

Hermeneutical Principles and Techniques as found in Sanskrit Text “ Sarirakanyayasangraha” -- A Less Known Work of Vivaranacharya Prakasatmayati”

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The sole purpose of systems Purvamimamsa and Sarirakamimamsa lie in evolving hermeneutical principles and techniques to interpret the Vedic texts. The Purvamimamsa has thus contributed one thousand such principles called adhikarananyayas. Apart from the adhikarananyayas, there are two sets of basic principles which play a very important role in evolving adhikarananyayas. They are : First set - shruti, linga,vakya, prakarana, sthana and samakhya. Second set - upakramopasamharau, abhyasa, apurvata, phalam, arthavada and upapatti. According to the Jaiminisutra() among the six principles of first set, the earlier principle carries more strength than the later one. Thus shruti is all powerful and samakhya is the least powerful. Therefore, in the case of conflict among the principles, the meaning held by shruti to be upheld in respect of meaning presented by any other principle.

However, there are ample examples to cite violations of the said theory. Indeed, entire first adhyaya of Sarirakamimamsa stands as an example of such violations. This paper discusses the reason/reasons behind this large scale violation.

Prakasatmayati is well known author of Panchapadikavivarana or popularly called the Vivarana, a commentary on the Sankarabhashya which has set a school by its name. He wrote another work, Sarirakanyayasangraha in which he evolves so many principles and techniques of interpretation.

For example, in the case of Ikshatyadhikarana he evolves a principle saying that it is preferable to hold the primary meaning of a word as far as possible than adopting secondary meaning. He evolves yet another principle saying that in case of conflict between the meanings of the stem and suffix of a word, better to drop the meaning of suffix rather than the stem because the meaning of the suffix entertains the expectancy of the meaning of the stem but not the vice versa.

Similarly, he evolves a principle to solve the problem of Anandamayadhikarana saying that shruti, linga and prakarana together possess more strength than one single shruti.

This paper will discuss all the issues threadbare in respect of three or four

adhikaranas and highlight the principles and techniques evolved therein. This paper will be technical in its nature and based on the Sarirakamimamsabhashya of Sankaracharya. It will also bring to light a very important book of Prakasatmayati which, I suppose, is a less known work in the system of Advaitavedanta. Due diacritical marks will be applied in the full length paper.