

Further Light on Sankarsa-kānda

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The *Pūrvamīmāṃsā-sāstra*, generally known as *Dvādasalakṣaṇī*, has a genuine supplement called *Saṅkarṣa-kānda* (SK) in four adhyāyas, which thus testifies to the significance of the appellation, *Vims'atilikṣaṇam* to the *Pūrvā-* and *Uttara Mīmāṃsās* (PM & UM) together¹. Some scholars² have expressed their doubt as to the genuineness of SK as such a supplement, on the main ground that authoritative writers on the *Pūrvamīmāṃsā* like S'abaravāmin and Kumārila Bhaṭṭa have not commented on it. It has already been indicated elsewhere³, by the present writer, that the genuineness of SK has been borne out by the *Vedānta-sūtra* : प्रदानवदेव तदुक्तम् (III.3.43), if the commentary on this sūtra by Saṅkara and Rāmaṇuja and others can be relied on⁴. It is worthy of notice that Bādarāyaṇa takes for granted many principles of interpretation in the *Pūrvamīmāṃsā* by expressions like तदुक्तम्. Thus the sūtras : अक्षरधियां त्ववरोधः सामान्यतद्भावाभ्याम् औपसदवत् तदुक्तम् (III. 3. 33) and हानौ त्पायनं शब्दशेषत्वात्कुशाच्छन्दःस्तुत्युपगानवत् तदुक्तम् (III. 3. 26) evidently refer to the *Pūrvamīmāṃsā-sūtras* : गुणमुख्यव्यतिक्रमे तदर्थत्वान्मुख्येन वेदसंयोगः (III. 3. 8) and अपि तु वाक्यशेषः स्यादन्याय्यत्वाद् विकल्पस्य विधीनामेकदेशः स्यात् (X. 8. 4). It is believed⁵ that vṛttikāras like Bodhāyana and Upavaṛṣa have written vṛttis on the twenty

1. PM. 12+SK. 4+UM. 4=20.

2. Vide M. L. Sandal's Introduction to his English Translation of the *Pūrvamīmāṃsā-sūtras*, Sacred Books of the Hindus, Vol. I, pp. x-xii.

3. Vide my paper 'The *Saṅkarṣa-kānda* - A genuine supplement to the *Pūrvamīmāṃsā-sāstra*, published in MM. Haraprasad Shastri Commemoration Number, and also my edition of *Tattva-bindu*, Introduction, pp. 12-13.

4. S'ānkara explains *Vedānta-sūtra*, III. 3. 43, as follows :-

तस्मात्पृथगेवोपगमनं प्रदानवत्—यथा, 'इन्द्राय राज्ञे पुरोडाशमेकादशकपालम् । इन्द्राय धिराजय, इन्द्राय स्वराज्ञे', इत्यस्यां त्रिपुरोडाशिन्यामिष्टौ, 'सर्वेषामभिगमयन्नवद्यत्सम्बद्धकारम्' इति । अतो वचनादिन्द्रामेदाच्च सहप्रदानाशङ्कायां, राजादिगुणभेदाद् याज्यानुवाक्याव्यत्यासविधानाच्च, यथान्यासमेव देवतापृथक्त्वत् प्रदानपृथक्त्वं भवति । एवं तत्त्वाभेदेऽपि आध्येयांशपृथक्त्वाद् आध्यानपृथक्त्वमित्यर्थः । तदुक्तं सङ्क्षेपे—'नाना वा देवता पृथग्ज्ञानात्' इति । तत्र तु द्रव्यदेवताभेदाद् यागभेदो विद्यते । नैवमिह विद्याभेदोऽस्ति ॥ Ramanuja in his *S'ri-bhāṣya* explains : प्रदानवदेव प्रदानवदावर्तनीयमित्यर्थः । तदुक्तं सङ्क्षेपे—'नाना वा देवता पृथग्ज्ञानात्' इति । S'rikanṭha has the following explanation : 'इन्द्रप्रदानवद् यथा इन्द्राय राज्ञे पुरोडाशमेकादशकपालं... स्वराज्ञे इति गुणभेदात् पृथक् पुरोडाशप्रदानम् । नाना वा देवता पृथग्ज्ञानादिति सङ्क्षेपे तथोक्तत्वात् ॥'

5. Vide *Prapañcahṛdaya*, T. S. S. ed., p. 39.

chapters of the PM. and UM. Though S'abarasvāmin, Kumārila Bhaṭṭa and other prominent writers have not written commentaries on SK., other writers like Bhavadāsa and Devasvāmin¹ have written vṛttis or bhāṣyas on it. Bhavadāsa's vṛtti is lost to us, but Devasvāmin's bhāṣya is fortunately available in manuscript form. It refers to Bhavadāsa's commentary² and is a source of help to reconstruct the sūtras of SK. Most of the manuscripts of SK. do not contain the sūtras in full form and in their proper places. The *Bhaṭṭacandrikā* of Bhāskaraṛāya³ contains only the pratikas of the sūtras beginning with each adhikaraṇa. But some full sūtras can be traced from Appayya Dikṣita's *Parimala* and Vāsudeva Dikṣita's *Adhvaramimāmsā-kutūhala-vṛtti*⁴. In this short paper an attempt is made to give some more full sūtras as based on the manuscripts of Devasvāmin's bhāṣya available in Travancore University Mss. Library⁵.

At the outset Devasvāmin explains the term सङ्कर्षकाण्ड by a verse quoted from an old work : तथा चाहुः—

सिद्धैस्तु लक्षणैरेतैः श्रुतियोगं प्रदर्शयन् ।
लक्षणानि श्रुतीश्चैव सङ्कल्प्याऽधिजगे मुनिः ॥

SK. contains rules of interpretation, just like tantra and prasaṅga, adhyāyas, in reference to both upadeśa and atideśa and as such, the entire kāṇḍa has not been explained in *Dvādaśalakṣaṇī*. It, however, aims at the further application of the rules of interpretation already found in the previous chapters in reference to certain texts of the Vedas, which are somewhat ambiguous and require further elucidation (विशेषाऽऽशङ्कापारिहारकाः)⁶.

The first adhikaraṇa contains two sūtras : (1) अनुयजतीत्यनुवषट्कारश्चोद्यते. (2) वाक्यशेषाच्च. There is no sūtra for explaining the *prima facie* view पूर्वपक्ष as is the case in some of the other adhikaraṇas. In the text relating to Jyotiṣoma sacrifice, there occurs the passage : सोमस्याग्ने वीहीत्यनुयजति. The question is whether this passage enjoins the mantra beginning with सोमस्याग्ने as an accessory of the Jyotiṣoma sacrifice, or it enjoins the the ऐन्द्रवायवानुमन्त्रण, or a new karman called अनुवषट्कारयाग. The first two are the pūrva-pakṣas and are discarded in that the

1. Vide The *S'ankarṣakāṇḍa* — A genuine supplement to the PM, *ibid*, p. 294 and fn.

2. Vide Devasvāmin's *bhāṣya* on XV. 2. 1 : अस्मिन् पादे 'अपूर्वात्तथा सोमः' इत्यारभ्याऽऽपाद-परिसमाप्तेः भावदासमेव भाष्यमिति' and *Prapañcahr̥daya*, *ibid*, p. 39.

3. Published in the *Pandit* (New Series), Benares, Vols. XIV, XV, XVI.

4. Vide SK. *ibid*, appendix, pp. 297-99.

5. Mss. : C. O. 1029, C. O. 1080, Transcript Nos. 564 and 1170.

6. About the scope and contents of *Sānkarṣakāṇḍa* vide Appayya Dikṣita's *Parimala* (N. S. Press edn., pp. 50 and 838) and Bhāskaraṛāya's *Bhaṭṭa.candrika*, *ibid*.

first involves the fallacy of *vikalpa*¹ along with other mantras, and the second necessitates the adoption of *lakṣaṇa*² in the word *अनुयजति* in the sense of *अनुमन्त्रण*. So the conclusion is *अनुयजतीत्यनुवषट्कारश्चोद्यते*, i.e. that the passage enjoins the *अनुवषट्कारयाग* which in an accessory of the *Jyotiṣṭoma* sacrifice. In support of this runs the *vākyaśeṣa* :— 'तद्विष्णयानुपर्यास्ते तत्सोमपीथ आभजति भागिनमेवैनं करोति, अथो यथा विवासतीभिराहरंसं विहृत्य तर्पयति, एवमेव देवतास्तर्पयति तदनुवषट्कारेण तस्मादनुवषट्कृत्य देवतानां तृप्त्यै' इति । This is indicated by the *guṇasūtra* : *वाक्यशेषाच्च* in the sense that this *वाक्यशेष* supports the view that the passage in question enjoins a new sacrifice called *अनुवषट्कारयाग*. In his *Mīmāṃsākaustubha*³, (III. 2, 38) *Khaṇḍadevamis'ra*, however, observes, that the *Anuvaṣaṭkārāyāga* is enjoined by the *vākya* : *अग्नयेऽनुयजति* as given in *Tantrasāra* (probably of *Bhaṭṭasomes'vara*) and not by the *vākya* : *सोमस्याग्ने वीक्षीत्यनुयजति*. If the latter enjoins the *yāga* and the former enjoins both the *Agni-devatā* and the *Uttarakāla* expressed by the particle *अनु* in reference to the *yāga*, there arises the fallacy of *vākya-bheda*, i.e. sentence-split (*प्राप्ते कर्मणि नानेको विधातुं शक्यते गुणः*). So the passage : *सोमस्याग्ने* enjoins only the mantra as the accessory of the *Anuvaṣaṭkāra-yāga* ; and since this mantra expressly mentions *Soma*, it can be taken as the *हविर्द्रव्य* of the *yāga*. The other accessories necessary for it may be got by *atides'a* from the *Jyotiṣṭoma* sacrifice itself since *Anuvaṣaṭkāra-yāga*, though the accessory of *Jyotiṣṭoma*, is also its *vikṛti* on the basis of the similarity of having one and the same *dravya*, viz. *Soma*, just as *Vaimṛdha* an accessory of the *Pūrṇamāsa* sacrifice, is also its *vikṛti* and gets all its accessories by *चोदनालिङ्गातिदेश*.

The second *adhikaraṇa* has three *sūtras* dealing with further details of this *अनुवषट्कारयाग* :— (1) *सद्रोणकलशादिज्येत सर्वार्थत्वाद् याथाज्य ध्रुवायाः (पूर्वपक्षः)*, (2) *विभक्तानि हवींषि तथाकार्यसंयोगात् पुनरिज्या (सि.)*, (3) *लिङ्गदर्शनाच्च (गुणसूत्रम्)*.

It is questioned whether the *Soma* juice required for the *Anuvaṣaṭkārāyāga* is to be taken from *droṇakalaṣa*, which is a reservoir to supply the *havis* for all *Soma* sacrifices (just like *dhruvā* containing *ghee* for all *Iṣṭi* sacrifices), or from the remaining part of juice of the *Aindravāyava* and other *Somayāgābhyāsas*. The *prima facie* view is that it is to be taken from *droṇa-kalaṣa* which is intended to supply *havis* for those sacrifices which do not possess *havis* as their own. The remaining part of the juice of the *Aindravāyavābhyāsas* may be better utilised in the *havisśeṣa-bhakṣana* by the priests. The *siddhānta* is that the remaining part of the

1. *Vikalpa* is considered a fallacy since its acceptance involves eight defects :—
अष्टदोषदृष्टो विकल्पः ।

2. *Lakṣaṇa* or the adoption of the secondary significative potency in a word is not to be made if it can be interpreted in the primary sense.

3. Published in the *Chowkhamba Sanskrit Series*, edited by *MM. A. Chinnaswami Sastri*, p. 295.

Aindra-vāyavādi sacrifices is to be utilised in view of the fact that the Anuvaṣaṭkāra-yāga is a pratipatti-karma¹ and an accessory of the Vaṣaṭkārayāgābhyāsa. Each yāga has its separate havis and its pratipatti is generally to be accomplished by the remaining portion of its havis. So the dravya in the droṇa-kalaśa, though common to all, cannot belong to Anuvaṣaṭkāra-yāga. The vākya-s'eṣa : यद्ग्रहति तेन शेषेण संयोजयति, speaks of the remaining part of the havis to be utilised in the pratipatti-karmas like Anuvaṣaṭkāra-yāga.

The third adhikaraṇa also deals with some details of this Anuvaṣaṭkāra-yāga. It has five sūtras :—

- (1) तन्त्रे प्रदानमेकदैवतत्वात् (पूर्वपक्षः)
 - (2) एककालं तु न भवत्येवेदं कालपृथक्त्वात् (सिद्धान्तः)
 - (3) सवनभेदाच्च
 - (4) अनुशब्दार्थवत्त्वाच्च
 - (5) आवृत्तिं च दर्शयति
- (गुणसूत्राणि)

This adhikaraṇa discusses whether the Anuvaṣaṭkāra-yāga is to be performed only once (तन्त्रेण) or it is to be repeated in every instance of the pradhāna-yāga. The *prima facie* view is that it is known as sviṣṭakṛt and so need not be repeated in every instance of pradhāna, since sviṣṭakṛt being a pratipatti-karma is not repeated in every instance of pradhāna sacrifice of the Darśa-purṇamāsa. Moreover, the Anuvaṣaṭkāra-yāga has one and the same devatā, i.e. Agni and this favours तन्त्रानुष्ठान. The siddhāntin observes that the Soma-yāga has various abhyāsas and each abhyāsa has its own time of performance in different savanas. So the Anuvaṣaṭkāra-yāga to be repeated at every instance of the pradhāna-yāga. The savana-bheda and the particle अनु also favour the repetition of the Anuvaṣaṭkāra-yāga. The prohibition : न द्विदैवत्यान् अनु वषट्करोति न गृहान् न पालीवतम् implies the probability (प्रसक्ति) of the performance of the Anuvaṣaṭkāra-yāga in every pradhāna-yāga, and this prohibition can be justified only when there is a chance of its performance in the sacrifices of two deities in the grahābhyāsas and in the पालीवत sacrifice. So this also favours the siddhānta that the Anuvaṣaṭkāra-yāga is to be repeated at every instance of pradhāna-yāga. This adhikaraṇa has been referred to by Khaṇḍadeva in his *Mīmāṃsākaustubha* on III. 2.38

‘यद्वा सोमस्याग्ने वीहीत्यनुवषट्करोति, तेनैव संस्थितान् सोमान् भक्षयन्ति । स एव सोमस्य स्विष्टकृत’ इति द्रव्यप्रतिपत्त्यर्थस्विष्टकृद्यागरूपत्वसंस्तवादिपि च तन्निश्चयावगतेः, सङ्कर्षे च स्विष्टकृद्वत् तन्त्रानुष्ठानम् अनुवषट्कारयागस्य पूर्वपक्षयित्वा वषट्कारयागानन्तर्यरूपक्रमपृथक्त्वाद् द्विदैवत्येष्वनुवषट्कारनिषेधरूपलिङ्गाच्च वक्ष्यमाणया आवृत्तेरर्थकर्मत्वे तन्त्रानुष्ठानप्रसङ्गेनानुपपत्तेः प्रतिपत्तिकर्मद्योतकत्वात् प्रतिपत्तिकर्मत्वं तावद् अविवादम् ॥’

1. A pratipattikarma is defined as : उपयुक्तस्याकीर्णकरस्य विहितदेशे प्रक्षेपः (that which produces a saṃskāra on the dravya or any other thing which is used in a sacrifice).