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THE ANNAMALAI POLYTECHNIC, CHETTINAD
TEMPORARY BUILDINGS

ANNAMALAI UNIVERSITY NOTES

It is now nearly two years since the Silver Jubilee was celebrated ; and the progress of the University in this period deserves to be recalled with pride. In consonance with its genius, the University has been expanding, mainly in two directions. On the one hand, modern science, pure and applied, has been receiving great and growing attention. The Departments of Geology and Statistics, instituted a few years ago, offered this year Honours and Post-graduate courses of study. And a two-year course has been started in Agriculture, leading to the M. Sc. degree by examination. On the Oriental side, a new department of Linguistics has come into being and undertaken a comparative study of the Dravidian Languages. With the co-operation of the Tamil departments, the University has also projected the compilation of a dictionary of the Tamil language on historical lines.

Yet another welcome venture is the Central Association of Annamalai Alumni which was established this year at Annamalainagar. It aims at co-ordinating the activities of the several Alumni Associations scattered all over India and abroad. The Founder Pro-Chancellor, Dr. Rajah Sir Muthiah Chettiar of Chettinad, has graciously consented to be its Patron. It will publish a quarterly magazine, *Annamalai Alumni*, which will keep its members informed of the activities of all the Annamalai Students, past and present, as well as of all important events at Annamalainagar. The Association will give scholarships to sons and daughters of alumni studying at the University. In due course, a guest house will be built on the campus for the accommodation of alumni visiting Annamalainagar.

In these and other ways, the vision of the Founder of the University is being progressively realized and his dream translated into fact. The University has planned a development in yet another direction, a polytechnic which should satisfy a long-felt want. For reasons beyond our control, it could not be started at the beginning of this academic year. But by way of compensation, it may be noted that a polytechnic was founded at Chettinad and declared open on the 11th of July last. There is a happy propriety in the fact that the birth-place of Dr. Rajah Sir Annamalai Chettiar has taken the lead in this matter and shown the way to the University he founded.

The Annamalai Polytechnic was established by the Rajah Sir Annamalai Chettiar Memorial Chettinad Trust. The Chairman of the Trust is Dr. Rajah Sir Muthiah Chettiar, the illustrious son of an illustrious father. He has generously placed at the disposal of the Trust a big bungalow and a large and compact area of developed land close to the Chettinad Railway Station. The site and location of the Annamalai Polytechnic leave nothing to be desired. While the campus has such rural advantages as abundance of open space and fresh air, it enjoys also many of the amenities of modern urban civilization: a post and telegraph office, telephone connection, and, rather unexpectedly, a boating canal. And as we should expect, there is a Guest House in Chettinad Township. A palace which was formerly the summer residence of the Rajah Saheb of Chettinad is being used as a hostel for the Polytechnic Students. For their practical training special facilities will be afforded by the Jawahar Mills and the other industrial concerns that have sprung up in Chettinad. The progress already achieved by the Annamalai Polytechnic is due to the guidance and enthusiasm of Dr. Rajah Sir Muthiah Chettiar, Chairman of the Trust Board.

It is natural and proper that the name and memory of Dr. Rajah Sir Annamalai Chettiar of Chettinad should be honoured as much by the general public of the Tamil country as by us in this his University. Recently, the Town Club of Kanadukathan organized an impressive function. On the 10th of November 1956, Sri P. S. Kumaraswami Raja, some time Chief Minister of Madras, and former Governor of Orissa, unveiled a life-size portrait of Dr. Rajah Sir Annamalai Chettiar in the club house. He paid a sincere tribute to the many-sided attainments of the late Rajah Saheb who had founded a great University and patronised fine arts. "His charities knew no bounds.... He had spent a large portion of his wealth on laudable charitable objects and for the relief of suffering". The speaker then dwelt on the Rajah Saheb's efforts for the revival of Tamil and especially Tamil *Isai*. "He was a pioneer in the spread of higher education in Tamil Nad ... His contribution to education by founding the University at Annamalainagar was great. His life was a stirring example of dedication and sacrifice for a noble ideal, the revival of education in the country."

Just and inspiring words !

JOURNAL OF THE ANNAMALAI UNIVERSITY

VOL. XX

SCOTTISH LITERATURE¹

BY

HILTON BROWN M.A., I.C.S., (*Retd.*)

I

THE BUILD-UP TO BURNS

THE subject I have chosen for this series of three lectures is Scottish Literature and before we start into this uncharted sea in a frail boat in the darkness of night there is one thing I want to say to you. (I am not addressing the pundits on the front bench but rather those behind whom I am very glad to see). It is just this. If I make any attempt to cover Scottish Literature in three lectures, each of these lectures must be much more tightly packed than it should be. So if you find that you have not got the whole story into your heads don't worry. If you can get hold of the broad sequence and drift of things, you—and I—may be satisfied.

There are various possible methods of approach to the subject. I could take the chronological line and say that first A B wrote this and then B C wrote that. But I don't think this would be very fruitful from your point of view, and it would be very boring for me. I would rather treat the subject on more general lines and see if we can discover any sequence, any line of

1. The substance of a course of special lectures delivered at the Annamalai University on the 27th, 28th, and 29th January 1954.

development, running through this Scottish Literature. So, in this first lecture I would like to give you some idea of Scottish writing from the early days up to its culminating point in Robert Burns. We shall find ourselves dealing almost solely with verse because in this period there was practically no prose other than religious tracts and sermons: Tomorrow we shall talk about the Golden Age of Scottish Literature and on the third day we shall try to see what posterity has done with this heritage.

It is curious that although indigenous Scottish Literature is generally good and at times excellent, is invariably virile, characteristic and individual, it has always had a severe struggle to emerge or even to survive. It was subject to influences from outside and influences from inside which kept it in artificial channels. Let me run over some of these influences. First there was the influence of other writings from outside-writings in English, Latin, and French. A great many early Scottish writers either wrote in these languages or were influenced by writers who had written in them. The second disturbing force in Scottish literature was the national mania for politics, which too often placed Party before Parnassus. The third hampering influence was religion: for nearly two centuries at a critical period the Puritan Calvinistic Church prevented the publication of anything except purely religious works. Lastly there was the curious inability of Scottish writers to break new ground. You will find Scottish writers devoting themselves to imitating and copying, almost to the extent of re-writing, what their predecessors had written instead of striking out new lines for themselves.

Among all these influences working against Scottish Literature, the English influence was especially disastrous and malign. You must always remember that at all times Scottish Literature has had to be written with one eye on the English market. There are reasons for this. English Literature flowered, reached a high level of excellence, some time before the Scottish; so naturally Scottish writers took their models from the English. Often they took bad models; for example, instead of going to the fountain-head of Chaucer, they imitated the English Chaucerians such as Occleve who were much below Chaucer's level. Again, Scottish Literature was for a long time written entirely by a section of aristocrats hanging about the Court and

naturally the Court at Edinburgh took its tone from the Court in London. Again, all books came into Scotland from England. Till the Bassendyne Bible was printed in 1576-79, even copies of the scriptures came from England. Further, until the beginning of the 19th century, there was no Literary Criticism in Scotland worth the name, so that reputations had to be made in the South and to please Southern taste. Lastly, no author writing in Scotland—this still applies—could make a living out of the Scottish market alone; it was not big enough; books therefore had to sell in England. Hence though the books were not written exactly *for* the English, they had to be enjoyable to the English and to conform to English notions of what was what. It was something similar to the case of British writers writing books in and about India for home consumption; they had to write down to an ignorant audience. You should always bear this in mind when considering Scottish writings about Scotland.

Thus Scottish Literature had an up-hill task. True, there always existed vernacular songs and descriptive pieces such as *Peebles to the Play*, which were native to the soil but these were never published, and only rarely existed even as manuscripts. They would have been lost to posterity if Scottish vernacular literature had not been lucky enough to meet with periodical saviours. Thus Robert Sempill of Beltrees collected and preserved some of the songs and pieces in the middle of the 16th century and Allan Ramsay did the same thing in the 18th. Sempill and Ramsay did of course write some excellent original works, but their main service to Scottish Literature was the saving of the indigenous vernacular compositions of the time.

So I think you may say, as a rough generalisation, that Scottish Literature, when it is itself in its own genuine vernacular is nearly always good; when it apes the English models it is nearly always bad.

As I have just said, Sempill and Allan Ramsay saved a certain amount of Scottish writings. Much, however, must have been lost. We have evidence that there must have been a certain amount of Scottish Literature even before Alexander III was killed by a fall from his horse on the Fife cliffs in 1286. This disaster occurred at a time when culture, literature and

general prosperity and progress seemed to be well set for a long run, and it also led, as you know, to the interminable wars and quarrels over the succession to the throne from which Bruce and the Stewarts, after much misery, emerged triumphant. That the weight of the disaster was appreciated at the time we know from a fragment of verse - which is otherwise interesting as well—preserved for us by the Chronicler Andrew of Wyntoun; it runs thus —

‘ When Alexander our King was dead
That Scotland led in love and le (i. e. learning)
Away was sons (abundance) of ale and bread,
Of wine and wax, of gaming and glee;
Our gold was changed into lead.
Christ born into virginite,
Succour Scotland and remede
That stad is in perplexity. ’

Now this little fragment is interesting not only as history but because it is polished, high-standard and accomplished work; it is beautifully balanced in both rhyme and rhythm and so it can hardly have been someone's first shot at writing or a mere freak appearance. There must, one would say, have been a considerable body of poetic literature before verse of this standard could be written. But, if so, the whole of it is lost beyond recovery.

The earliest actual survivals in Scottish Literature are the chroniclers and the historians, who wrote in verse. Thus we have Barbour's epic poem on Robert Bruce and Blind Harry who wrote a similar historical poem about the other Scottish champion—Wallace. This poem was popular in Scotland right up to the 19th century. It is a violently partisan and unhistorical work, but it is important for our present purpose because it was one of the books which Burns read as a boy and it seems to have had very considerable effect upon him. A third chronicler was Andrew of Wyntoun who wrote what he called his “ Originall Chronykil ” and conscientiously began his work with a history of the angels. There was, as you will realise, a certain amount of imagination in the earlier part of his chronicles, but on his own times he has

been very useful and but for his quotation of it, we should never have known those pleasant lines about "When Alexander our king was dead" which I have just read you.

After the chroniclers and historians we come to the "makys" or "makars". "Makyr" is just another translation, like 'poet', from the Greek word *Poieim*—one who *makes*. They flourished between the 15th and very early 16th centuries—people like Dunbar, Henryson, Gavin Douglas. I would urge you to read the Makys but I feel you would find the language difficulties formidable. Here are a few lines from Dunbar.

'I hae ane wallidrug, ane auld wobart carle,
A waistit waldroun, na worth but wordis to clatter ;
Ane bumbart, ane dron bee, ane bag full of flewme;
Ane scabbit skarth, and scorpioun.....'.

Now, without knowing any Scots at all, you can tell from the sound of those lines that the writer is not saying anything very complimentary about his subject ; the words are, in fact, put by Dunbar in the mouth of a young woman married to an old and debilitated husband—a situation about which young women have complained in other languages besides Scots !

So on account of the language difficulties, I will ask you to think of the Makys merely as a preparatory phase—one of several—which Scottish poetry went through on its way to its peak and culmination in Robert Burns. The Makys did not influence Burns directly—there is no evidence that he ever read any of them ; but they did influence people who influenced him. I have already mentioned the Scots' habit of re-writing their predecessors' works. Thus Burns re-wrote Fergusson, who rewrote Allan Ramsay, who re-wrote Sempill, who re-wrote the Makys. So indirectly Burns is built up from the very earliest writers.

On the heels of the Makys came the Reformation and with it the crushing and blighting domination of the Scottish Puritan Church which continued for well nigh two centuries. It was an extraordinary tyranny—quite totalitarian—which we can now hardly understand. Anything but books of sermons, hymns and religious arguments was banned. Thus the only

noteworthy Scottish poet of the era is Drummond of Hawthornden, a Court aristocrat who wrote entirely in English and did no service to indigenous Scottish work.

The power of the Church did however wane at length, and there followed, in the early 18th century, a revival of Scottish Poetry. It was not of a very high order, and was again written entirely in English. Its exponents – for example Thomson and Beattie – turned mainly to Nature, but there was an extensive sub-class preoccupied with the gloomy, the melancholy, the frightful and the tragic. One of these poets, Robert Blair, wrote a poem actually called ‘The Grave’. I will read you an extract which will serve as a sample of them all.

‘What havoc hast thou made, foul monster - Sin !
 Greatest and first of ills - the fruitful parent
 of woes of all dimensions ! But for thee
 Sorrow had never been - All noxious Thing
 Of vilest Nature ! See how the Fiend
 Profusely scatters the contagion round
 Whilst deep-mouthed Slaughter bellowing at her heels
 Wades deep in blood new-spilt !

And so on and so on—all capital letters and exclamation marks; in fact—How Not to Write. That was Blair, but there was a great wave of these sepulchral writers—Young with his *Night Thoughts*, Harvey with his *Meditations Among the Tombs*. Without exception—rubbish.

There were, however, some brighter lights – for example, John Home’s tragedy of *Douglas*. Typically, Home tried it first in London but London wouldn’t look at it; it had, however, a roaring success in Edinburgh and this, in itself, is a sign of the revival of Scottish literature and the waning of the Church’s iron domination—especially when you remember that Home was himself a minister..... In this period too we find Allan Ramsay—a fine example of a writer good or excellent in the Scots vernacular, awful in his English exercises. The Union of the Scottish and English Parliaments had been effected in 1707; many Scots were dissatisfied with it—as many Scots

are to this day ; there was an upsurge of Scottish patriotic feeling which expressed itself in contemporary writing. And as the power of the Church diminished, the natural Scots cheerfulness revived. You will see it reviving very completely in Robert Fergusson, the last link before Burns, an unhappy young man with much talent in Scottish verse who unfortunately took to drink and went mad and died at the early age of twenty-three.

Now all these people are really important for our present purpose because of their influence on Burns ; they were all, one way or another, his models. Sometimes—as in the cases of Blair and Beattie and Thomson—they were a disastrous influence ; dreadful as it may seem, Burns would positively have *liked* to have written that extract from Blair's *Grave* which I have just read you and would have been proud of it. Sometimes, on the other hand, the influences were good—as in Ramsay and Fergusson. Certainly Burns would never have written his vernacular verse—his only really good verse—without these two. It is strange how down all the intelligentsia of the period were on the Scottish dialect ; Beattie, nominally a Scots poet, wrote about the “vulgar dialect of Scotland” and Burns's admirers were constantly adjuring him to abandon it. Fortunately he didn't.

This brings us to Burns. Burns is revered in Scotland not merely as a poet and writer, but as a sort of Scottish national figure. He is more or less worshipped as a god and not without reason for he had a very interesting and a very varied personality ; and he did consolidate Scottish vernacular writing and put it in the place where it has remained. But apart from that, somehow or other he became the type figure of Scotland and Scottish life. Like so many of the great Scottish writers, the man eclipsed his works and people became so interested in the man himself, apart from his works, that these have achieved almost the status of Holy Writ.

Burns was the son of a small tenant-farmer in Scotland. He worked first under his father and then on his own. The Economics of Scottish agriculture were at the time ruinously bad and a tenant-farmer on a small farm had only a poor return for his heavy work from morning till night. But in spite of all this taxing work and grinding poverty, Burns found time to

read what was available for him to read and to write his poems. Some of these poems were published in the town of Kilmarnock and a copy of this publication happened to get into the hands of Dr. Blacklock in Edinburgh, who was one of the great literary men of the day—a “Scottish” poet who never wrote one word of Scots. He was very much struck with the poems of Burns and wrote to him asking him to go to Edinburgh and meet him. Burns went and was for a time very much lionised and feted by the Edinburgh Society. After another farm and another failure, he at last got an appointment in the Excise. Much nonsense has been written and talked about this—about the shocking degradation, the scandalous brutality of forcing this God-gifted genius with his head in the stars into a low and unwanted post in which he spent his time checking up on old women who sold illicit ale. The truth is that Burns, all his life, hankered after an Excise appointment, tried repeatedly to obtain one, and was very glad and thankful when he did. He liked his job very well and was successful in it. He earned recognition in the Department and had he lived, he would have been promoted. But, as you all know, he did not live. A heart disease from which he had been suffering since his early days was too much for even his stout spirit. The doctors, after the wise manner of doctors, sent him to a seaside resort on the shores of the Solway Firth where he was advised to take horse-rides in the mornings and also cold sea-baths. These baths in the biting cold nearly killed him outright but he survived them long enough to get home and die there. After his death the Scottish people, who had done little or nothing for him in his life, became conscience-stricken and his worship began.

It is impossible in these three lectures—or in three times as many—to go into Burns’s life and writings in detail. You will find an article on him—fairly good—in the Dictionary of National Biography and there is another article in the Encyclopaedia Britannica, which however is definitely out of date and poor. I do have time, however, to correct several misrepresentations about him which you will commonly hear.

In the first place you will find Burns described as an unlettered ploughman. He was not a ploughman—though he could call himself so when it suited him; he was a tenant farmer. True he did not go to school very

much ; but he read what was available and, for his period and position, he was a reasonably well-read man.

Then he is spoken of as a dipsomaniac who drank himself to death. Again, this is not the case. It was an age when heavy drinking was a normal feature and poor Burns was afflicted with a weak stomach which could not stand up to the competition. I am not saying he did not enjoy his drinks — he certainly did ; but drink was not the cause of his death. He died of a heart disease called endocarditis, probably brought on by the hardships of his youth and augmented by rheumatism due to the same cause.

Then you will hear it said that he was promiscuous in his dealings with women. On the contrary, his attachments were few and serious and they generally lasted a long time ; one of them lasted throughout his whole adult life. Do not think of him as a sort of bee buzzing round the female population of Scotland ; in life he was by no means the idiotically promiscuous lover he makes himself out in his verses.

Nor was he essentially the roisterer, the jolly good fellow ; he was actually a serious-minded man and inclined to melancholy — and with good reason ; if *you* suffered from endocarditis and rheumatics, you would be inclined to melancholy too. The fact that this man, beaten down with work, crushed by failure and financial anxieties, constantly in poor health, has come down to us as the prince of good fellows and the king of boon companions will give you the measure of Burns's courage. It was indomitable.

And he was no unpractical genius with his head in the clouds. He was keenly, critically, interested in politics and public affairs, and my own belief is that, had he lived, it is in these that his life and interest would have developed and not in verse-writing in which he had worked himself out.

Finally, Burns will be represented to you as a sudden new force in Scottish poetry — practically its inventor. If I have not been wasting my breath for the last half hour, you must see that he was, on the contrary, the culminating point in a long development, a peak built up to, the last and best product of a long series. He had very little originality, if any ; after the

fashion of Scottish writers, he studied his models patiently and followed them. He re-wrote and re-hashed his predecessors. But — this is the point — he did his rewriting better than any Scot had done before him or any Scot has done, in that particular line, ever since. And he did finally consolidate and establish Scottish vernacular verse as a thing of which no man need be ashamed; after Burns, no more is heard about the “vulgar dialect of Scotland”.

II

THE GOLDEN AGE

YESTERDAY we ran very rapidly over the earlier stages in Scottish Literature and we found ourselves dealing almost entirely with verse, with poetry, because although there were the early chroniclers and historians who wrote the annals of their time they did it in verse. Then, as we saw, for two whole centuries the church clamped down upon the production of any literature other than religious tracts or sermons or theological disputations. So yesterday we were concerned almost entirely with verse but to-day we shall find ourselves almost equally solely concerned with prose because the golden age of Scottish Literature which I am going to deal with this after-noon was an age of great prose-writers rather than an age of great verse or poetry writers. I should like to look at a few of these prose-writers in some detail; three of them, all writers of fiction, Smollett, Galt and, of course, Sir Walter Scott.

But just before we come to these there is one poet left over whom I think we shall have to consider, the poet James Hogg. You may say, “What about Byron?” but Byron, although he was a Scot by birth, called himself an English bard and so in fact he was. But Hogg we have to consider. In a sense Burns’s mantle fell upon Hogg, but only in a sense. They were really poets of different calibre and type. And it will give you some indication of the state of communications in Scotland at the end of the 18th century when I tell you that Hogg, although he was from his birth interested in writing and in improving himself by reading at home as Burns

did, and although he lived within twenty or thirty miles of areas where Burns was moving about, never met Burns and never even knew of his existence until a year after Burns died. According to Hogg, he was one day herding his sheep—he was a shepherd—when *he met a lunatic* who was reciting one of Burns's poems, *Tam O'Shanter*. Hogg listened with rapture to the lunatic's recitation. He asked him about the poem and the lunatic—who seems to have been a sane sort of lunatic—told him it was a poem by Burns. Hogg became a fervent disciple and admirer of Burns. Like Burns he went to Edinburgh where, however, he was treated as a comic figure rather than as a lion. (Nobody ever treated Burns as a comic figure.) Hogg had a big idea of himself, he was a conceited man; for instance, he started in Edinburgh a critical journal called *The Spy* and to see Hogg, the rough shepherd poet, starting a critical journal in Edinburgh at the beginning of the golden age of Scottish Literature is slightly absurd. As a writer of verse Hogg was good but he lacked something of Burns's spirit or fire or punch—there was something which Burns had which Hogg had not. On the other hand Hogg did write the poem called *The Queen's Wake*, in which he introduced a long passage about a young woman called Kilmeny who was carried away by the Fairies and kept underground for a long time. That particular poem is certainly quite beyond Burns altogether. Burns could not have written it.

Hogg will be the last of our poets; now for the prose. The three prose writers we have taken for consideration to-day, Smollett, Galt and Sir Walter Scott, were what modern journalism would call "colourful personalities." Take Tobias Smollett, who lived from 1721 to 1771. His father was a judge and a Member of both the Scottish Parliament, and the new Union Parliament of Scotland and England. If you want to read about Smollett's boyhood, you must study his novel *Roderick Random*. Smollett denied that this was a description of himself, but the details of Smollett's boyhood and Roderick Random's boyhood tally pretty closely. He then worked as a surgeon in the Navy but he did not stay there long. Smollett's novels were still in the prevailing picaresque tradition. 'Picaresque' is a word which has lately undergone some change of meaning; it is derived from the Spanish *pícaro* or 'roque' and a picaresque novel should, theoretically, recount the wanderings of a scamp or vagabond, his odd experiences, the queer people he meets. Smollett's were still of this type. But recently the rogue idea has faded and by a 'picaresque' novel now-a-days one understands

any loosely-shaped story covering a good deal of space and time. You will see what a useful form it is ; anything whatever can be worked into it—any short story or dramatic situation, however disconnected, and it need never end till the author is sick of it. It suited Smollett very well. Like many other writers who are very capable and good at writing comic pieces, Smollett yearned to write tragedies and he did write a tragedy called *The Regicide* but no English theatre would produce it ; hence Smollett's life long bitterness towards Garrick and other theatre-managers. Towards the end of his career he launched upon an enormous work, a history of the universe in seven volumes, and also a compendium of all the voyages made by the various navigators. To cope with all this he invented what he called his " literary factory " where he employed a number of hack-writers who ground out this stuff under his general direction. So, much that went under the name of Smollett was not really written by him at all, but by his hack-writers. He also travelled abroad, especially in Italy—where he died. He was a quarrelsome, spiteful man ; in his travel letters, you find him constantly picking quarrels with hotel keepers, coachmen and porters ; and his opinion of foreigners was the current British opinion at the time—that is to say, it was low.

John Galt, who was born just after Smollett died, was a man of curious parts. He was not only a writer but was also an inventor and quite a capable engineer ; for instance, he devised a water supply scheme for the Scottish town of Greenock where he lived. He was also a musician, and fancied himself as a flute player. He had also a great idea of himself as a man of business and was constantly getting himself interested in commercial ventures. These almost invariably failed but Galt was highly resilient and at once picked up another. The same was the case with his books ; when the reviewers slaughtered one book of his unmercifully, he popped up again with another — often a worse. His writings were very varied in subject ; in quality they varied between very good books, like his Scottish stories — *The Annals of the Parish*, *The Ayrshire Legatees*, *The Entail* — to very bad ones. Once again, they were good when the subject was drawn from his own country-side and its life ; and they were bad when he left it and delved into history or politics. In middle life, he got himself appointed as Secretary-manager of a company in Canada but, being Galt, he quarrelled with the Governor there and he was sent home in disgrace. He then became

financially crippled and he had a series of paralytic strokes which crippled him physically as well. His end was pathetic — a circumstance he shared with both Smollett and Scott.

As to Sir Walter Scott, I imagine you all know *his* story. He was a lawyer in Edinburgh. He began by writing verse like *Marmion*, and *The Lady of the Lake* and his verses were extremely popular. Then he produced anonymously a novel called 'Waverley' which gave its title to the long series of novels, the Waverley Novels, which followed it. These not only sold but super-sold. Scott denied for a long time that he had written these novels and there was much and often wild speculation as to their authorship. Although he was getting an excellent income, he was also very extravagant; he built for himself a house costing £ 50,000 at Abbotsford and he paid £ 3,500 for his son's commission in the army. He flung his money about. Worse than that, he was a bad financier and so was the firm of book-sellers and printers to whom his works were entrusted. The firm — Ballantyne's — failed and crashed; both they and Scott became bankrupts. So now you must picture poor Scott, at the age of fifty-five and in poor health, sitting down solemnly to write sufficient stories to pay off a debt of £ 130,000. He said himself, "my own right hand shall do it" — and substantially it did. You can think of him sitting there night after night, scribbling away at his stories, either at Abbotsford or in Edinburgh, frequently in acute pain because he suffered very badly from cramp of the stomach, which is a most uncomfortable ailment for a writer. But he won; the debts were mostly paid. On his death-bed he said to his son-in-law "Be a good man, my dear, be virtuous, be religious, be a good man". And you can certainly say that he himself set an example.

I have concentrated on these three names—Smollett, Galt and Scott—because they give a fairly complete picture between them of the Scottish Novel in the Golden age, at the end of the 18th century and at the beginning of the 19th century—Smollett writing picaresque stuff about his heroes' wanderings all over the place, Galt writing his little parish-pump stories about small areas in Scotland and Scott writing his historical romances on a large canvas. They were different and contrasting, and complementary. And you must remember that during that period of the Golden Age of Scottish Literature, the Scottish novel was *the* novel.

Edinburgh at that time was the centre and focus of intellectual life, and the writing produced there was the writing that led the world. It was a good moment for the novel because the drama, which was the main counter-attraction, was in a very poor way. Drama was down; there were few good dramatists; so the novel came into its own. Scott put it where it was to remain for a century—right at the top of popular entertainment. It is only now in our own time during the last few years that this supremacy of the novel as a popular entertainment has been seriously challenged; by the Radio and the Cinema—dangerous; and by Television—possibly fatal.

Now can we trace any connection between these three people who succeeded one another so closely in time? I think we can. Smollett influences Galt if only because he showed that long stories about Scots characters could be written and could sell. And Galt, with his delight in minor characters, small-town characters, influenced Scott. Scott, however, wanted a bigger canvas for his novels and so he took the historical background for his stories and against this he paraded a number of those beautifully drawn small characters on which his reputation really rests. From Galt too he picked up the newly emerging middle class as a subject for literature; before that, people in stories were either aristocrats or the opposite. Scott found the middle class in his day rising and prospering; Galt only fore-saw—indeed almost invented—them. Scott on one side and Galt and Smollett on the other led directly to Dickens. But of course Scott's principal role was as the father of the Romantic Novel, revolting against realism on the one hand and on the other against the sentimentalism with which the older school overlaid any of their characters they wished to make attractive. Scott was admittedly what would now be called an Escapist writer; he said himself that his purpose was "to relieve pain in the body, anxiety in the mind, unwrinkle the brow furrowed by toil, fill the place of bad thoughts, and suggest better". It is not a bad objective.

These three great figures cannot and need not escape criticism altogether. You can say of Smollett that he took almost too much advantage of the picaresque hold-all style. In one of his stories *Peregrine Pickle* he introduces in an arbitrary way an entirely new and different book, *The Memoirs of a Lady of Quality*, which has nothing to do with the main story. Scott was guilty of historical inaccuracies, for example in *Kenilworth*, where he makes

a character quote Shakespeare at a time when Shakespeare should have been in his cradle. He can also be accused of starting a book without knowing where he was going in it. He would begin on a certain line and shoot off suddenly into quite another; as, for instance, in *Rob Roy*, which opens as a story about Northumberland squires and switches suddenly and arbitrarily to the Scottish Highlands. Well as he knew it, he could not write about contemporary life at all; the only novel in which he attempted it—*St. Ronan's Well*—was a complete failure. He could be pompous, in verse, but pompousness in verse was of course the style of the day and contemporary taste saw nothing amiss in referring to a simple "stag" as "the antlered monarch of the waste"—any more than did ancient Athens when Aeschylus wrote of "fish" as "the dumb children of the undefiled."

Apart from fiction writers, of whom these three types have been chosen, we must not forget the non-fiction writers who made the Golden Age of Scottish Literature what it was. It is perhaps not too much to say that the real genius of the Scottish nation consists in its critical faculty and its ability to apply that critical faculty to its affairs, to public affairs, private affairs, current affairs. And never at any time in its history was this fine critical faculty of the Scottish mind more in evidence than during this Golden Age. Whether the Golden writers begat the great critics or vice versa is a question like—which came first, the hen or the egg? But no survey of the Golden Age can dare to neglect its philosophers, its historians, its critics.

Among philosophers David Hume (1711—1776) has never been excelled. He had clarity of thought, boldness of thoughts and he could follow through an idea to its finish. His line was "If you can explain human nature, you can explain everything with which human nature deals". I cannot without distorting and over-simplification give you any synopsis of Hume's philosophy. But roughly speaking, it was to the effect that things matter because I think of them. Perhaps indeed, they *exist* only because I think of them. In other words Hume was laying down the foundations of the Science of Psychology; mental science was taking precedence over ethical science and material science. When Hume was walking down Princes Street, he could meet another philosopher of a different type altogether—Adam Smith, who was writing at the same time his book on Economics called *The Wealth of Nations*. He was the first Scottish thinker to treat economics as a

separate subject, to isolate economic facts and regard them in a really scientific manner. I am not going to tell you that either Hume's philosophy or Smith's economics are easy to read ; but as examples of acute intelligences at work you will not easily beat them.

The historians are less distinguished ; although Scots writing began with it, as we saw - the old verse "chroniclers"—history has never been the Scottish writers' forte. Tytler is fragmentary, Burton not only fragmentary but ill-arranged and confusing. Among the moderns Andrew Lang—you have several of his books in your University Library—is delightful when he is nosing out a historical puzzle or defending an unpopular cause : but he was too partisan and too fond of red herrings to make a large-scale historian.

There remain the critics, who are quite another story. People sometimes ask — authors often do — why critics need exist at all ; they talk about 'parasites' and quote Bernard Shaw's dictum - 'Those who can, do ; those who can't, teach.' But—author though I am—I think we must have critics. We need some sort of literary magistracy and police to lay down the laws of good writing, to interpret these laws, and to pull up persons who flagrantly break them. However that may be, it is not too much to say that when Francis Jeffrey took over the editorship of the *Edinburgh Review*, about the year 1800, he set up a new standard of criticism not only in Scotland but out of it. Prior to that, Scottish criticism had been little better than publishers' advertisements—all book-lists and blah. Partly this was because, for some reason, criticism was unpaid ; Jeffrey put a stop to that by demanding 200 a year as editor's fee and ten guineas a sheet for his contributors. This was unprecedented—but so was the subsequent success of the *Edinburgh Review*.

Jeffrey and his two assistants, Brougham and Sydney Smith, were not without their faults ; they were all three young men and had the defects of young men — pitilessness, over-ambition. They tried too much ; they bludgeoned too heavily the writers whose work didn't appeal to them. And the same defects appeared in the rival school of critics in the rival magazine of *Blackwood's*—young Lockhart, Scott's son-in-law, and young John Wilson who wrote under the name of "Christopher North". These

vied with the Jeffrey gang on the *Edinburgh Review* in toughness and super-toughness till they overdid it altogether.

But the rock on which Scottish literary criticism foundered was what we have already seen in the sea-way of Scottish literature—politics, that Scottish obsession. When Scott—a Tory—remonstrated with Jeffrey on the increasing Whig bias in the *Review's* criticism, Jeffrey replied, “The *Edinburgh* has but two legs to stand on. Literature is one of them but its right leg is politics.” Now when literary criticism becomes biassed, whether by politics or religion or personalities or anything else, it fails; and so, to that extent, did Jeffrey, Lockhart and the rest of them. Yet never perhaps did literary criticism in the English language achieve a higher mark than in their day.

So much for the Golden Age. I have had no time to attempt to convey to you any impression of the intellectual brilliance of that period, its pride in itself, its stir, its activity, its conscious supremacy. But you can see for yourselves that an age which contained such producers laying their wares before such consumers under the guidance and vigilance of such critics must have been outstanding. Take a good look at it for we shall not meet it again.

What we *shall* meet I will try to discuss with you to-morrow.

III

THE MODERNS

IN the last two lectures we studied the early beginnings of Scottish Literature culminating with Robert Burns, and thereafter the flourishing of Scottish Literature in its Golden Age at the end of the 18th and the beginning of the 19th centuries. To-day we shall see what has happened since then and what the inheritors of these legacies have done with what they got.

First of all we had better look at one single lone writer, one of the two last surviving examples of the now extinct species of the Scottish Literary Giants, namely Robert Louis Stevenson. Robert Louis Stevenson had, as I

said was the case with so many other Scottish authors, a "colourful" life. He was, as you know, an invalid, a very delicate child, a delicate young man, and perhaps that is the reason why he wrote so much about pirates and Jacobites and stories of adventure, because one often finds that the author with a frail body tends to write about the exploits of thugs and desperadoes. Stevenson lived the first twenty years of his life in Edinburgh and you might think that a person who had survived twenty years of Edinburgh could survive anything. But it was not so with Stevenson; he had to go abroad on various long voyages in quest of his health. He went to the Pacific Islands and he built a beautiful house called Vailima in Samoa, where he enjoyed himself thoroughly among the Polynesians. He had a very nice time taking part in the various wars and internecine feuds of the Islands, between chieftain and chieftain, missionary against missionary (because the missionaries took sides in everything). Stevenson died young in Samoa in 1894; I would like to tell you about his life there and about the visit I paid to his grave on the hill-top of Vaea, but I am afraid all that has nothing to do with Scottish Literature.

Stevenson is an author about whom readers have differed very violently. Some people love him almost to the point of idolatry. Others he drives nearly mad. Perhaps this is because all through his life he adopted an unnecessarily "art-y" style; either you like it or you don't. You know the Latin proverb—*ars est celare artem*, art's business is to conceal itself. But Stevenson never concealed his art: it keeps springing out at you in every sentence, and that annoys some readers. Also he was incapable of carrying through a sustained plot. You can think easily of the muddles he made in *Catriona* and *The Master of Ballantrae*. So often he seemed to get hold of some kind of red herring which obsessed him to such an extent that he was obliged to pursue this side-line at the expense of the principal plot. For instance, *Ballantrae* is a story about the Jacobites, how two Scottish brothers took sides in the Jacobite Rebellion and hated each other for this and other reasons. But in the middle of writing the book Stevenson read in the papers about an Indian Yogi or Fakir or some such holy-man who had come to London, and was attracting great attention by burying himself for some days and then coming up again alive and kicking. That really has not much to do with Jacobites quarrelling on an estate in the south of Scotland, and yet we find this Yogi character—called, improbably enough, Secundra Das—

dragged into *Ballantrae* and colouring the whole of the latter part of the story. That is what I call a man pursuing a red herring at the expense of the probability or consecutiveness of his story. Stevenson was, perhaps for this reason, better as a short-story writer than as a novelist. Some of his short stories are extremely good. For example his *Thrrawn Janet* which, as a horror story, has never been beaten: you might try it—the Scot dialect is not too difficult. I am perhaps condemning Stevenson too harshly for his inability to write a sustained plot and carry it through, because his early adventure story *Treasure Island* runs with absolute perfection; it is beautifully built and engineered and runs with complete inevitability to its close. And the novel that he left unfinished, the Scottish novel *Weir of Hermiston*, set in and round about Edinburgh—had he finished it and stuck to his line as he seemed to be going to stick to it, we should have given him considerably higher praise as a novelist than we do. Beyond doubt, there was more to come in Stevenson, which we have lost by his untimely death.

Stevenson as I have said, was an unclassifiable figure; the main development that followed the Golden Age was what has been called the Kailyard School of fiction. This requires a word of explanation. Why “Kailyard”? Well, there is an old Scottish song the first line of which is “There grows a bonnie brier-bush in our kailyard.” A brier-bush is a wild rose-bush and kail is a sort of Scottish cabbage, so a kailyard is a back-garden. Now, there was a gentleman called Watson, a Minister of the Church of Scotland, who adopted the pen-name of Ian Maclaren, and he wrote a book of stories called *Beside the Bonnie Brier-bush*, quoting on his title-page the line from the song I have just given you. This book was the fore-runner of the Kailyard School—the Backyard School—of Scottish fiction. The School was so called because, following Ian Maclaren, it took for its characters ordinary Scottish country folk, but it depicted them as almost incredibly sweet and simple and good and yet at the same time almost incredibly shrewd and knowing and—especially the women—wise. Sentiment was laid on with a spade. Ian Maclaren’s book was a roaring success and others followed it and these were contemptuously called, by those who didn’t like them, the “Kailyarders”—because of that quotation on Maclaren’s first title-page. They link back, in a way with John Galt’s much less idealised small-town characters which inspired the flood of Scottish “character” stories that deluged the nineteenth century. S. R. Crockett was another Kailyarder and

so, in his earlier works—the *Window in Thrums*, *Auld Licht Idylls*—was James Barrie. The School had a vogue ; incidentally their products sold like hot cakes in England,

It is possible to say that it was the financial success of its early practitioners that caused so many writers to take up the Kailyard technique. But it is also possible to say, if you look at it, that Kailyardery—to coin a word—was one of those mental waves that surge across the literary world from time to time. It is a curious thing, you know, that very often writers in different parts of the world and unknown to one another are seized with the idea of writing the same kind of book on the same kind of subject—a sort of telepathy. It may have been so with the Kailyarders, because you find Kailyard Schools flourishing not only in Scotland ; there was another in Lancashire, another in south and south-west England, another in Ireland, another even in the U. S. A. So it may have been a kind of epidemic.

The Kailyard School, like many other movements, was not so important for itself as for its consequences. There's usually a cycle in these things ; you get a novelty, it catches on, it becomes a craze ; then people have had enough of it, they get sick of it, there's a revolt against it, a flight to the opposite. It was so with the Kailyarders. A great many Scots people were very down on them ; they said the Kailyarders had written up their own country people as practically idiots, had made perfect fools of them—and all to sell to the English. What we might call the resulting anti-Kailyardery was most bitter and violent. I don't know if its violence was justified ; is excessive sweetness worse than excessive sourness, is sentiment worse than smut ? These are questions you must answer for yourselves. Whatever way, the hatred of the Kailyard school prevailed and it was the Kailyard syrup that helped to produce the vinegar and bitters that characterise so much later Scottish fiction.

The first noticeable reaction against the Kailyard School was a book published in about 1900 by a namesake of mine, though no relation, George Douglas Brown. It was called *The House with the Green Shutters*, and again it was less important in itself than as a sign of the times. George Douglas Brown insisted—and I think with truth—that the book was not deliberately written as a blast against the Kailyarders but that was how it

seemed to many people who read it ; one Professor of Glasgow University exclaimed delightedly, " Man, it sticks the Kailyarders like a pig ! " and that will show you how strong the feeling against them was. In itself it's a bad book—unrelieved gloom and misery, and that is bad art because, bad as it is, life is not really like that. But it appeared at the psychological moment and it made a tremendous impact. If you ever read it, make allowance for the anti-Kailyard feeling at the time, and take it all with a grain of salt. It is certainly no more true as a picture of Scottish life than the Kailyarders—if it is even *as* true.

But the note of sourness and bitterness thus struck continues. Twenty-five years later, W. J. Cronin—following the good old Scottish custom we have so often noticed—re-wrote *The House with the Green Shutters* in a book called *Hatter's Castle* which was even more gloomy and miserable. And this bitter distorted picture was again a best-seller. Similarly when Louis Grassie Gibbons (a pen-name for Leslie Mitchell) set out on a vast three-novel study of Scottish country life, he followed the same line—misery and squalor. As I say, this is bad art because, though poor people are often miserable and squalid, they often have a bit of fun too. But it was long before the anti-Kailyarders would admit it.

Probably, I think, the cycle will repeat itself and we will get back to some degree of sweetness and light — perhaps to about the level of the original Galt in his small-town stories. There are some signs of this already. But in the main the hard dour bitter mood prevails.

Now, you will remember that we saw that, at the time of the Union of the Scottish and English Parliaments in 1707, there was a good deal of patriotic dissatisfaction in Scotland and this — like all national feelings and events — showed itself in the literature of the day. You will therefore perhaps ask if the present Scottish Nationalist movement has had any similar repercussions. Not noticeably or overtly — though of course the disgruntlement of Scots with London's management of their affairs is one more item in the general bitterness. But there is one thing — the fountainhead of the Scottish Nationalist movement is Glasgow and I think one may say that the intellectual centre, the *live* intellectual centre, in Scotland has shifted from Edinburgh to Glasgow. Edinburgh has fallen from the place we saw it occupying in the last lecture — the intellectual centre of Britain and perhaps

of Europe. There was a writer, A. G. Macdonnell, who called Edinburgh "the greatest dead thing in the world"; and though any Edinburgh man would gladly shoot me for saying so, he wasn't far wrong. Now the mind of Glasgow is different from the mind of Edinburgh as the mind of Madras is different from the mind of Delhi, and so you would expect to see — and you will see — a different strain developing in Scottish writing. But not even in Glasgow has Scottish Nationalism been much of a force so far in Scottish literature.

Outside these forces—the Kailyarders, the anti-Kailyarders, the Nationalists—the ordinary stream of Scottish writing has flowed on. A vast number of Scots are now in London—the high places of Fleet Street are full of them—but few of them now write solely or mainly about Scotland. As professional writing has increased, so also has that necessity we have already noticed of writing for the English market; more and more, these days, writers must *sell*. So it is not surprising that Scottish Literature has got largely into the hands of Anglo-Scots. By an Anglo-Scot I mean one who is Scottish by birth but has lived so long in the south that he has identified himself with the English way of thought and the English way of life.

But before we come to these moderns, there is again one figure standing out by himself—James Matthew Barrie. We have seen Barrie in his Kailyard aspect; but that was only one side of him—which he dropped quite early. His main success was as a playwright, where he certainly rivalled and sometimes outclassed Shaw. His recipe was a unique blend of a special kind of sentiment with that special kind of humour that depends on someone saying the incongruous thing, as children often do—and often very embarrassingly. Barrie hated having the word "whimsical" applied to him, but it is difficult to avoid it, for that is just what he was; if *Peter Pan* isn't "whimsical", what is it? He had—or professed to have—an extreme veneration for women whom he represents as the cleverest little things, having their men completely on a string. This becomes rather irritating, but you must make allowances for two circumstances. In the first place, Barrie as a boy was dominated by his mother, Margaret Ogilvie, who was indeed a remarkable woman, though not perhaps so remarkable as Barrie thought her. Secondly, he suffered from a sexual disability which made him unable to cope with young women as they should be coped with. So most of his women are mothers, and a mother, he said—and probably believed—is what all men need, always.

Barrie stands out ; below him there is a high-range level. John Buchan, Ian Hay, Compton Mackenzie, Eric Linklater. All these are Anglo-Scots and all are typical sellers to the English—with all that* that implies in their treatment of Scots and Scotland. Sometimes they are almost Kailyarders—Ian Hay's Scottish soldiers of the First World War, for instance, in *The First Hundred Thousand* are pure propaganda. Buchan may live through his biographies—such as the fine one of the Marquis of Montrose ; Hay's plays may keep him going for a while, especially as some of them are actable by amateurs. Mackenzie has nothing of the Kailyarder about him and very little of the Scot, except his name ; having paid no attention to Scotland for most of his life, he is now invading it in a series of books—*Whiskey Galore* and the others—under the form of a rumbustious humour which is purely and entirely English. Linklater, though mainly the exponent of the sophisticated entertainment—*Juan in America*, *Ripeness is All*—has at his core a real vein of Scottish patriotic feeling which comes out in his books set in his native place—the Orkney Islands.

Neil Gunn ? A more Scottish writer but preoccupied with the western highlands. George Blake ; sound and authentic at second-grade level but Glasgow again. And so, of course, is the only outstanding Scottish playwright since Barrie ; James Bridtie, whose real name was O. H. Mavor, and who died just the other day. There was much of Shaw in him but there was also a fatal touch of the Barrie whimsicality ; and Shaw and Barrie don't really mix.

I have now brought the story up to date. Can we look at all into the future ?

We can, but it is not very encouraging. Scottish Literature has fallen far from the position it held in the Golden Age. Then Edinburgh was the intellectual centre of Britain, perhaps of the world. Now no critical paper of standing is published in Edinburgh — or indeed in all Scotland ; though there is one first-class newspaper, *The Scotsman*, and one surviving high-class magazine, *Blackwood's*. There is no very obvious reason why the existing set-up should change. Economics will dictate the continuation of a stream of quasi-Scottish stuff mainly designed for the English market ; this will sell well enough. *Pari passu*, there will be some genuine indigenous Scottish stuff produced inside Scotland, which will never get out of it. The antics of

the extreme Nationalists will make anything Scottish unpopular in the south ; the English didn't much like the theft of the Coronation Stone from Westminster Abbey or the fuss some Scots have made over the title of Queen Elizabeth II. This sort of thing can hardly help a literary Scotland dependent so largely on the English market.

Writing about Scotland, as I said before, is like writing about India. Bogus stuff will always sell to the people with whose preconceived notions it fits in, and who don't like the trouble of thinking. But the genuine, informed stuff can aim only at a specialised and local audience. Even that looks like declining in favour of the works of the Anglo-Scots ; with lack of demand there will be a drying-up of supply. So quite apart from the rather bleak prospects of *all* writing at the moment, prospects of Scottish writing don't seem too rosy.

We have seen the Golden Age of Scottish Literature. I fear it has passed and won't return. But we *can* say that it was very fine — glorious — while it lasted.

I must thank you for your attention to these lectures. I hope I have interested you a little and perhaps started some trains of thought you may care to follow up for yourselves. I have not attempted more than that—and indeed would not have wished to.

SAIVA SIDDHANTA¹

Its Principles and Practice

BY YOGI SHUDDHANANDA BHARATI

Introduction to Saiva Siddhanta

Let the Pure Almighty Grace lead us from light to light, love to love and bliss to bliss. Let Siva grant victory to our efforts. Aum Namasivaya, Sivoham, Sivamayam.

It is a great privilege for me to address you in this temple of arts and culture under the magnificent presidency of Sir C. P. Ramaswami Aiyar, the Vice-Chancellor of the two great Universities, Benares and Annamalainagar. Benares is the spiritual capital of Bharatavarsha, the centre of Hindu culture, the fountain of Saiva Siddhanta. The whole world adores here Visvanath, the Universal Siva. Sankara dedicated here his famous *Sivananda Lahari* to lord Siva. There is no Indian saint worth his name that has not visited this holy city. The great Appaya Dikshitar came here; Muthuswami Dikshit, the sovereign musician and composer of Karnatic music, got his inspiration here. I have great pleasure in addressing you to day on the fundamentals of Saiva Siddhanta which is at once a Religion for all, a synthetic and practical religion that solves the riddles of existence.

My special mission here is to bring home to your heart the principles and practices of Saiva Siddhanta and in expounding this largely synthetic religion I am obliged to follow closely Siddhiar and Sivaprakasam and the twelve Sutras of the Sivajnana Bodham. These are magnificent works clarifying the ideas contained in the Vedas and the Agamas. This lectureship strengthens the cultural and spiritual relations between North and South India. We are all citizens of *Bharat* and cultural exchange is sure to promote our unity. We in the South are very well conversant with Tulsidas, Kalidas, Kabir, Nanak, Tukaram, and Mira. We are familiar with Vyasa, Valmiki, Gita and the Vedas. Indeed all the great Vedic scholars like Sankara, Ramanuja and Madhva and Vidyaranya hailed from the South. The Time-Spirit calls you all in the North to have a more comprehensive knowledge of the contributions of the South, especially the Tamil Nad, its Saint-lore for the advancement of the Bharatiya Kala. Tamil Nad is the land of Saints and Yogins; it has a rich treasure of Divine hymns flown from the ecstasies of Godmen like Vagisa, Sambanda, Sundara, Manickavachaka,

1. The substance of a course of three lectures at the Benares Hindu University and one lecture at the Allahabad University delivered under the Tiruppanandal endowment. The founder of the Tiruppanandal Adinam was the Holy Seer-Poet Kumaragurupara Swamiji. He expounded the Siddhanta Sastras and the Ramayana of Kamban in Benares before the Great Moghul Emperor, Akbar, and won distinguished laurels for the art, poetry, religion and culture of Tamils. Akbar himself raised a grand Math for the inspired savant and it flourishes even to day on the bank of the Ganges. The present Pontiff of the Kasi Math, His Holiness Arulnandi Tambiran, is famous for his constructive charities and endowments towards the revival and propagation of Saiva Siddhanta and Tamil literature. He has made many endowments through the Annamalai University which is to-day the only centre of Tamil art and culture. The Annamalai University is utilising these endowments to fulfil the objects of the great donor.

Tayumanar, Pattanattar, Tirumūla and Ramalinga. Their dedicated life was a thrill of divine communion. They glorified the Supreme, the blissful Sundaresa, the silent Dakshinamurti, and Nataraja, the lord of Cosmic play. Saiva Siddhanta is the greatest contribution of the Tamil Nad to the spiritual culture of India. In speaking about Saivism, Madan Mohan Malavya remarked, "Saiva Siddhanta has the fundamentals of all religions; India is everywhere surrounded by its influence". Indeed we see the symbols of Saiva Siddhanta in all directions—Ramanath in the South, Kailasanath in the North, Somanath in the West and Visvanath here in the East. Tamil and Sanskrit are the two sister languages that have built up the spiritual culture of India.

Meikandar was one of the saintly souls dedicated to the spiritual culture of India. He lived, moved and had his being in the Siva-Consciousness. His early life was spent in silent divine communion. The Himalayan Saint Paranjyoti awakened the Divine consciousness in him by a touch of grace and taught him the knowledge of Siva and the secrets of its Siddhanta. It is the same knowledge taught by Lord Dakshinamurti, under the holy banian, to Sanaka, Sanandana, Sanatana and Sanatkumara. It was also revealed to Nandideva who handed it down to seers like Paranjyoti. Meikandar (Satya Darsi) gave it to humanity at large.

"Meikandar" as *Siddhiyar* says, "rose like a Sun of Divine Grace for the whole of humanity. The hearts of mankind opened by his advent. The aroma of Siva-consciousness spread awide; the ancient Vedic bees hummed again. Aspiring seekers drank the honey of wisdom."

St. Meikandar, absorbed in meditation, rendered the knowledge of Siva into twelve terse sutras and opened his mouth to expound them to the world. The halo of his personality attracted to his feet eminent scholars like Arul Nandi Sivacharya. Arul Nandi wrote an elaborate poetic commentary to Sivajnana Bodham. This is known as *Sivajnana Siddhiar*. Umapathi Sivacharya developed the theme further in eight famous works of which *Sivaprakasam* is the shining jewel of Saivism. There are fourteen fundamental works on Siddhanta known as Meikanda Sastras or Satya Dharsanas. They lead the limited human soul to live in communion with the infinite Bliss-Sivam.

Bliss—that is what man wants. But he treads the path of bondage and misery. Peace, bliss and liberation are far away from pragmatic materialism. It feels nonplussed before the psychological paradoxes of existence. Kapila's Sankya, Kanada's Logic, Gautama's Nyaya, Patanjali's Yoga, Jaimini's Purva Mimamsa and Vyasa's Uttara Mimamsa are masterpieces of logic ; but their intellectual genius have not quenched the heart's hunger for peace and bliss. Charvaka materialism, Jainism, Buddhism, Sankara's monism, Ramanuja's qualified monism, Madhva's dualism have appealed to a large number ; but they too have not yet stopped religious bickerings. Man to-day adores science which plays a double role of construction and destruction. Science builds to day and pulls down its great constructions tomorrow. I have just returned from a wide tour in Europe. I saw there marvels of scientific pragmatism and material hedonism. But the huge ruins of the second war piled up in magnificent cities warn humanity from a third atomic war which shall end lives altogether. Humanity to day is living in the scare of the atomic vendatta shown by the war-demon. Hydrogen and cobalt bombs are fluttering behind the political arena of pacts and tacts. Indeed the power pacts take the name of oceans and are swept away like the billows. Political prophets come and go. But the stage is still held by war-mongers. Saviours have come and gone ; but humanity still rambles in the labyrinth of infernal miseries. The material glamour of today passes into a smoke curtain of wizzing planes and thundering bombs. "Extinction is coming to man like a thunder clash of halt " says H. G. Wells.

Is there redemption ? Is freedom in peace and bliss possible ? What is the mystery of life and what is its goal ? Who created this theatre of existence, how, why ? Is there answer ? Yes, herken :

"The infinite One to liquidate beings from ignorance and bondage created this world ; varieties of acts and results keep the play going on ; the Divine Grace gently leads souls from darkness to light, from bondage to freedom ; universe is here play for the Lord. To the infinite Divine Grace is the path to Bliss. The Divine Bliss overflows everywhere. It is dancing in the heart of beings. Away with fear and falsehood, have good cheer, come collectively, humanity—for a God-ward elan !"

Two ancient books lead the way to the god-ward elan of the human soul enmeshed in the mental-vital tangle. One is the Veda, and the other, the

Agama. Both are God-inspired books. They are like the cow and milk, like the path and the light, like the Truth and the teacher. Veda is a fountain of knowledge and Agama is its streaming flood that cherishes lives on the earth. Their words are creative intuitions of seer-poets, the Sons of Light. They are Spirit's hymns of Divine Life.

The Veda is divine knowledge, and Agama divine approach. Brahman, the supreme Divine, is in the heart of beings ; He is the Pure Almighty Truth-Light. He is infinite Knowledge and Bliss. Great is he who realises That. This is the essence of the Vedic teaching. Vedanta is the crest jewel of the Veda. It says 'Thou art That' turning to the Self in man. But it is difficult for man to be That at a stroke. Egoism, desire, lust, greed, envy, mental and vital passions are the forces of darkness that impede and stampede the upward journey of the soul. The mind-bound soul has to undergo a long process of purification, dedication, devotion and meditation before it takes rebirth in the Divine Consciousness. It is a process of long evolution and Agama leads this process like a tender Mother. Siddhanta is the crown of Agama just as Vedanta is the crown of the Veda.

Siddhanta and Vedanta accept the Divine essence in man and the goal of life as at-one-ment with the Divine. Siddhanta is the about turn of Vedanta. 'Thou art that' says Vedanta turning to the soul ; 'Thou art That' says Siddhanta turning to God. Siva revealed the Agama to His Shakti to transform the sin-laden weaklings of Kaliyuga into the Supermen of Satya Yuga. He revealed a Yoga by which men and women can be purified and liberated from egoism, desire, karma and bondage. This revelation known as the Agama Siddhanta lays down graded sadhanas for the perfection of the human soul. It is an encyclopaedic science of Divine-Realisation, which claims the voluminous contributions of a galaxy of inspired saints and seer-poets. There are 28 Agamas, and Raurava agama is one of them. Following the last work, in twelve versess the gist of the Saiva Siddhanta is beautifully set forth by Meikanda, the Satya Dharsi, Truth-Seer. It reveals the Knowledge of God, soul and the world of bondages—pathi, pasu and pasam.

Life is an evolution of the soul from jivahood to Sivahood. The mind-bound soul is fed with the dirt and desire of I and mine-consciousness.

It is like an ore which has to pass through an arduous process of devotion in the furnace of self-surrender. It has to be purified for the descent of the Grace which alone can raise it to God-hood. The gold has to be polished again and again before it can become a shining jewel of divinity.

Vedanta by self-analysis and self-reflection ends in self-realization. Brahman is Truth; the phenomenal world is false; jiva is Brahman alone—this is the Vedantic dictum. Vedanta is otherwise called Advaita since it considers God and soul as one.

Siddhanta differs widely from this concept of God and soul. It is the Pure Advaita (Shuddha Advaita) which holds that the jiva is in eternal unity with Siva and only the mental dirt and tarnish prevent the jiva from being conscious of this great and eternal unity. Siddhanta holds that the three entities of jiva, jaga and Para,—pasu, pasam and pathi,—Soul and the world and God—are real and eternal. It is a widely synthetic philosophy which has a wide life-value. It contains the essence of all modern religions and philosophies. It includes all systems of Yoga—karma, bhakti, jnana, mantra, tantra and hata. From atheism to theism, from materialism to absolute monism it considers all schools of thought as so many gradations of human evolution. It does not allow ascetic refusal nor pragmatic denial. It takes a happy middle path and climbs to the highest. It utilises the aperail of Nature—*mayatanu*—and actual life in the world as steps to self-purification. It takes each part of the being, scrutinises it and perfects it in detail. Contrary to Vedanta, it considers maya not as illusion but as a creative, and illuminative force of the Divine Grace. It throws ample light upon the cosmic riddle and explains life as a play of the Divine Grace. It does not deny the objective reality. It embraces both the subjective and the objective, the spirit and the matter. It faces Nature and raises it higher, Godward. It lags behind no ancient or modern school of spiritual thought which treats of God, soul, world, liberation, monad, atom, evolution, elan vital, thing-in-itself etc. It is the pure advaita which likens the union of jiva and Siva to the juice and fruit, salt and water and fire and red-hot iron. Its graded sadhana begins with moral discipline and devotion; then it traverses the field of yoga and culminates in the knowledge and awareness of Sivam, the Perfect Bliss. Its equal-visioned grace is for all; it considers all beings under the canopy of heaven as one family undergoing varied stages of

evolution. It has equal regard for all saints of God irrespective of caste and religion. Saiva Siddhanta is a universal religion that can very well be adapted to modern life. For it aims at the creation of a perfect humanity in which man is perfect like Siva and the woman perfect like Shakti. It considers the world of existence as Siva-Shakti Lila. Let us now turn to the topic of SIVA AND SHAKTI.

SIVA AND SHAKTI

The first two sutras of the Meikanda Siddhanta as expounded by *Siddhiar* and *Sivaprakasam* give us a clear resume of facts about God, world, cosmology, principles of embodied life and Maya and Sakti.

The modern atomic science speaks of the negative ions or electrons bombarded by the positive ions or protons releasing nuclear forces of tremendous thermal effect. Every electric battery is an accumulation of the static and kinetic currents. The two go together to produce energy called electricity which burns in the bulb, blows as wind in the fan, cools things in the frigidaire, heats things in the heater, sings and speaks in the radio as sound-force. Even so there are two supreme almighty forces—one Sivam and the other Sakti—which together play as the universe of beings, which are spoken in terms of He, She and It, masculine, feminine and neuter. We also observe the triple functions of birth, growth and death in all beings. The phenomenal world is moving before us like an active film. Mere projector, reels and machines cannot produce a film. A current moves them and the living actors behind all, whose shadows play in the film.

Even so there are actors and factors behind the mysterious world-play and a Master that directs all. There is indeed an Almighty Master behind the creation, progression and dissolution and resurgence of the world of beings. The master Hara to whom all finally return is the Supreme One, the Unique Lord of the universe of beings and becomings. God is eternal, omnipotent, omniscient, omnipresent, the inseparable Life of all lives, ever free, ever blissful, ever conscient, without beginning, middle or end, unborn, beyond thinking and expression, unaffected by creation like the Sun in the sky. The creative and the protective powers are but His agents. He is the

end of all — the Pure Bliss—Suddha Sivam, Paramasivam, Hara. The functions of creation etc. are the play of His Grace. He actuates the play by His very presence. The play is meant to purify and liberate the souls. It is an act of Divine mercy. It is an evolution of the souls from darkness to Light, from bondage to blissful freedom, from jiva-hood to Sivahood. Beings reappear impelled by ego-consciousness. God's Grace manifests itself as Knowledge, beauty, strength, peace and bliss to build, protect, evolve, involve, re-evolve the universe of beings. Each function and power assumes a name which we tabulate here :

God	Sakti	Function	Power
Brahma	Vani	Creation	Knowledge and skill
Visnu	Laxmi	Protection	Beauty and prosperity
Rudra	Kali	Destruction	Strength and valour
Maheswara	Maheswari	Screening, involution	Peace, serenity
Sadasiva	Manonmani	Resurgence	Bliss.

The universe persists through all rapid changes in time and tempo by the gracious Will-Power of the Supreme Siva.

These are days in which a group of people doubt about the presence of God. God is pure consciousness. God is the almighty force that pervades all. "God is necessary", says a great thinker, "for the safety of man". Even if there is no God you must invent one for the good of humanity", says he. The pot has a potter, the art an artist, the ornament a smith, and the universe a creator. We see the Ganges; we think of its source in the Himalayas. When we think of the water source, we think of the rain and the rain reminds us of the blessed heaven. Even so, the world of He, she and it reminds us of the *One Pure as Almighty Power*, the one Lord of supreme bliss. "He from whom beings emanate, in whom they exist and into whom they merge—He is the Brahman" says the Upanishad. He the Blissful one is the efficient cause of the Universe; His Sakti or Will is the instrumental cause, maya, the force of manifestation and multiplication is the material cause. There is no instrument outside Himself. Siddhanta, like

Vedanta, does not accept the Avatara-vada. Siva's Grace acts directly through His self-radiant Consciousness, Force. He can be imagined as impersonal Akasa (Akasas sariram Brahma), a Lingam (Siva Sakti) or a Nataraja, the Cosmic dancer ; but He is beyond name and form as the Upanishad says, "He is not the mind but that by which the mind thinks ; He is the Thinker in the mind, Hearer in the ear, Seer in the eye. He is beyond thought and work ; He is Self, Bliss. He willed to be the many. He became the many by the force of His tapasya having created all He entered into all. God acts through His Ichcha, Jnana and Kriya Saktis, His Force of Will, Consciousness and Action. The soul too has these three, but their empire is finite. The gracious Will of Siva acts through Mayasakti.

Maya plays a very important role in Siddhanta. It is neither illusion nor anirvacaniyam as the Vedanta thinks. Maya in Tamil has two syllables — *Mai* to destroy and *Ay* to create. Maya is the creative, transformative and destructive force of Divine Grace. It is very subtle, formless, insentient, real, eternal, but changing. It is Maya that provides the soul for its enjoyments. It is not a snake in the rope—but the wriggling movement of the snake. It is not a void ; it is the force that fills the void with universal mechanism and runs it. But it cannot act by itself. It is only an instrument of Cit Shakti or Siva Sakti. By the divine Conscious Force Maya appears as names, forms, organs of thought, feelings, sensations and enjoyments of the material world. There are two kinds of Maya—one is Suddha Maya and the other Asuddha Maya. In Asuddha Maya there are the *misra* and *Prakriti* Mayas. Ordinary men laden with egoism, desire and karma are caught in the net of Prakriti Maya. Purer souls are living in *misra* Maya and still purer in Suddha Maya. These Mayas are divided into ninety-six principles or *tatvas* that constitute the entire being in and out.—36 in and 60 out. Siddhiar gives the details of these *tatvas* which we shall briefly enumerate here :

Paramasiva, the Supreme transcendent Reality, is pure Satchidananda. Sakti or Consciousness is His personality. There is no existence for Sakti without Siva, and there is no manifestation for Siva without Sakti ; they are like the sun and its rays. The duality of Siva Sakti is a polarity. The Supreme

remains in the I am (Ahmi of Moses and Asmi of Vedānta) consciousness. From that bourgeons Aham, Idam (In this)—consciousness. It is Unmani located in the pericarp of the sahasrara. Samani below that is the sound principle—Nadam—and verily at the beginning was the Word or Logos and from that the Idam or This-consciousness manifested. This is called *Sadakya* tatvam. From this evolves the Iswara tatvam which is the state of self-gathered active consciousness in which I subjectivises THIS. Here begins Suddha Vidya Tatvam—the principle of pure cognition. The five forms of Maya (Pancha Kanchuki) are Time, (Kala), kala (limited power of doing), vidya (limited knowledge), Raga (attachment), Niyati (restraint). This along with Maya and Purusa, the soul, form the seven Vidhya Tatvas. From this breaks out the Atma Tatva, 24 in number. These are the Prakriti tatvas of Sankyas, the principles of the embodied soul:—five elements, five sensations, five senses of knowing, five of action, the four inner instruments. (mana, buddhi, citta, ahankaram). These are inner principles 36 in number. The outer principles are 60, being the movements of the physical vital planes of our being; altogether, there are 96 principles which have to be scrutinised, purified and transformed by the force of Maya. There are portions of our being yet undiscovered by physiology and pathology.

Siddhanta lays down sadhanas for their purification and perfection. The psychic force necessary for this transformation descends from the Mother-Grace of Siva. Suddha Sakti, the Divine Grace, is the electricity that lights the bulbs of our heart. Siva has no activity, no play without Sakti. For they are feeble, helpless, ignorant, obscure, desire-bound, egoistic and laden with karma and its results. It has to pass through a crucial process of purification to be fit to receive the Grace. This cannot be done by the limited individual will but by the omnipotent Divine Will. The Will of the Divine called Cit Sakti and Ichcha Sakti pervades all. He is one with the soul like ruby in the ring and oil in gingely seeds. Volition, action and consciousness are the three forces of His Grace. The world evolves by volition and action. Cit Sakti or Jnana Sakti gives life and links souls with the Divine Grace. Man is like a paddy seed of which rice is the soul; husk, the body; bran, the bondage. The Divine Grace through Maya adds a body to the soul, a mind to know the body, and a life in the world to enjoy the karma and get rid of the impurities. This is just like the

washerman mixing fuller's earth with dirty clothes to beat them clean upon a stone. The jiva bound by mental impressions is like the ore from a mine. The ore has to be repeatedly melted in a furnace to get rid of the dross, and made to be pure and effulgent. The Divine Grace sets the soul on the wheel of cosmic evolution and karma and it is the driving force. The same Divine Grace-Power liberates the soul from the wheel of cosmic karma. The soul attached to mind and body suffers bondage. The soul detached from them is purified, illumined and made aware of its union with the Divine. Liberation comes as the soul bends towards the Divine. The soul is laden with the verdigris of desire and egoism. The only way left for the soul is fervent prayer and devotion to the pure Almighty Grace-Light. The soul led by Maya Sakti has the blemish of Anavam or egoism, which is the original blemish (Mula-malam), Tirodanam the concealing blemish, and Karma which binds the soul to fruits of actions. Maya gives body, mind, world and enjoyment for the soul. Siddhanta maintains bhoga as a step to yoga.

The instinct for enjoyment cannot be cloistered and strangled. Siddhanta refutes illusionism and negative attitude towards the world and empirical life. It seeks to awaken the inner dynamism (Sattinipadam) by the Divine Grace. It seeks to conquer the lower vital nature by the descent of the higher Divine Nature. Maya purifies the soul; Suddha Sakti, the Divine Consciousness enlightens it and liberates it in the Divine Consciousness. Siddhanta seeks to master the forces of microcosm and macrocosm; in other words, it tries to establish swarajya and samrajya through graded sadhanas beginning with a total surrender to the Divine Sakti. It considers Sakti and Maya as Mother forces leading the Jiva to Sivahood in the play of spiritual evolution. The ladder of evolution is a Sakti-Siva Cult. It is a series of transformations from the lower to the higher nature. It is also a conquest of the lower by the higher power. St. Tayumanar beautifully describes this process of transformation :—

“ In this dingy body, I was shut up like copper in verdigris. Thou hast set ablaze the flame of knowledge in me to melt my soul again and again to utter purification. In ripeness of time, Thou hast transformed it by a touch of Grace, into burnished gold of high caret. Gratitude supreme liberator ! Gratitude O Divine Light shining in my conscious heart and in the heart of seekers like me ! Hail Dynamic Silence, Conscious Bliss, Hail Crown of Siddhanta ! ”

THE SOUL AND THE UNIVERSE

“ All is delight ! Never more sorrow for us ! To none we are subjects ! Death we fear not ! Hell we suffer not ! Weaklings we are not ! We kneel before none ! We have taken utter refuge at the feet of the Supreme ”.

This is the very bold utterance of St. Appar. He passed unscathed, through severe ordeals of fire and waves, poison and mad elephant. “ I was put to the flames ; but they were cool like the feet of Siva, like the evening breeze, like the spring and like the bee-humming orchard ”, sang that saint. Poison lost its venom at the thought of the Cosmic Dancer. Even the stone tied to his neck became a boat on the waves....miracles were worked out by the Name of God in the soul.

What made the Saint so bold and daring ? What make ordinary beings live in fear of death and disease ? There is a hunger in man for eternal delight. The human soul yearns for peace and bliss. But the divisions and discords, disorders and disappointments, pain, misery and falsehood, error, egoism and disharmony of the mental-vital life shatter the peace and bliss of the soul. In the world of senses and sciences, in the labyrinth of ever-multiplying isms—materialism, nihilism, naturalism, idealism, pragmatism, moralism, religionism etc., man confronts a tangle of psychological paradoxes. He could not come out of the maya-cakra which involves him into the riddle of existence. Man stands bewildered before “ the ever new that weaveth the ever old, ever telling the never told ”. The only thing left for him is to trust in God and do the right.

In Siddhanta, God is All and All-in-All ; none can equal Him nor supersede His omnipotence. He is one with souls. Vedanta and Siddhanta both maintain this oneness of the soul with the Divine ; both of them accept the dictum Tat Twam Asi, Thou art That. Vedanta turns to the Soul and says Thou art That. Siddhanta turns to God, the Soul of souls and life of lives, and says “ Thou art That Unique Reality. The I to Vedanta is not the Ego-centric I bound by the mind. It is the quintessence of being. Siddhanta holds that the Soul is not God and can never be equal to God. Where are we and where is God—that Supreme Truth, Light, limitless Space, Super-conscious abundance, that immaculate purity and where is the soul bound to

desire, envy, egoism and karma ? Where is that ever-free omnipresence and where is this finite entity ever bound to mental modifications. Where is that Eternity and this little soul bound to body and mind ?

Siddhanta gives all prominence to God to which the Soul is ever obliged. The Vedantin says with Ramana Maharisi who revealed to me the meaning of the Upanisads : " In the heart's cave resides the Brahman ; know that and be that ". The Siddhantin says with Sri Aurobindo at whose feet I spent the best part of my life : " The principle in view is self-surrender, a giving up of the human being into the Being, Consciousness, Power and Delight of the Divine ". St. Thayumanar bridges both the views by singing, " O Perfect Bliss that pervades all I see, this I and mine are Thine alone ; my act is for ever Thy act. Hence I am none but Thine. This Self is nothing but Thee ". This is the synthesis of Vedanta and Siddhanta. Let not ignorance shake me from this equipoise. Let not illusion stain the purity of my vision. All is Thine ; all are Thy servants ; all acts are Thy acts ; Thou art Omnipresent. Attract me to Thy feet O Grace Supreme, like a magnet which attracts iron ; give me the sweetness of devotion ; Thy grace will do for me ".

Siddhiar says emphatically, " Lives here go and come and suffer the results of karmas ; they take birth and death ; God is eternal, immortal ; He is unique ; the one without the second ; the soul cannot be God Himself ". Even Sankara, the master of Kevala Advaita, breathes Suddha Advaita in His *Sivananda Lahari*. " Let my mind be fixed on your lotus feet ; let my words praise Thee ; let my hands adore Thee with flowers, and ears hear Thy glory ; let my intellect meditate upon Thee—then what other book-lore do I require and what other religion, O Siva " sings Sankara.

" Thou art the Soul of my soul and all that I do is Thy worship " says he. The Sage of Siddhanta enquires : If man, the limited creature, is Brahman, where is need for a Creator ? Can man create the worlds ? This tiny man—can he ever accomplish the five great acts of Grace ? Poor soul, it cannot even control its mind and senses and body ! It cannot even remember what goes on in sleep. Fate is lurking behind it. Man does not know the nature of to-morrow. The soul of man can never be the Omnipotent. None can manage this creation—not you and I. We cannot even manage this petty microcosmic body. The great Master does all by His Omnipotent will, His Ichcha Sakti. The world which was long before these

philosophers and shall endure long after them is not a non-entity. It is a changing constant, an objective reality organised by the •Maya Sakti of God. Ramanuja maintains the world as the Lilarangam of God. The world is indeed a theatre of God's play through His Sakti. The Bible points to a Father in Heaven and Siddhanta sings "O Unique One, peerless Father, hail God of celestials!" Islam insists upon perfect surrender to God. It condemns anything that claims equality with the Divine. Zoraster preaches pure devotion to Light Supreme. Saivism sings "O Supreme Light surrender!" Guru Nanak, Chaitanya, Ramdas, Kabir, Mira, Alwars, Ramanuja, Madhva and the Saivite Saints preach devotion to the Unique Lord of beings. The Upanishads sum up the position by declaring "That shines; hence all shine. All space is the Omnipresence of the Divine".

Man is limited; he cannot claim equality with God; yet the slogan soham and tattwamasi are real to the Siddhantin as well as to the Vedantin. Advaita means not two, but one to the Vedantin; Siddhanta is otherwise called Suddha Advaita, Pure Advaita. That is Siva and Jiva are not separate; they are inseparably united even as salt and sea water, the juice and fruit. They have their own individualities; yet they are one by closer touch. The purified soul is embraced by the Divine Beloved. They become one by that embrace. The lover and the beloved become one and yet they are separate entities. The magnet holds the iron filings; they become one by this union; but iron is iron and magnet is magnet. The tungsten in a bulb glows in contact with the current. But current is current, the filament is filament. Even so soul is soul and God is God. God is even present in the soul; without him it has no meaning, no existence. The fruit has no meaning without the juice. "Like aroma in the lily, he is inseparable in the devotee's heart" says Appar. Every soul is a presence of God. The sum total of souls is His Body. Siddhanta understands all the forces of Nature and the soul as the body of Siva. The Sun, moon, air, ether, fire, water, earth and jiva are His eightfold body. He is ever in union with the soul and that is real Advaita. If, on the contrary, the soul is one without the second, and if it is the unique God, then why bother about union and identification? No union is possible without two things. The

whole structure of philosophy falls to the ground if we do not understand the three definite entities-God, soul and bondage which stands between God and the Soul. Yet another entity posited by Saiva Siddhanta in the Divine Maya which grants the soul a body so that it can finish off its karmas and speed God-ward. With the fervour of Quor'an, Bible, Gita and Granda Sahid, Saiva Siddhanta maintains that God is the unique one and that the soul should attain His Grace through sumiran, prayer and surrender.

The soul is colourless like a pure crystal. It takes colour from association. A crystal reflects the colour of a red flower placed before it. Associating itself with body mind and world, it lowers itself into the ruts and mire of existence and weaves around it all sorts of bandages. If it follows a Divine Teacher, purifies the mind and the inner instruments, it develops moral discipline and spiritual consciousness; it can shed its karmas and samskaras, past impressions, day by day, and get a descent of the Divine Grace-Light. The compassionate Grace will draw it God-ward, liberate its ties of lower nature and reveal its intrinsic unity with the Divine Siva. It is a long process of transformation. Union with the Lord, and not equal Lordship, is real Advaita. It is neither ekatvam nor dwitvam; it is at-onement, inseparable unity of the two entities.

The Cin-Mudra of Dakshina Murti indicates this unity vividly. The thumb represents linga or Siva in the heart. The fore-finger is the soul bound by mental impurities. The three fingers represent three-fold impurities, egoism, desire and karma. The long middle finger represents the most obstinate impurity and egoism; the ring finger, karma, which impels action; and the little finger, the maya-mala which tries to mitigate the influence of anavam or egoism.

Souls are of three grades according to Saiva Siddhanta. The majority of souls are sakalas who have all the three impurities of egoism, karma and maya. They are taken by the Mayasakti through a succession of births and deaths and then purified by a Master. The second type of men are pralaya-kalas who have the two impurities of karma and egoism. The Divine Grace redeems them. The superior type of men are the Vijnanakalas who are enlightened from within by the Divine Grace. Vijnanakalas are Suddhatmas or purified souls.

Thus the second sutra maintains even like Vedanta that God is unique, peerless, nonpareil ; he has no avatara ; he manifests through His Self-Grace—He can be known only by His grace—the merciful Grace-Sakti engages Maya Sakti to transform the embodied soul.

Now let us seek the soul. The third sutra of Meikandar says: “The body is the mechanism of Nature ; a soul dwells in its core. For it responds yes or no ; it asserts “This is my body” ; it feels the five sensations. It is conscious of dreams ; it does not hunger, nor does it eat ; nor act in deep sleep ; it comprehends when taught. This is Atma involved in the snares of Maya.

The human body is a wonderful mechanism. Physiologists and pathologists can anatomise the 206 bones, 555 muscles, the alimentary canal 36 feet long, 25,00,000 sweat glands, the lungs that can hold 250 cubic inches of air. They can even spread out the folds of the brain and measure them as 670 inches. They can tabulate the workings of the sensory and motor nerves. They can even speak of the solar plexus. But the surgeon's knife stops short with the Bundle of His in the heart. Nature opens the deeper secrets of the body to the psychic intuitions of the seer. The seer of introspection has gone beyond the glands, endocrines and hormones deep into the plexus and psychic centres where the mystic forces of the being are pent up. The siddhantic seers enumerate sixty external and thirty-six internal substances of our being. They are called otherwise the Bahya tatvas and Antar tatvas. I shall tabulate them here :

EXTERNAL SUBSTANCES :

Earth Principled :	Nerves, bones, muscles, skin, hair.	(5)
Water Principled :	Brain, fat, semen, blood, water.	(5)
<u>Air</u> <u>Fire</u> Principled :	Standing, sitting, lying, walking, and running.	(5)
Fire-principled .	Food, sleep, fear, sex act, sloth.	(5)
Ether-principled :	Lust, anger, greed, pride, envy.	(5)
Nerves :	Ida, Pingla, Susumna, Gandari, Hasti, Alambusha, Jihva, Pusa, Guhu, Sangini.	(10)

Winds : Prana, Apana, Udana, Samana, Vyana, Nagakurma, Grigara, Devadhatta, Dananjaya, Isana.	(10)
Desire : of wife, children, wealth.	(3)
Vak : Para, Pasyanti, Madhyama, Vaikhari.	(4)
Vacanadi : speech, movement, giving, leaving, pleasure.	(5)
Qualities : Satva, Rajasa, Tamasa.	(3)

The inner mechanism of our body consists of 36 tatvas : they are three-fold : (i) Atma Tatvas or Asuddha Tatvas—24. (ii) Vidhya Tatvas—7.
(iii) Siva Tatvas—5.

(i) Elements : ether, air, fire, water, earth.	(5)
Rudiments : sound, touch, form, taste, smell	(5)
Senses of feeling : body, tongue, eye, ear, nose.	(5)
Organs of action : hands, feet, mouth, bowels, pudenda.	(5)
Inner instruments : Manas, intellect, citta, egoism.	(4)

These twenty-four are the impure primary substances that constitute the gross and the subtle human body. These form the Atma tatvas.

(ii) Vidhya tatvas or conditional elements : Kala (Time), kala (power of limited doing), vidhya (limited knowledge), Niyati (restraint, destiny), Raga (desire), Purusa (Individual, jiva), Maya (the deluding and multiplying force).

These seven Vidhya tatvas are also known as Suddha Tatvas ; they are the mixed primary substances.

(iii) Siva tatvas or the five principles of Divinity :
Suddha Vidhya (pure gnosis), Isvaram (Supremacy), Sadakyam (balance of forces of knowledge and action), Sakti (Cosmic energy), Sivam (Bliss eternal).

Body alone is not man nor breath nor life and mind. A corpse has limbs and senses, organs, brain-substance, lungs and heart ; but they cannot function. Why ? The soul has gone out. There is a puissant principle called Atman, soul, jiva or self inside, which enlivens the body.

An engine does not move merely to flag and whistle. There are many component parts which actuate the motion—the steam-power, pipes, chest, cylinder, valves, pistons and the form that contains all these, the wheels and the rails that go to make the live engine. The hands alone cannot make a clock. There are springs, wheels, key etc. that join together to move the hands and show the time. Even so, there are many planes of consciousness inside the spinalis that command each movement of the body in and out. I shall tabulate them here :

No.	Kosha	Place	Loka	Principle Adhara.
1.	Annamaya	matter	Bhu	earth
2.	Pranamaya	Vital	Bhuvar	Space
3.	Manomaya	Mind	Svar	Heaven
These three are lower planes, Nature, field, kshetra.				
4.	Vijnanamaya.	Supermind	Mahar.	
This is the nexus between the lower and the higher.				
5.	Anandamaya	Bliss	Jana.	
6.	Cinmayam.	Pure Consciousness.	Tapolokam.	
7.	Sanmaya or Tatparam.	Truth-plane	Satyalokam.	

The Vedic seers have figured these planes as the seven strings of the harp of existence.

Still there are psychic centres which are power houses of the human system : They are (1) Muladhara—Sacro-coccygeal plexus.

(2) Swadhistana—abdomenal or sacral plexus.

(3) Manipuraka—naval or solar plexus.

(4) Anahata—heart or cordaic plexus.

(5) Visudda—throat or pharyngeal plexus.

(6) Ajna—Frontal plexus, between eyebrow sensorium, seat of the mind, cerebral plexus).

(7) Sahasrara—thousand-petalled white lotus.

Siddhanta lays down sadhanas to awaken the cosmic energy and take it through all these chakras or wheels of spiritual dynamism.

Let us see now the nature and position of the soul or jiva or pasu among these complex mechanisms of our being.

Descartes often thought "Je pense donc Je suis." I am, for I think. I am That, I am Ahmi, was the first word of God to Moses rather His very name. This I is our soul. When I say this is my house, I am not the house but I live in the house; the house is not myself, I am different from the house. When I say I am this body, I am not this body, but I live in it. When I say this is my ear, nose tongue or arms or feet, I am not these organs. They are my instruments. I am different from them just as the brush of a painter is different from him. I say they are mine by my affinity and identify with them. I observe an object with a telescope; I am neither the telescope nor the object, nor even the eye. I am different from them. Even so, the soul in us is different from the body and environment. It is Maya-Sakti that gives the soul a body and mind and world to enjoy life. The soul from behind acts through the senses and the mind. The reels of a film are run by some one with a force behind. So the body is moved by the soul with a gracious force from behind. The body is stretched senseless in deep sleep. I say I slept well after waking up. Who slept? Who dreamt in the sleep? Who enjoyed the sleep well? The Soul. It is the soul that breathes through the respiratory organ. It runs the mechanism of the body by a force behind; but it is not body.

The soul is not all, nor all in all. A motor is not all, not even the dynamo, petrol and power. There must be a driver for a motor; he obeys the Will of a master for the mechanism belongs to the master whose will the driver has to obey. So there is the Pure Almighty ONE, the Supreme Master who creates, protects and changes everything and runs the wheel of cosmic evolution through His Cit Sakti whose instrument is the Maya-shakti. The individual soul cannot see in the dark; there must be light. The soul cannot see or feel two things at a time. It forgets the one when it turns to the other. One by one is its rule. It is not an all-comprehensive intelligence. There must be an omniscient force to guide it. That force is the Divine. The Divine is All-Intelligence, All-pervading and All-powerful. The Divine is distinct from the soul; the soul is distinct from all the tatvas

which are the apparel of Mayasakti. It is even distinct from the life breath which keeps it going on, awake or asleep. All the Indian philosophies accept the three fundamental truths of Para, jiva, and jaga-Pati, Pasu and Pasam-God, soul and matter. The difference lies in their relationship. The absolute monist, the Kevala Advaitin, maintains the dictum "I alone ; nothing but I, the self ; the self is Brahman. No God beyond the self, the unique one." He maintains that there is no impurity, no bondage, no material entanglement for the Self ; they are imaginations of the mind. The world is illusion ; it is adyaropak, non-self. Mind killed, the Self is realised as the Unique Brahman. But Siddhanta holds and proves logically that the soul is imperfect, limited, caught in the tangle of desires, egoism, inertia, mental obscurity and ignorance. It is caught in the current of Karma, the law of causation. It is thickly involved in the mechanism of nature-Mayatanu. It is involved in asat, cosmic matter. The Divine Grace bears it up the ladder of evolution like a mother. The soul exists because God exists in it. God is the Sun, mind eye, world, object and soul Seer. Soul is like a fish in the waters of God-consciousness. It has no sight without the Light, though it has eyes to see. The gracious Siva pervades the soul everywhere to lift it from the vale of tears. Siva acts through His inseparable Cit Sakti and Cit Sakti through Maya Sakti. Mayasakti is the hand-maid of the Divine Consciousness Force. She gives the soul as we have already seen the material and subtle body and the world as an act of Grace to purify the soul by allowing it to know the true value of things by experience. The soul by itself is Sat not asat, God not matter. The soul is posed between two forces-the Divine and the material, Pathi and Pasa, Sat and Asat. It is like a prism which takes the colour of the flower placed before it. If devoted to God it becomes Divine Sat, Siva Sat ; it then enjoys the purity and bliss, peace and rapture of Divinity. If it follows the asat, the world of matter, it is tossed by the counter-currents of modes and qualities of Nature. It is caught in the karma chakra. The Divine Grace throws it repeatedly into the furnace of births and deaths to remove its dross and stains and make it a pure ornament for the Divine. The soul centre-out, wandering with the outgoing mind, identifies itself with body and vital forces and loses sight of the Divine Lord who is its very breath and support.

What is this soul and how does it act ? The fourth sutra of Sivajnana Bodham maintains :

“ The soul is none of the antahkaranas (the inner instruments). The soul does not feel, shrouded by egoism and desires. It is cogniscent only in conjunction with inner instruments, just as the king knows his state affairs through his ministers. Similar is the relation of the soul to the five planes of experience.

Antahkarana is the inner instrument through which the soul acts in the world of matter. Mind, intellect, Citta and egoism (*Ahankara*) are the four constituent principles of the inner instrument. Mind or manas thinks. Intellect reasons and discriminates. Chitta stores up impressions, and egoism asserts its conclusions. Antahkaranas are the faculties of these four-fold acts of the mental being (Manomaya Purusha). They think, reason, wander with impressions and assert themselves only when awake and in dreams. Manas, citta and ahankara perceive and feel sensations. Manas is the sensorium. It is the bedrock of qualities. Chitta brings into play the sense impressions. Ahankara wrongly concludes. These are the elements that raise a storm in the being and perturb its settled peace. Bhuddhi or the intellect is the higher instrument that discriminates between right and wrong and is the chief minister of the soul. Other ministers gather information. The four ministers (instruments) have separate functions ; one cannot interfere in the work of the other. They do not know the others. Only the King, the Soul, knows the four. The ministers are nothing without the King. The Antahkaranas do not act in deep sleep. So they cannot be the soul which endures and is wakeful always. The soul is covered by Ahankara or dark egoism. In deep sleep it cannot feel the object or even the body. It cannot sense. It feels and functions only when it comes in contact with the inner instruments. So it is distinct from the instruments just as an artist is distinct from his tools and a king from his ministers.

The soul in the body undergoes five experiences ; they are called Avasthas or the states of consciousness which are explained here under.

1. Jagra or wakefulness ; the soul lives in the physical consciousness. All its material principles are active. Its consciousness is objectivised,

2. Swapna or dream state : The ten external senses (five senses of feeling and five of action) lose their faculties. The mind is wakeful. It dreams since the citta brings into play all the past impressions. The soul lives then in the mental consciousness. In jagra soul has its abode in the forehead ; in swapna, in the throat.

3. Sushupti—deep sleep : The soul living in the heart has only three principles, body, life and chit. The soul exists in the Karana Sarira or Casual body. The senses and the mind do not operate now.

4. Turya or the state of superconsciousness : The soul rests in the naval. Two principles—purusha the soul and Prana (the vital breath)—alone exist there. The rest is sunk in oblivion.

5. In turyatita or the ultra conscious state, the Atman alone exists. Everything else is swallowed up by the transcendence. This is the original state before evolution.

THE DOUBLE CONTACT OF THE SOUL

The fifth sutra of Meikandar beautifully points out the double contact of the Soul.

The senses perceive and carry impression of external objects to the mind. But they cannot know themselves nor do they know the soul. The soul perceives through the senses and the mind. But it cannot know itself nor God. It is the Divine Grace, the Cit Shakti, that actuates it just like a magnet which activates iron.

We have already seen the Tatvas, the constituent principles of outer being through which the Maya Sakti stimulates the evolution. All those Tatvas act by the soul. No Tatva functions in a soulless body. The Tatvas act on account of the soul. For instance, the senses feel not by themselves, but through something that is behind them. Mere spectacles cannot see anything. It is the eye that sees through the spectacles. Even so mere eye cannot see and know. There is a Seer that sees through the eyes and knows the object. It is the soul. The same relation exists between the Soul and

God. The soul exists in the Lord by His Will. It is His almighty energy that acts in the soul. It is His Knowledge-Force, Jnana Sakti, that thinks and reasons and knows. It is His Will-Power, Ichcha Sakti, that is the Volition in the soul. Not an atom moves without His Will. The soul is, because He is in the soul. He is the life of lives, the self of selves, the omniscient Knower behind all knowledge, the Absolute Bliss behind all joys. He is the Master of the Being; He is the sustaining Witness and His very presence moves forces to action. The soul in bondage is limited, ignorant, helpless; it can know neither itself nor God. The perfect Intelligence behind moves it. Then alone it knows. The lower cannot know the higher. Submission to the higher is its only course. The body cannot know the vital; the vital the mental; the mental the soul; and soul God. One cannot become the other. The soul cannot become God. The soul has a double contact—one with the Maya Sakti below and the other with God above. It is like a needle between two magnets. If it unites with the lower material forces it turns in the world of qualities and suffers the pangs of birth and death. If it detaches from the lower attractions and attached itself to the feet of God, who is its very life, it can shed off karma and egoism and enjoy bliss. The soul must take refuge in the Divine Grace which gives it life and living. This utter surrender is the sole way of salvation.

Let us send our heart towards the Divine: O Supreme external Truth, Thou art the crest jewel of all spiritual intuitions recorded in the Vedas of different religions. Thou art Aum; thou art Existence, Consciousness. Through Grace Thou playest as all that is; Thou art Justice, Thou art beyond all attributes. Supreme Truth, Splendid Light; I meditate upon Thee alone—upon nothing else.

SADHANA AND SYMBOLOGY

Let us now see the practice of Siddhanta Yoga. Our subject to day is Sadhana and Symbology. We have fairly known the principles of Saiva Siddhanta and now let us see how to practice them and with what effect. Sadhana means spiritual practice that leads the jiva to Siva-hood. The soul of man is enmeshed in ignorance, lust, greed, envy

and egoism. To purify the jiva by a slow process of evolution and awaken in it the Siva-consciousness is the modus operandi of Sadhana. Siva is Pure Truth Consciousness. He is neither sat nor asât. The sense perceptions are asat. Jiva is sat-asat. All percepts are bound to change and decay. They are like cloud forms and dream shapes. Time changes and devours all. Asat cannot stand before sat. All that live in the changing world are mutable. They have birth, growth and death. They disappear like a magic show. God is Cit-Sat, Pure Consciousness, Bliss—Suddha Caitanya Siva. The Sivaprakasam maintains that God in the form of Grace redeems the soul purified by tapasya. The soul sees in contact with mind and senses. God is beyond both. The mind-bound soul can never comprehend God. He is beyond the ken of the sensorium. The ego consciousness stands between the soul and the Divine Consciousness. The Ego 'I' must merge into All is He. Jiva must disappear into Siva-Consciousness. That is the significance of the offering of camphor. Camphor represents jiva, flame Siva. The jiva caught by the fire of Siva disappears into His Flame and all its impurities go off as smoke. The jiva must melt into prayer for Siva; then the inner I opens by devotional fervour, and intense love for the Divine. Says St. Appar "Who can paint His in form? He is beyond thought and word. The soul cannot imagine Him in any particular colour, form or aspect; he is so subtle. The eye of Grace alone can reveal Him." God is neither nonentity nor mutable. He is the pure Bliss, Light, Suddhananda Jyoti. He has no avatar. His Grace manifests itself as Truth-Light, Knowledge and Energy. He is Siva-Sat-Truth attained by the Truth Consciousness—Bliss, Satchidanandam. He is not subject to the law of evolution. Pasu-jnanam or human knowledge cannot approach Him; only Pathi-Jnanam, Divine Knowledge, can know and approach the Divine. That is why Krishna says to Arjuna "You cannot see me with your human eyes. I shall open in you the spiritual eye by which alone you can know me."

God can be imagined as Guru, as rupam and nirupam. Siddhanta accepts all forms of worship. Every religion has a symbol. Even Islam, which conceives God as formless adores the Masjid and prays facing Caba. The Sikh religion builds symbolic temples and adores Grantha Sahid, His

Word. Christianity has a cross. Buddhism worships the Buddha Guru. In the form of Guru or any material form, all religions worship God. The artistic forms in Hindu Temples are symbols of Divine Glory. They are there not to supersede God but to aid concentration and meditation. They are like a mecano-set to spiritual children. Word, form, building, prayer book all are symbols and there is no religion devoid of one of these. Let us not decry symbols and temples. Whether we adore God in temples, churches, masjids, stupas or mandirs, we do not worship mere brick and stones nor metals, but we send out prayer to the Heart's Beloved symbolised in them. All images are symbols of the heart's love which is the motive power of worship. Siddhanta conceives even like the Vedas, God in Nature. Ether, air, fire, water, earth, sun, moon and the soul are conceived as the eight forms of Siva. They are the fountains of life and they are manifestations of Siva's Grace. God is beyond words, forms, imaginations, perceptions, conceptions, sensations etc. ; He is limitless, measureless, endless. But He is present in all. He is the male in man and the female in woman, the darling in the child. He is Love in the heart, light in the intellect and beauty in nature. He is tune in the harp, warmth in the fire, brilliance in the Sun, sound in the ether. Many are His glories. All wonders happen by His splendours. His glories are symbolised in idols. Our temples are symbolical representations of Vedas and Agamas and our idols represent the cosmic and spiritual truths implied in them. The 60 external and the 36 inner tatvas form the architectural beauty of the temple. Temple worship is a great sadhana. The devotee first adores the tower, then the flag, which represent the Yoga-nadis. Then he sacrifices ego and desires at the Balipitam. Then he adores Nandi, the pure Spirit. Then Vinayaka (Omkar), Linga, Sakthi, Skanda and the Dakshinamurti, the Silent God and meditates.

Siddhanta adores God as the pure impersonal akasa or Chidambaram. Akasa is sound principle. Aum is the original sound, the mantra of the real. A, U, M, nada and bindu, all these five are constituents of the sound Aum. A the Almighty Sat, the True Existence, through U, the Universal Force. Cit Sakti manifests itself as M, the multiplicity of individual forms. Nada is the creative sound and Bindu the dynamism of creative expression. It is the impeller of the creative thought. He who pervades the matter, the vital,

and the mental manifests Himself through His Grace in the Universe of souls and transforms them through the evolutes of His Mayasakti. That is the full meaning of AUM. This Aum which is the principle of akasa is symbolised as Linga.

Linga is the most ancient form of God-representation. This form is found even in the Mohenja Daro excavations. From Kailas to Kanya-Kumari, Lingam is adored in the sanctum of temples. Saivites worship the Linga form. What is its significance? Is it a phallic symbol as some foreigners say to ridicule Hindu symbology? Rama, Bhima, Arjuna, Vali, Sadasiva and Ramana worshipped the Lingam. The initiate worship the lingam to purify the self. The Jivanmukta worships the Lingam to keep his spirit in tact, to preserve and conserve the bliss he has attained. The Linga is the symbol of the Divine in the soul. St. Appar says "My body is the temple, my soul the sanctum and the Divine in the central core of my hearts's cave is Lingam". "It is like the play of lightning in clouds. That effulgent form which seems like a thumb, that Lingam is called severally Brahma, Siva, Hari, Indra. It is Truth, Verity, Supreme Omnipotent" says the Vedic rishi. Lingam is the Inner Soul-form of beings which is the Pure Divine. It is ever as it is. It subtly contains all the principles and practice of Saivism. The Cit sakti or the Divine Grace is the support of the Lingam. Sakti and Siva project themselves as creation. The ananda of creative Sakti is the extending portion of the lingam. All the tatvas or evolutes of Maya-sakti are arranged as Pitam. The upper portion of Lingam is Siva Tatvam. The middle portion is Vidya Tatvam and the lower Atma Tatvam. The lower tatvas go on thinning as the devotion to Siva intensifies. As the Anavam, egoism, maya and karma decrease, the soul becomes subtle and unites with the Divine Grace and expands towards God-hood.

The same Lingam which is the akasa form of Brahman is personified as the Cosmic Dancer, the Lord of the five-fold acts, Nataraja. This attractive anthropomorphic form of the Supreme Divine is a deep study of ages. It is a poetic form of all Divine Truths—the form of Vedas and

Agamas. The image is full of grace and beauty. It is appreciated in all countries by all nations. It is the representation of the Brahman dancing in the heart's cave. That Dance of the heart-dweller sets on the creative dance of beings and atoms. The whole sky-bound universe is the theatre and Siva dances in atom and atman. The Sakti is near Siva to stimulate the ecstasy of the cosmic dance. The Damaruka represents Aum, the creative sound in akasa. Nada is the most subtle form of matter. Its very form radiates protective grace. The Fire in the out-stretched left hand represents final destruction of all. The deer that speeds up represents the mental man who speeds up towards destruction. The foot of the Lord is planted upon the demon egoism. It also represents veiling, Tirobavam, which gives the soul rest and crushes its egoism and vanity. The raised hand gives the grace of protection to the soul. How does this grace come? Another hand here, points to the raised foot and indicates the way of surrender and taking refuge at the benign feet of the Supreme Siva. The eyes of Nataraja are the Sun and the Moon; they indicate the Vedic saying "follow in life the felicitous course of Sun and Moon". Thus dances the Supreme King of the Universe, Nataraja, the Cosmic Lord of hearts. The Lord dances in the Cidakasa. He is installed above five steps, representing Panchaksara, Nama: Sivaya. Near this form in Chidambaram is the formless akasa and there is a golden Bilva-garland to indicate it clearly. The 21,000 leaves of the garland represent the daily breath. There are 96 holes in the window being the image which represent the 96 tatvas run by the vital-wind.

The thousand-pillared hall represents the Sahasrara of thousand petals. The four pillars around Nataraja represent the four Vedas; and the 28 pillars nearby, the 28 agamas. The eighteen pillars represent the 18 puranas. The Sivagana near the thousand-pillared hall represents the nectar-flow of Bliss from the union of the Sakti and Siva in the Sahasrara.

Let us go inside the temple. The agamic rule is followed in our worship. First we pay homage to the flag of Siva. It is the flag of Divine compassion, Grace. It also represents Merudanda, the spinalis at the top of which Nandi represents the jiva. After adoring the Flag, we adore the balipitam, the altar where the soul has to sacrifice its egoism, desire

and attachments and be the pure pasu, suddha jiva. The Nandi or soul squats in meditation waiting for the Grace-Light. There is a curtain in the sanctum representing pasam. The jivanandi can see the Divine-Grace. The forms of Divine Grace are represented in the images around the temple corridors. First we adore Ganapati who is the form of Aum; then the Sivalingam in the sanctum is worshipped with prayer; then Sakti, then Skanda, the fire-form of Siva, then we adore the silent form of Divine knowledge-Dakshinamurti who speaks to us through His Cinmudra. The Cinmudra shows the eternal unity or the Suddha-Advaita-Bhava of soul and God. The soul is conscious of it after leaving off the three impurities of egoism, maya and karma. We begin our worship with AUM, the sound, and end with mauna, silent symbol.

Under the banian of learning, sits the great silent Master; he teaches to the four disciples the meaning of the four Vedas, six angas and many other scriptures in the fullness of bliss which knows no words; His very presence illumines knowledge. He is there the All, All-in All, ever as He is. He shows the Thing-in-Itself, as it is in the Self of beings. Let us understand His Cinmudra which speaks without words; let us meditate upon Him, leaving off all other thoughts and by that meditation and knowledge conquer maya and attain liberation.

After this silent worship, we adore in the temple the sixty three canonised saints called the Nayanmars and Manicka Vachakar. They are recipients of the Divine Grace. We then adore Chandesa who is so absorbed in samadhi that we clap our hands to invoke his grace. We also put at his feet a thread from our cloth meaning that we have placed our ties and bondages at the feet of that mighty Yogin. Dakshinamurti silences our mouth. Chandesa silences our ears too. Now we go to a solitary corner and silently do japam and meditation closing the two disturbing senses, ears and mouth. The temple bell rings, ringing out worldly noises and ringing in AUM for the exaltation of the mind. At the bell call of Aumkar, we go to the sanctum full of Divine fervour; now the curtain lifts; the soul sees God's Grace-light. Camphor is burnt. I have already given you its meaning. After this vibhuti is given. Vibhuti is the residue left after burning off the

impurities. Vibhuti is the symbol of Siva Mantra, Panchaksari. The ash is a conductor of Yogic energy. It is also a projection to pressure points. It has spiritual significance which those who wear it with sincerity shall feel.

As we surrender to the Divine and adore Him, impurities leave us off themselves.

Darkness ceases to exist before the Sun. Asat ceases before Siva-Sat. Darkness cannot know His Supreme Grace-Light. The Asat of material maya cannot perceive God. Knowledge does not stoop to ignorance nor ignorance perceive knowledge. Sat and asat are poles apart. The soul is neither of them; it sees both; it makes a double contact of both. It is co-eternal with Siva. Realising this is its bliss. But the soul is pulled down by pasa or lower nature of ignorant bondage. The soul in union with asat suffers bondage, pain and loses identity with God. To lift itself from asat and blossom into love for the Divine is the first sadhana.

A master is necessary for guidance. The Master seeks the aspiring soul. The Master redeems the soul from the clutches of the hunters of five senses, who have led it astray from the core of Truth. The soul wakes up, devotes itself to God in utter surrender and attains His Blessed Feet.

The soul by itself is neutral, colourless. It takes the colour of the environments. Its nature changes by association. It is like a parrot. A parrot in a holy place speaks holy words — Rama, Siva, Muruga etc. A parrot in a hunter's home knows the names of dogs and weapons. Water is colourless and tasteless. In association with sugar, it becomes sweet, with salt it becomes salt. Even so, the soul in association with the distracting senses, becomes sensual. The senses wander in the world; they drag the mind behind them. To control them is very difficult. They run wild. They are merciless hunters. They hunt after sex-pleasure and egoistic possessions. They are selfish, self-seeking and they destroy peace. The eye sees a thing; attachment grows, desire for it increases; anything that stands in the way is hated; hatred brings perturbation, and that shatters peace, and that destroys life. So every scripture lays stress upon control of the senses, as a necessary step towards God-Realisation. But a Guru is necessary to

disentangle the soul from the meshes of the senses. Who can be that Guru except Divine Grace? God, through the vastness of His Grace, comes as a Guru and instructs the soul. He shows the vanity of sensual pleasures. He says : " These five senses are hunters. Temptation is their noose. They catch hold of your mind and heart and enslave your being. They imprison you in the case of bondage and misery. Off ! Fly away from them ! Kick off their temptations ! Devote yourself to Me, the Lord of your being. Know that I am in you always. I am your Reality ". The soul wakes up and knows the *asat* that drags it down, and the Divine-Grace that lifts it up to Siva. Hara is the gracious Guru who removes all its illusions and bondage by the outpouring of His Grace into the soul. The soul must be receptive, pure, loving, plastic, detached from the hostile senses ; it must worship, pray, chant, meditate, and live in communion with the Lord who is its very life. This is yoga, life in communion with the Lord. By this, the evolution of the soul is quickened. The soul one day realises that the Lord is its sole refuge. He is everything, everywhere. He is inseparable from it. Like tears in emotion, like the mother's milk in filial love, the Grace of God manifests to the lover in the abundance of Love. Through love, the Lover becomes the Beloved. Siva is Love. Grace descends into true lovers.

Two things are needed for the descent of Grace : (1) Balancing the good and the bad karmas so that neither of them disturbs the spiritual equipoise ; (2) Maturity of the binding impurities ; these two are achieved partly by moral and religious practices (*carya* and *kriya*). After this the mind must be withdrawn from the senses, and concentrated on the Divine. This is done by yoga. Yoga is a psychic science which enables the soul to live in communion with the Divine. Yoga leads the pure soul to the knowledge of Siva through the process of self-reflection, introspection and meditation. Jnana or knowledge of Siva in the soul is the highest reach of Sadhana. Siva is the ocean of Bliss. It is the goal of the stream of life humming AUM SIVAM, SIVOHAM, SIVAMAYAM !

Let us all unite our hearts in communion with the Inner Divine—AUM SIVAM !

AT-ONE-MENT

Allahabad is a fine clean city garlanded by the Triune River, the Triveni. I am happy to address this large cultured audience here upon a subject which has also a triune course—*At-one-Ment*. That is the concluding lecture on Saiva Siddhanta and that is also the concluding tone of every religion worth its name. *At-one-Ment*—the word has deep significance. Pilgrims come to this place for atonement of their sins. By a bath in the Triveni they imagine their sins and evil deeds are swept away. Similarly human life is purified and deified and sanctified by a plunge into the stream of psychic devotion to Siva. The limited soul must surrender its ego-consciousness into the unbounded Siva-consciousness. There is a mantra for this surrender, just as there is a mantra in the heart of this great holy Triveni stream—*Aum, Aum Sivam* is the symphony of the jiva. Siva is the quintessence of the being; and surrender of the jiva to Siva is the supreme sadhana of realisation. Sivaprakasam clearly says and Siddhiar too, “Trust to Grace; give up egoism; repeat the Name of God and your soul is purified; even the residual effects of karma are removed.” Just like the smell of asafoetida which persists in the tin, so also vasanas or impressions persist in the being as long as the elemental body lives and moves. The five-lettered mantra—Panchaksari—is a potent remedy that can remove the smell and taint and purify the soul. Sivaprakasam says: “Sivayanama is the mantra; Si represents God, Va grace, Ya soul, Na the veiling power of Siva and ma, mamata, the egoism that binds the soul. Sivayanama is suksma Panchaksari in which God and Grace precede the soul bound by anava or egoism. Nama Sivaya is the stula panchaksari in which the soul bound by the veiling ego-consciousness surrenders to Siva-kripa. The mantra itself has a treasure of meaning; it contains the seeds of sadhana and siddhi. This mantra has elevated innumerable souls. It is the summum bonum of Siddhanta just as the Gayatri is the essence of the Vedas. This is the meaning of the great Gayatri mantra; “God is Aum; He pervades earth, void and heaven; His Grace is supreme. Let us meditate upon His Grace—Light which shall impel the intellect and enlighten our being.” Here the idea is self-effort; the soul meditates upon the Grace Light. The Panchaksari goes a step further and maintains that the jiva bound by

egoism can never take a sudden jump to meditation ; devotion is the first step in which the ego-bound mental-soul surrenders itself unreservedly to the Supreme Grace of Siva and then the Grace purifies the soul and leads its God-ward-elan. The first sadhana towards the at-one-ment of the jiva with Siva is therefore ceaseless mantrajapa with sincere devotion to the Grace of Siva. The mantra must be got from a reliable Guru. It can be counted in a rosary 108 times each time, at sunrise, in the noon and at sunset and if possible before going to bed. The mind must conceive the meaning of the mantra and in course of time the heart shall beat to the rhythm of the mantra. The sadhak must banish cares and anxieties and fix the mind in the meaning of the mantra and throw himself in utter surrender at the feet of the Divine-Grace. Thought, word and deed must unite like Triveni and surrender themselves to the Ocean-Grace of Siva. We strike to awake fire in the stone ; we churn out butter in the milk ; we rub off bamboo sticks and produce fire. We switch aright electricity. Even so the vibration of Mantra awakens the psychic electricity in our being. The heart is purified ; it becomes the throne of Grace ; the mind is enlightened ; the vital becomes calm. The being feels a rebirth in the Divine-Consciousness. The physical sight is turned inward and becomes introspective. Then meditation comes spontaneously.

When mind waves stop and introspection begins, the soul feels the touch of Siva and realises the mantra Sivoham—I am nothing but Siva ; I am, for He is ; He is all-in-all in me ; He is the life of my life. This Sivoham-bhavana leads to Samadhi-Siddhi which is the highest reach of Raja-Yoga. The soul then enjoys Advaita-Bhava with Siva. This is real At-one-ment—the conscious state of eternal unity of the jiva with Siva even like the magnet and the needle, fire and iron rod, juice and fruit, jewel and diamond, word and sound. This is the real meaning of the Vedantic dictum Tat vām asi ; this is the real meaning of sohum. When this super-consciousness is attained, the soul sees the equal Siva in all, Siva and Siva alone and nothing but That Supreme Bliss and says Sivamayam. At-one-ment in the self thus culminates in the at-one-ment of the jiva with the Siva in all. These three Sadhanas of Namasivaya or AUM SIVAM, Sivoham and Sivamayam are the Triveni of At-one-ment. The first is the mantra of devotion, the second realisation and the third expansion.

Siva is the Soul's Self. To be conscious of That is Self-realisation. To feel the pulsation of His presence in every atom of the being, leaving no

room for the egoistic consciousness, is the perfection aimed at by Saiva Siddhanta.

This is the aim of all religions. Devotion, dedication, concentration, consecration, meditation, realisation and lot of other notions are contained in that one mantra : Nama Sivaya ! Repeat that mantra with me now ten times :

Nama Sivaya Sivaya Nama Aum
Nama Sivaya Sivaya Nama Aum.

My mission is fulfilled now. I have come out of a long silence of twenty-five years in Mahaturiya-Samadhi after realising what all I have spoken to you. Believe me when I maintain and assure you that God's Grace alone counts in life. Leave off worldly craze and head on towards God's omnipotent-Grace ! It is here waiting for you ; aspire and call ; the Grace shall descend ! Dedicate your thought speech and actions to Siva. Immolate your ego-personality at His feet. Take refuge in Him and you will live in the blissful freedom of Divine consciousness. By ceaseless devotion the soul attains the feet of Hara. It is He that throbs in the heart of beings. It is He that thinks in the mind, moves in the nerves, feels in the heart and it is He that breathes as life.. Now keep silent and meditate for five minutes.. Watch the heart beat.. off with thoughts.. off with mental rumination.. keep steady,, straight, still straight., calms, still calm.. Aum Sivam,, repeat with every breath, Sivoham.. Open your eyes repeat Sivamayam.. Now repeat the full mantra.¹

Nama : Sivaya, Aum Sivam Sivoham
Nama Sivaya Sivoham Sivamayam !

Aum Sivam Sivoham Sivamayam !

¹ The lecture at Allahabad began with a resume of my lectures at Benares and concluded with Panchakshara Japam, meditation and devotion.

My whole object has been not only to create a literary and scholastic taste for Saiva-Siddhanta but also to create an enthusiasm for charya, kriya, yoga and jnana which sum up the Sadhana of Saiva Siddhanta. At an early opportunity a *Saiva Samaj* may be started in Benares and Sadhaks can be trained as missionaries to propagate this religion among the masses just as they are doing for the Bhagavadgita and Vedanta. The immediate need is a band of *missionaries* and an organised society for the propagation of Saiva Siddhanta. If opportunities are given I shall dedicate my life for this mission. Let the Divine Will prevail.

ERNEST HEMINGWAY - A STUDY

Sri A. C. SUBRAHMANYAM

Reader in English

ERNEST Miller Hemingway who was awarded in 1954 the Nobel Prize for Literature is perhaps the most influential and representative of living American writers. As the representative spokesman of 'the lost generation'—the generation which was maimed and crippled, wounded and disillusioned, hopeless and frustrated by World War I—he has become a legendary personality. But behind the myth is the real literary artist, direct, forthright, sincere and sensitive, a painter of unforgettable pictures of man's reactions to violence, pain and evil and the master of a style which has altered for all time the rhythm of American prose. His writings not merely belong to the literature of revolt but they display a technical virtuosity—in diction, rhythms and visual effects—comparable with that of T. S. Eliot. It is claimed that *The Sun Also Rises* is as profound a revelation of hopeless frustration as Eliot's *Waste Land*.

And this frustration is not merely symptomatic of the time but also of the author. The Hemingway hero is a projection of the age and of the personality of the writer. As a boy of eighteen Hemingway served in the war, was wounded while fighting in the Italian infantry and was invalided home. His war experience was a shock to Hemingway; his wound was not merely physical—but also psychical, moral, spiritual and emotional. He hated civilized society and its shams and was sick and tired. He sought for escape and found it at first in the life of the senses, in hunting and fishing. He admired virility—the big, tough, outdoor man. But then Hemingway grew: his wounds gradually healed, he once again found the need for fighting, for patriotism; he regained hope and fought his way to faith and self-confidence, to calm and sunshine.

Thus there are three stages in the work of Hemingway: the stage of absolute frustration and bitterness ending with *Circa* 1935; the second stage starting with *The Snows of Kilimanjaro* and extending to *For Whom the Bell Tolls* (1940); and the third reflected in *The Old Man and The Sea*.

Popular imagination, the press and the movies have paid exclusive attention to the first and have failed to understand properly the second and third. The mythical popularity of a great writer has its own penalties. *The Sun Also Rises* (1926) and *A Farewell to Arms* (1929) among the novels and *In Our Time* (1925) and *Men Without Women* (1927) among the short stories are typical of the first period. These are remarkable for Hemingway's short, precise, hard-hitting sentences and breath-taking understatements. Here too one meets the Hemingway hero wounded, disillusioned and suffering.

I was always embarrassed by the words sacred, glorious and sacrifice and the expression, in vain. We had heard them.....now for a long time, and I had seen nothing sacred, and the things that were glorious had no glory and the sacrifices were like the stockyards at Chicago if nothing was done with the meat except to bury it—*A Farewell to Arms*.

From this meaningless violence and horror his hero again and again sought escape as Nick Adams did in the short story *The Killers*. In this, two gangsters are waiting to kill an ex-prize fighter named Ole Andreson. They threaten to kill the innkeeper, covering him with guns; but when they depart he sends his boy, Nick Adams, to warn Andreson. The Negro cook shrugs his shoulders and asks Nick to keep quiet. But Nick goes to warn Andreson. However, the victim is resigned to his fate and refuses to escape. Nick could not stay in the town and wait for the crime to be committed. He leaves it. Here we are brought face to face with violence and crime. Some wish to prevent these, but are helpless. Others have no wish to resist. Yet a third type shuts its eyes to it. But the sensitive cannot stand it. "I can't stand to think about him waiting in the room and knowing he's going to get it. It's too damned awful".

The second stage in Hemingway's work is reflected in *For Whom the Bell Tolls*. Robert Jordan, the hero, says, "He fought now in the war because it had started in a country that he loved." He believed in the Republic and accepted Communist discipline only for the duration of the war. Thus the hero rejects Marxism and defeatism and sees the need for fighting, as also for joint action. This he has already indicated in *To Have and Have Not* in the words of Harry Morgan "No matter how, a man alone ain't got no bloody chance." The second period is perfectly mirrored in the short story *The Snows of Kilimanjaro*. Like Goethe in *The Sorrows of Werther*, in this fine short story, Hemingway writes away certain of his experiences which were not good remembering. It is a *catharsis* for the writer's pre-occupation with death and an expression of his struggle to attain literary immortality. This story is of a writer dying on a *safari* in Africa, of a gangrened leg. He remembers his past. He is intensely dissatisfied with himself and his past and he finds his wife a hindrance to his work. He bitterly regrets the past because he has failed to write a masterpiece that the world will not willingly let die. In his last moments he dreams that he is carried in an aeroplane towards the peak of Kilimanjaro, a snow-covered mountain, the highest in Africa. Its western summit is called the House of God. Close to the western summit there is the dried and frozen carcass of a leopard. How did it get there? What does it mean? It is a symbol of the quest for immortality. Even if one does not reach the summit, the quest itself immortalizes. The leopard did not reach the top; but its dried and shrivelled carcass is preserved in the eternal snows. Thus it presents a perfect contrast to the author who dies rotting in the plains, amidst the dust and heat of Africa. But the author escapes—leaves it behind – and soars to the mountain-top in his dream. Thus the writer's tireless striving stretches its arms towards perfection.

This, Hemingway attains in his third stage in his story *The Old Man and the Sea* (1952). Here there are no shadows, no crimes, no evil nightmares. He has moulded for himself a path out of his darkness 'into a lucid day.' Santiago, the fisherman, is a unique old man, a perfect craftsman, a man of gigantic strength and unrivalled self-confidence. But

he is unlucky, he fails to catch any fish for eighty-four days. Finally he catches a huge marlin after a heroic fight but the sharks eat it away since it is too big to be got into the boat. Exhausted and worn out Santiago is still game for more adventures in the gulf stream. It is an idyll of the sea, filled with love for all nature—for the many-coloured sea, the gentle and fresh breeze, the stars, the sky, the clouds, the weeds, the fishes and even the marlin against whom Santiago fights: 'Fish, I love you and respect you very much. But I will kill you dead before this day ends.' 'He is my friend. But I must kill him.' 'Never have I seen a greater or more beautiful or a calmer or more noble thing than you, brother.' This story is not a symbol of escape: it is a song of fulfilment. At long last Hemingway is completely at home in this life and in this world. Undoubtedly the story has Christian affiliations; but though it has the concentration and seriousness of Greek tragedy it is free from self-torture or crime. It is a symbol of man's eternal struggle against circumstance, a struggle that purifies, elevates and ennobles.

Thus Hemingway has arrived. His struggle against darkness, negation and death has brought him to light, truth and immortality.

AGRICULTURAL DEVELOPMENT. IN INDIA¹

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THE Constitution of India stresses in article 43 that, "the State shall endeavour to secure a decent standard of living....."; and in article 47, it directs that "the State shall regard the raising of the level of nutrition and the standard of living of its people.....as among its primary duties."

2. This brings us directly to the question of agricultural development of India. The National Income Committee set up in 1948 computes those engaged in agriculture as constituting 68·2% of the population. According to the census of India (1951) out of a population of 356 million, 104·4 million are indicated as self-supporting. Of these 104 million, 71 million (68·1%) are agriculturists. Of the 71 million agriculturists, 45·7 million (64·4%) are cultivators of land wholly or mainly un-owned, 14·9 million (21%) cultivating labourers and 1·6 million (2·3%) non-cultivating owners and other agricultural rent receivers.

3. The preponderant size and percentage of agricultural occupation and population depending upon agriculture could be seen from the above. The vital limportance of agricultural development which occupies such a dominant position in the economy of the country need hardly be laboured.

4. The total area of the land is 81 crores of acres, the total population according to the census of 1951 is 36 crores and the land per capita is $2\frac{1}{4}$ acres.

5. The following will show the comparative position of population between India and the world.

		India	World
Population (in crores)	...	36	240
Land area (in crores of acres)	...	81	3,251
Area per capita (in cents)			
All land	...	225	1,354
Agricultural area	...	97	351
Arable land	...	97	126

1. A course of special lectures delivered at the University.

A poignant interest attaches to this, as the writer, who was a former Professor at this University and who filled many high official positions with distinction, passed away some months after the lectures were delivered.—*Editor.*

The following table will show the further comparative position between India and Europe.

		India	Europe (Exclusive of European U.S.S.R.)
Population (in crores)	...	36.1	39.6
Land area (in crores of acres)	...	81.3	121.8
Area per capita (in cents):			
All land	...	225	307
Agricultural area	...	97	153
Arable land	...	97	92

6. Europe, which is the most densely populated continent of the world is less densely populated than India. As the census report points out the average European brought only 30% of his land under plough while his Indian compeer has brought 43% under cultivation. Only thus is the average Indian able to get 97 cents of cultivated and follow fields against 92 cents which the average European gets. Thus the average European has used only a smaller fraction of land for cultivation and has about 61 cents of agricultural land under permanent meadows and pastures. These provide a supply of milk, milk-products, mutton and foodstuffs of animal origin for which there is no parallel in India. Thus out of his own resources the average European can produce not merely more food than his Indian compeer (this he needs in any event because of the climate) but also better food, richer, better balanced and more nutritious food.

7. This brings us to the question of per capita acre. The following table will show the position during the 60 years 1891-1951.

Census year		Area of cultivated land per capita (IN CENTS)
1891	...	109
1901	...	103
1911	...	109
1921	...	111
1931	...	104
1941	...	94
1951	...	84

8. The problem is not merely that of a low per capita area. It is aggravated by the low yield per acre. As the Fiscal Commission points out, the yield of wheat is a little over a third of that in Pakistan and about a quarter of that in the U. S. ; that of rice is half of that in the U. S. and a third of that in Japan ; that of maize is somewhat over a quarter of the U. S. and half of China ; that of sugar a little over half of small holdings and a quarter of the estates of Java ; that of cotton is less than a third of the U. S. and half of China.

9. During the period 1901-41, the total area sown increased from 220·4 million acres to 244·7 million acres. But it is offset by the reduction in acreage under food crops. The area under food and non-food crops changed from 85% and 15% respectively in 1901-02 to 80% and 20% respectively in 1940-41. Within the food crop area, the area under rice and wheat were 69·4 million acres and 29·6 million acres respectively in 1920-25, and 72·7 and 34·4 million respectively in 1935-45. But the increase in area under rice is not commensurate with the requirements to offset the loss following the separation of Burma in 1936. Agriculture had thus become, as the Fiscal Commission, 1950 pointed out, one of the "more disquieting sectors" of our economy.

10. The economic data yielded by the census, (1951) show that (1) during the twenty years following 1931, population grew faster than cultivation ; (2) notwithstanding the decline in the area of cultivated land per capita, the relative weight of dependence on agriculture for gainful employment has not declined in the country as a whole ; and (3) the decline in the area per capita unaccompanied by a more than proportionate increase in non-agricultural employment has led to an increase in non-earning dependence.

11. The state of agricultural economy as reviewed by the Planning Commission shows the following position :

- (1) The net area sown has not increased appreciably except in U. P. The area growing more than one crop has increased by about 20%. The consequential increase in the total cropped area is however offset by the rapidly increasing population.

- (2) Irrigated area has increased by about 10% mainly through extension of canals; the new construction appears to have kept pace with works going out of use for want of repairs etc.
- (3) The area under food grains shows a small increase during the forties when the area under cotton declined.
- (4) During the inter-war period acreage under cotton decreased. This trend was reversed in the post-war periods.
- (5) The area under oil seeds, mostly ground-nuts, increased by 4 million acres.
- (6) Increase of about a million acres in jute after partition and of about a million acres in the area under sugar-cane is noticeable.

12. Although the gross cropped area has increased as a result of double cropping, little new area has come under cultivation during the last four decades. Secondly, changes in price structure do affect the pattern of crops even though a large part of area is cultivated in tiny holding.

13. The net area sown is 266 million acres or (43%), current fallows 58 millions or (9%), cultivable waste 98 million or 16% and 96 millions not available for cultivation.

14. The Famine Commission of 1880 stated that the ordinary out-turn of food in British India exceeded 50 million tons and ordinary surplus available for storage, export and luxurious consumption was more than 5 million tons. It came to the conclusion that the sources of supply appeared to be quite sufficient to provide for what was required. During the 40 years 1900-40 the rising tempo of exports of food grains from Burma, especially rice is noteworthy. The average level of net exports out of Burma had risen to 23.2 lakhs of tons per annum during the quinquennium preceding World War II. The separation of Burma in 1936, only meant imports from that country as a separate unit, but the War had affected it seriously. During 1940-41 and 1941-42 the net imports diminished

to 9·6 lakhs and 4·3 lakhs respectively. With the Japanese occupation of Burma, supplies were entirely cut off. The Bengal Famine of 1943 revealed the abject position in which the country found itself when food supplies even from other areas could not be got for want of transport. The food problem thus raised its ugly head, and Partition made the position still worse.

15. According to a report of the Department of Economic Affairs of the Government of India, on the results of the "First Round" inquiry of the National Sample Survey, the average rural household produced 19·9 maunds of food grains every year and consumed 26·4 maunds during every year. According to the 1951 census (Note on "Production, Consumption and Shortage of food grains",) the average yield (less seed) on one acre sown to all food grains is 6·0 maunds in the country as a whole; the average consumption of food grains per head of population per annum is 4·5 maunds. India's shortage of food grains round about 1951 was 34 lakhs tons, being the difference between 590 lakhs of tons of consumption and 556 lakhs of harvested yield (less seed). Computing our requirements with reference to the growth of population in the next 30 years, the Census Report of 1950, estimates 850 lakhs of tons by 1961 for a population of 41 crores, 960 lakhs tons by 1971 for 46 crores and 1080 lakhs tons by 1981 for 52 crores of population. The additional targets are 156 lakhs tons for 1961, 260 lakhs tons for 1971 and 380 lakhs tons for 1981. The Planning Commission estimating the availability and requirements during the period of the Five Year Plan computes the deficit at 6·69 million tons of cereal on the basis of 13·71 ounces for adults and 7·78 million tons on the basis of 14 ounces per adult according to the Nutrition Advisory Committee.

16. The shortage during the War and the post-war period was sought to be made up by food control and rationing and by augmenting the internal supplies with imports. The imports have been 2·8 million tons in 1948; 3·7 millions in 1949; 2·1 in 1950, 4·7 in 1951 and 3·9 in 1952. The importance of the agricultural economy and food problem has led the Planning Commission to emphasise that—

- (1) increase of agricultural production represents the highest priority in planning over the next few years; and
- (2) the agricultural economy has to be diversified and brought to a much higher level of efficiency.

17. A programme for agricultural development under the Five Year Plan has been drawn to overcome or reduce the deficiencies to the extent possible in respect of major crops, viz. food-grains cotton, jute, oil-seeds and sugar cane.

The targets of additional production envisaged in the Plan are as follows :

Commodity		Quantity (in millions)	Percentage increase
Foodgrains	...	7.6 tons	14
Cotton	...	1.26 (bales)	42
Jute	...	2.09 („)	63
Sugarcane	...	0.7 (gur tons)	12
Oilseeds	..	0.4 (tons)	8

18. The pattern of crops may be anticipated at the end of the period of the Plan as under :

		(Area in million acres)	
		1950—1951	1955—56
Rice	...	76.0	80.0
Wheat	...	24.0	27.0
Other cereals	...	93.0	90.0
Gram & Pulses	...	47.2	49.0
Cotton	...	14.6	18.0
Jute	...	1.4	2.0
Sugarcane	...	4.2	4.5
Oilseeds	...	26.7	27.0
Fruits & Vegetables	...	5.0	6.0
Other crops	...	25.0	24.0
		<u>317.1</u>	<u>327.1</u>

The achievement of the targets would require the operation of the factors of production to secure the desired level of agricultural development. First and foremost, attention has to be paid to land. Here the

size of the holding forms the crux of the problem. In Madras, out of 7189 holdings, those assessed at Rs. 10/- and less are 5,906, or 82.2%. Holdings in the range of 0.5 acres are 94.1% in Travancore-Cochin, 83.3% in Bihar, 81.2% in U. P., 74.2% in Orissa, 66.2% in Mysore, 66.1% in Assam, 52.32% in Bombay and 51.5% in M. P. The size of the holding should be such as to permit application of scientific knowledge and increased capital investment to step up production. It should be of optimum size to ensure better planning and use of land including crop rotation, soil conservation, etc. The benefits accruing out of multi-purpose projects, minor irrigation schemes, fertilisers and improved seeds could be ensured only from an optimum holding. Consolidation of holdings or resort to co-operative farming by small holdings will remedy matters.

19. There is then the question of land ownership and cultivation. This constitutes perhaps a most "fundamental issue" in agricultural development. The land policy has a bearing on economic justice. In the main it has to be worked out in terms of local needs and conditions. The legislative measures in Madras like the Tanjore Pannaiyal Act, the Malabar tenancy amendment are instances in point.

20. There are different interests in the land comprising of intermediaries, large owners, small and middle owners, tenants-at-will and landless workers. The process of abolition of the intermediaries by eliminating Zamindari and Jagirdari systems highlights the land policy in recent years. Zamindari has been abolished in Madras, Uttar Pradesh and Madhya Pradesh. In Assam and Orissa legislation already enacted is expected to be enforced. In Rajasthan, Madhya Bharat, Hyderabad and Saurashtra, legislation for abolition of Jagirdari has been enacted.

21. In regard to the case of large or substantial owners, the problem relates to the limits of future acquisition and resumption for personal cultivation. The limit will be governed by factors such as the multiple of land revenue, value of gross and net produce and sale and lease value. In Uttar Pradesh the upper limit is 30 acres for future acquisition and 8 for personal resumption. For the latter, it is 50 acres in Bombay and Punjab. In Hyderabad, it is 5 times an economic holding. The limit is naturally to be

fixed by States to suit local conditions, but broadly speaking the Planning Commission endorsed the recommendations of the Congress Agrarian Reforms Committee that three times the family holding will be a fair limit. Family holding is defined as being equivalent, according to local conditions or under the existing conditions of technique, either to a plough unit or to a work-unit for a family of average size working with such assistance as is customary in agricultural operations.

22. In regard to small or middle-owners, the former own land not exceeding a family holding, while the latter own land in excess of one family holding but less than the limit for personal resumption. Lands belonging to them may be either under direct cultivation or leased to tenants-at-will. The problem of the former relates to finance, technical assistance and organisations of co-operative action. The problem of the latter is to see that measures for the protection of tenants do not operate seriously to reduce the movement of people from rural areas into other occupations in towns or villages. The pressure on land has to be released. "There is little to be gained by treating leasing of land by small or middle owners as examples of absenteeism to be dealt with almost on the same lines as lands belonging to substantial owners, which are cultivated by the tenants-at-will." At the same time, the tenant should be afforded adequate protection.

23. As for the landless worker, the 'Bhoodan Movement' of Acharya Vinoba Bhave has special value and is to be watched with interest.

24. The agricultural worker, as the Planning Commission points out, is either casual or "attached". Casual workers are more preponderant as revealed by a recent enquiry undertaken by the Government of India, constituting as much as 89% of the total number. In this enquiry, the "attached" worker is defined as one who has continuous employment for one month or more at a time. Under the Central Government plan, a sum of Rs. 2 crores has been set aside for the resettlement schemes for landless agricultural workers.

25. The problem of agricultural labour has unfortunately not received the attention it deserves. The urban factory worker has, by means

of collective bargaining, been able to secure many advantages which the agricultural worker could not. Shorter hours of work, welfare amenities, medical facilities, financial incentives by way of bonus, provident fund etc. have been acquired by him. The agricultural worker on the other hand has been left high and dry to shift for himself and suffer in silence. The Constitution of India, however, holds the scales even. In clause 43 it urges for ensuring a decent standard of life and full enjoyment of leisure to all workers, agricultural, industrial and otherwise. It is therefore essential to pay necessary attention to the problem of the agricultural worker. This will be a vital plank of agricultural development. In this background it is pleasing to note the efforts made in this direction. Under the Minimum Wages Act, the State Governments are to fix minimum wages for agricultural labour by the end of 1953. Steps to implement the legislation have already been initiated in most of the States. In nine of them, including Punjab and U. P., minimum wages have already been fixed. In some of the States, draft proposals are under consideration. In Madras enquiries as to low wage pockets are in progress. The Planning Commission rightly urges that enforcement of minimum wages for agricultural workers in the larger farms and in areas selected for intensive development should be regarded as an important aspect of programme for improving their condition, and should receive high priority. They also suggest that the progress achieved in implementing the minimum wage legislation should be reviewed from time to time at inter-State conferences, so that experience gained in meeting common problems may be pooled and the implementation of the legislation expedited.

26. Next to land and labour comes Finance. This has been rather a chronic problem for agriculture. Under the old village economy, barter system was in vogue. But with the advent of the British rule the position changed. Barter system yielded place to money economy. There were fixed cash commitments like payment of land revenue. The money economy came into being without proper mechanism of credit facilities. The village money lender was more or less the sole purveyor of credit facilities. The Nicholson Report of 1894 stressed the need for credit facilities. While the Report was being considered by the Government of India under the Presidentship of

Sir Edward Law, the Famine Commission of 1901 recommended the introduction of Mutual Credit Associations. The imperative need for financial aid prompted the passing of the Co-operative Act of 1904.

27. The importance of finance for agriculture has been stressed by the Planning Commission with a view to step up agricultural production and tackle the food problem. It has become more pronounced than ever before. "Agricultural production in this country depends upon millions of small farmers. It is the intensity of their effort and the efficiency of their technique that will help in raising yield per acre. Because of inadequate financial resources and absence of timely credit facilities at reasonable rates of interest, many of the farmers, even though otherwise willing, are unable to go in for improved seeds and manures or to introduce better methods or techniques. Works of minor irrigation like wells owned by the cultivators either get into disuse or are not fully utilised for want of capital. It is therefore of the utmost importance that the financial requirements of the producers for these purposes should be adequately met."

28. The financial requirements for agriculture are :

- (1) short-term loans (for periods up to 15 months),
- (2) medium-term loans (from 15 months up to 5 years) and
- (3) long-term loans (above 5 years). The short-term loans are for the purpose of purchasing seeds, manures, fertilisers and meeting labour charges, etc. The medium term loans are required for sinking of wells, purchase of bullocks, of pumping sets, of improved machinery and other implements etc. The long-term ones are for liquidating prior debts, purchase of heavy machinery, for effecting permanent improvements and for increasing the size of the holding. Data regarding the quantitative assessment of each of these requirements are not available. It is to be hoped that the Rural Credit Survey undertaken by the Reserve Bank of India may throw some light on the same.

29. The agencies for providing finance to the cultivators are (1) private and (2) public or semi-public agencies. The former comprise

of money-lenders and landlords, and commercial banks. The latter comprise of the State and co-operative societies. The recent debt relief legislation, the system of licensing of money-lenders and restriction on the use and transfer of land as security would appear to have affected the operation of money-lenders. The declaration of moratorium in Madras discloses the height and extent of such debts. As for the finance from bigger landlords, the elimination of the Zamindari and Jagirdari systems has presumably led to the discouragement of investment by them.

30. The need for State assistance and cooperative societies has thus become all the more great. The finance provided by the State in the shape of tackavi loans has increased considerably during the last few years. As against Rs. 1 crore in 1938-39, the amount of tackavi loans sanctioned in the year 1949-50 amounted to about Rs. 15 crores. The State had assumed increased financial responsibilities particularly as a result of the Grow More Food Campaign.

31. As for the finance provided by the co-operative societies, there has been a significant increase. As against Rs. 6.75 crores advanced by 105,301 agricultural societies in the year 1938-39, it rose to Rs. 28.53 crores by 142,394 societies in 1949-50. About two-thirds of the total loans were granted by the agricultural societies in Bombay and Madras States and 22% by the societies in Utter Pradesh, Madhya Pradesh and the Punjab. The progress of credit movement in other areas is yet to be registered. In regard to long-term loans extending up to a period of 20 years, a sum of Rs. 1 crore has been advanced by about 283 land mortgage banks during 1949-50. Here again a major part of the long-term loans was taken up by the Bombay and Madras States where the movement has progressed fairly well. The co-operative structure at the apex and at the district level has yet to be created and developed in some of the Part C and Part B States. The progress and achievement in Madras and Bombay postulates that co-operatives are the most effective agency for providing agricultural finance.

32. The success of the co-operatives will depend on the ability to tap local savings, as ultimately they will have to develop adequate funds of their own. In the initial stages, however, they will need adequate financial and

technical assistance from the Reserve Bank. The Reserve Bank has already taken concrete steps in the direction. The Bank provides accommodation under its scheme of concessional finance to the State apex cooperative Banks for seasonal agricultural operations and marketing of crops at $1\frac{1}{2}\%$ (2% below the bank rate). The Bank has also liberalised the procedure for grant of advance by extending the period of repayment from 9 to 15 months. As a result of such liberal concessions, the Bank advance to apex banks has increased from Rs. 1.5 lakhs in 1946-47 to Rs. 12.51 crores in 1951-52. These facilities have at present been availed of monthly by the developed apex banks in Madras and Bombay.

33. The essential features of short-term loans are cheapness, elasticity and promptness. The Reserve Bank by its concessional rate of loans helps the cooperatives to reduce the interest paid to the members. The need for the Reserve Bank and the Government to provide even larger assistance is to be stressed. The Planning Commission endorsed the recommendation of the Grow More Food Enquiry Committee that in the next four years, the advance to the cultivators should be steadily increased so as to reach the limit of at least Rs. 100 crores per annum by the fourth year. A detailed plan of agricultural finance has to be drawn by every State in consultation with the leaders of the Co-operative movement, the Reserve Bank and the Government of India.

34. Alongside of the short-term loans which are required to meet the current expenses, medium-term loans are required to enable the cultivator to raise the standard of tillage and ensure an improvement in yield. In the context of the Five Year Plan and the need to step up agricultural production, the need for advance of adequate medium-term loans need hardly be laboured. The co-operative societies are more pre-occupied with short-term loans in view of their urgency to meet the current needs of the agriculturists and the limited availability of finance with them. These lead the farmer to look for credit to different sources and get indebted to more than one creditor. It is therefore essential to remove the comparative inability of co-operatives to afford adequate credit facilities and to wean away the farmer from recourse to money-lenders. At present,

for medium-term loans the societies do not qualify for assistance from the Reserve Bank. The Bank has accepted the proposal to make such advances up to a limit of Rs. 5 crores. Legislation amending the Reserve Bank Act accordingly will help the co-operatives to obtain and grant medium term loans.

35. As regards long-term loans, the machinery at present providing the same are the Land Mortgage Banks which raise funds for the same by shares, debentures and fixed deposits. These exist only in a few states, viz. Madras, Bombay, Mysore and Madhya Pradesh. The scope for long-term loans is bound to widen consequent on consolidation of holdings and other schemes for the improvement of productivity of agriculture. The Planning Commission indicates that the responsibility for financing improvements of a long term character which will benefit the community or a group of villagers will increasingly devolve on the State.

36. While finance is important, the problem of marketing is equally important, if not more. The disposal of his stock and the return obtained for it by the farmer have a significant effect on production and the welfare of the cultivator. The agricultural producer even like the agricultural worker is at a disadvantage in comparison with the industrial producer. The industrial producer has all the data before him regarding the manufacturing cost, computes his profits and markets his ware according to his stipulation. Even with "buyers strike" on now, the fact that prices have not come down shows that there is nothing like distress sale as in the case of the agricultural producer.

37. The facilities that the industrial producer has are many. He can estimate the supply and demand in a more or less accurate manner. He has knowledge of the prices and the price trends within the country and abroad. He takes recourse to militant advertisement or persuasive salesmanship.

38. The farmer, on the other hand, has to go through a period of waiting through the season. He has to depend upon rainfall and reckon with forces beyond his control like flood or drought. If the rains fail, woe

unto him and to his production. The position is not improved by even partial rain. Even with adequate rainfall, what he has to do is to look forward, almost immediately after harvesting, to a shandy nearby or to a commission agent from the urban area to liquidate his stocks to enable him to meet his commitments. He has no storage facility and the circumstances under which he has to market the goods compel him to part with his produce at prices not favourable to him. It is not enough if only improved seeds, fertiliser and finance are provided. What is needed most is to ensure a fair market for his produce in order to secure a better effect on production and on the producer.

39. If the standard of living of the cultivator is to be improved, his per capita income has to be improved. His income is jammed in between the low price obtained by him and the high cost of living. It is often said that during war time the agriculturists have been benefited by a higher price. On the one hand this overlooks the high cost of living that takes away a good slice of the income; on the other it ignores the continued low return especially preceding the war during the decade of the slump from 1929 as also the need for putting by something for further cyclical changes in future. It is therefore essential that he must be ensured a fair return and there should be no grousing about it. If industrial production is to be stimulated by tax incentives and so on, the need to provide facilities for agricultural production is even greater. For it is agricultural production that directly sustains 68% of the population and feeds the entire population. Of the needed facilities, marketing is outstanding.

40. The need for a fair and steady market for agricultural produce need hardly be laboured. While agricultural production is seasonal, the distribution and consumption is spread over the year. It should thus not depress the price paid to the farmer on the plea of greater availability immediately following harvest or create scarcity value to be paid by the industrialists and the consumers in the course of the year. The role of regulated markets in ensuring a fair return to the farmer is to be emphasised.

41. The Committee on Marketing of Cotton presided over by Dr. Punjab Rao Deshmukh had made a number of recommendations for the

marketing of cotton in particular. The Committee points out that the cotton growers lose 5 to 10% of their value of the crop by selling in villages which they are obliged to do mainly due to their weak financial position. The sale in unregulated markets further is affected by the fraudulent weights and measures.

42. Regulated markets have been established in Madras, Bombay, Punjab, Hyderabad, Mysore, Madhya Pradesh and PEPSU. They do not exist in Uttar Pradesh, West Bengal, Bihar and Orissa. The regulated markets can function to the best interests of the grower and also the consumer. There are many unregulated markets and necessary action has to be taken to see that more and more regulated markets are established in order to ensure that the grower gets a fair return. In Madras, the regulated markets function under the Commercial Crops Market Act, covering cotton, oilseeds and tobacco. In other areas, they function under the respective State Produce Markets Acts.

43. The regulated markets can effectively function for spot trading. There is the forward market which has its economic role in the marketing of agricultural produce. It seeks to provide for risk-bearing, knowledge of market prices and market trends. It enables marketing not only of specific types contracted for but other grades with differences "Off" and "On". It provides a fluid market particularly to manufacturers with limited storage facility to make forward contracts, to obtain goods at a future date and enable them to assess before hand the cost of raw materials. It has a stabilising influence on prices. This is developed to a high degree particularly in the United States. In our own country forward trading had been carried on in cotton, oilseeds, jute and sugar. Under the Essential Supplies (Temporary) Powers Act, forward trading is prohibited except in the manner indicated under the Orders. The Forward Markets Commission, which has recently been established, is seized of the matter and on its recommendations, the Government of India will be announcing from time to time the position in regard to regulation of forward trading in agricultural commodities.

44. Marketing could improve by well-organised regulated markets and healthy forward trading. There is also the role of co-operative marketing

under which the number of middlemen and cost are reduced. Madras has made progress in this direction. The Producer-cum-Consumer Societies in Madras have been converted into marketing societies. In U. P., 1600 cane co-operative unions and other primary societies have been organised during the past 10 years. They handle about 85 to 90% of cane supplied to sugar factories.

45. The problems of marketing relate to storage, warehousing, grading, standardisation of weights and measures, etc. The Royal Commission on Agriculture, the Central Banking Enquiry Committee, the Marketing Sub-Committee, the Agricultural Finance Sub-Committee, the Co-operative Planning Committee and the Rural Banking Enquiry Committee have all stressed the necessity for ensuring proper warehousing arrangements in the country, and to that end, have made various recommendations. The Warehouse receipts could serve as collateral for the promissory notes of the borrowing banks. The Reserve Bank has suggested establishment of the licensed warehouses. Necessary legislation has already been enacted in Madras, Bombay, Madhya Pradesh, Mysore, Hyderabad and Travancore-Cochin. But progress in the actual establishment of licensed warehouses is yet to be made. The Planning Commission suggested that State Government, with the assistance of the Reserve Bank, could assist warehousing development by loans to such organisations as are willing to take up the work.

46. Proper grading and standards is another vital matter in regard to marketing of produce. If the goods are graded, it will help proper evaluation of the produce and enable the farmer to obtain a price commensurate with the quality. Graded produce would serve as basis for the issue of negotiable receipts by warehouses and economical development of public storage facilities. The poor quality of agricultural produce also affects export. When shipments of cashewnuts, black pepper, turmeric etc. are not of the graded quality or standard, they fetch reduced price and get condemned in the export markets. On the other hand, grading has yielded satisfactory results. The Agmark quality in respect of tobacco and hemp is an instance in point.

47. Similarly, there is need to standardise weights and measures. To ensure a uniform system, the Government of India had enacted the Standard Weights Act in 1939 and commended it to the States. Bombay, Punjab, Bihar, Mysore and Hyderabad have enacted necessary legislation in this regard and are enforcing the same.

In Madras, Madhya Pradesh, U. P. and Orissa, necessary legislation has been passed but not fully implemented.

48. We now come to the next problem, viz., organisation of agriculture. The issues with regard to organisation of agriculture relate to soil conservation, irrigation, provision of improved seeds, manures and fertilisers, agricultural implements and machinery and plant protection, and research. Soil conservation in its wider sense includes not only control over erosion but all those measures like correction of soil defects, application of manure and fertilisers, proper crop rotation irrigation and drainage etc. which all will operate to maintain productivity of the soil at a higher level. The destruction of forests and other vegetation from sloping lands constitutes the most important cause of erosion. The destruction of trees and natural grasses in dry areas has similar harmful effects. The measures for controlling erosion and restoring productivity of eroded lands are (1) afforestation and preservation of forests by scientific management, (2) engineering measures including construction of bunds and terraces, check dams, channels for drainage of surplus water, gully plugging, etc., (3) regulation of land use, including measures for securing such changes in the existing pattern of land-use as to obtain better yield, and (4) improvement of land-use by ploughing along the contours, strip cropping on slope lands, proper crop rotation, care of fallows, etc. The Planning Commission has recommended the setting up of Land Utilisation and Soil Conservation Boards for States. These should draw out programmes for soil conservation and improvement of land. The State plans should be reviewed by the Central Land Utilisation and Soil Conservation Organisation. Their further proposal is for the establishment of Soil Conservation Associations for enlisting the co-operation of the farmers who are ultimately to work out the same. The Planning Commission recommends suitable legislation

for soil conservation to be undertaken by the States. In addition to the expenditure on soil conservation and land improvement measures provided for in the Plans of several States, a sum of Rs. 2 crores has been provided by the Central Govt. for soil conservation work during the period of the Five Year Plan.

49. Manures and fertilisers are as important for upkeep of the soil as food to body. Even as a well-nourished body alone is capable of maximum effort, a well-nourished soil only could have the best fertility. Manures are of two categories: organic and inorganic; The organic manure is again either bulky or concentrated. The former includes farm-yard manure, compost manure, nightsoil and green manure, the latter oil-cakes, bonemeal etc. The bulky organic manure has certain advantages over the other i. e., steadiness in yield over a period of time, benefit to succeeding crops by their residual effects, and stability to withstand unfavourable weather conditions. The inorganic manure includes synthetic fertilisers such as ammonium sulphate and nitrate and phosphate and calcium nitrate.

50. The total supply of fresh dung on the basis of the 1951 livestock census, is estimated at 800 million tons, and about 50% of this is used as fuel by the cultivators. It requires a re-orientation of the forest policy to ensure adequate supply of fuel to the farmer and fodder for cattle so as to make available maximum quantity of dung for manure. The Planning Commission has recommended village plantations.

51. The importance of the problem relating to conservation, production, distribution and utilisation of manures and fertilisers requires the consideration and review by a competent body of experts from time to time. The Planning Commission has recommended the appointment of a Committee of the Indian Council of Agricultural Research charged with the following:-

- (a) to review annually and to obtain accurate information on the potential supply of manurial resources and the quantities actually developed and utilised ;

- (b) to estimate the country's manurial and fertiliser requirements, the potentialities for production in different parts of the country and optimum conditions for their utilisation ;
- (c) to estimate the response obtained by the use of fertilisers and their economic cost to the cultivators ; and
- (d) to report on the development of the utilisation of manures, human and cattle waste, green manures and fuel gas.

52. In regard to the provision of inorganic manure, the setting up of the Sindri Factory and the production of inorganic fertilisers should help to bring about the needed improvement.

53. Next comes the question of improved seeds. "One of the most outstanding achievements of modern agriculture is the production of improved varieties of seeds for different crops." Legislative measures have been adopted in some States making the use of improved seeds obligatory. The Planning Commission, however, stated that while the scope for securing increased production from the use of improved seeds is considerable, they are not satisfied with the progress achieved so far and feel convinced that there is much room for improvement in the system of multiplication and distribution of improved seeds. It must be emphasised that the agriculturist is quite well aware of the importance of using good seed. A good farmer knows to preserve his own seed. Without special departmental effort certain varieties of seeds have spread themselves. And if certain other varieties have not made much headway, the cause must rather be sought in some defect in the seed or elsewhere than in the apathy of the farmer.

54. The Royal Commission on Agriculture in India suggested that research should be confined to a few items of crystallised varieties. The Bengal Famine Enquiry Commission however recommends new varieties with a wide range of adaptability as in the long run likely to prove more successful than narrowly specialised types.

55. The next important factor is irrigation. Timely and adequate water supply is absolutely essential for securing maximum output. In our

country, nearly four-fifth of the cultivated area depends on rainfall which is often inadequate or delayed. The failure of monsoon at Madras continuously for about 4 to 6 years recently is a pointer to its dismal effects.

56. The total irrigated area increased from 29.6 million to 58.1 million acres during the half century, 1896—1945. The area irrigated by Government works increased some-what more rapidly, from 16 million to about 33.6 million acres during the same period. But the increase in production owing to improved irrigation facilities was offset by the increasing population. As a result of Partition in 1947, large parts of the highly developed canal-irrigated areas were included in Western Pakistan. As a consequence, of the total of 400,000 cusecs of water carried by the canals of undivided India, nearly half is carried by the canals now in Pakistan. Of the total of 24 million acres of land irrigated by State-controlled canals in undivided India, a little more than half now lies in Pakistan. It would be necessary to utilise the water resources to the fullest extent practicable. The Planning Commission has calculated that it will be necessary to double the area under irrigation within the next 15 to 20 years if the food problem is to be solved.

57. Under the Five Year Plan, a number of projects—some multi-purpose and others of irrigation, have been undertaken—the Bhakra Nangal, Damodar Valley, Hirakud etc. In addition, there are a large number of minor irrigation schemes, including construction of wells and tanks, improvement of some streams and rivulets, etc.

58. There is then the question of agricultural implements and machinery. Mention may be made of the addition of Agricultural Engineering Section to the Indian Agricultural Research Institute in 1946. The popularisation of power-driven machinery during war-time is a noteworthy advance. The process was accelerated by increased financial assistance under the G. M. F. Campaign for the purchase of tractors, diesel engines, electric motors etc. The following figures will show the progress in the use of tractors :—

1949—50		3,318
1950—51		4,930
1951—52		7,400

Tractors can be used with advantage in certain operations such as (a) reclamation of waste or weed-infested land, (b) cultivation of lands in sparsely populated areas where there is a shortage of labour, (c) drainage and soil conservation operations such as contour bunding, terracing, ridging, etc. The Central Tractor Organisation has demonstrated the utility of tractors for reclamation operations in the Terai areas of U. P. and the 'kans' infested tracts of Madhya Pradesh, Madhya Bharat and Nepal. Under the Plan, reclamation of 2.62 million acres is aimed at.

59. The use of improved machinery should not however be resorted to at the risk of causing unemployment. The plethora of labour should caution against unnecessary mechanisation. Prudence will dictate conservation of fuel oil etc. for industrial purposes, and their minimum expenditure on farms. With most farms being of the small-scale type, the use of large and heavy machinery is limited.

60. Plant protection is the next problem in agricultural organisation. According to the International Conference organised by the Food and Agriculture Organisation in London in 1947, in tropical and sub-tropical countries where climatic conditions are conducive to a rapid multiplication of pests, the losses in storage alone might be estimated at about 10 per cent. There is a Plant Protection Organisation at the Centre dealing with entomology, plant diseases and quarantine.

61. We have come to the problem of Research. It is to be stressed that agricultural research is of a "continuing nature". As new knowledge is gained, fresh problems have to be tackled. The Indian Council of Agricultural Research (I. C. A. R.) has been promoting and producing research work in several fields - plant breeding, utilisation of manures and fertilisers, plant protection etc.

62. A noteworthy advance was made in the establishment of Commodity Committees between 1921 and 1949 for cotton, Jute, Tobacco, Sugarcane, Oilseeds and other commercial crops. The Royal Commission on Agriculture in 1929, and later Dr. Stewart in 1946, were not in favour of crop-wise compartmentalisation of research. Dr. Stewart was of the

view that the function of Commodity Committees should be confined to problems which arise after a crop is grown e. g. processing, marketing, etc. but so far as agricultural research is concerned, it must comprise all crops grown on a soil, in the interest of all-round agricultural development. "We must start with the soil and consider it in relation to all the crops which it is asked to grow, rather than starting from the opposite direction involved in the widely accepted policy of sectionalising research into a series of crop compartments". This will further ensure balanced allotment of finances according to the needs of different crops rather than earmarking of funds in respect of particular crops only. This is borne out by the fact that relatively much more work has been done on crops under Commodity Committees than on other crops like millets, wheat and rice, though their importance in the national life is equally great, if not greater.

SOME ASPECTS OF JAPANESE ECONOMIC ORGANISATION

The economic development of India presents manifold problems. We have a large and growing population. The issue with us is one of labour intensity and the problem of employment. There is the more important question regarding agricultural production. About 68% of the population are directly engaged in agriculture. Food for all has to be provided and raw material ensured for industries. There are the economic consequences of the Partition in 1947 in the shape of loss of raw materials like cotton and jute, markets for finished products, canal irrigation areas etc. We had been looking to U. K. and the U. S. for shaping our economic destiny, looking for capital and technical "Know-how" from these countries. Apart from the difficulty of ensuring the necessary aid from the U. K. and the U. S., there are intrinsic difficulties in deciding upon the type of development that is required. For instance, mechanisation adopted in those countries may not be wholly suitable, because of the plethora of labour in our country. The capital equipment of the country also is such that gigantic strides in large scale productions are not possible. Nor would it be feasible, having regard to the apparently conflicting economic interests in the country. For instance, the handloom industry is already seeking reservation from the mill industry in the field of production. There

is the powerloom industry run on a cottage-industry-basis. The industrial organisation has perforce to be of a multi-faced character embracing large-scale, small-scale and village and cottage industries.

2. In the current context of our economic development, a study of the Japanese economic organisation is worth making. Japan had similar problems, and she successfully solved them. She had also the problem of labour intensity and tackled it by small-scale organisation. She had to develop agriculture which she did with phenomenal results. She also suffered a loss of about 40% of her territory; Korea and Formosa went out of her control. The overall loss of resources was estimated to be 99% of salt, 92% of sugar, 68% of lead, 60% of pulp, 49% of iron ore, 42% of soyabean 34% of wheat and barley and 32% of rice. The food problem also became acute. In spite of the loss of territory, population increased due to the repatriation of the Japanese settled overseas.

3. The conversion of civilian industries for war purposes had affected Japan's economy. The War dealt the blow with telling effect. The property loss suffered by her in industry and transport was computed to be about 13,500 million U. S. dollars. The worst blow was in the repatriation conditions.

4. But the recovery effected by Japan and the speed with which it was effected was phenomenal. No doubt it was very largely due to the aid from the U. S. A. Since the termination of the War, U. S.'s aid to Japan was to the tune of more than 2 million dollars. Her imports were financed by the U. S. up to 77.3% in 1947, 67.4% in 1948, 59.2% in 1949 and 37.2% in 1950. By 1951 her index of industrial activity moved up to 147.0 from 86.4 in 1945. In textiles for instance, it was only 2.8 million spindles left after the War against 12 million spindles in the pre-war period. Japan had since increased it to 6 million spindles. With her dominant interest in shipping it was increased from 32 cargo vessels and 10 tankers in 1950 to 107 cargo vessels and 12 tankers in a year.

5. The need to export and the way in which Japan stimulated the same are noteworthy. She needs raw materials like coal, pig iron, ore and

manganese, and seeks markets for capital goods. To that end the Economic Stabilisation Board of Japan had permitted investments in foreign countries. Her investments are not in money but its equivalent by way of machinery and technical skill. Her exports of machinery was worth 9,678,000 dollars in 1948, and it was increased to 55,354,000 dollars or 550% in 1949 and to 70,544,000 dollars or 700% in 1950. The largest item of export were ships and next in order were textile machinery, sewing machines, rolling stock and vehicles, electrical machinery and bicycles.

6. The Industrial Mission from Japan which visited India in 1952 assured us help to implement the Five Year Plan to some extent by supplying electrical and some other form of machinery. It should be possible for India to avail of such help if possible on long-term credit from the machinery manufacturers. Promotion of multilateral trade could also assist development.

7. More than active assistance, the solution of her problems deserves study for our own development. Japanese economic development falls into two distinct phases, the pre-war and the post-war. Prior to 1930 she concentrated mainly on textiles and to some extent on heavy industries, such as iron and steel, machinery, chemicals and shipbuilding. Since 1931, the process of "militarisation" of the economy was adopted and rapidly accelerated after 1937. At the end of the War production was at a low ebb as a result of the accumulated effects of blockading, bombing, sudden end of the War and collapse of military demand.

8. It was however stimulated in sharp and successful manner. Inspired by lofty patriotism, the nation sought to work up to its capacity, so that by 1951 even the 1936—39 level was exceeded except in textiles and munitions.

9. Here are some of the special features and problem of the Japanese economic organisation.

(1) A noteworthy characteristic of her industrial organisation is the degree of flexibility which is peculiar to Japan. The capacity to adjust to limited demand or switch over of demand discloses the resilience

and easy shift from one to another. No doubt other countries have displayed the flexibility to move from one industry to another. But the peculiarity of Japan lies in her being able to change production with minor adjustment, following shift in demand from machine tools to textile machinery to sewing machines. This Japan is able to achieve as she possesses a lot of general purpose machinery which is nearly 20% of all machinery, and used by contractors according to the shift in demand.

(2) The next point of peculiarity is the financing of industry at high rate of interest. What is more amazing is that while industries borrow at prohibitive rates of interest, they yet amazingly enough compete with success.

(3) There is the problem of increasing costs. The Japanese industrialist sought to tackle this problem by a programme of rationalisation with new techniques and processes, and has succeeded in cutting down costs by as much as one-fifth in the steel industry.

(4) There is further a tradition of maintaining employment without regard to output providing less scope for reducing cost per unit. Even in management, their social tradition with respect for age and seniority apparently does not, it is stated by some observers, provide sufficient incentive or positions of responsibility to younger ones.

(5) The further disadvantage that the Japanese industry in common with others has to face, is the adverse movement of the terms of trade of finished products versus raw materials and food stuffs in the post-war period. The former favourable position providing larger margin for finished products has changed. This is particularly felt against the background of the advantageous position enjoyed by Japan in the pre-war period. With a colonial empire she commanded low cost raw material and market for her industries.

(6) The Japanese Government have adopted policies to stimulate industries by providing direct subsidies, financial aid to industries at times of distress, and a market for local production. Both the State and Industrial interests appear to be identified with each other for achieving economic success.

(7) Adverting to her competitive capacity the charge laid at her door is employment or sweated labour. This does not appear to be correct. A remarkable advantage possessed by Japan is the low cost of electricity. This helps households which have small capital equipment operated by power to run cottage industries. Big companies regularly supply raw materials to the households and their output bought by the same companies. For instance, in the morning a textile company sends round its van distributing yarn, and in the evening it collects the cloth. Specific instructions are given as to colour, size and pattern which can be produced to standard desired on powerlooms at home. It also helps to achieve uniformity in production and facilitates marketing. The house-wives attend to the machines alongside of household work. They simply correct the defects in machine while working and go about their own work. The labour does not therefore sweat from morn to night. They get ready payment in the evening. Their organisation is such providing raw material, equipment, definite orders, and ready cash payment for output.

(8) Due to low cost power, simple capital equipments and labour operating on the same, no heavy investment is called for and industrial operations are carried on in a successful manner.

10. In view of the limited natural resources, almost every inch of land which is cultivated has been brought under farm. Further, artificial methods are adopted to avail of more cultivated lands by constructing terraces on mountain slopes. These terraces serve as fields. By their very nature, their terraced fields are small conditioned by the gradients of the land. The agriculturist is enabled to grow crops on these terraced fields availing of the perennial showers throughout the year.

11. Besides terraced farming, there is the ridge and furrow block farming. Ridges are put up and intercultivating is resorted to. On the ridges, crops other than paddy are cultivated. When one crop is planted on the ridge, furrows are dug deep for inter crop cultivation. By the time the ridge crop has attained maturity, the crop in the furrow sprouts up and grows. Thus no time is lost in growing two crops, one on the ridge and one on the furrow. Simultaneously the other process also goes on when the crop on

the ridge is harvested. The ridge is broken and its earth used for earthing the crop in the furrow. Thus the process of the ridge becoming the furrow and the furrow becoming the ridge goes on continuously. Thus not only two crops are simultaneously grown but the soil is turned over well pulverised and aerated facilitating vigorous growth of the plant. The cultivator has not to wait for the preparation of the soil for the next crop till the first crop is harvested as the second crop is also already sown on the furrow well in advance before the crop on the ridge is harvested. A further advantage of the ridge and furrow farming is that no superfluous seed is sown or wasted. It ensures saving the seed. Not only the natural resources are limited but also the soil of Japan is poor. The Japanese farmer is very hardworking and has tried to overcome the defects by skilful handling of the soil and abundant use of compost manure. He never sows seed without manuring the soil and does not depend upon the fertility of the soil for raising his crop. He applies manure first and then sows the seed. As such the soil does not get exhausted or overdrawn. He is able to maintain the fertility of the soil and what is more he converts poor soil into fertile one by applying organic manures such as compost.

12. The collection of compost material and preparation of compost manure is attended to very carefully. Nothing is wasted in Japan. All organic waste is collected and heaped. The compost heap is a familiar sight in every farm yard. The farmer collects such organic waste from the refuse bins by the side of houses in the towns. He also collects sea weed from the seas, tanks and rivers. Similarly he collects silt, weeds, sludge etc. from the irrigation and drainage channels. These are dried and then compost is prepared. There is a separate shed for compost making in every farm. Compost making is stimulated by competitions held for the purpose and prizes are awarded to those whose product discloses the highest percentage of manurial matter. Even the method of application is characteristic. In the case of rice, the compost is spread before ploughing and puddling while in the case of other crops, it is spread and mixed in the soil before sowing the seed. Further, the manure is applied in small but repeated doses. It is thus economically utilised by the plant preventing over-feeding or under-nourishment.

13. The productivity of the soil is enhanced by irrigation. There is rainfall throughout the year and abundant irrigation is ensured from the streams which flow from the mountain slopes. The position is further improved by building up on both sides of the streams with masonry or earthwork. Thus while the stream water is availed of for irrigation, the masonry banks which are widened and strengthened are used as village roads on the plains. Across the streams small dams are constructed which raise the subsoil water level. The zigzag way of flowing of streams is controlled so that only the minimum land is occupied by it and annexing the rest for cultivation. By control of streams, soil conservation is ensured. Grasses are grown on both sides of the built up banks. These grasses help to bind the soil and check the possibility of the banks being eroded. Furthermore, they provide grass for the cattle and material for compost manure. Intensive cultivation is adopted so much so the total planted area is computed to be 155 percent of the cultivable area. In some places where there is greater sunlight, it is as high as 203 per cent of the cultivable area. Among the measures of intensive cultivation, transplantation method is noteworthy. Seedlings of rice plants are transplanted to fields. This enables growing of crops like wheat and barley before rice is transplanted. At the same time it ensures economy of water, shortening the irrigation period, easier weed control and earlier sprouting of the seed in nurseries best protected from cold by the use of hotbeds and similar advantageous aids.

14. Increased efficiency and effective methods combine to obtain best results. In rice cultivation, the output is about 4,030 kgs. per hectare which is computed to be the highest in the East as against 1360 in Burma, 1340 in Thailand and 1110 in India. In barley cultivation, soil is limed and levelled, fertilizers are heavily applied and tramping and mulching are adopted. Tramping is the process of stepping of the soil and plants with the feet and thereby keeping down too vigorous top growth and damage from heaving. Mulching the soil is the process — of lifting of the soil from between the rows with a perforated bottom shovel and lightly scattering the particles over the plants. By such methods, the production of barley and wheat in Japan is 1930 kgs. per hectare and 1690 kgs. per

hectare respectively as against 750 kgs. and 640 kgs. for the two crops in India.

15. Apart from rice, wheat and barley, other grains like corn, oat, rip and millets are grown, representing 4.3% of the planted area. An important upland crop is sweet potatoes, occupying about 20% of the upland field. Because of its high calory content, an extensive breeding and selection programme is maintained by experiment stations. It is interesting to note that because of the fact that the plant does not flower in the latitudes of Japan, flowering is induced by grafting of sweet potatoes vine on the root stock of the moon flowers. When wheat or barley is the preceding crop, sweet potato is interplanted between rows of the winter crop before the latter is harvested. Fertilizers are placed under the ridge, and harvesting is done by digging with hand plough, and prior to digging, kins and leaves are cut off by means of hand sickle and buried in row or stored for compost manure or to feed livestock. About 50% is consumed as food, 15% as feed for livestock, and rest excluding the quantity for seed, is utilised for industrial purposes, for making starch, alcohol, glucose and other potato products. The sweet potato processing is one of the main industries carried through the agency of farmers' co-operatives.

16. Efficiency in farming is secured among others by invention and improvement of agricultural implements and machines. Manufacturers and inventors are encouraged and assisted by official and semi-official bodies such as Government Experiment Stations in Agriculture, Government Experiment Stations in Machinery, Prefectural Experiment Stations, the National Agricultural Association, Farming Machinery Research Institutes etc. The Japan Agricultural Association stimulates such inventions and improvements by holding prize competitions. The efficiency of new implements are tested and the results are published. Exhibitions of the implements and machinery are held at the fairs and their actual working is demonstrated. The Prefectural Experiment Stations have well organised farm implements and machinery sections which are really interesting and instructive to the farmers.

17. The upkeep of farm is disclosed by their clean bed fields. No weed or pebble could be seen in the plots. The stones and pebbles are

carefully picked up and stacked as border for the field and to check soil erosion. The farmer also takes care that the soil is not washed away by rain water. The fields are not allowed to be uneven and he keeps the level and ensures that the soil absorbs the rain water. Likewise in terracing the mountain slopes, care is taken to see that the fields are properly levelled and bordered with stones. To augment the agricultural area, the Japanese Government have sought to reclaim land from every possible source and have fixed a target for land reclamation. They have sought to reclaim land from mountain slopes, waste lands, scrub forests and from bays and lakes. The two schemes - the Hamana Lake and the Kojima Bay operations are instances to the point. At the Hamana Lake Project, the sand from the bottom of the lake is sucked up and pumped through big iron pipes on one side of the lake. This is spread and a uniform land level is prepared with big embankments of stones. On the embankments trees and grasses are grown to protect them from soil erosion.

18. The Japanese efficiency in farm upkeep is disclosed in so many other ways. There are farm roads on farms to facilitate transport of manure. Where the soil is sticky, sandy soils or red soils from the mountain slopes and leaf moulds from the neighbouring forests are added to it and the soil is thus improved. Great care is taken of farm animals. They are fed with concentrates. At suitable centres stud bulls are maintained. Pig rearing is a subsidiary industry for the farmer. They are fed with kitchen waste which forms part of its food. Poultry is a source of income and also one of the sources of food. Hence, practically, every household has a poultry. On slope lands, orchards are grown.

19. The movement of the Japanese agricultural co-operatives is worthy of note. The co-operative effort is prompted by the small size of holdings. Legislation was enacted in 1900; by 1920, the organisation became far flung covering practically all villages and towns. By 1950, there were 33,000 local co-operatives with members of 7,871,113 farmers and 438,072 nonfarmers totalling 8,309,185 members in all. Their functions include :

- (1) Receiving deposits ;
- (2) Making loans for reasonable business and personal requirements ;

- (3) Improving the efficiency of agricultural labour in the performance of farm operations and accomplishment of farming through co-operative organisation ;
- (4) Improving agricultural lands and water facilities ;
- (5) Processing, transporting, storing and selling goods produced by its members ;
- (6) Making available rural industrial facilities and engaging in rural industrial activities ;
- (7) Insuring property of its members against damage or loss ;
- (8) Making available those common services which would improve the living conditions and culture of the agricultural community ;
- (9) Conducting educational activities relative to co-operative associations and farming techniques ;
- (10) Accomplishing collective bargaining contracts on behalf of members.

20. Further, there is the law of compensation against agricultural loss. The object is to stabilise farm management and safeguard and step up production by indemnifying such losses as the agriculturists may sustain from any unforeseen contingency or circumstance. The primary agricultural mutual relief Associations and federations of such Associations do most of the work of insurance.

21. Furthermore, land reforms were inaugurated designed to control land rent and make the tillers of the soil the owners and thus establish peasant proprietorship. Consequent on the reforms and execution of measures to rehabilitate the economy of Japan, agricultural economy has been improved. A family budget showing the average income and expenditure of an agricultural family, as culled out by the Bombay State Delegation to Japan, is detailed below :—

Income

1. Agricultural income	..	89.7%
2. Cottage Industries income	..	9.0%
3. Miscellaneous income	..	1.3%

The details of the break-up of the agricultural income are as follows :—

1. Rice	..	33·6%
2. Wheat	..	13·6%
3. Sweet Potato	..	9·8%
4. Vegetables	..	8·7%
5. Livestock and Sericulture	..	12·5%
6. Miscellaneous	..	21·8%

Expenditure.

1. Agriculture	..	24·7%
2. House-hold	..	52·7%
3. Other items	..	3·8%
		81·2%
	Surplus	18·8%

It is happy to note a surplus.

22. A notable feature is the backyard or kitchen gardening which is an almost universal characteristic of the Japanese people. A favourite hobby of the Japanese house-wife is vegetable cultivation in the backyard. This has a direct effect on the family budget and also on health. Special shops in cities sell seeds and seedlings of vegetables and flowers and give regular instructions to customers regarding the method of planting, manuring and care of the plants.

23. The classification of cottage and small scale industries is made some what on different line from that in India. Cottage or Home industries are those industries which are subsidiary or allied to agriculture. The small scale or middle industries employ a minimum of 5 persons and a maximum of 200 persons. Cottage and Home industries approximate to the village or rural industries as distinguished in our country. These fall under two groups, (1) food industries, and (2) other industries. The former includes fishery, poultry keeping, pig rearing, milk production,

cattle breeding and apiculture. The latter covers processing of food crops or products of forestry, Rice husking, starch making, fruit canning, oil pressing, bakeries and confectionaries are other items of Home industries. House building and carpentry, bamboo work, mat-making, paper manufacture, pottery, brick and tiles manufacture, furniture, bamboo and wood processing are also classified as Home industries. Certain industries are either home industries or small scale industries depending on the type of organisation which is set up for them, for instance, weaving knitting, tailoring, rug manufacture. Under the Rural Factories Registration Act the processing of farmers' products and raw materials and production materials primarily supplied by farmers and manufacture or anything else for "self-supply of farmers' daily necessities" by farmers themselves is sought to be done in rural areas. The industry of each area is generally limited to the area of operation of an agricultural co-operative Association. In practice, associations have obtained almost a monopoly in regard to these industries in their respective areas and competition is avoided.

24. The success of the home industries lies in the patronage and protection of their products by the public. The special social values attached to their articles spare them from competition from the products of large-scale manufacturing industries such as paper making, rope making, weaving knitting, oil pressing etc. The social values prompt them to prefer village pottery to high-class porcelain and so on. What is more, they do so, not minding the cost involved. They will have hand-made paper even though its price is as thrice as that of the product of large scale industry. They use grass matting for their flooring even though it is costlier. They use hand-made paper for their walls and for many of their other daily needs. In short, they are wholly Japanese using products of various home industries in their homes.

25. These home industries provide employment to a large number of people. It is reported that there are 2,19,888 small industrial establishments in Japan. The Scope for expanding these industries was being investigated. With a view to ensure that the farmers' spare time is profitably utilised and developing rural industries for utilising local raw

materials, a special Committee was constituted by the Ministry of Agriculture and Forestry. Their educational system has been so evolved as to promote the development of agriculture, industries, etc.

26. The conservation and creation of wealth in Japan are ensured in many ways. In Japan, one can hardly find anything which can be called waste, for practically nothing is allowed to be wasted. Almost everything that becomes a waste is utilised again as raw material for production of some useful article. Pieces of metals, whether they are in the form of containers, broken ones or worn out goods and however small, such as razor blades, tooth paste tubes, etc. are collected separately and converted as raw material for the respective productions. All worn out fibre articles and remnants of fibres are similarly collected for use as raw material by certain industries. Such utilisation of waste products cover Rugs, tailors' cuttings, waste paper, human hair, cigarette ends etc. Such items of waste which cannot be so converted are used for compost making.

27. In regard to the rural industries agricultural cooperative associations play an important part. The necessary equipments are purchased out of contributions by farmer members and members may take their stock for processing, husking and polishing. From rice bran, oil is extracted by the solvent process as also by hydraulic pressure. In Japan oil pressing is a well developed industry. Almost every village has a press owned individually or collectively for crushing oilseeds of the season. The use of straw for various purposes is a note worthy feature in Japan. While part of rice straw is utilised as fodder, part of it is used for making ropes, bags floor mats, door mats, zori (chappals), baskets etc. As paddy is thrashed by threshing machines worked by foot or power, the straw is neither spoiled nor broken. The straw is tied in small sheaves. One of the most extensive occupations providing work to the agriculturist family in their spare time, especially in the cold weather, is making ropes from rice straw. There is great demand for the straw ropes as they are required by farmers, industrial concerns, traders etc. for packing purposes. When the straw articles are fully utilised and have become unserviceable, they are again used as raw material for manufacture of paper or for making compost.

28. Japan being short of fibre crops like jute and sann, straw bags and mats instead of gunnybags and other packing material are used. The straw mat bags are also cheaper than gunnybag. Straw mats and bags serve as packing material for all kinds of goods from foodstuffs and chemical manures to the costliest silk textiles. As such, they find a ready market. Fishing nets are also made of straw. Summer hats, both for ladies and gentlemen, are made of braided straw. Various articles such as purses, trays, photo frames, corset sets and jewel boxes with silk linings and similar articles made of straw are in great demand.

29. It is amazing to note that from bamboo alone the Japanese home industries manufacture about 1,400 articles. There are about 14,000 factories engaged in manufacture of bamboo articles. Bamboo chairs, bamboo cabinets for radio sets are unique in artistic beauty. Shopping handbags for ladies, lamp shades, flower vases often covered with finely woven bamboo strips, chop sticks, knitting needles, and fishing rods are made from bamboos. Bamboos are also used for lattices, doors and wall screens, mats, etc. Bamboos are grown up in groves in parks and in flower pots. Because of its lightness, strength, elasticity and cheapness, various kinds of articles are made of bamboo. Bamboo products which combine utility with art and beauty include baskets and similar woven material from strips; screens, curtains, etc. woven on looms out of bamboo strips; parasols and bamboo umbrellas; plywood mosaic and furniture; lanterns and paper shades and fans. Last but not the least is the item of making pickles from bamboo shoots which is also a flourishing cottage industry in Japan.

30. The Japanese lacquerwork is famous ranging from cheap articles of exquisite beauty to costly art pieces. Lacquerwork is carried on everywhere and every prefecture has its own marked speciality.

31. Paper-making is an important subsidiary industry. It is carried on by agricultural families in almost all the villages in the valley on both sides of rivers. Hand-made paper is costlier than the mill-made paper. But, as already indicated, it finds a market because of the natural preference shown by the Japanese for their home industries products. Japan is in the forefront of the countries which produce peppermint oil and menthol crystals.

32. In the field of textile production, the Garabo and the Tokuba industries are note-worthy. The textile industry is the principal industry in Japan. There are 10 big corporations and 24 small companies, covering large scale production. The Garab industry with $1\frac{1}{2}$ million spindles supplement, the large scale production by big units. It is mainly confined to the manufacture of yarn upto 10s, produced from such raw material as rugs, tailors' cuttings, yarn hard waste, fibre wastes and woollen. Garab yarn is used for production of raised blankets, towels, coarse socks, gloves, furnishing fabrics, suitings and rugs. The Tokuba industry confines itself to wool and wool waste spinning.

33. The middle and small-scale and cottage industries are engaged in the production of other items like mosaic and fibre from bamboo. There are metal industries manufacturing wire-drawing, paper-fastener, paper pins, gem clips, bolts, screws, etc. Other important industries manufacture bicycle, umbrella, ceramics, glassware, beads, and imitation pearls, crayons, sand paper, tin printing, dolls, mechanical fur-bodied toys, artificial leather, brush-making, etc. The success of their industrial development is due not merely to their technical and other efficiency in production, but also to their efficient organisation, management and marketing. Business education is given for entering business as managers, salesman, etc. Market research, standardisation, museum and exhibition activities are to be mentioned as part of their marketing organisation.

34. The Delegation of the Bombay State states that "every country has something to learn from and something to teach to other countries and neither Japan or India are exceptions to that rule. We went to Japan to learn and not to teach and we are glad that we found more to learn than what we expected when we left India".

INDUSTRIAL DEVELOPMENT IN INDIA

The industrial development in India is of paramount importance to the country. The attention of the Government was focussed on it during the first world war. There was, no doubt, an awakening on the part of the people to the necessity for industrialisation of the country earlier.

The Swadeshi Movement in the early part of the 20th century sought to give a fillip to the industrial development. The need for the industrial development was stressed even earlier by the Famine Commission of 1880. They pointed out that "the root cause of much of the poverty of the people of India and of the risks to which they are exposed in the seasons of scarcity lies in the unfortunate circumstances that agriculture forms almost the sole occupation of the mass of the people and no remedy to the present evils can be complete which does not include the introduction of diversity of occupation through which the surplus population may be drawn from agricultural pursuits and led to find the means of subsistence in the manufacture or some such employment."

2. The necessity for industrialisation was thus first felt in the need for diversified employment of the people. Diversified employment was necessary to avoid unemployment and under-employment that was a feature of the country's economy on account of its dependence on agriculture only. The policy pursued by the East India Company, the Industrial Revolution, the pursuit of the *laissez faire* policy and of non-intervention by the Government in industrial development - all tended to smother industrial development. The Industrial Commission of 1916 pointed out that relative industrial backwardness of India should be accounted for in the attitude of the East India Company. As a trading corporation, it sought to exchange as far as possible manufactured goods of England for the products of India. The pursuit of *laissez faire* policy meant non-intervention by the Government in the matter of industrial development. "The feeling which gradually arose among the thoughtful section of the public that the existing conditions were unsatisfactory and even inimical to the national development, was well-founded and accentuated by the growing power of foreign competition and later under the stress of the First World War culminated in a universal demand for a complete industrial system." The considerable change in the public opinion regarding industrial questions brought about by the war was reflected clearly in the policy of the Government and in the appointment of the Industrial Commission in 1916.

3. The observations of the Commission are revealing. The Commission pointed out that India produced all the raw materials necessary for

the requirements of a modern community, but was unable to manufacture many of the articles and materials essential alike in times of peace and war. They indicated that while the country produced 3 million tons of raw sugar per year it imported manufactured sugar to the extent of Rs. 15 crores; yet the value of sugar machinery imported was only little over Rs. 4½ lakhs. Similarly oil seeds exports worked out to nearly Rs. 25 crores while manufacturing plants worth only Rs. 3 lakhs were imported. Paper and pasteboard worth nearly Rs. 16 crores were imported while paper machinery and plant worth only Rs. 3½ lakhs were imported. This position significantly displayed the almost abject dependence on imports of finished product and the poor efforts made to develop country's manufacturing potentialities. The recommendations of the Industrial Commission were that the main activities of the Government should include, (1) research, (2) industrial and technical education (3) commercial and industrial intelligence, (4) direct assistance, technical and financial, and (5) the purchase of stores.

4. The Montagu Chelmsford Report further stressed the need for industrial development. They urged that "the Government must admit and shoulder its responsibility for furthering industrial development" and pointed out that the economy of a country which depends to a great extent on agriculture must be unstable. Furthermore, they advocated the principle of fiscal autonomy. They stated that so long as the people who refuse protection to India are interested in manufactures with which India might compete, Indian opinion cannot bring itself to believe that the refusal is disinterested or dictated by care for the interest of India. The first Fiscal Commission was appointed in 1921. They observed that industrial development would be very much to the advantage of the country as a whole creating new sources of wealth, encouraging accumulation of capital, enlarging public revenues, providing for more profitable employment for labour, reducing the excessive dependence of the country on the unstable props of agriculture and finally, stimulating national life and developing national character.

5. At that stage of our industrial backwardness, which was largely the result of *laissez faire* policy and non-intervention of the Government,

the case for protection with a view to building up productive power was obviously pronounced particularly when the country possessed natural advantages for manufacturing. The development of the United States is an instance in point. Prof. Taussig points out that rich natural resources, business skill and improvement in transportation, widespread training in applied science, abundant and manageable labour supply, these perhaps suffice to account for the phenomenon. But would these forces have turned in this direction so strongly and unerringly but for the shelter from foreign competition? The industrial progress of Japan, based on the national industrial policy and active State help is a further instance in point.

6. The First Fiscal Commission recommended the adoption of a policy of protection in the interests of the country. They had however advised protection with discrimination be adopted to avoid danger of political corruption, combination of manufacturers, inefficient methods of production and to rise in prices. They felt that discriminating protection would serve the best interests of the industries themselves and that it would minimise the effects on the balance of trade and also stressed the need to curtail both the extent and duration of the period of burden of protection. They laid down the following conditions for protection :—

- (1) “The industry must be one possessing natural advantages, such as abundant supply of raw material, cheap power, a sufficient supply of labour, or a large home market; such advantages will be for different industries, but they should all be weighed and their relative importance in different industries, assessed. The successful industries of the world possess certain comparative advantages to which they owe their success. No industry which does not possess some comparative advantage will be able to compete with them on equal terms, and therefore the natural advantages possessed by an Indian industry should be analysed carefully, in order to ensure as far as possible that no industry is protected which will become a permanent burden on the community.

- (2) "The industry must be one which without the help of protection either is not likely to develop at all or is not likely to develop so rapidly as is desirable in the interests of the country. This is an obvious corollary from the principles which have led us to recommend protection. The main object of protection is either to develop industries which otherwise would not be developed or to develop them with greater rapidity,
- (3) "The industry must be one which will eventually be able to face world competition without protection. In forming an estimate of the probabilities of this condition being fulfilled, the natural advantages referred to in condition (1) will of course be considered carefully. The protection we contemplate is a temporary protection to be given to industries which will eventually be able to stand alone."

7. The argument against protection was sought to be canvassed on the plea that the consumer would be hit. This cannot however hold good because on the one hand the revenue duty was already there in some form or other and on the other the excise duty knocked away the benefit to the consumer. Dependence on imports under free trade would imperil supply during peace-time by subjecting the country to the dictates of a foreign country from which the goods are imported, and in war time to the possibility of non-availability of goods from outside. The fact that during the First World War when supplies shrunk in size, the development of industries was noticeable in India, disclosed the latent potentialities for industrialisation. Given adequate protection it would sprout forth and yield fruitful results. The need of protection indeed became pronounced in a period of slump following a brief period of boom after the First World War. Coupled with the slump was the growth of Japanese competition. Then came the slump of 1929 which was world-wide in its character. Major industries like cotton textiles, iron and steel sought protection. A review of these industries will disclose the progress registered by them under protection.

(1) *Cotton Textile Industry.* The cotton textile industry which is the premier national industry was affected by the slump and menace of Japanese competition during 1923-1926. It, therefore, sought protection and a Board was constituted whose report was published in 1927. The Board while admitting the claim for protection was, however, divided as to the method of protection. There was a further enquiry in 1932 preceded by an emergency enquiry in the same year followed, to inquire into the excessive imports from Japan consequent on the devaluation of the Yen. In 1947, at the summary enquiry conducted by the Tariff Board, the protection, was withdrawn after a period of 23 years. As against a quantity of 1639 million yards of cloth and about 1.5 million lbs. of yarn produced in 1920, it rose to 4675 million yards of cloth and 4 million lbs. of yarn in 1946.

(2) *Iron and Steel Industry.* The iron and steel industry was the first to apply for protection, and the Steel Industry Production Act was passed in 1924. Two enquiries were made in 1926 and 1933, followed by a supplementary enquiry. At the final enquiry in 1947, the industry did not press for continuance of protection which was withdrawn after a period of 23 years. The establishment of the steel industry helped the development of subsidiary industries, important among them being tin plate and wire nail industries.

(3) *Paper Industry.* This was another industry which sought protection and the Bamboo Paper Industry Protection Act, 1925, was passed. The next enquiry was held in 1931, which while noticing the progress also found the tendency to use imported wood pulp. To check the same the imposition of duty on imported wood pulp was proposed. The Continuance of protection was however recommended on the ground that even at the next inquiry in 1938, the results had justified protection and that its withdrawal would be disastrous to the industry. During the War the protection was extended under the Protective Duty Continuance Act. In 1947, the protection was withdrawn. The benefit of protection is reflected in the progress achieved by the industry. In 1924-25, the total consumption of printing and writing paper excluding newsprint but including note and letter papers and envelopes in India was 43,370 tons of

which 23,331 tons were made in India and 20,039 tons imported. In 1936—37, the production of the Indian Mills was 43,951 tons and only 11,830 tons foreign imports.

8. The slump in 1929 shattered the industrial economy. Protection, however, sought to help these industries to weather the storm and ward off its dismal effects. It had an effect on stabilising prices which would otherwise have fallen further and thereby affected production and employment in a greater measure.

The policy of protection ensured the following beneficial results :—

- (1) Comparative insensitiveness of protected industries to the slump,
- (2) Stability and direction in production ; and
- (3) Appreciable increase in the total industrial employment.

9. The course of industrial production during 1922—1949 is indicated in the following statement .—

	1922	1932	1939	Wartime Peak	1949
Steel Ingots (000 tons)	131	591	1042	1343	1330
Cotton Piece goods (Million yards)	1714	3170	4116	4852	4319
Matches (Million gross)	16	19	22	23	26
Paper & Paper Boards (000 tons)	24	40	67	98	103
Cane Sugar (000 tons)	24	153	931	1210	1010

(FISCAL COMMISSION, 1950)

The progress is reflected in the expansion of production, eight-fold in the case of steel ingots, nearly three fold in cotton textiles, 38 per cent in matches, 180 per cent, in paper and the phenomenal increase in sugar from 24,000 tons in 1922 to 9,31,000 tons in 1939.

The following table giving the index numbers of the average annual production before and after protection will disclose the effective role of protection in the development of a few important industries.

Index Numbers

	Pre-protection	Pre-War.
Iron and finished steel	100	445
Cotton Textile yarn ..	100	161
Cotton Piece goods ..	100	167
Paper and Paste boards ..	100	300
Matches ..	100	206
Cane sugar (white)	100	589

10. The issue of protection did not loom large, during the wartime in view of the control over the imports coupled with the shortage of materials in the foreign manufacturing countries. However, it was continued under the Protective Duties Continuation Act in the case of those already enjoying it at the time of the outbreak of the war. The war provided a fillip for establishing several industries. To ensure that the industries started during the War were not left high and dry if they were organised on a sound basis, Government set up an Interim Tariff Board in 1945 for two years. Its term was extended to three more years.

11. Protection was to be granted to industries which satisfied the following conditions :—

“(1) That it is established and conducted on sound business lines.

- (2) (a) That having regard to the natural or economic advantages enjoyed by the industry and its actual or probable cost, it is likely within a reasonable time to develop sufficiently to be able to carry on successfully without protection or state assistance ; and
- (b) that it is an industry to which it is desirable in the national interest to grant protection or assistance and that the probable cost of protection or assistance to the community is not excessive."

12. The Board was to recommend, where claim to protection or assistance was found to be established, (1) whether, at what rate and in respect of what articles or class or description of articles, a protective duty should be imposed, (2) what additional alternative measures should be taken to protect or assist the industry, and (3) for what period not exceeding 3 years the tariff or other measures recommended should remain in force. "In making its recommendation, the Board will give due weight to the interests of the consumer in the light of the prevailing conditions and also consider how the recommendations affect the industries using the articles in respect of which protection is to be granted. Since relief to be effective should be afforded without delay, the Board was to complete its enquiries with all possible expedition and to submit a report as soon as the investigations of the claim of each industry is concluded."

13. The Fiscal Commission of 1950 points out their "entire outlook is based on the fundamental shift in the economic thought that has taken place in recent years on the subject of protection in relation to the country's industrial developments. The emphasis has been transferred from the negative idea of safeguarding against foreign competition to the positive conception of the fullest utilisation of our resources". The old controversy between 'free trade' and 'protection' has lost its significance. "The approach is now empirical. A policy of protection is now judged entirely by its effects in the broad context of economic development in a country situated in a particular economic environment".

14. The interim Tariff Board granted protection during the period 1945 - 50 to 35 industries. A permanent Tariff Commission was established in 1952. The functions of the Tariff Commission are much wider than those of the Tariff Board. The Commission can on reference from the Government enquire and report on the claim to protection not only from established industries but also from industries which have not yet started production but which are likely to do so if granted suitable protection. Similarly it may enquire into and report on any matter relating to price productions of commodities whether protected or not. It can on a reference from the Government or on its own motion enquire and report on (1) increase or decrease in the customs duties or other duties for the purpose of protecting an industry (2) action to be taken to deal with dumping (3) action to be taken when an industry is taking undue advantage of protection (4) increase or decrease, modification or abolition of protection already granted to an industry (5) the effect of protection on the general level of prices, the cost of living of any specified section of the community and different sectors of the country's economy (6) the effect or tariff concession under trade or commercial agreements on the development of any specified industry and (7) any anomalies that may result from the working of protective or revenue duties.

15. Further the Tariff Commission unlike the previous Tariff Boards has been given wide discretion both in regard to general principles relating to fixation of tariffs and the principles relating to the obligation of protected industries. Among the general principles to be taken into account is the effect of protection on their industries including cottage and small scale industries. The obligation laid on the protected industries into which the Commission must carry out investigation at suitable intervals relate to such matters as the scale of output, the quality of the product and price charged for the same, technological improvements and scientific research, training of personnel, the use of indigenous resources and in the case of embryonic industries, the time within which they would go into production. A duty is laid on the Commission to investigate and report on the working of protection periodically and into the special conditions they may have been imposed on a protected industry. A further break from the past is that the Commission will

be free to decide the duration of protection according to the requirements of each industry both at the time of initial grant of protection and the subsequent reviews for the continuance of protection, and will not be restricted like the post-war Tariff Board to recommend protection for a period not exceeding three years.

16. The list of industries protected is attached. The array of industries set forth in the list is an eloquent commentary on India's industrial potentialities which, with the manure of protection, would blossom forth and secure the fruition of our economic hopes.

17. According to the first Census of Manufactures, India, in 1946, there were 5,013 industrial concerns with a productive capital of Rs. 3,668,337,440, employing 1,514,382 persons with their wage bill amounting to Rs. 819,135,674 and with an output of value (of both products and bye-products) of Rs. 6,028,648,574. Of the total factories, 1879 employed capital below Rs. 1,00,000 and 1,151 between Rs. 1 lakh and Rs. 5 lakhs. About 795 factories employ below 21 workers, 1494 between 21 to 50, 693 between 51 to 100, 378 between 101 and 250, 188 between 251 and 500, 150 between 501 and 100, 205 between 1001 to 2500 and 124 employing more than 2,500. About 394 factories produced goods of the value of Rs. 5,000 and below, 90 between Rs. 5001 and 10,000, 133 between Rs. 10,001 and Rs. 20,000, 323 between Rs. 20,001 and Rs. 50,000, 385 between Rs. 50,001 and Rs. 1 lakh, 1830 between Rs. 1,00,001 and Rs. 10,00,000, 589 between Rs. 10,00,001 and Rs. 50,00,000, 153 between Rs. 50,00,000 and Rs. 1,00,00,000, and 128 between Rs. 1,00,00,001 and Rs. 5,00,00,000.

18. The War provided propitious circumstances for industrial development. A number of industries like textiles, sugar, steel and cement expanded to considerable dimensions. In textiles, India became the second largest producer in the world.

19. But as against this welcome trend there was also the debt side. During the war period the industries worked to their maximum capacity. Their capital equipments were strained to their utmost by extra shifts. It

led to deterioration of plant and machinery due to lack of proper maintenance and replacement. The wear and tear of plant and machinery, the high cost of production and high wages meant improvised methods of production.

20. The test of industrial progress of a country lies in its consumption of steel. Judged by this standard the relative backwardness of India in industrial sector is revealing. The per capita consumption of steel is only 8 lbs. a year in India as against 861 lbs. in U. S. A., 520 lbs. in U. K. and 570 lbs. in Australia. Similarly the consumption of sulphuric acid is 400 times lower than the U. S. A. and in the case of soda ash 100 times. The industrial population is appallingly low, accounting for only 2% in large scale factories.

21. The Fiscal Commission also points out, the mineral resources of India are not commensurate with the requirements of the country. The country's power resources are Coal, Oil and Electricity. While the total coal resources are computed at 65,000 million tons, the actuals are about 4,987 million tons only and the rest are probably reserves. The Indian Coal Field Committee in 1946 estimate the reserves as not exceeding 700 to 750 million tons and considered that it wise to proceed on that assumption. With the partition, potential oil fields in the North West and East Pakistan had been lost. India could meet only about 12% of her requirements of oil from sources left to her. In regard to utilisation of molasses for production of power alcohol, while the installed capacity is 9.5 million gallons, the actual is only 3 million gallons per annum. In regard to water-power, India's potentiality is next only to the U S S.R., the U.S.A and Canada. But even here, the Fiscal Commission points out that the progress of hydro-electric development is far from satisfactory according to foreign standards. In 1950 the total generating capacity was only about 0.5 million K. W. The per capita consumption is 4000 in Canada, 3050 in Norway, 2100 in Sweden and 1160 in U. S. A., 1944 in Switzerland. In India it is 92 K. W.

22. Further the industrial progress was affected by partition which caused dislocation of the occupational pattern, supply of raw materials and

also markets for Indian goods. For instance, supply of raw cotton for textile industry was very much affected, while markets for manufactured goods were similarly lost. Furthermore, labour troubles affected industrial production. During war time, industrial peace was maintained by the application of Defence of India Rules. But with the termination of the War however, industrial disputes cropped up. There was a marked increase in the number of man-days lost imperilling industrial production and progress.

23. The growing labour unrest imperilled increased production and industrial progress. The Government of India, therefore, called in December 1947, a Conference of the representatives of the Central, Provincial and State Governments, and of the employers and employees. At that Tri partite Conference, the Industrial Truce Resolution was passed as a result of which, the position improved as would be seen from below :

<i>Year</i>	<i>Total number of man-days lost</i>
1947	1,380,000
1948	652,000
1949	541,000

A dynamic approach was made in regard to the industrial development by the announcement of a statement of Industrial Policy by the Government of India in April, 1948. It clarifies the position in regard to state participation in industry, the role of private enterprise properly directed and regulated, demarcation of fields and units of industry under state control and private enterprise, the importance of cottage industries and role of foreign capital.

24. It is not merely in the announcement of the policy that the Central Government sought to stimulate industrial development but they took an active hand in the same. The Government of India investments during the first three years of freedom in industrial undertakings which are mostly Government owned amounted to Rs. 27.45 crores, i. e. Rs. 16.5 crores in the fertiliser project at Sindhri, Rs. 7.87 crores in the Chittaranjan Locomotive Factory, Rs. 51 lakhs in Government Housing Factory, Rs. 92

lakhs in the Indian Telephone Industry, Rs. 36 lakhs in the Indian Rare Earths Ltd., Rs. 1 crore in the Hindustan Aircraft Ltd., Rs. 23 lakhs in the Indian Mining & Construction Co.

26. On the top of all, the Planning Commission has drawn up a programme of industrial development with targets fixed for achieving the same. The Commission points out that the industrial development during the War and post-war period was influenced largely by the prevailing inflationary conditions and scarcity conditions with the result that the long term factors such as the most advantageous location or scale of operation, the availability of raw materials, the size of the market and the adequacy of the financial and technical organisation for successful operation under competitive conditions did not receive attention. In regard to consumer goods industries such as cotton textiles, sugar, soap, matches and salt, the output may be said to be sufficient to meet the existing low level of demand in the country at the present stage of economic development. In the case of capital goods industries and industries manufacturing intermediate products, the available capacity in the country is not commensurate even with the present requirements. For instance, the production of iron and steel in the country was hardly 50% of the existing volume of demand.

27. The Planning Commission stresses the role of both public and private sectors for accelerating industrial development. Having regard to the immediate objectives in view, the resources available and the broad framework of policy in respect of the operation of the public and private sectors, the Commission has laid down a general order of priorities for stimulating and stepping up production.

28. Under the Plan a sum of Rs. 173 crores is earmarked for the expenditure on the development programme of the public sector against the total of Rs. 2069 crores, working out to 8.4%. Of this, Rs. 147.4 crores is allocated to the Centre, Rs. 17.9 crores to Part B. States and Rs. 0.5 crores to Part C States.

29. In regard to fuller utilisation of existing capacity for achieving higher production, the tables attached will show the progress made in regard to the installed capacity and annual production towards the target.

30. The progress of some of the Producer and Capital Goods industries, whose expansion was considered in the Five Year Plan is indicated in the attached statement.

31. On the whole good progress has been made towards achievement of the targets in accordance with the priorities laid down. It will be seen in most cases that increase in production has been registered, and in few instances the targets set for 1955-56 has already been reached. Production has been stepped up by fuller utilisation of existing capacity than by fresh installations. In cotton textiles, particularly in the matter of cloth production, the target of 4,700 million yards has already been reached. Separate targets have been fixed for mill-made cloth, i. e. 4,700 million yards, and 1,700 million yards for handlooms. For the development of the handloom industry, development plans are under way financed out of the cess fund collected under the Additional Excise Duty on Mill-made Cloth Act, 1953, for development of khadi and handloom industry. Despite the high prices of their raw materials, soap and Vanaspati industries have higher registered increases. Similarly in tea chest plywood production increased from about 45 million sq. ft. in 1950-51 to over 73 million sq. ft. in 1952-53; but it has fallen back in the current year. The sugar industry achieved in 1951-52 almost the target of 15 lakh tons that has been set in the Plan, but in the subsequent year, production fell. Progress is yet to be made in jute industry as also in paints and varnishes. On the other hand, higher levels of production have been achieved in the power alcohol, salt, match, paper and paper-board industries. There has also been considerable expansion of production of a number of durable consumer goods like bicycles, sewing machines, electric lamps and hurricane lanterns. The production of bicycles has increased from 101,000 in 1950-52 to 191,000 in 1952-53 and of sewing machines from about 33,000 to over 52,000. The production of ammonium sulphate in the Sindri Fertiliser Factory went up from 46.34 tons in 1951 to 252 tons in 1952-53. The capacity for production of super sulphate has risen from 123,000 tons to 193,000 tons. Manufacture of locomotives by the Chittaranjan Factory has gathered momentum and the 100th locomotive has already been turned out.

32. In regard to expansion of capacity of capital and producer goods industries, highest priority is accorded to iron and steel. Progress towards the establishment of new plants for production of key materials from indigenous sources has not however been very impressive. Efforts are being made for manufacturing from indigenous resources pulps suitable for rayon and newsprint, and two schemes — one involving the use of bagasse and the other soft wood from the Himalayas are under examination. Mention may also be made of certain new industrial under-takings which are being established with foreign assistance lending strength to the industrial structure. Two petroleum refineries are set up at Trombay near Bombay, and a third is to be located at Vizagapatam. The establishment of a Machine Tool factory at Anibarnath near Bombay is a notable forward step.

33. The enactment of the Industries (Development and Regulation) Act, 1951 marks an important step taken by the Government for regulating industrial development. The Act was amended in 1953 to bring more industries within the licensing powers of the Government and to extend licensing provisions to cover the manufacture of any new product irrespective of the capital investment involved. The Act is to apply to 37 industries listed in the first schedule : (a) consumer goods industries like cotton and woollen textiles, vanaspati and vegetable oils, sugar and salt, pharmaceuticals and drugs, etc. (b) capital goods and producer goods industries like iron and steel, locomotive and rolling stock, nonferrous metals and alloys heavy machinery for industry including ball and roller bearings, gear wheels, etc. and machine tools ; (c) industries producing fuel such as coal, power and industrial alcohol, motor aviation fuel and other oils (d) industries producing machinery and equipment for the generation, transmission and distribution of electric energy, electric motors, batteries, electrical goods ; (e) heavy chemicals including fertilisers ; (f) automobiles including tractors; and aircraft, shipbuilding and telephones, telegraph and wireless communication ; and (g) various others such as arms and ammunition, agricultural implements, mathematical and scientific instruments, small and hand tools, sewing and knitting machines, bicycles, hurricane lanterns, glass and ceramics. Development Councils have been set up for Sugar, Heavy Chemicals (Acids

and Fertilisers) and Diesel Engines. The Planning Commission had also suggested a reform of the Company Law to ensure that "industrial management will conform more and more to the standards of a profession of service, playing its legitimate part in the fostering of industrial development."

34. Planned development of Industries requires a proper assessment, qualitative and quantitative, of the mineral resources. The announcement in 1947 of a National Mineral Policy, the expansion of geological survey of India and the setting up of a Bureau of Mines have laid the foundations for mineral development. Provision has already been made in the Plan for development of the mineral resources—coal, iron ore, limestone, gypsum, manganese ore, bauxite, glass sand, monazite sand, sulphur, rock phosphate, petroleum crude and pyrites.

35. The supply of coal is carefully promoted by a Coal Board set up under the Coal Mines (Conservation and Safety) Act, 1952 and annual ceiling limits have been prescribed for the production of selected grades of metallurgical coal and rates excise duty on coal prescribed. With the equipment asked for under the Indo-U. S. A. technical co-operation scheme, exploration of mines in coal fields is expected to make good progress.

36. Preliminary investigations have disclosed the existence of large deposits of lignite in South Arcot. The State Government had with the aid of T. C. A. and the Central Government started experimental quarrying for collecting bulk samples of lignite, studying the ground water conditions and investigating the economic workability of the lignite reserves. Similarly for efficient and economic working of railway collieries a plan has also been drawn up and is being implemented. An important step in the development of mineral resources is that the Government of India have entered into an agreement with the Standard Vacuum Oil Co. Ltd. for joint exploration in the West Bengal Basin.

37. Besides the mineral resources, raw materials for the industry has to be ensured for the industrial development of the country. The Government took active steps for securing raw materials for industries under the Essential Supplies (Temporary Powers) Act. By their import policy, they

sought, to assist in getting machinery for industries. Government have arranged for import of raw cotton, American and African, to step up textile production.

38. Next to raw materials comes the labour question. Efficiency of industrial labour is the main point. Reference has already been made to the Industrial Truce Resolution. The Fiscal Commission in 1950 pointed out that the representatives of labour rarely challenged the fact of a fall in efficiency, but were generally inclined to attribute it to causes outside the control of labour. The Commission indicated a decline in efficiency in the past few years, pointing out that scope for increase existed even in existing conditions of plant and equipment. The Government have affirmed their deep interest in labour by their policy. The insistence on Provident Fund and similar schemes indicate their solicitude for labour. It is up to the latter to play the game and rightful role in building up the country's industrial economy.

39. We now come to the most important problem, viz., finance. The Industrial Commission of 1916 referred to the lack of financial facilities as one of the most serious difficulties in the way of extension of Indian industries and suggested that industrial banks would be a potent means of removing these difficulties and assisting the industry. To that end, they recommended the appointment of an Expert Committee to consider what additional banking facilities were necessary for the initial and for the current finance of industries. The State Aid to Industries Acts passed by the various Provincial and State Governments commencing from 1922 onwards constituted the earliest consensus attempt on the part of the State Governments towards industrial development. The Central Banking Enquiry Committee in 1931 reported the general consensus of opinion that attempt should be made to start an Industrial Bank or Banks to supplement the existing facilities for financing industries.

40. In the Post-war industrialisation schemes of the country, the question of finance assumed even greater importance. The General Purpose Committee appointed by the Planning and Development Department proposed the establishment of a Central Industrial Finance Corporation.

In introducing the Bill in the 'Constituent Assembly on 20—11—1947, Shri Shanmugham Chetty, the then Finance Minister, stated, "with the inauguration of the Independent Dominion of India and our anxiety to ahead full speed with industrial development of the country, the setting up of and industrial finance corporation has acquired a new significance and urgency which is further emphasised by the recent unfortunate occurrences which have dislocated economic life in certain parts of the country..... In view of the recent constitutional developments, the scope of an all-India Corporation is greater now than was envisaged in 1930—31 by the Banking Committee. The Bill which is now before the House, however, is not intended to meet the requirements of basic and nationalised industries but only to provide finance to meet the long term needs of private industry."

Thus the Industrial Finance Corporation came to be established. Its object is to make "medium and long-term credits more readily available to industrial concerns in India particularly in circumstances when normal banking accommodation is inappropriate or because the capital issue method is impracticable." The absence of a well-developed capital market and the dearth of issue houses and underwriting firms on the one hand and the policy pursued by commercial banks on the other, stress, the need for a specialist institution for catering to long and medium term financial. The need for such specialist institutions even in countries with well-developed capital market mechanism has been felt for filling the gap commonly known as the 'Macmillan Gap' which exists between the point where commercial banks leave off and the point where the public investors begin.

41. According to the Census of Manufacturing Industries in 1946 in respect of 29 selected industries, the fixed capital amounted to 228 crores of rupees : the total wages bill to Rs. 178 crores, cost of material consumed Rs. 704 crores. The Planning Commission estimated the total working capital employed at present by industrial concerns in India Rs. 370 crores.

42. The capital requirements of an industry include (a) the initial capital for acquiring fixed assets, (b) the working capital and (c) the capital required for replacement, rationalisation, modernisation and expansion. The initial capital is to be obtained through the medium of share capital

while further requirements of block capital are secured by either ploughing back the undistributed profits or by raising fresh capital through shares, debentures, etc. A part of the capital is of a permanent nature intended for raw materials, stores, etc. The remaining working capital requirements are purely of a temporary character and the industrial concerns generally seek to obtain them from commercial banks. The industrial bank or Finance Corporation is for providing block capital requirements in excess of the initial capital raised by an industrial concern. Some State Financial Corporations are or about to be started.

43. The question of initial share capital raises the issue of domestic savings. This relates to the problem of capital formation. The rate of domestic savings should be increased so as to create and provide enough capital for industrialisation. Instances of U. S. S. R. and Japan have been referred to by the Fiscal Commission, 1950 for augmenting capital investments in industry. There is then the question of foreign capital to close the gap which could not be done by an increase in the rate of savings. The advantage of obtaining foreign Capital accompanied by technical "know-how" is stressed by the Fiscal Commission 1950, including industrial resources, facilities for training technicians, administrators etc.

44. The other sources tapped to find the requisite finance for industrialisation include loans obtained from the International Monetary Fund to the extent of 31.5 million dollars for the Indian Iron & Steel Co. under the Technical Co-operation Scheme, an addition to the provision of technicians and training facilities. Another fruitful source of finance was under the Colombo Plan and the aid received under Technical Co-operation Scheme. The Commonwealth countries have provided or agreed to provide equipment of a total value of Rs. 3 million to Technical Institutions and Research Centres. Mention is also to be made of the facilities extended by the United Nations Specialised under the Point Four Programme.

45. To stimulate the development in the private sector, the Government has provided financial assistance to certain undertakings and has extended fiscal concessions such as liberal depreciation allowance and

certain other tax incentives. The profits continue to be freely permitted and former restrictions on withdrawals of capital have been relaxed to facilitate foreign investment.

46. Besides the requirements of raw materials, labour efficiency and financial aid, there is the question of industrial organisation which is a vital factor to the industrial development of the country. The policy of stimulating industrial expansion in both the public and private sectors has been adumbrated in the industrial policy announced in 1948 and adopted in the development programme of the Five Year Plan. There is the need for setting at rest unhealthy controversies over the development of large scale industries vs. small scale and cottage industries. The Fiscal Commission that has gone into the question in 1950 as also the Planning Commission have stressed the mutual importance of the three types of organisation—large scale, small scale and cottage industries. The Government of India while evincing deep anxiety in the development of large scale industries in both public and private sectors, are keenly alive to the promotion of small scale and cottage industries. They have appointed the All-India Handcrafts Board to develop small and cottage industries. The aim has been to reconcile and make the latter more complimentary than competitive with the former. For instance, in regard to textile industry, the Government of India have appointed an Enquiry Committee to demarcate the respective fields of production between the mills, handlooms and powerlooms.

47. The paramount importance of industrialisation has been stressed in the foregoing paragraphs. It is pressing for the following reason : The Five Year Plan has been drawn up covering a programme of development to strengthen the economy of the country. Industrial development, according to the Plan, will step up production, promote employment, increase purchasing power, augment the per capital income and the national dividend. It will serve to stave off the slump which so many dreaded as around corner, by ensuring employment to men and material and by stabilising prices. Industrialisation thus will help to lead us to the blue heaven of prosperity.

LIST OF PROTECTED INDUSTRIES.

<i>Name of Industry.</i>		<i>Duration of protection.</i>	
1	Aluminium	31—12—1953.	
2	Antimony	do.	
3	Artificial Silk	do.	
4	Bichromates	do.	
5	Bicycles	do.	
6	Buttons	do.	
7	Calcium Chloride	do.	
8	Calcium Lactate	do.	
9	Coated Abrasives	do.	
10	Cocoa Powder & Chocolate	do.	
11	Cotton and Hair Belting	do.	
12	Cotton Textile Machinery	do.	
13	Dry Batteries	do.	
14	Electric Brass Lamp Holders	do.	
15	Electric Meters	do.	
16	Ferre-silicon	do.	
17	Fountain Pen Ink	do.	
18	Glucose	do.	
19	Hurricane Lanterns	do.	
20	Hydro quinone	do.	
21	None-ferrous Metals	do.	
22	Oil Pressure Lamps	do.	
23	Oleic and Stearic Acids	do.	
24	Pencils	do.	
25	Pickers	do.	
26	Plastics	do.	
27	Plywood and Teachests	do.	

<i>Name of Industry.</i>	<i>Duration of Protection.</i>	
28 Preserved Fruits	31—12—1953.	
29 Sage (Tapioca Globules)	do.	
30 Segiculture	do.	
31 Sewing Machines	do.	
32 Sheet Glass	do.	
33 Soda Ash	do.	
34 Steel Baling Hoops	do.	
35 Wood Screws	do.	
36 Alloy, Tool and Special Steels	do.	
37 Wall bearings	do.	
38 Grinding Wheels	do.	
39 Machine Screws	31—12—1954.	
40 Sodium Thiosulphate, Sodium Sulphite and Sodium Bisulphite	do.	
41 Starch	do.	
42 Zip Fasteners	do.	
43 Batteries for Motor Vehicles	31—12—1955.	
44 Matches.	Duration of protection not specified.	

STATEMENT SHOWING

PROGRESS IN SOME OF THE PRODUCER AND CAPITAL GOODS INDUSTRIES
WHOSE EXPANSION WAS CONSIDERED NECESSARY UNDER THE FIVE YEAR PLAN.

Industry.	Unit.	Annual installed capacity reckoned on the basis of capacity.				+ April September 1953	Target for 1955—56
		March 1951	Sep. 1953	1955—56	1950—51		
1 Finished Steel (Main Producers)	'000 tons	1,015	N. A.	1,650*	976	314	1,650*
2 Aluminium	'000 tons	4,000	4,000	20,000	3,677	1,633	12,000
3 Cement Fertilizers	'000 tons	3,280	4,188	5,306	2,692	1,889	4,800
4 (i) Aluminium Sulphate (ii) Superphosphate	'000 tons	79	427	481	46	151	450
5 Heavy Chemicals	'000 tons	123	193	209	55	21	180
(i) Sulphuric acid	'000 tons	150	180	221	99	40	200
(ii) Caustic soda	'000 tons	19	37	37	11	10	33
(iii) Soda Ash	'000 tons	54	54	86	45	28	78
6 Sheet Glass	'000 tons	12	38	52	6	3	26
7 Rayon Filament	'000 tons	4,000	10,214	22,000	400	4,859	22,000
8 Textile Machinery							
(i) Hind Spinning Frames	Nos	396	396	800	250	113	700
(ii) Looms	Nos	3,600	4,200	8,000	1,894	1,176	6,000
(iii) Carding Engine	Nos	...	600	600	...	111	600
9 Locomotives	Nos	N. A.	N. A.	15	N. A.	N. A.	150
10 Ball and Roller Bearings	'000 Nos	600	600	1,200	87	316	1,200

STATEMENT SHOWING

FULLER UTILISATION OF EXISTING CAPACITY FOR ACHIEVING HIGHER PRODUCTION.

Industry.	Unit.	Annual installed capacity reckoned on the basis of capacity in.				Annual Production.		Target for 1955-56.
		March 1951	September 1953	September 1955-56.		1950-51	April-Sept. 1953.	
1 Cotton Textiles								
(i) Yarn Mill	Million lb.	1,669	1,725 (a)	4,722		1,179	763	1,640
(ii) Cloth, Mill	Million Yds	4,744	4,752 (a)	4,779		3,718	2,516	4,700
(iii) Cloth, Handloom	Million Yds	3,000	3,000	3,000		810	N. A.	1,700
2 Paper and Paper board	'000 tons	137	151	211		114	71	200
3 Sugar (b)	'000 tons	1,540	1,550	1,550		1,116	...	1,500
4 Soap (c)	'000 tons	265	266	280		106	58	200
5 Salt	'000 tons	55,613	N. A.	65,200		1,920	2,534	3,076
	acres							
6 Vanaspati	'000 tons	333	340	388		153	85	300
7 Matches	'000 tons bases	35,300	35,300	38,300		26,850	14,936	35,000
8 Foot wear, leather (d)	'000 Pairs	N. A.	N. A.	N. A.		5,195	2,843	8,000
9 Electric lamps G. L. S. Million Nos.		23.0	26.0	32.5		15.0	9.0	30.0
10 Bicycles	'000 Nos	120	420 (c)	530		101	140	530
11 Electric Fans	'000 Nos	288	304	360		194	115	320-350
12 Radio receivers	'000 Nos	77	153	380		49	28	350
13 Hurricane Lanterns	'000 Nos	4,300	4,400	4,500		3,240	2,285	6,000
14 Sewing Machines	Nos	37,500	41,496	91,500		32,965	30,205	91,500
15 Paint and Varnish								
Ready Mixed Paints	'000 tons	65	65	70		29	15	60
16 Jute Manufactures	'000 tons	1,200	1,200	1,200		892	440	1,200
17 Tea, Chew, Plywood	'000 sq. ft.	138,840	162,000	180,000		44,940	23,221	100,000
				190,000				
18 Power Alcohol	Million Gallons.	13.0	13.0	21.1		5.0	4.0	N.0

(Continued from Vol. XIX)

Theories of Full Employment and their Application to India

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III

An Examination of Alternative Policies

Full Employment by Investment

IN our previous analysis we have been developing a plan for outlay which is guided by social priorities including both consumption and investment.

Apart from the balanced outlay programme there are also other policies advocated by economists in order to bring about full employment. A common approach to the problem is from the side of investment. Economists of this group hold the opinion that cyclical fluctuations affect primarily the investment industries which produce the capital goods. The production of the consumption goods industries is relatively stable and it is not liable to fluctuate as markedly as the capital goods industries. Hence if the investment goods industries are made stable and their productivity is maintained unhampered, the volume of employment can be maintained at a particular level. This point of view can be clearly analysed by the following three-fold programme set out by "The Problem of Unemployment" published by Lever Brothers and Unilever Brothers Limited,

(1) Measures must be devised in order to stabilize as far as possible the private investments. The measures should include direct subsidies, loans at a low rate of interest, tax remissions etc.

(2) The public business investment operations must be extended to newer spheres, e. g. those connected with transport, power and other industries producing marketable goods and services.

(3) The volume of communal outlay should also be stepped up in the already existing fields such as roads, schools and hospitals and other industries and activities that yield non-marketable goods and services.

The public investment policy provides a means of compensation for the fluctuations in the private investment. The pursuit of this policy will necessitate a change in the budgetary methods. The "ordinary budget", meeting the normal annual needs of the country, should be balanced yearly from out of the annual taxation income of the State. "The extraordinary budget", will contain provisions for capital and other emergency expenditure. This policy of double budgeting makes a bold attack on the unemployment that results from cyclical fluctuations.

The stabilization of investment policy is open to a number of objections:—It may not solve the structural unemployment which is generated as a direct consequence of war. In the postwar years the international trade and internal economic structure of many countries was completely upset. When such radical changes take place in the economic structure, mere stabilization of investment unaccompanied by a policy for curing structural unemployment will be an inadequate policy.

The investment policy to fill up the gap can only meet the fluctuation in employment arising as a result of trade cycles. But there are also hyper-cyclical fluctuations in particular industries and trades. In order to restore the industries to their original level of productivity a long-term programme for increasing the effective demand for the industrial products is necessary, rather than a stop-gap arrangement like investment policy to correct fluctuations during the period of trade cycle.

In the policy for the stabilization of investment, we have provided for an investment programme for developing roads, railways, houses, hospitals and other public works. These investments along with the investment in the private sector will have a favourable effect on the quantity of employment. The keynote of the policy is the filling up of the gaps which produce unemployment. Thus when there is mounting unemployment more factories and more homes will be built whether there may be a real demand for them or not. When the unemployment figures are falling, the break will

be applied to investment. The policy for communal investment should be a continuous one and it cannot be started and stopped at intervals. The public investment policy is contemplated in order to give a steady rise of employment over a long period. It is not contemplated as a programme that can be postponed or started at will. This policy cannot bear the additional strain of compensating the fluctuations of private investment at home.

The stabilization of investment has been suggested as a means of maintaining investment at an average rate. It is considered as a fine policy to curb the boom and to mitigate the depression slightly. This policy unnecessarily restricts the weapon of investment for mitigating the evils of booms and depressions. The weapon of investment has an incalculable force with which it is capable of promoting conditions of full employment whereby not only are the booms and depressions abolished but the volume of employment is maintained at a level hitherto unattained even during the booms.

Thus we are at variance with the view that stabilization of investment alone can provide full employment by staving off the booms and depressions. Investment as a policy should be consciously and continuously used in order to steer the economy on a course of steady progress.

The expansion of private consumption outlay

It has been often held that an expansion of private consumption outlay will increase employment and provide conditions of full employment. By placing adequate purchasing power in the hands of the people an inducement is offered for them to spend more. This spending policy will be the instrument of a full employment policy. Measures for social security will give an impetus to the consumption outlay. One of the main advantages claimed for the policy of consumption outlay is the minimum state interference and planning involved in the execution of the policy.

The main front from which the consumption outlay is attacked is from the social security front. Beveridge in his Social Security plan for Britain has envisaged a scheme of social insurance from the cradle to the grave. All insured persons, rich and poor, will pay the same contribution to the State. From the revenues of the State a contribution will be made to

the Social Insurance Fund. From the total fund various accounts will receive credits. The classes of insured persons who are entitled to benefits according to this scheme are:— (i) employees (ii) others earning money (iii) housewives (iv) others of working age not earning money (v) children under working age and (vi) persons above working age who have retired. The first four classes of persons will receive benefits whenever they cease to earn as a result of the following causes:—unemployment, disability, physical disease or incapacity, retirement, maternity or widowhood. Widows are entitled to children's allowances and the people above the working age will receive retirement pensions. This scheme has recognised the housewives as a distinct class of occupied persons and benefits are given to them according to their needs. The unemployed and disabled persons are treated alike. Relief is given to the unemployed person for a limited period on condition that he attends a training centre. For temporary disability, benefits are to be given without any means of test as long as the disability continues. Universal funeral benefits are assured to everyone.

The British plan of social security is a comprehensive scheme. This scheme has eliminated the consideration of means test. Both the rich and the poor are entitled to the benefits and are treated alike. Every kind of risk to which an individual may be exposed is considered by the scheme and the rendering of benefits is made so systematic that the individual can look forward with certainty to receiving the benefits.

The rendering of benefits and the establishment of scheme of social insurance on a secure footing have far-reaching effects on the quantity of employment. By insuring every person against every kind of risk and need, the citizen is supplied with purchasing power in order to spend on consumption goods. Their needs are being realised by the supply of purchasing power to the citizens by the various insurance schemes. The supply of purchasing power to the citizens will keep alive some of the industries which would have gone under for want of purchasing power among them. The industrial improvement in such ways would increase the volume of employment.

The scheme of consumption outlay is being criticised from various stand-points:—

1. By placing purchasing power at the disposal of the citizens there is no certainty that the citizens will use the purchasing power for promoting

maximum employment. The public as a result of the social security services may demand a great variety of goods. But the demand for goods need not necessarily promote those industries in which unemployment is felt. "Thus the citizens' outlay may not be wisely directed with regard to the quality and location of the available labour."¹

2. The citizens' outlay might not be directed to those forms of consumption which are desirable from the point of view of the society. Luxuries rather than the necessities may have an undue attraction over the purchasing power. Under the lead of high pressure salesmanship consumers may be deceived. They may be induced to part with their purchasing power on goods of transitory value and of frivolous nature which will not give any lasting benefit to the consumer. The consumption outlay which is expected to render benefits to the consumer and raise his standard of living may not result in any lasting benefit to them if they are left free to spend their incomes.

3. For promoting full employment consumption outlay alone cannot supply all the essential services to the individual. Whatever may be the extent and value of individual outlay, independently undertaken, it cannot cover up all spheres of services which the individual may need, e. g. nursery schools, playground, hospitals, libraries, housing in healthy surroundings etc. For supplying all such requirements the State's outlay on public works and investment are essential.

Even though agreed solutions can be presented for the first difficulty in consumption outlay, the last defect is a very crucial one which cannot be met by any argumentation. The State control of the location of industry and the facilitating of occupational mobility insure the country against unwise misdirection of social resources by the individual spending freely according to his choice. The control of high pressure salesmanship may remove the risk in the individual spending on the wrong items. But the third defect ingrained in the system of the independent spending by the individuals i. e. the need for amenities for social progress which cannot be provided by individual efforts, but can be provided only by collective efforts or state efforts, cannot be refuted. This defect more than any other defect in the consumption outlay method impresses the importance of State outlay.

1. Beveridge : Full Employment in a Free Society, p. 185

In any full employment policy there is no good in clinging fast to one course of action alone—either to consumption outlay or to state outlay on public works. Full employment should be promoted by a harmonious combination of both consumption outlay and State's investment outlay. The diversion of the scope between the State investment outlay and the private outlay must be brought about by the application of the principle of a social minimum. In the total outlay for maintaining full employment, priority is required for providing a minimum for all citizens of housing, health, education and nutrition and a minimum of investment to raise the standard of life of future generations. Upto the minimum, the democratic state can undertake investment to promote the particular objectives. Above that minimum there should be scope for the citizens to spend freely on consumption. This consumption outlay will no doubt increase the volume of employment. Thus there should be a happy balance between the state outlay and the consumption outlay undertaken by the citizens according to their free choice.

Consumption versus Saving

We must devote some attention to the question of encouraging consumption as against savings. In order to promote the conditions of full employment, consumption must be encouraged as against savings. This appears on the face of it a revolutionary policy.

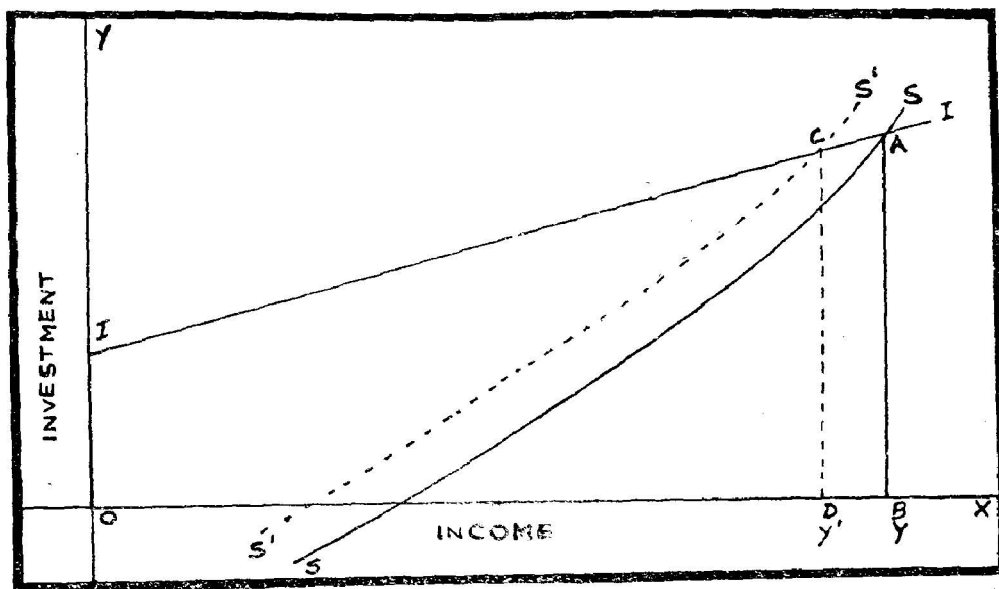
Why should consumption be encouraged against savings? The prevailing social insecurity is the chief cause of savings. For ages, generations of people accustomed to ups and downs in their economic position in society have praised the habit of saving as a virtue. The children are taught the virtues of thrift and any lavish spender is considered to be an unworthy citizen. People save for the rainy day. They save in order to set up a home during married life, to educate their children, to cover the expenses of maternity and to cover funeral expenses etc. People try to provide for all these contingencies by their own individual efforts or by taking up an insurance policy with private insurance companies. Individual attempts at saving are haphazard and are not usually met with success. The insurance companies are profit-making organisations and their profits finally depress the quantity of benefits received.

Hence in this sphere a non-profit institution like the governmental agency which can assure to the individual a comprehensive, minimum programme of social security has got a great part to play. The programme

for providing full employment for Britain submitted by Beveridge and a similar plan for U. S. A. envisaged in the Wagner-Murray-Dingell Bill are directed towards reducing the level of savings. "A high level consumption economy is really the long run hope for capitalism... The greatest possibility for reaching high level consumption appears now to lie in the plans for social security." By discouraging savings by various methods such as social security measures, by the taxation policy of the State, by redistributing incomes from the rich to the poor who will necessarily spend on consumption, the wished-for end, the state of full employment, is reached. Besides, the Keynesian system has advanced the theory that if each person tries to save more out of his income than previously was done, the community as a whole will not end up with a greater amount of incomes and employment.

This theorem must be understood in the light of certain tendencies in society. The Keynesian reasoning has accepted that the savings schedule is stable, and that the investment schedule is extremely unstable, as the attitude of the investors depend, on the profit motive and the expectation of profits in relation to the rate of interest on the money invested.

We shall prove the theorem by a diagram¹



If everyone increases the rate of the savings with a desire to save more the line representing the savings schedule will shift from the position S , to S'

¹ L. R. Klein: Keynesian Revolution p. 178.

The investment schedule represented by II remaining the same, the new level of equilibrium is represented by the line CD. CD is less than AB. Thus the quantity saved and invested turns to be less under a higher rate of savings than under a lower rate of savings.

The same idea may be represented by the concept of the marginal propensity to save and the marginal propensity to consume. As the marginal propensity to consume increases the multiplier also increases. For instance, if the marginal propensity to consume is $1/3$, the multiplier is 1.5; if it is $99/100$, it is 100; if it is 1, the multiplier is infinity. Thus the higher the rate of saving, the lower is the propensity to consume and hence the lower is the general income. When the general level of income is falling the scope for employment is small. The encouragement to spend on consumption goods is a better method of expanding employment than the encouragement to saving. For, the savings once accumulated in the hands of the earners require special methods to attract them to investment. In order to part from the earners for the purpose of investment the savings have to pass through the consideration of liquidity. Savers may have various preferences for liquidity and all the savings may not be invested. In order to effectively increase the incomes, the savings at different levels should be offset by an equivalent volume of investment.

The social security measures remove the need for savings. In doing so they increase the consumption outlay. The increasing consumption outlay gives a ray of hope for the capitalistic economy to establish the progressive state where full employment reigns supreme.

A National Income Insurance Policy

All our conclusions lead to the same point: that the government should in effect underwrite the volume of consumers' spending consistent with full employment. The money wage rate prevailing is assumed to be stable. In order to insure the incomes which otherwise means a guarantee of consumers' spending an expansion of emergency public employment and an

incentive to consumers expenditure should form the keynote to the policy. Along with the plan for controlling and stabilizing the volume of consumers' expenditure a suitable policy for giving confidence to producers to augment or maintain at a stable level the industrial output will also be felt necessary.

Stabilization of the general price level

The stabilization of general price level is preferred by some advocates of full employment to the stabilization of consumers' spending. Stabilized consumers' spending will lead to falling prices. For, as the production expands while the incomes are kept constant, it will inevitably lead to falling prices. Stable price level on the other hand "maintains an even-handed justice between debtors and creditors, discourages speculation, obviates the need to change repeatedly the publicly administered or regulated prices in order to keep them in line with other prices, and it simplifies reckoning generally. It is also, perhaps, calculated to require less adjustment of foreign-exchange rates as time goes by to maintain balance in international payments than other price policies."³ The rise in price level may impart a stimulus to production and employment over a short period and in the long run the force may be a spent force. The maintenance of a stable price level is a necessary adjunct to a policy of full employment.

By stable price level the supply of money (MV) is adjusted to the supply of goods so that any variations in price level may be eliminated. By stable price level it is not meant that price level should be maintained at all costs. The price level will vary in such a way as to allow for variations in the real cost of production. The main weapon to achieve this end is the adjustment of the supply of money.

If the stable price policy is accepted as a national policy, the next step will be to reform the machinery by which money is issued for use. At present the central bank and the joint stock banks issue loans to the industries. This credit policy of the banks affect the supply of money in society and consequently the price level. If the banks create credit freely,

3. Pierson: *Full Employment*, p. 175

there is more of money ; if they do not create credit freely there is less of money. But there is great difficulty in making the banks co-operate in the task of creating credit for the needs of the country, for they cannot serve two masters-the country and the share holders.

Hence the simplest method would be the establishment of a Money Control Office which would inform the Chancellor of the Exchequer every year at the time of the annual budget how much he can expect by way of 'fiat money' which can be diffused over the whole population. The government can use the money in giving tax reduction to industries, and in promoting public works etc., so that a correlation between the wealth produced and the money in circulation may be brought about. A fall in prices is checked when a fall is inevitable and a rise in price is arrested when a rise would lead to many economic maladjustments.

For the stabilization of prices the banks should work in closest cooperation with the government. The central bank of the country may also direct the member banks in the pursuit of a policy for the common good of the country. But over and above directing the activities of the banks, the Money Control Office should study the monetary needs of the country and create appropriate amount of 'fiat money' and put them into circulation,

Apart from the activities of Money Control Office, the producers of basic commodities like wheat, sugar, rubber, copper, oil etc. should adjust their rate of output to the average requirements of the world. During the period of slump they would pile up the stock and during the period of boom they will draw upon the stocks. Thus the 'buffer stocks' would be most important factor in stabilizing the price level.

The prize stabilization policy in order to be effective cannot be undertaken in isolation. It must be undertaken conjointly with other policies for increasing investment and increasing the demand for consumption goods.

Stable price level and exchange ratio

In establishing the conditions for stable price level, foreign trade should be specifically controlled. Plans should be drawn up for (a) buying

up and using or storing products formerly exported (b) by turning labour to alternative production and (c) arranging an alternative foreign outlet to replace the lost markets. In a country where the full employment policy is applied, the demand for labour is strong, money-wage rates tend to rise and prices rise along with the rising costs and increasing demand for commodities. A successful employment policy also bristles with problems of inflation. Thus a stable price level also implies the use of exchange rates and trade controls such as tariffs, quotas and subsidies for exports. The operation on the exchange rates may avoid the price changes and bring about a balance of imports and exports. A devaluation of the currency brings about the balance of exports and imports and prevent the internal price structure from being affected. The excessive tinkering with the exchange ratio for maintaining stable price level is due to the lack of understanding of the purpose of the exchange ratio. The exchange ratios should adjust themselves to the production level of each country in the variegated pattern of world production levels and they should not be used in order to artificially bring about an adjustment of the external trade. It should by itself adjust in a fair position to the internal production level.

By stable price level we have to control the means of production and adjust them to bring about a stable exchange ratio, and not to bring about an adjustment of the exchange ratio to the existing means of production so that the imports and exports may balance.

The control over consumers spending and the control over price level may appear to be two different policies at the outset. But they are essentially one. If the state is able to regulate and guarantee spending directly, then it will also indirectly get control over the general price level. The former control will be precise while the latter will not be so precise whenever the State's advance estimates of the productivity of the society in terms of consumers and producers' goods will not be accurate.

Full Employment and Rate of Interest

Keynes in his general theory finds an explanation for the existence of unemployment in the inadequacy of the inducement to invest. He writes

that "the weakness of the inducement to invest has been at all times the key of the economic problem"⁴. Lack of inducement to invest may result from any of the following factors:—The supply schedule of resources for investments being unduly high, or the propensity to consume being unduly low, or the liquidity preference schedule being unduly low or the supply of money being unduly high. "By the interrelations among several of these elements the volume of employment is determined and from this the excess over or deficiency below full employment is obtained."⁵ According to Marshallian theorising all the factors will be held responsible for bringing about final effects on the scale of employment. Marshall explains this effect with a simile that all the balls in the basin are equally responsible for the position of each. But Keynes has laid special emphasis on the efficiency of the rate of interest to control the volume of investment. The rate of interest according to him will determine whether the individual will hold his wealth in the form of cash or part with it for investment over a period of time. Keynes has advanced a special case for controlling the interest rates through the bank rate policies. The necessary inducement to consumption and investment may be given through the bank rate policy. As a consequence of this policy the volume of employment in society is also being determined.

Full employment and investment

The main thesis of Keynes is that even though greater thriftiness may result in more investment, it will bring about less employment. Keynes expresses the opinion in the General Theory that "up to the point where full employment prevails the growth of capital depends not at all on a low propensity to consume, but on the contrary is held back by it; and only in conditions of full employment is a low propensity to consume conducive to the growth of capital....."⁶

According to Keynes the uneven distribution of wealth and the growth of inequality will not result in greater savings and investment. The greater

4 Pierson : *Full Employment* p 175.

5. Pigou : Keynes : *General Theory—Retrospect*—p. 27.

6. Pigou : Keynes : *General Theory Retrospect*, quotation from the general Theory p. 372.

the inequality, the lesser the consumption outlay of the people and also the lesser the productive capacity and the national income. 'On the other hand, the more even the distribution of wealth among the people, the greater the expenditure on consumption which in turn it promotes production and larger incomes. Thus in an economy where full employment should be the policy suitable laws should be enacted in order to distribute the wealth and the national income evenly among the people.

Maintenance of purchasing power

The maintenance of purchasing power is brought about by reducing the proportion of income saved and enlarging the opportunities for investment. High investment rate is possible in a country where great amounts of wealth are destroyed by war or where exist slumps, an inadequate system of roads and ill-equipped agriculture. Under those conditions the rate of investment may be very high.

The policy of maintaining purchasing power may be analysed into two halves: (1) enlarging investment opportunities and (2) reducing savings.

Why investment is falling off

The decline in competition has removed the incentive to modernization of the plants and equipment. The monopolies and trade associations have in effect reduced the competition and also the investment opportunities. Besides, the owners of industrial enterprises accustomed to a particular rate of profits are not ready to reduce their profit levels by grasping some investment opportunities which may be available at a lower rate e. g. clearance of slums. Further, in some investments there may be over-capitalization and accumulation of absolescent capital. During years of prosperity the industries would have declared large dividends to the shareholders without allocating a good slice of their profits for replacement of their capital equipment. Finally their capital equipment turns to be wasteful and the industrialists do not find it possible to invest money in new equipment. Railways, steel, coal, textile and shipping industries are in such predicament.

Reducing over-saving

Saving will be undertaken by individuals and institutions. Personal saving is the outcome of a desire for personal security and independence. The urge to save may be increased by making greater provisions for sickness, unemployment and oldage insurance.

Firms and entrepreneurs save for meeting some disasters that may befall them. Sometimes they are too optimistic. Sometimes they are too pessimistic. Hence the amount saved is invested during the optimistic period and hoarded during the pessimistic period.

As the savings of the institutions depend on the vagaries of the businessmen's outlook on business, the volume of investment suitably varies. If the savings of the society are pooled by an organisation and are directed for developmental purposes then the gap between savings and investment would vanish. But the co-operation of individual businessmen for such an organisation cannot be obtained freely.

The government may try to get an access to the savings of the firms by limiting their dividends and by collecting their surpluses. But the industries might pitch higher and higher rates of deterioration of plants and equipments and may effectively reduce the margin of savings.

There are certain courses open to the government :

1. The State can own all industries and the government may itself save.
2. Over-saving can be avoided by giving higher wages to the workers. The increased wages will be used in purchasing consumption goods and support employment in those industries.
3. Over-saving can also be avoided by preventing one industry accumulating stocks and shares in other industries. Today, one large-scale industry is owned by other industries. This ownership of convenient blocks of capital in other industries is the device of modern industries to handle their profits and to extend their control over industries in general,

Finally the only available method of equalising saving and investment is by lowering prices. For this purpose a price control board is essential.

Methods of financing the full employment programme

The full employment programme can succeed only if the outlays contemplated are fully carried out. Of the various kinds of outlays, the programme of borrowing and investment by the government is by far the most important. The programme of public investment in order to have full effect should be income-generating. It must represent "New" expenditure and not a substitution of one expenditure for another. If a worker was receiving Rs. 40 per month by way of relief and as a result of the programme he was given a job for Rs. 100 per month, there is a net increase in the income of the society by Rs. 60 per month. This is a sign of expansionary effect of the full employment programme.

The governmental outlay in order to give the greatest stimulation to employment should be met by borrowing rather than by taxation. We shall develop this idea later. The borrowing or loan expenditure is known as "deficit financing." In adopting the policy of "deficit financing" the government spends more than it collects in taxes, and it leaves the budget unbalanced. The government plans to spend more than it collects by way of taxes from taxpayers. In order to meet the deficits in the finances of the government, the government can either borrow or increase the issue of new money or increase the taxes.

The methods of financing the deficits as indicated above have their strong and weak points. In financing the deficits by loans from the public, the government will be creating a class of 'rentiers' who will be dependent on the exchequer for the payment of interest on the bonds. The taxes collected will be paid for the benefit of a class that has contributed to the bonds. It is sometimes said that by borrowing on a large-scale, we may succeed in tapping the "savings stream." Individual savings which might not have found an outlet in investment and idling in the stockings could now be collected and can find an outlet in the form of governmental expenditure. But counter arguments can also be advanced against the 'tapping of the

savings stream'. The smaller saver who was cajoled to buy the government bond would have otherwise spent the amount on consumption goods. Thus in collecting the loans from lower-income classes the outlay on consumption goods is reduced. But as a rule, the bulk of the subscribers to government bonds are from the higher income earning classes who will not use the amount for consumption purposes and so the effect of borrowing is generally stimulating. In a deep depression when outlay on consumption is dwindling, any large-scale borrowing will restrict consumption or private investment to some extent and hence it is not advisable. As the economic activity expands and as the depression gradually gives place to signs of optimism, borrowing from public becomes more feasible and more desirable.

Borrowing may be not only from the public but it may also be from banks. Borrowing from banks may have an advantage over the borrowing from the public. The loans from banks result in the creation of new deposit money. It also increases the quantity of credit money created by the banks. It is not also difficult to sell bonds to the banks. During a depression or when there is a shrinkage of employment, the banks will have a large volume of idle money and they will readily subscribe to the loans of the government. The borrowing from banks has got an additional advantage of not hampering in anyway the consumption expenditure of the public.

The only difficulty that may arise in financing by banks is the danger of banks over-reaching themselves and creating a large amount of credit money. If proper control is exercised by the Central Bank of the country, the unchecked creation of credit and the rise in the market rate of interest, which will have a depressing effect on the price of the government bonds, may be avoided.

Interest-free financing

There is yet a section of economists, of whom Lord Keynes is a leading figure, who think that there is no necessity to subsidize the commercial banks by way of interest payments. Why should the government pay for

the creation of new money by the banks which it is a part of the government's functions? This school is of the view that the loans subscribed by the commercial banks result in a monopoly given for them. To that extent it is a burden on the tax payer. If the treasury issues the non-interest bearing notes to the central bank with instructions to increase the government deposits to the extent of the value of the notes, the burden on the resources of the government can be avoided.

The objection to this policy arises from the view that interest-free financing which is equivalent to "pump-priming" may lead to inflation. This objection is easily answered as follows:— As long as unemployed resources exist, the increase of money expenditure will increase employment rather than prices. Once the full employment level is reached the policy of interest-free financing should give place to the policy of borrowing or taxing for meeting the outlay.

In carrying out this policy the Central Bank should exercise utmost caution and prevent the commercial banks from mismanaging the managed currency system that is being established. The monetary authorities should exercise great restraint and wisdom in issuing the new money, so that they may not fast depreciate in value and create monetary chaos.

Leakages

Leakages may occur in the income reservoir created by the full employment policy. If the national new outlay is 1 crore of rupees and the multiplier is 5, we can normally expect an increase in national income by 5 crores of rupees. That will be the position if the foreign trade of the country is not functioning as a drain on the new incomes. If a part of the increased income is used in increasing the imports from foreign countries, the domestic economy will suffer. No doubt, in the long run, improved economic conditions in other countries will react favourably on the domestic economy by increased exports. But, in the short period, the increased imports may handicap recovery. So the planning authority should control the foreign trade of the country and prevent the growth of unfavourable balance of trade for a continuous period.

Wages and Employment

In a single industry, the employment contracts if the money wage rates rise and the employment expands if the money wage rates fall. But if the money wage rates in general fall or rise for all industries, other things remaining the same, the same consequences need not necessarily follow. For, the shift in the money wage-rates in one industry may affect the demand for labour in other industries. Hence Keynes has arrived at the conclusion, that if the aggregate money-demand functions were unaltered by an all-round fall in the money-rate of wages, employment would necessarily rise. If the aggregate money demand function does not rise by an all-round increase in the money rate of wages the employment will fall.

Keynes has further qualified his statement by a remark that in a closed system the effect of the fall or rise in the money rate of wages will be more clearly felt than in the system which is much inter-linked with the rest of the world. Where international gold standard prevails and where the fall in the money wage rates in one small country cannot significantly affect the world prices, its effect on the volume of unemployment will not be felt. In any system if the fall in money wage rates were to improve the volume of employment it should directly improve the balance of trade and also investment so that employment may increase.

To put it in a direct way, "if the money wage rate in situation A is lower than in situation B, employment is bound to be larger in A unless money incomes and the price level are lower in A in a substantial degree."⁷ By developing the thesis still further, the money income cannot be lower unless the rate of interest is lower. The only way by which the rate of interest can be lowered is through larger employment. The larger employment again revolves upon the fact that the amount of resources applied for investment is also large. To conclude, employment is bound to be larger in the situation where the rate of money wage is lower; and so also is the volume of investment. Thus the lower money wages are synonymous with larger income velocity of money and a lower schedule of liquidity preference.

These are the main implications of the policy for producing greater employment with lower rate of wages.

Lower money wages can increase employment only if other premises were granted i. e. greater income velocity, lower rate of interest and a lower schedule of liquidity preference. High employment is the direct outcome of high demand schedule for investment and a low liquidity preference schedule. When people decide to consume less, this decision of the people is accompanied by a difficult situation which makes the income velocity of money less. Again the optimism in the economic spheres has got a stimulating effect on the demand schedule for investment and makes the liquidity preference low. On some occasions a large physical stock of money may make liquidity preference high or low. In times of depression, the creation of new money makes the income velocity of money low which amounts to making a high bid for liquidity. On the other hand, during periods of inflation when there is much optimism and buoyancy in the market, the money income expands much more in proportion to the physical stock of money and the liquidity preference turns to be low. These forces may act either severally or in a combined way. The effect of these forces must be taken into full consideration before eventually putting into practice a full employment policy.

Full employment and structural changes.

For achieving full employment structural changes have got an important part to play. Structural changes involve two things – changing people and changing things. It involves the scrapping of certain factories and buildings and also the shifting of workers from one trade to another.

The different aspects of the problem of structural changes may be analysed into three :—

1. *Organising mobility of labour.* Mobility of labour indicates the transfer of labour from one industrial district to another (geographical mobility) and also the movement from one industry to another (specific mobility). During the period of contracting employment, we can discourage young people from entering fields of employment or we can employ

some men for whom there is no employment; or we can reduce the age limit for pensioning off the old persons in the industry who are too old to learn a new trade. By these triple policies the volume of unemployment may be reduced.

To supplement the organised mobility of labour there should be a policy for controlled location of industries. New industries should be located near the dying and decaying ones. The new industries should not move towards the markets or the source of raw materials, but should move towards those regions where unemployment is endemic due to industrial decline.

2. *Reorganisation of Management*

There should be a reorganisation of the management of industries. The existence of redundant firms should be checked. The work of weeding out the inefficient firms may be expedited by establishing an organisation of the type of investment trust. This trust should pool up the savings of a large number of investors and allocate them among the claims of various industries in some proportion. Besides it may also pool all incomes among various industries and redivide them among various industries in proportion to their contribution. This method of reorganisation of management of industries will help the industries to share the cost of obsolescence and at the sametime give the benefit of the success of new enterprises to the people at large by increasing the volume of employment.

3. *Nationalization of industries*

Nationalization may mean either of nationalization of ownership or nationalization of control or both. By this nationalization State may readjust some structural problems. There is a case for nationalizing the new and expanding industries than the old and dying industries. Sometimes the owners of old and dying industries welcome such a nationalization, for it gives them an opportunity for selling their wasting assets to the government.

IV

Applicability of the Full Employment Ideal to India

The nature of the problem of unemployment in India

In our previous analysis we have pointed out how unemployment is a chronic problem of the advanced industrial countries of the world. In those economically developed countries unemployment results from cyclical fluctuations. "There the industrial unemployment is a result of the over-development of industrial capitalism – a result of an economy losing control over the continually expanding productive forces in industry."¹

In India the problem of unemployment presents peculiar aspects. The foremost problems that strikes anyone about the unemployment in India is the predominance of seasonal unemployment. In an agricultural country like India the agriculturists are unemployed for a part of the year, about five to seven months. In India about 67 per cent of the people are ultimately dependent on agriculture. The census reports indicate a steady increase of the population of the country :—

	1931	338·2 millions
	1941	388·8 millions
India	1951	356·81 millions
Pakistan	1951	75·6 millions

The census reports continue to indicate that the dependence of population on agriculture has not been reduced. The gravity of the problem of seasonal unemployment from the point of view of the number of people it affects and the extent of loss it brings about to the national income may be judged from the above census figures on population.

The second problem that strikes us about the unemployment situation in the country is the rapid increase of the population. The burden of the increasing population is more felt on the land and the natural resources

1. Nabagopal Das: *Unemployment, Full Employment of India*, p. 53.

than on other sides of productive activities in the country. The rapid increase of the population which is on the average about 1.25 per cent per year has swallowed up the productivity of the land and has finally depressed their standard of living.

Thirdly, the agriculturists are not having well developed subsidiary industries such as horticulture, dairy-farming, bee-keeping or poultry farming. If these subsidiary industries were in the well-developed state, the surplus agricultural population may have an opportunity to be absorbed.

Fourthly, the technique of agriculture in the country is primitive. The technique of production is backward and it has not absorbed any modern improvements. The technical backwardness is due to the lack of capital for investment. Lack of education is also a great handicap for the agriculturists. They are unable to understand the benefits of improvements in technique.

This huge problem of unemployment among the agricultural population must be tackled from the organisational end. The present small-scale farming which is at the root of the causes of unemployment should give place to a new organisational set up which involves group-farming and mechanization. The size of the farms should also be increased so that they may be run on economic lines. The large-scale farms alone can bear the cost of expensive machinery. Thus the solution of the problems of Indian agriculturist depends on collectivisation of the farms and mechanization of the process of production.

In improving the methods of agricultural production special caution should be taken not to import wholesale the Russian farm technique of large-scale production and control. The mechanisation should be such as to promote the growth of the medium-sized farms and as to eliminate the uneconomic tiny farm lands. Instead of multi-purpose tractors which at one stroke eliminate the scope for manual labour in the farm there should be the use of the increasing number of small farm machinery which assist the farmers. Machines such as chaff-cutters, the root-sliters, the hay elevators, the threshing machine, the water-pump, the liquid manure pumps, etc.,

should be made use of in the farms. These machines increase the efficiency of the farmers and also increase the production from the land.

In rationalizing agriculture we have to make due allowance for the displacement of the workers from the land. The rapidity with which the displaced workers can be absorbed in other occupations will also fix the speed with which rationalization can be brought about in agriculture. Thus the improvement of agriculture is closely interlinked with the development of rural industrialization and handicrafts. A plan for the reorganisation of rural handicrafts and decentralization of some of the processes of organised industries will solve to a large extent the problem of rural unemployment.

Middle class unemployment

Apart from the unemployment among the agricultural population there is also unemployment among the so-called "intellectual and clerical" classes of people. This class is commonly termed as the "Middle Class". Members of this group are fairly educated in a land where masses of people are steeped in ignorance and illiteracy. By virtue of the education they have obtained in schools and colleges they always look forward more to secretarial and white collared and soft-handed professions than to any other professions where personal initiative, risk and leadership are necessary. This class as a rule has concentrated its attention on secure services, like jobs under government. As the opportunities and openings in government services are limited they are usually facing the problems of unemployment. Ignoring these danger signals the schools and colleges are causing the growth of the qualified men. The unemployment of this group is always a threat to the orderly development of the society. The unemployed member of the middle class is a disgruntled person. Periods of continuous unemployment will confirm in him a revolutionary and destructive frame of mind. The unemployed persons of this class generally belong to the categories of skilled and semi-skilled workers-clerical and supervising grades. 25% of the total number of registered persons in the Employment Exchanges are of this grade.

Policies that will reduce the cost of living will make it easy for the middle class families to support one or two relatives till they are able to find a job, instead of throwing them defenceless in a fast shrinking labour market. The intensity of the middle class unemployment may be mitigated to some extent by such a policy.

The revival of normal trading activities without any governmental control, the introduction of a scheme of compulsory stipendiary training of industrial engineers and schemes for the survey of several unsurveyed aspects of the national economy will provide employment to a large number of graduates.

General poverty and unemployment

In this country there is chronic unemployment and under-employment. There is a difference between the nature of unemployment in advanced industrial countries and nature of unemployment in India. In advanced industrial countries unemployment is caused by the fluctuations in industrial activities. In India unemployment is "all pervading and omnipresent."² The appalling poverty of the country is the main cause of the general unemployment and chronic under-employment and it is not confined to any community or class. Besides in this country unlike other advanced industrial countries, unemployment is less pronounced among industrial workers than among other occupational groups. There is also a considerable amount of unemployment even among that group of people shown in census reports as persons gainfully employed.

The existence of this all-pervading unemployment is due to the structural deficiencies in the Indian economy. When the old economic structure with its strong moorings on agriculture and handicrafts disappeared, no new economic structure was evolved to fill the gap. Here and there signs of modern industrial society in the form of factories, wider markets and greater dependence on international trade began to appear. But they were not effective enough to transform the economic structure of the country. Thus on the decaying old economic structure no modern super-structure has been

2 Nabagopal Das : Unemployment, Full Employment and India, p. 30

built in order to revitalise the economy by providing more employment and by stepping up production. Thus for well over half a century the occupational distribution of population has remained unchanged and the ratio of workers to non-working dependents has also remained unchanged to a large extent.

Besides the problem of unemployment in India is further complicated by the paucity of statistics about unemployment. But the surveys conducted by a few local bodies before the war of 1939 can give us an idea of the nature of the unemployment problem. The surveys were conducted (1) in an industrial suburb of Calcutta, (2) in a non-industrial urban area in North Bengal and (3) in a predominantly rural area in East Bengal.

In the industrial suburbs unemployment was found among labouring classes. Most of the unemployed men were landless labourers who had migrated from their rural homes to the houses of their friends and relatives employed in the industrial areas. These unemployed men hang about their relatives with the hope of getting themselves employed through the guidance of their relatives. Hope of employment is the chief motivating force that makes them persist in their stay at the industrial suburb. In the industrial suburb quite contrary to the popular opinion the "educated unemployment" is very low. Most of the young men who have received their education in schools and colleges secure some jobs. Therefore there is no acute unemployment problem among the educated middle-class in urban areas.

In the non-industrial urban area in North Bengal the problem is one of acute unemployment among the "educated young men." The sources of employment for these young men are very meagre in the non-industrial urban area. These young men look forward to some employment under government. As everyone of them cannot be provided with a job in the government service, these young men are disillusioned and disappointed. In their ranks there is much discontent. They are always haunted by the spectre of a gloomy 'future' before them.

In the predominantly rural area of East Bengal unemployment in the ordinary sense is non-existent. There is no large section of educated middle

class men in the rural areas and hence the problem of educated unemployment is not a serious problem. The great majority of the people in the rural areas are agriculturists. Everyone of them has got work on the lands. The work of the agriculturists may not give adequate reward for their labour. But everyone has a job to do however irregular the job may be. Hence the problem of unemployment as we find in the industrial suburb is nonexistent in a rural area.

Thus in our country the problem of unemployment is not of one particular variety. The problem varies from region to region. It varies according as the region is industrial urban area or non-industrial urban area or rural area. As the problem itself is a varied one, the remedy we suggest should also be varied. Besides, it is seen plainly that the unemployment in the country is not due to over-development of industrial capitalism but it is due to the under-development of industrial capitalism, which is unable to provide employment to the expanding population. In our country unemployment permeates all sections of the population. Unemployment of the type as it appears in industrial countries may not occur in India but it exists in the form of under-employment spreading far and wide into the society.

PROSPECT OF SOCIAL SECURITY MEASURES IN INDIA

Social security plans are the complements of full employment plans. Provision of full employment is the goal for the modern state. But the attainment of the goal may be far and difficult. The gulf between the ideal of full employment and the state of unemployment may be bridged by a policy of social security measures.

But the main question is whether the social security measures can be applied to India. In India the incidence of disease and poverty and mortality are so widespread and the misery caused by unemployment is so large in magnitude, that any policy of social security will mean a very costly policy, which the finances of the country cannot support. Besides the social security measures such as old-age, sickness, death and unemployment insurance facilities are not so important to the country as the supply of basic requirements of life, food, shelter and clothing. Mere creation of social security services will

not solve the problems of society in the country where the basic needs e. g. food, shelter and clothing are themselves in short supply. The social security measures should follow the economic development of the country. As social security measures alone cannot solve the problem of unemployment and as the country is groaning under the inadequacy of employment for the people, the policies of the government should be directed towards development of the economic resources rather than catering to the social security measures. When the number of people for whom relief should be given are large, any pursuit of social security policy has to be reviewed in the light of the financial soundness of the country.

If at all social security measures have to be inaugurated, it should be done on a limited scale. Such industrial workers and groups who can be easily defined and who form distinct groups can be included in the groups for whom social insurance facilities can be extended. The social insurance scheme, limited in its scope in such a way, should be placed on a contributory basis. The commitments of the state should be as far as possible limited and small.

Full employment ideal—Can we attain it in India?

The maintenance of full employment has been the goal of governments in civilized countries. Wherever a greater level of employment compared to the present level is to be maintained, there will be considerable expenditure on the part of the government. Modern governments are able to provide the finances for war purposes without minding any inflationary effect. But during peace time, the governments are engaged in arguments about the evil effects of inflation and they are unable to provide the finances for large-scale developmental purposes.

It is maintained by some economists that full employment can be attained only in industrially advanced countries. But the experiments in U. S. S. R. have proved that in a predominantly agricultural economy full employment can be achieved provided the resources are completely mobilized. In our country full employment can be achieved if we can go to the full length of mobilising the resources. A plan for full employment may involve a diversion of resources from consumption goods industries to capital goods industries. To begin with, a policy of full employment may

involve a reduction of wage level so that inducement may be available to the employers to employ more of labour. Hence in voting for a full employment policy a choice should be made between full employment and a lower standard of living or unemployment with a higher standard of living. Besides it must also be kept in mind that the lower standard of living will be for a transitional period only. For after the initial success of the full employment policy the multiplier effect will be more pronounced by which the volume of employment will not only expand in the direction of secondary and tertiary industrial spheres but also the content of wages will improve. Viewed in this light many of the objections to the full employment policy disappear.

But, a full employment programme will necessarily include a high degree of control and direction. It may necessitate the control of prices, regulation of private investment and a control over the location of industry and a control of the labour market. These measures are very difficult both in their shaping and in their application. As these measures are very complex we should not conclude that full employment is not worth-striving for.

The horror and misery of the unemployed and under-employed people should impress us about the usefulness of the full employment policy. Unemployment is a great social evil. To eliminate this evil a full employment policy may be suggested to be the only remedy.

THE GOVERNMENT OF INDIA AND FULL EMPLOYMENT

In the replies to the questionnaire circulated by the Economic and Social Council of the United Nations in 1950, the Government of India have expressed the opinion that "unemployment arises more from lack of financial and technical assistance needed to stimulate general economic development than from lack of internal effective demand."

Import and Export Trade

With a view to increase employment opportunities, the Government of India has launched a many-sided policy. It has imposed restrictions on the import of goods and have removed the impediments on the export trade.

MEASURES DESIGNED TO ENCOURAGE PRIVATE DOMESTIC INVESTMENT

The following measures have been introduced in order to encourage domestic investment and industrial production.

Income tax

(1) The maximum rate of income tax was reduced from 5 annas in the rupee to 4 annas in the rupee.

(2) For incomes between Rs. 10000 and Rs. 15000, a tax reduction of $\frac{1}{2}$ anna in the rupee was introduced.

(3) The exemption limit was raised in the case of an individual from Rs. 3000 to Rs. 3600 and in the case of Hindu undivided families from Rs. 5000 to Rs. 7200.

Super tax

(1) The distinction between earned income and unearned income was abolished for the purposes of supertax and the rates of supertax for the two incomes were made equal.

(2) The maximum rates of super tax was reduced from 10 annas in the rupee for unearned income and 9 annas in the rupee for earned income to $8\frac{1}{2}$ annas in the rupee for both.

Business profit tax

The business profit tax was abolished. Excess profits tax deposits and post-war excess profits were refunded. In 1949 about Rs. 3 crores of and in 1950 about Rs. 3.75 crores of refund was allowed for the development and rehabilitation of business.

Increased facilities for credit supply

The banks were substantially meeting the credit requirements of the industries. The amalgamation of small banks increased the supplies of credit facilities to the industries. Besides the Reserve Bank has increased the supply of loans to the Co-operative Banks from 1949 onwards. The increased supply of credit facilities to the banks and co-operative banks has stimulated the development of large scale industries and small scale industries.

Industrial Finance Corporation was established in 1948. It has advanced loans upto 19.2 million rupees upto December 1950. Besides, the Rehabilitation Finance Administration has granted assistance to about 237 applicants. With the help given to industries by the two corporations the industrial activity was stimulated and the fear of dearth of capital disappeared.

Measures designed to increase public investments

The government of India has planned many multipurpose river valley projects and railway development schemes. During 1950—51, projects upto an estimated cost of 3230 million rupees were planned.

Besides loans were granted by the International Bank of Reconstruction and Development for the development of railways, agricultural development and Bokra hydro-electric scheme. Loans to the extent of 57.5 million dollars were granted by the IBRD.

Measures designed to facilitate steady economic expansion

(1) During 1950 the Government of India encouraged private enterprise through provision of finance either on a loan basis or on a partnership basis.

(2) Loans were also granted to the industries by the Industrial Finance Corporation. Many states have also planned to set up such industrial finance corporations for rendering assistance to industries.

(3) The setting up of the Planning Commission marks a further stage in the planning of the economic development of the country.

THE VIEWS OF THE PLANNING COMMISSION ON FULL EMPLOYMENT FOR INDIA

The National Planning Commission voices a moderate opinion. It does not under-estimate the importance of full employment ideal. But it makes a realistic approach to the problem of expansion of employment in the country. It makes a vivid contrast between the conditions of the economy in an advanced country and a backward country. In an advanced country unemployment is due to trade cycle. In an advanced country the productive system has been expanded fully and it can provide employment for all the people who are unemployed, if the rigours of the depression are mitigated. In an advanced industrial country the man-power is not fully used for production and hence a part of the labour population is idle.

On the other hand, in a backward country like India, the other factors of production, apart from the labour factor, are not fully developed. Land and capital equipment which must co-operate with labour for production are in short supply in India. If the government follows a programme of work creation by capital expenditure with a view to increase employment it will not increase production. Instead, such a policy will increase the money incomes of the people and it will stimulate prices.

Hence a programme of full employment can be implemented after the elimination of the structural deficiencies in the economy. The deficiencies of capital and land must first be made up before we launch on a programme of full employment. A plan for the development of those conditions will in the long run assure full employment for the country. Thus a plan for expanding and diversifying the economy of the country is the best guarantee for full employment.

Looking at our country with labour plentiful we must essentially follow a labour-intensive processes of production rather than capital-intensive process of production. Thus a planned system for the development of handicrafts and cottage industries will help us to tide over the shortage of wealth in the country. It will also increase the scope for employment. Besides a judicious location of new industrial enterprises with a view to bring about a diffusion of employment opportunities and to bring about a balanced regional development of the country will also help towards the attainment of fuller employment.

The Planning Commission has made a realistic approach to the question of priorities in planning. It has not set its face against full employment ideal as such. It has only pleaded for the development of the conditions for the attainment of full employment. It has only advocated the enforcement of a developmental plan as a pre-requisite for the attainment of full employment. It has defined its priorities. It has given a priority for production rather than to full employment. Thus the first Five Year Plan which will be realised by 1956, will remove the structural deficiencies and expand production to such a level as to facilitate the enforcement of a plan for full employment at a later date.

The Final Report of the Planning Commission published in January 1953, records the growth of unemployment among the clerical and unskilled labourers. These figures are made available by the reports of the

employment exchanges in the country. But the employment exchange organisations function in urban areas and hence they reveal only a section of the problem existing in the country. No exact information is available about the unemployment existing in the rural areas and about the magnitude of disguised unemployment existing throughout the country.

The Eastern Economist has expressed an opinion that about 2 million persons attain working age each year. Neither agriculture nor industry can absorb them. With the increase in health measures and services the average expectation of life will increase and it will reduce the man-power requirements for replacement and casualty reserves. Thus the volume of unemployment is bound to increase unless some attempt is made to stem the tide of unemployment.

The Planning Commission has directed itself to the task of solving the unemployment problem in a partial way. First, it has applied itself to the task of reducing the incidence of rural unemployment by promoting major and minor irrigation works, large scale land reclamation and plans for the development of village industries and handicrafts. The Commission has also expressed its faith on the extension of mixed farming and the public works undertakings during slack seasons so that employment opportunities may be increased.

In order to solve the unemployment in the urban areas the Commission has drawn up proposals for assisting the small scale industries and for starting new ones which may be complementary to large scale industries.

Though the Commission cannot make exact estimate of the First Five Year Plan on employment, it has however, worked out the estimate of probable additional employment in particular sectors of the economy. The estimate of the Commission are as follows :—

Additional employment per annum. (In lakhs)	
1. Industry including small scale industries	4
2. Major irrigation and power projects	2.5
3. Agriculture : By additional area irrigated	14.0
By repair to tanks	1.5
By land reclamation schemes	7.5

Additional employment per annum.
(In lakhs)

4. Building and construction	1.0
5. Roads	2.0
6. Cottage industries	20.0
Total	52.5

7. Tertiary sector (transport, banking and other services)
(not possible to estimate)

According to the First Five Year Plan there will be an increase in the quantity of employment by 52.5 lakhs per annum. Apart from it there will be increased employment in the secondary and tertiary groups of occupations.

The Commission has expressed its views on the defects of the University and High School education. It has called for the urgent need of reforming the College and High School education so that it may have a vocational bias. Education should encourage the young men to receive training for manual jobs. As far as possible, the college education should not confine itself to imparting instruction of a theoretical nature but it should also include practical training in the subjects. The Planning Commission has also recommended that the educated youngmen should be helped to start independent business with a small amount of capital ranging from Rs. 500 to Rs. 5000. A list of small scale industries which can be started with capital ranging from Rs. 500 to Rs. 5000 will be prepared and the government will define the extent of help for such enterprises. The facilities that may be given to those enterprises may include the procurement of raw materials, marketing of finished products, building and hiring of factory premises, supply of transport facilities, electricity and water etc.

Thus it is a far way off to reach the full employment goal for our country. A drive for more production should receive a high priority rather than a plan for full employment. As the country's economy bristles with structural deficiencies, the plan should be for the elimination of the structural deficiencies and after their successful elimination we must plan for full employment.

THE FIRST FIVE YEAR PLAN AND AFTER

After the publication of the First Five Year Plan, the problem of unemployment was exceeding all expected limits. The problem was very acutely felt among the educated middle class. Many interests have offered solutions for middle class unemployment.

Among the solutions offered mention may be made of the following plans to cure unemployment among the educated classes :—

(1) *The Eastern Economist Plan*

This Journal has suggested a conference of leaders in private enterprise with a view to increase the industrial targets by at least 10% over a reasonably short period. If such consultations increase the current targets of production, it will increase employment by a specific figure.

The Central motor spirit tax should be reduced by at least $\frac{2}{3}$ of the present rate so that a fresh stimulus may be given to the road transport. The development of road transport will absorb part of the unemployed labour.

The Journal has also stressed the allotment of food subsidies to the tune of about Rs. 15 crores so that it may allay the sufferings of the urban lower middle class which alone intensely experiences the rigour of the unemployment.

The suggestions, as the journal states, are not complete, but should be taken along with the programme of the Planning Commission.

(2) *Dr. Matthai's Plan*

The main principle of his plan is the immediate change in the purchase policy of the Government. In the next few years the Government should purchase the engineering stores, the simpler equipment for the Railways, for the Defence and Production Ministries within the country itself and should not import them.

2. Imports should be regulated by customs tariffs rather than by import quotas.

3. An examination should be made of the segments of the public sector so as to regulate the pace of their development with a view to release resources for employment in the private sector.

4. The credit restrictions should be relaxed so that the private sectors may be supplied with adequate amount of credit facilities. By channelling credit to the industries of the private sector an opportunity is provided for increasing employment.

(3) *Enlargement of the Scope of the Five Year Plan*

In an Eleven Points Programme announced as an appendage to the First Five Year Plan, schemes upto the maximum cost of Rs. 175 crores

were envisaged. These schemes were expected to increase the employment potential.

The main features of the Programme are :—

1. The extension of the programme 'of rehabilitation of displaced persons to a period longer than that contemplated in the Five Year Plan i. e. upto the full period of 5 years of the Plan.
2. Setting up of an Industrial Development Corporation and Industrial Finance Corporations by the State Governments.
3. The initiating of permanent schemes for scarcity affected areas.
4. Assistance to road building activities and small power projects.
5. Provision of technical training and
6. Certain other general activities.

Many new ventures are contemplated under the extension to the plan. e.g. Manufacture of raw films, special kinds of steels and card clothing.

The measures as under taken by the Planning Authority are sure to relieve unemployment. But the success of such measures in reducing unemployment depends to a large extent on the encouragement given to the enterprises in the private sector. There should be a careful balancing of the relative advantages of the public and private investments. Promotion of public enterprises should be undertaken with extreme caution so as not to hinder the operation of the industries in the private sector, from the point of view of securing the capital and marketing of the produce.

Apart from these lines of positive action the government should also pursue policies for maintaining the cost structure at a constant level. Any rise in the cost of production will lead inevitably to a shrinkage in production and consequently to unemployment. Thus the monetary measures pursued in the country should maintain a stable price level.

'Some Vignettes of Chidambaram Temple

BY

SRI V. G. RAMAKRISHNA AIYAR,

Professor of Economics

THE purpose of temple art and architecture was to glorify religion by telling its story in most expressive form which the chisel of the sculptor could command. When we make all allowance for the destruction wrought by time and man, it must be recognised that during the mediaeval period Hinduism commanded the best that India could give not only in money, but also in taste and skill. The mediaeval period of South Indian history was a great age of temple building. The Pallavas are still remembered by the temple at Conjeevaram, and the great days of Cholas by that at Tanjore. Some Western writers and critics object to the quantity and elaboration of ornament in some of the religious edifices of South India on the ground that they tend to obscure the fundamental qualities of the edifice, but all of them recognise that the union of strength and grace displayed in some of the best temple structures is unsurpassed.

The Chidambaram temple which belongs to the mediaeval age of temple building exhibits some of the characteristics of Dravidian architecture. Most of the structures range from the 10th to the 16th century A. D. The Chidambaram temple was not built in its entirety like the great temple at Tanjore. It has 'grown by accident rather than design'. Its various edifices are not parts of any general scheme, and yet the general effect of the architecture of the temple is very striking.

The age of the oldest part of the temple is not easy to dogmatise ; but from the architectural point of view, according to Fergusson, no part of the temple is much older than the 10th century.

The Chit Sabha.

It is the central shrine of the temple and is a plain wooden building standing on a stone basement. The roof of the Chitsabha is covered with plates of gold.

The Kanakasabha.

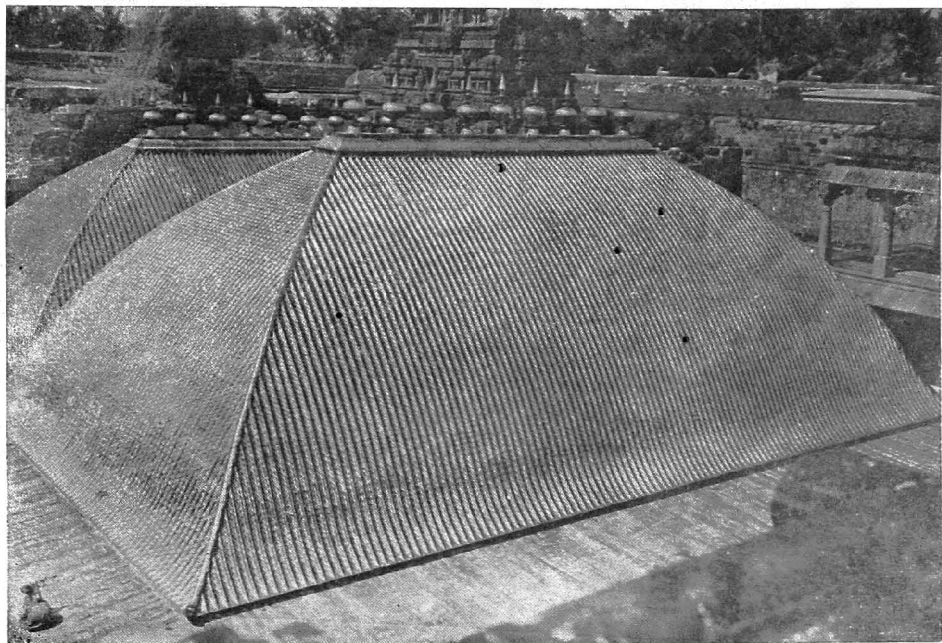
It is a small porch in front of the Chit Sabha standing on a stone basement with wooden doors all round. It is roofed with plates of copper.

The Nr̥tta Sabha.

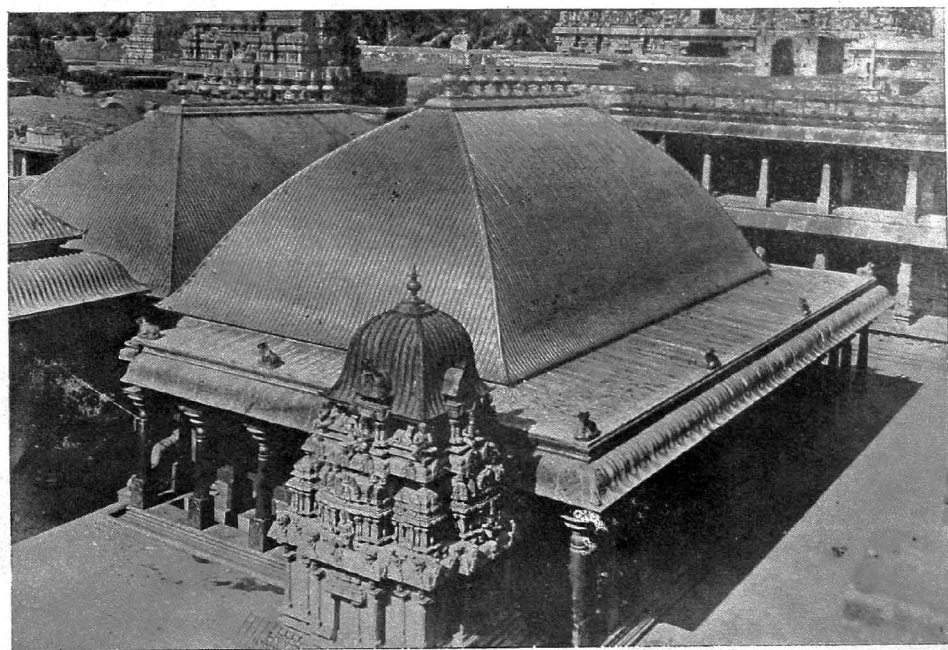
This 'hall of dance' is the most beautiful and the most interesting part of the temple from an architectural point of view. It consists of a mantapa adorned with wheels and prancing horses on either side to represent a celestial vehicle. It is supported by 56 pillars about 8 ft. high and most delicately carved from top to bottom resting on a stylobate ornamented with dancing figures which Fergusson describes as being 'more graceful and more eloquently executed than any others of their class in Southern India'. He says that 'white wash and modern alterations have sadly disfigured this gem, but enough remains to show how exquisite and consequently how ancient it was'. The famous dance of Siva in which he raised one of his legs above his head is represented within the Nr̥tta Sabha by one of the finest dancing icons of Nataraja.

Amman Shrine.

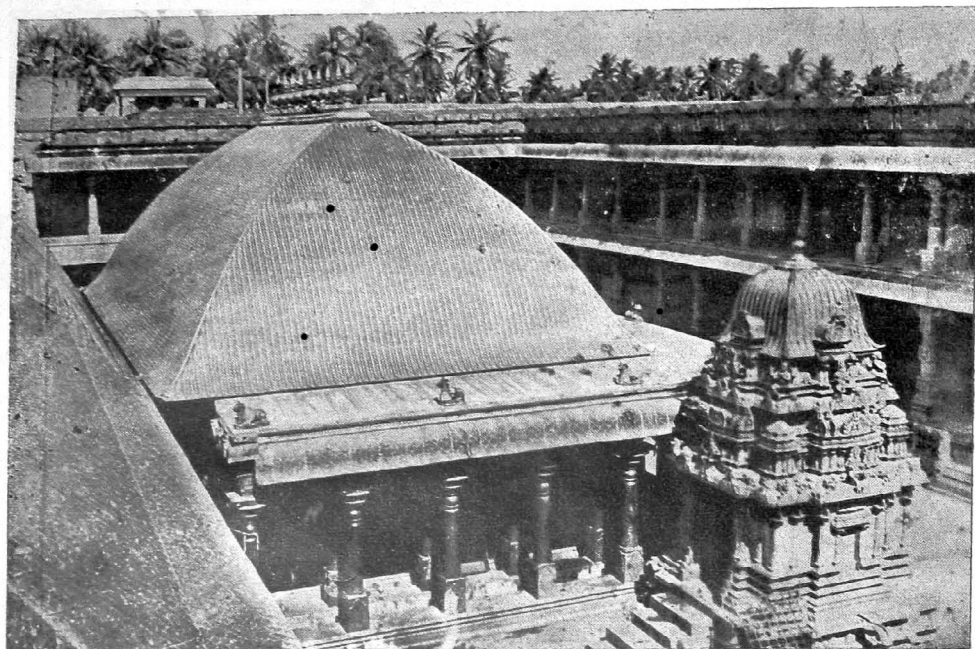
According to Fergusson this shrine "is principally remarkable for its porch, which is of singular elegance. The outer aisles are 6 feet in



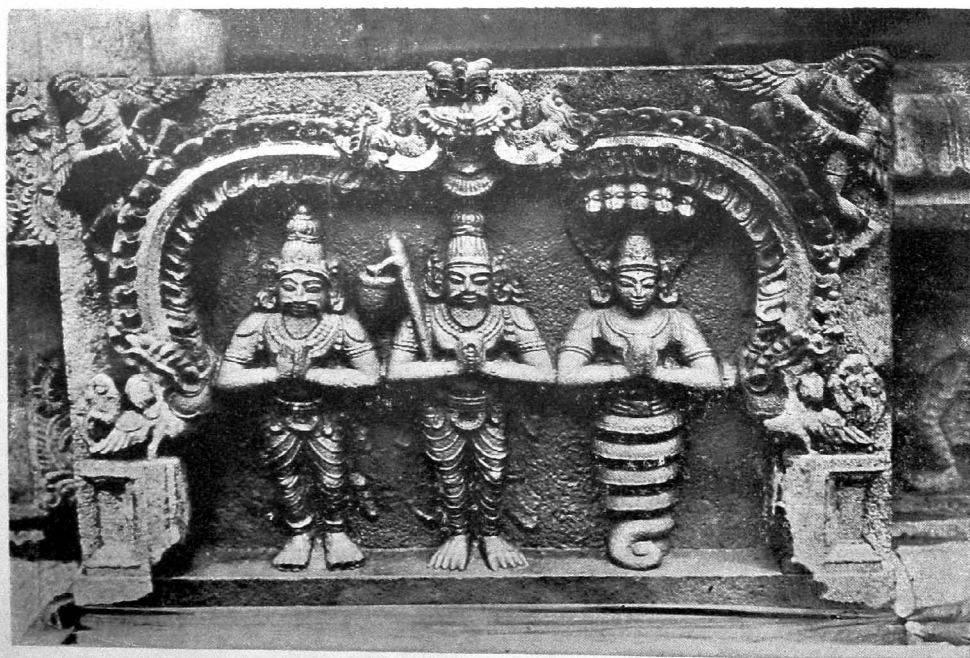
Chit Sabha and Kanaka Sabha (Top view)



Chit Sabha and Kanaka Sabha with the Temple of Chandikeswara



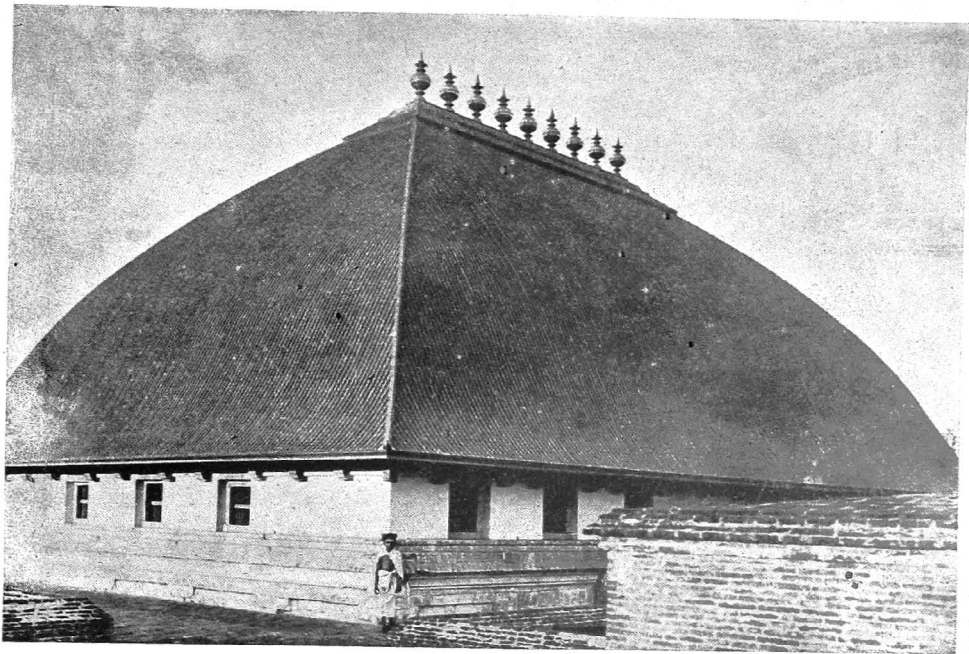
Another view of Chit Sabha with the Temple of Chandikeswara and Brahma.



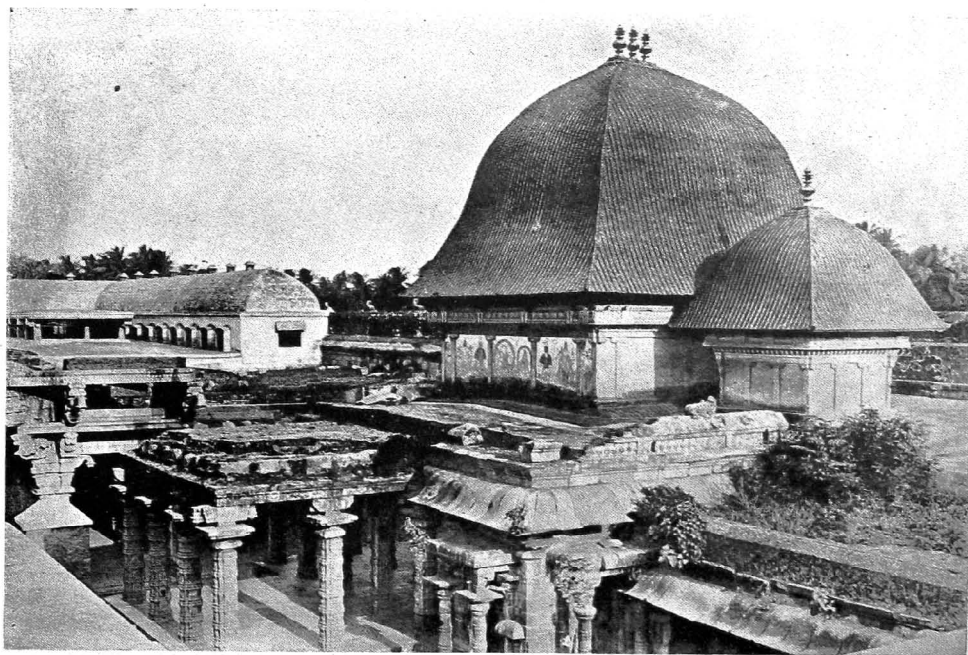
Jaimini.

Vyagrapada.

Patanjali.



Deva Sabha.

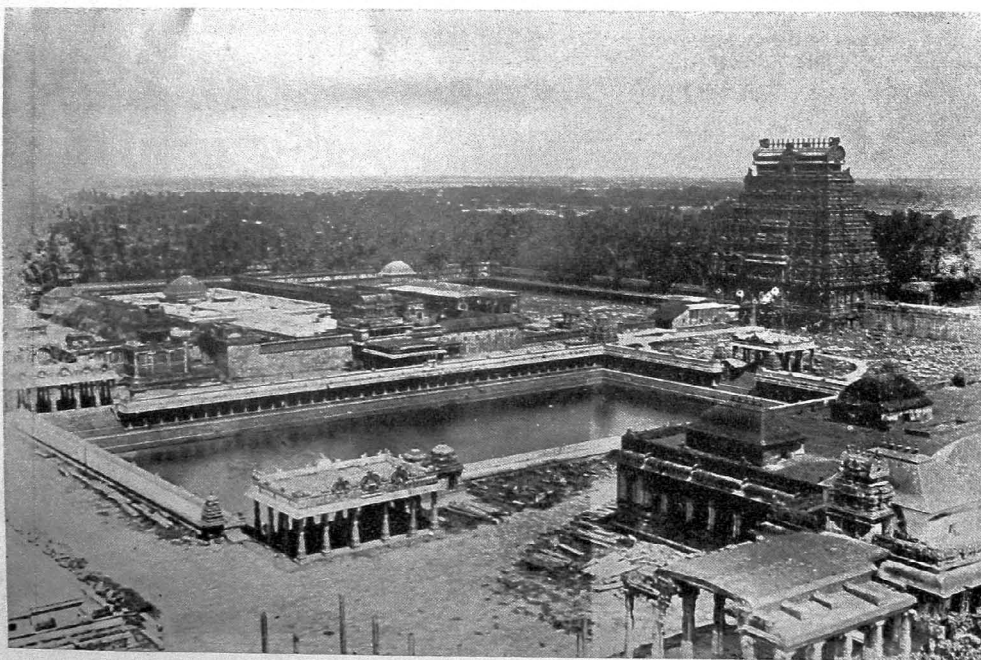


Nritta Sabha.



Vyagrapada (Bronze)

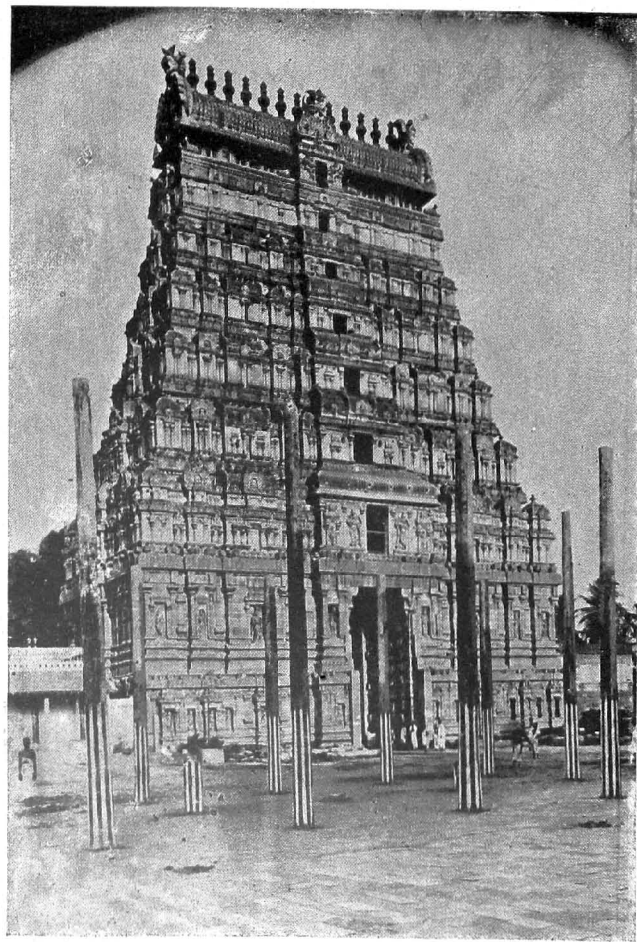
Patanjali (Bronze)



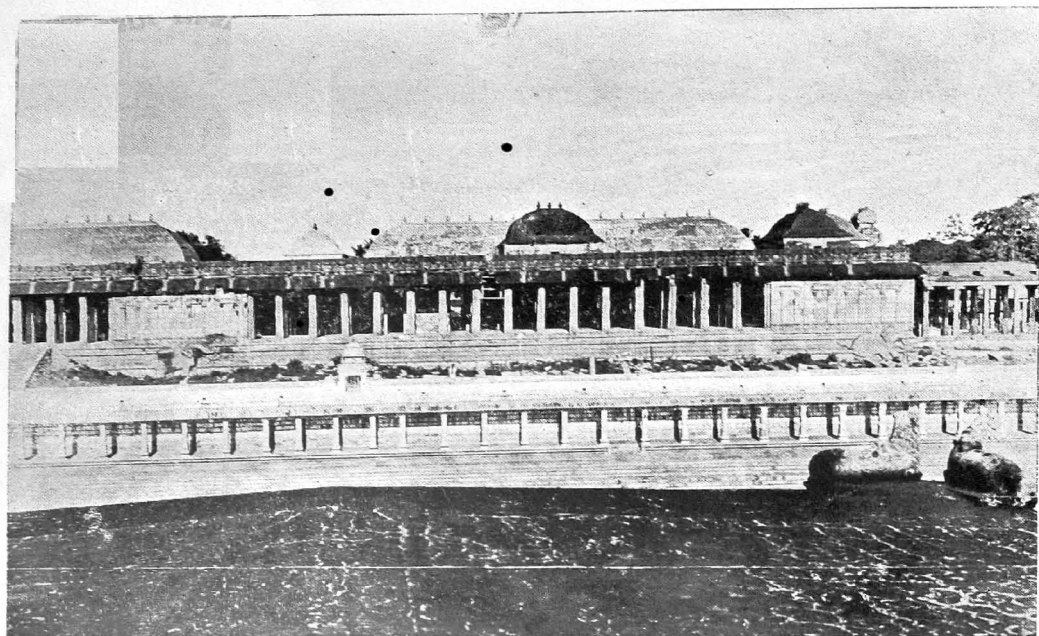
A view of the Sivaganga Tank with surrounding structures



Alagar.



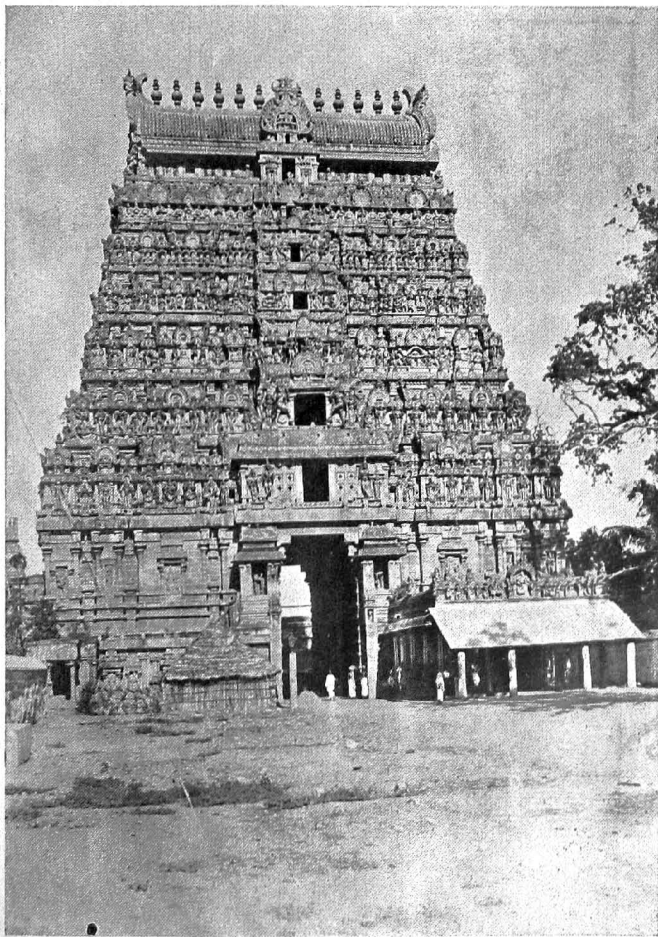
East Gopura (inner view)



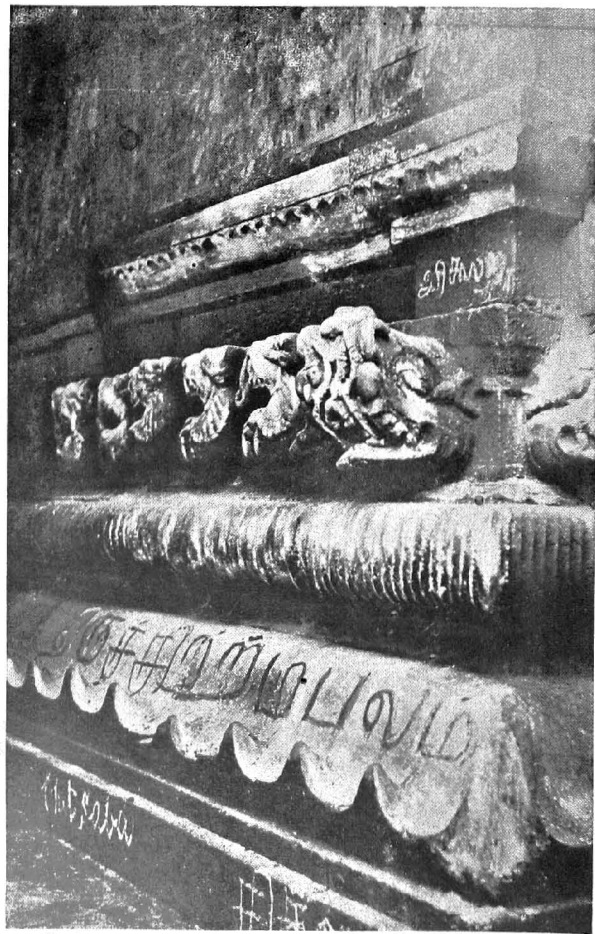
Thousand-pillared Mandapa and Sivaganga Mandapa West view.



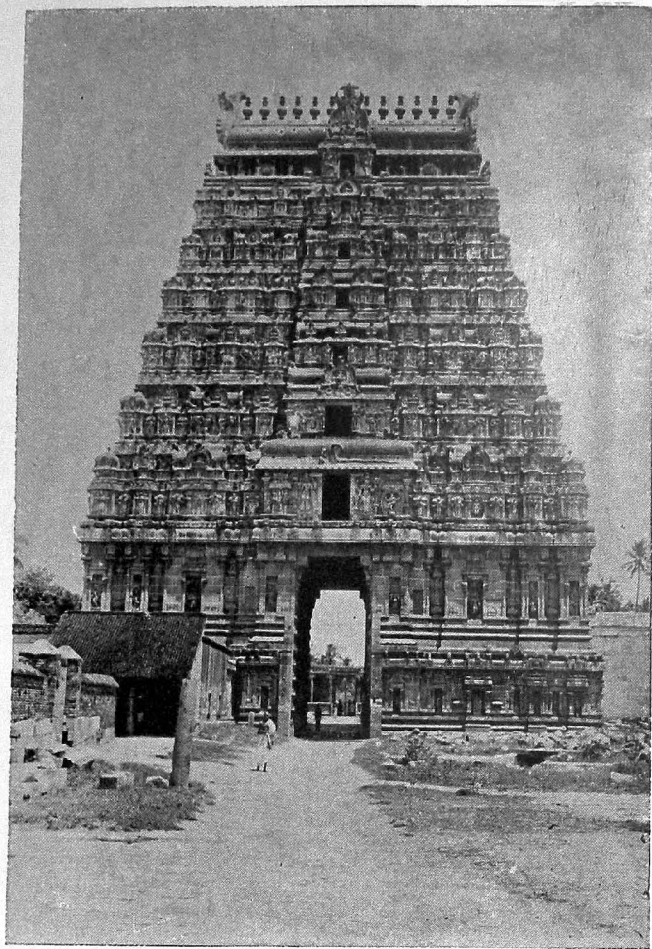
Pandya Nayagar Shrine.



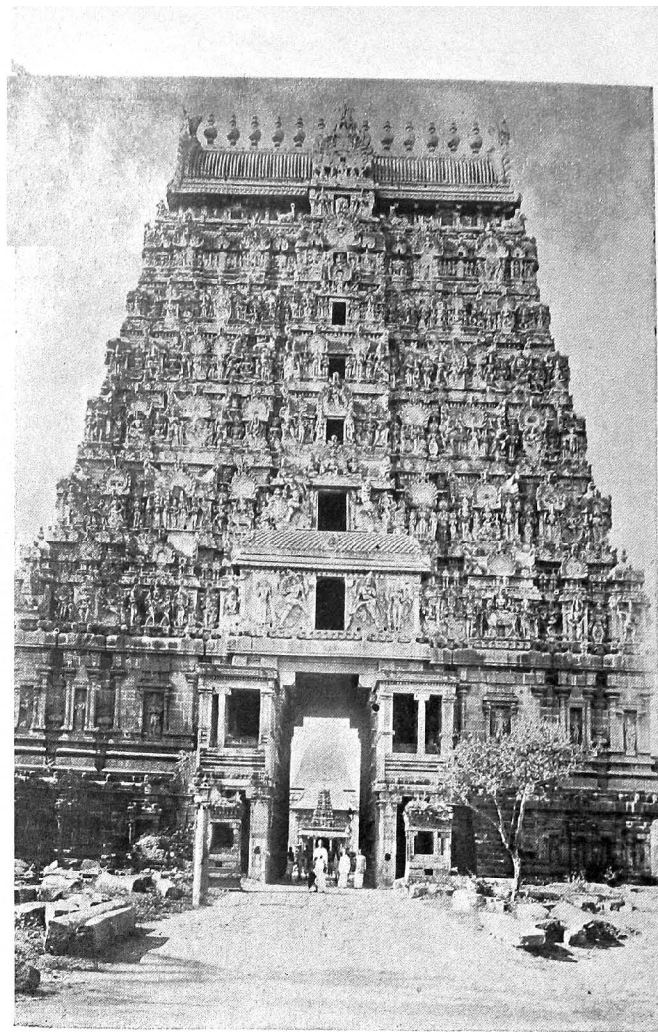
West Gopura (outer view) with Karpaga Vinayakar Shrine.



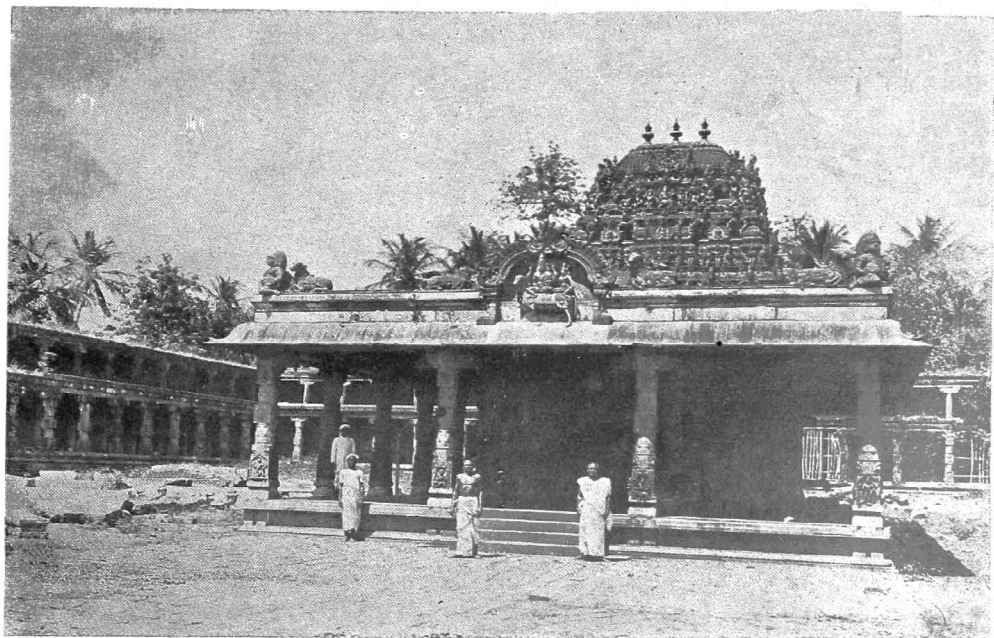
Frieze showing Yali sculptures.



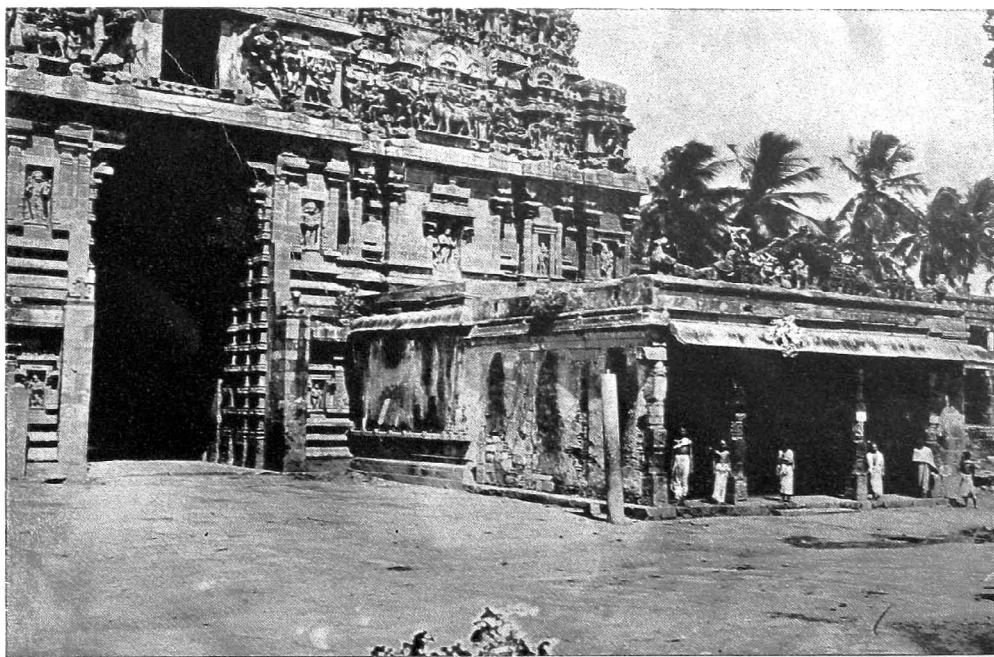
North Gopura.



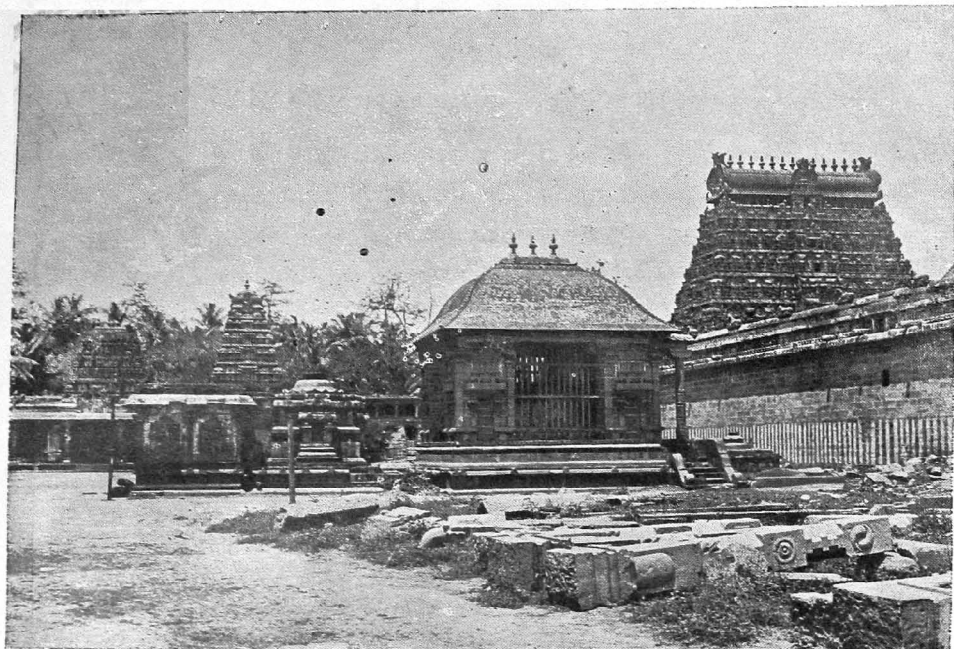
South Gopura.



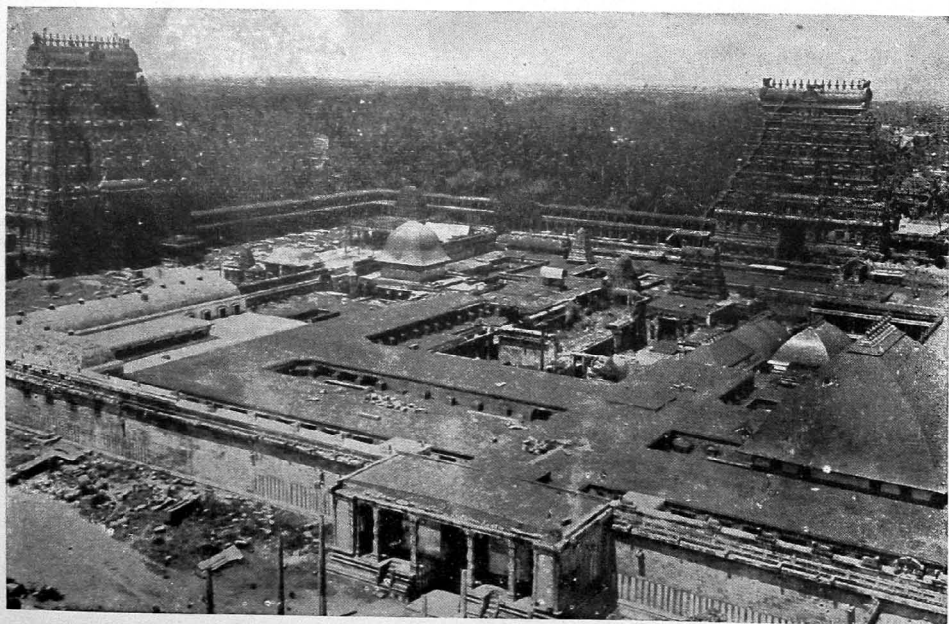
Temple of Sri Ganesh.



An interior view of the entrance to West Gopura.



Shrine of Nandi with top view of West Gopura.



A panoramic view of the temple with South and West Gopuras.

width but the architect reserved all his power for the central aisle which measures 21 feet 6 inches in width making the whole 50 feet or thereabout. In order to roof this without employing stones of such dimensions as would crush the supports, recourse was had to vaulting or rather bracketing shafts and these brackets were again tied together by transverse purlins, all in stone and the system was continued till the width was reduced to a dimension that could easily be spanned. As the whole is enclosed in a court surrounded by galleries two storeys in height, the effect of the whole is singularly pleasing”.

From the top of one of the pillars of the aisle hangs a chain of several movable links cut from one piece of stone. In a corner of the court is one of several wells in the temple which are lined with circular rings of stone about 4 feet in outside diameter, each cut from a single slab.

The Pandyanayaka Shrine.

It is a portico of square pillars four in front, and all most elaborately ornamented. The design of the pillars resembles that of the piers in the Nrtta sabha. All round the stone basement of the shrine are to be found the most delicately carved, fine dancing poses. This shrine is in the form of a mandapa with wheels, prancing horses and elephants on either side to represent a celestial vehicle. The age of this shrine is difficult to decide but according to the character of its ornamentation and its position, according to Fergusson, it belongs to the end of the 17th and first half of the 18th century. But from its style, it should be given an earlier date.

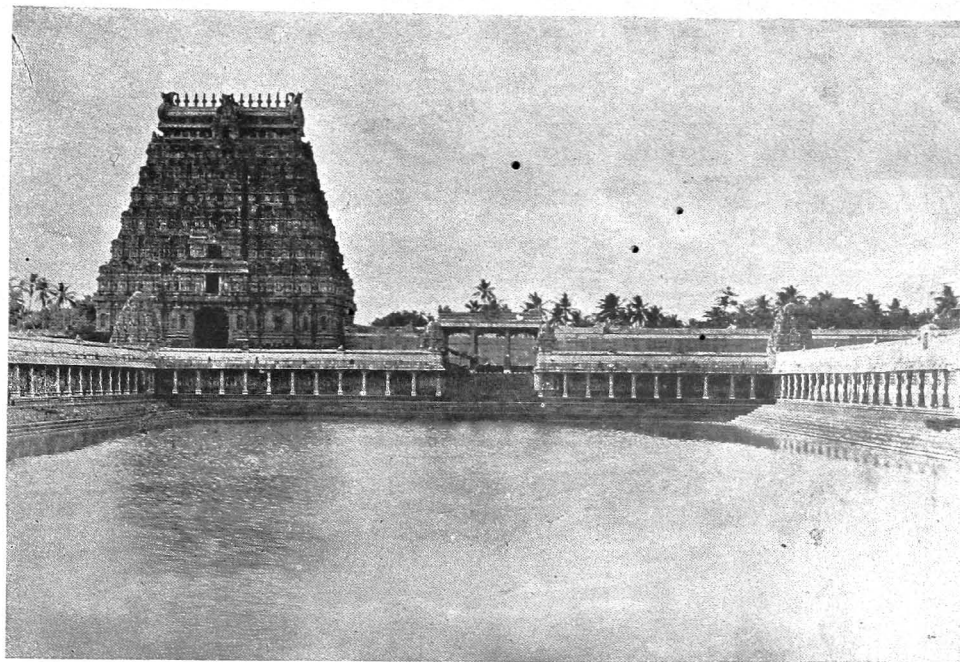
The Gopuras.

There are four gopuras facing the four points of the compass. The lower part of each gopura is, as usual, of stone, and the upper, of brick and mortar richly decorated with plaster figures painted in colours. The northern gopura which was begun in the days of Krishnadevaraya is about 157 feet above sea level and is 140 feet above ground. In the inner wall of

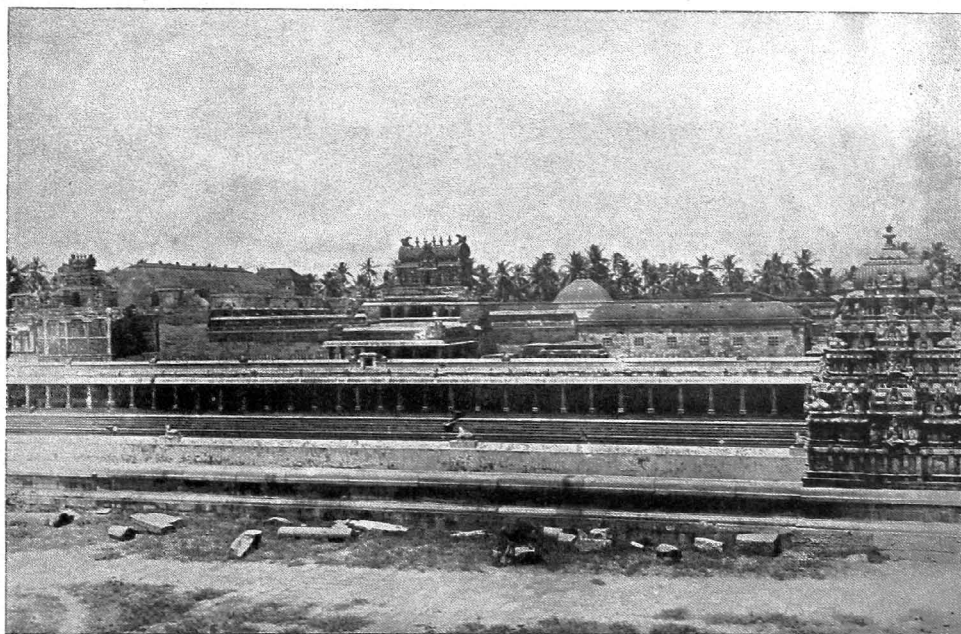
the northern gopura there are stone sculptured figures one of which is identified as Krishnadeva and above these sculptured figures, we find in characters of the 16th century the names of four figures by name (1) Viruddhagiriyl Sevakkapperumal; (2) his son Visvamuttu (3) Tirupiraikkodai Achari Tirumarunngam and (4) his brother Karan Achari. The eastern gopura seems (from inscriptional record) to have been built sometime in the 13th century by Kopperunjingadeva and renovated later by Pachaiyappa Mudaliar of Conjeevaram. On the lower stone portions of the gopura the decoration for the most part consists of little panels containing dancing figures which are connected with the central idea of the Nataraja temple — the mystic dance of Siva and they form a predominant feature in the architecture of the temple.

The west gopura must have also been built about the 13th century as is evidenced by the literary references and inscriptional record. The niches containing images of deities in the east wall of the west gopura give, in the characters of the 13th century A. D., the names of the images which are as follows: Kamadevan, Agasthyan, Sridevi, Devendran, Ganesvarar and Durggadevi. The images in niches in the north wall of the west gopura are Rudhradevar, Rahu Kethukkal, Naradan, Alakeswaran, Chandhran, Kriyasakti, Sanibaghavan and Vayubaghavan. The niches in the west wall of the west gopura contain the images of Kshetrapala Pillayar, Gangadevi, Dhanvantari (Tripura) Sundaridevi, Sukran, Vijayan, Naga, Yamunai, Bhadrakali and Adichandesvarar. In the south wall of the west gopura, the niches contain the images of Niruti, Budhan, Gnanasakti and Agnidevan.

The southern gopura must have been undertaken by a Pandya king as is evidenced by the crest of the fish in the central cross stone of the gateway of the gopura and its completion in the form of a superstructure with seven storeys is mentioned in the Attur inscription of Kopperunjingadeva.



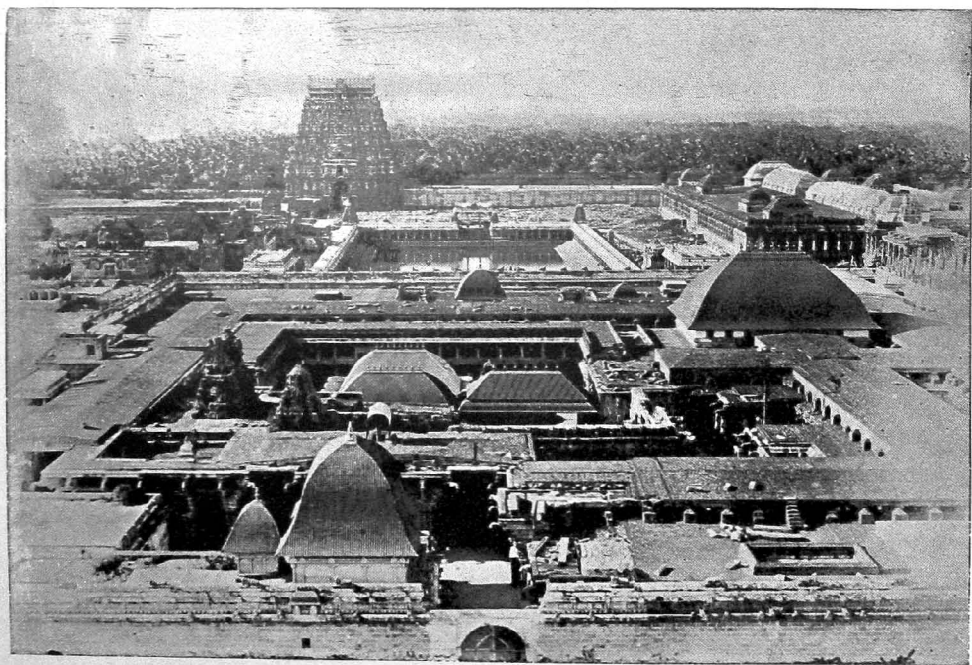
A view of Sivaganga Tank with North Gopura.



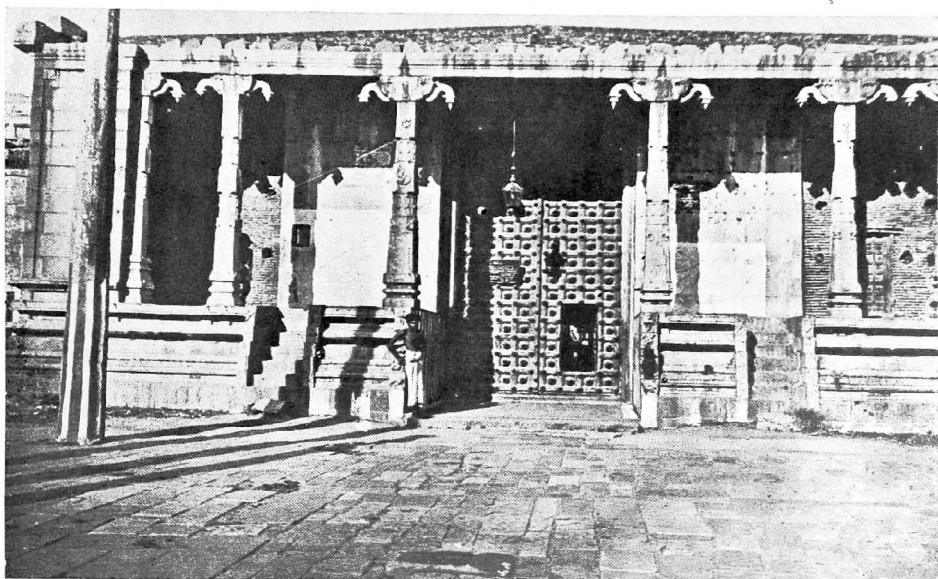
Another view of Sivaganga Tank with Amman shrine.



A view of west outer prakara with Sundareshwara Temple and 100-pillared mantapa.



An aerial view of the entire Temple.



East Entrance of the temple.



Purusha Mrigam.

The two inner enclosures of the temple which were originally built during the mediaeval Chola period have in recent years been renovated and added to by the Nattukkottai Chettians. The most striking part of the new additions is a great covered cloister of imposing width in the second enclosure. The cloister is roofed with stone slabs supported on long rows of tall covered granite pillars, some 25 feet high and of the same design. The carving is good and the general effect striking.

We may conclude this brief sketch of temple architecture with a few general observations. With the coming of the Cholas the temple emerges as an architecturally important and monumental structure in stone. The royal builders seem to have outdone their predecessors. The urge for bigness which characterises the temple structure of the mediaeval period was the result of many influences upon the Indian mind and it was intensified probably by the ideals of a prosperous and powerful age. The organisation of the resources under energetic rulers made such temple building possible. It was an age in which the public was trained to expect and appreciate bigness, efficient organisation of labour and the manifestation of power and wealth. The rulers built large temples not only because they enjoyed them aesthetically but they also considered them necessary and useful. Temples propitiated the gods and were also eternal evidence of the devotion of the royal builders. Each successive king, if he had the resources and initiative, was inclined to build new ones or enlarge the old and carve his name and attainments on the walls of the temple. Hence many of the temples of South India are the result of successive additions whereby each king sought to outdo the greatness of his ancestors. The result is that a few of the big temples like the Chidambaram temple appear to be lacking in any unified sense of design, but in spite of their apparent diversity, the actual elements and their arrangement followed rigid conventions. The basic parts of the temple were always along traditional lines. No matter how large and complicated a

temple might be, it consisted of a multiplication of the essential parts and the extension of the parts in length was both a natural method of building and the result of the ritual which required a corridor-like plan because of its preoccupation with processions. Like palaces which were the private retreat of the high ruler, the temples were often placed within a sacred enclosure surrounded by high and protective walls.

Some of the big temples of South India are standing monuments of the achievements of Dravidian architecture. The superhuman size still connotes greatness, power and magnificence. It is not necessary to ask if these structures are beautiful or if their sheer bulk reflects a drying up of Indian imagination. They are undoubtedly grandiose and since they represent the greatest material effort of mediaeval rulers to mould stone to their desires, they deserve respect and study.

Some Aspects of Higher Education in Germany

BY

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Reader in Chemical Engineering

UNIVERSITY education in Germany is planned for providing deeper educational opportunities for talented students who are treated as mature individuals capable of unguided study. A university student is regarded as competent to care for himself and he takes the full consequences. He is free to choose his teacher or teachers and to devote to any branch of learning he likes. Finally he submits to an examination—mostly oral—when he himself thinks the moment has come. No calendar tells him when or precisely what examinations he has to appear for. However it is necessary to mention here that he is exposed to any line of questioning that his examiners regard necessary and that he cannot qualify for the degree by securing only 40% of the marks or a few credits as in the case of British or American Universities.

The older and the present day Universities in Germany have the same pattern based on the "idea of a University" formulated by Von Humboldt in the beginning of the nineteenth century. The University is a society of teachers and scholars united in the pursuit of truth. The method of this pursuit is a close unity of research and teaching. Hence all the Universities are non-affiliating, unitary, teaching and research institutions. Without research a University is but a super secondary school. In the search for truth there must be freedom both for the teacher and for the taught. As stated earlier the professor has the self chosen band of scholars willing to learn and take part in research. The seminar and the collegium play a vital part in the dissemination of knowledge. Comprehensive education with deep scholarship and high standard in research is their goal. The only University degree awarded is the doctorate. It implies therefore, a very high standard in professors and more especially in students.

All the students who enter the portals of the University do not prepare themselves for the only mark of academic distinction—the doctorate. A considerable number prepare for the civil service and other government employments and appear for examinations conducted for the

same. Thus a University degree is not insisted upon or even considered as a prime requisite for entering government service.

The Germans have made a clear distinction between Universities proper and technical Universities. The former have faculties of theology, law economics, philosophy, pedagogy, medicine, natural science and agriculture but not engineering and technological studies which come under the domain of the latter. The technical Universities are called Technische Hochschulen which when literally translated may mean Technical High Schools but they have the same status as the Universities proper. The only difference is that the first degree awarded here is the 'Diplom-Ingenieur'. The student if he desires may proceed to the doctorate degree.

In Western Germany there are 18 Universities and 8 Technische Hochschulen. All of them are financed mostly by the government and partly by the churches and the local municipalities. Fees paid by the students amount to not more than a quarter of their expenses. It is very interesting to note here that a professor is paid not only a fixed salary but also a portion of the fees paid by the students according to the number of students in his class. This system, I was told, was devised with a view to retain the services of eminent professors who attract larger number of students to their classes. These professors are allowed to do consulting work for industry. Thus their earnings are equal if not more than that of their counterparts in industry. The next cadre is the post 'dozenten' (assistants to the professor). His salary is fixed and less than one third of that of the professor. However professors are usually chosen from among these assistants.

With this background let me now proceed to give a brief account of the institutions I saw during my recent visit to Germany. I confined myself only to Technische Hochschulen. I was fortunate to get an appointment with Prof. Dr. Fuchs, director of the Institute of Chemical Technology in Rheinisch-Westfalische Technische Hochschule at Aachen which is situated in the heart of the brown coal mine area in the Rhine and. This Technological University which was founded in 1870 has our faculties viz. General Science, Building Construction, Engineering and Electrotechnics, and Mining and Metallurgy. There are separate institutes for each subject and they are spread over a wide area in 20 three

or four storeyed buildings. The faculty of mining and metallurgy is well known and possesses ten institutes for various aspects of the subject such as geology, geophysics, mineralogy, mining machinery, coke and briquetting etc. In the University there are 151 teachers including 52 professors for a student strength of 4000. On August 26, I made trip to Aachen. It took the whole morning merely to go round the various sections of the institute for chemical technology. Though the laboratories and equipments appeared to be the same as ours, the work done was quite advanced and original. The workshop facilities were profuse. The students are accustomed to use the tools freely.

A student who has passed the "Abitur" examination (matriculation) and over 19 years of age is eligible for admission. The courses are normally intended for a period of four years. The first two years of the courses are generally common. In the third year a special subject is taught and in the fourth year research work on a specified problem is done. Each student has to submit a thesis. Attendance at lectures is optional. If a student has carried out a course of practical work and has attained sufficient theoretical knowledge in the subject to the satisfaction of the concerned professor he may be permitted to move to the next professor for another subject. Hence the time taken for completion of the course depends upon the ability and application of each student. There is no sacrifice of the standard for the sake of the backward students. No outside examiners are invited. Most students take 5 to 6 years though the prescribed period is only 4 years.

I then visited the "Mensa" (Student House) where we have lunch. The student union has a separate building of its own where all amenities for sport, recreation and social activities are provided. The food too was good and cheap at half the outside cost. A three course lunch is provided for a nominal payment of about a rupee.

To visit all the departments and institutes would take more than a week. So I had to content myself in making a tour of the whole area in a car. In the evening I visited three more institutes— Coal Chemistry Mining machinery, Coking and briquetting. Then I returned to the institute for chemical technology for discussions with the final year students and "dozenten". There I came across a publication useful to my research work.

When I requested for a copy of the reprint, I was given instead a small cassette. To my surprise it contained a microfilm of the whole publication. This film was prepared within two hours though the number of pages were more than 10. How easy and light it is to carry! What little space it occupies! We can emulate this example and provide such facilities in our libraries. All our rare literary treasures now hidden in palmyra leaves and manuscripts stored in several rooms could easily be preserved in this convenient manner within a space no more than that of a small shelf.

I also visited the Technische Hochschule at Karlsruhe, Stuttgart and Hanover. They are also of the same pattern as the Technische Hochschule at Aachen. But a prominent place is given to Chemical Engineering at Karlsruhe. It is called the department of "Apparatbau" — apparatus making science. Their approach to this subject is very different from that we are accustomed to. Any elaboration of this topic however would warrant a separate article by itself. So I am compelled to conclude with some of the thoughts that struck me as I came away from these University towns.

In Germany, University education is meant mainly for students of exceptional talents and powers of imagination coupled with a willingness to do hard work. Great emphasis is laid on research work. There is close liason between the Universities and the industries. The representatives of the industry carry out research work to solve their specific problems at the Universities under the guidance of the professors. The University laboratories are used also for the analysis of new raw materials and for trials of certain processes for improvements in industry. The contacts of the professors have with the industries of the surrounding area and the presence of the employees of the industry in the laboratories infuse an atmosphere of confidence among the students.

When one sees Germany today, particularly its industrial development, one cannot believe that this country had gone through the worst rigours of a global war only a decade ago. The remarkable rapidity with which it has recovered and regained its superiority in industry and science is undoubtedly largely due to the educational pattern which lays emphasis on research and true knowledge.

உயிர் மயங்கியல்

— x —

K. Vellaivaranan.

உயிர் நின்ற வன்கணத்தோடும் சிறுபான்மை ஏனைக் கணத்தோடும் மயங்கிப் புணருமாறு கூறினமையின் உயிர்மயங்கியல் என்னும் பெயர்த் தாயிற்று. மயங்குதல் — கலத்தல். உயிரும் புள்ளியுமிறுதியாகிய உயர்திணைப் பெயர்கள் அல்வழி வேற்றுமையாகிய எல்லாவிடத்து மியல்பாமெனவும் ஒரோ வழி அஃறிணை விரவுப் பெயர் இயல்பாவன ளுவெனவும் தொகைமரபில் விதந்து கூறிய ஆசிரியர், அவையொழிந்த உயிரீற்று அஃறிணைப் பெயர்களையும், ஏனை வினைமுற்று வினையெச்சம் பெயரெச்சங்களையும் ஈண்டுணர்த்துவான் எடுத்துக் கொண்டு, அகர முதல் ஓளகாரம் வரை அவற்றை நெடுங்கணக்கு முறையான் வைத்துணர்த்துகின்றார். இவ்வியலில் 93 சூத்திரங்கள் உள்ளன. அவற்றுட் பல மாட்டேற்று முறையில் அமைந்தனவாகும். ஈற்று வகையாற் கூறப்பட்ட விதிகளெல்லாம் வல்லெழுத்து மிகுவன, இயல்பாவன, மெல்லெழுத்து மிகுவன, உயிர்மிக வருவன, நீள வருவன, குறுக வருவன, சாரியை பெறுவன, பிறவாறு திரிவன என்னும் இவ்வகைப் பகுப்புக்களுள் அடங்குவனவாம். இவ்வகையால் ஓத்த விதியினவாகிய சூத்திரங்களைத் தொகுத்து நோக்குதல் இன்றியமையாததாகும். முதன் முதல் அ, இ, உ என்னுஞ் சுட்டின்முன் நாற்கணமும் புணர்தலை நோக்குவோம்.

மூன்று சுட்டின்முன்னும் நாற்கணமும் புணர்தல்

அ, இ, உ என்னும் மூன்று சுட்டும் வல்லெழுத்து வருவழி வந்த வல் லெழுத்து மிக்கு முடியுமென்பதனை முறையே இவ்வதிகாரத்து ௨௮௪, ௨௮௬, ௨௮௭ - ஆம் சூத்திரங்களிற் கூறுவர் ஆசிரியர். அகரத்தின் முன்னர் ஞ ந ம வென்னும் மெல்லெழுத்துக்களை முதலாகவுடைய மொழிகள் வருமிடத்து வந்த மெல்லொற்று மிக்கு முடிதலும், யகர வகரமும் உயிர் முதன் மொழிகளும் வருமிடத்து வகர வொற்று மிக்கு முடிதலும், செய்யுளுட் சுட்டு நீண்டு முடிதலு மாகிய இவ்விதிகளை,

௨௮௫. சுட்டின் முன்னர் ஞ ந மத் தோன்றின்
ஓட்டிய வொற்றிடை மிகுதல் வேண்டும்.

௨௮௬. யவ முன்வரினே வகர மொற்றும்.

௨௮௭. உயிர்முன் வரினும் ஆயியல்திரியாது.

உாஅ. நீட வருதல் செய்யுளு ஞரித்தே.

என வருஞ் சூத்திரங்களால் ஆசிரியர் உணர்த்தியுள்ளார். அகரச் சுட்டிற்குக்கூறிய இவ்விதிகளை,

உாஅ. சுட்டினியற்கை முற்கிளந்தற்றே.

என்ற சூத்திரத்தால் இகரச் சுட்டிற்கும்,

உாசு. ஏனவை வரினே மேனிலை யியல.

என்ற சூத்திரத்தால் உகரச் சுட்டிற்கும் மாட்டேற்றிக் கூறியுள்ளார்.

எனவே மூன்று சுட்டின் முன்னரும் உயிரும் யகரமும் வரின் வகரவொற்றும் க, ச, த, ப, ஞ, ந, ம, வ என்பன வரின் வந்த வெழுத்துக்களும் மிகுமென்பதாம்.

மேற்கூறிய சூத்திரங்களால் தொல்காப்பியனார் கூறிய இவ்விதிகளை,

163. எகர வினாமுச் சுட்டின் முன்னர்
உயிரும் யகரமு மெய்தின் வவ்வும்
பிறவரின் அவையுந் தூக்கிற் சுட்டு
நீளின் யகரமுந் தோன்றுதல் நெறியே.

என வரும் ஒரு சூத்திரத்தால் தொகுத்துரைத்தார் நன்னூலார்.

1. வல்லெழுத்து மிகுவன

உாந. அகர விறுதிப் பெயர்நிலை முன்னர்
வேற்றுமை யல்வழிக் கசதபத் தோன்றிற்
றத்த மொத்த வொற்றிடை மிகுமே.

இச்சூத்திரம் அகரவீற்றுப்பெயர் அல்வழிக்கண் வன்கணத்தோடு புணருமாறு கூறுகிறது.

(இ - ள்) அகரமாகிய இறுதியையுடைய பெயர்ச்சொல்லின்முன் வேற்றுமையல்லாதவிடத்துக் கசதப முதல்மொழிகள் வருமொழியாய்த் தோன்றுமாயின் தத்தமக்குப் பொருந்தின அக் கசதப க்களாகிய ஒற்று இடைக்கண் மிகும் என்றவாறு.

(உ - ம்) விளக்குறிது, நுணக்குறிது, அதக்குறிது, சிறிது, பெரிது, தீது என வரும்.

க ச த ப மி து த லாகிய இவ்விதியினை,

உகசு. வேற்றுமைக் கண்ணு மதனோரற்றே.

உகக. ஆகார விறுதி அகர வியற்றே.

உகடு. வேற்றுமைக் கண்ணு மதனோரற்றே.

உசக. ஈகார விறுதி ஆகார வியற்றே.

உடுஉ. வேற்றுமைக் கண்ணு மதனோரற்றே.

உடுச. உகர விறுதி அகர வியற்றே.

உடுக. வேற்றுமைக் கண்ணு மதனோரற்றே.

உசுசு. ஊகார விறுதி ஆகார வியற்றே.

உசுசு. வேற்றுமைக் கண்ணு மதனோரற்றே.

உஎசு. ஏகார விறுதி ஊகார வியற்றே.

உஎசு. வேற்றுமைக் கண்ணு மதனோரற்றே.

உஅக. ஓகார விறுதி ஏகார வியற்றே.

உகஉ. வேற்றுமைக் கண்ணு மதனோரற்றே.

ஓகரம் வருதல் ஆவயினுன.

என வரும் சூத்திரங்களால் அகரவீற்று வேற்றுமைப் பெயர்க் கண்ணும், ஆச உ ஊ ஏ ஓ ஈ ஈற்று அல்வழி வேற்றுமைப் பெயர்க் கண்ணும் மாட்டெ றிந்து கூறினார்.

மேல், தொகை மரபினுள் இகர ஐகார வீற்றுப் பெயர் அல்வழிக்கண் வல்லெழுத்து வருமிடத்து மிகாது இயல்பாதலும், மிகுதலும், உறழ்தலுமாகிய மூவகை நிலையவென்று கூறினார். ஈண்டு அல்வழியை விலக்கி, இகர ஐகார மாகிய அவ்விரு வீற்றுப் பெயர்களும் வேற்றுமைக்கண் வல்லெழுத்து மிகப் பெறுமென்பதனை,

உகடு. இகர விறுதிப் பெயர்நிலை முன்னர்
வேற்றுமை யாயின் வல்லெழுத்து மிகுமே.

உஅய். ஐகார விறுதிப் பெயர்நிலை முன்னர்
வேற்றுமை யாயின் வல்லெழுத்து மிகுமே.

என வரும் இரண்டு சூத்திரங்களாலும் உணர்த்தினார். ஓளகார வீற்றுப் பெயர் அல்வழி வேற்றுமையாகிய ஈரிடத்தும் வல்லெழுத்து மிகுதலோடு அவ் விரு வழியும் உகரம் பெற்று முடியுமென்பதனை,

உகடு. ஓளகார விறுதிப் பெயர்நிலை முன்னர்
அல்வழியானும் வேற்றுமைக் கண்ணும்
வல்லெழுத்து மிகுதல் வரைநிலை யின்றே
அவ்விரு வீற்று முகரம் வருதல்
செவ்வதென்ப சிறந்திசி னேரே.

என்ற சூத்திரத்தாற் குறிப்பிட்டார். எனவே இகர ஐகாரம் நீங்கலாக ஏனைய உயிரீற்றுப் பெயரெல்லாம் அல்வழி வேற்றுமையாகிய ஈரிடத்தும் வல்லெழுத்து மிகப்பெறு மென்பதும் இகர ஐகார வீற்றுப் பெயர்கள் வேற்றுமைக்கண் வல்லெழுத்து மிகப்பெறு மென்பதும் கூறினாராயிற்று. 'எகர ஓகரம் பெயர்க்கேரூகா' எனப் பின்னர்க் கூறுவாராகலின் அவ்விருகளுக்கு இவ்விதி அமையாதென்பது கொள்ளப்படும்.

(உ-ம்)

அல்வழி

வேற்றுமை

நுணக்குறிது	சிறிது,	தீது,	பெரிது.	இருவிளக் கொற்றன், சாத்தன், தேவன், பூதன்.
மூங்காக்கடிது	„	„	„	மூங்காக்கால், செவி, தலை, புறம்.
.....				கிளிக்கால், சிறகு, தலை, புறம்
ஈக்கடிது	„	„	„	ஈக்கால் சிறகு, தலை, புறம்.
கடுக்குறிது	„	„	„	கடுக்காய், செதிள், தோல், பூ
கொண்மூக்கடிது	„	„	„	கொண்மூக்குழாம், செலவு, தோற்றம், பெருமை.
ஏக்கடிது	„	„	„	ஏக்கடுமை, சிறுமை, தீமை, பெருமை.
.....				யானைக் கோடு, செவி, தலை, புறம்.
ஓஓக்கடிது	„	„	„	ஓஓக்கடுமை, சிறுமை, தீமை, பெருமை.
கௌவுக்கடிது	„	„	„	கௌவுக்கடுமை, சிறுமை, தீமை, பெருமை.

அல்வழியில் வல்லெழுத்து மிகும் உயிரீற்றுச் சொற்கள்.

உாச. வினையெஞ்சு கிளவியும் உவமக்கிளவியும்
எனவெனெச்சமும் சுட்டினிறுதியும்
ஆங்க வென்னு முரையசைக் கிளவியும்
ஞாங்கார்க் கிளந்த வல்லெழுத்து மிகுமே.

என அகர வீற்றிலும்,

உஉஉ. செய்யா வென்னும் வினையெஞ்சு கிளவியும்
அவ்வியல் திரியாதென்மனார் புலவர்.

என ஆகார வீற்றிலும்,

உஉசு. இனியணியென்னும் காலையு மிடனும்
வினையெஞ்சு கிளவியும் சுட்டுமன்ன.

உஉசு. பதக்குமுன் வரினே தூணிக் கிளவி
முதற்கிளந் தெடுத்த வேற்றுமையியற்றே.

என இகர வீற்றிலும்,

உருசு. இடம்வரை கிளவிமுன் வல்லெழுத்து மிகுஉம்
உடனிலை மொழியுமுளனென மொழிப.

என ஈகார வீற்றிலும்,

உருரு. சுட்டின் முன்னரும் அத் தொழிற்றாகும்.

என உகர வீற்றிலும்,

உசுரு வினையெஞ்சு கிளவிக்கு முன்னிலை மொழிக்கு
நினையுங் காலே யவ்வகை வரையார்.

என ஊகார வீற்றிலும் அவ்வழியில் வல்லெழுத்துமிகும் சொற்களை ஆசிரியர்
விதந்து கூறியுள்ளார்.

இச் சூத்திரங்களால் அகர வீற்றுள், வினையெச்சமும் அவ்விற்று உவமச்
சொல்லும் 'என' வென்னும் வாய்பாட்டு எச்சமும் அகரச் சுட்டும் ஆங்க வென்
னும் உரையசைச் சொல்லும், ஆகார வீற்றுள், செய்யா வென்னும் வாய்பாட்டு
வினையெச்சமும், இகர வீற்றுள், இனி, அணி என்ற இரு சொற்களும், இகர
வீற்று வினையெச்சமும், இகரச் சுட்டும், பதக்கென்னும் வருமொழியோடு புண
ரும் தூணியென்னும் சொல்லும், ஈகார வீற்றுள், மேலிடத்தை யுணர்த்தும்
மீயென்னும் சொல்லும், உகர வீற்றுள் உகரச் சுட்டும், ஊகார வீற்றுள்
வினையெச்சமும், முன்னிலை மொழியும், அவ்வழிக்கண் கசதப முதல்மொழி
வருமிடத்து வந்த வல்லெழுத்துக்கள் மிகப் பெறும் என்ற ஒரேவிதி கூறப்பட்
டமை காண்க.

(உ-ம்) அக்கொற்றன், இக்கொற்றன், உக்கொற்றன் என மூன்று
சுட்டின் முன்னும் வருமொழி வல்லெழுத்துக்கள் மிக்கன.

உணக் கொண்டான், உண்ணக் கொண்டான், தேடிக்கொண்டான், உப்
பின்றிப் புற்கை யுண்டான், உண்ணாக் கொண்டான் என அ ஆ இ ஊ என்
னும் நான்கு ஈற்று வினையெச்சத்தின் முன்னும் வருமொழி வல்லெழுத்து
மிக்கன.

புலிபோலக் கொன்றான், கொள்ளெனக் கொண்டான், ஆங்கக் குயிலும் மயிலும் காட்டி, என் முறையே உவமச் சொல்லும், எனவென் எச்சமும், ஆங்க வென்னும் உரையசையுழாகிய அகர வீற்றிடைச் சொன் முன்னர் வல்லெழுத்து மிக்கன.

இனிக் கொண்டான், அணிக் கொண்டான், தூணிப் பதக்கு என இகர வீற்றுள் எடுத்தோதியனவற்றுள் வல்லெழுத்து மிக்கன.

மீக்கோள், மீப்போர்வை என்பன வல்லெழுத்து மிக்கு உடன் நிற்கும் மொழிகளாம். உண்ணாக் கொற்று, உண்ணாச் சாத்தா என ஊகார வீற்று முன்னிலைக் கண் வல்லெழுத்து மிக்கன.

இங்ஙனம் உயிரீற்றுச் சொற்களிற் பெரும்பாலன வருமொழி வல்லெழுத்து மிக்கு முடிதலையுணர்ந்த நன்னூலார் இவ்விதிகளெல்லாவற்றையும் தொகுத்து,

165. 'இயல்பினும் விதியினும் நின்ற வுயிர் முன்
கசதப மிகும் விதவாதன மன்னே'

என ஒரே சூத்திரத்திற் பொதுவிதியாக அடக்கிக் கூறினார்.

இனி அவ்வழியில் அகரவீற்று ஈரெழுத்தொரு மொழியாகிய பல, சில என்பன தம்முள் தாம் வருமிடத்து வல்லெழுத்துப் பெற்றும் இயல்பாயும் வரும் உறழ்ச்சி முடிபினை,

உகூ. "வல்லெழுத்தியற்கை உறழ்த் தோன்றும்"

என்பதனார் கூறினார் தொல்காப்பியனார்.

(உ-ம்) பல பல, சில சில எனவும் பலப்பல, சிலச்சில எனவும் வரும், பல, சில என்னும் இவ்விரு சொல்லும் தம்முள் தாம் வருமாயின் இயல்பாகலும், மிகுதலும், நிலை மொழியீற்று அகரம் கெடலகரம் றகரமாதலும், இவற்றின் முன் பிற மொழிகளுள் யாதானு மொன்று வரின் அகரம் நின்றலும் நீங்கலும் ஆகிய இவ்வேறுபாடுகள் வழக்கிலும் செய்யுளிலும் பெருகின. இவற்றை நன்னூலார்,

170. பல சில வெனுமிவை தம்முன் தாம் வரின்
இயல்பு மிகலும் அகரம் ஏக
லகரம் றகரமாகலும் பிறவரின்
அகரம் விகற்பமாகலுமுள பிற.

என்ற சூத்திரத்தில் தொகுத்துக் கூறியுள்ளார்.

2. இயல்பாவன

அவ்வழியில் வல்லெழுத்து மிகாதுஇயல்பாகும் உயிரீறுகளை யுணர்த்தப் போந்த தொல்காப்பியனார்,

உாய். அன்ன வென்னும் உவமக் கிளவியும்
அண்மை சுட்டிய லிளவிலைக் கிளவியும்
செய்ம்மன வென்னுந் தொழிலிற் சொல்லும்
ஏவல் கண்ணிய வியங்கோட் கிளவியும்
செய்த வென்னும் பெயரெஞ்சு கிளவியும்
செய்யிய வென்னும் வினையெஞ்சு கிளவியும்
அம்மவென்னும் உரைப்பொருட் கிளவியும்
பலவற்றிற்றுதிப் பெயர்க்கொடை யுளப்பட
அன்றியனைத்தும் இயல்பென மொழிப.

என வரும் சூத்திரத்தால் அகரவீற்றுள் இயல்பாவனவற்றை உணர்த்தினார்,

(இ - ள்) அன்ன வென்று சொல்லப்படும் உவம வருபாகிய இடைச் சொல்லும், அண்மையிலுள்ளாரை அழைக்கும் விளியாகிய நிலைமையையுடைய அகரவீற்று உயர்திணைப் பெயர்ச் சொல்லும், செய்ம்மன என்னும் வினைச் சொல்லும், ஏவலைக் கருதிய வியங்கோளாகிய அகரவீற்று வினைச் சொல்லும், செய்த வென்னும் பெயரெச்சமாகிய வினைச் சொல்லும், செய்யிய என்னும் வினையெச்சமாகிய வினைச்சொல்லும், உரையசைப் பொருண்மையினையுடைய அம்மவென்னும் இடைச்சொல்லும், பன்மைப் பொருளில் வரும் அகரவீற்றுப் பலவறி சொல்லுமாகிய அவ்வனைத்தும் (வருமொழி வல்லெழுத்து மிகாது) இயல்பாய் முடியும் என்பதாம்.

(உ - ம்) பொன்னன்ன குதிரை, செந்நாய், தகர், பன்றி,

ஊரகொள், செல், தா, போ

உண்மன குதிரை, செந்நாய், தகர், பன்றி

செல்க ,, ,, ,, ,,

உண்ட. ,, ,, ,, ,,

(எதிர் மறை) உண்ணாத ,, ,, ,, ,,

(குறிப்பு) நல்ல ,, ,, ,, ,,

உண்ணிய கொண்டான், சென்றான், தந்தான், போயினான்

அம்ம கொற்றா, சாத்தா, தேவா, பூதா,

பல குதிரை, செந்நாய், தகர், பன்றி.

என வரும். பலவற்றிற்றுதி என்பதனால் உண்டன குதிரை, கரியன குதிரை எனவரும் அகரவீற்று வினைமுற்றையும் குறிப்பையும் தழுவினார். அகரவீற்று அவ்வழி முடிபாகிய இதனை,

167. செய்யிய வென்னும் வீணையெச்சம் பல்வகைப்
பெயரி னெச்சமுற் றுற னுருபே
அஃறிணைப் பன்மை அம்ம முன்னியல்பே.

என்ற குத்திரத்தாற் கூறினார் நன்னூலார்.

உஉச. ஆவு மாவும் விளிப்பெயர்க் கிளவியும்
யாவென் வினாவும் பலவற்றி றுதியும்
ஏவல் குறித்த வுரையசை மியாவும்
தன்ருழிலுரைக்கும் வினாவின் கிளவியோ
டன்றி யனைத்தும் இயல்பென மொழிப.

என வரும் குத்திரத்தால் ஆகார வீற்றுச் சொற்கள் இயல்பாமாறு கூறி
னார் தொல்காப்பியனார்.

(இ-ள்) ஆ வென்னும் பெயர்ச் சொல்லும், மா வென்னும் பெயர்ச் சொல்
லும், விளித்தலையுடைய பெயராகிய உயர்திணைச் சொல்லும், யா வென்னும்
வினாப்பெயரும், அஃறிணைப் பன்மைப் பொருளை யுணர்த்தும் ஆகார வீற்று
முற்று வினைச் சொல்லும், முன்னிலையில் ஏவல் வினைச் சொல்லைச் சார்ந்துவரும்
உரையசை மியாவாகிய ஆகார வீற்றுச் சொல்லும், தனது தொழிலினைச்
சொல்லும் ஆகாரவீற்று வினாவினையுடைய வினைச் சொல்லும் ஆகிய அவ்
வனைத்தும் (வருமொழி வல்லெழுத்து மிகாது) இயல்பாய் முடியும் என்று
சொல்லுவர் புலவர்என்பதாம்.

(உ-ம்) ஆ குறிது, சிறிது, தீது, பெரிது
மாகுறிது, ,, ,, ,,
ஊரா கொள், செல், தா, போ,
யா குறிய, சிறிய, தீய, பெரிய
உண்ணு குதிரை, செந்நாய், தகர், பன்றி
கேண்மியா கொற்று, சாத்தா, தேவா, பூதா
உண்கா கொற்று, சாத்தா, தேவா, பூதா

ஆகாரவீற்றியல்பாகிய இவ் வல் வழி முடிபினை

171. அல்வழி ஆமா மியா முற்று மின் மிகா.

என்ற குத்திரத்தாற் கூறினார் நன்னூலார்.

உண்ணுக் குதிரை, உண்ணுக் கிடந்தன என மிகுமேல் உண்ணாத குதிரை
யெனவும் உண்டு கிடந்தன யெனவும் பொருள்பட்டு, முறையே எதிர்மறைப்

பெயரெச்சமும், செய்யாவென்னும் வாய்பாட்டு வினையெச்சமும் ஆம் என்பர் சங்கர நமச்சிவாயர்.

உரு. நீயென் பெயரும் இடக்கர்ப் பெயரும்
மீயென மீஇய இடம் வரை கிளவியும்
ஆவியின் வல்லெழுத் தியற்கையாகும்.

இதனால் ஈகார வீற்றுச் சொற்கள் இயல்பாமிடம் கூறுகின்றார் தொல் காப்பியனார்.

(இ - ள்) நீயென்னும் பெயரும், இடக்கர்ப் பெயராகிய பகர வீகாரமும் மீ என்று மருஉவாய் ஓரிடத்தை வரைந்துணர்த்துஞ் சொல்லும் வல்லெழுத்து மிகாது இயல்பாய் முடியும் என்றவாறு.

(உ - ம்) நீ குறியை, சிறியை, தீயை, பெரியை
பீ குறிது, சிறிது, தீது, பெரிது
மீ கண், செவி, தலை, புறம்

எனவரும். இவ்வீகார வீற்றுச் சொற்கள் அல்வழிக்கண் இயல்பாய் வருமென் பதனை நன்னூலார்,

178. பவ்வீ நீமீ முன்ன ரல்வழி
இயல்பாம் வலிமெலி மிகலுமா மீக்கே.

என்பதன்கண் இயல்பாம் என்பதனாற் கூறினார்.

உரு. சுட்டுமுத லிறுதி யியல்பா கும்மே.

இதனால் உகர வீற்றுச் சுட்டுப்பெயர் அல்வழிக்கண் இயல்பாமாறு கூறு கின்றார்.

(இ - ள்) சுட்டெழுத்தினை முதலாகவுடைய உகரவீற்றுப் பெயர் முற் கூறிய வல்லெழுத்து மிகாது இயல்பாய் முடியும் என்பதாம்.

(உ - ம்) அது குறிது, இது குறிது, உது குறிது, சிறிது, தீது, பெரிது என வரும்.

இதனோடு மூன்றாமுருபாகிய ஒரு, ஆறாமுருபாகிய அது, ஒரு, இரு, அறு, எழு, எனத்திரிந்த உகர வீற்று எண்ணுப் பெயர்கள், உகர வீற்றுவினைத் தொகை ஆகியவைகளையுங் கூட்டி,

179. முன்ற றுருபெண் வீணைத்தொகை சுட்டி
 ருரு முகரம் முன்ன ரியல்பாம்.

எனச் சூத்திரம் செய்தார் நன்னூலார்.

(உ - ம்) சாத்தனோடு கொண்டான், சாத்தனது கை, ஒரு கலம், இரு கலம், அறு கலம், ஏழு கலம், அடு களிறு என வரும்.

உஎ௩. தேற்ற வெகரமுஞ் சிறப்பின் ஒவ்வும்
 மேற் கூறியற்கை வல்லெழுத்து மிகா.

(இ - ள்) தேற்றப் பொருண்மையில் வரும் எகரமும் சிறப்புப் பொருண்மையில் வரும் ஓகரமும் வல்லெழுத்து மிக்கு முடியாது இயல்பாகும்.

(உ - ம்) யானேஎ கொண்டேன், நீயேஎ கொண்டாய்
 யானோஓ கொடியன், நீயோஓ கொடியை

என இயல்பாய் முடிந்தன. 'யானேஎ கொண்டேன்' என்புழி அளபெடை எகரம் தேற்றம். 'நீயோஓ கொடியை' என்புழி அளபெடை ஓகரம் சிறப்புப் பொருளைத் தந்து நின்றது.

இவ்வாறு தெளிவுபொருண்மையும் சிறப்புப்பொருண்மையும் அல்லாத விடத்து எகரமும் ஓகரமும் பெயர்ச்சொற்கு ஈராகாவென்பதும் இவை வீணைச் சொல்லுள் முன்னிலையிடத்தனவாய் வருமென்பதும்

உஎ௨. எகர வொகரம் பெயர்க்கீ ருகா
 முன்னிலை மொழிய என்மனார் புலவர்
 தேற்றமுஞ் சிறப்பும் அவ்வழியான.

என்பதனாற் கூறப்பட்டன. உஎ௩-ம் சூத்திரத்து 'மேற்கூறியற்கை வல்லெழுத்து மிகா' என ஆசிரியர் கூறுதலால், உஎ௩-ம் சூத்திரமாகிய இதன்கண் கூறப்பட்ட முன்னிலை வீணையீற்றின்கண் வரும் எகர ஓகரங்கள்,

ஏஎக் கொற்றா, சாத்தா, தேவா, பூதா
 ஒஓக் கொற்றா, சாத்தா, தேவா, பூதா

என வல்லெழுத்து மிகப்பெறும் என்று கூறினாராயிற்று.

உஎ௪. மாறுகொள் எச்சமும் வினாவு மெண்ணும்
 கூறிய வல்லெழுத் தியற்கை யாகும்.

இதனால் ஏகார வீற்றிடைச் சொற்கள் இயல்பாமாறு கூறுகின்றார்.

(இ - ள்) மாறுபாடு கோடலையுடைய எச்சப் பொருண்மைக்கண் வரும் ஏகார வீற்றிடைச் சொல்லும், வினாப் பொருண்மைக்கண், வரும் ஏகார வீற்றிடைச் சொல்லும், எண்ணுப் பொருண்மைக்கண் வரும் ஏகார வீற்றிடைச் சொல்லும் மேற்கூறிய வல்லெழுத்து மிகாது இயல்பாய் முடியுமென்பதாம்

மாறு கொளெச்சமாவது எதிர்மறை யெச்சமாம்.

(உ - ம்) யானே கொண்டேன், சென்றேன், தந்தேன், போயினேன் என வரும். யானே கொண்டேன் என்புழி ஏகாரம் யான் கொண்டிலேன் என மாறுகொண்ட ஒழிபுபட நின்றது. நீயே கொண்டாய், சென்றாய், தந்தாய், போயினாய் என்புழி ஏகாரம் வினா. கொற்றனே சாத்தனே, தேவனே, பூதனே என்புழி ஏகாரம் எண்ணுப் பொருளைத் தந்துநின்றல் காண்க.

உகல். மாறுகொளெச்சமும் வினாவுமையமும்

கூறிய வல்லெழுத் தியற்கையாகும்.

இதனால் ஓகார வீற்றிடைச் சொல் முடிபு கூறுகின்றார்.

(இ - ள்) மாறுபாட்டினைக் கொண்ட எச்சப் பொருண்மையினையுடைய ஓகாரமும், ஐயப் பொருண்மையினையுடைய ஓகாரமும் கூறிய வல்லெழுத்துப் பெறுது இயல்பாய் முடியும் என்றவாறு.

(உ - ம்) யானே கொண்டேன் (மாறுகொளெச்சம்)

நீயோ கொண்டாய் (வினா)

பத்தோ பதினென்றோ (ஐயம்)

எனவரும்.

உகல். ஒழிந்தத னிலையு மொழிந்தவற் றியற்றே

இதனால் ஒழியிசை ஓகாரமும் மேற்கூறிய ஓகாரங்களின் இயல்பிற்குய் வல்லெழுத்து மிகாது முடியுமென்று கூறினார்.

(உ - ம்) கொளலோ கொண்டான் எனவரும்.

மேற்கூறியவாறு ஏகார ஓகாரங்களாகிய இடைச்சொற்கள் வல்லெழுத்து மிகாதுயல்பா மென்பது,

201. இடைச்சொல் ஏ ஒ முன்வரிவியல்பே.

என நன்னூற் குத்திரத்துங் கூறப்பட்டது.

3. மெல்லெழுத்து மிகுதல்

வேற்றுமையில் மெல்லெழுத்து மிகப்பெறும் உயிரீறுகளைக் கூறவந்த தொல்காப்பியர்,

உ௬௭. மரப் பெயர்க் கிளவி மெல்லெழுத்து மிகுமே.
என அகர வீற்றிலும்,

உ௬௯. யா மரச் கிளவியும் பிடாவுந் தளாவும்
ஆமுப் பெயரும் மெல்லெழுத்து மிகுமே.

உ௭௦. மாமரச் கிளவியும் ஆவு மாவும்
ஆமுப் பெயரும் அவற்றோரன்ன
அகரம் வல்லெழுத் தவையவ ணிலையா
னகர வொற்று மாவு மாவும்.

என ஆகார வீற்றிலும்,

உ௭௧. உதிமரச் கிளவி மெல்லெழுத்து மிகுமே.
என இகர வீற்றிலும்,

உ௭௨. ஓடு மரச்கிளவி யுதி மர வியற்றே.
என உகர வீற்றிலும்,

உ௭௩. சேவென் மரப்பெயர் ஓடுமர வியற்றே.
என ஏகார வீற்றிலும்,

உ௭௪. விசை மரச்கிளவியு ளெமையு நமையும்
ஆமுப் பெயரும் சேமர வியல.

என ஐகார வீற்றிலும் வரும் சூத்திரங்களால் அகர வீற்று மரப் பெயரும்,
ஆ, இ, உ, ஏ, ஐ ஆகிய வற்றின் ஈற்றில் எடுத்தோதிய யா, பிடா, தளா, மா,
உதி, ஓடு, சே, விசை, ளெமை, நமை என்னு மரப் பெயர்களும் மெல்லெழுத்து
மிக்கு முடிவன என்பது கூறப்பட்டது.

(உ ம்)	விளங்கோடு,	செதிள்,	தோல், பூ
யாஅங் கோடு,	”	”	”
பிடாஅங் கோடு,	”	”	”
தளாஅங் கோடு,	”	”	”
மாஅங் கோடு,	”	”	”
உதிங் கோடு,	”	”	”
ஓடுங் கோடு,	”	”	”
சேங் கோடு,	”	”	”
விசைங் கோடு,	”	”	”
ளெமைங் கோடு,	”	”	”
நமைங் கோடு,	”	”	”

என வரும். இங்ஙனம் வேற்றுமைக்கண் உயிரீற்று மரப்பெயர்கள் வல்
லெழுத்து வருமிடத்து மெல்லெழுத்து மிக்கு முடிவதனை,

166. மரப்பெயர் முன்ன ரினமெல் லெழுத்து
வரப் பெறுனவுமுள வேற்றுமை வழியே.

என்பதனாற் கூறினார் நன்னூலார். மெல்லெழுத்து மிக்கும், வல்லெழுத்து மிக்கும் உறழ்வனவற்றை உணர்த்தக்கருதிய தொல்காப்பியர்,

உஉக. யாமரக் கிளவியும் பிடாவுந் தளாவும்
ஆமுப் பெயரும் மெல்லெழுத்து மிகுமே.

உஉஃ. வல்லெழுத்து மிகினு மான மில்லை.

என வரும் சூத்திரங்களால் ஆகார வீற்றுப் பெயராகிய யா, பிடா, தளா என்பன மெல்லெழுத்தோடு வல்லெழுத்துப் பெற்று உறழும் என்றார்.

(உ - ம்) யாஅங்கோடு, யாஅக்கோடு
பிடாஅங்கோடு, பிடாஅக்கோடு
தளாஅங்கோடு, தளாஅக்கோடு

என மெல்லெழுத்தும் வல்லெழுத்தும் பெற்று வந்தன.

உஉஃ. ஏனைப் புளிப்பெயர் மெல்லெழுத்து மிகுமே.

உஉசு. வல்லெழுத்து மிகினு மான மில்லை
ஒவ்வழி யறிதல் வழக்கத் தான.

எனவரும் இரண்டு சூத்திரங்களால் இகரவீற்றுள் புளியென்னும் சுவையை யுணர்த்தும் பெயர் மெல்லெழுத்தும் வல்லெழுத்தும் பெற்று முடியுமென்றார்.

(உ - ம்) புளிங்கூழ், சாறு, தயிர், பானிதம் எனவும்
புளிக்கூழ், சாறு, தயிர், பானிதம் எனவும் வரும்.

ஒவ்வழி யறிதல் என்றதனால் வல்லெழுத்து மிகுதல் புளிச்சாறு போல ஏனையவற்றிற்கு வழக்குப் பயிற்சி இல்லை யென்பர் நச்சினர்க்கினியர்.

இங்ஙனம் சுவைப்புளிமுன் வல்லெழுத்தோடு மெல்லெழுத்து மிக்கு முடிதலை

175. சுவைப்புளி முன்னின மென்மையுந் தோன்றும்.

என்பதன் உம்மையாற் றழிஇனார் நன்னூலார். ஆசிரியர் தொல்காப்பியனார் இச்சொற்கு மெல்லெழுத்து மிகுதலை முதன்மையாகக் கூறி, வல்லெழுத்து மிகுதலைத் தழுவியது போலன்றி, நன்னூலார் வல்லெழுத்து மிகுதலை முதன்மை

யாகக்கொண்டு மெல்லெழுத்து மிகுதலைச் சிறுபான்மையாகக் கூறியது பிற்கால வழக்குநோக்கி யென்பது உணரத்தக்கது.

ஊகாரவீற்றுள் 'பூ' என்னும் ஒரு பெயர் உகரம் பெறுதலாகிய அவ் வியல்பினைப் பெறுது மெல்லெழுத்தேனும் வல்லெழுத்தேனும் மிக்கு முடியும். இதனை,

உகா. பூவெ னொருபெய ராயியல் பின்றே
ஆவயின் வல்லெழுத்து மிகுதலு முரித்தே.

என்ற சூத்திரத்தாற் கூறினர் தொல்காப்பியர்.

(உ - ம்) பூங்கொடி, சோலை, தாமம், பந்து
பூக்கொடி, செய்கை, தாமம், பந்து

எனவரும். இவ்விதியை,

200. பூப்பெயர் முன்னின மென்மையுந் தோன்றும் என்ற சூத்திரத்தில் பவணந்திமுனிவர் குறித்துள்ளார். 'வல்லெழுத்து மிகுதலும்' என்ற உம்மையால் மெல்லெழுத்து மிகுதலைத் தொல்காப்பியனாரும் 'மென்மையுந் தோன்றும்' என்ற உம்மையால் வன்மை மிகுதலை நன்னூலாரார் தழுவினமை காண்க.

4. உயிர்மிக வருதல்

உயிர் ற்றின்முன் உயிர்மிக வருதலைக் கூறவந்த தொல்காப்பியர்,

உஉக. உம்மை எஞ்சிய இருபெயர்த் தொகைமொழி
மெய்ம்மையாக அகரம் மிகுமே.

என்பதனால் ஆகார ஈற்று அல்வழிக்கண் அகரம் மிகுமாறு கூறினார்.

(இ - ள்) உம்மை தொக்குநின்ற இருபெயராகிய தொகைச் சொற்கள் மெய்யாக நிலைமொழி ஈற்றில் அகரம் மிக்குமுடியும் என்பதாம்.

(உ - ம்) உவாஅப் பதினான்கு, இராஅப்பகல் எனவரும்.

உஉசு. குறியதன் முன்னரும் ஒரெழுத்து மொழிக்கும்
அறியத்தோன்றும் அகரக்கிளவி.

என்பதனால் வேற்றுமைக்கண் ஆகாரவீற்றுப்பெயர் அகர மிகுமாறு கூறுகிறார்.

(இ - ள்) குற்றெழுத்தின் முன்னின்ற ஆகாரவீற்றிற்கும் ஓரெழுத்தொரு மொழியாகிய ஆகாரவீற்றிற்கும் அகரமாகிய எழுத்து அறியத்தோன்றும் என்பதாம்.

(உ - ம்) பலா அக்கோடு, செநுள், தோல், பூ எனவும் காஅக்குறை, செய்கை, தலை, புறம், எனவும் வரும். இதனால் கூறிய அகரப்பேறு இரா எனக் குறியதன் முன்னர் நின்ற ஆகார வீற்றிற்கு இன்றென்பதனை,

உஉஎ. இராவென்களவிக்கு அகரமில்லை.

என்பதனால் கூறினாராதலின் இவ்வகரப்பேறு இரா என்பதனை யொழித்து ஒழிந்த வற்றிற்கே யுரியதாகும்.

இவ்வாறே வேற்றுமைக்கண் குற்றெழுத்தின் பின்னின்ற ஊகார வீற்று மொழியும், ஓரெழுத்தொருமொழியாகிய ஊகார வீற்று மொழியும், உகரமாகிய எழுத்துப் பெறும் என்பதனை,

உஉஎ. குற்றெழுத் திம்பரு மோரெழுத்து மொழிக்கும்
நிற்றல் வேண்டும் உகரக் கிளவி.

என்ற சூத்திரத்தால் குறிப்பிட்டுள்ளார்.

(உ - ம்) உடுஉக்குறை, செய்கை, தலை, புறம் எனவும், தூஉக்குறை, செய்கை, தலை, புறம் எனவும் வரும். ஓளகாரவீற்றுப் பெயர் அல்வழியினும் வேற்றுமையினும் வல்லெழுத்து வருவழி உகரம் பெறுமென்பதனை,

உஉரு. ஓளகார விறுதிப் பெயர் நிலைமுன்னர்
அல்வழியானும் வேற்றுமைக் கண்ணும்
வல்லெழுத்து மிகுதல் வரைநிலையின்றே
அவ்விருவீற்று முகரம் வருதல்
செவ்வீதென்ப சிறந்திசி னோரே.

என்ற சூத்திரத்தினால் கூறினார்.

(உ - ம்) கௌவுக்கடிது, சிறிது, தீது, பெரிது, எனவும் கௌவுக்கடுமை, சிறுமை, தீமை, பெருமை எனவும் வரும்.

ஏகார வீற்றுப் பெயர் வேற்றுமைக்கண் எகரமிக்கு முடியுமென்பதனை,

உஉஎ. ஏயெ னிறுதிக் கெகரம் வருமே.

என்பதனால் கூறினார்.

(உ - ம்) ஏளக்கொட்டில், சரீலை, துளை, புழை என வரும்.

ஒகர வீற்றுப் பெயர் வேற்றுமைக்கண் ஒகரம் பெறுமென்பதனை,

உகந. வேற்றுமைக்கண் ணு மதனோற்றே

ஒகரம் வருதலாவயினுன

என்ற சூத்திரத்தாற் கூறினார்.

(உ - ம்) கோலக்கடுமை, சிறுமை, தீமை, பெருமை என வரும்.

உகந. இல்லொடுகிளப்பி னியற்கையாகும்.

என்பதனால் கோயில் என ஒகரப் பேரின்றி இயல்பாய் வந்தமை யுணர்க.

5. நீளல்

இனி, குறில் நெடிலாக நீளுதலாகிய திரிபினைப் பெற்றுப் புணர்வனவற்றை முதல் நீடல், இறுதி நீளல், என இருவகையாகப் பிரிக்கலாம். அவற்றுள் முதலிண்டு புணர்வது செய்யுளிடத்து வரும் அகரச் சுட்டாகும். இதனை,

உாஅ. நீட வருதல் செய்யுளு ளுரித்தே.

என்பதனால் உணரலாம். இறுதி நீண்டு புணர்வன உரைப் பொருட்கண் வரும் அம்ம என்னும் இடைச் சொல்லும், செய்யுள் கண்ணிய தொடர் மொழிக் கண்வரும் அகரவீற்றுப்பன்மைப் பொருளுணர்த்தும் பல, சில என்பனவும், உகர வீற்றில் முகர மெய்யை யூர்ந்த உகர விறுதியும் ஆம். இவற்றை,

உ௪உ. உரைப் பொருட்கிளவி நீட்டமும் வரையார்.

உகந. பலவற் றிறுதி நீடுமொழி யுளவே

செய்யுள் கண்ணிய தொடர்மொழி யான.

உ௪௧. முகர வுகர நீட்ட னுடைத்தே

உகரம் வருத லாவயி னுன.

என வரும் சூத்திரங்களால் ஆசிரியர் விளக்கியுள்ளார்.

(உ - ம்) 'ஆயிருதிணையி னிசைக்குமனசொல்லே' எனவும், அம்மா கொற்று, சாத்தா, தேவா, பூதா எனவும் 'பலாஅஞ்சிலாஅ மென்மனார் புலவர்' எனவும், பழ உப்பல்லன்ன பருவுகிர்ப்பாவடி எனவும் வரும்.

6. குறுகல்

ஆன் என்பதன் முன்னர் வருமொழியாக வரும் பகர விகாரம் தன்னொற்று மிகத் தோன்றிக் குறுகும் என்பதனை,

உகக. ஆன்முன் வருஉம் ஈகார பகரம்
தான்மிகத் தோன்றிக் குறுகலுமுரித்தே.

என்பதனாற் கூறினார்.

(உ - ம்) “ஆப்பி நீரோடு அலகுகைக் கொண்டிலர்” எனவரும்.

177. ஆமுன் பகரவீ யனைத்தும்வரக் குறுகும்
மேலன அல்வழி யியல்பா கும்மே.

என்றார் நன்னூலார்.

குற்றெழுத்தின் பின்னின்ற ஆகாரத்தினது சிணையாகிய ஒரு மாத்திரை கெட்டுக்குறுகி நின்றலும் ஆண்டு உகரம் வருதலும் செய்யுளிடத்து உரியதாகும். இதனை,

உகச. குறியத நிறுதிச் சிணைகெட வுகரம்
அறிய வருதல் செய்யுளு ளுரித்தே.

என்பதனாற் கூறினார் ஆசிரியர்.

(உ - ம்) “இறவுப்புறத்தன்ன பிணர்படுதடவு முதல்” என வரும்.
இதனை நன்னூலார்,

172. குறியதன் கீழாக் குறுகலு மதனே
டுகர மேற்றலு மியல்புமாந் தூக்கின்.

என்ற குத்திரத்தாற் குறிப்பிட்டுள்ளார்.

7. சாரியை பெறுவன

முன் உருபியலில் உருபுக்கு வேண்டும் சாரியைப் பேறு கூறிய ஆசிரியர், ஈண்டு உயிரீற்றுப் பொருட் புணர்ச்சியுள் தனித்தனியே சில சொற்களை எடுத்துக்கொண்டு அவற்றிற்கு ஒன்றும் பலவுமாகச் சாரியைகளை விதித்தும் உருபியலிலெடுத்தோதிய சிலவற்றிற்கு அவ்வியல் விதியை மாட்டெறிந்தும் விதி கூறுகிறார்.

உகஅ. மகப்பெயர்க் கிளவிக் கின்னே சாரியை,

உசு. அத்தவண் வரினும்¹ வரைநிலை யின்றே.

எனவரும் இரண்டு சூத்திரத்தானும் மக என்னும் அகரவீற்றுப் பெயர் பொருட் புணர்ச்சிக்கண் இன்சாரியை பெறும் என்றும், ஓரோ வழி அத்துச் சாரியை வரினும் கடியப்படாதென்றும் கூறினார்.

(உ - ம்) மகவின் கை, செவி, தலை, புறம், எனவும்
மகத்துக் கை ,, ,, ,, எனவும் வரும்.

உஉஅ. நிலாவென் கிளவி அத்தொடு சிவனும்.

என்பதனால், ஆகா வீற்றுள் நிலா வென்பது அத்துச்சாரியை பெறுமென்றார்.

(உ - ம்) நிலாஅத்துக் கொண்டான், சென்றான், தந்தான், போயினான் எனவரும். ஆ என்னும் சொல் முன்பெற்று நின்ற னகர ஒற்று அகரத்தோடு கூடி நிற்கும் என்பதனை,

உஉஉ. ஆனொற் றகரமொடு நிலையிட னுடைத்தே.

எனவரும் சூத்திரத்தாற் கூறினார்.

(உ - ம்) 'ஆனநெய் தெளித்து' எனவரும்.

உசச. பனியென வருஉங் கால வேற்றுமைக்
கத்து மின்னுஞ் சாரியை யாகும்.

என்ற சூத்திரத்தாற் பனி என்னும் நோயன்றிப் பனிக்காலத்தை உணர நின்ற வேற்றுமை முடிபுடைய பெயர்க்கு அத்தும் இன்னும் சாரியையாக வருமெனக்கூறினார். இவ்விதியை,

உசஉ. வளியென வருஉம் பூதக் கிளவியும்
அவ்வியல் நிலையல் செவ்வி தென்ப.

எனவும்,

உஅஎ. மழையென் கிளவி வளியியல் நிலையும்

எனவும் வரும் சூத்திரங்களால் வளியென்னும் சொல்லுக்கும் மழை என்னும் சொல்லுக்கும் எய்துவித்தார்.

(உ - ம்) பனியத்துக் கொண்டான், பனியிற் கொண்டான்
வளியத்துக் கொண்டான், வளியிற் கொண்டான்
மழையத்துக் கொண்டான், மழையிற் கொண்டான்.

சென்றான், தந்தான், போயினான், எனவரும்.

உசச. புளிமரக் கிளவிக் கம்மே சாரியை.

உச௦. எருவுஞ் செருவு மம்மொடுசிவணித்
திரிபிடனுடைய தெரியுங் காலை
அம்மின் மகரம் செருவயிற் கெடுமே
தம்மொற்று மிகு உம் வல்லெழுத் தியற்கை.

உச௩. பனையு மரையும் ஆவிரைக் கிளவியும்
நீனையுங்காலை அம்மொடு சிவனும்
ஐயெயிறுதி யரைவரைந்து கெடுமே
மெய்யவனூழிய என்மனார் புலவர்.

எனவருஞ் சூத்திரங்களாற் புளி எனவும், எரு, செரு எனவும், பனை, அரை, ஆவிரை யெனவும் வரும் இகர உகர ஐகார வீற்றுச் சொற்கள் அம் சாரியை பெறும் என்றார்.

(உ - ம்) புளியங்கோடு, செதிள், தோல், பூ
எருவங்குழி, சேறு, தாது, பூமி
செருவக்களம், சேனை, தானை, பறை
பனங்காய், செதிள், தோல், பூ
அரையங்கோடு, ,, ,, ,,
ஆவிரங்கோடு ,, ,, ,, எனவரும்.

உச௭. நாண்முற் றேன்றுந் தொழினிலைக் கிளவிக்
காணிடை வருதல் ஐய மின்றே.

என்பதனால் பரணி முதலிய இகர வீற்று நாட் பெயர்களின் முன்னர்த் தோன்றும் தொழிற்சொற்கு ஆன்சாரியை யிடையே வந்து முடியுமெனவும்,

உச௮. திங்கள் முன்வரின் இக்கே சாரியை.

என்பதனால் திங்களை (மாதத்தை) யுணர நின்ற ஆடி ஆவணி முதலிய இகர வீற்றுப் பெயர்களின் முன் (தொழினிலைக்கிளவிவரின்) இக்குச் சாரியை வந்து முடியுமெனவுங் கூறினார் ஆசிரியர். இவ்விதியை,

உச௯. திங்களு நாளு முந்துகிளந் தன்ன.

என்ற சூத்திரத்தால் ஆதிரை சித்திரை முதலிய ஐகார வீற்று நாட் பெயர்க்கும் திங்கட் பெயர்க்கும் மாட்டெறிந்து கொண்டார்.

(உ-ம்) பரணியாற் கொண்டான், சென்றான், தந்தான், போயினான்.

ஆதிரையாற் கொண்டான் ,, ,, ,,

ஆடிக்குக் கொண்டான் ,, ,, ,,

தைக்குக் கொண்டான் ,, ,, ,,

என வரும்.

ஊ வென்னும் பெயர் னகரவொற்றோடு அக்குச்சாரியை பெற்று முடிதலுமுரித் தென்பதனை,

உகக. ஊவெ னொருபெயர் ஆவொடு சிவனும்.

உஎஉ. அக்கென் சாரியை பெறுதலு முரித்தே
தக்கவழி யறிதல் வழக்கத் தான.

என்பவற்றாற் குறிப்பிட்டார்.

(உ - ம்) ஊன்குறை, செய்கை, தலை, புறம் எனவும்
ஊனக்குறை, செய்கை தலை, புறம், எனவும் வரும்.

உஎக. ஆடுஉ மகடுஉ வாயிரு பெயர்க்கும்
இன்னிடை வரினு மானமில்லை.

உஎக. பெற்றமாயின் முற்றவின் வேண்டும்.

எனவரும் சூத்திரங்களால் ஆடுஉ, மகடுஉ, என்ற ஊகாரவீற்றுப் பெயர்களும், பெற்றத்தைக் குறிக்கும், சே என்னும் ஏகாரவீற்றுப் பெயரும் இன்சாரியை பெற்று முடியுமெனக் கூறினார்.

(உ - ம்) ஆடுஉ வின்கை. செவி, தலை, புறம், எனவும் சேவின் கோடு, செவி, தலை, புறம், எனவும் வரும்.

ஆசிரியர் உருபியல் விதியை அ, ஈ, உ, ஐ, ஓ என்பதனீற்றில் முறையே, உஉ0, உஉ௧, உஉ௨, உஅ௧, உக௧ ஆகிய சூத்திரங்களில் மாட்டெறிந்து கூறியுள்ளார்.

அகர வீறு

உஉ0. பலவற் றிறுதி யுருபியல் நிலையும்.

(இ - ள்) பல்ல பல சில உள்ள இல்ல எனவரும் பலவற்றையுணர்த்தும் அகர வீற்றுச் சொற்களின் இறுதி, உருபுபுணர்ச்சிக்கண் வற்றுப் பெற்றுப்

புணர்ந்தாற்போல உருபினது பொருட்புணர்ச்சிக் கண்ணும் வற்றுச் சாரியை பெற்று முடியுமென்பதாம்.

(உ - ம்) பல்லவற்றுக் கோடு செதிள், தோல், பூ,
பலவற்றுக்கோடு ,, ,, ,,
சிலவற்றுக் கோடு ,, ,, ,,
உள்ளவற்றுக் கோடு ,, ,, ,,
இல்லவற்றுக் கோடு ,, ,, ,,

எனவரும்.

ஈகாரவீறு

உரு. நீயென் ஒருபெயர் உருபியல் நிலையும்
ஆவயின் வல்லெழுத் தியற்கையாகும்.

(இ - ள்) நீ என்னும் ஒரெழுத் தொருமொழி, உருபுபுணர்ச்சிக்கண் நெடுமுதல் குறுகி னகர ஒற்றுப்பெற்று நின்றூற் போல ஈண்டுப் பொருட் புணர்ச்சிக் கண்ணும் முடியும். அவ்வாறு முடிவுழி இயைபு வல்லெழுத்து மிகா வென்றவாறு,

(உ - ம்) நின்கை, செவி, தலை, புறம் என வரும்.

உகரவீறு

உகரு. சுட்டுமுத லிறுதி யுருபியல் நிலையும்
ஒற்றிடை மிகா வல்லெழுத்தியற்கை.

(இ - ள்) சுட்டெழுத்தினை முதலாகவுடைய உகரவீற்றுச் சொற்கள் பொருட் புணர்ச்சிக் கண்ணும், உருபு புணர்ச்சியிற் கூறிய இயல்பிலே நின்று அன்சாரியை பெற்று உகரம் கெட்டு முடியும்; வருமொழி வல்லொற்று இடைக்கண் மிகாது என்பதாம்.

(உ - ம்) அதன் கோடு, செதிள், தோல், பூ
இதன் கோடு, ,, ,, ,,
உதன் கோடு, ,, ,, ,,

என வரும்.

ஐகாரவீறு

உஐக. சுட்டுமுத லிறுதி யுருபியல் நிலையும்.

(இ - ள்) சுட்டெழுத்தினை முதலாகவுடைய ஐகார ஈற்றுப் பெயர் உருபு புணர்ச்சியிற் கூறிய இயல்புபோலப் பொருட் புணர்ச்சிக்கண் வற்றுப் பெற்று முடியு மென்ற வாறு.

(உ - ம்) அவையற்றுக் கோடு, செதிள், தோல், பூ
இவையற்றுக் கோடு, ,, ,, ,,
உவையற்றுக் கோடு, ,, ,, ,, எனவரும்.

ஓகார வீறு

உகச. உருடியல் நிலையும் மொழியுமா ருளவே
ஆவயின் வல்லெழுத் தியற்கை யாகும்.

(இ - ள்) ஓகார வீற்றுட் சில பொருட்புணர்ச்சிக்கண் உருபு புணர்ச்சி யது இயல்பிலே நின்று ஒன்சாரியை பெற்று முடியும் மொழிகளும் உள. அவ் விடத்து வல்லெழுத்தின்று இயல்பாய் முடியும் என்பதாம்.

(உ - ம்) கோலன்கை, செவி, தலை, புறம் எனவரும்.

8. ஏனையதிரிபுகள்

உயிரீற்றுப் பொருட்புணர்ச்சிக்கண் வரும் ஏனைய திரிபுகளை இனி நோக்குவாம்.

அகர வீற்றுள் சாவ என்னும் செயவென் எச்சத்து இறுதியில் நின்ற வகர வுயிர் மெய்யும், நெடுங்காலம் வாழ்க என்னும் பொருளில் வரும் வாழிய என்னுஞ் சொல்லின் இறுதியில் நின்ற யகரவுயிர் மெய்யும் கெட்டுமுடியும். இதனை,

உாக. சாவ வென்னுஞ் செயவென்னெச்சத்
திறுதி வகரங் கெடுதலு முரித்தே.
எனவும்

உகக. வாழிய வென்னுஞ் செயவென் கிளவி
யிறுதி யகரங் கெடுதலு முரித்தே.
எனவும் வரும் சூத்திரங்களாலுணர்த்தினர். இவ்விரு சொற்களிலும் இறுதி யுயிர் மெய்கெடுதலை,

169. சாவ வென் மொழியீற் றுயிர்மெய் சாதலும் விதி.

168. வாழிய வென்பத நீற்றி னுயிர்மெய்
ஏகலு முரித்தஃ தேகினு மியல்பே.

என வரும் சூத்திரங்களாலுணர்த்தினார் நன்னூலார்.

இகர வீற்றுள், நாழி என்ற அளவுப் பெயர் முன்னர் உரியென்பது வரு மொழியாய் வருங்காலத்து, நாழி என்னுஞ் சொல்லிற்றுதி யிகரம், தான் ஏறிய மகர மெய்யொடுங்கெட்டு அவ்விடத்து டகர ஒற்றுப் பெற்று முடியும். இதனை,

உசு0. உரிவரு காலை நாழிக் கிளவி
இறுதி யிகரம் மெய்யொடுங் கெடுமே
டகர மொற்று மாவயி னான.

என்பதனாற் கூறினார் தொல்காப்பியனார்.

(உ - ம்) நாழி + உரி = நாடுரி எனவரும்.

உரியென்னுஞ் சொல் நிலைமொழியாய் நின்று ஏற்றபிற பெயரோடு புணருமிடத்து மேற்கூறிய திரிபோடு யகரவுயிர்மெய்யும் பெறும் என்பதனை

174. “உரிவரி னாழியி னீற்றுயிர் மெய் கெட
மருவும் டகர முரியின் வழியே
யகர வுயிர்மெய்யா மேற்பன வரினே”

என்ற சூத்திரத்தினாற் கூறினார் நன்னூலார்.

உகரவீற்றுள் அம்சாரியை பெறுவனவற்றுள் செரு என்பதன் முன்வரும் அம்சாரியையின் மகரங்கெட்டு வல்லெழுத்து மிக்குமுடியுமென்பதனை.

உசு0. எருவும் செருவும்.....
.....
அம்மின்மகரஞ் செருவயிற் கெடுமே
தம் மொற்றுமிகு உம் வல்லெழுத்தியற்கை.

என்ற சூத்திரத்தாற் கூறினார் தொல்காப்பியர்.

(உ - ம்) செருவக்களம், சேனை, தானை, படை எனவரும்.

ஐகார வீற்றுள், பனை ஆவிரை என்ற சொற்கள் அம்சாரியை பெறு மிடத்து ஈற்றிலுள்ள ஐகாரம் கெட்டு முடியுமென்பதனை,

உஅங. பனையு மரையும்ஆ விரைக்கிளவியும்
நினையும் காலைஅம்மொடு சிவனும்
ஐயெனிறுதிஅரைவரைந்து கெடுமே
மெய்யவனொழிய என்மனார் புலவர். என்ற சூத்திரத்தாலும்,

பனையென்ற சொல்முன் அட்டு என்னுஞ் சொல்வருமிடத்து ஈற்றிலுள்ள ஐகாரங்கெட்டு அவ்விடத்து ஆகாரம் வந்து அம் மெய்மேலேறி முடியுமென்பதனை,

உஅச. பனையின் முன்னர் அட்டுவரு காலை
நிலையின்றாகு மையெ னுயிரே
ஆகாரம் வருதலா வயினான்.

என்ற சூத்திரத்தாலும் கூறினார்.

உஅரு. கொடிமுன் வரினே யையவ ணிற் பக்
கடிநிலையின்றே வல்லெழுத்து மிகுதி.

என்பதனால் பனை என்ற தன்முன் கொடியென்ற சொல்வரின் இறுதி ஐகாரங் கெடாது நிற்ப வல்லெழுத்து மிக்கு முடியுமென வற்புறுத்தினார்.

(உ - ம்) பனங்காய், செதிள், தோல், பூ.
ஆவிரங்கோடு ,, ,, ,, எனவும்
பனாஅட்டு எனவும்
பனைக்கொடி எனவும் வரும்.

இவ்வைகாரவீற்றுச் சொற்களின் திரிபினைப் பவணந்தி முனிவர்

202. " வேற்றுமை யாயினைகா னிறுமொழி
ஈற்றழி வோடுமம் மேற்பவு முளவே "

203. " பனைமுன் கொடிவரின் மிகலும் வலிவரின்
ஐபோயம்மும் திரள்வரினுறழ்வும்
அட்டுறி னைகெட்டந் நீள்வுமாம் வேற்றுமை "

எனவரும் இரு சூத்திரங்களாலும் தொகுத்துக் கூறினார்.

பனைமுன் அட்டுவரும் பொழுது ஈற்று ஐகாரம் கெட்டு இடையே ஓர் ஆகாரம் வரும் எனத் தொல்காப்பியர் கூறியதனை விடுத்து அட்டு என்னும் என்னும் வருமொழியின் அகரம் ஆகாரமாக நீளுமெனக் கூறினார் நன்னூலார். அவர் கருத்துப்படி.

(உ - ம்) பனை + அட்டு = பனாட்டு என வரும்.

பல சில என்னும் அகர வீற்றுச் சொற்கள் தம்முன் தாம் வந்து புணருமிடத்து லகரம் நகர வொற்றாகத் திரிந்து முடியுமென்பதனை,

உசச. தொடர லிறுதி தம்முற் றும் வரின்
லகரம் றகரவொற்றுகலு முரித்தே

என்ற சூத்திரத்தாற் கூறினார் ஆசிரியர். றகரத்தை •யொற்றெனக் குறிப்
பிட்டுக் கூறினமையால் முற்கூறிய லகரம் உயிர்மெய்யாதல் தெளியலாம்.

பற்பல, சிற்சில, என வரும். இதனை,

170. பலசில வெனுமவை தம்முன் தாம்வரின்
இயல்பு மிகலும் அகரமேக
லகரம் றகர மாதலும் பிறவரின்
அகரம் விகற்பமாகலும் உளபிற.

என்ற சூத்திரத்தாற் கூறினார் நன்னூலார்.

இகர வீற்றுச் சொல்லாகிய இன்றி யென்னும் வினையெச்சத்து இகரம்
செய்யுளுள் உகரமாய்த் திரியுமென்பதனை,

உகர. இன்றி யென்னும் வினையெஞ்சிறுதி
நின்ற விகரம் உகரமாதல்
தொன்றியன் மருங்கிற் செய்யுளு னுரித்தே.

என்ற சூத்திரத்தாற் கூறினார் தொல்காப்பியனார்.

(உ - ம்) “ உப்பின்று புற்கை யுண்கமா கொற்கையோனே ” எனவரும்.
இன்றி யென்பதுபோல அன்றி யென்பதும் உகரமாய்த் திரிந்து வருமெனக்
கொண்ட நன்னூலார் அத்திரிபினை,

173. அன்றி யின்றியென் வினையெஞ்சிகரம்
தொடர்பினு னுகர மாய்வரி லரியல்பே

என்பதனாற் குறிப்பிட்டார்.

(உ - ம்) ‘ நாளன்று போகி ’ எனவரும்.

செய்யுளிடத்துச் சுட்டுப் பெயர்ற்று உகரம் அன்று என்பதனோடு புணரு
மிடத்து ஆகாரமாகத் திரிதலும் ஐயென்பதனோடு புணருமிடத்துக் கெடுதலும்
ஆகிய இயல்பிற்று என்பதனை,

உருஅ. அன்று வருகாலை யாவாகுதலும்
ஐவருகாலை மெய்வரைந்து கெடுதலும்
செய்யுண் மருங்கி னுரித் தெனமொழிப.

என்பதனாற் கூறினார் தொல்காப்பியர்.

(உ - ம்) அதாஅன்றென்பீ வெண்பாயாப்பே, இதாஅன்றம்ம,
உதாஅன்றம்ம, எனவும், அதைமற்றம்ம, இதைமற்றம்ம, உதைமற்றம்ம என
வும் வரும்.

இங்ஙனம் அன்று வருமிடத்துச் சுட்டுப் பெயரீற்றுஉகரம் ஆகாரமாகத்
திரியுமெனத் தொல்காப்பியர் கூறியபடி கூறுது, அன்றென்பதன் அகரம் நீண்டு
வருமென வருமொழித் திரிபு கூறினார் நன்னூலார்.

180. அதுமுன்வரும் அன்றூன்றூந்தூக்கின்.
என்பது நன்னூல்.

(உ - ம்) அதான்று, எனவரும். அது என்பதனுகரம் “முற்றுமற்றொரோ
வழி” என்பதனாற் கெட்டு, வருமொழியுயிரேறி முடிந்ததென்பர்.

இனிச் செய்யுளிடத்துவரும் வேட்கை என்ற ஐகார வீற்றுச்சொல் தனக்கு
முன்னர் அவா என்ற சொல் வருமொழியாய் வரப்பெறுமாயின் அவ்வைகாரம்
தான் ஊர்ந்து நின்ற மெய்யோடுங் கெட்டு டகாரம் ணகாரமாய்த் திரிந்து
முடியு மென்பது,

உஅஅ. செய்யுள் மருங்கின் வேட்கை என்னும்
ஐயெனிறுதி யவாமுன்வரினே
மெய்யோடுங் கெடுத லென்மனார் புலவர்
டகாரணகார மாதல் வேண்டும்.

என்ற சூத்திரத்தாற் கூறப்பட்டது.

(உ - ம்) “வேணவாநய்ய வெய்யவுயிரா” என வரும். வேட்கையாவது
பொருள்கள் மேற்றோன்றும் பற்றுள்ளம். அவாவாவது, அப்பொருள்களைப்
பெறவேண்டு மென்னும் ஆசை. எனவே வேணவா என்பதற்கு வேட்கையா
லுண்டாகிய அவாவென மூன்ற னுருபு விரித்துப் பொருள் கூறுவர்
நச்சினர்க்கினியர்.

தொல்காப்பிய உரையாசிரியரும் அவர் உள்ளமும்

K. மீனாட்சிசுந்தரம் M. A.,

தமிழ் விரிவுரையாளர்.

தொல் காப்பியத்திற்கு உரைகண்டார் பலர். இளம் பூரணர், நச்சினூர்க்கினியர், சேனாவரையர், தெய்வச்சிலையார், பேராசிரியர், நாவலர் சோமசுந்தர பாரதியார் முதலானவர்களில் சிலர் முழுமைக்கும் சிலர் சில பகுதிகட்கும் உரை விளக்கம் தந்துள்ளனர். இளம் பூரணரும் நச்சினூர்க்கினியருமே முழுமைக்கும் உரைகண்டுள்ளனர் என்பதனை இன்றுள்ள உரைகள் உணர்த்துகின்றன. எஞ்சியோர் விழைந்தனரோ அல்லரோ அறியோம். ஆனால் முழு நூலையும் நன்கு கற்றவர்களே. இவர்கள் உரை, கற்போர்க்கு அதனைக் காட்டா நிற்கிறது. இவர்கள் உரைவாயிலாக இவர்கள் உரைகாணக் கொண்ட உள்ளம் காணுதற்குரியது.

இவர்களன்றி உரையாசிரியர் என்றார் ஒருவர் உரை கண்டார் என்ற கூற்று ஒன்று உண்டு. உரையாசிரியர் என்பார் இளம் பூரணரே, அல்லர் வேறொருவரே என்ற கருத்துக்கள் நிலவுகின்றன. எனவே இவர் யார் என்பதைக் காணுவதும் நம் கடமையாகின்றது.

சொல்லதிகாரத்திற்கு உரைகண்ட சேனாவரையர் உரையாசிரியர் கருத்துக்கள் எனச் சூத்திரங்கட்கு விளக்கம் எழுதும்போது கூறி ஓட்டிக்கொள்வதை ஓட்டி வெட்டிப்பேச வேண்டியதை மிக நாகரிகமாக வெட்டிப் பேசி அலசிக் காட்டுகிறார். அவ்வாறு சேனாவரையர் காட்டும் உரையாசிரியர் கருத்துக்கள் எல்லாம் இளம்பூரணர் கருத்தாக இல்லை. சில இளம்பூரணர் கருத்துக்கள் என்பதை மறுக்க முடியாது. சில இளம்பூரணர் கருத்தில்தான் என்பதையும் தள்ள முடியாது. தக்க சான்றுகள் காண்போம்.

கிளவியாக்கத்தில் “னஃகாநொற்றே ஆடே அறிசொல்” என்ற சூத்திரம் உண்டு. விளக்கப் போந்த இளம் பூரணர் இதிலமைந்துள்ள “ஏகாரம் பிரிநிலை” என்றார். ஆராய்ந்த சேனாவரையர் “ஏகாரம் அசைநிலை” எனக் கூறியதோடு அமையாது “உரையாசிரியர் பிரிநிலை” என்கிறார் அது பொருந்தாது என மறுக்கிறார். மேலும் “செப்பும் வினாவும் வழா அ லோம்பல்” என்ற சூத்திரத்திற்கு உரைகண்ட சேனாவரையர் வினா மூவகை எனக் கொண்டு அவை அறியான் வினா, ஐயவினா, அறிபொருள் வினா என விளக்கம் தருகிறார். ஆனால் இளம் பூரணர் வினா ஐந்துவகை, அவை அறியான் வினாதல், அறிவொப்

புக் காண்டல் ஐயமறுத்தல், அவனறிவு தான் கோடல், மெய்யவற்குக் காட்டல் என்பவையே எனக் கூறுகிறார். இதனைச் சேனாவரையர் அறிந்து “உரையாசிரியர் அறிபொருள் வினாவை, அறிவொப்புக் காண்டலும், அவனறிவு தான் காண்டலும், மெய்யவற்குக் காட்டலும் என விரித்து, ஏனைய கூட்டி, ஐந்தென்றார்” என மறுக்காமல் இளம் பூரணர் உரைக்கு அமைதியான விளக்கம் காட்டுகிறார். இவற்றை நோக்கின் உரையாசிரியர் எனக் குறிக்கப்பெறுவார் இளம் பூரணரே என்ற எண்ணம் எழும்.

ஆனால் சேனாவரையர் உரையாசிரியர் கருத்து எனக் காட்டி மறுப்பவை சில இடங்களில் இளம் பூரணர் கருத்தாகக் காணப் பெறவில்லை. இரு எடுத்துக்காட்டுகள் பார்ப்போம். பெயரியலில்,

“இரு திணைப் பிரிந்த வைம்பாற் கிளவிக்கு
முரியவை யுரிய பெயர்வயினு”

என்ற சூத்திரத்திற்குப் பெயர்ச்சொல் சுறுபற்றி உணர்த்தலாகாது என உரை விளக்கம் தருகின்றனர் இளம்பூரணரும் சேனாவரையரும். ஆனால் சேனாவரையர் உரையாசிரியர் கருத்து என ஒன்றைச் சுட்டி மறுக்கிறார். அது இளம் பூரணர் கருத்தில்தான். எனவே உரையாசிரியர் எனக் குறித்திருப்பது இளம் பூரணரைச் சுட்டாது. மேலும் விரவுப் பெயர் இவையென “இயற் பெயர் சினைப்பெயர்.....” என்று தொடங்கும் சூத்திரம் கூறுகிறது. “பிறவும்” என்ற சொல் அதில் ஆளப்பெறுவதால் “மக, குழவி” போல் வன கொள்க என்கிறார் சேனாவரையர். இளம்பூரணரும் “மக, குழவி” விரவுப்பெயரே என எழுதுகிறார். அவ்வாறிருந்தும் சேனாவரையர் “‘மக, குழவி’ இவற்றை உயர்திணைப் பெயரென்றால் உரையாசிரியரெனின்” எனக் கூறி மறுக்கிறார். இங்ஙனம் ‘உரையாசிரியர்’ எனச் சேனாவரையர் குறிப்பது இளம் பூரணரை அன்று என்பது பெறப்படுகிறதன்றோ? ஆக இவ்விரு சான்றாலும் இளம்பூரணரே உரையாசிரியர் என்பது பொருந்தாக் கூற்று என்பது நன்கு வெளிப்படுகிறது.

இவற்றை ஆராயின் ஒருண்மை புலப்படுகிறது. சேனாவரையர் ‘உரையாசிரியர்’ எனக் குறிப்பிடும் சில இடங்கள் இளம்பூரணரைக் குறிக்கின்றன. சில இடங்கள் இவரைச் சார்வதில்லை. எனவே ‘உரையாசிரியர்’ எனக் குறிக்கப்படும் இடங்களில் எல்லாம் இளம்பூரணர் என்று எண்ணுவது தவறு. பல உரைகள் சேனாவரையர் காலத்து இருந்திருக்கக்கூடும். தற்பொழுது அவை நமக்குக் கிடைக்காமலிருக்கலாம். கிடைக்குமாயின் உறுதியாக ‘உரையாசிரியர்’ விளக்கம் பெறும். அவ்வாறு பல உரைகளைக் கண்ட சேனாவரையர்

ஒவ்வாது எனக் கருதிய உரைகளை மறுக்க எண்ணினார். ஒருவருடைய பெயரைச் சுட்டி மறுக்காமல் உரையெழுதியவர் உரையாசிரியர் எனக் கொண்டு கருத்துகளைச் சுட்டி உரையாசிரியர் கூறினார் எனக் கூறுவது சாலப் பொருத்தம் என்று எண்ணிப் போலும் பொதுப் பெயராக உரையாசிரியர் எனக் குறிப்பிட்டுள்ளார் என்று எண்ண இடமுண்டு. அவ்வாறு எழுதி மறுத்த உரைகளில் இளம் பூரணருடையவும் சில என்பது உறுதி. பல உரைகளும் கிடைக்குமாயின் 'உரையாசிரியர்' பொதுப்பெயர் என்ற முடிவுக்கு வரத் துணையாக இருக்கலாம். அல்லது உரையாசிரியர் என்பார் தனி ஆய்வாளர் என முடிவுக்கு வரத் துணையாகலாம்.

எனவே 'உரையாசிரியர்' என்பாரை விட்டு எஞ்சிய தொல்காப்பிய உரையாசிரியர்கள் உள்ளத்தைக் காணுவதே நம்குறி.

உரை யெழுதியோர் எல்லோரும் மரபியலில் அமைந்துள்ள,

“வினையின் நீங்கி விளங்கிய அறிவின்
முனைவன் கண்டது முதல் நூலாகும்”

என்ற சூத்திரத்தை மரபாக ஊன்றச் செய்து அவ்வழி உரைகாண விழைந்துள்ளனர். முதல் நூல் எவ்விதத் தவறும் தன்பால் கொண்டதில்லை என்ற உள்ளத்திண்மையோடு ஆய்வு தொடங்கியுள்ளனர். எவ்வகைக் குற்றமும் அதன்பாலில்லை என்ற திட்டம் உள்ளத்தே நிரம்பியுள்ளது. தொல்காப்பியத்தையும் சங்க இலக்கியங்களையும் ஊன்றிக் கற்ற அறிஞர் இவை எவ்வாறான குற்றமும் கொண்டவை அல்ல என்ற உறுதி கொண்டனர். தொல்காப்பியம் விதிக்கும் இலக்கணங்கட்கேற்பவே சங்க இலக்கியங்கள் அமைந்துள்ளன என்ற கருத்து அவர் கருவாக அமைந்தது. சங்க இலக்கியங்கள் தொல்காப்பிய இலக்கணத்திற்கு இலக்கியங்கள் என்று திண்மையாக எண்ணினர். எனவே உரையாசிரியர் இலக்கண இலக்கியம் ஆக்கிய ஆசிரியர் மீது குற்றம் காண எண்ணினரில்லை. அவ்வளவோடு அமையவில்லை. குற்றம் எனப் பிறர் கருதக் கூடிய இடங்களைக் குற்றமற்றவை எனத் தர்க்கித்துக் காட்ட முனைந்தனர். முன் இருந்த இலக்கியங்கட்குத் தொல்காப்பியம் இலக்கணம், பின் எழும்பிய கடைச் சங்க இலக்கியங்கட்கு அது இலக்கணமன்று என எண்ணியதாகத் தெரியவில்லை. ஆகத் தொல்காப்பிய விதிகள் கடைச் சங்க இலக்கியங்களால் பின்பற்றப்பட்டன என்பதைக் காட்டத் தங்கள் அறிவுத் திறனைப் பயன்படுத்தினர். கடைச் சங்க இலக்கியங்கட்குத் தொல்காப்பியத்தில் விதிகள் காணப் பெறவில்லையாயின் எவ்வாறோ ஒரு ஒட்டிய சூத்திரத்தின் கீழ்க் கொணர்ந்து உத்தியையோ, மிகைச் சொல்லையோ, பிற எனக் காணின்

அதையையோ பயன்படுத்தி இதின் கீழ் அடக்கலாம் என முடிவுக்கு வரும் போக்கு பெரும்பாலான உரையாசிரியர்பால் காணப்பெறுகிறது. இவற்றை விளக்கத் தனிச் சான்று வேண்டா. ஓரிரண்டு சூத்திரங்கட்கு உரையெழுதும் போக்கைப் பார்த்தாலே போதும்.

இளம் பூரணரும் பாரதியாரும் தான் 'காலப்போக்கால் சூத்திரம் அல்லது சூத்திரங்கள் விடுபட்டுப்போயிருக்கலாம்' எனக் கருதுகின்றனர். எஞ்சியோர் அவ்வாறு எண்ணவில்லை. எல்லாம் நிரம்பியது என்ற எண்ணத்தோடேயே ஆய்வு நிகழ்த்துகின்றனர். அகத்திணையியல் முதற் சூத்திரத்திற்கு உரையெழுதப்போந்த பாரதியார் "சில சூத்திரங்கள் அகத்திணையின் முதற்கண் இச்சூத்திரத்திற்கு முன்னே ஆசிரியரால் அமைக்கப்பட்டிருத்தல் வேண்டும், இப்பழநூல் சூத்திரங்கள் சில கடல்கோளாலும் புலம் பெயர்தலாலும் வீழ்ந்து மறக்கப்பட்டிருத்தல் கூடும்" எனக் கூறுகிறார். அகத்திணையியலில் தலைமகள் கூற்றுகவுள்ள தனிச்சூத்திரம் காணா இளம்பூரணர் "தலைமகள் கூற்று உணர்த்திய சூத்திரம் காலப்பழமையால் பெயர்த்தெழுதுவார் விழ எழுதினாற்போலும்" என வரைகிறார். இவ்விரு உரையாசிரியரும் விடுபட்டிருத்தல் கூடும் என்று எண்ணுகின்றரே அன்றி நூலாசிரியர்மேல் குறை கூறினரில்லை.

இடைச்செருகல் இருக்கக்கூடும் என்று பாரதியார் எண்ணுகிறார். மற்றோர் அதை மறந்தார், அகத்திணையில் திணைநிலைப் பெயர் குறித்தமைந்துள்ள சூத்திரத்திற்கு விளக்கம் எழுதும் பாரதியார் "மரபியலில் காணப்பெறும் வருணவகைபற்றிய சூத்திரங்கள் இடைச்செருகல் என்பது பிறுண்டு விளக்கப் பெறும்" எனத் திட்டமாகத் தீட்டுகிறார். நூலாசிரியர் மீது குற்றம் காண விழையவில்லை நெஞ்சம்.

ஒரே சுருத்தைக் கொண்ட சூத்திரங்கள் இரண்டுவருமாயின் கூறியது கூறிற்றன்றோ? அவர்கள் அவ்வாறு எண்ணினரில்லை. வீணாகக் கூறியிருக்க மாட்டார் என உறுதிக்கொண்டு "ஐயம் விளக்க எழுந்த சூத்திரம், நியமச் சூத்திரம்" என்றவாறு காரணங் காட்டி மிகப் பொருத்தமே என்று கூறிச் செல்வது நோக்கத்தக்கது, தங்கள் அறிவுத்திறன் கொண்டு சரியென நிலைநாட்டுவது கண்டு மகிழ்தற்குரியது. எடுத்துக்காட்டுக்கள் பல காட்டலாம். ஒன்று காட்டுவல்.

அகத்திணையியலில் நான்காவது சூத்திரமாக அமைந்துள்ளது

"முதலெனப் படுவது நிலம் பொழுதிரண்டின்
இயல்பென மொழிப இயல்புணர்ந்தோரே"

என்ற சூத்திரம். பின் பத்தொன்பதாவது சூத்திரமாக (இளம்பூரணம்)
“முதலெனப்படுவது ஆயிரு வகைத்தே”

என்பது அமைந்துள்ளது. இவை இரண்டும் மேலோட்டமாகப் பார்த்தால் ஒரே கருத்தைக் கூறுவதுபோல் அமையும். ஆனால் இளம்பூரணர் ‘ஐயம் அறுத்தலை நுதலிற்று’ என்கிறார். நச்சினுர்க்கினியர் ‘கூறிற் றென்றல் என னும் உத்திவகை’ எனக் குறிக்கிறார். பாரதியார் “வலியுறுத்தல் நுதலிற்று” என வலியுறுத்துகிறார். எனவே உரையாசிரியர் அறிவுத்திறன் கொண்டு ஆயும் போக்கு நவில்தோறும் நம்மை மகிழ்விக்கின்றதன்றோ?

இவ்வாறு குறை கூறாமல் ஆயும் போக்கைப் பார்த்தால் நல்ல கருத்து ஒன்று முகிழ்க்கின்றது. நூலாசிரியன் குறை செய்வான் தவறு கூறுவான் என்ற எண்ணத்தோடு ஆராய்ந்தால் நம் அறியாமையால் எட்டாமலிருக்கும் கருத்துக்களை மேலும் எண்ணி யெண்ணிப் பாராது எளிதிலே குற்றம் என்று கூறத் தோன்றும். மேலும் மேலும் துருவித் துருவிப் பார்க்க வேண்டும் என்ற எண்ணம் எழாது. தவறான் எனக் கொள்ளின் நவில் தோறும் நவில் தோறும் நயம் காணலாம். அறிதொறும் அறியாமை காணலாம். தன் அறிவு வளர, நயம் காண, அறியாமையை அகற்ற முதல் நூல் ஆசிரியன் குற்றம் செய்யார் என எண்ணிக் கற்பது மிக மிகச் சிறந்தது அன்றோ?

நூலாசிரியர் குற்றம் செய்யார் என்று எண்ணினார்களே தவிர, தங்களைப் போன்ற உரையாசிரியன் தவறான் எனக் கருதினரில்லை. நூலைக் கற்றனர். தெளிந்தனர். உரை வகுத்தார் உள்ளங்கண்டனர். உறைகல்லிலிட்டனர். உணர்ந்ததை உரைத்தனர். தாங்கள் கண்ட சிறப்புரைகளைச் சீராகத் தந்தனர். வேறு உரையாசிரியன் கருத்து ஒவ்வா இடத்துத் தக்க காரணம் காட்டி மறுக்கத் துணிந்தனர். தன்னுரையும் அவருரையும் பொருந்தும் இடங்களில் இரண்டையும் கூறினர். அவர் கூற்றுக்கு விளக்கம் தந்து அமைதிகாண இயலுமாயின் அவ்வாறும் அமைந்தனர். முன்பு இளம்பூரணரோடு சேன வரையர் ஒட்டிப் பேசும் இடத்தில் காட்டிய சான்றே அதை உறுதியாக்கப் போதும் என்று எண்ணுகின்றேன்.

குற்றம் கூறார் உரையாசிரியர் என எண்ணின் அதனை அப்படியே ஏற்றுக்கொள்ள வேண்டியதுதானே. கற்பானுக்கு மேலும் மேலும் அறிவு விளங்க, நயம் காண, நலம் துய்க்க இடமில்லாது போகின்றது. நூலின் சிறப்புக்களைக் காண, புதுப்புதுப் பொருள்களை உணர உரையாசிரியர் “வினையின் நீங்கிய விளங்கிய அறிவினர்” என்று கொள்ளுதல் தடையாய் அமையும். எனவே உரையாசிரியர், நூலாசிரியன் குற்றம்கூறான் எனப்போற்றி உரையா

சிரியன் குற்றத்திற்குள்ளாகி குன்றிய அறிவோடு குறையோடமைவான் என எண்ணி உறைகல்லில் இட்டுச் சோதித்து, நூல்களையும் உரைகளையும் கற்றுத் தெளிந்து தங்கள் கருத்தை வெளியிட்டனர். கடைச்சங்க நூல்களைக் கற்று முன்னோன்றிய தொல்காப்பியத்தில் அவற்றிற்கு விதிகாண விழைந்து முயன்று உரைசெய்தனர்.

எனவே உரையாசிரியர், நூலாசிரியர் எவ்விதத் தவறும் செய்யார் என உறுதியாக எண்ணினர். தக்க காரணத்தோடு தான் கூறியிருப்பர் நமக்கு எட்டவில்லைபோல் இருக்கின்றது எனத் துருவித்துருவி ஆய்ந்தனர். ஆனால் அதே சமயத்தில் உரையாசிரியர் தவறான உரைகாண இடமுண்டு அவர்களை அப்படியே பின்பற்றலாகாது"நன்கு நாமே எண்ணி எண்ணி ஆய்தல் வேண்டும் என்ற உள்ளம் கொண்டு புதிய உரையும் மறுப்புரையும் காண முயன்றனர். இரு நோக்கு இவர்பால் இருந்தது. உரையாசிரியரை உற்றுநோக்கினர். நூலாசிரியரைப் போற்றி நோக்கினர். தன்னறிவு வளரத் தனிவழி வகுத்தனர். இவ்விரு நோக்கே இலக்கண இலக்கியங்களை நிலைபெறுடைய கருவூலங்களாகக் கலைச் செப்பாகக் காட்சிச்சாலையாக இருக்க வைத்துள்ளது. திறனாப்வோனுக்குத் திறவுகோலாக அறிவுப் பசியுடையோனுக்கு உணவு வழிகாட்டும் தன்மையுடையதாக உரையாசிரியர் உள்ளம் அமைந்துள்ளது. உள்ளம் வாழ்க. !

NYĀYAPARISUDDHI

BY

VĒNKATANĀTHA



WITH SANNYĀYA DĪPIKĀ

OF

Mahamahopadhyaya
KRISHNA TATACHARYA

॥ श्रीः ॥

॥ न्यायपरिशुद्धौ अनुमानाध्यायः — प्रथमाह्निकम् ॥

अथ प्रत्यक्षमूलत्वादागमज्येष्ठभावतः ।

तयोरन्तरतस्साङ्गमनुमानं प्रसाध्यते ॥

संगतिं वदन् अनुमाननिरूपणं प्रतिजानीते अथेत्यादिना । अत्रानन्तर्यं अथ-
शब्दार्थः । तच्च पूर्ववाक्यप्रतिपन्नक्रियाप्रतियोगिकध्वंसाधिकरणकालवृत्तित्वम् ; यथा
'देवदत्तोऽपाक्षीत् अथ भोक्ष्यते' इत्यादौ पाकप्रतियोगिकध्वंसाधिकरणकालवृत्तित्वमथ
शब्देन बोध्यते । तदादिन्यायेनोपलक्षणीभूतेन पूर्ववाक्यजन्यबोधविषयतावच्छेदकत्वेना-
नुगमान्न नानाशक्तिस्वीकारप्रसङ्गः । ततश्च प्रकृते 'प्रत्यक्षाध्यायस्समाप्तः' इति पूर्ववाक्य-
प्रतिपन्नप्रत्यक्षाध्यायसमाप्त्यानन्तर्यमथशब्दार्थः । समाप्तेश्चरमवर्णरूपत्वे तद्ध्वंसा-
धिकरणकालवृत्तित्वं तदानन्तर्यम् ; चरमवर्णध्वंसरूपत्वे तु तदुत्पत्त्यानन्तर्यमेव तदर्थं
इति बोध्यम् । प्रत्यक्षमूलत्वादिति । प्रत्यक्षं मूलं कारणं यस्येति बहुव्रीहिवशात्
प्रत्यक्षकार्यत्वादित्यर्थः । अत्रानुमितिप्रमितेः प्रत्यक्षप्रमितिकार्यत्वं, अनुमानप्रमाणस्य
प्रत्यक्षप्रमाणकार्यत्वं चेहाभिप्रेतम् । ततश्च स्वरूपेण फलद्वारा च हेतुतासंगतिरिह दर्शिता
भवति । उक्तं हि —

“सप्रसङ्ग उपोद्धातो हेतुताऽवसरस्तथा ।

निर्वाहकैक्यकार्यैक्ये षोढा संगतिरिष्यते ॥ ” इति ।

हेतुता च निरूपकतासंबन्धेन आश्रयतासंबन्धेन च संगतिः । तेन कार्यत्वं कारणत्वं च
सङ्गतिरित्युक्तं भवति । प्रकृते च कार्यत्वं संगतिः । भवति च धूमादिप्रत्यक्षरूपस्यानुमानस्य
प्रत्यक्षप्रमाणकार्यतया अनुमितेः धूमादिप्रत्यक्षकार्यतया च संगत्युपपत्तिः । ज्ञानजन्य-

व्याप्यस्य व्याप्यत्वानुसन्धानात् व्यापकविशेषप्रामितिरनुमानम् ।

जिज्ञासाधीनत्वं पञ्चम्यर्थः प्रसाध्यते इत्यत्र धात्वर्थे निरूपणेऽन्वेति । अत्र हि प्रत्यक्ष-
निरूपणेन प्रत्यक्षज्ञाने जाते अस्य किञ्चित्कार्यं स्यादिति सामान्यज्ञाने किं अस्य कार्य-
मिति विशेषजिज्ञासया शिष्यप्रश्ने गुरुणा प्रत्यक्षकार्यविशेषरूपानुमाननिरूपणं क्रियते ।
अनेन कार्यतायाः सङ्गतिरिति निरूपणस्यैव प्रतिज्ञातत्वे प्रमित्योऽसङ्गतिर्वाच्या । करण-
ल्युडन्ततया प्रमाणनिरूपणस्यैव तत्त्वे तु प्रमाणयोरेवेति बोध्यम् । अनुमाननिरूपणस्य
शब्दनिरूपणात्प्राग्भावित्वे नियामकमाह आगमेति । शब्दप्रामितीत्यर्थः । शब्द-
प्रमाणेति वा । ज्येष्ठभावतः - पूर्वभावित्वात् । अत्र हि गामानयेति वृद्धव्यवहारे
बालो मध्यमवृद्धप्रवृत्तिमुपलभ्य गवानयनकर्तव्यताज्ञानमनुमानान्वयव्यतिरेकाभ्यां तत्र
गामानयेति वाक्यस्य कारणतां निश्चित्य आवापोद्वापाभ्यां गवादिपदानां गोत्वादिविशिष्टे
शक्तिं निश्चिनोति । ततश्च तस्य वाक्यान्तरात् शब्दबोधो जायत इति अनुमितेः
शब्दपूर्वभावित्वम् । नैवं शब्दस्यानुमितिपूर्वभावोऽस्ति । ततश्च शब्दस्य वाक्य-
श्रवणरूपप्रत्यक्षकार्यत्वात् सङ्गत्यविशेषेऽपि किमस्य कार्यमिति शिष्यप्रश्नस्यापि सामान्य-
विषयत्वेऽपि चाचार्येण अनुमानस्यागमपूर्वभावितयाऽनुमाननिरूपणमेव प्रथमं कृतमिति
फालितम् । ज्येष्ठभावतः इति तसिप्रत्ययार्थः प्रयोज्यत्वं अन्तरत इत्युक्ते मध्य-
वर्तित्वेऽन्वेति । तयोरन्तरत इति - प्रत्यक्षागमयोर्मध्ये इत्यर्थः । तन्निरूपणयोर्मध्ये इति
यावत् । साङ्गं - व्याप्त्यादिपरिकरसहितम् । अनुमानम् - अनुमितिः, तत्करणं वा ।
प्रसाध्यते - लक्षणस्वरूपप्रामाण्यादिमत्तया व्यवस्थाप्यते ॥

अनुमानशब्दस्य भावल्युडन्ततया प्रामितिनिरूपणमेव प्रतिज्ञातमित्यभिप्रायेणानु-
मितिलक्षणमाह व्याप्यस्येति । व्याप्तिज्ञानजन्यव्यापकविशेषप्रमाऽनुमितिरीत्यर्थः । अत्र
प्रामितिकरणनिरूपणस्यैव प्रस्तुतत्वे प्रामितिलक्षणे कृते तत्करणत्वरूपं प्रमाणलक्षणं सुगम-
मित्यभिप्रायेण प्रामितिलक्षणाभिधानमिति बोध्यम् । व्याप्यस्येति । षष्ठ्यर्थो विशे-

व्यत्वम् । व्याप्यत्वानुसन्धानात् - व्याप्तिप्रकारकनिर्णयात् । व्यापकविशेषप्रमितिः—
जनकज्ञानं यन्निरूपितव्याप्तिप्रकारकं तत्प्रकारकप्रमा । अनुमानं - अनुमितिः । अत्र
व्याप्यविशेष्यकत्वविशेषणं स्वरूपाख्यानमात्रं ; न तु लक्षणघटकम् ; प्रयोजनाभावात् ।
व्याप्तिभ्रमजन्यानुमितिप्रमितावव्याप्तिप्रसंगाच्च । वह्निव्याप्यो घट इति ज्ञानसहितेन घटवान्
पर्वत इति ज्ञानेन जनिता 'पर्वतो वह्निमानि'त्यनुमितिरपि हि प्रमैव । तथा च—व्याप्ति-
प्रकारकज्ञानजन्यव्यापकविशेषप्रकारकप्रमितित्वमनुमितिप्रमितिलक्षणमिति फलितम् । अत्र
वह्निव्याप्यधूमवानिति व्याप्तिविशिष्टवैशिष्ट्यावगाहिप्रत्यक्षशाब्दयोरतिव्याप्तिः । विशिष्ट-
वैशिष्ट्यावगाहिबुद्धौ विशेषणतावच्छेदकप्रकारकनिर्णयस्य कारणत्वात् । अतो व्यापकेति ।
धूमस्यापि यं कञ्चन प्रति व्यापकत्वसत्त्वात् तद्दोषतादवस्थ्यवारणाय विशेषेति ।
तन्निरूपितव्याप्तिप्रकारकज्ञानजन्यतत्प्रकारकप्रमितित्वं तदनुमितिलक्षणमिति तु निष्कर्षः ॥

न चैवमननुगमादनुमितिसामान्यलक्षणत्वानुपपत्तिरिति वाच्यम् ; स्वनिरूपित-
व्याप्तिप्रकारकज्ञानजन्यत्वस्वप्रकारकत्वोभयसंबन्धेन किञ्चिद्विशिष्टप्रमितित्वस्यानुमिति-
सामान्यलक्षणत्वेन विवक्षितत्वात् । न चैवमप्युक्तविशिष्टवैशिष्ट्यज्ञान एव व्याप्तिविशेषण-
तया साध्यप्रकारकत्वसद्भावात् तद्दोषतादवस्थ्यमिति वाच्यम् ; किञ्चिद्धर्मावच्छिन्न-
विशेष्यतानिरूपितस्वनिष्ठप्रकारतानिरूपकत्वस्यैव संबन्धघटकत्वस्वीकारात् । साध्यव-
दन्यावृत्तित्वस्य हेतुव्यापकसाध्यवद्वृत्तित्वस्य वा व्याप्तिरूपत्वे तत् साध्यांशे धर्मिताव-
वच्छेदकाप्रवेशेनातिव्याप्यप्रसक्तेः । न च तथापि हेतुव्यापकसाध्याधिकरणवृत्ति-
हेतुमान् पक्ष इति विशिष्टवैशिष्ट्यावगाहिज्ञानेऽतिव्याप्तिर्दुर्वारैवेति वाच्यम् ; किञ्चि-
द्धर्मावच्छिन्नविशेष्यतानिरूपितस्वनिष्ठप्रकारत्वानिरूपकत्वस्यापि स्वनिरूपितव्याप्तिप्रकारक-
ज्ञाने निवेश्यत्वात् । तथा च स्वविशिष्टज्ञानजन्यत्वकिञ्चिद्धर्मावच्छिन्नविशेष्यतानिरूपित-
स्वनिष्ठप्रकारतानिरूपकत्वोभयसंबन्धेन किञ्चिद्विशिष्टप्रमात्वमनुमितिप्रमालक्षणमिति पर्यव-
सितम् । ज्ञाने स्ववैशिष्ट्यं स्वनिष्ठावच्छेदकताकप्रतियोगिताकभेदवत्त्वसंबन्धेन । स्वनिष्ठाव-
च्छेदकता किञ्चिद्धर्मावच्छिन्नविशेष्यतानिरूपितस्वनिष्ठप्रकारतानिरूपकत्वसंबन्धावच्छिन्ना ।
न चैवं सति हेतुव्यापकसाध्याधिकरणवृत्तित्वावगाहिज्ञानजन्यानुमितौ अव्याप्तिः ; तादृश-
ज्ञानस्यापि हेतुव्यापकसाध्यप्रकारतानिरूपितधर्मिप्रकारतानिरूपितवृत्तिप्रकारताशालिज्ञान-

त्वेनोनुमितिजनकतासत्त्वेन ततोऽप्यनुमित्यवश्यंभावादिति वाच्यम्; स्वविशिष्टज्ञान-
निष्ठस्वरूपयोग्यतारूपजनकतानिरूपकत्वस्यैव निवेशनीयत्वात् । न च तथापि साध्या-
भाववदवृत्तित्वरूपव्याप्तिज्ञानजन्यायामनुमितावव्याप्तिः, तत्र स्वनिष्ठप्रकारताया अभाव-
त्वावच्छिन्नविशेष्यतानिरूपितत्वादिति वाच्यम्; दर्शितव्याप्तिज्ञानकारणतावच्छेदक-
कोटौ अनुयोगिताविशेषसंबन्धावच्छिन्नसाध्यतावच्छेदकावच्छिन्नप्रकारतानिरूपितप्रकार-
तायां अभावत्वावच्छिन्नत्वस्य गौरवात् प्रयोजनाभावाच्चानिवेशेनानुयोगिताविशेषसंबन्धेन
साध्यवदवृत्तित्वज्ञानस्याप्युक्तरूपेण जनकतासत्त्वेन तन्निष्ठस्वरूपयोग्यतारूपजनकता-
मादाय लक्षणगमनोपपत्तेः; अभावत्वावच्छिन्नत्वविशेषितप्रकारताघटितरूपेणैव जनकत्वा-
ङ्गीकारेऽपि अभावत्वानवच्छिन्नकिञ्चिदवच्छिन्नविशेष्यतानिरूपितस्वनिष्ठप्रकारत्वानिरूपक-
त्वस्यैव निवेश्यतया दोषविरहाच्च ॥

न चैवमपि वह्निव्याप्यधूमवान् पर्वतो वह्निमांश्चेति समूहालम्बनप्रत्यक्षेऽति-
व्याप्तिर्दुर्वारेति वाच्यम्; स्वनिरूपितव्याप्तिज्ञानजन्यतावच्छेदकीभूतस्वनिष्ठप्रकारतानिरूप-
कत्वस्यैव संबन्धत्वेन निवेशादुक्तसमूहालम्बनज्ञानीयवह्निप्रकारताया अतथात्वेनादोषात् ।
न चैवं सति समानाकारकज्ञानीयविषयतानैक्यात् उक्तज्ञानीयवह्निप्रकारतायाः पर्वतो
वह्निमानित्यनुमितिप्रकारतातो भेदविरहेण तद्दोषतादवस्थ्यमिति वाच्यम् । सिद्धान्ते
विषयताया अखण्डोपाधिरूपताविरहेण धर्मभूतज्ञानसंयोगादिरूपतया ज्ञानभेदेन तद्भेदा-
वश्यंभावेनादोषात् । न च तथापि अयं स्थाणुर्वा पुरुषो वेति संशयानन्तरभाविनि
पुरुषत्वव्याप्यकरादिमानिति विशेषदर्शनजन्ये अयं पुरुष एवेति प्रत्यक्षेऽतिप्रसङ्ग इति
वाच्यम् । तादृशप्रत्यक्षे विशेषदर्शनस्य अकारणत्वात्, लौकिकप्रत्यक्षविरोधिन्या विशेष-
दर्शनाभावघटितायाः संशयसामग्र्या विघटनेनैव तदुपयोगात् । तादृशप्रत्यक्षे विशेष-
दर्शनस्य कारणत्वाङ्गीकारपक्षेऽपि प्रमायां लौकिकविषयतानिरूपकत्वशून्यत्वस्यापि निवे-
शेन उक्तातिप्रसङ्गवारणसंभवाच्च ॥

यत्तु अव्याप्ये धूलीपटलादौ व्याप्यत्वज्ञानात् जायमानायां वह्न्याद्यनुमितावति-
व्याप्तिवारणाय व्याप्यस्येत्युक्तमिति,— तत्रोक्तभ्रमाज्जायमानाया अनुमितेः प्रमारूपत्वे
तत्तातिव्याप्तिरिति न शक्यते वक्तुम्; भ्रमरूपत्वे तु प्रमितिपदेनैव तद्वारणम् । यदपि

तत् प्रमाणम्;

प्रमितिपदं ज्ञानसामान्यपरम्; न यथार्थज्ञानपरम्; भ्रान्तानुमितेः व्याप्यस्येत्येनैव व्यावर्तितत्वेन याथार्थ्यव्यावर्त्याभावादिति — तदपि न; धूमवान् हृद इति भ्रमसहितया धूमो वह्निव्याप्य इति प्रमया जनितायां वह्निमान् हृद इति भ्रान्तिरूपानुमितावतिप्रसङ्गेन प्रमितिपदस्य यथार्थज्ञानपरताया एवावश्यकत्वात् । ततो व्याप्यस्येत्येतदेवाविवक्षितमिति वक्तव्यम् । अन्यथा प्रागुक्तव्याप्तिभ्रमजन्यप्रमानुमितौ अव्याप्तिप्रसङ्गाच्च । यदपि संशयानन्तरं विशेषदर्शने सति इन्द्रियसन्निकृष्टविषयेऽपि अनुमितिरेव जायत इति (तत्) सर्वतान्त्रिकसंप्रतिपन्नसाक्षात्कारानुभवविरोधात्, अस्मादाचार्यैः कापि तत्तानुमितेरननुगृहीतत्वाच्च उपेक्ष्यम् ।

तत् इति । उक्तमनुमानमित्यर्थः । प्रमाणं - प्रमा । ननु पूर्वमनुमितिप्रमितेरेव लक्षिततया तस्या एव तच्छब्देन परामर्शनीयत्वात् तत्राप्रमात्वशङ्काया एवानवतारेण तत्र प्रमात्वाभिधानमनर्थकम् । नीलघटो घट इतिवत् अनुमितिप्रमा प्रमेत्यस्यानाकाङ्क्षतया बोधकत्वासम्भवश्चेति चेदुच्यते । लक्षणवाक्येऽनुमानमित्यस्य अनुमानपदवाच्यमित्यर्थः । ततश्चानुमानपदवाच्यत्वं लक्ष्यतावच्छेदकम्; व्याप्तिज्ञानजन्यप्रमात्वं लक्षणमिति फलितम् ।

तत्तानुमानप्रामाण्यवादिभिः यत्रानुमितिरूपं विशिष्टज्ञानं स्वीक्रियते तत्रासंसर्गाग्रहसहितविशेषणविशेष्यज्ञानाभ्यामेव भ्रमस्थल इव विशिष्टव्यवहाराद्युपपत्त्या न तत्र तादृशविशिष्टज्ञानं स्वीकार्यम्; तादृशज्ञानद्वयमेव च अनुमानपदवाच्यम् । अथवा उत्कटैकतरकोटिकसंशयात्मकसंभावनारूपं ज्ञानमेव तत्र स्वीकार्यम्; तदेव चानुमानपदवाच्यम्; न तु निश्चयरूपा विलक्षणप्रमितिः । इत्थं च प्रमात्वघटितोक्तलक्षणकरणमनुमानस्य प्रमाणावान्तरभेदतया निरूपणं चायुक्तमिति चार्वाकशंकायां तत्र विशिष्टज्ञानव्यवस्थापनपूर्वकमनुमानस्य प्रमाणावान्तरभेदत्वं व्यवस्थापयितुं तदित्याद्यारंभ इति । तत् - अनुमानपदवाच्यम् । प्रमाणमिति - पक्षसाध्यवैशिष्ट्यावगाहियथार्थज्ञानरूप-

कारणदोषबाधकप्रत्ययरहितत्वात् ॥

किञ्च—

अनुमानाप्रमाणत्वं नाध्यक्षेणैव गम्यते ।

नानुमानेन तेनैव तद्विरोधप्रसङ्गतः ॥

मित्यर्थः । पर्वते वह्निमनुमिनोमीति प्रत्यक्षेणैवानुमितेः पक्षसाध्यवैशिष्ट्यावगाहित्वसिद्ध्या न तदपलापसंभव इति भावः ।

ननु तथापि याथार्थ्यं न सिद्धयतीत्याशंक्याह - कारणदोषेति । दुष्टकारण-जन्यत्वस्य प्रमाणबाधितविषयकत्वस्य वा विरहात् याथार्थ्यमावश्यकमित्यर्थः । यद्वा अनुमितेः पक्षसाध्यवैशिष्ट्यावगाहित्वसाधकोक्तप्रत्यक्षे कारणदोषस्य पर्वते वह्निं नानुमिनो-मीति बाधकप्रत्ययस्यैव वा विरहात् अनुमितेः पक्षसाध्यवैशिष्ट्यावगाहित्वमावश्यक-मित्यर्थः । तस्याश्च याथार्थ्यं सर्वसंप्रतिपन्नात् विषयाबाधादेव सिद्धमिति न तत्र संरंभः कार्य इति भावः ।

प्रामाण्यापवादरूपस्याप्रामाण्यसाधकस्याभावादपि स्वतः प्रामाण्यन्यायसिद्धं प्रामाण्यं सुस्थमित्याह किञ्चेति । अत्रायं विकल्पः - अनुमानाप्रामाण्यं किं प्रत्यक्षेण सिध्यति, उतानुमानेन, अथवा व्याप्तिपक्षधर्मताज्ञानानन्तरभाविज्ञानं संशयाकारमेवेति तत्र तद्वति तत्प्रकारकनिश्चयत्वरूपं प्रमात्वं न संभवतीति । तत्र आद्ये दोषमाह अनुमाने-त्यादिना । अनुमानं - व्याप्तिपक्षधर्मताज्ञानोत्तरज्ञानम् । अध्यक्षं प्रत्यक्षम् । एवकारः सर्वसंप्रतिपन्नप्रमाणभावं व्यनक्ति । न हि कस्यचित्पुरुषस्य व्याप्तिपक्षधर्मता-ज्ञानानन्तरभावि ज्ञानमप्रमेति प्रत्यक्षं जायत इति भावः । द्वितीये तमाह नानुमानेनेति । तेनैवेति । अनुमानत्वावच्छेदेनाप्रमात्वग्राहकानुमित्यैवेत्यर्थः । तद्विरोधप्रसङ्गत इति । तादृशानुमितेः बाधप्रसङ्गादित्यर्थः । अनुमितित्वावच्छेदेनाप्रमात्वग्राहिण्या अनुमित्या स्वस्मिन्नप्यप्रमात्वग्रहणादिति भावः । अनुमितित्वसामानाधिकरण्येनाप्रमात्वसाधनं तु सिद्धसाधनान्निरस्तम् । भ्रमानुमितेरपि परैः स्वीकारात् वह्न्याद्यनुमितित्वावच्छेदेना-प्रमात्वसाधने तादृशाप्रमात्वानुमितेः प्रमात्वेऽप्रमात्वेऽपि वा स्वाभिमतसर्वानुमित्यप्रमात्व-

न च तत्संशयाकारं सर्वलोकविरोधतः ।

न च किञ्चेति दुर्ज्ञानं तथात्वेनैव निर्णयात् ॥

व्याघातः । अनुमितिधर्मिकाप्रमात्वानुमितेरप्रमात्वे हि विषयभूतानुमितेः प्रमात्व-
मावश्यकम् ॥

तृतीयं निरस्यति न चेति । तत् । अनुमानम् ; व्याप्तिपक्षधर्मताज्ञानानन्तर-
भावि ज्ञानमिति यावत् । यद्यपि चार्वाकमते व्याप्तिनिर्णय एव न स्वीक्रियते ; तथापि
संशयरूपं व्याप्तिज्ञानं स्वीक्रियत एव । ततश्च तदनन्तरभावि साध्यज्ञानमपि संशयरूप-
मेव भवितुमर्हति इत्यभिप्रायेणाह संशयाकारमिति । संशयरूपमित्यर्थः । संशयश्च
संभावनारूपोऽन्यविधो वा इत्यभिप्रायः । सर्वलोकविरोधत इति सर्वेषां लोकानां
जनानामनुभवविरोधादित्यर्थः । सर्वेषां लोकस्य लौकिकप्रत्यक्षस्य लौकिकप्रत्यक्ष-
विषयीभूतनिष्कंपप्रवृत्तेश्च विरोधादिति वा । धूमात्पर्वते वह्निं निश्चिनोमि न तु
सन्दिह इति हि सर्वेषामपि जनानामनुभवः । अत एव तादृशप्रत्यक्षस्य तत्तदात्म-
साक्षिकनिष्कंपप्रवृत्तेश्च विरोधः । ननु अनुमीयमानवह्न्यादिगतपरिमाणविशेषाद्यनिर्णयात्
अनुमितेः संशयरूपत्वमावश्यकम् ; ततश्च निश्चिनोमीत्याद्यनुभवस्य भ्रमरूपत्वमेवागत्या
स्वीकार्यमित्यत आह न चेति । किञ्चेति । चकारो भिन्नक्रमः । दुर्ज्ञानं इत्यनन्तरं
योज्यम् । किमितीति । इदं च सप्तम्यन्तं कीदृशपरिमाणादिविशिष्टमिति जिज्ञासाया-
मित्यर्थः । दुर्ज्ञानमिति तादृशजिज्ञासानिवर्तकपरिमाणविशेषादिनिश्चयेन विषयीकर्तुम-
शक्यमित्यर्थः । चो हेतौ । उक्तनिश्चयेन विषयीकर्तुमशक्यत्वात् संशयाकार
मित्यनुषंगेणान्वयः । तथात्वेनैव निर्णयादिति । व्यापकतावच्छेदकतया गृहीतवहि-
त्वादिमत्त्वेन निर्णयादित्यर्थः । तथा च पर्वतो वह्निमानित्यनुमितेः परिमाणविशेषाद्य-
गोचरतया तत्प्रामात्वभ्रमत्वयोः तत्तासंभवेऽपि वह्नित्वावच्छिन्नांशे निर्णयरूपतया तत्प्रमात्वं
तत्र निष्प्रत्यूहमेव । यदि पुनरनुमितेः यावदाकारनिर्णयरूपत्वासंभवमात्रेणाप्रमात्वमिष्यते
तदा प्रत्यक्षस्यापि गुरुत्वाद्यंशे निर्णयरूपत्वासंभवेन अप्रमात्वप्रसंग इति भावः ॥

सन्देहादनुमेयादौ प्रवृत्तिरिति वादिनः ।

प्रत्यक्षेऽपि तथैव स्याद्वाधाबाधादिसाम्यतः ॥

यत्तु चार्वाकेणोच्यते—

विशेषेऽनुगमाभावात् सामान्ये सिद्धसाधनात् ।

ननु अनुमितिशाब्दस्थले सन्देहादेव प्रवृत्तिरित्यङ्गीकारेण सामञ्जस्ये अनुमिति-
शाब्दरूपविलक्षणप्रमितिस्वीकारे गौरवं इत्यत आह सन्देहादित्यादि । प्रत्यक्षेऽपि
तथैव स्यादित्यादि । प्रत्यक्षस्थलेऽपि सन्देहादेव प्रवृत्तिः स्यादित्यर्थः । तावत्तैव
सामञ्जस्येन प्रमितिकल्पनागौरवस्य तत्रापि सत्त्वादिति भावः । ननु प्रत्यक्षस्थले 'नात्र
मम सन्देहः नाहमिह सन्देहात्प्रवर्ते' इत्यनुभवेन बाधात् इह 'इदं निश्चिनोमि अहं
निष्कंपमेव प्रवर्ते' इत्यनुभवस्य केनाप्यबाधात् अनुभवसिद्धनिष्कंपप्रवृत्त्यन्यथानुपपत्त्या च
तत्र विशिष्टनिश्चयरूपप्रमितिस्वीकार आवश्यकः । इह तु न तथेत्यत आह बाधाबाधा-
दिसाम्यत इति । उक्तानां बाधाबाधनिष्कंपप्रवृत्त्यन्यथानुपपत्तीनां अनुमित्यादिस्थलेऽपि
तुल्यत्वादित्यर्थः । इह तदपलापे प्रत्यक्षस्थलेऽपि तदपलापः प्रसज्येतेति भावः ।

ननु पक्षे साध्यवैशिष्ट्यावगाह्यनुमितिरूपविलक्षणप्रमितेरेवासंभवात् नानुमान-
प्रामाण्यसंभव इति चार्वाकाशंकासुमुद्धर्तुं अनुवदति विशेष इत्यादिना । तत्रानुमितिः किं
पर्वतीयवह्न्यादिविशिष्टपर्वतादिरूपविशेषविषयिणी पर्वतो वह्निमानित्याद्याकारिका, उत
यत्किञ्चिद्वह्न्यादिविशिष्टयत्किञ्चिद्रूपसामान्यविषयिणी यः कश्चन वह्निमानित्याद्याकारिकेति
विकल्पमभिप्रेत्यादौ दोषमाह विशेष इति । अनुमितेः पर्वतीयवह्न्यादिविशिष्टपर्वतादि-
रूपविशेषविषयकत्व इत्यर्थः । अभिमत इति शेषः । अनुगमाभावादिति ।
तादृशानुमितिहेतुतया भवदङ्गीकृतव्याप्तिग्रहाभावादित्यर्थः । तदनुमितौ तन्निरूपितव्या-
प्तिग्रहो हेतुरिति हि भवद्विरङ्गीक्रियते । अन्यथा हि वह्निव्याप्तिग्रहात् घटानुमितिः
प्रसज्येतेति भावः । द्वितीये तमाह सामान्य इति । अनुमितेः यत्किञ्चिद्वह्न्यादि-
विशिष्टयत्किञ्चिद्रूपसामान्यविषयकत्व इत्यर्थः । सिद्धसाधनादिति । उद्देश्यानुमिति-
समानविषयकनिश्चयरूपसिद्धिसत्त्वादित्यर्थः । यः कश्चन वह्निमानित्यनुमितिं प्रति यः

तद्वतोऽनुपपन्नत्वादनुमानकथा कुतः ॥

अन्यत्र च—

विशेषेऽनुगमाभावस्सामान्ये सिद्धसाधनम् ।

अनुमाभङ्गपङ्केऽस्मिन्निमग्ना वादिदन्तिनः ॥ इति

तत् स्ववचनविरुद्धम्; अनुमाननिरासाय हेतूपन्यासात् । तस्य च

कश्चन वह्निमानिति निश्चयो विरोधीति भवद्विरेवाङ्गीक्रियते । तादृशनिश्चयश्च प्रकृते अस्त्येव ; महानसे वह्निनिश्चयादिति भावः । ननु पर्वतो वह्निमानित्याकारिकैवानुमितिः ; परन्तु तत्र वह्नित्वेन महानसीयवह्निरेव भासते । अतो नानुगमाभावः । महानसे वह्निवधूमत्वाभ्यां तदीयवह्निधूमयोः व्याप्तेर्गृहीतत्वात् । नापि सिद्धसाधनम् । पर्वते महानसीयवह्निविषयकनिश्चयस्य पूर्वमसत्त्वादित्यत आह तद्वतोऽनुपपन्नत्वादिति । महानसीयवह्न्यादिमतः पर्वतस्याप्रसिद्धत्वादित्यर्थः । तथा च तादृशज्ञानस्य यथार्थत्वा-संभवात् नानुमितिप्रमितिसिद्धिरिति भावः । इदमुपलक्षणम् ; पर्वते महानसीयवह्न्य-भाववत्तानिश्चयसत्त्वेन तादृशानुमित्यसंभवादित्यपि बोध्यम् । अनुमानकथा कुत इति । अनुमितिप्रस्तावस्यैव सामग्री न संभवति, किमुतानुमितेरिति भावः । तथा चानुमिति-रूपविलक्षणप्रमितेरेवासंभवेन तत्करणरूपमनुमानप्रमाणं दूरतो निरस्तमित्युक्तं भवति । अन्यत्र चेति । तदीयग्रन्थान्तरेऽपीत्यर्थः । एकस्मिन्नेव ग्रन्थे प्रदेशान्तरेऽपीति वा । यदुच्यत इत्यनुषङ्गेणान्वयः । दूषयति तत्स्ववचनविरुद्धमिति । कुत इत्याह अनुमाननिरासाय हेतूपन्यासादिति । अनुगमाभावादित्यादिहेतूपन्यासादित्यर्थः । ततश्च पर्वतो वह्निमान् धूमवत्त्वादितिवत् अनुगमाभावादित्यादेरनुमानप्रयोगरूपतया अनु-मानाप्रामाण्ये अनुमानस्यैव प्रमाणीकरणमिति पर्यवसानात्स्ववचनविरोध इति भावः । न केवलं स्ववचनविरोध एव, अभिमतसिद्धिरपि नेत्याह तस्य चेति । चो भिन्नक्रमः इत्यादिप्रसङ्गादित्यनन्तरं योज्यः । अनुपपन्नमिति शेषपूर्णेनान्वयो बोध्यः । तस्य

हेतोः स्वसाध्यव्याप्यनभ्युपगमेऽनुमानस्य तेन बाधितुमशक्यत्वात् । अभ्युपगमे तत्रापि 'विशेषेऽनुगमाभावः' इत्यादिप्रसङ्गात् ॥

न व्याप्तिर्नियमायोगादिति व्याप्तमिदं न वा ।

व्याप्तश्चेत् स्वीकृता व्याप्तिर्न व्याप्तं चेन्न दूषणम् ॥

हेतोः अनुगमाभावादिरूपहेतोः । स्वसाध्यव्याप्यनभ्युपगम इति — अनुमित्यसंभवरूपस्वसाध्येन व्याप्यस्वीकार इत्यर्थः । अनुमानस्य अनुमितेः । तेनेति — अनुगमाभावादिरूपहेतुनेत्यर्थः । बाधितुमिति — असंभाविततया व्यवस्थापयितुमित्यर्थः । अशक्यत्वादिति । न हि प्रत्यक्षप्रामितिरसंभाविता प्रमेयत्वादिति शक्यं वक्तुमिति भावः । अभ्युपगम इति — अनुगमाभावादेरनुमित्यसंभवरूपस्वसाध्येन व्याप्यभ्युपगम इत्यर्थः । तत्रापीति — अनुगमाभावादिरूपहेतावपीत्यर्थः । अपिना धूमादिसंग्रहो दृष्टान्तार्थः । विशेषे अनुगमाभाव इत्यादिप्रसङ्गादिति — विशेषे अनुगमाभाव इत्याद्युक्तदोषप्रसङ्गादित्यर्थः । तथा च विशेषे अनुगमाभाव इत्याद्युक्तदोषेण धूमादिना वह्न्याद्यसिद्धि-वत् अनुगमाभावादिना अनुमित्यसंभवोऽपि न सिद्धयेत् । अनुगमाभावादिरूपहेतावपि विशेषे अनुगमाभाव इत्याद्युक्तदोषप्रसक्तेरिति फलितम् ॥

ननु सर्वत्र व्यभिचारात् कचिदपि व्याप्तिर्न संभवतीति न तन्मूलकानुमितिसंभव इतीमामाशङ्कामनूद्य निरस्यति न व्याप्तिरिति । नियमायोगादिति । अव्यभिचारित्वाभावादित्यर्थः, व्यभिचारित्वादिति यावत् । इतीदमित्युक्तं व्यभिचारित्वं व्याप्तं न वेति — व्याप्यभावव्याप्यं न वेत्यर्थः । व्याप्तं चेदिति — व्यभिचारित्वं व्याप्यभावव्याप्यं चेदित्यर्थः । स्वीकृता व्याप्तिरिति । तथा च कचिदपि व्याप्तिर्नास्तीति वादो भग्नः । कचिद्व्याप्तिसत्त्वे तत्र तन्मूलकानुमितिसंभवात् अनुमानप्रामाण्यसिद्धिश्चेत्यभिप्रायः । अव्याप्तं चेदिति — व्यभिचारित्वं व्याप्यभावाव्याप्यं चेदित्यर्थः । अदूषणमिति — व्यभिचारित्वेन व्याप्यभावसिद्धयसंभवात् न दोषावहमित्यर्थः । न व्याप्तिर्नियमाभावात् इत्यत्र न व्याप्तिरित्यनेनोक्तं कचिदपि व्याप्तिर्नास्तीतीममर्थं दूषयित्वा नियमाभावादित्यनेनोक्तं सर्वस्यापि व्यभिचारित्वं दूषयति

सर्वस्य व्यभिचारित्वे व्यभिचारो न सिद्ध्यति ।

एकस्याव्यभिचारित्वे न सर्वव्यभिचारिता ॥

ततश्च सामान्यसिद्धैव व्याप्तिर्हेतोः पक्षधर्मताख्यसहकारिसाहित्यात् साध्यविशेषमुपस्थापयतीति दर्शनबलादभ्युपेयम् ।

सर्वस्येति । व्यभिचारो न सिद्ध्यतीति । व्यभिचारसाधकतया अभिमतहेतोरपि सर्वान्तर्गततया व्यभिचारित्वेन साध्यसाधकत्वासंभवादिति भावः । एकस्येति । व्यभिचारसाधकतया अभिमतस्य एकस्यैत्यर्थः । न सर्वव्यभिचारितेति । तथा च सर्वो व्यभिचारीति प्रतिज्ञाभङ्गः । व्यभिचाराव्यभिचारिहेतुना व्यभिचारानुमितिसंभवात् अनुमानप्रामाण्यनिर्वाहश्चेति भावः ।

ननु स्ववचनविरोधादिपुरुषदोषोक्तिमात्रेण 'विशेषे अनुगमाभावा'दित्यादिनाऽभिहितस्यानुमित्यसंभवस्य न कश्चित्परिहार उक्तो भवतीति कथमनुमानप्रामाण्योपपत्तिरित्याशङ्क्याह ततश्चेति । स्ववचनविरोधादिप्रसङ्गभयेनानुमानप्रामाण्यस्य भवद्विरभ्युपगन्तव्यत्वे चेत्यर्थः । सामान्यसिद्धैवेति । सामान्यधर्मरूपाभ्यां साध्यतावच्छेदकहेतुतावच्छेदकाभ्यां निश्चितैवेत्यर्थः । एवकारेण व्याप्तिनिश्चयस्यानुमितिविषयीभूतसाध्यविशेषविषयकत्वनियमो व्यवच्छिद्यते । तेन तद्धर्मावच्छिन्ननिरूपितव्याप्तिनिश्चयात् तद्धर्मावच्छिन्नविषयिण्येवानुमितिर्जायत इत्येव नियमोऽङ्गीक्रियत इति तत एव धूमो वह्निव्याप्य इति ज्ञानात् घटानुमितिप्रसङ्गवारणे तद्विषयकानुमितौ तन्निरूपितव्याप्तिज्ञानस्य हेतुता न स्वीकार्येति 'विशेषेऽनुगमाभाव' इति दोषस्य नावकाश इति सिद्धम् । पक्षधर्मताख्येति । यद्धर्मावच्छिन्ने व्याप्तिर्गृहीता पक्षे तद्धर्मावच्छिन्नवैशिष्ट्यावगाहिनिश्चयरूपेत्यर्थः । साध्यविशेषं — पक्षसंबन्धि साध्यम् । उपस्थापयति — अनुमापयति साध्यतावच्छेदकरूपेणेति शेषः । दर्शनबलादिति । दर्शनानुरोधेनैव सर्वत्र कार्यकारणभावस्याङ्गीकरणीयत्वादिति भावः । एतेन विशेषे अनुगमाभावात् इत्यत्र पञ्चम्यर्थहेतुत्वं न ज्ञापकत्वरूपं, येनानुमानप्रयोगरूपता स्यात् । किन्तु कारकत्वरूपं

अप्रमाणत्वपक्षेऽप्यन्वयव्यतिरेकावसिता सैव हि सामग्री; अन्यथा अनुमानतो विशेषप्रतीतिमात्रस्याप्यनुदयप्रसङ्गात् ।

प्रयोजकत्वपर्यवसितम् । अत्र हि तन्निरूपितव्याप्तिज्ञानरूपकारणाभावात् तद्विषयकानु-
मितिरूपकार्यं न संभवतीत्येवोच्यते ; न हि कारणाभावात् कार्याभावः इत्यस्यानुमान-
प्रयोगरूपता भवतोऽपि संमता ; अतो न स्ववचनविरोधः । अत एव 'तस्य चे'त्याद्युक्त-
दोषस्यापि नावकाशः । अनुमित्यसंभवानुमितेरेव विवक्षितत्वादित्यपास्तम् ।
तद्विषयकानुमितौ तन्निरूपितव्याप्तिज्ञानस्य कारणत्वमित्येवंविधकार्यकारणभावस्यैव सिद्धा-
न्तेऽनुपगमात्, तद्धर्मावच्छिन्ननिरूपितव्याप्तिज्ञानं तद्धर्मावच्छिन्नविषयकानुमितिं प्रति
कारणमित्येव स्वीकारात्, वहित्वेन महानसीयवह्निविषयकव्याप्तिज्ञानादपि वहित्वेन
पर्वतीयवह्निविषयकानुमितिसंभवेन भवदुक्तानुगमाभावस्य तादृशानुमित्यसंभवप्रयोजक-
त्वायोगात् ; सामान्यसिद्धव्याप्तेः पक्षधर्मतास्यसहकारिसाहित्यात् पक्षीयसाध्यज्ञानजनकत्वं
परमतेऽप्यावश्यकम् । परन्तु तादृशज्ञानं संशयरूपमिति परैरुच्यते । अस्माभिस्तु
धूमाद्बहिमनुमिनोमि, धूमाद्बहिं निश्चिनोमि इति च प्रत्यक्षबलात् अनुमितिरूपा
निश्चयात्मिका विलक्षणप्रमितिरीति । अत एतदंशे विवादेऽपि वहित्वादिना महानसीय-
वह्न्यादिनिरूपितव्याप्तिज्ञानस्य पर्वतीयवह्न्यादिविषयकानुमितिजनकत्वं पराभ्युपगतरि-
त्याऽप्युपपद्यत इत्याह अप्रमाणत्वपक्षेऽपीति — पक्षधर्मताज्ञानसहकृतव्याप्तिज्ञानस्य
अनुमितिरूपविलक्षणप्रमितिजनकत्वाभावपक्षेऽपीत्यर्थः । अन्वयव्यतिरेकावसितेति ।
सामग्रीत्वे तयोरेव प्रमाणत्वादिति भावः । सैवेति । साध्यतावच्छेदकात्मकसामान्य-
रूपेण दृष्टान्तीयसाध्यविषयकव्याप्तिज्ञानादिघटितैवेत्यर्थः । न तु पक्षीयसाध्यविषयक-
व्याप्तिज्ञानादिघटितेत्येवकारार्थः । सामग्री - साध्यतावच्छेदकात्मकसामान्यरूपेण
पक्षीयसाध्यविषयकसंशयरूपस्वाभिमतकार्योपधायकः कारणकलापः । अन्यथेति ।
उक्तदृष्टान्तीयसाध्यविषयकव्याप्तिज्ञानस्य पक्षीयसाध्यविषयकानुमितिजनकत्वासंभव
इत्यर्थः । अनुमानत इति — पक्षधर्मताज्ञानसहितात् उक्तदृष्टान्तीयसाध्यविषयक-
व्याप्तिज्ञानादित्यर्थः । विशेषप्रतीतिमात्रस्येति — पक्षीयसाध्यविषयकज्ञानमात्रस्येत्यर्थः ।
मन्त्रपदमिह कृत्स्नार्थकम्, भवदभिमतसंशयस्यापीति भावः । सोऽपि हि पक्षीयसाध्य-

यथा च सामान्यधीः सामग्रीमध्यपातिनी विशेषबुभुत्सादिहेतुः, तथा सर्वविशेष-
सङ्ग्राहिसामान्यव्याप्तिधीरपि विशेषानुमितिहेतुरिति यथादर्शनमाद्रियेथाः ।

विषयक एव, न तु दृष्टान्तीयसाध्यविषयकः । पक्षे दृष्टान्तीयसाध्याभावनिश्रयदशाया-
मपि तत्र संशयस्य भवद्विरभ्युपगन्तव्यत्वात् । अस्माभिस्तत्र साध्यतावच्छेदकरूपेण
पक्षीयसाध्यावगाह्यनुमित्यभ्युपगमात् । अन्यथा तत्र पक्षीयसाध्योद्देशेन प्रवृत्त्य-
नुपपत्तिप्रसङ्गात् । तथा च भवदभिमतसंशयस्येवास्मदभिमतानुमितेरपि पक्षीयसाध्य-
विशेष्यकत्वमुपपद्यत एव । अनुमितिमात्रे विशिष्यानुपपत्त्यन्तरस्य कस्यचिदनुपलंभादि-
त्युक्तं भवति । इममर्थं दृष्टान्तेनापि द्रढयति — यथा चेति । सामान्यधीः — व्यापक-
धर्मप्रकारकं ज्ञानम् । सामग्रीति — व्याप्यधर्मावच्छिन्नविषयकज्ञानधर्मिकेष्टसाधनता
ज्ञानादिषट्ठितकारणकलापेत्यर्थः । विशेषबुभुत्सादिहेतुरिति — व्याप्यधर्मावच्छिन्न-
विषयकजिज्ञासादिहेतुरित्यर्थः । आदिना वर्तमानसुखज्ञानात् भाविसुखेच्छासङ्ग्रहः ।
सर्वविशेषसङ्ग्राहीति — वस्तुगत्या सर्वविशेषनिरूपितेत्यर्थः । तत्र नियामकमाह
सामान्येति । साध्यतावच्छेदकात्मकसर्वविशेषवृत्तिधर्मावच्छिन्ननिरूपकताकेत्यर्थः ।
तथा च व्याप्तिनिरूपकतावच्छेदकीभूतस्य साध्यतावच्छेदकस्य सर्वविशेषसाधारण्यात्
व्याप्तेः सर्वविशेषनिरूपितत्वमित्युक्तं भवति । यथादर्शनमिति । अयं भावः — अवस्थाव-
द्रव्यमिति लक्षणवाक्यात् सामान्यधर्मप्रकारेण यत्किञ्चिद्रव्यविषयकज्ञानात् तत्कतिविध-
मित्याकारिका विशेषजिज्ञासा द्रव्यत्वव्याप्यतत्तद्धर्मप्रकारकतत्तद्धर्माश्रयविशेष्यकज्ञानेच्छा-
रूपा स्वजनकसामान्यधर्मप्रकारकज्ञानाविषयीभूतमपि द्रव्यं सहकारिविशेषबलात् विषयी-
कृत्य जायते; न तु कदाचिदपि सामान्यधर्मानाश्रयं वस्त्वन्तरं विषयीकृत्येति दर्शनानु-
रोधेनैव हि स्वीक्रियते; एवमेव साध्यतावच्छेदकरूपेण दृष्टान्तीयसाध्यविषयकव्याप्ति-
ज्ञानाज्जायमानानुमितिः पक्षधर्मताज्ञानबलात् स्वजनकव्याप्तिज्ञानाविषयीभूतमपि पक्षीय-
साध्यं विषयीकृत्य जायते; न तु कदाचिदपि साध्यतावच्छेदकानाश्रयं वस्त्वन्तरं
विषयीकृत्येति दर्शनानुरोधेन स्वीकार उपपन्न एवेति । ननु पक्षसंबन्धरूपस्य साध्यगत-
विशेषस्य व्यापकतावच्छेदकत्वेनागृहीतस्यापि अनुमितौ भानाभ्युपगमे तद्गतपरिमाणादि-

स च साध्यस्य विशेषः पक्षसम्बन्धमात्रात्मा त्रय्यन्तविद्धिरिष्यते । तदति-
रिक्तविशेषानुमाने त्वनुगमाभावविरोधादयो दोषाः स्युः ।

विशेषस्यापि तादृशस्य तत्र भानप्रसङ्गः । अत आह सं चेति । अनुमितिविषयश्चेत्यर्थः ।
चत्त्वर्थे । पक्षसंबन्धमात्रात्मेति । पक्षानुयोगिकसाध्यतावच्छेदकसंबन्धमात्ररूप
इत्यर्थः । तस्यैव व्याप्तिज्ञाने व्यापकतावच्छेदकसंबन्धतया भानादिति भावः । तदति-
रिक्तविशेषानुमान इति । पक्षसंबन्धातिरिक्तस्य साध्यतावच्छेदकावच्छिन्ननिष्ठविशेष-
स्यानुमितिविषयत्व इत्यर्थः । अनुगमाभावविरोधादय इति । व्याप्तिज्ञानविषयत्वा-
भावाधीनविरोधादय इत्यर्थः । व्यापकतावच्छेदकत्वेनागृहीतस्य साध्यगतविशेषस्यानु-
मितिविषयत्वासंभवादिति भावः । आदिना सिद्धसाधनादिकं कल्पान्तरावलंबने
दूषणं गृह्यते । यद्यप्यनुमितिविषये लाघवस्यानुसारादित्यनुगृहीततया सिद्धान्तेऽप्यनु-
मितेर्लघ्वर्थविषयकत्वमङ्गीक्रियत एव ; तथापि तस्य साध्यतावच्छेदकरूपेणैव भानम् ;
न तु ताद्रूप्येणेत्यभिप्रायात् न विरोधः । एवमेव प्राचीननैयायिकैरप्यङ्गीक्रियते ।
नव्यतार्किकास्तु ताद्रूप्येणापि भानमिच्छन्ति । वस्तुतस्तु पक्षसंबन्धमात्रात्मे-
त्यत्र मात्रपदेन इतरबाधसहकृतसामान्यधर्मावच्छिन्नव्याप्यवत्ताज्ञानाधीनविशेषभान-
स्यैव व्यवच्छेदः । लाघवज्ञानेन तु विशेषभानमिष्यत एव । अन्यथा तत्र
विशेषधर्मावच्छिन्नविषयकसंशयनिवृत्त्याद्यसंभवेनानुमितेर्लघ्वर्थविषयकत्वस्यैव व्यर्थत्वापत्तेः ।
महानसीयेतरवह्न्यभाव-वह्निव्याप्योभयवत्ताग्रहेण महानसीयवह्नित्वावच्छिन्नविषयकानुमितिः
प्रामाणिकी । तत्र तादृशोभयत्वावच्छिन्ने महानसीयवह्नित्वावच्छिन्ननिरूपितव्याप्ति-
ज्ञानादेव सा । तादृशोभयत्वावच्छिन्नस्य महानसीयवह्नित्वावच्छिन्नव्याप्यत्वाबाधात् ।
अतो न विशेषभानाय सामग्र्यन्तरं कल्पनीयम् ; गौरवात् ।

यत्तु बाधग्रन्थे गदाधरेण 'यत्र विशेषबाधविशिष्टसामान्यसाधकहेतौ विशेषान्तर-
व्याप्तिग्रहोऽप्रामाणिकः तत्र विशेषानुमितिसिद्धयर्थमीदृशसामग्र्यन्तरकल्पनम् । न च
तत्रापि फलानुरोधात् तादृशव्याप्तिग्रहकल्पनमेव उचितमिति वाच्यम् - यत्र पूर्वं
विशिष्टहेत्वाद्यनुपस्थित्या व्याप्तिग्रहो बाधितः तत्र तत्कल्पनस्यासंभवात् । न च
विशेषणविशेष्ययोरुपस्थितौ विशिष्टोपस्थितिसंभवात् कालविलम्बेन व्याप्तिग्रहोऽनुमितिश्च

शक्यते कल्पयितुम्; यत्र च व्याप्यग्रहः प्रमाणान्तरसिद्धः तत्र फलमपलपनीयमिति वाच्यम् । यत्र धूमत्वादिकमनुपस्थितं, अथ च शब्दादिना वह्निव्याप्यमहानसीयान्यवहन्यभावोभयत्वादिना महानसीयवहन्यादिव्याप्तिविशिष्टस्य पक्षधर्मतत्प्रहः, तत्र सर्वमतसिद्धमहानसीयवहन्याद्यनुमित्यर्थं तादृशव्याप्त्यादिज्ञानस्य तादृशानुमितिसामग्रीत्वमकल्पयित्वा महानसीयान्यवहन्यभावादिग्रहसहकृतवहन्यादिव्याप्यवत्ताज्ञानस्यैव तादृशानुमितिसामग्रीत्वकल्पनादेवोपपत्तेः फलापलापादेरन्याय्यत्वात्' इत्युक्तम् । तदयुक्तम् । महानसीयवह्निव्याप्यो महानसीयधूमः महानसीयधूमवांश्च पक्ष इत्यादिसकलज्ञानसाधारणकलसकारणतयैव निर्वाहेण उक्तोभयत्वादिना महानसीयवहन्यादिव्याप्तिपक्षधर्मताग्रहस्य पृथक् हेतुत्वाकल्पनात् । तथा हि — महानसीयवह्नित्वावच्छिन्नविधेयतानिरूपितपक्षतावच्छेदकावच्छिन्नोद्देश्यताशाल्यनुमितित्वावच्छिन्नं प्रति ज्ञानविशिष्टज्ञानत्वेन कारणत्वम्; ज्ञानवैशिष्ट्यं च स्वीयमहानसीयवह्नित्वावच्छिन्ननिरूपितव्याप्तिप्रकारतानिरूपितविशेष्यतावच्छेदकतापर्याप्त्यधिकरणधर्मपर्याप्तावच्छेदकताप्रकारतानिरूपितपक्षतावच्छेदकावच्छिन्नविशेष्यतानिरूपकत्व-सामानाधिकरण्य-कालिकविशेषणत्वैतन्नित्यसंबन्धेन । इत्थं च हेतुतावच्छेदकभेदेनानन्तकार्यकारणभावविरहान्महालाघवमिति । तथा च तदितरबाधसहकृतसामान्यधर्मावच्छिन्ननिरूपितव्याप्तिपक्षधर्मताज्ञानस्य व्यापकतावच्छेदकत्वेनागृहीतविशेषरूपावच्छिन्नविषयकानुमितिहेतुत्वमप्रामाणिकमेवेति सिद्धम् । यदि च वैशिष्ट्यघटकसंबन्धे स्वीयमहानसीयवह्नित्वावच्छिन्ननिरूपितव्याप्तिप्रकारतानिरूपितविशेष्यतावच्छेदकतापर्याप्त्यनुयोगितावच्छेदकधर्मावच्छिन्नानुयोगिताकपर्याप्तिकावच्छेदकताप्रकारतेत्यादिरीत्या निवेशे महानसीयवह्निव्याप्यो महानसीयधूमः नीलमहानसीयधूमवांश्च पक्ष इति ज्ञानादनुमित्यनुपपत्तिः - तस्योक्तकारणतावच्छेदकेनासंग्रहात् । उक्तविशेष्यतावच्छेदकावच्छिन्नत्वमात्रनिवेशे महानसीयवह्निव्याप्यो महानसीयधूमः धूमवांश्च पक्षः इति ज्ञानादनुमितिप्रसङ्गः । उक्तविशेष्यतावच्छेदकयावद्धर्मावच्छिन्नत्वनिवेशेऽपि महानसीयवह्निव्याप्यो महानसीयधूमः धूममहानसीयवांश्च पक्ष इति ज्ञानादनुमितिप्रसङ्ग इति विभाव्यते, तदा महानसीयवह्निव्याप्तिपक्षधर्मतयोः घटव्याप्यमहानसीयान्यवहन्यभावोभयत्वाद्यवच्छिन्ने ग्रहणदशायामनुमित्युपपत्तये कल्पनीयया धर्मविशिष्टज्ञानत्वावच्छिन्नकारणतयैव तादृशसर्वसंग्रहात् न पृथक्सामग्रीकल्पनप्रसक्तिः । तथा हि - धर्मवैशिष्ट्यं महानसीयवह्निव्याप्यत्वप्रकारता-

अत एव च वयमत्यन्तातीन्द्रियवस्त्वानुमानं नेच्छामः । 'तदेतत्सूत्र-
कारैरेव शास्त्रयोनित्वात्' इति जगत्कर्तुः शास्त्रैकप्रमाणकत्वं वदद्भिः प्रदर्शितम् ।

* अनुमानस्यातिरिक्तत्वस्थापनम् ॥

अस्त्वनुमानं प्रमाणम् ; तथापि प्रत्यक्षान्तर्भूतं स्यादिति चेन्न,

निरूपितस्वावच्छिन्नव्याप्यमहानसीयान्यवह्न्यभावोभयत्वावच्छिन्नविशेष्यताशालिनिश्चय-
विशिष्टत्व-स्वावच्छिन्नव्याप्यमहानसीयान्यवह्न्यभावोभयत्वावच्छिन्नप्रकारतानिरूपितपक्ष-
तावच्छेदकावच्छिन्नविशेष्यतानिरूपकत्वोभयसंबन्धेन । निश्चयविशिष्टत्वं च एकक्षणा-
वच्छिन्नैकात्मवृत्तिस्वरूपम् । अतो न काचिदनुपपत्तिरिति ॥

नन्वेवं शब्दः यत्किञ्चिदाश्रितः गुणत्वादित्यनुमानेन पृथिव्याद्याश्रितत्वबाध-
निश्चयसहकृतेन पृथिव्याद्यतिरिक्ताश्रित इत्यनुमितिर्न स्यात् इत्यत्रेष्टापत्तिमाह अत
एवेति—साध्ये पक्षसंबन्धातिरिक्तविशेषभानासंभवादेवेत्यर्थः । अत्यन्तातीन्द्रियेति—
शास्त्राधीनव्याप्तिनिश्चयाविषयीभूतातीन्द्रियेत्यर्थः । शास्त्राधीनव्याप्तिनिश्चयविषयीभूता-
तीन्द्रियानुमानं तु इष्यत एवेति वक्ष्यते । अस्मिन्नर्थे सूत्रकारसंमतिमाह तदेतदिति ।
अनुमितौ साध्ये पक्षसंबन्धातिरिक्तविशेषभानासंभवनिबन्धनमत्यन्तातीन्द्रियानुमानानङ्गी-
करणमित्यर्थः । शास्त्रैकप्रमाणकत्वं वदद्भिरिति । व्यापकतावच्छेदकत्वेनागृहीतस्यापि
धर्मस्य साध्याविशेषणतयाऽनुमितौ भानसंभवे हि अकर्मनिबन्धनस्वाभाविकैश्वर्यादिमत्तया
जगत्कर्तुर्नुमानेनैव सिद्धिसंभवादिदमनुपपन्नं स्यादिति भावः ॥

अनुमानस्यातिरिक्तत्वस्थापनम् —

नन्वस्तु पक्षसाध्यवैशिष्ट्यावगाहिनिश्चयविशेषरूपा अनुमितिः ; तथाऽपि न सा
प्रत्यक्षबहिर्भूता । प्रत्यक्षविलक्षणप्रमितिस्वीकारे गौरवात् । अतः प्रत्यक्षान्तर्भूतैव सेति
प्रत्यक्षमेकमेव प्रमाणमित्यस्मन्मतमुपपन्नमेवेत्यभिप्रायेण शङ्कते अस्तु वेत्यादिना । अनु-
मानमिति — पक्षधर्मताज्ञानसहकृतव्याप्तिज्ञानजन्यं ज्ञानमित्यर्थः । प्रमाणं - पक्ष-
साध्यवैशिष्ट्यावगाहियथार्थनिर्णयरूपम् । प्रत्यक्षान्तर्भूतं स्यादिति । प्रत्यक्षत्वाश्रयं

साक्षादिन्द्रियव्यापारसाध्यत्वाभावात् । नापि लिङ्गग्रहणावान्तरव्यापारद्वारेन्द्रिय-
जम् ; इन्द्रियव्यापारोपरमेऽपि स्मर्यमाणलिङ्गाद् व्यापकप्रतीतेः ।

स्यादित्यर्थः । लाघवादिति भावः, । दूषयति नेति । उक्तं ज्ञानं प्रत्यक्षभिन्नमित्यर्थः ।
तत्र हेतुमाह साक्षादित्यादिना । इन्द्रियसन्निकर्षव्यवहितजन्यत्वाभावादित्यर्थः ।
घटादिस्मृतिर्वा दृष्टान्तः । अनुमितेरपि पक्षधर्मताप्रत्यक्षद्वारा इन्द्रियसन्निकर्षजन्यतया
स्वरूपासिद्धिवारणाय अव्यवहितेति । वस्तुतस्तु इन्द्रियसन्निकर्षनिष्ठकारणतानिरूपित-
कार्यत्वाभावः इन्द्रियनिष्ठकारणतानिरूपितकार्यत्वाभाव एव वा हेतुत्वेन विवक्षितः ।
कार्यत्वरूपमेव साध्यत्वमिह निविष्टम् ; न तु प्रयोज्यत्वमित्येतत्तात्पर्यग्राहकमेव साक्षा-
त्पदमिति बोध्यम् । ननु इन्द्रियस्यानुमितिं प्रत्यपि कारणत्वमस्त्येव ; लिङ्गग्रहणस्यावान्तर-
व्यापारत्वाङ्गीकारेण तेनान्यथासिद्ध्यसंभवात् । न हि व्यापारेण व्यापारिणोऽन्यथा-
सिद्धिः । अतः इन्द्रियकार्यत्वाभावरूपहेतुरसिद्ध एवेति शङ्कां निरस्यति नापीति ।
लिङ्गग्रहणेति । धूमादिरूपहेतुप्रत्यक्षेत्यर्थः । इन्द्रियजं — इन्द्रियकार्यं, अनुमितिसामान्य-
मिति शेषः । इन्द्रियव्यापारोपरमेऽपीति । धूमादाविन्द्रियसन्निकर्षविरहेऽपीत्यर्थः ।
स्मर्यमाणलिङ्गादिति । धूमादिरूपलिङ्गस्मरणादित्यर्थः । व्यापकप्रतीतेरिति । व्याप्ति-
निरूपकतया गृहीतस्य वह्न्यादेः पर्वतादौ वैशिष्ट्यनिश्चयादित्यर्थः । अयं भावः -
यत्र वह्निधूमयोः व्याप्तिग्रहविरहदशायां पर्वतादौ धूमादिप्रत्यक्षं जातं ततः कतिपय-
कालानन्तरं भूयोदर्शनादिना धूमे वह्निव्याप्तिर्गृहीता तत्र धूमादाविन्द्रियसन्निकर्ष-
विरहदशायां प्रागुत्पन्नप्रत्यक्षाहितसंस्कारात् पर्वतो धूमवानिति स्मरणे सति पर्वतो
वह्निमानिति निश्चयो जायत इत्यनुभवसिद्धमेतत् । ततश्च तादृशनिश्चयस्य कथञ्चि-
दपि इन्द्रियजन्यत्वासंभवात् तस्य प्रत्यक्षबहिर्भूतत्वसिद्धावबुद्धानस्य प्रमाणान्तरत्वसिद्धि-
निष्प्रत्यूहैवेति । इदमुपलक्षणं — यत्र प्रबलप्रमाणसिद्धकारणत्वान्यथानुपपत्त्या व्यापारपरि-
कल्पनं तत्रैव व्यापारेण व्यापारिणो नान्यथासिद्धिः । न तु सर्वत्र । अन्यथा स्मृतिं
प्रत्यपि इन्द्रियस्य कारणताप्रसङ्गात् । प्रत्यक्षतन्मूलव्यापारयोरवान्तरव्यापारत्वाभ्युपगम-
संभवेन ताभ्यामन्यथासिद्धेर्वक्तुमशक्यत्वात् । अतः पक्षधर्मताप्रत्यक्षजन्यपक्षसाध्य-
वैशिष्ट्यावगाहिनिश्चयस्यापि इन्द्रियनिष्ठकारणतानिरूपकत्वासंभवात् तत्रापि प्रत्यक्षबहि-
र्भावसिद्धिरप्रत्यूहैवेत्यपि बोध्यम् ॥

नापि संस्कारादिप्रत्यासत्त्या मानसता; बाह्येन्द्रियग्राह्येष्वपि तत्तत्प्रत्यासत्त्या मानसप्रत्यक्षत्वप्रसङ्गात् । न चैतदिष्टम्; बाह्यान्तरप्रत्यक्षविभागायोगात्; बाह्यार्थेषु च मनसः स्वातन्त्र्यादर्शनात् । यत्परतन्त्रता मनसः, तत्पृथक् प्रमाणमित्युच्यते ।

न च मनोरूपेन्द्रियजन्यत्वस्य ज्ञानप्रसरसामान्ये सत्त्वेन स्वरूपासिद्धिर्दुर्वारैवेति वाच्यम्; इन्द्रियनिरूपितानुभवत्वव्याप्यधर्मावच्छिन्नकार्यत्वाभावस्यैव हेतुतया विवक्षितत्वात् । एतत्तात्पर्यग्राहकमेव व्यापारपदम् । ननु उक्तज्ञानस्य मानसप्रत्यक्षत्वाभ्युपगमात् अस्मन्मते मनोरूपेन्द्रियनिरूपिततादृशकार्यत्वसत्त्वात् अन्यतरासिद्धिरित्याशङ्कानिरस्यति नापीति । संस्कारादिप्रत्यासत्त्येति । आदिना ज्ञानपरिग्रहः; सोऽयं देवदत्त इत्यादिप्रत्यभिज्ञादौ तत्तादृशे प्रत्यासत्तित्वदर्शनादिति भावः । एतेन बह्व्यादौ संयोगादिरूपमनस्सन्निकर्षस्याभावात् कथं मानसत्वसंभव इति शङ्का परास्ता; प्रत्यभिज्ञादौ चक्षुरादिकं प्रतीव मन इन्द्रियं प्रत्यपि संस्कारादेः प्रत्यासत्तित्वोपपत्त्या सोऽयं देवदत्त इति प्रत्यभिज्ञादेश्चाक्षुषत्वादिवत् पर्वतादौ बहून्यादिज्ञानस्य मानसत्वमप्युपपद्येत्यभिमानात् । मानसता — मानसप्रत्यक्षता । सुखादिसाक्षात्कारवदिति भावः । बाह्येन्द्रियेत्यादि । अत्र सुखादिव्यतिरिक्तस्यापि मानसप्रत्यक्षस्वीकार इत्यादिः । बाह्येन्द्रियग्राह्येषु मनोभिन्नेन्द्रियग्रहणयोग्येषु तादृशेन्द्रियसंयुक्तेष्विति यावत् । तत्तत्प्रत्यासत्त्या — संस्कारज्ञानप्रत्यासत्त्या । मानसप्रत्यक्षत्वप्रसङ्गात् — मानसप्रत्यक्षविषयताप्रसङ्गात् । अनया वाचोभंग्या उक्तज्ञानं न मानसं सुखाद्यतिरिक्तविषयकत्वात् घटादिचाक्षुषवदिति प्रयोगो दर्शितो भवति । अत्र चोक्तप्रसङ्गः विषये बाधकतर्करूप इति बोद्धव्यम् । इष्टापत्तिं निरस्यति न चैतदिति । बाह्यान्तरप्रत्यक्षविभागायोगादिति । बाह्यान्तरभेदेन द्वेधा प्रत्यक्षविभागस्य सर्वसमतस्यासङ्गतिप्रसङ्गादित्यर्थः । उक्तज्ञानस्य प्रकारान्तरेणापि मानसान्यत्वं सिद्धयतीत्यभिप्रायेणाह बाह्यार्थेष्वित्यादिना । बाह्यार्थाः — सुखाद्यतिरिक्तार्था घटादयः । स्वातन्त्र्यं — तत्तदनुभवासाधारणकारणनिरपेक्षज्ञानजनकत्वम् । यत्परतन्त्रता — यादृशासाधारणकारणसापेक्षज्ञानजनकता । तत्पृथक्प्रमाणम् — मानसातिरिक्तप्रमित्यसाधारणकारणं चक्षुरादिवदित्यभिप्रायः । अनया च वाचोभंग्या

वेद्यांशपारोक्ष्यं चानुमितेरैन्द्रियिकत्वाविरोधि । परम्परया प्रत्यक्षमूलत्वमात्रेण प्रत्यक्षत्वोपचारं तु न वारयामः । न चानुमितिः स्मृतिमात्रमिति वक्तुं शक्या ; अधिकविषयकत्वात् । न चानेकसंस्कारसंभेदेन तत् ; अनुभूतानेकस्मरणयौगपद्य-

उक्तज्ञानं न मानसम् ; मनोनिरूपितानुभवत्वव्याप्यधर्मावच्छिन्नकार्यताशून्यत्वात् चाक्षु-
षादिवदिति प्रयोगः प्रदर्शितो भवति । एवं उक्तज्ञानमिन्द्रियाजन्यं ; स्वभिन्ननिष्ठलौकिक-
विषयतानिरूपकत्वशून्यत्वात् स्मृतिवदित्यनेनापि इन्द्रियाजन्यत्वं सिद्धयतीत्यभिप्रायेणाह
वेद्यांशपारोक्ष्यमिति । स्वभिन्ननिष्ठलौकिकविषयत्वानिरूपकत्वमित्यर्थः । सर्वेषामपि
ज्ञानानां स्वयंप्रकाशतया स्वविषयकत्वेन स्वांशेऽपरोक्षत्वात् वेद्यांशेति । ऐन्द्रियकत्व-
विरोधीति — इन्द्रियजन्यत्वाभावव्याप्यमित्यर्थः । तथा च इन्द्रियाजन्यत्वेन प्रत्यक्षा-
न्यत्वसिद्धिरव्याहतैवेति भावः । परंपरयेति — पक्षधर्मताज्ञानद्वारेत्यर्थः । स्मृति-
मात्रमिति । मात्रपदेन प्रमात्वव्यवच्छेदः ; यथार्थानुभवस्यैव प्रमात्वात् । तथा च
प्रत्यक्षमेकमेव प्रमाणमित्यस्य न व्याहृतिरिति भावः । अधिकविषयकत्वादिति ।
स्वपूर्ववृत्तिस्वसमानाधिकरणसंस्काराविषयविषयकत्वादित्यर्थः । तादृशानुभवाविषयविष-
यकत्वादिति वा ; प्राथमिकघटादिप्रत्यक्षवदिति भावः । अत्र च भाविसंस्कारमादाया-
सिद्धिवारणाय स्वपूर्ववृत्तीति । व्यधिकरणसंस्कारमादाय तद्वारणाय स्वसमानाधिकरणेति ।
संस्कारस्य धर्मभूतज्ञाननिष्ठत्वपक्षे स्वाधिकरणवृत्तित्वं स्वाश्रयाश्रयत्वसंबन्धेन बोद्धव्यम् ।
नानावस्तुविषयकनानासंस्कारजन्यसमूहालम्बनैकस्मृतिस्थले तस्याः एकैकसंस्कारजन्यत्वेऽपि
तद्विषय(तदविषय)विषयकत्वस्यापि सत्त्वात् अन्यत्रापि तथा संभवतीति भ्रान्तिमूलामप्रयो-
जकत्वशङ्कां निरस्यति न चेति । संभेदः - मेलनम् । तदिति - उक्तरूपमधिकविषय-
कत्वमित्यर्थः । तथा च स्मृतित्वेऽप्युक्तहेतूपपत्त्या अप्रयोजकत्वमिति भावः ।
अनुभूतानेकस्मरणयौगपद्यसंभवेऽपीत्यादि । अयमत्र भावः - आत्मविशेषगुणानां
यौगपद्याभावनियममंगीकृत्य नैयायिकैरनेकसंस्कारसंभेदस्थले समूहालम्बनरूपमेकमेव स्मरण-
मंगीक्रियते । सैद्धान्तिकैः पुनस्तादृशनियमे मानाभावं निश्चित्य उक्तस्थलेऽनेकस्मरण-
यौगपद्यमेव स्वीक्रियते । ततश्च येनानुभवेन संस्कारेण वा जनिता या स्मृतिः सा न

संभवेऽपि वैशिष्ट्यविशेषस्याननुभूतस्य स्मृत्ययोगात् । शब्दत्वं त्वसम्भावितमेव ।
अतस्सिद्धमनुमानं प्रमाणं प्रत्यक्षादिबहिर्भूतं चेति ॥

व्याप्तिनिरूपणम् ॥

अनधिकदेशकालनियमं व्याप्यम् ।

तदविषयविषयिकेति न शङ्कावकाशः । समूहालंबनैकस्मृतिपक्षेऽपि स्वप्राक्तनानुभवसंस्कार-
विषयतासामान्यस्य तत्र भानाभावात् स्मृतेः कचिदपि तादृशार्थविषयकत्वस्यादर्शनाद-
संभवाच्च स्मृतित्वे कथञ्चिदप्युक्तहेतूपपत्तिविरहान्नाप्रयोजकत्वशंकावकाश इति । वैशिष्ट्य-
विशेषस्य - पक्षानुयोगिकसाध्यप्रतियोगिकसाध्यतावच्छेदकसंबन्धस्य । अननुभूतस्येति ।
पूर्वं धूमे वह्निसामानाधिकरण्यज्ञाने सत्यपि तत्र वह्निमत्त्वेन महानसादेरेव भानात्
पर्वतानुयोगिकवह्निप्रतियोगिकसंयोगाभानमिति भावः । स्मृत्ययोगादिति — अन्यथा
घटादेरप्यननुभूतस्य स्मृतिप्रसङ्गादिति भावः । असंभावितमेवेति शब्दज्ञानादेः पूर्व-
मसत्त्वादिति भावः । एवमनुमितिरूपायाः प्रत्यक्षविलक्षणप्रमितेः प्रमाणसिद्धतया लाघव-
मात्रमनुसृत्य न तदपलापसंभवः । अन्यथा प्रत्यक्षप्रमितेरप्यपलापापत्त्या माध्यमिकमत-
समुत्थानप्रसङ्गादित्यभिप्रायेण निगमयति अत इति । अनुमानं - भावल्युद्भूतानुमान-
पदवाच्यम् । प्रमाणं — पक्षसाध्यवैशिष्ट्यावगाहियथार्थनिश्चयरूपम् । प्रत्यक्षादि-
बहिर्भूतमिति - प्रत्यक्षशब्दप्रमितिविजातीयमित्यर्थः । एवं प्रमितिभेदे साधिते तत्करण-
रूपप्रमाणभेदः स्वयमेव सिद्धयेदित्यभिप्रायः ॥

व्याप्तिनिरूपणम् ॥

अनुमितिलक्षणे प्रस्तुतयोः व्याप्यव्यापकयोर्लक्षणमाह अनधिकेत्यादिना ।
अधिकदेशे अधिककाले वाऽवृत्तित्वं व्याप्यत्वमित्यर्थः । अधिकत्वमभाववत्त्वम् । देश-
कालयोः पृथगुपादानं तद्भेदात् व्याप्तिभेदप्रदर्शनाय । व्याप्तिर्हि द्विविधा - दैशिकी कालिकी
चेति । यत्र धूमः तत्राभिरिति दैशिकी । यदा घटः तदा तदीयरूपमिति कालिकी ।
अतो न देशकालयोः ताद्रूप्येण व्याप्तिशरीरे प्रवेशः ; प्रयोजनाभावात् । तथा च साध्या-

अन्यूनदेशकालवृत्ति व्यापकम् । तदाहुः —

यो^१ यस्य देशकालाभ्यां समो न्यूनोऽपि वा भवेत् ।

भाववदवृत्तित्वं हेतौ साध्यव्याप्तिरिति फलितम् । भवति च वह्निमान् धूमादित्यादौ वह्न्यभाववति हृदादौ धूमस्यावृत्तेर्लक्षणसमन्वयः । धूमवान् वह्नेरित्यादौ च धूमाभाववति अयोगोलकादौ वह्नेर्वृत्त्या नातिव्याप्तिः । अत्र साध्याभावप्रतियोगितायां साध्यतावच्छेदकसंबन्धावच्छिन्नत्वं निवेश्यम् । तेन वह्निमान् धूमादित्यादौ विषयितासंबन्धावच्छिन्नप्रतियोगिताकवह्न्याद्यभाववति पर्वतादौ धूमादेस्सत्त्वेऽपि न क्षतिः । वृत्तिश्च हेतुतावच्छेदकसंबन्धावच्छिन्ना ग्राह्या । तेन वह्न्याद्यभाववति धूमज्ञाने धूमस्य विषयितया सत्त्वेऽपि न क्षतिः । अन्यूनेति । न्यूनदेशवृत्तित्वराहित्यं न्यूनकालवृत्तित्वराहित्यं वा व्यापकत्वमित्यर्थः । अत्रापि व्यापकत्वस्य द्वैविध्यप्रदर्शनायैव देशकालयोः पृथगुपादानम् । तथा च न्यूनवृत्तित्वराहित्यं व्यापकत्वमिति फलितम् । न्यूनवृत्तित्वं च समानाधिकरणाभावप्रतियोगित्वम् । ततश्च हेतुसमानाधिकरणाभावाप्रतियोगित्वं साध्ये हेतुव्यापकत्वमित्युक्तं भवति । अत्र च हेत्वधिकरणता हेतुतावच्छेदकसंबन्धावच्छिन्ना ग्राह्या । तेन विषयितया धूमादिमति ज्ञाने वह्न्याद्यभावसत्त्वेऽपि न क्षतिः । प्रतियोगिता च साध्यतावच्छेदकसंबन्धावच्छिन्नत्वेन विशेषणीया । तेन धूमाद्यधिकरणपर्वतादौ विषयितया वह्न्याद्यभावसत्त्वेऽपि न क्षतिः । न चैवमपि पर्वतादौ द्वित्वादिना वह्न्याद्यभावसत्त्वात् व्यापकत्वानुपपत्तिरिति वाच्यम् ; प्रतियोगितानवच्छेदकसाध्यतावच्छेदकवत्त्वस्य विवक्षितत्वादिति दिक् । उक्तरीत्या व्याप्यत्वादिनिर्वचने प्राचीनसम्प्रतिमाह आहुरिति । यस्य कालदेशाभ्यां सम इति । यदधिकरणकालदेशवृत्त्यत्यन्ताभावाप्रतियोगित्वे सति यदभाववत्कालदेशावृत्तिरित्यर्थः । न्यूनवृत्तिवारणाय सत्यन्तम् । व्यभिचारिवारणाय विशेष्यम् । यस्य कालदेशाभ्यां न्यून इति । यदधिकरणकालदेशवृत्त्यत्यन्ताभावप्रतियोगित्वे सति यदभाववत्कालदेशावृत्तिरित्यर्थः । अत्र समव्याप्तवारणाय सत्यन्तम् । विरुद्धवारणाय विशेष्यम् ।

स व्याप्यो व्यापकस्तस्य समो वाभ्यधिकोऽपि वा ॥

देशकालनियमश्च क्वचिद्देशैक्ययौगपद्याभ्याम् । यथा रसगुडत्वयोः ।
क्वचिद्यौगपद्यमात्रेण ; यथा गन्तृच्छायासूर्यस्थितिविशेषयोः । क्वचिद्देशैक्येनैव ;
यथा पाकतज्जन्यगुणयोः ।

इदं च कालदेशभेदेन समव्याप्तविषमव्याप्तभेदेन च व्याप्यवैविध्यप्रदर्शनाय । तदभाव-
वदवृत्तित्वमेव सर्वसाधारणं तद्व्याप्यत्वमिति तात्पर्यं बोद्धव्यम् । व्यापक इत्यादि ।
तस्य कालदेशाभ्यां सम इत्यस्य प्रागुक्त एवार्थः । तस्य कालदेशाभ्यामभ्यधिकत्वं च
तदभाववत्कालदेशवृत्तित्वे सति तदधिकरणकालदेशवृत्त्यन्ताभावाप्रतियोगित्वम् । सम-
व्यापकवारणाय सत्यन्तम् । विरुद्धवारणाय विशेष्यम् । इदमपि कालदेशभेदेन सम-
व्यापकविषमव्यापकभेदेन च व्यापकवैविध्यप्रदर्शनाय । तदधिकरणवृत्त्यन्ताभावाप्रतियो-
गित्वमेव सर्वसाधारणं तद्व्यापकत्वमिति बोध्यम् । पुनरपि व्याप्यव्यापकभेदेऽवान्तरभेदोऽ-
स्तीत्याह देशकालनियमश्चेति । देशकालवटितव्याप्यव्यापकभावश्चेत्यर्थः । देशैक्ययौग-
पद्याभ्यामिति - देशकालोभयैक्येनेत्यर्थः । रसगुडत्वयोरिति - रसविशेषगुडत्वयो-
रित्यर्थः । रसमात्रस्य व्यभिचारित्वात् । अथवा गुडत्वस्य व्याप्यत्वमभिमतम् । तत्र हि
यत्र यदा गुडत्वं तत्र तदा रस इति देशैक्ययौगपद्याभ्यां व्याप्तिरस्ति । यौगपद्यमात्रेणेति ।
कालैक्यमात्रेणेत्यर्थः । मात्रपदेन देशैक्यव्यवच्छेदः । गन्तृच्छायासूर्यस्थितिविशेष-
योरिति । गन्तृच्छायाविशेषसूर्यस्थितिविशेषयोरित्यर्थः । दृश्यते हि यदा प्रत्य-
क्षप्रसृता गन्तृच्छाया तदा प्राग्देशे सूर्यस्थितिः, यदा प्राक्प्रसृता तदा प्रत्यग्देश इति
व्याप्तिः । अत्र च गन्तृच्छायाया भूमौ सूर्यस्थितेश्च नभसि विद्यमानतया न देशैक्यम् ।
देशैक्येनैवेति । एवकारेण कालैक्यव्यवच्छेदः । पाकतज्जन्यगुणयोरिति । यत्र
पाकः तत्र तज्जन्यगुण इत्येव हि व्याप्तिरुपलभ्यते, न तु यदा पाकस्तदा तज्जन्यगुण
इति ; पाकानन्तरभावितात्तज्जन्यगुणस्य । अत्र पाकजगुणस्यैव वा व्याप्यत्वमभिमतम् ।
तेन सत्यपि पाके क्वचित्कारणान्तरस्वैक्येन गुणानुत्पत्तावपि न क्षतिः ॥

कचित् भिन्नदेशतया भिन्नकालतया च ।

ननु पाककालावच्छेदेन तत्र तज्जन्यगुणाभावात् कथं तत्र तदभाववदवृत्तित्वरूप-
व्याप्त्युपपत्तिः । न च तदभावनिरूपितानवच्छिन्नाधिकरणतावदवृत्तित्वमेव व्याप्तिः इति
न दोषः, उक्तस्थले पाकजगुणाभावाधिकरणतायाः कालविशेषावच्छिन्नतया अनवच्छिन्न-
तदधिकरणतावज्जलादिकमेवेति तत्र पाकस्यावृत्तेरिति वाच्यम्; तथा सति पाके
पाकजगुणनिरूपितेदृशव्याप्तिप्रमया कालविशेषावच्छिन्नघटादौ पाकवत्ताप्रमासहितया
तादृशघटादौ पाकजगुणवत्ताभ्रमानुमितिप्रसङ्गात् । पक्षधर्मताप्रमासहिताया व्याप्ति-
प्रमाया भ्रमानुमित्यजनकत्वनियमेनेष्टापत्त्यसंभवादिति चेत्; अत्र मणिकारप्रभृतयः
उक्तनियममनभ्युपगम्य इष्टापत्तिरित्याचक्षते । परे तु पक्षधर्मताबलविरहान्न तत्र तादृ-
शानुमितिसंभवः । तत्कालावच्छेदेन तत्र पाकजगुणाभावेऽपि हि पाकजगुणनिरूपितो-
क्तव्याप्तिविशिष्टस्य पाकस्य तत्कालावच्छेदेन तत्र वर्तमानत्वमुपपद्यते । न हि पक्षधर्मता-
बलमन्तरेण अनुमितौ वस्तुमानसंभवः । उदासीनानामपि भानप्रसङ्गात् । अतः काल-
विशेषावच्छिन्ने पक्षे साध्यानुमितिं प्रति तादृशपक्षे हेतुमत्ताज्ञानसहितं अवच्छेदककाल-
विशेषघटितव्याप्तिज्ञानमेव कारणमित्यास्थेयम् । सा च व्याप्तिः साध्याभावाधिकरण-
तावच्छेदककालावच्छिन्ना या तादृशाधिकरणतावन्निरूपिताधेयता तच्छून्यत्वरूपा स्वाव-
च्छेदककालावच्छिन्नत्वस्वाश्रयनिरूपितत्वोभयसंबन्धेन साध्याभावाधिकरणताविशिष्टाधेय-
ताशून्यत्वपर्यवसिता । ईदृशव्याप्तिविशिष्टस्य हेतोः कालविशेषावच्छिन्ने पक्षे वृत्तित्वं
तादृशपक्षे साध्यवत्त्वमन्तरा नोपपद्यत इत्यस्त्येव पक्षधर्मताबलम् । अतः ईदृशव्याप्ति-
ज्ञानमेव कालविशेषावच्छिन्ने पक्षे साध्यानुमितिहेतुरित्यन्यविधव्याप्तिज्ञानात् तादृशानु-
मितिर्न संभवत्येव । एवं देशविशेषावच्छिन्ने पक्षे साध्यानुमितौ देशविशेषघटितव्याप्ति-
ज्ञानमेव कारणम्; सा च व्याप्तिः कालस्थाने देशं निवेश्य निर्वक्तव्या । इत्थं च
पाकतज्जन्यगुणयोः पूर्वोक्तानवच्छिन्नाधिकरणताघटितव्याप्तौ न कश्चिद्दोष इति प्राहुः ।
कचिद्भिन्नदेशतया भिन्नकालतया चेति । अत्र सर्वत्र सामानाधिकरण्यरूपं
वैशिष्ट्यं तृतीयार्थः अनुषक्तदेशकालनियमपदार्थे देशकालघटितव्याप्यव्यापकभावेऽन्वेति ।
तथा च कयोश्चित् देशकालघटितो व्याप्यव्यापकभावः भिन्नदेशत्वभिन्नकालत्वोभयविशिष्ट

यथा दिवा निशाकरास्तर्गमनातिक्रान्तसमुद्रक्षोभयोरित्यादि ॥

इत्यन्वयबोधः । भिन्नदेशकालयोरपि कयोश्चिद्व्याप्यव्यापकभावोऽस्तीत्युक्तं भवति । निशाकरास्तर्गमनातिक्रान्तसमुद्रक्षोभयोरिति । अत्र हि निशाकरास्तर्गमनं नभोदेश-विशेषेण चन्द्रसंबन्धः । स च चन्द्रे, समुद्रक्षोभश्च समुद्र इति तयोर्भिन्नदेशता । निशाकरास्तर्गमनं दिवा, समुद्रक्षोभश्च रात्राविति तयोर्भिन्नकालता चेति भावः ॥

नन्वनयोः भिन्नदेशकालयोस्सामानाधिकरण्यस्यैवासंभवात् कथं व्याप्यव्यापकभाव-संभव इति चेदत्र केचित् - चन्द्रास्तर्गमनसमुद्रक्षोभयोः भिन्नकालत्वेऽपि नक्तंदिवरूपस्थूल-कालमादायावच्छेदकभेदेन वृक्षे संयोगतदभावयोरिव ऐकाधिकरण्यस्य नियतस्य संभवात् व्याप्यव्यापकभावोपपत्तिरित्याचक्षते । नन्वत्र किमिदमैकाधिकरण्यस्य नियतत्वं । न तावत्स्वाश्रययावद्देशनिरूपितत्वं ; उक्तरूपे चन्द्रास्तर्गमने उक्तस्थूलकालघटितस्य समुद्र-क्षोभसामानाधिकरण्यस्य चन्द्रास्तर्गमनाश्रयदेशरूपचन्द्रनिरूपितत्वविरहात् । नापि स्वाश्रययावत्कालनिरूपितत्वं ; उक्तस्थूलकालघटितसामानाधिकरण्यस्य चन्द्रास्तर्गमनाश्रय-क्षणादिरूपावान्तरकालनिरूपितत्वविरहात् । नापि सामानाधिकरण्यसंबन्धेन समुद्रक्षोभा-भाववद्देशावृत्तित्ववैशिष्ट्यं ; चन्द्रे विद्यमानस्यास्तर्गमनस्य समुद्रक्षोभाभाववद्देशावृत्तित्वा-संभवेन तन्निष्ठस्योक्तैकाधिकरण्यस्य उक्तसंबन्धेन तद्वैशिष्ट्यायोगात् । नापि तदभाव-वत्कालावृत्तित्ववैशिष्ट्यं ; चन्द्रास्तर्गमनस्य तदभाववत्क्षणादिकालवृत्तितया तदसंभवात् । अतः कथमुक्तरीत्या व्याप्यव्यापकभावसंभव इति चेदुच्यते - ऐकाधिकरण्यस्य नियतत्वं व्यापकनिरूपितत्वं ; व्यापकत्वं च स्वसमानाधिकरणात्यन्ताभावाप्रतियोगित्वं । तथा च स्वसमानाधिकरणात्यन्ताभावाप्रतियोगितत्सामानाधिकरण्यं स्वस्मिन् तद्व्याप्यत्वमिति फलितम् । अत्र च चन्द्रास्तर्गमनस्याहोरात्ररूपस्थूलकालानुयोगिककालिकविशेषणता-संबन्धेनैव व्याप्यत्वमभिमतं ; न तु केवलकालिकविशेषणतया । अतो न क्षणादिरूपावान्तर-कालमादाय व्यभिचारप्रसङ्गः । अतिक्रान्तसमुद्रक्षोभस्य तु केवलकालिकविशेषणतयैव (व्यापकविशेषणतयैव) व्यापकत्वं । तत्रातिक्रान्तत्वं स्वाव्यवहितपूर्वराव्यवच्छिन्नत्वम् ।

अत्रेदं तच्चम् — यादृग्रूपस्य यद्देशकालवर्तिनो यस्य यादृग्रूपेण

अव्यवहितत्वं स्वपूर्वरात्रिपूर्वत्वाभावः, स्ववृत्तिध्वंसप्रतियोगिरात्रिवृत्तिध्वंसाप्रतियोगित्व-
रूपः । यद्यप्युक्तसंबन्धेन चन्द्रास्तगमनाधिकरणे उक्तस्थूलकाले दिनाद्यवान्तरकाला-
वच्छेदेन समुद्रक्षोभाभावसत्त्वात् उक्तरीत्या व्याप्यव्यापकभावो दुरूपपादः । तथापि
प्रतियोग्यनधिकरणीभूतस्वाधिकरणवृत्त्यभावाप्रतियोगित्वस्य स्वाधिकरणनिरूपितानवच्छि-
न्नाधेयतावदभावाप्रतियोगित्वस्य व्याप्यव्यापकत्वरूपतया विवक्षितत्वान्न दोष इति ।
वस्तुतस्तु केवलकालिकविशेषणतयैव चन्द्रास्तगमनस्य व्याप्यत्वं केवलसमुद्रक्षोभस्यैवाव्य-
वहितोत्तरत्वसंबन्धेन व्यापकत्वम् ; उक्तसंबन्धतात्पर्यग्राहकमेवातिक्रान्तत्वविशेषणम् ।
अव्यवहितोत्तरत्वं च स्वध्वंसाधिकरणदिनध्वंसानधिकरणत्वे सति स्वध्वंसाधिकरणत्वम् ।
यदि च कालिकविशेषणतया चन्द्रास्तगमनस्य महाकालेऽपि सत्त्वात् तत्त्वोक्ताव्यवहित-
त्वासंभवेन व्यापकत्वानुपपत्तिरित्यालोच्यते, तदा, स्वध्वंसाधिकरणदिनध्वंसाभावविशि-
ष्टस्वध्वंसाधिकरणत्वमेवाव्यवहितोत्तरत्वमिति न दोषः । महाकाले स्वध्वंसाधि-
करणदिनध्वंसाधिकरणे तद्विन्नत्वासंभवेऽपि तादृशध्वंसोत्पत्तेः प्राक् तदभावसत्त्वेन
तत्त्वोक्ताव्यवहितोत्तरत्वाक्षतेः । क्वचिद्विन्नदेशतयेत्यादिग्रन्थेन हि भिन्नदेशकालयोरपि
व्याप्यव्यापकभावोऽस्तीत्येतावदेवावगम्यते ; न तु साक्षात्संबन्धेनैव तयोर्व्याप्यव्यापकत्व-
मित्यपि । अतो न काचिदनुपपत्तिरिति दिक् । इत्यादीत्यनेन प्राग्देशवर्त्युत्तर-
कालिकप्रवाहप्रत्यग्देशवर्तिपूर्वकालिकवर्षयोरपि तादृशयोः व्याप्यव्यापकभावोऽस्तीत्येत-
द्विवक्षितम् । अत्र च एतद्देशीयप्रवाहस्य कालिकविशेषणतासंबन्धेन व्याप्यत्वम् ।
स्वाश्रयकालोत्तरत्वसंबन्धेन प्रत्यग्देशीयवर्षस्य व्यापकत्वम् । एतद्देशीयप्रवाहवत्कालान्तरं
दृष्टान्तः ॥

ननु घटः पृथिवी जलाद्यन्यत्वे सति द्रव्यत्वादित्यत्र केवलद्रव्यत्वे पृथिवीत्वाभाव-
वद्वृत्तित्वसत्त्वेन विशिष्टशुद्धयोरनतिरेकात् विशिष्टद्रव्यत्वे तदभावासंभवादव्याप्तिः । एवं
वह्निमान् धूमादित्यादौ तत्तद्वहन्यभाववह्निघटोभयाभावादेः पर्वतादावपि सत्त्वादसंभव
इत्यत्र आह अत्रेदं तच्चमिति । यादृग्रूपस्येत्यादि । यद्रूपावच्छिन्नस्येत्यर्थः । तथा च

यद्देशकालवर्तिना येनाविनाभावः, तदिदमविनाभूतं व्याप्यम्; तत्प्रतिसम्बन्धि व्यापकमिति । तेन निरुपाधिकतया नियतस्सम्बन्धो व्याप्तिरित्युक्तं भवति ॥

पृथिवी जलाद्यन्यत्वे सति द्रव्यत्वादित्यत्र केवलद्रव्यत्वे पृथिवीत्वाभाववद्भूतित्वसत्त्वेऽपि तादृशवृत्तितानवच्छेदकीभूतविशिष्टद्रव्यत्वस्वरूपहेतुतावच्छेदकावच्छेदेन तदभावसत्त्वान्ना-
व्याप्तिः । अथवा साध्याभाववद्भूतितानवच्छेदकहेतुतावच्छेदकवत्त्वमेव विवक्षितमिति न
दोषः । यद्वा हेतुतावच्छेदकावच्छिन्नानुयोगिताकस्वरूपसंबन्धावच्छिन्नत्वस्य साध्या-
भाववद्भूतित्वत्वावच्छिन्नप्रतियोगितायां निवेशनीयतया न दोषः । द्रव्यत्वे शुद्धद्रव्यत्वा-
नुयोगिकस्वरूपसंबन्धेन पृथिवीत्वाभाववद्भूतित्वस्य सत्त्वेऽपि विशिष्टद्रव्यत्वत्वावच्छिन्नानु-
योगिताकतत्संबन्धेन तदसत्त्वात् । अथवा हेतुतावच्छेदकावच्छिन्नाधेयताप्रतियोगिक-
स्वरूपसंबन्धावच्छिन्नत्वमेव तादृशप्रतियोगितायां निवेशनीयमिति न दोष इत्यभिप्रायः ।
यद्देशकालवर्तिनो यस्येति । इदञ्च साध्याभाववद्भूतौ हेतुतावच्छेदकसंबन्धावच्छिन्नत्व-
निवेशस्फोरणाय । प्रयोजनं च प्रागेवोक्तम् । यादृगूपेणेति । यद्रूपावच्छिन्नेनेत्यर्थः ।
तृतीयार्थः प्रतियोगित्वम् । निरूपकतासंबन्धेनाविनाभावपदार्थैकदेशे अभावेऽन्वेति ।
तथा च साध्याभावप्रतियोगितायां साध्यतावच्छेदकावच्छिन्नत्वस्य निवेशनीयतया न
तत्तत्साध्याभावोभयाभावादिकमादाय दोषप्रसङ्ग इति भावः । यद्देशकालवर्तिना येनेति ।
इदं च प्रतियोगितायां साध्यतावच्छेदकसंबन्धावच्छिन्नत्वनिवेशस्फोरकम् । प्रयोजनं
प्रागेवोक्तम् । अविनाभावः - अभाववद्भूतित्वरूपस्य विनाभावस्याभावः । तत्प्रति-
संबन्धीति । तत्समानाधिकरणाभावाप्रतियोगीत्यर्थः । ननु इदं वाच्यं ज्ञेयत्वादित्या-
दावव्याप्तिः । तत्रोक्तसाध्याभावाप्रसिद्धेः । एवं वह्निमान् संयोगसंबन्धेन रूपादित्या-
दावतिव्याप्तिः; रूपादेः कचिदपि संयोगसंबन्धेनावृत्तेरत आह तेनेति । उक्तरीत्या
व्याप्तिनिर्वचनेनेत्यर्थः । निरुपाधिकतयेति । उपाध्यभाववत्तयेत्यर्थः । नियतः -
विशिष्टः । वैशिष्ट्यान्वयि प्रतियोगित्वं तृतीयार्थः । वैशिष्ट्यं च सामानाधिकरण्य-
संबन्धेन । संबन्धः - साध्यतावच्छेदकसंबन्धेन साध्याधिकरणे हेतुतावच्छेदकसंबन्धेन
वृत्तिरूपं सामानाधिकरण्यम् । उपाधिश्च साध्यव्यापकत्वे सति साधनाव्यापकः ।
यद्यपि सद्देतुस्थले उक्तोपाध्यप्रसिद्ध्या तदभावः सुतरामप्रसिद्ध इत्याशङ्क्येत; तथापि

स्वाभाववद्बृत्तित्वसंबन्धावच्छिन्नसाध्यव्यापकत्वावच्छिन्नप्रतियोगिताकाभाव एव निरुपा-
धिकता शब्देन विवक्षित इति न दोषः । इह हेतावुपाधिर्नेह हेताविति प्रतीतिव्यवहार-
बलेन स्वाभाववद्बृत्तित्वस्यापि संबन्धताया अभावप्रतियोगितावच्छेदकतायाश्च तान्त्रिकै-
रङ्गीकृतत्वात् । तथा च केवलान्वयिन्यपि उक्तोपाध्याभावसंभवान्नाव्याप्तिः । वह्निमान्
संयोगसंबन्धेन रूपादित्यादौ दर्शितसामानाधिकरण्यविरहात् नातिव्याप्तिरित्यभिप्रायः ।
अथवा नियतशब्दो व्याप्यपरः । तथा चोक्तोपाध्यभावव्याप्यं साध्यसामानाधिकरण्यं
व्याप्तिरिति फलितम् । तादृशञ्च साध्यसामानाधिकरण्यं हेतुव्यापकसाध्यसामानाधि-
करण्यमेवेति न केवलान्वयिन्यव्याप्तिः । न वा उक्तातिव्याप्तिः । यद्वा उपाध्याभाव-
व्याप्यं साध्यसामानाधिकरण्यं साध्याभाववद्बृत्तित्वविशिष्टसाध्यसामानाधिकरण्यम् ।
यद्यपि केवलान्वयिन्यप्रसिद्धिराशङ्क्येत, तथापि स्वाभाववद्बृत्तित्वसंबन्धावच्छिन्नप्रतियोगि-
ताकसाध्याभावस्यैव साध्याभाववद्बृत्तित्वपदेन विवक्षितत्वान्न दोषः । केवलान्वयिनि
साध्याभाववद्बृत्तित्वप्रसिद्धिरपि संभवतीति च वक्ष्यते । यद्यप्युक्तातिव्याप्तिः साध्याभावव-
द्बृत्तित्वे सति हेतुतावच्छेदकसंबन्धप्रतियोगित्वं व्याप्तिरित्येवं विवक्षयापि वारयितुं शक्यते ;
तथापि हेतौ साध्यसामानाधिकरण्यविरहनिश्चयदशायां पक्षधर्मताज्ञानसहिते साध्याभाव-
द्बृत्तित्वज्ञाने सत्यपि अनुमित्यनुदयेन सामानाधिकरण्यस्य व्याप्तिशरीरेऽन्तर्भाव आव-
श्यकः । यद्यपि तदसामानाधिकरणत्वेन गृहीतधर्मवत्तानिश्चयस्य तद्वत्ताबुद्धिविरोधित्वस्य
सर्वसंप्रतिपन्नतया तत एवोक्तस्थले अनुमित्यनुदयनिर्वाहात् न तदर्थं व्याप्तिशरीरे साध्य-
सामानाधिकरण्यान्तर्भाव आवश्यकः ; तथापि हेतौ साध्यासामानाधिकरण्यव्याप्यवत्ता-
निश्चयदशायां अनुमित्यनुदयनिर्वाहाय तदन्तर्भाव आवश्यक एव । अन्यथा हेतौ
साध्यासामानाधिकरण्यव्याप्यस्य हेत्वाभासताविरहप्रसङ्गात् । न चेष्टापत्तिः ; हेतौ साध्या-
सामानाधिकरण्यस्य विरोधरूपतया तत्र तद्व्याप्यस्यापि तद्रूपत्वावश्यंभावात् । उक्तं हि
तार्किकशिरोमणिना — ‘यत्र च धर्मिणि यो धर्मो यादृशो हेत्वाभासः तद्व्याप्यमपि
तद्विशेषः अन्तरेण प्रकरणसमं तद्व्याप्यं चेति’ तत्साध्यं (तत्सिद्धं) साध्याभाववद्बृत्तित्ववि-
शिष्टं स्वाभाववद्बृत्तित्वसंबन्धावच्छिन्नसाध्यतावच्छेदकावच्छिन्नप्रतियोगिताकाभावविशिष्टं
वा साध्यसामानाधिकरण्यं व्याप्तिरिति ॥

॥ व्याप्तिग्रहोपायनिरूपणम् ॥

यथोपलम्भं भूयोभिर्दर्शनैर्गम्यते तु सा ।

सकृदेवानवच्छिन्नसम्बन्धो न हि भासते ॥

तदुक्तं वरदविष्णुमिश्रैः - 'तस्मादनुमानाङ्गभूता व्याप्तिर्भूयोदर्शनावसेयैव' इति ।

तत्त्वरत्नाकरे तु सा सकृद्दर्शनसाध्यैवोक्ता —

‘सम्बन्धोऽयं सकृद्ग्राह्यः प्रतीतिस्वरसात्तथा ।

प्रतीतयो हि स्वरसाद् धर्मधर्म्यवधीन्विदुः ॥’

॥ व्याप्तिग्रहोपायनिरूपणम् ॥

एवं व्याप्तिमुक्त्वा तद्ग्रहोपायमाह यथोपलम्भमिति । दर्शनैरिति । साध्यहेत्वोः सामानाधिकरण्यदर्शनैः । गम्यत इति । निश्चीयत इत्यर्थः । तुरवधारणे । भूयोभिर्दर्शनैरेवेत्यन्वयः । सा - व्याप्तिः । तु शब्दव्यवच्छेदं स्पष्टयन् भूयोभिरित्यस्य प्रयोजनमाह सकृदेवेति । एकदा साध्यहेत्वोस्सामानाधिकरण्यदर्शनमात्रेणेत्यर्थः । अनवच्छिन्नसंबन्ध इति । हेत्वधिकरणविशेषनिरूपितत्वाविशेषितं साध्यसामानाधिकरण्यमित्यर्थः । हेत्वधिकरणयावन्निरूपितं साध्यसामानाधिकरण्यमिति यावत् । हिर्हेतौ । सकृद्दर्शनमात्रेणानवच्छिन्नसंबन्धग्रहासंभवात् भूयोदर्शनेनैव सा ग्राह्येत्युक्तं भवति ॥

अत्र पूर्वाचार्यसंमतिमाह तदुक्तमिति ।

तत्त्वरत्नाकरश्रीसूक्तिविरोधं परिहर्तुं तामनुवदति तत्त्वरत्नाकर इति । तु शब्दः स्वोक्तवैलक्षण्यद्योतकः । सकृद्दर्शनसाध्यैवेति । एकदा सामानाधिकरण्यग्रहग्राह्यैवेत्यर्थः । संबन्धोऽयमिति । व्याप्तिरूपः संबन्ध इत्यर्थः । सकृद्ग्राह्यः - एकदा सामानाधिकरण्यदर्शनेन निश्चेयः । तत्र प्रमाणमाह प्रतीतिस्वरसात् तथेति । तथा प्रतीतिस्वरसादित्यन्वयः । सकृद्ग्राह्यत्वेन स्वरसवाह्यनुभवसद्भावादित्यर्थः । सर्वास्वप्यवस्थासु स्वरसवाहिप्रतीतिनामेव प्रमाणत्वात् दर्शितविषयस्यापि तद्वलात् व्यवस्थापनं युक्तमेवेत्याह प्रतीतय इति । धर्मधर्म्यवधीन् - धर्मधर्मिणोः स्वरूपादिव्यवस्थाः । विदुरिति - विषयीकुर्वन्तीत्यर्थः ॥

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