



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2023; 9(1): 27-30

© 2023 IJSR

www.anantaajournal.com

Received: 16-11-2022

Accepted: 25-12-2022

Dr. S Usha

Associate Professor, Department
of Sanskrit, Seethalakshmi
Ramaswami College
(Autonomous), Trichy, Tamil
Nadu, India

Sāmānādhikaranyam: Some perspectives

Dr. S Usha

DOI: <https://doi.org/10.22271/23947519.2023.v9.i1a.1958>

Abstract

Sāmānādhikaranyam (co-ordinate predication), which is fundamentally a grammatical concept, has come to attain significant attention from the Vedāntin-s. It is because there is a need for them to determine the meanings of the Śruti passages involving Sāmānādhikaranyam to establish their philosophy. While applying Sāmānādhikaranyam, it is evident that it got evolved in several ways in different schools of philosophy based on their needs. The present paper seeks to brief the concept as evolved in the various schools and to assess them.

Keyword: Sāmānādhikaranyam, grammar, schools of philosophy, śruti

Introduction

Sāmānādhikaranyam (co-ordinate predication) which is basically a grammatical concept has come to attain significant attention from the Vedāntin-s. It is because there is a necessity for them to determine the meanings of the Śruti passages. Involving Sāmānādhikaranyam to establish their philosophy. While applying this grammatical concept, it got evolved in several ways in different schools of philosophy, based on their needs.

The scriptures employ Sāmānādhikaranyam in statements which declare the identity between the world and Brahman, and the individual soul and Brahman.

Sāmānādhikaranyam in Vyākaraṇa School

The word सामानाधिकरण्यम् (Sāmānādhikaranyam) is used by Pāṇini in nine sūtra-s of his Aṣṭādhyāyī^[1] of these, the sūtra-s in which the concept as such is explained, are given below with their commentaries.

- तत्पुरुषः समानाधिकरणः कर्मधारयः । [2]
- अधिकरणशब्दोऽभिधेयवाची । समानाधिकरणः = समानाभिधेयः । [3]
- युष्मद्युपपदेसमानाधिकरणेस्थानिन्यपि मध्यमः । [4]
- समानाधिकरणे इत्यनेन समानाभिधेय इति व्याचक्षाणोऽयमधिकरणशब्दोऽभिधेयवचनः सूत्र उपात्त इति दर्शयति । [5]
- पूर्वकालैकसर्वजरत्पुराणनवकेवलाः समानाधिकरणेन ॥ [6]
- भिन्नप्रवृत्तिनिमित्तस्य शब्दस्य एकस्मिन्नर्थे वृत्तिः- सामानाधिकरण्यम् । [7]

Thus, Sāmānādhikaranyam is defined by the grammarians as –

भिन्नप्रवृत्तिनिमित्तानां शब्दानां एकस्मिन्नर्थे वृत्तिः। [8]

भिन्नविशेषणाभिधेयानां शब्दानां एकस्मिन् विशेष्ये वृत्तिः।

Bhinnapravṛttinimittānāṃ śabdānāṃ ekasminnarthē vṛttiḥ.

When different appositional words with different imports convey a single meaning, then they are said to be in co-ordinate predication or Sāmānādhikaranyam. That is, when a single viśeṣya is conveyed by several viśeṣaṇa-s, then there is Sāmānādhikaranyam.

This definition is further explained as follows: [9].

Corresponding Author:

Dr. S Usha

Associate Professor, Department
of Sanskrit, Seethalakshmi
Ramaswami College
(Autonomous), Trichy, Tamil
Nadu, India

There are 3 types of words –

1. विशेषणतो विशेष्यतश्च एकार्थाः - घटः कुम्भः, नीलं कृष्णम्
2. उभयतश्च भिन्नार्थाः - गौः अश्वः महिषः, नीलं शुक्लं रक्तम्
3. विशेषणतो भिन्नार्थाः विशेष्यतश्च एकार्थाः - नीलं सुगन्धि महदुत्पलम्, देवदत्तः श्यामो युवा लोहिताक्षः

By भिन्नप्रवृत्तिनिमित्तत्वं given in the definition, the examples of विशेषणतो विशेष्यतश्च एकार्थाः cannot be considered as in सामानाधिकरण्यम् ।

Similarly, by एकस्मिन्नर्थे वृत्तित्वं, the examples of उभयतश्च भिन्नार्थाः cannot be considered as in सामानाधिकरण्यम् ।

But both the aspects - भिन्नप्रवृत्तिनिमित्तत्वे सति एकस्मिन्नर्थे वृत्तित्वं are in the examples of विशेषणतो भिन्नार्थाः विशेष्यतश्च एकार्थाः and this makes them the perfect instances of सामानाधिकरण्यम् ।

So it is very essential to understand that भिन्नप्रवृत्तिनिमित्तत्वे सति एकस्मिन्नर्थे वृत्तित्वं is the प्रयोजक of सामानाधिकरण्यम् ।

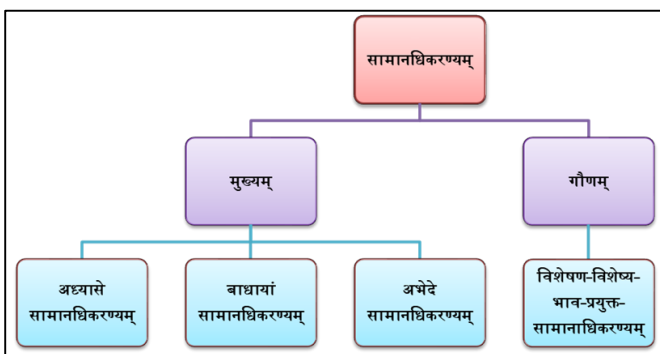
Further, by the word वृत्तिः in the definition, समानविभक्त्या ऐक्यावबोधनम् (conveying identity by being in the same case) is intended. For example, in राजा तस्य पुत्रश्च दर्शनीयौ, there is सामानाधिकरण्यम् only between राजा and पुत्रः and not between राजा and तस्य or तस्य and पुत्रः।

So, from all these it is evident that 3 factors are necessary for सामानाधिकरण्यम् । They are:

1. समानविभक्त्या ऐक्यावबोधनम्
2. भिन्नप्रवृत्तिनिमित्तत्वम् = विशेषणतो भिन्नार्थकत्वम्
3. एकस्मिन्नर्थवत्वम् = विशेष्यतश्च एकार्थवत्वम्

Even if any one of the three is not present, then there can be no Sāmānādhikaranyam.

Thus, vaiyākaraṇa-s hold that Sāmānādhikaranyam is the viśeṣyaikya through viśeṣaṇabheda in samāna or eka-vibhakti. Sāmānādhikaranyam in Advaita Vedānta and its Un-tenability The Advaitin-s accept a two-fold classification of Sāmānādhikaranyam ^[10]. They are:



These three types of mukhya- sāmānādhikaranyam-s alone are employed in the scriptures, according to the Advaitin-s and the gauna- sāmānādhikaranyam in loka- vyavahāra.

Sāmānādhikaranyam, in its widely known sense of conveying a viśeṣya as associated with several viśeṣaṇa-s, which is defined by the grammarians is called the viśeṣaṇa-viśeṣya-bhāva - Sāmānādhikaranyam, is treated as secondary (gauna) by the Advaitin-s. They state that this type is employed only in loka- vyavahāra -s and not in śāstra- vyavahāra -s. Thus, according to the Advaita School, only mukhya-Sāmānādhikaranyam is employed in scriptures.

They further maintain that the Sāmānādhikaranyam involved in the Upanisadic passages which declare the identity of the world and Brahman like सर्वं खल्विदम् ब्रह्म । ^[11] etc., are to be treated as Adhyāse Sāmānādhikaranyam or badhayam Sāmānādhikaranyam. Hence, they ultimately convey that the world is a mere illusion as it is superimposed on Brahman and that Brahman alone, being the substratum is real.

Then the Sāmānādhikaranyam usages found in the Upanisadic passages declaring the identity between the individual soul and Brahman like तत्त्वमसि । ^[12], अयमात्मा ब्रह्म । ^[13], सोऽहमस्मि । ^[14], एतद् वै तत् । ^[15], अहम् ब्रह्मास्मि । ^[16] are to be treated as

aikiye Sāmānādhikaranyam conveying the essential identity of the two.

It would be clear from the above that the Advaitin-s do not account for the usages of Sāmānādhikaranyam in a uniform manner. But actually, all Sāmānādhikaranyam-prayoga-s can be accounted for uniformly as conveying the oneness of a qualified entity (viśiṣṭa-vastvaikya). So, when it possible to account for all the Sāmānādhikaranyam-prayoga-s in a uniform manner, there is no need to classify them into several types and to account for them in different ways.

Further, the admission of bādhartha- Sāmānādhikaranyam by the Advaitin-s, involves the defects of either restoring to secondary signification (lakṣaṇā) or insertion of words (adhyāhāra). For instance, in the Sāmānādhikaranyam statement, ज्योतीषि विष्णुः- ^[17] jyotīṣi viṣṇuḥ, the word – jyotis – in the view of Advaitin-s must be interpreted as secondarily conveying the substratum of the illusion of jyotis (jyotir- bhramādhiṣṭhāna). Or else, between the words jyotis, and viṣṇuḥ, the words ‘iti bhramādhiṣṭhānam’ is to be inserted (adhyāhāra).

Then Veṅkaṭanātha in न्याय-सिद्धाञ्जनम् states that it is not proper to admit that the world is super-imposed upon and hence sublated in Brahman. That is, passages like सदेव सोम्य ^[18], etc., declare the unitary Brahman as sat. Then the statements like – बहु स्यां प्रजायेय ^[19], etc., declare that it becomes many by its mere will. Thus the scriptures declare that Brahman creates the world and remains as its soul. This idea is totally unknown hitherto. It is worthwhile to refer to the following statement and the verse –

शास्त्रं हि साधकान्तरसिद्धं बाधकान्तरबाधितञ्च न प्रतिपादयति । ^[20]
यथाहुः-

असन्निकृष्ट-वाचा च द्वयमत्र जिहासितम् ।

ताद्रूप्येण परिचितिः तद्विपर्ययतोऽपि वा ॥ ^[21]

Scriptures do not state that which is known from other means of knowledge and that which is sublated by other sublating means. It is said -

Scripture forsakes two things –

- Describe a thing as known by other means of knowledge.
- Describe a thing as contrary to other means of knowledge.

This again is to establish the validity of scriptures. It should not talk about an object as known from other means and as contrary to them.

Hence Veṅkaṭanātha in न्याय-सिद्धाञ्जनम् states it is not proper to admit that the scriptures deny the existence of the world in Brahman in the very substratum, in which it is declared to exist ^[22]. In other words, it would be better not to speak about the world as a creation of Brahman at all, rather than instruct about it in this way and then declare that all these are only

illusions, according to the maxim - प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ।^[23] (It is better to keep away from the mud, than to wash the leg after getting stained by it).

Then, the Advaitin-s hold that Sāmānādhikaranyam denies the difference between God and the inert matter (jādeśa-bheda), the difference between the individual soul and inert matter (jīva-jādeśa-bheda), the difference between the individual soul and God (jīveśa-bheda), the mutual difference between the inert substances (jādānyonyabhāva-bheda) and the mutual difference between the individual souls (jīvānyonyabhāva-bheda). The Vivaraṇa School maintains that God is the image (bimba) and the individual soul is the reflection (pratibimba). The Bhāmati School, on the other hand maintains that God is the consciousness conditioned by avidyā (avidyā-avacchinna-caitanya) and the individual soul is the consciousness conditioned by antakhrana (antakhrana-avacchinna-caitanya). The concept of Sāmānādhikaranyam does not hold well in any of the said views.

Now, Veṅkaṭanātha in न्याय-सिद्धाञ्जनम् states there can be no Sāmānādhikaranyam in cases of super-imposition. For instance, in the case of the super-imposition of silver on a shell, there is no Sāmānādhikaranyā-prayoga as 'the shell is silver' (śuktiḥ rajatam). 'Similarly there can be no Sāmānādhikaranyam in the case of the super-imposition of the world on Brahman. Further, there can be no Sāmānādhikaranyam in cases of image and reflection, as there can be no non-difference between an images and a reflection, and mutual non-difference between two reflections. Hence there can be no identity between God and soul and no mutual non-difference between the souls. Thus Sāmānādhikaranyam is impossible in the Vivaraṇa School^[24].

Again, this concept cannot be satisfactorily explained in the Bhāmati School too, as there can be no Sāmānādhikaranyā-prayoga in the cases of entities that are subject to limitations (avaccheda-s). For instance, there can be no identity, but only difference between a pot and the space limited by it, or the spaces limited by two pots or the space limited by a pot and the one limited by a room. Similarly, there can be no Sāmānādhikaranyā-prayoga-s conveying the non-difference between the soul and God and the mutual non-difference between the souls.

Sāmānādhikaranyam in Bhedābheda Schools and its Un-tenability

Veṅkaṭanātha in न्याय-सिद्धाञ्जनम्^[25] points out that Sāmānādhikaranyam is impossible in the Bhedābheda schools too. The Yādavaprakāśa school of Bhedābheda maintains that Brahman is like a lump of clay and cit, acit and īśvara are like the effects of clay like pot, etc. But in such cases, there is no Sāmānādhikaranyā-prayoga as piṇḍo ghaṭaḥ. On the same analogy, there can be no Sāmānādhikaranyā-prayoga-s declaring the identity between Brahman and soul, or the soul and God. Further as there is difference between cit, acit, and īśvara, which form the aṁśa - s of Brahman, there can be no identity between them. Then again there can be no identity between ākāśa, vāyu, etc., which are the transformations of Brahman. Hence Sāmānādhikaranyam cannot be satisfactorily explained.

Now it may be contended that though there is difference between the vyakti-s like pot, etc., yet, their identity must be accepted on the strength of the identical cognitions like mṛt ghaṭaḥ, mṛt śarāvaḥ, etc. But, this does not hold good. It is because, the said cognitions can prove the identity of the generality (jātiḥ) namely, mṛttikātva residing in pot, etc., and

not the identity of the vyakti. This again is because the difference in vyakti is known through perception^[26].

The same criticism applies in the case of Bhāskara's Bhedābheda too. Bhāskara admits that Brahman as conditioned by upādhi, becomes cit, acit, and īśvara. Now, Venkatanatha points out that as there can be no mutual identity between parts of the lump of clay, so there can be no identity between parts of Brahman – cit, acit, and īśvara.

From all the afore-said arguments, it is evident that Sāmānādhikaranyam cannot be explained satisfactorily. In all the other views, the very spirit of the concept is lost.

Sāmānādhikaranyam in Viśiṣṭādvaita Vedānta

Sāmānādhikaranyam according to Rāmānuja is only one - viśeṣaṇa-viśeṣya- bhāva - Sāmānādhikaranyam, as conceived by the grammarians. The soul of this grammatical concept is well retained and is applied as such in Vedānta, as it does not contradict with the language and spirit of the Upaniṣads. If there be any contradiction of the concept and Upaniṣadic language, then Pāṇini would have definitely framed a sutra for it as he had done in other instances.

In Viśiṣṭādvaita, the spirit of the concept is well maintained by accounting for the Sāmānādhikaranyā-prayoga-s by शरीरात्मभावः। By this, it is possible to account for all the Sāmānādhikaranyā-prayoga-s in a uniform manner.

Śarīrātmabhāva is known from the scriptural passages -

यः पृथिव्यां तिष्ठन्। पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

योऽप्सु तिष्ठन्। अद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

योऽग्नौ तिष्ठन्। अग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

य आकाशे तिष्ठन्। आकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यो वायौ तिष्ठन्। वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

य आदित्ये तिष्ठन्। आदित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यश्चन्द्रतारके तिष्ठन्। चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यो दिक्षु तिष्ठन्। दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यो विद्युति तिष्ठन्। विद्युतोऽन्तरो यं विद्युन्न वेद यस्य विद्युच्छरीरं यो विद्युतमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

य स्तनयिद्वौ तिष्ठन्। स्तनयिद्वोरन्तरो यं स्तनयिद्वौ न वेद यस्य स्तनयिद्वौ शरीरं य स्तनयिद्वुमन्तरो यमयति स त आत्मान्तर्याम्यमृत इत्यधिदेवतमथाधिलोकम्।

यः सर्वेषु लोकेषु तिष्ठन्। सर्वेभ्यो लोकेभ्योऽन्तरो यं सर्वे लोका न विदुर्यस्य सर्वे लोकाः शरीरं यः सर्वाल्लोकानन्तरो यमयति स त आत्मान्तर्याम्यमृत इत्यु एवाधिलोकमथाधिवेदम्।

यः सर्वेषु वेदेषु तिष्ठन्। सर्वेभ्यो वेदेभ्योऽन्तरो यं सर्वे वेदा न विदुर्यस्य सर्वे वेदाः शरीरं यः सर्वान्वेदानन्तरो यमयति स त आत्मान्तर्याम्यमृत इत्यु एवाधिवेदमथाधियज्ञम्।

सर्वेषु यज्ञेषु तिष्ठन्। सर्वेभ्यो यज्ञेभ्योऽन्तरो यं सर्वे यज्ञा न विदुर्यस्य सर्वे यज्ञाः शरीरं यः सर्वान्यज्ञानन्तरो यमयति स त आत्मान्तर्याम्यमृत इत्यु एवाधियज्ञमथाधिभूतम्।

यः सर्वेषु भूतेषु तिष्ठन्। सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति स त आत्मान्तर्याम्यमृत इत्यु एवाधिभूतमथाध्यात्मम्।

यः प्राणे तिष्ठन्। प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयति स त आत्मान्तर्याम्यमृतः। यो वाचि तिष्ठन् वाचोऽन्तरो यमवाङ्मन वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यश्चक्षुषि तिष्ठन्। चक्षुषोऽन्तरो यश्चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयति स त आत्मान्तर्याम्यमृतः।।

यः श्रोत्रे तिष्ठन्। श्रोत्रादन्तरो यं श्रोत्रं वेद यस्य श्रोत्रं शरीरं यः श्रोत्रमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यो मनसि तिष्ठन्। मनसोऽन्तरो यममनो न वेद यस्य मनः शरीरं यो मनोन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यस्त्वचि तिष्ठन्। त्वचोऽन्तरो यन्त्वङ्मन वेद यस्य त्वक्छरीरं यस्त्वचमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यस्तेजसि तिष्ठन्। तेजसोऽन्तरो यन्तेजो न वेद यस्य तेजः शरीरं यस्तेजोन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यस्तमसि तिष्ठन्। तमसोऽन्तरो यन्तमो न वेद यस्य तमः शरीरं यस्तमोन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

यो रेतसि तिष्ठन्। रेतसोऽन्तरो यं रेतो न वेद यस्य रेतः शरीरं यो रेतोन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः।

अदृष्टो द्रष्टा। अश्रुतः श्रोता अमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽस्ति द्रष्टानान्योऽस्ति श्रोता नान्योऽस्ति मन्ता नान्योऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्तं ततो होद्वालक आरुणिरुपरराम।^[27]

In all these passages, all the sentient and insentient entities are declared to be subservient to the supreme. So as per the scriptures, all constitute the Śarīra of the Supreme and the Supreme is their antaryāmin or the inner self.

Concluding Remarks

From all these, it is clear that the concept of Sāmānādhikarāṇya is fundamentally designed to convey identity in the wake of difference. This spirit of the concept requires the presence of differences and not the sublation or rejection of them. For this very reason, it is evident that -

- Sāmānādhikarāṇya based on viśeṣaṇa-viśeṣya- bhāva alone, as expounded by Rāmānuja, retains the true spirit of this Vyākaraṇa concept as applied in the Vedānta school
- The conception and classification of the concept in the other schools, as explained above, are not in tune with the true spirit of it.

References

1. अष्टाध्यायी - १.२.४२, १.४.१०५, २.१.४९, २.२.१, २.२.११, ३.२.१२४, ६.३.३४, ६.३.४६, ८.१.७३
2. अष्टाध्यायी - १.२.४२,
3. काशिका. पृ. ३०० on २.१.४९
4. अष्टाध्यायी - १.४.१०५
5. काशिका. पृ. on १.२.४२
6. अष्टाध्यायी - २.१.४९
7. काशिका. पृ. on १.४.१०५
8. महाभाष्य-व्याख्या-प्रदीप on अष्टाध्यायी १.२.४२
9. श्रुतप्रकाशिका on श्रीभाष्यम् on सू.१.१.१ पृ. ८८ - सामानाधिकरण्यम् according to vaiyākaraṇa-s explained.
10. संक्षेपशारीरकम् of सर्वज्ञात्मन्

11. छान्दोग्य उपनिषद् ३.१४.१
12. छान्दोग्य उपनिषद् ६.८.७
13. माण्डूक्योपनिषद् १.२
14. ईशावास्योपनिषद् १.६
15. कठोपनिषद् २.२.४
16. बृहदारण्यक उपनिषद् १.४.१०
17. विष्णु-पुराणम् २.१२.३८
18. छान्दोग्योपनिषद् ६-२-१
19. तैत्तिरीयोपनिषद् २-६-४
20. श्रुतप्रकाशिका on श्रीभाष्यम् on सू. १.१.३ पृ ११८
21. Verse from श्लोकवार्तिका ५५(२)-५६(१) quoted in श्रुतप्रकाशिका on श्रीभाष्यम् on सू. १.१.३ पृ ११८
22. न्याय-सिद्धाञ्जनम् पृ. ३१७
23. धर्मार्थे यस्य वित्तेहा वरं तस्य निरीहता। प्रक्षालनाद्धि पङ्कस्य दूरादस्पृशन् वरम्॥ - सुभाषितरत्नभाण्डाकारम् p. 170, v. 462 – mentioned as the verse of व्यासमुनिः।
24. न्याय-सिद्धाञ्जनम् पृ. ३१८
25. Ibid.
26. न्याय-सिद्धाञ्जनम् पृ. ३१९
27. शतपथ ब्राह्मण १४.६.७. ७ - ३१
28. Subhāṣita-ratna-bhāṇḍāgāraḥ - Kāśinātha Pāṇḍuraṅgaḥ, Eastern Book Linkers, Delhi; c1991.
29. Nyāya-siddhāñjanam of Vedāntadeśikaḥ with Nyāya-siddhāñjana-ṭīkā and Ratnapetika, ed., Uttamur Veeraraghavacharya, Ubhayavedanta-grantmala, T. Nagar, Madras – 17; c1978.
30. Nyāya-siddhāñjanam of Vedāntadeśikaḥ with Nyāya-siddhāñjana-ṭīkā, ed. Kapisthalaṁ Desikacarya, SrivaisnavaSiddhanta Pracara Sabha Ltd., Madras; c1934.
31. Sribhasya with Srutaprakasika, Ramanuja, Vol. I & II Ed. Uttamur Veeraraghavachariya, Sri Visistadvaita Pracharani Sabha, Madras; c1989.