

విలాసమునకు సుభద్రాపరిణయ మని నామాంతర ముంచబడినది. అంతట బాలోమీ మఘనంతులకుం పెండ్లికొడుకు వందనమిడుచున్నాఁడు. ఆప్రాంత ముననే పెండ్లికూతురు గొంతట తలవంచినది. మ్రొక్క గొంతుచున్నది. దేవకీ వచ్చినది. ఆమె యనినది, 'అమ్మాయి! అత్తమామలను దా నిల్వేల్పులుంగా నెంచందగు' నని. 'సాద్వియందురది మీపట్లన్నిజం బయ్యె నే' డంచుం జీరి శచీపురందరుల కాష్టాదంబుగాఁ బల్కి మ్రొక్కించినది.

మందహాస కలనా దేదీప్యమానస్యలై సఖయల్ గొందఱు వెంట వచ్చి చుణిభూవల్ చక్కగాఁ దీర్చి, చంద్రిక పూవన్ని య జల్లుజేల కటి నెంతే గట్టిగాఁ జుట్టి పెండ్లి కుమారుండు కరాగ్ర మాతయొసగఁ ప్రీడావతిందేరి మీదికెక్కించిరి.

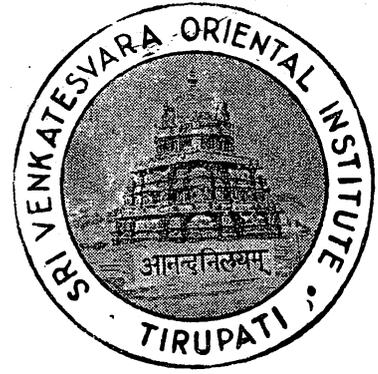
ప్రోలి కాపరుల్ వీరి బోనిచ్చిన మాట వచ్చు బలరామ కృష్ణులచేత నటంచు నడ్డువచ్చిరి. అంత ధవుని గని వికసితయె, 'తేరు గడవంగ మాయన్న దిద్దె నన్ను, నేయ నేరిపె వింట నొక్కొంత నాకు నా వదినె సత్యభామ' యనినది. రథము నడిపెదను యుద్ధమునేయుము బావా! యనినది. తేదా నీవే రథము నడుపుము నేను యుద్ధముచేయగల నంటుంది వీరనారీమణి. నీ వేడుకేల గాదనఁగావలెఁ దేరు గడపుమనుచున్నాఁడు. ముందర వెనుక నేనలు ముంచు కొనం జలియింప కింపొనర్పం దరళాక్షి తేరు నడుపుచున్నది. నరుండు నేనలఁ దుత్తునియలు సేసి తనపురంబునకుం జనును.

ఇంద్రప్రస్థపురంబులోఁ గొంతకాలము సుఖముండిరి. అంతఁ గొంత కాలమునకు సుభద్ర శుభలగ్నమునందు నింపొందగాఁ గులదీపంబగునట్టి పట్టిం గనె. ఋభు విభుతనయునకుఁ దనయుఁ డుద్భవిల్లిన యపుడు సుమనోవర్షము నభమున గుఱాలున గురిసెక. డుండుభులు గుభగుభ నివదములఁ గ్రందుకొనె.

మనసుభద్రమనసు భద్రమయ్యె. వీరపత్ని, వీరమాత వీరనారీమణియయ్యె చేమకూరవారి సుభద్ర. పురాణసుభద్ర మహాకావ్యసుభద్ర ప్రపంచసుభద్ర బాల్యకౌమార యశావనదశలం జెలంగి విష్ణుప్రభావము భారతవీరకుల వ్రభావము రసాలంకార సామ్రాజ్యలక్ష్మీన్వయంవరప్రభావము చాటుచున్నది. విష్ణుప్రభావ వర్ణనా చాతురీనిష్ఠాతుండును, సహజపాండిత్యధురంధరుండు నగు పోతనార్యునకు నమస్కారంబులు. భారతవీరకులక్రమాగతాచార పరంపరాభిరతుండగు నన్నయ భట్టునకు వందనశతంబులు. కావ్యకళాకాశల ధర్మమర్మనిర్మాత యగు చేమకూర వేంకటకవికి నమోవాకంబులు.

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achieved the title to be a poet. That is the opinion of the Dwanyaloka also when it says कौशुद्रवियोगोः शोकः श्लोकत्वमागतः (1.5.) and तथा चादिकवेर्वाल्मीकेः सन्निहितसहस्रीविरहकातरकौञ्चाकन्दजनितः शोक एव श्लोकतया परिणतः (वृत्ति thereon).

15. Of course the Dhwanyaloka says that it is an instance of Vyangya being the essence of poetry. What ever may be the name, if things or situations are presented in their truly Natural aspect that is to say with a focus on their central principle of 'inward harmony of coherence' that would be Swabhavokti, the primary Alankara and is apt to give 'Relish' to the sense. It has been already shown that for Dandi, the term Alankara has a very wide connotation, it may be anything that adds beauty to a poetic piece (2.1.) That is why he could say गतोऽस्तमर्कः भातीन्दुः यान्ति वासाय पक्षिणः । इतीदमपि साध्वेव कालावस्थानिवेदने (2.244) though Bhamaha is not for accepting such at all. This is not difficult for one who has asserted that Swabhavokti is the primary alankara as these also are a species of that genus. They may not be expressive of any other alankara, do not contain any vakrokti, but still they may conjure various exquisite ideas in proper contexts, and in that way they may be the best of poetry. So it is that Mammata says अपिच वाच्योऽर्थः सर्वान् प्रातिपदतुन् प्रति एकरूप एवेति नियतोऽसौ । न हि ' गतोऽस्तमर्कः इत्यादौ वाच्योऽर्थः क्वचिदन्यथा भवति । प्रतीयमानस्तु तत्तत्प्रकरण वक्तुप्रतिपत्तादिविशेषसहायतया नानात्वं भजते । तथाच ' गतोऽस्तमर्कः इत्यतः सपत्नं प्रत्यवस्कन्दनावसर इति, अभिसरणमुपकम्यतामिति, प्राप्तप्रायस्ते प्रेषानिति, कर्मकरणा-न्निवर्तमानहे इति, साध्यो विधिरुपकम्यतामिति, दूरम् मागा इति, सुरभयो गृहं प्रवेश्यतामिति, संतापोऽधुना न भवतीति, विक्रेयवस्तुनि संहियतामिति, नागतोऽद्यापि प्रेषानित्यादि निरवधिव्यंग्यार्थस्तत्र तत्र प्रतिभाति । (काव्यप्रः 5.3. वृ) Even having said so, Mammata does not recognise Dandi's definition of poetry is more apt. He gives his own definition of Kavya as अदोषौ शब्दार्थौ संगुणावनलंकृतौ पुनः क्वापि (1.4.) Jagannatha, the king of critics, in his Rasagangadhara which has become the last word on Literary criticism, has discussed at all the various views, remarked about the inclusion of Guna, Alankara etc., in the definition of a kavya saying that लक्षणे गुणालंकारादि निवेशोऽपि न युक्तः ' उदितं मण्डलं विधोः ' इति काव्ये द्रव्यमिसारिकाविरहिरण्यादिसमुच्चरितेऽभिसरणविधिनिषेध जीवनःभावादिपरे ' गतोऽस्तमर्कः ' इत्यादौ चाव्याप्यापत्तेः न चेदम काव्यमिति शक्यं वदितुम् ; काव्यतया पराभिमतस्यापि तथा वक्तुं शक्यत्वात् । काव्यजीवितं चमत्कारित्वं चाविशिष्टमेव, गुणालंकारत्वादेरननुगमाच्च । (1.1. वृ), rejected all the rest and finally re-established the position of Dandi in all its glory so as to shine better in the new background of the Theory of Suggestion.

## SOME CHARACTERISTICS OF THE EXPRESSIONS OF PATAÑJALI.

BY

(RAM SHANKAR BHATTACHARYA)

The style of Patañjali, as recorded in the Mahābhāṣya is unique in its lucidity and clarity. The Bhāṣya is rightly reckoned as अलङ्काराद्ये गाम्भीर्याद् उत्तम इव सौष्ठवात् (Vākyapadiya 2/485). Commenting on this verse, Puṅyarāja observes the characteristic, due to which the Bhāṣya is designated as Mahābhāṣya. He defined गाम्भीर्यं as गहनता, प्रमेयवाहूल्येन दुरवगाहत्वम्..... नदस्य अभिधेयं व्यवर्तुं केनचित् शक्यते इति. Due to this दुरवगाहत्वम्, Bhartrhari further remarked that the imports of the expressions of the Bhāṣya cannot be comprehended by ordinary scholars (तस्मिन् अकृतबुद्धिनां नैवावस्थित निश्चयः—Vākyapadiya 2/486).

The statement that the expressions of Patañjali are too difficult to understand is quite justified. Frequently we come across such sentences in the Bhāṣya which at first appear as incorrect or inaccurate, but after a close study it becomes clear that the proposition is though peculiar in form yet its import is quite logical. There is no doubt that in some places, we cannot, at the present state of our knowledge, justify Patañjali so far as the peculiar structure of many sentences of the Bhāṣya is concerned and we also do not hesitate to state that there are some propositions in the Bhāṣya, which we cannot at present accept as quite faultless. Either we are to accept that we have not as yet arrived at the real imports of those sentences or such expressions were common at the time of Patañjali.

In the following pages, we will take up some peculiar sentences of the Bhāṣya and try to discuss how far they are correct. The style of Patañjali, which is the main cause of such peculiarities, will also be discussed through these passages. To make brevity, only a few instances will be taken up for consideration, though such cases may be various in number in the entire body of the Bhāṣya. We invite scholars to think over these points so that the actual character of Patañjali's style would come in light.

(A) It is a peculiar style of Patañjali that he often uses such terms, which do not convey the sense desired by him. In the

Bhāṣya of the Sūtra हेतुमति च (3/1/26) a question is raised as अथ हेतु मति को मत्वर्थः ? This sentence clearly indicates that the sense of the suffix मत्वर्थ is asked for. But as a matter of fact, Patañjali's intention is to ask the sense of हेतु and not मत्वर्थ as is shown by Kaiyaṭa. Again on Sūtra डाबुमाभ्यामन्तर्याम् (4/1/13) Patañjali used a sentence as उमाभ्यां योगाभ्यां यथा स्यात्. Here the term योग is important to convey the desired sense of Patañjali i.e., here he means to say योगस्या प्रकृति but he uses the term योग.

As to what is the reason for such an anomaly Nāgeśa offered the explanation as no प्रत्यय can be sanctioned by two Sūtras, so योग would necessarily mean योगस्या प्रकृति. Like Pāṇini, Patañjali was also fond of brevity and such peculiar expressions are the results of it. As to the reason for the first instance it can be said that here मत्वर्थ would necessarily indicate हेत्वर्थ for there is no necessity to ask मत्वर्थ in this Sūtra. But this does not mean that such expressions are to be imitated. We think that such expressions were commonly used by grammarians at the time of Patañjali and so he did not find any fault in uttering मत्वर्थ though his intention was in हेत्वर्थ.

(B) There are such expressions which were current in the time of Patañjali to convey the desired sense, but at present they came in disuse. In the Bhāṣya of the sutra 3/1/2 Patañjali said समामहार इति कस्य शब्दः ? Here his intention is to know the connotation of the term समामहार and as such the proper question would be समामहार इति किमर्थकोऽयम्. We think that कोऽयम् in the place of किमर्थकोऽयम् was an idiom of that time though at present such expressions are not used.

Other example of this type is the use of the finite verb वक्ष्यामि in the sense of व्याख्यास्यामि. In many places Patañjali used the verb वक्ष्यामि but the desired fact had not been said afterwards in the Bhāṣya and thus the commentators became compelled to explain it as व्याख्यास्यामि. (vide Pradīpa 2/3/66, 8/3/7 etc.) It can also be conceived that the word वक्ष्यामि denoted the sense of व्याख्यास्यामि in the time of Patañjali and so the use of this term in the said cases is quite justified.

In some places Patañjali uttered only a portion (एकदेश) of the of a desired proposition, which causes confusion, though through the power of the context, commentators showed the whole proposition as desired by Patañjali. As for example we find an objection

as कथंपुनः इच्छताऽपि अपवादः प्राप्नुवन् शक्यो बाधितुम् which was refuted by Patañjali saying तस्यप्रहणसामर्थ्यात् Here the word तस्य indicates the Sūtra तस्यापत्यम् (4/1/92).

(C) There are very few expressions in the Bhāṣya, which are not to be taken in their own verbal form, but they indicate some other words, similar to them. We cannot understand why Patañjali used such analogous words, for it is quite possible that such words may create misunderstanding.

An instance of such expressions is found in the Bhāṣya of Sūtra 3/2/77. The reading is—किमर्थं स्यः क - क्रियाबुध्यते, न क्विप् सिद्धः अन्ये भ्योऽपि दृश्यत इति. Now as a matter of fact there can be no operation of क्विप् in the case in question. As to why such a statement is made, Nāgeśa offered the following explanation—वस्तुतो भाष्ये क्विप्पदेन सादृश्याद् विबुध्यते (Uddyota) i.e., Patañjali meant विच् though he uttered क्विप्.

Such examples may also be seen in the Bhāṣya of the Sūtra अनुसर्जनार् (4/1/4). Here Patañjali says that in the word सुगर्ण the suffix डीप् will be operated by the Sūtra जातरेस्त्रीविषयात् (4/1/63). But this is not correct, and as a matter of fact डीप् will be operated according to the Sūtra पाक - कर्ण - षण्.....(4/1/64) to which the term जाति of the Sūtra 4/1/63 is related, as is shown by Kaiyaṭa.

(D) Similarly we find that Patañjali uttered some words which are not fruitful in that particular place but are stated due to the fact that such a statement was used in a foregoing place. Patañjali was very fond of using words, which were used previously and the same example is given again and again to illustrate the same principle. Perhaps such an instinct was the cause of the aforesaid fault also.

In the Bhāṣya of Sūtra 1/2/4, Patañjali said यद्यम् आर्धधातुकीयान् काश्चिन् इति: करोति चङ्ङ् नजिङ्ङ्वनिबधनहः. But in the case in question, there is no necessity of इञ्निप् and it is quite useless to mention it with all other suffixes which are quite fruitful in this case. As to why this suffix is read with others, Nāgeśa replied that the said suffixes are used in the Bhāṣya of the previous Sūtra (1/2/1) in one compound (के पुनश्चादयः ? चङ्ङ् नजिङ्ङ्वनिबधनहः) and so the whole compound is reproduced here without paying any heed to the fruitfulness of each word of the compound एवं च पूर्वसूत्रे सहनिर्देशात् इहापि तदुच्चरणामिति तात्पर्यम् Uddyota).

(E) In many places, Patañjali quoted the Sūtras of Pāṇini for various purposes. In the process of quoting the Sūtras, it is his common style that he utters the whole Sūtra. But in some places, only a portion of the Sūtra is uttered. As for example Patañjali said उदात्त इति वर्तते, भूमीरा उदात्तः इति (3/3/107). Here the desired Sūtra is मन्त्रे वृषे पच मन विदभूमीरा उदात्तः (3/3/96) and it is not a case of variant at all.

As to why Patañjali uttered in such a manner, it can be replied that in the said case, there was no necessity of quoting the whole Sūtra and so a part of the Sūtra, is recalled. His intention was to indicate the Sūtra, in which the term उदात्त exists, and so he uttered some words of the Sūtra which were attached to the term उदात्त. It should not be deemed that it is a variant.

In many cases Patañjali had to quote more than one Sūtra for any grammatical operation. In such cases we generally find that he quoted them according to the order of the Sūtras. But there are some cases where he uttered the Sūtras without paying any heed to their original order. As for example we can take up the statement कुर्वं कस्मान् न भवति? चोः कुः पदस्येति? (1/1/1). This shows that the Sūtra चोः कुः is read after the Sūtra पदस्य, but as a matter of fact पदस्य (8/1/16) is read at first and the चोः कुः (8/2/30). But it is not an anomaly. The fact is that Patañjali meant to say that why the Sūtra चोः कुः will not be operated in the word मादेच्, which is under the province of पदस्य. In fact चोः कुः is sufficient for the purpose, but the Sūtra पदस्य is again said to denote that the word मादेच् is a पद and so the Sūtra चोः कुः is to be applied for it is under the Sūtra पदस्य. P. 8. पदस्य is used to sanction the ground for the operation of the Sūtra चोः कुः. Thus it is clear that the utterance of two Sūtras violating their order is not an anomaly.

Sometimes Patañjali, instead of quoting the Sūtras, showed the sense of the Sūtras, as भवन्ति हि विषयसप्तम्योऽपि, तद् यथा प्रमाणे यत् प्रातिपदिकं वर्तते, स्त्रियां यत् प्रातिपदिकं वर्तते (3/1/26). Here Patañjali's intention was to place the Sūtras, in which विषयसप्तमी is used and as such he should have shown the examples as प्रमाणो द्वयसज्दान्वन्मात्रं (5/2/37) and स्त्रियाम् (4/1/3), but instead of quoting these two Sūtras, he showed their sense.

Similarly we find that sometimes he placed some of the Sūtras at one place consecutively, though their order is not the

same. Thus we find that he began the Bhāṣya on Sūtra सम. सुटि (8/3/5), after mentioning two other Sūtras viz. गुमः खयमपरे (8/2/6) and कानात्रेडिते (8/3/12). As to why these Sūtras of different places are read at one place Kaiyaṭa offered the explanation as तुन्या विचारत्वाद् भाष्ये त्रिसूत्री पठित्वा इत्ययं पठितम् (Pradīpa). In such case it cannot be conceived that the order of the Sūtras, as shown by Patañjali, is original or there has happened any disorder in the Sūtra order. We have achieved the Aṣṭādhyāyī in an utmost pure form and without any strong ground we can not say that there has happened any disorder in the Aṣṭādhyāyī.

(F) In some cases it is found that Patañjali taking shelter to a fallacious reason, solves any grammatical problem. Such cases are to be considered deeply for it is quite inconceivable that a teacher like Patañjali will accept a fallacious reason without any sufficient ground. And as a matter of fact such a style is accepted to show some hidden purpose. The Bhāṣya of the Sūtra द्वागदीनां च (7/3/4) is an example of this tendency. Here Patañjali has accepted a fallacious ground and thereby he showed a hidden purpose as shown by Nāgeśa एवं च दुःशिक्षण समाधानं कुर्वता भाष्यकृता अनुवृत्ति-पक्षस्य असंगतत्वोक्ता (Uddyota).

In some cases Patañjali accepting a corrupt way, tries to defend or to raise a doubt. Such acceptance of a corrupt way is never to be deemed as correct but as Kaiyaṭa says 'शिव्यबुद्धिव्युत्पादनाय अस्थितोऽपि पक्षः क्वचिदुपन्यस्यते (Pradīpa 7/4/2). We also support this view otherwise there would be no foundation of any Śāstra.

(G) We have seen that in some cases, that which was expressly said by Patañjali, was not his desired object. The same characteristic is found in the case of योगविभाग and उदाहरण. Regarding some of the योगविभाग (as said by Patañjali) commentators say that Patañjali showed a way to योगविभाग and the said योगविभाग is merely a योगविभागादिकप्रदर्शन (vide Uddyota on 7/1/59).

Such a tendency is common in giving the उदाहरण also. There are some examples (given by Patañjali), which are not actual examples, but they show the way for exact examples. Thus we find that Patañjali has given the example of the Sūtra एक बहुव्रीहिवत् (8/1/9) as एक इति. But Kaiyaṭa showed that this is not the proper example and this example only shows how an example can be conceived एवं तर्हि उदाहरणादिके प्रदर्शिता, इदं उदाहरणमेवेति — (Pradīpa).

Patañjali uses a peculiar style to set forth an example in some Sūtras. It is to ask as किमिहोदाहरणम्? The examples given after such questions are more valuable in comparison to other examples given in ordinary manner. In a forth coming paper we shall deal with such examples.

(H) Patañjali used some sentences, which are not familiar at present. Here some of such sentences are compiled. We will also show how they are justified.

(1) Patañjali said 'त एवं विज्ञास्यामः' (Paspasā). Now-a-days such a sentence is deemed as irregular, but at the time of Patañjali such usage was an idiom. Here the noun in the nominative case to the finite verb is वयम् (which is understood) and ते is a विभक्ति प्रतिरूपक अव्यय, and thus the sentence means. We, thinking this fact will understand.....

(2) Similarly he said 'ते मन्यामहे'. Patañjali meant to say वयं मन्यामहे but he added the 'ते' (which is a विभक्ति प्रतिरूपक अव्यय,) which means 'we, following this principle, think'.

(3) There is a sentence in Paspasā as 'सिद्धशब्दस्य कः पदार्थः?'. At present we are inclined to write it as सिद्धशब्दस्य कोऽर्थः? Commentators say that Patañjali used the term पदार्थः— (instead of अर्थः—) to denote that here the word अर्थ would mean अन्विष्टेय (connotation) and not necessity.

(4) In the Bh. of the Sūtra लिख्यभ्यासस्योभयेषाम् we find the sentence प्रकृतमुभयेषां ग्रहणामनुवर्तते' (6/1/17) i.e., the word उभयेषाम् is present in the former two Sūtras and is related to the Sūtra 6/1/17. But as a matter of fact we find no such term in the preceding Sūtras. Explanation for this anomaly is given by Nāgeśa that here the words of the foregoing two Sūtras are desired and they are related to this Sūtra, and this relation of words is called as उभयेषां ग्रहण वच्यदीनां ग्रह्यदीनां च तत्तत् सूत्रे बोधकं यत् पदं, तदनुवर्तते इत्यर्थः—Uddyota)

(5) Patañjali used the Nipāta आतः, which is not familiar at present. It means 'for this reason' as is shown in the Pradīpa of the Bhāṣya आतश्च सूत्र एव (Paspasā). Similarly he used the three Nipātas at one place as अथै तर्हि. Kaiyaṭa showed the sense of this निपात समुदाय as एवं तर्हि or तथापि (Pradīpa 5/4/73).

(J) Like peculiar sentences, we find some peculiar words with their unfamiliar sense. Some examples are given as under:—

(1) In the Bhāṣya of the Sūtra 3/3/20, we find the word वृष्टरुद्धा कल्पः and Patañjali himself says वृष्टो मृतमार्थः.

(2) In the Bhāṣya of Sūtra 7/3/14, the word अतिनिर्वन्ध is used which according to Kaiyaṭa means अतिगौरव, an unfamiliar sense.

(3) The word यदि is used in the sense of यदा (vide Pradīpa 7/3/51).

(4) The word सान्यासिक is used in many places in the Bhāṣya. Its import is not determined. In the sentence एदेतद् वाग्रहं तिष्ठतु तावत् सान्यासिकम् (3/2/107 Bh.) Kaiyaṭa says उत्तरत्र उपयोक्ष्यते which shows that सान्यासिक means which may be abandoned. Others say संन्यसन संस्थापनं तदेव प्रयोजनमिति सान्यासिकम्.

(5) The term कारक is used in the sense of प्रत्ययार्थ in the Bhāṣya (3/1/26), which is not familiar in the grammatical school also.

(6) The word गड्ड is used in the sense of मनुष्यसंघात in the Bhāṣya on Sūtra 3/1/26, a word quite unfamiliar at present.

(7) Patañjali used the word पूर्वभूत (Bh. 8/2/80) whose sense is not quite clear and some say that it is a corrupt word, भूतपूर्व being the correct form. Nāgeśa showed that this word is as correct as भूतपूर्व and it means पूर्वरूपं प्राप्तः. (Having achieved the former character).

(8) In the Bhāṣya on Sūtra 5/1/16, the word च्छु is used, which according to Kaiyaṭa means अपभ्रंश. It is a quite hitherto unknown sense.

(J) The most important characteristic of the Bhāṣya is that its conclusive sentences are divided into two एकदेशी and सिद्धान्ति. In the Bhāṣya, we get many judgments, which at first appear as final but on a close perusal it becomes clear that these judgments are not final but are एकदेशिनः i.e., they are accepted for the time being or they are valid to a particular view point or upto a particular limit.

As to how it is possible to deduct the सिद्धान्तिभाष्य no easier way can be prescribed. It requires a life long study. But after a close study of the Bhāṣya, who can prescribe the following methods through which we can understand which is सिद्धान्तिभाष्य or एकदेशिभाष्य. Commenting on the Sūtra 7-2-10. Nāgeśa showed a principle through which a सिद्धान्तिभाष्य can be ascertained. He meant to say that which is said by Patañjali himself is सिद्धान्तिभाष्य and which is said for the exposition of the Vārtikas is एकदेशिभाष्य. This remarks is valid to a great extent.

In some cases एकदेशिभाष्य is ascertained if the conclusion is said only to support a view of former Achāryas and in another place

Patañjali's opinion does not support the view. Thus we find that the conclusion of the Bhāṣya on Sūtra 8.3-17 (उत्तरं च तर्हि अज्ञाग्रहणं कर्तव्यम्, हलि सदेवां, ह्यव्यशीनि यथास्यात्, इह माभूत् वृक्षव्यतेरप्रत्ययो वृक्षवत्करोति) is एकदेशि as is ascertained by Kaiyaṭa. Here the conclusion is not supported by the Bhāṣya on लृण् Sūtra and as such Nāgeśa says एवं चेद् भाष्यं पूर्वपक्ष्येकदेश्युक्तिः (Uddyota).

In connection with the एकदेशि and सिद्धान्तिभाष्य this also should be known that in some cases, Patañjali accepted an opinion, which he refuses in another place. Thus we find that in the Bhāṣya of the Sūtra 6.4-111 Patañjali refuted the तपरकरण of अत् the Sūtra of श्रीसौरश्लोपः (6.4-111), but in a later Sūtra he showed the ज्ञापकत्वthis of तपरकरणे. Thus it is clear that the real significance of the refutations of Patañjali should be judged after a deep study of the entire Mahābhāṣya.

Our present study proves that it is too difficult to ascertain which is the सिद्धान्तिभाष्य or एकदेशिभाष्य after the aid given by all commentators. There are some propositions, which appear as proper सिद्धान्तिभाष्य but commentators admirably showed that the same is not the ultimate conclusion. Thus we find that in the Bhāṣya of the Sūtra स्वमोर्नपुंसकात् (7.1.23), Patañjali said at last as तस्मात् सदादिभ्यचेति वक्तव्यम् which appears as the ultimate conclusion, but in fact Patañjali refuted the Vārttika सदादिभ्यश्च, as shown by Nāgeśa. Even it becomes too much difficult to ascertain whether the refutation of Patañjali is to be accepted as valid or it is mere a काङ्क्ष. Commentators showed that the apparent refutation is not the ultimate judgment of Patañjali (vide Uddyota on 7.1.40).

There are other peculiarities of the conclusive statements of Patañjali. In some place Patañjali has given the judgment according to the need of the critic or the character of the question. In such cases the division does neither at all solve the problem nor disclose the character of the thing asked for. These are also no doubt एकदेशि भाष्यः. A capital example of such judgment may be found in the Bhāṣya on Sūtra 4.1-112 (vide Uddyota-स्त्रीभ्य इत्यर्थग्रहणं मत्वा पूर्वपक्षिणां उभयेसाधारणेन दणित्युक्ते उभयेसाधारणेन परिहारान्तरमेवोक्तम्, न तु वस्तुतत्त्वं निरूपितम्).

Besides these, there are many other peculiarities in the expressions of Patañjali. In a forthcoming paper we shall deal with these in future.

## JAINISM IN PRE-HISTORIC INDUS VALLEY CIVILIZATION.

BY

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Some scholars have attempted to establish that Jainism as a religion existed amongst the people of the Indus Valley civilization. Late R. P. CHANDA was the first to advance this claim ('Modern Review', August 1932). He gave the following reasons for it:—

- (a) There is similarity of pose between the standing image of Rṣabhadeo in Curzon Museum of Archaeology, Mathura, and the standing deities on the Indus seals.<sup>1</sup> But he himself admits that "the eyes of Rṣabha, though half-shut, are not accurately shown as fixed on the tip of the nose" in the Mathura image. This is very fatal to his thesis because the gaze fixed on the tip of the nose is a special feature of the yogis on the Indus seals and the Indus statue, according to him;<sup>2</sup>
- (b) The sole to sole pose of the sitting 'yogis' on the seals is the same Bhadrāsana in which, according to the Jain legends, Mahāvīra attained Kaivalahood.<sup>3</sup> But some of the bent knee sole to sole figures are now recognized to be that of Siva;<sup>4</sup>
- (c) The presence of bull on seals, the symbol of Rṣabhadeo in the of Jain iconography, is accepted by Chanda as the proof of the existence of Jainism.<sup>5</sup> But bull is also the vehicle and the theriomorphic representative of Siva; and
- (d) The standing Kāyotsarga pose on two seals, according to CHANDA, "is peculiarly Jain." One of these seals (Pl. II Fig. (f)) shows in the upper register, from left

1. "Modern Review," August 1932, p. 159.

2. *ibid.*, p. 158.

3. JACOBI: *Sacred Books of the East*, XXII 263.

4. MARSHALL: *Mohenjo-daro and the Indus Valley Civilization*, II. 55-56.

5. *op. cit.*, p. 159.