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तमसो मा ज्योतिर्गमय

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Notes.—This section serves as an introduction to sections 123-128. Contrary to the usual practice of our author, the three kinds are not specially named and enumerated before they are taken up individually in sections 123-124, 125-127, and 128.

The mistake in these notes will be at once seen if we read the second half of the śloka :

sarveṣām niyatasyaiva śrāvyaṃ aśrāvyaṃ eva ca.

which means :—

1. That which may be heard by all (*sarva-śrāvya*) ;
2. That which is to be heard by a particular person (*niyata-śrāvya*) ;
3. That which is not to be heard by any body (*aśrāvya*).

Haas translates into :

‘Of the matter in hand (*niyatasyaiva?*) some is to be heard by all, some is not to be heard by all.’

Of the above mentioned three kinds, the first and last is spoken of in the first half of the next śloka (section 124), while the second (*niyata-śrāvya*) is sub-divided in the latter half (section 125). The whole of the next śloka (section 126) defines the first sub-division (*janāntam*); and then there is only a single line (section 127), which defines the second sub-division (*apavāritam*). Here is the end of the topic which was begun in

nātyadharmān apekṣyaitat punar vastu tridheṣyate (Sec. 122).

The author Dhanañjaya explains in the next śloka (sec. 128) what is called *ākāśa-bhāṣita* which has no relation whatever with the previous topic. Dhanañjaya’s explanatory words though sparingly used are all in these places very clear; and introducing this śloka he says:—

nātyadharma-prasaṅgād ākāśa-bhāṣitam āha—

So to say, as Haas has said in the above quoted notes in apparent contradiction to the commentary, ‘...they are taken up individually in sections 123-124, 125-127, and 128’ only testifies to a superficial study of the Daśarūpa.

LITERARY NOTES.

(Continued from the previous part)

II

A NOTE ON THE DATE OF THE TATTVASAMĀSA.

BY

T. R. CHINTAMANI, M. A.

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Almost all writers on Indian Philosophy have unanimously held the Sāṅkhya work called *Tattvasamāsa* to be of comparatively recent origin (*i. e.*) later than Mādhavārya, the author of the *Sarvadarśana Saṅgraha*, for that work has not been referred to in the *Sarvadarśana Saṅgraha*. Prof. Das Gupta in his *History of Indian Philosophy* says, “Another short work of late origin is ‘*Tattvasamāsa*’ (probably 14th century)”¹ Dr. Keith in his *Sāṅkhya System* regards the work to be later than 1380, the time when the *Sarvadarśana Saṅgraha* was composed.² Prof. Garbe in his *Sāṅkhya Philosophy* says that it should have been written after 1400 A. D.³

It was only Professor Max Muller that was prepared to assign a high antiquity to that work. According to him the *Tattvasamāsa* was one of the oldest and basic works of the Sāṅkhya System.

Curiously enough we find extracts from this *Tattvasamāsa* quoted in a work which belongs to the period of Mahendravikramavarman, the famous Pallava King of Kāñcī, in the 7th century of the Christian Era. The work called *Bhagavadajjukam* attributed to one Bodhāyana Kavi is mentioned in the Māmaṅḍūr inscription of the Pallava King (*i. e.*) Mahendravikramavarman. In volume IV of the *South Indian Inscriptions*, we find that inscription edited, but the editor reads मगवदज्जुकम् instead of *Bhagavadajju-*

1. *History of Indian Philosophy* Vol. I, p. 212.

2. *Sāṅkhya System*, p. 91.

3. *Sāṅkhya Philosophy*, p. 68—70.

kam. The word occurs along with others (*i.e.*) Mattavilāsa etc. One can easily see that there is a confusion between म and भ and the reading मगवदञ्जुकम् makes no sense. Recently certain epigraphists who have seen the inscription personally declare that it is only भ and not म. Consequently we find that the Bhagavadajjukam belongs to a period earlier than the 7th century A. D.

In the Bhagavadajjuka we find the following passage:—

शाण्डिल्यः—^१भवं ! किं ण जाणासि पुढं अहं पादरसणलोहेण सक्किसमणअं पव्वजिदो हि ।

परिव्राजकः—अस्ति किञ्चिदपि ज्ञातम् ?

शाण्डिल्यः—^२अत्थि, अत्थि, पहूदं वि अत्थि ।

परिव्राजकः—भवतु । श्रोष्यामस्तावत् ।

शाण्डिल्यः—^३सुणादु भवो । “अष्टौ प्रकृतयः, षोडश विकाराः, आत्मा, पञ्चावयवः, त्रैगुण्यम्, मनः, सञ्चरः, प्रतिसञ्चारश्च” इति । एवं हि भवदा जिणेण पिडअपुत्तएसु उक्तम् ।

परिव्राजकः—शाण्डिल्य ! साङ्ख्यसमय एषः, न शाक्यसमयः ।

Pages 14—15 of Prābhākara Śāstrin's
Edition of the Bhagavadajjuka.

The Tattvasamāsa-sūtras being very small in number, I shall give here the whole text of the Tattvasamāsa, to facilitate quick and easy reference. They are :—

- | | |
|-------------------|-------------------------------|
| 1. अष्टौ प्रकृतयः | 9. पञ्च वह्यः |
| 2. षोडश विकाराः | 10. पञ्च कर्मयोनयः |
| 3. पुरुषः | 11. पञ्चावयवः |
| 4. त्रैगुण्यम् | 12. पञ्च कर्मात्मानः |
| 5. सञ्चरः | 13. पञ्चपर्वाविद्या |
| 6. अध्यात्मम् | 14. अष्टाचत्वारिंशतिधा शक्तिः |
| 7. अधिभूतम् | 15. नवधा तुष्टिः |
| 8. अधिदैवतम् | 16. अष्टधा शक्तिः |

1. The chāyā is as follows:

1. मगवन् ! किं न जानसि प्रथमं अहं प्रातरशनलोभेन शाक्यभ्रमणकं प्रव्रजितोऽस्मि ।
2. अस्ति, अस्ति, प्रभूतमप्यस्ति ।
3. शृणोतु भवान् एवं हि भगवता जिनेन पिडकपुस्तकेषु उक्तम् ।

- | | |
|--------------------------|-----------------------|
| 17. दश मूलिकार्थाः | 20. त्रिविधो बन्धः |
| 18. अर्थप्रहसर्गः | 21. त्रिविधो मोक्षः |
| 19. चतुर्दशविधो भूतसर्गः | 22. त्रिविधं प्रमाणम् |

We may now institute a comparison between the phrases printed in thick type in the speech of Śāṇḍilya taken from the Bhagavadajjuka and the Sūtras of Tattvasamāsa printed in thick type. One can easily see for oneself that the author of the Bhagavadajjuka quotes from this book alone. This is proof unmistakable to regard the Tattvasamāsa as older than the Bhagavadajjuka.

The text of the Tattvasamāsa sūtras given here is based upon two of the Adyar Library manuscripts of that work. This text varies from the printed text of the Tattvasamāsa to some extent but the difference is not much. प्रतिसञ्चारः quoted in the Bhagavadajjukam finds a place in the printed text. मनः is omitted in both.

One word has to be said with regard to the Tattvasamāsa Sūtras. Probably there were more Sūtras than we have at present. This conjecture is rendered possible when we take into consideration the quotation from the Bhagavadajjuka. मनः found in the Bhagavadajjuka is missing in the text of the Tattvasamāsa. Manas forms an important category in the scheme of Padārthas recognised by the Sāṅkhyas and consequently there is no reason why it should be omitted in the text. The Sūtra पुरुषः is replaced by the word आत्मा in the Bhagavadajjuka, but it does not seriously affect the argument. We may therefore safely conclude that the Tattvasamāsa was longer than it is at present; there must have been one more Sūtra at least.

1. I quote here the sūtras of the Tattvasamāsa from the printed text so that the differences might be noted by scholars.

- | | |
|------------------------|---------------------|
| अष्टौ प्रकृतयः 2. | षोडशकस्तु विकारः 3. |
| पुरुषः 4. | त्रैगुण्यम् 5 |
| सञ्चरः प्रतिसञ्चारः 6. | पञ्चावयवः 10. |

III
DATE OF THE SĀṆKHYA PRAVACANA SŪTRAS.

BY

T. R. CHINTAMANI.

The opinion current among orientalisists regarding the date of the so-called Sāṅkhya Pravacana Sūtras is that it should be considered to be later than the author of the Sarvadarśana Saṅgraha for the obvious reason that he fails to mention that work. Omission cannot and should not always be regarded as a negative argument. It has been mentioned in the previous note that the Tattvasamāsa though not referred to in the Sarvadarśana Saṅgraha, is still older. A similar statement may be made with regard to the Sāṅkhya Pravacana Sūtra also. If the author of the Sarvadarśana Saṅgraha does not refer to it, a contemporary and a near kinsman of his refers to the Sūtras and quotes one of those Sūtras. Mādhavamantrin, the famous commentator on the Sūtasamhitā quotes the following Sūtra in his commentary on the Sūtasamhitā.

अत एव साङ्ख्यैरुच्यते

“सत्त्वरजस्तमोगुणानां साम्यावस्था मूलप्रकृतिः” इति ।

P. 407 of the Sūtasamhitā. Madras Edition.

Now this Sūtra occurs as the 61st Sūtra in the first adhyāya of the Sāṅkhya Sūtras which we have at present.

Mādhavamantrin, pupil of Kriyāśakti Paṇḍita, the general of the first dynasty of the Vijayanagar Kings, should not be confounded with Mādhavācārya, alias Vidyāranya, the famous commentator on the Vedas; he should be held distinct from Mādhavārya also, the author of the Sarvadarśana Saṅgraha. Mādhavārya is the later of the three in point of time.

Mādhavamantrin, Vidyāranya and Mādhavārya belong to the same period and they were contemporaries.¹ Consequently there is no reason to regard the Sāṅkhya Sūtras, now available, to be later than the author of the Sarvadarśana Saṅgraha.

1. Vide “Sources of Vijayanagara History” p. 51.

THE SANGHAM LITERATURE.

BY

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In the course of a comparative study of the Tamil Daṇḍi Alaṅkāram with the Sanskrit Kāvyaḍarśa, which I made early last year (soon after the publication of the Tamil Daṇḍi Alaṅkāram, second edition, by the late Cennākam Paṇḍit Kumaraswami Pulavar) I came across the following passage in the Kāvyaḍarśa.

मुक्तकं कुलकं कोशस्सङ्घात इति तादृशः ॥

and the commentary of Taruṇa Vācaspati thereon (which Rao Bahadur M. Raṅgāchārya refers to as A in his edition) remarks

कोशः, नानाकर्तृकसुभाषितरत्नसमुदायः ।

सङ्घातः, एकार्थविषयः एककर्तृकः पद्यसङ्घातः, शरत्सङ्घातद्रमिडसङ्घात-
तादिवत् ॥

The point that, I thought, is worth further investigation is this reference to Dramiḍa Saṅghāta.

The author of the Kāvyaḍarśa is reputed to have been a native of Conjeevaram and apparently he was well acquainted with the Dramiḍa works of note; and the commentator who seems to have clear notions of what Daṇḍin had in mind when he mentioned Saṅghāta refers to Dramiḍa Saṅghāta as a famous example of a Saṅghāta.

The Tamil Daṇḍi Alaṅkāram, the Sūtras of which at least are of great antiquity (two of which are quoted by Aḍiyārku-Nallār) refers in the Sūtra portion to this Saṅghāta as Tokai (தொகை). It is interesting to note that this classification सङ्घात is not found in later writers on Alaṅkāra either in Sanskrit or Tamil. Now, let me extract the relevant passage from the other commentary Hṛdayaṅgamā which is also published by Rao Bahadur M. Raṅgāchārya.

एकस्मिन्नेव प्रयोजने प्रवृत्ता नानाविधाः श्लोका भवेयुश्चेत् तथाविधानां
समूहः सङ्घातः ॥

BHAGAVADAJJUKIYAM

A PRAHASANA OF
BODHAYANA KAVI

WITH COMMENTARY

EDITED WITH
CRITICAL NOTES AND INTRODUCTION BY

P. ANUJANACHAN

*Ex-Research Scholar, Viswabharti,
Santiniketan; now, Hon. Curator
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श्रीबोधायनकविविरचितं
भगवद्ज्जुकीयं
नाम प्रहसनम्
दिङ्मात्रदर्शिन्याख्यया व्याख्ययोपेतम्

शान्तिनिकेतनमहाविद्यालये विश्वभारत्यामधीतेन
पालियग्रन्थशालाध्यक्षेण
पि. अनुजनच्चनित्यनेन
संशोधितम्

गोश्यां जयन्तमङ्गले
पालियग्रन्थशालायाः प्रकाशितम्
मङ्गलोदयमुद्रालये
मुद्रितं च ।

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(मूल्यम् २/४.)

परिव्राजकः— अस्ति किञ्चिदपि ज्ञातम् ।

शाण्डिल्यः— (क) अत्थि, अत्थि । पभूदं पि अत्थि ।

परिव्राजकः— भवतु, श्रोष्यामस्तावत् ४४ ।

शाण्डिल्यः— (ख) सुणादु भअवो ४५ । “अष्टौ प्रकृतयः,
षोडशविकाराः, आत्मा, पञ्च वायवः, त्रैगुण्यं, मनः,
सञ्चरः, प्रतिसञ्चरश्चेति” । एवं भअवदा जिणेण पि-
डअपुत्थएसु उक्तं ।

च्छति, अस्ति किञ्चिदपीति । न तावत् किञ्चिदेवेत्याह,
अत्थीति । अस्ति अस्ति प्रभूतमप्यस्ति । आगमभागे तर्कभा-
गे च तत्र गरीयान्मम व्यापारो जात इति भावः ।

किमिदानीं युक्तमिति मनसा निश्चिनोति, भवत्विति ।
एतदीयपूर्वचरितं तावदवहितः शृणुमः, का वा तेन हानिरिति
भावः । आत्मनो बहुशास्त्रपरिचितं भ्रान्तिव्याजेन प्रकटयति,
सुणादु इति । शृणोतु भगवानष्टौ प्रकृतय इति । सत्वरजस्त-
मसां साम्यावस्था प्रकृतिः । इयमेव मूलप्रकृतिरित्युच्यते । त-
स्या महान् महतोहंकारः अहंकारात् पञ्चतन्मात्राणि इत्यष्टौ
प्रकृतयः । बुद्धीन्द्रियाणि पञ्च कर्मेन्द्रियाणि पञ्च पञ्च महा-
भूतानि मनश्चेति षोडशविकाराः । तथा चोक्तं— “मूलप्रकृति-

(क) अस्ति, अस्ति । प्रभूतमप्यस्ति ।

(ख) शृणोतु भगवान् । एवं भगवता जिनेन पिटकपुस्तकेषु उक्तम् ।

44. F O read 'शृणुमस्तावत्' .

45. B O F have भअवं for भअवो (see note 29)

परिव्राजकः— शाण्डिल्य ! सांख्यसमय एष न शाक्यसमयः ।

शाण्डिल्यः— (क) बुभुक्खाए ओदनगदाए चिन्ताए अ-
ञ्जं चिन्तितं अञ्जं ४६ मन्तितं । दाणिं ४७ सुणादु भ-
अवोः—

रविकृतिर्भहदाद्याः प्रकृतिविकृतयस्सप्त, षोडशकस्तु विकारो न
प्रकृतिर्न विकृतिः पुरुषः” इति । मन इति तत्त्वेष्टेकम् । अकर्ता
सर्वत्रोदासीनः पुरुष आत्मा । प्राणाद्याः पञ्च वायवः । त्रयाणां
गुणानां समाहारश्चैगुण्यम् । सञ्चरस्तृष्टिः । प्रतिसञ्चरः प्रल-
यः । पिटकपुस्तकेष्विति, निःश्रेयससाधनत्वेन भगवता जिनेन
कथितानां पिटकाख्यानां वाक्यानां विलेखनकर्मस्वित्यर्थः । पु-
स्तमेव पुस्तकं, ‘पुस्तं लेख्यादिकर्मणि’ इत्यमरः । अत्राष्टौ प्रकृत-
य इत्यादिकं वचनमिति नाव्यवाच्छिन्नत्वात् पिटकपुस्तकपठिता-
नां शब्दानामनुकरणमित्यवसेयम् ; अत एव खलवात्मीयभाषां
मुक्त्वा संस्कृतभाषयैव कथनम् ।

भ्रान्तिव्याजस्य सत्यत्वं परिकल्प्याह, शाण्डिल्येति । भ्रा-
न्तिमेव समाधत्ते बुभुक्खेति । बुभुक्षया ओदनगतया चिन्तया
अन्यच्चिन्तितं अन्यन्मन्त्रितम् । इदानीं शृणोतु भगवान्—
प्राणातिपाताद्विरमणं शिक्षापदं, अदत्तादानाद्विरमणं शिक्षापदं,
अब्रह्मचर्याद्विरमणं शिक्षापदं, मुधावादाद्विरमणं शिक्षापदं, अ-

(क) बुभुक्षया ओदनगतया चिन्तया अन्याच्चिन्तितं अन्यन्मन्त्रितम् ।
इदानीं शृणोतु भगवान् ।

46. B F O write मए after अञ्जं. F O read अण्णं for अञ्जं.

47. The Mss. here write दाणिम्, while they write दाणि in other places.

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