचित् अवैदिकवामाचारपद्धतीना प्रवेशात्, तन्त्रमात्रे आधुनिकानाम् अनादरो दृश्यते। परन्तु षड्दर्शनानामिव तत्त्वदर्शनानामिव च वैदिकानामागमाना परम प्रामाण्यमेव निश्चप्रचम्।

लुप्तप्रायाणामेषा समुद्धरणे, तदध्ययनाध्यापनपद्धतीना पुन सचालने च कटिबद्ध प्रयत्न अत्यावश्यक इदानीम्।

अस्मत् तिरुमलतिरुपतिदेवस्थानसचालकेन पालकपक्षेण कल्याणीक्षेत्रे केसरिगुट्ट - श्रीरामलिङ्ग क्षेत्रे च वेदागमपाठशालाद्वय सचाल्यते । यत्र च विद्यार्थिना भोजनासनाच्छादनादिप्रदानेन प्रतिमास शतरूप्यकाणा तत्तन्नाम्ना कोशागारेषु निक्षेपेण च वेदागमाद्यध्ययनाय श्लाघ्य प्रयत्न आदर्शभूतश्च प्रयास टी टी डी आध्यक्ष्येण क्रियते ।

एव योग्याना पण्डिताना पाठशालासु कलाशालासु च नियमनेन, आगमग्रन्थसम्पादनेन मुद्रणेन च आदर्शभूत प्रयत्न टी टी डी देवस्थानेन विधीयते । एवमेव तत्तदागमानुमोदितेषु दिव्यक्षेत्रेषु श्रीशैलादिषु आगमपाठशालाना सर्वाङ्गपूर्णाना सस्थापन, विद्यार्थिना च समुचित प्रोत्साह, एव तत्तदागमनिष्णाताना विद्यार्थिना स्नातकोत्तरकाले विभिन्नदेवालयेष्वधिकारित्वेन विनियोग, न केवल अर्चकत्वेन, अपि तु तत्तद्देवालयेषु तत्तत्स्थानेषु विनियुक्ति परिकल्पनीया।

एव पाठशालाना, विभिन्नसस्कृतकलाशालासु आगमविभागस्य च परिकल्पन, विद्यार्थिना समुचित प्रोत्साह, आगमग्रन्थाना पुनर्मुद्रण, तालपत्राणा च समुद्धार ग्रन्थालयाना च समुचितरीत्या सचालनम् एवरीत्या वेदागमशास्त्रसदसा प्रतिवर्षमेकवार वा विविधप्रसिद्धदेवालयप्राङ्गणेषु, न केवलमान्ध्रप्रान्ते अपि तु काशीकाञ्चीप्रयागादिषु विभिन्नभारतीयराष्ट्रप्रान्तेषु निर्वाह, पण्डितानामेवविध प्रोत्साह, एतादृश प्रचार अत्यावश्यक। अत्र च न केवल देवस्थानानि अपि तु आस्तिका भारतीया मेधाविनो धनाढ्याश्च समुचित प्रयत्न कुर्यु।

एतादृशै विधानै आगमाना साप्रदायिकमध्ययन, सम्यक् प्रोत्साहित भवेत्, परमपिता परमात्मा च सन्तुष्टो भवेत् । भारतीयसस्कृतिश्च विश्वव्यापिनी भवेदिति मदीया मनीषा।

अत्र विषये काश्चन सूचना :

1. आगमपाठशालाना संचालनम्।
2. श्रीभद्राचलादिक्षेत्रेषु विद्यमानाना प्राचीनागमपण्डिताना उचिता समुचिता च मासिक पारितोषिक – वेतन प्रदानम् । तत्र च विद्यार्थिना स्वेच्छया अध्ययनपद्धतिः, विद्यार्थिनामपि व्यवस्थाकल्पनम् ।
3. तालपत्रागमग्रन्थाना समुद्धारः, प्रचीनमुद्रिताना पुनर्मुद्रणम्।
4. ग्रन्थालयस्थापन तत्तत्पाठशालादेवालयादिषु ।
5. प्रतिवर्षम् एवरीत्या सदसा विविधप्रान्तेषु योजनम् ।
6. जनताया समुचितः प्रचारः एवमादिः आगमानाम् अध्ययनाध्यापनाय प्रोत्साहकरो भवति । ♦

A.S-II - 4

HOW TO ENCOURAGE THE MODERN RESEARCH ON THREE AGAMAS

Prof. K.K.A. VENKATACHARI
Bombay

A comparative study of Saiva and Vaisnava Agamas needs to be undertaken by qualified scholars to find out the similarities and uniqueness of each Agama It is well accepted that the tradition of the Agamas is as old as the Vedas if not older Image worship is in the blood of Indians which one can even get the evidences from Mohenjo-daro and Harappa In the Vedas, though there is no direct reference to the images, some of the basic procedures of the Puja, prescribed in the Agamas, are found Always, in the growing society, when the mixing up of the people takes place, it is bound to happen that give and take from one with another Now, the foremost problem for a research scholar is to find out, how much the give and take has taken place both in Vedas and the Agamas A few of the main problems concerning with the authenticity of Agamas and rituals not having trace in the Vedas are discussed hereunder

Image Worship (Murtipuja) :

The present form of the Agamas of Saiva and Vaisnava are supposed to be taking shape from 6th century A D onwards and in most of the Saiva and Vaisnava Agamas, one can find Sastravatarana i e origin of the particular text, is discussed That one chapter in Saiva and Vaisnava Agamas are dealing with one aspect of image worship The oldest Agamas among the Vaikhanasa i e Marici Samhita, while discussing about the origin of the Marici Samhita, says that His (Lord's) *aradhana* is of two kinds 1 Formless and 2 with form Offering made in the Agni is *amurta* (formless) (*arcana*) Worship of the image is *samurta* (worship of image)[1] This one i e image worship is superior because it can be continued even in the absence of the *Yajamana* Similar way in Kamikagama while discussing about the number of Tantras like Garuda, Bhutantra, Kapala, Pancaratra, continuing the same group, purana, Dharmasastras, the four Vedas including their *Angas* prescribed for Vedas, Bauddha and Arhata Tantras, it places the literatures which are prescribing Sivajnana like Kamikagama etc as the head of the *Bhagavan* and other Sastras as other limbs of the body below the head

Very clearly, the Kamikagama says, "The treatise which gives the knowledge of siva in details about pati and pasu is the supreme and others such as vedas which give the knowledge of pasu and pasa are inferior" [2] Interestingly, this text gives a simile comparing the vision of a human being and that of a cat Now, to get the Vaidic flavour for the Agamic

worship, Agamic tradition has used freely the Veda mantras Once again Marici says, "the way which is acceptable for Vedas using the mantras born out of four Vedas, worshipping that Narayana" [3] This kind of statement, when we find in earlier tradition, we get the clear evidence about the tension between the followers of the Vedas and people following the Agamic tradition That was the main reason Jayanta Bhatta of Kashmir (8th Century A D) discussed the authenticity of the Agamas along with the Srutis Yamuna (10th century A D) wrote an independant work by name Agamapramanyam, a clear evidence for tension between the two traditions This way the beginning of the most Agamas try to get the authenticity of their work on par with the Vedas

Ankurarpana

Now we will discuss Ankurarpana or Ankuraropa in the Agamic rituals pertaining to temples Uniformly, Saiva and Vaisnava Agamas prescribe the Ankurarpana as an important ceremony In Kasyapa Jnanakanda of Vaikhanasa Agamas, the fiftyeighth chapter deals with Ankurarpana, where it is mentioned that though Ankurarpana is not prescribed in connection with the rituals pertaining to Lord the performance is always pleasing the Lord [4] Hence this should be performed with special efforts This gives an idea how the local custom is adopted and assimilated in the Agamic rituals Similar passage in Padma Samhita of Pancaratra Agamas says, without Ankurarpana no ritual will be beneficial [5]

In the Saivagamas, we find the prescription of Ankurarpana Kamikagama says that Ankurarpana must be performed on all auspicious occasions Ajitagama mentions in Sivayajna i e ritual connected with Siva, in all rituals, Ankurarpana must be done The stanza 2 of Ajitagama mentions that Ankurarpana is for auspicious beginning We can safely come to a conclusion that the practice of Ankurarpana as prescribed in the Vaikhanasa and Pancaratra Agamas, was assimilated in the temple rituals This is further strengthened by the Rauravottaragama (Appendix) Here, it is mentioned that non-performance of Ankurarpana will result in the destruction of the children [6] This Ankurarpana ritual is followed in the domestic rituals too, such as Vivaha, Upanayana, Pumsavana simanta etc While commenting on the Sutra 'avrtascastribhyah pratiyeran' in Apastamba Grhyasutra,[7] the commentators say that the rituals such as Ankurarpana etc should be performed and the procedures may be obtained from women and others [8]

Mrtsangrahana (Collection of Clay) Candesa and Visvaksena :

A part of Ankurarpana which is preceding is Mrtsangrahana (collection of clay) It is a common aspect for Saiva and Vaisnava Agamas The procedures for Mrtsangrahana which are prescribed are similar If Candesa is to be taken in procession for Mrtsangrahana in Siva temples, Visvaksena occupies the same place in Visnu temples Candesa is incharge of receiving Nirmalya of Siva and Visvaksena is given the same place in Visnu temples Of course, in Srivaisnava tradition, Visvaksena gets more important position because of the concept of single deity for worship Ganapatipuja is replaced by puja to Visvaksena even in domestic rituals

Pavitraropana :

Yet another important festival in Saiva and Vaisnava temples is Pavitrotsava Pavitrotsava is prescribed without any discrimination as a festival of atonement for commissions and omissions during the year, in the performance of rituals in the temples Marici says In the lapse of the *mantras kriya* and *dravya* pavitraropana is to be performed" [9] Rauravagama says, *Mantralopa Kriyalopa* and *dravyalopa* committed during the year will be recitified by pavitraropana" [10] Padma Samhita says, "Pavitraropana is to be done in rectifying excess or lapse in the performances of *Puja* during the year" [11] Similarly one can compare the duration of the festival and time of the year of the festival, in both the Agamic traditions Further, even the procedure of making the Pavitras which are offered to the deities in the temple, is also the same The persons eligible to make pavitra are also of the same kind

Mahotsava :

The grand festival of the year, which is called Mahotsava is also having a similar procedure in both Saiva and Vaisnava Agamas The announcement of the festival is to be done by *bheritadana* The procedures of the *bheritadana* given in detail in Rauravagama, Ajitagama, Marici Samhita and padma Samhita are the same

Dhvajapata :

One more aspect to be compared in Saiva and Vaisnava Agamas is *dhvajapata* (cloth for banner) The procedure for drawing the figure of Nandin or Garuda, the procedure of procession and hoisting the flag (i e *dhvajapata*) are one and the same

Dhvajastabham :

This is also a close similarity in the weight, length, height and variety of the wood to be used

These are the few aspects of unification of the two traditions Such a comparative study of these Agamas, will help to understand one's own tradition much better and also the traditions of others There are many more *Utsavas* common for both Saiva and Vaisnavas such as krttikadipa, Dipavali, Damanotsava, Vasantotsava, Navaratri etc The most important and crucial study of the Agamas will be the portion pertaining to architecture (Prasadanirmana) and iconometry (Pratimamana) With the help of the knowledgeable traditional sthapatis, a study of this portion of the Agamas will reveal many important aspects of temple construction The portion about the iconometry and iconography which could be undertaken with English translation definitely will help to identify some of the *murtis* found in the temples

References :

1 तदाराधन द्विविधम् - अमूर्त समूर्तमिति अग्नौ हुतममूर्तम्, प्रतिमाराधन समूर्तम्, तच्छ्रेष्ठ यजमानाभावेऽपि अविच्छिन्न भवति -1 मरीचिसहिताया पटल-1 पृष्ठम्-5

2 कामिकागमे I 1 15-16
परापरेण भेदेन पतिपश्वर्थदर्शकम् ।
शिवप्रकाशक ज्ञान शिवज्ञान पर स्मृतम् ॥
वेदाद्यमपर ज्ञान पशुपाशार्थदर्शकम् ।
यथा विलक्षण चक्षु क्षपाया नृबिडालयो ॥

3 मरीचिसहिताया पटल - 1 पृष्ठम् - 2
सुप्रसन्न परमात्मान नारायण ध्यात्वा अभिवन्द्य श्रुत्यनुकूलेन मार्गेण चतुर्वेदोद्भवमन्त्रै तमर्चयन्त ।

4 काश्यपज्ञानकाण्डे अध्याय 58
अङ्कुराननर्पयित्वा कृत सर्वं निष्फल भवति । भगवत्कर्मण्यनुक्तेऽपि अङ्कुरार्पणे कृते भगवान् प्रीतो भवेत् । तस्माद्यत्नकत कुर्यात् ।

5 पाद्मसहितायाम् क्रियापादे 24 26a
न कर्मफलद ब्रह्मन् अङ्कुरारोपण विना ।

6 रौरवोत्तरागमे अुबन्धे 3 16
अङ्कुरार्पणहीने तु बालाना नाशन भवेत् ॥

7 आपस्तम्बगृह्यसूत्रे 1 2 15
आवृतश्चास्त्रीभ्य प्रतीयेरन् ॥

8 For details, see the author's paper in the publication of the Kuppuswami Sastri Research Institute, Madras (Seminar on 'Vaisnava Agamas')

9 मरीचिसहिताया पटल - 78 पृष्टम् 469
मन्त्रक्रियाद्रव्यहीन यत् कृतम् तद्दोषशान्त्यर्थं पवित्रारोपण कुर्यात्।

10 रौरवागमे क्रियापादे 25 2-4a
आचार्यसकर चैव तन्त्रसकरमेव च ।
निर्माल्यसकर चैव मन्त्रलोप च सकरम् ॥
क्रियालोप च पूजाङ्गहीन चैव तथान्यकम् ।
सवत्सरकृत सर्वं पवित्रेण विनश्यति ॥
पवित्र कारयेत्तस्मात् प्रतिसवत्सर रुरो ।

11 पाद्मसहितायाम् चर्यापादे 14 356, 38
तस्य न्यूनातिरेकाभ्या दुष्कृत सकल भवेत् ॥
मन्त्रलोपादिना कर्म पतित विहित पुन ।
प्रायश्चित्तेन तत्कर्म कर्तार त्रायते पुन ॥

Bibliography :

1 Ajitagama - critically edited by N R Bhatt, Institute Francais d'Indologie, Pondichery,1964

2 Apastambagrhyasutra - with two commentaries of Haradatta Misra and Sudarsanacharya, edited by A Chinnaswami Sastri, Chowkhamba Sanskrit Series Office, Benares, 1928

3 Marici Samhita (Vimanarcanakalpa or Ananda Samhita) edited by V Raghunatha Bhattacharya and Setu Madhavacharya Madras, 1926

4 Kasyapajnanakanda (Kasyapa Samhita) edited by Parthasarathy Bhattacharya, Tirumala Tirupati Devasthanams, Tirupati, 1960

5 Kamikagama - edited by C Swaminatha Sivacarya, South Indian Arcaka's Association, Madras, 1975

6 Padma Samhita - critically edited by Smt Seetha Padmanabhan and V Varadachari, Pancaratra Parisodhana Parisad, Madras, 1974 & 1982

7 Rauravagama - critically edited by N R Bhatt, Institute Francais d'Indologie, Pondicherry, 1961

8 Rauravottaragama - critically edited by N R Bhatt, Institute Francis d'Indologie, Pondicherry, 1983

* * *

AS-II-5

PUBLICATION OF AGAMA MANUSCRIPTS SOME SUGGESTIONS

Dr. PRABHAKAR APTE
Pune

Agamas are the temple-oriented Sanskrit scriptures divided according to the deities of worship Visnu, Siva, Sakti etc Of these Agamas Saiva and Vaisnava are main in south India Saiva Agama includes the worship of Siva and Sakti his consort and the worship of Visnu and Laksmi is governed by two subsets of Vaisnava Agama Vaikhanasa and Pancaratra In Tirupati the ritual of divine worship includes the worship offered to Lord Visnu, Siva and Goddess Padmavati and interestingly, the management of T T Devasthanams have to invoke all the three Agamas Vaikhanasa for Lord Venkatesvara, Pancaratra for Goddess Padmavati and Saiva Agama for Lord Siva at Kapilatirtha T T D Publications in Vaikhanasa Agama are a unique, monumental and precious contribution to Indology Late Pt Parthasarathi Bhattacharya has made out a place for Vaikhanasa theory and practice in the scholarly map of the world Not much has been left by T T D in the publication work of unpublished Samhitas of the Vaikhanasa Agamas A suggestion in this respect may be confined to an exhaustive search for more manuscripts by making a public appeal to Agama-lovers But a more urgent demand by these scholarly world is for T T D publications which are out of print especially the set of Bhrgu-Samhita The reprint - work should be supplemented by critical notes and scholarly introduction The next step is the translation in English and in Indian languages, preferably Hindi and Telugu With this equipment, scholars in the fields of religion and allied branches can be induced to do valuable research A Dutch scholar, J Goudria has published an English translation of the Jnanakanda of the Kasyapa-Samhita which he named as 'Book of Wisdom proclaimed by Kasyapa' Recently, a French scholar, G Colas has published a translation of Vimanarcana-kalpa, through the French Institute, Pondicherry I propose to translate the same, in English, at the instance of Indira Gandhi Kala Kendra, New Delhi Only two seers of Vaikhanasa are thus on the map of Europe A paper was read in U S A on Vaikhanasa, some years back The World Sanskrit Conferences in U S A , Europe and India have duly included Agamas in their programme and the agenda of the next year conference in Australia includes a special Agama-section During one year some concrete research programme and T T D contribution can be placed before world-scholars Textual reconstruction in temple designs displayed in Tirupati museum can be produly mentioned therein The temple-text correlation has been worked out by us, with reference to one of the four seats of Visnu, in south India, namely,

Melkote We propose to extend our research to Tirupati temple and Vaikhanasa samhitas like Vimanarcana-kalpa The research in the Agamas is interdisciplinary, requiring Sanskrit-technology collaboration and ready availability of annotated Agama-texts Some of the unpublished Samhitas contain valuable material With computer technology at our disposal, we can help universal community of scholars, not only through book-medium but also through magnetic software i e computer-floppies which can be prepared at Tirupati and catered all over the world An apex reference-centre for Agamas in general and Vaikhanasa in particular can be developed at Tirupati under the auspices of T T D in near future

The next important Agama is the Pancaratra It has traditionally hundred and eight Samhitas and the list has grown upto about three hundred, through the research beginning with F Otto Schrader, Daniel Smith(Nul-Vilakkam), H H Yatiraj Jeer of Melkote, V Krishnamacharya and several others Out of a long list of texts, about seventy are extant and about forty of them are available in printed form in Grantha, Telugu and Devanagari Many of these Samhitas are translated as well The centres of publications are spread all over in India i e Trivandrum, Srirangam, Kumbhakonam, Tirupati, Bhadrachalam, Calcatta, Varanasi, Lucknow, Delhi, Baroda, Banglore, Melkote etc and from Rajashahi BanglaDesh, Japan, Paris and Leiden Several papers have been read at various national and international conferences by Indian and Western scholars about published and unpublished Samhitas A century has already passed over the publication of books beginning with Narada Pancaratra by Rev Banerjee in 1862, and articles by scholars beginning with U Govindacharya, sometime thereafter Schrader had given his suggestions for the publication of Pancaratra Mss in 1916 followed by lot of publication work of the Samhitas Thereafter in sixties and seventies, H Daniel Smith of Syracuse University, did pioneering work under the guidance of V Raghavan at Madras, later on published in the form of the book, 'Bibliography of Pancaratra', by Oriental Institute, Baroda That Bibliography gives adequate information for publication of unpublished Pancaratra-texts The range of topics covered in the Agamas is wide and encyclopaedic including Philosophy, Yoga, Art, Architecture, Iconography and temple-renovation-technology and temple rituals and social ethics, broadly divided under four padas Jnana, Yoga, Kriya & Carya Most of these topics are covered under the three classical Samhitas of Kashmirian origin (Kashmiragama as per Yamunacharya), namely Satvata, Pauskara and Jayakhya The post classical Samhitas cover more temple-oriented topics encompassing temple rituals round the clock and round the year These are associated with three aspects of Visnu Narayana at Melkote (Isvara-Samhita) (Vasudeva at Srirangam(Paramesvara - Samhita) and Visnu at Visnu Kanchi (Padma-Samhita) All these texts are now available in good critical editions, but there are some minor and later texts awaiting the light of the day One text with thirty chapters in Grantha characters in Madras manuscripts library enlightens on the avenues opened by the Pancaratra seers, for the weaker sections of the society, aiming at ideal social harmony The Kriyapada of the Padma Samhita, which was separately published by Daniel Smith under the name 'Pancaratra-Prasada-Prasadhanam' can pass as a Silpa text like Vimanarcanakalpa of Vaikhanasa Agama Kasyapa Samhita published by A Srinivasa Aiyangar is a Pancaratra reference book on snake-poison These texts need critical editing and translation The publications like Paramesvara Samhita published by Srirangam, which have gone out of print contain valuable information for temple-text co-relation which is ably annotated need urgent reprint with revision with the help of architects The latest noteworthy Pancaratra publications are of Pauskara and Visvamitra Samhitas by Dr P P Apte and U S Bhat and a cigest 'Pancaratra-Paramyam' published by K S Vidyapeeth, Tirupati There are several unpublished complete, incomplete and fragmented Samhita Mss scattered at the repositories at Tirupati, Madras, Mysore, Trivandram, Melkote, Baroda etc These may be printed with critical notes The TTD publication of Markandeya Samhita is though a welcome addition however not standing the test of critical edition expected by scholars A few fragmented Pancaratra Samhitas transcribed from yadugiri Yatiraj collection, into Devanagari are included in the Ph D thesis of Dr P P Apte Those and some other fragmented Samhitas can be clubbed together in a single publication as is done by recent Agama publication in the library of the Academy of Sanskrit Research at Melkote

The survey of Saivagama Mss traditionally numbering to be 28 as against 10 of the Vaikhanasa Agama has been fairly exhaustively made by the French Institute at Pondicherry Dr N R Bhat has brought out several critical editions of high mark under the guidance of late Prof Jean Filiozat, which probably prompted his able son Prof Pierre Filiozat in his lecture in Poona University to foresee Agama research to dominate the

21st century in Indological studies The publication work of the Saivagamas, yet unpublished may be undertaken in consultation with prof N R Bhat who is associated with Kuppuswamy research Institute, Madras after his retirement from Pondicherry The help of the expert staff of K S Vidyapeeth Tirupati connected with the Agama kosa project, unfortunately so far unpublished may also be consulted in regard to the critical editing of Mss belonging to all the three Agamas. It is learnt that the Vaikhanasa section of the Agamakosa is ready for publication The press copy may give some information useful for the TTD publication scheme

The publication work of the unpublished Agamas needs to be set up on a scientific footing requiring formation of an expert editorial board constituting experts from all the three Agamas and expertise in Silpasastra Following names are suggested for incorporation in the editorial board

A Vaikhanasa Agama 1 T T D Asthana Vidvan 2 Prof Gerald Colas, Paris B Pancaratra 1 Varadaraja Bhattar, Vishnu Kanchi 2 Prof V Varadachari, Pondicherry 3 Dr P P Apte, Pune 4 H H Yadugiri Yatiraj Swamy, Melkote 5 Prof Vrajavallabha Dvivedi, Varanasi 6 Prof Ashokkumar Kalia, Lucknow 7 Prof Narasimhachari, Madras 8 Prof H Daniel Smith, Syracuse, New York 9 Prof Mrs Samyukta Gupta, c/0 Prof Gomrisch, London 10 M Lakshmi Thathachar, Melkote C Saivagama 1 Prof N R Bhat, Madras 2 Prof M D Balasubrahmanyam, Tirupati D Silpagama Prof V Ganapati Sthapati, Mahabalipuram 2 N N Swamy, Mysore

* * *

A.S II - 6

IMPORTANT TEMPLE FESTIVALS - A REVIEW

Dr. K.V. RAGHAVACHARYA
Tirupati

Festivals symbolise the religious aspect in the social life of people They are the occasions for prayer and worship as well as for enjoyment In the Hindu religion, festivals have been invested with great significance Throughout the centuries, the Hindu temple played a pivotal role in promoting the social, religious and cultural life of the people The celebration of festivals has been an important and attractive feature of the functioning of the temples Besides, it enhanced the popularity and sanctity of temples

Festivals conducted in temples are generally known by the name, 'utsava' or 'Tirunallu' The compound word 'utsava' consists of two words, ut and sava Of these, ut means high or great and sava means yajna or sacrifice Among the several sacrifices deva-yajna or the worship of a deity is considered the greatest Thus the celebration of a festival constituted the greatest sacrifice or worship offered to God It is interesting to observe that 'utsava' in Sanskrit which literally means 'to cause to go upwards' denoted 'enterprise' in the vedas and later came to mean 'joy' and 'festivity'

Festivals prescribed by the Agamas are of three varities One is santika or those celebrated to ward off calamities like drought and pestilence The second is Aicchika or those performed by individuals for the increase of their welfare and the third is the kalika or those celebrated in a particular day or month in every year The kalika festivals may be of varying duration, celebrated for one to nine days Among this type of festivals Brahmotsavam is the best festival

The temple festivals may be classified into parvotsavas, ekadinotsavas, masotsavas and brahmotsavas Parvotsavas are simple festivals celebrated within the temple on panchaparvas (masa sankramanam, amavasya, paurnami and two ekadasis) each month When bigger festivals are being celebrated, the parvotsavas get merged with them

The ekadinotsavas like Sri Jayanti, Sri Rama Navami, Vijayadasami, Dipavali, Bhogi and Yugadi etc , last for a day These festivals are invested with mythological significance The monthly masotsavas and the annual Brahmotsavas last for more than a day, usually about ten days

The temple festivals are spread evenly over the whole year Every 'tithi' (lunar day) and Sankranti day has its special association and appropriateness for particular worship of a certain deity Special services were conducted on asterisms of Rohini, Punarvasu, Sravanam etc , the natal stars of the deities, acharyas and alwars

On festive occasions the divine image (utsava bera) is beautifully dressed and specially decorated witn several costly jewels and taken out of the temple in procession seated on various vahanas such as horse, elephant, swan etc , and accompanied with music The deity is given all the traditional royal paraphernalia like huge white umbrellas and fly-whisks as the lord is considered to be the king of kings Hence, temple festivals are popular and are attended by a concourse of people During Brahmotsavam Garudotsava and Rathotsava attract people from far and near The festivals are largely seasonal in character They are also commemorative, recalling some miracles of Vishnu as found in the puranas Temple festivals form the very basis of our culture, philosophy and religion

The temple festivals are classified into nine kinds, in accordance with the number of days they are celebrated Saivam, Ganam, Bandhikam, Bavunam, Daivikam, Kaumaram, Saivitram, Chandram and Sauram festivals are celebrated in one, three, five, seven, nine, thirteen, fifteen, seventeen and twenty days respectively All functions and processions of the mahotsavas are generally conducted in the evenings Some important festivals are briefly reviewed

1) The Adhyayanotsavam :

The Adhyayanotsavam is one of the important festivals, celebrated particularly in Vaishnava temples in the month of Margali or Dhanurmasam Adhyayana means study Veda parayanam and the recitation of the Divya prabandham (tamil) during the festival confirms the nature of this festival

The festival, spanning twenty days, is divided into two parts, viz , ten days before and ten days after the ekadasi (vaikuntha ekadasi) day of the bright half of the month The first period of ten days is called Tirumoli-utsavam or pagal pattu (ten days) and the second period of ten days is called Tiruvoimoli utsavam or irapattu (ten nights)

This is a unique type of festival conceived as to preserve and perpetuate the treasure of devotional literature handed down by the Alvars, viz , the Nalayira prabandham, by arranging for their recitations in the divine presence

2) The Pavitrotsavam :

The Pavitrotsavam is celebrated for expiating for all the omissions and commissions made during the daily worship or during the festivals It was celebrated in both Vaishnava and Saiva temples The duration of festival is three/five days The Pavitrotsavam is celebrated in the month of Avani (sravana masam) for god Sri Venkateswara at Tirumala

During this function, pavitras (cotton threads) made with knots resembling beads are adorned the hands, feet, neck, crown etc , of the divine images After pranapratistha ceremony the longest pavitra, the vanamala pavitra, is taken out and the mula-bera is adorned with it Vedic hymns are recited and homa is performed This purificatory ceremony ends with purna-ahuti

3) The Brahmotsavam .

Festivals celebrated in temples may be classified into obligatory, optional and miscellaneous The obligatory festivals are those enjoined by the sastras and agamas to be celebrated at specified times Non-observance of these festivals is considered as a serious ommission, while their restitution calls for special purificatory rites To this class belongs the Brahmotsavam

'Brahmotsavam' generally means the biggest festival It is believed that this festival was originally started by Brahmadeva As if to remind us that the Brahmotsava at Tirumala is started and verily performed with the guidance of Brahma, a small decorated wooden car called Brahmaratha, heralds the processions on all the days of the Brahmotsavam of Sri Venkateswara

According to the Venkatachala-mahatmyam, the Brahmotsavam at Tirumala was originally instituted and conducted by Brahma deva Historically, it was instituted for the first time by a woman devotee, named Samavai (queen of Satti vitanka) in the 10th century according to TTD inscriptions I-9, Tirumala and IV-86, 110, Tirumala

At Tirumala, the processional image in festivals is different from the installed deity in the shrine and is known as Sri Malayappa swami Annual Brahmotsavam is being celebrated at Tirumala only in the month of purattasi or Asvayuja masa and additional festival once in three years, when there is an additional month (Adhika masa) or intercalary month There is an allusion to this 13th month in Rig veda, I-25-8 and in Atharva veda, V-6-4, XIII-3-8

The dhvajarohanam (the hoisting of the Garuda flag) signified the commencement of the Brahmotsavam Similarly, the Dhvajavarohanam (the lowering of the Garuda flag) indicates the conclusion of the festival In between these two, there are several other minor festivals like Pushpayagam, Pari-veta, Vasantotsava, Kalyanotsava, Dola-utsava and float

festival The tirtha-vari festival is celebrated as a component item

On certain occasions the Vedas and Iyal prabandham are recited in the presence of the deity The Asthanam is also arranged during the festival Processions are arranged during day and night on vahanas (vehicles) like Sesha, Hamsa, Simha, Kalpavriksha, Sarvabhupala, Garuda, Hanuman, Gaja, Suryaprabha, Chandraprabha, Asva and Ratha

The fifth day is the most important day of the Brahmotsavam In the morning the lord is decorated as a bewitching lady-Mohini-adorned all jewels and ornaments to commemorate vishnu's manifestation as Mohini to lure away the asuras from the amrita (Nectar) The image of the standing god is dressed up as that of a seated goddess This Mohini-alankaram attracts more devotees to the festival, particularly women It is said that the God in disguise is more attractive than the Goddess herself

Garudaseva :

The fifth day, night-festival marks pinnacle of the Brahmotsavam Garuda or the king of birds is the favourite vahana (vehicle) of vishnu On this sacred day, the Lord arrives majestically, adorned with rare jewels like Lakshmihara, makara-kanti etc , on His most significant vahana, the Garuda Special umbrellas for this occasion are brought every year all the way from Madras on foot and offered to the Lord by devotees

Lord Varadaraja perumal of Kancheepuram gives darsan to devotees, on his favourite vahana, the Garuda, on the third day of Vaikasi-visakam festival, which is annually celebrated This 'kanchi garuda seva' is an idiom in Telugu literature

In March-April during the Brahmotsavam at Sri Narayana temple at Melkote (karnataka), the processional idol, Sampathkumara, is carried on Garuda on the fourth night The festival is called 'vairamudi seva' on account of the diamond-studded crown worn by the deity

As a footnote, it may be added that from Sri Ramanujacharya's times (11th century A D) Harijans were given the right of entry into Sri Narayana temple at Melkote For three days they enjoyed this privilage during Brahamotsavam Sri Ramanuja is said to have called them "Therukkulatthar" or those belonging to noble families Thus these temple festivals increase community consciousness and spiritual integration among the people

4) Plavotsavam or float festival :

This festival, celebrated every year is separate from the float festival performed during the Brahmotsavam At present the plavotsavam of Sri Venkateswara swami at Tirumala is celebrated on full moon day of phalguna masam But this festival was conducted on full moon day of vaisakha masam in the 16th century Sri Krishnadevaraya, author of Amukta malyada and a staunch devotee of Sri Venkateswara described the Lord as "Krukavaku dhvaja dirghika-plava tapah kridotsavadyutsaka"(3-90) He describes that plavotsavam of Lord Venkateswara is celebrated during summer in Swami Pushkarini

5) Rathotsavam or car festival :

The car festival is commonly celebrated in both Vishnu and Siva temples It is celebrated both as part of the Brahmotsavam and as a separate festival

The car festival in Puri is the most famous of its kind The great festival is celebrated on the second lunar day (sukla-vidiya) of the bright fortnight in Ashada masam The car journey of Jagannatha with Balarama and Subhadra is celebrated with great eclat in Puri Three cars, constructed a - new every year and draped in blue, red and white cloth for Jagannatha, subhadra and Balarama respectively, and adorned with floral wreaths, flags and festoons, are drawn all along the broad path by a large number of pilgrims of both sexes The entire congregation rupturously greets three idols with devotion The procession is taken from the temple to the garden-house of the deities The return journey takes place in splendour eight days later Moving wheels of Jagannatha's chariot is used as a symbolic image to eradicate differences in society by progressive poets in modern Telugu literature

Kalyanotsavam, Vasantotsavam and Navaratri Utsavam are also important festivals celebrated in the temples

Temples continue to promote religious consciousness among the people The temple festivals contribute to the development of social contacts by bringing together people from far and near They also act as an agency, in pooling out the resources for the distribution among the needy When several minds and hearts get together with a spirit of devotion on such festive occasions, it is bound to produce tremendous results in the common life of a community

* * *

AS - II-7

देवालयीयक्रियाकलापस्य प्रचारोपायाः

श्री वेदान्त श्रीविष्णुभट्टाचार्य.
तिरुपति

भारतदेशेऽस्मिन् प्रधानतया विराजमानेषु **वैखानसाद्यागमग्रन्थेषु** अर्चारूपस्य प्रतिष्ठा–स्नपन–अर्चन–**उत्सवादिक्रियाणाम्** अनुष्ठेयविधे मुख्यतया ुपदिष्टत्वात् **क्रियाभाग** एव प्रधान प्रमेय च भवति। अत अस्मिन् **क्रियाभागे** प्रधानतया अङ्कुरार्पणम् अधिवास होम **आवाहनम्** अर्चनम् स्नपनम् पवित्रोत्सव उत्सव (अयमेव **ब्रह्मोत्सव**) प्रायश्चित्तम् इत्याद्या अनेके आचरणयोग्या **प्रचाराशाश्च** भवन्ति। एषु केचन अशा एव मया अत्र **गृहीता**। तेषा प्रचार कथमिति चेत् –

1) अङ्कुरार्पणम्

देवालयसम्बन्धिना कर्षण– शङ्कुस्थापन – **बिम्बप्रतिष्ठा**– स्नपनोत्सव – प्रायश्चित्तादीना कर्मणामादो **अङ्कुरार्पण** विधीयते। कर्मेद देवस्य प्रीतिकर, हीने चेत् कार्यं **सर्वं** **निष्फल** भवति। अत सर्वकर्मणामादो यत्नेन **इदमाचरणीयमिति** आगमग्रन्था निर्दिशन्ति।

तथैव अङ्कुरार्पणे बीजन्यास मुख्य। बीजानामधिपति **चन्द्र**, **तस्य** **काल** रात्रि, तस्मात् अङ्कुरार्पण रात्रावेव **कर्तव्य**, **दिवाङ्कुरार्पण** न कुर्यादिति च निर्णय, इत्याद्यशा **सामान्यजनेभ्य** अवश्य बोधनीया।

2 अधिवास

बिम्बप्रतिष्ठाया निर्दिष्टासु कर्मसु अन्यतम **अधिवास**। अय बिम्बाना शुद्ध्यर्थं उद्दिश्यते। **अहोरात्र** **वा** **केवल** **याम** वा अय कर्तव्य। अधिवाससमनन्तरमेव प्रतिष्ठार्थं **बिम्बानि** अर्हाणि भवन्ति। अत प्रतिष्ठाकर्मणि **अधिवास** **मुख्यतम**। पण्डितै अयमश सर्वेभ्यो बोधनीय।

3 आवाहनम्

आगमग्रन्थेषु बिम्बावाहन प्राधान्येन उपदिश्यते। सर्वव्यापिन परमात्मन आवाहनम् उद्वासन **कथ** **सम्भवत** इति सामान्यजनसन्देहस्य समाधान अत्र **निरूप्यते**। **यथा**–

अरण्या अन्तर्लीन वह्नि मथनादेव **बहिर्भूतो** **यथा** भवति, तथा विशेषध्यानेन भक्तस्य **हृदि** स्थितस्य देवस्य साक्षात्कारो भवति। अत परमात्मानम् आवाह्य अर्चयेदिति आगमेषु प्रतिपाद्यते।

4. अर्चनम्

प्रात कालादारभ्य रात्रिकालपर्यन्त **भगवन्तमुद्दिश्य** **बहुप्रकारै** क्रियमाण पूजनम् अर्चनमिति **कथ्यते**। तत्र प्रात शयनप्रबोधनम् आवाहन रात्रौ शयन उद्वासन विधीयन्ते।

अत्र प्रथमतः भगवन्तमुद्दिश्य क्रियमाण शयनप्रबोधनम् आवाहनं पिपीलिकादिसर्वप्राणिना सृष्टेः प्रतीक, रात्रौ शयनम् उद्वासन लयस्य चिह्न च सभाव्येते। भक्ताः भगवन्त सृष्टिसमये आराधयन्ति चेत् तैः प्रतिदिन आचर्यमाणाः लौकिकव्यवहाराः सुखमयाः भवेयुः। एव लयसमये भगवन्त आराध्यमानाना भक्ताना सुखनिद्रावाप्तिश्च सिध्येत्।

5. उत्सवः

सर्ववर्णाश्रमस्थजनाना धर्मप्रबोधनाय आस्तिकबुद्धि-प्रेरणाय आनन्दजननाय च विशेषरूपेण उत्सवविग्रहाणा क्रियमाण पूजनं उत्सवपदेन आगमेषु व्यवह्रियते। अस्मिन्नुत्सवे ध्वजारोहण –देवताह्वान– बलिप्रदान– वीथ्युत्सवादिकर्माणि सन्ति। तानि सर्वाणि शास्त्रोक्तरीत्या अनुष्ठेयाणि। यथा ब्रह्मेन्द्रादिदेवाना आह्वानार्थं ध्वजप्रेषण, ध्वजारोहण, देवाना मन्त्रपद्यगद्यादिस्तोत्रैः आह्वानरूप देवताह्वान, तेषा हविस्समर्पण बलिप्रदान, वृद्धजनदर्शनार्थ गरुड–गज–रथादिषु यानेषु उत्सवबिम्बाना वीथीभ्रमणरूपः उत्सवः इति च तानि कर्माणि निर्दिश्यन्ते ।

ग्रामादारभ्य पत्तनादिपर्यन्त स्थितेषु देवालयेषु उत्सवोऽयं प्रतिसंवत्सरं निर्णीतकाले "ब्रह्मोत्सव" नाम्ना महता वैभवेन अद्यापि प्रचलति । आगमविद्वद्भिः अवश्यं अयमंशः प्रचारे आनेतव्यः।

6. उपसंहारः

आलयेषु देवेभ्यः अनुष्ठीयमाणानाम् एषां कर्मणां मौलिकप्रचारः उक्तरूपेण आगमपण्डितैः करणीयः। वेदेषु प्रतिपादिताना यज्ञयागादिक्रतूनाम् आचरणे यत्फलं तदेव आलयेषु अर्चनादि कर्मणा आचरणेऽपि सिध्यति । एषाम् अनाचरणे आस्तिकानां धर्मार्थ – काममोक्ष– रूपचतुर्विध पुरुषार्थफलप्राप्तिः क्लेशतर प्रत्यवाय रूपो भवति। तस्मात् क्रियाभागान्तर्गता नाम् अङ्कुरार्पण–अधिवास–होम–विशेषपूजा – पवित्रोत्सव–प्रायश्चित्तादीना कर्मणाम् आचरणेन भक्ताः सन्मार्ग प्रवर्तकाः वैदिकधर्मप्रचारकाः आर्षसम्प्रदायपरि –रक्षकाश्च भवेयुः। अतः देवालयाधिकारिणः अर्चकाः आगमविद्वांसः सर्वेऽपि शास्त्रोक्तानुष्ठानैः प्रचारैश्च कृतकृत्याः भवेयुः इति आशास्यते ।।

STOUTA AND SMARTA SESSION

SSS

अध्यक्षभाषणम्

प्रो एम डी बालसुब्रह्मण्यम्
तिरुपति

चतस्र वै वैदिकसहिता। एकैकस्या सहिताया ब्राह्मण–आरण्यक–उपनिषद्–कल्पसूत्रभागा परिगणिता सन्ति। प्रसिद्धयागप्रतिपादका मन्त्रा वेदेषु तत्र तत्र उपगुम्फिता दृश्यन्ते। यज्ञकर्मणि देवतास्तुतिरूपा मन्त्रा ऋग्वेदे समुपलभ्यन्ते। यजुर्वेद सामवेदश्च यागार्थमेवोत्पन्नौ। सामवेदे प्रायेण सोमयाग प्रोक्त। यजुर्वेदे सर्वयागोपयुक्तानि कार्याणि निर्दिष्टानि सन्ति। "कर्तव्य यजु" "यज्ञेन यज्ञमयजन्त देवा तानि धर्माणि प्रथमान्यासन्" इत्यादिषु मन्त्रेषु यज्ञस्य वैशिष्ट्य दृश्यते।

बह्वृचा आमनन्ति–

अवदस्त्व शकुने भद्रमा वद
तूष्णीमासीन सुमति चिकिद्धि न।
यदुत्पतन्वदसि कर्करिर्यथा
बृहद्वदेम विदथे सुवीरा॥

(2 4 43)

अत्र सायणभाष्यम्– शकुने हे कपिञ्जल। अवदन् शब्द कुर्वन् त्व भद्रम् आवद। तूष्णीमासीन तूष्णी तिष्ठन् अपि न अस्माक सुमति चिकिद्धि बुध्यस्व। यत् यदा उत्पतन् वदसि, तदा कर्करिर्यथा कर्करिरिव वदसि। कर्करि वाद्यविशेष। कपिञ्जलरूपी इन्द्र देवता। हे इन्द्र भद्र वद। सुमति बुध्यस्व। कर्करिरिव नाद कुरु। सुवीरा शोभनै वीरै पुत्रादिभि उपेता सन्त यज्ञे स्तोत्रान् उच्चारयेम।

एव ऋग्वेदकालादारभ्य भारतेषु यज्ञस्य प्राधान्यविवक्षा दत्ता विद्यते, यत यज्ञद्वारा मानव भद्र पश्यति शृणोति च। सर्वजनहिताय लोकरक्षणाय च यज्ञ करणीय इति वैदिकमत विदाङ्कुर्वन्तु वैदिका, "कर्तव्य यजु" इत्युक्तत्वात्।

यज्ञसप्रदाय पूर्वं सहितासु ब्राह्मणेषु पश्चात् कल्पसूत्रेषु प्रतिपादितो विद्यते। वेदप्रोक्ताना कर्मजालाना सुलभतया अवधारणायार्वाकछ्रौतादिसूत्राणि महर्षिभि रचितानि।

क्रिस्तो पर्वं पञ्चमशतकादारभ्य द्वितीयशतक–पर्यन्त कल्पसूत्राणि वैदिककर्मकाण्डमवलम्ब्य प्रावर्तन्त। तत्र वैदिक मार्गं रक्षितुकामा महर्षय अविस्मरणीय कर्मकलाप सूत्रे क्रोडीचक्रु। अत वैदिककर्मक्रोडीकर्तु सूत्राणि कल्पसूत्राणि, यानि च श्रौतसूत्राणि गृह्यसूत्राणि धर्मसूत्राणि इति त्रिधा विभक्तानि दरीदृश्यन्ते। वस्तुत श्रौतगृह्यधर्मसूत्राणा मिलिताना कल्पसूत्राणि इति सामान्य नाम उदभवत्। एकैकस्या वैदिकशाखाया द्वित्राणि पञ्चषाणि

वा श्रौतसूत्राणि सन्ति । तद्यथा, शाङ्खायनश्रौतसूत्राणि आश्वलायनश्रौतसूत्राणि च ऋग्वेदीयानि। द्वयोरपि नाधिको व्यत्यासो दृश्यते। तथापि शाङ्खायने राजसूयादय अधिक वर्णिता सन्ति। अष्टादशविभागात्मकानि शाङ्खायनश्रौतसूत्राणि शाङ्खायनब्राह्मणसबद्धानि दृश्यन्ते।

आश्वलायनश्रौतसूत्राणि पुन ऐतरेयब्राह्मणसबद्धानि द्वादशभागात्मकानि। सामवेदसबद्धानि त्रीण्येव यथा प्राचीनानि मशककृतानि पञ्चविशब्राह्मणानुसारीणि सोमयागसबद्धानि आर्षेयकल्पाभिधानि। लाट्यायनश्रौतसूत्राणि पर कौथुमसामवेदशाखासबद्धानि पञ्चविशब्राह्मणक्रममनुसरन्ति, मशकसूत्राणि कुत्रचित द्राह्यायणश्रौतसूत्राणि पुन राणायनीयशाखासबद्धानि लाट्यायनत नातिभिन्नानि।

कात्यायनश्रौतसूत्र शुक्लयजुर्वेदसबद्ध षड्विशतिभागात्मक शतपथब्राह्मणसमुद्भवम्। तत्र 22–24 अध्यायेषु सामवेदीया क्रिया काश्चन प्रोक्ता सन्ति। इद च सूत्रकालान्ते समुत्पन्नम्।

कृष्णयजुर्वेदसबद्धानि षट् श्रौतसूत्राणि यथा आपस्तबीय शौतसूत्र तैत्तिरीयशाखासबद्ध यत्र त्रिशत्प्रश्नात्मकस्य आपस्तबकल्पसूत्रस्य आदिम चतुर्विशतिप्रश्नात्मकम्। द्वितीय श्रौतसूत्र हिरण्यकेशीयम् आपस्तबान्तम्। तत्र हिरण्यकेशीयकल्पसूत्रेषु एकोनत्रिशदध्यायात्मकेषु षड्विशस्सप्तविशश्च अध्याय हिरण्यकेशीयश्रौतसूत्राणि। बोधायन काशिकर महाशयसपादित भारद्वाज च श्रौतसूत्रम् प्रसिद्धम्। मानव वेखानस च श्रोतसूत्र मैत्रायणीयसहितासबद्धम्। तत्र आद्य श्रोतसूत्र अतिप्राचीन यजुर्वेदब्राह्मण च बहुधा अनुसरति।

अथर्ववेदीय वैतानश्रोतसूत्र गोपथब्राह्मणसबद्ध दृश्यते। इद च कात्यायनश्रोतसूत्रमनुसरति

श्रौतसूत्रोक्ता विषया – एकेन यजमानेन कर्तव्या क्रिया प्रोक्ता। हविर्यज्ञा सोमयज्ञाश्च अत्र प्रतिपाद्यन्ते।

गृहस्थदिनचर्यासबद्धानि शिष्टाचारसस्कारमूलकानि च गृह्यसूत्राणि। शाङ्खायनगृह्यसूत्र ऋग्वेदसबद्ध षडध्यायघटित, अन्त्य चाध्यायद्वय पश्चात् सयोजितम्। अपर च शाभव्य गृह्यसूत्र कोषीतकीशाखासबद्ध दृश्यते। इतरगृह्यसूत्रेषु अनुक्ता पितृयज्ञक्रिया तत्र विचारिता सन्ति। आश्वलायन गृह्यसूत्र च भागचतुष्टयात्मकम्। सामवेदसबद्ध गोभिलगृह्यसूत्र गृह्यसूत्रेषु प्राचीनमिति वैदिकसाहित्यविदो विदन्ति। वक्तव्याना विषयाणा सम्यक् प्रतिपादनात् कोथुमराणायनीयशाखासबद्धमेतत्। मन्त्रब्राह्मणे एकैकस्मिन्नपि वेदे अन्तर्भूता सर्ववेदोद्धृता सामवेदानुक्तयागोपयोगिन मन्त्रा सकलिता सन्ति। खादिर च गृह्यसूत्र द्राह्यायणीयशाखासबन्धि, राणायनीयैरप्याद्रियते।

पारस्करगृह्यसूत्र शुक्लयजुर्वेदीय वाजसनेयापराभिध कात्यायनश्रोतसूत्रमनुसरति। याज्ञवल्क्यस्मृतिश्च एतदेव अनुसरति। कृष्णयजुर्वेदीयानि सप्त – आपस्तम्बीय गृह्यसूत्र, बोधायन, मानव, काठक, वैखानस, हिरण्यकेशीय भारद्वाजमिति च प्रसिद्धि गतानि। वैखानसगृह्यसूत्राध्ययन विश्वविद्यालयभूतपूर्वाध्यक्षेण कलान्त् नाम्ना प्रख्यातवेदविद्याविमर्शकेन अकारि। तथैव भारद्वाजश्रौतसूत्रविषये पुण्यपत्तनस्य काशीकरपण्डितेन विस्तृत पाठसमीक्षात्मकम् अध्ययनमकारि।

आपस्तबीयगृह्यसूत्र च श्रोतसूत्रस्य 26–27 प्रशात्मकम्। ततश्च न्यायतो द्वितीयस्यैव गृह्यसूत्रत्वमिति आचक्षते। मानवीये विनायकपूजा प्रस्तुता द्रष्टव्या। चत्वार विनायका एकीकृता गणेशशब्देन व्यवह्रियन्ते।

अथर्ववेदसबद्ध कौशिकगृह्यसूत्र, यत्र आभिचारौ पयिका विषया प्राधान्येन वर्तन्ते।

वस्तुत गृह्यसूत्रेषु द्विजसस्कारा उपवर्ण्यन्ते। तत्र च प्रथम पुसवन, जातकर्म, नामकरण, चूडा, अष्टम उपनयन, ब्रह्मचर्ये अनुष्ठेया धर्मा अध्ययनानन्तर गुरुकुलप्रतिनिवर्तनावसरे समावर्तनाख्य कर्म, यदा स स्नातको भवति विवाह इत्यादयो विमृष्टा।

स्नातकश्च गृहस्थाश्रम प्रविविक्षु विवाहसस्कार–मनुतिष्ठति। विवाहसस्कारश्च भारते देशे बहो

कालादेव आसीत्। गृहस्थकर्मणा मध्ये ब्रह्म–देव–पितृ–भूत–मनुष्ययज्ञसमाख्या सन्ति पञ्च महायज्ञा उत्कृष्टा। तत्र स्वाध्ययन, ब्रह्मयज्ञ, देवानुद्दिश्य आग्नो होमो देवयज्ञ, तर्पणादिक पितृयज्ञ, भूतान्युद्दिश्य भूमो बल्युपहारो भूतयज्ञ, अतिथिपूजन मनुष्ययज्ञश्चेति। अन्येऽपि दर्शपूर्णमासादय कर्मविशेषा श्रोतग्रन्थानुरोधेन। गृह्यसूत्रप्रतिपाद्याना कर्मणा मध्ये अन्त्येष्टि, श्राद्धकर्म च सुप्रसिद्धा।

अपरस्तत्र ग्रन्थसमुदाय धर्मसूत्राभिध स्मृतिमूलक। "श्रुतिस्तु वेदो विज्ञेय धर्मशास्त्र तु वै स्मृति।" आपस्तबधर्मसूत्र, हिरण्यकेशीयधर्मसूत्र, बोधायनधर्मसूत्र, वासिष्ठधर्मसूत्र (क्रिस्तो पूर्वं पञ्चमशतकात् प्राक् वसिष्ठेन सकलितम्) इत्यादीनि बहूनि विद्यन्ते। अन्यच्च शुल्बसूत्रम्। तत्र रेखागणित वेदिकरणादो परिमाण क्रमश्च वर्ण्यते।

पुरा खलु सुरभारत्या साम्राज्यमेव आसीत् आन्ध्राणा राज्ये। क्रिस्तो पूर्वम् अष्टमषष्ठशतकयो मध्ये प्रवृत्तत्वेन परिकीर्तितस्य महर्षेर्जीवितात्मन आपस्तबस्यैव आन्ध्राणा मध्ये सर्वप्रथमसस्कृतग्रन्थप्रणेतृत्वम् इति तत एव सस्कृतवाङ्मयस्य इतिहासश्चेति सुविदितमेतत् आन्ध्रवैदिकाना सस्कृतपण्डितानाम्। अधुना तिरुमल तिरुपति देवस्थानकार्यनिर्वहणाध्यक्षा श्रीमन्त एम वी एस् प्रसादमहाभागा तत्सहायाश्च वेदाना शास्त्राणा च प्रचुरप्रचारार्थम् इद वेदशास्त्रसम्मेलन निरवहन् श्रीवेङ्कटेश्वरसान्निधावात भारतभारतीयसस्कृतज्ञा वय सर्वे आशास्महे – "विद्वद्भि सगतैर्दिक्षु सस्कृतश्री समेधताम्" इति। *

SSS

प्रमुखभाषणम्

प्रोफेसर आर सी द्विवेदी
जयपुर

वैदिकी सस्कृतिर्यज्ञमूला। "यज्ञो वै विष्णु' (श ब्रा 4 3 4 3) "एष वै प्रत्यक्ष यज्ञो यत्प्रजापति" "स य स यज्ञोऽसौ स आदित्य" (श ब्रा 14 1 4 6) इत्यादिभि शतपथवाक्यै, "अग्निर्वै देवानामवमो विष्णु" (ऐतरेये 1 1) यज्ञो वै देवाना मह (तत्रैव 1 7 2 1), यज्ञेन वै देवा (तत्रैव 1 5 1) इत्यादिभिर्ब्राह्मणवाक्यैर्यज्ञस्य परमेश्वररूपत्व साक्षादाम्नातम्।

वस्तुतो यज्ञ एव प्रकृति कारण वा सर्वस्य देवात्मभावस्य, दीर्घायुषो, धनस्य, पापनाशस्य, पुण्यप्राप्ते, अपूर्वस्य, रोगसकटादि परिहारस्य, अमृतत्वस्य कि बहुना, अभ्युदयनि श्रेयससिद्धे। तत एव सर्व जज्ञे 'तस्माद्यज्ञात् सर्वहुत सभृत पृषदाज्यम्। पशून् ताश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये तस्माद्यज्ञात् सर्वहुत ऋच सामानि जज्ञिरे छन्दासि जज्ञिरे तस्माद्यजुस्तस्मादजायत तस्मादश्वा अजायन्त ये के चोभयादत। गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावय'(ऋग् 10 90 7–10)

अन्यत्रापि बहुत्र (तथाहि ऋग्वेदे 4 25 7 1 1 4 3 9) यज्ञमाहात्म्य श्रुतिषु प्रकटितम्। यज्ञो हि मूल सर्वेषा श्रोतस्मार्तकर्मणामिति प्राधान्येन तत्तत्त्वप्रकाशनार्थमेव प्रवृत्तोऽयमारम्भ। लौकिकस्य सार्वभौमाभ्युदयस्य पारलौकिकस्य च नि श्रेयसस्य सिद्धिस्थान यज्ञ एव। स एव हि सर्वान् कामान् दोग्धि लौकिकान् पारलौकिकाश्च। दृष्टादृष्टोभयविधफलप्राप्त्यर्थ च स एवानुष्ठेय। अत एव श्रूयते "यज्ञो वै श्रेष्ठतम कर्म" (शतपथे 1 7 1 5)

"अग्निहोत्र जुहुयात् स्वर्गकाम" "दर्शपूर्णमासाभ्या स्वर्गकामो यजेत", "ज्योतिष्टोमेन स्वर्गकामो यजेत" इत्यादीनि श्रुतिवाक्यानि मन्त्राणा नैरुक्त्य विनियोग प्रयोजन प्रतिष्ठान विधि च व्यवस्थापयन्ति ब्राह्मणानि (तथाहि– "नैरुक्त्य यस्य मन्त्रस्य विनियोग प्रयोजनम्। प्रतिष्ठान विधिश्चैव ब्राह्मण तदिहोच्यते।।"), "वेदा हि यज्ञार्थ मभिप्रवृत्ता" इति वेदाङ्गज्योतिषोक्ति, सायणादिभाष्यपरम्परा, निरवच्छिन्ना श्रौतकर्मानुष्ठानप्रवृत्तिश्च श्रुतिमन्त्राणा श्रौतकर्मभि सह साक्षात् सबन्ध निर्दिशन्ति। गीतास्मृतिरपि यज्ञस्य सर्वातिशायि महत्त्व सावष्टम्भ प्रतिपादयति। तथा हि –

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽय कर्मबन्धन ।
तदर्थ कर्म कौन्तेय मुक्तसङ्ग समाचर ।।
सहयज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापति ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्।।
देवान्भावयताऽनेन ते देवा भावयन्तु व ।
परस्पर भावयन्त श्रेय परमवाप्स्यथ।
इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविता ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव स ।।
यज्ञशिष्टशिन सन्तो मुच्यन्त सर्वकिल्बिषै ।
भुञ्जते ते त्वघ पापा ये पचन्त्यात्मकारणात्।।
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भव ।
यज्ञाद्भवति पर्जन्यो यज्ञ कर्मसमुद्भव ।।

(गीतासु 3 10 14)

पर्यन्ते च गीयते 'तस्मात् सर्वगत ब्रह्म नित्य यज्ञे प्रतिष्ठितम्।।" (3 15)।

ऋग्वेदस्योपक्रमो यज्ञदेवस्य पुराहितस्य प्राचीनर्नूतनश्च सर्वैरीड्यस्य पितुरिवाग्न स्तुतिपूर्वक भवति ।

अग्निमीडे पुरोहित यज्ञस्य देवमृत्विजम् ।
होतार रत्नधातमम ।

अन्यत्र च सूक्तेषु (तथा हि 1 31, 1 65, 4 12, 5 11, 6 6, 7 9) अग्निद्वारा यज्ञमहिमा प्रकाश्यते। तथा हि-

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्र प्रे वयममृत जातवेदस प्रिय मित्र न शसिषम्।।

(ऋग्वेदे 6 48)

इत्यत्राग्ने प्रियमित्रत्वमाम्नातम्।

विश्वासा गृहपतिर्विशामसि त्वमग्ने मानुषीणाम्।
शत पूर्भिर्यविष्ठ पाह्यहस समद्धर शत हिमा ।।
स्तोतृभ्यो ये च ददति।। (6 48 8)

इत्यत्राग्ने सर्वप्रजाना गृहपतित्वमाविष्कृतम्। तस्यैव च यज्ञाना राजत्व धर्मस्य रक्षकत्व चाम्नातम् ।

राजन्तमध्वराणा गोपामृतस्य दीदिवम्।
वर्धमान स्वे दमे। (ऋग्वेदे 1 1 8)

भारोपीय (इन्डो यूरोपियन्)-भाषापरिवारस्य ग्रीक-लेटिनकेल्टिक्-टयूटानिक्-स्लेवानिक्-लिथु आनिअन- भाषाणा वैदिकसस्कृतेन सह साम्य तद्भाषाभाषिणा प्रत्नानामार्याणा धार्मिक साम्यमपि परिचाययति। देवशब्दो द्योतनार्थे यथा सस्कृते सुप्रसिद्धस्तथैवान्यास्वपि भारोपीयभाषासु ।

तथा हि- थेओस (ग्रीक) देउस देइवस दियेवस (लेटिन), दिया (आशीश), तिवर (नार्स भाषासु)। एतेषा सर्वेषा शब्दाना प्रकाशन द्योतनञ्चार्थ सर्वत्र प्राप्यते। सस्कृतस्य अग्निशब्द इग्निस (लैटिन), उग्नि स (लिथुआनिअन), ओग्नि इतिरूपै प्रा स्लेव भाषासु) प्राप्यते। यथा वैदिकधर्मे अग्नि पूजास्थान तथैव रोमन् ग्रीक्धर्मेष्वपि। लिथुआनियन्जातीया अग्नि उग्निस स्जेवेन्ना (पवित्राग्नि) इति, स्जेवेन्ना पोनिक (पवित्रस्वामिनी) इति च मेनिरे । आवत्सरमस्योपासना क्रियते स्म वेद्या च सर्वदा प्रज्वलित प्रतिष्ठाप्यते स्म। 'अस्पेलेने इत्याख्या वेद्या अधिष्ठात्री' देवी तैर्मन्यते स्म । रोमवासिना तथैव वेदी-देवता 'वस्ता' इत्याख्या तदर्थ निर्मितेषु मन्दिरेषु पूज्यते स्म। ग्रीकाणामग्निदेवता हेत्तिथा । गृहवेदीस्थिता सती गृह्यधर्माणा स्वामिनी कल्पिता । पारसीकाना जरथुस्तधर्मे अग्निदेवताया 'अतर' इत्याख्याया महत्त्वमतीव प्रसिद्धम्। अग्निरेव अध्वरमध्याया शक्तिस्तेडाश्च पृथिव्या प्राशते। तथापि वैदिकधर्मे यथाऽग्निरीड्यो न तथाऽन्यत्र। तत एव एकसहस्रसूक्तेषु प्रायेण सूक्ताना शतद्वयी पुरोहितमग्नि पुरस्कुरुते। न केवलमग्नेर्महत्त्वमपि तु सर्वेषु भारोपीयधर्मविधिषु यज्ञस्य महत्त्व सुप्रतिष्ठमासीदित्यपि सस्कृतस्य यजधात्वर्थस्य ग्रीकभाषाया अगधातौ,

अवेस्तायाश्च यजधातौ प्राप्त्या विज्ञायते। अवेस्तार्थाः Fraster प्रस्तरेण सह, Banesman, Barezis बर्हिषा सह, steretobaresman स्तीर्णबर्हिषा सह Hauma सोमेन सह, Jaotar होत्रा सह सवदन्ति । सोमस्य पानं प्रयोगश्च भारोपीयभाषादे· प्रचयाच्च। एतेन यज्ञसस्थायाः प्राच्यपाश्चात्यादिदिक्षु वर्तमानानामार्याणा प्रागैति हासिक कालात् प्रचलनमासीदित्यैतिह्यविद्भिः विद्वद्भिर्बहुधा तुलनात्मकदेवशास्त्रस्य पर्यालोचनया व्यवस्थाप्यते ।

एक एव वेदो होतृ-उद्गातृ-अध्वर्यु-ब्रह्मणामृत्विजा कृते चतुर्धा ऋग्यजुस्सामाथर्वभेदैर्व्यवस्थितः। अत एवाहुः व्यधात् यशसन्नत्यै वेदमेक चतुर्विधम्। यज्ञस्य विधिर्ब्राह्मणानि स्वशाखीयानि श्रौतसूत्राणि प्रयोगनिबन्धान् पद्धतीर्वा समालोच्य कथञ्चिदवगन्तुं शक्यते। भारतवर्षादन्यत्र भूमण्डले क्वापि यज्ञविधीनां तदवान्तरकर्मणा चानन्त्य नोपलभ्यते। गृह्यसूत्रेषु स्मृतिषु आगमेषु च प्रतिपदितानामनुष्ठानानामपि तथैव महान् विस्तरो दृश्यते । सम्प्रदायस्योच्छेदेन प्रयोगपरम्परायाश्च ह्रासेनातिविचित्रपरम्पराशालिन्या यज्ञसंस्थायाः स्मार्तागमादिप्रतिपादितानामनुष्ठानानाञ्चा साङ्गोपाङ्ग निरूपणमसंभवमिव संवृत्तम्। श्रुतिस्मृत्यागमदृष्ट्या धर्माय तद्विधीना च जीर्णोद्धाराय सम्मेलनमिदं प्रवर्तकं भविष्यतीति प्रतीमः । क्रियासु श्रौतसूत्रप्रतिपादितासु चतुर्दशविधासु क्रियासु सप्त सन्ति हविस्सस्थाः सप्त च सोमसंस्थाः।

आहिताग्नेः सपत्नीकस्य परस्सहस्रेषु श्रौतकर्मस्वधिकारः। तेषु कर्मसु अग्निहोत्र त्रैवर्णिकेनावश्यकर्तव्यं नित्यकर्म न स्मृति- कारैः स्मृतम्। तच्चयावज्जीवमनुष्ठेयम् । दर्शपूर्णमासोक्तः कालविकल्पः जराजीर्णो विरमेत । विंशतिं वा वर्षाणि निरवधिकमनुष्ठाय ततः परित्यजेदिति नात्र लब्धावकाशः। अस्याग्निहोत्रस्य सायमुपक्रमः प्रातश्चापवर्गः (समाप्तिः)। एवं सायंप्रातश्च कालद्वयानुष्ठानेनैकं कर्म निष्पद्यते । सूर्योदयादनन्तरं यत्प्राग्निव्रतोऽग्निहोत्रं विहित स उदितहोमी। ततः पूर्व कुर्वाणः अनुदितहोमीति ।

दर्शपूर्णमासौ नित्यकाम्यतया द्विविधौ । प्रतिदर्शं प्रतिपौर्णमासं च यावज्जीवं पुरुषेणावश्यमनुष्ठेयत्वादननुष्ठाने प्रत्यवायाच्च नित्यत्वम् । तत्तत्फलमुद्दिश्यानुष्ठानवि वधानाच्च काम्यत्वम्। अनयोर्दर्शपूर्णमासयोः न केवलं स्वर्गमात्रार्थत्वमपितु अभिलषितसर्वफलप्रदातृत्वं शास्त्रसम्मतम्। पिण्डपितृयज्ञोऽमावास्यायामनुष्ठेयः दर्शाङ्गमिति कात्यायनः। स्वतन्त्रमिद भवातारथाकानेऽनुष्ठेय कर्मेति जैमिनिः (४.४.७)।

निरूढपशुबन्ध आहिताग्निना प्रतिसंवत्सरं सकृत् द्विर्वा, षड्वार वा ऽनुष्ठेयः। अस्य ब्राह्मणग्रन्थेषु प्रयोगविधानं न दृश्यते । सर्वेषां पशुयागानां प्रकृतिभूतो ऽग्नीषोमीयः पशुयागः। स सोमयागस्याङ्गभूतः। तथापि हविर्यज्ञत्वेत निरुढपशुबन्धः पूर्वानुष्ठेय इति कृत्वा श्रौतकर्मानुष्ठातारो ऽविशेषेणेमव पशुयागं साङ्ग निरूपयन्ति । एतस्मादेव चाग्नीषोमीये धर्ममतिदिशन्ति ।

चातुर्मास्यानि अग्निहोत्रदर्शपूर्णमासवन्नित्यानि। राजसूयमनुतिष्ठता क्षत्रियेणैव राज्ञा राजसूयमध्ये यान्यनुष्ठेयानि तानि राजसूयान्तर्गतानि अन्यानि च त्रैवर्णिकेनानुष्ठेयानि स्वतन्त्राणीति द्विविधानि । अत्र चत्वारि वैश्वदेव-वरुणप्रघास-साकमेधशुनासीरीयाख्यानि पर्वाणि सन्त्रि । पर्वसु पौर्णमासीष्वनुष्ठेयत्वादिमे यागाः पर्वशब्देनोच्यन्ते। साकमेधपर्वाणीति । अनीकवत्यादय इत्यर्थः महाहवींषि, पितृयज्ञः, त्र्यंबकहवींषीति चत्वारि कर्माणि।

आग्रयणेष्टिः शरद्रात्रौ वसन्ततौ च नवान्नोत्पत्तिका लयोरनुष्ठेया । अत एव नवान्नेष्टिरित्यप्यस्यच संज्ञा शरदि व्रीहिकाले व्रीहिमर्वत्यन्ने नवैर्यवैश्चानुष्ठेया नवैः श्यामाकैरपि वर्षास्वनुष्ठेया ।आग्रयणं कृत्वैव नवान्नमश्नीयान्नान्यथा।

सोमयाग ऋग्यजुस्सामवेदोक्तैस्त्रिप्रकारैरङ्ग कलापै स्संवलितो ऽनुष्ठीयते। सर्वेषां सोमयागानां प्रकृतिभूतो

याग अग्निष्टोमाख्य। तत्र सोमयागे द्वादश स्तोत्राणि सन्ति यत्र अग्निष्टोमाख्यमन्तिम स्तोत्रम्। तत्स्तोत्रवशादेवास्य 'अग्निष्टोम' इति सज्ञा तथैव उक्थ्य, षोउशि अतिरात्र, वाजपेय इत्यादयोऽपि स्तोत्रसज्ञयैव स्वसज्ञा लभन्ते। यद्यपि सोमयागे बहूनामिष्टिपशूनामनुष्ठानमादिष्ट तथापि सोमद्रव्यकयागास्य प्राधान्यत सोमयाग इति सज्ञा।

सोऽय सोमयाग प्रतिवसन्त त्रैवर्णिकेनाहिताग्निना यथाशास्त्र सदारेणावश्यानुष्ठेय। अस्य काम्यत्वमपि तत्तत्फलप्राप्तिसाधनत्वेन श्रूयते। अस्यैवाङ्गभूत प्रवर्ग्य इति सप्रदाय। अग्निष्टोम-उक्थ्य-षोडशि अतिरात्र-रूपाश्चतस्र सोमसस्था। एताभ्य एव ग्रहचमस स्तोत्राणामावापोतापारिता इत्यग्निष्टोम-वाजपेय अप्तोर्याम सस्थास्तिस्र समुदिता। अत्यग्निष्टोमे क्षात्रय एवाधिकृतो न पुनर्ब्राह्मणवैश्याविति केचित्। आश्वलायनास्तु त्रैवर्णिकाना-मत्राधिकार मन्यन्ते।

केषाञ्चिद्यागाना पर्वानुसारेण सज्ञा यथाहि- दर्शपूर्णमासाविति, अपरेषा द्रव्यवशात्, तथाहि- सोमायाग इति, स्तवनीयस्तोमवशाच्चान्येषा तथाहि- अग्निष्टोम इति, देशविशेषेष्वनुष्ठान विधिविशेषात् केषाञ्चित् सज्ञा, तथाहि-कुरुवाजपेय इति परेषा मेध्य वशात सज्ञा यथाहि निरूढपशुबन्ध इति। सोमयागस्य सप्तमी सस्था अप्तोर्याम इति सज्ञिता। अस्य व्युत्पत्तिरेव श्रूयते पुरा कदाचित् प्रजापति पशूनसृजत्। सृष्टा सन्तस्तेऽपगता।ताननेन क्रतुनाऽऽप्नोत्। यस्मादाप्नोत् तस्मादप्तोर्यामत्वमिति। अप्तो प्राप्त यामो यश अप्तोर्याम इति। गवामयनाख्य सवत्सरसत्रविषयेऽपि श्रूयते यदिय क्रतुर्गोभिरनुष्ठित इति गवामयनमिति सज्ञा।

राजा सूयते अभिषूयते सोमो यागार्थमत्रेति व्युत्पत्त्या राजसूयो निष्पाद्यते। सोऽय क्रतु राज्येऽभिषिक्तेन राज्यधुर वहता क्षत्रियेणानुष्ठेय। सूर्यवशीया सोमवशीयाश्च प्राक्तना राजानो युधिष्ठिरादय इम क्रतुमन्वतिष्ठन्निति जानन्त्येव पुराविद। अय बह्वीनामिष्टीना, द्वयो पशुयागयो सप्ताना हविर्होमाणा षण्णा च सोमयागाना समप्राधान्यभावेन समुदायरूप। य खलु सार्वभौमो राजा स्यात् स अश्वमेधाख्यस्य महायागस्याधिकारी। साधाराणक्षत्रियस्य च सामन्तस्य, ब्राह्मणवैश्ययोर्वा नास्ति तत्राधिकार। केचन राजसूयवदत्रापि राजसामान्यानामधिकार व्यवस्थापयन्ति सूत्रकारा। यद्यप्यय सोमयागस्तथापि सवनीयस्याश्वस्य प्राधान्यात् तद्वशादेवास्य सज्ञा। सर्वेषु शश्रौतकर्मसु प्रधानतमोऽय महायाग सर्वफलप्रदो महापातकनाशकश्च।

सर्वस्याप्त्यै सर्वस्य जित्यै, सर्वमेव तेनाप्नोति सर्व जयनि। इत्यास्ति श्रुतेरुद्घोष। राष्ट्रस्य सर्वविधप्रभुत्व-सपादनैक कुशलोऽय क्रतुरिति हृदयम्। आसमुद्रक्षितीशानामानाकरथवर्त्मना राज्ञामभावे विलुप्तानुष्ठानो जटिलप्रयोगोऽ परिचितपदार्थसकुलोऽतिबृहत्क्रियासमूह - रूपो विलोप गतोऽय महायाग। अधिकारि-द्रव्य कालादीना नवैर्विकल्पै सपत्स्यत न वेति न प्रतीम। श्रौतकर्मणा मध्ये ऽश्वमेधस्य प्राधान्य सर्वयज्ञश्रेष्ठत्व सार्वभौमकर्तृकत्व महापुण्यप्रदत्व च प्रतिपादयद्भिरस्माकमृषिभी राष्ट्रस्य राज्यस्य च सर्वशक्तिमत्त्व सप्रभुत्व कल्याणकारित्व च प्रामुख्येन प्रतिष्ठापितमन्यथा राष्ट्रस्य स्वातन्त्र्य हीयेत पारतन्त्र्य च प्रभवेत्।

सोमयागेषु पुरुषमेध सर्वमेधश्चापि परिगणितौ। तत्र पुरुषमेधे द्व्यून द्विशत (198) पुरुषपशवस्तत्तद्देवतोद्देशेन विहिता। तैश्च सह अजा अपि तदुद्देशेन विहिता। तेषामेव च यूपेषु बन्धन-सज्ञापन-विशसन-वपोद्धरणादयो व्यापारा अनुष्ठेया भवन्ति न तु पुरुषाणाम्। तेषान्तु नारायणात्मना ध्यान कृत्वा उत्सर्ग अर्थात् जीवतामेव परित्याग कार्य। पुरुषाणा परमपुरुषात्मना ध्यानकाले एव पुरुषसूक्तमन्त्रा पठनीया। तदर्थमेवेद पुरुषसूक्त प्रवृत्तम्। पुरुषमेधशब्दश्रवणमात्रेण पुरुषा मेध्या आसन्वैदिककाल इति भ्रान्तचित्ता पाश्चात्यास्तदनुसारिणश्च

भारतीया प्रवदन्ति। न हि तत्र पार्यन्तिक तत्त्व सनातनो वा सम्प्रदाय । तदत्र अग्न्याधानम् अग्निहोत्र दर्शपूर्णमासौ निरूढपशुबन्ध, चातुर्मास्यानि, सौत्रायणी चेति सप्त हविस्सस्था, अग्निष्टोम उक्थ्य, षोडशी, अतिरात्र, अत्यग्निष्टोम वाजपेय अप्तोर्यामश्चेति सप्त सोमसस्था सूत्ररूपेण निर्दिष्टा । एतासा क्रियाणा तदङ्गोपाङ्गाना द्रव्यदेवतापात्रदक्षिणादीना चातिविस्तृतो विषयश्चाधुनापि न स्पृष्ट। वस्तुत एते विषया आकरग्रथानुशीलनेन गुरुसाहाय्येन निरन्तर ह्रासमुपेयुषा प्रयोगाणा परीक्षणेनैव परिभावयितु शक्यन्ते नान्यथा। श्रौतानि स्मार्तानि आगमोक्तानि च कर्माणि श्रौतस्मार्तधर्मग्लानिना सह दुरनुष्ठेयानि सवृत्तानि। उत्तरभारते आहिताग्नयो विरलविरला विभाव्यन्ते। दक्षिणेषु केचन क्वचित् दृश्यन्ते । अत एवेय चिन्ता, को वेदानुद्धरिष्यतीति। मन्ये साक्षादत्र स्थित श्रीवेंकटेश्वर एव श्रौतस्मार्तागमानुष्ठानेषु प्रेरयित्वाऽस्माननुग्रहीष्यति ।

"दैवी स्वस्तिरस्तु न स्वस्तिर्मानुषेभ्य" । ■

SACRIFICES AND ENVIRONMENTAL HARMONY

Dr. A.S. RAMANATHAN
Srirangam

Veda Vidya consists of two parts viz 'ब्रह्मविद्या' and 'यज्ञविद्या' - Brahma Vidya deals with the origin of the cosmos while Yajna Vidya is concerned with the processes through which both living and non-living beings come into existence and are sustained The Vedic seers in their speculations about the origin of the solar system struck at an important fact that the sun should be constantly fed by some food of divine origin which maintains its shape and brightness The Yajna concept has its origin in this principle of feeding Agni with Soma Soma is 'अन्न' and Agni is 'अन्नाद' This Soma is some white substance concentrated in the milky way and is called "Soma dhara" (अथो नक्षत्राणामेषामुपस्थे सोम आहित) (R V 10 85 2) This is the real Soma which the Brahmanas were after, for attaining 'amrtatva' (सोम मन्यते पविवान् यत्सपिषन्त्योषधिम् । सोम य ब्रह्माणो विदुर्न तस्याश्नाति कश्चन)) (R V 10 85 3) This Soma finds its way through the rays of the sun to the atmosphere and to the earth through rainfall and feeds the plants The moon, the Soma plant are both replicas of this Soma According to the Vedic seers whether it is the birth of the solar system and its attendant features, or the birth and sustenance of a child, or the birth of the plants and their sustenance, or the appearance of the seasons, the process at work is Yajna' in which a substance of the Soma category is absorbed or consumed by or interacts with a substance of the Agni category This is an important concept running through the entire Vedic, Brahmanic and Upanisadic literature The essence of this concept is contained in the Gita-verse

सहयज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापति ।
अनेन प्रसविष्यध्व एष वोऽस्त्विष्टकामधुक् ॥ (Gita 3-10)

Because yajna is a constructive process in Nature through which the entire universe is created and sustained, it has become the most sacred duty of the individual (यज्ञो हि श्रेष्ठतम कर्म) The very first cosmic Yajna was performed by Prajapati (purusa) (R V 10 90) in which he created the universe and became one with it According to the 190th sukta of the 10th Mandala of Rgveda, intense heat developed in space resulting in the appearance of the primordial fluid (containing Soma and Agni) which subsequently gave rise to the Sun-Moon-Earth system characterised by 'सवत्सर' (apparent annual motion of the sun in the sky), day and night, seasons etc, as understood by us It is this 'Samvatsara Yajna' that goes on in Nature and is responsible for the birth and maintenance of life on earth

The vedic seers planned their rituals in time with what is taking place in Nature ('प्रकृतिवद्विकृति कर्तव्या, यद्देवा अकुर्वन् तदह करवाणि'), are the guide lines to be followed by the performer In Nature the Samvatsara Yajna is performed by Prajapati who is aided by the Devas who are no other than the forces of Nature like Agni, Vayu, Sun etc Each god has an assigned role in Nature and so also in the Yajna performed by men, rtviks (who represent Devas) are employed and they aid the yajamana in the ritual (अग्निर्होता, वायुरध्वर्यु , आदित्य उद्गाता, चन्द्रमा ब्रह्मा)

It is not difficult to undertsand why the Vedic seers prescribed rituals to be performed by men The principal cause of prosperity on earth is rainfall The heat of the sun influences the earth through various stages The day and night, the seasons, ayanas and samvatsara have different influences on the earth and their cumulative effect is responsible for its prosperity In other words the prana of the 'Saura Prajapati' is established in the earth and therefore she enjoys all the beneficiary effects of all its manifestations on her The Vedic seers believed that man as an individual has an 'atman' and if he adopts the same procedure as earth, he can also be prosperous in life In his individual capacity he can acquire the beneficiary effects of 'Saura Samvatsaragni in parts By performing the rituals in the same way as it takes place in Nature, his atman is linked to the atman of the 'Saura Prajapati' and he functions on the earth as a prosperous individual enjoying all the benefits of Nature After his death he enjoys Svargaloka according to his merits

The Vedic seers sincerely believed that by performing the various yajnas, the different parts of the Samvatsara, viz अहोरात्र, पक्ष, मास, ऋतु and अयन get purified (संस्कृत) so that their beneficial effects on earth and the living beings are strengthened and the adverse effects are subdued In other words the Vedic seers were very much aware of the protection of environment and knew that nothing should be done to disturb it They knew the importance of Earth-Atmosphere-Sun system for rainfall and the entire Srauta karmas are centred round two things viz ensuring that this system functions well and is not affected by asuric forces and then the elevation of the atman of the yajamana to a higher level

In the Agnihotra chapter of Satapatha Brahmana we have an 'आख्यान' which says that Prajapati by his offerings produced Agni-Vayu-Sun group and stressed its importance The Vedas and Brahmanas clearly bring out their importance The offerings of Agnihotra are for Agni, then Surya and then to Vayu They were particular that they could take only the remaining portion of the offerings, after they had offered to Devas In other words they believed that unless the Deva pranas are fed properly there will be no prosperity on earth That is why the Brahmana say that the yajamana can take only the remaining portion after he has offered to the Gods ('हुतोप्छिष्ठस्य ह्येवाग्निहोत्रजुहदशीत') It means that nothing should be done to disturb Nature Man can only use the rainfall and produce his food

It is interesting to note that the yajamana offers only a little for the first some what more in the next and still more he leaves in the ladle The Brahmana says that this denotes that gods are fewer than men and cattle are more numerous than men In other words, cattle should always outnumber men so as to provide ample food for them and nothing should be done to disturb this Men outnumbering cattle will only end up in great hardship to human society

To look at in a different way, the pravargya portion of the yajna performed by 'Samvatsara Prajapati' reaches the atmosphere and then feeds the earth, which means a constant loss of 'Yajna Retas' of Prajapati In order to compensate for this loss, yajnas are performed so that we put back into the atmosphere substances of Soma category so that compensation (क्षतिपूरण) takes place By this give and take process the yajna cycle is maintained with undiminished vigour The following statements of Gita mean the same thing

देवान् भावयतानेन ते देवा भावयन्तु व ।
परस्पर भावयन्त श्रेय परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविता ।
तैर्दत्तानप्रदायैभ्य योभुङक्ते स्तेन एव स ॥ (Gita 3-11,12)

In other words, the Vedic seers sincerely believed in the preservation of the Nature and environment which alone in turn can bestow on man all round prosperity

If we go through the various rituals as described in the Brahmanas, we come across several instances to show that the Vedic seers were ardent students of Nature They believed in living in tune with her and were very particular to conserve Nature in all its aspects

* * *

S.S.S - 2

PAKAYAJNAS

Dr. INDU DESHPANDE
Pune

The Kalpa-sutras, a constituent of the Vedangas, comprise three groups of Sutras, the Srauta, Grhya and Sulba Sutras Pakayajna is a subject of the Grhya Sutras (GS) Each Veda has its GS Asvalayana (Asv), Kausitaki, Sankhayana are the GS of the Rgveda The Krsna - Yajurveda has the GS of Baudhayana, Agnivesya, Bharadvaja, Apastamba, Satyasadha, Vaikhanasa, Manava and Varaha Paraskara GS belongs to the Sukla Yajurveda The Samaveda possesses the GS of Gobhila, Khadira and Jaiminiya These Sutras related to rituals are directly connected to the Brahmanas and the Aranyakas Nevertheless, some rites in the GS do not have their origin in this literature Hence, the antiquity of these Sutras has been taken back upto the Indo-European or Indo-Aryan period by some scholars on the basis of similarity in certain rites and customs

The GS are reliable reports on the daily life of the ancient Indian people The Pakayajnas are related to the worldly life of the house-holder-sacrificer They are seven in number viz, Parvana - sthalipaka, Chaitri, Asvayuji, Agrahayani, Pindapitryajna, Masika - Sraddha, Astaka While making offerings to the deities and to the fathers one may divide these into two groups the first four into one and the remaining three into another

Parvana - sthalipaka

When a person returns to his house after marriage he asks the newly married bride to prepare sacrificial food cooked in a vessel (sthalipaka) The wife prepares it out of husked rice grains When the rice is cooked she pours ghee (ajya) on it and takes it away from the fire Then he sacrifices it with the utterence of svaha to Agni The second deity is Agni - svistakrt Then he serves meals to the learned Brahmin with the remaining food and presents a bull to him From that time onwards the householder constantly sacrifices on the full-moon days and the new-moon days in the similar manner observing fast on that day It begins on the first full-moon day after marriage and continues throughout the lives of the husband and wife In the sthalipakas performed throughout life on the full moon and the new-moon days there is no daksina of a bull [1]

Chaitri

The chaitri rite is performed on the full-moon day in the month of Chaitra[2] The sacrificer cleans and decorates his house on this day The husband and wife wear new clothes, flowers and ornaments Sthalipaka is prepared for the deities After the two aghara oblations in the fire he makes the offerings of clarified butter with the Mantras grismo hemanta ,

urnam me puryatam sriye jatah, vaisnavam He then makes the offerings of boiled rice mixed with ghee to Madhu, Madhava, Sukra, Suci, Nabhas, Nabhasya, Isa, Urja, Sahas, Sahasya, Tapas, Tapasya, to the deities of seasons, to herbs to the lords of herbs to Sri, to Sripati Having worshipped to the west of the fire with his face turned upwards he announces the havis He serves the Brahmins with cooked chaitra food with the recitation of the hymn to anna He then eats in the company of his sapindas

Asvayuji[3]

On the full moon day in the month of Asvin the rite Asvayuji is performed The sacrificer cleans the house and decorates it takes bath and wears new clothes He cooks Sthalipaka for Pasupati Five oblations of caru cooked with milk and mixed with curds, honey and ghee are offered to India, Indrani, Asvins, asvayuji paurnima and sarad with the Mantras, Indraya svaha, Indranyai svaha, Asvibhyam svaha Asvayujyai paurnamasyai svaha, sarade svaha After svistakrt homa prsataka[4] or prsadajya is offered with joined hands to pasupati with the Mantra unam me puryatam purnam me mo' pasadat prsatakaya svaha The relatives of the sacrificer cast glances at (aveksana) the caru The cows and calves are allowed to live together on this day Vaikhanasa prescribes gostha as the place of performance for this rite Brahmin is served meal The rite is performed for increase in cattles

Agrahayani

Agrahayani rite is performed on the full-moon day in the Margasirsa [5] The rite consists of worship to the seasons and the serpents After the Sthalipaka two oblations of ghee are offered with the Mantras, apasvetapada, na vai Four more oblations are offered with the formulas beginning with yam janah , samvatsarasya pratima , samvatsaraya , grismo hemanta Then he offers four oblations of caru from the sthalipaka to Soma, Mrgasiras, Margasirsi - paurnima, and Hemanta After the svistakrt offering with caru, dhana and saktu he puts the portion of offering materials in the winnowing basket and gets out of the house He cleans the ground near the entrance of the house, sprinkles water on it and offers bali to the serpents with the materials brought from the house with the Mantras beginning with agneya pandu , sveta , saurya He again sprinkles water near it and offers collyrium, sandelwood paste and flowers He offers saktus and pours water and facing towards the east praises the serpents with the Mantra, namo' stute Then he goes round the house pouring water three times from left to right Then they wash themselves and the sacrificer says utsrsto bali

Pindapitryajna

The Srauta - sutras include pindapitryajna in the havis sacrifices and lay down the rule that the house-holder who does not keep srauta fires should perform this rite on the grhya fire The Gs of Vaikhanasa, Kausika, Gobhila and Khadira describe this rite as one of the seven Pakayajnas

Pindapitryajna is observed every month on the new-moon day in the afternoon [6] The afternoon is said to be belonged to the fathers The pindas made out of caru cooked on the Grhya or Aupasana fire are offered to the fathers Prior to that the sacrificer offers two oblations of ghee to the gods into the fire and thereby seeks permission from the gods, Agni and Soma to offer a sacrifice to the fathers Three pindas are offered to the sacrificer s father, grand-father and great-grand-father According to the Kausika GS the offering of pindas is also made to the wives of the fathers The remaining should be disposed of after the sacrificer smells it According to Asvalayana the middle pinda should be given to the wife of the sacrificer if he is desirous of a son The remaining should be thrown in to the water

Astaka

There is difference of opinion among the authors of the GS about the Astaka tithis, materials of offering and regarding the deities to whom offerings are made Procedure of the rite is divided into three parts viz, homa, inviting Brahmins to dinner and the rite called Anvastaka The Asv GS [7] mentions Astaka rite on the eighth tithi of the dark fortnight of the four months commencing from the month of Margasirsa On the seventh tithi, i e the earlier day of Astaka rite pindas of cooked rice, rice mixed with sesame (krsara) and payasa are given to the father, grand-father and great-grand-father of the sacrificer On the next day i e the eighth tithi animal sacrifice is performed and omentum of the animal or seven oblations of Sthalipaka are offered to the deities - Visvedevas, Agni, Surya, Prajapati, Ratri, Naksatras, Rtus, Fathers, Cattles, etc The eighth oblation is offered to Svistakrt Agni On the nineth tithi the rite called Anvastaka is performed The flesh of the animal immolated on the previous day is cooked and the other materials of oblation include rice, rice mixed with sesame, Payasa, dadhimantha and madhumantha The procedure of Pindapitryajna is followed The agnaukarana, i e the offering of oblation into the fire is of the material excluding madhumantha Some Sutras [8] include wives of the fathers in the offerings On the two or six lines

drawn to the agneyi (south-eastern) direction the pindas for the fathers are placed in the front and for the wives of the fathers on the back lines Wine and slury of rice are the additional materials for offering in the case of wives [9] Combination of homa and sraddha is a special feature of this rite

Masika Sraddha

The time for Masika Sraddha is the dark fortnight of the month Meals to the Brahmins is the principal one and oblations into the fire, and offering of Pindas (rice balls) to the fathers are the secondary in this rite One has to feed an odd number, at least three, of the Brahmins who are pure, and versed in the Mantras The sacrificer makes oblations of food prepared for the Brahmins Then he offers seven oblations of clarified butter (ajya) He touches the whole food with the Mantras When the Brahmins have taken food, he goes after them circumumbulating them from left to right Then he spreads darbha grass in two layers, pointing towards the south, pours water on it with the formulas, places pindas over them, ending in south, with the formulas Then he pours down water on them and offers worship to the ancestors He then again sprinkles water three times from right to left round the pindas with a water pot Then he besprinkles the vessels which are turned upside down without taking breath He arranges them in pairs Then he eats at least one bite of the remaining food The procedure of Sraddha is based on Pindapitryajna with the addition of meals served to Brahmins [10]

From the contents of the pakayajnas we may conclude as under —

1) They are performed to make the Family life happy and contented
2) They amount to understanding and appreciating the respective changes that take place in the nature
3) Some of them are performed in memory of our fore-fathers

Thus, we see that there are constructive as well as destructive powers in nature, and as a mark of recognition, gratitude and fear these rituals were performed in relation to them

Foot notes :

1 Apastamba GS 3 7

2 Vaikhanasa GS IV 8 The Chaitri rite is the same as Sulagava or Isanabali cf Haradatta on Gautama GS VIII 19 for Isanabali cf Apastamba GS 7 19 13 ff

3 ASV GS 2 2 1, Paraskara GS 2,16

4 Ghee mixed with milk or curds - payasy ajye nisikte tu tat payah prsatakam

5 Paraskara GS 3 2

agrahayani margasirsi paurnamasi tasyami ya kriya sa pi tad yogad agrahayanity uchyate pratyavarohaniti va cf Matrdatta on Hiranyakesi GS 'Pratyavarohana is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of sravana for fear of snakes (as in san GS IV 15 22) Some describe two rites separately, one on the full moon day of Margasirsa and another called Pratyavarohana on the first night of Hemanta' (AP GS 19 3-5 and 8-12), cf, KANE History of Dharmasastra Vol II Part II P 829

6 ASV SS2 1

7 ASV GS 1, 2,3

8 ASV GS 2 4

9 Paraskara GS 3 3

10 Apastamba GS 8 21

Vaikhanasa GS 4 7 pitrir pretam coddisya pujanam sarvam sraddham bhavati, also cf, Panini 5,1,110, varttika cudadibhya upasmikhyanam Sraddha prayojanam asya sraddham

* * *

SSS - 3

हविर्यागसमीक्षणम्

श्री. डी.वी.जि.ए. सोमयाजी
पोडगट्लपल्ली

ज्ञानार्थकाद्विदधातो वेदशब्दो निष्पन्न। प्रत्यक्षानुमान— ज्ञातुमशक्यानपि विषयान् वेदा बोधयन्तीति वेदशब्दार्थ सर्वथा सार्थक। वेदा मानवश्रेयस्साधनहेतुभूतान् बहून् मार्गानुपदिशन्त प्रधानतया कर्ममार्गज्ञानमार्गाभ्या अभ्युदयमोक्षोपायप्रदर्शका भवन्तीति भारतीयविदुषामाशय। तत्र कर्ममार्ग एव प्रथमत अनुसरणीय इति, यज्ञकर्मादीनामाचरणद्वारा जन मनोनैर्मल्य प्राप्य ज्ञानमार्गानुसरणाय योग्यता लब्ध्वा तद्द्वारा मोक्षभाक् भवतीति कर्ममार्गस्य अत्यन्त प्राधान्य वर्तते इति वक्तु शक्यते। वेदो धर्ममूलम्, यागादिरेव धर्म, वेदा यज्ञार्थमभिप्रवृत्ता इत्यादिवचनानि पूर्वोक्तमभिप्राय समर्थयन्ति।

यज्ञशब्द देवपूजासगा तिकरणदानाद्यर्थकात् यज–धातो निष्पन्न। यज्ञा त्रिविधा, पाकयज्ञा, हविर्यज्ञा, सोमयज्ञा इति। अष्टकादय पाकयज्ञा, अग्न्याधेयादय हविर्यज्ञा, अग्निष्टोमादय सोमयज्ञा। अस्मिन्पत्रे हविर्यज्ञानधिकृत्य किंचित् प्रस्तूयते। अग्न्याधेयम्, अग्नि होत्रम्, दर्शपूर्णमासौ, आग्रयणम्, चातुर्मास्यानि, निरूढपशुबन्ध, सौत्रामणी, इति सप्त हविर्यज्ञा गौतमधर्मसूत्रेषु परिगणिता, केचन अग्न्याधेय विहाय पिण्डपितृयज्ञेन साक सप्तहविर्यज्ञा इति मन्वते। पिण्डपितृयज्ञ दर्शाङ्गमिति कात्यायन। स्वतन्त्रमेव कर्मेति बहूना विदुषामाशय। हविश्शब्देन आज्यचरुपुरोडाशमासादीनि गृह्यन्ते। श्रौतकर्माणि सर्वाणि प्रायेण कृतदारेण आहिताग्निनैव कर्तव्यानि। श्रुतिविहित अग्न्याधान य करोति स आहिताग्नि।

आधानानुष्ठानेन अग्निसिद्धिरेव फलम्। गार्हपत्य आहवनीयदक्षिणाग्नीना त्रयाणा वा सभ्यावसथ्याभ्या मिलित्वा पञ्चाना वा अग्नीना सिद्धि आधानेन भवति। प्रायेण बहवो यजमाना गार्हपत्यादीन् त्रीनेव अग्नीनादधति। अग्नीनामाधान तिसृणा पावमानेष्टीना अनुष्ठान च अत्र प्रधान क्रियाकलाप। पावमानेष्टिषु प्रथमाया इष्टे अग्नि पवमानो देवता। द्वितीयस्या अग्नि पावक, तृतीयस्या अग्नि शुचि। एतासा पावमानेष्टय इति याज्ञिको व्यवहार। एता इष्टय आधानदिने समानतन्त्रेण कर्तव्या। अथवा आधानदिनात् द्व्यहे, त्र्यहे, चतुरहे, अर्धमासे, मासे, मासद्वये, सवत्सरे वापि कर्तव्या। पावमानेष्टीना अनुष्ठानानन्तर तस्मिन्नेव दिने सायमग्नि होत्रारम्भ। आधानस्य पावमानेष्टीना च अङ्गाङ्गिभाव केचन वदन्ति। आधानस्यैव पावमानेष्टीनामपि स्वत एव

अग्निसपादकत्वमस्तीति उभयेषा समुच्चयमात्रमेव इत्यन्ये। आधान त्रिविधम्-होमपूर्वाधानम्-इष्टपूर्वाधानम्, सोमपूर्वाधानमिति।

श्रौतकर्मसु आधानानन्तर आचरणीय कर्म अग्नि होत्रम्। त्रैवर्णिका पुरुषा तस्य अधिकारिण। अग्निहोत्र सूत्रकारै नित्यकर्मस्वेव परिगणितम्। अत यावज्जीवमनुष्ठेयम्। अग्निहोत्रहोम पयसा कर्तव्य। प्रात काले आहुतिद्वयम्। एक सूर्यदेवताकम्। अपर प्रजापतिदेवताकम्। सायकालेऽप्याहुतिद्वयम्। एकमग्निदेवताक, अपर प्रजापतिदेवताकम्। इमा चतस्र आहुतय अत्र प्रधानभूता। सायकाले प्रथमाहुते अग्निदेवताकत्वात् सर्वस्यापि कर्मण अग्निहोत्रशब्दव्यवहार। इदमापस्तम्बादि-यजुर्वैदिकमतेन। बह्वृचाना मध्ये पूर्वोक्तै चतुर्भि साक गार्हपत्ये सायप्रातयो चत्वार चत्वार इति आहत्य अष्टौ होमा, एव दक्षिणाग्नो च इति विशतिसख्याका होमा।

प्रात काले सूर्योदयानन्तरमेव होम कर्तव्य इति कठा, तैत्तिरीया, मैत्रायणीयाश्च अभिप्रयन्ति। बह्वृचा, कातीया, छन्दोगाश्च सूर्योदयात्पूर्वमेव होम कर्तव्य इति वदन्ति। सर्वेषामपि मते अग्निहोत्रप्रणयन तु उदयात्प्रागेव। मृतपत्नीकस्यापि अग्निहोत्रदर्शपूर्णमासयोरधिकार अस्तीति रुद्रदत्त। अग्निहोत्राद्यनुष्ठान मृतपत्नीकस्य शिष्टसप्रदाये न दृश्यते। इदमग्निहोत्र सायप्रात कालयो यजमान स्वय जुहुयात्। पुत्रादिभि ऋत्विजा वा कारयेत्। पर्वणि यजमान एव जुहुयात्। पशुकाम स्वर्गकामो वा पयसा, इन्द्रियकामो दध्ना, यवाग्वा ग्रामकाम इति द्रव्यभेदेन फलभेदोऽपि श्रूयते। अधिकारिणि पितरि जीवति सति तेन अकृते आधाने पुत्रादिभि पित्रा आधान कारयित्वा अनन्तरमेव स्वय आधान कार्यम्।

दिनद्वयानुष्ठेय कर्म दर्शपूर्णमासौ। पौर्णमास्या प्रातरारभ्य प्रतिपदि पूर्वाह्णे पौर्णमासीयाग, एव अमावास्याया प्रातरारभ्य तदनन्तरप्रतिपदि पूर्वाह्णे दर्शयागश्च समापनीयौ। पौर्णमास्या अन्वारम्भणीयेष्टि कृत्वा अनन्तर दर्शपूर्णमासौ आरभेत। पौर्णमास्या त्रयो यागा। अग्निदेवताक पुरोडाशद्रव्यक प्रथम। विष्णु- प्रजापति-अग्नीषोमीयान्यदेवताक आज्यद्रव्यक उपाशुयाग द्वितीय। अग्नीषोमीयदेवताक पुरोडाशद्रव्यको याग तृतीय। एवममावास्याया आग्नेय पुरोडाशयाग, ऐन्द्रो दधियाग, ऐन्द्र एव पयोयागश्च इति त्रयो यागा। प्रयाजाद्यङ्गजातमपि अनुष्ठेयमेव। विस्तरभयात् तेषा विवरण नात्र क्रियते। दर्शपूर्णमासौ नित्यौ काम्यौ च, न केवल स्वर्गादिक फलम्, अभिलषित-सर्वाभीष्टसिद्धिश्च भवतीति श्रूयते।

आग्रयणेष्टि कालद्वये शरदृतौ वसन्ततौ च अनुष्ठेया। अस्या नवान्नेष्टिरिति सज्ञा। वर्षासु श्यामाकै शरदि व्रीहिभि वसन्ते यवैश्च कर्तव्या। व्रीह्याग्रयण-श्यामाकाग्रयणयो समानतन्त्रेणाप्यनुष्ठान सूत्रकारैरुक्तम्। तथापि व्रीह्युत्पत्त्यनन्तर शरद्येव अनुष्ठेयेति बोध्यम्। तत्राप्यमाया पूर्णिमाया वा। पुण्यनक्षत्रादयोऽपि सूत्रान्तरेषु उक्ता। नानिष्ट्वाग्रयण नवान्नमशीयादाहिताग्नि इत्यादिवचनै अस्या प्राशस्त्यमवगम्यते।

चातुर्मास्यानि द्विविधानि। स्वतन्त्राणि राजसूयान्तर्गतानि इति। स्वतन्त्रेषु त्रैवर्णिका अधिकारिण। राजसूयान्तर्गताना तु क्षत्रियस्यैव अधिकार। तत्र चत्वारि पर्वाणि। 1) वैश्वदेवपर्व, 2) वरुणप्रघासपर्व, 3) साकमेधपर्व, 4) शुनासीरीयपर्व इति। सर्वेषु हविर्यागेषु चत्वार ऋत्विज। अध्वर्यु, ब्रह्मा, होता, आग्नीध्रश्चेति। वरुणप्रघासपर्वणि प्रतिप्रस्थाता अधिक। पौर्णमासीषु अनुष्ठेयतया अत्र पर्वशब्देन यागा एव उच्यन्ते। चातुर्मास्यानि नित्यानि। अत्र पक्षद्वयमपि श्रूयते। सकृदेव कृत्वा उपरम इति उत्सर्गपक्ष, पञ्चसवत्सर यावत् ततोऽप्यधिक वा प्रथमप्रयोगपरिसमाप्त्यनन्तर पुन पुनरनुष्ठान इति अनुत्सर्गपक्ष। चातुर्मास्यानि विनियोगद्रव्यभेदेन ऐष्टिकानि, पाशुकानि, सौमिकानि चेति त्रिप्रकाराणि भवन्ति। प्रायेण ऐष्टिकानामेव आचरण परिदृश्यते।

निरूढपशुबन्ध पशुयाग। सर्वेषा पशुयागानामयमेव प्रकृति। ऐन्द्राग्न इत्यपि अस्य व्यवहार। अग्नीषोमीयपशुयागोऽपि पशुयागाना प्रकृति। तत्र क्रत्वन्त

पातिना अग्नीषोमीय, अन्येषा ऐन्द्राग्न इति आपस्तम्बश्रौतसूत्रव्याख्याने रुद्रदत्त। निरूढपशुबन्ध आहिताग्निना प्रतिसवत्सर कार्य। सकृत् द्विर्वा षट्कृत्वो वा अनुष्ठाय विरमेत्।

सौत्रामणी नाम पशुयाग। स द्विविध। चरक-सौत्रामणी, कौकिलसौत्रामणी इति। चरकसौत्रामणी स्वतन्त्रा, चयनाङ्गभूता च। प्रायेण चयनाङ्गभूतत्वेनैव सौत्रामणीयागानुष्ठान दृश्यते। अजो धूम्रवर्णोऽश्विदेवताक, मेष सरस्वतीदेवताक, मेष एव इन्द्रदेवताकश्चेति त्रय पशव। निरूढपशुबन्धकल्पेन त्रयाणा सहैव अनुष्ठानम्। सुराग्रहस्य स्थाने पयोग्रहग्रहण विकल्पतया आपस्तम्बादिभिरुक्तम्। कौकिलसोत्रामण्या ऐन्द्र आश्विन, सारस्वत, ऐन्द्र, ऐन्द्रो वायोधसश्चेति पञ्च पशव इति विशेष।

पशुयागेषु कश्चन विचारणीयो विषय दृश्यते। प्रत्यक्षतया पशुविनियोग श्रौतसूत्रेषु विहित। आन्ध्रदेशे बहुषु स्थलेषु एवमेव पशुयागानामाचरण दृश्यते। अन्यत्र केषुचित् स्थलेषु, केषुचित् सम्प्रदायेषु च पिष्टपशुविनियोग दृश्यते। कुण्डे आज्य प्रपूर्य तस्यैव पशो प्रतिनिधित्व प्रकल्प्य पशुयागान् कारयति कश्चन आन्ध्रदेशीय श्रौतसूत्राभिज्ञ। अद्यतनकाले यज्ञे पशुविशसन निवारयितु (जीवहिसेति धिया) प्रभुत्व, जीवकारुण्यसस्था, अनार्य मतसस्थाश्च यतन्ते। आहारार्थं वा, वैज्ञानिकपरिशोधननिमित्त वा क्रियमाणा अपरिमिता जीवहिसा न कोऽपि स्मरति। शोचनीयोऽय विषय। अश्वमेधादीना कलियुगे निषिद्धत्वात् प्रतिनिधित्वस्वीकरण आवश्यकमेव। तथैव सर्वेषु पशुयागेषु पशो स्थाने कस्यचित् वस्तुन प्रतिनिधित्वरूपेण स्वीकरण युक्त वा इति विचारणीयम्। लोकश्रेयस्साधनबुद्ध्या, पारमार्थिकदृक्पथेन वा क्रियमाणे यज्ञे पशुविशसनविषये प्रतिबन्धकल्पन नोचितमिति प्रभुत्व, तास्ता सस्थाश्च उद्दिश्य समुचितरीत्या विज्ञाप्य, तान् तान् प्रतिबन्धान् दूरीकर्तु वा प्रयत्न कर्तव्य।

यागाना अनुष्ठान दक्षिणभारते अधिकतया श्रूयते। आन्ध्रदेशेऽधुना सोमयाजिन हविर्याजिनश्च किञ्चिन्न्यूनाधिकतया पञ्चाशत्सख्याका वर्तन्ते। तत्तद्यज्ञानुष्ठानेन स्वर्गादिरूपफलानि श्रौतसूत्रेषु उपादिष्टानि। यथा– 'अग्निहोत्र जुहुयात् स्वर्गकाम' इत्यादि। हविर्यज्ञा नित्या, काम्याश्च। नित्यानामनुष्ठानेन पापक्षय, काम्यानामनुष्ठानेन तत्तत्फलसिद्धिश्च प्रयोजनम्। नित्यकाम्ययो भेद सकल्पे एव, न त्वनुष्ठाने। कामनयानुष्ठाने नित्यानुष्ठानसिद्धिश्च भवतीति मीमासकानामाशय। हविर्यज्ञा अपि नित्यानामितरेषा कर्मणामिव पापक्षयकारका चित्तनैर्मल्यप्रदायकाश्च भूत्वा मोक्षोपयोगिनो भवन्ति।

SSS - 4

स्मार्तकर्मणां वैशिष्ट्यम्

डा. सन्निधान सुदर्शनशर्मा
तिरुपति

सदसद्विवेकनिधानभूतस्य मनुष्यजन्मन सार्थक्य पुरुषार्थद्वारैव सिद्ध्यति। तत्र धर्म आदो सङ्ख्यायते। स च श्रेयस्साधनीभूतकर्मरूप। उच्चावच कर्म श्रुतिषु प्रत्यपादि, स्मृतयस्ता अन्वसरन्। पुरा कर्म एकविधमेवासीत्। अद्य तु श्रौत स्मार्तमिति द्विधा गण्यते। तत्र कारणमिदमेव कालगतौ नैकवेदशाखा उत्सन्ना बभूवु। तत प्रागेव कृपालवो महर्षय तत्तच्छाखासु प्रपञ्चिताना कर्मणा स्वरूप स्मृत्यादिना सङ्गृह्य जुगुपु, अस्मान् प्रापयामासुश्च। एवञ्च सर्वाण्यपि कर्माणि वैदिकान्येव। तथाऽपि प्रत्यक्षश्रुतिमूलकानि श्रौतानीति, स्मृतिगम्यानि स्मार्तानीति च व्यवह्रियन्ते। अत्र स्मृतिशब्देन न केवल स्मृतय अपितु आश्वलायनापस्तम्बादीना गृह्यधर्मसूत्रादीन्यपि अवश्य ग्राह्याणि। तेषा पौरुषेयत्वेप्यनुमेयश्रुतिमूलकत्वात् प्रामाण्यमक्षत-मेवेति पूर्वमीमासाया प्रथमाध्यायस्य तृतीयपादे न्यरूपि।

अदृष्ट दृष्टमपि फल वितन्वत् स्मार्तकर्मजातम् अनायासानुष्ठेयतया श्रेयस्साधनानीतराण्यतिशेते। महायज्ञा, पाकयज्ञा, सस्काराश्च स्मार्तकर्माणीति व्यपदिश्यन्ते। कासुचित्स्मृतिषु स्मार्तप्रयोगग्रन्थेषु चोपात्ताना प्रत्यवायापकर्षकाना प्रायश्चित्तानामप्यत्र गणने नास्ति व्याघात। अथ क्रमेणैतेषा स्मार्तकर्मणा स्वरूप गरीयस्त्वञ्च गोचरीकुर्म।

धर्मिष्ठोऽपि गृहस्थ अजानन्नेव पञ्चसु स्थानेषु प्राणिनो हिनस्ति, तानि च स्थानानि–चुल्ली, पेषणी, अवस्कर, कुण्डनी, उदकुम्भ इति। तदुक्त मनुस्मृतौ–

पञ्चसूना गृहस्थस्य चुल्ली पेषण्यवस्कर।

कुण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन्॥

इति। अत प्रत्यह चुल्ल्यादीनामुपयोगेन समुत्पद्यमानानामेषा प्राणिहिसादोषाणामपनोदाय क्रमेण महायज्ञा विहिता। पञ्चसूनापनुत्ति एतेषा साधारण फलम्।

तत्र वेदस्य अध्ययनमध्यापनञ्च ब्रह्मयज्ञ, तर्पणादिक पितृयज्ञ, अग्नौ यद्धूयते स देवयज्ञ, भूतेभ्यो बलिदान भूतयज्ञ। यो जन पञ्चैतान् महायज्ञान् अनुदिनमविच्छिन्नमाचरति स सूनादोषैर्न लिप्यते। न तेन पापापनुत्तये तीर्थयात्रादिकमटितव्यम्। गृहे वसन्नेव स पञ्चमहायज्ञै पापानि परिमार्ष्टि। महायज्ञ इति रूढ नाम। नात्रानुष्ठानगौरवम्, फल तु महदेव। कर्मशुद्ध्या चित्तशुद्धि, तच्छुद्ध्या ज्ञानवैराग्यादिक, ततश्च मोक्ष इति पङ्क्तौ महायज्ञ प्रथमसोपानायते।

अथ सप्त पाकयज्ञा। पाक अल्पश्चासा यज्ञश्च पाकयज्ञ, पक्वद्रव्यसाध्य इति वा। यद्यप्योपासने अपक्वास्तण्डुला हूयन्ते तथाऽपि छत्रिन्यायेन तस्यापि तत्सज्ञा।

तत्रादावौपासनम्। विवाहसस्कारद्वारा प्राप्यमिद कर्म गृहस्थस्य नित्यम्। वैवाहिकाग्नाविदमनुष्ठीयते। सोऽग्निरौपासनाग्नि इतरपाकयज्ञाना नैकश्रोतस्मार्त-कर्मणाञ्चायमेवाधारभूत। साय प्रातश्च हामोऽत्र विधीयते। औपासनाग्निपरिचर्या विना भार्याया अपि सङ्गम प्रत्यवायहेतुर्भवति। अशक्त्यादिषु प्रबलेषु कारणेषु सत्सु (अपकृष्य) पक्षहोमसमस्यहोमाद्युपाया अपि सूत्रकारैर्निरदिश्यन्त। केषाञ्चन गृह्यकर्मविदा मते गृहशब्दस्यायमेवौपासनाग्निरर्थ, तद्युक्त गृहस्थ।

मासि द्विवार (पोर्णमास्याममायाञ्च) पर्वणि पर्वण्यनुष्ठीयमानोऽय यज्ञ पार्वणस्थालीपाक, यत्र चरु हूयते। अस्य वैवाहिक स्थालीपाक एव प्रकृति। सम्पत्पशुपुत्राद्यवाप्ति अस्य फलम्।

वैश्वदेवाख्यमिद कर्म पञ्चमहायज्ञात्मकमेवेति हरदत्तादय। सुदर्शनादयस्तु "सज्ञाभेदात्कर्मभेद" इत्यभिप्रयन्ति। अत्र प्रमाण पाराशरस्मृत्यादिकम्। कर्मणाऽनेनानुष्ठितेन पञ्चसूना अपनुद्यन्ते। किञ्चानेन अन्नसस्कार, तत तनुमनस्सस्कार तद्द्वाराऽऽत्मसस्कारश्चोत्पद्यते।

वर्षर्तो सर्पबाधाया आधिक्यमनुभवसिद्धम्। अतस्तदुपशान्तये सर्पबलिरिति यज्ञो विहित। श्रावणपूर्णिमामारभ्य मार्गशीर्षपूर्णिमापर्यन्तमनुष्ठेयेऽस्मिन् आद्यन्तयो स्थालीपाक कर्तव्य। कर्मण्यस्मिन् उशीरादीनि सुगन्धद्रव्याण्युपयुज्यन्ते। सर्पानुद्दिश्य प्रतिरात्रि बलिर्देय। आश्वलायनस्तु श्रावणपूर्णिमाया आरभ्य मार्गशीर्षपूर्णिमापर्यन्त दिनानि गणयित्वा तत्समानसङ्ख्यया मुष्टिभिरवदाय प्रथमदिन एव बलि दातुमङ्गीकरोति।

ईशानबलौ ईश्वर प्रधानदेवता। सर्वे बलयस्तमेवोद्दिश्य दीयन्ते। पशुपुत्रपोत्राभि वृद्ध्यर्थमनुष्ठातव्योऽय यज्ञ सकृदेवेति केचित्, केचित्प्रतिवर्षमिति च कथयन्ति। होमधूमस्य परित गा स्थापनीया। गवा मार्गे क्षेत्रपते कृते बलिराहर्तव्य। सुगन्धिद्रव्यै दर्भाग्रमुष्टिना गवामवोक्षण कार्यम्, अग्रे वृषाणाम्।

स्वल्पभेदा अष्टकानुष्ठानकालविषये वर्तन्ते। तत्राश्वलायनमते मार्गशीर्षादीना चतसृषु कृष्णाष्टमीषु, अष्टका अनुष्ठातव्या। पूर्वेद्युरेव सङ्कल्प। विप्रनिमन्त्रण, अग्निष्वात्तादिपितृणामावाहन विश्वेदेवादीना होम इत्यादयोऽत्र मुख्या अशा। उत्तरोत्तरश्रेयोभिवृद्धि अस्य फलम्।

इदमेव फलमभिलक्ष्य मासिश्राद्धमप्यनुष्ठीयते। मासि अनुष्ठेयत्वादस्येद नाम। सप्तानामेतेषा पाकयज्ञाना परिगणने मतभेदास्सन्ति। आग्रहायणीमाश्वयुजीञ्च केचनैतदन्तर्गता मन्यन्ते। एषा यज्ञानामनुष्ठानेन न केवलमनुष्ठातुरपि तु तद्वशीयाना सर्वेषामपि श्रेयोभिवृद्धिर्भवति, अनुष्ठाता च चित्तशुद्धिमपवर्गरतिञ्चाप्नोति।

अथ सस्कारा विचार्यन्ते। सस्कारो नाम आत्मशरीरान्यतरनिष्ठो विहितक्रियाजन्योऽतिशयविशेष। सस्कारशब्दस्तु सस्क्रियते ज्ञानयोग्यतामापाद्यते पुरुषस्य चित्तमनेनेति व्युत्पाद्यते। केचन सस्कारा दोषमार्जनरूपा, केचन गुणाधानरूपा, केचन उभयात्मका। गोतमादिभिर्महर्षिभि अष्टभिरात्मगुणैस्साक चत्वारिंशत्सस्कारा अभिहिता। तत्र स्मार्ता एवात्र विवक्षिता।

तत्रादो गर्भाधानम्। परमेश्वरप्रीत्यर्थ सङ्कल्पितेनानेन गर्भबीजसस्कार प्रतन्यते। सस्कृतयोर्बीजक्षेत्रयोर्द्वारा जातमपत्य वीर्यवदविकलाङ्ग, बुद्धिमच्चिरायुष्मच्च भवति। एत एव श्वस्तनपौरा राष्ट्रमाभ्युदयिके वर्त्मनि सञ्चालयिष्यन्ति।

गार्भिक - बैजिकदोषपरिहारार्थ पिण्डस्य पुरूपतासिद्ध्यर्थ च पुसवनाख्यस्सस्कारो विहित। धात्रादिदेवताना कृते आज्याहुतीर्हुत्वा यजमान पूर्वमेव न्यग्रोधस्य या प्राच्युदीची वा शाखा ततस्सवृषणा शुङ्गा (फलद्वयसयुत वटाङ्कुर) आनाय्य कुमार्या पेषयित्वा परिप्लाव्यापरेणाग्नि प्राचीमुत्ताना जाया निपात्याङ्गुष्ठेन

दक्षिणे नासिकाछिद्रेऽपि नयति यजुषा, "पुमास जनयति"। पुत्रार्थिनेद कर्मानुष्ठेयम्। वटफलपल्लवरसस्य, उच्चरिताना मन्त्राणा च पिण्डस्य पुस्त्वमानेतु शक्तिरस्तीति वैद्यशास्त्रदृष्ट्याऽद्भुतमेतत्।

प्रथमगर्भस्य चतुर्थे मासीद कर्मानुष्ठीयते सीमन्तोन्नयनाख्य येन गर्भस्थशिशो देहिकमानसिकाभिवृद्धि, भूतराक्षसगणादिभ्यो रक्षा, सम्भावितरोगोपशान्तिश्च साध्यते। कर्मण्यस्मिन् जयादीन् हुत्वा पति पत्नी अपरेणाग्नि प्राचीमुपवेश्य त्रेण्या शलल्या त्रिभिर्दर्भपुञ्जीकैश्शलालुग्लप्सेन च (ऊर्ध्व) सीमन्तमुन्नयति।

गर्भाम्बुपानजनितदोषनिबर्हण आयुर्मेधाभिवृद्धि चाभिलक्ष्य जातमात्रस्य कुमारस्य कृते क्रियमाणमिद जातकर्म। अत्र विनियुज्यमानेषु मन्त्रेषु कुमारे मेधादीनाधातुमिन्द्रादयो देवा प्रार्थ्यन्ते। यजमानोऽत्र कर्मणि सर्षपान्फलीकरणमिश्रानञ्जलिना जुहोति। तेन पिशाचादिभ्य कुमारस्य रक्षा कल्पिता भवति।

जातस्य पुत्रस्य दशमेऽहनि नामकरण विधातव्यम्। कुमारस्य व्यवहारनामसिद्ध्या साक आयुरभिवृद्धिरस्य फलम्। पुरुषाणा समाक्षराणि स्त्रीणाञ्च विषमाक्षराणि नामानि करणीयानि। नदीनक्षत्रादिनामभिस्स्त्रीणा व्यवहारोऽनुचित।

अन्नप्राशनाख्यस्संस्कार (षष्ठे मासि) शिशो मातृगर्भमलप्राशनशुद्ध्यर्थ, अन्नाद्यब्रह्मवर्चसतेज-इन्द्रियायुरभिवृद्ध्यर्थ च क्रियते। पिता दधिमधुघृतमिश्रमोदन समन्त्रक शिशु प्राशयेत्। अत्र केचित् शिशोराजीविकापरीक्षामपि कुर्वन्ति। प्राशनान्ते शिशु भूमावुपवेश्य तदग्रे लेखिनीपुस्तकवस्त्रादीनि वस्तूनि विन्यस्य स्वेच्छया शिशुर्यत्स्पृशेत्सा तस्य जीविकेति विद्यात्। शिशो रुचि ज्ञात्वा बाल्यादेव तस्मिन् कर्मणि यदि स निवेश्यते तदा स विना श्रम नैपुण्यमाप्नोति। इद कर्माधुनिकशिशु-मनोविज्ञानशास्त्रोद्दिष्टेभ्य कर्मभ्य न किञ्चिदपि हीयते।

कुमारस्य जन्मनोऽधि तृतीये वर्षे बलायुर्वर्चोभिवृद्धये चोलाख्यसस्कार उपदिष्ट। त्रेण्या शलल्या त्रिभिर्दर्भपुञ्जीलै शलालुग्लप्सेन च तूष्णी केशान्विनीय यथर्षि यथाकुलधर्म वा क्षुरेण शिखा निदध्यात्।

अनाश्रमिण आश्रमातिशयसम्पादक साङ्गोपाङ्गवेदा-ध्ययनाधिकारप्रद नित्यनैमित्तिककाम्य-कर्मानुष्ठानयोग्यतोपकल्पक अत एव आयुस्तेजोवीर्ययश-श्श्रीपुष्टिकाम्याभिवृद्धिद द्विजातीना क्रमेण अष्टमैकादशद्वादशेषु वर्षेषु विहित सर्वमहान् सस्कारविशेष उपनयनम्। त्रैवर्णिकानामिद द्वितीय जन्म। अनुत्तमस्य सावित्रीमन्त्रस्योपदेश अस्य प्रधानम्। सम्यगुपासितेय सावित्री कल्पलतेव कि कि न साधयति। उपवीती वटुरुपनिन्यते।

"श्रावण्या पौर्णमास्यामध्यायमुपाकृत्य मास प्रदोषेणाधीयीत" इत्यापस्तम्बसूत्रानुसार उपाकर्म विहितम्। प्रजापत्यादीनामावाहन, तर्पण, होम च परिसमाप्य दर्भेष्वासीना दर्भान्धारयमाणा आचार्यप्रमुखा वेदस्यादितश्चतुरोऽवराननुवाकानधीयीरन्। तेन वेदा उपाकृता भवन्ति।

अथ चत्वारि वेदव्रतानि। आदौ प्राजापत्यव्रतम्। अत्र प्राजापत्यादीना षडृषीणामावाहनतर्पणहोमादिक क्रियते। तत सवत्सरे पर्यवेते व्रतस्योत्सर्जनमपि कार्यम्। एवमेव सोमादीनावाह्य सोम्यव्रत, अग्निमावाह्य आग्नेयव्रत, विश्वेदेवानावाह्य वैश्वदेवव्रतञ्चानुष्ठाय एकैकव्रतानुष्ठानादूर्ध्व सवत्सरे पर्यवेते तत्तद्व्रतस्योत्सर्जनमपि कार्यम्। वेदव्रतानुष्ठानेन अधीताना छन्दसा सवीर्यत्व सम्पाद्यते। चतुर्णामेषा तन्त्रेणानुष्ठानमप्यनुज्ञातम्। आयुर्वर्चोबलाभिवृद्धिद्वारा परमेश्वर प्रीणयितु गोदानव्रतमप्यनुष्ठातव्य यत्र केशवाप विहित। वेदाध्ययनानन्तर गृहस्थाश्रम स्वीचिकीर्षु युवा तदाश्रमाधिकारसिद्ध्यर्थ स्नायात्। इद स्नानाङ्ग कर्म समावर्तनमित्यप्याख्यायते।

तदनु पाणिग्रहणाख्यस्संस्कार। योग्यलक्षणलक्षिता कन्या यथाविधि परिणीय गृहस्थाश्रमी भवति। कन्यावरण,

मधुपर्क, कन्यादान, अक्षतारोपण, प्रधानहोम, पाणिग्रहण, वरगृहप्रवेश इत्यादीन्यस्य मुख्याङ्गानि भवन्ति। गृहस्थ श्रौतादिसमस्तकर्मसु लब्धाधिकार, दृष्टप्रज ऋणत्रयविमुक्त सत्यलोके महीयते।

अन्त्येष्टिसस्कार मरणादूर्ध्व अधिकारिणा पुत्रादिना कर्तव्य। अनुष्ठिते चास्मिन्न केवल प्रेतस्य ऊर्ध्वलोकप्रप्तिरपि तु तत्पुत्रादीना ज्ञातीनाञ्च अभ्युदयस्सिध्यति।

ज्ञाताज्ञातधर्मलोपप्रायश्चित्तानि नैमित्तिकप्रायश्चित्तानि च स्मृतिग्रन्थेषु बहुधोक्तानि। तत्र ब्रह्मचर्यव्रतलोपप्रायश्चित्ताख्य कर्म समावर्तनस्यादावनुष्ठीयते। दर्पणदर्शनकामिनी-भाषणादिजनितप्रत्यवायपरिहारायेदमुद्दिष्टम्। उत्पातदर्शनादिष्वपि प्रायश्चित्तानि स्मृतिषु विहितानि। यस्य नक्षत्रे सूर्यचन्द्रोपरागास्सम्भवन्ति तेन प्रतिमादान कर्तव्यमिति स्मृतिसिद्धम्। समुद्रस्नानादे पूर्व विधातव्य कर्मादिक स्मृतिषूपदिष्टम्।

स्मार्तकर्मसु पुण्याहवाचन शिरोरत्नायते। त्रिषु कलशेषु वरुण, वास्तोष्पति, ब्रह्माणञ्चावाह्य सम्पूज्य, दिक्षु मार्जन कृत्वा शान्तिमन्त्रान् वाचयित्वा वेदविद्भ्यो ब्राह्मणेभ्य आशिष ग्राह्या। इद कर्म समस्तानिष्टनिरसनक्षम शुभफलप्रदञ्चेति हेतो आशौचनिवृत्त्यादिषु, शुभकर्मणामादौ चाङ्गत्वेनानुष्ठीयते। कैश्चित् शुभकर्मणामादौ नान्दीमुख (आभ्युदयिकश्राद्ध) अनुष्ठीयते। अस्येतिकर्तव्यताया सन्ति बहवो मतभेदा। जीवत्पितृकेनापि प्रपितामहादीना तृप्तये इदमनुष्ठातव्यमेवेति अभिज्ञा कथयन्ति। विवाहोपनयनादीना-मादौ अङ्कुरारोपण सर्वसम्मतम्। शुचौ स्थण्डिले (पञ्च) पालिकासु "भूमिर्भूम्ने" ति मृत्तिका निक्षिप्य सप्त ग्राम्या आरण्याश्चोषध्य "या जाता" इत्योषधिसूक्तेनाभिमन्त्र्य, उप्त्वा ब्रह्मादिदेवता आवाह्य सम्पूज्य सूत्रेण वेष्टयित्वा यावत्कर्मसमाप्ति गोपायेत्।

आधुनिकविज्ञानशास्त्रसमर्थिता मानवजाते तदितरप्राणिलोकस्यापि हिता बहवोऽशा स्मार्तकर्मसु विद्यन्ते। इहपरसुखसाधनानीमानि कर्माणि। यथाशास्त्र स्मृतिचोदित कर्माचरन् नर पर श्रेय अवाप्नोति। स्मार्तकर्मसु नानुष्ठानश्रमगौरवमपितु फलगौरवमेवास्तीति शम्। ★

SSS -5

सस्काराणा प्रामुख्यम्

श्री मरिङ्गण्टि श्रीरङ्गाचार्यः
हैदराबाद्

सम्मान्यान् जगदाचार्यान् श्रीनिवास जगत्पतिम् ।
वन्दे मान्य सभाध्यक्ष तथान्याश्च सुधीमणीन् ।।

सस्कारशब्द लोके शास्त्रे च विविधेषु अर्थेषु प्रयुज्यमान परिदृश्यते। 'यन्नवे भासने लग्न सस्कारो नान्यथा भवेत्' इत्यत्र सस्कार शब्द नूतनपात्रे आधीयमाने गुणविशेषे प्रयुक्त दृश्यते । 'सस्कारेण यथा हीना वाचमर्थान्तर गताम्' इति रामायणे श्रूयमाण सस्कारशब्द वाचि आधानयोग्य स्वरवर्णमात्राद्युच्चारणादिरूप कञ्चन गुणविशेषमभिधत्ते । 'सस्कारवत्येव गिरा मनीषी तया स पूतश्च विभूषितश्चे'ति कालिदास अपि सस्कारशब्देन काञ्चन वाच एव गुणविशेष प्रतिपादयति । सस्कारमात्र जन्य ज्ञान स्मृतिरिति स्मृतिलक्षणे सस्कारशब्देन भावनाख्य कश्चन गुणविशेष विवक्ष्यते । व्रीहीन् प्रोक्षतीति प्रोक्षणादिक्रियाविशेषे सस्कारशब्द मीमासका प्रयुञ्जते ।

मनुगौतमापस्तम्बाश्वलायनबोधायनप्रभृतयस्तु स्मृतिकारा गर्भाधानादीन् सस्कारत्वेन व्यपदिशन्ति । गौतमस्तु पाकयज्ञानपि सस्कारशब्देन व्यवहरति । अतोऽत्र सस्कारशब्देन विवक्षितोऽर्थ क इति विचारे अष्टादश षोडशेति पदसमभिव्याहारात् गृहस्थसूत्रप्रतिपादिता गर्भाधानादय एव सस्कारा ग्राह्या इति निश्चीयते। अन्येषा अष्टादशत्वषोडशत्वादिप्रसिध्देरभावात्। अतश्च गर्भाधानादिसस्कारा तैस्तै गृह्यसूत्रकारै उपदिष्टा एव कीदृशप्रामुख्यशालिन इति अत्र किञ्चिद् विविच्यते। सर्वेषु चैतेषु सस्कारेषु गणेशस्य विष्वक्सेनस्य वा पूजा, पुण्याहवाचन, अभिमन्त्रितजलप्रोक्षण, बान्धवाह्वान ब्राह्मणभोजनम् इत्यादिक च क्रियमाण जनाना वैदिक कर्मश्रद्धा स्पष्टयति। इमे च सस्कारा यैरग्रे वेदविद्या अध्येतव्या तेषा कृते समन्त्रका विधीयन्ते, अन्येषा तु कृते अमन्त्रका एव । समन्त्रकसस्कारसस्कृतो हि पुरुष धर्मस्य अनुष्ठाने वेदस्य अध्ययने च अवश्यकी शक्तिमाप्न तु प्रभवति इति धारणा महर्षीणाम्। 'धर्मो रक्षति रक्षित' इति सूक्ति बहुमन्यमाना भारतीया परमर्षय धर्ममूलस्य सकलस्य वेदस्य सरक्षणे अत्यन्तमेव बद्धश्रद्धा अवलोक्यन्ते। अनुष्ठान द्वारा हि धर्मस्य, अध्ययनद्वारा च वेदस्य सरक्षण कर्तु शक्यते नान्यथा इति तेषा प्रगाढो विश्वास परिलसति। अदृश्यमानफलकस्य धर्मस्य अनुष्ठान न जातमात्रेण जन्तुना सस्कार हीनेन कर्तु शक्यते, नापि

असस्कृत पुरुष अध्ययनेन स्वाध्याय सम्पादयितु शक्न ोति। अतश्च सुदूरदर्शिनस्ते महर्षय पञ्चमाहुतेरेव प्रभृति पुरुष सस्कर्तु प्रयत्नशीला बभूवुरिति सुस्पष्टमवगम्यते। अत एव गोतमादय स्मृतिकारा बहूनेव सस्कारान् ब्राह्मणस्य कर्तव्यत्वेनोपदिशन्ति। न केवल चत्वारिशत्सस्कारविधानेन सन्तुष्टो भवति महर्षि र्गोतम अपि तु आत्मगुणा अपि अष्टा अवश्यमेव सम्पादनीया इति समादिशति। वैखानसगृह्यसूत्रेषु अष्टादश सस्कारा खलु आम्नायन्ते। आश्वलायनबोधायनादयोऽपि गृह्यसूत्रेषु स्वीयेषु सस्काराणामावश्यकता प्रबोधयन्ति। सस्काराणा कर्तव्याना सख्यामात्रभेद एव परिदृश्यते स्मृतिग्रन्थेषु, न तु तेषा कर्तव्यत्वे कस्यापि स्मृतिकारस्य महर्षेर्विप्रतिपत्ति ।

"वैदिकै कर्मभि पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यश्शरीरसस्कार पावन प्रेत्य चेह च" ।।

इति उपदिशन् मनुरपि निषेकादिश्मशानान्तसस्कार द्विजस्य अवर्जनीय इति अभिप्रेति। एव नाम प्राग्–जन्मन एव धर्मरक्षण–वेदशिक्षण–नेपुणीसम्पादनाय पुरुष विविधै सस्कारैर्नितरा अनुबध्यते। तदैव च स धर्मानुष्ठानदक्ष वेदरक्षादीक्ष च ब्राह्मणत्वमपि समश्नुते धर्मश्च रक्षितो भवति। "ब्राह्मणत्वस्य हि रक्षणे रक्षित स्यात् वदिको धर्म" इति परमपूज्या शङ्करभगवत्पादा अपि स्वीयगीताभाष्ये उद्घोषयन्ति। एव च सस्कारा ब्राह्मणत्वसम्पादनद्वारा सकललोकश्रेयस्सधायकस्य धर्मस्य तन्मूलवेदस्य च सरक्षणे सुबहु उपकुर्वन्तीति अनन्यसाधारणी महत्ता सस्काराणाम् अभ्युपगन्तव्यताकोटिमाटीकते।

सस्कारो हि नाम विहितक्रियाजन्य कार्यान्तरयोग्यता सम्पादक कश्चन अतिशयविशेष इति वीरमित्रोदयीय निर्वचनम्। प्रोक्षणादिर्हि सस्कार व्रीह्यादीना क्रियमाण तन्निष्पाद्यपुरोडाशादे यागरूपकार्यान्तरयोग्यतामापादयति। एवमेव शास्त्रोपदिष्टा गर्भाधानादि सस्कारा पुरुषस्य अध्ययनादिरूपकार्यान्तरयोग्यतासम्पादका सन्दृश्यन्ते। प्रोक्षणादयो व्रीह्यादिद्रव्यनिष्ठा सस्कारा गर्भाधानादयस्तु शरीरात्मान्यतरनिष्ठा इति विशेष। सस्कारशब्द अतिशयविशेषे तज्जनकक्रियाविशेषे च प्रयुज्यमानो दृश्यत इत्यन्यदेतत् ।

अथ च अत्र गर्भाधानादय प्रसिद्धा कतिचन सस्कारा कथ वा धर्मरक्षाया वेदशिक्षायाश्च उपयुक्ता भवन्तीति किञ्चिदिव समीक्ष्यन्ते। 'पञ्चम्यामाहुतो आप पुरुषवचसो भवन्ति' इति पञ्चाग्नि विद्याप्रस्तोति । योषिदेव तत्र पञ्चमाग्नित्वेन परिगण्यते। तत्र पुरुषेण रेतोद्वारा यद् बीजस्थापन क्रियते तदेतत् गर्भाधानमिति व्यपदिश्यते। यद्यपि सामान्यमेतत् पशुभिर्नराणा तथापि वैदिकमन्त्रसहकारेण क्रियमाणोऽय क्रियाविशेष तत्र जायमान पुरुष जन्तुभ्यो व्यावर्तयति। गर्भाधानस्याकरणात् अस्या जातस्तु दुष्यतीत्यादीनि स्मृतिवचनानि जायमानस्य पुरुषस्याय सस्कार इति ज्ञापयन्ति । "निषेकाद्या श्मशानान्ता तेषा वै मन्त्रत क्रिया" इति याज्ञवल्क्य । "निषेकादि श्मशानान्त मन्त्रैर्यस्योदितो विधि" इति मनुरपि निषेकस्य गर्भ सस्कारत्वमेव अभिप्रैति। "विष्णुर्योनि जपेत् सूक्त योनि स्पृष्ट्वा त्रिभिर्व्रती" इत्यादिना च क्षेत्रस्यैवाय सस्कार इति ज्ञायत इत्यपि केचन बोधयन्ति। 'बैजिक गार्भिक चेन द्विजानामपमृज्यते' इत्यादिमनुवचन अनेन सस्कारेण गर्भसम्बन्धिपापपरिहारमपि प्रतिपादयति। अय च सस्कार प्रथमगर्भधारणसमये एकवारमेवोपदिश्यते। एकवार क्षेत्रस्य सस्कृतत्वात् तत्र जायमाना सर्वेऽपि शुद्धिशालिन एवेति तेषामभिप्राय। सर्वथा च अस्य सस्कारस्य वेदविद्याधारणक्षमस्य उत्पत्तावेव तात्पर्य विभाव्यते ।

सर्वेषामपि सस्काराणा शुभनक्षत्र शुभतिथ्यादिक परीक्ष्य कर्तव्यत्वमुद्घोष्यते। विशिष्याय गर्भाधानाख्य सस्कार रात्रावेव कर्तव्यत्वेनोपदिश्यते। दिवा तु निषिध्यते। "प्राणा वा एते स्कन्दन्ति ये दिवा रात्या सयुज्यन्ते। ब्रह्मचर्यमेव तद् यद्रात्रो रत्या सयुज्यन्ते" इति प्रश्नोपनिषदि श्रूयते। एवमेवाल्पभाग्या अल्पवीर्याश्च दिवा प्रसूयन्ते अल्पायुषश्चेति दिवा रति रत्यन्तामेव निन्द्यते। उपेयान्मध्यरात्रान्ते"

इत्याश्वलायनः रात्रावपि समय निर्देश करोति। एवमेव ऋतुकालाभिगमनमेव अनुमन्यते स्मृतिकारैः। इद ऋतुकालाभिगमनमपि एकपुत्रोत्पत्तिपर्यन्तमेव शास्त्रेण विधीयते। 'दशास्या पुत्रानाधेहीति वचन तु प्रशसार्थ-मिति मुनीना हृदयम्–

ऋतुकालाभिगामी स्यात् यावत् पुत्रोऽभिजायते ।
दशास्या पुत्रानाधेहि प्रशसार्था श्रुतिः स्मृता ।।

इति । मनुरपि वदति यत्–'ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः। स एव धर्मजः पुत्रः कामजानितरान् विदुः' इति। एवमय सस्कारः सर्वैरपि स्मृतिकारै – रवश्यकर्तव्यतया समुपदिष्टः धर्मप्रजासम्पत्त्यर्थमेवेति सस्कारस्यास्य धर्ममूलवेदसरक्षणमेव पार्यन्तिक प्रयोजनमित्यवगम्यते। अन्यथा सर्वसाधारणत्वेन नियमविधानवैयर्थ्यात्।

अथ पुसवनाख्यस्सस्कारः स्मृतिकारैरुपदिश्यते। गर्भधारणानन्तर क्रियमाणोऽय सस्कारः वेदरक्षणार्थ पुरुषाणामेवाधिकारिणाम् उत्पत्तेरभिमतत्व प्रकटयति। 'पुमान् प्रसूयते येन तत् पुसवनमीरितम्' इति पुसवन निरुच्यते च । स्त्रीणामुत्पत्तिरेतावता अनभिमता सूत्रकाराणामिति न मन्तव्यम्। पुरुषाणामुत्पत्तये धर्माचरणसहयोग॰ ' च तासाम् अत्यावश्यकता परमपूज्यता च स्मर्यते।

"पुमास पुत्र जनय त पुमाननु जायताम् ।
भवासि पुत्राणा माता जाताना जनयाश्च यान्" ।।

इत्यादिकमथर्ववेदादौ श्रूयते च। अय च सस्कारः "गर्भाधानम् ऋतौ पुसः सवन स्पन्दनात्पुरा" इत्यादिना गर्भपरिस्पन्दनात् प्रागेव कर्तव्य इति याज्ञवल्क्यः प्रतिपादयति। शाङ्खादयस्तु– "सवन स्पन्दिते शिशा"विति बोधयन्ति। वटवृक्षत्वगादिरस गर्भिण्याः स्त्रियो दक्षिणे नासा रन्ध्रे प्रवेशः अस्मिन् सस्कारकर्मणि प्रामुख्यमावहति। मन्त्रोच्चारणपूर्वक प्रवेश्यमानोऽय रसः गर्भकालीन-सकलक्लेशनिवारणायापि प्रभवतीति आयुर्वेदाभिज्ञाना समयोऽपि जागर्ति। "लब्धगर्भायाः सुलक्ष्मणा वटशुङ्गसहदेवी विश्वदेवानामन्यतम क्षीरेणा भिघुष्य त्रीश्चतुरो वा बिन्दून् दद्याद् दक्षिणे नासापुटे पुत्रकामायै न च ता न्निष्ठीवेत्" इति आयुर्वेदीया प्रक्रिया। अनेन च सस्कारेण वीरस्य धार्मिकस्य च पुत्रस्य प्राप्तिराशास्यत इति अयमपि सस्कारः वेदरक्षणकामनाद्रढिमानमस्मत्परमर्षीणा प्रकाशयति।

सीमन्तोन्नयन गर्भस्य तृतीयस्सस्कार आख्यायते । सीमन्त उन्नीयते यस्मिन् कर्मणि तत्कर्म सीमन्तोन्नयन-मिति वीरमित्रोदयः उद्बोधयति। आश्वलायनः आदिशति यत् –

पत्न्याः प्रथमज गर्भमत्तुकामाः सुदुर्भगाः ।
आयान्ति काश्चित् राक्षस्यः रुधिराशनतत्पराः ।।
तासा निरसनार्थाय श्रियमावाहयेत्पतिः ।
सीमन्तकरणी लक्ष्मीस्तामावहति मन्त्रतः ।।

इति । षष्ठेऽष्टमे वा सीमन्त इति याज्ञवल्क्यः अस्य सस्कारस्य समय निर्दिशति। केचित् गर्भसस्कारोऽय-मित्येव मन्वाना प्रतिगर्भमेन सस्कार विदधतिः। अन्ये तु क्षेत्रसस्कार एवायमित्याचक्षाणाः सकृत्कर्तव्यतामुपदिशन्ति। सर्वथा गर्भकालीनक्लेशवारणार्थोऽपि सस्कारः अय अवश्यमनुष्ठेयः, स्त्री यद्यकृतसीमन्ता प्रसूयते कदाचन 'गृहीतपुत्रा विधिवत् पुनस्सस्कारमर्हति' इति स्मृतिकारा अस्य अवश्यकर्तव्यतामामनन्ति । केशसवरणाद्यनन्तर मन्त्रोच्चारणपूर्वक औदुम्बरादिशाखिकाः गर्भिण्याः कण्ठे बन्धनीया इति च ज्ञायते। "अयमूर्जस्वितो वृक्षः ऊर्जेव फलिनी भव" इति बहुपुत्रवत्ता कामयन्ते स्म । जीवपत्नीत्व वीरप्रजावत्त्व च अस्मिन् कर्मणि आशास्यमानमस्यापि सस्कारस्य उत्पत्स्यमान पुत्रस्य वेदरक्षा दक्षत्व कामनामेव खलु प्रकाशयति ।

पुत्रजननानन्तर क्रियमाणः प्रथमसस्कारः जातकर्माख्यः। "प्राक् नाभिवर्धनात् पुसः जातकर्म विधीयते" इत्यादिना नाभिवर्धनात्पूर्वमेवाय सस्कारः कर्तव्यत्वेनोपदिश्यते । किन्तु तत्र त्र आशौचानन्तर क्रियमाणः दृश्यते ।

'मन्दत प्राशन चास्य हिरण्यमधुसर्पिषा' मिति स्मृतिवचनमनुसृत्य जातस्य कुमारस्य मुखे सुवर्णादिशलाकाद्वारा मधुघृतादे द्वित्रबिन्दून् प्रक्षिपन्ति स्म। पुत्रमुखा दर्शनेन पुरुष पितृण विमुक्तो भवतीति पितृणा सन्तोषाय तदा नान्दीश्राद्धमपि कर्तव्यत्वेन उपदिश्यते।

"जात कुमार स्व दृष्ट्वा स्नात्वानीय गुरून् पिता ।
नान्दीश्राद्धावसानेतु जातकर्म समाचरेत् ।।"

इत्यामनन्ति ग्रन्थकारा । अय सस्कार शिशो आयुष्यारोग्यमेधाबलवर्धक इति विज्ञायते, अतोऽयमपि वेदसरक्षणार्थ इत्यङ्गीकर्तव्य एव ।

अथ नामकरणाख्यसस्कार पञ्चम । नामकरण बृहस्पतिना बहु प्रशस्यते इति वीरमित्रोदये अय श्लोक उद्धृत –

नामाखिलस्य व्यवहारहेतु
शुभावह कर्मसु भाग्यहेतु ।
नाम्नैव कीर्ति लभते मनुष्य
तत प्रशस्त खलु नामकर्म ।।

द्वादशाहे दशाहे वा जन्मतोऽपि त्रयोदशे ।
षोडशैकोनविंशे वा द्वात्रिंशे वर्णत क्रमात् ।

इति श्लोकेन विप्रस्य द्वादशेऽहनि नामकरण दशमेऽहनि वा कर्तव्यमिति ज्ञायते। नामापि इष्टदेवताया स्ववशीयाना पूर्वजाना वा धर्मश्रद्धावर्धक कर्तव्यमिति सम्प्रदाय। मासनाम नक्षत्रनामापि व्यवहारनाम वदवश्यमेव क्रियते स्म । अयमपि सस्कार धर्मश्रद्धालुता जातस्य आशस्ते ।

अनन्तर अन्नप्राशनसस्कारमुपदिशन्ति स्मृतिकारा । अन्नप्राशन यद्यपि प्राणिमात्रस्य जीवनानुकूलमिति अविधीयमानमपि अनुष्ठीयते तथापि धर्मश्रद्धालुभि-र्महर्षिभिरन्नप्राशनस्यापि प्रथम क्रियमाणस्य पुरुषे अतिशयविशेषाधायकत्वम् अनुमन्यते। जातस्य शिशो षष्ठे मासे जातेषु दन्तेषु वा कर्तव्यमिति ते अभिप्रयन्ति। केचित्तु –

"जन्मतो मासि षष्ठे वा सौरेणोत्तममन्नदम् ।
तद्भावेऽष्टमे मासे नवमे दशमेऽपि वा ।
द्वादशे वापि कुर्वीत प्रथमान्नाशन परम्" ।।

इत्युपदिशन्ति । अन्नग्रहणपचनादिक्षमता शिशो किल दन्तोद्भेदात्प्रभृति सभाव्यते । अत एव आयुर्वेदविद्वास षण्मास च एतमन्न प्राशयेल्लघु हित च' इति वदन्ति। 'मध्वाज्यकनकोपेत प्राशयेत् पायस तु तम्' इति स्मृतिकारा पायसान्नेन मध्वाज्यादिसम्भृतेन प्राथमिकी प्राशनक्रिया प्रारभेत' इति आदिशन्ति । देवी वाचमजनयन्त देवा इत्यादिमन्त्रा अस्मिन् सस्कारविशेषे विनियुज्यन्ते । यागार्हपवित्रता पायसान्ने यथा स्यात् तथा पाक क्रियते स्म । शिशो सर्वेन्द्रियसतृप्तये सुखमयजीवनाय च सस्कारकर्मणि अस्मिन् देवताप्रार्थनादिकमपि स्मृतिकारै-रुपदिष्टम्। स्तन्यपानविस्मारणद्वारा बालकस्य पुष्टिकरा हारप्रदाने माता प्रवर्तते स्म । एवममुमपि सस्कार शिशोर्धार्मिकत्वमपेक्षमाणा एव कुर्वन्त आसन्निति स्पष्टमवलोक्यते। अतोऽयमपि सस्कार अस्मत्परमर्षीणा धर्ममूलवेदसरक्षणवेयग्री विशदयति ।

अनन्तरश्च शिशोश्चोलाख्यस्सस्कार यस्मिन् तत्तत्कुलधर्मानुसारेण चूडाकरण सम्पद्यते ।

'तृतीये पञ्चमे वाब्दे चौलकर्म प्रशस्यते ।
प्राग्वाऽसमे सप्तमे वा सहोपनयनेन वा ।।'

आश्वलायनादय स्मृतिकारा अस्य समय निर्दिशन्ति यथाकुलधर्म केशवेशान् धारयेदित्यापस्तम्ब चूडाकरणे कुलधर्मानुसरण विदधाति । 'विशिखो व्युपवीतश्च यत् करोति न तत् कृतम्' इति देवल शिखारहितेन कृतस्य कर्मण निष्फलत्व घोषयति। अत्रिकश्यपवशजा शिखाद्वयशालिन अङ्गीरसा पञ्चशिखा वासिष्ठास्तु एकशिखाशालिन आसन्निति स्मरन्ति ग्रन्थकारा। 'आयुषे अन्नाद्याय प्रजयनाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय' इत्यादिमन्त्रोच्चारणपूर्वक वपन कुर्वन्ति स्म । वाय्वादित्यादि देवताश्च अस्मिन् सस्कारकर्मणि शिशोस्सरक्षणाय प्रार्थ्यन्ते

स्म । अस्मिन् कर्मणि विनियुज्यमानैर्मन्त्रैरिद स्पष्ट भवति यत् इद चूडाकर्म कुमारस्य दीर्घायुष्यसम्पादकम् इति। तदपि वेदरक्षार्थमित्यास्ताम् नाम ।

अथोपनयनसस्कार अद्यापि यावत् सुप्रसिद्ध अनेन सस्कारेण सस्कृतस्यैव स्वाध्यायाध्ययनयोग्यता सम्पद्यते । अयमपि सस्कार वेदानामध्ययनार्थमेव क्रियते । अत अस्य सस्कारस्य वेदसरक्षणाकाङ्क्षा-प्रकाशकत्वमव्याहत विजृम्भते। उप समीपे आचार्यादीना, वटोर्नयन प्रापणम् उपनयनमिति ग्रन्थकारा आमनन्ति । 'उपनयन विद्यार्थस्य श्रुतित सस्कार' इति आपस्ताम्बादय विशदयन्ति।

'उपनीय गुरु शिष्य महाव्याहृतिपूर्वकम् । वेद मध्यापयेदेन शोचाचाराश्च शिक्षये दिति याज्ञवल्क्यादय उपदिशन्ति । विस्तीर्णविषयशाली विख्यातश्चाय सस्कार वेदरक्षैकदीक्षाशालिना अस्मत्परमर्षीणा प्रख्यापयत्ये वेति नात्यन्तम् अत्र प्रपञ्च्यते। एवमेव च वेदव्रतचतुष्टय, गोदान, समावर्तन चेति अद्यापि प्रसिद्धा षट् सस्कारा वेदशास्त्रश्रद्धारक्षादिक प्रकाशयन्ति। विवाहविधिरपि पञ्चदश स्सस्कार स्वाध्यायसरक्षण द्वारा धर्मानुष्ठान च प्रधान प्रयोजन प्रकाशयति । अथ च अन्तिम षोडशोऽपि सस्कार वैदिकमन्त्रविनियोगपूर्वक क्रियमाण धर्मश्रद्धाभिव्यञ्जने नितरा निपुण एव । अत सस्कारेण इम लोकमभिजयति मृतसस्कारेणामु लोकमिति बोधायनादय उपदिशन्ति।

एवमेते षोडश सस्कारा एव न अपि तु निष्क्रमण कर्णवेधाक्षराभ्यासादय तत्र तत्र स्मर्यमाणा क्रियमाणाश्च बहव दूरदर्शिना महर्षीणा वेदसरक्षणदीक्षामेव सम्यक् प्रकाशयन्ति । रक्षिते हि एतादृशसस्कारसम्पाद्यमाने ब्राह्मणत्वे रक्षितो भवति वैदिको धर्म । धर्मश्च यदि रक्षित तर्हि सोऽपि अस्मान् रक्षति। एव विश्वस्य जगत सुप्रतिष्ठा सुखमयस्थितिश्च सम्पद्यते। अत विश्वस्य श्रेय प्रेयस्सन्धाने सस्कारा महदुपकुर्वन्ती ति प्रामुख्य सस्काराणा परिभावनीयम् । ■

SSS - 6

स्मार्तकर्मणां प्राशस्त्यं–तत्प्रचारोपायाश्च

डा. कोम्पेल्ल रामसूर्यनारायणः
राजमहेन्द्रवरम्

श्रौतस्मार्तभेदेन वैदिककर्माणि द्विविधानि भवन्ति। तत्र साक्षाद्वेदविहितानि अग्न्याधानसोमयागादीनि श्रौतानि कर्माणि। गृह्यसूत्रेषु स्मृत्यादिषु च आपस्तम्बाश्वलायन बोधायनप्रभृतिभिरु पनिबद्धानि कर्माणि स्मार्तानीत्युच्यन्ते। यथा– सन्ध्यावन्दनम्, अग्निकार्यम्, षोडशसस्कारा इत्येवमादीनि। तत्र षोडशसस्कारेषु कतिपयान् प्राधान्येनाश्रित्य स्मार्तकर्मणा प्राशस्त्य तत्परिरक्षणप्रचारणमार्गाश्चात्र विशदीक्रियन्ते।

गर्भाधान पुसवन सीमन्तो जातकर्म च।
नामान्नप्राशने चौल मौञ्जी व्रतचतुष्टयम्।
गोदानाख्य स्नातक च विवाह पैतृमेधिकम्।
एते षोडश सस्कारा ।

कर्मभिरेतैरनेकप्रयोजनानि सिध्यन्ति । प्राणिजीविते विविधा दशा आयान्ति यान्ति च। तत्तद्दशासु बहूनि कर्माणि कर्तव्यानि भवन्ति। विशिष्य मानवजीविते आगच्छन्ति च कर्तव्यानि कर्माणि मानवजीवनस्य समाजगमनस्य च साफल्य वैफल्य वा निर्णयन्ति। तानि साधुमार्गेण उचितसमये समग्रतया अनुष्ठितानि चेत् मानवजीवित समाजगमन च सुपरिपुष्ट सम्पदुन्मुख च भविष्यति। पशवोऽपि स्वावयवान् सन्तुष्टीकर्तुमभ्यवहारादिकर्मसु प्रवर्तन्त एव। आवश्यकतैव तानि तानि कर्माणि कारयति खलु । क्षुधैव भोजयति, मनोज एव कान्तया समागमयति। परन्तु पशूना प्रवृत्तित बुद्धिजीविना मानवाना प्रवृत्त्या विलक्षणया समाजश्रेयस्सम्पादिकया परमार्थप्रापिकया च भवितव्यम्।अतस्तादृशी प्रवृत्तिर्महर्षिभि रुपदिष्टा। अवश्यक्रियमाणेष्वेव कर्मसु विशृङ्खलाचरण प्रतिबन्धाय बहुप्रयोजनसाधनाय च महर्षयष्षोडश सस्कारव्यवस्थामकार्षु।

भारतीयाना जीवनविधाने महर्षिभिरुपदिष्टे रहस्यमेतत् यत् न ह्येकमपि तादृश कर्म तैरुपदिष्टमस्ति यत् सर्वतोमुखप्रयोजन न साधयति।तत्र पारमार्थिकप्रयोजन तु न विचारणीयपदवीमधिगच्छति। तस्य अस्ति नास्तीति परीक्षितुम् अशक्यत्वात्। ऋषिवचनान्येव तत्र प्रमाणम्।

व्यक्तिगतभौतिकप्रयोजनेषु परिशीलितेषु सत्सु प्रतिसस्कार तादृशप्रयोजनमस्त्येव यथा गर्भाधानम्। सस्कारोऽय जनिष्यमाणस्य शिशोरेव । सस्कारेणानेन जनिष्यमाणस्य शिशो मातृगर्भे अन्नमयकोश उत्पद्यते।

अपि चानेन कर्मणा मन्त्रपूर्वकम् अनुष्ठीयमानेन दम्पत्योर्मानसिकी स्थितिश्शुद्धा भवति। एतत्कर्मविषये धर्मबुद्धिरुत्पद्यते । धर्मबुद्ध्या शुद्धचित्तेन चास्मिन् कर्मणि प्रवृत्तौ जायमानाया जनिष्यमाण शिशुर्धर्मादिगुणोत्तरो भविष्यति।

यथाकाल यथाशास्त्र चानुष्ठीयमानेन पुसुवनसस्कारेण गर्भस्थ शिशो पुरूपप्राप्तिर्भविष्यति। सीमन्त – सीमन्तोन्नयन प्रथमे गर्भे चतुर्थे मासीत्यापस्तम्ब । एतदारभ्यान्तर्वत्नी सुमानि धृत्वा तत्परिमलमाजिघ्रन्ती मनोहरनादान् शृण्वन्ती, मनोहरारामासीमसु सञ्चरन्ती नित्यसन्तुष्टा भवेत्। भाग्यलक्षणोपेतान् पुत्रान् जनयेयमिति सङ्कल्पेत । कठिनवार्ता नाकर्णयेत्। भारभूता क्रिया न कुर्वीत। भयङ्कररूपाणि न पश्येत्। एतादृशविषयेषु अप्रमत्ततामन्तर्वत्न्या ज्ञापयत्यय सस्कार। सर्वमेतत् मातुरारोग्यादिक रक्षत् गर्भस्थशिशोरारोग्यादिक सम्पादयिष्यति। एव सर्वेष्वपि सस्कारेषु भोतिक प्रयोजन वर्तत एव। उपनयनविषये तु विशष्य किञ्चित्वक्ततव्यमस्ति ।

उपनयनप्रयोजनानि –

उपनयन विद्यार्थस्य श्रुतितस्सस्कार इत्याप स्तम्बवचनम्। विद्यार्थस्येत्युक्तत्वात् वेदाध्ययनाधि कारसिद्धिरेव उपनयनस्य प्रमुख प्रयोजनम्। जायमानो वै ब्राह्मण त्रिभिर् ऋणवान् जायते, ब्रह्मचर्येण ऋषिभ्य, यज्ञेन देवेभ्य, प्रजया पितृभ्य इति हि श्रुति। वेदाध्ययनेन पुमान् ऋष्यृणविमुक्तो भवति । अत ऋणविमोचनाय पुस उपनयनमर्हता सम्पादयति । अपि च अग्निकार्य सन्ध्यावन्दनादिकमुपनयने वटोरुपदिष्ट भवति । न गायत्र्या परो मन्त्र इति कीर्तितस्य गायत्रीमहामन्त्रस्य उपदेश अत्रैव भवति । सम्यगनुष्ठीयमानैश्च एतैरग्नि कार्यादिभिरायुर्यशश्श्रीमेधादिप्रभूतप्रयोजनानि सिध्यन्तीति सार्वभौममेतत् ।

अपि च ब्रह्मचर्ये अनेके नियमा पालनीया भवन्ति। अग्नीन्धनभैक्षचरणे, सन्ध्योपासन, गुरुशुश्रूषा च अवश्यकर्तव्यत्वेन उपदिष्टानि। मधुमासगन्धमाल्यादिसेवन च निषिद्धम्। क्षारलवणरहित च भोजन विहितम्। एतेषा पालनेन ग्रहणधारणपाटव, चित्तैकाग्रता, जितेन्द्रियता इत्येवमादीनि अनेकप्रयोजनानि वेयक्तिकानि सिध्यन्ति।

उपनयनसमय –

ब्राह्मणस्योपनयनसमय गर्भाष्टमवर्ष इति निर्णीत । "आषोडशात् ब्राह्मणस्य सावित्री नातिवर्तते" इत्युक्ते षोडशवर्ष उपनयनस्य गोण काल इति स्पष्टमवगम्यते। कामनाभेदेन अष्टमवर्षत आरभ्य षोडशवर्षत प्रागपि तत्तद्वत्सरेषु उपनयन विहितम्। इदमत्र तत्त्वम्। अष्टमवर्षत प्राक् उपदेशस्वीकाराय बालो नार्हति बुद्धेरपरिणतत्वात्। षोडशवर्षत अनन्तर च बुद्धे परिणतत्वात् बुद्धिजीविन मनुष्यस्य स्वतन्त्राभिप्राया उत्पत्स्यन्ते । ते च अवश्य- मुदात्ता सस्कारपूर्णा एव भविष्यन्तीति न कोपि वक्तु शक्नोति। आहारविहारादिषु षोडशवर्षत अनन्तर स्वातन्त्र्यमवलम्बते जन । तदानी दुष्पथप्रवृत्तस्य स्वातन्त्र्य दुर्वार भविष्यति। अत उत्तमपोर निर्मातुमवश्यस्वीकरणीया अप्रमत्तता अष्टमवर्षषोडशवर्षयोर्मध्यकाल एव स्वीकरणीया। बालवृक्षावस्थाया यो न नमति स न नस्यति महावृक्षावस्थायाम्। एतत् सर्वम् आलोच्यैव स समय उपनयनसमयतया निर्णीत इति च सार्वलोकिकमेतत् । अपि च वेषभाषाविहारादिषु विहिताना नियमानाम्परिपालनेन क्रमशिक्षणायुत जीवनविधानमभ्यस्त भविष्यति। अतो जीविते आपतत कायमनक्लेशान् सोढु समर्थो भवति जन । एव चाय सस्कार जीविन अनेकभौतिकप्रयोजनानि वैयक्तिकानि साधयतीति निश्चप्रचम् ।

साङ्घिकप्रयोजनम्–

अपि चोपनयनसस्कार विनयसम्पन्नान्, शीलसम्पन्नान् कायमनक्लेशादीन् सोढु समर्थान्, विद्यावतश्च मनुष्यान् निर्माय सुसम्पन्नसमाजनिर्माणाय उपकरोतीति न विस्मरणीयम्। समाज यद्येतादृशव्यक्तिभूयिष्ठो भवति तर्हि आतङ्कवादस्य दौर्जन्यवादस्य वा क्वावकाश ?

अपि चेदमत्र रहस्यमाश्चर्यावहम् यदिदानीन्तनै राजनीतिज्ञैरनेकै प्रयत्नै कण्ठघोष घोषयित्वा च साधयितुमिष्यते देशस्यैकसूत्रबद्धत्वम् । रक्षितु चेष्यते यदखण्डत्व त् महर्षिभिरनायासेन साधितपूर्वम् इति। तद्यथा-सर्वोऽपि गर्भाधानप्रभृतिप्रेतशरीरदहनादिपर्यन्त कर्म आचरत्येव । सर्वोऽपि विवाहादिक च करोत्येव। सर्वोऽपि स्वपुत्रमध्यापयत्येव पुत्रादीना विवाहादिक च करोत्येव। परन्तु भिन्नसमयेषु भिन्नप्रकारै । एव स्थिते तत्तत्सस्काराणा मनुष्ठानसमयमाचरणीयविधानमुपयोक्तव्य- मन्त्रान् करणीयक्रियाकलापादिक च निर्दिश्य देशस्येकसूत्रबद्धता साधयामासु । अपि चास्मिन् देशे आसेतुशीतनगपर्यन्त यद्येते सस्कारा ऋष्युपदेशानुसारेण अनुष्ठीयन्ते तदा सर्वेषा पौराणाम्मध्ये भावैक्य साधित सत् देशस्याखण्डता रक्षिता भविष्यति इत्यत्र नास्ति सन्देहलेशस्याप्यवकाश ।

कर्मणा प्रचारावश्यकता -

यतोऽनेकविधप्रयाजनवन्त्येतानि कर्माणि तत प्रचारणीयानि। सर्वस्यापि जनस्य स्वीयसस्कृते परिरक्षण मातृरक्षणवत् कर्तव्यम्। वस्तुत एते सस्कारा देशीयसस्कृते दर्पणायन्ते। परन्तु इदानीन्तनसमाजे एते लुप्तप्राया इव दृश्यन्त एव। अस्या स्थिते कारणानि परिशीलनीयानि। एता नि च तत्र कारणतया उह्यन्ते-तानि च 1) प्रयोजनज्ञानाभाव 2) कर्मज्ञानाभाव 3) व्ययभारभीति 4) अध्ययनावकाशाभाव 5) पाश्चात्यनागरकताव्यामोहश्च।

1 प्रयोजनज्ञानाभाव -

सर्वोऽपि जन प्रयाजनापेक्षयैव तत्तत्कर्मसु प्रवर्तते। न हि केवलपारमार्थिकप्रयोजन ज्ञात्वा प्रवर्तते। अत कर्मणा भौतिकानि दृष्टप्रयोजनानि च बोधयित्वा लोके कर्मश्रद्धा जननीया । तानि चात्र दिङ्मात्र प्राक् प्रदर्शितान्येव। प्रयोजनाभावभ्रमोऽपि तत्र कारणम् । अनुष्ठितेऽपि कर्मणि तदुपदिष्ट फल नोत्पन्नमत कर्मैतत् निरर्थकमिति केचित् भ्राम्यन्ति। फलानिष्पत्ता कारणानि च बहूनि वर्तन्ते। समग्रतया अननुष्ठानमेव तत्र प्रथम कारणम्। पुसवने न्यग्रोधशुङ्गाया उभयत फलाया नासिकास्रोतस्यासिञ्चन कर्तव्यम्। तस्य अकरणे फल कथमुत्पत्स्यते? अपि च क्रियमाणकर्ममात्रोपयोगिमन्त्रजाताध्ययनपुरस्सर तत्तत्कर्म अनुष्ठेयम्। इदानीन्तनकाले पुरोहिता एव मन्त्रान् पठन्ति। तै पठितैर्मन्त्रैर्यजमानस्य प्रयोजनसिद्धि कथ भविष्यति? इदमतीव खेदकरम्। विवाहे "गृभ्णामि ते सुप्रजास्त्वाय हस्त मया पत्या" इति मन्त्र अस्ति। पुरोहिता एत मन्त्र पठन्ति। तदा अस्मच्छब्दार्थ को वा भविष्यतीति विचारयन्तु सुधिय । अत समग्रतया शास्त्रविहितविधानेन कर्माणि अनुष्ठाय फलानि प्राप्नुवन्तु। कर्माणि निरर्थकानीति तु न भ्रमितव्यम्।

2 कर्मज्ञानाभाव -

केचिच्च प्रयोजनान्यपेक्षन्ते। किन्तु तानि साधयितु वैदिककर्माणि सन्तीत्यपि न जानन्ति।

3 व्ययभारभीति -

केचिच्च कर्मादिक जानन्तोऽपि अधिकधनव्ययो भविष्यतीति भीत्या तत्र समये न प्रवर्तन्ते । उत्सवप्रधानतया कर्मानुष्ठानस्य आवश्यकता नास्ति। परन्तु मानुषाणा-मुत्सवप्रियत्वात् उत्सवत्वेन निर्वोढुमासक्ता धनाभावेन उपनयनादिसस्कारान् मुख्यसमये न कुर्वन्ति।

4 अध्ययनावकाशाभाव -

बालक उपनीत । चतुर्षु दिवसेषु पुरोहित आगत्य सन्ध्यावन्दनाग्निकार्यादिक वटुना अनुष्ठापयति। तदनन्तर वटो सन्ध्यावन्दनादिकमध्येतुमवकाशो न दृश्यते। इदानीन्तनकाले दशाना ग्रामाणा कृते एकोऽपि पुरोहित नास्ति। किमु वक्तव्यमधीतवेदाना विषये। अपि च पुरोहितादीना सन्ध्यावन्दनाद्यध्यापने आत्मान व्यापारयितु-मुदरपोषणप्रयासो नावकाश यच्छति। येषामवकाशोऽस्ति गृहे स्थिताना वृद्धाना तेषा मध्ये बहव-स्सन्ध्यावन्दनादिकमनुष्ठातुमपि न जानन्ति किमनुष्ठापने।

5 **पाश्चात्यनागरकताव्यामोह -**

अय देश दास्यात् पञ्चचत्वारिंशत्वर्षेभ्य पूर्व मेव विमुक्तोऽपि भावदास्यमेतावत्पर्यन्तमनुतिष्ठत्येव। वेषभाषादिविषयेषु तत् स्फुटीभवति। एव च उपनयने शिखा धर्तु लज्जते बालक। उप्तकेश घृतशिख च दृष्ट्वा तत्र तत्र एतावत्पर्यन्तमुपहासात् न व्यरसीत् लोक । समाजे इदानीमेव क्रमश आलोचनाविधाने परिणाम आगच्छतीति सन्तोष्टव्यम्।

एतैरेतादृशैरन्यैश्च कारणैस्समाजे कर्मश्रद्धा लुप्तप्राया भवति। अनेकप्रयोजनवता कर्मणा परिरक्षणमावश्यकम्। तत्र अनुसरणीया मार्गा अत्र सूच्यन्ते ।

कर्मप्रचारणपरिरक्षणमार्गा -

कर्मसु श्रद्धा जननीया, तदर्थ कर्मणा प्रयोजनानि प्रचारणीयानि।

1 आधुनिकपरिशोधनसरण्या परिशोधनप्रचालनम् -

कर्मणा यथाशास्त्रानुष्ठानेन साध्यमानानि प्रयोजनानि आधुनिकविज्ञानपरिशोधनपद्धत्या निरूप्य प्रचारणीयानि। यानि चैतत्पूर्वमेव निरूपितानि तानि प्रकाशयितव्यानि।

2 आधुनिकप्रचारसाधनै प्रचारणम् -

दूरवाण्या दूरदर्शिन्या च सस्कारकर्माण्युद्दिश्य चर्चा कार्यक्रमादिक यथासम्भव प्रसारणीयम् ।

3 पण्डितप्रचारकनियोग -

जनसामान्यस्य कर्मणा तत्प्रयोजनाना च विषये ज्ञापयितु पण्डितप्रचारका नियोज्या ।

4 सुलभाध्ययनावकाशकल्पनम् -

ये चाध्येतुमिच्छन्ति तेषा सुलभाध्ययनार्थ मवकाश कल्पनीय। तदर्थ च प्रतिग्राम विद्यमाना देवालया आध्यात्मिकस्फूर्ति कर्मश्रद्धा च जनयितु यथा समर्था भवेयु तथा करणीया।

5 जिज्ञासूनामुचितशिक्षणम्-

ये च जिज्ञासव तेषा कृते उचितशिक्षण दातु प्रतिमण्डल स्मार्तशिक्षणकेन्द्राणि स्थापनीयानि।

6 प्रान्तीयभाषासु प्रचारग्रन्थप्रकाशनम्-

स्मार्तकर्माण्य धिकृत्य क्रियाकलाप मन्त्रतदर्थविवरणयुतान् ग्रन्थान् तत्तत्प्रान्तीयभाषासु मुद्राप्य स्वल्पमूल्येन विक्रीय सर्वेषामपि स्मार्तकर्मपरिज्ञान हस्तप्राप्य कुर्यात् ।

7 सस्कृतभाषाव्याप्ति -

भारतीयसस्कृतिस्सर्वा ओतप्रोततया सस्कृतभाषया ग्रथितास्ति। भारतीयधर्माणा सस्कृतभाषायाश्च अविनाभावसम्बन्धो वर्तते। तेन सस्कृतभाषाव्यप्तिमन्तरा भारतीयधर्मप्रचारस्य समग्रता न सम्पद्यते ।अत सस्कृतभाषा-व्याप्ति करणीया ।

8 वित्तसाहाय्यम् -

श्रद्धालवोऽपि ये धनाभावेन मुख्यकाले कर्माणि कर्तु बिभ्यति तेभ्य वित्तसाहाय्य करणीयम्। वृथा धनव्यय कृत्वा उत्सवत्वेन सस्कारनिर्वहण नावश्यकम् इति सस्कारोऽपि व्युत्पादनीय । गोणकालात् प्राक् सस्काराधानमत्यन्तावश्यकम् इति च ज्ञापनीयम्। मुख्यकाले सामूहिकोपनयनानि कारयित्वा अधिकधनव्ययभीति परिहरणीया । कुटुम्बनियन्त्रणाय यथा प्रभुत्व प्रोत्साहकान् ददाति तथा मुख्यकाले उपनीतानामपि प्रोत्साहकान् दद्यात्।

एव चैतानन्यानप्येतादृशान् मार्गान् अनुसृत्य स्मार्तकर्म परिरक्षणमवश्यकर्तव्यम् । धर्मप्रचारणादिविषयेषु श्रीतिरुमलतिरुपतिदेवस्थान धर्मकेन्द्र श्रद्धाकेन्द्र च सत् अग्रे सरतीति महत् प्रमोदस्थानमेतत्। यतस्तेन सर्वत्र देवालयेषु वेदपण्डिता मासिकवेतनेन वेदपारायण कर्तु नियुक्ता। तेषा च मध्याह्नसमये ये चाध्ययनमिच्छन्ति तेषामध्यापन कार्यमिति सूचनाश्च दत्ता । तस्मात्

श्रीतिरुमलतिरुपतिदेवस्थानस्य कृतज्ञताञ्जलीन् समर्पयति, समर्पयिष्यति चेयं भारतजातिः। इदानीन्तनकालेऽपि कर्मणामियत्तयापि प्रचलने कारणभूतेभ्यः महात्मभ्यः वेदज्ञेभ्यः शास्त्रज्ञेभ्यः ऋण धारयति भारतजातिः। इयमत्र विज्ञापना– यथा सर्वेषामपि वेदप्रयोजन स्मार्तकर्मादिप्रयोजन च हस्तप्राप्य भविष्यति तथा आलोचना कुर्वन्तु सुधियः इति।

उपसंहारः–

वेदसंस्कृतिरेव एतद्देशीयसमाज सङ्घटयितु समर्था। यदा श्रौतानि कर्माणि अस्मिन् समाजे भूयिष्ठतया प्राचलन् तदा वेदानां कार्यक्षेत्रेण समाजेन सह सम्बन्धः प्रभूत आसीत्। अधुनातनकाले तु वेदानां समाजेन सह कार्यरूपेण सम्बन्धः स्मार्तकर्मभिरेव सम्पाद्यते। इद न सत्यदूरम् यत् – यावान् सम्बन्धः स्मार्तस्य समाजेन न तावान् वेदाना वा शास्त्राणा वा कार्यरूपेणास्ति। इदमत्र तत्त्वम्। महर्षयः सदा समाज सङ्घटयितु प्रायतन्त। सैव प्रणालिका स्मार्तकर्मव्यवस्था। एतद्रूपेणैव वेदसंस्कृतिरस्मिन् कार्यरूपेण जीवन्ती एतत्समाजसङ्घटना साधयति । एवं च वेदसंस्कृतेः परिरक्षणाय प्रातिपदिकभूतानि स्मार्तकर्माणि परिरक्षणीयानि प्रचारणीयानि च ।

SSS - 7

वैदिकयज्ञसंस्थाया आध्यात्मिकं स्वरूपम्

डा. युगल किशोर मिश्रः
वाराणसी

वदो हि नाम प्राणिनां कृते साक्षाद् भगवद्विग्रह- एव वर्तते । श्रीमद्भागवते भगवता श्रीकृष्णेन उक्तम् -

अहँ वै सर्वभूतानि भूतात्मा भूतभावनः ।
शाब्दं ब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ।।

अत्र शब्दब्रह्मात्मकस्य वदस्य भगवद्विग्रहत्वं साक्षादुपदिष्टम् । अत वेदस्याध्ययनमध्यापन यजन वा वर्तते, इत्यत्र नास्ति सन्देहलेशावसर । श्रीमद्भगवद्गीतायामपि ईश्वरतत्त्वस्य वदवद्यत्व स्पष्टतया इत्थमुक्तम् -

सर्वस्य चाह हृदि सन्निविष्टो
मत्त. स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ।।

यदि मानवो वेदशास्त्रविमुखो भवति तर्हि तस्य भगवदनुग्रहपात्रता नश्यति । एवञ्च ससार यत्किमपि कर्म स करोति तत्सर्व. व्यर्थमव भवति । अत एवोक्तमेकस्मिन्मन्त्रवर्णे-

यस्तित्याज सखिविद सखाय
न तस्य वाच्यपि भागोऽस्ति ।
यदी श्रृणोत्यलीक श्रृणोति
न हि प्रवेद सुकृतस्य पन्थाम् ।।[2]

इति। अय भाव - य - मनुष्य सखाय - मित्रवन्महदुपकारक पालकञ्च वद तित्याज - तत्याज, तस्य अस्मिन्ससारे कुत्रापि भागो नास्ति । किम्बहुना, वाचि अपि भागो नास्ति एवविधो वेदविरहितो मनुज ससारेऽस्मिन् यत्किमपि श्रृणोति कुरुते वा तत्सर्व अलीक = व्यर्थमेव भवति । यतो हि स कल्याणस्य पन्था = मार्ग न वेद=न जानाति ।

अत साक्षादीश्वरविग्रहभूतस्य शब्दब्रह्मात्मकस्य वेदस्याराधन महते श्रयसे कल्पते । भगवत स्मरण, कीर्तनम्, अर्चन यथा ऐहिकामुष्मिक फल यच्छति, तथैव वेदस्याध्ययन यजनमपि ऐहिकामुष्मिकफलसाधक भवति। अत एव सायणाचार्येण वेदलक्षण विदधता प्रतिपादितम् - "इष्टप्राप्त्यनिष्टपरिहारयोरलाकिकमुपाय यो ग्रन्था वेदयति स वेद" इति । एवञ्च सति वैदिक कर्म न केवलमैहिकफलसाधकमपि तु आमुष्मिक मोक्षादिसाधकञ्च विद्यते ।

श्रेय साधनीभूता भगवत्प्रीतिरूपा बुद्धि यथा ऽनेकजन्मार्जितपुण्येन भवति तथव वैदिकधर्ममार्गपरतापि

1 गीता 15/15   2 ऋ स 9/71/6

1 त स भा भू पृ 2   2 अर्थसग्रह पृ 2

पूर्वजन्मार्जितपुण्यपुञ्जेनैव भवति । श्रीशङ्कराचार्येण विवेकचूडामणिनामके ग्रन्थे समुक्तम् –

जन्तूना नरजन्म दुर्लभमतो पुस्त्व ततो विप्रता।
तस्माद् वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम्॥

अतो भगवदनुग्रहेण प्राप्तस्य मनुष्यजीवनस्य सार्थक्य वैदिकधर्मानुष्ठानेन सम्पादनीय सर्वे इत्यस्ति आचार्याणा सदुपदेश । कोऽय वेदिको धर्म येन श्रयस्सिध्यतेति जिज्ञासाया पूर्वमीमासाग्रन्थेषु लक्षितम् – "वेदप्रतिपाद्य प्रयोजनवदर्थो धर्म" इति । स च यागादि । अत यागादिरेव धर्म ।[2]

वाधूलस्मृतो वेदिककर्मणामनुष्ठान नितान्तमावश्यकमिति प्रतिपादयता विहितम् –

श्रुतिस्मृती ममैवाज्ञे यस्ते उल्लङ्घ्य वर्त्तते ।
आज्ञाच्छेदी मम द्वेषी मद्भक्तोऽपि न वैष्णव ॥

मानव जीवने प्रतिक्षण मनसा, वाचा, कायेन वा यत्किमपि कर्म कुर्वन्नास्त तत्कर्म यदि शास्त्रानुमोदित भवति तर्हि कल्याणाय कल्पते अन्यथा दु खभाग्भवति। अत एवोक्त श्रुतो – "क्रतुमयोऽय पुरुष । स यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसम्पद्यते" इति ।

अनेन श्रुतिवाक्येन मानवा शास्त्रानुमोदितयज्ञादि सत्कर्मसम्पादने भृशमवबोधिता ।

यज्ञस्याध्यात्मिकपक्षयुक्तत्वम्

वेदाना परम प्रयोजनमध्यात्ममेव । अत निखिलऽपि भारतीये वाङ्मये अध्यात्मविद्याया गुणकीर्तन समुपलभ्यते। अध्यात्ममार्गे चित्तस्य शिवसकल्पयुक्तत्व चित्तवृत्तीना निरोधपुरस्सरमेकाग्र्यञ्च नितरा समपेक्षित भवति । ससारेऽस्मिन् नास्ति एतादृक् किमपि व्यावहारिक पारमार्थिक वा कार्य यच्चित्तैकाग्रता विना सिध्यत् । चित्तचाञ्चल्य विकास क्रमस्यावरोधक भवति । चित्रैकाग्र्यतु विनाशमपि विकासपरिणमयति । अस्माकमृषिभि मुनिभिश्च या या उपलब्धय समासादितास्ता सर्वा अपि चित्तवृत्तिनिराधेनैव । साम्प्रतिके युगेऽपि नवनवा वेज्ञानिका आविष्कारा वज्ञानिकाना सर्वात्मभावेन एकाग्रताया एव परिणामभूता सन्ति । अत जीवनस्य प्रत्येकस्मिन्क्षेत्रे सफलतायै एकाग्रताया अध्यात्मयोगस्य शरणत्वमनिवार्यमेव।

प्रत्यभीष्टसिद्ध्यर्थ वेदेषु 'धर्म चर' इति वाक्येन धर्मानुष्ठानस्योपदेश कृतो वर्तते । सोऽयमनुष्ठेयधर्मस्त्रिविध । भगवता श्रीकृष्णेन गीतायाम्–

"यज्ञो दान तपश्चैव पावनानि मनीषिणाम्"।[1]

अर्थात् यज्ञ, दानम्, तप इत्येतानि मनीषिणाँ कृते पावयित् णि । अत्र यज्ञ प्रथमत्वेन परिगणित इति यज्ञस्य माहात्म्य सर्वानतिशेते । इदमत्रावधेय भवति यत् अध्यात्मलाभाय चित्तवृत्तिनिरोध परमावश्यको विद्यते। चित्तवृत्तिनिरोधार्थ साधनचतुष्टय मन्त्रयोग–हठयोग–लययोग –राजयागनामभि ऋषिभिर्मुनिभिश्च प्रवर्त्तितम्। इमा चतस्रोऽपि प्रक्रिया यज्ञसस्थायामकत्र समाहिता दृश्यन्त । अत यज्ञविद्या अध्यात्मस्य मूलमिति सिध्यति। तद्यथा–

(i) परिदृश्यमानस्यास्य सृष्टिप्रपञ्चस्य कोऽपि भाग नामरूपाभ्याम् अव्यवच्छिन्नो नास्ति । जीव नामरूपात्मकेनावरणेनोपहित सन् बद्धो भवति । य यस्मिन्नाधारे पतति स तस्यावलम्बनेनेव उत्तिष्ठति, नाकाश गृहीत्वा । अत एव ससारसागरे पतितो जीव विष्णु –रुद्र–इन्द्रादिनामरूपात्मकनावलम्वननेव मुक्तिमार्गमधिगन्तु शक्नुयात्, नान्येन पथा । एवञ्च सति दिव्यनामालम्बाश्रयाणामिन्द्राग्निविष्णुप्रभृतीना दवाना यज्ञमाध्यमेन यजनन मन्त्रोच्चारणपुरस्सर स्मरणश्रवणानुकीर्तनेन च चित्तवृत्तिनिरोधपूर्वक देवतात्मभावन सम्भवति । फलत चित्तवृत्तिनिरोधात्मिका समस्ता क्रिया मन्त्रयोगान्तर्गता सन्ति । मन्त्रयोगोऽय साक्षाद्रूपेण यज्ञभावित एव वर्तते।

(ii) स्थूलशरीरण सम्बद्धाना षट्कर्मादियोग–क्रियाणाम् अभ्यासेन स्थूलशरीरवशीकरणपुरस्सर चित्तवृत्तिनिरोधात्मिका सर्वा अपि क्रिया 'हठयोग' इति नाम्ना व्यपदिश्यन्ते । यज्ञसस्थासु ब्रह्मचर्यम्, इन्द्रियनिग्रह , दीक्षाविधौ शरीरावयवाना सयमनम्, वाग्यम , पयोव्रतम्, सत्यवदनम् इत्याद्या क्रिया बाह्याभ्यन्तरेण स्थूलशरीराधिकरणपूर्वक चित्तवृत्तिनिरोधस्य विशिष्टोपायभूता एव वर्तन्ते । अत 'हठयोगस्य' परिपालन यज्ञसस्थाया स्वाभाविकतया समुपलभ्यते ।

1 गीता 18/5

(iii) समष्टि–व्यष्टिसिद्धान्तानुसार जीवशरीरात्मके पिण्डे समष्टिसृष्टिरूपात्मके ब्रह्माण्डे च साम्यमस्ति। अतः पिण्डेऽपि ब्रह्माण्डगताना तत्त्वाना सूक्ष्मरूपेणा–वस्थितिर्विद्यते । पिण्डे (=जीवशरीरे) स्थित ब्रह्माण्डव्यापिप्रकृतिशक्तिकेन्द्र विराट्पुरुषस्य (=परमात्मनः) ज्योतिस्तत्त्वे लयात्मिकायाः क्रियाशैल्याः तदनुरोधिना क्रियाव्यापाराणाञ्च 'लययोग' इति नाम्ना व्यवहारः शास्त्रचिन्तकैः कृतः । यज्ञविधौ जीवः स्वात्मनि स्थिता चिच्छक्ति यज्ञसस्थामाध्यमेन विराड्ज्योतिःस्वरूप मण्डलपुरुष भावयति । अतः 'लययोगः' यज्ञेषु अन्तर्भुक्त एव । वैदिके पुरुषसूक्ते अन्येषु च मन्त्रेषु 'लययोगस्य' महत्त्व तत्साधनञ्च बहुधा सकेतितमस्ति ।

(iv) शास्त्रेषु मनसो वृत्तयः बन्धस्य कारण बुद्धिवृत्तयश्च मोक्षस्येति प्रतिपादितम् । मोक्षसाधने सहयुक्तायाः बुद्धिक्रियाया एव मूर्तरूपभूताः 'विचाराः' सहायका भवन्ति । सद्विचारपुरस्सरमनुष्ठीयमानाया चित्तवृत्तिनिरोधक्रियाया एव नामान्तर विद्यते 'राजयोग' इति । सोऽय 'राजयोगः' यज्ञसस्थासु सत्यवदन–ऋतससाधन –अपरिग्रह–दानादिभिः पदार्थेषु देवत्वभावनादिविचारपूर्वक–मनुष्ठीयमानचित्तवृत्तिनिरोधात्मकतया सलक्ष्यते स्फीतेन विधिना ।

एवम्प्रकारेण मन्त्रयोग–हठयोग– लययोग–राजयोगरूपाया चतुर्विधप्रक्रियायाः यज्ञविधिषु सातिशयेन सन्निहितत्वात् यज्ञानामाध्यात्मिकत्व निर्विवादमेव ।

किञ्चास्माक सनातने वैदिकधर्मे सृष्टितादात्म्यभावे कश्चन विशिष्टः आग्रहो वर्तते । वैदिकधर्मस्य समेऽपि अनुष्ठानविधयः तादात्म्यसम्पादनसाधनभूताः सन्ति । यज्ञ , उपासनाविधिश्चास्य बाह्याभ्यन्तरपक्षौ स्तः । यज्ञस्य मूलमस्ति ममत्वभावनायास्त्यागः, यः खलु अध्यात्ममार्गस्य प्रमुख साधनमस्ति । यज्ञेषु मन्त्राणा प्रयोगस्यानिवार्यत्व साधित शास्त्रकृद्भिः । एतेनेद सिद्ध भवति यत् यज्ञे मननसाधनात्मिकायाः वाच एवोपयोगो भवति । यतो हि मन्त्रशब्दस्य "मननात् मन्त्र" इति व्युत्पत्त्या मननसाधनभूताः मन्त्रा इत्यर्थः प्राप्यते । मन्त्रमाध्यमेन शुद्धान्तःकरणे यो भावः समुदेति स एव यज्ञियो भावः तस्यैव च परिणतिः अध्यात्मरूपेण भवति । एव हि यज्ञः व्यक्ताव्यक्तयोस्स–योजकः, विद्याऽविद्ययोः, अग्नीषोमयोः, देवमनुष्ययोश्च कश्चनापूर्वसङ्कल्पात्मकः सयोजको विद्यते। यज्ञः भौतिकद्रव्याणामग्नौ प्रक्षेपाङ्गमात्रमेव नास्ति अपि तु यजमानः आत्मन अर्पणमेव तत्र भावयति । एव बाह्याभ्यन्तरसत्तयोस्तादात्म्यभावना यज्ञेषु विधीयते । यज्ञमाध्यमेन मनुष्य विनयस्य, अकिञ्चनतायाः, परार्थतायाश्च अभ्यास समनुतिष्ठति । अय च स्वात्मनि कञ्चनाभिनवमापूरणात्मक विश्वास अहर्निश श्रेयसे सम्पूरयति। भगवता श्रीकृष्णेन गीताया यज्ञस्याध्यात्मिक स्वरूपमुपदिशतोक्तम् –

ब्रह्मार्पण ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्य ब्रह्मकर्मसमाधिना ॥

अर्थात् मनुजः देवभावनया ("अगन्म ज्योतिरुत्तमम्" इत्यनया वैदिक्या भावनया) भावितः सन् अर्पयति, यद्धवि अर्पयति तदपि अग्नीषोमात्मकमेव, यत्राग्नौ जुहोति तदपि ब्रह्मव, यस्यै देवतायै च जुहोति सा ब्रह्मरूपिण्येव । एवञ्च अर्पणात्मक यज्ञकर्म ब्रह्मैव वर्तते ।

यज्ञसस्थायाः रहस्यविषये ब्राह्मणाख्यकोपनिषद्ग्रन्थेषु बहुधा चर्चितमस्ति । दर्शपूर्णमासप्रकरणे आधानसिद्धस्या–ग्नेः ब्रह्मरूपता इत्थ निरूपिता –

"स आर्षेयमत्क्वाऽऽह ब्रह्मण्वदिति ।
ब्रह्म ह्यग्निस्तस्मादाह ब्रह्मण्वदिति।" [2]

एवमेव चातुर्मास्यमधिकृत्य श्रूयते –

"अक्षय्य ह वै सुकृत चातुर्मास्ययाजिनो भवति। सवत्सर हि जयति, तेनास्याक्षय्य भवति, त वै त्रेधा विभज्य यजति, त्रेधा विभज्य प्रजयति । सर्व्वं वै सवत्सर सर्व्वं वा अक्षय्यमेतेन ।[3] स यद्वैश्वदेवेन यजते । अग्निरेव तर्हि भवति, अग्नेरेव सायुज्य सलोकता जयत्यथ यद्वरुणप्रघासैर्यजते वरुण एव तर्हि भवति वरुणस्यैव सायुज्य सलोकता जयत्यथ यत्साकमेधैर्यजत इन्द्र एव तर्हि भवति इन्द्रस्यैव सायुज्य सलोकता जयति । --- स परममेव स्थान परमा गति गच्छति

1 गीता 4/24 2 श ब्र. 1.5.1.7 3 श ब्रा 2.6.3 1 4 श ब्रा 2.6 4 ६

चातुर्मास्ययाजी तदाहुर्न चातुर्मास्ययाजिनमनविन्दन्ति परम ह्येव खलु स स्थान परमा गति गच्छतीति ।" [4]

शतपथब्राह्मणे यज्ञशरीरावयवत्वेन प्रणीतादीनामनुष्ठेय-पदार्थानामधियज्ञमध्यात्मञ्च सम्पत्ति प्रदर्शिता । तद्यथा-आहवनीयस्योत्तरत स्थापिता या प्रणीताख्या आपस्ता यज्ञस्य शिर एव । ताभिर्यज्ञस्य शिर सस्क्रियते । एवमधियज्ञ शिर सम्पत्ति प्रदर्श्याध्यात्ममपि सा प्रदर्श्यते। अर्थात् प्रणीताना प्रणयनेन यजमानो यद् यज्ञस्य शिर सस्करोति तद् यज्ञसम्बन्धिशिरो मदीयमेव शिर इति विजानीयात् ।

अत्र यज्ञे यज्ञसम्बन्धी य पञ्चदशदार्वात्मक इध्म स देहमध्ये सञ्चरन् प्राणवायुरेव । अर्थादिध्मे प्राणबुद्धि कार्या । यतो हि यथा इध्मेन अग्नि समिध्यते तथा प्राणवायुना सर्व शरीरजाल प्रदीप्त भवति । तथाहि, यच्च प्राणभृत् निमीलनव्यापार कुर्वत् पशुपक्षिमनुष्यादिजङ्गमशरीरम्, यच्च एजत् निमषणादि-व्यापारशून्य केवल कम्पमानमेव स्थावरशरीरम्, तच्चान्त - सचरता प्राणवायुनैवेद्धम् । इत्थमधियज्ञमग्न्यादसमिन्धकस्य इध्मस्य अध्यात्म प्राणरूपता विद्याद् यजमान अहमेवेष इध्म इति ।

अस्य यज्ञस्य सामिधेन्याख्यान्याचरता अनूक शिर पक्षपुच्छाद्यवयवसन्धि विद्याद् यजमान । तासा सामिधेनीना विषये यजमान इत्थ यज्ञे ब्रूते- "सन्तन्वन्निव मऽनुब्रूहि" इति । अर्थात् ता सामिधेनी परस्पर सयोजयन्निव मह्यमनुब्रूहि । यतो हि मध्यावयवसन्धिरूपमिद शरीर परस्परसयुक्त दृश्यते, तस्मादनूकरूपाणा सामिधेनीनामपि परस्परससक्तत्व युक्तम् । तदुक्तमाश्वलायनन- "स्वरादिमृगन्तमोङ्कार त्रिमात्र मकारान्त कृत्वोत्तरस्या अर्द्धर्चेऽवस्येत्, तत् सन्ततम्" इति ।

किञ्च यज्ञस्येमावाघारो मनोवाग्रूपो वेदितव्यो । तावव मनोवाग्रूपावाघारौ क्रमेण सरस्वत्- सरस्वत्यात्मको ज्ञेयो । मम मनश्च वाक् च सरस्वत्- सरस्वतीरूपावाघारो इति जानीयात् इत्यर्थ। अस्य यज्ञस्यावयवा पञ्च प्रयाजा एवाध्यात्म पञ्च शीर्षण्या प्राणा । तत्र मुखमेव प्रथम प्रयाज, दक्षिणा नासिका द्वितीय प्रयाज, वामा नासिका तृतीय प्रयाज, दक्षिण कर्णश्चतुर्थ प्रयाज, वामश्च कर्ण पञ्चम प्रयाज। यस्माच्चतुर्थे प्रयाजे उपभृति वर्तमानस्याज्यस्यार्ध जुह्वामानयति, तस्मादिद श्रोत्र मध्ये सच्छिद्रम् । यो च यज्ञे साम्याग्नेयाज्यभागो, एतावध्यात्म मे चक्षुषी इति विद्यात् । पूर्णमासयागे य आग्नेय पुरोडाश अयमेव यज्ञशरीरस्य दक्षिण पार्श्व । सोऽध्यात्म मे शरीरस्य दक्षिण पार्श्वभाग । उपाशुयाजाख्यश्च यागो हृदयमिति विद्यात् । यदुपाशु तेन चरति तदुपाशुयाजात्मक हृदय गुहेव अलक्ष्य भवति । अथ अग्नीषोमीयदेवताको यस्तृतीयो यागोऽस्ति सोऽस्य पुरुषस्य उत्तरार्धभाग । इत्थ पूर्णमासयाग वेदितव्यम ।

दर्शयागे तु इन्द्रदेवताक सान्नाय्य दधिपयोलक्षण हविस्तदेव देहस्योत्तरभाग । असमध्यमेव स्विष्टकृद्याग। शत्रुरेव प्राशित्रम् । यथा प्रजापतिशरीरे आविद्ध शल्य प्राशित्रावदानेन निरगमयन् दवास्तया यज्ञशरीरस्य यजमानस्य वा वेष्टनशील यत्पाप यच्च ग्रन्थिमद्भूत वस्तु, यच्च वरुणसम्बन्धिहिसन तत्प्राशित्रावदानेन निस्सारयति ।

अधियज्ञ या इडा सवाध्यात्ममुदरम् । तस्माद् यथा इडाया पुरोडाशादीनि सान्नाय्यादीनि वा हवीषि सहावद्यन्ति तथेवेद नानारूपमन्न उदरे सहैव धार्यते ।

ये यज्ञशरीरावयवरूपास्त्रयोऽनुयाजास्त एवाध्यात्म नाभिवायुगुह्यरूपास्त्रयाऽवाञ्च प्राणा। यज्ञे "इद द्यावापृथिवीभद्रमभूत्" इत्यादिरूप सूक्तवाक "तच्छयोरावृणीमहे" इति शयुवाकश्च पुरुषेऽध्यात्म बाहुद्वयम् । यज्ञे सोमत्वष्टृदेवपत्न्यग्निगृहपतिदेवता-काश्चत्वार पत्नीसयाजा एव अस्य यज्ञशरीरस्य चतस्र प्रतिष्ठाभूता।। यज्ञे समिष्टयजुराख्यो होम एवाध्यात्म पादद्वयम्। एव शिर प्रभृति पादान्ता अवयवा अधियज्ञमध्यात्म चाहुतिभिरेव परिकल्पिता सन्त सम्भूय एकविशतिसख्याका। ताश्चकविशतिराहुतय द्वावाघारो, पञ्च प्रयाजा, द्वावा ज्यभागा, आग्नेय पुरोडाश, अग्नीषामीय उपाशुयाज, अग्नीषोमीय पुरोडाश। अग्नि स्विष्टकृत् इडा, त्रयोऽनुयाजा, सूक्तवाकश्च शयोर्वाकश्च, सस्रवाहुति, समिष्टयजुश्चेति ।[1]

एवमुपर्युक्ता एकविंशतिराहुतयो यज्ञे भवन्ति, अधिदैवतमपि एवमेव एकविंशतिराहुतयः । ताश्च द्वादशमासाः संवत्सरस्य, वसन्ताद्याः पञ्चर्तवो ("हेमन्तशिशिरयोः समासेन" इति वचनात् हेमन्तशिशिरयोरेककर्तृत्वात्), पृथिव्यादयस्त्रयो लोकाः इति सम्भूय विंशतिराहुतयः । एकविंशश्च दिवि प्रतपन् सूर्यः । एष सूर्य एव गतिः गन्तव्यस्थानञ्च । एष एव च प्रतिष्ठा । एवमेकविंशतिमाहुतीर्जानन् पुरुषः एतां गतिं प्रतिष्ठां च विन्दति । अत एवारुणिराह – "अर्धमासे-अर्धमासे खलु आदित्येन समानलोको भवामि यतोऽहं दर्शपूर्णमासयोः उक्तां सम्पत्तिं वेद्मि ।

यो यज्ञविद्यायाः आध्यात्मिकं रहस्यं जानाति स (आत्मयाजी) देवयाज्यपेक्षया महत्तरं फलं साधयति । स एव खलु आत्मयाजी यो यजमानः "इदं शिरःप्रभृतिकं मदीयमङ्गमनेन यागाङ्गेन संस्क्रियते, इदं मदीयमङ्गमनेन उपस्थाप्यते" – इति जानाति । एतत्फलञ्च सर्वपापक्षयः। यथा सर्पस्त्वचो विनिर्मुच्यात् एवमात्मयाजी अस्मात् मरणधर्मकात् शरीरात्पाप्मनो विनिर्मुक्तो भवति । ततश्च ऋङ्मयो यजुर्मयः साममय आहुतिमयश्च सन् स्वर्गं लोकं प्राप्नोति ।

अथ स देवयाजी भवति यो "देवानेवाहमिदं यजे देवान्वा प्रजयामि" इति जानाति । तत्फलञ्च यथा खलु पापीयान् हीनः पुरुषः श्रेयसे श्रेष्ठाय पुरुषाय शोभनमुपायनमुपहरेत्, यथा वा वैश्यो यज्ञे करं दद्यात्, एवं स देवयाजी हविषा तोषितैर्देवैः सेवानुसारेण दत्तं फलं लभते । किन्तु यावन्तं लोकमात्मयाजी जयति तावन्तं लोकं नायं जयति, न लभते, उपासनाज्ञानहीनत्वात् इति शम् ।

●

1. उपरि विवृतं यज्ञास्याधियज्ञमध्यात्मञ्च रहस्यं शतपथब्राह्मणस्य एकादशकाण्डमनुशील्य प्रस्तुतं वर्तते ।

GUEST LECTURERS

GL - 1

पाठपरिशुद्धिः

ना. श्री. देवनाथाचार्यः

एस्. नावल्पाक्कम्

वेदेषु पाठभेदाः–

एकस्यैव मन्त्रस्य भिन्नभिन्नवेदेषु पठ्यमानस्य कचन पाठभेदा अध्ययनसप्रदाये लब्धप्रसरा विलसन्ति। तेषु केचन अवश्यमेव सावधान शोधयितव्या भवन्ति । केचित्तु न तथा ।

(1) पाठभेदेन छन्दोभङ्ग क्वचित् प्रसज्यते। यथा–यजुर्वेद एकाग्निकाण्डे द्वितीयप्रश्ने पञ्चदशे खण्डे, अन्ते मन्त्रचतुष्टय वास्तोष्पतिदेवताकम् । तत्र आद्यौ द्वौ मन्त्रौ कृष्णयजुर्वेदतैत्तिरीयसहिताया तृतीयकाण्डे चतुर्थप्रश्ने दशमानुवाके आदौ पठ्येते । अत तयो प्रतीकग्रहणमात्र कृत सूत्रकारेण, "वास्तोष्पत इति द्वे" इति । उभयोरपि मन्त्रयोः "वास्तोष्पते" इत्येवोपक्रमः। तस्मात् एव प्रतीकग्रहण कृतम् । सूत्रकारस्य स्वय वृतोऽय मन्त्रोपदेशप्रकार. यत्–स्वशाखाया यत्र कुत्रापि प्रत्यक्षपठिताना मन्त्राणा प्रयोगविशेषे विनियुज्यमानाना न पूर्णपाठ क्रियते । अपि तु प्रतीकग्रहणमात्रम् इति । अत्रैव "अन्नपत इत्येषा" इति, 'नमो अस्तु सर्पेभ्य इति तिस्र' इति च प्रतीकग्रहणम् । स्वशाखायामविद्यमानस्य मन्त्रस्य तु पूर्णपाठ एव सूत्रकारेण क्रियते । यथा अत्रैव वास्तोष्पतिदैवत्ययोः तृतीयचतुर्थमन्त्रयोः पूर्णपाठः क्रियते ।

तत्र तृतीयो मन्त्र – वास्तोष्पते प्रतरणो न एधि गोभिरश्वेभिरिन्दो । अजरासस्ते सख्ये स्याम पितेव पुत्रान् प्रतिनो जुषस्व ॥ इति पठ्यते सर्वैरेव वैदिकैः। अय मन्त्र त्रिष्टुप्छन्दस्क । त्रिष्टुभ एकैकस्मिन् पादे एकादशैकादशाक्षराणि, चतुर्षु पादेषु मिलित्वा चतुश्चत्वारिंशत् अक्षराणि च भवन्तीति नैतदविदित वैदिकानाम् । एकादशाक्षरा त्रिष्टुप्–चतुश्चत्वारिंशदक्षरा त्रिष्टुप् – इति वेदे असकृत् पठ्यते । एव सति अस्मिन्मन्त्रे द्वितीयपादे सप्तैवाक्षराणि पठ्यन्ते नैकादश । अत छन्दसो वैकल्य जातम् । "अपि माष मष कुर्यात् छन्दोभङ्ग न कारयेत्" इति हि प्रामाणिकाना सिद्धान्तः। वस्तुतत्त्वे एवविधे सति कथमत्र चतुरक्षरन्यूनस्य विकलस्य द्वितीयपादस्य पाठ अध्येतृसप्रदाये निर्विशङ्क वरीवर्ति ? इति प्रश्न समुत्तिष्ठति । अस्य समुचित समाधान प्रामाणिकैः वैदिकैः वक्तव्यम् ।

अत्र अस्माभि कश्चित् परिहार उल्लिखितो वर्तते। स चेत्थम् –

अयमेव वास्तोष्पतिदेवताको मन्त्रः ऋग्वेदेऽपि वर्तते। तत्र सप्तमे मण्डले चतुःपञ्चाशत्तमे सूक्ते द्वितीयोऽय मन्त्रः पठ्यते । तत्रत्यो मन्त्रः तथाभूत एवात्र लिख्यते प्रामाणिकाना वैदिकाना चक्षुरुन्मीलयितुम्।

"सूक्तम् – 54 मैत्रावरुणिर्वसिष्ठ । वास्तोष्पति । त्रिष्टुप् ।

वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो । अजरासस्ते सख्य स्याम पितेव पुत्रान्प्रति नो जुषस्व ।"

इत्येव तेषामध्ययनसप्रदायागत पाठोऽद्यावधि दृश्यते । अस्मिन् सप्रदाये छन्दाभङ्गो नास्ति । द्वितीयपादे "गयस्फान" इति पदमेक अस्मिन् पाठ दृश्यते । चतुरक्षरमिद पदम् । तेन एकादशाक्षराणि सम्पद्यन्ते । छन्दोवैकल्पमपि परिहृत भवति । इमानि चत्वार्यक्षराणि अस्मिन्मन्त्रे याजुर्वैदिकै प्रमादात् परित्यक्तानि । चिरवृत्तत्वादस्य प्रमादस्य, अद्यतना अध्येतार विकलमेव मन्त्र पठन्ति । इदानी समिलित वेदिकै इद पद यजुर्वेदमन्त्रप्रश्नगते वास्तोष्पत्यमन्त्रे सयोजयितव्यम् । एव सति सर्व समञ्जस भवेत् ।

अस्माभिरपि वेदाध्ययनकाल विकल एवाय – चतुरक्षरहीन उपाध्यायमुखात् गृहीत । तस्याप्येव – तस्याप्येव–इति महतीयमधपरपरा चिरायानुवर्तमाना विलसति । अस्मदीय पुण्यतमे भारतदेशे नानाप्रान्तेषु विलसन्तो वेदव्यासतुल्या घनपाठिनो बहवोऽपि सविनयम् अस्माभिरिम विषयमावेद्य पृष्टा एव । सर्वेऽपि वस्तुतत्त्व सम्यगेव विजानन्ति अङ्गीकुर्वन्ति च । पर नूतनस्य पदस्यैकस्य स्वाध्यापकेन अनुपदिष्टस्य समेलन मन्त्रमध्ये कर्तु नोत्सहन्ते । स्वोपाध्यायेन सह स्वस्य–स्वमाणवकानाञ्च अज्ञानमङ्गीकर्तु नेच्छन्ति । तस्मात् जानन्तोऽपि अनुपपन्न विकलमेव मन्त्र निर्दिष्य उच्चघोषेण पठन्ति । महदेवेद विषादस्थानम् ।

एवमेवास्माभि अस्य एकाग्निकाण्डस्य बहूनि मुद्रणान्यपि परिशीलितानि । सर्वत्र विकलस्यैवास्य मन्त्रस्य मुद्रापण कृतमस्ति । सर्वेऽपि मुद्रापका महान्त अस्मिन्विषये भ्रान्ता इति यावत् । एकाग्निकाण्डस्य भाष्ये एतन्मन्त्र–व्याख्यानावसरे "गयस्फान" इति पदनिर्देश विना अर्थानुवाद पर कृतो दृश्यते । इदमेकमाश्वासकारणमस्माकम् । अस्मत्सुहृदा विद्वत्तमेन लिख्यते बहो कालात् प्राक् जर्मनिदेशीयेन विदुषा सपादिते एकाग्निकाण्डपुस्तके "गायस्फान" इति पदसहित एवाय मन्त्रो मुद्रापितो विराजते इति । तेषा महात्मना वेदिकबृन्देन सह वयमपि हार्दकृतज्ञतया सह धन्यवादान् समर्पयाम ।

(2) पाठभेदेन वेदसमाधिसिद्ध स्वर अन्यथा भवति कुत्रचित् । अयमप्यशोऽवश्यमेव वेदिकै अवधातव्य । अनादरो न युज्यते । यथा–याजुर्वेदिके एकाग्निकाण्डे पूर्वोदाहृतस्थल एव समनन्तरामन्त्रा स्वरान्यथाभावन याजुर्वेदिकै पठ्यन्ते ।

"अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।
सखा सुशेव एधि न ॥"

इति वेदिका अधीयते – अध्यापयन्ति च । अत्र "वास्तोष्पत" इति द्वितीय पद सबाधनप्रथमकवचनान्तम् । तत् आद्युदात्तस्वरसहित पठ्यते याजुर्वैदिक । इदमनुपपन्नम् । सर्वानुदात्तत्वमस्यावश्यकम् । अयमपि मन्त्र ऋग्वेदे सप्तममण्डले पञ्चपञ्चाशत्तम सूक्त आदा पठ्यते । स यथावत् लिख्यत–

"मैत्रावरुणिर्वसिष्ठ.– गायत्री
अमीवहा वास्तोष्पते विश्वारूपण्याविशन् ।"
सखा सुशेव एधि न ॥

इति ते पठन्ति । अस्मिन् पाठे मन्त्रगत द्वितीय "वास्तोष्पते" इति पद सर्वानुदात्तमेव वर्तते । नाद्युदात्तम् । अयमेव समीचीन पाठ । याजुर्वैदिका अध्येतार अवेषम्येण अत्र प्रमाद्यन्ति । सर्वेऽपि घनपाठिन आद्युदात्तमवद पदमधीयते – अध्यापयन्ति च । इत्थ महती अधपरपरा सजाता निराबाधमनुवर्तते । अत्रापि प्रतिबुद्धै प्रामाणिकै स्वरान्यथाभाव अवश्यमेव कल्पयितव्य । ऋग्वेदिना यथा पठन्ति तथव अस्माभिरपि पठितव्यम् । अस्माकमुपाध्याय सर्वज्ञ इति वय सुदृढमध्यवस्याम । तथापि अस्मिन्विषये तस्यतत्पूर्वतनानाञ्च स्खालित्य प्रत्यक्षतया दृश्यमान नापह्नोतु शक्यम् । "नहि दृष्टेऽनुपपन्न नाम" इति हि मीमासाभाष्यकारो वदति । अत आत्मवञ्चना नास्माभि कर्तव्या । प्रत्यक्षस्य दोषस्य परिहार सुधीर कर्तव्य एव ।

अत्र औचित्य सक्षेपेण विवृणुम – सबोधनरूपाणा स्वर वेदेन स्वयकृतव्यवस्थया तत्र तत्र सम्यगेव व्यवह्रियते।

वाक्यस्य – ऋङ्मन्त्रस्य वा आरभे – वादादौ वा विद्यमान – सबोधनपद आद्युदात्त भवति ।

(i) वाक्यादौ – अग्ने महा असि
ऋगादौ – इन्द्र क्रतु न आभर
ऋक्पादादौ – पुरीषय· पुरुप्रियोऽग्ने त्व तरामृध·।

वाक्यमध्ये विद्यमान सबोधनपद सर्वानुदात्तमेव भवति।

(1) नमस्त आतान

(2) यदग्ने कव्यवाहन

(3) उभा वामिन्द्राग्नी

एवविध वेदव्युत्पन्नाना नापरिचितम् । अतो विरम्यते ।

प्रकृत वास्तोष्पते इति सबोधनपद वाक्यमध्ये वर्तते । न ऋगादौ । अमीवहा इति पदमेवात्रारभे वर्तते । तदनन्तरस्थाने पठ्यमानस्य सबोधनपदस्य सर्वानुदात्तस्वर एव वेदसप्रदायसिद्धः। ऋग्वेदिनोऽपि तथव पठन्ति । अत अत्रापि अस्माक याजुर्वेदिकाना सप्रदाये लब्धप्रसरोऽय स्वरान्यथाभाव· अस्माभिरेव सशोधयितव्यः। नात्रानादरो युज्यते । अस्माभिरपि अनुपपन्न एव पाठ शैशवे गृहीत· । अद्यैव स्वातन्त्र्येण तस्य शोधन कृतमस्माभि·।

अस्मिन्नपि विषये बहूनि मुद्रितपुस्तकानि अन्विष्यान्विष्य परिशीलितान्यस्माभिः बहवश्च वेदव्यासतुल्या घनपाठिन पृष्टाः । सर्व विफलमेव । अत अत्र समिलितान् सदस्यान् सात्र्जलिबन्ध प्रार्थये प्रत्यक्षपरिदृश्यमान वस्तुतत्त्व नापह्नोतव्यम् । समीचीन· पाठ· आदर्तव्य· इति ।

(3) सहस्त्रशीर्ष देव ... इत्यस्मिन्ननुवाके अन्तिम· मन्त्र कैश्चिदनुपपन्नमार्गेण पठ्यते । केचित्तु उपपन्नमार्गेण पठन्ति । अत्रापि पूर्वस्थलद्वयवदेव पाठस्य सशोधन कर्तव्य सर्वैरपि वैदिकैः ऐककण्ठ्येन पठितव्यम् इति अस्माक प्रार्थना ।

अस्मिन्ननुवाके सर्वे मन्त्राः अनुष्टुप्छन्दस्काः। अनुष्टुभः एकैकस्मिन्पादे अष्टावष्टावक्षराणि चत्वार· पादा· समुदिताक्षरसख्या द्वात्रिशत् इति सार्वजनीनमेतत् । "द्वात्रिशदक्षरानुष्टुप्" इति वेदे च तत्र तत्र जोघुष्यते । अस्मिन्ननुवाके अन्त्य वाक्य केचिदेव पठन्ति – "स ब्रह्मा स शिवस्सेन्द्रस्सोऽक्षर· परमस्स्वराट्" इति । अस्मिन् सप्रदाये छन्दोभङ्गो न भवति । प्रतिपाद अष्टानामेवाक्षराणा सत्त्वात् । समुदिता – क्षरसख्यायाश्च द्वात्रिशदनतिरेकात् । इममेव भाग अन्ये एव पठन्ति –

"स ब्रह्म स शिवस्स हरिस्सेन्द्रस्सोऽक्षर परमस्स्वराट्" इति । अस्मिन् सप्रदाये छन्दोभङ्गो भवति । "स हरिः" इत्यक्षरत्रयाधिक्येन अस्मिन् पादे एकादशाक्षराणि सपद्यन्तेसमुदिताक्षरसख्या च "पञ्चत्रिशत्" भवति । अनुष्टुप्छन्दस इय स्थितिरनुपपन्ना । तस्मात् "स हरि·" इत्यक्षरत्रय अस्मान्मन्त्रात् अपसारयितव्यम् । कदाचित् केनचित् प्रमादादिहेतुना सयोजितमिदमक्षरत्रय, न मन्त्रस्वरूपेऽन्तर्भूतम् ।

अत्रापि अध्ययनसप्रदाये जातापराध उदारहृदयाः प्रामाणिकाः वस्तुतत्त्वरक्षणैकपरा· परिमार्ष्टुमर्हन्ति । अस्मिन्नपि वय तदा तदा वैदिकान् प्रतिबाधयन्त एव वर्तामहे । पर विफल एवास्माकमारभो न तु साफल्यमश्नुते । अत्र समुदितान् वेदविदुष· सात्र्जलिबध प्रार्थये अय कलङ्कः अपनीयतामिति ।

(4) तैत्तिरीयारण्यके सप्तम· प्रश्न "नमो वाचे" इत्यारभ्यते । इम प्रश्न चतुर्थत्वेनापि केचन गणयन्ति । अस्मिन्नन्तिमोऽनुवाक "शन्नो वात· पवता.. " इत्यारभ्यते । अत्र, "तच्चक्षुर्देवहित पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदश्शत जीवेम शरदश्शत..." इत्यानुपूर्वी अध्ययनसप्रदाये अनुवर्तते । अत्रापि छन्दोभङ्ग जात· । तस्य समीकरणमावश्यकम् । अस्य मन्त्रस्य उष्णिक्छन्दः । तस्या· त्रय· पादा· । विषमा च पादानामक्षरसख्या । एकस्य पादस्य द्वादश अक्षराणि – अन्ययो द्वयो पादयो· प्रत्येक अष्टावष्टावक्षराणि । पादत्रयसमुदिताक्षरसख्या च अष्टाविशति· । अयमपि विषय· वेदसप्रदायविदा सुविज्ञात एव । बहूनि उदाहरणानि च सन्त्येव । विस्तरपरिजिहीर्षया तु नेह विलिख्यन्ते । "गायत्री वा एषा यदुष्णिहा यानि चत्वार्यक्षराणि" इति वेद एवास्या अक्षरसख्या दर्शयति । गायत्रीछन्दस· चतुर्विंशतिरक्षराणि । ततोऽधिकतया चतुर्णामक्षराणा मेलनेन उष्णिक्छन्द सपद्यते– इति यावत्।

अस्य उष्णिक्छन्दस. योऽय द्वादशाक्षरमितः एक पादः स आद्यो वा, मध्यमो वा, अन्तिमो वाभवति। अत्र यथासभव निर्वाह. कार्य.। न निर्बधोऽस्ति–आद्य एवाय स्यात् इत्यादिः। अत्रापि विषये उदाहरणानि सुलभान्येव। अध्ययन सप्रदायविदा नेदमुपपादनीयमित्युपेक्ष्यते। प्रकृतमन्त्रे च आदिमे पादे द्वादशाक्षराणि – अन्त्ययो पादयो अष्टावष्टावक्षराणि इति वस्तुस्थिति.। अध्ययनसप्रदाये तु, आद्ये पादे "पञ्चदश" अक्षराणि पठ्यन्ते। एव सति अस्य मन्त्रस्य समुदिताक्षरसख्या "एकत्रिंशत्" सपद्यते। उष्णिक्छन्दस अननुगुणमेतत्। अत. त्रयाणामक्षराणामपनयनेन छन्दस्स्वरूप परिरक्षितव्यम्। इदमप्यवश्यमेव कर्तव्य वैदिकै।

अत्रापि विषये अस्माभि. चिराय प्रचार क्रियमाणोऽस्त्येव। साफल्यन्तु न भवति। अध्ययनसप्रदाय–रसिकानामेवेद कृत्यम्। ते च सुदृढमभिनिविशन्ते भग्न– छन्दस्क पाठम्। सकुचितदृष्टि परित्यज्य चक्षुरुन्मील्य द्रष्टव्य वस्तुतत्त्वम्। हस्तामलकतुल्यमिद प्रत्यक्षीभवेत्। यदि सर्वे ऐककण्ठ्येन अत्र उष्णिक्छन्दस परिरक्षण कर्तु अभ्युपगम्यते, तदा अपनेतव्यतया उद्दिष्टानि त्रीण्यक्षराणि कानि?

अत्रापि समुचित समाधानमस्माभिः विमर्शपूर्वक कल्पित वर्तते। "पुरस्तात्" इतीमान्येव तानि त्रीण्यक्षराणि। एतेषामपसारणेन अष्टाविशतिरेवाक्षराणि सपन्नानि भवन्ति।

कथमिद ज्ञायते? ऋग्वेदसप्रदायालोचनेन। अय किल मन्त्र. ऋग्वेदेऽपि पठ्यते। तत्पाठे "पुरस्तात्" इति पद नास्ति।

ऋग्वेदे सप्तममण्डले षट्षष्टितमे सूक्ते षोडशो मन्त्र: –

"तच्चक्षुर्देवहित शुक्रमुच्चरत्।

पश्येम शरदश्शत जीवेम शरदश्शतम्"

इत्येव पठ्यते। अस्य मन्त्रस्य छन्दः "पुर उष्णिक्" इति निर्दिष्टमस्ति। द्वादशाक्षरस्य पादस्य आरभे विद्यमानत्व "पुर" इति पद सूचयति। तावदेव। अष्टाविशत्यक्षरत्वन्तु उष्णिक्छन्दसो निर्विवादमेव– एतदवलबनेनैव अत्र पाठशोधन कर्तव्यमिति अस्मदभिप्रायः। न जानीमः कदा वा? केन वा महानुभावेन "पुरस्तात्" इत्यक्षर अत्र सयोजितमिति। "आलर्क विषमिव सर्वत. प्रसृप्त" इति न्यायेन सर्वैरपि वैदिकै. अवैषम्येण अयमनुपपन्नः छन्दोवैरूप्यहेतु· पाठः निर्विशङ्क पठ्यते।

न केवलमृग्वेदे, वाजसनेयसहितायामपि "पुरस्तात्" पदरहित एवाय मन्त्र पठ्यते।

इतोऽन्येऽपि पाठभेदाः वेदे दृश्यन्त एव। तथापि न तत्र शोधनावश्यकता। छन्दोवैरूप्यानापादकत्वादेव। द्वे उदाहरणे दर्शयाम –

(1) 'मित्रस्य चर्षणीधृतश्श्रवोदवस्य सानसिम्। सत्य चित्रश्रवस्तमम्।' इति याजुर्वैदिका इम मन्त्र पठन्ति।

"मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि। द्युम्न चित्रश्रवस्तमम्।" इति बह्वृचाः।

(2) "आसत्येन रजसा वर्तमान" इति याजुषा. पठन्ति। "आ कृष्णेन...." इति बह्वृचा। अत्र छन्दोभङ्गरूप. प्रौढो दोषो नास्ति। तस्मादुपेक्षा।

वेदव्यासापरावतारभूताना महात्मना पुरस्तात् मितज्ञेन मया वेदपरिरक्षणश्रद्धावशात् अय विषयः उपस्थापितः। श्रुत्वा तटस्था महान्त· प्रमाणम्।

नमो वेदविद्भ्यो महद्भ्य।

●

GL - 2

वेदसम्बद्धानि शास्त्राणि

श्री सूरि रामकोटिशास्त्री
तेनालि

अयि भोः सुमनसः।

श्रीवेङ्कटेशस्य भगवतः कृपया अभूतपूर्वं यावद्भारत—वेदशास्त्रविद्वदधिनिवेशनम् अधुना प्रवर्तते । महदिद प्रमोदस्थानम् ।

भारतीयानामस्माकम् वेदाः परम प्रमाणम् ये परमेश्वरेण अनुगृहीताः भारतावने अभ्युदयश्रेयोऽवाप्तये । इतः पूर्वम् अपौरुषेयाणाम् वेदाना महत्त्वम् बहुभिः विद्वद्वरेण्यैः ख्यापितम् । इदानीम् शास्त्रसभा प्रचलति ।

यद्यपि शासनाधिकार वेदनामेव प्रभुसम्मितानाम् 'प्रवृत्तिर्वा निवृत्तिर्वा नित्येन कृतकेन वा, पुसा येनोपदिश्येत तद् शास्त्रमिति कथ्यते' इति लक्षणानुसारेण प्रवर्तक निवर्तक वा शास्त्र भवितुमर्हति तथापि नेद समग्र लक्षणम् अज्ञातसिद्धब्रह्मबोधकानामपि वेदान्तानाम् शास्त्रत्वाभ्युपगमात् 'शास्त्रयोनित्वा' दिति सूत्रे शास्त्रपदेन वेदस्यैव ग्रहणाच्च । अतः नित्यम् उपदेशकम् शास्त्रम् वेदा भवन्ति । अनन्तर पुरुषधौरेयैः लोकहितमतिभिः महर्षिभिः रचितानि षट्शास्त्राणि व्याकरणन्यायसाङ्ख्ययोगपूर्व–मीमासावेदान्तशास्त्राणि पुरुषार्थपराणि शास्त्रत्वेन व्यवह्रियन्ते।

तत्र व्याकरणस्य वेदाङ्गत्वेऽपि शास्त्रत्वेन पृथक् गणनम्। इद पदशास्त्रमित्यपि उच्यते साधुशब्दान्वाख्यानात्। मीमासा तु अपौरुषेयवेदवाक्यार्थविचारात्मिका साक्षात् वेदेन सम्बद्धा, तत्र वेदपूर्वभागस्य कर्मकाण्डस्य विचारात्मिका पूर्वमीमासा सहस्राधिकरणे धर्मनिर्णयतत्परा वेदस्य धर्मप्रतिपादकत्व व्यवस्थापयति । उत्तरभागस्य ज्ञानकाण्डस्य विचारात्मिका उत्तरमीमासा सत्यज्ञानानन्दलक्षणब्रह्मप्रतिपादन–परा तत्त्वजिज्ञासूनाम् जीवितगम्यम् निर्दिशति, यद् वेदान्तशास्त्रमित्युच्यते । वेदरक्षार्थ व्याकरण प्रवृत्तमिति त्रयाणामषा शास्त्राणाम् वेदसम्बद्धत्वम् सुस्थितमेव । यद्यपि न्यायशास्त्रम् प्रमाणशास्त्रत्वे व्यवहृतम् महात्मभिः कणादगोतमादिभि प्रवर्तित स्वतन्त्रमेव तथापि 'काणाद पाणिनीय च सर्वशास्त्रोपकारकम्' इति रीत्या वेदार्थनिर्णयाय नास्तिकवादनिराकरणाय च उपयुज्यत इति शिष्टजनै–रादृतम् न्यायशास्त्रम् यस्य सहकारेण अन्यायेन प्रवृत्ता वादा निराक्रियन्ते । कपिलमहर्षिणा प्रवर्तितम् साङ्ख्यम् परिणामवादमाश्रित्य सत्त्वरजस्तमोभि गुणैः सृष्टेः विकासमभिदधत् कर्मकाण्डस्य बहु उपकरोति । योगशास्त्रम् च महर्षिणा पतञ्जलिना प्रवर्तितम् यमनियमासनप्राणायाम–प्रत्याहारधारणाध्यानसमाधिभिः मैत्री–करुणा–मुदिता–उपेक्षाभिः

च सुख-दु ख-पुण्य-अपुण्य विषयाभि , साधकजनाना कल्पतरु विभाति । एवम् एतानि शास्त्राणि महतो वेदस्य यथाभूतार्थग्रहणे धर्मानुष्ठाने तत्त्वार्थग्रहणे च अत्यन्तमावश्यकानीति प्राचीने कुशाग्रीयधिषणे समादृतानि। एषा धार्मिकी प्रणाली इहपरसुखप्रदायिनी अन्तत तत्त्वज्ञानन मोक्षाय कल्पते । तानि एतानि शास्त्राणि अध्येतॄणामनुत्साहेन पठनपाठनादिभ्य दूर गतानि, अध्येतॄणाम् अध्यापकाना च प्रोत्साहेन सरक्षणीयानि देशकल्याणाय। इदानीम् वेदा मेधाविना धीमता तत्त्वजिज्ञासूना दृष्टिमाकर्षन्ति यत ज्ञानराशि वेद । ते एव विभावयन्ति- पूर्वे वेदव्याख्यातृभि अनुक्तोऽपि अर्थ सग्राह्य एव भवति समाजश्रेयसे । न केवल धर्मदृष्ट्या अपि तु विज्ञानदृष्ट्या च वेदाना स्वरूप यथावत् सरक्षणीयम् । एव विचारधारा लौकिकानाम् प्रवर्तते अद्यत्वे । अनेनाऽपि वेदस्य महत्त्वम् ज्ञाप्यते । एषा आलोचनापद्धति सस्कृतिप्रधाना बुद्धिविकासाय आत्मगुणसम्पदे च प्रभवति । पूर्वेषा महात्मनामनितरसाधारणी प्रज्ञामाविष्करोति भौतिकसम्पद अभिवृद्धये च उपकरोति । वेदेषु गूढार्थाविष्करणाय सस्कृतभाषाज्ञान शास्त्रज्ञान च अतीव उपयुज्यते । ऐहिकदृष्ट्या वेदा कथकार उपकरिष्यन्ति इत्येव तेषाम् अन्वेषणाहेतु । अपि च तत्त्वज्ञानमपि बुद्धिकुशलतया अवाप्स्यते इत्यपि तेषामाशय। एव सति तत्त्वज्ञानधर्मस्य अपेक्षा दूरतो गता ।

शिष्टाना तु धर्ममुखेनव तत्त्वज्ञानमिति दृढ विश्वास । अत दृष्टफलमनपेक्ष्य षडङ्ग वेदाध्ययन-तदर्थज्ञान-वेद विहितकर्मानुष्ठान-देवतोपासनादिभिरेव सस्कृतान्त करणस्य गुरूपदेशत वेदान्तवाक्यै तत्त्वसाक्षात्कार इति साम्प्रदायिका । सस्कृतिप्रधानाया वेदविद्यायाम् धीमता परोक्षमेव ज्ञान जायते धर्मस्य दवताया ईश्वरस्य वा साहाय्याभावात् । अतीन्द्रियार्थद्रष्टार ऋषय साम्प्रतम् नोपलभ्यन्ते । अस्मिन् वैज्ञानिके युगे साधनानि बहूनि मानवानाम् सुखसौकर्यार्थ सृज्यन्ते आद्रियन्ते च । अथापि लिङ्ग शरीरस्य सस्कार परमपुरुषोपयिक अस्माक ऋषीणा शास्त्रानुसारेण ज्ञेय । पूर्वजन्मपुनर्जन्मवृत्तान्ता परलोकादयश्च न चर्मचक्षुषा ग्रहीतु शक्यन्त । अत मुमुक्षुभि तत्त्वजिज्ञासुभि धार्मिकप्रणाल्येव अवश्यम् अनुसरणीया । ऐहिकम् महत्प्रयोजन सस्कृतिप्रधानाया वदविद्याया सम्भाव्यते। अस्तु नाम । यथा यथा वेदा इतरेषामपि उपयोक्ष्यन्ते तथा प्रयत्न क्रियताम् शास्त्राणि वेदाङ्गानि च तथा । परतु प्रचीनपद्धत्या सरक्षिता एव वेदा समषा पुरुषार्थाना सम्पत्तये कल्पन्ते इति यावच्छक्यम् नियमानुसारेण ते उपासितव्या शास्त्राणि च । सस्कृतिप्रधाना वेदविद्या जन्मान्तर आस्तिक्यवर्धनेन धर्माचरणद्वारा मोक्षाय उपयोक्ष्यते । सम्प्रति तु विश्वमानवसमाजे भारतस्य महोन्नति विधास्यति । एव लौकिकदृष्ट्यापि महत्तर प्रयोजनं सम्भाव्यते। । अत सर्वथा वदा वेदाङ्गानि शास्त्राणि च परमश्वरेण महर्षिभिश्च अनुगृहीतानि सरक्षणीयानि देशस्य समुन्नत्यै । यत एतद्देशवासिनाम् आचारसरणि गुणग्राहिता साधननिष्ठा च महर्षिभि दृष्टा समग्रजीवितविकासाय कल्पते। तदिद वेदशास्त्रविद्वत्समेलनम् श्रीवेङ्कटश्वरस्य कृपया तिरुमल तिरुपति देवस्थानेन निर्व्यूढ आदरास्पद नवयुगमाविर्भावयति देशकल्याणमातनोति मानवताविकासाय विश्वश्रेयसे च भवतीति दृढ विश्वसिम । वेदशास्त्रसरक्षणेन 'वर्धतामभिवर्धताम श्री ' इति आशास्महे ।

GL - 3

न्यायवैशेषिकदर्शनसमीक्षणम्

श्री राणि नरसिहशास्त्री
मोडेकुर्रु

न्यायवैशेषिकदर्शनयो काचन समीक्षा क्रियते । प्रथम वैशेषिकदर्शनसमीक्षा । इदमेव कणाददर्शनमिति वैशेषिकदर्शनमिति, औलूक्यदर्शनमिति च व्यपदिश्यते। कणादो ह्यत्र सूत्र चकार । कणादर्षि काकपोतीवृत्ति-मनुतिष्ठन् रथ्यानिपतितान् तण्डुलकणानादाय प्रत्यहमाहार चकार । अतस्स कणाद इति कणभक्ष इति च नाम्र प्रसिद्धिमवाप । अयमेव औलूक्य । उलूकस्य ऋषेरपत्य-मौलूक्यम् कश्यपगोत्रोत्पन्नोऽयमित्याहु । तपस्विने कणादमुनये स्वयमीश्वरो उलूकधारी भूत्वा पदार्थषट्कमुपदिदेशेत्यैतिह्य श्रूयते । ततोऽप्यस्य दर्शनस्योलूक्यदर्शनमिति प्रसिद्धि । गौतमेन हि प्रमाणादिषोडशपदार्थाना तत्त्वज्ञानान्मोक्ष इत्युक्त न्यायशास्त्रे तत्तु कणादस्य सम्मतमेव। पर त्वस्मिन् जगति विद्यमानाना पदार्थाना मध्ये के धर्मिण कतिविधाश्च ते? इत्येव मिथोऽसकीर्णरूपेण यावन्न पदार्थज्ञान तावत्साधर्म्यवैधर्म्यज्ञानाभावेन साहचर्यनियमरूपव्याप्तिज्ञान न सुलभमित्यतो द्रव्यगुणादिभेदेन सप्तैव पदार्था इति निश्चित्य अस्य द्रव्यस्येद स्वरूप, एत एव च तस्य गुणा इत्यादि सर्व सुव्यवस्थित कणाद प्रत्यपादयत्। अस्य च दर्शनस्य वैशेषिकमिति विशेषतो निर्देश विशेष-पदार्थाङ्गीकारेण । विशेषाणामनतत्वात्समवायस्य चैकत्वाद्विभागो न सभवति । अन्योन्याभावविरोधिसामान्यरहित-स्समवेतो विशेष इति विशेषाणा लक्षणम् । अन्योन्याभाव परमाण्वादीना मियो भेद । तद्विरोधिना सामान्येन जात्या रहित समवायसबन्धेन विद्यमानश्च य स विशेष सामान्यरहित इत्युक्त्या सामान्यवता द्रव्यगुणकर्मणा व्यावृत्ति । समवेत इत्युक्त्या समवायस्य व्यावृत्ति । समवायस्य समवायान्तराभावेन तस्य समवेतत्वाभावात् । अन्योन्याभावविरोधीत्यनेन सामान्यव्यावृत्ति । यद्यपि सामान्य स्वत सामान्यरहितमेव, तथापि न तस्य सामान्यराहित्यम् अन्योन्याभावविरोधित्वेन कि त्वनवस्थादोषेण । विशेषेषु तु यदि विशेषत्वरूप सामान्य स्वीक्रियेत तर्हि विशेषत्वमेव न स्यादिति रूपहानिरेव स्यात् । सर्वेषा साम्यापातात्। ततश्च स्वाश्रयेष्वन्योन्याभावप्रतीतिजनकत्व तेषा व्याहन्येत। अतस्तेषा सामान्यराहित्यम् अन्योन्याभावविरोधित्वेनैव ।।

> "द्वित्वे च पाकजोत्पत्तौ विभागे च विभागजे ।
> यस्य न स्खलिता बुद्धिस्त वै वैशेषिक विदु.।।"

द्वित्वसख्याविषये पाकाजोत्पत्तिविषये विभागजविषये च यस्य बुद्धिर्न चाल्यते त वैशेषिक विद्युरित्याभाणक । उक्तस्थलत्रये वैशेषिकाणा विशेषतोऽभिनिवेश इत्यर्थ ।

मीमासकास्त्वित्थमाहु – यदा घटादिद्वयमेकत्र सन्निहित भवति तदानीमेव तत्र द्वित्वसख्योत्पद्यते । पश्चादिन्द्रिय-सन्निकर्षानतरमयमेक अयमेक इत्यपेक्षाबुद्ध्या द्वित्व ज्ञायते। तथा चापेक्षाबुद्धि द्वित्वस्य व्यञ्जिका, न तूत्पादिका ।

यदा तु घटादिद्वय वियुज्यते तदा द्वित्वस्य नाश । एवमेव त्रित्वादिविषयेऽपि बोध्यम् । वैशेषिकास्तु अज्ञाताया द्वित्वादिसख्याया अभ्युपगमो निरर्थक इति मन्वाना अपेक्षाबुद्धिरेव द्वित्वादेरुत्पादिकेति वदन्ति । तन्मते इन्द्रियार्थसन्निकर्षमारभ्य सस्कारपर्यन्तानामष्टसु क्षणेषु क्रमश उत्पत्तिर्भवति । तथाहि – प्रथमे क्षणे इन्द्रियस्य घटद्वयेन सह सबन्ध । द्वितीये एकत्वजातिज्ञान तृतीये अयमेक अयमेक इत्यपेक्षाबुद्धि चतुर्थे द्वित्वसख्योत्पत्ति, पञ्चमे द्वित्वत्वजातिज्ञान, षष्ठे द्वित्वसख्याज्ञान, सप्तमे इमौ द्वौ घटाविति द्वित्वसख्याविशिष्टद्रव्यज्ञानम्, अष्टमे तादृशज्ञानजन्य आत्मनि सस्कारः। अत्र पूर्वपूर्वोत्पन्नस्योत्तरोत्तर प्रति हेतुत्वात् ईदृशक्रमस्यावश्यकत्वम् ।

अत्राहुराचार्या.– अपेक्षाबुद्धि. द्वित्वादेरुत्पादिका भवितुमर्हति । व्यञ्जकत्वानुपपत्तौ तेनानुविधीयमानत्वात्। शब्द प्रति सयोगवदिति । उद्देशो लक्षण परीक्षा चेति त्रिविधाऽस्य शास्त्रस्य प्रवृत्ति । नाममात्रेण वस्तुसकीर्तनमुद्देशः। यथा – द्रव्यगुणकर्मसामान्यविशेषाभावाः पदार्था इति । लक्षण तु तत्तदसाधारणधर्मवचनम् । यथा गुणवत्व द्रव्यत्ववत्त्वमित्यादि । यया लक्षितस्यतल्लक्षणमुपपद्यते वा नवेति विचारः परीक्षा । विभागस्य विशेषोद्देशरूपत्वादुद्देशे एवान्तर्भाव । तथा चोद्देशो द्विविध सामान्योद्देश. विशेषोद्देशश्चेति । द्रव्यगुणादय सप्त पदार्था इति सामान्योद्देशः। पृथिव्यादीनि नव द्रव्याणीति रूपादयश्चतुर्विंशतिर्गुणा इति विशेषोद्देशः। द्रव्यादयस्सप्तपदार्था वैशेषिकनये प्रसिद्धा. नैयायिकानामप्यविरुद्धा. । नैयायिकाभिमताना शक्तिसादृश्यादीनामत्रैवान्तर्भाव इति भाष्ये कथितम् । अत्र भावरूपाः पदार्थाः षडेव अभावस्तु सप्तमः । षडेवेत्येवकारेणान्धकारसादृश्यादीना प्रत्येकत्व नास्तीति प्रतिपद्यते । नियमव्यवच्छेद्य प्रमित न वा, प्रमितत्वे कथ निषेधः । अप्रमितत्वे कथ तरामिति न शङ्क्यम् । सप्तमतया प्रमितान्धकारादौ भावत्वस्य, भावतया प्रमिते शक्तिसादृश्यादौ सप्रमत्वस्य च निषेधात् । न केवलस्य सप्रमस्य निषेध.। नापि केवलस्य भावस्य किन्तु सप्रमत्वविशिष्टभावस्य केवलस्सप्तम अन्धकारादिः प्रतीयते । केवलो भावश्च शक्तिसादृश्यादिः प्रतीयते। एव भागशः प्रतियोगिप्रमितिः । निषेधस्तु विशिष्टेन रूपेण न । ह्यनेनैव रूपेण निषेधः तेनैव रूपेण प्रतियोगिप्रमितिरपेक्ष्यत इति राजाज्ञास्ति ।

अपेक्षाबुद्धिर्नाम विनाशकविनाशनप्रतियोगिनो बुद्धिरिति बोद्धव्यम् । अपेक्षाबुद्धेर्नाशो हि द्वित्वसख्याया विनाशकः । तादृशविनाशप्रतियोगित्वमपेक्षाबुद्धेरिति लक्षणसगति । अत्र विनाशकेति पदानुक्तौ सर्वत्र जीवबुद्धावतिव्याप्तिः । अय घट इति बुद्धेरपि तृतीयक्षणे विनाशेन विनाशप्रतियोगित्वात् विनाशकेत्युक्तौ तु न दोष. । तेन घटज्ञाननाशेन अन्यस्य कस्यचिद्विनाशस्याजननेन तस्य घटज्ञाननाशस्य विनाशकत्वाभावात् । अस्मिन् दर्शने पीलुषु= परमाणुषु पाके प्रक्रिया विस्तरेण प्रतिपादिता । अस्मिन् दर्शने प्रत्यक्षमनुमान च प्रमाणद्वयमेवेति श्रीधरमतानुसारिण. । "शब्दोपमानयोर्नैव पृथक्प्रामाण्यमिष्यते, अनुमानगतार्थत्वादिति वैशषिक मतम्" इति न्यायः मुक्तावल्यामुक्तः । शब्दस्यापि अनुमानविधया प्रामाण्यागीकारात् पृथक्प्रामाण्यानगीकारान्नैयायिकदर्शनापेक्षया न्यूनता । प्रत्यक्षम् अनुमान शब्दश्चेति प्रमाणत्रयमिति इतरेषा प्रमाणानामनुमानेऽन्तर्भाव । अनुपलब्धेस्तु प्रत्यक्षेऽन्तर्भाव इति बोध्यम् । अखिलो हि विचारशीलो जन्तुः दुःखहातुमिच्छति । दुःखस्य प्रतिकूलवेदनीयतया सर्वानुभवसिद्धतया हातव्यत्वात् । दुःखहानोपायश्च परमेश्वरसाक्षात्कार एव नान्य । "तमेन विदित्वातमृत्युमेति नान्यः पन्था विद्यतेऽयनाय" इति श्रुते. । "यदा चर्मवदाकाश वेष्टयिष्यन्ति मानवाः । तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥" इत्यादिवचनप्रामाण्यात् । परमेश्वरसाक्षात्कारश्च श्रवणमननभावनाभिर्भावनीय. । 'आगमेनानुमानेन ध्यानाभ्यासबलेन च । त्रिधा प्रकल्पयन् प्रज्ञा लभते योगमुत्तमम् ।। ' तत्र मननमनुमानाधीनम् । अनुमान च व्यप्तिज्ञानाधीनम् । व्याप्तिज्ञान च पदार्थविवेकसापेक्षम्। अतः पदार्थषट्क 'अथातो धर्म व्याख्यास्याम' इत्यादिकाया दशलक्षण्या कणभक्षेण भगवता व्यवस्थापितम् । द्रव्य तम इति भाट्टा वेदान्तिनश्च भणन्ति आरोपित नीलरूपमिति श्रीधराचार्या. आलोकज्ञानाभाव इति प्राभाकरैकदेशिनः । आलोकाभाव इति नैयायिका.। अभावश्चतुर्विध. । प्राक्प्रध्वसात्यन्तान्योन्याभावभेदात् । स च प्रत्यक्षगम्य। न चास्य पुरुषार्थोपयिकत्व नास्तीत्याशङ्कनीयम् । यतोऽयमभावः परमपुरुषार्थस्वरूपः। दुःखात्यन्तोच्छेदापर–पर्यायनिश्श्रेयसरूपत्वेन परमपुरुषार्थत्वात् । अस्मिन् वैशेषिकदर्शने ईश्वरो नोक्तः । न प्रतिषिद्धश्च । अतस्तस्मिन् विषये औदासीन्यमस्य दर्शनस्येति शम् ।

GL-4

अक्षपाददर्शनम्

श्री राणि नरसिहशास्त्री
मोडेकुर्रु

अस्मित् दर्शने गौतमेन पञ्चाध्यायात्मक सूत्र प्रणीतम् । गौतमो हि स्वमतदूषकस्य व्यासस्य मुखदर्शन चक्षुषा न कर्तव्यमिति प्रतिज्ञाय पश्चात् व्यासेन प्रसादित पादे नेत्रे प्रकाश्य त दृष्टवान् । तत. प्रभृत्यस्याक्षपाद–नाम्ना प्रसिद्धिरभूत् । ततस्तत्प्रणीतमिद न्यायशास्त्रमक्षपाद–दर्शनमित्युच्यते । पञ्चावयववाक्यात्मक परार्थानुमान न्यायपदवाच्यम् । नीयते प्राप्यते विवक्षार्थसिद्धिरनेनेति व्युत्पत्ते । तच्चासाधारणतया एतच्छास्त्रप्रतिपाद्यम् । तथा च तस्यात्र प्राधान्यादस्य शास्त्रस्य न्यायशास्त्रमिति व्यपदेश । तथाऽभाणि सर्वज्ञेन गौतमेन सोऽय परमो न्यायो विप्रतिपन्नपुरुष प्रति प्रतिपादकत्वात् तथा प्रवृत्तिहेतुत्वाच्चेति । गौतममुनिप्रणीतन्यायसूत्राणा भाष्यकारा वात्स्यायनः पक्षिलस्वामी । पक्षयति तत्त्वज्ञान परिगृह्णाति पक्षिल । पक्ष परिग्रह इति धातोर्बाहुलकात्कर्तरि इलच् प्रत्यय । प्रत्यक्ष–अनुमान–आगमै ईक्षितस्यान्वीक्षण अन्वीक्षा। प्रत्यक्षागमाश्रितमनुमान, तया प्रवर्तत इत्यान्वीक्षकी न्यायविद्या । प्रमाणादिभि पदार्थैर्विभज्यमाना "प्रदीपस्सर्वविद्यानाम् उपायस्सर्वकर्मणाम् । आश्रयस्सर्वधर्माणा विद्योद्देशे परीक्षिता।" इत्यभियुक्तोक्त्या प्रसिद्धेयमान्वीक्षकी। प्रमाणप्रमेयेत्यादितत्त्वज्ञानान्निश्रेयसाधिगम इतीद न्यायशास्त्रस्यादिम सूत्रम् । न्यायशास्त्र च पञ्चाध्यायात्मकम् । मानाधीना मेयसिद्धिरिति प्रथममुद्देशे तदनुसारेण लक्षणस्य कथनीयतया प्रथम प्रमाणस्य लक्षण कथ्यते । साधनाश्रयाव्यतिरिक्तत्वे सति प्रमाव्याप्त प्रमाणम् । यथार्थानुभव प्रमा । तस्या साधन करणम् । आश्रय आत्मा । तदुभयापेक्षया भिन्न यन्नभवति तथाभूत सत् यत्प्रमया नित्यसवद्ध तत्प्रमाणमित्यर्थ । आश्रयस्तु नित्यसिद्ध परमेश्वर, प्रमया नित्यसवद्ध । जीवस्तु सर्वस्तथाविधः। अस्मादृशाना भ्रमसभवात् तद्व्यावृत्तये प्रमाव्याप्तमिति । एव च प्रतितन्त्रसिद्धान्तसिद्ध प्रामाण्यमभ्युपगत भवति । प्रामाणिकत्वेनाभ्युपगतोऽर्थ सिद्धान्तः । स चतुर्विध। सर्वतन्त्र–प्रतितन्त्र–अधिकरणाभ्युपगमभेदात् । सर्वतन्त्रसिद्धान्त. पञ्च ज्ञानेन्द्रियाणीत्यादि । समानतन्त्रसिद्ध परतन्त्रासिद्ध प्रतितन्त्रसिद्धान्त । यथा–परमेश्वरप्रामाण्य समाने वैशेषिकतन्त्रे सिद्धम् मीमासादावसिद्धमिति प्रतितत्र–सिद्धातसिद्ध भवति । अधिकरणसिद्धान्तो यथा क्षित्यादिकर्तृसिद्धौ कर्तुस्सर्वज्ञत्वम्। सूत्रकार आह–मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यादिति, तत्पदेनाप्तोपदेशः परामृश्यते। आप्तो हि साक्षात्कृतधर्मा भूतेषु दयालु यथाभूतार्थवक्ता चेत्यतः प्रमाण भवति ।

तथा मन्त्राणामायुर्वेदस्य च प्रामाण्य आप्तप्रामाण्यादेव । आयुर्वेदो हि ऋग्वेदस्योपवेद. । तथा चाप्ततमस्य परमेश्वरस्य प्रामाण्य सूत्रकारसम्मत, तदुक्त न्यायकुसुमाञ्जलौ श्लो "मितिस्सम्यक् परिच्छित्तिस्तद्वत्ता च प्रमातृता । तदयोगव्यवच्छेद प्रामाण्य गौतमे मते" इति । तच्चतुर्विधम् । प्रत्यक्षानुमानोपमानशब्दभेदात् ।"

साक्षात्कारिणि नित्ययोगिनि परद्वारानपेक्षस्थितौ
भूतार्थानुभवे निविष्टनिखिलप्रस्याविवस्तुक्रमः।
लेशादृष्टिनिमित्तदृष्टिविगमप्रभ्रष्टशङ्कातुषः
शङ्कोन्मेषकलङ्किभिः किमपरैः तन्मे प्रमाण शिवः॥

शिवस्य भूतार्थानुभव. भूताना पूर्वसिद्धाना त्रैलोक्यगत-पदार्थानामनुभव साक्षात्कार । तद्वान् साक्षात्कारी । किञ्च नित्ययोगी । स च साक्षात्कार नास्माकमिव क्षणिक. । तथा नास्माकमिवेन्द्रियापेक्षया विद्यमान. । किन्तु परस्य कस्यचित् । यस्य स्थितिर्भवति तादृश । भूतानामप्यर्थाना प्रत्यक्षज्ञान योगिना योगबलेन भवति किमु वक्तव्यमचिन्त्यशक्तिकस्य परमेश्वरस्य । सृष्ट्यारभे हि पूर्वकल्पसिद्धानर्थान् कल्पनामात्रेण परमेश्वरो ऽवलोकयितुमारभते । तदनुसारेण च ते तथैवोत्पद्यन्ते। तथा च श्रुतिः-. "धाता यथापूर्वमकल्पयदि"ति । तथा चैतादृशे स्वीये प्रत्यक्षानुभवे निखिलाना साप्रतिकवस्तूना-मुत्पत्त्यादिक्रमो निविष्टो येन तादृशश्शिव.। अत एव लेशतो यत्पदार्थानामदर्शन तन्मूलकाना दोषाणामपगमेन प्रभ्रष्ट शङ्कारूप तुष यस्य सः । तथा च शङ्कोन्मेषेण कलङ्कितैः प्रमाणान्तरै कि सपादित भवेत् । अतो निष्कलङ्कः शिव एव प्रमाणमिति भावः । प्रमाया यद्धि प्रतिभासते तत्प्रमेयम् । तच्च द्वादशप्रकारम् । आत्मशरीरेन्द्रियार्थबुद्धिमन. प्रवृत्तिदोषप्रेत्यभावफल-दुःखापवर्गभेदात् । तत्त्वज्ञानान्मोक्षो भवतीत्यश अस्मिन् दर्शने प्राधान्येन प्रतिपादित. । कि तत्त्वज्ञानादनतरमेव मोक्षो भवति ? नेत्युच्यते । यदा कश्चित्पुरुषधौरेय पुराकृतसुकृतपरिपाकवशात् आचार्योपदेशेन सर्वमिद दुःखायतन दुःखानुषक्त च पश्यति तदा तत्सर्व हेयत्वेन बुध्यते ततस्तन्निवर्तकमविद्यादि निवर्तयितुमिच्छति । तन्निवृत्त्युपायश्च तत्त्वज्ञानमिति कस्यचित् तिसृभिरुद्देशो लक्षण परीक्षा चेति । अथवा दुःख दुःखहेतुः, मोक्ष. मोक्षोपायश्चेति विधाभि विभक्त प्रमेय भावयत सम्यक्दर्शनपदवेदनीय तत्त्वज्ञान जायते । तत्त्वज्ञानान्मिथ्याज्ञानमपैति। मिथ्याज्ञानापाये दोषा अपयान्ति । दोषापाये प्रवृत्तिरपैति । प्रवृत्त्यपाये जन्मापैति । जन्मापाये दुःखमत्यन्त निवर्तते । सा आत्यन्तिकी दुःखनिवृत्तिरपवर्ग । निवृत्तेरात्यन्तिकत्व नाम निवर्त्य सजातीयस्य पुनस्तत्रानुत्पाद इति । तथा च पारमर्ष सूत्रम्-दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनतरापायादपवर्ग इति । नन्वीश्वरसद्भावे कि प्रमाणमिति चेदनुमानमेव प्रमाणम् । तथाहि, विवादास्पद नगसागरादिक सकर्तृकम् । कार्यत्वात् कुभवत् । नापि विरुद्धो हेतु । साध्यविपर्ययव्याप्तेरभावात् । नाप्यनैकान्तिक., पक्षादन्यत्र वृत्तेरदर्शनात् । नापि बाधित, बाधकानुपलम्भात् । नापि सत्प्रतिपक्षः, प्रतिभटादर्शनात्। नापि शरीरजन्यत्वमुपाधि । उपाध्यभावेन साध्याभावानुमाने व्यर्थविशेषणत्वासिद्धयोरपरिहारात् । नापि सोपाधिकत्व-शङ्काङ्कुरस्सम्भवी । अनुकूलतर्कसभवात् । यद्ययमकर्तृकः स्यात् तत्कार्यमपि न स्यात् । इह जगति नास्त्येव तत्कार्य नाम यत्कारकचक्रमवधीर्यात्मानमासादयेदित्य-विवादम् । तच्च सर्व कर्तृविशेषोपहितमर्यादम् । कर्तृत्वञ्च इतरकारकाप्रयोज्यत्वे सति सकलकारकप्रयोक्तृत्व-लक्षणज्ञानचिकीर्षाप्रयत्नाधारत्वम् । एवञ्च कर्तृव्यावृत्ते-स्तदुपहितसमस्तकारकव्यावृत्तौ अकारणककार्योत्पादप्रसङ्ग. इति स्थूल प्रमादः । तदुक्तमुदयनाचार्यैः- आगमादेः प्रमाणत्वे बाधनादनिषेधनम् । आभासत्वेश तु सेव स्यादाश्रयासिद्धिरुद्धता" इति । ईश्वरो हि नित्यद्रव्यमिति तत्र कश्चिद्विशेषो नैयायिकैरास्थीयते । विशेषश्च स्वाभावत एव स्वलक्षणः, इतरेभ्यस्सर्वेभ्यो विलक्षणश्च । तथा च जगति जीवाना कर्तृत्व दृष्ट्वा तत्सालक्षण्येन कथ सर्वतो विलक्षणविशेषवति कदाप्यदृष्ट ईश्वरे कर्तृत्व साध्यते । विशेषस्वभावविरुद्धत्वात् इति चेदुच्यते-विशेषो ज्ञातश्चेत्स स्वभावत इतरसर्वविलक्षण इति अन्यत्र क्वाप्यदृष्टस्य जगत्कर्तृत्वस्य प्रतिषेधको न भवेत् । न किचित्तत्र बाधक दृश्यते अज्ञातश्चेन्न तदाश्रयेणानुमानस्य विरोधोद्भावन सभवति ।

स्यादेतत् । परमेश्वरस्य जगन्निर्माणे प्रवृत्तिः किमर्था स्वार्था परर्थावा आद्येपीष्ट प्रा............( ) अनिष्ट परिहारार्थावा नाद्यः । अवाप्तकलकामस्य तदनुपपत्तेः । अतएव न द्वितीयः। द्वितीयं तु प्रवृत्यनुपपत्तिः। कः खलु परार्थ मान प्रेक्षावानाचक्षीत । अथणया प्रवृत्युपपत्तिरित्या –चक्षीत कश्चित् त प्रत्याक्षीत । तर्हि सर्वात् प्राणिनः सुखि न एव सृजेदीश्वरः। न दुःखशबलान् । करुणाविरोधात्। स्वाय मनपेक्ष्य परदुःख प्रहाणेच्छाहि कारुण्यम् । तस्मादीश्वरस्य जगत्सर्जन न युज्यते । प्तदुक्त भट्टाचार्यैः (श्लोम) "प्रयोजनमनुद्दिश्य न मदोपि प्रवर्तते । जगच्च सृजतस्तस्य कि नाम न कृत भवे दिति।" अत्रोच्यते –नास्तिकशिरोमणे ! तावदीर्ष्याकषायिते चक्षुषी निमील्य परिभावयतु भवात् । करुणया प्रवृत्तिरस्त्येव । न निसर्गतस्सुखमयसर्गप्रसङ्गः। सृज्यप्राणिसुकृतदुष्कृत–परिपाकविशेषात् वैषम्योपपत्तेः । न च स्वातन्त्र्यभङ्गश्शङ्कनीय । स्वाङ्ग स्वव्यवधायक न भवतीति न्यायेन प्रत्युत तन्निर्वाहात् । "एक एव रुद्रो न द्वितीयोऽवतस्थे" इत्यादिरागमस्तत्र प्रमाणम् । तर्हि ईश्वरस्यागमेन साधने ईश्वरागमयोः परस्पराश्रयरूपो यो दोष तद्व्याधे प्रतीकारोपायः क इति चेदुच्यते –

यथा घटस्य उत्पत्तौ कुभकारापेक्षो न तु ज्ञाने । ज्ञाने तु प्रकाशाद्यपेक्षः । तथोत्पत्तावागम ईश्वरापेक्षोऽस्तु नाम । गुरुपरपरादिना साप्रत जायमानागमज्ञाने तु नेश्वरापेक्षोऽपलभ्यते । नापि तज्ज्ञप्तौ । आगमानित्यत्वस्य तीव्रादिधर्मोपेतत्वादिना सुगमत्वात् । एतदुक्त भवति– यथा स्थले नौकाया अन्यत्र नयने शकटापेक्षा जले च शकटस्य अन्यत्र नयने नौकापेक्षा इत्यव विद्यमानोऽपि परस्पराश्रयः आधारभेदेन दोपरूपतामावहति तथा आगमस्योत्पत्तौ ईश्वरापेक्षा न ज्ञाने । ईश्वरस्य च ज्ञाने आगमापेक्षा नोत्पत्ताविति विषयभेदेन परस्पराश्रयदोषो नास्ति । एवमीश्वरप्रामाण्यागमप्रामाण्ययोरपि बोध्यम् । तस्मान्निर्विशङ्कधर्मानुष्ठानवशादीश्तरप्रसाद–सिद्धावभिमतेष्टसिद्धिरिति सर्वमवदातम् । इति शम् ।

●

GL - 5

CONTRIBUTION OF MADHUSUDAN OJHA TO THE INTERPRETATION OF VEDIC THOUGHT

Dr. A.S. RAMANATHAN
Srirangam

No other ancient literature in the world has been subjected to so many divergent interpretations as the Vedas, Brahamanas and the Upanisads of the Aryans. While tradition has kept the Aryan culture intact despite its diversities in space and time, our understanding of the essence or purport of this culture has been on the wane ever since Veda Vyasa divided the Vedas into meaningful divisions and gave them to us together with their respective Upanisads and Brahmanas. He also wrote and gave us the Vedanta Sutras, the Puranas, the Mahabharata and above all, the Bhagavad Gita as guidance material for the correct understanding of the wisdom of our ancients.

During the last two thousand years or so, several distinguished personalities have appeared in this land and have taught us the essentials of this culture in their own way. The authors of Darsana Granthas had their own interpretation of this culture some stressing on the Karma aspect, some stressing on the jnana aspect and yet some others stressing both. At the same time, the authority of the Vedas and their injunctions were questioned by some who were called Nastikas by those who believed in them. Then the three great Acharyas, Sankara, Ramanuja and Madhva came into the scene and propagated their own views of Vedic religion. Sayana the well known commentator of the Vedas paid special attention to the utility of the mantras in rituals and his commentary naturally did not bring out the concepts enshrined in them. The Westerners in spite of their earnestness could not get at the real meanings of many passages. Dayanand and Aurobindo had their own method of viewing the Vedic religion. The result of all this has been that today an unbiased student of Vedic literature is baffled by the huge amount of heterogeneous literature on the Vedas, Brahmanas and Upanisads and is unable to get at a coherent and clear picture of the essence of this religion.

The reasons for this state of affairs are not far to seek. They may be briefly stated as follows:

1. There are many contradictory statements in the Vedas, Brahmanas and Upanisads which, if not understood in the correct perspective will lead to divergent conclusions when studied by different scholars.
2. Most of the scholars have not realised the fact that unless the Vedas, Brahmanas and Upanisads are studied together with cross-references a correct picture of the Vedic thought will not emerge.
3. There have been certain basic concepts of the Aryans which have guided them in their compositions whether they belong to the Jnana Kanda or the Karma Kanda. Most of the scholars have hardly tried to unearth these concepts.

4 Many technical words occur in the Vedas Brahmanas and Upanisads and unless their correct meaning is understood, one is likely to miss the correct purport of many difficult passages occuring in the above literature

5 The Arthavada portion of the Brahmanas invariably contain crucial information for the proper understanding of Vedic passages These have been by and large neglected by most of the scholars

It is in the above context one has to view the contributions of Madhusudan Ojha Here was a scholar who practically spent his entire life in Vedic research and not only came out with his encyclopaedic knowledge of the entire ancient Sanskrit literature, but also gave us real insight into Vedic wisdom His writings covering a wide range of subjects can be broadly classified under four heads viz 1) ब्रह्म विज्ञान, 2) यज्ञ विज्ञान 3) इतिहास and 4) reviews (समीक्षा ग्रन्थ) on specialised topics It is most unfortunate that many of his writings have been lost to us A few have been printed and published Very few scholars in the country are aware of his contributions

Madhusudan Ojha had a few disciples Of them Motilal Sharma, Giridhar Sharma Chaturvedi and Surjandas Swami are the more prominent Motilal Sharma was an outstanding scholar who was able to really cope with the genius of his master His outstanding contribution has been a commentary on Satapatha Brahmana for the first six kandas Ojha rightly realised that it is Satapatha Brahmana that holds the key to Vedic interpretation and made maximum use of the Arthavada portion of this Brahmana to bring out the real meanings of Vedic passages Giridhar Sharma Chaturvedi wrote commentaries on Brahma Siddhanta of Ojha as well as his Maharsikulavaibhavam Surjandas Swami has published Hindi versions of a few works of Ojhaji He is also involved in the publication of Satapatha Brahmana Bhasya of Motilalji and is helping Shri Karpur Chand Kulish, Founder Editor of Rajasthan Patrika in this task Kulishji is also bringing out Hindi translations of some of Ojhaji's works with the help of Chaturvediji's sons It is very gratifying to learn that Surjandas Swamiji is also bringing out Hindi translations of छन्दस् समीक्षा a rare work of Ojhaji on छन्दस्

A critical evaluation of the contributions of Ojha to the interpretation of Vedic wisdom is not easy It requires a thorough study of all the writings by a scholar who has a sound knowledge of the entire cross section of ancient Sanskrit literature and also has the brilliance to see through the mind of Ojha However it is not difficult for us to highlight some of his outstanding achievements

By far the greatest merit of Ojhali his stunning analytical capacity As a scientist the author has been very much impressed by his approach to the subject He puts before us the topic threadbare, so that a really intelligent research worker can read between the lines and build up his thesis on the topic discussed

Let us first take up his exposition of the Veda tatva Ojha was the first to analyse the word Veda in detail and show that it has a far deeper meaning than what is normally understood by us We know only that Veda refers to book of knowledge of the Aryans and for convenience in the performance of rituals it has been divided into three parts (वेदत्रयी) viz ऋग्वेद, यजुर्वेद and सामवेद We also have the fourth Veda viz अथर्ववेद whose style is slightly different from other Vedas We do not understand why they should be called infinite and why they should be called (अनन्ता वै वेदा and why they should be called अपौरुषेय) (not the product of human mind) when they contain only descriptions of the nature and functions of some Gods of Nature, some historical facts about the society in those days and details about rituals and stotras associated with them

There are many statements in the literature which go to show that the word Veda is intimately connected with the creative processes in Nature A few examples are given below

1 शब्द स्पर्शश्च रूप च रसो गन्धश्च पचम ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मत ॥ मनु 12/98

2 सर्वेषा तु स नामानि कर्माणि च पृथक् पृथक् ।
वेदशब्देभ्य एवादौ पृथक् सस्थाश्च निर्ममे ॥ मनु 1/21

3 अग्निवायुरविभ्यस्तु त्रय ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्धच्यर्थं ऋग्यजुस्सामसज्ञकम् ॥ मनु 1/23

4 ऋग्भ्यो जाता सर्वशो मूर्तिमाहुस्सर्वा गतिर्याजुषी हैव शश्वत्।
सर्वं तेज सामरूप्य हि शश्वत् सर्व हेद ब्रह्मणा हैव सृष्टम् ॥
तै ब्रा 3 12 9

5 तस्माद्यज्ञात्सर्वहुत ऋच सामानि जज्ञिरे ।
छन्दासि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ऋग्वेद 10 90 9

6 अथ स सर्वाणि भूतानि पर्यैक्षत् त्रय्यामेव विद्याया सर्वाणि भूतान्यपश्यत् ॥ श ब्रा 10 4 2 21

7 तस्य वा एतस्याग्नेर्वागेवोपनिषत् वाचा हि चीयते ।
ऋचा यजुषा साम्ना ॥ श ब्रा 10 5 1 1

8 सा वा एषा वाक् त्रेधा विहिता - ऋचो यजूषि सामानि ।
तेनाग्निस्त्रेधा विहित ॥ श ब्रा 10 5 1 2

9 सा या सा वाक् - असौ स आदित्य । स एष मृत्यु ।
- श ब्रा 10 5 1 4

10 यदेतन्मण्डल तपति तन्महदुक्त्थ, ता ऋच स ऋचा लोक । यदेतदर्चि र्दीप्यते तन्महाव्रत, तानि सामानि, स साम्ना लोक । अथ य एष एतस्मिन्मण्डले पुरुष सोऽग्नि तानि यजूषि स यजुषा लोक । सैषा त्रय्येव विद्या तपति । 10 5 2 1 2

11 त्रयो ह वै समुद्रा । अग्निर्यजुषा, महाव्रत साम्ना, महदुक्थ ऋचाम् । श ब्रा 9 4 3 12

12 ऋक्-सामे वै इन्द्रस्य हरी । ऐ ब्रा 8 6 24

13 स (प्रजापति) एतानि त्रीणि ज्योतींष्यभ्यतप्यते । सोऽग्नेरेवर्चोऽसृजत, वायोर्यजूषि, आदित्यात्सामानि । कौ ब्रा 6/10

14 स (प्रजापति) भूरित्येव ऋग्वेदस्य रसमादत्त सोऽय पृथिव्यभवत् । तस्य यो रस प्राणेदत् सोऽग्निरभवद्रसस्य रस । भुव इत्येव यजुर्वेदस्य रसमादत्त तदिदमन्तरिक्षमभवत् तस्य यो रस प्राणेदत् स वायुरभवद्रसस्य रस । स्वरित्येव सामवेदस्य रसामदत्त स द्यौरभवत् । तस्य यो रस प्राणेदत् स आदित्योऽभवद्रसस्य रस ॥ जै उ ब्रा 1 1 1-5

15 इयमेव ऋक्, अग्नि साम । अन्तरिक्षमेव ऋक् वायुस्साम । द्यौरेव ऋक् आदित्य साम । नक्षत्राण्येव ऋक् चन्द्रमा साम। छा उप 1/6

One can go on quoting many such passages to prove that the word Veda and its division into ऋक्, यजुस् and साम have a much deeper meaning than what is normally understood by us Ojhaji made maximum use of these statements and brought out many interesting details about the nature and purpose of the Vedas All these details are said to be contained in his work वेद समीक्षा which is so far not available to us Motilal Sharma in his exposition of तात्विक वेद in his उपनिषद्विज्ञानभाष्यभूमिका has dealt with many concepts of our Maharsis on Veda Ojha's other works also contain to some extent the elaboration of these concepts

We give below some salient points emerging out of the above exposition

1 The word Veda is intimately connected to the creative processes in Nature Since the creative processes in Nature are infinite, the Vedas also are infinite (अनन्ता) Since they occur in Nature, they are not the product of the human mind (अपौरुषेय)

2 The words ऋक्, यजुस् and साम have distinct meanings in the creative process The ऋक् give rise to physical form of the object All the movement is attributed to यजुस् साम is responsible for the Mahima (or Tejas) part of the object In other words the Veda principle involving ऋक्, यजुस् and साम enters into every object of creation

3 The sun who may be conceived as the embodiment of Prajapati the creator, is also a typical example of the embodiment of all the three Vedas and therefore the saying goes एषा त्रयी विद्या तपति The disc of the sun represents the ऋक् s, the halo around the sun represents the साम, and the purusa, inside represents the यजुस्

4 Prajapati is the Atman of the cosmos and has three attributes viz मनस्, प्राण and वाक् The Veda which can be conceived as his mahima has also the same three attributes viz मनस्, प्राण and वाक् The manas part produces विज्ञान, the प्राण part runs the yajna cycle and the वाक् part fills the entire space

5 To look at in another way, it was believed that prana is the origin of the universe and is manifold in nature It is called ऋषि (प्राणा वा ऋषय) The operation of the pranas extend to the entire universe and is responsible for the creation of all that we see in the universe This operation can rightly be called Veda of the Supreme Lord of creation (स्वयभू ब्रह्म) or "ब्रह्मनिश्वसित वेद"

6 The ऋक् deals with the material part of the created object It provides a seat for the manas and प्राण to operate The centre about which creation proceeds is called उक्थ A series of such centres of creation is called महदुक्थ It is also called ऋचा समुद्र The influence of the created object is felt upto a certain distance If the object is bright it shows itself as radiance round the object Since the degree of influence is the same at any distance all round, the radiance round the object is called साम

7 The movement within the mandala is yajus In other words the वाक् part of the created object is covered by ऋक् the प्राण part of it by yajus and the manas part of it by साम प्राण is subtler than वाक् and manas is subtler than प्राण The earth which is really conceived as Agni pinda is solid, the air above it subtler and the space above it is rarer that the atmosphere That is why Rig Veda is called Agniveda, the Yajurveda Vayavyaveda and the Sama Veda Jyotirveda or आदित्य Veda It is interesting to note the first ऋक् in ऋग्वेद deals with Agni of the earth (पुरोहितम्) The Yajurveda starts with the propitiation of वायव्याग्नि (वायवस्थ) and the सामवेद begins with the propitiation of आदित्याग्नि that

is far away (अग्र आयाहि) It may be incidentally noted that ऋक् is three times (तृच साम) has its origin in the fact that the circumference is three times the diameter

8 We have already seen that the moving force in any object of creation is yajus The motion takes place with respect to a steady background The movement of wind in space constitutes yajus जु is आकाश and यत् is movement

9 The background of establishment of an object of creation is called ब्रह्मा The movement towards the centre of the object is विष्णु and that away from the centre of the object is Indra In other words, Indra is the force which tends to disintegrate the form of the object and विष्णु is the force which opposes it and maintains the form

10 Another important aspect of creation is छन्दस् ऋक् and साम are controlled by chandas while yajus which is established on them does not have a chandas of its own That is why it is said ऋक् सामे इन्द्रस्य हरी

11 The Somaveda mainly deals with the primordial waters (आप) in the region above the sun Somaveda is also called Brahmaveda or Atharva Veda All the four Vedas thus take part in creation In other words, Agni and Soma are the two fundamental entities that take part in creation Agni is the eater of food (अन्नाद) and Soma is food (anna) The whole universe is created and sustained by this अन्न-अन्नाद principle

12 आकाश is an important medium for the origin and propagation of the Vedas Both प्राण and वाक् (matter) fill this आकाश It is immaterial whether वाक् is origin of Veda or प्राण is the origin of Veda Both are indispensable parts of the universal atma which pervades the entire space आकाश is of three kinds, परमाकाश, पुराणाकाश and भूताकाश परमाकाश is the infinite ब्रह्माकाश पुराणाकाश is the region of operation of Indra प्राण, the controlling प्राण of all प्राणs It is also called इन्द्राकाश भूताकाश is the region of propagation of sound and the region of origin of all forms of life as are known to us It is in this region the human mind has the maximum operation

13 Sound (शब्द) constitutes an important means of communication of knowledge The creative processes can be conceived as revealing themselves in the form of sound and if these sounds can be interpreted in terms of knowledge about the processes, then this forms the basis of शब्दवेद or शब्दब्रह्म To give one example of sound communicating knowledge take thunder-storm From an intelligent analysis of the sounds produced by thunder, the Vedic seers inferred the details of the on-coming rainfall intensity It will be interesting to the readers to note that several rainfall forecasting rules exist in post-Vedic literature based merely on the sounds emanating from thunder Incidentally we understand why so much importance was given to the proper intonation of the letters, while the Vedas were recited In course of time when communication of knowledge through sounds or oral expression became possible the Vedic seers produced the शब्द Veda or Veda Mantras as we have today in books In other words शब्द Veda which is पौरुषेय वेद is the expression of the seers to whom the creative processes revealed themselves when they were earnestly trying to discover the laws of Nature They passed on their direct knowledge orally to others who did not have the mental capacity to acquire it themselves Since hearing plays an important part in communication, the Vedas are also called Srutih

14 We may also reason this way Of the three attributes of वेदात्मा viz मनस्, प्राण and वाक्, the वाक् part is of two kinds One is in the form of शब्दब्रह्म and the other is in the form of अर्थ-ब्रह्म Agni is अर्थ and therefore we have आग्नेयवाक् and शाब्दिकवाक् which give rise to आग्नेय वेद and शाब्दिक वेद आग्नेय Veda which may also be called विज्ञान Veda is part of ईश्वर himself and is therefore अपौरुषेय शाब्दिक वेद which may also be called शास्त्र वेद is पौरुषेय शब्द वेद represents the शरीर of Veda while विज्ञान वेद represents the आत्मा of Veda

There are many more interesting details about Veda explained by both Ojha and Motilal Sharma The reader is referred to the original works of these scholars Ojhaji analysed the relation between Veda and Dharma also A short account of this analysis is given by the author in a separate paper

Ojha's contribution to our understanding of Vedic Cosmogony (ब्रह्मविज्ञान) is unparralleled in the research contributions to this subject His works ब्रह्मसमन्वय, ब्रह्मविनय, ब्रह्मचतुष्पदी and ब्रह्मसिद्धान्त form a group in which the concept of Brahman has been analysed from various angles based on the statements in the Vedas, Brahmanas, Upanisads and Gita It is not possible in this short paper to go into all details of his analysis We would therefore confine ourselves to merely outlining his achievements

1 In Vedic literature (including Brahmanas and Upanisads) we come across many terms which

represent Atma or Brahman They are, निर्विशेष, परात्पर, अव्यय, अक्षर, क्षर, विश्वात्मा, जीवात्मा, विश्वातीत , गूढो आत्मा निर्गुण निष्कल निर्विकार षोडशीपुरुष प्रजापति , चिदात्मा क्षेत्रज्ञ , ईश्वर , परमेश्वर , पुरुषोत्तम and so on There are also many contradictory passages in literature about the nature of Atman or Brahman Nobody before Ojha, ever tried to analyse the real meanings of these terms and reconcile the various contradictory passages Ojha took great pains to examine all the passages carefully and gave us a clear picture of the meanings of these terms and their role in the creative process

2 Ojha analysed ब्रह्म as चतुष्पा, and defined the padas as निर्विशेष, परात्पर, पुरुष and पुर While निर्विशेष is Brahman in the pure Rasa state and is described in the Vedas and Upanisads, as निर्धर्मक, अनिर्वचनीय, अचिन्त्य, अपरिमेय etc , परात्पर is the stage where both Rasa and Bala are present in an unlimited background and renders Him all powerful (सर्वशक्तिमान्) and all knowing (सर्वज्ञ) Both Rasa and Bala are one and are not distinguishable from each other in this stage Purusa is the stage where bala builds itself in the background of rasa and gives rise to regions of active प्राण This Purusa is of three kinds viz , Avara, Paravara and Para These are also called क्षर, अक्षर and अव्यय The Para stage is the cosmos or शरीर in which the Purusa lives While निर्विशेष and परात्पर are limitless, पुरुष is subjected to limit and is directly involved in creation

3 Avyaya is ज्ञानस्वरूप aksara is कर्मस्वरूप and ksara is अर्थस्वरूप In other words thre are only three entities in the cosmos viz , ज्ञान, क्रिया and अर्थ and these three have their origin in avyaya, aksara and ksara respectively When manas appears in the ocean of rasa and bala, as a result of built up of bala, the avyaya stage is reached As a result of further build up both inside and outside manas, four more kalas of avyaya come into existence While the build-up inside gives rise to विज्ञान and आनन्द, the build-up outside gives rise to प्राण and वाक् Thus अव्यय has five kalas viz , आनन्द, विज्ञान, मनस्, प्राण and वाक् avyaya is called the prime Atma (मुख्य आत्मा) If the manas tends towards वज्ञिान and आनन्द, it leads to मुक्ति of the आत्मा and if it tends towards प्राण and वाक् it leads to bondage That is why the saying goes मन एव मनुष्याणा कारण बन्धमोक्षयो ।

4 अक्षर Purusa resides in the प्राण part of Avyaya Purusa He is responsible for activity (क्रिया) and has three components ब्रह्मा, विष्णु and इन्द्र, which are otherwise named प्रतिष्ठाशक्ति, आकर्षणशक्ति and विक्षेपणशक्ति The first is responsible for the maintenance of form of the object, the third one throws out matter from the object and the second one fills up the void by bringing matter from outside In addition to the above, Agni and Soma are also the kalas of अक्षर Purusa Thus अक्षर Purusa also has five kalas

5 क्षर Purusa resides in the वाक् part of avyaya and is responsible for the material part of the cosmos In the creative process Avyaya Purusa (also called Purusothama) provides the basic support (आलम्बन), Aksara Purusa constitutes instrumental cause (निमित्तकारण) and ksara purusa constitutes material cause (उपादान कारण) Ksara purusa also has five kalas and they are exhibited at all the three levels viz , आधिभौतिक, आधिदैविक and आध्यात्मिक प्राण आप , वाक्, अन्न and आन्नाद are its kalas at the आधिभौतिक level At the आधिदैविक level they are स्वयभू, परमेष्ठी, सूर्य, चन्द्र and पृथ्वी All these constitute the ब्रह्माण्ड which forms a branch of the विश्ववृक्ष At the आध्यात्मिक level they are, कारण, सूक्ष्म and स्थूल शरीर as well as प्रजा and वित्त The whole cosmos is filled with kalas of ksara purusa

6 The purusa with his fifteen kalas has the support of परात्पर and is called षोडशीप्रजापति Ojha goes into great detail about the creative processes not found in any other works No other author has dealt with the role of pranas in creation in the way he has explained It will take several years of hard work to master his writings

At the adhyatmika level the concept of Atma has been dealt with by him in great detail His work entitled आत्मनिवित् is not available to us However, the same subject has been dealt with by him in his other works also Motilal Sharma has given an excellent exposition of आत्मस्वरूप and आत्मगति in his works चिदात्मा, शान्तात्मा, महानात्मा, विज्ञानात्मा, प्रज्ञानात्मा, भूतात्मा have all been explained by him in great detail Many contradictory statements in the Vedas, Brahmanas and Upanisads regarding the nature and final destiny of the Atman (आत्मगति) have been explained and reconciled Never in the past such an analysis has been attempted by any other author

Since yajna is the basic process involved in creation it gets detailed treatment at the hands of Ojha His work entitled यज्ञसमीक्षा is not available to us However, this subject is dealt with in other works also Motilal Sharma also deals with yajna in many of his works

The concept of Prajapati is nowhere so clearly explained as in the works of Ojha and Motilal Sharma Ojha's analysis of the ten schools of thought prevalent during the Vedic period regarding the origin of the cosmos gives him the highest place among the

scholars of all times His works on these ten schools (वादs) contain the essence of Vedic Metaphysics

Ojha's contributions to the interpretation of Vedic terminology enable us to understand the correct meanings of many words occuring in Vedas, Brahmanas and Upanisads Words like, ऋत, सत्य, रस, बल, माया, वयोनाघ, ऋषि, आभु, अभ्व, इन्द्र, स्वाहा, स्वधा, वषट्कार, सावित्री. गायत्री. ज्ञान, विज्ञान, छन्दस् etc receive masterly analysis at his hands The elaboration of each of these would demand separate paper for each and therefore the author would not attempt it here

In the light of his analysis of the Brahmanas, Ojha has reconciled many statements in the दर्शनग्रन्थ s He has shown that while the वैशेषिकदर्शन stops with क्षर आत्मा, and साख्यदर्शन stops with अक्षरात्मा, the गीता and वेदान्तदर्शन reach upto अव्ययात्मा

There are many other works of Ojha which are equally important Mention may be made of **इन्द्रविजय** , जगद्गुरुवैभवम्, महर्षिकुलवैभवम्, कादम्बिनी, अत्रिख्याति, **यज्ञमधुसूदन** and पथ्यास्वस्ति They cannot be dealt with here for want of space The author's main interest in writing this paper is to create an awareness among scholars and to bring to their attention this neglected but most outstanding scholar of all times

Ojha's language is simply marvellous We see the beauty of Sanskrit language in his writings Poetry flows so easily from his mind and reflects the richness of his many-sided personality

* * *

GL - 6

VEDIC CULTURE

PROF. INDRA NATH CHOUDHURI
New Delhi

I am grateful to T T Devasthanam and its Chief Executive Officer Mr M V S Prasad and the Convener Professor S B Raghunathacharya of the 'National Conference on the Vedas and Sastras' for inviting me to attend the conference and speak a few words on this great occasion

As Secretary of the Central Sahitya Akademi I remain involved with Indian literature written in twenty-two Indian languages Modern Indian literature has earned some respectability, but in the process of its development it has generally cut itself off from the continuity of the Indian literary tradition The Indian writers mostly went to the West for a living It was not their fault either In fact, in the early stages of our contact with the West, the Western Indologists declared that India has a glorious past, its Vedas, Upanishads, Gita are rich treasures of cultural insights But India has no present, for present it will have to go to the West And slowly a theory was developed that Modernization is Westernization Thus, inspite of the richness of modern Indian literature, it lost its own identity It could not become part of the continuity of its literary tradition Now in contemporary India we find a change of position The Indian writers are keen to know about their roots They are interested to realise their Indianness and become part of the rich heritage of India This is not going backward In fact, it is search for the centre, the kendra And Veda is the kendra It is knowledge, it is luminosity, it is ananda, it is totality

The influence of the Vedas is remarkably perceptible in the development and growth of Indian science, art, literature and philosophy Going to the Vedas is to understand the 'kula', the heritage, the continuity of life affirming the concept of Indian philosophy The Vedas present a dynamic interpretation of the world described in their concept of yajna

One may say that at this juncture when we are at the threshold of the 21st century it will be regressive to think of the revival of Vedic studies The progressive step will be to develop technology and scientific temper May I tell them that Hitler's Germany was scientifically a very advanced country Its technology was used for materialistic advancement But in reality Hitler's nation was extremely barbaric in its approach So one will have to be very sure as to how a nation can grow In India's context spirituality is to play an important role in the development of the country It is not what I am saying alone It is what has been said by the great leaders of this

country - Swami Vivekananda, Raman Maharshi, Sri Aurobindo, Mahatma Gandhi, and all the Shankaracharyas The history of India would remain enigmatic - particularly, the remarkable phenomenon of the continuity of Indian culture through the millennia would remain a mystry, if we do not take into account the role that spirituality has played not only in determining the direction of our philosophical and cultural effort but also in replenishing the springs of creativity at every crucial hour in the long and often weary journey down the ages

This session is devoted to Srauta and Smarta rituals I may submit that the rituals are not to be taken in isolation In fact, India's world-view is to look at this universe in its totality Here Spirit and Matter, Knowledge and ritual, are to be viewed together We just cannot say that the days of the Vedas and Shastras are over It is now the rituals and the temples that are important In fact, there are rituals and temples because the Vedas and Shastras are there to develop them The Vedas are to be understood in relation to Vedangyas, Sastra, Darsana, Agama, and Srauta and Smarta rituals It is not creating bridges between the disciplines but to develop an organic unity as one whole, as explained by Acharya Aruni to his son Sveta Ketu

When, O dear one, the bees prepare honey, they gather the juice of manifold trees and assemble the juice into a unity So also, in that juice of these, no distinction is preserved as that of a particular tree whose juices they are, so also, indeed, O dear one, all these creatures when they enter into the Being, have no consciousness thereof, that they enter into the Being

The Kula, the heredity, is to be intertwined with Shila Shila is the making of man, and a man is made with the help of the properties of the kula, but in the process he discovers his own specific law of the right rhythm of self-development Thus every individual follows the tradition as also he creates his own rules of self-illumination This being the reason the Indian tradition does not remain something fixed or rigid It is like the flow of a river which goes on changing its course, includes in itself tributaries but does not stop charting its course The kula and Shila concepts of Indian thought are the clue to our understanding of the dynamism of our rich heritage

Rituals are directly connected with a way of life in a society which is governed by Dharma, the most dominant idea of Indian culture Dharma is not synonymous with the English word religion Dharma is the sustaining principle of life which has for its basis the two most important Vedic concepts of Rita and Satya Rita is the right law of action the law of becoming Rita itself is founded in Truth or Reality, the law of being, i e Satya The truth of Being and the truth of Becoming are only the two aspects of the one fundamental Entity Ekam Sat or Brihat If one understands this design of Rita, Satya and Brihat one can easily understand the dynamic meaning of Dharma It has become essential today to revive the old schemes of values and of Dharma and make them applicable to the present conditions Our solution lies in returning to the original Rita and rediscovering it for the socio-economic and spiritual development of India It is said that the wicked tread not the path of Rita Brihaspati is described as riding the luminous car of Rita and destroying the blinding evil

आ विबाध्याप रिरापस्तमासि च
ज्योतिष्मन्त रथमृतस्य तिष्ठसि ॥

* * *

THE CONCEPT OF TRUTH

Justice P. KODANDARAMAYYA
Former Judge, A P High Court

Respected President, Respected Scholars and Esteemed friends,

T T D must be congratulated for having organised this National Conference on Vedas and Sastras I thank the Organisers for having given me this opportunity of participating on this occasion We are assembling here on the holy hills under the direct benevolence of Lord Srinivasa I am sure our utterances will be meaningful and useful mutually to the participants and also to the public

The precise subject of this Session is "Protection and propagation of the Four Sastras' My dedication and faith in these subjects alone made me bold to stand before you and address Consistent with the aim of T T D in organising this Conference, I would place before you one or two ideas of mine

It is necessary for us to remember that these Darsanas, fortunately, all of them, are founded by great Sages Each of these six Darsanas wants to redeem the individual soul by its own method of enquiry Apart from Mimamsa Divayam, the other four Darsanas do not show allegiance to the Vedas Even then, they constructed huge mansions of knowledge Jagadguru Sankaracharya never attempted to demolish them, but constructed another huge mansion besides these and perhaps made them small In fact, he has used amply the apparatus and other instruments conceived by these Sages So, the first and foremost thing a Conference like this should do is to expose the real significance and importance of each of these Darsanas A great Scholar who has got comprehensive knowledge of the subject alone can give us such exposition Hence it is not proper to decry any of these schools of thought by picking up the criticism of some of our Acharyas like Sankara and Ramanuja I may state, for example, that it has become a fashion to say that Nyaya Darsana enunciates Hetuvada and Manu said that a Brahmin who expounds such theories must be excommunicated and Bhagavan Veda Vyasa also narrated a story of a Brahmin taking birth of a jackal when expounded Hetuvada against Srutis and Smritis A great scholar Sathish Chandra Vidya Bhushan stated such criticism belittling the subject caused great harm for their growth and we have neglected to study the subject in its depth and began to study along with other subjects of smriti, Alankara, and vedanta According to me, initially a man should know even the elementary steps in Hetuvada or what you call pros and cons in the discussion Even Bhagavan Veda Vyasa classified such a man as tamasa, who utterly

lacks reason A man who does not possess *yuktayukta vichakshana* is not fit for higher lessons in any metaphysics

Suppose, if we want to disregard those Darsanas that do not show allegiance to Vedas, we have seen the purva mimamsa which has gone to the length of saying that utterances in Vedas not useful for Karma or Dharma are useless We agree that such view also cannot be accepted However, it developed the method of understanding the meaning of Vedic Hymns Inherent value of every subject must be recognised and that can be highlighted only by a great Scholar who can tell the need and importance of that subject to the humanity The saying goes that "*Nasti sankyasamam jnanam and nasti yoga samam balam*" Similarly like grammar vaiseshikam is useful for all sciences Hence the saying "Kanadeenam paanineeyamcha sarva sastropakarakam"

Secondly, there is any amount of stagnation in this line of thought in respect of each subject We have ceased to think on the lines in which the founder of these Darsanas conceived those norms We are almost satisfied by getting into the lines of criticism given by Acharyas at a higher level of metaphysical thinking in uttara mimamsa Unless we pick up these norms and think on the very lines founded by these sages, it is not possible to visualise the higher steps in these schools of thought The best that can be said in these lines of thinking must be said and that is the only way of improving the subject as such We must imbibe that vision afresh to make this subject healthy and more useful and of permanent value

Thirdly, we must reconcile these six schools of thought as far as possible and distinctly remember where they differ It is said that the traditional order of study of these subjects is nyaya and vaiseshikam in the first instance, and then sankhya and yogam, and later mimamsa dvayam Nyaya and vaiseshika stress on practical side, sankhya and yoga emphasises on mind, mimamsa spiritual If we have to take the basic norms of each school seperately, we can say that nyaya essentially gives epistomology or theories of knowledge or logic Vaiseshikam analysis human experiences and attempts to give the true knowledge of all objects. Sankhya broadly aims at knowledge of Mula Prakriti and yoga of mental discipline, Purva Mimamsa on ritual or dharma and uttara mimamsa on true self- comprehension Another angle of classification is nyaya and Vaisheshika stress on realism, sankhya and yoga dualism and advaita on monism Purva Mimamsa emphasises of eternity of Vedas and its authorlessness So far creation is concerned, nyaya ascribes it to atoms Vaisheshika adds the concept of time also making God as the only organiser and atoms being material cause, sankhya ascribes its nature and uttara mimamsa to Brahmam

We have inherited a great heritage of different schools of thought, each emphasising different aspect and in a way each is true in its level of thinking It is said that civilised nation which has no metaphysics is like a temple decked with every kind of ornament possessing no holy of holies Kautilya said philosophy is a lamp of all sciences It is our duty to make young generation to understand these norms and realise the importance After all as one great thinker said philosophy is the self-comprehension of reality and it is in the nature of human experience as a whole As Prof Radhakrishnan said philosophy carries a man to the gates of divine land It is true that the moral rectitude or ethical excellence is the foundation for any philosophy The English Poet Tennyson said "my strength is the strength of ten persons because my heart is pure" In a way these subjects contain both theory and practice In fact, yoga almost gives the means for this divine knowledge and it is known as science of experience or a book of experience (Sadhana sastram, anubhava grantham) Sri Vivekananda said "one ounce of practice is better than thousand pounds of theory" It is also called Science of Raja Yoga In fact it is well known that no philosophy can claim recognition unless it has bearing on life It is necessary to inculcate interest and highlight the usefulness of this subject in life It is true that ethics is only the means for higher enquiry and is not an end in itself In Yoga Darsana, Patanjali gives several rules of mental discipline in particular Yama and Niyama They consist of truth, non-violence, penance and continence

Let us take the concept of truth Desa Mukh said volumes can be written on truth I may state a few lines how the enquiry can be made for the benefit of general public No doubt in metaphysics our sruti declares Truth is God It means that the reality is perennial and permanent The means of achieving that end also is truth The word Truth when used in the sense of means is divided into two parts - rhythm and satyam - by our sages The concept rhythm should be imbibed as one in mind and satyam should be practised through the body and mouth In a latter sense we should take history of this concept of truth, its definition, its usefulness and its several facets with reference to utterances by sages, and finally its part in social welfare also It is a moral rule and also dharma and it can be defined generally as

opinion formed on objective facts The general definition is not accepted as conclusive test by all schools of thought either modern or ancient We get two ancient definitions given by our Sages Sat Kalyana Hitam Satyam - What is good to the Society is truth Again *Satyam Sarva Hitam Proktam - Ethartha Karthanam Nahi* Truth is beneficial to all but not precise account of a thing We must notice that you may err while collecting the factual data of a thing In fact the author of Sankhya Darshanam said that the non-perception of things arises from excessive distance, proximity, destruction or defect of sense organs, absence of mind, inter-mixture with other similar objects Let us take two definitions of modern philosophers - William James who is the author of the theory of pragmatism who says that the practical consequence is the true test of truth and the truth evolves being relative to time, place and purpose John Dewy who agrees with this theory substitutes enquiry for truth as the fundamental concept of logic and theory of knowledge, and his theory is known as "instrumentalism" Russel superimposes an additional concept of belief on the opinion so formed on objective facts He comments that these two theories giving modern definitions of truth are practical rather than contemplative and are inspired by industrialism He also opines that materialism of Marx is akin to what is now called instrumentalism It is interesting to know that our ancestors also conceived the social good as element to be present in the concept of truth Truth has several facets Saint Veda Vyasa says that truth exists in world in thirteen kinds - Satyakara Trayodashaha - such as impartiality, self-control, compassion, non-violence, endurance, absence of jealosy He exhorts saying that these thirteen attributes though apparently distinct from one another have got one and the same form, that is truth English authorities also tried to give different shades of meaning to truth The other meanings are agreement with reality and faithful adherence to nature and true belief Truth is both virtue and a moral As a virtue it should be observed in thought, speech and action, as a moral it should be uttered when it is beneficial and in a palatable form Sages prescribed the rules for uttering the truth There is a Danish proverb "truth is bitter food" Latin expression says truth produces hatred We have got similar expressions in Indian languages also What is the benefit of the truth for this humanity apart from the end in realising reality as religious practice First it gives freedom and secondly it gives success Our scriptures say "Satyameva Jayate Nanrutam" Finally, as a norm of conduct between human beings it gives mutual trust - so the English saying goes "Honesty is the best policy" Now, why the humanity is neglecting such a useful subject? The answer given by Swamy Vivekananda is "self-interest is the sole reason for disregarding truth" A man who violates truth if questioned would deny outright his violation, or plead mistake Its play in political life is very telling Man wants to protect himself in the name of truth Sri Ramakrishna Paramahamsa said truthfulness alone is the spiritual discipline in this age It furnishes an excellent working hypothesis for human conduct in the society It is a minimum rule of morality for mutual trust Any theology should accept it as a necessary form Any atheist of higher order also should accept it It is agreeable to all To quote Swami Vivekananda again, "Truth does not pay any homage to the society ancient or modern - society has to pay homage or die Society is the greatest where highest truth becomes practicable If society is not fit we must make it so"

I may quote one aphorism of Patanjali which enjoins us to get rid of unsocial, perverse and immoral thoughts by cultivating maitri, karuna, mudita, upeksha We are told that to rejoice at the happiness of others (maitri), to pity those in distress (karuna), to take delight at the virtuous deeds of our fellow men (mudita) and to practise indifference towards victim (upeksha) are the ways for such state of poise in mind

I may quote yet another rule enunciated by him for which whole humanity is indebted to him He gives five obstacles for man's agony viz avidya, asmita, raga, dvesha, abhinivesa, panchaklesaha - ignorance, egoism, attachment, aversion and the desire to cling to life

I submit that T T D can request our scholars to give several means and ways to imbibe these norms step by step The similar concepts such as non-violence, charity, penance can also form an excellent field for research in this regard That is how according to me these subjects can be enriched and made interesting to public

In this connection, I may also say that there is any amount of misconception that this philosophy is always personal and never bothers or promotes social order It is wholly a wrong statement The love of all creatures is an inalienable element of our philosophy The Geeta emphasises that holy persons who attain the Godhead will rejoice at the goodness of all beings Sarvabhuta hiterataha (5-25 Gita) This concept of loka sangraha practised by our sages is so well known that a sage looks upon all as himself in pleasure and pain

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुख वा यदि वा दु ख स योगी परमो मत ॥ (6-32)

So this prejudice among the common man must be eradicated and it should be established by the Conference like this that the study of the subject also promotes ideal state of social order apart from individual redemption. This is with reference to means of propagating these subjects.

Now I may state some of the doubts commonly expressed which require clarification by our Scholars.

1) What is the difference between rules enunciated in Sankhya Darshanam and the doctrines given by Kapila in the third chapter of Bhagavatam?

2) Whether the word Yoga used by Patanjali in his Darsanam is the same as used by Bhagavan Veda Vyasa at the end of every chapter of Bhagavad gita?

3) Is it true that the yoga psychology enunciated by Patanjali cannot be fully understood unless we study the norms enunciated in Buddhism also?

4) Is the concept of Bhakti which is not specifically found in Uttara Meemamsa is the same thing as Upasana?

5) Whether the reference to God by Patanjali in his Darsana is only an aid to stop the flow of thought or whether he attempted to reach Godhead through Yoga?

6) Can we give a rational basis for the concept of bhakti in our enquiry into reality.

I once again thank the Organisers for giving this opportunity. I wish that T.T.D. will make available the fruits of discussions in these Seminars by various Scholars.

* * *

GL - 8

VEDIC CULTURE SPREAD OVER MOST PARTS OF THE WORLD IN THE DISTANT PAST

A. KUPPU SWAMY
Kanchipuram

Indian culture has been and still remains as based on the knowledge of the Vedas The word 'culture' signifies "intellectual development" It may be the intellectual development of an individual or that of a nation Culture forms the basis of the civilisation of humanity In the past, many great civilisations thrived in different parts of the world These cultures had been related to the cults or religious systems of the diverse nations

It is quite clear that prior to the advent of revealed religions, an almost common culture prevailed over the major part of the world, from the cold northern Arctic regions to the limits of the hot South and from the west coast of America to the eastern shores of Asia Among the many ancient civilisations of the world, the Vedic civilisation, the Indus valley civilisation and the Dravidian civilisation, all the three — although Indian — cannot be characterised as exclusively distinct and separate The Chinese civilisation of the eastern Asia, the Assyrian and Babylonian civilisations of the Western Asia, the Nile-valley civilisation of Africa, the Greecian and Roman civilisations of the Eastern and Central Europe, the Sun cult and Celtic civilisations of the Western Europe, the Aztec, Inca and Mayan civilisations of the pre-Columbian America are, perhaps, the wellknown civilisations of ancient times All these great civilisations have thrived till about the early centuries of the Christian era It may be said that many of these have disappeared, that some still survive while quite a few have undergone a spectacular change in course of time

The culture of the Indian people, from time immemorial, in spite of foreign inroads, has been, in the main, the Vedic culture, which has been capable of adjusting to the needs of the times, and has, hence, survived Prior to the advent of revealed religions, it seems, a significant part of the world has been under the influence of a common culture Traces of this common culture, available till the present times, reveal that this common clture has been in the main Vedic and Indian Chamanlal, an erudite research scholar, has written in page (1) of his 'Hindu-America' (published by the Bharatiya Vidya Bhavan, Bombay, in 1971) "From Ankot vat to America, the stamp of Hinduism and its Gods and temples has left its imprint"

The names 'Hindus' and 'Hinduism' seem to have come into vogue, for pointing to the people of India and the religion of the Indian people, only after the invasion of North-western India by Alexander the

Great in 326 B C The Greeks called the river 'Sindhu' (now, Indus) as 'Hindus' and the people living east of the Indus as 'Hindoos' With the passage of time our faith, previously known merely as 'Dharma' or Sanatana Dharma', got changed into Hinduism And, this Sanatana Dharma is, in fact, the Vedic Dharma

Let us turn to some of the traces of the Vedic culture in different parts of the world and the remarks of scholars on them

In ancient days, the people of Central and South America have been worshippers of Siva, Ganesa, Indra, Surya and Vishnu (of the Kurma, or Tortoise, incarnation) Images of these deities are still seen in Gautemala Prof Raman Mena, a former Curator of the National Museum, of Mexico, in his work "Mexican Archaeology", observes "The Maya human types are like those of India The irreproachable technique of their reliefs, the sumptuous headdress and ostentatious buildings on high, the system of construction - all speak of India and the Orient" In Japan, in the east, even today, icons of Sarasvati and Ganesa are seen In central America, there runs a river by the name Rio Rama through Nicaragua The Great Wall of China is replete with inscriptions in Sanskrit

Mrs Nuttal in the Peabody Museum papers, remarks "Twin pillars sculptured in the form of great serpents whose names signify twinship support the entrances to the ancient temples of Yucatan in Central America and have been found on the site of Temple of Mexico" It may be mentioned in this context that in the Eastern regions of India the Nagas worship serpent icons Twin serpents carved on a single short block of stone, consecrated under Asvattha trees, are worshipped by Hindus in many parts of India Sesha or Adisesha, the Lord of Serpents and the couch of Lord Vishnu, is worshipped by ascetics of the Vedic faith on Vyasa Purnima (Guru Purnima) day, every year

In the words of Sir William Jones, even as late as the second century A D , there prevailed a world-wide culture based on the Mitra or Sun cult The ancient American society called 'Tlachtomatic' like the Sun-God 'Trayitanuh', was the creator, protector and omnipotent according to Sahagun (Book VI) Lord Kingsborough is of strong opinion that this Supreme God (the Sun-God) of prehistoric Americans was to them "the Father of mankind, the Ruler, the Protector and Dispenser" The Inca rulers of parts of South America and the Maya and Aztec rulers of Central America of ancient times traced their descent from the Sun and claimed to belong to the Solar dynasty just as the rulers of the Ramayana period Some kings of ancient Greece styled themselves as monarchs of the Seleonoi or Lunar race even as the kings of the kuru kingdom of ancient India of the Epic period Prof Pocock states "The children of the Sun from India colonised Egypt and Syria — the name Syria having had its derivation from the Hindu Sun-God, Surya"

That the shadow of the Vedic Dharma spread over the entire Babylonian and Assyrian empires of old is brought by Chamanlal in the following passage, found in page 14 of his 'Hindu America'

"There are abundant proofs, in the mention of the various types of the Sun-God, 'Balnath', whose pillar adorned every mount and every grove in the valleys of the Euphratis and the Tigris" Two places in the district of Babylon have the names 'Arak' and 'Irak' Evidently, these names have been derived from the Sanskrit word 'Arka', which is a name of Surya (the Sun-God) The Mitra cult (Sun-cult) was predominantly prevalent in Norway, North-western France and parts of the old Holy Roman Empire even till about a century after the advent of Christianity, according to some research scholars The existence of a stone-gateway, known as 'Gateway of the Sun' to the (now non-existing) Kailasnath Temple, in Bolivia, indicates the importance given to the Sun-God, in the distant west Ancient South America had a sizeably large Inca population According to philologists, the word 'Inca' has been derived from the Sanskrit term 'Inca', meaning 'the Sun' Dr Lokesh Chandra, Director, International Academy of Indian Culture, Delhi, has made the following observations "In Berlin is also situated the museum where are housed the epoch-making discoveries of Prof Hugo Winkler from Boghakoi on Turkey These collections of cuneiform tables contain treaties between the Mitani and Hittite kings in 1400 B C The deities witnessing the treaties are Mitra, Varuna, Indra and Naasatya These Gods are from the Rig Veda and it is the earliest extra Indian reference to the Vedic pantheon These ancient lythic relics had been sanctified by the chanting of Vedic hymns " (From Dr Lokesh chandra's article — 'In the Land of Vedic Studies', page 30 of Sri Chandrasekharendra Sarasvati Swami Peetharohana Diamond Jubilee Souvenir, 1967) In paragraph 9 of the same article (ibic page 31), the learned scholar writes "I visited the two thousand year old temple of Mitra or God Surya in the very heart of London"

STRUCTURE OF SOCIETY

The structure of society and social customs too that had obtained through the ages in different parts of the world also seem to have been in some way or other similar to the Vedic culture

The Varnashrama system of the Vedic civilisation which is ' more or less a system of division of labour, a sort of Guild-system was implanted in many far-off countries like Egypt, Japan and America (vide page 50 of 'Hindu America') The following two extracts indicate the similarity of marriage customs followed by the people of ancient Mexico with the marriage customs of people professing Vedic faith

(a) Mrs Nuttal quotes from Culte de Mitha' (Culture of Mexico) A man and a woman are shown as worshipping a star, a scene strongly recalling the portion of the Hindu marriage ceremonials where the Pole Star is pointed out"

(b) Sahagun in his History of Ancient Mexico', records "The newly married couple were expected to sit on a mat for four days, during which period they were forbidden to bathe or change clothes At night they made offerings to Gods" This practice remarkably coincides with the ceremonial of the four-day marriages that prevailed among the higher sections of the Indian Hindu society till some two decades ago and still adhered to by the orthodox few

The following sentence from Mrs Nuttal's Research papers, published by the Harward University, is worthy of perusal "An interesting parallelism is brought out by a comparison between the ancient Mexican mode of producing the sacred fire by means of a reed and a piece of wood and its symbolism of the mystic union of the two principals of nature, to the origin of fire as told in the Vedas and the ceremonial mode of producing the sacred fire by means of 'arani' and 'vamantha'

It is learnt from reliable sources that American people upto the fifth century A D , cremated the dead as done by the large majority of Indians till today Cremating the dead seems to have been in vogue in ancient Greece The Illiad makes an indirect reference to this custom The ghost of petroklos appears before Achilles and says "Be mindful of me in my death and give me my due of fire " (Illiad Book XXII — Leaf Land and Myer's translation — of 1913 page 452) In the other Greek epic, the 'Odyssey', Elpenor, a sailor, makes an appeal to Odysseus in the following words "Leave me not unwept and unburied as thou goest hence, nor turn thy back upon me, lest haply I bring on thee the anger of the Gods Nay! Burn me there, mine armour, all that is mine " (Odyssey—Book XI — Butcher and Lang's translation—1913—page 174)

Even in the sphere of philosophical concepts a sort of uniform thinking seems to have been followed by the different nations of the world in the distant past In pre-Columbian America people viewed death "as little more than an incident in the continuity between this life and the next Some American scholars have observed that the original inhabitants of America believed that the soul was immortal The early European Emperor, Marcus Aurelius, has probably expressed in a figurative language our philosophical concept of the mortal world and life therein, being considered as only a myth, when he states "Life is like an inn where many come and go, thy way is through this and not unto this "

That one of the religions of Korea which most probably had its roots in the Vedic religion, and which had thrived in South Korea till the time of the war between North Korea and South Korea, is brought to light by the following observations of Kan-Yang-Uk, formerly a clergyman, published in the 'Pictorial Korean News', of October 1976 "They also ruthlessly suppressed 'Chandogya', an indigenous religion which dwelt in the hearts of the Korean people" It may be noted that the name of one of the principal Vedic Upnishads is 'Chandogyopanishad' It may be guessed that the indigenous religion referred to by the clergy man might have had some link with this Upanishad

Pandit Jawaharlal Nehru, the first Prime Minister of free India, and later Dr Radhakrishnan, the former President of India, during their separate visits to Mongolia, have noted the names of 'Svayambhu' and 'Sambhu' as commonly prevalent in that country It needs no explanation that these two names are other names of Lord Siva of the Vedic pantheon Dr Lokesh Chandra of Delhi, while touring through Mongolia, has found an old man teaching Panini's Vyakarana Sutras to a boy

Even while dealing with time (ages), mathematics, astronomy etc , Ancient Greece, Italy, Central America and India were almost on identical lines It is interesting to note that the first Mexican Age is of the duration of 1,728,000 human years, akin to that of the Krtayuga, the first Yuga of the Hindus Mackenzie

concludes his remarks on Ages, thus "The fact remains that the Greek, Celtic, Indian and Mexican doctrines are essentially the same and have evidently been derived from a common source It will be ridiculous to assert that such a strange doctrine is of spontaneous origin in different parts of the Old and New Worlds" (Myths of Pre-Columbian America — pages 70, 71) In the Journal of the Royal Asiatic Society of April 1911, Dr J F Fleet has stated "If the theory as to the origin of the Zero point of Maya (American) chronology is sound, it will show a remarkable parallel to the Indian Kaliyuga Era of 3102 B C, which has been shown also not to be a historical date but one arrived at by calculating back till a date was reached which would be the commencement of a cycle harmonising lesser cycles"

It will be apt to conclude with what some great thinkers and scholars have categorically observed about our hoary culture Sir J G Frazer, after having made a detailed survey of the ancient customs, manners, literature etc, of different parts of the world, has remarked "All these things appear to hang together, all of them may, perhaps, be regarded as the shattered remains of a uniform zone of religion and society which at a remote age belted the old world from the Mediterranean to the pacific" (page 409 of the Golden Bough — Third edition — London, 1913)

Sir William Jones has observed "When features of resemblance, too strong to have been accidental are observable in different systems of polytheism, without fancy or prejudice to colour them and improve their likeness, we can scarcely help believing that some connection has, in immemorial times, subsisted between the several nations which have adopted them" (page 269, 'Jones Works', Vol I)

In an article written in Bengali (translated into English by Prof Jadunath Sircar, and later inserted as Introduction to Lawrence Binyon's 'Kalidasa's Sakuntala'), Rabindranath Tagore observes "The two peculiar principles of India are the beneficient tie of home life on the one hand and the liberty of the soul abstracted on the other In the world India is variously connected with many races and many creeds, she cannot reject any of them But on the altar of devotion (tapasya) India sits alone"

Dr Arnold Toynbee, one of the most reputed historians of the world, has brought out a wholely coincident ancient society with an almost common civilisation in Far-eastern, Yucatee, Arabic, Minoan, Sumeric, Mayan, Hindu etc, regions, in the first volume of his work, 'A Study of History' In page 104 of this volume he has written "On the analogy of the relation which we have found, the Hellenistic society standing to the Minoan, we should expect to discover some universal state with a no-man's-land beyond its frontier" The same celebrated historian has paid an indirect tribute to our Vedic culture in the following sentence "The catholic-minded Indian Religious Spirit is the way of salvation for human beings of all religions in an age in which we have to learn to live as a single family, if we are not to destroy ourselves"

To a Hindu believer the Veda is the breath of the Supreme being The Rig Veda (IV-58-3) symbolically portrays all speech as the Almighty descending unto this mortal world The opening lines of St John's Gospel which came probably millienia later, speak thus

"In the beginning was the Word,and the Word was with God and the Word was God"

Even as the vast oceans encircle the terrestial world, and even as the sky roofs the entire world, the Vedic ideals of life had spread over the world in the distant past In order that the high-water marks of culture and good life, in every sense, may grace every nation on the face of the earth, the same ideals should spread again in all its pristine glory So has the eminent Western scientist, Sir Alfred Eddington, hinted "The civilisation of the future is, perhaps, not along the extreme technology of the West nor in the direction of despotic Communism but in the hands of those whose traditions and spiritual insight can perhaps give a fresh turn to the wheel which shapes man's future"

Let us conclude with the fine ending stanza of kalidasa's great classic, 'Sakuntalam', the words of Prince Bharata, which breaths with some of the high Vedic ideals

Pravartatam prakrtihitava parthivah
Sarasvati sruti mahati mahiyatam
Mamapi ca kshapayatam Nilalohitah
Punarbhavam parigata saktiratmabhuh

* * *

GL - 9

CONCEPT OF VIVRTTI IN THE PRATESAKHYAS AND SIKSAS

PROF BHAVANI PRASAD BHATTACHARYA
Calcutta

The concept of vivrtti occupies an important position in the siksas and Pratisakhyas The word vivrtti is derived from vi-vrt 'to fly in different directions' and means ' the opening of two vowels upon each other without blending ' Thus vivrtti has been defined as the interval between two vowels (svarantaran tu vivrttih) Uata, the learned commentater, explains it this - 'asyan eva sanhitayam yat svarayormantaran vaksyati tad vivrttisanjnam syat nu ittha to pwavatha ca (RV I B2 4)' The commentator in course of his exposition focusses on the concept of vivrtti According to him, the pause or interval between two vowels in explonic combination goes by the name of vivrtti In the example 'nu ittla' the two vowels u and i are separated by vivrtti, as a result, they do not enter into sandhi combination In the yajnavalkya Siksa also we find a similar concept of vivrtti which runs thus - 'dvayostu svarayor madhye sandhig yatra na drsyate Vivrttis tatra vijneya ya iseti nidarsanam' (ys 94) [The Siksavalli commentary says that where no sandhi takes place between two vowels that is called vivrtti An instance cited in this connection is 'yasisa' {\h }, where the two vowels 'a' and 'i' exist side by side without being coalesed Let us quote the relevant portion of the commentary which runs as follows - '{\h } From the derivation of vivrtti we get the meaning 'separation' When the word 'ya' is pronounced separately from 'ise' and in between then an interval of half a mora occurs , in the absence of saadhi it is called vivnrtti In order to indicate its occurence the vedicists use a sign (S)

Regarding the duration of Vivrtti or hiotus there is difference of opinion among scholars According to RP II 4 the vivrtti is said to have the same duration as svarabhakti uvata in his commentary on the above rule explains it thus {\h } From this statement it appears that the quality of hiatus is of the same duration as svarabhakti Alternatively it may be of longer duration than that of svarabhakti pause for hiatus is of one mora as laid down in TP XXII 13 It does not take into account whether both the vowels are long or short or one of them long and other short and vice versa Uvata on the other hand presenbes half a mora for vivrtti in the case of a long vowel followed by a short one RT 35 also declares half a mora between the two vowels, be they short or long Uvata in his commentary on R P II 4 furnishes a three-fold classification of vivrtti On his opinion where both the vowels are short, the hiatus is of one quarter of a mora e g pra rbhubhyah, pratyuadarsi Where either of the vowels is long, the hiatus is of half a mora e g nu ittla ie, saro avye Where both the vowels are long, the vivrtti is of three quarter of a mora, e g ta in vardhanti, in a gavah sarane ya aicchah This three fold division of vivrtti as laid down by the learned Bhasyakara is not recognised in the RP Only two kinds of Svarabhaktis having been recognised in this Pr (CP I 33,35, VI 48,49), vivrtti which is here said

to have the same duration as svarabhakti must have the same two - fold division Over and above, both the second and third varieties of vivrttis which are described by uvata as consisting of ½ and ¾ mora respectively are called long viv\d rttis in RP II 79 Uvata's commentary own thus {\h} It may not be out of place to mention here that the commentator most probably bases his three-fold division on the word 'or' in the sutra II 4

Uvata's commentary on RP II 4 contains an observation which required a careful consideration After illustrating the three kinds of vivrtti the Bhasyakara states {h } The meaning of this passage is not very clear It might mean that, according to some, just as there is a correspondence between the decrease of {/h} (shade) and the increase of {h} (light), in the same manner there is a correspondence between the decrease of the side - vowels and the increase of viv\d rtti But Uvata holds that it is not true, as {h } (loss of the initial letter of the following word) is looked upon as a fault in pronunciation Otherwise, {h }at the extreme point ought to have been recognised as a fact and not as a fault But in view of the explicit rule {\h } (II 79) the accuracy of this suggested meaning appears all the more doubtful to us Another explanation may be offered here that Uvata is referring to a view which owing to the word 'or' in the sutra, was suggested or held by some other authority as an alternative to the view expressed by {\h } The interpretation of this passage is still open to further examination and I am sure scholars will be able to analyse the concept of vivrtti in the light of the above observation

The four-fold classification of Vivrtti is also forced in the siksa literature In the ys II 10-12 four kinds of vivrtti are recognised and they are designated as {\h} when both the vowels are long the vivrtti is known as pipilika (art) {\h}, where both the vowels are short, vivrtti is called pakavati (Possessed of young ones) {\h} Where the first is long and the second short, the Vivrtti is known as {\h } 'following the calf' {\h} where the first is short and the second long, the Vivrtti is called Vatsanusrjita or Vatsanusrta 'followed by the calf' {\h} On the Manduki siksa 92-96 and Naradiya Siksa all the above four-varieties of vivrtti have been enumerated According to RP II 79 When one of the vowels is long the vivrtti is Durgha So pipilika, Vatsanusarini and Vatsanusrta will all come under Durgha vivrtti In VP VII 6 We come across the use of vivrtti which runs as follows {\h}

Let us now deal with the quantity of the pause or hiatus in the siksas and pratisakhyas The pause between two individual sounds had a duration of very informit The Vyasa siksa XXVII 5 'Virano madhye' pyanukalo' pyasanyute' attributes a quarter of a mora to the hiatus between two individual seconds But kalanirnayasiksa does not accept this view It is interesting to note that the minimum standard of quantity was called 'anu' which could not be perceived by the serves sanbhu siksa 46 says, indriyavisayo yo' savanur ityueyate budhaih' The Lomasisiksa, on the other hand, compares the anu to a particle reflecting the sun's rays - suryarasmipratik asa kanika yatra drsyatel anostu tat prananan syan matra tu caturaparat next to this standard comes paramanu which is just perceptible In the words of vyasasiksa it is 'matrardhan vyakta-matrakan' According to VP I 61, paramanu being equal to two anus, gives rise to half a mora which is prescribed for the quality of a consonent Pause for hiatus in the interior of a word is of half-mora, eg 'pra-ugan' In RP II,13 four cases of Antarpada vivrtti or interval hiatus are enumerated They are pura-eta, tita-una pra-ugam and nana-uktibhih According to uvata these inter-word hiatuses are shown in order to remove the doubt of their being treated as Avagraha This statement of Uvata confirms the fact that in the case of interval hiatus the duration is of half-mora while in the case of Avagraha the interval is of one mora TP XXII 13 also prescribes half-mora for pause for hiatus in the interior of a word

The commentary Tribtasyaratha on the above sutra quaotes a couple of verses laying down four sub-divisions of the pause of hiatus and assigning then different quantities, that between a short and long vowel is vatsanusrti, and is one mora long, that between a long and following short is vatsanusarini, of the same length, between two short vowels 'pakavati', three quarters of a mora' between two long vowels, 'pipilika', a quarter mora only Uvata's connent on the RP II 4 states the intervals of hiatus quite differently

The nature of hiatus is the next important topic for discussion The commentary on Vyasasiksa 'viramah tusnin bhutah kalah syat' defines it as a 'time of silence' But this definition goes against the Indian theory of continuity of sounds so strongly maintained by patanjali on Pa I 4 109 and others Nor there is any proof to presume that the hiatus was accompanied by a glottal stop By 'hiatus' then the ancient grammarians may have meant a glide between one sound and another and this is in a way confirmed by the RP II 4 which assigns only a quarter of a mora (time of a svarabhakti) to the hiatus

The nature as well as quantity of the hiatus forms an interesting study in the reals of siksas and pratisakhyas Ancient authorities have raked their brains in dealing with the concept of vivrtti and they have been successful to a great extent in focussing on its exact nature The quantity of pause deserves a careful analysis from the phonetic standpoint in the light of researches carried out in the fields of siksa and modern linguistics A comprehensive study on this important phonetic phenomenon will go a long way in throwing a new light on an unexplored area of oriental learning

* * *

RESOLUTIONS ADOPTED AT THE NATIONAL CONFERENCE ON VEDAS AND SASTRAS

A. PREAMBLE

The Vedic Pandits and Scholars assembled on the occasion of National Conference on Vedas and Sastras organised by the Tirumala - Tirupati Devasthanams puts on record its profound appreciation of the tremendous service rendered by the Devasthanams to the cause of preservation and propagation of Vedic Learning and Culture, and extend its warmest thanks to Tirumala - Tirupati Devasthanams for giving this opportunity to them to exchange thoughts and ideas and find out the ways and means for preservation and propagation of Indian culture in general, with special emphasis on Vedic Learning and Culture, and the study of the Sastras

This conference feels that in the contemporary age, marked by growth of materialistic forces, the preservation of Vedic Learning and Culture and the study of the Sastras are essential for genesis of an integrated society, bound by deeper ties of spiritualism and respect for human values The conference feels, further, that in order to enable the new generation to meet the challenges of the emerging century, it is necessary to inculcate in them a personality, strong in scientific insight and, at the same time, rich in cultural perspective by imbibing the values preserved in the Vedas and the Sastras The conference deplores the lack of value-system in the modern educational set up, and is of opinion that the revival of Vedic Learning and Culture and concentration on the Sastras are the two factors, which are in a position to rejuvenate intellectual and cultural tradition of the country and build a disciplined society, which will be able to give due weightage to human values and implement the philosophy of humanism in its diverse aspects

The conference is of opinion that the profound fund of knowledge contained in the Vedas and Sastras is very much relevant to the needs of contemporary society, in as much as, it contains the terms of such modern sciences as, Mathematics and Astronomy, Physics & Chemistry, Medical and Technical, Earth and Environmental Sciences The conference also feels that the message of the Vedas in regard to universal fraternity, mutual understanding and philoso phy of humanism is going to last for ever and to continue in enriching the human mind for all time to come, and therefore suggests that an indepth study of Vedas should be taken on scientific lines both for developing some of the new branches of sciences as also for fostering mutual social harmony and global understanding

The conference further, feels that in view of the importance of the Vedas and the Sastras as the storehouse of wisdom and scientific thoughts, a new approach is to be made to analyse the Vedas and the Sastras by applying modern methodology to the study of the Vedas, so that concepts available due to scientific and technological advancements can be accommodated in the learning and research frameworks, keeping at the same time the importance of the Vedic concepts and procedures, evolving thereby a system, through integration of eternal Vedic and emerging scientific ideas The conference notes that though Vedic studies have been given a place in the University system, the traditional method of imparting instructions in the Gurukulam mode is sadly lacking in the system, as a result of which, the products there from remain blissfully ignorant of the method of chanting of Vedas with proper intonations and are deprived of having a taste of the rich literature of commentories on the Vedas The conference, therefore, that the revival of the Vedic and Sastric tradition feels and its due recognition by the society and the Government are the Prime necessity of the day

The conference puts on record its disappointment at the number of Vedic Pandits and Scholars, which is dwindling day by day and notes with great concern that many of the branches of the Vedas, though extant, has ceased to be available to the present century and emerging generations

Taking into consideration the entire situation and realising the urgent necessity of consolidating, reviving and promoting Vedic Learning and Sastric Studies, the conference adopts the following resolutions and urges upon the Government of India, different State Governments, Rastriya Veda Vidya Pratistan, Tirumala - Tirupati Devasthanams and other funding agencies and Institutions involved in promotion of Cultural activities to come forward with assistance in all respects, so that the rich cultural, educational and spiritual heritage of India may not be lost and Vedic Learning and Sastric Studies are once again placed on the high pedestal, occupied by these since dawn of human civilisation

B. RESOLUTIONS

1 The conference feels that in order to implement the objectives set forth in the preamble, a high level coordination committee consisting of representatives of some of the exalted Mutts, Government of India in its Ministry of Human Resource Development, Rastriya Veda Vidya Pratistan, Tirumala - Tirupati Devasthanams and eminent Vedic and Sastric Scholars should be constituted by the Government of India/Rashtriya Veda Vidya Pratistan under the convenorship of the Executive Officer, Tirumala Tirupati Devasthanams and therefore requests the Government of India Rashtriya Veda Vidya Pratistan to constitute a committee as suggested above This committee will serve as a clearing house for all proposals for development of Vedic and Sastric studies and will function as the main centre for supplying information in regard to planning to all Vedapathasalas This Committee will further codify the syllabus and determine the educational pattern to be followed by all the Vedas-Sastra-Agama pathasalas throughout the country This Committee will also help the pathasalas in making an assessment of their infrastructural and financial needs, so that the status report in regard to each pathasala can be furnished to the funding agencies This Committee may set up a Public Trust/Association for the purpose of collecting funds from philanthropists and departments of education of different State Governments, Ministry of Human Resource Development, Tirumala Tirupati Devasthanams, Rastriya Veda Vidya Pratistan and similar funding agencies

2 The Conference strongly recommends that the Government of India should establish a Central Vedic University for the purpose of consolidating, reviving and promoting the Vedic Learning and Sastric Study, as also for integrating the Vedic Studies with modern scientific and technological research, so that through integration of Vedic and Scientific concepts, a new stream of knowledge can be developed This Central Vedic University may undertake the following programmes and projects in particular

i) Library of Computerised Vedic and Sastra texts

ii) A computer centre to computerise Sanskrit manuscripts and rare texts and prepare critical editions

iii) A library of tapes and video cassettes of rituals

iv) Tape-recording of Vedas and Sastras

v) Library of printed texts of Veda and Sastra scholarship

vi) Preparation and collection of micro-films

vii) Publication of deliberations of the periodic seminars of high academic standards conducted by the university

viii) Publication of a standard Research Journal

ix) A well-equipped data centre for Veda and Sastra scholars and Vedic studies

x) Publication of standard Vedic, Puranic Agamic Srautha and Sastra texts

3 The conference recommends that a complete survey of Vedic, Sastric and Agamic Pathasalas in existance at present in different parts of the country, along with details of the pandits engaged therein or otherwise also be undertaken in order to enable the planning and funding agencies to have a complete picture in regard to the strength of the teaching staff, their specialisation, number of students and the subjects taught in each Institution and requests the Rastriya Veda Vidya Pratistan and Rashtriya Sanskrit Samsthan to initiate steps in this regard

4 The Conference notes with concern that the Vedic and Sastric tradition is getting lost in some of the States in particular, such as West Bengal Assam, Rajasthan, Punjab, Haryana Madhya Pradesh and Himachal Pradesh and suggests that immediate steps be taken to establish at least one Veda-Sastra Pathasala with full facilities in each State

5 The Conference notes with concern that the quantum of assistance being released to Vedic Pandits and students at the present moment is extremely meagre, as a result of which the study of Vedas is losing its enchantment The Conference therefore feels that some incentive is to be given to the teachers and the students of Vedas and Sastras and therefore suggests to the funding agencies the following parametres for releasing financial assistance at the minimal level

i) A Vedic teacher will draw a minimum remuneration of Rs 3,000/- per month

ii) A student of a Vedic teacher in initial five years of his Vedic study will receive a stipend of Rs 500/- per month with free boarding and lodging facilities

iii) A student of advanced course, who is doing Ghanapatha and Veda Bhashya will receive a stipend of Rs 1,000/- per month

iv) A Vedic Pandit (Ahitagni) performing Sroutha rituals will be allowed a financial assistance of Rs 500/- per month

v) A Vedic Pandit, who has completed sixteen years of Vedic studies and is not engaged in any other profession will continue to receive a monthly financial assistance of Rs 3,000/- per month provided he continued to train a minimum of two students into the Vedic lore For this purpose, 500 positions may be created at the initial stage by the Rashtriya Veda Vidya Pratistan and Tirumala Tirupati Devasthanams

vi) The Conference therefore requests the Rastriya Veda Vidya Pratistan, Government of India and other funding agencies like the Tirumala Tirupati Devasthanams etc , who have been supporting the Vedapathasalas to fix the quantum of grant admissible to such Institutions according to the parametres laid down above

vii) The Conference further suggests that full time students who will study Sastras, Nyaya, Meemamsa and Vyakarana allied to the Vedic studies at an advanced stage will be given adequate scholarship and other facilities

viii) The Conference requests the funding agencies to institute awards and fellowships specially for scholars who conduct research in Veda Sastra and Agama learning integrating it with modern science and technology

6 (i) The Conference recommends that in order to popularise Vedic knowledge and culture among the masses as also in the general educational set up of the country, a band of trained scholars competent to disseminate the fund of knowledge contained in the Vedas be created and supported through Tirumala Tirupati Devasthanams, and other agencies

ii) The conference requests the funding agencies to arrange to publish in simple Sanskrit and regional languages books to popularise the Veda Sastra concepts as also a series of manuals in simple Sanskrit on modern science, technology, and social sciences

7 The Conference further recommends that in order to ensure continuity of rituals as prescribed in ancient texts according to norms set forth in them, Refreshers' Courses be introduced to refurbish the knowledge of the Archakas offering worship to various deities including the Grama devatas (village deities)

8 The Conference recommends further that the following scheme for organising traditional Vedic and Shastric studies may be considered for adoption

i) Students in the age group of 8 to 12 shall be admitted into the Vedic Recitational Course (Vedadhyaya)

ii) The first five years shall be devoted to commiting to memory the text of the Veda Sakha proper, along with acquiring a general knowledge of Sanskrit

iii) The next five years shall be devoted either to continuation of Vedic Studies or to Sastra Studies

iv) Students who are fourteen and above and seek admission may be admitted to any one of the three streams organised in three schools of studies i e , Srouthu (Veda Vidyalaya) Smartha-Agama school and Sastra School of studies The studies in each of the schools will be completed in seven years These schools will be organised on the Gurukula pattern and the details for full programme of study will be finalised by the Committee referred to in resolution No 1 above

v) The Conference recommends that for such students who are unable to pursue their study of the Vedas and Sastras through regular system of Vedic education outlined above part time courses in Smarta and Agama rituals in the morning and evening with suitable infrastructural facilities may be introduced in selected centres Such courses may be of two hours duration in the morning, and in the evening and may be joined by persons engaged in any profession

9 (i) This National Conference on Vedas and Sastras places on record its deep appreciation of the Tirumala Tirupati Devasthanams for having organised this conference of more than a thousand Vedapandits and Vedic Scholars

ii) This conference further records its appreciation of the excellent organisation and the facilities provided for the delegates by the Chairman, Board of Trustees, 'Tirumala Tirupati Devasthanams, the Executive Officer, Tirumala Tirupati Devasthanams and other officials

iii) The Conference resolves to request the Central Government, the State Government, Veda Vidya Prathistan, the Tirumala Tirupati Devasthanams and other funding agencies to arrange to hold similar conferences in different parts of India annually to consolidate and inspire Vedic studies and scholarship

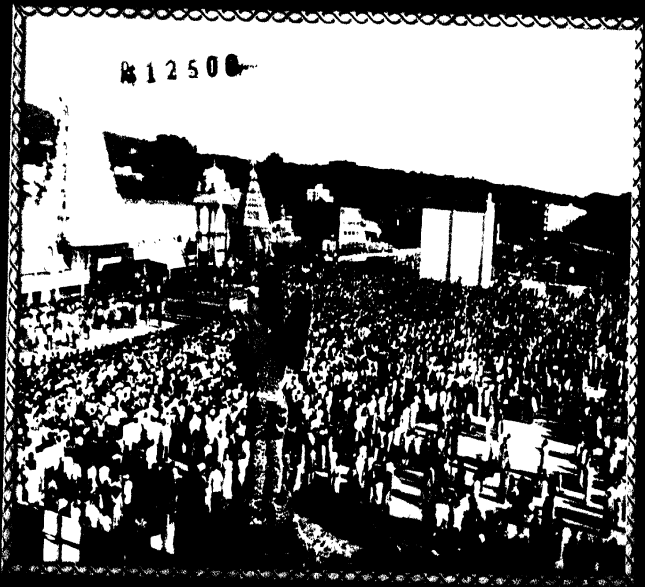
10 The conference puts on record its appreciation of the learned papers presented by eminent scholars containing various suggestions and proposals (a summary of which will be annexed to the proceedings of the conference) and commends them for favourable consideration and implementation by various bodies in the country

APPEAL

The Vedic Pandits and Scholars assembled in the Conference on Vedas and Sastras at Tirupati appeal to the people of India to imbibe and spread the message of the Vedas for individual, social and national good, with ultimate devotion and faith in the eternal and universal values enshrined therein, and to donate generously to the cuase of Vedic Learning and Culture, so that, a fund may be built up and utilised for the purpose of rejuvenation of moral and ethical values enshrined in the Vedas and Sastras with the ultimate objective of fostering unity and integrity, peace and harmony in this ancient land of seers, sages and, saints, who have sustained the cultural continuity of the country The Fund as a Trust may be placed at the disposal of the Committee, set forth in Resolution No 1 above

* * *

TIRUMALA TIRUPATI DEVASTHANAMS



Printed and Published by The Executive Officer , T.T. Devasthanams, Tirupati and Printed at T.T. Devasthanams Press, Tirupati.