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

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

sarveśāṃ niyatabhāva śārayam aśārayam eva ca.

which means:

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

Haas translates into:

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

Of the above mentioned three kinds, the first and last is spoken of in the first half of the next śloka (section 124), while the second (niyata-śāraya) is sub-divided in the latter half (section 125). The whole of the next śloka (section 126) defines the first sub-division (janāntam); and then there is only a single line (section 127), which defines the second sub-division (apavāritam). Here is the end of the topic which was begun in nātyadharmaṃ apekṣyaitat punar vastu tridheṣyate (Sec. 122).

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

nātyadharma-prasaṅgād ākāśa-bhāṣitaṃ āha—

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

LITERARY NOTES.

(Continued from the previous part)

II

A NOTE ON THE DATE OF THE TATTVASAMĀSA.

By

T. R. CHINTAMANI, M. A.
LIBRARIAN, ADYAR LIBRARY.

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

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

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

2. Sāṇkhya System, p. 91.
kam. The word occurs along with others (i.e.) Mattavilas etc. One can easily see that there is a confusion between म and म and the reading मादवज्जुम makes no sense. Recently certain epigraphists who have seen the inscription personally declare that it is only म and not म. Consequently we find that the Bhagavadajjukam belongs to a period earlier than the 7th century A.D.

In the Bhagavadajjukam we find the following passage:—

शाणिद्व्यः—भजन्य ! कि व जानाति पुढ़े अहं पादरस्यलोकोप्य सक्षिप्तसमा न फलजियदे हि।

परिसारः—अलि किषिदिपि ज्ञातम्।

शाणिद्व्यः—अलि, अधि, अपि, पहूँद्हि अलि।

परिसारः—महतू। ऑपासालापि।

शाणिद्व्यः—३८ुणल्ल मजोहे। “अधि प्रकुटयः, पौड्य विकारः। अल्ला, पृथ्वावरः, प्रैणा, मनः। सन्तः, अतिरिक्तारः” हिती।

परिसारः—शाणिद्व्यः। साक्षमसंय एणः। न शालयसमः।


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

1. अठूँ प्रकुटयः
2. पोड्य विकारः
3. पुणः
4. प्रैणायम्
5. सम्बः
6. अधितः
7. अधि भूतः
8. अधिदेवतः
9. पश्च वहयः
10. पश्च कर्मेणयः
11. पश्चायवः
12. पश्च भिलमः
13. पश्च पार्श्विया
14. अध्यायार्थसिद्धा शक्ति:
15. नवः दुः:\
16. अध्या शक्ति:

The sūtras are as follows:
1. पालनुः। कि न जानाति प्रथम म अवर्रस्यलोकैय शालयसमानक प्रविष्टोविश्वम।
2. अलि, अधि, अपि, पहुँद्हि अलि।
3. भूयेतु मनो, सान्तातु मनो, हि भीमनय तिनेन प्रकृतीनके उष्म।
4. पुणः
5. प्रैणायम्
6. सम्बः परिसारः
7. पश्च वहयः
8. पश्च कर्मेणयः
III
DATE OF THE SĀNKHYA PRAVACANA SŪTRAS.

BY
T. R. CHINTAMANI.

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

अत्र एव सांख्यभौतिकः
“सत्तवसत्यमायहि सांख्यस्मायम् मूलप्रकृतिः” इति ।

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

Madhavamantrin, pupil of Kriyāśakti Panḍita, the general of the first dynasty of the Vijayanagar Kings, should not be confused with Madhavācārya, alias Vidyāraṇya, the famous commentator on the Vedas; he should be held distinct from Madhavārya also, the author of the Sarvadarśana Saṅgraha. Madhavārya is the latter of the three in point of time.

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

---

1. Vide "Sources of Vijayanagara History" p. 51.

THE SANGHAM LITERATURE.

BY
V. NARAYANA AIYAR M.A., M.L.,
ADVOCATE, MADRAS.

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

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

कोशः; नानाकर्तक्षुभाषितस्यस्माद् ।

कास्तः; एकांकृत्यस्य: एकत्रस्यः पापस्त्रितः; शरस्त्रितवत्वमर्वर्जनः

Translation:

The point that I thought is worth further investigation is this reference to Draṇidā Saṅghāṭa.

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

The Tamil Daṇḍa Alankāram, the Sūtras of which at least are of great antiquity (two of which are quoted by Adiyārkkunnallār) refers in the Sūtra portion to this Saṅghāṭa as Tokai (Oṣ renovated). It is interesting to note that this classification has not been found in later writers on Alankārā either in Sanskrit or Tamil. Now, let me extract the relevant passage from the other commentary Hṛdayāṅgāmā which is also published by Rao Bahadur M. Raṅgāchārya.

एकस्यभौतिक प्रदेशे नानाविधिः क्रोक्ष भवेक्षेत्

समुहः सहस्तः ।
BHAGAVADAJJUKIYAM

A Prahasana of

BODHAYANA KAVI

WITH COMMENTARY

EDITED WITH

CRITICAL NOTES AND INTRODUCTION BY

P. ANUJANACHAN

Ex-Research Scholar, Viswabharati,
Santiniketan; now, Hon. Curator
Paliyam MSS. Library,
Jayantamangalam.

WITH A PREFACE BY

PROFESSOR M. WINTERNITZ, Ph. D.,
German University of Prague,
Czechoslovakia.

PUBLISHED FROM THE
OFFICE OF THE PALIYAM, MSS. LIBRARY
JAYANTAMANGALAM
1925.

Copyright reserved with the Editor.

(Price Rs. 2/4.)
Copy can be had of the Editor, Office of the Paliyam Mss. Library, Chennamangalam, or of the Manager, Mangalodayam Press, Trichur; Cochin State, S. INDIA.

Printed at the Mangalodayam Press, Belonging to The Yogakshemam Co., Ltd., TRICHUR.
परिवारकः — अतः किंविद्रपि ज्ञातम्।
शाणिल्यः — (क) अलै, अलै। पशुतं पि अलै।
परिवारकः — भवत, अभोपायस्त्वैः।
शाणिल्यः — (ल) गुणादु भवो। "अग्नि प्रक्तत्वः,
पोषकरिकारः, आत्मः, पञ्च वायुः, नैसुधः, पनः,
सृजः, मर्तिसंवरेदितः"। एवंे च भवत्वा जिज्ञो चि
पिरुषुतःपुरुषु।

चति, अति किंविद्रपिताः। न तात् किंविधेवमाहुः,
अत्त्र्ढितः। अलि अलि प्रसूनप्रपृयितः। आगममात्रे कर्महा
गे च तब गर्भियान्सम् वयष्यायो जात इति भावः।

cिविद्रां युक्तिमिति मन्त्राः विनियोगतः, समृतिः।
एवत्रौऽब्रविचिरं वादविषत: श्रुतिः, का वा तेन हानिरित्वम्
भावः। अत्मनो ब्रम्हविशालितः भानवायजस्तेन प्रक्तत्वतः,
गुणादु इति। श्रुतोत्तम भगवान्ध्रो प्रक्तत्व इति। शतस्तक्तक
मसां साम्पत्तिका प्रक्तत्वः। इथे मेव विगतिनिर्जुवते
त्रिस्मा महान् महोद्वहारः। आखरिता पञ्चतन्त्रमात्राणि इत्यादी
प्रक्तत्वः। । ब्रह्मरिद्वायिन पञ्च कमायिन्यां पञ्च पञ्च महासा
गुणादु मन्त्रेदिति पोषकरिकारः। तथा चोके — "मूलप्रक्तति"।

(क) अलै, अलै। पशुतम्रप्रति।
(ल) श्रुतोत्तम भगवान्। एवंे भगवता जिज्ञो पिरुषुतःपुरुषु।

44. F O read 'श्रुतीशालितः'।
45. B O F have माने for मांज्यो (see note 29)।

प्रह्ललम्

परिवारकः — शाणिल्यः संस्क्रतमयं एव न शाक्षसमय।
शाणिल्यः — (क) व्रुद्धस्त्रां ओद्देश्याय विनाता अं
ज्ञवेदितरं अत्यं ॥४६ भवितः ॥ दानिक ॥४७ सुगुणादु स
ववोः।

श्रविकृतिभवतःश्रवितिभवतारः, पोषकरिकारे न
प्रक्तिमित्वानुसार विकारते पुरुषः। इति। भव इति तस्मथेवकाम्।
अत्यं सर्वव्रोहविधिः। युक्त आत्मा। प्राणायाः। पञ्च वायुः।
वर्णाना
गुणानां समाहकृणिणां भवस्तु॥ सधस्याध्यान्तः। एवत्र
शान्तिः। अविनव्यः प्रत्येकः। पिरुषुतःपुरुषु, निविद्यतेन
नायान्मेव पञ्चतन्त्रमात्राणि इत्यादी। विकृतिनिर्जुवता
नायान्मेव पञ्चतन्त्रमात्राणि इत्यादी। विकृतिनिर्जु

भावितयाज्ञव सबलं परिक्षितवाहृ, शाणिल्येऽपि।
भानित्येव समाचारे व्रुद्धस्त्राणि। व्रुद्धस्त्राः ओद्देश्याय
विनाता अनर्विषयितां अनभ्यन्तितम्। इत्यादी। श्रुतोत्तम
भगवान्।— प्राणायात्यांहतिमण्डिण विशिष्टः, अध्यात्मान्तिनित्वम
विशिष्टः, अध्यात्मान्तिनित्वमण्डिण विशिष्टः, अध्यात्मान्तिनित्वमण्डिण

(क) व्रुद्धस्त्राः ओद्देश्याय चिन्तता अनर्विषयितां अनभ्यन्तितम्।
हाािश श्रुतोत्तम भगवान्।

46. B F O write माने after अत्यं, F O read अवज् for अत्यं।
47. The Mss. here write दानिक, while they write शाणिक in other places.
You are free:

- to **Share** — to copy, distribute and transmit the work
- to **Remix** — to adapt the work

Under the following conditions:

- **Attribution** — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).
- **Noncommercial** — You may not use this work for commercial purposes.
- **Share Alike** — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

- **Waiver** — Any of the above conditions can be waived if you get permission from the copyright holder.

- **Public Domain** — Where the work or any of its elements is in the public domain under applicable law, that status is in no way affected by the license.

- **Other Rights** — In no way are any of the following rights affected by the license:
  - Your fair dealing or fair use rights, or other applicable copyright exceptions and limitations;
  - The author's moral rights;
  - Rights other persons may have either in the work itself or in how the work is used, such as publicity or privacy rights.

- **Notice** — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.

This is a human-readable summary of the Legal Code (the full license).