

Journal
of
Sukṛtīndra Oriental Research Institute
Half-yearly Indological Research Journal

October 2022

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Vol. 24

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Editor

Dr. V. Nithyanantha Bhat



यज्ञं दधे सरस्वती

SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE

(Research Centre recognised by the University of Kerala
and Mahatma Gandhi University.)

Kuthapady, Thammanam, Kochi-682 032, Kerala, India.

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Journal of Sukṛt̄indra Oriental Research Institute

A Peer Reviewed Half Yearly Indological Research Journal

Editor : Dr. V. Nithyanantha Bhat

Journal of Sukṛt̄indra Oriental Research Institute is published twice a year (October and April). It aims to promote studies in Oriental learning, in particular Indological subjects. The journal is published in English and Sanskrit.

Subscription Rates

	India	Outside India
<i>Annual (2 Issues)</i>		
Individuals	Rs. 400	US \$ 40
Institutions	Rs. 600	US \$ 60
<i>Back Issues Per Copy</i>		
Individuals	Rs. 225	US \$ 25
Institutions	Rs. 300	US \$ 30

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ISSN 2229-3337

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Kuthapady, Thammanam, Cochin - 682 032, Kerala, India.

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Rāmāyaṇa and Mahābhārata as Mirrored in the Kitab-ul-Hind

Dr. Satya Vrat Varma & Dr. Charulata Verma

Better known as Alberuni (973-1048 A.D.), Abu Rihan Muhmmad-ibn-e- Ahmed was by far the most rational and unbiased Muslim historian of his time. Unlike the writings of the most of the foreign chroniclers, his voluminous account of India, the *Kitab-ul-Hind (KH)*, is not confined to describing the social, religious and political conditions of the country. It encompasses in its mighty sweep the whole gamut of Indian sciences including mathematics, physics, chemistry, astrology, cosmogony and geography besides the social customs, religious beliefs and a somewhat skeletal sketch of the political apparatus. The fascinating survey of the Indian culture and civilization in its various ramifications, carried out in detail or in short as necessitated by the subject under discussion, has turned the *Kitab-ul-Hind* into an encyclopaedia of sorts. True to his versatile genius, Alberuni has also dealt with the different branches of the Indian literature with perceptible authority. It is, however, surprising that while he has analysed and discussed the leading works on such diverse disciplines as Purāṇa, Grammar, Prosody, Astrology etc. in the chapters

(12-14) on literature, he has mysteriously skipped over the *Rāmāyaṇa*, the crest-jewel of the post-Vedic poetry. That seems to have been a part of his well-thought plan. Alberuni was well aware of the greatness of the *Rāmāyaṇa*, its poetic excellence and profound impact on the Indian society and literature. He has, therefore, referred to or examined or described the various incidents and events of the epic in the respective chapters of the *Kitāb-ul-Hind* in a way that their significance in the context is unfolded on its own. While delineating the country's southern boundary, he, first of all, makes a specific mention of the *Setubandha*, the construction of the causeway. The story of the *Setubandha* is related in the *Yuddhakāṇḍa* (xx-xxii) of the *Rāmāyaṇa*. Alberuni's reference to it reveals that he was well abreast of the contents of Book Six of the epic. By calling it a canal of Daśaratha's son, he seems to be making an oblique hint to his acquaintance with the *Ayodhyākāṇḍa*. According to Alberuni the Setu was situated at a distance of two *fārsakha* from Rāmeśvaram. To him *Setubandha* was a bridge built over the sea. He is rather insistent on calling it a canal of Rāma, son of Daśaratha, which he got built from the continent to the fort of Laṅkā. It is now marked by scattered mountains through which flows the ocean (p. 92).¹ The *Setubandha* crops up for discussion in Chapter Thirty as well. Its length (one hundred yojanas) and the purpose of its construction are duly noted there. Alberuni's observation that Rama got it built from the place Setubandha with the help of a mountain that was to the east of Laṅkā, seems to be garbled and enigmatic. His emphatic mention of Rāma's concerted attack on Rāvaṇa, the ensuing battle between

the two and the killing of Rāvaṇa, addedly confirm his intimate knowledge of the contents of the *Yuddhakāṇḍa*. But his assertion that Rāma's brother (Lakṣmaṇa) slayed Rāvaṇa's brother (Kumbhakarṇa) runs counter to the version of the combat in the *Vālmīki-Rāmāyaṇa*. According to the epic Kumbhakarṇa was liquidated by Rāma himself.² Alberuni's account seems to be based on the Southern recension of the epic. According to Vālmiki's version it was Rāvaṇa's son, Indrajit, who was killed by Lakṣmaṇa in a fierce battle.³ Alberuni has here made the most startling observation about the *Setubandha*. He would have us believe that 'he (Rāma) destroyed the causeway with arrows at as many as ten places' (p. 133- 134). The source of the statement is not known, but it certainly does not square with the account in Vālmīki.

Alberuni has provided valuable information about Laṅkā. It rather carries so much weight with him that he has earmarked one full chapter (Thirty) to describe it in detail. "Laṅkā is the place where Rāvaṇa had secured/hidden himself after he had abducted Rāma's wife. This fortified castle of the demon was named *Śaṃkaṭamarda* (*Śaṃkaṭa- mardana?*), while it is called *yavankomi* in the Muslim countries, and is often referred to as Rome" (p. 133). He has struggled hard to pinpoint its geographical situation, and has made certain important points in the process. To the Hindus, he avers, Laṅkā was a citadel of the demons (p. 134). He asserts, rather dogmatically, that Laṅkā is not the country that is generally taken to be as such, but is another name of the Laungā country, Lāṅga or Laṅkā (p. 135), which he identifies with the

Langābālus island (p. 135), though he concedes that it is at odd with the belief of the Hindus. The reference to Sītā's abduction in the course of discussion on the location of Laṅkā leaves little doubt that Alberuni knew well the story of the *Arṇyakāṇḍa*.

While speaking of the *Setubandha* in Chapter Eighteen, he brings to light certain hitherto unknown facts about the Kiṣkindhā (Kinkhind) mount and the Vānaras inhabiting it. In his reckoning Kiṣkindhā was situated at a distance of sixteen *farsakha* to the east of the *Setubandha*. The Vānaras of Kiṣkindha, he tells us, were so aggressive and wild that a confrontation with them caused ruin of one's regime. It was the popular belief that they were actually of human race, but were transformed into monkeys as they allied with Rāma in his war with the demons. It was also commonly held that Rāma had gifted them a jagir consisting of five villages. If someone associated himself with them or recited to them the *Rāmāyaṇa* (story) or the Rāma-mantra, they listened to it with patience. They guided anyone who had lost his way and extended due hospitality to him (p. 87). Though the account seems to be a folk stuff, and Alberuni himself was not sure of it's veracity, it throws up certain points that merit notice: the Vānaras lived at Kiṣkindha, their culture was not (much) different from that of the human race, they sided with Rāma in the Laṅkā-war, and they were full of reverence for Rāma. And it does not go against what Vālmīki has said of them in the *Rāmāyaṇa*.

Alberuni has broadly followed Vālmīki's version in his account. The additional information about *Setubandha*, Laṅkā

etc. given in the *Kitāb-ul-Hind* seems to have been derived from the folklore or little known sources. He himself was not convinced of its authenticity. The *Rāmāyaṇa* used by Alberuni may well have been the same as it exists now.

Contrary to the *Rāmāyaṇa*, the *Mahābhārata* has been analysed sequentially in the *Kitāb-ul-Hind* with such a skill that the outlines of the burly poem are unfolded with effect. The *Mahābhārata* has always been an object of curiosity because of its high worth and girth. Vedavyāsa has epitomized its greatness in the pithy epigram *yadihāsti tad aanyatra yannehāsti na tat kvacit*. Alberuni's account of the *Mahābhārata* begins with a free rendering of the epigram. 'They (the Hindus) have an abiding faith in it (the *Mahābhārata*), and make the (tall) claim that all that is propounded/found in other writings, exists in it, but what is embodied in it, will not be found anywhere else' (p. 56). He has also made a passing reference to its author Vyāsa, the son of Pārāśara, and its core content - the great war between the Pāṇḍavas and the sons of Dhṛtrāṣṭra. Not only the number of its Books (Parvans) is mentioned in the *Kitāb-ul-Hind*, a complete table of their names is also given to facilitate a quick reference. Not content with that, he has set forth the contents of the respective Parvans, though concisely, in a line or two. In view of the importance that attaches to the Śāntiparvan, Alberuni has noted with a measure of zeal its four Sections: Rājadharmā, Jñānadharmā, Āpaddharmā and Mokṣadharmā, and the total number of its verses (25000). He has also not lost sight of, the *Khilaparvan* of the *Mahābhārata*, the *Harivaṃśapurāṇa*,

which, according to him, comprises a number of folktales about Vāsudeva (p. 57). The riddles that were interwoven in the Great Epic by Vedavyāsa to get a modicum of respite from the exertion involved in dictating it, have also engaged his attention. It is surprising that Alberuni has given this stupendous tome comprised of one lac verses, the name Bhārata. Though it is still casually called Bhārata in common parlance, strictly speaking, it was the second recension of the *Mahābhārata* consisting of 24000 verses that bore this appellation.

Alberuni was so enamoured of the *Mahābhārata* that he has written on it an independent chapter (47) in his account under the title of Vāsudeva and the Bhārata War. It first deals with the story of Vāsudeva's birth. The account differs on one count only. It is contended, rather smugly, that Vāsudeva was jāt by caste....which was a low branch of the Śudras (p 176). In the rest of the chapter Alberuni has given a well-connected account of the *Mahābharata*, Lord Kṛṣṇa's departure to the heaven, destruction of the Yādavas, and the last journey of the Pāṇḍavas (p. 176-177). It suffers from some factual errors. According to Alberuni, the Pāṇḍavas were invited for the game of dice by Dhṛtrāṣṭra (p. 176). He attributes the victory of the Pāṇḍavas to the wiles of Vāsudeva, but for which they would have suffered a plight more miserable than that of their enemies (p.176). Alberuni bears witness to it that the story of war of Kuru's and Pāṇdu's sons was as remarkable/ popular a story of the Dvāpara Yuga as the stories of Rāma and Paraśurāma were in the Treta era (p. 167). The venue of the

Mahābhārata war, Kurukṣetra (once called Thāneśvara) was, in his words, a country of Kuru, i. e. it was established by Kuru who was a divine farmer and a religious- minded pious man, and performed miracles by his divine power (p. 224).

Alberuni has minutely analysed the composition of the Akṣasuhīṇī army. According to his reckoning the eighteen Akṣasuhīṇī armies that participated in the Mahābhārata war consisted of 11, 14, 16, 374 living beings- men, horses and elephants.

Alberuni was as closely versed in the *Mahābhārata* as in the *Rāmāyaṇa*. The perusal of the two epics by a Muslim chronicler and their admirable exposition in his epoch - making account of India, speaks volumes of their ageless glory.

References

1. All the page- numbers and chapter- numbers in the study follow the Concise Hindi Edition, *Bhārata: Alberuni*, published by the National Book Trust, India, in the year 1983.
2. *Rāmāyaṇa, Yuddhakāṇḍa*, Gita Press, V.S. 2017, LXVII (67). 168
3. *Ibid.*, XC (90). 71

The Cultural Legacy of Sthāpatyaveda - Some Critical Observations

Prof. (Dr.) Balagopalan T.S. Prabhu

Abstract

The cultural legacy of a nation has two components – tangible and intangible. Tangible components are archeological relics, historic monuments and other artifacts. Intangible one includes myths, folklores, literature, rituals, beliefs and values. Sthāpatyaveda is a cultural legacy having both of these components. An attempt is made to enquire into the eight parts (Aṣṭāṅga) of this cultural legacy as indicated in Samarāṅgaṇa Sūtradhāra, a pan-Indian treatise of encyclopaedic nature, compiled in 16th century CE. The critical appraisal of the Aṣṭāṅgas is attempted with a view of linking them with the development of the history of the people of India. An effort is also made to link the Vedic stream in Sanskrit and prevedic stream in Tamil providing great antiquity to Sthāpatyaveda, the ancient Traditional Architectural Engineering.

This study is based on the post-doctoral research work of the author while working in NIT, Calicut and decades of academic work thereafter in Vastuvidyapratisthanam, Calicut.

1. Introduction

The cultural legacy of Indian people stems from the contributions of three distinct streams of ethnic groups, identified by the genealogists as ASI (ancient South Indians), ANI (ancient North Indians) and Aryans who migrated to this land through the north-west regions during 25000, 15000 and 5000 years ago respectively. The train of migrating waves successively spread over the land and established a system of settlements consisting of hamlets, villages, towns and fortified cities in the Indus valley extending from the foothills of Himalaya to the river mouths of Kutch. We call this settlement system as Indus civilization or Harappan civilization. At the peak of this, the civilization covered a vast area, as seen from the archeological remains of Mohanjodaro in the north to Dholavira in the south. Some time in 1500 BCE saw the vanishing of these settlements owing to the drying up of the seasonal, river Saraswati or geological subsidence. Consequently the people of Harappan civilization migrated towards east and south. The eastern wave spread over the whole Gangetic plateau between Vindhya and Himalayas, reaching as far as Bengal and Assam. The southern wave covered the entire sea boards of western and eastern ghats and penetrated deep into southern peninsula. This region is identified by geomorphologists as part of the geological Gondwana plate which drifted from the Limuria continent (consisting of Africa, Australia and south America) millions of years ago and collided with the Asiatic plate to form the fold mountains of Himalayan ranges and a valley in between. The region of Harappan civilization was in the western border of this

formation. This fascinating geography of the formation of India and its peopling through knowledge system of Vedas and technological developments of tools, craft skills, art and creativity as an extension of Sthāpatyaveda is our prime cultural legacy.

2. Components of Sthāpatyaveda

Originating from the Sanskrit root 'Stha' meaning to establish or to fix firmly, Sthāpatyaveda covers the materials and techniques, the art and craft and the theory and practice of putting up houses, settlements, public buildings, infrastructure and aesthetic creations. In general, they cover the civil and architectural engineering sciences of modern times. Visitors starting from Megasthenese (C.300 BCE), Faxian, Xuanzang (400-700 CE), Alberuni (1017-30 CE), Marco Polo (1292 CE) and Francois Bernier (1658-69 CE) give a vivid picture of the cultural heritage of India as seen during their visits. It was Alexander Cunningham who first noticed the relics of this civilization. John Marshal, of ASI led the excavation of Mohan Jo Daro, the first of the 5 archeological location of this civilization. Perhaps the perfect example of these tangible legacies is Dholavera, the ancient Harappan city of Kutch, discovered in 1968 by ASI and received the World Heritage tag in India in July 27, 2021. Dholavera is located in a saline marshes, near Lothal, the ancient port. With its fortified town, planned streets, hierarchy of dwellings, work places, citadel and the intricate water management system. Dholavera provides an advanced example of ancient town planning. Objects excavated from the site cover terra-cotta,

precious stones, copper and gold, tools and toys bespeaking the evidence of busy commercial and industrial activity. The presence of a large water reservoir and a series of underground water ducts speak of the technology applied to conserve water during the last phase of drying up of the seasonal river Saraswathy, in the marshy regions of its delta.

3. Search for the Roots of Sthāpatyaveda

Now, we have hypothesis based on archeological relics and historical references from the travelogues of visitors and DNA studies of genealogists, regarding ancient Indian civilization. However for a researcher of Sthapatyaveda far more important source lies in the Vedic literature. The fact is that the earliest historical reference of India is that of Megasthanese of 300 BC and the Vedic literature starts from at least 3000 BC. All travelogues are personal perceptions where as the narration in Vedic literature are observations of many seers from different clans (Gotras) as recorded over millennia. Though it may lack the accuracy of a chronological date, perhaps this riddle could be solved by a systematic research in Jyotisha, as a science of time, demarkated by heavenly bodies in a geocentric view point. This critical analysis and appraisal of the Sthāpatyaveda is carried out in this perspective.

4. The Aṣṭāṅgas of Sthāpatyaveda

The basic artefact required for human beings is a shelter, a place to reside, a 'Vasati' from the Sanskrit root 'Vas' meaning to stay. The first mention of the house appears in

Ṛgveda, the earliest of the four Vedas, in a prayer to Indra thus

*'Indra tridhātu śaraṇam trivarūtham
svastimat chardiryacha maghavadbhyaśca
mahyamca yāvayādidyumbhyaḥ:'*

'Hey Indra, provide me and thy worshippers the houses made of three materials (earth, timber and stone) giving protection from the three forces (winter, heat and rain), giving shelter from the strong weapons of the enemies and comfortable to live in'

- Ṛgvedam, Maṇḍalam 6 Sūktam 46 Mantram 9

this prayer is also repeated in Atharvaveda, the last of the 4 Vedas, prior to the time of Megasthenese. Āpastamba Gṛhyasūtra (Ch. 2, Khaṇḍika 8,9 and 10) talks about the selection of ground and the method of construction of houses. Puranas (Agnipurāṇa and Matsyapurāṇa) elaborate this theme further and Śāstrās compile these prescriptions as a concise text on this subject. Mayamata for example is a classic text on the art and construction of dwellings (Vāstuvidyā), a branch of Sthāpatyaveda.

According to Mayamata, the dwellings are categorized as those of mortals and those of immortals. This gives rise to two of the Aṅgas of Sthāpatyaveda (i) Gṛhavibhāga covering functional buildings like residences and (ii) Prāsādvibhāga covering symbolic buildings like temples.

The third division of Sthāpatyaveda covers settlements (Janapadas). From a system of hamlets of 'Gotras' the concepts of cities are generated. The selection of site, the process of laying out streets and zones of activities, deciding on the provision of services and such other things are thus included in this division called Janapada Vibhāga. When such settlements are planned for temporary use like military camps, camps for religious functions, colony of workers engaged in major projects etc. using temporary materials for construction, it leads to many sub sections, namely Sibiram, Prapa, Durgam etc. in Sthāpatyaveda.

The transportation network and infrastructure required for a settlement such as roads, ports and harbours, wells and tanks, drainage network, protective walls and tunnels etc. form another division of Sthāpatyaveda called Rathyadi Vibhāga, Rathya meaning a road fit for chariots. The vehicles for travel are covered in another anga called yana. Yāna covered vehicles on land, water and air. The facilities for religious rituals are often carried out in all their rigour in specially constructed temporary halls. In fact the earliest reference of Sthāpatyaveda originate from such construction during the times of Rigveda. The cannons of construction, layout of fire altars and buildings, their shape, size and orientation and such other things are indicated in Śulbasūtra compiled by Boudhāyana. These aspects form an important part of Sthāpatyaveda called Yajñāśālā Vibhāga.

The varied constructions starting from a simple toy to magnificent chariots, a simple shed to astounding temples, a

simple path to magnificent port cities require the services of artisans. Today we classify the technical workers as craftsmen and those who do decorative works as artists. Ancient system of classification is to call all such artisans as Śilpin, meaning the creator. The word Śilpin appears first in the Ṛgveda. There are hymns such as 'the seers composed poems as the Śilpins crafted the chariots'. Kāvya the mental creation was compared to Śilpa, the physical creation. The best of the poetry was called Kāvya Śilpa and the best of the Śilpa was described as Śilpa Kāvya.

The Śilpins were categorized into four hierarchies - Takṣaka, Vardhakī, Sūtragrahī and Sthapati. Takṣaka (Thachan) literally means one who shapes smaller elements from the gross material. This word has its roots 'Taks', meaning to reduce. At the next level is the Vardhaki (Perunthachan). This word comes from the root 'Vrdh' meaning to increase. He is the assembler of the elements. Sūtragrahi or Sūtradhāra is the supervisor over seeing the fit, alignment and rigidity of the structure. Literally he holds the thread for checking the alignment, level and plumb. Sthapati is the master builder, the one who takes the responsibility of shaping, assembling, supervising and establishing the structure in its final configuration as per his creative design. Sthapati is described as Sarvaśāstra Viśārada, an expert in all sciences. The eight divisions of Sthapatyaveda can thus be listed as

1. Gṛhavibhāga
2. Prāsādavibhāga

3. Janapadavibhāga
4. Śibiravibhāga
5. Rathyadivibhāga
6. Yānavibhāga
7. Yajñasalāvibhāga and
8. Śilpavibhāga

5. Textual Traditions of Sthāpatyaveda

The word Sthāpatyaveda has evolved from the knowledge systems of Sthapati, the master builder. This covers the three levels of (i) Śāstra (the prescriptions), (ii) the Sidhānthā (the theory) and (iii) the Darsana (the concept). Similar to the Vedic Yajña, Sthapatya, the creation shall be carried out under the direction of a preceptor Ācārya. According to Matsyapurāṇa, there are eighteen such preceptors - Bhṛgu, Atri, Vasiṣṭha, Viśwakarma, Maya, Nārada, Nagnajit, Viśalākṣa, Purandara, Brahma, Kumāra, Nandīswara, Śaunaka, Garga, Vasudeva, Anirudha, Śukra and Bṛhaspati. Perhaps they are the preceptors of eighteen schools of Sthapathyaveda existing at the time of compilation of Matsyapurāṇa, in the early centuries of the CE. This list includes the God heads, the Asuras, Saints of Buddhism, Jainism and leaders of Āgamic thoughts. By sixth century of CE much of these compilations have been lost. Varāhamihira refers only to the names of few of them in his lexicon Bṛhatsamhita in the chapters related to Sthāpatyaveda. As on today there are only a few Sanskrit texts dealing with this knowledge system at a Pan Indian scale as surveyed by P.K. Acharya. The Pan Indian texts include Mayamata,

Mānasāra, Samarāṅgaṇa Śūtradhāra, etc. There are also some regional texts such as Manuṣyālayacandrikā, Śilparatna, Śilparatnakośa, etc. The genesis of the entire textual traditions on Sthāpatyaveda can be seen to be Atharvaveda. Atharvaveda has nine recensions. Of these only few of them have been located. One of them is the Kashmerian text of Pippalāda Samhitha of Adharvaveda located from Orissa. Pippalāda and his disciples give a vivid picture on the philosophical and aesthetic basis of Sthāpatya.

Śrīmad Bhāgavad Mahāpurāṇa classifies (chapter 3, discussion 12, stanza 41) the entire knowledge system into four.

1. Ānvīkṣikī, dealing with the enquiry by the Jeevatma to attain Salvation (Yogaśāstras).
2. The search for Brahman and attaining heavens through the suktas and rituals as given in the Thrayi (Ṛgveda, Yajurveda and Sāmaveda).
3. Vārtha (the means of livelihood such as agriculture, commerce, crafts and such other activities of the Karmakāṇḍa).
4. Pursuit of governance for a joint social order (Daṇḍa Nīti and Dharmaśāstras).

Atharvaveda contains the seeds of all pursuits for livelihood coming under the knowledge system of Vartha including Sthāpatya. Hence a researcher in Sthāpatyaveda has to dwell deep into Pippalāda Samhitā of Atharvaveda.

6. Critical Appraisal of Gṛhavibhāga and Prāsādvibhāga

The Gṛhavibhāga covers the architecture of shelter providing utility, strength, comfort and aesthetics (Bhogadam, Surakṣitam, Sukhadam and Ramyam). There are innumerable forms of residential architecture in different regions of India, differing in layout, materials and construction. They constitute different vernacular styles. It is quite natural in a vast country like India with people staying in regions of different terrains and climatic zones. However there are indeed some common features. All the houses have a basic element of a rectangular hall (Śālā) forming the core of the house. What will be the earliest form of this Śālā? A search in Vālmīki Rāmāyaṇa, the earliest epic takes one to the construction of the Parṇaśālā in Pancavadi by Lakṣmaṇa in Sargam 15 of Āraṇya Kāṇḍa, built for Rāma and Sītā. This simple house built of bamboo, branches of trees, mud and leaves is an iconic form which can be still seen in the tribal houses in India. The advanced form of the Śālās built around open yards can be seen all over Kerala, in the Chettinad houses of Tamilnadu. The Agraharams of Tamilnadu and the Havelis of Rajasthan provide examples of group housing. More sophisticated forms for royal use can be seen in the Padmanabhapuram palace in Kanyakumari district. The form of Śālā has been adopted in baked earth for temples as seen in Vishnupur in Bengal, in rock sculptures as in Mahabalipuram and timber work in Khatmandu in Nepal. British Bungalow architecture is an adaptation of a simple Sala of three rooms used by the elites in early Bengal.

The science of residential architecture in India has been elaborated in different regional texts of Vāstuśāstra like Manuṣyālayacandrikā, Manayadi Śāstram, Viśwakarmīyam and Samarāṅgaṇasūtradhāra. However there has been a conspicuous absence of standardization of scale and a logical order in the room layout. This indicates that the residential architecture has not evolved from a single source. The vedic source of Sthāpatya of the Aryans have been influenced by the practices of ancient south Indian (ASI) and ancient north Indian (ANI) traditions. This is an area of comparative research in this vast field. Interestingly even a regional documentation of houses has been carried out only in Kerala for a research investigation. Mānasāra Silpasāstra is the typical south Indian text authored by Mānasāra. Who is Mānasāra? There is a hypothesis that Mānasāra, is none other than Agastya, the twin brother of Vasiṣṭha, who was sent to SI and came to be known as Agathiar in Tamil.

On the documentation of Prāsādaśilpa, the condition is better owing to the efforts of Archeological Survey of India - during the last 11/2 centuries. Perhaps, critical studies of these documentation have been limited to the works of Percy Brown, Anand Koomara Swami, Stella Kramrisch, etc. A critical appraisal on Prasadavastu is possible only when the physical documentation can be correlated with textual traditions. This is an area of interdisciplinary research. The meanings of sculptures adorning the exterior of the temple edifices have different layers of interpretation as viewed by historians, artists and philosophers. This area also leads a

researcher into the theory of aesthetics and its application in literature, music, dance, sculptures and architecture. In this context, a study of Prekṣagr̥has (Kūtambalam) of Kerala has revealed that its origin is to be traced in the ritualistic halls of the Vedic period rather than the secular theatres described in Bharata's Nāṭyaśāstra.

7. A Critical Appraisal of Janapadavibhāga

Settlement planning had reached a high level in ancient India. The eight models of towns described in Mānasāra, Mayamata and Kamikāgama are symbolic of settlements suited to different topographical situations and socio-economic conditions. Ancient towns have not been studied in detail by modern town planners in this perspective. They have depended more on western models especially after independence of India, starting from the planning of Chandigarh. Such a mind setup has created many urban problems arising out of inadequacies in macro drainage causing flooding, environmental pollution and ecological problems. Research in settlement planning have shown that such problems have their origin in the structure and form of towns more than in technical development. Study into the planning of settlements like Sreerangam, Benaras, Jaisalmir, etc. will be ideal for multi disciplinary research.

8. The Blind Spot in Sthāpatyaveda

When we come to the two areas of (i) Rathyādivibhāga and (ii) Śibira and Prapa covering infrastructure of settlements and temporary construction, there is a lack of textual traditions.

The infrastructure aspects are to be searched in classic Sanskrit literature, in Tamil and Pali literature of Buddhist, Jain and Sangam times. Further meticulous documentation of transportation network, old port towns, anicuts and irrigation works, wells and tanks, forts and moats are warranted for research into this area. ASI has not given much importance in these artifacts as in monumental buildings. The research in this area may hence start from such artifacts in humble settlements like villages and ancient literature. Descriptions of Ujjain in Kalidasa's work may reveal an insight into many such details. Location of wells and tanks in a temple complex may similarly give an insight into model water management system.

9. The Technological Aspects of Yāna and Śayana

The symptoms of a living society is its dynamic character represented by the means of travel and transportation of goods and people. In the case of India this is reflected in the carts and chariots drawn by bullocks and horses and the boats and ships which plied in the back waters, coastal reaches and oceans in the ancient times. We have historical references to these aspects in the Śāstrās and Purāṇas. They are also highlighted in the travelogues of visitors. Even today, many of the villages in India are served by animal drawn vehicles, bullock carts and camel carts and by well crafted boats and ships serving in inland and coastal waters. India was a leading nation in ship building technology and marine expeditions to distant lands until the steamers came into use. Fragments of this development are still visible in the form of craft work shops existing in ancient port towns. The land vehicles on the

other hand appear to have developed into huge temple chariots symbolic of the craft skills. The Rathas and their processions in the temple festivals is a living tradition in the southern peninsula from Puri to Rameswaram.

Concise description on the craft of making temple chariots are seen in Mayamata and such other Vāstu texts. They are elaborately sculptured in temples. The sculpture of Ratha at Hampi, the Kanakasabha in Chidambaram and the exterior form of Konark temple speak of the skill and precision of craftsmen. The Urus of Beypore speak of the Indian heritage of ship building having one to three masts for sails with cabins as described in Bhojas Yukthikalpataru. The chariots of Gods (Rathas) and Jalayānas (water vessels) retain the memory of this legacy.

10. A Critical Appraisal of Citra and Śilpā

Citra covers the vast field of graphic sciences perpetuated in Indian heritage right from that of the cave dwellers to that of the elite urbanites. The symbolic depiction of mythology in the Rangoli art of Gujarat, the Kolams of Tamilnadu, the Yantram in religious literature, the paintings of Thanjavur and the sculptures which span over the entire land, in mud, timber, stone and metal is an area not yet researched fully. The intricate form of the Kolam can be interpreted as the earliest manifestation of the modern graph theory according to the research carried out by the mathematical scholar Prof. Gift Siromani of Madras University. The Iconometry (Mūrtiśāstra) of Āgamās is a harmonious combination of graphic science, craft skill and symbolism at its best. Executed in mud for

seasonal festivals like Durga Puja and in timber for toys, this area provides occupation to all the members of the family among the craftsmen. It provides an open area for researchers.

The critical appraisal of the Aṣṭāṅga of Sthāpatyaveda as indicated above has vast scope for modern scholars to initiate interdisciplinary studies, for technologies to open up vast areas of skill generation and for educationalists to evolve interactive pedagogical systems in place of conventional class room based instruction. It is also worth while to investigate as to how this ancient knowledge base could be rejuvenated in the emerging development of India.

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Reasons, Conflicts & Convulsions

Dr. N. Usha Devi

Need for a transformative Ethical Phronesis in the Modern Imperative

"Right thought about life and the idea of right and just life – the highest thing that one could learn – only become visible in general outlines and not in regards to specifics" (Aristotle EN 1098 A 21).

Techno Scientific advancement as a source of redeeming a new variety of knowledge has taken over the true intellectual discourse in modern times. As a result, there is an invisibility of philosophical content in the rational discourse and therein the vibrant intellectual premise could become only a techno culture that in time may degenerate eventually into a scheme of mutual mistrust, paving the way for conflicts and paroxysms or convulsions in the society. It is the general state of affairs the world over that struggles for a regenerative experience for a peaceful living. But in countries like India philosophy could not overlook the foundational philosophical addendum of thought processes that helped in visualizing the true human life in the form of interrelations directed towards the inner will. One of the most serious concerns of the present

day life is the irresponsible exercise of the power of ego that ever paves the way for non-ethical conduct in individuals and thereby the society. Hence one of the challenging tasks of the current social setup is to reflect upon the 'value' or 'morality' accounting for the value through acclaimed new knowledge. As far as the current state of morality in India is concerned, it can be argued that the strong moral concerns on good life are in a path of deterioration which can be evaluated from the morbid actions in the society such as atrocities on women, covetousness, merciless killings, non-reverence to others and absence of self- love and tolerance or forbearance.

To speak impartially, philosophy in ancient India was not concerned with desiring comfortable results in human life. Its endeavour was to discover the truth beyond the objective premise without fear and fervour that aimed at the intended actions of one's inner will. The discipline of morality was effectuated with a sense of experience of the pursuit for a happier life that never disregarded the 'wisdom' content. However, it may be noted that philosophy is the result of the pursuit of the discipline of knowledge that requires a trained mind in only one who has a desire to pursue it despite encountering difficulties caused by conflicts and convulsions. This intellectual activity facilitated epistemological activities that are congenial to the good will of the community aiming at a sustainable development. The aim here is to address the foundational concerns of the values of life that endorse the source of comfort-attenuating life patterns. The fact is that science can also address the source of comfort but it is related with the external objectivity that is temporary only. A creative

spirit of life brought through philosophical reflection is truly the prerequisite for the self-illuminating community engaged in activities conducive to the good will in the society. The self-illuminating engagement of the self for moral values of life is intrinsically good and inherently ever-satisfying.

Whatever may be the path to the pursuit of good will, in its practical employment, it must be moral and all the inclusive actions are to be met with in accordance with the moral concepts. As far as man is concerned, in the case of our experience of human conduct, some conflicts may arise which are traceable to the faculty of uncertainty in the actions as good or disagreeable in themselves. Whether these are done for the 'sake of duty' only or satisfying oneself may not have a justifiable content of moral value. The following exemplification analyses the determinants of moral conduct in contemporary experience of fear and illusory impregnations which arise in human nature due to frailty and impurity within the mind resulting in conflicts and paroxysms not as an absolute moral conduct but as a mere power of experience. As Immanuel Kant observes: 'in fact, we can never, even by the most strenuous self-examination, get to the bottom of our secret impulses' (Immanuel Kant: *Groundwork of the Metaphysics of Morals* p.72). Due to this, man is predestined with epistemic opacity of moral worth of actions.

The Ethical Conduct and Experiential Contingencies:

As of a common system of norms that ethics had established in ancient times these are conventionally tied to

the empirical contingencies that evolve in time. Taking into consideration the unlimited reverence of the universal 'a priori' principle and the thought on ethical conduct in Indian context, it can be stated that it is pure experiential and deterministic on which the activities of morality/ ethics of human beings are derived. Here the general 'good' is concretized through what is called 'phronesis' which involves the very doing of the activities giving preference to the course of actions that are proved through experience having commonality in others. To retain the truth of such phronetic statements the necessity involved is practical experience which is dependent on and guided by so called 'inner reality' or 'will'. The principle here is that unless we are able to contradict the truth of the concept of established morality in relation to the object, we cannot deny the truth and significance of that for all rational beings. The present trend in the society is that individuals standing in social relations to each other are more interested in relegating the tradition and history that had created a strong moral foundation for social well-being generated through cognitive experience. Nay, that may be a derivative of scientific advances as well. But what science has in future cannot be claimed as an independent encounter with the traditional cognitive enterprise. In other words, when conflict is generated in the society inevitably due to the differential scientific and cognitive consequences it leads to a society that never can be called as an ideal society. It has to be understood that the moral value of good will becomes independent of the moral feeling of well-being or 'reverence' for the law of nature.

The Ethical State and Its Consistency with the Universal Law of Good Will:

The fact is that any ethical principle becomes inconsistent with the universal law of good will if the members of the community exist in an independent state of nature. Because of this state of nature the principle of morality will be formulated based on the individual perceptions. There is no commonalty or universality of law, and man will remain permanently evil pursuing actions determined by himself only either detrimental to the overall goal of the society or may be a good one. Here, establishment of sovereignty of a human being becomes the primal necessity rather than the ethical state of common good will. There will develop a state of nature where one is in conflict with every other individual. Whatever goodwill resides in man it is continually attacked by the evil or convulsion in others. Because of this men ever try to mutually corrupt another's moral predisposition overcoming one's own goodwill. This is for this reason that there is no principle which unites them and dissensions and exposure to the perils of evil will pave the way for radically evil society.

Although many realize the need for transformation of the society, yet in such a state of conflicts and convulsions a true ethical state of nature could not be formulated because of the evilness in the state of mind wherein one tries to formulate a universal law of good will to suit to the state of nature. It must be kept in mind that to formulate a universal law of ethics one must necessarily consider the subjective conditions of the mind under which alone one can be able to arrive at

certain concepts of good will. By utilizing different sources of knowledge the relation of it to the 'consciousness' (the supreme principle) can be rightly discerned and that may lead to the right perspective on ethics. This is why cultural developments throughout the world could not deviate from the premise of a universal Being beyond definitions but infinite and is the Cause. Because of its indeterminacy it is referred to as 'Will, Consciousness, Power or the Absolute'.

Does Practical Employment of the Traditional Moral Principles Attune to the Contingent Ends?

Here the concern is focussed on practical actions determined by the individualistic approach in the society. The contingent duties are referred to the duties and responsibilities in accordance with the current moral precepts which have actions that can be met with social coordination rather than the traditional ones determined by individualistic and purely knowledge-based (experiential) precepts. Truly speaking, the actions of this previous kind are asymptotically inconsistent with the traditional concepts that are deterministic and governed by the rules of law. The Indian tradition considered the seven characteristic constituents of the moral concept—Sama (Equanimity), Dama (restraint of sense organs), Daya (compassion), Ahimsa (non-violence), Satya (truth), Dambha (Arrogance), and Arjava (Honesty). Accordingly, these are central to the cognitive experience. However, in the context of an experience in the modern consideration the experience of these seven concepts cannot be simply treated as mere feelings or experiences applicable to the ancient period. There

is certainly a need to define, distinguish and identify the underlying contextual concepts applicable to the modern society. When an individual takes the above concepts and conceives society as the true experience and reflects himself on all social relations, as required by modernity he can develop a formal relation with the members of the society including the animals and the environment that is inclusive of conjunctive phronesis. But for the reason that modern society inevitably has led to the near collapse of the individuals of the society due merely to the perceptual antagonism towards tradition, it won't admit, in any case, the primacy of existence of these concepts and thereby driving them into mere dualism of subjective and the objective premonitions.

To review the stance of the traditional concepts it can be found that 'reverence' to Dharma or the law of moral conduct is the foremost duty of an individual in a society. For that one should get acquainted with the most essential characters in human beings. These are Dhṛti (determination/patience), Jñānam (knowledge), Soucam (cleanliness), Dāma (Restraint of senses) and Sama (restraint of the mind). These are also called the indriyadharmas. For, control of these actions alone is brought through the sense organs and also through the mind. The value of good will certainly come when one understands the roots of evils. The foremost among the evils is the ignorance that which veils the universe and as against this that which lights the universe is the intellect. Another evil is lobha (lust, greed, covetousness, impatience, eagerness, desire for longing after cupidity, avarice) which accounts for

separateness among individuals. Krodha (anger) is also a serious or dreadful evil. This is why the tradition forwarded charity, austerity, meditation, truthfulness, forbearance, tolerance and universal law and conformity to one's duty and nature and held them with prime importance being the everlasting experiences in life. Further coveting wealth of others and accumulating wealth made through illegal means though are exciting activities they cannot yield any fruit on good will, for, they are only temporary.

The Transformative Redundancies on Morality:

Now to explore into the realm of current human conduct, one would meet frequent complaints on the morality available in experience that has inconsistent accordance with the law of morality. Practical freedom experienced presupposes the ought naughts of the determinants of one's will, even contrary to its force and influence, something that is determined in accordance with the empirical laws resulting in a series of unlawful events, the most significant among them are- non-reverence to the rules of law, absence of forbearance/ tolerance towards others including members of the nature, the illegal motives or accumulation of wealth, the preponderance of greed or covetousness, increase of anger in individuals which affect the tolerance, the maxim of action based on fears both within and outside- a product of perceptual love and honesty, disparage on self-love. The inner principle of moral evaluation involved in acts of good will that help to build a strong moral motive on duty and self-love, is admittedly made incompatible and sceptical of genuine virtue. Some of the inadvertent effects

can be pointed out here and needs a complete transformation—these are addiction to drugs and beverages, attacks on human beings especially women as well as harming animals and the nature. As a fire completely dissipates the forest the evil actions certainly in near future will make the design of the universe fall into it as prey. Trsna or craving is the root cause of all these.

In the analysis of moral good, it may be noticed that the consequences of action independent of cravings or lusty desires are assertively the inner principles of the moral evaluation for desireless action leading to self-love. In fact, a deeper self-examination of the inner impulses of the mind reveals that the two most decisive determinants in human beings are the two emotional adjuncts — the greed and the fear. If these are prevalent, the morality will get reduced to a mere figment of action. For, from experience we can find that every action is carried out of these two ingredients and in that case the true purpose of one's duty which requires self-denial turns out to be the hindrance for moral conduct, declining to take the absolute wish for goodness. Hence it can be said that the liveliest wish for goodness is desireless and fearless action with no longings for fruits of action. This is true for all times.

Fear and greed, being the appearances of the subtle nescience dormant in individual mind give rise to the gross nature of ignorance which intensifies fear and greed. The self-inflicted fears raise one's emotional tendencies and the consequential actions will be detrimental to others. Desperateness and neurotic asymptomatics are the inevitable

afflictions that directly affect the moral conduct. Hence the fact that to take the liveliest wish for good will is to realize and experience it through delineating the fear and greed and engage in actions fruitful to the society, in communion or dialogue with others and determine what seems right and good independent of the convulsions and conflicts. There may be contradictions in the views of others but in that state moral determination of good will is a reality of experience and it gets approval from each one in the society. It is possible to have some transformations of the general moral concepts conducive to the social well-being of that enterprise. If there is no such effort, man will remain permanently evil leading to the utter perish of the social beings. In order that the tendency of man to corrupt others' moral predispositions, it is required for establishment of sovereignty of these moral derivatives to be consistent with overcoming the evil propensities in individuals.

Significantly, the inner determining ground of the desire is 'will' which is not much related to action. The inner will determine the desire for actions considering the choices of action that are necessary for a good moral conduct. The choices must consider what it affects or accomplishes so that it is fit for attaining the proposed end. On the other hand, if this will is entirely lacking the power to carry out its desired ends and accomplishes nothing it is not a good will but a mere wish alone.

It is necessary that for good will to indulge in actions (duties) these are to be accomplished in a way that is co-genial

to the society. These actions are called 'karmavidya' in Indian traditional dispositions. Actions are governed through the body, the words and the mind. Inapt actions accomplished by the body such as murder, stealing or possession of others' properties and harassment to others are adduced from the inner will which is determined by the mental process that is afflicted with the adjuncts of ignorance. What exactly worrying are the words which are not conducive to the general moral principles. The impacts of these will be conflicts and related revenges. The mind has a vital role in orienting the actions. Good human actions are the foundation for good life and when the individuals are afflicted with the derivatives of ignorance thoughts develop as a figment of imagination and these pave the way for blind actions. As such being the case one cannot claim the penchant duty to be the determinant of the morality that is supposed to be in conjunction with what is truly demanded.

To resuscitate the system of norms that the traditional ethics had established in India it makes plain that their right thoughts about life and the idea of good are the highest things that one could learn and accomplish. One could encounter situations which are antagonistic to his thought process or course of actions. Such situations require the knowledge of what is best and are accounted for. This is what the tradition calls Wisdom. Wisdom has always stood the test of time and is the decisiveness in thought process. The faster one can make decisions the more likely one will be able to realize the true opportunity in decisiveness and concretizing the thought in the

idea of good life. To retain the truth of morality one should uncover his doubts and follow the actions determined through his inner will which is nothing but the wisdom. The fact is that if one realizes that the individual himself is a problem in the society as a dearth of wisdom, then he can learn himself something that accolades to be the ground of idea of wise. It may be added that unless the wishes to deny the common trend that people are now more tied to empirical contingencies rather than moral necessities there is a need to further the transformations focussed on whole of the social set up, not oneself, for the attainment of the goal of good. Though this is the case it can be asserted that change should be better targeted towards oneself which is easier.

Arguably, tradition had identified some major practices that are impediments to the concept of morality. These are self-praise, engaging in evil acts, talking to non-venerable persons, loving that which is not lovable, enjoying with meagre profit, begging for the ineligible thing, love with enemies, enjoying with daughter-in-law, fondness for residing in the house of wife, mortification of women, seeking wives of others, forgetting what is actually received from others, praising the act of alms-giving, making a slanderous person, and a noble one, enjoying interest in safety of women. The fact is that expectation destroys boldness, death the life-force, jealousy the morality, love the modesty, association with wicked the conduct, anger the wealth and ego the good fortunes. These moral laws are just the directions/ guidelines which enable to keep one's aim fixed towards the good will.

But it can be noted that in the current social setup individuals have departed considerably from these propositions which has resulted in antagonistic behaviour that may, if continued, will certainly lead to the destruction of the whole of humanity.

Advocating Constructive Ethics of Synergy:

The question here is: what can be the ground for such an ethics of synergy in practical ethics and ethics of morality? When there arises vitality for good will in human life, it must certainly have a sense of futuristic orientation. It should be cognizant of the problems of the present society and anticipating more complex ones in future. Such proposition on ethics must be determined on the basis of experience of the individuals, if required, reviewing and redefining the concepts already available as the traditional ones. In these synergetic conceptualizations the common goal is to have a perpetual good life, so as to create a more prosperous, just and humane social order. Whatever may be the concepts, the mode of actions should be synergic. It should better maintain the integrity and continuity over historical traditions that have been centred on the spiritual context, more specifically, the inner will. Self-love, self-respect, reverence, non-violence, wiseness in speech, words and the mind, interrelations and actions bound by desirelessness, arrogance, non-ego, tolerance or forbearance, self-motivated work, accounting for the common good of people, charity, compassion, truth and austerities as well as non-covetousness must be looked upon as the absolute unaltered central themes in pursuit of the moral conduct. That means tradition should never be relegated.

The determinate concept of happiness which is the ultimate goal of morality is dependent on the imperatives like tolerance and self-love. Though skills or scientific vigour may provide happiness as 'products', this happiness will not definitely be an everlasting one. This happiness stands for the empirical or the one that is had from integral experience and it can become the final goal of our destiny. That is why the happiness derived from experience having the prerogatives of tolerance and the like is insoluble and is never problematic. It remains insoluble as long as one remains in the realm of the prerogatives. From this it follows that the prerogatives of tolerance and such recommended actions that cause happiness are more a necessity rather than a perquisite. This is where the spiritual context of the mind or the inner will requires reverence and the faculty of knowledge which becomes steadfast in that achieves the goal of morality. It is necessary that individuals' actions should accord a higher status to moral laws conducive to the social conditions of the time.

In conclusion, it can be said that the problems of morality that are faced by human beings today all over the world has a real time innovative solution. It is traceable to the traditional history of India. The establishment of ethics and its concretization into the moral conduct of the society involving the ingredients posited by the tradition in India such as self-love, self-motivation, tolerance, forbearance, charity, non-covetousness, desireless actions, mercy towards others, non-violence and truthfulness which are the determinants of the inner will should be necessarily accounted for considering the

ultimate goal of moral conduct- the happiness of living which is everlasting that includes a spiritual content. The actions that are needed towards fulfilling this aim has to be determined by the denial of ignorance-generated adjuncts associated with individual's will. Only illumination through knowledge can solve the problems faced by humanity. Real virtue gets realized when the subjective constitution of the inner will is identified and expressed.

Clinical Application of Pramāṇas

Dr. K. Murali M.D. (Ay.)

Abstract

Pramāṇas are essential part of each and every śāstra. Svāsthya (health) and roga (illness) are the two important prameyas of āyurveda. The present paper is a study on how āyurveda utilises pramāṇas to elicit the roga with its true and whole nature.

Pratyakṣa as direct observation is of supreme importance with the use of all the indriyas in a systematic way for physical examinations. Hindrance to pratyakṣa can be overcome with modern technical devices. Anumāna reveals the facts of past, present and future. Yukti, a unique pramāṇa formulated by Caraka is different from anumāna, is employed when multiple factors are involved. Āptopadeśa is the foremost among pramāṇas especially in cikitsa. Upamāna is just a style of description.

Pramāṇas as basic means of knowledge forms the basis of all the schematic clinical examinations.

Introduction

Pramāṇas, as the means of valid knowledge are the integral part of every śāstra. Each śāstra adopts enough number and variety of pramāṇas to suit its requirements. As an applied science, āyurveda utilises pramāṇas for the formulation of theories and its application in the maintenance and manipulation of particular bodily states.

Prameyas are the subjects of inquiry of each śāstra. It is a determinant factor in identifying pramāṇas, as certain prameyas can be realised only through specific pramāṇas. Āyurveda is termed as svasta-aturaparayana- refuge for both healthy and unhealthy. This śāstra provides the ways to maintain health in the healthy and to alleviate disease in the unhealthy. So the main prameyas of āyurveda are these two bodily state, health and disease, also named as prakṛti (normal) and vikṛti (abnormal), respectively. Hence a proper understanding of both these conditions of body is essential prerequisite for the practice of āyurveda.

Role of pramāṇas in the understanding the vikṛti state is discussed in this paper. Pramāṇa is the one with which prama or valid knowledge is realised. Precise identification of the disease is necessary for the proper management. Diagnosis in āyurveda is two fold viz. rogaparīkṣā¹ and rogi-parīkṣā². Parīkṣā is defined as "gaining of knowledge through pramāṇas"³. It is a planned application of pramāṇas with a purpose. Rogaparīkṣā, more or less is the identification of the disease, while rogi-parīkṣā involves elucidation of individualized manifestation of the disease.

As a method of direct and first hand knowledge, pratyakṣa is foremost among the pramāṇas. It is the basic of other pramāṇas. To begin the use of, and to confirm the resultant knowledge of other pramāṇas, pratyakṣa is essential.

Definitions of this pramāṇa in āyurveda do not differ from that of other darsanas. It is the knowledge revealed through the conjunction of indriyārthas, indriyas, manas and atma⁴. The role of mind in this row is stressed by Caraka. Salient features of pratyakṣa are also highlighted by Caraka, The resultant knowledge is immediate and the chances of error are less compared to other pramāṇas. It is with pratyakṣa that the knowledge through other pramāṇas are validated, if possible.

With the five indriyas, five types of pratyakṣa are possible. All the indriyas are to be applied in rogi-parīkṣā to assess all the indriyarthas (shape, sound etc.) of the diseased body.

In darśanaparīkṣā (inspection); physique and discolourations of the body, content and colour etc. of excreta, urine, vomit etc is observed. To avoid missing of any symptom a particular scheme is adopted in each roga. For example, in uroroga, (chest disease) the shape of the chest, movements of the chest, respiratory rate, respiratory rhythm are the order of inspection.

Sparśanaparīkṣā reveals santāpa (body temperature), supti (loss of touch sensation), spanda (palpitations) sputana (crepitations), sparśāsahiṣṇuta (tenderness) etc. Parimarśana (palpation of internal organs to detect its enlargement, contour

etc.) and akothana (percussion) as in the case of udara (ascites) to detect the presence of fluid) are newly added modifications of sparśanaparīkṣā. Sounds produced inside the body (by heart beats, peristaltic movements of intestines, vocal cords etc.) are also clinically important. These are elicited by śravaṇaparīkṣā. All sounds are not audible to the ear. So some instruments like stethoscope are used. Hence the sounds from the body are of two types-svatogamyā and yantragamyā. Smell of the body, feaces, duṣṭavraṇa (non healing wound) are indicative of many diseases. These are noted by ghrāṇendriyā. Due to practical difficulties rasanendriyā cannot be used in clinical examination. This is pointed by Caraka⁵.

Hindrance to pratyakṣa, recognized by āyurveda is comparable to that of samkhya philosophy⁶. This applies to the clinical field also. For example, krimies causing kuṣṭaroga are invisible to the eyes (saukshmya)⁷. A fractured bone cannot be seen as it is under the skin and muscles (āvaraṇa). This hindrance affects other indriyas also. Minute sounds of the body are not perceived by the ear. (Saukshmya) In certain occasions heart sounds are interfered by lung sounds (samānābhīhara) making them difficult to differentiate. Many of the modern technologies come to the help of the physician, to overcome some of these hindrances to some extent. A microscope helps to view microbes which are sukshma and X-rays shows body parts which are not seen due to āvaraṇa. In śravaṇaparīkṣa, auscultation is an added method using stethoscope which aids physician to hear sounds which are sūkṣma. Thus these instruments are just extensions of indriyas and jñāna thus obtained is nothing but pratyakṣa.

Even though the technology has progressed most of the facts are outside the reach of our indriyas. There, anumāna has to be employed. Definition of anumāna⁸ by Carakācārya involves the different perspectives of this pramāṇa. Anumāna is pratyakṣapūrva ie preceded by pratyakṣa. It is true by two explanations. The hetu (clue) in each anumāna (eg dhūma, in case of agni) is obtained by pratyakṣa. The vyāpti or sāhacaryaniyama is evolved through several observations, which again is pratyakṣa. So use of pratyakṣapūrva is quite meaningful.

Anumāna is of three types. From kārya, kāraṇa is inferred. For example examining a roga, its nidāna (causative factors) or lifestyle of the patient is inferred. In a particular patient under observation, changes in the course of the disease can be expected by climatic changes (eg durdina aggravates āmavāta). This is an example for anumāna of kārya from kāraṇa. Inferring the various aspects of the present illness, from its signs and symptoms is the third type of anumāna. More than thirty examples of anumāna are mentioned by Caraka. Agni is inferred by digestion. (Variations in the digestive capacity indicate various states of agni –such as sama, manda, and viṣama). Bala (strength of body) is inferred from vyāyāmaśakti (exercise tolerance). So anumāna is trikāla –facts of past, present, future can be known by this pramāṇa.

Yukti⁹ is distinguished as a pramāṇa in āyurveda. It is acclaimed by many scholars as an innovative concept of Caraka. The salient feature of yukti is that there is no vyāptiniyama (example) involved, as the experience or

observation is a new one. Contrary to anumāna, there is intervention of more than one hetu (clue) - bahukāraṇayoga. The common example given for yukti is assessing the quantity of harvest from the type of seed, climate, irrigation, etc. The same situation might not have occurred earlier, so that no example can be shown. All the above said factors are clues and that is why it is bahukāraṇayogaja. Likewise in clinical field also sādhyāsadyata (prognosis) of a roga is determined by several factors like satvabala, vaya (age) duration of illness etc. So the pramāṇa, yukti is employed here.

Āptopadeśa, also is an important pramāṇa. It includes all the knowledge conceived by previous ācāryas and communicated to the present learner through the generations in between. Aptās¹⁰ are those individuals of clear and sharp intellect, with unbiased thought. As their knowledge documented is the main "working capital" of the śāstra, āptopadeśa is considered as supreme pramāṇa by some texts. The synonym for āptopadeśa is. Āgama is very significant. Āgama denotes the knowledge that reaches the present age. So, it is timetested and perfected by several ācāryas of different ages. There is no reason to doubt it, and when applied, it gives expected results. Quoting from texts, during debates to substantiate one's point of view shows the supremacy of āptopadeśa. One will not fail in treatment even if he or she strictly follows directions given in the text¹¹.

Clinically, āgama gives the background knowledge for action. No one can use pratyakṣa or anumāna in clinical

practice without āgama. The theory and practice of āyurveda, documented centuries ago still prevail without many changes. Even though newer diseases have emerged, āyurveda meets the challenges with proper interpretation and medication, thanks to the tridoṣa theory. So in treatment, āgama is the basic pramāṇa.

Upamāna is not recognized as a distinct pramāṇa. But it is considered as a style of description and is termed as anupamya. In clinical practice many of the signs and symptoms need similed for better description. So, the piṭaka, vidārika is compared with vidāri¹² (Ipomea paniculate-its rounded and hard tuber is used a raw drug) to elicit its shape and consistency.

Arthāpati and sambhava are not considered as pramāṇas, but as tantrayukti (means of interpretation)¹³. The former is an implied meaning mostly opposite to the described on¹⁴. In the clinical diagnosis, association of āma is indicated by certain symptoms. In āmamukti (relief from āma) opposite symptoms can be expected. Sambhava is explaining rationally.¹⁵ Use of peya (gruel) in certain stages of Jvara may cause aggravation of kapha as dust is turned to mud during rains.

Pramāṇas are means valid knowledge (pramā). Here pramā is the disease with its true nature. So pramāṇas form the basics of clinical examination. But for practical purposes certain schemes are adapted. Daśavidhaparīkṣā and aṣṭasthānaparīkṣa (ten told and eight fold examination) are common examples. To execute these, we need pramāṇas.

In practice, a physician may not be applying the pramāṇas consciously as their use has become quite natural and routine. But at in depth study of pramāṇas, surely will inculcate a spirit of clear observation and proper interpretation of each case.

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The Concept of Pratibhā and Its Implications; Gleanings from Vākyapadīya

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Abstract - The concept of Sentence and Sentence-meaning is discussed in manifold ways by the preceptors of different Indian Schools of thought. Almost all of them have given primacy to the process of understanding the sentence-meaning, which is known as 'śābdabodha'. Bhartṛhari tries to converge different ideas on the concept of sentence-meaning into six views. In his Vākyapadīya, he introduces the theory of Pratibhā, which states that the sentence conveys its meaning in a flash. Bhartṛhari expounds the important characteristics of Pratibhā in several verses. This article tries to unravel the psychological as well as the philosophical outlook of Pratibhā.

Keywords - Sentence, Sentence-meaning, Pratibhā, Vāk, Spoha and Sentence Indivisibility.

Introduction

Language is generally perceived as the method of communication. It is essentially a social phenomenon, through

which, we share our thoughts, experiences, emotions, commands, wishes, statements of facts etc. Thus, the basic function of language is 'communication'. Ancient scholars in India inquired into this concept and went beyond its mere communicative perspective. They portrayed it as the lamp that brought to light all the material objects. Language which thus spreads over all walks of life is not just a medium of communication, based on syllable-word-sentence. Language can be perceived as the carrier of thoughts and ideas. Thus, beyond its communicative level, language is something, which carries within itself the entire culture of a community. Therefore an insight into the working of language can be the beginning of the philosophical inquiry. Thus Language can be analysed in communicative and philosophical levels.

The Concept of Sentence and Sentence-meaning

When it is perceived as one of the methods of communicating one's thoughts, the basic unit of Language is Sentence. An idea or a thought can never be in bits and pieces, but is a unitary whole. Thus, it is communicated also as a unitary whole, but not in terms of its parts. Since words cannot communicate the speaker's thought fully, sentence is to be considered as the unit of language, which can communicate the whole idea. Different thinkers accept either a letter or a word or a sentence as the unit of language. But all of them emphasise the role of sentence in communicating the ideas conceived by the speaker. Therefore the study of sentence and sentence-meaning became the most important concept for linguists, grammarians and philosophers. In ancient Indian

Schools of thought, Bhartṛhari (hereafter Bh), in his magnum opus Vākyapadīya (hereafter VP), elaborately discusses the philosophy of language and its units such as Word and Sentence and their meanings.

The concept of sentence is defined in manifold ways by the preceptors of different schools of thought. In general, the sentence is defined in two perspectives; Sakhaṇḍa and Akhaṇḍa. The former school treat sentence as a collection of semantically connected words. On the other side, a group of philosophers hold that sentence is an indivisible unit of language (Eko' navayavaḥ śabdaḥ), devoid of any parts. This is the Akhaṇḍa School of sentence. Bh emphasizes on the Akhaṇḍa School of sentence, which holds the indivisibility of the sentence and the sentence-meaning. Bh termed this all-inclusive and indivisible sentence-meaning as Pratibhā.

The Concept of Pratibhā; Perspectives of Bh

Bh introduces the concept of Pratibhā in the following verse.

*vicchedagrahaṇe'rthānām pratibhānyaiva jāyate
vākyārtha iti tāmāhuḥ padārthairupapāditām* (VP, 2.143)

When the meanings of the individual words in a sentence have been understood separately, a flash of understanding takes place. This is the meaning of the sentence, brought about by the meanings of the individual words. In the School of Sentence-Indivisibility, though individual words and their meanings are considered unreal, they serve the purpose of

bringing the sentence-meaning to the mind. In other words, they manifest the sentence-meaning. The listener receives the uttered sounds in a sequential manner and hence the meanings of the parts of a sentence may be perceived in the listener's mind. But as soon as a sentence, the complete linguistic unit, is perceived, a sudden flash of understanding takes place. This flash of understanding is termed as 'Pratibhā'. The whole semantic exposition of Bh has been developed on this unique as well as original concept.

Pratibhā and its Implications

Pratibhā and Vāk

The whole second canto of VP highlights the semantic nature of Pratibhā, which has been discussed in detail. But Bh treated the concept beyond its linguistic characteristics. He revealed the philosophic as well as psychological outlook of this concept. Bh explains the process of cognising the meaning in a language act in two perspectives. He analyses the speech act both from the points of view of the speaker and the hearer. To him, a linguistic communication can be said complete when the speaker expresses his intention through sounds and the hearer understands what the speaker intends to mean. In this context, what K A S Iyer remarks, is relevant. He puts forth the view that Bh perceives Pratibhā from two different dimensions i.e. from the point of view of the speaker's experience before utterance and that of the hearer's experience after hearing the utterance. When Pratibhā is analysed from the hearer's point of view, it is a linguistic entity, which gives

rise to the cognition of the sentence-meaning. Pratibhā transforms the sentence heard into meaning. This explains the semantic feature of Pratibhā, where the sentence-meaning shines forth as a flash. When it is analysed from the speaker's angle, Pratibhā precedes the utterance. Here, Pratibhā is not conceived in the form of any language and thus the units of language, either in the form of sentence or words are not important. Coward identifies this state of Pratibhā with Paśyantī stage of Vāk, after which, comes the utterance (1980, p.14-15). The Vṛtti also points to this aspect of Pratibhā (VP, 1.14).

According to Bh, the speech principle Vāk has three stages in the course of its manifestation viz. paśyantī, madhyamā and vaikharī (VP, 1.144, citation). Later grammarians like Nāgeśa and Kaundabhaa adds another division known as parā to this list. This fourfold classification of speech principle is developed in Tantraśāstra and the Pratyabhijñā School of philosophy. According to Bh, parā and paśyantī are identical. Gaurinath Sastri argues that Bh accepts no stage higher than paśyantī (See Gowrinath Sastri, 1959, chs.1-4). Among these three stages, Vaikharī form of speech is the first level of speech act, which is called as dhvani. This is the physical sound that which is really heard by the sense of hearing and can be differentiated as phonemes, words and sentences. This word is sequential in nature and all the peculiarities of speaker are also present in this state. As the name indicates, madhyamā form of speech is an 'intermediate' as it lies in between vaikharī and paśyantī. The language and

the thought conveyed by it are undifferentiated in this state. Bh says that it is located in the buddhi and is accompanied by prāṇa (breath). Thus it is psychological in its nature and can be comprehended by the intellect (VP, 1.144). This corresponds to Prākṛtadhvani described in the first chapter of VP. The third and supreme stage paśyantī is the śabdabrahman, which is explicated in the opening verse of VP. This purest as well as subtlest form of śabda is abstract in nature and has no sequence. It is indivisible and beyond worldly use. This has been identified with Pratibhā, the flash of insight. Vṛṣabhadeva expounds this form of Vāk in his Paddhati, an ancient commentary of VP as:- comm. on VP, 1.14 reads as follows. "Pratibhām iti - yeyaṃ samastaśabdārthakāraṇabhūtā buddiḥ, yaṃ paśyantītyāhuḥ, yataḥ śabdāḥ prāṇavṛttim anupatanti, tam anuparā iti anugacchati" (VP, 1.14). If one tempts to realise this stage of speech, he passes through various stages and ultimately arrives at an undifferentiated state known as Pratibhā. In this regard Kuṅjuni Rāja observes that "the complete utterance or the vākyasphoṭa indicates this principle of consciousness, paśyantī or Pratibhā. There is no real distinction between speech and thought at this stage (1963, p.147-148).

Pratibhā and the Sentence Sphoṭa

As discussed, Bh's whole theory of language act is firmly rooted in three basic concepts of language, namely dhvani, sphoṭa and Pratibhā. These are three different levels of language, which are interconnected to complete a language act. Among the definitions of sentence mentioned in VP, Bh gives

emphasis to the definitions held by those, who believe in the indivisibility theory of the sentence. In their perspective, sentence is defined as sentence-sphoa and sentence-meaning is Pratibhā. Thus it is clear that sentence-sphoa and sentence-meaning Pratibhā are two distinct concepts coined by Bh. Sphoṭa can be taken as an auditory impression manifested by articulated sounds or dhvani whereas Pratibhā refers to the meaning conveyed by the sentence. Meaning is understood only after the auditory perception of sound. Thus Pratibhā is aroused only after the sphoa is manifested.

Different opinions are held by scholars in this regard. Scholars like J. Brough, Kunjunni Raja and KAS Iyer argue that sphoa is the linguistic sign in its aspect of meaning-bearer. According to them, sphoa is not a mystic entity as suggested by A B Keith (1928, p.387), but they consider the sphoa doctrine as the theory of language-symbolism. This concept of sphoa explains the problem of how language is grasped in a verbal communication. But the problem of meaning of the sentence is yet to be unravelled. They maintain that sphoa in general and sentence-sphoṭa in particular has been assumed as a solution to this problem. On the contrary they opine that Pratibhā as a flash of understanding is the sentence-meaning. These two arguments are self-contradictory. Here what Matilal remarks, seems to be more agreeable. To quote him

For Bh, however, this is a wrong term: 'meaning-bearing unit'. Sphoṭa is the real substratum, proper linguistic unit, which is identical also with its meaning. Language is not the vehicle of meaning or the conveyor-belt of thought.

Thought anchors language and language anchors thought. śabdanā or 'languageing', is thinking; and thought vibrates through language. In this way of looking at things, there cannot be any essential difference between a linguistic unit and its meaning or the thought it conveys. Sphoṭa refers to this non differentiated language-principle. Thus I believe that it is sometimes even incorrect to ask whether sphoṭa is or is not the meaning-bearing speech unit in Bh's system (1992, p.85).

If the sphoṭa theory arose as a solution to the problem of understanding language, Bh would not have introduced the concept of Pratibhā as sentence-meaning. Thus, it can be comprehended that Bh puts forth the concept of sentence-sphoṭa, to explain the language principle so as to how language is used and grasped. On the other hand, the concept of Pratibhā is introduced to solve the problem of how language is understood (Gayatri Rath, 2000, p.164-165). The auditory impressions are transformed into meaning in the mind by the virtue of Pratibhā.

Pratibhā and the Concept of Transformations in Modern Linguistics

Recent researches in the field of syntax and semantics have presented various theories regarding the analysis of sentence. The psycholinguistic approaches of transformational linguistics revolutionised the scientific study of sentence and its meaning. The two major prospects of transformational grammar are 'linguistic competency' and 'generative grammar'.

These two concepts are developed by the later cognitive linguists such as Noam Chomsky, Ronald Langacker etc. In contrast with the structuralists, transformational linguists believe that the proper object of linguistic study is the knowledge that the native speaker possesses, which enables them to produce and understand various sentences. This knowledge is termed as 'competence'. According to Chomsky, this is innate and he called it as 'innate linguistic knowledge' or 'innate language competency'. The concept of generative grammar tries to define rules that can generate the infinite number of grammatical sentence possible in a language. This method of grammar uses the concept of 'transformations' which helps people to produce new sentences from the existing ones. To explain this concept, Chomsky sets forth the idea that each sentence in a language has two levels of representation; a deep structure and a surface structure. The deep structure represents the core semantic relations of a sentence and is mapped on to the surface structure via transformations. Thus deep structures can be perceived as a universal grammar underlying the language act and corresponding to the linguistic competence.

On a shrewd analysis of the concept of Pratibhā, conceived by Bh, it can be stated that Pratibhā is the prototype of 'transformations'. In a conversation, the listener first grasps the speech in terms of words, one after the other. This manifests the internal sphoa (buddhisthaśabda), which is the auditory impression of the uttered speech. At this level it resembles the concept of 'deep structure' presented by the

transformationalists. Sudden after the manifestation of the internal sphaṭa, Pratibhā, the intuitive instinct transforms it into the meaning. Similar process is adopted by the cognitive linguists, when they explain that the deep structure is mapped on to the surface structure via transformations.

It has been a topic of debate among the scholars of linguistics as well as psychology that how a child acquire its first language. Some of them accept the role of instinct as not so useful in the child's language acquisition, while some others hold the view that child's language is a product of instinct (Gayatri Rath, 2000, p.151-152). Chomsky answers this vexed problem by his notions of generative grammar and innate linguistic knowledge. In his cognitive theory, Chomsky suggests that, language acquisition is based on various rules and regulations. A child, who comes in contact with various language features, makes his own rules though unconsciously. Earlier it was believed that the children grasp their preliminary words from either the parents or the other elders.

But recent linguistic trends do not accept that parents 'teach' children their first language. The reason is no parent has the necessary explicit knowledge to do so, and children anyway acquire the knowledge of their first language long before they are in a position to understand the relevant instructions of their parents (Neil Smith, 2004, p.116). In his theory of 'cognitive capability', Chomsky argues that people possess a kind of language faculty which is a part of human natural biological qualities. This idea is known as 'Innate

language faculty', which has a basic grammar system which is termed as 'Universal Grammar' (Jyothirmayi P C, 2009, p.283). This innate linguistic knowledge enables a child to acquire the notion of structure, which helps the child to learn any language.

Bh, also holds similar view with Chomsky and he emphasises on the role of intuition in child's language acquisition. He opines that it is śabdabhāvanā that enables a new born baby to make the first movements of vocal organs. Stimulated by this śabdabhāvanā, air coming out of baby's mouth is able to strike at certain points of articulation and produce sounds. The Vṛtti again mentions that there is no other reasons than Pratibhā to make these movements

*ādyah karaṇavinyāsaḥ prāṇasyordhnaṃ samīraṇam
sthānānāmabhighātaśca na vinā śabdabhāvanām.*

(VP, 1.122)

This theory of word impregnatedness of Bh akin to the innate language competency of the transformationalists. Even though Chomsky's concepts of language are different from that of Bh, there are resemblances between Pratibhā and Chomsky's 'Innate Language Faculty'. Both are innate and instinctive in nature and explain the process through which children gain the knowledge of language.

In Indian scenario, Mīmāṃsakas and Naiyāyikas also present a similar concept in the child's language acquisition, with slight changes. They also state that children first

understand the sentence as a whole and later, by the process of inclusion and exclusion (āvāpa and udvāpa), they come to know about the individual meanings of the words. Later they are able to understand and produce new sentences. The process is elaborated in Nyāyasiddhāntamuktāvalī as:-

evam vyavahārādapi yathā prayojakavṛddhena
ghaamānayetuktaṃ tacchrutvā prayojyavṛddhena ghaa
ānīṭastadavadhārya pārśvastho bālo
ghaānayanarūpakāryaṃ ghaamānayeti śabdaprayojyamitya
vadhārayati. tataśca ghaaṃ naya gāṃ badhānetyādivākyād
āvāpodvāpābhyam ghaādīpadānāṃ kāryānvitaghaādau
śaktiṃ gr̥hṇāti. ----- prathamataḥ kāryānvitaghaādau
śaktyavadhāraṇe' pi lāghavena paścāttasya parityāgaucityāt.
(1988, p.561-563)

Conclusion

The sum total of this discussion is that Bh can be considered the first to introduce the instinctive innate knowledge of a person called Pratibhā into the realm of linguistics. This innate capacity enables a person to understand and produce various sentences and is manifested by the indivisible-sentence-sphoa. The concept of transformations introduced by the modern cognitive linguists akin to Bh's Pratibhā in several aspects.

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Ṛṣyaśṛṅga-Vaiśāli as Mythecological Fiction

Sanjana K. Chandran

Ecological literature speaks about the interconnection, interdependence and interanimation that exist among the diverse things, the biotic and the abiotic in the universe. Up to the publication of Rachael Carson's *Silent Spring* in 1962, the term ecological literature almost completely referred to the western scientific ecology, especially biology or life science. Scientific ecology claims to be empirical and objective. Literary ecology and mythecology are experiential and subjective. The basic principles of ecology like interdependence have always been relevant, and humankind cannot survive in isolation.

Society, friendship and love

Divinely bestowed upon man!

So sings the British poet William Cowper in his *The Solitude of Alexander Selkirk*. At the higher or spiritual level, the societal life calls for social ecology and literary ecology. All social values are psychosomatic, demanding the satisfaction

of bodily and mental needs. Interpretations of myths on the basis of the possibility of effectively communicating ecological values, dreams, nostalgic longings and also nightmares constitute mythecological writings or eco-mythic literature. Lawrence Coupe in *Myth*, 2007, observes:

'Mythology', the body of inherited myths, in any culture, is an important element of literature, and that literature is a means of extending mythology. That is, literary works may be regarded as 'mythopoetic', tending to create or recreate certain narratives which human beings take to be crucial to their understanding of their world. Thus cultural and literary criticism may involve 'mythography,' or the interpretation of myth, given that the mythic is an important dimension of cultural and literary experience.

(4)

Works classical of the most ancient epic poets like Homer, Vṣālmīki and Vyṣāsa are mythopoetic. Later writers who have attempted interpretations or the deconstructive subversions of the classical myths are mythographic. This paper attempts a discussion of the environmentally-oriented or fertility-mythecological and mythographic text, *R̥ṣyaśṛṅga*, Malayalam poetic drama by Vyloppillil Sreedhara Menon [1911-1985]. *Vaiśāli*, the Malayalam film, 1988, scripted by M.T. Vasudevan Nair and directed by Bharathan has intertextually influenced this investigation.

R̥ṣyaśṛṅga-Vaiśāli myth and its derivative, diverse and subversive versions have the motifs of biocontinuum,

fecundity-transfer and the revival of the fertility of land and mind. Such recurring themes and ideals go hand in hand with the high ecological values of this-worldliness, pro-worldliness or Earthcentrism—as the American poet Robert Frost has sung:

Earth is the right place for love.

Ecological visionaries are predominantly agnostics in the sense that they are seldom interested in knowing or speculating enigmas like 'life after life', 'life in the other world,' spiritual world/ life. If the ecosophists/ecological philosophers deliberate upon spirituality, it is ecological spirituality, which focuses biocentrism, biospherical egalitarianism and everything that constitutes and contributes into ultimate and sustainable environmental equilibrium. Ecofriendly environmental creative artists present utopias of well-balanced and sustainable landscapes, in which even the smallest microbes to the highest in the biospherical hierarchy, humankind live in harmony and joy. Carson's *Silent Spring* has the first chapter "A Fable for Tomorrow" (1-3) envisages a happy harmonious scene:

There was once a town in the heart of America where all life seemed to live in harmony with its surroundings. The town lay in the midst of a checkerboard of prosperous farms, with fields of grain and hillsides of orchards where, in spring, white clouds of bloom drifted above the green fields. In autumn, oak and maple and birch set up a blaze of colour that flamed and flickered across a backdrop of pines. Then foxes barked in the hills and deer silently

crossed the fields, half hidden in the mists of the fall of mornings. (1-2)

Though Carson points out an American town, it is applicable to all the villages all over the world—where agro-semi-forestscapes have been dominant landscapes—before too much urbanization and industrialization. The next paragraph of this ecological fable continues the tone of ecological utopia:

Along the roads, viburnum and alder, great ferns and wildflowers delighted the traveller's eye through much of the year. Even in winter the roadsides were places of beauty, where countless birds came to feed on the berries and on the seed heads of the dried weeds rising above the snow, the countryside was, in fact, famous for the abundance and variety of its bird life, and when the flood of migrants was pouring through in spring and fall people travelled from the great distances to observe them. Others came to fish the streams, which flowed clear and cold out of the hills and contained shady pools where trout lay. (2)

Similar descriptions can be seen in almost all environmentally oriented works. The reputed Japanese Natural Farming Sage Masanobu Fukuoka's *The One Straw Revolution* portrays rustic, idyllic scenes of environmental accord and beauty. Fukuoka presents the natural method of growing vegetables in the kitchen/backyard gardens of the pre-industrialized times of agro-settled family life:

The method of growing vegetables for the kitchen table in old Japan blended well with the natural pattern of life. Children play under fruit trees in the backyard. Pigs eat scraps from the kitchen and root around in the soil. Dogs bark and play and the farmer sows seeds in the rich earth. Worms and insects grow up with the vegetables; chickens peck at the worms and lay eggs for the children to eat. (65)

Going through these three passages, one can see that a place is more than landscape—more than descriptions of landforms presented by scientists. A place is a world of subjective experiences, not merely an object of objective and empirical analysis. Landscapes are mindscapes too. By exploring the places where humans live, the correspondences between bioscapes/non-human living beings, landscapes, mindscapes and timescapes—seasons like autumn, winter, spring and summer or the day divisions such as morning, evening, night affect minds and moods— are also uncovered. Ecosophists call such ecological divisions as bioregions or ecozones. As bioregion, land is not simply that gives food, shelter and sight, but it feeds the mind and soul. Seamus Heaney, the Nobel Laureate, Anglo-Irish poet, implies this when he declares that "A place can mean a state of mind." (*Seeing Things* 7).

The above discussion has vivified how a sensitive reader or critic can interpret a literary text or writing based upon myth in an environmental orientation. In mytheological texts,

there will be descriptions of environmental harmony and life of tranquillity. For the smooth propaganda and efficient communication, artists resort to myths and the mythographical ecological artists—both in literary texts and films—further go and express ecosophical ideas and ideals in symbolic or allegorical ways. Apart from the examination of the symbiotic presentation of multi-levels of interdependence, that of the way of fostering of children or, in other words, schooling, mythecological value can be ascertained. Such a discussion is very much pertinent in allliterary texts and films generated out of R̥ṣyaśṛṅga-Vaiśāli myth. Hence, the following perusal of ancient Indian schooling/disciplining frameworks is attempted here.

śaiśavebhyastavidyānām
 yauvane viṣayaīṣiṇām
 vārdhake munivṛttinām
 yogenānte tanutyajām

[*Raghuvamśam*: Kālidāsa]

{Up to the commencement of a separate family life, one has to be grown or guided by parents, patrons or gurus. Fully utilizing the resources, acquired or inherited, and leading a busy family life, and then relieved of all responsibilities, one should make a retreat for spending the retired life of relaxation. Ultimately, the disinterested mindset should be reached, welcoming the end of earthly embodied life with peace of mind and sense of gratification.}

These are the model stages of life pattern generally approved by the traditional Indian thinkers, up to the end of agricultural, landed life systems. Like other living things, humans also obeyed laws of Nature. But, the coming of Industrial Revolution, Science and its Technologies, and life-extending machines and medicines have cast doubts on the necessity and feasibility of aged, retired life waiting for the ultimate destiny. In such an ideational context, the diverse significations of terms, retreat, retirement, relaxation and visramam can be discussed for clarifying the anti-worldly, negative and socially ruining ascetic way of upbringing done by Sage Vibhāṅḍaka in the case of his son Ṛṣyaśṛṅga. *Vānaprastham* is the ancient Indian term, which includes the above concepts.

Visramam is used in three diverse meanings:

1. Effortless relaxation or taking rest—and for the life-after-life 'spiritual' interpreters it is a preparation for salvation, nirvana or moksha—a complete liberation from the earth-earthy this worldly experiences. This is against ecosophia. 'V' in 'visramam' is taken as a negative prefix—as sramam means work or effort and 'visramam' is effortless or no-work state.
2. Leading an effortless life is taken as laziness/indolence by the Post-Industrial mindset. Most people rust out rather than wear out. Inactivity by body or mind brings extra fats and fatigue or loss of memory/imagination/thinking power leading to amnesia, depression and anxiety neurosis. 'V' in visramam is a prefix denoting

difference or deviation. Retired life should be a 're-tyred' one—fitted with new tyres—not a re-tired one. Some activity-positive different from the activities of the previous stage of life is 'visramam.'

3. 'Vānaprastham'—literally means 'travel' to forest or leading a 'life in the woods' —is often an escape or retreat from duties and efforts. Ecological thinkers suggest growing cows, fowls, farming and gardening as positive/constructive/healthy substitutes for Vānaprastham. Terrace farming or roof-top gardening has become widespread as most of the aged, superannuated have been forced to live in cities.

The ecological vision stipulates or demands that even in old age/Vānaprastham, humankind should try their best to do life-enhancing activities. The principle of interanimation, that is 'live and let live' and symbiosis, one life-form should be complementary to any other one, are prioritised by ecosophy. What is anti-ecosophical, which is the otherworldly asceticism, has been instilled into—that is, what Sage Vibhāṇḍaka tries unsuccessfully—his son. Of the four-fold stages of life cycle, the last one, namely, renunciation can be accepted or admitted only after the full realization of the duties and delights of the first three, bachelorhood and schooling, domestic family life, including fostering progeny, and the complete and simplified life in the woods.

Laurence Coupe in *Green Studies Reader* remarks in the context of discussing Robert Pogue Harrison's *Forests: the Shadow of Civilization*:

Harrison argues that in pagan antiquity the forest was known as a substantial, reality, preceding human institutions and having its own power and authority. Urban civilization involved the partial destruction of the forest... [The modern world] becomes a 'waste land,' as indicated by writers as diverse as Eliot, Pound and Beckett. But, their disillusionment, with the narrative of 'progress' may yet turn out to be a prelude to a new sense of environmental responsibility. (209)

Such is the significance and deep value of forestscape in ancient times. Sage Vibhāṇḍaka's up-bringing of his motherless son, Ṛṣyaśṛṅga, has been along the lines of life-denying asceticism.

"Rishyasringan" (*Vyloppillil Krithikal*, vol. II: 367-404) is a Malayalam poetic drama of five scenes. The drama opens at the premises of Kāśyapāśramam, the hermitage of the Super Sage Kāśyapa, the grandfather of the chief protagonist of the play, Ṛṣyaśṛṅga. Two dancing courtesan girls, Pramāda and Mañjari have been sent along with an army of rowers-cum-soldiers and female beauticians and helpers. They are sent by Lomapada, the king of Vishāla kingdom, to entice and enchant the young and ebullient bachelor hermit, Rushyashrungan and bring him into the kingdom. He has been constrained to take the vows of eternal celibacy by his father and mentor, Sage Vibhāṇḍaka. The sage has convinced the son that the only and ultimate purpose of human birth is the attainment of the Supreme Reality, Brahma-Gnosis or spiritual realization. An early attainment of ascetic perfection demands the skipping

of the second and third stages of life circle—*gārhasthyam* and *Vānaprastham*—domestic family life and retreat into a life in the woods. Pramada and Manjari have to attract and tempt Rishyasringan, and thus, liberate from the earthly-green life-negating shackles of the dehydrated Sage Vibhāṇḍaka. The physical body decorated with graveyard ashes all over of this fierce father is emblematic of widening deserts and the lack of rain over many years in the nearby Viśāla kingdom.

Mañjari and Pramada intrude into the ashram premises. They are surprised. The contrast between the ugly and savage looks of the Sage Vibhāṇḍaka and the site, ideal, idyllic and lovely, he has selected as his habitat/hermitage astonishes the courtesan girls. As an anti-worldly ascetic, he has been denigrating gorgeous and charming things in this worldly life like women and friendly human relationships. Pramada tells that Sage Vibhāṇḍaka is a misanthropist and misogynist. He has reared his son of marriageable age, twenty one years, refusing even a chance to see a single female face. Vibhandaka has banished all kinds of erotic feelings and related activities—inevitable for biocontinuum/human survival—from his wood landscape. The whole kingdom of Lomapada has become a rainless desert. The sterility of the land is connected to the dormant fertility of the protagonist, Ṛṣyaśṛṅga. Scott Slavic in his "Nature Writing and Environmental Psychology" [*Ecocriticism Reader*: 351-370] foregrounds two terms 'correspondence' and 'otherness', arranging a clarifying and convenient platform for describing human stances towards the world of Nature. Nature can be seen as the other, 'apart' from

humans and humans as 'a part' of natural environment. If Nature is seen as an integral part of biosphere including humans, there is 'correspondence.' From *the Old Testament* the lines that confirm this 'correspondence' tell that all that happen to animals happen to humans and they are of one and the same breath and that man's claim of pre-eminence above animals, anthropocentrism, is simply vanity (*Ecclesiastes* 3-18-19). Such a cardinal concept of 'ecologism' is attested in *Śrīmad Bhagavat Gītā* [Chapter-3, text-14]:

annādbhavanti bhūtāni
 parjanyaādanna-sambhavaḥ
 yajñād bhavati parjanyo
 yajnaḥ karma-samudbavaḥ

(*Bhagavat Gītā* as it is: 177)

All living bodies subsist on food grains. Food, fruit or vegetations are generated by rains. Fertility of land, the producer of vegetable life, is replenished by rains and timely and sufficient rain or luxuriant rainy clouds are produced by the proper performance of Yajña/sacrificial rituals. Yajña is born of appropriate prescribed duties and right deeds, which in an ecosophical context should be environment friendly. There is correspondence among landscape, bioscape, containing humanscape and mindscape—because right mind/stance is unavoidable/predestined for benevolent rain-creating sacrificial rituals. In other words, positive and good deeds combine and the collective result is suitable quantity of timely rain.

The fire rites performed by Vibhāṇḍaka, R̥ṣyaśṛṅga and the many priests of king Lomapada have not been proper and climate-friendly or fertility oriented. Pramada and Mañjari find that their endeavour to tempt and bring R̥ṣyaśṛṅga to kingdom is sublime or divine. R̥ṣyaśṛṅga can perform proper fire ritual, which will definitely generate rainy clouds. The king's daughter, Santa shall be wedded to the young, healthy and chaste bachelor hermit, R̥ṣyaśṛṅga. There is a senior/supervisor courtesan, Malini in the house boat, which floats as mock monastery in the river, Kauśaki, adjacent to Vibhāṇḍaka's monastery. Regarding Vibhāṇḍaka's stance, Mālīni, Pramada and Mañjari conclude that the sage has every right to pursue his otherworldly asceticism in the hope of realizing divine bliss and heavenly paradise. But he has no moral right to constrict and compel his young son to close his eyes to the wide and vivid exterior world, outside the narrow ashram premises. Vibhāṇḍaka is nothing but a savage necromancer, who has imprisoned a handsome young man in his forest citadel.

During Vibhāṇḍaka's absence, Pramada and Mañjari manage to infiltrate into the ashram and meet Rishyasringan. Step by step they familiarize him with sweet fruits, erotic perfumes, and silk clothes and even enfold and hug him. Their glamorous body, sparkling golden ornaments and enticing demeanour have enamoured R̥ṣyaśṛṅga. After his daily rounds in other woodlands, when the Super Sage Vibhāṇḍaka returns, he learns that some lusty girls have intruded on his territory/ashram. They might have coaxed his so-far-undefiled son

Ṛṣyaśṛṅga with the promises of a different life of carnal and sinful pleasures. Vibhāṇḍaka deduces from his son's description of his encounter with the new visitors that those girls have embraced his son, adulterating his virginity. They have made him eat the forbidden fruit. His son Rishyasringan has lost the eternal paradise of ascetic spiritual self-actualization. Vibhāṇḍaka calls the visitors, 'vampires.' The fruits and drinks they supply and the clothes and ornaments they wear are taboos to bachelor-sages. These enticing encroachers are diabolic in intention and persistently strive to destroy world peace. They bring havoc in the life after life too. What they can offer is transitory sensual pleasures. An ascetic should not go after such devilish and poisonous perceptions. Ṛṣyaśṛṅga, at first, disagrees with his father. Rishyasringan reports that the comfort imparted by their friendliness seems to be clearer and factual than the meditations, excruciating ascetic penances and rude rituals performed, hoping for getting other worldly spiritual realization. When Vibhāṇḍaka utters the phrase *āraṇyamrugangal* [wild beasts] and designates those other than ascetic sages as wild, savage, sinful, undisciplined brutes, Ṛṣyaśṛṅga interrupts. The visitors have called him *āraṇyamrugam* and enquired about his mother. Vibhāṇḍaka cannot give a good reply. It will be a suicidal self goal. Unknowingly in his youth, Vibhāṇḍaka was excited by the heavenly erotic/alluring dancer, Ūrvaśī. This resulted in the birth of Rishyasringan. Vibhāṇḍaka has nothing more to say.

Ṛṣyaśṛṅga becomes confused and a conflict wavers. To be or not to be with his father, and believe or disbelieve the

charming visitors and such are the clashing thoughts that come into the mind of R̥ṣyaśṛṅga. When R̥ṣyaśṛṅga meets Pramada and Mañjari, he tells them that they are sinful and venomous and his father has instructed him not to mingle with them. Pramada retorts by alluding to his father-sage's confabulation with Urvashi. Vibhāṇḍaka's distrust may be because of disgraceful and repulsive ruminations of that get-together. R̥ṣyaśṛṅga's expression of doubt, that is, Pramada and Manjari are camouflaged devils, is refuted by the tutoring that Rishyasringan has to believe his senses and heart when his brain wavers. R̥ṣyaśṛṅga's attempts to elude their grip by telling that there are diverse vows and he cannot accept their views. Here, Pramada gets a good chance to implant a rift in the father-son relationship or the sage-disciple kinship between Vibhāṇḍaka and R̥ṣyaśṛṅga. She expedites/exposes as there are diverse vows for different schools of monastery, there are varied modes, modes and methods for self-realization and salvation. The ways of life of the father and the son can be different. It is heard that the doves in the forest freely peck cereals and pulses from the palms of the son, while the birds are afraid of the wrathful father. The son Rishyasringan is a lover of green Nature and the father hates all lovely and lively things in this world. Instead, the old man is infatuated with dry and arid ashes, which he smears all over his body. Pramada arouses tender feelings like love by reminding him of his habit of watering plants. The countless plants in the hermitage are luxuriantly blossomed by the companionship, service and symbiosis of such a sanguine, loving and lovable bachelor sage in blooming youth. After awakening the fertility surges in

Ṛṣyaśṛṅga, Pramada and Mañjari manage to persuade Ṛṣyaśṛṅga to leave his ashram and travel to Vishāla kingdom. Ṛṣyaśṛṅga's entry into earth earthy life is symbolised by the transition from Vibhāṇḍaka's other-worldly forest to this-worldly farm field. There are thunder and wind. The farmers are awakened from dormancy and disillusionment. The signs of heavy and hearty rain fall make them busy with works farm fields like ploughing, sowing seeds and fertilizing.

From the above analysis, it is evident that *Ṛṣyaśṛṅga* by Vyloppillil Sreedhara Menon is a model mytheological artefact. The ecological notion of 'correspondence'—an interanimating connection/agreement among all things in this world—landscape, bioscape, timescape and mindscape—is effectively communicated and interiorised in *Ṛṣyaśṛṅga*. Religio-spiritual-philosophical texts *Ecclesiastes* and *Śrīmad Bhagavat Gītā* sanctify or solemnise the eco-perception of 'correspondence.' By wedding Santa, Lomapada's, the king's, adopted daughter and heir, Ṛṣyaśṛṅga becomes the crown prince and practically the king of Vaiśāli. The potency and fecundity of the king is equated with the fruitfulness of the kingdom. This 'correspondence' is because of the ecologically replenishing presence of forestscapes. Hence, the discussion of Coupe's remarks on forests, Vānaprastham and the schooling of Ṛṣyaśṛṅga in woodland hermitage and the like has been done.

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“अयमात्मा ब्रह्म” इति महावाक्यस्य समीक्षा

डा. जि. चन्द्रशेखर प्रभु

महावाक्यानां सामान्यस्वभावः

महावाक्यचतुष्टयं नियतक्रमसहितं भवति। मोक्षपथप्रदर्शकं च ।
इदानीं महावाक्यसमीक्षायाः पूर्वं तेषां सामान्यस्वभावः चिन्तनीयः वर्तते।

“अयमात्मा ब्रह्म” प्रभृतीनि चतुर्महावाक्यानि उपनिषदः उद्धृतानि
वर्तन्ते। महावाक्यमिति श्रुते सामान्यजनानां मनसि कस्यचित् अति
दीर्घवाक्यस्य अवबोधः सञ्जायेत। किन्तु महावाक्यानां तत्त्वं वाक्यघटनां,
वाक्यदैर्घ्यतां वा नाश्रयति। वेदान्तविचिन्तने आत्मनः परं परमतत्त्वेन
भानम्। लोके तत्त्वेषु आत्मतत्त्वं परं महत्त्वं, बृहत्त्वं च साकल्येनावहति।
अत्र अनन्तस्य अज्ञातस्य अवर्णनीयस्य आत्मतत्त्वस्य गांभीर्यं निवेदयितुं
अल्पाक्षरयुक्तपदस्य अन्वेषणे वेदान्तिनः “महच्छब्दं प्रापुः। अत एव तैः
आत्मतत्त्वस्वरूपस्य आत्यन्तिकतत्त्वस्य प्रतिपादकं वाक्यं महावाक्यसंज्ञया
स्वीकृतं दृश्यते। “ब्रह्मात्मैक्यावगतेः प्रतिपादकानि भवन्ति चत्वारि
महावाक्यानि” इति केचन वदन्ति।

महावाक्यानि आकारेण स्वतः न पूर्णानि वाक्यानि। तानि
उपनिषन्मन्त्रवाक्ये अन्तर्भूतानि वर्तन्ते। वस्तुतः तानि, वाक्यांशाः भवन्ति।

तावन्मात्रांशस्य पृथक्करणे कृतेऽपि ते अंशाः सम्पूर्णवाक्यताम् आपादयन्तीति महते आश्चर्याय भवति।

सर्वाणि महावाक्यानि ब्रह्मज्ञानपराणि भवन्ति। महावाक्यान्तर्भूतानि वाक्यचतुष्टयं सर्वं ब्रह्मज्ञानपरमित्यतः तेषां पृथक् अस्तित्वाय प्रमाणम् अन्वेषणीयं वर्तते। तद्रीत्या विचिन्तने कृते अस्य वाक्यचतुष्टयस्य वैशिष्ट्यार्थः क इति निर्णेतव्यः। केन महावाक्येन किं कार्यं साधकं प्रति उपदिशति इत्येतदपि निर्णेतव्यं वर्तते। तथा च माण्डूक्योपनिषत्स्थम् “अयमात्मा ब्रह्म” इति महावाक्यमेव प्रथमतः परीक्षामहे। साधकाय ब्रह्मज्ञानोपदेशः गुरुणा यदा आरभ्यते तदा शिष्याय प्रथमतः कश्चन विषयनिर्देशः प्रदातव्यः। संवेदनविषयस्तावत् आत्मनिष्ठं कथनं भवति।

महाशयः श्रीशङ्कर एव विषयेऽस्मिन् गहनरूपेण विचिन्तितवान्। व्याख्यानं बृहदाकारं भवतु, अल्पशरीरकं वा भवतु तथापि व्याख्यानत्वात् समुचितरीत्या उल्लेखनम् आवश्यकं वर्तते। कदाचित् श्रीशङ्करभाष्यवत् अन्येषां भाष्ये बहुधा कथनं द्रष्टुं न शक्यते। शङ्करभाष्यापेक्षया मध्व-रामानुजयोः भाष्ये न अतिविस्तृते इति भाति।

“अयमात्मा ब्रह्म” इति महावाक्यं माण्डूक्योपनिषदि अन्तर्भवति। माण्डूक्यन्तु अथर्ववेदोपनिषद् भवति। अयमात्मा हि ब्रह्म इत्यर्थः सामान्यतया महावाक्यस्यास्य। अहङ्कारादारभ्य देहपर्यन्तं विद्यमानेषु प्रतिभासेषु स्थित्वा ते सञ्चालकाः आत्मस्वरूपाः “अयमात्मा” इति महावाक्यभागेन विवृताः वर्तन्ते। इदं वाक्यं “सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्¹ इति मन्त्रात् उद्धृतं भवति।

अयमात्मा स्वयं प्रकाशकः अन्यान् प्रकाशयति च। समस्तस्य दृश्यप्रपञ्चस्य अधिष्ठानस्वरूपं भवति ब्रह्म। ब्रह्मसत्ता हि स्वप्रकाशकेन

आत्मरूपेण भासते इति तथ्यं जीवात्मपरमात्मैक्यं बोधयति। अयमेव सामान्यार्थः।

‘अयम्’, ‘आत्मा’, ‘ब्रह्म’ इति च पदत्रयसमन्वितं भवति इदं महावाक्यम्। आत्मा इत्यस्य जीव इति, ब्रह्म इत्यस्य ईश्वर इति च अर्थः। अयं वाच्यार्थः न युक्तिसहः। अतः वाच्यार्थत्यागेन अत्र लक्ष्यार्थः स्वीकरणीयो वर्तते। लक्ष्यार्थः अत्रत्यस्य ‘आत्मा’ शब्दस्य कूटस्थचैतन्यमिति, ‘ब्रह्म’ इत्यस्य सच्चिदानन्दस्वरूप च इत्यर्थः ‘अयं’ शब्दः अपरोक्षतां प्रदर्शयति। अयमात्मा नाविदितः यत्किञ्चित् वस्तुविशेषः अपि तु सुपरिचितः। तत्प्रदर्शनायैव ‘अयं’ शब्दः प्रयुक्तः। यदि प्रत्यक्षं चेत् इन्द्रियगोचरं भविष्यति। अत्रत्येन ‘अयं’ शब्देन निर्दिष्टः न इन्द्रियगोचरः। तथापि आत्मप्रत्यक्षतया अस्य स्थितिः वक्तव्या। इमां प्रकटीकर्तुं नाप्यन्येन शक्यते। तथापि अयं स्वयं प्रकटीकृत्य भासते। दृष्टान्तेन उक्तं कार्यं समर्थये। ‘सूर्यः’ अन्यप्रकाशस्य साहाय्येन न प्रकटीभवति। किन्तु स्वेन प्रकाशेन स्वयं प्रकटीभवति। वस्तुतः अत्र सूर्यः एव सूर्यं दर्शयति। तद्वत् भवति आत्मा अपि। स आत्मा एव इह ‘अयमात्मा’ इत्युक्तम्।

शङ्करमतम्

शङ्करमतानुसारेण सर्वं ब्रह्मैव। “सर्वं होतद् ब्रह्मेति”¹ अर्थात् सर्वं यत् ओङ्कारमात्रमिति कथितं वर्तते तद् ब्रह्म-“सर्वं यदुक्तं ओङ्कारमात्रमिति तदेतद् ब्रह्म”³ इतः पर्यन्तं परोक्षरूपेण यत्कथितं तद् ब्रह्मविशेषरूपेण प्रत्यक्षतया “अयमात्मा ब्रह्मेति”⁴ शाङ्करभाष्ये स्पष्टतया उक्तम्। ब्रह्मरूपात् अभिन्नः आत्मा चतुष्पात्त्वेन उत वा अवस्थया सहितः। विश्वः, तैजसः, प्राज्ञः, तुरीयः इति रीत्या चतुष्पात् भवति अयमात्मा। ओङ्कारशब्देन कथितः परापररूपेण व्यवस्थितः अयम् आत्मा कार्षापणतुल्यं पादचतुष्टयात्मकं भवति किन्तु न गोसमः।

मध्वमतम्

माध्वमतमनुसृत्य उक्तस्य महावाक्यस्य व्याख्यानं भवति यत् हरिरेव एको पूर्णः इति। तदुक्तं श्रीमध्वाचार्येण हरिवंशमाश्रित्य-

“पूर्णस्तु हरिरेवैको नान्यत्पूर्णं कदाचन।

विना च प्रकृतिं नान्यत् कालातीतं परमात्मनः॥

कालश्चैव दिशो वेदाः प्रकृत्यात्मान ईरिताः।

अभिमानात्तु जीवानां न कालातीतता भवेत्।

मुक्तानामपि पूर्वत्र कालसम्बन्ध ईरितः॥

पूर्णत्वं च सदा विष्णोः प्रसिद्धं सर्ववेदतः।

सोऽयं विष्णुः रमाब्रह्मरुद्रानन्तादिगः सदा॥

आदानादनकर्तृत्वादात्मा तेषामगोचरः।

इति मण्डूकरूपी सन् ददर्श वरुणः श्रुतिम्”।⁵

तदुपरि श्रीमध्वाचार्यः “परमं यो महद् ब्रह्म”⁶ “तदेव ब्रह्म परमं कवीनाम्”⁷ पूर्णमदः पूर्णमिदं”⁸ इत्यादिषु प्रसिद्धं च ब्रह्मणः पूर्णत्वमित्याह “सर्वं ह्येतद् ब्रह्म” इति।

आनन्दतीर्थस्य भाष्यमधिकृत्य तस्य व्याख्यानरूपेण व्यासतीर्थेन रचितायां भाष्यटीकायां “सर्वं ह्येतद् ब्रह्म” इत्यस्य “एतदक्षराख्यं ब्रह्म सर्वं पूर्णं हीति योजना”¹⁰ कृता दृश्यते। अयमात्मा समस्तप्रणवप्रतिपाद्य-भगवदुपस्थितिमुक्त्वा प्रणवांशैः अकारोकारमकारनादैः प्रतिपाद्य विश्वादीनाम् उपस्थितिम् अकारोकारमकार इत्यत्र वक्तुं प्रस्तावयति। अयमात्मा ब्रह्मेति वाक्यं जीवस्य ब्रह्मात्मकतापरप्रतीतिं निवारयन् तन्निवर्त्यामाशङ्कां च प्रदर्शयति। ‘सोऽयमात्मा चतुष्पात्’ इत्यस्य समस्तप्रणवप्रतिपाद्यम् आत्मानं

ब्रह्मादिनियामकं सूचयति। अयं मूलरूपी विष्णुः चतुष्पात् चत्वारः पादाः अंशाः स्वरूपभूता यस्य सः इत्यर्थः।

रामानुजमतम्

प्रकृतमनुसृत्य इदानीं श्रीरामानुजाचार्यस्य मतस्य सूचना। श्रीरामानुजाचार्येण शङ्कराचार्यमध्वाचार्यवत् उपनिषदां भाष्यं स्वयं न कृतं दृश्यते तथापि “वेदार्थसङ्ग्रह”नामके ग्रन्थे उपनिषदां तत्त्वानि प्रति संक्षिप्तरूपेण विचारो कृतो दृश्यते। तस्मात् कारणात् रामानुजस्य कण्ठोदीरितं वाक्यं प्रकृते योजयितुं न शक्यते। अस्मादेव कारणात् तस्य मतानुयायिनां भरद्वाजप्रभृतीनां मतस्य स्वीकारः रामानुजमतत्वेन स्वीक्रियते। “अयम् ओङ्कारवाच्यः आत्मा ब्रह्म। अर्थात् सर्वात्मभूतं ब्रह्म। सोऽयम् आत्मा ओङ्कारे अध्यस्यमानः परमात्मा”।¹¹ आनन्दभाष्ये इदं महावाक्यम् अवलम्ब्य अयम् अस्मदादिभिरहमिति प्रतीतिगोचरतयानुभूतः आत्मा - जीवात्मा पूर्वमन्ते यच्च त्रिकालातीतमित्यनेनोक्तः कालत्रयापरिच्छिन्नः सोऽपि ब्रह्मैव-ब्रह्मात्मक एवेत्यर्थः। अयं विषयः प्रतिपदार्थदीपिकायां भरद्वाजरामानुजाचार्येण सूचितं वर्तते। ओङ्कारस्वरूपोऽयमात्मा ‘चतुष्पात्’ इत्युक्तम्। चतुष्पात् इत्यस्य अकारोकारमकारनादात्मकतया व्याख्यातं वर्तते प्रतिपदार्थदीपिकायाम्।

रङ्गरामानुजस्य प्रकाशिकाव्याख्याने कालत्रयपरिच्छिन्नात्मकं सर्वमपि वस्तु ब्रह्मैवेत्यर्थः इत्युक्तम्। तद् किम् इत्यत्र आह अयमात्मा ब्रह्मेति। अयम् ओङ्कारः सर्वात्मभूतं ब्रह्मैव इत्यत्र उक्तं दृश्यते। एवं ओङ्कारे सर्वात्मभूतब्रह्मदृष्टिः कर्तव्या इत्यर्थः। ओङ्कारे अध्यस्यमानोऽयमात्मा पादचतुष्टययुक्तमप्युक्तम्। चतुष्टयत्वन्तु अकारोकारमकारनादात्मकत्वमिति उक्तं खलु।

कूरनारायणमुनिप्रणीते कूरनारायणभाष्ये सर्वम् ओङ्कार इत्यत्र ओं पदवाच्यस्य ब्रह्मणः पूर्णत्वमुक्तम्। तत्कुतः इत्याशङ्कां “सर्वं ह्येतद् ब्रह्मेति” उपनिषद्वाक्यमवतार्य समाधत्ते। ओङ्कारपदवाच्यम् अक्षराख्यं ब्रह्म सर्वं पूर्णं हि।

उक्तस्य अभिप्रायस्य स्थापनाय सः “तदेतद् ब्रह्म परमं कवीनाम्” पूर्णमदः पूर्णमिदं”¹² इत्यादयः श्रुतयः प्रमाणत्वेन स्वीकरोति।

सुबोधिनीव्याख्याने गोपालानन्दः इत्थं वदति “एतद् दृश्यमानमखिलमेव संघातलक्षणं भूतभविष्यद्वर्तमानविभेदविभिन्नं ब्रह्मैव। तदोङ्कार एव सर्वमिति युक्तमुक्तम्। अयमात्मा-प्रत्यगात्मा चतुष्पात् चत्वारः पादा यस्य तथोक्तः”¹³

परमात्मनः स्वरूपमधिकृत्य वेदार्थसङ्ग्रहे रामानुजाचार्येण इत्थं लिखितं वर्तते। “स्येतरसमस्तवस्तुविलक्षणस्वरूपः अनवधिका-तिशयासंख्येयकल्याणगुणः सर्वात्मा परं ब्रह्म ज्योतिः परमात्मसदादिशब्दभेदैः निखिलवेदान्तवेद्यः भगवान् नारायणः पुरुषोत्तमः इति अन्तर्यामिस्वरूपम्”¹⁴

अन्योपनिषदन्तर्गतानि “अयमात्मा ब्रह्म” इति महावाक्यसदृशानि कानिचन वाक्यानि।

सदृशवाक्यानि	उपनिषद्	पुटसंख्या
१) सर्वाणि भूतानि आत्मन्येवानुपश्यति। (सर्वभूतविद्यमानत्वं ब्रह्मणि)	ईशावास्यम् मन्त्रः ६	2 112 UPANIŞADS I Part

२) यस्मिन्सर्वाणि भूतानि आत्मैव। (सर्वभूतविद्यमानत्वं परमात्मनः-परमात्मा ब्रह्म)	ईशावास्यम् मन्त्रः ७	3 112 UPANIṢADS I Part
३) एष सर्वभूतान्तरात्मा। (तद् ब्रह्म सर्वभूतानाम् अन्तरात्मा भवति)	मुण्डकोपनिषद् मन्त्रः २-१-४	3 112 UPANIṢADS I Part
४) सर्वस्य प्रभवाप्ययौ हि भूतानाम्। (सर्वभूतानाम् उत्पत्तिस्थानम् अयमात्मा)	माण्डूक्योपनिषद् मन्त्रः ६	3 112 UPANIṢADS I Part
५) सर्वाजीवे सर्वसंस्थे बृहन्ते। (मयि सर्वभूतानि जीवन्ति)	श्वेताश्वतरोपनिषद् मन्त्रः १-६	322 112 UPANIṢADS I Part
६) एवमात्मा आत्मनि गृह्यते (आत्मा आत्मनि-स्वस्मिन् गृह्यते।)	श्वेताश्वतरोपनिषद् मन्त्रः १-१५	324 112 UPANIṢADS I Part
७) सर्वव्यापिनमात्मानम्	श्वेताश्वतरोपनिषद् मन्त्रः १-१६	324 112 UPANIṢADS I Part
८) यो विश्वं भुवनमाविवेश (यद् ब्रह्म सर्वम् आविवेश)	श्वेताश्वतरोपनिषद् मन्त्रः २-१७	327 112 UPANIṢADS I Part
९) विश्वस्यैकं परिवेष्टितारम् समस्तलोकानाम् आवरणं ब्रह्म)	श्वेताश्वतरोपनिषद् मन्त्रः ३-७	328 112 UPANIṢADS I Part
१०) स एव..... सर्वभूतेषु गूढः (अयम् आत्मा सर्वजीवजालेषु गूढः वर्तते)	श्वेताश्वतरोपनिषद् मन्त्रः ४-१५	332 112 UPANIṢADS I Part

११) एको देवः सर्वभूतान्तरात्मा (अयमात्मा सर्वभूतान्तर्वर्ती ब्रह्म)	श्वेताश्वतरोपनिषद् मन्त्रः ६-११	338 112 UPANIṢADS I Part
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यज्ञं दधे सरस्वती

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Registered under the Travancore Cochin Literary Scientific and Charitable Societies Registration Act (Regn. No. ER7 of 1972)

Kuthapady, Thammanam, Kochi - 682 032
Kerala, India

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Printed and published by Dr. V. Nithyanantha Bhat, Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035 at Sukṛtīndra Oriental Research Institute, Kuthapady, Thammanam, Kochi - 682 032, Kerala, India. Printed at Green Offset Printing Press, Ayyappankavu, Kochi - 682 018. Editor : Dr. V. Nithyanantha Bhat.

ISSN 2229-3337



9 772229 333009 >