HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIEVAL RELIGIOUS AND CIVIL LAW)

By

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PREFACE

The completion of the second revised and enlarged edition of Volume I of the History of Dharmaśāstra, marked by the publication of this its second part, gives us solace and a feeling of redemption.

Soon after the release of the fifth and final Volume of the History of Dharmaśāstra in November 1962, Professor Kane began working on the revised edition of Volume I. Of course, it was not then visualised that the revision would ultimately result in the Volume becoming almost double its original size. But Kane was not a man to be satisfied with anything less than thorough and exhaustive. As his work of revision was progressing and growing in size, we thought that it would be advisable if the Volume was issued in two parts. The first part was, accordingly, published in May 1968 on the occasion of the Golden Jubilee of the Institute. It was then hoped that the second part also would be published in the course of the next couple of years.

But unfortunately that was not to be. What with the increasing difficulties of printing and what with the sudden collapse in Kane’s usually sound health, the publication of this second part had to wait - sadly enough - till the third death-anniversary of the author. It is to be particularly regretted that this part had to pass through press without Kane’s imprimatur.

We would like to reiterate, in all humility, that the Institute prides itself upon the kind of reflected glory which it enjoys on account of its close association with the History of Dharmaśāstra which has made a veritable history in the field of Indological studies and research.

R. N. Dandekar

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April 18, 1975
HISTORY OF DHARMAŚĀSTRA

By

P. V. KANE

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SYNOPSIS OF CONTENTS

[ PART I ]

Sec. 1 Meaning of Dharma: .. pp. 1–6

Defies exact rendering in English - In the Rgveda, used as adjective or noun - means 'upholder or supporter' in some Rgvedic passages - in most Rgveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' - in Aitareya-brāhmaṇa dharma means 'whole body of religious duties' - in Chandogya-Upanisad dharma means 'peculiar duties of āśramās' - dharma came to mean 'duties and privileges of a person as a member of the Aryan community, as member of one of the varṇas or as in a particular stage of life' - the same meaning in Taittiriya Upanisad (I. 11.), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhātithi, dharma five-fold viz., varṇadharma, āśrama-dharma, varṇāśrama-dharma, naimittikadharma, gunadharma - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikasūtra, Harita, Mahābhārata and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 Sources of Dharma: .. pp. 6–11

According to Gautama, Āpastamba, Vasiṣṭha, Manu, Yājñavalkya - principal sources were Veda, smṛtis and custom - Vedas do not contain positive precepts on dharma, but give information incidentally - examples from Vedic literature suggesting dharma-sāstra rules - division of ancient Sanskrit works into three groups, viz. the Vedic Śaṁhitās, the Brahmaṇas and Śūtras - Kalpa is one of the six aṅgas of the Veda - Kalpa distinguished by Tantravārtika from Kalpasūtras - comprehensive meaning of Kalpa - Kalpasūtras classified into three classes, viz. āṅgasūtras, Gṛhyaasūtras and Dharmasūtras - brief review of Dr. Ram Gopal's large work on 'India of Vedic Kalpasūtras' - mainly deals with Gṛhya and Dharmasūtras, that too, not critically or thoroughly.

H. P. - A
Sec. 3 When Dharmāśāstra works were first composed .. pp.12–19

It is difficult to say when composed - Nirukta (III. 4–5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses - Gautama and Baudhāyana speak of dharmaśāstra - Baudhāyana and Āpastamba mention numerous sages on ḍharmā - Vārtika of Kātyāyana and Jaimini speak of dharmaśāstra - Patañjali on dharmasūtrakāras - dharmaśāstra works existed prior to Yāska or at least before 600 B.C. and in 2nd century B.C. dharmasūtras had become authoritative - method of dealing with the whole dharmaśāstra literature followed in this book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the Mitāksarā - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

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Many of them formed part of the Kalpa and were studied in distinct sūtra-caranaś - dharmasūtras of Āpastamba and Baudhāyana presuppose grhyasūtras of thier carana - no dharmasūtras exist corresponding to the śrauta and grhya sūtras of Āśvalayana, Śāṅkhāyana and Māṇava-Tantravārtika on what dharmasūtra was studied in what particular Vedic Śākhā - all dharmasūtras gradually became authoritative in all schools - close connection between grhyasūtras and dharmasūtras on certain topics - scope of dharmasūtras - grhyasūtras sometimes refer to dharmasūtras - points of distinction between dharmasūtras and the other smṛtis.

Sec. 5 Dharmasūtra of Gautama: .. pp. 22–38

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rāmāyaniya school of Sāmaveda - Gautamadharmasūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmasūtra - the work is entirely in prose - Gautama's language agrees more with Panini's rules than Āpastamba's - explanation of this - Haradatta prefers Paninian readings of Gautama's text - some sūtras of
Gautama quoted in the Mitakṣarā and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of ‘ācāryaḥ’ whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmasūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣṭha (4.35 and 37) refers to views of Gautama - Vasiṣṭha’s 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utathya - Gautama referred to by Yajñavalkya, Bhavisyapurāṇa, Kumārila, Śaṅkarācārya, Medhātithi - Gautama’s reference to Yavane - probable age between 600-400 B.C. - Haradatta and Maskarin commented on Gautama - Asaṅga also did so - special matters presented by Gaut. Dh. S.-sloka - Gautama and Vṛddha-Gautama.

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Sec. 7 Dharmasūtra of Āpastamba: .. pp. 53–90

The Āpastambakalpasūtra of the Black Yajurveda divided into 30 prāṇas, dharmasūtra constituting 28th and 29th prāṇas thereof- Āpastamba is one of the five subdivisions of the Khāṇḍikāya school of Taithiriyaśākhā-Āpastambagṛhya and dharma-sūtras are compositions of the same author-some sūtras of the two are identical-Āp. grṛhya does not treat of some topics as they are dealt with in dharmasūtra - though Dr. Ram Gopal points out ten sūtras in Āp. Gr. about the choice of a marriageable girl there is only one rule worth something - there are several passages where Āp. Dh. S. presupposes Āp. Gr.-contents of Āp. dharmasūtra-form and structure of Āp. dharma-sūtra-Āp. is more archaic and un-Pāṇinian than any other dharma-sūtra-many unfamiliar words in Āp.-several verses quoted in Āp.-literature known to Āp. - Āp. mentions six āṅgas of Veda and ten writers on dharma by name-Śvetaketu and Āp.-Hārita quoted frequently by Āp.- Āp. controverts several views - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Puruṣa and speaks of the view of Bhavisyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Maṁśa and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śabara, Kumārila, Śaṁkaracārya, Viśvarūpa and Medhatithi - home and personal history of Āpastamba not known - Dr. Ram Gopal's view about Āpastamba being earlier than Paṁini who gives Āpastamba's name in Bidadigana, refuted - reply to Dr. Ram Gopal's puerile arguments about the home of Āpastamba etc.- Āp. is later than Gautama and probably Baudhāyana - Āp. Dh. S. may be assigned to the period of 450-350 B. C. not 600-300 B. C. (as in the first edition) - Āp. condemns nivṛgya, rejects secondary sons, does not admit paśāca and Prājāpatya forms of marriage - divergence
between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.

Sec. 8 Hiranyakeshidharmasūtra : ........ 91-94

Hiranyakeshidharmasūtra forms 26th and 27th praśnas of the Hiranyakesikalpa - Hiranyakesin's can be hardly called an independent work, as it borrows hundreds of sūtras word for word from Āp. - a few additions made to Āp. in Hiranyakesī Dh. S. - Hiranyakesin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvalā on Hrvanyakesin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Sec. 9 Vasiṣṭha-dharmasūtra : ........ pp. 94-112

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by Ṛgvedins - explanation of this statement - nothing special in the Vasiṣṭhadharma sūtra to connect it with Ṛgveda - contents of the Vasiṣṭhadharmasūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭha-dharmasūtra resembles Baudhāyanaadharmsūtra - Medhatithi and Mitākṣara quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha-Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmaśāstra named by Vasiṣṭha-Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formulate the existence of a Mānavadharmsūtra - Bühler wrong in taking Vas. Dh. S. 4.8 as a quotation from Mānavadharmsūtra - only Vas. Dh. S. 12.16 and 19.37 where Manu is quoted have no corresponding verses in the present Manusmṛti - over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 22 is the same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28. 10-15 and 18-22 are borrowed from Viṣṇudharmasūtra chap. 56 and 87 or its original the Kāṭhakadharmsūtra is wrong - home of Vas. to
the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8.140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, pratically about secondary sons, about Dattaka son, about niyoga and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300–100 B. C. - whether Vas. 18.4 (Rāmaka v. l. Romaka ) contains a reference to the Romans - the author of the extant Vas. Dh. S. appears to be eclectic and the extant Vas. Dh. S. is only a re-hash of the Āp. Dh. S., Baudh. Dh. S. and Manu - passages from the Saṃhitās and Brāhmaṇas quoted in or referred to by Vas. Dh. S. outnumber the Rgvedic passages - this shows that Vas. Dh. S. did not at first attach itself to the Rgveda - Dr. Ram Gopal's remarks on the passages of Vas. and the three Gr. sūtras attached to Rgveda are misleading - Viḍḍha-Vasiṣṭha, an early compilation - there is a Brhad Vasiṣṭha and a Jyotir Vasiṣṭha - Yajñāsvāmin commented upon Vas. Dh. S.

Sec. 10 Viṣṇudharmasūtra : ... 112–127

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and the last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connect.I with Kaṭhaśakha - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kaṭhaka gṛhya - but Viṣṇu Dh. S. is not the work of the author of Kaṭhaka gṛhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manu - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manu-Viṣṇu contains verses identical with the Bhagavadgītā and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tīrthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmrṭi and Yājñavalkyasmṛti - Viṣva-rūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of sāṁnyāsins - Mitākṣara
quotes hardly any verse from Viṣṇu - Aparārka and Śrīcandrikiā quote Viṣṇu profusely - verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of satī, speaks of pustakas, of many good and evil omens among which the sight of yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vāsudeva - though Viṣṇu agrees in some respects with Kāṭhaka- grhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 10 B. C. - additions made after 3rd century A. D. and before 7th century - some sūtras agree closely with Nārada - Bṛhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nanda- paṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Sec. 11 The Dharmasūtra of Hārīta:

Baudhāyana, Āpastamba and Vasiṣṭha quote Hārīta as an authority - Mr. Islampurkar secured a ms. of Hārītadharmsūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrāyanīyasamhitā - it mentions the Kaśmirian word "Kaphella"—two-fold classification of śruti and its explanation - quotations in commentaries and digests show that Hārīta dealt exhaustively with the same topics that are found in other dharmaśūtras - Kumārila mentions Hārīta as dharmaśastrakāra but does not assign him to any particular carana as he does Āpastamba and others - notable doctrines of Hārīta - mentions worship of Gaṇeśa - Hārīta's verses on vyavahāra quoted in nibandhas are later than the sūtra - quoted by Aprārka, Kalpataru, Brahmacārikāṇḍa, Sm. C. - Laghu Hārīta and Vṛddha Hārīta - latter in verse is later than Yājñavalkya, Nārada and Kāṭyāyana.

Sec. 12 The Dharmasūtra of Śaṅkha-Likhita:

From Tantravārtika it appears that dharmaśūtra of Śaṅkha-Likhita was studied by Vājrasaneyins - Mahābhārata ( Śānti 23 ) contains story of brothers Śaṅkha and Likhita - Pāli story in Dīghanikāya seems to be based on the story in the Mahābhārata - various compilations ascribed to Śaṅkha alone or Likhita alone or to both - restoration of Dharmasūtra in the Annals of Bhandarkar
History of Dharmaśāstra

Institute (vols. VII, VII) - Verse Śaṅkhāsmṛti stricter than prose Śaṅkha-Likhita - com. on dharmaśātra mentioned in Kalpataru and Vivadaratnakara - doctrines of dharmaśātra similar to those of other dharmaśūtras - speaks of twelve secondary sons - allowānīyoga - speaks of several ordinals - defines Aryāvarta as between Sindhu-Sauvīra and Kāmpīḷa - literature known to Śaṅkha - Likhita - probable age between 300 B.C. - 100 A. D.

Sec. 13 Mānavadharmasūtra: Did it exist? ... pp. 143-149

Max Müller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of Max Müller that all genuine dharmaśāstras are nothing but more modern texts of earlier sūtra works on kuladharma - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports Max Müller's theory by some additional arguments - Vasiṣṭha IV. 5-8 on which Bühler relies not properly understood by him - Vasiṣṭha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandaśīyānitisāra (II. 3 and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaśīka is only paraphrasing Kauṭiliya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Āpastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. S. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. 11. 23, 12. 16, 23. 43 either contradict Manu or find no counterpart therein - analogy of Āpastamba sūtras of no use - excepting the three caranas of the Black Yajurveda, no carana of any Veda has a dharmaśātra attributed to the founder of that carana - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.
Sec. 14 Arthaśāstra of Kauṭilya: ... pp. 149–256

The three words used in the same sense viz. Arthaśāstra, Daṇḍanīti and Rajaśāstra or Rājaṇīti or Rajaṇītiśāstra or Nitiśāstra-meaning and scope of arthaśāstra and relation to dharmaśātra - arthaśāstra, an upaveda of Atharvaveda - Mr. Kavi wrongly holds that Kauṭilya borrows from the Cākṣuṣīya Arthaśāstra - the Arthaśāstra of Kauṭilya, first translated by Dr. Shāma Śāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilya Arthaśāstra - Kauṭilya is the oldest extant work on Arthaśāstra - purpose of this śāstra - rule in case of conflict between Dharmaśāstra and Arthaśāstra - thinking on politics, economics, law etc. prevailed in India several centuries before Christ as is clear from the Mbh., and early Dharmaśūtras of Gautama, Baudhāyana and Āpastamba - Arthaśāstra of Bṛhaspati - principles, and phraseology of Arthaśāstra in the Mbh. and the Rāmāyana - Cāṇakya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmandakīyaṇītīśāra, Tatrākhyāyikā, Daṇḍin - Bāṇa and Pāṇcatāntra on Kauṭilya as author of Arthaśāstra - Bṛhatkathā of Guṇādhiya contained his story - Mudrārakṣasa connects his name with Kauṭila - these works along with the Kathāsāramātāsāgara, Kavyādāśā etc. naming Viṣṇugupta, Cāṇakya and Kauṭilya singly or collectively, dealt with - Purāṇas mentioning Candragupta and his minister Kauṭilya - Candragupta and Seleucus - Bāṇa refers to Kauṭilya's work as a cruel work and so also does the Matsya Purāṇa - the extant Arthaśāstra itself claims that it is a work of Kauṭilya - Candragupta and the epithet Vṛṣala used for him - Viṣṇugupta, an astrologer mentioned by Varāhamihira must be entirely different from the author of the Arthaśāstra - controversy as to whether Kauṭiliya can be the work of a busy minister of Candragupta Maurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes, silence about Cāṇakya explained - whether the Kauṭiliya is the product of a school or of an individual author - Kauṭiliya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of apadeśa (in XV. 1) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭılya (derived from kuṭiśa) - Is the name Kauṭiliya or Kauṭalya - works on gotra and pravara give various
forms such as Kauṭaliya-Kauṭiliya and Kauṭili - form, style and contents of the Kauṭiliya - a few verses interspersed in the work, generally at the end - in all 375 verses excluding mantras - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Pāṇini - summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭiliya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows reasons - Yājñavalkya represents a far too advanced stage of juristic priniciples than Kauṭiliya - close agreement between Manusmṛti and Kauṭiliya also - but they differ on niyoga, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭiliya long anterior to the extant Manusmṛti - Kauṭiliya's five references to Mānavas explained - references to Svāyambhuva and Prācetasa Manu contained in the Mahābhārata suggest that there were two works in verse on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manusmṛti - only two views ascribed to Mānavas in Kauṭiliya not found in extant Manusmṛti - in the dharmaśthiṣya section the only other authors or schools cited are Bārhaspatyas and Ausānasas - none of the dharmaśūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasiṣṭha - views of Ācāryas cited in the Kauṭiliya - Kauṭiliya later than Gautama and Āpastamba but earlier than extant Manusmṛti - date of Kauṭiliya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭiliya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭiliya differs in each case - meaning of 'ācāryas' - literature known to Kauṭiliya - Sanskrit official language and the work mentions guṇas of composition - Kauṭiliya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭiliya - silks from Cina and blankets from Nepal - home of Kauṭiliya, southern acc. to Dr. Jolly who concludes so, on two quite worthless grounds - Buddhist and Jain traditions associate Cāṇakya with Gāndhāra - was resident of the extreme North-west of India - three principal groups of writers on the question of the
age of Kauṭilya - corporations of Līcchāvis, Vṛjikas and others mentioned - meaning of ‘rājaśabdopajivinaḥ’ (in XI. 1) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājīvakas - weights to be made from stones of Magadha and Mekala - most of the stories cited as illustrations by Kauṭilya occur in the Mahābhārata, but some divergence exists in the case of Janamejaya, Māndavya - Kauṭilya's knowledge of drugs and of rasa (mercury) - references to shrines of Śiva, Skanda &c. - traditional date of 300 B.C. more likely to be correct than 3rd centnry A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭiliya, Nayacandrika of Mādhavayajvan and Pratipadapaṇḍikā of Bhāṭṭasvāmin - sūtras attributed to Cāṇakya - several nīti collections in verse ascribed to Cāṇakya are later than Kauṭiliya.

Sec. 15 Vaikhānasadharmasūtra : . . pp. 257-260

Vaikhānas is one of the six sūtra caraṇas of the black Yajurveda mentioned by Mahādeva in his Vaijāyanī on Satyaśadha-srautasūtra - Vaikhānas occurs in Gautama, Baudhāyana, Vasiṣṭha (9.10) and Manu (6.21) - Vaikhānasadharmapraśna divided into three praṇams - contents of the work - its age later than Gautama and Baudhāyana - names more mixed castes than even some of the verse śmṛtis - devotion to Nārāyana looms very large in the work Vai. Gr. S. - Dr. Caland's view that Manusmṛti borrows from Vaikhānasagyha not correct - parallelisms between Manusmṛti and Vai. Dh. S. put forward by Dr. Caland too flimsy Vai. Gr, and Vai. Dh. later than Yāj. - may be assigned to 300 to 400. A D.

Sec. 16 Atri : . . pp. 261-264

Atri named in Manu (III. 16) - Ātreyadharmasastra in nine adhyāyas - summary of contents - form of Atridharmaśastra - several works styled Atrismṛti - summary of Atrisaṃhitā printed by Jīvānanda - Atri quoted as an authority on adoption - Laghu Atri and Vṛdhāṇayasmṛti - Mahābhārata (Anuśāsana 65.1) quotes a verse of Atri - Aparārka quotes about a hundred verses of Atri on various topics - Ātreyā-smṛti edited by Aiyangar.
History of Dharmashastra

Sec. 17 Uṣanas: pp. 264–272

Uṣanas, ancient sage in the Rgveda - wrote on politics, as Kauṭiliya shows - Mahabharata (Śanti 56. 29-30) refers to work of Uṣanas on politics - Nītiprakāśika on Śukra as arranger of rājaśāstra - An Uṣanasā dharmaśāstra in verse - contents - peculiar views of Uṣanas about offspring of inter-caste marriages-several verses common to Uṣanas and Manu - names the views of numerous writers on dharma - Haradatta and Smṛticandrikā knew a work of Uṣanas dealing with all branches of dharma - Uṣanas śṛṇti in verse - verses of Uṣanas on vyavahāra - acc. to Uṣanas the son of a brāhmaṇa from a kṣatriya wife is a brāhmaṇa and that of a kṣatriya from a vaisya wife is a kṣatriya - quoted by Aparārka, Mahābhāṣya - Śukranītiśāra edited by Oppert.

Sec. 18 Kaṇva and Kaṇva: pp. 273–274

Āp. Dh. S. (I. 6. 19) shows that Kaṇva and Kaṇva were two distinct authors - verses of Kaṇva quoted in Smṛticandrikā - Mit. quotes a verse of Kaṇva - Maskarin frequently quotes passages from Kaṇva.

Sec. 19 Kaśyapa and Kaśyapa: pp. 274–276

Baudhāyana (Dh. S. I. 11.20) cites a verse in which Kaśyapa’s view is contained - there was a dharmaśūtra of Kaśyapa - a Kaśyapa śṛṇti in prose contained in Deccan College Mss. - contents thereof - Maskarin quotes a verse of Kaśyapa - the Vanaparva (29. 35–40) quotes five gāthās of Kaśyapa - Aparārka mentions Kaśyapa 13 times and Kaśyapa six times - Smṛticandrikā includes Kaśyapa among 18 upasmṛtis.

Sec. 20 Gārgya: pp. 276–277

A śūtra work of Gārgya on dharma existed - Gārgya and Vyṛddha Gārgya - a Gārgisāṁhitā on astronomy and astrology - Jyotir Gārgya and Bhṛad Gārgya - Garga, an astronomer mentioned in Anuśasana and Śalya probably different from the Dharmaśāstra writer Garga - Vyṛddha-Gārgya.
Sec. 21 Cyavana:  
Cyavana famous in Rgveda - stories of Cyavana in the Mbh. - seems to have written a sūtra work on dharma - quoted by the Mit., Aparārka.

Sec. 22 Jātukarṇyā:  
A verse of Vṛddha Yājñavalkya names Jātukarṇyā as a dharmaśastrakāra - quotations in verse in Mitākṣarā and later works.

Sec. 23 Devala:  
Devala frequently occurs in the Mbh. - referred to by Śaṅkarācārya as relying on Saṅkhya tenets - A dharmaśūtra of Devala existed once - Mitākṣarā, Kalpataru, Smṛticandrīka and other works also contain quotations in verse on ācāra, vyavahāra, śrāddha - this latter a later compilation - Devalasmṛti in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Brhaspati and Kātyāyana.

Sec. 24 Paitihinasi:  
An ancient sūtrakāra, as Viśvarūpa quotes his sūtras - Dr. Jolly thinks he belongs to Atharvaveda - Paitihinasi on sati, inheritance, on absence of untouchability under certain circumstances. (Also vide Sec. 46).

Sec. 25 Budha:  
A sūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jīmutavāhāna - a brief compilation and not very early in age.

Sec. 26 Brhaspati:  
An ancient teacher of arthaśāstra mentioned in Kauṭiliyamahābhāratā (Śaṅti 59, 80-85) credits him with compression of vast work of Brahmā on trīvarga and mentions several of his views - Kāmasūtra speaks of Brhaspati as writer on artha - peculiar views of Brhaspati according to Kauṭiliya - Brhaspati also wrote a prose work on vyavahāra and pāyāscticca - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Brhaspati are quoted in the Mitākṣarā - this is an independent
work composed between 300-500 A. D. - smaller compilations in verse ascribed to Brhaspati - Barhaspatya Arthaśāstra edited by Dr. Thomas is a late work.

Sec. 27 Bharadvāja and Bhāradvāja: pp. 290-294

A śrutasūtra and grhya of Bhāradvāja exists - Visvarūpa's work establishes existence of a sūtra work on dharma of Bharadvāja - there was a smṛti in verse also attributed to Bhāradvāja - Kautāliya shows that Bharadvāja was an ancient author on politics - some views of Bharadvāja - Mahābhārata on Bhāradvāja - Bhāradvāja (Barhaspatya), sage of the 6th Mandala of the Rgveda - mentioned by Pāṇini as a predecessor - Mahābhāṣya mentions Bhāradvājīyas, a school of grammarians - Kautāliya probably lumps Bharadvāja, Vyāsa and Manu and refers to them collectively as 'ācāryāḥ' - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

Sec. 28 Śatātapa: pp. 294-296

A sūtra work of Śatātapa on dharma dealing with prāyaścitta, śraddha and ācāra must have existed - verses of Śatātapa quoted in Mitākṣara and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śatātapa - Vṛddha Śatātapa and Brhat Śatātapa.

Sec. 29 Sumantu: pp. 296-299

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed - Paithinasi includes Sumantu among 36 expounders of Dharmashastra - quoted by Visvarūpa, Kalpataru, Aparārka-Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Aparārka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in Sarasvativilāsa - reconstruction of Sumantu by Prof. T. R. Chintamani.

Sec. 30 The Smṛtis: pp. 299-306

Two senses of the word smṛti, viz. all orthodox ancient non-Vedic works (such as Panini's grammar, Śruta sūtras, Mahābhā-
Synopsis of Contents

rata, Manu, &c.) and (a narrower sense) dharmāśāstra - smṛti, a source of dharma according to Gautama and others - references to smṛtis in early inscriptions - smṛtis mirrored the beliefs and practices of people and also influenced writers and ordinary people - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis, Parāśara 19 - Tantravārtika speaks of 18 dharmasāṁhitās - Caturvīṁśatimata gives views of 24 writers - a smṛti called Śaṭ-trīṁśāṅmata - Paithāna enumerates 36 and so does Aparārka - Vṛddha Gautama enumerates 57 - Vīramitrodāya enumerates 18 smṛtis, 18 upa-smṛtis and 21 more - total number of smṛtis about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of smṛtis presents perplexing problems - two or three smṛtis go under the same name, e.g. Haṛita, Atri, Śatātapa - sectarian zealots fabricate certain smṛtis - the prefixes laghu, bṛhat and vṛddha applied to smṛtis - well-known verses are ascribed to different authors, as authors quote from memory.

Sec. 31 The Manusmṛti: pp. 306–349

Numerous editions - Manu as the father of mankind in the Rgveda and other Vedas - Manu and the deluge in Śatapatha-brāhmaṇa - Manu in the Nirukta - Manu quoted as law-giver in Gautama, Apastamba and Mahābhārata - introduction to Nārada smṛti and Manu - how the Manusmṛti is narrated - four versions of Svāyambhuva śāstra according to Bhaviṣyapurāṇa - almost impossible to say who composed extant Manusmṛti - Bühler's theory that our Manu is a recast of Mānavadharmāśāstra shown above to be unsustainable - the Mānavagṛhya differs from Manusmṛti in several particulars - Vināyakaśānti of Mānavagṛhya and tests for selecting a bride not contained in our Manu - Mahābhārata distinguishes between Svāyambhuva Manu and Prācetasā Manu, former promulgating dharmāśāstra - these two works combined in the present Manu - extant Manu has 12 chapters and 2694 verses - its style - contents of Manusmṛti - extent of literature known to Manusmṛti - the author of the Manusmṛti is not the first legislator - recognised as an ancient writer on Dharmāśāstra in the Dharmāśātras - number and names of Manus in Purāṇas - confusion caused by ancient texts referring to Svāyambhuva Manu, Prācetasā Manu and Manu - views of Svāyambhuva
are mentioned in Manu VI. 54, VIII. 124, IX. 158 – Manu Prajāpati is mentioned in X. 78, XII. 123 – in I. 35 among ten Prajāpatis primeval Manu is mentioned – criticism of some one-sided and biased remarks of Hopkins about Manu – involved account in Manusmṛti about the creation of the world by Paramātman – the fact that the Manusmṛti mentions human authors like Atri, Bhṛgu etc. and refers to dasyus who speak mleccha and Ārya languages etc. indicates that the extant Manusmṛti is not older than 200 B. C.– age of Manusmṛt – external evidence – Medhātithi's is the first extant commentary – Viśvarūpa quotes 200 verses – Śaṅkara, Kumārila and Śābara refer to Manu – Brhaspati had the present text of Manu before him – Aśvaghoṣa in his Vajrastoc quotes several verses from ‘Mānavadharma’ some of which are found in our Manu – Rāmāyana (Kiṣkindhā 18, 30-32) contains Manu VIII. 318 and 316 – Manu attained present form long before 2nd century A. D. – there are earlier and later strata in Manu – contradictory statements as to Brāhmaṇa marrying a śūdra woman, about appropriate forms of marriage, about niyoga, about flesh-eating – Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions – all additions made before 3rd century A. D. – Manusmṛti has not suffered several recasts – quotations cited as Vṛddha Manu and Brhan-Manu are later than Manusmṛti – extant Manu older than Yājñavalkya – Manu mentions Yavanaś, Kāmbojaś, Śakas, Pahlavas and Cīnas – extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. – relation of Mahābhārata and Manu – conflict of views between Mandlik, Hopkins and Bühler – Hopkins holds that there was a mass of floating verses ascribed to mythical Manu on which both Manusmṛti and Mahābhārata drew – Bühler says that the floating mass of verses was not all attributed to Manu – Manu mentions stories and names that occur in the Mahābhārata but these names go into Vedic antiquities – Manu never names the Mahābhārata, while the latter often refers to ‘rājadharmas or śāstra of Manu’ or to ‘what Manu said’ – Jayaswal's remarks on Manu XII. 100 are worthless for settling the date of the Manusmṛti – both Hopkins and Bühler hold that the Anuśasanaparv and Śāntiparv knew a Manusmṛti, but earlier books, whenever they speak of Manu, refer to floating mass of popular verses – this conclusion not correct – final conclusion, viz., long before 4th
century B. C. there was a dharmasāstra in verse attributed to Svāyambhuva Manu, there was another work on rājadharma attributed to Prācetasa Manu, that probably there was one work, then between 200 B. C. and 200 A. D. Manuśmṛti was recast – extant Mahābhārata later than extant Manuśmṛti-Vṛddha-Manu, if a separate work, must have been composed before the 7th century A.D. influence of Manu spread to Cambodia and other countries beyond India – Manu had several commentators, Medhātithi, Govindaśrīja, Kullūka, Nārāyaṇa, Rāghavānanda, Nandana and Rāmacandra - Asahāya commented on Manu – Udayakara is another commentator and so is Dharaṇīdhara – Nārāyaṇa flourished between 1100-1300 A.D.-Rāghavānanda later than 1400 A.D.-Vṛddha Manu and Bṛhan-Manu – explanation as to how these originated.

Sec. 32 The Two Epics

The two great Epics contain numerous passages bearing on topics of Dharmaśāstra – Mbh. itself claims as being composed by Vyāsa as a great Dharmaśāstra, as Arthaśāstra etc. – Mbh. consists of one hundred thousand verses – a great deal has been written about the Two Epics – a work for popular education long before the 7th cent. A. D. – Ānuvāna ślokas in Mbh. – From the references in Pāṇini and Patañjali it is certain that the story of Mbh. is different from the story of Rāmāyaṇa – there was considerable scope for adding stories and didactic matter and hence the Mbh. became very much inflated by additions at different times – literature known to Mbh. – criticism against four passages relied upon by Hopkins as referring to Rāmāyaṇa – the core of the Mbh. existed before 500 B. C. – references to Mbh. in some early inscriptions – Nīlakanṭha’s commentary on Mbh. – date of the Mahābhārata war – both the Epics inspired many later writers to compose Sanskrit dramas on the characters and stories contained in them – the Mahābhārata, predominantly a Vaiṣṇavite work.

Several recensions of the Rāmāyaṇa – the three well-known being Southern, Bengali and North-Western – relation to the Daśarathajātaka – references to the legends in the Mahābhārata occur in the extant Rāmāyaṇa - Rāmāyaṇa mainly being a Kāvya is less quoted than the Mahābhārata, but is relied upon as a source of dharma – the Rāmāyaṇa exists in Bali in the Kavi language – Kaccit-praśna’ chapters in the two epics – the Rāmāyaṇa is not

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earlier than 300–200 B.C. – verses in the Sundarakāṇḍa of great significance on the date of Rāmāyana – Srinivasa Sastrī’s ‘Thirty Lectures on the Rāmāyana’ – commentaries on the Rāmāyana – Mr. Tadpatirak’s theory about the Mūlarāmāyaṇa.

Sec. 33 The Purāṇas:

Yājñavalkya includes Purāṇa among the fourteen sources of Vidyās and of Dharma - Chāndogya Up. speaks of Itihāsa-Purāṇa as the fifth Veda – originally there was a single work called Purāṇa-eighteen Purāṇas – number of upapurāṇas varies – chronology of Purāṇas, a perplexing problem – main characteristics of the teachings of the extant Purāṇas – Bhakti an important aspect dealt with by some Purāṇas – Mit. on Yāj. quotes several Purāṇas such as Brahmāṇḍa, Matsya, Bhaviṣyat, Skanda etc. – difference of opinion among the Purāṇas about the names and extent of the several Purāṇas – Matsyapurāṇa gives the extent of 18 Purāṇas as four lakhs of verses – Padmapurāṇa divides the 18 Purāṇas into three groups viz. sāttvika, rājas and tāmasa – a table showing which dharmaśāstra topics are dealt with in which purāṇa.

Sec. 34 The Yājñavalkyaṃśtri:

Yājñavalkya, a name most illustrious among Vedic sages – stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrahmaṇa - Yājñavalkya, a great philosopher in the Brhadāraṇyaka – Yājñavalkyaṃśtri claims that the Āraṇyaka and Yogaśāstra were composed by the author of theṃśtri – slight variation in the number of verses contained in Yājñavalkyaṃśtri according to Viśvarūpa, Mitākṣarā and Aparāraka – arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa – readings of the two commentators also differ – Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya – readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā – conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā – so Agnipurāṇa represents a text of Yājñavalkya current about 900 A. D. – total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya – almost all of these 31 taken from Nārada – Garuḍapurāṇa (chap. 93) expressly says that the dharma
Promulgated by Yājñavalkya was imparted therein – Garuḍa (chap. 93–106) contains dharmāśāstra material taken from ācāra and prāyaścitta sections of Yājñavalkya – Garuḍa (93-102) deals with ācāra and (102-106) with prāyaścitta – Garuḍapurāṇa omits rājadharmā section of Yājñavalkya – only a few verses of Ṭa. are repeated word for word, while a summary only is given of several verses – comparison of the text of the Garuḍapurāṇa with Viśvarūpa’s text and that of the Mitākṣarā – Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā – are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata – comparison of Yājñavalkyasmṛti with Manusmṛti – close agreement in phraseology between the two – Yājñavalkya usually tries to compress Manu’s dicta – Ṭa. adds Vināyakasānti and Grahaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals – Ṭa. silent on origin of world which we have in Manu – style of Yājñavalkya – contents of smṛti – literature known to Yājñavalkyasmṛti – enumerates 19 authors on dharma – Yoga-Yājñavalkya – contents of its twelve chapters – some recommendations of Yoga-Yājñavalkya – it is a small work on Yoga and has little to do with Dharmaśāstra – close agreement between Viśṇu Dh. S. and Yājñavalkya and between Kauṭilya and Ṭa. – Manu and Ṭa. differ on several points and Ṭa. represents a more advanced state of thought than Manu – Manu allows brāhmaṇa to marry śūdra girl, Ṭa. does not – Manu condemns niyoga, Ṭa. does not – same case with gambling – Ṭa. takes Vināyakasānti from Mānavagrhya – Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it – Yājñavalkya closely agrees with Pāraskaraghṛya – Dr. Jolly’s theory that Yājñavalkya’s work goes back to a dharmaśāstra of White Yajurveda is without foundation – date of Yājñavalkyasmṛti – Viśvarūpa separated from the smṛti by several centuries – probable date of Yājñavalkya between 100 B. C. and 300 A. D. – Lāṅkāvatārasūtra (gāthās 814–816) refers to Yājñavalkyasmṛti – Dr. Jolly thinks that Ṭa. shows acquaintance with Greek astrology – Dr. Jacobi’s theory that naming of week-days after planets first introduced by Greeks and borrowed by Indians – these theories untenable – Ṭa. does not mention week days, but only the nine planets (in I. 296) – Ṭa. does not mention the zodiacal signs – he arranges the nakṣatras from Kṛttika to Bhaṇḍi (I. 268) as the Taittirīyabrāhmaṇa does – Ṭa. susthe indau.
in Yāj. explained by Viśvarūpa without reference to zodiacal signs—from Vedic times nakṣatras divided into auspicious and inauspicious—Yajñavalkya’s reference to nānakas—Yāj. regards sight of yellow-robed people as an evil omen—Dr. Jolly’s date of 400 A. D. for Yajñavalkya is far too late—there is a Vṛddha-Yāj., a Yoga-Yāi. and a Brāh-Yāj.—Vṛddha-Yāj. is quoted by Madhava and Aparākṣa—Brāh-Yāj. is quoted by Jitendra and Mit. and as such must be earlier then 1000 A. D. — editions of Brāhdyogi-Yāj.—Brāhdyogi-Yāj. is a large work in 12 chapters and has about 930 verses—topics dealt with in Brāhdyogi-Yāj.—it quotes dozens of verses from Manusmṛti, Bhagavadgītā and several Upaniṣadic passages without acknowledgement—editions of Yoga-Yāj.—criticism of Mr. Divanji’s arguments—several commentaries on Yajñavalkya, viz. of Viśvarūpa, Vijnānesvara, Aparākṣa, Śūlapāṇi and Mitramiśra.

Sec. 35 Parāśarasṛṣṭi: . . . pp. 459–466

Yāj. mentions Parāśara, but the extant Parāśarasṛṣṭi is probably a recast of an older smṛti—Garudapuruṣa (chap. 107) gives a summary of 39 verses of Parāśarasṛṣṭi—from Kautilya it appears there was a work of Parāśara on politics in which vyavahāra was also dealt with—extant Parāśara in 12 chapters and 592 verses deals with ācāra and prāyaścitta alone—Parāśara, an ancient name—Parāśara mentions 19 smṛti writers—contents of the smṛti—Parāśara has peculiar views—authors cited by Parāśara—views of Manu frequently cited—several identical verses in Manu and Parāśara—age of Parāśarasṛṣṭi between 100-500 A. D.—a Brāhat-Parāśara saṁhita in 12 chapters and 3000 verses—contents thereof—it is a late work—Vṛddha Parāśara quoted by Aparākṣa—Jyotih-Parāśara quoted by Hemādri, Bhaṭṭoji and Smṛti-candrika.

Sec. 36 The Nāradasṛṣṭi: . . . pp. 467–483

Two versions of Nārada on vyavahāra, a smaller and a larger one—com. of Asahaya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly’s edition—Nārada not mentioned by Yāj. or Parāśara in the list of expounders of dharma—mentioned by Manu (I. 35) as one of the ten Prajāpati—sage Nārada frequently figures in the Mahābhārata—three introductory chapters on judicial procedure and on sabhā, then 18 vyavahārapadus, then an appendix on theft
from Nepal ms. – some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses – about 700 verses of Nārada quoted in digests – Viśvarūpa’s and Medhātipathi’s quotations from Nārada agree with printed Nārada – Agni- purāṇa chap. 253 contains thirty verses of Nāradasmṛti defining the eighteen titles from ṛnadāna to prakīrnaka in the same order - Nārada’s verses on acāra, śrāddha and prāyaścitta quoted in Smṛticandrikā, Hemādri – probably this is a different Nārada – form, style and metre of Nārada – literature known to Nārada – 50 verses are identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu’s – Nārada based upon Manu, almost the same as the extant one - some verses of Mahābhārata are same as Nārada’s – some verses of Kauṭilya and Nārada agree – points in which Manu and Nārada differ – many subdivisions of topics in Nārada – some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūs and four svairīṇīs - Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest – Bāṇa’s reference to Nāradiya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśiya and Nārada - ‘dīnāra’ occurs in Nārada - Dr. Jolly says Nārada is later than 300 A.D. - Jolly’s assumption wrong - dīnāras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A.D. - Nāradiya Manusāmhitā - differences between the longer and shorter versions of Nārada pub. by Jolly - Bhavasvāmin, bhāṣyakāra of Nārada, was a brāhmaṇa from Kerala - his date not free from doubt - may be placed conjecturally between 700-1000 A. D.- home of Nārada cannot be ascertained - Dr. Jolly’s theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Brha-Nārada, Laghu-Nārada - Mahābhārata quotes Nārada’s view on flesh-eating, on utpātas.

Sec. 37 Bṛhaspati : pp. 484–495

The complete Smṛti of Bṛhaspati on vyavahāra not yet discovered - Bṛhaspati closely follows Manu, pointedly refers to Manu’s text and explains and defines the laconic terms of Manu - Bṛhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Bṛhaspati - Bṛhaspati first to clearly dist-
inguish between civil and criminal justice—elaborate rules of procedure—close agreement between Nārada and Bṛhaspati on many points—Bṛhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden—age of Bṛhaspati—later than Manu and Yāj. Bṛhaspati uses the words nāṇaka and dināra—probably of the same age as Narada—Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Bṛhaspati—Dr. Jolly wrong in assigning Bṛhaspati to 6th or 7th century—Bṛhaspati flourished between 200-400 A.D.—home of Bṛhaspati cannot be determined—verses of Bṛhaspati on ācāra, śraddha, āśauca and saṁśkāra in Mitākṣarā, Smṛti-candrikā and other works—a Vṛddha Bṛhaspati and a Jyotir-Bṛhaspati—Bṛhaspati’s smṛti reconstructed by Prof. K. V. Rangswami Aiyangar and published in Gaekwad’s Oriental Series—arranged in seven parts—a laborious performance, but still some verses and prose passages remain unnoticed—Prof. Renou’s criticism against Prof. Aiyangar.

Sec. 38 Kātyāyana:

Work of Kātyāyana on vyavahāra not yet recovered—collection of Kātyāyana’s 973 verses with English translation by Dr. P.V. Kane and collection of 121 verses by Prof. Aiyangar—Nārada and Bṛhaspati are models of Kātyāyana—on several points he presupposes Nārada—Nārada very brief on strīdhana, while Kātyāyana’s treatment is classical—Kātyāyana first to give definitions of some kinds of strīdhana—Kātyāyana often refers to Bṛhaspati’s views—About 900 verses of Kātyāyana on vyavahāra quoted in digests—he refers to Bṛgu 20 times—only a few of these are found in Manu—many of the views attributed in Kātyāyana to Manu are not found in extant Manusmṛti—some of the views ascribed to Mānavas by Kātyāyana differed from the views of the extant Manusmṛti—some verses are ascribed to Kātyāyana and Manu, Yājñāvalkya and Bṛhaspati in the digests—Kātyāyana is in advance of Nārada and Bṛhaspati in the matter of definitions and as to rules on strīdhana—Kātyāyana probably first to distinguish between jayapatra and paścātkāra—date of Kātyāyana—later than Yājñāvalkya, Nārada and Bṛhaspati—flourished between 400-600 A. D.—Medhātithi (on Manu 7.1) quotes a Kātyāyana sūtra in prose—Bṛhat Kātyāyana and Vṛddha
Synopsis of Contents

Kātyāyana - Hemādri speaks of Upa-Kātyāyana - the Karmapradīpa of Kātyāyana or Gobhilasmṛti in 500 verses - contents thereof - authors named by Karmapradīpa - some verses of it identical with Manu, Yājñavalkya and Mahābhārata - Karmapradīpa profusely quoted in Aparārka and Smṛticandrikā and to a lesser degree by Mitāksarā - some quotations ascribed to Kātyāyana on topics other than vyavahāra are not found in the Karmapradīpa - Kātyāyana composed some large work of which Karmapradīpa is part or abridgment - no sufficient data to identify jurist Kātyāyana and the author of the Karmapradīpa - many verses ascribed to Brhaspati in some Dharmaśāstra works and to Kātyāyana by others.

Sec. 39 Aṅgiras : ... pp. 507-509

Quoted frequently on all topics except vyavahāra by writers from Viśvarūpa - Smṛticandrikā quotes some prose passages from Aṅgiras - several compilations on praṇayaścitta attributed to Aṅgiras - Brhad-Aṅgiras and Madhyamāṅgiras - Aṅgiras-Smṛti in Ānand. Collection of Smṛtis has 168 verses - Aṅgirasasmṛti published by by Mr. A. N. Krishna Aiyangar contains over 1200 verses.

Sec. 40 Rṣyaśṛṅga : ... p. 510

Frequently quoted by Mitāksarā, Aparārka and Smṛticandrikā on ācāra, āśauca and śrāddha - one verse on partition - a prose quotation in Smṛticandrikā - quoted by Aparārka on praṇayaścitta and vyavahāra - the verse of Yaj. II. 32 ascribed to Rṣyaśṛṅga also - quoted by Kalpataru on a wife's duties.

Sec. 41 Kārṣyājini : ... p. 510

Sec. 42 Caturveṁśatimata : ... pp. 510-513

Embody in 525 verses the opinions of 24 sages - contents quoted by Mitāksarā and Aparārka, but not by Viśvarūpa and Medhātithi - suggests alternative penances even for very heinous sins - quoted many times by Smṛticandrikā on Āhnika and śrāddha- (probably compiled about 8th or 9th century A. D.) - Bhaṭṭoji commented upon it.
Sec. 43 Dakṣa:  
Mentioned by Yāj.-Viśvarūpa quotes him several times – Aparārka quotes a prose passage – contents of printed Dakṣaṃṛti in 220 verses.

Sec. 44 Pitāmaha:  
Quotations from Pitāmaha occur mostly on vyavahāra, particularly ordeals – he treats of nine ordeals – 50 chalas enumerated by Pitāmaha in which king took action without a complaint – views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. – mentions Brhaspati – flourished between 400–700 A. D.

Sec. 45 Pulastya:  
An expounder of dharma named in a verse of Vṛddha Yājñavalkya – Viśarūpa, Mitākṣarā, Aparārka cite many verses on āhnikā and śraddha – Dānaratnākara cites a prose passage of Pulastya – composed between 4th and 7th century A. D.

Sec. 46 Paitihinasi:  
Mentioned among 36 Smṛtis quoted by Aprārka – deals with all three branches of Dharmaśāstra – ācāra, vyavahāra and pṛayaścitta – prose quotations from him outnumber quotations in verse – Mit., Aparārka and Kalpataru quote several passages from Paitihinasi.

Sec. 47 Prācetas:  
A dharmaśāstra writer mentioned by Parāśara, though not by Yāj.-prose and verse quotations cited by Mitākṣarā and Aprārka – a few prose quotations in Haradatta on Gautama and Smṛti-candrikā – Vṛddha Prācetas and Brhat Prācetas.

Sec. 48 Prajāpati:  
Prajāpati cited as authority by Baudhāyana Dh. S. (II. 4. 15) and Vasiṣṭha (III. 47 &c.) – they mean probably Manu – a compilation in 198 verses ascribed to Prajāpati – Mit. and Aparārka and others quote Prajāpati on aśauca, pṛayaścitta, śraddha, ordeals and vyavahāra.
Synopsis of Contents

Sec. 49 Marici:

Quoted on āhnīka, āśauca, śrāddha and vyavahāra by Mitakṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Sec. 50 Yama:

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama - Bṛhad Yama in 5 chapters and 182 verses - Viśvarūpa and others quote over three hundred verses of Yama on all topics including vyavahāra - some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 104. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Bṛhad Yama, Laghu Yama - Yama is profusely quoted in various kāṇḍas of Kalpataru.

Sec. 51 Laugāṇḍi:

Mitakṣarā quotes verses on āśauca and prāyaścitta, while Aparārka quotes prose and verse passages on ācāra, āśauca, order of forest-hermits - Laugāṇḍi’s definition of yogakṣema quoted by Mit. - quoted by Maskarin on Gant. Dh. S. as Lokāṇṭha.

Sec. 52 Viśvāmitra:

Named by Vṛddha Yājñavalkya - verses quoted on all topics except vyavahāra.

Sec. 53 Vyāsā:

Printed compilation ascribed to Vyāsa in 250 verses - contents - quoted by Viśvarūpa, Kalpataru, Maskarin - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Bṛhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṃskāras, śrāddha etc. - probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Bṛhad-Vyāsa, Mahā-Vyāsa and Laghu-Vyāsa.

H. D.- D
Sec. 54 Šat-trimsan-mata:

This was a compilation like Caturvimśatī-mata – quotations from it cited in Kalpataru, Mitākṣarā, Śrītidentrikā and Aparārka – Viśvarūpa and Medhātithi do not mention it – date between 790–909 A. D. – no verse quoted from this on vyavahāra.

Sec. 55 Saṁgraha or Śrītisāṁgraha:

Quoted by Mitākṣarā, Aparārka and Śrītidentrikā on several topics of dharma – quotations on vyavahāra are many and important for history of Hindu Law – views of Saṁgrahakāra and Dhāreśvara coincide in many respects and were criticized by Mitākṣarā – date of Saṁgraha between 8th and 10th centuries.

Sec. 56 Saṁvarta:

Mentioned as dharmasastrakāra by Yāj. – cited on all topics of dharma by Viśvarūpa, Medhātithi, Mitākṣarā – Aparārka quotes about 200 verses – some of his views on vyavahāra – contents of printed Saṁvarta in 230 verses – Bṛhat Saṁvarta and Svalpa Saṁvarta.

Sec. 57 Hārīta:

Verses from Hārīta on vyavahāra deserve special treatment – some of his views set out, e. g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives – his date between 400–700 A. D.

Sec. 58 Commentaries and Nibandhas:

Dharmaśāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmasūtras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests – first part of this last period contains commentaries – digests written from 11th century – no hard and fast line between commentaries and digests – these to be treated of in chronological order as far as possible.
Synopsis of Contents

Sec. 59 Asahāya: ... pp. 546–551

Portion of his bhāṣya on Nārada (up to verse 21 of abhyupetetāśūsrūṣā) published by Dr. Jolly—Kalyāṇabhaṭṭa revised it—exact relationship of Kalyāṇabhaṭṭa’s revision to original not clear, but he took great liberties—Kalyāṇabhaṭṭa was encouraged by Keśavabhaṭṭa—Viśvarūpa on Yāj. (III. 263–264) mentions Asahāya by name and quotes latter’s explanation of Gautama 22. 13–Asahāya’s com. on Śaṅkha-Likhita mentioned by Ānandagiri—Hāralata of Aniruddha speaks of bhāṣya of Asahāya on Gautama—from a passage of Sarasvatīvilāsa it appears that Asahāya commented on Manu also—Medhātithi on Manu 8. 156 quotes Asahāya—Mitākṣarā mentions the views of Asahāya—date of Asahāya between 600–750 A. D.—a few views of Asahāya set out, viz. definition of dāya, succession to Śulka of a woman, succession to a childless brāhmaṇa.

Sec. 60 Bhartṛyajāḍa: ... pp. 551–553

An ancient Bhāṣyakāra mentioned by Medhātithi (on Manu 8. 3)–his views cited by Trikāṇḍamaṇḍana—he wrote bhāṣya on Kātyāyana śrutasūtra and Pāraskara gṛhyasūtra—probably he commented on Gautamadharmsūtra—his explanation of Manu V. 143, Gaut. V. 41, XIV. 35–40, Vas. VIII. 1 quoted by Kalpataru—probably commented on Pāraskaragṛhya—flourished about 800 A. D.

Sec. 61 Viśvarūpa: ... pp. 553–565

His commentary called Bālakrīḍā on Yāj. published at Trivandrum—Mitākṣarā refers to it in introductory verses and on Yāj. (I. 80 and III. 24)—printed com. of Viśvarūpa on vyavahāra portion of Yāj. is very meagre—literature referred to or quoted by Viśvarūpa—most of the quotations from Śvāyambhuva found in extant Manu, but not so those ascribed to Bhṛgu—quotes prose passages of Brhaspati on vyavahāra—quotes a verse of Viśālakṣa on politics and refers to arthāṣastraś of Brhaspati and Uśanas—Kautīlya not named, yet Viśvarūpa seems to have had his work before him—Viśvarūpa’s work saturated with doctrines of Pūrva-mīmāṁśā—quotes Śabara and Ślokavārtika—quotes his own kārikās on Yāj. I. 7 and other places—his philosophical views identical with Śaṅkarācārya’s—Dr. Jolly’s view that citations of Viśvarūpa
in the Śrīśaṅkara on certain points not traced in the printed 
Balakṛtā examined and shown to be incorrect—some citations of 
Viśvarūpa’s views in Grha-tharati-nākara and Hemādri not found 
in printed text of Viśvarūpa—points in which Viśvarūpa and 
Mitākṣara differ set out—Viśvarūpa must have flourished between 
750 and 1000 A.D.—If Viśvarūpa identical with Suresvara, pupil 
of Śaṅkara, then he flourished between 800–850—reasons for 
identity set out—Maṅḍana and Suresvara not identical—Bhava- 
bhūti and Umbeka identical, but not same as Suresvara—Viśvarūpa 
was probably an inhabitant of Malwa or stayed there for some 
years—a digest called Viśvarūpamīndha by another Viśvarūpa— 
a Viśvarūpamāṇuccaya mentioned by Raghunandana.

Sec. 62 Bhāruci:

His views quoted by Mitākṣara on Yāj. I. 81 and II. 124—a 
Bhāruci mentioned as an ancient teacher of Viśiṣṭādvaita system 
by Rāmānuja-cārya in his Vedārtha-saṅgraha—Bhāruci the philo-
sopher is probably identical with Bhāruci the jurist—from notices 
in the Sarasvativilāsa Bhāruci seems to have commented on the 
Viṣṇudharmasūtra—Bhāruci and Mitākṣara disagreed on numerous 
points—Trivandrum Ms. of Bhāruci’s commentary on Manu— 
According to Dr. Derrett Bhāruci is nearer A. D. 700—his sugges-
tion that Bhāruci is Rju not be acceptable.

Sec. 63 Śrīkara

Views of Śrīkara set out—first writer to propound the view 
that spiritual benefit was the criterion for judging of superior 
rights to succession—probably a Maithila—difficult to say whether 
he wrote a commentary or an independent digest—flourished 
between 800–1050 A. D.

Sec. 64 Medhātithi:

Wrote an extensive commentary on Manu—in Dr. Ganganath 
Jha’s ed. ten verses in the 3rd adhyāya are wanting—printed bhāṣya 
corrupt in 8th, 9th and 12th chapters—reference to king Madana 
having restored Medhātithi’s bhāṣya explained—Dr. Jolly says 
Medhātithi was a southerner—this is wrong—He was a northerner 
and probably a Kashmirian—literature known to Medhātithi— 
Śrīmāńskīs quoted by him—mentions Asahāya, Bhartṛya-jñā, Yajvan,
Synopsis of Contents

Upādhyāya, Ṛju, Viśṇusvāmin – Medhātithi saturated with Pūrva-
mīmāṃsā – his bhāṣya is full of the terms vidhi and arthavāda – he mentions several nyāyas for explaining Manusmṛti – his reference to Śārīraka explained – Medhātithi and Śaṅkarācārya – Medhātithi names only a few Dharmaśāstra writers and does not quote any Smṛtikāra with the prefix ‘bṛhat’ or ‘vyuddha’ – peculiar views of Medhātithi set out – wrote Smṛtiviveka from which he quotes verses in his Manubhāṣya – date of Medhātithi – flourished between 825–900 A.D.

[ Part II ]

Sec. 65 Dhāresvarga Bhojadeva

Mitākṣarā (on Yāj. II. 135 and III. 24) mentions views of Dhāresvarga – Dhāresvarga is to be identified with king Bhojadeva of Dhārā – works on numerous branches of knowledge attributed to Bhoja of Dhārā such as on Poetics, Rājamṛgāṅka (on astronomy), a com. on Yogasūtras – Śuddhikaumndi of Govindananda mentions Rājamārtanda of Bhōja on śrāddha – Mitākṣarā and Dhāresvarga disagree on several points, e.g. on the question whether ownership was known from śāstra alone, on the meaning of ‘duhitaraḥ’ in Yāj. – on other points the two agree – Bhūpalapaddhati or simply Bhūpala or rāja refers to a work of Bhojadeva – Bhujabalabhīma of Bhōjarāja quoted in Tīhitattva and Āhnikatattva of Raghunandana as distinct from the Rājamārtanda – two works of Bhoja on Sanskrit poetics – inscriptions references to Bhoja – pedigree given in the Ujjain plate – Bhoja reigned from 1005–1054 A.D. – Dharmapradīpa of Bhoja is the work of another Bhoja, who was son of Bhāramalla and king of Āśāpura – it was written between 1400–1600 A.D.

Sec. 66 Devasvāmin :

Said by Smṛticanḍrika to have composed a digest of Smṛtis – Nārāyana, commentator of Āśvalāyanagṛhya, relies on bhāṣya of Devasvāmin – he composed a digest on ācāra, vyavahāra and āśauca – Smṛticanḍrika quotes his views on the meaning of Yautaka, on the meaning of duhitaraḥ in Yāj., on Manu 9.141 – A Devasvāmin commented on Pūrvaśāmśāsūtras and on the
History of Dharmasastra

Saṃkarṣakāṇḍa - difficult to say whether he is identical with the writer on dharmasastra - Devsvāmin flourished about 1000-1050 A.D.

Sec. 67 Jitendriya: ... pp. 593-595

He is frequently quoted by Jīmūtavāhana in his three works - Jitendriya held that the wives of a person whether separated or joint succeeded to their deceased husband - no early writer other than Jīmūtavāhana cites him - flourished between 1000-1050 A.D.

Sec. 68 Bālaka: ... pp. 595-596

Mentioned by Jīmūtavāhana, Śūlapāṇi, Raghunandana - several views of Balaka set out - flourished before 1100 A.D.

Sec. 69 Bālarūpa: ... pp. 596-598

The opinions of Bālarūpa are cited in the Smṛtisāra and Vivādacandra - also in the Vivādacintāmanī - he wrote at least on vyavahāra and Kāla - Bālaka and Bālarūpa are probably identical - Bālarūpa is certainly earlier than 1250 A.D. - Vivādacandra once speaks of 'author of Bālarūpa', suggesting thereby that Bālarūpa was a work.

Sec. 70 Yogloka: ... pp. 598-599

Known only from works of Jīmūtavāhana and Raghunandana - Jīmūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely - Brhad Yogloka and Svalpa Yogloka - Yogloka wrote at least on vyavahāra and Kāla - flourished between 950-1050.

Sec. 71 Vijñāneśvara: ... pp. 599-616

The unique position of the Mitakṣarā on account of being esteemed as of paramount authority by British Indian courts - the several names of the Mitakṣarā - quotes a host of smṛti writers and six predecessors as authors of commentaries and digests - noticeable features of Mit. - chary of quoting from Purāṇas - mentions the views of many Smṛti writers with the prefix 'brhat' or 'vrddha' e.g. Brhad-Manu, Vṛddha-Manu, Brhad-Vasiṣṭha, Vṛddha-Viṣṇu etc., particularly on āśauca and práyaścitta - personal
Synopsis of Contents

history of Vijñānesvara - profound student of pūrva-māṃsā -
date of Vijñānesvara - between 1100-1120 - Dr. Derrett's facile as-
sumption about Vijñānesvara being a judge, based on the Mit. on
Yaj. II. 4 not acceptable - criticism against Prof. R. Aiyangar who
makes an hasty and biased remark about Mit. as referring in its
concluding verses to Kalpataru of Lakṣmīdhara - out of many
commentators of the Mitākṣarā three famous - peculiar doctrines of
the Mitākṣarā - seems to have been author of Āśaucadasāka also -
several commentators on Āśaucadasāka by Harihara, Raghunātha
and Bhaṭṭoji - Vijñānesvara not the author of Trīṃśat-ślokī -
Nārāyaṇa, a pupil of Vijñānesvara, wrote Vyavahāra-śīromāṇi.

Sec. 72 Kāmadhenu : ...

An ancient digest not yet discovered - quoted by Kalpataru,
Hāralata, and other works - Gopāla, the author of Kāmadhenu -
Aurecht's view that Śambhu is the author of Kāmdhenu wrong -
Śambhu is a nibandhakāra on dharma cited by Śrītīcandrika and
Hemādri - Mr. Jayasval wrongly ascribes Kāmdhenu to Bhoja -
probable date of Kāmdhenu between 1000-1100 A. D.

Sec. 73 Halāyudha :

Several Halāyudhas - the first, the author of Kavirahasya and
Mṛtasañjīvanī, flourished in the latter half of the 10th century -
interesting features of Kavirahasya - another Halāyudha, the
author of Brāhmaṇa-sarvasva and four other works - personal
history of this Halāyudha - patronized by Lākṣmaṇasena, king of
Bengal - his literary activity to be assigned to the period of 1160-
1200 A. D. - La. Saṃ - voluminous literature on it - this Halā-
ypadha is different from one who was a jurist - composed a work
on law - meaning and exposition of the words 'Vyavahāra' and
'Vivāda' - yet another Halāyudha who composed a com. called
Prakāśa on Kātyāyana's Śrāddhakalpasūtra - he must have flouri-
shed before 1509 A. D. and later than 1150 A. D. - Halāyudha,
the author of Karmopadesīni - earlier than 15th century.

Sec. 74 Bhavadevabhaṭṭa :

Author of Vyavahāratīlaka - and of Sambandhaviveka - also
of Karmānusthānapaddhati or Deśakarmapaddhati - contents of
'tatter - another work is Prāyaścittanirūpaṇa - yet another work
History of Dharmaśāstra

called Tautātitamatabālaka is concerned with elucidating Pūrvamāṁśa doctrines – Raghunandara criticizes Bhavadevabhaṭṭa's views several times, but also accepts his views many times - light on personal history of Bhavadeva in inscription at Bhuvanesvara - he was a great builder of temples and tanks - explanation of the epithet 'Bālavallabhi-bhujaṅga' applied to Bhavadeva - authors and works quoted - in Prāyaścitta prakarana - review of Bhavadeva's Śavasūtikāśauca-prakarna ed. by Dr. R. C. Hazra - contents of Śavasūtikāśiśuddhi-prakarana - flourished between 1050–1150 A.D. - Bhavadeva and Pradīpa - other authors on dharmaśāstra named Bhavadeva.

Sec. 75 Prakāśa:

... pp. 652–655

An ancient work on vyavahāra, dāna, śradhā &c. - whether an independent digest is doubtful - was probably a commentary on Yājñavalkyasūtra composed between 1000–1100 A.D. - Mahārṇava-prakāśa, Smṛtimahārṇava or Mahārṇava quoted by Hemādri are all names for the same work - probably Prakāśa and Smṛtimahārṇavaprakāśa are identical.

Sec. 76 Pārijāta:

... pp. 655–656

Several works on dharma end in Pārijāta - an ancient work called Pārijāta quoted by Kalpataru - it dealt with at least vyavahāra, dāna - composed between 1000–1125 A.D.

Sec. 77 Govindarāja:

... pp. 656–663

Wrote com. on Manusmṛti and a work called Smṛtimanjarī - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - Kullūka frequently criticizes Govindarāja - contents of Smṛtimanjarī - date of Govindarāja between 1000–1110 A.D.

Sec. 78 The Kalpataru of Lakṣmīdhara:

... pp. 663–699

An extensive work which exercised great influence over early Mithilā and Bengal writers - work divided into fourteen kāṇḍas - their arrangement and contents - eleven kāṇḍas edited by Prof. K. V. Rangaswami Aiyangar - presonal history of Lakṣmīdhara - date of Kalpataru between 1125–1145 A.D. - passages in Kalpataru on
vyavahāra are more or less identical with those of Mit. - Prof. Aiyangar's arguments for holding Mit. as knowing or relying upon Kalpataru not correct - Kalpataru, Manusmṛti and Yājñavalkya- 
smṛti - Kalpataru has extensive size and wide range, but in quality it is inferior to Mit. and some other digests - passages of Devala in Aparārka and the Mōksaṅkanda of the Kalpataru - composed in the realm of Govindacandra.

Sec. 79 Jīnatavāhana: ... pp. 699–713

He is first of the three great Bengal writers on dharmāstāra - only three works known, Kālaviveka, Vyavahāramātrkā and Dāyabhāga - these three parts of a projected digest called Dharmaratna - object and contents of Kālaviveka - works quoted in Kālaviveka - profound study of Parvamimāṃsā displayed therein - contents of Vyavahāramātrkā - works quoted in it - Dāyabhāga most famous of his works and of paramount authority in Bengal on Hindu Law - contents of Dāyabhāga - doctrines peculiar to Dāyabhāga - authors and works named in the Dāyabhāga - personal history of Jīnatavāhana - his date - divergent views - literary activity lies between 1090-1130 A. D. - Did Jīnatavāhana know the Mitākṣara? - commentaries on Dāyabhāga.

Sec. 80 Aparārka: ... pp. 713–723

Wrote a voluminous commentary on Yājñavalkyasmrīti - History of Śīlaharas - three branches of this family - two kings called Aparārka or Aparāditya belonged to the branch that ruled in North Konkan - authors and works quoted by Aparārka - studiously avoids naming his predecessors who were writers of digests peculiar views of Aparārka - evidenced to show that Aparārka knew the Mitākṣara - date of Aparārak - Smṛticandrika criticizes Aparārka - Aparārka was a Śīlahara prince - inscriptions of Śīlaharas - commentary written about 1125 A. D.

Sec. 81 Pradīpa: ... pp. 724–725

An independent work on vyavahāra, śrāddha, śuddhi and other topics - between 1100–1150 A. D. ¹)

H. D.—E
Sec. 82 Smṛtyarthasthra of Śrīdhara: ... pp. 725-727

Contents of - personal history of Śrīdhara - authors and works relied on as authorities - Śrīdhara probably composed another larger work - date between 1150-1200 A. D.

Sec. 83 Aniruddha: ... pp. 727-730

An early and eminent Bengal writer - wrote Hāralatā and Piṅḍayitā alias Karmopadesinīpaddhati - contents of Hāralatā and of Piṅḍayitā - authors and works named in them - personal history of Aniruddha - flourished in 3rd quarter of 12th century.

Sec. 84 Ballālasena and Lakṣmanasena ... pp. 730-735

Compiled at least four works, Ācārasāgara, Adbhutasāgara, Dānasāgara, Pratiṣṭhāsāgara - subjects dealt with in Dānasāgara - Adbhutasāgara left incomplete and finished by his son Lakṣmanasena - Dānasāgara deals with 16 great dānas, eulogy of brāhmaṇas etc. and contains valuable information about the Mahābhārata and the Purāṇas - literary activity in 3rd quarter of 11th century, as Dānasāgara was composed in the first 1091 - Aniruddha was guru of Ballālasena.

Sec. 85 Harihara: ... pp. 735-737

A writer on vyavahāra - he flourished before 1300 A. D. - Harihara composed commentary on Pāraskaragrhyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Vijñāneśvara - a Harihara comments on Āsaucaśāka-jurist Harihara probably identical with bhāṣyakāra of Pāraskara - several Hariharas known.

Sec. 86 Smṛticandrikā of Devamāhabhaṭṭa: ... pp. 737-741

An extensive digest - printed text deals with saṁskāra, ācāra, vyavahāra, śrāddha and āsauca - he wrote on prāyaścitta also-name variously written - profusely quotes Smṛtikāras, 600 verses of Kātyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣara and Smṛticandrikā differ - date between 1150 and 1225 A. D. - several works named Smṛticandrikā.
Sec. 87 Haradatta:

His fame high as a commentator - his Anākulā on Āpastambha-grhya, Anāvilā on Āśvalāyanagrhya, Mitākṣara on Gautamadharmasūtra, Ujjvalā on Āpastambhādharmasūtra and a com. on the Āpastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta-date, a difficult problem - between 1100-1300 A. D. - Haradatta commentator of dharmaśāstra works, is identical with Haradatta, author of Padamaṇjarī - Haradattācārya mentioned in Bhaviṣyottararupāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasaṃgraha - Hariharatāratamya and Caturvedatātparāṇya-samgraha are works ascribed to Haradatta.

Sec. 88 Hemādri:

He and Mādhava the two outstanding āṅkṣinātya writers on dharmaśāstra - his Caturvargacintāmaṇi is a huge work of an encyclopaedic character - projected to contain five sections - printed parts comprise vrata, dāna, śrādha and kāla - Hemādri a profound student of Pūrvvimāṁśa - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Prāṇavalka and a Śrāddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protege of Hemādri - references to Hemādri's work in grants.

Sec. 89 Kullūkabhaṭṭa:

A famous commentator of Manusmṛti - he drew largely upon Medhātithi's bhāṣya and Govindarāja - Sir William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛṭiviveka, of which Aśaucasāgara, Śrāddhasāgara and Vi-vādhasāgara were parts - contents of Śrāddhasāgara - this is full of Pūrvvimāṁśa discussions - date of Kullūka uncertain - flourished between 1150-1300 A. D.

Sec. 90 Śridatta Upādhyāya:

One of the earliest nībandhakāras on dharmaśāstra from Mithila - contents of Ācarādarśa and authors quoted therein - his Chando-
gāhnikā - principal topics in it - works quoted in it - his Pitrabhakti-
authors quoted in it - his Śrāddhakalpa - his Samayapradīpa - con-
tents of the work - flourished between 1200–1300 A. D., probably
about 1275-1300 A. D. - hardly gives any information about him-
self or his family - liberal enough to allow Vaiśvadeva to śūdras
- another Śrīdattamiśra, a Maithila writer, who flourished towards
end of 14th century.

Sec. 91 Caṇḍēśvara : ........................ pp. 763–775

Most prominent among Maithila nibandhakāras - compiled ex-
tensive digest called Smṛtipratnākara in seven sections on dāna, kṛtya,
vyavahāra, śuddhi, pūjā, vivāda and grhastra - contents of Kṛtya-
ratnākara, Grhastraratnākara, Dānakratnākara, Vivadaratnākara
and other ratnākaras - he also compiled Kṛtyacintāmani, the
Rājanītiratnākara, Dānakṛvyāvali and Śivavākyāvali - contents of
Rājanītiratnākara - he drew principally upon five viz. Kāmadhenu,
Kalpataru, Pārijāta, Prakāśa and Halāyudha - authors and works
quoted - Dr. Bhabatosh Bhattacharya’s papers on Caṇḍēśvara -
personal history of Caṇḍēśvara - genealogy - he was minister of
Harisimhadeva of Mithilā and later of Bhaveśa and weighed him-
self against gold in 1314 A. D. - Karnāta and Kāmesvara dynasties
- Vidyāpati, paternal cousin of Caṇḍēśvara - literary activity be-
tween 1314–1370 A. D.

Sec. 92 Harinātha : ............................... pp. 775–777

Author of a digest called Smṛtisāra - names numerous autho-
rities - contents - flourished sometime between 1300–1400 A. D. -
several works styled Smṛtisāra.

Sec. 93 Mādhavācārya : .......................... pp. 778–792

The most eminent of dākṣiṇātya writers on dharmaśāstra -
two works on dharmaśāstra deserve special notice, viz. Parāśara
Mādhavīya and Kālanirnaya - authors and works quoted in them -
contents of Kālanirnaya - published in 1889 and 1936 - Sāyana,
the minister under four kings viz. Bukka, Kampana, Saṅgama II
and Harihara II - Father Heras’ 196 inscriptions - life-sketch of
Vidyāranya - Heras’ conclusion that the ascetics of Śrīngerimath
fabricated the story of Vidyāranya as the founder of Vijayanagar
etc. and the opinion about Vidyāranya superfluous - the identity
of Madhavacārya and Vidyāranyā – family and personal history of Madhavacārya – his brother Sāyana – Madhava founded Vijayanagar in 1335 A. D. – Burnell’s theory about the identity of Sāyana and Madhava refuted by Narasimhachar – works of Madhavacārya – pedigree of Vijayanagar kings – Parāśara Mādhaviya and Kalanirṇaya were composed between 1340–1360 A. D. – literary activity of Madhava Vidyāranyā between 1330–1385 A. D. – Fleet is wrong in identifying Mādhavaṇka with Mādhavacārya – Madhava Vidyāranyā different from Mādhava Mantrim who was governor of Banavase and Goa – several commentaries of Kalanirṇaya.

Sec. 94 Madanapāla and Viśveśvarabhaṭṭa: ... pp. 792–804

Four works attributed to Madanapāla, a great patron of learning like Bhoja, viz. Madanapārijāta, Smṛtimahārṇava or Madanamahārṇava, Tithinirṇayasāra and Smṛtkauμudī – Madanapārijāta really composed by Viśveśvarabhaṭṭa – contents of Madanapārijāta – its proposition with regard to kāṇḍa and secondary sons – its style simple and lucid – authors and works quoted in it – Mahārṇava ascribed to Māndhātā, a son of Madanapāla – principal topics of the work – Tithinirṇayasāra – Smṛtkauμudī deals with dharma of śūdras – contents – all the above four works probably composed by Viśveśvarabhaṭṭa – Subodhiṇī, com. on Mitākṣara by Viśveśvarabhaṭṭa is a leading authority in Benares school of Hindu Law – pedigree of Madanapāla – other works on astronomy and medicine attributed to Madanapāla – date of Madanapāla, between 1300–1400 A. D. – Madanavindanighaṇṭu composed in 1431 of Vikrama era i. e. 1375 A. D.

Sec. 95 Madanaratna: ... pp. 804–809

An extensive digest on dharmaśāstra, variously styled – seven uddyotas of it on samaya, ācāra, vyavahāra, prāyaścitta, dāna, śuddhi, śānti – contents of uddyotas on samaya, dāna, and śānti – Dānoddyota published by the Sanskrit Academy in 1964 – subjects treated in Dānoddyota – D. C. Ms. dealing with Śānti section – authors and works referred to in it – work composed under Madanaśimhadeva, son of Śaktisimhadeva – pedigree of the family – Madanaśimha called together four learned men, Ratnakara, Gopinātha, Viśvanātha and Gaṅgādhara, and entrusted compo-
sition of work to them. Vyavahāra section edited by the present author - its contents - date of Madanaratna between 1350-1500, probably about 1400-50.

Sec. 96 Vidyāpati: ... pp. 810-815

Born in Bīsāpi, a village in north Bihar - fourth in descent from Dhīresvara, uncle of Caṇḍeśvara - Love songs of Vidyāpati - credited with the authorship of 12 works - he was believed to be a great Vaiṣṇava, while in Mithilā he was held to be a Śaiva - he made Queen Viśvasadevi's work Gaṅgāvīkyavalī faultless and supplied textual authorities in support of her propositions - there appears to be agreement about the date of his death viz. 1448 A. D. - he may be held to have flourished between 1360-1448 A. D.

Sec. 97 Vyavahāranirṇaya of Varadarāja: ... pp. 815-823

Vyavahāranirṇaya having no Maṅgala śloka at the beginning - one of the four South Indian works on Dharmaśāstra - Varadarāja's explanations often same as in the Mit. - on the whole Vy. N. a pedestrian performance - quotes many smṛtis, works and authors, but nowhere refers to Bhāruči - Varadarāja a puny figure in that matter of Mīmāṃsā as against the Mit. - later than the Mit. - but certainly earlier than 1515 A. D.

Sec. 98 Śūlapāgi: ... pp. 823-840

An eminent writer on Dharmaśāstra from Bengal - Dīpakalika commentary on Yajñavalikya, his earliest work - holds archaic views on inheritance - his fourteen treatises ending in 'viveka' never mentioned as parts of his Smṛtiviveka - Durgotsavaviveka is amongst his latest works - Śraddhaviveka is his most famous work - authors and works named by him - Sambandhaviveka edited by Dr. J. B. Chaudhuri - Dolayātraviveka of Śūlapāṇi - Dolayātrā, the festival of swineing, when to be celebrated - half of the work taken from Skandapurāṇa - Prāyaścitaviveka - printed with the com. Tattvārthhakamudī of Govindananda - etymology of the word 'prāyaścitta' - contents - works and authors quoted - Śūlapāṇi and Vācaspatimiśra - his Tithiviveka edited by Prof. S. C. Banerji and by Dr. J. B. Chaudhuri - Caturaṅgadipikā ed. by Mr. Mano Mohan Ghosh in 1936 - commentaries on Śraddhaviveka -
Synopsis of Contents

Śulapaṇi hardly gives any information about himself - in colophons styled Mahāmahopādhyaya - and also Sāhūdiyān - probably came from some place called Sāhūdi - flourished between 1365-1445 A. D.

Sec. 99 Rudradhara : ... pp. 840-842

A Maithila writer - wrote Śrāddhaviveka, Śuddhiviveka, Vratapaddhati and Varsakṛtya, the first being the most famous of his works - flourished between 1425-1460 A. D.

Sec. 100 Misarumiśra : ... pp. 842-844

Wrote Vivadhacandra - contents - work composed under orders of queen Lachimadevi, wife of prince Candrasimha of Mithilā - flourished about 1450 A. D.

Sec. 101 Vācaspatimiśra : ... pp. 844-854

The foremost nibandhakāra of Mithilā - his Vivadhacintāmaṇi of paramount authority on matters of Hindu Law in Mithilā - a voluminous writer - several works of his styled Cintāmaṇi on ācāra, āhnikā, kṛtṛya, tīrtha, dvaita, nīti, vīvāda, vyavahāra, sūddhi, śūdracāra, śrāddha - works named by him - a group of his works ends in 'nirṇaya' viz. Tithinirṇaya, Dvaitanirṇaya, Mahādānanirṇaya, Vivādanirṇaya, Śuddhinirṇaya - he also contemplated writing seven works styled Mahārṇava on kṛtṛya, ācāra, vīvāda, vyavahāra, dāna, sūddhi and pītyaṭa - other works of his - Śrāddhakalpa or Pīṭhabhaktitaṅgini his last work - personal history of Vācaspati - connected with king Bhairava and his son Rāmabhadrā - genealogy of Kameśvara kings - Vācaspati flourished between 1425-1480 A. D. - philosopher Vācaspati different.

Sec. 102 Dāṇḍaviveka of Vardhamāna : ... pp. 854-860

First edited by Kamalakṛṣṇa Smṛtīṭhṛtha - probably the only extensive extant Sanskrit work on the law of crimes and punishments alone - cites Halayudha 33 times - starts with the eulogy of 'dāṇḍa' - contents - Vardhamāna wrote his Viveka in the reign of king Bhairava of Mithilā - works and authors consulted by Vardhamāna - his elder brother Gaṇḍakamiśra, Śaṅkara and Vācaspati were his gurus - he composed nine works - Vardhamāna must have flourished some decades before 1496 A. D.
Sec. 103 Nṛsiṁhaprasāda:

An encyclopaedic work—divided into 12 sections called ‘sāra’—the author’s name variously given as Dalapati or Daladhīśa—personal history—writers and works named—contents of the work—flourished between 1400–1510 A.D., probably about 1490 to 1510.

Sec. 104 Pratāparudradeva:

He was king of the Gajapati dynasty in Orissa and composed Sarasvatīvilāsa—pedigree and history of family—purpose and contents of Sarasvatīvilāsa—works quoted—often points out the differences of opinion between Bārući and Viśāncēvara—cites in many places the explanations of certain sūtras and words of Viśnū giving Bārući’s interpretations thereof—quotes Varadarāja, Smṛticandrikā—composed between 1497–1539 A.D.—Foulke’s theory about date not acceptable—authorship of Sar. V.—goes to Lolla Lākṣmīdharā acc. to Dr. Gode and Mr. R. Subrahmanyam—the Pratāparuṁārtaṇḍa or Pravdhapratāparuṁarthaṇḍa of Pratāparudradeva.

Sec. 105 Dharmatattvakalāṇidhi or Prthvīcandrodaya

Vyavahāraprakāśa:

A large digest on Dharmaśāstra comprising several parts (prakāśas), perhaps 16 as the word ‘Kalāṇidhi’, meaning moon, suggests—its 7th part Vyavahāraprakāśa quotes sūtrakāras, smṛtis, Purāṇas, Rāmāyaṇa, Mahābhārata, digests on Dharmaśāstra—this Prthvīcandrodaya was composed in Bundelkhand and must be placed later than about 1375 A.D.

Sec. 106 Govindānanda:

Author of Dānakaumudi, Śuddhikaumudi, Śrāddhakaumudi and Varṣakriyākaumudi and a com. called Arthakaumudi on the Śuddhidipika of Śrīnīvāsa and a com. Tattvārthakaumudi on the Prayaścīttaviveka of Śūlapāṇi—son of Gaṇapatiḥaṭṭa—protest against Dr. Bhattacharya about certain points—Govindānanda was loose in giving the names of his own works—years with intercalary months—Kriyākaumudi and its authorship—two inaccurate statements of Dr. Haraprasad Sastri—literary activity between 1500–1540 A.D.
Synopsis of Contents

Sec. 107 Raghunandana:

Last great writer of Bengal on dharmaśāstra – wrote an encyclopaedia called Smṛtitattva in 28 sections – names over 300 authors and works – 28 tattvas enumerated – other works besides these 28 – wrote also com. on Dāyabhāga – personal history – authors and works quoted – attitude of writers towards women and sūdras – flourished between 1510–1580 A. D. – papers on Raghunandana – the Dharmaśāstra topics that assumed importance in 16th cent. – internal evidence to establish the order of composition in Raghunandana’s Tattvas – master in application of the Mīmāṃsāsūtras and Nyāyas.

Sec. 108 Nārāyaṇabhaṭṭa:

The most famous member of the Bhaṭṭa family of Benares – personal history – born in 1513 A. D. – among his works are Antyeṣṭipaddhati, Tristhalisetu, Prayogaratna and com. on verses of Kālamādhava – literary activity between 1540–1570 A. D. – Nārāyaṇa author of Dharmapraṇīti different.

Sec. 109 Ṭoḍarānanda:

An extensive encyclopaedia of civil and religious law, astronomy and medicine – two parts on Sarga and Avatāras published by Dr. P. L. Vaidya – family and ancestors of Todarmal – work divided into 22 sections called saukhyas each saukhya being subdivided into harṣas – composed between 1572 A. D. to 1589 A. D. the year in which Todarmal died – extent – account of some saukhyas – Jyotiḥsaukhyā composed in 1572 A. D. and other works useful for the history of Ṭoḍaramalla – Dr. Vaidya’s ascription of the authorship of Ṭoḍarānanda chiefly to Nārāyaṇabhaṭṭa not acceptable – Jyotiḥsaukhyā composed by Nilakarṇṭha.

Sec. 110 Nandapāṇḍita:

A voluminous writer on dharmaśāstra – author of com. on Parāśarasmṛti and on the Mitākṣara of Vīṇānesvara – his Śraddhaka-lpalatā – his Śuddhicandrīka, a com. on the Śadaśīti – his work styled Smṛtisindhu and a summary of it styled Tattvamuktāvalī – his Vaijyantī, a com. on Vīṇūdharmāsūtra – his agreements and disagreements with Mitākṣara – Dattakamimāṃsā, his most
famous work – it is regarded by British Indian courts and Privy Council as a standard work on adoption – his views set out – personal history – he had various patrons – his thirteen works – Vaijayanti composed in 1623 A. D. – literary activity to be placed between 1580-1630 A. D.

Sec. 111 Kamalakarabhaṭṭa:

Grandson of Nārāyaṇabhaṭṭa – personal history – composed more than 22 works on several Śastras – about a dozen works on dharmaśāstra, the Nīrṇayasindhu, Śūdrakamalākara and Vivādatāṇḍava being most famous – he meant all the works on dharmaśāstra to be parts of a digest called Dharmatattva – contents of Pārtakamalākara, Śāntiratna, Vivādatāṇḍava, Śūdrakamalākara and Nīrṇayasindhu – the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610-1640 A. D. – sometimes differs from Nārāyaṇabhaṭṭa – his interesting observations – Nīrṇayasindhu – its contents.

Sec. 112 Nilakanṭhabhaṭṭa:

Grandson of Nārāyaṇabhaṭṭa and son of Śaṅkarabhaṭṭa – personal history – his work Bhagavantabhāskara divided into twelve mayūkhas composed in honour of Bhagavantadeva, Bundella chieftain – also wrote Vyavahāratattva – estimate of his qualities as a writer – his Vyavahāramayūkha is of paramount authority on Hindu Law in Gujarat, Bombay Island and North Konkan – his literary activity – flourished between 1610-1650 – divergence of views between the cousins Kamalakara and Nilakaṇṭha.

Sec. 113 The Viramitrodaya of Mitramiśra:

Viramitrodaya, a vast digest composed by Mitramiśra on all topics of dharmaśāstra – sections called prakāśas – contents of the printed prakāśas on Lakṣaṇa, āhnika, vyavahāra, tīrtha, pūjā, saṃskāra, rājanīti – highly controversial work – generally follows Vijñānesvara, but at times severely criticizes him – a work of high authority in Benares school of modern Hindu Law – Mitramiśra also wrote a commentary on Yājñavalkyasmṛti – personal history – account and pedigree of his patron Vīrāsimha – meaning of title
Synopsis of Contents

‘Viramitrodaya’ – his literary activity lay in the first half of the 17th century – twenty-two prakāśas and the subject-matter thereof.

Sec. 114 Anantadeva: ... pp. 953-963

Composed a vast digest called Smṛtikaustubha on saṃskāra, ācāra, rājadharma, dāna, utsarga, pratiṣṭha, tithi and saṃvatsara – Saṃskārakaustubha is most popular work – contents of Saṃskārakaustubha – portion of it on adoption called Dattaka-
diddhi – summary of important views on adoption – contents of Abdaddidhitī and Rājadharmakaustubha – name Smṛtikaustubha misleading – Smṛtikaustubha is really ‘Abdadidhitī’ or ‘Saṇivatsara-
didhitī’ – Anantadeva wrote several prayogas and also a drama ‘Kṛṣṇabhakticandrikā’ – pedigree of his patron’s family – Anantadeva wrote at command of Baz Bahadurcandra – Anantadeva was great-grandson of Ekanātha, a great Marathi poet and saint – his younger brother Jivadeva – literary activity between 1645-1695.

Sec. 115 Nāgojibhaṭṭa: ... pp. 963-967

His learning of an encyclopaedic character – wrote standard works on grammar, dharmaśastra, yoga, &c. – Aufrecht mentions 47 works as composed by Nāgojibhaṭṭa – wrote several works on dharmaśastra – personal history – his patron Rāma of the Bisen family – pedigree of Bhaṭṭojī Dikṣita and Nāgojī’s connection with Bhaṭṭojī – literary activity between 1700-1750 A. D.

Sec. 116 Bālakṛṣṇa or Bālambhaṭṭa: ... pp. 968-974

Lakṣmīvyākhyaṇā or Bālambhaṭṭī is a com. on the Mitakṣarā of Vijñānesvara – works and authors quoted – Bālambhaṭṭī favours latitudinarian views about the rights of women – estimate of Bālambhaṭṭī according to judicial decisions – author of Bālambhaṭṭī somewhat of an enigma – introductory verses about the authoress Lakṣmīdevī – real author Bālakṛṣṇa, son of Vaidyanātha Payagūnda, who was a pupil of Nāgojibhaṭṭa – Bālakṛṣṇa also wrote Upākṛṣṭitattva, Dharmaśāstrasaṅgraha – Vaidyanātha, the commentator of Alakāra works, different from Vaidyanātha Payagūnda, the father of Bālambhaṭṭa – flourished between 1730-1820 A. D.
Sec. 117 Kāśinātha Upādhyāya:

Composed extensive work called Dharmasindhusāra – leading work in Deccan now on religious matters – authors and works mentioned therein – subjects of the work – personal history – his other works – Dharmasindhu composed in 1790–91 A. D.

Sec. 118 Jagannātha Tarkapañcānana:

A digest got prepared by Warren Hastings – its Persian and English renderings – Vivādasārārnavāva compiled by Trivedi Sarvorusārman – Among digests compiled under the British the Vivādabhaṅgarṇava of Jagannātha is the most famous – Colebrooke translated it in 1796 – topics treated of in it – Jagannātha died in 1806.

Sec. 119 Conclusion:

Motives actuating writers on dharmaśāstra – their contribution to culture – their defects – their admirable and useful work.

Brief Note on Dharmaśāstra Works and Writers from Kāmarūpa (i.e. Assam).
CORRECTIONS AND ADDITIONS

(N. B.: Errors in printing that can be easily detected
have been passed over).

Part: I

Page 469 Line 32: Read ‘note 320’ for ‘note 269’.

Page 499 Line 6: Read ‘Manu’ for ‘Bṛgu’.

Part: II


Page 762 Line 28: Read ‘1310 A. D.’ for ‘1510 A. D.’.

Page 836 Line 27: Omit ‘of’ after ‘Prof.’.

Page 843 note 1273: Read ‘अलभ्वत शुनयें’ for ‘अलभ्वत तनयें’.

Page 979 Line 10: Read the following additional sentence after
the word ‘taraṅgas’—

But the most famous of such digests that owed their in-
spiration to the British is the Vivādabhaṅgārṇava compiled by
Jagannātha Tarkapañcānana of Triveni on the Ganges, son of
Rudra Tarkavāgliśa.
65. Dhāreshvara Bhojadeva

The Mit. (on Yāj. II. 135) says that Dhāreshvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to niyoga. On the same verse the Mit. says that following Mānu IX. 217 Dhāreshvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yāj. III. 24 the Mit. says that certain texts of Rṣyaśrīgā about impurity on death were not accepted as authoritative by Dhāreshvara, Viśvarūpa and Medhātithi. Vide sec. 60 Viśvarūpa about the remarks of the Smṛticandrika on Dhāreshvara and Viśvarūpa. The Hāralaṭā (p. 117) remarks (as does the Mit. on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātukarna's and that therefore they were not authoritative.

That Dhāreshvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The Dāyabhāga cites Bhojadeva and Dhāreshvara without making any distinction between the two. Some views that are ascribed to Dhāreshvara in one work are ascribed to Bhojadeva in another. The Vivādatandava of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreshvara by the Mit. Mss. of the Rājamārtanda (commentary on the Yogasūtras) have colophons saying that the work was composed by Dhāreshvara Bhojārāja. Dhāreshvara is styled ācārya by the Mit. (on Yāj. III. 24) and sūri by the Smṛticandrika (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of or under) Bhoja of Dhārā. On Poetics we have two extensive works of his, viz. the Sarasvatikanṭhābharaṇa and the Śrīgāraprakāśa.
A verse at the beginning of the Rājamārtanda tells us that Bhoja composed a work on grammar, a commentary on the Yogasūtra and a work on medicine called Rājamṛgāṅka just as Patañjali wrote on these three subjects (vide Mitra’s Notices of Mss, vol. I, p. 115 for the medical work of Bhoja called Rājamārtanda (alias Yogasāra). He composed a work on astronomy called Rājamṛgāṅka. A work of his on the Śaiva āgama called Tattvaprakāśa has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be set out here. That he composed an extensive work on the principal subjects of Dharmaśāstra follows from the numerous references to him contained in the Mit., the Dāyabhāga, the Hāralatā and other works. The Śuddhi-kaumudi (B. I. edition) of Govindananda frequently speaks of a work called Rājamārtanda of Bhoja on Śrāddha. The Jayasimha-kalpadruma (p. 26) quotes Rājamārtanda and Bhojarājiya on the same page. Whether Bhoja composed on Dharmaśāstra one work or two (as he composed two on Poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādasāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely wrong, as the words of Śrīdatta in his Pitrabhakti will show.

Besides the two points noted above (about widow’s rights and about the grandmother, there are others on which the Mit. and Dhāreśvara disagreed: viz. Dhāreśvara held

779 वदनामुनुशास्न विद्धता पातजले कुर्वला हुलि राजपुरागाईसुश्चकमि व्यात्तन्ते वैतके। बाक्ष्मेतीतिपुष्पाः पदः तत्पुष्पिता यनोदृढ्यवस्य आरूप्याणि वस्तुपत्यिं जयन्युज्वलवः। || Intro, 4th verse.

780 अत एव राजयात्रेण भौजराज:-भादविधि समुपयः मृत्युमार्गिते दिने। अभावायां प्रकृत्वांत बदनवेते मनायिणः। || p. 18. Vide also the आदकियाकौपिदे p. 480 for the same verse from the राजमार्तेण, which is perhaps more frequently quoted by नामधामन्य than any other nībandha.

781 तदेतदानि बाक्याणि राजाविषिद्वातादेशायिनि कैन्तित। तद्युक्त काम्पेनावपि राजविषिद्वातादेशायिनि भाविनति वेतन, न राजाविषिद्वातादेशायिनि-नायुष्माणि। न द्वै भावति स्त्रियाविषयाणि ताबाति स्वर्णियेव राज्ञा राज्ञीति प्रमाणमिति। || पितृभक्ति (folio 38 of ms No. 152 of 1892–95 in the Govt. Mss. Library at the Bhandarkar O. R. Institute, Poona.).
ownership to be known only from śāstra, while the Mit. held it to be laukīka (vide Viramitrodaya pp. 528, 536). Dhāreśvara held that the word ‘duhitīraḥ’ in Yāj. stands for pūtrikā in the order of succession (Smrticandrikā II. pp. 295–96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter’s son’s right to succession, on the father’s inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925, pp. 223–224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirñayāmṛta782 (p. 68) quotes a Bhojarājya text. In the Kālaviveka of Jimūtavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpālapaddhati or of Bhūpāla or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the Dānaratnākara, a Bhūpāla-paddhati and Bhūpāla are frequently quoted.783 The Samayapradipa784 and Ācārādārśa of Śrīdatta speak of both Bhūpāla and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king par excellence). For example, the Ekāvalī785 (a

782 यद्वृ भोजराजवय- न दिवा न निरादु च विशिष्टता न च सत्माश्वत्समयोप- तिति। इद्द समस्थानलिनिष्ठयाः । निर्णयायामुन।

783 पञ्चासनमांलद्वृ ब्रह्मविश्वमहेश्वराः । लोकपालसर्वाः श्रवाधिवसविनिव- तां ॥ इति । काकामत सुपालपद्धतियोगीद्वारेण प्रकटत। । वानरतारक (Ms. No. 114 of 1884–86) in the Govt. MSS. Library at the B. O. R. Institute, Poona 4, folio 34 b; vide folios 19 a, 28 a, 29 a, 50 b for Bhūpāla.

784 तद्वें गौरवमनानि प्रमाणवारि तदनुवारि ब्रवस्योका। भुपालदिवसे दु समस्यहरुर्वर्वलिनिष्ठ्याः ब्रवस्या तिरण्तरितु प्राचार्यास्नितपत्यावुदयकल- ब्यापिन्यायाः । समस्तारा (Ms. No. 371 of 1875–76) in the Govt. MSS. Lib. at the B. O. R. Institute, Poona 4, folio 8 b; कैचरिक, राजालिनिष्ठत्वक्रियालृष्ट, दुगायावृ दुगातितु दक्षकालितु फिन्देन मन्यते। समस्तारारा folio 64 a; इद्द च ब्रवस्याग्रहायं राजालिनिष्ठं शीर्षाय बहुजन- समस्तवलिनिष्ठताः। आवारारास (Ms. No. 349 of 1875–76 in the Govt. MSS. Lib. at the B. O. R. Institute, Poona 4, folio 29 a).

785 राज । दु शूकारसम्बन्धेः शूकारप्रकाशे रसपीलकार। एकावली p. 98 (B. 8 series).
work on Poetics) says that in the Śrīgāra-prakāśa, the king accepted only one rasa. Dr. Raghavan has recently published (in 1963) a complete and learned exposition of the Śrīgāra-prakāśa of Bhoja (1009 pages). The Varsakaumudi (p. 107) says that a certain verse is cited by the Gangāvākyāvalī without naming the author, but as it is not cited by the Rāja and the rest, it is unauthoritative.

The several tattvas of Raghunandana mention two works of Bhojadeva or Bhojarāja. For example, the Tithittattva (Jivananda vol. I, p. 17) cites a text as quoted in the Bhujabalabhīma by Bhojarāja; similarly, in the Śrāddhataittva (Jivananda vol. I, p. 266) two texts are cited as quoted by Bhojadeva in Bhujabalabhīma. Raghunandana also mentions Rājamārtanda of Bhojarāja (vide Āhnikatattva, vol. I, p. 451). He often cites the Rājamārtanda and the Bhujabalabhīma on the same page without the author's name (e.g. vide Udvāhataittva, vol. II, p. 124). Raghunandana often speaks of a Brhad-Rājamārtanda along with the Rājamārtanda on the same or the next page (vide Tithittattva, vol. I, pp. 25–26 and Jyotistattva pp. 605 and 655). That the Bhujabalabhīma and the Rājamārtanda are two different works appears to be clear. Whether the Brhad-Rājamārtanda and the Rājamārtanda are distinct works is not quite clear. (Vide Tri. Cat. of Madras Govt. mss. for 1919–22, p. 4562, No. 3079 for Bhujabalabanibandha of Bhojarāja in 18 adhyāyas on astrological matters in relation to dharmaśāstra such as strijātaka, karnādivedha, vrata, vivāhamedakadāsaka, grhakarmapraśesa, samkrāntisnāna, dvādaśamāsakṛtya). The Bhujabalabhīma is also mentioned by Śūlapāṇi and by Rudradhara in his Śrāddhaviveka.

Vide the present author's paper on 'King Bhoja and his Works on Dharmaśāstra and Astrology in J. O. R. (Madras), Vol. XXIII pp. 94–127, where five works of Bhoja are named. Vide also a paper on 'Passages from the Rājamārtanda on 'Tithis, Vratas and Utsavas' by the present author in ABORI Vol. XXXVI (Parts III and IV) pp. 306–339 (286 verses out of 1462 on the basis of three Mss.). Dr. Derrett, in Bulletin of L. S. O. A. S. Vol. XV (part 3) pp. 598–602, draws attention to the commentary Durghatārtha-prakāśini of Vimalabodha on Mahābhārata, Śānti, and Chap. 121, 14ff, where the commentator mentions Bhojadeva's interpretation
of those verses in the latter's work called Vyavahāra-mañjari. Vide Dr. Gode's paper in the Silver Jubilee number of B. O. R. I. pp. 146ff. about a ms. of this com. in the Bhandarkar O. R. Institute of Poona.

For two works of Bhoja on Sanskrit Poetics called 'Sarasvatikanṭhābharaṇa' and the 'Śrīgāraprakāśa', vide the present author's 'History of Sanskrit Poetics' pp. 257-264 (ed. of 1961) and for the Śrīgāraprakāśa, Dr. Raghavan's monumental work on it (containing over a thousand pages) published very recently (1963) which contains a full exposition of Bhoja's great work.

Bhoja of Dhārā, according to the Bhojaprabhanda, had a long reign of 55 years. Bhoja's was a remarkable career. In spite of the fact that he was constantly waging wars with different kings, he became the most famous Indian King as the patron of learned men. Considering the fact that he ruled long (about 50 years or so) and was generous to learned men the inscriptions references to him are rather few. There are only six records (of which five are copperplates) contemporary in time with him. They are: (1) The Ujjain plate in I. A. vol. VI p. 53 of Saṁvat 1078, Māgha dark half, 3rd tithi Sunday (1021 A. D.). It gives the pedigree as follows. Siyakadeva-Vākpatirāja-brother Sindurāja or Sindhula-son Bhojadeva. The grant was issued from the capital Dhārā; (2) the Banswara plate of Bhoja (E. I. Vol. XI p. 181-183), dated Saṁvat 1076, Māgha bright half (23rd January 1020 A. D.) issued on the festival for the conquest of Koṅkana (Koṅkana-vijayaparvanī); (3) the Betma plate (in E. I. Vol. 18 pp. 320-325 issued in Saṁvat 1076, Bhādrapada bright half, 15 (September 1020 A. D.) on Koṅkana-grahaṇa = vijayaparvanī); (4) the Tilakvādā plate (in Proceedings of the First Oriental Conference, 1919, pp. 319-326 of Saṁvat 1103, Mārgasīrṣa, 1046 A. D.; (5) the Kalvan plate (E. I. XIX p. 69) refers to conquest of Koṅkana by Bhoja and sets out a private person's grant of certain pieces of land to the temple of Muniśuvrata on Caitra amāvāsyā (when there was a solar eclipse); (6) Inscription on the pedestal of an image of Sarasvatī made in Saṁvat 1001 i. e. 1035 A. D. (which found its way to the British Museum) and it records that Bhoja caused the image of Vāgdevi to be prepared by a sculptor. In 'Rūpam' (edited by O. C. Gangoly) for January 1924 the image of
Sarasvatī is reproduced as the frontispiece and pp. 1-2 give some details and a slightly mutilated verse (in Śārdūla-vikrita metre) is set out with translation by Mr. Dikshit and the date saṅvat 1091 also is inscribed on the pedestal. In E. I. Vol. VIII p. 96 there is an inscription of Arjuna-varmadeva, a descendant of Bhoja where it is stated that the drama Pārijatamañjari was first performed in the hall of Śaradādevī built by Bhoja. Dr. Raghavan’s latest work on Bhoja’s Śṛṅgāraprakāśa, 1963, has a fine reproduction of this image as a frontispiece.

In the Navasāhasāṅkacarita of Padmagupta alias Parimala, Vākpatirāja is mentioned in XI. 81, Sindhurāja in XI. 101 and in XI. 102 it is said that in the assemblies of warriors he is mentioned as Navasāhasāṅka (Viragoṣṭhiṣu giyate) and in XVIII. 62 his coming to Dhārā is mentioned. But all this does not state how many years he ruled. He must, however, have ruled for some years in order to be called Navasāhasāṅka for his valour. Vākpatirāja was also called Muñja, who was slain by Cālukya king Tailapa between 994-997 A.D. Therefore, Bhoja, son of Sindhurāja, may be held to have begun to rule about 1005 A.D. The Māndhātā plate of Jayasimha, successor of Bhoja (issued from Dhārā), is dated in saṅvat 1112 (Āśāha, dark half i.e. 1055 A. D.); Vide E. I. Vol. III pp. 46-50 (gives the names as Vākpatirāja–Sindhurāja–Bhojadēva–Jayasimha). Therefore, Bhoja must have ruled from about 1005 A. D. to about 1054 A. D. 786

The stories (in Prabandhacintāmaṇī) about Muñja’s trying to do away with Bhoja must be treated as legendary trash. Tawney’s translation of Prabandhacintāmaṇī (p. 32) refers to a prophecy made on the horoscope of Bhoja that he would rule for fifty-five years, seven months and three days.

There is further definite data. The Rājamṛgāṅka of Bhoja (an astronomical work) takes saka 964 (1042-43 A. D.) as its initial date. 787

786 Vide ‘History of Paramāra dynasty’ (1933) by Dr. D. C. Ganguly pp. 82-122 (for Bhoja).

787 शासने वेदविद्वानो रवितो मातस्यानुत्। अयो देवान्तिते द्रिस्स्यप्रियवेदनांतः॥ राजम्रगांडः (Ms. No. 105 of 1873-74 in the Govt. Ms. Library at the B.O.R.L., Poona).
66. Devasvāmin

It is strange that the Madanaratnapradīpa (on Vyavahāra p. 324) refers to Bhoja as Dhāreśvarabhaṭṭa.

There is a work named Dharma-pradīpa by Bhoja (Govt. Mss. Lib. at the B. O. R. I. Poona, No. 26 of 1874–75). It is a work by another Bhoja later than 1400 A.D., as it quotes Vijñānesvara and the Madanapārijāta. It was composed by an assembly of pandits at the bidding of king Bhoja of Āśāpura, son of Bhāramalla. The ms. was copied in saṅvat 1695 (i.e. 1638–39 A.D.).

66. Devasvāmin

The Smṛticandrikā tells us that Devasvāmin composed like Śrīkara and Śambhu a work in the nature of a digest of smṛtis (smṛtisamuccaya). Vide note 748 above. The commentary of Nārāyaṇa of the Naidhruva gotra, son of Divākara, on the Āsvalāyanagrhyasūtra788 says that it relies upon the bhāsyā of Devasvāmin on the same work Gārgya Nārāyaṇa, son of Narasimha, in his commentary on the Āsvalāyana-srautasūtra, tells us that he follows the bhāsyā of Devasvāmin thereon. It is hardly likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāsyās on the Āsvalāyana Śrāṅga and Grhyā sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āśauca &c. The commentary of Bhaṭṭoji789 on the Catuvīṃśatimāta refers to the view of Devasvāmin on srāddha and āśauca. Hemādri790 (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticandrikā quotes the views of Devasvāmin on vyavahāra

788 आश्वलायन् स्रवाण्य भाष्यं भजनता करनं । देवस्वामिसमार्थेन विस्तृतं तत्साद्वत्।

789 देवस्वामिसमार्थपरिः पारिसिद्धीसन्धिरसुधार्यसु मात्रिके आश्वलायनेन परिप्रेक्ष्यते पुरजान्तिन्तृतीयदिन एवं कर्तव्यसंहर्षदुर्दैववृति । चानुविशिष्टतत्तत्तयान्त्य p. 135 (Bose's ed.).

790 यदि चुपचाप अर्थादिष्ठ्यं समाप्तेऽस्मात् निति। नितिर्विवेक च शोभनं यदि निरपराधः राजी वा तदहर्षोद्भवं श्रावभूतं यान इति। इदमिद्र (कालकरिण्य) III, 2, p. 324; vide pp. 496 and 565 of the same volume for mention of देवस्वामी.
and āśauca several times. For example, Devasvāmin explained the word Yautaka differently from the Nighantu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the word of the Saṅgraha that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'duhitr' in Yājñavalkya’s verses on succession meant putrikā. Devsvāmin explained Manu as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the gotra of his adoptive father. Vide Smṛticandrikā (Mysore ed.) on āśauca p. 22. The Vaijayantī of Nandapaṇḍita (on Viṣṇu 22, 32) quotes the view of Devasvāmin that on the death of unmarried daughters mourning was to be observed for ten days. The
Smṛticandrikā quotes a verse from Devasvāmin\textsuperscript{796} on śrāddha also.

In the Prapāñcaahrdaya (Tri. S. series, p. 39) we are told that Devasvāmin composed a brief gloss on the 12 adhyāyas of the Pūrvamīmāṁsāsūtra and the four adhyāyas of the Saṁkarsakānda, seeing that the bhāṣyas of Bodhāyana and Upavarsa were vast. The Govt. collection of Mss. at Madras has Devasvāmin's bhāṣya on the Saṁkarsakānda (vide Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with Devasvāmin, the writer on dharmāsāstra.

As the Smṛticandrikā quotes Devasvāmin so profusely, he cannot be later than 1150 A.D. His earlier limit can be determined in several ways. Gārgya Nārāyana's comment on Āśvalāyanaśrauta (II. I. 14) is quoted by Trikāṇḍamaṇḍana, who is himself quoted by Hemārdi. Therefore Gārgya Nārāyana could not have flourished later than 1100 A.D. (vide Bhandarkar's Report on search for mss., 1883–84, pp. 30–31). Therefore Devasvāmin probably flourished about 1000–1050 A.D., if not earlier. The fact that Devasvāmin held certain views similar to Bhojadeva's also corroborates the chronological position thus assigned to him.

67. Jitendriya

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of Jīmūtavāhana bear abundant testimony to the fact that Jitendriya wrote an extensive work on dharmāsāstra. In his Kālaviveka (p. 380) Jīmūtavāhana says that Jitendriya\textsuperscript{797} wrote on the topic of kāla (i.e. on determining doubtful points about the months, the tithis, saṁkrāntis, &c., and the religious rites to be performed on them). In several passages of the Kālaviveka the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be per-

\textsuperscript{796} आद्विने समुच्चे अनंतरा मृतसंवस्तके। आमास्त्रां प्रवृत्त गृह्य्यवेके मोपर्येशः।
स्यृतिच। II. p. 385.

\textsuperscript{797} जितेन्द्रियश्यङ्कुर्य सर्वचतुर्वर्महान्यंधिनरिश्वष्टन्योपचारः। हस्तमपि कालिनरिश्वष्टाप्रस्थ्रवना
नियाांशरं याँति।
formed at the principal time indicated for it\textsuperscript{798} (and not at a ga\textit{v}āra time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhrambhaṭṭa.\textsuperscript{799} Jitendriya is said to have enumerated the names of the fifteen \textit{muhūrta}s of the day from the Matsyapurāṇa;\textsuperscript{800} vide pp. 257, 367 of the Kalaviveka for other places where the views of Jitendriya on \textit{kāla} occur. In the Dāyabhāga of Jmūtavāhana also Jitendriya is frequently mentioned. The Dāyabhāga says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) that it is his own, Jitendriya held in his remarks on the section of \textit{prāyascatā} that he is not guilty of theft.\textsuperscript{801} The peculiar doctrine of the Dāyabhāga that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.\textsuperscript{802} The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is his exclusive property and that \textit{maitra} (gifts of a friend) and \textit{auśvāhika} are only cited (by Yāj.) as examples of this proposition.\textsuperscript{803} Jitendriya

\textsuperscript{798} तत्त्व जितेन्द्रियाणां सणात्यात्प्राचीनमेव क्रृत्य स्वकाले सुमापाईतुरे शक्यते तत्रौक्षेपंते: कृत्तिर्यस्यायमेवस्यायेणामसुरुषविकाल एव कलानुपठानित्यतम । कालविवेक p. 489.

\textsuperscript{799} अंशायस्य एवतिथियानि संरचनांस्यनात्तानुपूर्णानि स्विस्वेदते तिथिमतिः तत्वं द्रुतदत्तमाय जितेन्द्रियापाभिदत्त: । कालविवेक p. 255.

\textsuperscript{800} अत एव जितेन्द्रियां । रूपश्रृंखल शेतधार । महातात्तिक खुशलय अर्थादिप्रेष्यमातासूचितबद्धाय योद्धा अवश्यशेषमातात्तिक दर्शितात । कालविवेक p. 370.

\textsuperscript{801} अत एव प्रावद्धवानां जितेन्द्रियां भागिते यदि स्वामेव परमेयं श्रीरामं बहुदतां युग्याति अस्ति गुणादिपदय आत्मायस्तस्य परमेयमेवात्मायुद्यथ युग्याति सूचिन अवश्यशेषमातात्तिक: सूचिन अवश्यशेष परमेययुद्यरंभावान। दार्शनिक p. 350 (ed. of 1829, p. 224 of Jivananda).

\textsuperscript{802} अंते चतुश्यायानि विबंधलोकमेवपरमेयायुद्यथानि वृत्तानि: इत्यहनाय: पत्यविचारो जितेन्द्रियां आदर्शानि: । दार्शनिक p. 256, ed. of 1829 and p. 186 of Jivananda's ed.

\textsuperscript{803} जितेन्द्रियाणां प्रबुद्धकारं विवेकोऽक्षण: तदस्य अवस्तुस्तप्रथमसंहितायमध्ये: प्रवेशत: —विद्वद्विद्वयमेवबुद्धयोगपेयायजितं तद्विद्यमेव प्रदेशविशिष्टायत: । दार्शनिक p. 120 (edition of Jivananda).
held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramārtkā of Jimitavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dayatattva of Raghunandana. But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengali writer and flourished about 1000-1050 A.D. and that he was completely eclipsed by the brilliant Jimūtavāhana.

68. Bālaka

Bālaka like Jitendriya is no more than a name to us. Jimūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yāj, came in after those expressly mentioned from the widow to the brother. The Dayabhāga notices that Bālaka read a text of Āpastamba in a wrong way. Bālaka said that the words of Śāṅkha 'svaryatasya aputrasya bhratrgāmi dravyam...jyeṣṭhā vā patnī' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or re-united. Bālaka says that when some

804 अत एव परकृत्यवेन विशेषता जाति/स्वरूपस्य सैन्यं न तु स्वद्राध्यभेदपरं परख्य-\nsvaranā 'svaryatasya aputrasya bharatragami dravyam...

805 यदु बालकवर्त्य पतनी। सहितत्रश्वेव पितः न भातरस्या इवार्दी निविवेकभावना-\ndrishtvā savantvā prābhavād bālakavāmave. 


807 यथ. बालकेनातः असपायांविषयं यथात्वबन्धनं यथाविभेदल्पध्विषयं वा शाश्वातिविनचने इति तनावोपशंकशाहुस्वर्गाधिकारिन्यनामनावासर्ववेदेः बालकेनात्व विहिते सन्तर्द्विश्वस्यानुवादाद्वित्ते। दायभाग p. 262 (p. 169 of Jivananda's edition). Here there is a play on the word बालक.
property is acquired by one brother by means of learning, other brothers are not entitled to that wealth. The Dāya-

808 bhāga refers to a passage from Bālaka in which the latter re-

lies on the Pūrvaśaṁśa example of mūḍga and māśa. In the Vyavahāramātrikā of Jīmūtavāhana (p. 346) it is stated that Bālaka held the same views as those of Śrīkara-miśra on a
certain point. In the Prāyaścitta-nirūpana of Bhavadeva a
writer named Vāloka is mentioned (vide JASB 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing
the name Bālaka. Bālaka is mentioned in Raghunandana's
Vyavahāratattvā p. 47 also as holding the view with
Śrīkara and others that adverse possession for twenty years
conferred ownership in the case of immovable property.
Śūlapāṇi in his Durgotsavaviveka twice quotes the views of
Bālaka and once refutes the latter. Hence it appears that
Bālaka was an eastern or Bengal writer, composed a work on
several branches of dharmaśāstra (such as vyavahāra and
prāyaścitta) and flourished before 1100 A. D.

69. Bālarūpa

In the Smanītisāra of Harinātha (I. O. cat. No. 301, folio

128a ff) there is a long passage setting out the views of
Bālarūpa on the question of the succession to a childless man.

In the Vivācacandra of Misar- miśra the opinions of Bāl-

808 बालकेन्द्रांतुष्टतो न दैकेन भावः विचारितः तत्त्वविश्लेषणार्थिकारंस्वयः प्रभावन-

-भावार्थविषयते । दायामहा p. 190 (p. 120 of Jivananda). ।

809 अतएव वद्वारस्थितं वयः मूढः देवथर्तिनिविरोधो मध्यां न 

तत्त्वं सर्वं—अवश्यं वै माभा-इति माभा निष्णुद्दः । तत्त्वसीयात्मीयहयोहि

अनालस्यायाहि निष्णुद्दः । तद्वारस्थितमेव पुस्त्व्यात्ति लेययादार्थस्वाभावात् ।


810 इत्य आधिनायकायोविशेषशुरमांसत्रंशामान्तर्विश्वासा नां

वालकेनात्र विषये वृत्तिदिने नवयमेकुवुमाविति यदुर्यि

‘भाववत्य: प्रभावार्थविषयं भूणाम् यथा: किरः: ’

इश्वरचन्द्रने विशेषात्त्वेभयतः। दुर्गोंसत्वावविक p. 18 (Sanskrit Sahitya-

parisad ed.). Vide p. 9 also for reference to बालके के विचार वेणी

811 दुर्गोंसत्वावविक (Ms. No. 57 of 1883-84 in the Govt. Mss. Lib. at the

B. O. R. Institute, Poona ) folio 33a ; बालरूपमें दु ं वस्त्रव्याहत्वशीक्षा

संस्थाविभागमें हेतु । ibid. folio 33a.
rupa (Balarupamata) that the words of Yaj. (II. 117 tābhya
rte'nvayaḥ) mean the offspring of the mother and on the
succession to re-united coparceners are cited. In the Vivāda-
cintāmaṇi of Vācaspati312 the views of Balarupa are frequently
cited. Relying on the words of Parāśara Balarupa held that
an unmarried daughter was entitled to preference over a
married one as an heir to a sonless man. As regards the
verse of Harita that if a young widow was karkāṣa (quarrel-
some, 'suspected of unchastity' according to others), then
she was to be given maintenance alone (out of her husband's
estate), Balarupa's view was that it refers to the widow of a
re-united coparcener.313 Balarupa was of opinion that ātna-
bandhus, pitrbandhus and matribandhus succeeded in the
order stated.314 The Kālādarśa of Adityabhaṭṭa names Balar-
upa among the authorities on which it relies. This shows
that Balarupa wrote not only on vyuvahāra but also on
kāla.

As Harinātha and the Vivādacandra mention Balarupa he
is certainly earlier than about 1250 A.D. The important
question is whether Bālaka and Bālarupa are identical. I
think, though with some hesitation, that they are identical.
The difficulty is caused by the fact that Harinātha speaks of
'the author of Balarupa,' which implies that Balarupa is a
work and not an author, while the others speak of Balarupa
as an author. The Dāyabhāga always speaks of Bālaka and
never of Bālarūpa, while the Mithilā writers, Misaru-miśra,
Vācaspati and Harinātha, speak of Bālarūpa and not of Bālaka.
Bālaka is not mentioned by any writer belonging to a pro-
vince other than Bengal. It is not likely that there were two
early authors belonging to the same locality on vyuvahāra
bearing two names so nearly the same as Bālaka (or Bāla)
and Bālarūpa. Moreover, if we read one quotation from the
Dāyabhāga between the lines (vide note 621) where Jimutā-
vāhana makes fun of Bālaka by charging him with having
exposed his Bālarūpavāna (being Bālarūpa, being childish) it
appears that the Dāyabhāga looked upon Bālaka and Bālar-
ūpa as identical. If so Bālaka or Bālarūpa becomes an

312 अपूजस्य दुमारी रिक्षे गृहियात्तद्भवि चोडी चेति पराशरधचन्द्रयेवाश्र कम
दति वाल्रुपः। विवादचिन्तामणि p. 153.
313 सर्वप्रबहयापरिवर्ति वाल्रुपः। विवादचिन्तामणि p. 152.
314 एतेषां कमेणाधिकारः, वाल्स्येषस्य। विवादचिन्तामणि p. 156.
ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara's and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

70. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jīmūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of kāla (vide note 611 above). The Vyawahāra-mārtkā of Jīmūtavāhana very frequently cites the views of Yogloka and generally twists him with thinking himself as being a logician or a new-fangled (nava-tārākāma-manya) logician. Both in the Kālaviveka and the Vyawahāramārtkā Yogloka is generally cited for being refuted (e.g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jīmūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Bṛhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller work). It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter. The Vyawahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immovables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (yadyekadeśavyāptāpi....nrṇām) was intended to apply to a case where a litigant threw down the challenge that if even

815 Vide pp. 291, 293, 295, 310, 312, 313, 347.

816 योगलोके कु खल्वर्दुर्जन्यमेवदेव द्वाधे वै ज्ञातविनिविषणांकामवात्। कालविज्ञ प. 365; तस्मान्तुत्तैपर्मिनिविषयं योगलोकस्य बुधुर्जन्ये प्रेक्षितम्। अतःपै खल्वर्दुत्तैप अनेकं च निविषणेषु दव्यनादं, योगलोकस्य बुधुर्जन्ये पुरातनपुस्तीवात्। तस्मान्तुत्तैपेददार्थं, योगलोकनागती बुधुर्जन्ये विनिविषयम्। कालविज्ञ प. 273; vide also pp. 177, 221, 490 for references to योगलोके.

817 यस्य दुर्बिद्वाहरणं तत्तकनिमायम् योगलोकस्य मद्विद्वेषं कमयंतत्त्वं भूरिति भाषायं मद्विद्वेषं दव्यन्युविनिविषणां इति श्रीकृष्णदाहरणस्वार्थं तदस्मात्। लक्ष्यहारामालका प. 302.
one out of several items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed.\textsuperscript{813}

The foregoing establishes that Yogloka wrote at least on kāla and vyavahāra and composed two treatises on kāla.

Jimūtavāhana\textsuperscript{819} says that a predecessor of his styled Diksita criticized a certain reading of Yogloka's, i.e. Yogloka preceded Diksita, who was a predecessor of Jimūtavāhana. Jimūtavāhana further refers to ancient (purāṇa) mss. of Yogloka's work. Hence Yogloka must have preceded Jimūtavāhana by at least a hundred years. He is later than Śrīkara (note 632 above). Therefore he must have flourished between 950–1050 A. D.

71. Vijñānesvara

The Mitākṣara of Vijñānesvara occupies a unique place in the Dharmaśāstra literature. Its position is analogous to that of the Mahābhyāsa of Patañjali in grammar or to that of the Kāvyapracāra of Mammaṭa in Poetics. It represents the essence of dharmaśāstra speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the Mitākṣara is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the Dāyabhāga prevails.

The Mit. professes to be a commentary on the Yājñavalkya smṛti. In the colophons of several mss., it is described as Rjumitākṣara, Pramitākṣara or simply Mitākṣara. These names are probably due to some of the verses appended at the end of the commentary.\textsuperscript{820} The Mit. is not only a commentary explaining the verses of Yājñavalkya, but it is in the

\textsuperscript{818} व्यवहारतत्व p. 217 (Jivananda vol. II) 'न च यैव एव एकमि म्या यहां विभववशि तसा समेव दशत्तिमिति प्रतिशाविषयत्तमेकाक्षे-विभावितत्वा वचनम्येन जीपलोकमतादुमार्शिषिल्मत्र युक्तभावित वाचयू।'.

\textsuperscript{819} आय इति उपरित योमोक्तेन तथा वर्षायामात्र भवतीति शिक्षितनीकामृ। काल-विवेक p. 280.

\textsuperscript{820} इति याज्ञवल्क्यमुनिशास्त्रगता विद्विदितान्य कथ विहिता विदुपः। प्रमिताक्षरां विद्विद्वायक्तेन परिविद्विति अवलोकितमुन्न। गम्बारिभ: प्रस्तावदिवास्यन्येक्ता मिताक्षराः। अन्त्यत्ताम्बितायाभिविक्षिताभिधिता मथा।
nature of a digest of smṛti material. It brings together numerous smṛti passages, explains away contradictions among them by following the rules of interpretation laid down in the Purvamimāṃsā system, brings about order by assigning to various dicta their proper scope and province (vibhāgyamajnanaśtha) and effects a synthesis of apparently unconnected smṛti injunctions.

The Mitra quotes a host of smṛti writers and six predecessors, who were commentators and authors of digests on dharmaśāstra. Besides, it quotes Vedic works (like the Kāthaka), the Bhādarānyakopanisad, the Garbhopanisad the Jabalopanisad and other works like the Nirukta, Bharata (author of Nātyaśāstra), Yogasūtra, Pāṇini, Saññātra, the Skandapurāṇa, the Viṣṇupurāṇa, Amara, Guru (i.e. Prabhākara).

A noticeable feature of the Mitra, may be mentioned here. Though it quotes from more than 80 Smṛtis and Smṛtikāras it is very chary of quoting from the Purāṇas. Only five Purāṇas are mentioned by name in the Mitakṣara viz. the Brahmapāda (one verse on Yāj. III. 30), the Bhaviṣyat (on

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821 The स्थविर's quoted by name are: अश्विनिः, बृहदर्शिः, मध्यमातिः, अग्नि, आपलम्ब, आन्तराय, उममन्, उशनस्, बाह्यम्, कर्त्यप, काश, कालायन, कार्यानिः, कुमार, द्रष्टः, गाधिः, गृहस्वरिः, भौमिन, गातम्, सुभुविधितम्, चचन, चामत्, (or चामलय्), जामदिः, जातुर्कर्ण, जानस्, (or-वि), ज्ञेश्वरिः, द्रूक, वीचक्षम्, देवल, ठाम्य, नाराय, परार, वरस्वर, पितामहं, वुरस्व, पंडव, पैदानिः, मचतुरस्, बुद्धत्रावतम्, बुद्धचतुरस्, प्रजापति, बाणकल, बुद्धपति, बुद्धुद्धपतिः, बुधचन्द्र, बुधस्वर, बुधात्र्वस्वर, बुधपालस्वर, तिक्षित, तौष्ण्डिक, वासिः, बुद्धसिः, बुद्धसिः, विजु, बुधक्रिय, बुधविषु, बुधविषु, वायुप्रपाद, वायु (or वायुप्रपाद), वायु, बुधक्रिय, बांध, बुधविषु, वायुप्रपाद, बुधात्र्वस्वर, बुधपालस्वर, बुधस्वर, बुधक्रिय, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बुधविषु, बु�
Yāj. III. 6), Matsya (Mit. on Yāj. I. 297–298 quotes eleven verses from the Matsya, chap. 94. 1–9 verses and verses 11–12 of Chap. 93 of the same), Viṣṇupurāṇa (15 verses are quoted on Yāj. III from the Viṣṇupurāṇa about Nārāyaṇabali for one who committed suicide). Skandapurāṇa on Yāj. II. 290 (Smaryate hi Skandapurāṇe Pañcacakādā nāma kāścanāpsarasah tatsantatīr-veṣyākhyā pañcamijātīh).

This sparing use of Purāṇas in the Mit. is in consonance with Yāj. I, 3 which states that fourteen are the sources of Vidyā and of Dharma, viz. Purāṇa, Nyāya (Tarka or logic), Mīmāṁsā, Dharmāśāstra, the Āṅgas (six auxiliary lores of the Veda) and the (four) Vedas. It should be noticed that the fourteen classes of works are enumerated in a rising scale of importance and authoritativeness i.e. the Vedas are the highest authority on matters of Dharma and the Purāṇas are the lowest. Dharmāśāstra is given a high place after the Vedas and Āṅgas. All early writers hold that the Veda is the basis of Dharma and so are the Smṛtis (vide Gaut. Dh. 1–2, Vas. 1.4, Manu II.6) and Manu states (II.10) that Smṛti means Dharmāśāstra.

The Mitākṣarā is, in the matter of citing Purāṇas as authorities, in great contrast to the Kalpataru and the commentary of Aparārka. In the very first Kāṇḍa (Brahmacāri) of the Kalpataru eleven Purāṇas are quoted as authorities viz. Āditya, Kalika, Devi, Narasimha, Brahma, Brahmacāra, Matsya, Mārkaṇḍeya, Vāyu and Viṣṇu and of these the Brahma is quoted 11 times, Bhavisya 28 times and Viṣṇu 11 times. Taking the last Kāṇḍa (on Mokṣa), among the works cited as authorities seven Purāṇas figure viz. Narasimha, Brahma, Brahmacāra, Matsya, Mārkaṇḍeya, Vāyu and Viṣṇu, of which, the Viṣṇupurāṇa is quoted oftener than any other work (except the Mahābhārata, the Bhagavadgītā and the Manusmṛti).

Vide below under ‘Aparārka’ for the large number of Purāṇas and Upapurāṇas (22 in all) mentioned by Aparārka.

Another noticeable feature of the Mit. is that it mentions the views of many Smṛti writers with the prefix ‘bṛhat’ or ‘vṛddha’. For example, it quotes verses of Vṛddha—Manu on Yāj. II. 135–36, 270, 272, III. 5, 20, 260 and Bṛhan—Manu on Yāj. II. 135–136 (on Sāpiṇḍa and Samānodaka); it quotes

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Vṛddha-Yāj. on Yāj. III. 1-2 (one verse), III. 6, III. 19 (two verses), III. 289; it quotes Brhad-Yājñavalkya on Yāj. III. 253; it quotes Vṛddha-Vasiṣṭha on Yāj. III. 20 (prose), Yāj. III. 21 (verse), III. 24 (four verses on ‘āśauca’ in one of which the view of Yama is mentioned), on Yāj. III. 311 (prose); it quotes Brhad-Vasiṣṭha on Yāj. III. 287 (2½ verses). Mit quotes Vṛddha-Visnu on Yāj. II. 135-36 (prose), on Yāj. III. 266-67 (verse); Mit. quotes Brhad-Visnu on Yāj. III. 20 (prose), on Yāj. III. 234-242 (long prose passage on various kinds of pālakas) and on Yāj. III. 253 (1½ verses), III. 263-4 (one verse); the Mit. mentions Vṛddha-Śatātapa on Yāj. I. 231 (verse); Mit. mentions Vṛddha-Hārita (2½ verses of Vṛddha Hārita on Yāj. III. 266-67 and prose on Yāj. III. 325, on Yāj. III. 254 (prose), 259 (prose), 261 (prose); Mit. on Yāj. III. 261 quotes Vṛddha-Bṛhaspati (1½ verses on nine kinds of sākara); Mit. quotes Vṛddha-Pracetās (verses) on Yāj. III. 265 and Bṛhat-Pracetās (verses) on Yāj. III. 20 (one), III. 263-64 (1½ verses); III. 265 (2½ verses); Mit. quotes Brhad-Yama (4 verses) on Yāj. III. 254, 255 and 260; Mit. quotes Brhad-Saṃvarta on Yāj. III. 265.


It would be noticed from the above statements of the Mit. about authors mentioned with the prefixes vṛddha and ‘bṛhat’, that many of the passages quoted from them are concerned with matters relating to āśauca and prāyaścitta. It is probable that during the centuries of foreign invasions such as those of Hūnas and the ascendency of Buddhism and other schisms, more attention was paid to idealogical matters of purity, penances and the like and additions were made to the already existing Smṛtis by means of works to which Mit. words like bṛhat, vṛddha or ‘laghu’ were prefixed.

It may be stated here that Aparārka who is not far removed in time from the Mit. cites quotations from authors with the prefix Vṛddha, viz. Gārgya, Gautama, Parāśara, Pracetās, Bṛhaspati, Manu, Yājñavalkya, Vasiṣṭha, Vyāsa, Śatātapa, Hārita and the word ‘bṛhat’ to Pracetās, Yama,
Manu, Viṣṇu and Harita. It is noteworthy that Aparārka (on Yāj. III. 23–24) first quotes Manu II. 67 (for the proposition that in the case of women marriage has the place of Upanayana) and immediately afterwards quotes Ārddha-Manu’s verse about the impurity (āśāca) to be observed by maidens not grown up, by grown-up but unmarried girls and by those that are married. It is beyond doubt that Aparārka regarded the Manusmṛti and Ārddha-Manu’s work as distinct. The Kalpataru on Vyavahāra quotes Ārddha-Manu eight times, but the first half of one verse quoted as Ārddha-Manu’s on p. 402 of (Vyavahāra-Kāṇḍa) occurs in the Manusmṛti VIII. 157.

The author styles himself Viṣṇanayogin in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the Bhāradvāja gotra and was son of Padmanābhabhaṭṭa. He was a paramahāṁśu (i.e. an ascetic) and was the pupil of Uttama. He tells us that when he wrote the Mitāksarā, king Vikramāditya or Vikramādityadeva was ruling in the city called Kalyāṇa (now in the Nizam’s dominion). The verses at the end containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated śukasaṅvat 1389.

The author of the Mit was a profound student of the Pūrvamimāṁsā system. Throughout the Mit. discussion of Pūrvamimāṁsā nyāya and their application to dharmaśāstra are sown broadcast. For example, the Mit. on Yāj. I. 81 (whether it is a nyāyam or puruṣaṁkhyā), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied smṛti dictâ the author does not mind if he has occasion to expand his commentary to enormous lengths. For example, the Mit. on Yāj. III. 265 and 290 occupies several pages of closely printed text.

A remarkable merit of the Mitāksarā is that it relies on the Mimāṁsā sūtras and maxims for solving difficult and doubtful points in the Dharmāsāstras. A few examples may

823 नारायणां भक्तवति क्षितितेऽक्षेपां क्रियासूत्रं पूर्व नो दृश्यत: प्रत्य: इत्य वा क्षितितेऽक्षेपां

अविविकोमेषः। विज्ञानेनाश्च सिद्धस्वेत: न भ्रमिते किछु च नावब्यक्तिमयमाधायमेन विशेषस्वत कपालिकाकृपं तदृष्टायम्। 4th verse at the end.
be briefly noticed here. On Yāj. I. 4–5 (where 20 Dharmāśastrakāras are named), Mit. remarks that these verses are not to be held as parisāṅkhya (these verses do not exclude others being recognised as Dharmāśastrakāras) but are only illustrative. Parisāṅkhya, Niyama and Vidhi are explained at great length on Yāj. I. 79 and 81. On Yāj. I. 249, the Mit. remarks that the verse is a nāyama and not parisāṅkhya. On Yāj. I. 253–54 the Mit. quotes on the question of the Sapindikaraṇa of one's deceased mother texts of Paithinis, Yama and Uśanas and brings out order (i.e. makes a vyavasthā). TheKalpataru on Śrāddha quotes Yāj. I. 253–54 (on p. 257), does not quote the varying views of several writers but only one view and makes no vyavasthā on the point. Another example of Vyavasthā on varying dicta of over a dozen writers occurs on Yāj. I. 256, where difference of views of the Dākṣinātyas and Udícyas are set out and PMS III. 6.9 is also discussed. Kalpa on Śrāddha has no such discussion. On Yāj. II. 114, the Mit. refers to the Lipsāṣūtra (Jaimini IV. 1. 2, in which the word līpā occurs) and quotes a passage of Prabhākara (called Guru). Vide H. of Dh. Vol. III. p. 550 and n. 1027 for this. Vidhis are of two kinds, 'Krātvaṛtha' and 'Puruṣārtha' and the Mit. on Yāj. I. 103 holds a discussion on this. Vide H. of Dh. Vol. V. pp. 1232–35 for explanations of these two. The particle na (meaning 'not') may indicate a prohibition (pratisedha) or a provision or exception (paryudāsa). The Mit. on Yāj. I. 129 remarks that not only in that verse but everywhere in that prakārama (Yāj. I. 129–166) the particle na (na) conveys paryudāsa. Vide H. of Dh. Vol. V pp. 1248–49 for explanation. On Yāj. I. 86 where an objector raises the question that a woman is prohibited from becoming a satī after her husband's death, the Mit. refers to the Śyenayāga and points out that the Śyenayāga passage is entirely different in purport from passages about the practice of Satī. Vide on this H. of Dh. Vol. V pp. 1183 and 1245.

The Mit. refers to the division of Vikalpas (options) into Vyavasthita and Avyavasthita on Yāj. I. 96; vide (for exposition) about Vikalpa H. of Dh. Vol. V pp. 1250–1252. The Mit. is fond of citing Nyāyas. For example, on Yāj. I. 81 it cites the nyāya 'nimittāvṛttam naimitakam-apyāvartate', which is based on Jaimini VI. 2. 27–29. The same nyāya is mentioned by the Mit. on Yāj. III. 263–264 and on III. 288. On Yāj. II. 126 the Mit. refers to the Daṇḍāyupikanyāya, which is very
frequently employed in Dharmasastra works. Vide H. of Dh. Vol. V. p. 1344 for other places where it is employed. On Yaj. II. 265, the Mit. refers to the rule of equal division (samam syat-asruti-vat) PMS XV. 3. 53, which is referred to by several works (vide H. of Dh. Vol. p. 1350 for other references. Some Jaiminisutras are mentioned as Nyayas e.g. 'ekarthas--tu vikalpera' iti nyaya-nikarthanameva vikalpo na janatapa-sor-ekarthatvatm on Yaj. III. 257, the sutra being Pt. M. S. XIII. 3. 10. Vide also sastroktam phalam prayoaktari iti nyaya-nakarihikarikartragataphalanak devakupa-tadaga nir-mandayay (Mit. on Yaj. III. 227). This refers to Jaimini III. 7. 18-20, the first sutra which begins with Sastha phalam prayoaktari'. On Yaj. III. 220 Mit. refers to the Jasteshtinaya (explained in H. of Dh. Vol. V. p. 1343). On Yaj. III. 226 the Mit. applies the Ratrisattranyaya for which vide H. of Dh. Vol. V. p. 1227. On Yaj. III. 298 the Mit. follows Sabara's bhagyam saying 'kim-iva vacanam na kuryat'. This is frequently mentioned by Sabara and Dharmasastra works (in slightly different forms). Vide H. of Dh. Vol. V. p. 1345 for references. The Magan-mudganyaya based on Jai. VI. 3. 20 is relied upon by the Mit. on Yaj. II. 126 for an explanation of which vide H. of Dh. Vol. V. p. 1347.

One of the well-known maxims of the Purvamimamsa is called 'Sarvasakha-pratyayanyaya' or sakshantaradhikara-na-nyaya (Purvamimamsa-sutra II. 4. 8-33). This means that all the sakhas (branches) of the Veda and the Brahmana works attached to the Vedic recensions form one corpus, that such rites as Agnihotra or Jyotishtoma are one and the same, though the details may vary here and there in the Vedic works. The Vedantasutra (III. 3. 1-4) accepts the same position about the Upanisads as regards Upasanas. This maxim was extended to Smritis also by such writers as Visvarupa, Medhatithi, Vijnanesvara and Apararka. The result was that an option was given where Smriti passages were in conflict, otherwise all details in the several works were to be added up. The Mit. on Yaj. III. 325 states this, as also on other occasions (e.g. on Yaj. I. 4-5). Vide pp. 1272-74 of Vol. V of H. of Dh. for explanation and references.
The Mit. quotes hundreds of verses simply as 'vacanam' or 'vacanāt' or as 'smaraṇa' or smṛtyantaram' and sometimes verses so referred to are well-known and are found in Smṛtis like those of Manu and Nārada. For example, on Yāj. I. 80, it quotes the verse 'Pumāṇ puṁsogāhike' as a vacana; it is Manu III. 49. On Yāj. I. 87 the Mit. quotes 'Prāgupanayanāt... bhaksāḥ' as smaraṇa though it is a well-known sūtra of Gaut. (II. 1.). On Yāj. II. 305 the Mit. quotes 'Pādo gacchati... rājanam-recchati' as a vacana, which is a well-known verse of Manu 8. 18 and Nārada (3. 12.). On Yāj. II. 49 Mit. quotes as a vacana 'Bhāryā putraśca dāsaśca &c' which is Manu IX. 416. On Yāj. I. 90 Mit. quotes as 'smaraṇa' a half verse which is Manu X. 41. Some verses quoted as Manu's are not found in the Manusmṛti. For example, on Yāj. I. 179, a verse 'Yathāvidhi niyuktastu... vimsātim' is cited as Manu's but it is not found in the present Manusmṛti. In introducing Yāj. I. 217–218, Mit. quotes as Manu's the verse 'Dadyād-aharāh śrāddham' &c. which is not found in the Manusmṛti. On Yāj. III. 18 the printed Mit. ascribes the verse 'asvargyam...caren-ntu' to Manu, but it is really Yāj. I. 156. On Yāj. I. 8 Mit. quotes 'Yatraikāgrata tatrāviśesāt' as from Patañjali's sūtra work. It is really a sūtra of the Vedāntasūtra (IV. 1. 11.).

On Yāj. I. 224 the Mit. quotes 'Vṛddhau ca mātāpitarau... Manurabravit' as 'Samānadarśana' (meaning probably Manusmṛti). That verse is printed (within brackets) in several editions of the Manusmṛti after XI. 10 (as in Mandlik's and Nir. ed. with Kullūka's com.). It is possible that some of the mistakes pointed out above are due to scribes. Yāj. II. 165 provides a fine of 'ardhatrayodaśapana' for a cowherd whose servant a cow or other domestic animal dies. The Mit. explains this as 13½ paṇas, but the explanation of the Mit. is against the rules of grammarians (as laid down by the Vārtika on Pāñj. II. 2. 24 and the Mahābāṣya thereon (Kielhorn vol. I p. 426), and vide H. of Dh. Vol. III. pp. 140, 499 and notes thereon.

A striking feature of the Mit. may be noted here.

The whole of the Mit. printed at the Nir. Press (of 1926) with the text of Yāj. comes to 492 closely printed pages; the ācāraśāitya with 368 verses covers only 112 pages, the 2nd on Vyavahāra with 307 verses occupies 181 pages, while the third adhyāya of 334 verses covers 199 pages. That shows
that the Mit. spends nearly twice as many pages on the third adhyāya (that has a lesser number of verses) as on the 1st adhyāya. That also conveys that Prāyaścittas and cognate matters had come to hold a far greater grip on Hindus at the end of the 11th century than in the days of Viśvarūpa, who devotes 201 pages to first adhyāya of 363 verses, 98 pages only to Vyavahāra (310 verses), and 180 pages to 3rd adhyāya of 330 verses.

As the Mitāksāra names Viśvarūpa, Medhātithi and Dhāresvara, it must have been composed after 1050 A.D. The Smṛticandrikā of Devanābhatā (which as will be seen later on was composed about 1200 A.D.) several times criticizes the views of the Mit., viz. the latter’s remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of dāya.

King Vikramāditya VI of the Cālukya dynasty with his capital at Kalyāṇa (or - ni) ruled for about fifty years, from about 1076 A.D. to 1126 A.D. Fleet pointed out on p. 446 of Bombay Gazetteer (vol. I, part 2) that the Vadageri Inscription proves that the coronation of Vikramāditya VI took place sometime before the 5th of the bright half of Phālguna in the year Nala, ṣaka, 998 i. e. before the end of Śaka 999 (current 1076-77 A.D.), and that the Cālukya Vikrama era started very probably from Caitra-ṣuddha 1 of

825 यतुन्निर्ज्ञेयेण्येन विमयं विभाग: ... द्रष्यः। एतदृशः वायुविने-पैदातुद्वारिष्यमित्रविभागादी लोकविविद्ययतीत् प्रख्युत वायुविनयमृच्छसंप्रत्येकाद्रि भागाधिकेऽ लोकानुरयो द्वयत ईति यकिनिविदेन। स्मृतिच। II. p. 266;
‘न च दायवशदेन यदुन खामिसंबन्धादेन ... तदुच्चयत ईति दायवशद-निह्यणाथ विषाणायमुख्य युज्यम्’ स्मृतिच। II. p. 267; ‘पिता सतपल्रुपबद्धवशदी वियामारणी प्रत्यासत्यतिश्चार्यसौतीति वियास्म-वस्तवामिद्र न ईति जननीयजननभीरूम्यं ईति सीविकाविदतामयमति।’ स्मृतिच। II. p. 297.


Chikkavadaavatti is in the Mundargi Peṭha of the Dharwar District. It is inscribed on a slab built into the wall of Kalamśvara temple. Vide ‘Indian Culture’, Vol. IV, for 1937 pp. 43-52 on Cālukyas and their political relations with the contemporary Northern States.
the year Nala, śaka 998 ( expired ), corresponding to 8th March 1076 A. D. As regards the date of his death it may be observed that the Chikkavādavatti Inscription ( South Indian Inscriptions, Vol. XI part 2 No. 178 pp. 236–239 ) belongs to his reign and cites Cālukya Vikrama year 51, Paraśvaha, Māgha, Śukla 5, Wednesday, corresponding to 19th January 1127 A. D. Since his son and successor Someśvara III is known to have counted Paraśvaha as his first regnal year ( Bom. Gaz. Vol. I part II p. 455 ) the death of the father Vikramaditya VI and the accession of the son seem to have taken place between 19th January and March 14 ( end of Phālguna ) in 1127 A. D. This indicates that Vikramaditya passed away sometime between 20th January and 1st March of 1127. Therefore, it would be accurate enough to hold that Vikramaditya VI ruled from 1076 A. D. to 1126 A. D. The 4th verse⁸²⁷ at the end of the Mitākṣara may be translated thus: 'On the earth, there never was, nor is, nor will hereafter exist a capital similar to Kālīyā; a king like Vikramārka was not seen or even heard; and moreover another matter is that the Pandit ( called ) Vijnānesvara has no one else for comparison with him; may this trial that is like Kalpalati ( the fabulous desire-yielding plant ) firmly endure till the end of the world'. In verse 6 at the end Vijnānesvara prays 'May king Vikramaditya, whose feet are regalent with the brilliance of the diadems on the heads of kings bowing down from the eastern ocean, protect as long as the moon and stars last the whole world from the Setu of Rāma ( in the South ), from the

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827 नामांतरिति भवि यति शिष्टिति कल्याणकर्मं पुरं नो रङ्गः चुन एव च शिष्टिति: अविक्रमाद्यायमः। विज्ञानेश्वरप्रकटो न भजते किच चान्यद्वयोपमाधानकर्म धिरर-मातु कर्नातताकर्मं तदनन्तरम् ॥। The third quarter is defective as printed. There are various readings; one is चान्यद्वयोपमाधानकर्म &c. The translation follows this. Another reading is 'विज्ञानेश्वरप्रकटो न भजते को वा मनोयी पुलम' ( cited in the com. of Mitramiśra pub. in Chowkhamba Series ).

In the above verse the word कल्याण means pralaya in 'ākalpam', in line 4 and it also means in 'Kalpalatiākālam' 'a little less than' or 'almost like' acc. to Pāṇini V. 3. 67 'प्राक्षेतरमात्र स्वर्यादेशीयः' and Bhatroji instances 'प्राक्षेतरमात्र स्वर्यादेशीयः. The prayer is: may all these three yield all that people desire to secure from them for all time.
Himālaya (in the North), from the Western ocean with its waves rising high on account of the movements of shoals of fishes. The prayer in verse 4 is expressly limited. Verse 6 (at end) expresses only a pious hope. No single Indian king can be said to have ruled during historical times over the country from the Himālayas down to Rāmeśvara.

The lowest limit for Vijnāneśvara is provided by the fact that at the end of his work he refers to Vikramaditya Cālukya who had become a great king and prays that the monarch may live long. As seen above the Cālukya king passed away sometime in the first two months of 1127 A. D. Therefore, the completion of the work cannot be placed in any case beyond 1125-26 A. D. But such an erudite and exhaustive work cannot be completed in a short time. Therefore it would have to be held that the work was spread over some years and the period that can be properly assigned to its being undertaken and finished by a Pāṇḍita single-handed must be placed between 1100 to 1120 A. D. The present author holds that Dr. Derrett is wrong in following the late Professor R. Aiyangar in placing the Mitākṣarā between 1121-25 (as he does in J. I. H. vol. 30. pp. 35-55 at p. 36).

No one has put forward any positive and reliable evidence for being so cocksure about the exact date of the Mitākṣarā. It is impossible to assign the completion of the Mitākṣarā to a date later than 1126 A. D. How much earlier it was completed it is difficult to say. It mentions Dhāreśvara (Bhojadeva) who ruled between about 1005-1054-55 A. D. Therefore the Mit. was composed some decades after 1055. That is all. There is no positive evidence to put it between 1121-25 A. D. That is purely conjectural and arbitrary. There is no evidence to establish the exact time when the work was undertaken.

The period of the writing of the 14 kāndas of Kalpataru has to be placed at the earliest between 1125-1145 A. D. (as argued below under the heading ‘Kalpataru’) i. e. some years later than the completion of the Mitākṣarā. In the colophons Vijnāneśvara is described as Paramahamsa and Parivrājaka (a sannyāsin). Acc. to the Anuśāsanaparva (141.89), the Vaikhānasasūtra VIII. 9 and several other authorities ascetics were of four grades, the last being called Paramahamsa; vide H. of Dh. Vol. II pp. 938-940. But, in medieval times and later all parivrājakas (ascetics) were spoken of or
addressed as 'paramahamsa'. In verse 4 at the end he describes himself as Paññita. That tends to suggest that the work was undertaken when he was not an ascetic and became an ascetic about the time of the completion or after the completion of the work.

Dr. Derrett, in his paper ('New light on the Mitākṣarā as legal authority' ( in J. I. H. Vol, 30 pp. 35-55 ) holds that the comment in the Mit. on Yāj. II. 4 proves that Vijnānesvara was a judge ( note 6 p. 37 ). I regret that I cannot accept such a facile assumption. Yāj. II. 4. states that the sābhāyas ( members of the court of justice ) that give a decision opposed to the dicta of smṛtis owing to partiality, greed or intimidation should each be ordered by the king to pay double the amount of fine that would be imposed on a defeated party and Yāj. II. 305 prescribes that the king should review a decision given through partiality &c. The Mit. adds the comment that this provision in II. 4 does not apply if the sābhās delivered a wrong decision through ignorance or folly.

The Mit. expressly refers to the Mīmāṁsā rules ( about vidhi and niyama ). It says that as only three grounds are mentioned ( in Yāj. II. 4 ) the provision is to be restricted to these three and is not to be extended to cases of ajñāna, moha and others. Manu IX. 231 deals with cases decided by sābhāyas taking bribes and prescribes confiscation of all wealth and Manu IX. 234 provides that if a king's minister or judge renders an improper decision the king should himself decide the matter correctly and impose on him a fine of one thousand pānas ( this contemplates cases other than those where bribes were accepted ). Nārada ( SBE Vol, 33 p. 22 ) has similar provisions. For laying down such a provision and such distinctions ( on Yāj. II. 4 and 305 ) a very learned commentator of the first quarter of the 12th century need not have been a judge at all.

As to the question about Vijnānesvara's original home and later habitation, if any, nothing definite can be asserted beyond this that he lived somewhere in Vikramāditya's realm, probably not far from the capital Kalyāṇa ( in the Bidar District ) in what was a few years ago the Nizam's dominion.
In the Preface to his edition of Vyavahārakāṇḍa (published in 1953) Prof. Rangaswami Aiyangar makes the astounding assertion (on p. VII) 'In its (Mitāksara's) concluding verses there is a reference to the Kalpavrksa (the wish-yielding tree of Heaven), which has given the title to Laksmidhara's work'. Having undertaken to edit the big work of Laksmidhara, he was blind to the shortcomings of the work and looked on every other work with a jaundiced eye. Verse four refers only to three, the capital, the king and the work of Vijñānēśvara (the words are 'etattrayam') and the prayer is that all the three should (like the desire-yielding heavenly plant) last for ever, yielding the desires of those who might resort to them. Simply because the word 'Kalpalatikā-kalpam' occurs, he jumps to the conclusion that the Kalpataru is referred to. It is childish like Śākuntalā's young son in Kālidāsa's play (Act VII) who on being asked to mark the beauty of the figure of a bird (śaṅkalāvām) asks 'where is my mother' (Śākuntalā). Whether the Mitāksara is earlier or later than the Kalpataru cannot be determined by such ridiculous somersaults. It passes one's understanding how a matter (a work from the North) completely alien to all three (Kalyāṇa, king Vikramārka and the Mitāksara of Vijñānēśvara) was all of a sudden thrust in a pious prayer in verse 4 by Vijñānēśvara himself, losing all sense of context, relevance and propriety and admitting (if Prof. Aiyangar's suggestion be accepted) that his own work was inferior to it (as 'Kalpalatikā-kalpam' would mean, if Kalpalatikā is taken as standing for the work Kalpataru).

The editor (Prof. B. Aiyangar) was hasty in his remarks in several places. One striking example may be briefly mentioned here. In the Introduction to Rājadharma-kāṇḍa p. 19 he quotes Rāghuvaṃśa IV. 12 'rājā prakrti-rañjanāt'. In this Kālidāsa follows what is stated in the Mahābhārata. Śāntiparva (in 59. 125) states 'rañjatāsca praṣāh sarvāstena rājeti śabdyate' and in 57. 11, 'lokarañjanam-evātra rājñām dharmah sanātanaḥ'). In the footnote 2 on that page Prof. Aiyangar says that this etymology is found in Yāska. One does not know whence he got this. The Nirukta II. 3 (of Yāska) derives 'Rājan' from the root 'rāj'.

Further, Prof. Aiyangar himself shows (in Intro. to Dānakāṇḍa p. 37) that by 1118 A.D. Vikramaditya had reconquered almost the whole of Veṣā and his territory had then
really extended from the Western to the Eastern Deccan as prayed for in the panegyric of Vijñāneśvara. This statement of the editor strongly supports the present author’s view that the Mit. was completed before 1120 A. D. and the period during which it was begun and completed must be 1100–1120 A. D.

Two inscriptions have been relied upon by some writers in connection with Vijñāneśvara. The Mūtgi Inscription cited in E. I. volume 15 pp. 26–32 is in two parts and contains two dates. The first date is Calukya Vikrama year 4 (i.e. 1079 A. D.) in which a gift was made to the temple of Rāmeśvara, the trustee being Yogeśvara-paṇḍita, the Śisyaparamparā being as follows: Bhujangadattaśisya Tribocanadeva, Śisya Bālasūryārya, his pupil Kāsmīra paṇḍita-deva, his sīsya Bhairavapaṇḍitadeva, sīsya Yogeśvara-Paṇḍita-deva (to whom the gift was entrusted). The second date is Cālukya Vikrama year 35 (i.e. 1110 A. D.), where another gift to the same temple was made and the trustee was Acaleśvara-Paṇḍitadeva, who was the disciple of Yogeśvara Paṇḍita-deva. In this there is hardly anything positive to show that Yogeśvara-paṇḍita is the same as Vijñāneśvara, author of the Mitākṣara. The Martur inscription of Cālukya Vikrama year 48 (i.e. 1124 A. D.) mentioned by Mr. P. B. Desai in the Karnataka Historical Review (Vol. II No. 1 p. 48) has not yet been published. I learn on inquiry that in this record it is stated that Rāma, Soma, Morsing and Bīrāja were the sons of Kambha and Ketikabbe, that Kamcha himself was the son of Somarāja of Maseyanaḍu in Aṭṭali-nāḍu and his wife Bhāgyavanite and that he belonged to the Kauśikagotra. In the later part the record states that Bīrāja (who was said a few lines before to have been one of the sons of Kamcha) was the son (Maga) of Vijñāneśvara Bhaṭṭārakadeva; so it follows that Kamcha and Vijñāneśvara-bhaṭṭāraka were one and the same person. It may be mentioned that the Inscription states that Vijñāneśvara was the paramarādhyā (i.e. most revered one) of the ruling king Vikramāditya. It is quite likely that this Vijñāneśvara-bhaṭṭāraka was the same as the Vijñāneśvara of the Mitākṣara. But there is no convincing

828 I am highly obliged to Dr. G. S. Gai, Govt. Epigraphist at Outacanund, for communicating to me the details of the yet unpublished Martur Inscriptions.
ground for the identity of the two. There is also one difficulty. The colophons of the Mit. describe the author to have been Vijnânesvara Bhaṭṭāraka (an ascetic), son of Pudmanâbha-bhâṭṭa of the Bhâravadâjagotra, while in the Martur Inscription Kamchâ is said to be the son of Somarâja of the Kauśikagotra. So one cannot convince a doubter that the two are identical. It is possible that Somarâja might have borne another name (such as Padmanâbha) and that there might have been an adoption (so that the gotra was changed). But these are guesses and there is no strong evidence.

Out of the numerous commentaries on the Mit. those of Viśvesvara, Nandapanâlita and Bâlambhaṭṭa are the most famous. Vide sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Vijnânesvara. There are, however, some which must be mentioned. He laid down (on Yâj. I. 52) that wherever the word suṇāṇa occurred, it denoted either directly or mediately connection with particles of one body (i.e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides dâya into apratibanda and supratibanda and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jimutavâhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Aśaucadaśaka. On I. p. 55 he notes that Aśaucadaśaka is a work of Harihara with a commentary by Vijnânesvara and again on I. p. 571 he ascribes Aśaucadaśaka-ṭikā to Vijnânesvara. On I. p. 762 he ascribes the Aśaucadaśaka and Daśaślokīvivaraṇa to Harihara and appears to distinguish him from that Harihara who composed a bhâṣya on Pâraskaragryhasûtra. On I. p. 795 he corrects himself by saying that Harihara wrote only the commentary on the Aśaucadaśaka and that the latter is identical with the Daśaślokīvivaraṇa. On III. p. 121 he is doubtful whether the Aśaucadaśaka is a work of Vijnânesvara. In the Govt. Mss. library at the B. O. R. I., Poona, there is an ancient Ms. (No. 196 of 1884-1887) of the Aśaucadaśaka. It was copied in sānmat 829 The Ms. begins: अथ विधानेश्वरविरिचिन्मुनिस्वाभिनंत्रयासामश्रायुः।
आशौदशकक्तमोदति हरिहरो हरि नत्वा। अथ नात्विद्यचर्योपीतः
(Continued on the next page)
1578 Márgaśīrṣa (*i.e.* December 1522 A. D.). It distinctly says that Vijñānēśvarayogin composed in ten Śārādūlavikriḍita stanzas a work on āśauṣṭ and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the Āśaucadaśaka, the colophon of which ascribes the work to Vijñānēśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of Āśaucadaśaka with Harihara’s commentary dated suvārat 1589 (1532–33 A. D.). That the Āśaucadaśaka was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha, son of Madhava and nephew of the famous Nārayana-bhaṭṭa, composed a commentary on the Daśaśloki in Śaka 1500 (No. 82 of A. 1882–83 in the Govt. Mss. lib. at the B. O. R. I. Poona.). There is another commentary on the same work by Bhaṭṭojī (No. 99 of 1882–83 at the B. O. R. I. Poona.). Harihara quotes in his bhāṣya besides several well-known smṛti-kāraṇas, a work called Viśvādarsa (folio 4b.). Harihara, the commentator of the Pāraskaragṛhya-ātra, is described as the pupil of Vijñānēśvara in several mss. Harihara in his bhāṣya on Pāraskaragṛhya quotes Vijñānēśvara and Kalpataru. The Viśvādarsa praises Vijñānēśvara very highly. Therefore, it appears that Vijñānēśvara composed the Āśaucadaśaka alias Daśaśloki and that Harihara, who was either Vijñānēśvara's

(Continued from the previous page)

| 830 | śruṇāth criticizes viśvaṇidharmāṇaḥ । शुद्ध विज्ञानेश्वरेण प्रतिलोकां त्वार्थोपर्यायम् । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रतिलोकां त्वार्थोपर्यायम्। स्वयं विज्ञानेश्वरम्। नारायणोऽर्थोपर्यायम्। । प्रति- |
pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the Daśaśloki is cited below as a specimen of the concise style attempted by the author.\(^{833}\) The text of the Daśaśloki is given on pp 832–833 of volume 4 of the H. of Dh.

Aufricht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a bhāṣya on Triṃśat-ślokī, a work in thirty Sragdhara stanzas on ṣaṇuva. This work together with the commentary was printed in pothī size at Benares in saṃvat 1918 (1861–62 A.D.). The printed text contains\(^{834}\) the same colophon at the end and date as the D. C. ms. No. 217 of 1879–80, which was copied in saṃvat 1711 Cuitra (i.e. April 1655 A.D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a bhāṣya on the Triṃśat-ślokī. In the bhāṣya Vijñāneśvara and the Mitākṣara are cited by name.\(^{835}\) The manner of referring to them rather suggests that the commentary on the Triṃśat-ślokī was composed by some person other than Vijñāneśvara, who, however, drew largely on the Mit. There is a ms. of the Triṃśat-ślokī with a commentary in the Bhan Daji collection which is ascribed to Hemādri on the cover (vide BBRAS. cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the Vyavahāraśīromani of Nārāyaṇa, who says that he learnt dharmashastra under Vijñāneśvara (adhitya dharmashastraṇi Vijñāneśvara-sadguroh). The work deals with the vyavahāra portion and was composed for the benefit of the un-initiated (balabodhārtham). The ms. contains the portion dealing with the king’s duty to look into the disputes of people, the

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833 सामृत्यविपलस्य विद्विसंस मायस्यते यथा मासाहि निषु सत्तकाविष्टन: स्माने भिषु: सचवदा: ततातिना पद्धारदि जातरये विवेदेशका सदा नामन: प्राकृतिज तद्विद्वलाम्या तद्विद्वलाम्या फर्म�।

834 The colophon is इति विज्ञानेष्क्रते विज्ञानेष्क्रते विज्ञानेष्क्रते संपूर्णम्।

835 विराजमि दशरथर्म वा दशरथक्षुरह वा दशरथक्षुरह वा इश्वरक्षुरह वा इश्वरक्षुरह वा इश्वरक्षुरह वा इश्वरक्षुरह वा समीक्षितम्। p. 3b of the printed text and 2b of the ms. The verse referred to is चाणक्. III. 18. On verse 14 of the we have ‘एतत् आचार्यविद्विशुनवान्... न च तै: साह संविशेषत्।’ p. 9b of the printed text and 5a of the ms.
time for doing that, sabhā, definition of prad-vivāka (judge), the plaint and its defects, āsiddha (restraint of the defendant), means of proof, the eighteen titles of law, ṛṇādāna, nikesaṃbhaṭṭa-samutthāna, dattāpradānīka, abhyupetyā-asuṣrūṣā, vetaṇasyā-anajākarma, asvāmīvikraya, vikriyāsāṃpradāna, kritvānuṣaya, samayaṣyānapākarma, sīmāvīḍā, stri-puṃsayoga, dāvivibhāga. The work breaks off in the middle of the explanation of the verse 'patni duhitaraścāva.' He closely follows the Mitākṣarā in all that he says; but in one place he expressly differs from his teacher, viz. whereas the Mitākṣarā mentions four different times for partition, Nārāyana says that there are really two times of partition, when the father desires partition and when the son or sons desire it.\textsuperscript{836} On sambhāyamunuttāna he quotes a passage from Kautalya (the ms. uses this form), which agrees closely with the printed text (vide Arthaśāstra III. 14, p. 186, ed. by Shama Sastri).\textsuperscript{837}

72. Kāmadhenu

This was an early and large digest on various branches of Dharmaśāstra. Unfortunately no ms. of it has been recovered so far, but it has been profusely quoted by a large number of writers on the several topics of Dharmaśāstra. Unexpected light has been thrown on it by the publication of the Brahmacārīkāṇḍa of the Kalpataru, composed by Lakṣmidhara, the chief maṇḍrika of the Gāhadaśa king Govinda-chandra of Kānauja (Kanij) and Benaras. In verse 10 of the Introduction to Brahmacārīkāṇḍa he says 'by him this Kalpavṛkṣa is spread (tanyate kalpavṛkṣah). In verse 11 he says that a friend of his called Gopāla composed a digest based on Smṛtis and added his own remarks in prose (Gopālastad-vayasyah avakṛti-viracanam vākyarūpeṇa cakre) and that 'this digest will be composed and it will delight learned men.'

\textsuperscript{836} अनया वाचविध्यमात्रद्विधारेयमित्तारायो उत्तथितिः पिच्छिल्लायो व विभागः संक्रति भावयति कालस्यभेद विभागस्तेन तु युक्तम्। न विज्ञानस्यस्य एक हि तैविध्यमिति वाचव विज्ञानस्यकलालिपि बुद्धामिद्धारमाचे विभागस्यभावाचि उपकालद्वय एवान्तर्कालस्यायन्नित्यायांतः।

\textsuperscript{837} अत्र विवेचनारभिः कृत्यः। अप्रिया-मातिहू दीर्घीयमाया तर्थं व आर्यः। \textsuperscript{150} स्मार्तं स्वयं लभेन समस्मीक्ष्यादायं। तद्यथं प्रवृत्तमगद्धस्य वर्त्तं तन्त्रमस्मि-श्चादायं पादं मात्रविनयावशं समानीतात्तु दक्षिणायु संवर्तित।
( ‘Vibudhajanamanohāri kārīṣyateṣyam...prabandhaḥ’ verse 11). In verses 12 and 13 he names three works viz. Mahārṇava, Kāmadhenu and Ratnamāla.

Some later writers appear to ascribe the Kāmadhenu to Gopāla e.g. the Vyavahāraratnakara quoted below does so. It may be stated that Lakṣmidhara makes disparaging remarks about his friend’s work (in Introductory verse II) and that in the Kalpataru which extends over hundreds of printed pages neither Kāmadhenu nor Gopāla is mentioned by name even once, though on his own showing the Kāmadhenu had been completed by the time Lakṣmidhara became chief mantri of Govindaacandra, after sanguinary battles in which he boasts that he had killed one hundred thousand (or several hundred thousands) of his king’s enemies and undertook the composition of his huge digest, which must surely have taken about twenty years for being completed. Lakṣmidhara’s patron, the Gāhadvāla king Govindaacandra, ruled from 1114 A. D. up to about 1155 A. D. (as will be shown later under Kalpataru). Therefore, it is proper to hold that the Kāmadhenu must have been composed about 1100 A. D. some years before the Kalpataru was begun (probably some years after 1114 A. D. when Govindaacandra became king).

Śridharaacārya, author of Smṛtyarthasāra (verses 4 and 5), mentions Kāmadhenu among the authors and works on which he relies. The Hāralatā of Aniruddhabhāṭṭa, the Guru of king Ballālasena of Bengal, who composed his Dānasāgara in Śaka 1091 (1169 A. D.), mentions Kāmadhenu among the works he consulted and refers to its views several times.

838 व्यवहाराचार्योऽवेदनार्थाय पुष्पावति कल्पद्रमः मकरमः सभी प्रकाशमात्रोऽवितर।

839 कामसंगोऽपिद्यते कल्पसततमूऽ च। सम्प्रदायविक्षेपिन् वोक्तवत्वेव वयाध्यात्मावितादिति न। सुर्यवंशसारं विश्वासमुखान्यऽमिद्विद्योऽथ (च) (Intro. verses 4-5 of सूर्यवंशसार, आनदाः श्राम ed.).
The Vivādaratnākara of Caṇḍeśvara relies upon the Kāmadhenu several times. In the Rājanitratnākara of Caṇḍeśvara (ed. by Jayaswal, 1924) Rājaniti-Kāmadhenu is quoted (on p. 2) for the definition of rājā and on p. 5 the same work is quoted for describing the two kinds of adhīśvara (overlord). Besides, the same work on p. 81 mentions the idea of Gopāla, Lakṣmīdara and Śrīkara that in the king's wealth all beings, poor, helpless and others have a share and on p. 84 of the same work the view of early Gopāla is again mentioned as to the rites of coronation mentioned in works on Rājaniti being merely illustrative and that a king may be proclaimed to be so according to the special usages of countries and families by being merely seated on a throne.

Many Dharmaśāstra works do not expressly state that Kāmadhenu was composed by Gopāla. Therefore, the question about the authorship of the Kāmadhenu has to be dealt with.

The reply is that, bearing in mind the paronomastic verse of the Vyavahāraratnākara cited above, and the facts that the Brahmacārikānda of the Kalpataru expressly mentions Gopāla as a friend of Lakṣmīdara and also mentions the Kāmadhenu in verses 10 and 11 and does not expressly name anyone else as the author of the Kāmadhenu and as no early work ascribes it to any other person the authorship of the Kāmadhenu, it should be held that Gopāla is the author of the Kāmadhenu.

Aufrecht in his great Catalogue (I. 93) ascribed the authorship of the Kāmadhenu to Śambhu. Whence he derived this information is not clear. Śambhu is credited by the Śrīnticandrika with the authorship of a Smṛti digest (vide above under Śrīkara) and the Śrīntyarthaśāra names him as one of its authorities. Therefore, Śambhu is certainly earlier.

840 वं कामचे नुषयाति सक्तप्रस्सक्षे (क्षि?) वं सेवने निर्जनकाल स पारिजातः।
तं वै रिगोशभिद्युच्चसदाहृद्वं वण्डनरूपं क्रमशः भवन्तु। विबादरनाकर (verse at end). There is a play on the words कामचे, क्रप्यस्सक्षे (क्षि) and पारिजात which are names of works on Dharmaśāstra also; vide विबादरनाकर pp. 78, 80, 135, 651 for other references to Kāmadhenu.

841 मोपाठमते लिन्धिरकाितियानस्समपुज्ञश्च यथावेक्षाकलाचारं सिहसंदानादितित। राजमालिनारनाकर pp. 84-85.
than 1150 A. D. The Śrītyarthaśāra mentions both Śambhu and Kāmadhenu as its authorities. If Śambhu were the author of the Kāmadhenu according to the Śrītyarthaśāra, he would not have been separately mentioned among its authorities by the Śrītyarthaśāra; so I am inclined to hold that Śambhu was not the author of Kāmadhenu, but it was Gopaṇa who was the author of that work.

It may be noted that the Kṛtyaratnakara of Cāndesvara regards the Kāmadhenu as holding the same position (or authority) as the King (i.e. Bhoja).

As the Kāmadhenu had been completed some years at least before the project of the Kalpataru was started and as it is several times quoted in the Hāralatā of Aniruddha it cannot be placed later than about 1100 A. D. It cannot be earlier than that date since it is not mentioned by Medhatithi, the Mitakṣara or by Ajarārka. It may, therefore, be assigned to the period 1100–1110 A. D.

In the edition of the 1st volume of this history, the present author had quoted from a ms. of the Kalpataru (Benares College transcript) that the Kalpataru referred to the views of Prakāśa, Hālūṣudha, Kāmadhenu and Pārijāta. In his edition of the Kalpataru on Vyavahāra, Prof. Aiyangar (pp. 394–398) tries to show that the ms. of the Kalpataru (which were only a few) were in bad shape and he held the ms. of Kalpataru had been tampered with when it mentioned 'Prakāśa, Hālūṣudha–Kāmadhenu–Pārijātaprabhṛtayat' (vide p. 395 of the edition of Kalpataru on Vyavahāra). About the Kāmadhenu and Prakāśa at least, merely saying that the passage about them was later interpolated would not help the editor at all, as both are expressly named in the Introductory verses of the Brahmaçarikānda. The Prakāśa is referred to in several ways as Smṛti-Mahārṇava or simply Mahārṇava or as Smṛti-Mahārṇava-prakāśa or as simply Prakāśa. The Mahā-

842 राजतुलयोगध्रेष्ठेच समायेपुष्टता अनुयैर्य व्याप्रादित्यनात्मातरात्। कुबर्तनकार प. 30।

843 Though the Vivādaratnakara and other Ratnakaras of Cāndesvara generally refer to Prakāśa only, yet Cāndesvara in his Kṛtyaratnakara (p. 329) speaks of Smṛtimahārṇavaparakāśa in the words 'जातवे-महाशयरणक्षयवर्जयसिलिकृष्टपुः: साप्रिविभेंतपूत्रैरैरकृपिऽकार्यभूति स्मृतिमहार्णवप्रकाशाः इति कल्पतरी विशिष्टमन्यायानुसादित्त तद्रथुः'.
ṛṇava is expressly mentioned in Introductory verses 12–13 to the Brahmacārikāṇḍa. The Mahāṛṇava is also mentioned at p. 134 of the Brahmacārikāṇḍa. The Mahāṛṇava-prakāṣakara is expressly referred to in the Śraddhakāṇḍa (on p. 262) of the Kalpataru. The editor cites no grounds for holding that Parijāta is a late work.

It is not necessary for me to establish that the passage is genuine and so I leave it out of account altogether. From the Brahmacārikāṇḍa it is clear that the Kāmadhenu itself had been composed some decades before the vast digest called Kalpataru was completed. It follows from what is stated above that at least three out of the four works and authors mentioned in the passage are certainly older than the Kalpataru and that the 4th viz Halāyudha might have been a junior contemporary of Lakṣmīdhara. Evidence of comparatively early works is set out below that works composed about 1150–1170 A.D. frequently cite the Kāmadhenu but they do not cite the Kalpataru even once.

The bad state of the mss. of the Kalpataru will be briefly indicated under the section ‘Kalpataru’. The Brahmacārikāṇḍa of the Kalpataru is based on a single defective ms. as mentioned in a footnote on p. 279 of the edition. The Kāmadhenu has been quoted or referred to very early after 1100 A.D. A few instances may be cited.

Aniruddhabhaṭṭa was a guru of king Ballālasena of Bengal (as stated in verses 6 and 7 of the Dānasāgara,844 which he composed in Śake 1091 (i.e. 1169 A.D.) with the assistance of his guru. Aniruddha is the author of two works viz. Hāralatā and Pitṛdayītā. Therefore, these works845 must be

844 वेदार्थसमस्तशास्त्रदिव्यः मुद्रॊ व्रेन्द्रीमले नित्यनं तेजस्वीस्विवासननमः सारसनिन्वणि। पुरुषांमवत्सङ्गोपायनिवः प्रमाणालोकानी विज्ञानंत्वये श्रवारिव गीत्यानन्दपरेशान्तपनिः शुद्धं। अविलिगसक्षुरार्णसुतिताः अहमया गुणोवसानु किलक्षणावत् द्वारिनिस्यं विश्वातोषोऽपि। . . . . . श्रवान्तंकारं द्वारिनिस्यं विश्वात्र्रयान। श्वस्वस्वस्वदानसागराः च अत्वादने अंैंसे।। द्वारसागरं verses 6–7, 9.

845. (1) अनेक जाति कुलस्तुति तथा कुलस्तुति चिरागपति हरितवचने कामथेनुकुटा गर्भवादवालीवचनवरणं लिखतम। हार्सन p. 41; यानि च जातुक्षणितनात्र वचनानि विष्नुदनि तानि विभायव-विभायव-मोलिन्तराज। (Continued on the next page)
assigned to about 1150-1170 A. D. The Hārālātā on pp. 41, 117, 174 mentions Kāmadhenu expressly, as the quotations cited below will show and does not mention the Kalpataru at all.

The Chandogahnikā of Śrīdatta (about 1270-1300 A. D.) mentions the Kāmadhenu several times (e.g. on pp. 12, 16, 17, 22, 24, 46, 58 &c.) and the first verses of that work and of Pitrabhakti are interesting because they mention the doctrines of Gopāla and Bhūpāla; Bhūpāla is Bhoja and Gopāla is the author of the Kāmadhenu. One or two striking references to the Kāmadhenu are cited below in the footnote.

The Ratnākaras of Cāndresvara frequently quote the Kāmadhenu. The Kṛtyaratnākara mentions it on pp. 30 and 299. The Vivādaratnākara mentions Kāmadhenu very often as on pp. 80, 114, 135, 150, 409, 651. The Daṇḍāviveka of Vardhamāna quotes Kāmadhenu 25 times and whenever the Kāmadhenu and Kalpataru are mentioned together it puts Kāmadhenu first; vide pp. 28, 34, 71, 138, 176, 217.

But it seems to me that they are identical. Aufrecht in his great catalogue (I. 93) ascribes the authorship of the Kāmadhenu to Sambhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the Kāmadhenu to Sambhu. It is true that Sambhu is credited by the Smṛtyandrikā with a digest on dharmagātra (vide note 563 above) and the Smṛtyarthasastra also names him as one of the authorities on which it

(Continued from the previous page)

कामधनुहद्रिपितविवादमयपुराणविरोधान पिन्नुन्तिक्षण समुद्रकैपिथुपज्ज्ञान -प्रायदेशिये व्यवास्थातानि हारस्वत 117; vide also हारस्वत pp. 173-74.

कालिवणुसंवहन्तिरुपरलुपसर्ववर्णालोकतार्क्य द्वारा। सन्ताच वाचनिक निन्तंभय विनभज्जित आदिविभिविवास्य प्रथम विनमरको शुद्धमालिक; समुद्रित पुराणानि विवेकेक्तुणूणूणे भुपकाल-मोपाल-विवेकानि व। कर्मभूमालिक दिन्तन यानि नववा हर्दौ तन वदधारमं सारपुर॥ first verse of नन्दीमाधविकः

846 अत एव कालान्तरः स्नानांचप्रथां राजाविभित्तिकी अविभूनुग्रहे कामधनु च भविष्य इति राजाविभित्तिकी गोविंदायत्तान्त: कामधनुसस्योदयते भविष्य इति सोर्यादिव इति। गन्धर्माहिकः p. 15 (Nir. ed.).
relies. Hemādri also tells us that Śambhu was a nibandha-kāra and refuted the views of Medhātithi on Maṇu III. 125. The Śrīvacandrika frequently cites the views of Śambhu on vyavahāra and generally refutes them. For example, on the word ‘pitarān’ occurring in Yāj. II. 135, Śambhu remarked that no difference should be made between the parents (father and mother) as heirs, since whoever out of them took the wealth of their son it would come to both. Vide also Śrīvacandrika II, pp. 205, 216. Therefore Śambhu also, being mentioned by the Śrīvacandrika and the Smṛtyārahasāra, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the Kāmadhenu. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the Smṛtyārahasāra mentions both Kāmadhenu and Śambha as authorities on which it relies. If Śambhu had been, in the opinion of the Smṛtyārahasāra the author of the Kāmadhenu, the mention of both would have been superfluous. Mr. Jayasval (in JBOBS for 1927, vol. XI, parts 3–4, p. VII) ascribes the Kāmadhenu to Bhoja, but this is wrong (vide p. 277, note 576).

As the Kāmadhenu is named as an authority by the Kalpataru and the Haralata it is certainly not later than 1100 A.D. It cannot be very much earlier since it is not mentioned by Medhātithi and the Mitākṣara. It may therefore be assigned to the period between 1000 and 1100 A. D.

### 73. Halāyudha

Several Halāyudhas flourished at different times. Chronology being rather uncertain those of them that have some bearing on Dharmaśāstra would be dealt with in one place, though an attempt will be made to assign to them approximately definite times as far as possible.

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847 दृष्टी...कम्यभवन वा || कदाचित्कभवन बोधश्च विधिव न भवत्वाति वेदान्तोऽपि। तत् शम्भुमतिभिन्नस्वतः परावलमिति अत्यमात्माभिन्नद्वयते || चतुर्वर्गं III. I. p. 1148 ||

848 यथार्थं शम्भुम अन्य कालविवाहं दप्तरस्योपन केनिदं मातामुख्यार्थर्मिति न विरंचनो वक्तव्य इति तद्युकम् || स्मतिचं II. p. 298.
The Vivādaratnākara of Cauḍēśvara mentions Halāyudha dozens of times. In the Smrtisāra of Harinātha, Halāyudhanibandha on possession is quoted. The Smrtisāra also says (folios 140a) that Halāyudha favoured niyoga by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to niyoga. This was the view of Dhāreśvara also. According to Halāyudha, parents succeeded before brothers to a deceased person if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the Vivādacintāmani also e.g. Halāyudha held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his Divyatattva, Dāyatattva and Vyavahāratattva. The Viramitrodaya also quotes Halāyudha.

The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India and there are several eminent authors named Halāyudha. Great confusion is due to this and is increased by unscrupulous writers fawning upon patrons. This will be briefly illustrated here.

849 अत्र हृदानुपालनके लघुः। आगमसरणकाल: सायमेव वृष्टि: प्रमाणम भैरुकितिमोगे हु आगमसरणे वृष्टिः प्रमाण स्तात्कं किर्या: सूक्ष्मा:.... भृक्कान्त: इति काल्यानकर्मचारानं हानिमतिवारसा एव वाक्यान्त: प्रमाण: पर्याप्तत्वायं व्याक्तित्वानां | स्वरूपादिकाम् | (J. O. cat. No. 391, folio 107b).

850 भावस्वरूपैं चतुरौ शास्त्र: इति शास्त्रसङ्ग्रहविशेष विवेकारिकवर उक्त: स्वरूपितमाधिकारिनविश्वस्वामेव | विभावत्वारिवरोधारितं तत्त्वाच: सदावैष्ट्यमाणेव | स्वरूपादिकाम् | folio 140b.

851 अन्योन्यावपति: मिथ्याति। अग्राधेत्त्वमाणेव विभाव माणेव को वचनयात्रामोच्या वैधिकसाधनां ज्ञानस्तिकाति हुलागुप्त: | विचारशिष्यांगणित: p. 143. "ide" दायतव (p. 182 Jivana, vol. II) for the same view of हुलागुप्त.

852 'अत्त: पदमस्थवर्णपरिविष्टितबल्डिता इति भिक्षुकार | द्राक्षयोज्यनक्रिया इति विहृत: | द्राक्षयोज्यक्रिया इति हुलागुप्त: |' वीरो p. 254; वीरो p. 572 says हुलागुप्त read in मन 2.207 स निवावस: for स निवावस: (विषमशेष:).
The first Halayudha is the author of Kavirahasya, edited by Sourindramohan Tagore in 1879 (with an Introduction in English) and by Heller in 1900. This contains only 271 verses. It illustrates the several forms of Sanskrit roots in several conjugations and connects all verses with Krsna, a Rastra kuta king of the Deccan (Daksinapatna). This was most probably Rashtra kuta emperor Krsna whose dates range from 940 A.D. to 959 A.D. (vide JBBRAS, Vol. 18 p. 239, I. A. Vol. XI p. 109 and Dr. R. G. Bhandarkar's Report, 1883-4 pp. 8-9). In another work called Mrtasaunjivani attributed to him (which is a commentary on Pingala's Chanda sutra) there is an illustrative verse praising Munja alias Vapi patiraja. Munja was killed between 994-997 A D by Tailapa. Therefore, this author flourished in the latter half of the 10th century A.D. Vide Cat. of mss. in the Bombay Asiatic Society's library by Prof. H. D. Velankar (1926) Vol. 1 part 2. It begins with the famous verse 'नमस्तुद्दशिरशुचिवे'. He has little to do with Dharmastra.

But the Introduction (pp. I-VI) to the Kavirasasya has some interesting features. It repeats the story of king Adisira of Gaua bringing five learned Brahma nas of Kanoj for a Vedic sacrifice and of his grant of five villages to the five brahma nas that enabled them to stay in Gaua. It is further narrated (in the Intro.) that the foremost among those five brahma nas was Bhatta Narayana of the Sanchilya-gotra and the rich and famous Tagore's claim descent from that Narayana. The Intro. states that his works were Prayogaratna, Gobhila-sutrabbasya, Kasmara namuktivaca and the drama Vehisamhara and that Halayudha was 16th in descent from that Narayana. In a note it is stated that Halayudha was 12th in descent from Narayana, according to another account. In this all chronology is thrown to the winds and entirely false claims to the authorship of famous works like the Prayogaratna, the drama Vehisamhara and several other well-known works like the Bhaminivilasa and Rasagaangadha are advanced. Narayanabhat, born in 1513 A.D. was the author of Prayogaratna, his father was a Maharashtra brahma na from Pratishtana (modern Paithan on the Godavari) and migrated to Benares. That establishes that the work was composed in the 16th century. The author of the Vehisamhara was a Narayana, no doubt. He flourished about a thousand years before the author of the Prayogaratna, as passages from the Vehisamhara
are quoted in the Dhvanyāloka (latter half of 9th century) and in the Kāvyālaṅkārasūtraṁrtti of Vāmana (about 8th century). Further, on p. 2 of the Introduction (to the Kavihārasya) the Halāyudha of that work is regarded as identical with the author of the Brāhmaṇāsarasvatsa. But the gotra of that Halāyudha was Vātsyya, while the gotra of the Tagores is Śaṅdilya. These writings of the matchmakers of Bengal and of the unscrupulous sycophants and panegyrists of rich families are often worthless for chronological purposes. Vide the paper of Jogendracandra Ghosh (in I. C. Vol. I pp. 502-6) which tries to show that there were three or four Halāyudhas in the latter part of the 12th century A. D. and the first half the 13th century A. D.

Another Halāyudha, the author of the famous work called Brāhmaṇāsarasvatsa, is an important one among the authors named Halāyudha. An excellent edition of that work edited by Dr. Durgamohan Bhattacarya was recently published (1960) in the Sanskrit Sahitya Parishad Series (Calcutta) with an exhaustive Introduction (pp. III-XLV), brief table of contents, the text (330 pages), an Index of the Vedic Mantras and other verses occurring in the work. The Brāhmaṇāsarasvatsa is referred to several times by Raghunandana e.g. (vol. I.) in Āhnikatattva pp. 378, 389, 423, in Śrāddhatattva p. 242. Rarely Raghunandana finds fault with it as on Śrāddha (vol. I. p. 318). Raghunandana mentions the Brāhmaṇāsarasvatsa also in (Vol. II) Śuddhi p. 315, Yajurvediśrāddha p. 492 and the Paṇḍitasa-rvasva in Vol. I. p. 531 (Prāyaścitattavā). A Śevasarvasva is mentioned in Mathapratiṣṭhā (vol. II. p. 618), but whether it is the same as the Śaiva-sarvasva mentioned by the Brāhmaṇāsarasvatsa cannot be proved (though probably it is the same). He belonged to the Vātsyya gotra and his father Dhanaṇjaya was Dharmādhyakṣa (verse 5 of Intro. to Brāhmaṇāsarasvatsa).

On him the king bestowed, while he was young, the post of 'Mahāmahattaka' and later conferred on him 'Dharmādhikāra' (the office of deciding difficult matters of Dharma or the office of a judge). Vide for the office of 'Mahāmahattaka' the Bodh Gaya Inscription dated in Laksmanaśena year 74 in E. I. vol. III. p. 27 at p. 30. It may be noted that Brhaspati prescribes that the king should build his palace in the middle of the fort and should have the sābhā (hall of justice) to the

r. d.—79
east of the palace and the hall should face the east; and, Kātyāyana states that the sahā is called ‘Dharmaḥikarāṇa’ where the decision of the truth of the root (of disputes) is carried on by considering the rules of sacred law. Halāyudha had two elder brothers. Paśupati and Īśāna, of whom the former composed Śrāddha-kṛtya-paddhati and Pākayajña-paddhati and the latter the Dvijāhunika-paddhati. He tells us in the Brāhmaṇaśarvasva that he composed Mīmāṃsāsarvasva, Vaisnavaśarvasva, Śaivasaśarvasva, Paṇḍitaśarvasva. None of these four works has been printed so far and even MSS. of them are rare (vide Dr. Bhattacharya’s Preface to Br. Sarvasva).

For the genealogy of Halāyudha, vide J.A.S.B. (New Series) Vol. XI. p. 332 where a long pedigree is given by M. M. Chakravarti, which is based on the chart drawn up by Bharatacandraśiromāni for his patron, Prasannakumara Tagore and printed at the beginning of his edition of the Dāyabhāga (in 1863). It has been shown above how such genealogies are often unreliable. Halāyudha’s father was Dhanan-jaya who had three sons... Paśupati, Īśāna and Halāyudha. Halāyudha mentions Paśupati as ‘agraja’ (eldest or elder) in verse 24 of Br. SAR. and refers to his work called ‘paddhati’ on śrāddha. Paśupati’s paddhati is mentioned in (vol. I) Śrāddhatattva p. 213 and Paśupati is named in vol. II) in Udvāhatattva p. 147 and Yajurvedisrāddhatattva pp. 490-494. Paśupati also composed ‘Pāka-yajña’ paddhati (vide Intro. verse 43 to Br. Sarvasva). Īśāna-nyāyācārya is mentioned in (Vol. I) Śrāddhas p. 313 and (vol. II) in Udvāha

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853 भानन पद्भिमवनश्च पसुपतिः शाक्ताधिक व्यवाहारिन: इत्यादि... विविध ज्ञातां पद्मचितम् । verse 24.

854 मीमांसासरस्वतं वैण्टवृत्तमहत्सचिवासवस्वसन। पिन्हितमवस्तससात वर्ष्यं सर्वस्य द्वीराराणम् । verse 19.

On p. 7 and p. 10 of the Brāhmaṇaśarvasva Halāyudha clearly sets forth his object (which is of a limited scope) in composing the work as follows:— दस्यन्तवायानम-वयवविष्टिमारित। मनवाणां नातान्त- महिमनं वयवायामुदविविधिनम् । (p. 7 verse 44); चतव्र व्यविचित्र शास्त्रयों कृत्वेदवद्धवमनमथरः । ब्राह्मण-वरिष्टिमहिमारित। काश्चालितवार्तापोतिनं कर्मानुपमार्थे प्राचैर्चन्तवायानम् शास्त्रात्म्मात्मायानिः चावाणमन्तत्त्वाद सः प्राज्ञाधान्यविष्टिमहिमारितकमाण्डुको मनवायान ग्रामाति । p. 10.
p. 135. He is probably the same as the brother of Halāyudha. In verse 24 of the Br. Sarvasva Halāyudha states that his brother Isāna wrote Dvijāhnikāpaddhati.

The chief object of the Brāhmaṇasarvasva is to explain the meaning of the mantras used by Brāhmaṇas in daily observances from the brushing of the teeth to going to sleep and in the saṃskāras on birth, marriage, death etc. He wrote for the Vājasaneyya Kāva Śākhā and acknowledges his debt to Uvata who wrote a bhāṣya on the Vājasaneyya Samhitā in Avanti while Bhoja ruled the earth ( mahim Bhoje praśasati). In some introductory verses and the several colophons of the sections of the Brāhmaṇa-sarvasva Halāyudha styles himself āvasathika, mahādharmādhikāśa or simply dharma-dhikāśa, dharmādhikārin and his brother Paśupati also is styled āvasathika. It is very difficult to say what the exact meaning of this last word is. It probably means one who regularly performs all the ārya rites. 'Āvasathā' means 'a shed or hall' and a married man has to establish a fire called ārya, aupāsana, āvasathya or vaivāhika (Manu III. 67), aupasada or vaivahana. Vide H. of Dh. Vol. II p. 678 note 1615. Vide Tri. cat. of Madras Govt. Ms. for 1919–1922, pp. 5165 for a ms. of Paṇḍita- sarvasva which deals with the usages of varṇas and āśramas, tithi, śuddhi; the time for śraddha, jyotiḥśāstra, marriage, gifts, prāyaścitta, pratiṣṭhā &c. But whether it is Halāyudha's work it is difficult to say from the extracts given.

The text of the Mīmāṁsāsarvasva (dealing with Mīmāṁsā matters up to the end of the third adhyāya of the Mīmāṁsā- sūtra of Jaimini) was published by M. M. Dr. Umesha Mishra in JBORS Vol. XVII pp. 227–308, 413–460 and Vol. XVIII pp. 129–200. Dr. Durgamohan Bhattacharya (in Introduction to Br. Sarvasva (p. XXXIX) questions Halāyudha's authorship of that work, but he sets out hardly any grounds for his

855 दत्तथावनमारः याबद्धनैष्ठिसरिति। सन्तानं तावता तसिनस्व व्यास्यानमुप- दशितम्॥

856 व्यास्यातो मतिसाहित्यवादमेव चर्चेः वेषः परम्। अस्पै तद्परोदन्ति विद्या विश्वासिंहः। परः। सत्याविद्धिकृतमेवत्वववचस्य व्यास्यानमेतत् सत्यम् &c.

This is verse 30 of the Introduction to the Brāhmaṇasarvasva.

857 Compare पारस्करण 1. 2. 1–2 'आवस्यापायान दसरकाले। द्वायाकाल एक्रयापायुः.'
view. The present author thinks that it is a work of Halāyudha. The work relies principally on the Tantravārtika and Ślokavārtika of Kumārila and on the Śāstradīpikā and deals with the first three adhyāyas of Purvamināmsūtra and is a good handbook for beginners. It mentions Upavarṣa (vol. 17 p. 233); Bhārata (vol. 17 p. 301); Maṇḍana (vol. 17 p. 289); and Nyāyaratnakāra (in vol. 17 p. 231). For Paṇḍita-sarvasva, vide Triennial Cat. of Govt. Or. Mss. Library, Madras No. 3458 pp. 5165-66, which deals with several matters such as varṇas, āśramas, tithis, marriages, gifts, praṇyaścitta, pratīsthā &c.

The time when Halāyudha flourished depends to some extent on the time of Laksmaṇasena, king of Bengal. About king Laksmaṇasena and the era in his name great controversies have raged for many years and it cannot be said that the question has been settled beyond cavil. Some facts gathered from the Br. Sarvasva are clear viz. that Halāyudha was the son of Dhanaśāyana of the Vātsyayogtra who was Dharmādhyaṇa, was opulent and yet fond of performing solemn sacrifices (Intro, verses 5 and 6), that Laksmaṇasena bestowed on him patronage beyond his desire. Then the Br. Sarvasva states that Halāyudha was by Laksmaṇasena made ‘paṇḍita’ when still in his teens, that king Laksmaṇasena conferred the distinction of ‘Mahāmahattaka’ on Halāyudha when he was a young man and that in his mature years he (Halāyudha) was given the post of ‘Dharmādhikārīn’ (i.e. of the Pariṣut or Dharmādhyakṣa, a high functionary, possibly a Judge (Intro, verse 12).

Verse 14 of the Intro. to Br. Sarvasva contains the clear words ‘Dharmādhyakṣa-Halāyudhaśya sadṛśo nāsyāḥ priyāḥ kopyābhūt’. On p. 132 of the Br. Sarvasva he describes himself as the officer entrusted with the moneys set apart by

858 वाचे व्यापितराज्यविधि: शेषौहुविभीमोजविशिष्टस्माहामहतकमके दर्शव नेव चैवहन। यस्मे स्त्रियाधिपत्यमस्विष्टस्मापल्लावायन: श्रीमोह- श्रमदसन्देशविपुरितामालाचार: दर्शौ। || Intro, verse 12 of सार्वप्रकाश। Vide E. I. vol. XIV p. 156 at p. 160 of the Naihati grant of king Ballālasena, father of Laksmaṇasena, where a mahādharmanādhikāra is mentioned among great functionaries of State.
the Gauḍa king for religious and charitable purposes. The Mātsyapurāṇa\(^{859}\) states the qualifications of a Dharmādhikārīn. Halāyudhā’s career runs to some extent along that of Laksmanasena, though it is likely that Halāyudhā might have been some years younger than king Laksmanasena.

From the data furnished in the Brāhmaṇasarvasva\(^{860}\) and from certain facts stated in the Adbhutasāgara and the Dānasāgara the time when Halāyudhā flowered can be ascertained as falling within limits acceptable to most scholars. From the Br. Sarvasva we learn that Halāyudhā was patronized by king Laksmanasena when H. was quite a young man. We have some evidence not depending on La. Sam. to establish the time when this should have happened.

King Ballālasena of Bengal began the composition of the Adbhutasāgara in the year 1090 of the Śaka era (i. e. 1168–9 A. D.), but before the work was finished Ballālasena died after requesting his son to complete it and king Laksmanasena made efforts to complete it. We do not know how much time had been spent on the proposed work, Adbhutasāgara, when Ballālasena passed away, nor how much time was taken by Laksmanasena to complete it. We may guess that it was completed before or about 1170–1 A. D. at the earliest. That these verses about the dates in the Adbhutasāgara are not later additions is testified by a reference in the Tādārananda–saṃhitā–saukhya about the position of the constellation of the Great Bear according to the Adbhutasāgara in the saka year 1082 (1160–1 A. D.) when Ballālasena was ruling.

The passages quoted in the note establish that the Adbhutasāgara was begun in 1168 A. D. by Ballālasena, who passed away before it was completed and that it was completed by Laksmanasena, son of Ballālasena (i. e. some time later than 1168–9 A.D.).\(^{861}\) This shows that Laksmanasena began to

\(^{859}\) सम: श्रीमाने भवने च वर्षाग्रिस्विचारः । विभ्रुवन्यः कुलीनतेः धर्मार्थिकरणी भवेत् ॥ मत्वयोः 215. 24.

\(^{860}\) इत्यथुपेन मांदे/पथम/क्रयापालिकारिणा । एततसुपहङ्कस्य व्याप्ततेः प्रतिपाधमेव ॥ सा. स. p. 132.

\(^{861}\) शाके नवायस्येनुभवः (1089) आरेमेक्षुतप्तसंगमः । माण्डे/स्याल्लाहः सम्बन्धायुखायमाहैद्रीकाले दोषार्थपायी

(Continued on the next page)
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rule about 1169 A.D. The Saduktikāraṁaṛta of Śrīdharadāsa tells us that he completed the work in the Śaka year 1127 (1205-6 A.D.) in the 27th year of Lākṣmaṇasena's reign i.e. Lākṣmaṇasena began to reign about 1178-79 A.D. and ruled till 1205-6 (probably only in Bihar as he lost Bengal in 1200 A.D.). Thus there are two authenticated dates for the accession of Lākṣmaṇasena viz. 1168-69 A.D. and 1178-9 A.D. At the end of the Dānasāgara (edited by Dr. Bhābatosh Bhattacharya and published B. I. Series in 1953) a verse says the Dānasāgara was composed at the end of Śaka year 1091 (1169-70 A.D.). Therefore, the literary activity of Hālāyudha would have to be assigned to the period 1160-1200 A.D. The Br. Sarvasva and the Pāṇḍita-sarvasva are quoted by Raghunandana in the Smṛtitattva as stated above.

(Continued from the previous page)

Vide Aṣṭādhyāyī p. 135 अष्टाद्धायिकवस्त्रकाः पञ्चमोष्णकाः। सन्तादेशोन्नयनां (1990) पञ्चमोष्णकाः कवित्विद्यमानां।


892 शाक्तर समविषार्थिकर्षकारोपतिवर्तवर्तवर्तमार्गात् शरदाम्। अष्टाद्धायिकवस्त्रकाः। सन्तादेशोन्नयनां। वर्णविवरणाः। फल्मिनविकृष्ट्या पराश्चल्ले कृत्व। अष्टाद्धायिकवस्त्रकाः। सन्तादेशोन्नयनां। वर्णविवरणाः। फल्मिनविकृष्ट्या पराश्चल्ले कृत्व। 3 and 4 at the end of the work.

The clause 'रसुकविविहेिदे' in Saduktikāraṁaṛta is awkward. Scholars have held that it means 'in the 27th year'. The usual rule 'ताक्यांनम वामातो गतिः' would yield the figure 216. In this case scholars take the words as equal to 6 plus 21, which is unusual.

863 उत्तमविवरणाः। अष्टाद्धायिकवस्त्रकाः। ज्ञातविवरणाः। फल्मिनविकृष्ट्या पराश्चल्ले कृत्व। अष्टाद्धायिकवस्त्रकाः। सन्तादेशोन्नयनां। वर्णविवरणाः। फल्मिनविकृष्ट्या पराश्चल्ले कृत्व। अष्टाद्धायिकवस्त्रकाः। सन्तादेशोन्नयनां। वर्णविवरणाः। फल्मिनविकृष्ट्या पराश्चल्ले कृत्व। 3 and 4 at the end of the work.
From Moslem historians it is learnt that Laksmanaśena was defeated by Bakhtiyar Khilji in 1200 A.D. and lost Bengal.

A few words may be said here about the La. Saṁ. A large volume of literature has gathered on this subject. I do not propose to enter into great details or to examine the several theories that have been advanced.

A few salient points alone would be mentioned. Some undisputed facts may be first stated.

The La. Saṁ. is still popular in north Bihar and its first year is now regarded as 1119-20 A. D. How and when the La. Saṁ. came to be used in Mithilā is still a matter of conjectures. It is also clear that Laksmanaśena and his sons do not employ the La. Saṁ. in their Inscriptions.

Kielhorn concluded that the Sena era began in Śake 1041 i.e. 1119 A. D. (vide I. A. 19 p. 1-7). The era as employed to-day in Mithilā is usually associated with the birth of Laksmanaśena. Kielhorn relied upon Abul Fazl's account that the era started in 1041 Śake and on his own examination of six dates. Dr. Rajendralal Mitra (in J. A. S. B. vol. 47 pp. 398 ff) held that the era was started about 1106 A. D. Subhadra Jha (JBOVS, Vol. XX pp. 20 ff) places the starting point of La. Saṁ. between 1108-1120 A. D. on the basis of different calculations. The spurious Bispī grant of Śivasimhadēva to Vidyāpati mentions years in four eras prevalent in Mithila (vide I. A. vol. 14 pp. 190-91), but hardly any reliance can be placed on it. Great differences of opinion exist as to the origin of the La. Saṁ., particularly whether it starts from the year of Laksmanaśena's birth or from his accession to the throne or whether, after the destruction of the last Hindu dynasty in Bengal, people started the era to preserve the memory of the Hindu rule. K. P. Jayaswal (in JBOVS vol. XX pp. 20 ff) discussed this topic with some elaboration. He set out eighteen dates in La. Saṁ. occurring along with Śaka or Saṁvat dates or both and held that Kielhorn's date was correct. Dr. R. C. Majumdar (in 'History of Bengal' vol. I. pp. 233 ff) tried to refute Jayaswal's views and arrived at the conclusion that the initial year of the La. Saṁ. varied between 1108 and 1120 A. D. Some scholars have been influenced by the biography of Dharmasvāmin (a Tibetan pilgrim
who visited Bodh Gaya in 1235 A. D.). Dr. Roerich published an English translation of the Tibetan monk’s life with the Tibetan text and an Introduction (in 1959). Dr. Roerich states (p. XIV of Intro.) that among the kings the pilgrim visited is Buddhhasena, described as king of Magadha residing at Vajrāsana or Bodh Gaya. He met the king in 1234 A. D. There are some inscriptions of the ruler of Bodh Gaya that use the La. Sam. There is an inscription of Jayasena, son of Buddhhasena. The Janibigha inscription of Jayasena is dated in Lakṣmaṇasena’s ‘Atitarājye La. Saṃ. 83’. Vide JBO R vol. IV pp. 266–272 and JBO R vol. V pp. 273–280 (Panday).

If we take 1118–9 A. D. as the initial year of La. Saṃ. then the meeting with Jayasena should have taken place about 1201–2 A. D. That is impossible on the evidence of the Tibetan hermit who met the father Buddhhasena in 1234 A. D. So this makes 1118–9 A. D. as the initial date of La. Saṃ. untenable. Vide Dr. Roerich’s Introduction pp. 13–18 for further details. Dr. D. C. Sircar (in I. H. Q. vol. 34 pp. 21–28) also refers to the Tibetan pilgrim’s life and holds (on the whole evidence) that the La. Saṃ was originally counted from the date of the accession of king Lakṣmaṇasena of Bengal and Bihar about 1179 A. D., although its starting point was later supposed to be some date between 1106–1119 A. D. through confusion. Dr. B. P. Sinha (in JBRS Vol. 42 pp. 76–81) points out that La. Saṃ. is found in Mithilā Mss. only one hundred years after Lakṣmaṇasena’s death. Reference may be made to two recent papers submitted to the Indian History Congress at Poona in 1963 (vide Proceedings, pub. in Calcutta 1964) viz by Prof. Radhakrishna Choudhary pp. 93–99 and by Prof. Sukhamaya Upadhyaya pp. 196–202, which latter holds that the initial year of the La. Saṃ varied between 1080 and 1129 A. D.

Sourindra Mohan Tagore (introduction to Kavirahasya p. I–II) says that Ādiśūra brought to Bengal five Brāhmaṇas from Kanoj of whom Bhāṭṭa Nārāyaṇa was the most famous and was the author of the Prayogaratna and also of the Vēṇi-saṃbhāra and that Halaśuddha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrists of big families are entirely worthless for literary and chronological purposes, particularly for events of comparatively early times. In their zeal to extol their
patron's families to the skies they were most unscrupulous and threw to the winds all chronology. The Prayogaratna was composed at Benares by Bhaṭṭa Nārāyaṇa whose family migrated from Paithan in the 16th century, while the Venisamhāra was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

Halāyudha, the author of the Brahmāṇasarvasva, is, it appears, different from another Halāyudha who was a jurist. In the first place, Halāyudha, author of the Br. sarvasva, states that he composed four other works, all ending in the word 'sarvasva' but makes no mention of any work composed by him on substantive or adjective law or on both.

The Vivādaratnākara mentions Halāyudha 53 times and Halāyudha-nibandha three times. The Gṛhaṭhāratnākara quotes it eight times and the Kṛtyaratnākara quotes it on pp. 319, 327, 332.

From Raghunandana's Dāyatattva it appears that Halāyudha had composed a work on law. For example, Halāyudha appears to have held that, if some joint family property was not divided among the coparceners at a partition through ignorance and remained in the possession of one member of the family, it may be partitioned again, but the ignorant possessor should not be charged with theft (vide Vol. II Dāyatattva p. 182). Again, the Dāyatattva (vol. II p. 195) mentions the wrong reading of Yāj II. 139 in the Mitāksāra, Pārijāta and Halāyudha due to the errors of scribes quoted above.

In this connection it is necessary to say a few words on the two words 'Vyavahāra' and 'Vivāda'.

In the Br. Up. V. 14. 4 we have the famous remark 'caksur-vai satyam' and it is added 'therefore when two persons come disputing about a matter, one saying 'I saw it' and another saying 'I heard it', we believe him alone who says 'I saw it'.” Here the word ‘vivāda’ is used in the

864 Vide दायतत्त्व (vol. II p. 182) अविभक्तलब्धि विभागे प्राप्ते वचनारम्भ-बौद्धदेशाभवं ज्ञापनतिति विश्वरूपकालागुणप्रमुखः स्तेयशालथानिन्यतिरिति अभिन्नपायः।

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meaning ‘dispute’ and it is also emphasised that seeing a matter is superior to hearing evidence about it. In the same Upaniṣad (VI. 1. 7) it is said that these prāṇas (speech and others having a dispute as to who among them was superior approached-Brahman &c. Therefore the word ‘vivāda’ is ancient enough. The word ‘vyavahāra’ was certainly known before Pāṇini (II. 3. 57) in the sense of ‘transactions of sale and purchase and the like’. Āp. Dh. S. II. 11. 28, Manu VIII. 8, Yāj. H. 12 and 81 employ the word Vivāda. Gaut. Dh. S. XI. 19. employs the word Vyavahāra in the sense of ‘means of settling or deciding disputes’. Vas. Dh. S. 16. 1–3 (Atha vyavahārāḥ Rājā Mantri vā sadāh-kāryāṇi kuryāt dvayor-vivadamānayoh pakṣāntaram na gacchet 1). Manu VIII. I, Yāj. I. 327, 360 and II. I employ the word (in the plural) and the sense appears to be the complaints or suits brought by the subjects before the king or the court of justice and Manu VIII. 2, 8–9 indicate that the word ‘kāryāṇi’ is used by it in the same sense as Vyavahārān. There are 18 titles (called vyavahārapadas or vivādapadas) under which all legal proceedings before the king or the court of justice are classified in Manu VIII. 4. 7 and Yāj. It appears to the present writer that the words ‘vivāda’ and ‘vyavahāra’ were often regarded even by early writers as synonymous. For example, in Yāj. II. 18 (sapaṇaś-ced-vivādaḥ syāt) it is provided that, if a dispute is brought (before the king or court) with a bet, then the losing party should be made to pay a fine and also the amount of the bet to the king and the successful party should be awarded the property (or amount in dispute). The Mit. on Yāj. II. 18 (Sapaṇaś-ced vivādaḥ syāt) paraphrases the word ‘vivādaḥ’ as ‘vyavahāraḥ’. It should be noted that Yāj. II. 4 and 305, contain the same clause viz. ‘vivādād-dviguṇam damam’. Yāj. II. 4 prescribes that where the members of the court (sabhyāḥ) render a decision opposed to the dicta of Śmṛtis, each of them should be made to pay a fine double of what would have been payable by the party defeated in the litigation. Yāj. II. 305 refers to cases, where, after a matter is decided by a court, a review of judgment is sought and the decision is set aside on the ground of miscarriage of justice due to the sabhyās having given a decision opposed to the rules of the śmṛtis or owing to their being influenced partiality or by bribery and the like. It should be noted that as early as the Amarakoṣa (not later
than the 5th century A. D. as shown in H. of Dh. Vol. V. p. 840 n. 1367) Vivāda and Vyavahāra are said to be synonyms (vivādo vyavahārah syāt). It is further provided by Manu (8. 43) that the King or the man appointed by him as Judge should not himself start a court proceeding against a person. Medhātithi on Manu VIII. 3 expressly states that the latter half (aṣṭādaśasu mārgesu) has in view the vivādapadas. They are also spoken of as vyavahārapadas, because, in bringing a suit one has to specify the cause of action from among the eighteen. Manu also (in VIII. 8) employs the words 'sthāna' instead of 'pada' and 'kārya' in the sense of vyavahāra (suit or proceeding). Br. quoted by the Vivādaratnakara (p. 4) says 'vivādadārājananyatra padāni śruti-dhunā' on which the Vivādaratnakara remarks 'padāni adhi-karaṇāni rūḍhini'. Aparārka (on Yāj. II. 5) after quoting Manu 8. 43 remarks 'kāryam vyavahāro vivāda iti yāvat'. Early Smṛti works deal with both adjective law and substantive law. For example, the Manusmṛti (in chap. VIII. 57-130) deals at great length with the law relating to witnesses, oaths, oral evidence, punishments for false depositions and claims. In the same chapter it deals with adhi, upanidhi, nikṣepa, possession and ownership, money-lending, and rates of interest, topics of Dattāpradānika and Vetanasyānapракriyā, kritānuśaya, svāmipālavivāda, boundary disputes, abuse and defamation, partition, succession and inheritance, marriage and mixed unions, their children and their rights, the four varṇas and their duties and avocations, offences and punishments and so on. Yāj. also in the second section first deals with the four stages of a law-suit, viz. plaint, reply, proof of one's claim (by documents, witnesses &c.) and success or failure of the suit and then proceeds to lay down rules about recovery of debts, pledges and other matters in which disputes (vivādas) arise. Even in comparatively early times the Nārada-smṛti dealt only with the procedural law and the substantive law. The Vyavahāra-mayūkha of Nilakaṇṭha not only deals with the procedural law, but also with substantive law. On the other hand, the Vivādatāndava of Kamalākara-bhaṭṭa (first cousin of Nilakaṇṭha) not only deals with substantive law (of partition and the rest) but also with the four stages of a suit. There are authors, who wrote separate treatises on vyavahāra and vivāda; for example, Caṇḍēśvara composed Vivādaratnakara and also Vyavahāraratnakara and

In this connection it would be proper to refer briefly to the careful and scholarly work done by Dr. Ludo Rocher, a Belgian scholar, on Halāyudha. In J. O. I. (Baroda, Vol. III, 1953–54 pp. 328–344) he brought together a collection of fragments of vivādāpadus quoted as Halāyudha's or from Halāyudhanibandha (he dealt with 34 extracts only in Vol. III). Then in J. O. I. (Baroda) Vol. IV pp. 13–32 he added extracts Nos. 35–102. In J. O. I. (Baroda) Vol. V, pp. 325–329 he contributed a paper 'Halāyudhanibandha on Legal procedure i.e. on Vyavahāra' (only seven fragments).

From the fragments it is possible to infer that Halāyudha wrote a nibandha comprising not only substantive law (debts and other topics) but also procedural law. Halāyudha is quoted dozens of times in the Dandaviveka of Vardhamāṇa but his work is once mentioned as Halāyudha-nibandha on p. 150 of that work and twice as 'Halāyudha on pp. 119 and 152'. This work deals with six kinds of offences and punishments for them. Thus 'it is a work on vyavahāra'.

Then Dr. Rocher published in 1956 at Ghent the text of the Vyavahāracintāmaṇ (of Vācaspati-miśra) with English translation and notes and several Appendices including an alphabetical index of quotations in V. C. from Dharmasastra works.

There is yet another Halāyudha. On the Śrāddhakalpa-sūtra of Kātyāyana a commentary called Prakāśa was composed by Halāyudha, son of Saṅkaraṇa (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to Karka, Kāmadhenu, Kalpataru, Govindarāja, Lāṅkaṇapādhyāya, Mitāksarā, Saṅkhādhara and Paśupati. He is therefore later than 1150 A.D. He cannot be identified with the author of the Kavirahasya, as the latter flourished much earlier under the Rāṣṭrakūṭas. The special merit of Halāyudha concerning the Br. Sarvasva is that he is much earlier than the great brothers Śāyana-Mādhava who composed Bhāṣyās on the Vedas. He explains several hundred mantras which occur in the Rgveda as well as in the Yajurveda. He mentions among his predecessors on the same task Uvaṭa (Br. Sarvasva-
73. Halāyudha 637

pp. 233, 256) and Guṇavāsin (p. 256 Br. Sarvasva). Halāyudha’s task was, as compared with Sāyana’s, very limited, but he brings great learning to the task. There is ample material for comparison between the two. Numerous mantras have been explained by both e.g. the mantra at bathing oneself ‘Imam me Gaṅge’ (Br. S. pp. 22–23 and Ṛg. X. 75. 5). Mārjana-mantra ‘Apo hi śṭhā’ (Ṛg. X. 9. 1, Vāj. S. XI. 50); the Gāyatri-mantra (Ṛg. III. 62. 10, Vāj. S. III. 35, Br. Sar. pp. 37–38),365 San-no devir Ṛg. X. 9. 4, Vāj. S. 36. 12, Br. Sar. pp. 92–93); the Aghamarṣaṇa mantras (Ṛg. X. 190. 1–3, Br. Sar. pp. 99).

There is another work called Saṃvatsaraprādīpa, profusely quoted by Raghunandana (as in Vol. I Tithitattva pp. 3, 34, 43, 46, 49, 106, Śrāddhatattva p. 254). In Ekādaśi-tattva (vol. II. p. 51) Raghunandana ascribes it to Halāyudha and in Śuddhitattva Vol. II. p. 327 also. Some scholars hold that this is Halāyudha’s work (vide Dr. R. C. Hazra in I. H. Q. Vol. 21, p. 54), while Dr. Dinesh Chandra Bhattacharya (I. H. Q. Vol. 21 p. 147) holds that the author of this work is different from the author of the Brahmāṇasarvasva. The editor of the Br. Sarvasva (Intro. pp. XL–XLI) holds that they are the same and I agree with him.

For reasons of space it is impossible to illustrate Halāyudha’s principles and methods of the exposition of vedic Mantras in the Brahmāṇasarvasva and the results arrived at by him. One principle he advocates viz. the meaning of single words in the mantras may have to be controlled by the sense of the sentence or sentences gathered as a whole. For example, the one Mantra ‘San-no devir-abhiṣṭaye’ (Ṛg. X. 9. 4) is employed as ‘suānamantra’, as also in the worship of planets Saturn (e.g. vide Vāj. I. 301) and in the Brahma-yajña (Br. S. p. 110). In pp. 37 ff, he well explains the Gāyatri-mantra and he gives a striking explanation of the Aghamarṣaṇa mantra366 of which there is no padapātha even.

365 He explains the Gāyatrīmantra on pp. 37–40 of the Br. sarvasva and it is a remarkable testimony to the Yogiyājñavalkyasmṛti published by the Kaivalyadhāma, Lonavala (in 1931), that 21 verses from it are cited by Halāyudha in explaining Gāyatrīmantra.
Ancient Vedic texts insist that one engaged in the performance of a sacrifice or the like must know in the case of a wary mantra the sage, metre, the deity and the purpose (viniyoga) for which it is employed and state what undesirable consequences employing mantras without knowing these details will follow.

Halāyudha’s remarks on the Aghamārṣaṇa mantra are interesting:

Compare निषिधः I, 16 अर्थात्: श्चद्रासामान्यात्। एतद्वा यथाय समुद्रे यथास्य यथाकर्म किंयमाणुस्यजुर्वाभिवद्वतीतच श्यायाम्। This is ऐतरेय श्रवण, which omits the two words यजुर्वा, श्रवणार्यां in his bhāṣya on Brahmasyātra I, 3. 39 quotes a śrutii ‘अतिरिक्तरथयत् “यो हि वा अवविद्यतयचन्द्रेवतास्मीन नन्देण्य याज्यते वाद्यपयति वा स्थायण कवच्छिन्ति गते वा ‘प्रतिपयते’ इश्युकमथ ‘तस्मादिति मनः मने विश्वान्’ इति।'
The dharmadhyakṣa of Laksmanaśena was a son of Dhanañjaya, while the author of the Prakāśa was a son of Saṅkarsana. The Śrāddhakāśikā of Kṛṣṇa (Gujarati Press ed. p. 430) on the Navakaṇḍikā or Śrāddhakalpasūtra of Kātyāyana says that first Karka explained the sūtra in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the Nirṇayasindhu and the Śrāddhamayūkha of Nilakaṇṭha. Therefore Halāyudha, the author of the Prakāśa on Kātyāyana, must have flourished before 1509 A. D. and later than 1150 A. D.

There is a work called Karmopadesini (a manual on the daily religious rites) ascribed to Halāyudha; vide JASB vol. XI (new series) p. 335. This work has been mentioned several times by Raghunandana in his Tattvas e. g. (Vol. I) on titthi p. 149, Śrāddha p. 195, Prāyaścitta 492, Saṃskāra 863; (Vol. II) Śuddhi pp. 323, 334, 358. But in all these places the name of the author is not mentioned by Raghunandana M. M. Chakravarti points out that it quotes the Kalpataru and Śūlapāṇi on Śrāddha. In that case it cannot be placed earlier than the 15th century A. D. and its author would be entirely different from the author of the Brāhmaṇasarvasva.


74. Bhavadevabhatta

The Vyavahāratattva of Raghunandana and the Vira-mitrodaya tell us that Bhavadevabhatta composed a work called Vyavahāratilaka on judicial procedure. The Vyavahāratattva tells us that Bhavadeva read ‘astavyastapadavyāpi’ instead of ‘yadvastapadamavyāpi’ in Kātyāyana’s verses.

867 कामें व्याधिदिं गतीरवचनेः सुधे वत्तस्मादस्मृते दुष्कौशिं च ततो हलायुध इति व्याधिवत्थाः, वस्तुद्वम्।

868 ‘अस्तवस्तपायापि अनन्त्यार्थस्यवामास्मित्वा व्यवहारारसिद्धके व्यवहारविदः। व्यवहारतत्वम् (p. 297, vol. II, Jivananda); भवदेवस्म तु अस्तवस्तपायापि पीति पार्श्व दिक्खल्लनतिनित्यवायास्मित्वा व्यास्यां व्यवहारिति। बोधः। p. 85.
enumerating the blemishes of uttāra (defendant's reply). The Vyavahāratattva mentions Bhavadevabhaṭṭa's discussion and illustration of a reply (uttāra) with a weak plea (kāraṇa). The same work informs us that Bhavadeva held the same views on adverse possession as Śrīkara, Bālaka and others did (vide note 624 above). The Vivādacandra of Misarumiśān several times refers to the views of Bhavadeva. The Viramitrodaya gives in great detail the remarks of Bhavadeva on the well-known text of Sumantu about killing an ātātāyin. The Sarasvatīvilāsa and the Vaijayanti of Nandapanḍita quote the very same views of Bhavadevabhaṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadeva's Vyavahāratilaka must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadeva also wrote several other works.

He appears to have composed a work called Sambandhāviveka. In the Saṃskāratattva (Jivananda, Vol. I, p. 890) Raghunandana states that Bhavadeva was the author of a work called Sambandhāviveka. The Udvāhatattva also says

869 दुर्वेष्ट्रकारणातरं यथा ममेव भू: कमागतवांशिति वाद्योऽय पमेव भूतभावध्वज-मानवांशिति प्रत्यक्षात् ततु चनामायध्वजं पयस्तेऽभुवतो भावनेत्युथ द्वावांशिति-क्षिति शाश्वक्षिति व्यवांशिति क्षिति शुभिमाधवविषयकत तत्त्यन्त्यादिविशिष्टतस्तिवांशिति सब्देवमहः । व्यवहारातलव p. 208.

870 वस्त्र द्वेष्ट्रत समाहुसुकासार्य साक्षिण । अत्र गणिवं भवदेवं अतिद्वस्त्वेति विषितं तथापु कृताः श्वे लोकोभिनाद्वारिष्टवामार्ग इत्यः कृताद्वस्त्वेति प्रायोवद । विवादवस्त्र (folio 51 a of ms. No. 57 of 1883-84 in the Govt. Mss. library at the B.O.R. Institute, Poona) सब्देवमहं तु न रोगानिव-श्वातिवाने शुभिं तस्य विनिर्देशिति विषितम। ibid (folio 55 b).

871 अत्र भवदेवमहः । न च सुमन्त्यसदने सन्ततायितविभोविनय गोवालानादिविनय दिश शुभिं सूक्ष्मताप्रतिर्द्रोह । तथापि शुभायिनिमदु । आतोविवेचे नेत्रेकथं । दौंर्षितविनयं राम । गोवालानादिविनयम् प्रायिकानां कुर्याविनयम् । वीरं p. 22.

872 Vide स. वि. p. 154 (Mysore ed.). and वैज्ञानिक on विष्णुमेधसूत्र 5. 189 (I. O. cat. No. 915 folio 50a).
the same (Vol. II pp. 111 and 143 'Bhāvadevabhāṭṭiya-sambandhaviveka'). Vide an informing paper on 'Bhāṭabha-

In the Govt. Mss. library at the B. O. R. Institute Poona, there are two Mss. (No. 9 of 1895–98 and No. 263 of 1887–91) of a work of Bhavadeva variously named Karmānuṣṭhānapaddhati or Daśakarma-paddhati or Daśakarmadipikā. M. M. Chakravarti in his informing article on Bhavadeva (J. A. S. B. 1912, pp. 333–348) says that the work has often been printed. I was not able to secure a copy. That work873 deals with the ten principal rites and ceremonies to be performed by Brāhmaṇas who study the Śāma vedas. The principal subjects are:—The Homa to the nine planets (Navagraha-homa), mātrpūjā, pānigrahaṇa and other essential rites of marriage, homa on the fourth day after marriage, garbhādhāna, punsavanā, simantonnayana, sosyaṁti homa (homa when a woman is on the point of delivery), jātakarma, niśkramaṇa, nāmakaraṇa, annaprāśana, eṣṭakaraṇa, upanayana, samāvartana (the student's returning from the teacher's house after finishing his studies), Śalākarma (first entrance in a new house).

Another work of Bhavadevabhāṭṭa (who is called Bālavalabhībhenāgā therein) is styled Prāyaścitta-Prakaraṇa (or Nirūpaṇa). That was published by the Varendra Research Society (Rajshahi, Bengal in 1927), edited by Nani Gopal Majumdar. In this work he deals with the five grave sins mentioned by Manu (XI. 54) viz. killing a brāhmaṇa, drinking surā, theft (of gold), adultery with the wife of a guru and contact with these (for a year or more) and also with lesser sins or misconduct such as killing a woman, killing a cow, breaking another's bones, killing beings other than human, eating food from the vessel of a śūdra, touching a washerman or one who deals in hides, taking food without wearing Yajñopavita, penances for condemned

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873 It begins चतुधनसद्यक्ष्यतुर्विदुहितमिवे। द्विजानुप्रेयसतमसायक: अयुग्म। नमः। गुरुसमाधमार्ग्यहंस्रोगानामिवं कमत:। कृता श्रीमादवैभव कर्मस- 

नुष्णापिन्दिः। न
marriages, purification of waters, foodgrains, cooked food &c. Another work composed by him appears to have been called ‘Nirñayāmṛta’ (Āhnikatattva, vol. I p. 326, ‘Bhavadeviya–, Nirñayāmṛte Sumantuh’). This work was held in high esteem, as the Śrītiratnākara of Vedācārya places Bhavadeva after Manu among the authorities on prāyaścitta that he follows. The Varsa-kriyā-kaumudi of Govindānanda (B.I. series) quotes a text from Bhavadevabhaṭṭa on the prāyaścitta for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadevabhaṭṭa called Tautātīmatatlakā, a ms. of which exists in the India Office (Cat. Part IV p. 190, No. 2166). That work is concerned with elucidating the doctrines of the Pūrvamīmāṃsā system from the standpoint of Kumārilabhaṭṭa (who is also called Tautātīta).

The Tautātīmatatlakā deals with the adhikāraṇas and not with every sūtra in the Mimāṃsāsāstra in the first three adhyāyas of the Pūrvamīmāṃsāsūtra of Jaimini. It has been published in the Princess of Wales Sarasvatibhavana Series (Benares) in two volumes, the first in 1939 (pp. 482) ed. by Pandits A. Chinnaswami Sastri and Pattabhiram Sastri and the second volume (pp. 483–870 and Index of Quotations pp. 871–907 (1944) edited by the same scholars. The Sanskrit Introduction sets out all the verses of the prāṣasti of Bhavadeva inscribed on the wall round the temple building.

The first few verses are quoted below.

Besides the Vedas, the Brāhmaṇas, and Jaimini’s sūtras, the Śrautasūtra of Āpastamba (frequently) and those of Drāhyāyaṇa and Satyāśādha (rarely), the bhaśya of Śabara, Pāṇini, Manusmṛti, Gautama-dharmasūtras are cited.

874 मन्वादिर्मवित्तार्थार्थ भवदेवदिर्मसमंत । प्रायःकितमः वैश्वेविश्वाय पापानि- ॥ सूतिरस्याद । (I. O. Cat. p. 473).

875 व्याधिनिर्मवित्तार्थार्थ भवदेवदिर्मसमंत । रमेद सरसति सह तस्य वाच्ये नमस्कूर्ते । मामवन्यन्दायामुवाव वाच्य दशं सूते वामवलस्मीमुखार्णमा लभाय्य महेश । तेनामुसम्य विशाश्चिन्तवयेव जानमार्गतत । तरमादिवेत्तार्थार्थ विश्वामित्तार्थार्थ ॥ अजितान् वैव युवाधा सिद्धिः पा नालुमवदनो लोकाः ॥ हृतोलसा जाता न जानते तन्निप्रवर्त्यम् ॥ अजिता was a commentary on Kumārilà’s work.
Hundreds of verses are quoted from Kumārila’s Tantravārtika and Ślokavārtika. Tautātita appears to have been given as a sobriquet to Kumārila. In the drama Prabhodhacandrodaya (II 3) we have a verse about the names of some of the works and authors on Purvamimāṃsā put in the mouth of a character ‘Ahaṅkāra’, the first pāda of which is ‘naivāṣrāvi guror-matam na viditam Tautātitaṃ darśanam’. Some editions read ‘Kaumārilam darśanam’ for ‘Tautātitaṃ darśanam’. But the commentaries called ‘Prakāśa’ had the word ‘Tautātitaṃ’; being unfamiliar to most people it was probably changed to ‘Kaumārilam’ by some later scribes.

It mentions the bhāṣyakāra (Śabara), Vārtika (folio 12a), Gurumata (17b), Prabhākara (21b), Vārtikakārāpāda (22b, in the plural). It frequently quotes kārikās from the Tantravārtika with the words ‘taduktam’. Hemādri876 quotes Bhavadeva’s explanation of the words of Kumārila allowing an option between jāgharṇya and ājya and disapproves of it. Vide Tri. Cat. of Madras Govt. Mss. for 1919–1922, p. 5527 for the same work.

Raghunandana in his vast Smṛtitattva mentions Bhavadevabhaṭṭa’s views dozens of times, several times for criticizing him or discarding his views (‘kheṣam’ is the word often used) Vide, for example, Tithitattva877 (vol. I pp. 95, 99, Sāṁskāra-tattva p. 887, 889–90, Udvāhatattva, vol. II p. 130). But it should be noted that Raghunandana also accepts his views several times, e.g. in Vyavahāratattva, vol. II p. 213, 216, Śuddhitattva pp. 240, 312. In modern times also Sāmavedins in Bengal follow Bhavadevabhaṭṭa as regards religious rites, while other Brāhmaṇas rely on Raghunandana’s works.

876 तथा न जाग्न्याविभिक्तो वर्णितकाले वातिकृष्टको रसदेबोऽनीकुः। इति सिद्ध बयनम्। तदं सामान्यविविधतत्वोन्य विविधतत्वावलिन्यम्। सर्वत्र सामान्यविविधतत्वावलिन्यसांवाक्यकालर्श्वप्रकार्णे। नैततः। द्विश्रेष्ठ विविधतासाध्वतार॥ &c. चतुर्वर्गः (कालाभिषेक्य) p. 120. Vide also p. 404 for another reference to भवदेवे.

877 भवदेवीसम्बन्धविवेके प्रवासाभिवानमाह भविष्यपुराणम्। संस्कारतत्त्व। p. 890 (vol. I).

यदृ नरसंवर्गवृत्तिवृत्तिन्तमानव आश्वासनोमामातिवानं भवदेवभस्मं तत्र धार्मिके तस्यादित्। महाप्रामाणिकेषु भवनार्थयण्वर्णयोगियमिलमधीः तदप्रमाणे। नीतिसारम्। p. 99 (vol. I) and संस्कारतत्त्व (vol. I, p. 878).
Unexpected light is thrown on the personal history of Bhavadevabhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvanesvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, Bālavalabhībhujāṅga applied to the latter.\(^{878}\) The eulogy is composed by a person called Vācaspatikavi. Bhavadeva belonged to the Śāvarṇa gotra of the Kauṭumik school of the Sāmaveda. The family belonged to Siddhalagrama in Rādhā (west of the Hugli and south of the Ganges). The pedigree given in the inscription is: Bhavadeva (who received from the Gaṇḍa king in gift the agrahāra of Hastinibhiṣṭa) — son Rathaṅga — son Atyāṅga — son Budha — son Śri Ādideva (wife Sarasvatī), who was Prime Minister of Vahaga king — son Govardhana (wife Sāṅgokā, daughter of a Vandyaghaṭīya brāhmaṇa—) son Bhavadeva Bālavalabhībhujāṅga, Minister of Harivarmanadeva and his son. In the Inscription he is declared to be a second Varāha (i.e. Varāhamihira). Vide pp. 478—480 (of H. of D. Vol. V) for the three branches of Jyotīṣa. The Brāhmaṇa of Varāhamihira states that Jyotiḥ—sāstra has three branches (skandhas) and a work dealing with all three branches is called 'Saṁhitā' (Br. S. I. 9). The three branches are called Gaṇita or Tantra, (mathematical calculations of the motions of planets &c), Horā (or Jātaka) that dealt with horoscopes and astrology and the third was called Śākhā. The inscription further claims that Bhavadeva was an expert in the Purvamimāṁsā as propounded by Kumārila-

\(^{878}\) सिद्धान्तनान्तनमणितारण्यपारस्त्रवा विश्वामुद्रतपचविन्दु फलसहितामु | कार्यायं प्रयाधिता च नदीनीहोर-शास्त्रय य: स्कुटमिहरेऽवराहः || यो भर्ति-शास्त्रप्रबैवु जनविवाहनधीचकार रत्नोदितमत्त्ववचः || स्वास्त्यया विश्वास्यनुपथमगाधा: स्मार्तिक्षालिङ्यत्सचाययुन्मार्जः || मीमांसाय व खलु विद्वते चेन महोत्तक्तीयया तत् न्याया: रत्निष्ठिनसमा न क्षणस्ते नमसि। कि भृस्मा सीमिन सामानो सरस्वत्वकिंवतसमावस्थव बाल्य-भाषा-पुरुषबंधितारशंबेदशृंदकुशितिः कृतगीर्दितियोऽथमेव || यथय खलु बाल-वञ्चि-थ्रिष्णुजतु हति नाम नाहते केन || मीमांसयविषय सपुल्लकारिनित्वंतः प्रहृतम् || verses 21 to 24 from the Inscription in E. I. vol. VI, pp. 203—207.
bhaṭṭa, was also an expert in Āyurveda (medicine) and astravidyā (the science of arms). With the advice of Bhavadeva, king Harivarmadeva is said to have reigned long in prosperity. Bhavadeva is stated in the above-mentioned inscription to have composed works on hōrā (astrology), smṛti and mīmāṃsā. Bhavadeva is eulogised as a great builder. He constructed a reservoir of water in Rādhā, he set up a stone image of Nārāyaṇa and founded a temple in which he placed images of Nārāyaṇa, Ananta, and Nṛsimha. Vide M. M. Chakravarti's remarks on the temple in JASB for 1912 (vol. 87 at pp. 338-39 for a description of the temple which is in good condition even after eight centuries). He also gave to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kiellhorn nor Chakravarti has attempted any explanation of the epithet Bālavalabhibhujaṅga. I hazard an explanation. Bhavadeva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little bāla—small-sized or girlish) valabhis. From the nature of the character Kiellhorn conjectured that the inscription belonged to the 12th century A.D.

The epithet 'Bālavalabhi-bhujaṅga' has mystified several writers. In 'Modern Review' for March 1931, at p. 288 Mr. Ray suggests that it means 'destroyer of the kingdom of Bālavalabhi in Rādhā'. In I. H. Q. vol. 27 p. 80 Dr. D. C. Sircar quotes verse 23 of the Tautātitamataṭilaka879 (quoted below) and holds that the appellation was given to Bhavadeva in his student days. Another possible explanation is as

879 Dr. Sircar quotes from a fragmentary ms. of Tautātitamataṭilaka, verse 23, as follows:

मामयनन्दातृत्वाच बार्षिक वद्यिन श्वभ (॥) वालवलभीयद्रक्षपनमाता
मामस्त्रक्रंसते मेन विवादनत्वो जातु सज्जनातः ससमानि
विवाहलिङ्गवते सुविधा: ॥

Vide I. H. Q. Vol. 27 pp. 80-82. Dr. Dasharatha Sharma gives a reply to this in the same volume, on p. 339, which does not appear to me to be at all satisfactory. Vide also I. H. Q. vol. 29 p. 294 where Dr. Sircar repeats what he says in I. H. Q. Vol. 27. No reason is assigned why a student should be dubbed 'bhujaṅga' of Bālavalabhi by his teacher. The words in bold type are more or less inexplicable. It is not known who spoke ('uvāca'), unless we

(Continued on the next page)
follows:—The word 'bhujaṅga' according to a kośa quoted by Kṣirasvāmin on Amarasinha means 'veṣāpati' (one who visits prostitutes) and therefore in an extended sense 'a gallant' or a lewd person. We have a classical and comparatively early use of that word in the Harṣacarita of Bāṇa (in 2nd Ucchvāsa in the paragraph just before the last). When Bāṇa was presented to the Emperor Harṣa, the latter turned to the Mālava prince sitting behind him (Harṣa) and remarked 'this is a great bhujaṅga' (mahān-ayam bhujaṅgaḥ). Bāṇa protests 'what have I done to be dubbed a bhujaṅga' (Kā me bhujaṅgataḥ; it may also mean there is lewdness in Kāma i.e. Cupid and not in me). He further protests that he was a brāhmaṇa born in the family of Vatsyāyana that performed Soma sacrifices, that he had by heart the Veda with the six subsidiary lores, that he studied the Śāstras, he admits that he was guilty of some trifling follies in his youth but they were not such as to be censured in this world and as would prevent his attaining heaven; he repents of those follies; common people spread strange rumours, but great men should see things as they really are. Harṣa probably did not mean more than this that he (Bāṇa) had sown his wild oats. Therefore, Bālvalabhībhujaṅga would mean 'one who had sown wild oats in Bālvalabhi, a village or town in Bāḍhā (not identifiable now). Valabhi was a famous town in Kathiawad in the 5th and 6th centuries A.D. In ‘Indian Culture’ vol. for 1939 pp. 467 if it is pointed out that over 85 Inscriptions of the Maitrakas of Valabhi had been published till then. The Bhaṭṭikāvya was composed in

(Continued from the previous page)

take 'Sarasvati' (occurring in the first verse) as the subject. We may then understand that the author professes (or brags) that Sarasvati spoke to him in a dream. But how is ‘dārśi’ to be construed? Is it a verbal form or a noun? Another difficulty is: what is the metre of the verse? The first half has 17 letters, while the latter half has 19 letters. If it is a mātra metre, what is the metre? If we could read त्र्यं गता खाने the metre would be right as an ‘Āryā’. Unless one can secure several mss, it is not possible to argue that somebody surprised by the peculiar appellation might have invented some story and inserted a verse or verses in the fragment. A ms. of the Tantitātita-matātīlaka was described in the Catalogue of the Sanskrit ms. in the India Office Library prepared by Dr. Windisch and Dr. Eggelein, part IV p. 690, No. 2166. It deals only with pāda 1 of chapter II of the Pārvanimāṇasūtra.
Valabhi ruled over by Dharasena. Dr. S. K. De in 'History of Sanskrit Literature' Vol. I (Calcutta University 1947) p. 717 shows that there was an ancient village called Vṛddha-Valabhi and Bhavadeva's residential village was called Bālavalabhi to distinguish it from the other village. And as the word Bālavalabhi-bhujanga occurs in an official document (in E. I. Vol. VI pp. 203-207) and is applied to Bhavadeva who had become a minister of king Harivarma of Bengal that flourished about the last quarter of the 11th or the first quarter of the 12th century A.D., we would have to take it in a secondary sense. It may be pointed out that Viśvanātha-kavirāja, author of the Sāhityadarpana on Sanskrit Poetics (14th century A.D.) quotes (in 2nd Pariccheda a verse 'Durgālaśīgitavigrahaḥ...rājatyumāvallabhaḥ' composed by his father, a great poet and a minister for peace and war and describes him as 'mama tātapādānām Mahāpātra-Caturdaśu-bhāṣā-vilāsinī-bhujangama-mahākaviśvara-sri-Candraśekhara-sāndhivigrahikānām'.

Besides the ancient and well-known Dharmasūtras and smṛtis (such as those of Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Manu, Yājñavalkya, Devala, Nārada, Bhāspati, Kātyāyana and others, he quotes in the Prāyaścrita-prakaraṇa the following authors, and works: Caturvīṁśatimata p. 53; Jikana (or Jikana p. 102, Viśvarūpa, Dhārēsvara and Śrikara (all three on p. 82), Bālaka (pp. 42, 44, 74, 81, 83, 109), Yogiājñavalkya (p. 38 quotes Yogiājñavalkya 8.2.), Śrikara (pp. 9, 82, 105 Sat-trimālāsan 9 times).

Recently Bhavadevabhaṭṭa's Śava-sūtikāsauca-prakaraṇa has been edited by Dr. R. C. Hazra and published in the Govt. Sanskrit College Research Series of Calcutta. Some information about it was given in I. H. Q. vol. 32 pp. 1-14 by Dr. Hazra himself, which has been embodied in the exhaustive Intro. to it. His edition is based on three mss. recently found in Assam written in old Assamese script. One of them is dated Śake 1703 (1783 A. D.). The other two have the same appearance and present the same condition (Intro. V.). The concluding verse speaks of the author as Bhaṭṭa Śrībhavadeva and the editor gives up the reading of the second half of the verse in the three mss. and substitutes what he thinks to be the proper reading. This reverses the usual procedure.
followed in scholarly editions based on mss. He should have kept the reading supported by all his mss. as the text and added a footnote stating what he thought should be the reading. On p. XXIII of the Intro. he himself admits “we have given (the title) as ‘Śavasūtakāśauca-prakarana’, although all the three mss. have it as ‘Śavasūtikā-viśuddhi-prakarana’ in the concluding verse and as ‘Śavasūtikāśauca-prakaraṇa’ in the colophons. Further comment is unnecessary. He has given up here his role as editor. The reading presented by the mss. is quite good. It would mean literally ‘a treatise on the purification in cases of an impurity of a dead body (i.e. on death) and of a sūtikā. Sūtikā means a woman that has had a recent delivery (may be prematurely or after the full period of gestation). The Āmarakośa says: Ārītām Sūtikāgrham. The word Sūtaka is used in three senses viz. (1) In Mann V. 58 and Yāj. III. 18–19 the word ‘sūtaka’ is used in the sense of ‘impurity on birth’; (2) impurity on both birth and death as in Gobhilasmṛti III. 60 and 63; (3) Impurity on death alone as in Dakṣasmṛti VI. 1 and Gobhilasmṛti III. 48. Vide H. of Dh. Vol. IV pp. 268–269 on Āsauca, Jananāsauca or sūtaka and śāvāsauca and the notes below. In Ait. B. 32.8 the word ‘Sūtakānana’ is probably used in both senses of sūtaka. Prof. Hazra unnecessarily and without any authority changes the name of the work and creates unnecessary confusion. In the note on p. XXIII of the Introduction he remarks. ‘I have not been able to find out a single instance of the use of the word ‘Sūtikā’ in the sense of ‘Sūtakā’ (meaning birth). Nobody asks him to take ‘sūtikā’ in the sense of birth. He has on his own authority put down the name as ‘śavasūtakāśauca-prakaraṇa’ which may be split up in two parts viz. ‘śava-āsauca-prakaraṇa’ and ‘sūtaka-āsauca-prakaraṇa’. The dead body has to observe no āsauca; ‘Śavāsauca-prakaraṇa’ therefore has to be taken to mean (by lakṣaṇā) ‘impurity (for living persons) in relation to a dead body (in the house or family) i.e. āsauca arising on death. Similarly, ‘sūtakāśauca-prakaraṇa’ would have to be taken to mean ‘treatise concerning the observance of impurity in relation to a sūtaka’, which as shown above, has different meanings. Therefore, the reading ‘Śava-sūtikā-viśuddhi-prakaraṇa’ must be accepted as the proper reading. It is a far
better reading since it prominently and expressly mentions purification on two occasions, while, if we read ‘āśāuca’ only, the impurity is emphasized, the purification being left to be understood. And further there is the support for this reading in all available mss.

Prof. Hazra, in his Intro. to the wkrk ‘śava-prakarana’ on p. XVIII (last two lines) first construes ‘Bālavalabhī- bhujāṅga as meaning ‘a serpent (i.e. a dangerous and invincible scholar) of Bālavalabhī (a place)’. This is overdrawn. We can accept ‘dangerous scholar’ as the suggested meaning but ‘invincible’ is entirely different. A serpent is not at all invincible. Eagles and kites swoop down on it and kill it. In the wooded parts of the Konkan the present author has seen large serpents killed with the single stroke of a thick bamboo stick. Prof. Hazra (probably not being satisfied with his first explanation) suggests another fantastic explanation (on p. XX of the Introduction) of the epithet. He breaks it up into four component parts viz. bāla (young learners), bāla (for ‘vala’) meaning ‘hosts’, bhī (fear) and bhujāṅga (serpent), all taken together as meaning ‘who is a serpent to the fear of hosts of young learners as regards the works and subjects which are difficult to understand’. Those who like this may accept it. The present author holds that this is a far-fetcheted, unacceptable and worthless explanation from several points of view.

The contents of the work Śava-sūtikā-viśuddhi-prakaraṇa,880 (as all the available mss. say) are briefly as follows. Discussion about impurity on premature delivery and special

880 The last verse and colophon as printed are: वेधात्मिक्षमाकाश्व महाशी-नवणवायट: | शवसूतकाविश्वद्विप्रकरणमवल्लोकाम संहितानाथके। इति धीमाल-कालभूत ज्ञापनानास-श्रीद्विणिति-महाचार्य-मवणवक्तः शवसूतकाशोच्चपकरण समाप्पु | p. 49 of शब्द। The reading of all the three available mss is ‘शिवात्मिकाविश्वदू’.

dत्तज्ञानपुजाते च हत्तूदेन च माधिते। अहुद्रा बालवनः सवं मुनके च तवेच्छयं तो दशाय। शाश्वात्स्वयं सामस्मु विन्यायम्। मनु V. 58-59.

तुके कर्मणि त्यमणि सम्बास्तीनां विभौर्थे। होप: श्रीतत्तु कर्त्तयः श्वकोननिवी वा फेरे।। संहित 111. 60: सुतकुते तु प्रवळयामि जयमुर्गुणिमितकम्।

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provisions about women of the Kṣatriya and other varṇas in such a predicament: impurity for the husband in the case of his wife's premature delivery; āśauca on death, periods of āśauca on the death of a child that has struck teeth or before that or death before or after cūḍākaraṇa for brāhmaṇas and others. No cremation of the body of a child less than two years of age; āśauca (period of) when a child dies after Upanayana; āśauca for Kṣatriyas, Vaiśyas and Śūdras on the death of a Sāpindiḍa whose upanayana had been performed depends on his gunas; āśauca in the case of dāsas and dāsis; days of āśauca on the death of a brāhmaṇa who was an Agni-$\eta$hotrīn or not so; discussion about the time for purification of a śūdra; the proper time of collecting the ashes of a person cremated depending for its length on possessing good qualities or not so possessing; āśauca on the death of daughters not agreed or agreed to be given in marriage or married or unmarried; three days āśauca for married women on the death of their parents or for ten days before they are married; āśauca on the death of a son born to a brāhmaṇa from a wife of a lower varṇa; āśauca on the death of a samānodaka; cases of āśauca for a paksiṇi (i.e. period of two days having a night between the two); āśauca (period of) on the death of one's acārya (as defined by Manu II. 140) or of his sons or wife or of the king (being a kṣatriya) in whose realm one dwells; cases of sadyaśauca (purification immediately after taking a bath) as laid down in Yājñavalkya III. 28–29, Gautama Dh. S. 14, 41–42, Parāśara 3. 202); purification on carrying the dead body of one who was not a Sāpindiḍa or following the funeral procession of one dead, whether a relative or not (Manu V. 101, 103); dead body to be taken through the eastern, northern, western or southern gates of the city according to the varṇa of the deceased (Manu V. 92); rules about Suvigamaṇa of a wife and anugamaṇa; rules about impurity on birth for Sāpindiḍas follows the same principles as on death (Manu V. 61), the impurity on death affects all Sāpindiḍas but the impurity on birth affects the parents alone and the impurity on birth affects seriously only the mother, while the father becomes pure after a bath (Manu V. 62). If, while one period of impurity (on death or birth) is running as regards a person, another āśauca of the same kind supervenes, he becomes pure after the end of the prior āśauca (Manu V. 79). If one kind of āśauca becomes mixed up with another kind of āśauca that sets in, the rules are rather complicated.
Many ancient sages are quoted. Manu, Yājñavalkya, Gautama and Parāśara are profusely quoted for such a small work. Another striking feature is that nine sages are quoted with the word brhāti prefixed to their names (viz. Āṅgiras, Brhaspati, Manu, Yama, Yājñavalkya, Viṣṇu, Vyāsa, Śāṅkha and Harita). It may be noted that only two purāṇas are cited viz. Matsya (2 verses on p. 41) and Viṣṇu (one verse on p. 31).

The date of Bhavadeva can be approximately settled to be about 1100 A.D. as he is quoted by Hemādri, the Vivādacandra of Miśara and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A.D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadeva came to be looked upon as an authority on mīmāṁsā by Hemādri who wrote in distant Berar. It appears that he was quoted in the Karmopadesī of Aniruddha (I. O. cat. No. 1853, p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat. is not quite clear. If we rely on the Viramitrodaya, a work called Pradīpa criticised the views of Bhavadeva on the verse of Yāj, II. 24 (about adverse possession for 20 and 10 years). Bhavadeva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The Pradīpa881 points out that it does not invariably

881 भवेषस्तु ... नयादेव वाच्य यदव यथोको भोग: ूूूवृवाणितो भोगुदेशन
tयागति तरसत्वसम्भूपनं अनुमापयति ता। ... तथा व तदुदेशन वे ते
tतपतिमादिप्रर्थ परस्य तन्त्वज्ञयुपयते। ... अति प्रदीपक:। यय हि
मदुदेश:- (चे !) ताही नात्र वल्लवस्मादना तदुद्धना ताकर्ष एव युक्ता
( मुक्ति ?) पथविदतावताधासफलोभोगं भुवतः महीणानीविमिच्चाय भूमयादि.
यथात तत्परभोगं स्थाप्तं तत्तथापि विश्लेष्यविविकी भोगेनित स्वभिन्नतः
tदुदेशन त्यागश्च नास्तीतित्व भविचारविविष्यभोगं पूर्वस्मानि वक्ष्यं प्रामां-
(Continued on the next page)
follow that, because a stranger is allowed to enjoy land, the
owner intends to abandon the land for the stranger, nor is it
an invariable rule that what is abandoned for another becomes
the property of that other. It will be shown later on that the
Pradīpa must have been composed before 1150 A.D. Hence it
follows that Bhavadeva flourished about 1100 A.D. He cannot
be very much earlier than that, as he is not mentioned by any
writer of the 11th century and as he not only mentions Kumā-
rila and Prabhākara, but also Viśvarūpa and Dhāreśvara.

There were several other later persons named Bhavadeva
who wrote on topics of Dharmaśāstra such as Bhavadeva
author of Dānadharma-prakriyā (middle of 17th century), and
Bhavadeva, the author of Smṛticandrika, who flourished in the
first half of the 18th century.

On Bhavadeva's Karmānuṣṭhāna-paddhati there is a com-
mentary called Samsārapaddhatirahasya.

75. Prakāśa

The Vīvādaratnākara of Caṇḍesvara cites the views of
Prakāśa scores of times (e.g. pp. 131, 145, 456, 460, 462, 474,
485, 504 etc.). Frequently Prakāśa is coupled with Pārijāta
602 of the V. R. the two (Prakāśa and Pārijāta) are cited as
differing from each other. On pp. 286 and 465 of the V. R.,
Prakāśa, Pārijāta and Halāyudha are cited together as hold-
ing the same view. It would be shown under 'Kalpataru'
that a work called 'Mahārṇava' is mentioned in verses 12 and
13 of the Introduction to the Brahmacārikāṇḍa and that the
same work is cited in different ways as Smṛtimahārṇava or
Mahārṇava-prakāśa or simply as 'Mahārṇava' or as 'Prakāśa'
(e.g. p. 497). On page 518 of the Vīvādaratnākara a remark
of Prakāśa wherein both Asahāya and Medhātithi are named

(Continued from the previous page)

॥ व्याप ॥ कन्या २००० वर्ष ॥ विविधाति विषयधन ॥ विविधाति विषयधन ॥ वर्ष ॥ वर्ष ॥ वर्ष ॥ वर्ष ॥ वर्ष ॥ वर्ष ॥

p. 212-14.
is cited. The Dānaratnākara of Caṇḍeśvara quotes a passage of Saṁvarta with Prakāśa’s explanation of it. In the Śrāddhasamkhya of Tōjārānanda Prakāśa’s explanation of the word ‘Yāneval’ occurring in a passage of Saṅkha about the fruits allowed in śrāddha is quoted.

These quotations establish that Prakāśa was a work that not only dealt with vyavahāra, but also with such topics as dāna, śrāddha etc.

Whether the Prakāśa was an independent work or a commentary is somewhat doubtful. But from a passage of the Vivādaratnākara it seems to follow that it was a commentary on the Yājñavalkyasmrty. There we are told that the Kalpataru read ‘abhijñata’ for ‘avijñata’ in Yāj. II. 258, but that since that reading is opposed to Yājñavalkya-prakāśa, Halāyudha and Pārijita it must be regarded as a wrong reading. As it is a reading of Yāj. himself that was being discussed, it would be somewhat strange if it were said that it was opposed to Yāj. and Prakāśa and therefore it is necessary to suppose that Yājñavalkya-prakāśa is one work.

The Vivādaratnākara in several places gives the explanation of Prakāśa. The Smṛtisara gives at great length the

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882 विना द्रमिनि स्वर्ममातोपकाल्यामित्यस्यमहत्यास्यवांितिविभिनि (ङ्धिते) प्रकासकारः...विदे प3. 590 प्रकाश Citers मे सामायिमि नाओऽिसे माः विना द्रमिनि हन्नेमि इति मे सामायिमि प्रकाशः.
883 ' संवेदने सवेयमेव बानामात्रेण ' साहाय्य
884 ' आद्यायानियानि नूनुस्फुतिकार्याव्यावहारमािनि...अष्टकौतियादध्वनि ॥ यथे भवित: कार्यमेव बानो इति प्रभृत्वः || प्राचीनालक्षिपत्तिनि प्रकासकारः || आद्यायानि भवित: प्रकासः इति ॥
885 कालांनि नु अविगमानाति स्वाने अभिनामाति पारि दर्शिनि: म नु वाज्यवल्क्य- प्रकारः वहनूचुचु-पाेरि जानिर्गायायात् प्रामायात् इति निन्दते:...विदे, प्रकाशः...विदे प1. 198.
886 विवाहारि नागारिकाबालागुनांस्य मर्यादानि नेिनाविमाणमिति प्रकासकारः...ततो उसंदोसानामयान्ति...विदे, प1. 135; 'परिष्करयानियानि नूनुस्फुतिकार्याव्यावहारमािनि प्रकासः...विना गुणांके उसंदोसानि संसर्गमया इति प्रकाशः...विदे, प1. 157; विदे प1. 130, 110-10.
887 प्राकृते मुः सम्प्रविष्टो धने सम्बुद्धवाद्धूचु सुकृत्वा...विनायकाति अन्धराग्
888 गामानि बनिनायाणी प्राप्तवुननिर्माणसामग्रीस्त्रेण ध्याति...सोऽसाय सुमृतिनी धने

(Continued from the previous page)
explanation of Prakāśa on the controversial verses of Yāj. (II. 138-139). The Viramitrodaya quotes at length Prakāśa's explanation of Manu (9. 207) and disproves of it on the ground (among others) that the verse can more clearly be explained so as to convey a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the Dayatattva (vol.II, p. 173) and in the Śuddhitattva (vol. II, p. 288) and p. 385 and the Mahārṇava-prakāśa is mentioned in the Kalpataru on Śrāddha p. 262.

As the Prakāśa is quoted in the Kalpataru it is certainly earlier than 1125. A. D. It mentions Medhātithi. Besides the Mit. does not refer to it. There is room for thinking that it follows the Mit. Yāj. II. 116 is, according to the Vivāda-ratnakāra, explained by the Prakāśa in almost the same words as the Mit. It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called Mahārṇava-prakāśa. According to the latter the sandal unguents, flowers, incense, lamp presented in śrāddha are to be offered to the Brahmāṇas invited and not to the pūtras. In another place Hemādri quotes the explanation of the word ‘nimāna-traya’ given by the Mahārṇavaprakāśa. In some places

(Continued from the previous page)

888 Vide Bhir ° p. 572; the same also occurs in Viṣ. p. 130.

889 अगच्छिन्न प्रकाश: किंविर्निर्माणिः दत्ता प्रक्षकिया विभागणेऽकः कर्तवय: तत्पराणि विविधानिर्देष्यमिति। निधि: र. p. 485; किंविर्निर्माणिः दत्ता प्रक्षकिया विभागणेऽकः कर्तवय: विविधानिर्देष्यमिति। निधि: र. p. 485.

890 किं मन्यताद्रिणा स्वाधिन्द्रीति विभागणेऽकः देवयनुष्ठित स्त्रायुष्ठित इति। निधि: र. p. 485; किं मन्यताद्रिणा स्वाधिन्द्रीति विभागणेऽकः देवयनुष्ठित स्त्रायुष्ठित इति। निधि: र. p. 485.

891 निमत्तानि नाम दृष्टिकोणाय प्रक्षकियानि विभयो इति स्त्रायुष्टिन्द्राकारः। अन्य तर तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु तद्विधितार्थेषु

III. 1. 1031; vide also p. 1151 for another reference to स्त्रायुष्टिन्द्राकारः.
Hemādri refers to a work called Smṛtimahārṇava or simply Mahārṇava. It appears to me that all these are the names of the same work. The Madanapārijāta (p. 93) quotes a verse from the Smṛtimahārṇava about upākarma.

76. Pārijāta

Several works bear the appellation Pārijāta such as the Vidhānapārijāta (composed in 1625 A. D.), the Madanapārijāta (about 1375 A. D.) and the Pratyogapārijāta (between 1400-1500). But there was an ancient work called Pārijāta quoted by even some of the earliest vibhandhakārīs. The Vivādaratnakara regarded the Kalpataru, Pārijāta Halāyudha and Prakāśa as its most eminent predecessors. The Dānaratnakara quotes several times the views of Pārijāta on gifts. The Smṛtisāra of Harinātha sets out at length the order of succession to a sonless man according to the Pārijāta (vide I. O. Ms. No. 301, folio 134a). One of the striking opinions of the Pārijāta was that the widow of a sonless man should raise offspring by niyoga and give the wealth of the deceased to the son so born.

From the above it appears that the Pārijāta was an independent work on vyavahāra, dāna and other topics, as it held views similar to those of Bhojadeva and Halāyudha on the widow’s rights and as it is not quoted by the Mit. or other earlier works it must be assigned to a date between 1000-1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the Pārijāta frequently cited as an authority by the Vivādaratnakara is the Madanapārijāta. But this is entirely wrong. The latter work, it will be shown (vide sec.
Madanapārijāta was composed about 1375, while the Vivādaratnākara was composed about 1320 A. D. The Kṛtyaratnākara mentions the Pārijāta nine times (on pp. 31, 54, 58, 59, 61, 66, 74, 92, 606) and Vivādaratnākara quotes it six times. The Pārijāta was liberal enough to state that the Pāñcarātra, Pāśupata and similar doctrines, where not opposed to the Veda, are authoritative as to those parts (Kṛtyaratnākara p. 31).

Raghuuandana in Dāyatattva (vol. II, p. 177) lumps together ‘Smṛti-mahāmrava, Kāmadhenu and Pārijāta’ and again on p. 195 of the same puts together the Mitākṣara, Pārijāta, Halāyudha and holds that a certain passage in the Kalpataru (that differs) is due to a mistake of the copyist (vide foot-note below).

77. Govindarāja

The commentary of Govindarāja on the Manusmṛti was published by Rao Saheb V. N. Mandlik and a portion of it was published by Dr. Jolly in the Manuṭikāsaṅgraha. In his commentary on Manu III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called Smṛtimaṇḍari. Kullūka in his comment on Manu IV. 212 twits Govindarāja with having explained ‘ugra’ in one way in his commentary on Manu and in a different way in his Maṇḍari. A Ms. of a portion of the Smṛtimaṇḍari exists in the India Office (cat. p. 471). Haraprasada

895 राजाकर्ममुनयस्तु-यस्तु कर्तरी नायोदययथेन देहार्तित पात्रे द्विते स मुृत-भूतवापेक्षतृत्वामानाकारापारिजातहलुतव्यस्यघु 'नायोदयेऽथेन तयार-इति पाउदेशालोकावसारथावादुसनाव्यस्य निष्प्रकरमाद इत्याहुः' । दायतत्व (II p. 153).

896 साधिते भैन्तासिःस्तवलामात्र्युपविकाशाय । इह हु प्रायमाहस्माच्छ प्रताश्चते (प्रस्तोति ?) ' on Manu III. 247 ; 'इति सप्तसदर्शवतत्वारिकिपि स्त्रतिभाजय्युपविकाय दिल्लि निहत्येष्म्' on Manu III. 248. (उपविकाशायाः is probably a scribe’s error, as the word उपविकाशिः is only a description of the work स्त्रतिप्रत्यालोकादि)

897 गोविन्दराजः मन्मयायुं समाजमुर्जागम । मनुवर्ति च शूरसाय श्रीमिन्द्रलसर्व-मयात्. ||
Sastri in the Cat. of Mss. of the Govt. in the custody of the Asiatic Society of Bengal (vol. III, pp. 51–54 No. 1924) gives a description of the Ms. of the Smṛtimāṇjari on Ācāra and Prāyāscitta.

Manu IV. 212 requires a brāhmaṇa to desist from partaking of food of various categories, one of which is food offered by an ugra. Both Manu (X. 9) and Yañj. (I. 92) provide that the son of a Kṣatriya from a wife of the Śūdra class is called Ugra. The Kalpataru (on Niyata-kāla-kāṇḍa p. 261) quotes the author of the Maṇjari, paraphrasing ‘egra’ as meaning ‘rājan’. The Śrāddhakalpataru on p. 46 mentions ‘Maṇjari-kāra’ and on p. 259 ‘Smṛtimāṇjārīkāra’. The same work is meant in both places. The Śrāddhakāṇḍa (Kalpataru) pp. 46–47) quotes a long passage from the Vāyupurāṇa stating that some kind of edible grains, vegetables, and other articles should be offered in Śrāddha. One of these is Kāleya, which is explained by Govindaśāra. On Manu III. 285, Govindaśāra’s gloss is not accepted by Kullūka, while on Manu III. 178 Kullūka agrees with both Medhātithi and Govindaśāra.

Raghunandana in Dayatattva (vol. II, p. 191) quotes a verse of Viṣṇu cited by Govindaśāra.

The Dayabhāga of Jimūtavāhana (XI) quotes Govindaśāra as holding on the strength of a verse of Viṣṇu that a daughter’s son succeeded to the estate of a deceased person even before the married daughter of the deceased. In the printed com. of Govindaśāra, there is no comment of his after Manu IX. 72. But it appears that Jimūtavāhana had before him the com. of Govindaśāra on the verses after IX. 72 (at least on what are Manu IX. 131–136). Govindaśāra is mentioned in the Kālaviveka (p. 304) and Vyavahāramātrīkā (p. 342) also.

897a 'तथा गोविन्दाराजेनामि मनुष्क्रियायं-अपुरोपैत्रि संसारे दौहित्रा वनमानुषः।
पूर्वोऽव तु स्थानामि चैवचैवहिन्दुर्वः-समाः।
एतद्विधिपुनस्तनेन उधात: प्राप्तेऽव दौहित्रस्थापिन्नीस प्रभाव:।
स च नात्मानं न रोपने सत्त्वं सत्त्वोऽनेनोऽव
tādādibhihāvam | दायभाग न. 2. 22–23 (Jiv.) 'षत्वी । सत्रेमिन्द्र ' is a verse of बृहस्पति quoted by दायभाग as बृहस्पति's (in दायभाग XI. 2. 8 p. 179 (ed. of Jivananda 1893) and by Smṛti-Candrika (Vyavahāra p. 296, Gharpure’s ed. The Smṛti-Candrikā reads ‘अपुरापैत्रिसनतानि’.

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Kullūka differs expressly from Govindarāja on Manu I. 5, I. 82 (itaresvāgamāt); II. 122, 125, 127; III. 50, 53, 127, 129, 191, 221, 284, 285; V. 16, 51, 72, 84, 104 (imām Govindarāṣaja rājājñām nādriyāmahe); VI. 14, 79, 84 &c. In dozens of cases (besides these) Govindarāja's views are mentioned but not criticized by Kullūka.

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the Manuṭikā describe Govindarāja as the son of bhaṭṭa Mādhava. The first verse of the Smṛtimañjarī and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges. Those who like Sarvadhiṣṭi identify Govindarāja with Govindaśandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse of his Manuṭikā contains an obeisance to god (or Śiva) and states that he had received the sāstra of Manu in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of Manu.

The Smṛtis mentioned by him in the two works of his are given below. Besides, he mentions the Vāyu purāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bṛvacgṛhyaaparīṣṭa, the Yogasūtra. He says (on Manu II. 23)

898 स्मृतिविवृत्तापृच्छस्यदपि च विवृत्तिभिः किरारामस्मिनिमिनित्वमित्वायुज्ञानांत्यमित्रो अतस्यदतिम। अलिखरसिलो गोविन्दायर्क्यो गुहेस्वर्यायुपचितन्तुर्ज्ञानामोऽस्त्रामनन्दन: || स्मृतिमञ्जरी, 1st verse.

899 स्मृतिमञ्जरी, folio 150 b 'स्वस्तिकृतिपुलिताचगनत्यक्षरितायणयंय नन्यामाज उस्मिकाम। वायुवाहीमस्वस्त्वचरणाचारतां (तत्सि?) गोविन्दार इह साधव इह सूमा: (ि इह साधवमूमरिर्यः ||).

900 संसारायत्वादतःसम्बन्धानिष्ठुप्रसंस्डः श्चायात्माणस्यस्प्रपदयमहः आत्मानोऽस्त्रामाचारी यागाधाताया: नुसिर्यो गोविन्दद्राजो यावदात ||

901 अधिस्य, आस्ततथं, उस्तस्त, कथ्युष्क, कार्य, गीतम, चुबिष्ठितं, देवल, नारद, पारशुर, प्रेमिन्ति, प्रेमेतस्य, बृहत्स्वेतस्य, बृहस्पति, बृहस्पति, यम, याज्ञवल्क्य, वासिंश, विश्व, यमस्त, यमस्त, याज्ञवल्क्य, प्रभुविश्वमर्त, संवर्त, मुगन्तु, हुरीत.
that Mleccha countries like Andhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that mokṣa was to be attained by a combination of jñāna and karma. As compared with the bhasya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes both of them and particularly holds up Govindarāja to ridicule often enough. Kullūka notes that Govindarāja in opposition to Medhātithi and Bhoga-deva arranged Manu 8, 181–184 differently (putting 8, 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dāyabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130–136.

A few words may now be said about the Smṛtimaṇḍarāṇī mss. which are rare. At the end of the India Office Ms. a summary of the contents of the whole work is given (for which see footnote below). It appears that the Smṛtimaṇḍarāṇī...
ari dealt with all principal topics of dharmaśāstra such as the samśkāras, the daily duties viz.: bath, samādhyā, brahma-
ayāna, the duties of the student, householder, the forest hermit, and the saṃnyāsa, the duties of the four varṇas; gifts, the
purifications of various materials, foods forbidden and allowed, impurity on birth and death, suprānas and saṃnānadakas,
funeral rites, śrāddha and its various details, and Prāyaścitta.
The ms. in the India office deals with the udhikāri for prāyaś-
citta, the purṣat (i.e. the assembly of learned men who are to
determine what prāyaścitta is to be prescribed), the means of
atoning for sins and violations of religious duties, the prāyaś-
cittas for the mahāpātakas (viz. the murder of a Brāhmaṇa,
drinking wine, theft of gold, incest) and for other lesser and
similar sins, meaning of the word prāyaścitta, prāyaścittas for
killing men of Ksatriya, Vaiśya and Śūdra classes and for
killing women, prāyaścittas for the killing of a cow and of
various beasts and birds, prāyaścittas for eating forbidden or
polluted food and for selling articles forbidden to be sold,
secret prāyaścittas. The India Office Ms. which deals only
with prāyaścittas contains 152 folios. This gives us an idea
as to how extensive the whole work must have been embracing
as it did the entire field of dharmaśāstra. In the body of
the work contained in the Ms. frequent references occur to

(Continued from the previous page)
other parts of Śrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīşrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīśrīশrīশrīশrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī�śrī Shelby, the abhakṣyakāṇḍa, the śrāddhakāṇḍa. One interesting fact about Govindarāja is that, though a northerner, he permitted marriage with one’s maternal uncle’s daughter and said that the prohibition against marrying a girl of the maternal uncle’s gotra applies only to the son of a pukhālī. The Ms. in the India Office is an ancient one, being copied in 1467 Āśvinī dark half, Saturday (i.e., October 1411 A.D.) during the reign of Mahārājā Udayasimha at Vasūrāvi (modern Varsavi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (Manṭṭikāśaṅgraha, preface page 1 and R. u. S. p. 31) and Dr. Buhler (S. B. E. vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kullūka (vide note 773 above) expressly says that Medhātithi is much earlier than Govindarāja. Though Medhātithi is nowhere expressly named in his commentary by Govindarāja, the latter appears to have several times criticised Medhatithi. Another
important circumstance is that, though the Mit. mentions Medhatithi and Bhojadeva as great authorities it is silent about Govindaraja. Hence it follows that Govindaraja could not have flourished earlier than Bhojadeva, i.e. earlier than about 1050 A. D. In the Haralatā of Aniruddha (which as we shall see later on (must have been composed about 1160 A. D.), Govindaraja is quoted several times and is looked upon as a great authority like Viṣvarūpa, Bhojadeva and Kāmadhenu.008 This shows that Govindaraja could not have flourished later than 1125 A. D. The Dāyabhāga009 (in Duhitrādākikāra ) disapproves of the view of Govindaraja who placed the daughter's son before married daughter as an heir. In his Kālaviveka10 also Jimūtavāhana refers to Govindaraja in the same breath with Bhojarāja and Viṣvarūpa. In his Vyavahāramātrkā101 he refers to Mañjarikāra as having held the same view as Viṣvarūpa. Mañjari here must be taken to be the Smṛtimañjari of Govindaraja, since Jimūtavāhana in his other works refers to Govindaraja, since Kullūka also speaks of the Mañjari of Govindaraja (vide note 706 above) and since there is no other known ancient work of that name on dharmāstāra. This shows that the Mañjari comprised a discussion on vyavahāra also. Hemādri102 tells that the author of the work called Paṇḍitaparītasa refuted the views of Govindaraja on the performance of śrāddha on the 13th titki by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century or by at least a century more. The

908 Vide note 777 above 'हृति गौविन्दराजसिन्धुद्रचोदलाचारार्द्धवाचनाद्' हारलताप p. 166; तूहिविन्दराजाविवर्ततांकामथेनुमार्फितमिनि अयुमेव प्रतिभात। हारलताप p. 174.

909 तथा साभिन्द्रराजन मंतुदकारां-अधवर्षीतनातैं शिवाणा दौषिनिका मताकेत्ति-प्राणवचनमेव उदात्त: आरोि दौषिनिकाथिथुत्कारो श्रेष्ठोऽसंधितम्ये न रोिते। दायांगा।

910 यद्र्बि मोहराजाविस्थुर्पगिन्द्रराजसंगोऽर न शिस्तबितानि तयः प्रम्मवत्स्य व्यास्यायने। कालविवक p. 304.

911 मतेनलाकरस्यापि विब्धश्वसमानविदधतत्त्वा समानमेव द्विवम्। व्यवहारमांक p. 317.

912 पवित्रपरितेर्पारस्यगौविन्दराजसंतः प्रतिभिष्क्रम ।...तस्मादवित्त्वाचारितमधेनेहे गौविन्दराजव्यास्यानि नातिवादः कार्यः। चतुर्वर्गोऽIII.2. p. 481.
Smṛtyarthasāra\(^{913}\) of Śrūdhara relies on the views of Govindarāja in its section on saṁnyāsa.

When the first edition of H. of Dh. (Vol. I) was published in 1930, no portion of the Krtyakalpataru of Lakṣmidhara was available in print. Later, eleven kāṇḍas of the Kalpataru have been edited by Prof. K. V. Rangaswami Aiyangar and published and some part of the Prāyaścittakāṇḍa has been discovered by Dr. S. L. Katre and he has published a paper in ‘Bhāratīya Vidyā’ Vol. 17 (1957) pp. 72–75, in which he points out in all six passages referring to Govindarāja and Smṛtitānjarī, once in the Prāyaścittakāṇḍa, twice as Maṇjarikāra and Smṛtimānjarikāra in the Niyatakālakāṇḍa p. 261 (‘Ūgro rājeti Māṇjarikāraḥ’) on Manu IV. 212 (ugrāṇnam) and on p. 280 of the same kāṇḍa he quotes from the Smṛti–Māṇjarī three hemistichs cited on the word ‘parārika’ (as a variety of paḷāṇḍu) from Āyurveda. Dr. Katre mentions three more passages from the Śrāddha–kāṇḍa (pp. 45–46, 46–47 about ‘Bhāruna’ ‘Kāleya’ from Maṇjarīkāra and Govindarāja and from pp. 258–59, where Smṛtimānjarikāra is quoted.

There is no doubt now that the Kalpataru quotes from the Smṛtimānjarī of Govindarāja and that the latter’s literary activity cannot be placed later than about 1110 A. D. and that he should be assigned to the period 1000–1110 A. D. (since he mentions Dhāreśvara Bhojarāja and is mentioned in the Kalpataru and the Dāyabhāga).

78 The Kalpataru of Lakṣmidhara

The Krtyakalpataru or Kalpataru of Lakṣmidhara exercised great influence over the Dharmasāstra writers of Mithilā, Bengal and Northern India in general. It was an extensive work divided into fourteen kāṇḍas. For the first volume of the H. of Dh. published in 1930 the author could secure ms. of only three kāṇḍas viz. Dāna, Rājadharma and Vyavahāra. On reading the account of the Kalpataru in H. of Dh. Vol. I Prof. K. V. Rangaswami Aiyangar saw the present author and asked him whether he (the present author) would undertake to edit the work. The present author stated that his

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913 संन्यासस्य विधि हरस्तः प्रवृत्तामृतपूर्वेन: | गाविन्दराजस्य मात्रो वृद्धायानवत्ते- | यथा II स्मृत्वर्तसार || p.96.
hands were full owing to the work to be done on the other volumes of the H. of Dh. and that the Professor might undertake the bringing out of an edition of the Kalpataru if he liked. Prof. Rangaswami Aiyangar undertook the heavy task and edited in the Gaikwad’s Oriental Series (Baroda) eleven Kāṇḍas (out of the fourteen kāṇḍas of the Kalpataru) and left three parts unedited when he passed away; but the present author learns that one part on Pratisthā may be published soon. Lakṣmīdhara himself refers to the work as Kalpavrksa and Kalpadruma also (in verses 10 and 13 of the Introd. of the Br. K.) and later writers and works also sometimes employ the synonyms (e. g. the Vivādaratnākara at the end refers to Kalpavrksa in a paronomastic verse). Prof. Aiyangar published the Dānakāṇḍa as the first instalment of the whole work in 1941 with a lengthy Introduction of 129 pages. On p. 18 of the Intro. to Dānakāṇḍa, Prof. Aiyangar set out what he then (in 1941) supposed to be the names of the fourteen kāṇḍas viz. I. Brahmaśāri-kāṇḍa (published in 1948); II. Gṛhasthakāṇḍa (pub. in 1944); III. Naiyatakālika or Niyatakālika or Āhnikā (pub. in 1950); the matters dealt with the third kāṇḍa are: brushing the teeth, morning bath, procedure on that bath, ṛṣṭropāna, the five daily Yajñas (Vaiśvadeva and others), midday meal (in its various aspects and attendant actions), what should be done after midday meal, ratrikṛtya, rajasva (rules about a woman in her monthly illness), actions to be done in parvan-tithis (amāvāsyā, full moon, 8th and 14th tithis and Saṅkrānti days), actions to be done on several tithis in months from Caitra, offering respect to Agastya, care of cows, letting loose a bull, rules about listening to Purāṇas; IV. Śrāddhakāṇḍa (pub. in 1950); V. Dānakāṇḍa (pub. in 1941 with a general Intro. of 126 pages on the Kalpataru. In this vol., the Editor inserted on pp. 337-353 extracts from five works on Dāna, viz. Dānasāgara of Ballālasena, Hemādri’s Dānakhaṇḍa, (part of Caturvargacintāmaṇi), Dānarātākara of Candesvara, Dānavivekoddyota of Madanasiṃha, and Dānaprakāśa in Viramitrodhayā of Mitranisīra. It is difficult to understand why these extracts were included.

914 Vide a paper by Dr. Bhākota-Bhattacharya in ’Pooma Orientalist.’ Vol. XIII-XIV pp. 7-18 on ‘treatment of Dāna by Kane and Rangaswami.’ On p. 18 of Intro. to Dānakāṇḍa, Prof. Aiyangar

(Continued on the next page)
VI. On Vrata (pub. in 1953). This kāṇḍa is principally based on Purāṇas, eleven in number, among which Bhavisya, Matsya and Varāha are the most prominent. On p. 2 it states that in the Kṛta, Tretā, Dvāpara and Kali Yugas respectively Sujaya, Rāma, Dhanañjaya, Vikrama attained the position of supreme rulers (svarabhauṇa) by performing vratas and that Vasumitra, the virtuous daughter of Vikrama dwelling in the Daśārma country (Malva) secured mokṣa by performing vratas. On pp. 36-38 it quotes 16 verses from Śumantu, the last of which avers that the Haihayas, Talajaṅghas, Turuskas (Turks), Yavanas and Śakas (Seythians) observing fasts (in Vratas) reached the status of brāhmaṇas in this very world.

VII. It is difficult to say definitely what subject was dealt with in the 7th Kāṇḍa. It may have been either Pūjā (worship of images) or pratiṣṭhā (consecration of images and temples) or even both. The present author understands that some formes have been printed as Pratiṣṭhākāṇḍa (at Baroda) but there is no Introductory verse (as there is in most kāṇḍas expressly mentioning the number of the Kāṇḍa in the series of 14 kāṇḍas). Further, the present author understands that the late Prof. Aiyangar left a copy of the Pūjā part; but here also there is no Introductory verse about its place in the series. The ms. begins with an incomplete verse and ends also abruptly as shown below:

VIII. Tirthavivecaṇakāṇḍa (pub. in 1942)—visiting holy places, the greatness of Vārāṇasi. Prayāga, the Ganges, Gayā, Kuruksetra, Prathulakā Puskara, Madhurā, Ujjayinī, Narmaḍa, Kuhjāmra, Śukara, Kokāmukha, Badarī-āśrama,

(Continued from the previous page)

placed Pratiṣṭhākāṇḍa (consecration of divine images and temples) as the sixth, Pujākāṇḍa as the 7th part of the Kalpataru and Vṛata-Śuddhā as the 9th, but he himself later on found that Vṛatakāṇḍa was the 6th Kāṇḍa and published it as such. As there are only 14 kāṇḍas in Laksminidhara's digest, the 7th probably comprehended both Pratiṣṭhā and Pujā. The 8th i.e. Tirtha, 9th probably dealt with Prayaṅgadāra and the 10th deals with Śuddhī.

915 The ms. of Pujā begins ‘…….तत्त्वज्ञानन्यायसम्बन्धम् तत्परं स्वयं …समाहितम्।’ This is an unaugust verse: the ms. ends abruptly as follows: ‘तत्त्वज्ञानन्यायसम्बन्धम्।’

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Mandara, Salagrama, Stutasvamin, Dvarakā, Lohārgala, Kedara, Naimisa, and others. Besides, this kanda speaks of the starting on the Mahāpatha (the great journey) referred to in Manu VI. 31, the Mahābhārata in its Mahāprasthānakaparva (declaring that Yudhishthira with his four brothers queen Draupadi and a faithful dog started on the Great Journey towards Himalaya and that they fell down dead one after another, Draupadi being the first and Bhima the last. Volume IV of H. of Dh. Section IV (pp. 552-727) contains descriptions of several famous holy places and several hundred tirthas are mentioned together with references to the Epics, Purāṇas and other works (in pp. 730-825), where less known tirthas like Lohārgala, Stutasvāmin are mentioned. The Tirthakalpataru bases its treatment on the Mahābhārata (quoted 15 times), 12 Purāṇas Matsya and Varāha being quoted 11 times each). Vide Dr. Bhabatosh Bhattacharya’s paper in N. I. A. Poona Vol. IX. (1947) pp. 100-104 on “Vācaspati-miśra’s indebtedness to Lākṣmīdharabhaṭṭa”.

IX. (probably dealt with Prāyaścittas). That Lākṣmīdhara desired to devote one kanda to Prāyaścittas is clear from his own statement in the Grhaṭhakāṇḍa p. 314 (narakāṇḍa etc. Prāyaścittakāṇḍa vakṣyāmaḥ). Besides, the Prāyaścittatattva of Raghunandana quotes several verses of Yama on the Gomātīvidyā from Prāyaścitta Kalpataru (p. 522-23). Vide H. of Dh. Vol. IV p. 108 where the whole passage from Yama on Gomātī-vidyā has been quoted. Dr. S. L. Katre contributed a paper on ‘the Prāyaścittakāṇḍa, missing section of the Kalpataru’ to the J. O. I. (Baroda) Vol. VIII (part 3 pp. 286-290). On p. 289 he describes a moth-eaten ms. of Prāyaścittakāṇḍa from Benares, furnishes a summary of the contents from 72 available folios of the ms. containing more than 104 folios and he surmises that Pratisthā is a supplement of Pūjā. Dr. Katre sets out the different (32) topics dealt with in the ms. he describes (pp. 289-290) and names the authors and works relied on (p. 290). It is possible to argue that Pūjā (worship) follows after Pratisthā and that therefore the 7th Kāṇḍa might have been called Pratisthā and also included disquisitions on Pūjā.

X. Śuddhi-kāṇḍa (pub. in 1950). This is the smallest of the eleven kāṇḍas so far published.
The Mitākṣarā deals with āśauca on Yāj. III. 1-34. This subject also is dealt with in the Śuddhikāṇḍa of the Kalpataru. Many of Yājñavalkya’s verses (III. 1-34) have been quoted in the Śuddhikāṇḍa but in many cases without any comment whatever. Verses of this last type are Yāj. III. 1-2 (q. on p. 72 of Ś.), 3-5 (q. on p. 85), 7-11 (q. on p. 91), 12-13 q. on p. 98 and p. 58), 24 (q. on p. 53), 25 (q. on p. 54), 26 (q. on p. 70), 28-29 (q. on p. 64), 31-34 (q. on pp. 115-116). On ‘Yamasūktam’ mentioned in Yāj. III. 2; the Mit. points out that it is the hymn beginning with ‘Pareiyavāṃśam’ (Rg. X. 14. 1-16), but the Śuddhikāṇḍa does not refer to it on p. 72. On some of the verses the comment of the Mit. extends to some pages e.g. on III. 1-2 it is two closely printed pages, on III. 24 over two pages, on III. 28-29 (two pages). On Yāj. III. 15 (śuddhi-kāṇḍa p. 90), the only explanation offered is that the word ‘kaṭāṇnam’ means ‘āśaucaṇnam’ while the Mit. has five lines of explanation on the verse and explains the word ‘sakaṭāṇnam’ as kaṭaṣabdenāśaucaṃ lakṣyate tat sahacaritam-anam sakatāṇam (i.e. it takes ‘sakaṭāṇnam as one compound’), while it seems that L. separated as ‘sa kaṭāṇnam’. On III. 22 the Mit. has a comment of 4th of a printed page, while L. explains only the words ‘śūdrasya tadardham nyāyavartinaḥ’ as ‘pākayajñā-dvijasūṣūṣādi-ratasya tadardham syāt’. These very words are used by the Mit. in its long comment. On Yāj. III. 30 quoted by L. (on Śuddhikāṇḍa p. 126) the Mit. has a lengthy discussion of more than two printed pages, while L. in Śuddikāṇḍa (p. 126) sets out only two lines and a half of explanation almost in the same words (though not clear as the quotations below will show). The present

916 The word कट occurs in Manu II. 204 where it is provided that a pupil may sit with his गर्व on the same ‘srastara or kaṭa or vassel’; मघालियव explains कस्तर: द्वारिद्विगुणाकीर्यण: आस्तर: (कस्तर: ?) कटस्य शरशेखरनिर्दिष्टु: प्रसिद्धः Those in mourning were to sleep fourteen days on bare ground or on a bed of grass or on reeds. Manu V. 735 and Yāj. III. 16, बौधायनकीर्तिः (Ānand. ed.) I. 5. 129 (पशु तु…… अप्यालायानिनिनः द्वारिक हप्तमा तोरणः).

917 The Mit. explains: उद्धया रजस्वल, अयुधया: शरणाप्राप्तित्वसृष्टि-कायः शाचायास्वल एति: संज्ञयः स्मायात् । तेन: पुनस्तत्वाघातिकसंवर्गामि: (Continued on the next page)
author hopes that the comment in Śuddhikārṇḍa is copied from or suggested by the Mit.; and that in the effort to summarise clarity has been lost.

The Śuddhi (purification) is of two kinds, external and internal; the first arises in three ways viz. from family, food, the body. The principal topics are: impurity on death and birth, the rules about these, rules when a period of āśāuca follows one that has already occurred and has not ended; āśāuca in cases where the person concerned is in a different country; periods of impurity in the case of a child's death or for a child, āśāuca about women relatives (unmarried or married), periods of āśāuca in cases of persons dying in battle or in crowds or dying by lightning, of persons sentenced by the king or dying for saving the life of brāhmaṇas or where the king changes the period for state purposes as provided in Gānt. Dh. S. XIV. 43-46 and Viṣṇu 22. 47-52); persons for whom there is no āśāuca prescribed; āśāuca for sparṇās and asaśāuca; rules about the persons carrying the dead body to the cemetery; burial of infants (and not cremation) and cremation; description of the rites on the cremation of an agnihotra and one not so; bath and offering water to the deceased; for whom there is no offering of water (such as those who commit suicide); comforting those bereaved (Yāj. III. 7-11); asthisāncayaṇa (collecting the ashes); purification of the body (Manu V. 105-109, Yāj. III. 31-34), cases of purification by bath; purification of substances (such as precious stones, golden or silver articles); purification of things that are spoilt by contact with urine or excreta &c.; purification of the ground, of waters and of cooked food; exceptions to the rules about impurity.

(Continued from the previous page)

संस्पृहा: उपस्थितीया आचरणां। अवमयं अविद्याय द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी द्रुताधिकारिनी

... ‘उद्यायारिचियिमः स्नायायानः’ ईवेन्द्रचः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः

चेतन्यवाचने द्रुताधिकारिनी (चनू. ५, ८६): The चुन्दक्राण्ड p. 126 has ‘त: संस्पृहा: ’ है: धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः धृतः

This is all the explanation of this verse. This is not so clear at first sight as the explanation in Mit. is धृताधिकारिनी in Kalpa- tarm i by itself obscure, while the word of the Mit. (viz. धृताधिकारिनी) are clear enough.
XI. Rājadharmakāṇḍa (pub. in 1943). This is one of the smallest and the weakest sections of the Kalpataru and by its meagre and pedestrian contents offers an anti-climax to the great claims made by Lakṣmīdhara in the Introductory verse of this Kāṇḍa which says 'In this 11th Kāṇḍa Lakṣmīdhara describes the collection of Rājadharma, Lakṣmīdhara whose mind is ( bent ) on meritorious actions and to whose wonderful greatness in political wisdom are due, all such results as the placing of the world on the path of right, as the fact that elephants are found attached to the houses of those endowed with good qualities and the fact that king, Govinda-candra planted his feet on the heads of kings. Even Prof. Rangacharya, the editor, who every now and then sings the praises of Lakṣmīdhara, was constrained to observe in his lengthy Introduction (95 pages) 'to a modern student of ancient Indian polity it will also appear somewhat barren and theoretical when compared with, for example, the Kauṭiliya (p. 9) and 'the great expectations raised by these features may not be met by a study of this book (p. 11). The text printed in very large type occupies only 176 pages (excluding the Devapārtha, Valhi and festivals) and if smaller type had been used (as in the Nīr. edition of the Mitāksara) it would have probably occupied not more than 70 pages (of the Nīr. edition type) and at least lesser space than 95 pages devoted to the Introduction. The topics discussed are: praise of the kingly office, king's coronation, the qualities requisite in a king, ministers, forts (including the capital), construction of palace (and other matters, flag &c), administration of the State, Royal treasury (and revenue), Dānā (i.e. royal forces (described in three verses and two lines), Mītrā (i.e. ally) in a little over two pages; Rājaputraraksā (i.e. guarding and education of the prince (in nine verses from Matsya-purāṇa and two from Mahābhārata with two lines of explanation), Mantrā (consultation with ministers) for settling policies, Śādgunya (six lines of policy, namely making peace, decision to go to war, Yāna, āśana, Dvaidehi-bhāva and Samārāya; (only verses of Manu VII 160-180 and IX. 298-300 are quoted without a word of comment by himself or taken from predecessors; Yātra (invasion against an enemy, pp. 115-143); many works quoted without hardly any explanation by Lakṣmīdhara and the edition addings mostly passages from Viramitrodaya and a few from Haradatta and others; abhiśiktakṛtyāni (what the crowned king should do from day to
day); in pp. 178–212 are described festivals to be undertaken and celebrated by the king (such as Devayātra in all the days of Vaiśākha quoting a long passage from Brahmāpurāṇa on pp. 178–181 with only one line of his own comment; Kaumudimahotsava (pp. 182–3) and the festival of raising the flag in honour of Indra (pp. 184–190) from Devipurāṇa. Each page can contain only 11 or 12 verses, if there be no foot-notes (as on p. 74), but as almost every page has foot-notes about variant readings and also contains extracts from the Viramitrodaya, Kullūka, Maskaribhāṣya and other works; in some cases as much as half a page is occupied by notes. Taking the above facts into consideration, the high claims made for his excellent policies and eliminating the extract on festivals, what remains of Rājadharmā in this kāṇḍa is meagre and does little credit to the learning and experience of a great administrator, minister and commander.

The festivals dealt with are:

Mahānavamipūjā on Āśvina bright half, 9th tithi, (pp. 191–195 from Devipurāṇa without a word of comment); Cinhavidhi (in Kārtika) in honour of Devī from Devipurāṇa in pp. 196–198; Gavotsarga (in pp. 199–200, from Devipurāṇa); Vasor-dhārā (pp. 201–212 from Bhavisyapurāṇa).

This Kāṇḍa was published at Lahore in 1942 by Mr. Jagadish Lal also.

All the topics dealt with in this Kāṇḍa except Rājapraśasti, Abhiseka (pp. 9–17), Vāstukarmavidhi (pp. 55–78), Rājaputrābhiraksā (2 pages) are specified by Yāj. (in I. 309–78) and the Mit. It may be noted that the Mit. avoids quoting Purāṇa passages on Rājadharmā, while L. quotes Purāṇas profusely, viz. Matsya (about 285 verses), Devī (190 verses), Brahmapurāṇa (81 verses). He quotes only

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918 Lakṣmidtara quotes long passages (pp. 143–177) from Manu, Mahābhārata, Matsyapurāṇa and other works with hardly ten lines of his own, while the Editor quotes as footnotes long passages from Vir, M. (as on pp. 142, 165, 169), from Maskaribhāṣya as on pp. 151, 164–65.

In H. of Dh. Vol. II pp. 825–6, are given references to the Kauśikasūtra, Ādiparva and the BrhatSamhitā describing the details of the festival in honour of Indra, while Lakṣmidtara quotes only Devipuraṇa. Vide H. of Dh. Vol. III p. 234 and Vol. V p. 274 for ancient and medieval references to the festival of raising Indra’s banner.
about 84 verses from the Mahābhārata in this Kāṇḍa (when the Śāntiparva alone devotes over 100 adhyāyas to Rājadharma), quotes about 76 verses from other Purāṇas (in all about 726 verses from the Purāṇas and Mahābhārata).

XII. Vyavahārakāṇḍa (pub. in 1953).\textsuperscript{919} The first verse states "Lakṣmidhara dilates in the 12th Kāṇḍa on the subject of Vyavahāra (Law and Administration of justice), Lakṣmidhara, on listening to whose various learned words clarifying the ways of vyavahāra in such matters as doing justice, established by the force of his intellect clever in considering the dicta of several sāstras, learned men are thrilled at each word". The editor includes no Introduction in this kāṇḍa. The book is unnecessarily inflated by adding numerous pages of extracts from earlier and later works. The pages being 834 (of the text), one is likely to run away with the idea that it is a very extensive work. It is nothing of that sort. Very large type is employed and only 12 verses can be printed on each page even when there are no footnotes. In the Mit. edition of 1926 (Nir. Press) the verse quotations in the com. are printed continuously and the footnotes also are printed continuously in very small type and occupy one or two lines and extracts from other works are very rarely cited. The type is much smaller than that in the G. O. S. Another remarkable feature of the editing of Kalpataru kāṇḍas is that variant readings in the text are printed, even if brief, not in continuous lines, but one below the other even if each variant reading contains only a few letters, e.g. pp. 15-20), Tirthakāṇḍa and Gr. Kāṇḍa pp. 230-34 may be seen; but in the Vyavahārakāṇḍa examples of unnecessary waste of space are found by the dozen, vide pp. 699 and 819 on each of which 13 references each occupying nearly half a page could have been compressed in five lines or less, if they had been printed continuously. But even this is a small matter in the Vyavahāra section. The learned editor quotes very large extracts from works earlier and later than the Kalpataru. Some glaring examples may be indicated. Viśvarūpa, whose priority to Lakṣmidhara by a few centuries is an established matter, is quoted frequently and even long extracts are given (vide pp. 8, 13, 17, 45, 60, 72, 82, 158 &c.). Similarly, Asahāya

\textsuperscript{919} A separate part containing an Introduction (129 pages) and an Index of half verses (108 pages) was published in 1958 in G. O. S.
(com. of Nārada) is quoted dozens of times (extreme examples being on pp. 175 and 320, where more than half the page is occupied by a quotation from Asahāya); Medhatīthī also is quoted dozens of times (e.g. on pp. 7-8, 20, 24, 27, 29, 37, 58, 80, 88 &c.). Authors and works later than Lākṣmīdhara's are also quoted in footnotes e.g. the Smṛticandrikā (on pp. 26, 56, 66, 438 &c.). The Vivādatanābha is quoted on almost every page as the editor himself admits on p. 845. What is the object of these extensive and numerous quotations from authors later than Lākṣmīdhara? In the Introduction it could have been easily demonstrated how some works borrow extensively from the Kalpataru. The Viramitrodaya (which belongs to the first half of the 17th century) is cited about a hundred times. One does not know whether the editor had been commissioned to do all this or whether he did all this at his own sweet will. The text as printed is several times conjectural: for example, vide note 4 on p. 376 of Vy. I. 5. Certain other matters must also be pointed out here. Many verses of Yāj. are cited in the Yāvatāra-Kalpataru without a word of explanation or comment, while the Mitakṣara explains them at length. A few striking examples may be cited here. (1) On Yāj. I. 52-53 the Mit. has a long note on the meaning of 'ṣaṃśāda' and on limits of sapindā relationship. Kalpataru (Gr. kāma) has no discussion on this.²²⁰ (2) On Yāj. I. 81 (and 79) the Mit. holds a long discussion whether it is viññā, viṣṇu or pariṣuinākhyā. Kalpataru (on Gr.) has no such discussion; (3) On Yāj. II. 24 the Kalpataru (Vy. p. 186) has not a word of explanation or comment, while the Mit. devotes two printed pages to this verse; (4) On Yāj. II. 20 the Vy. p. 265 has four lines of explanation while Mit. devotes one page; (5) On Yāj. II. 52 the Mit. has one page of exegesis, while Kalpataru (Vy. p. 303) has not a word of comment of its own; (6) On Yāj. II. 152 (śamantu va &c.) the Vy. p. 442 has not a word of comment, while Mit. devotes more than one page of comment, (7) On Yāj. II. 265 (first half) the comment is almost the same in the Mit. and Kalpa' (Vy. p. 361). There are many passages of

²²⁰ In the Śuddhāloka (pp. 66 ff.) sapindā relationship for āṣatra is referred to by quotations from Manu (V. 6). Gaṇatāra Dh. S. (14,12) Vas. Dh. S. (IV), Matsya-purāṇa, Saṃkhya-Likhita, Suanantu and Brahma-purāṇa, but there is no discussion.
78. The Kalpataru of Lakiṣṭhīkara

Yāj. on which the Mit. has elaborate note and Kalpa (Vy.) has not a word, though it cites the verse e.g. vide Yāj. II. 123 (Kalpa, Vy. p. 664), Yāj. II. 140-142 (Mit. devotes one page to explanation, while Kalp. Vy. p. 667 quotes these verses but offers not a word of comment. Similarly, on Yāj. II. 119 Mitāksara has a long note, but Kalpa Vy. p. 674 simply quotes the verse.

Scores of Yāj. verses occur on which Kalpataru is silent and Mit. has long notes and so references to the pages of the Kalpataru (on Vy.) and the verses of Yāj. (not mentioned immediately above) are given below in one place: p. 8 (I. 1, Mit. half a page), 17 (II. 19, Mit. ten lines), 45 (II. 2, pages in Mit.), 60 (II. 6, Mit. two pages), p. 68 (II. 7 half verse), (Mit. has two pages); 92 (II. 22, one page in Mit.), 105 (II. 63-69, mit. one page), 142 (II. 81-82), Mit. one page and a half), 147 (II. 83, Mit. nearly one page), 182 (II. 91, one page in Mit.), 180 (II. 27 half verse, 1½ pages in Mit.), 185 (II. 27 half, verse Mit. more than half a page), 204 (II. 98, nearly one page in Mit.), 218 (II. 100-102 Kalpa two lines, over three pages in Mit.), 308 (II. 56, Mit. more than half a page), 318 (II. 49, Mit. 11 lines of comment), 350 (II. 169, Mit. has nine lines), and criticizes Śrīkara) 374 (II. 175, Mit. more than half page), 376 (II. 176, Mit. has one page), 436 (II.-258, Mit. has half a page), 442 (II. 152, more than a page in Mit.), 537 (II. 275, Mit. has more than a page), 586 (II. 288, about a page in Mit.), 587 (III. 232: 3, two thirds of a page), 598 (II. 290 more than a page in Mit.), 619 (I. 86, Mit. 1½ pages), 634 (II. 114-5, Mit. one page), 671 (II. 124 Mit. one page), 676 (II. 118-119, Mit. two pages), 716 (II. 132, Mit. more than a page), 721 (II. 127, Mit. more than a page), 764 (II. 199-200, Mit. half a page), 825 (I. 96, Mit. one page).

The two lines in Kalpa (Vy.) are: रेखा इत्यवें संविशेषण प्रत्ययमान-समीकरणादशायाः (२२) यथा पार्वती विश्वरजनव तत्र पाण्डुलेखनाद्वैव. Compare मे. on Yāj. II. 100 (प्रत्ययमानस्मीम्मृता रेखा इत्यवेंतत्त्वादि:.
The Mit. says निष्ठूधानाथी रेखा इत्यवें संविशेषण प्रत्ययमानसमीकरणादशायाः विश्वरजनवस्तिवादस्तिमिर्यादुलेखनाद्वैव etc. Either Lakiṣṭhīkara himself borrowed or some later scribe introduced these words. The editor did not understand that प्रत्ययमान should be प्रतिमान.

H. D.—85
Many such examples about verses of Yāj. (commented upon at some length by the Mit. and only quoted without comment or with very brief comments by Lakṣmīdhara) can be cited from other Kāṇḍas, but for reasons of space the present author has to be content with stating some striking examples from the Śrādhipa-kāṇḍa. Yāj. I. 256 refers to the times of Ekoddiṣṭa-srāddha. The Mit. has two closely printed pages of comment on this. Kalpataru (on Śrāddha) merely quotes the verse and has no word of comment. Similarly, on Yāj. I. 252 the Mit. devotes one page of comment, while Kalpa⁰ (on Śrāddha) has no comment. Yāj. I. 253-254 (dealing with Sapinḍikarana) have three printed pages of comment. (One page being devoted to evolving order out of varying views of the Sapinḍikarana of one’s mother (acc. to Paithiṇasi, Yama, and Uśanas, while the Kalpataru on Śrāddha quotes Yāj. I. 253-54 (on p. 257) and sets out only one view; (p. 258), but the Mit. has a vyavasthā on three different views similarly, on Yāj. I. I. 256 (on the proper times for Ekoddiṣṭa-srāddha the Mit. quotes the verses of about a dozen sages and of Daksinātyas, Urdhhas and brings order out of the chaos, while Kalpataru on Śrāddha (pp. 250 and 262) quotes Yāj. I. 256 (badly printing it on p. 250) and hardly refers to several sages and views. The Kalpa⁰ on Śrāddha p. 257 quotes the two verses but has only less than two lines of comment.

The present author finds that, compared with citations from Kātyāyana, Narada, Brhaspati and Manu, the Kalpataru (on Vyavahāra) is sparing in its quotations from Yājñavalkya and further has no words of comment in many places at all even when it cites Yāj.

The present writer has a suspicion that Lakṣmīdhara wanted to avoid comparison of his performance with the learned explanations of the Mit.

That scholars should not be misled by the bulky nature of the volume on Vyavahāra, some further matters must be brought to their notice. On pp. 394, 395 the text consists of only three lines and on p. 397 of only five lines, the rest being taken up by extracts from other works and arguments. In the following cases half the page or more than half is taken up by quotations from other works or arguments (in a few cases) or readings (rarely) viz. pp. 320-1, 365, 387-90,
The present author has not shown the waste of space in in other kandas for reasons of space. The same thing is found in other kandas. For example, in the Gr. Kanda half a page or more has been taken up by the footnotes, viz pp. 4, 7, 9, 10, 14 18-20, 24, 35-6, 40, 48, 50, 62 (18 footnotes), 70, 73, 96, 181-2, 230, 232, 301, 415 etc. After carefully considering the matters to which attention has been drawn above, the present author asserts without fear of contradiction that the text of kanda XII. on Vyavahara is smaller in mere extent than the Mitaksara on Yaj. II. (dealing with the same subject which has been printed in small type and in a compact manner and that, as regards quality, it is far inferior to the Mitaksara). It is unnecessary to cite instances where Mit. refers to the Purvamimamsa and its commentators in the section on Vyavahara alone (as in the Intro. to Yaj. II. 114, on II. 135-136, II. 137 &c.), while in the Kalpatriku on Vyavahara discussions on or references to Purvamimamsa are generally conspicuous by their absence.

XIII. The thirteenth kanda dealt with 'Santika' (propietary rites for averting a deity's wrath or effects of evil planetary influences or other misfortunes) and Paustika rites such as homa and the like performed for longevity &c. For detailed treatment of Santika rites, vide H. of Dh. Vol. V part 2 pp. 719-814 and for the meaning of Paustika, vide H. of Dh. Vol. V part I p. 349.

XIV. Moksakanda pub. in 1945 (The Introductory verse922 to this kanda states 'Lakshmihara, the best among brahmanas, speaks in the 14th kanda about Moksha after which

922 The editor appears to have misunderstood the syntactical connection of the words in this verse and so errored in the translation. The first half of the verse ending in 'tamas' is in the dative and goes with 'yasval' in the third line, which refers to 'moksha' in the (Continued on the next page)
(Mokṣa) hanker Sananda and others that secured supreme bliss, which (mokṣa) is (or consists in) non-difference from the Highest Brahma that is pure consciousness (cit.), that is inconceivable (to ordinary human minds) and that freely manifests itself when the darkness caused by Mayā that is difficult to remove but that drops away (vanishes) when there is perfect discrimination of the words of the Vedānta (the Upaniṣads). Vide the verse 'cinmayasyāprameyyasya &c.' quoted on p. 118 n. 305 of H. of Dh. Vol. V part I. On reading the Introductory verse which speaks of Mayā as tāmas which is removed by correct knowledge (viveka) and which

(Continued from the previous page)

last line and not to 'dvijavaraḥ' as the editor seems to hold. Keeping in mind that the verse purports to be composed by Lakṣmidhara himself, it would be the height of conceit on his part to suggest that Sanandana and others (to whom, according to the Mahābhārata and Purāṇas, God himself imparted the highest bliss were hankering to learn from Lakṣmidhara (a puny mortal of the 12th century A.D.). The learned Editor sticks to his opinion (originally occurring in the Intro. to Dānakāṇḍa p. 56) in his Introduction (p. 18 n. 1) to the Mokṣakāṇḍa. The Purāṇas state that Sanaka, Sanandana, Sanatana and Sanatkumāra are the mind-born sons of Brahmā; vide Nārādīya-purāṇa (pārvabhāga 2.3), Brahma, purāṇa I. 46-47 (about Sanat-kumāra), Kārmapurāṇa (I. 7. 19-21, Vāmanapurāṇa 60.68 and Paramasamhitā 31. 16-19 (the last a Pāṇiṣṭra work). Kārttājīni quotes (in Aparāka p. 138) verses that Sanaka, Sananda, Sanatana, Kapila, Āsuri, Vodha and Pāṇiṣṭra these seven are sons of Brahmā. These are ancient names. The Chān. Up. (VII. 6. 1-2 and VII. 26.2) states that Nārada who had studied the four Vedas and all other lores then known approached Sanatkumāra for Ātmavidyā, learnt it from him and reached beyond the darkness of ignorance (tasmai......tamasas-param daśayati bhagavān Sanatkumārah). Saṅkarācārya flourished at least three centuries before Lakṣmidhara. Many scholars differed from him and did not spare him. If Lakṣmidhara differed from him why does he not expressly say so? The present author thinks that Lakṣmidhara, an active administrator of a large kingdom for many years and also a great commander had not thoroughly studied the Upaniṣads, the Vedāntasūtra and the bhāṣyas thereon and on the Gītā and was not sure of himself and purposely avoided making explicit statements on the differing views of the Bhāṣyakāras on the Upaniṣads, the Vedāntasūtra and Gītā. He does not employ the Viśāntdvaita terminology such as the words Prapatti, cit and aicit, vyūhas and does not in his own words dilute upon the Bhāgavata or Pāṇiṣṭra system.
speaks of Mokśa as identity (ekatānātā) with highest Brahman, the conclusion follows that it breathes the pure Advaita Vedānta. The present author has no desire to argue at length with the editor who did not apparently know his own mind as shown by the notes cited here. In the notes (to Mokṣa Kānda) on p. 327 he remarks 'his (Lakṣmīdhara's) view of Mokṣa does not agree with the Advaita or the Viśiṣṭādvaita and adds 'Mukti is said to consist in the absorption of the jīva in Brahman (aikya, laya or tannaya). This is the view of Bhāskara'. On p. 340 of the Notes on Viṣṇupurāṇa quoted at great length on pp. 102-108 of Mokṣa-Kānda the editor remarks 'in fact the long quotation from the Viṣṇupurāṇa which is held up as the true view (and so the author's) contains many indications of a trend towards Viśiṣṭādvaita and of opposition to Advaita' and then specifies four indications. As stated above the Editor was in two minds and probably Lakṣmīdhara and his helpers might have been in the same predicament. On p. 343 the explanation of the word 'Yogayuktah' in Gitā V. 6-7 by Lakṣmīdhara as 'advaitadarśane sthitah' induces the editor to say that Lakṣmīdhara leans more to Bhāskara. In the notes on p. 341 referring to Viṣṇupurāṇa (3 verses quoted on p. 113) the editor remarks 'the leaning of Lakṣmīdhara to Viśiṣṭādvaita in this may be noted'. The present author does not want to say much here. One thing appears to be almost certain viz. that Lakṣmīdhara composed his digest according to the present author at the earliest from 1125 to 1145 A.D. It is difficult to hold that the bhaṣya of Rāmānuja who belonged to South India had penetrated to Kanoj and was studied there ten years before 1130 A.D. by Lakṣmīdhara and the pandits who helped him.

Besides, Lakṣmīdhara and his helpers do not appear to have been profound students of the Upaniṣads and the Vedāntasūtra and the bhaṣyas thereon. They appear to have been mere paurāṇikas or reciters of the Mahābhārata so far as Mokṣa is concerned. Lakṣmīdhara, after quoting Bhagavadgitā II. 59 (on p. 98) explains (on p. 99) 'rasavarjam-itya-tra raso rāga iti Gitābhāṣyam'. It should be noted that the word Gitābhāṣyam' is in the singular (nominative). The natural and proper inference is that he refers to a single bhaṣya on the Gitā. If he meant to refer to more than one bhaṣya on the Gitā, he would have said Gitābhāṣye (nomi-
native dual) or Gitābhāṣyāṇī (plural). The editor jumps
to the conclusion that L. was conversant with the bhāṣyas
of both Śaṅkara and Rāmānuja. This is an unwarranted
conclusion. L. meant to refer to a single bhāṣya that is
clear. The learned editor could have said that L. refers to
Rāmānuja’s bhāṣya alone. He would have then been met
by the reply that Śaṅkara’s bhāṣya was about 300 years
earlier than Lakṣmīdhara and than Rāmānuja’s bhāṣya and
Śaṅkara does explain the word ‘rasa’ as ‘rāga’ (as admitt-
ed by the editor) and that there is nothing to prove
that Rāmānuja’s bhāṣya on the Gitā was studied in north
India as early as the first and second quarters, of the 12th
century A. D.

Rāmānuja is said to have been persecuted by Kūlottunga
Cola (1070–1120 A.D.). Prof. Nilakanta Sastri in his work
on the ‘Colas’ (2nd ed. 1955) appears to hold that the mate-
rial is shifty, that to refrain from dogmatising is as neces-
sary as it is difficult, but (on p. 644) he says the leading
instance of religious intolerance in the period of Chola rule is
that of the persecution of Rāmānuja and his followers by a
Cola monarch whose identity is not altogether free from
doubt. The traditional dates of Rāmānuja’s birth and death are
1017–1137 A. D. (i.e., he is supposed to have lived for
120 years). He composed many works. His bhāṣya on the
Gitā presupposes his bhāṣya on the Vedāntasūtra and the
bhāṣya on the latter (called Śribhāṣya) presupposes his work
Vedārthasaṅgraha (vide Śribhāṣya, ed. by M. M. Abhyankar-
sastri, on I. 1. 1 p. 58). He wrote also other works. If we
believe that he was persecuted by Kūlottunga (Chola or some
other Chola King) his works could not have spread to the
North easily or before his death. Further, the Moksakānda
is the last of the 14 Kāṇḍas and so must have been the last to
be handled in the series of Kāṇḍas. It will be shown a little
later on that the kāṇḍas were taken up in order one after
another and not in pellmell order. The present author thinks
that Lakṣmīdhara refers in the word Gitābhāṣyam on p. 99 of
the Moksakāṇḍa to the bhāṣya of Śaṅkarācārya (in a colour-
less way), probably because he had no definite opinions of
his own on the abstruse questions of the branches of Advaita
plates of Mummadi Nayaka of Śaka-saṃvat 1280, ed.by T. A.
Gopinatharao) at p. 86 reference is made to Rāmānuja’s stay for not less than 20 years in Hoysala country and to his return to Śrīraṅgam after the death of the persecuting Cola king in A.D. 1118 and that the remaining third part of the Śrībhāṣya was finished then. This would lead to the conclusion that the Śrībhāṣya was completed at the earliest about 1120 A.D. or a little later. The Gitabhāṣya pre-supposes the Śrībhāṣya and therefore it might have been composed about 1125 or later. Some years must have elapsed before mss. of it reached Northern India and were studied there. If the ‘Gitabhāṣyam’ mentioned in the Mokṣakānda (p. 99) is to be understood as Rāmānuja’s bhāṣya it would follow that the Mokṣa-kānda of the Kalpataru could not have been composed before at least 1140 or 1145 A.D.

The above views have been advanced on the basis more or less of the traditional dates of Rāmānujacārya’s birth and death.

No epigraphic record directly mentioning Rāmānuja has been found so far.

The results of modern research differ a great deal from the traditional accounts and among themselves. An important contribution is that of Mr. T. A. Gopinatha Rao who delivered the Sir Subrahmanya Aiyyar Lectures on ‘the History of Śrī-Vaiṣṇavas’ in 1917, which were published in 1923. He refers (pp. 14–15) to several Guruparamparās and monographs on individual ācāryas. The earliest extant work (according to him) is the Divyaśuricarita of Garuḍavāhana Paṇḍita923 who claims to be a contemporary of Rāmānujacārya and it mentions no yugas and years but only the month, tithi and the nakṣatra at the time of the Ālvārs and ācāryas. It appears to the present author that most of these traditional

923 Vide E. I Vol. 24 pp. 90–101 for Śrīraṅgam Inscription of Garuḍavāhana Bhaṭṭa of Saka 1415 (20th May 1493) for a grant by Garuḍavāhana, edited by Mr. A. S. Ramnath Aiyyar B. A. who states that Garuḍavāhana was like a title of the Superintendent of the temple and its hospital and that the author of the ‘Divyaśuricaritam’ was the same as the Garuḍavāhana of this inscription and the idea of the author of the Divyaśuricaritam being a contemporary of Sri Rāmānuja must be given up. For extracts from Divyaśuricaritam about Rāmānuja vide I. A. vol. 41 pp. 221 ff with translation in English.
accounts (particularly the later ones) are altogether unreliable. For example, the dates of the birth and death of Śrī Rāmānuja are given in them as 1017 and 1137 A.D. But in some accounts about Ālvandār, the grandson of Nāthamuni and the Guru of Rāmānuja, it is stated that he (i.e., Ālvandār) was born after 1024 A.D. i.e., the traditional accounts lead to this that the teacher was born after the disciple (vide p. 31 of Gopinatha Rao’s Lectures). It is not necessary for the present author to go into the different dates and events. Two-thirds of the Śrībhāṣya had been finished, according to the traditional sources, when the Cola persecution began and it was completed, according to the Rāmānuja-rya-dīvyacaritam, in Śaka 1077 (1155 A.D.) Vide p 34 of Gopinath Rao’s Lectures. The Gitabhāṣya of Rāmānuja was composed (as proved by internal evidence) after the Śrībhāṣya. If the word Gitabhāṣyam (on p. 99 of the Vy. Kāṇḍa) refers to Rāmānuja’s bhāṣya as Prof. Aiyangar argues (vide above) then the Vy. Kāṇḍa must have been completed long after 1155 A.D. There is no doubt that the Mit. was completed before 1125-26 A.D. at the latest (as shown above). Therefore, it would follow that L came several decades after it and borrowed from it. Mr. Gopinath Rao advances certain arguments and concludes (p. 34) ‘it is extremely likely that the date of the completion of the work (Śrī-bhāṣya) was 1047 Śaka (1125 A.D.) and Śaka 1077 is a mistake for 1047’. On pp. 37-38 Mr. Gopinath Rao holds that the persecutor of Rāmānuja was the Cola king Kūlottunga I. On the other hand, Mr. T.N. Subramaniam in the long Introduction to South Indian temple Inscriptions Vol. III part 2 (Madras Govt. Oriental Series No. CLVI adds a note on the date of Rāmānuja (pp. 147-160), and holds that the Divyasūri-caritam and Yatirāja-vaiṣhavam are later compositions, that Tamil verses quoted in the Rāmānuja-rya-dīvyacaritai are perhaps the earliest of the available materials and draws the following conclusions (p. 160):

(1) Kūlottunga II was the Cola monarch who was the contemporary of Rāmānuja and who persecuted him and the followers of the Vaiṣṇava faith; (2) the flight of Rāmānuja from the Chola dominion to the Hoysala country took place in 1138 A.D. (3) he returned to Srirangam after twelve years on hearing of the death of the Chola who persecuted him in 1150 A.D. and (4) the Śrībhāṣyam was completed only in
The references to the Upanisads and the Vedāntasūtra in the Moksakāṇḍa are very few. On p. 6 there is a reference to Chāndogya Up. (VIII. 3. 4). On p. 62 in explaining Manu VI. 83 ‘ādhyātmikam ca satatam Vedāntābhīhitam ca yat’, there is a reference to the Br. Up. but the Brahmasūtra passage is not expressly stated. On p. 143 the Chāndogya Up. VIII. 2.1 is mentioned and Vedāntasūtra IV. 4. 1 relating to it is quoted. On p. 262 a short passage from Br. Up. VI. 2.15 ‘arciṣo ahaḥ, ahaṃ āpūryamāna-pākṣaṃ’ is quoted and very briefly explained. The Upanisads, the Vedāntasūtra and Gitā are held by all ācāryas to be the three primary and principal sources of Vedāntaśāstra. The first two do not appear to have been much studied or relied on by Lakṣmīdhara and his helpers; they have hardly quoted even a dozen Upanisad passages nor even three sūtras out of the 555 of the Vedāntasūtra, but have quoted hundreds of verses from the Mahābhārata and Purāṇas. There is no reference to basic texts like ‘tat-tvamasi’ (Chāndogya VI. 8.7 repeated several times later) or ‘aham brahmasmi’ (Br. Up. I. 4. 10), or ‘Satyam jñānam-anantam Brahma’ (Tait. U. II. 1). Here and there a verse is quoted (which occurs in an Upanisad as the verse ‘eṣa sarvesu’ which is Kaṭhopanisad 3.12 but cited after Gitā passages on p. 133 of 14th Kāṇḍa). On p. 143 one passage from Chān. Up. is quoted and a sūtra is quoted.

On p. 202 the editor cites a few words¹⁸⁴ from Br. Up. III. 8.9 and II. 1.20 and from Chān. Up. I. 5.3, all in a mutilated state without specifying the work from which they are taken.

¹⁸⁴ आय्यामिनक ‘अठे मनुसधरं रत्र (?)’ इद्यादिविक्षेत्र वेदान्ते इल्लभितः। p. 62, (कृष्णकण्ड). The ms. was corrupt: सुवर्ध is required in place of रत्र. The Editor was not aware, it seems, that the mantra is Rgveda IV. 2.6. Br. Up. I. 4. 10 remarks ‘नस्तःस्तस्यश्रवण- (Continued on the next page)
Lakṣmidhara quotes about 105 verses from the Manu-smṛti in Moksakāṇḍa (principally from chapters VI and XII). From the Mahābhārata hundreds of verses are quoted among the Purāṇas, the Viṣṇupurāṇa, the Mārkandeya, Narasimha, Brahma, Brahmāṇḍa and Vāyu are largely quoted. Among smṛti writers, Yāj., Dakṣa, Devala, Śaṅkha, Śaṅkhalikhita, Hārita are largely quoted. Many verses are quoted from the Yogiyaṅaṅavalkya, comparatively a late work. This shows that the chief primary sources of Vedānta viz. Upanisads and the Vedāntasūtra were almost totally neglected and secondary and even tertiary sources such as Purāṇas and Yogiyaṅaṅavalkya are very much in evidence. The topics discussed in the Moksakāṇḍa are: Introduction to Mokṣa (from Mārkandeyapurāṇa, chap. 38), Moksasvarūpa, Vānaj-rasthya (becoming a forest hermit), the dharmas of a forest hermit (Manu VI. 5–16 and 27–32 and others), the stage of a Yati (chiefly Manu VI. 33–37 and 41 etc.), the procedure of sannyāsa, Dharmas of a Yati, viz. Vairāgya (freedom from desires), giving up Kāma, anger, greed &c., control of senses; creation of the luttivas acc. to Śaṅkhya; thoughts on the bodies of gods, on human bodies (as dirty &c.) and of lower animals; Jīva and Brahma; about Jñāna and Karma; the matters that lead to ātmajānana; Yoga with its ramifications; the nature of dhīyeya (what is to be contemplated upon); signs when one is successfully pursuing Yoga; the ten Upasarga (hindrances).

(Continued from the previous page)

वाक्षेत्रः प्रतिपदे ‘अह न मन्मस्वं सर्वस्सिदतिं’। तथा व प्रतिपदे ‘शाखस्यवताः तु मयेद्वान’। (I. 1. 31). तथा व प्रतिपदे ‘सब्जन्तियश्च वित्त उपत्तिश्चिन्तिः’। तथा व प्रतिपदे ‘सब्जन्तियश्च तु तथुतये’। तथा व प्रतिपदे ‘सब्जन्तिय’।

VIII. 2.1 (but the reading there is समुस्तसिद्धति) and the Vedāntasūtra is IV. 4. 8.

Most of the original Upanisad passages appear mutilated in the Moksakāṇḍa and had not been identified by the editor when the text was printed but only in the notes (p. 346), without correction even in the corrections. Those passages should read on p. 262 as follows:–‘एतस्य वा अक्षरस्य प्रवापने गार्नि’ lines 9–10, I. 16 should read ‘एत्तमेयासाधारणम् सवां प्राणां भूतानि ध्रुवरानि’ (वृह. II. 1.20); I. 18 should read ‘य एतयुः मुक्त्यः प्राणस्तु नात्मन्यपापमात’ छा. उप. I. 5. 3.
of Yoga; the Vibhūtis (or siddhas, that is esoteric powers) due to practice of Yoga; who is a sthitaprajña and his characteristics, doings &c.; what happens to him who fails before reaching complete Yoga; signs of approaching death; passing of the soul from the body.

From certain references in the kāṇḍas themselves it clearly appears that the fourteen kāṇḍas were composed one after another in order and were not being dealt with simultaneously. For example, on p. 176 of Br. K. it is stated ‘Japetikartavyatām Naiyatakālike vaksyāmah’ (the Naiyata-ta being the 3rd Kāṇḍa); on p. 314 of the Grhaṣṭha kāṇḍa we have ‘narakāṁśca prayaḍcitta-kāṇḍe vaksyāmah’ (Prayaḍcitta-kāṇḍa being the 9th). On p. 332 of Grhaṣṭhakāṇḍa ‘śuṣrūṣas varūpanivṛttatau Brahma-cārikānṛdebhīhitau’984a (Br. K. is the first and Gr. K is second).

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984a The passage would have to be corrected as ‘śuṣrūṣā-svarūpa-nivṛttir-kāṇḍe-Śabhīhitā’; for śuṣrūṣa vide Br. K. pp. 211 ff and for its nivṛttī (its cessation) vide pp. 275 ff. Another possible correction would be śuṣrūṣā-svarūpa-nivṛttī kāṇḍe-śabhīhitā.
A few remarks about the text of this large uibandha would not be out of place. The manuscript material was rather meagre and inferior. For example, on p. VIII in the Preface to the Br. Kānda it is stated that the edition is based on a single ms and on p. IX it is stated that the Udaipur ms (which belongs to the 16th century A.D. probably) was full of large elisions and omissions, that such omissions were filled up from citations of the same passages in later digests and that the missing parts so supplied are shown within rectangular brackets. On p. 279 in a note the Editor himself says that the ms. is very defective. The editor does not give even a specimen page of that ms. nor does he describe who the scribe was or how many folios it contained. In Vy. Kānda on p. 376 the editor remarks (in note 4) mss corrupt, passages restored conjecturally from the mss. and the following comment and citation in the Vivādatanākara (then quotes three lines from V. R. p. 130). The most remarkable thing is that he does not put his conjectural reading in square brackets as he does in some other cases. On p. 377 he notes that there is a gap of more than two printed pages up to the top of p. 380 in Udaipur and Bikaner mss. In the case of the Vratakānda (6th in the series of kāṇḍas) the Editor states (on p. VI Preface) that the edition 'is based on the Nagpur and Ujjain Mss. Not a word more is said about the scribe, the number of folios, the date of the copying of the mss. or other details. That page also states that the Nagpur Ms. was so brittle that the curator would not allow a mechanical photographing and that somehow a transcript of such a dilapidated ms. was made on the spot and supplied to the Editor. One would naturally feel great diffidence before drawing chronological and other conclusions based on a text that is constituted from such materials. As regards the Śraddhakānda, there is no description of the mss. anywhere. As regards some Kāndas the mss. material seems to have been somewhat better. For example, as regards the Dānakānda, on pp. 124-126 of the Introduction he gives some information of the mss. relied upon for constituting the text. But the description of the mss. is not what is required in such cases but is vague. In this kānda the editor expends thirty pages (pp. 383-412) for setting out the readings of a ms from the Nagpur Bhosle Raja's Library. If only important readings had been given (and not also obvious scribal errors), a few pages only would have
been enough. In the Gṛhausthakanda also 25 pages (pp. 430-460) are expended on various readings of two mss. In the Vy. Kanda the preface (pp. VIII-IX) refers to some mss. and copies, but no detailed descriptions of mss. or copies are given in one place and the footnotes refer merely to mss. J. A. S. B. and S. B. and Ja (i.e. mss from Jammu) and ‘da’ (Darbhangamss). The state of the mss and this way of dealing with them detracts greatly from the value of conclusions drawn on the basis of the text presented with the help of such mss.

The Personal History of Lakṣmīdhara: Our knowledge of the personal history of L. has to be derived from his own works, particularly from the Introductory verses to the Br. Kanda and the colophons at the end of the different Kandas. Most of the colophons (as indicated in the note below) state L. was the son of Bhatta Hridayadhara and was himself a Sāndhivigrahika or Mahāsāndhivigrahika (minister or great minister for peace and war), some adding that he was minister to king Govindacandra. If the father Hridayadhara had also been a minister for peace and war Lakṣmīdhara would certainly have mentioned that fact in the Introductory verses to the Brahmacārikāndā. It is somewhat remarkable that the numerous Gahadwala inscriptions do not disclose the name of any mantram but mention the dignitaries called Purohita, Mahattaka, Pratihāra &c.

There are sixteen verses in the Introduction to Br. Kanda. In the first three verses obeisance is offered to Viṣṇu, Hara (Śiva) and Manu; verses 4-7 contain highflown praise of victorious king Govindacandra (which will be dealt with later); verses 8 and 9 praise Lakṣmīdhara who is said to be the chief mantram (minister) of the heroic king (Govindacandra), whose (Lakṣmīdhara’s) greatness is inconceivable and who provided, for the sport of two Cakravāka-like feet of the king, a river in the form of the brilliant lustre of the jewelled crowns of many kings; how many wicked kings have not been sent to their doom by this best of seekers (after great powers) who is solely devoted to the vow of fighting and who also seeks Vidyās who, in securing the earth girt by the ocean for the king of Kāśi, offered in the fire of valour one lakh of the lotus like heads of enemy kings, and then verse ten contains high praise of his own work called Kalpavrksa that yields the fruits of Dharma, Artha, Kama and immortality (mokṣa) and
verses 11 to 13 mention three works that preceded his; he speaks rather slightly about two of them and very disparagingly about the third. These verses may be translated as follows: ‘Gopāla, his (i.e. Lakṣaṇārāma’s) friend composed his own work in the form of sentences (that is, in prose?) by embodying Puraṇa passages in some parts and often passages from the smṛtis. But this digest (of L.) which is not extensive will be caused to be composed, that will delight the minds of learned men by its containing the essence of the Vedas and Smṛtis and by the import which is set off by Mīmāṃsā (doctrines), in which defects cannot be found at all. Will not the delightful growth of Kalpataru (heavenly desire-yielding tree, the work so called) by him (i.e. written by L.) afford pleasure to learned dvijas (or to gods and brāhmaṇas). the Kalpataru on whose appearance Śrī (excellence, Laksīṇi) does not stay in Mahārṇava (a work so called, great ocean), Kalpataru under which Kāmādhenu (the work so called and the celestial cow) goes to sleep (remains unread)? Now that this Kalpadruma (desire-yielding tree, the work called Kalpataru), owing to the power of the ambrosial sprinkling of the opulent intellect of Lakṣaṇārāma, will, while in this world, tend to the benefit of the three worlds, why think of following after Mahārṇava (a work so called, the great ocean), why hanker after Kāmādhenu (the celestial cow and the work so called), to whose mind will occur the worthless Ratnamālā (the work so called, a jewel necklace) and others?

From these three verses we learn that Gopāla, a friend of Lakṣaṇārāma, had already composed a work embodying in his own words the gist of Puraṇas and Smṛtis (that work was called Kāmādhenu, vide section on Kāmādhenu above); that there was another work called Mahārṇava²⁸⁵ and a third called Ratnamālā and some other digests had already been composed. What fault L. finds with Kāmādhenu it is difficult to understand. From passages in the Vivādaratnākara (pp. 5–6, 135, 150) and works such as Hāralatā it is clear that the Kāma-

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²⁸⁵ Mahārṇava is mentioned on p. 134 of the Br. Kāṇḍa and a Mahārṇavaprakāśa is mentioned on p. 262 of Śraddhakāṇḍa. The present author holds that the two are identical. It may be noted that no passage from the Kāmādhenu is quoted or referred to in any of the Kāṇḍas. Though L. treats with scorn both Kāmādhenu and Mahārṇava, he quotes the Mahārṇava twice by name, but not so the Kāmādhenu.
dhenu contained verses (of Nárada, Kátyáyana and others) and explained them; vide also Vyavaháarakánda p. 379 note 1. The word Vayasya is important. Acc. to Pán. IV. 4. 91 Vayasya means 'Vayasá tulyaḥ'. Gopāla as stated in V. 11 of Intro. to Br. Kānda had digested single-handed smṛtis and Purāṇas and then wrote the work called Kāmadhenu. That task must have taken several years. Therefore it would not be wrong to hold that he completed the work when he was about forty years old. After Gopāla had reached that stage Lakṣmīdhara started on the project of a big digest and must have been nearly of the same age at least. The word 'Kārisyate' in verse 11 above is in the future tense of the causal of the root kṛ (to do). That shows that long after Gopāla's work was completed, this digest was begun and was composed not by Lakṣmīdhara single-handed but with the help of other learned men. The Introductory verse to the Br. K. is: L. first begins to write on the first āśrama, L. who reduced the enemies of the king of Kāshi to the stage of brahmacarya, because the enemies harassed by him, had to turn away (like brahmācārins) from sensual pleasures, had to sleep on the earth as their bed, were reduced to the stage of begging alms, were clad only in loin cloth and were familiar with their skins (i.e. they did not cover their bodies with anything).

The victorious Govindacandra mentioned in verse 4 (in Intro. to Br. Kānda) is the Gāhadvāla king of that name who ruled at Kāanyakubja (modern Kanoj) and Kāshi. In verse 4 it is said 'Kings were paralysed through fear by hearing the trumpettings of the elephants of the Gauḍa king, who was easily (lit. sportively) threatened by Govindacandra (vijayi Govindacandrości yah kriḍātarjita-Gauḍa-garjita-bhaya-stambhibhavat-pārthivaḥ). In verse 7 of the Intro. Govindacandra is said to have killed in battle the heroic Hammira, the acme among valorous men (ṣauryabhājām-avadhira-avadhī yuddhe yena Hammira-virāḥ). From verse 8–9 of the Intro, it follows that L. rose to be chief minister of

986 Hammira is an adaptation of the word 'Amir' or 'ameer' which is the title of moslem rulers or commanders under the moslem kings of Gazni and Lahore that invaded India in the 11th and following centuries.
king Govindacandra and fought (as commander) many sanguinary battles on behalf of his king, in which thousands of soldiers and kings were killed (this statement appears certainly highly exaggerated). This task of an extensive work on Dharmaśāstra in fourteen parts was undertaken not only after the Kāmdhenu of Gopāla, a friend of L., was composed but also (1) after Govindacandra fought with an (unnamed) Gauḍa king; (2) after G. killed in battle Hammira; (3) after numerous fights with other kings in which thousands were slain; (4) and after, as stated in Introductory verse of Rāja-dharma-kānda, men of character had risen to high opulence and after many kings had meekly submitted to Govindacandra owing to the wonderful greatness of Laksmidhara's policies.


It is necessary for our purpose to refer to a few Inscriptions only. (1) The Basahi grant of Vikrama year 1161 (1104 A. D.) issued by Govindacandra, as with the consent of Purohita Jāgāka, Mahattaka Balhaṇa and Pratihāra Gautama (in I. A. Vol. 14 pp. 101-104); (2) the Kamauli grant of Vikrama year 1162 (1105 A. D.) issued by Govinda¬candra with the consent of persons mentioned in the preceding grant and queen Rālhadevi (E. I. Vol. II, pp. 358-61);

987 The pedigree of Govindacandra is as follows:—

The grant of Madanapāla deva on Aṃśayaatṛtiyā of Saṃvat 1164 (i.e. 1107 A. D.) made after a bath in the Ganges (U. P. H. S. Vol. 14 pp. 69–77); (4) the Rahan grant of Vikrama year 1166 (1109 A. D.) issued by Govindaśrī with the consent of Mahattaka Gāṅgeya (I. A. Vol. XVIII pp. 14–19). Here Madanapāla is described with all the high imperial titles and it is added ‘asyavātmajo Mahārajaputro Govindacandradevaḥ’ and p. 16 (lines 8–9) states that Govindaśrī was terrible in splitting the temples of the array of elephants belonging to the Gauḍa king and made Hammira give up his enmity by oft-repeated unparalleled work in battle and this grant was made with the consent of Mahattaka Gāṅgeya. What had happened to Madanapāla between 1107 (the date of his inscription cited above as No. 3) and 1109 A. D. is not clear. It is suggested by some scholars that he was captured in some battle and had to be ransomed later by Govindaśrī. The Kalpataru says that Hammira was killed in battle by Govindaśrī while the above inscription says that Hammira became friendly with Govindaśrī. Among the numerous inscriptions of the Gāhadwālas none refers to the killing of Hammira by Govindaśrī. Probably these two are different Hammiras altogether or it is possible that L. is only reporting the legends he might have heard many years afterwards. In the undated Sārnāth inscription of queen Kumāradevī, in E. I. IX. (pp. 324, 327, verse 16) reference is made to Govindaśrī as an incarnation of Hari (at the request of Hara) for guarding Varanasi against the wicked Turuska warrior. In the copper-plate of King Jayaśrī in Saṃvat 1243 (1187 A. D.) both Govindaśrī and his son Vijayacandra are extolled ‘veritable Brhaspati in reflecting over various lores’ (vividhavidyā–vicāra–vācaspati).

The Gauḍa king with whom Govindaśrī came in conflict was Rāmapāla of the Pāla dynasty of Bengal, who ruled for at least 42 years from about 1077 to 1120 A. D. (Dr. R. C. Majumdar’s History of Bengal 1943, Vol. I. pp. 155 ff.). Rāmapāla kept in check the growing power of the Gāhadwālas and brought about a diplomatic marriage between Kumāradevī, whose mother was the daughter of King Mathana (better known as Mahāra), famous Rāṣṭrakūta king and maternal uncle of Rāmapāla. It would be noticed that the grants No. 1, 2 and 4 (referred to above) were issued by
Govindacandra only as Rājaputra with the consent of some high dignitaries of the king; among them there is no Hṛdaya-
dhara nor Lākṣmīdhara. The Sāndhivigrahika is a high functionary and occurs in Gupta Ins. No. 1 (the prāsasti of
Samudragupta) on pp. 10, 16 and Mahāsandhivigrahika in
the Gupta Inscription No. 22 of Hastin in Gupta year 163 pp.
100, 104, in Viṣṇu-dharmottara-purāṇa II. 24. 24–25 and
the mit. on Yaj. I. 320 provides that the lekhaka of a royal
grant should be the minister for peace and war, being ordered
by the king himself to do so.

As regards Hammīra, with whomGovindacandra fought
but became friendly in 1109 A. D. he is generally identified
with Hájib Tughā-tigin, who invaded India between 1099–
1155 A. D. (vide Dr. Niyogi’s work 23, 58–59). Any moslem
chief or commander was, it appears, spoken of in Sanskrit
Inscriptions as Hammīra e. g. another Hammīra (other than
the one that clashed with Govindacandra) is mentioned as
having come in conflict with Vijayacandra, son of Govinda-
candra (vide I. A. Vol. 15 pp. 7–9). Hammīra is mentioned
as killed by Vijayacandra in another inscription of Saṁvat
1237 (22nd Feb. 1181 A. D.) in Lucknow Museum Plates of

One of the earliest dated Inscriptions of Govindacandra as
king is the Kamauli Plate of Saṁvat 1171 (of 15–10–1114 )
in E. I. IV pp. 101–103, a slightly earlier one by a few months
being the one in J. B. O. R. S. Vol. XIX pp. 233 ff. and he
ruled till 1154 A. D. One of his latest inscriptions is dated
refers to Govindacandra as Mahārājaputra (as done by the
He appears to have come in contact with Govindacan-
dra after the latter became king in 1114 A. D. but the exact
date when he came to the notice of king Govindacandra is
stated nowhere. However learned and clever a man may be
it is many years before he becomes chief minister (as Lākṣ-
mīdhara became and says in verse 8 of the Intro. to Br. Kāṇḍa).
On his own showing he fought many sanguinary battles with
the foes of Govindacandra in which one hundred thousand
warriors were killed. This may be an over-drawn picture,
yet there may be a substratum of truth in it. Further, by
his wonderful handling of political affairs, he forced many
rulers to acknowledge Govindacandra as suzahin (Intro. verse to Rājadharmaṇkanda) and bow at his feet. As all these varied activities of L. and his becoming chief minister are mentioned in the Intro. to Br. K., it clearly follows that he started the plan of the great digest some time after he found peace and leisure. Supposing L. came to the notice of Govindacandra in 1115 (i.e. immediately after he became king), his rise to the position of a chief minister, sanguinary battles and conquests should have taken at least ten or fifteen years more i.e. it appears that he could not have started the plan of a large digest before 1125 or 1130 A.D. i.e. some years after the latest date that can be assigned to the Mit.

Lakṣmīdhara appears to have been self-centred and boastful. He mentions Gopāla as a friend and as one who composed a work in which he made use of Smṛtis and Purāṇa passages and names the Kāmadhenu (which was the work of Gopāla as shown above) and mentions both slightly (in verses 11–13 of Intro. to Br. K.). He had not the goodness even to acknowledge some merit in his friend's work and to advance the interest of his less fortunate friend by expressly quoting a few passages from that work. He studiously avoids quoting any passage expressly from the Kāmadhenu. He thus treated his friend most shabbily.

From what Caṇḍēśvara and others say about the Kāmadhenu the latter appears to have been a good work on several branches of Dharmāṣṭra not inferior in performance to Bhoja's work and the Kalpataru. For example, the Kṛtyaratnākara of Caṇḍēśvara (on p. 30) speaks of the Kāmadhenu as equal in authority to the Rājā (i.e. Bhoja 'Rājatulyayogakśema'). In the same work on p. 156 Bhūpāla, Kāmadhenu and Kalpataru are spoken of in the same breath. On p. 443 of the same work, we have the passage 'Gopāla–Bhūpāla–Kalpataru–Parijātēsu tu Śākataṇyājavikam iti pāṭhaḥ sa tu sugamaḥ'. The present author cannot help suspecting that L. feared comparison of his work with Gopālas and so tried to ignore and disparage it and that he might have quietly made use of Gopāla's work without-acknowledgement. L. studiously avoids reference to Dhārēśvara Bhoja, Śrīkara and Bhāruci, whom the Mit. frequently mentions, as shown in the present author's paper on 'the predecessors of Vijñānēśvara in J. B. B R. A. S. for 1925 pp. 193–221'). Bhoja's greatness and death
are referred to in an early Gāhaṇḍvāla grant, viz. the Basahi grant of 1104 A. D. where we have the verse ‘yāte śīr-Bhoja-
hūpe vibudhavaravadhū--netrasimātithitvam’ (verse 3 in I. A. vol. 14 at p. 103).

Lakṣmīdhara might have been a learned man in his own way and had experience as a councillor, administrator and probably as a judge also. But the editor makes certain claims for him which cannot be allowed at all. On p. 10 of the Intro. to Dānakāṇḍa, the editor says ‘his digest which ... shows that he was a Mimāṃsaka profoundly learned in the Veda. On p. 11 (of Intro. to Dānakāṇḍa) the editor asserts ‘even without his explicit references to Kumārila (as Bhāṭṭapāda) and Śabarasmāvin), proficiency in Pūrvamimāṃsā necessary for the study, understanding and exposition of Dharmāṣṭra is evident throughout the work’.

In the eleven Kāṇḍas so far printed the present author has not been able to find a single discussion on any sūtra of Jaimini or Śabara’s extensive bhaṣya. The present author would like to be corrected. What he is emphasizing is that Lakṣmīdhara’s extensive work gives no evidence whatever of a deep study of the sūtras of Jaimini nor of Śabara’s very large bhaṣya nor do his kāṇḍas mention even a few well-known nyāyas (vide pp. 1339, 1351 of Vol. V. of H. of Dh. for the mention of about 170 nyāyas, mostly mentioned from Mimāṃsā works). Śabarasmāni is once mentioned on p. 831 of the Vy. Kāṇḍa in connection with some words in Saṅkhā-

988 About the special professions of Māgadhā Saṅkha-Likhita states; मागधानां नूंर्ज्ञन्यथागावादन-नूंर्ज्ञीतपुष्माणकस्ततिमिद्रोपोपथान-गाथाय- 
शेष प्रत्येक प्रतिभावनाति करोणि। q. in व्यवहारशास्त्र p. 830, which 
Śabarasmāni see (p. 831) ‘पुष्माणकक्षपथानक ज्ञात: 
शाङ्काविद्वेद प्रति विद्याएवो राजसमीपोपथानाविहितश्रव्याभ’. The 
Māhābhāṣya mentions ‘Pusyamānaḥ’ in a half verse quoted on 
Pa. VII. 2, 23 ‘महीपालप्रक: बुधवा बृजानु: पुष्माणव:।’ This last 
word appears to mean ‘bhard’ (māgadhās).

The Editor has not been able to locate the part of Śabara’s bhaṣya where this occurs. The present author thinks that the above words are quoted from a commentary on Saṅkha-Likhita by Śabarasmāvin, who may be an entirely different person from the bhaṣyakāra of Jaimini’s sūtras.
likhita. So far as I see Kumārika is only twice mentioned as Bhaṭṭa-pāda in Br. Kāṇḍa on p. 15 and p. 21 (a verse from Tantravārttika). It is most extravagant praise to say on this slender basis that Lakṣmīdhara's proficiency in Pūrvamīmāṃsā is evident throughout the work.

Certain passages in the Kalpataru on Vy. are more or less identical with passages of the Mit. A few examples are noted below*:

* (1) On Yāj. II. 100–102 the Mit. has more than three printed pages of comment and L. (vy. pp 218–219) has only two lines, which occur in the Mit. If any one borrows, it must be L, who has no further gloss of his own. (2) On Yāj. II. 59, on गोपायिषोगे नि वृद्धि: सौपकरी व दृष्टिः, the Mit. explains in about half a page and begins: गोपायिषोगे कषाढ़दस्यमोगेन वृद्धिर्मीति। अस्येषुपयोगे महतपि वृद्धिर्मभयं समयातिक्रिया। तथा सौपकरी उपन्नारकारिणि बल्हीवर्त्ताय: यथार्थसिद्धार्था बल्हीवर्त्तायं दृष्टिः हानि व्यवहारार्कसमिंय गौतिते नो वृद्धिर्मीति समाचारः. On the first half कवि (Vy. p. 293) has only 'सौपकरी बल्हीवर्त्तायं दृष्टिः व्यवहारार्कसमिंयः गौतिते'; (3) On Yāj. II. 64. कवि (व्य. p. 296, has only this much 'एवतुवस्ते त्रिवृणे चन्द्रीर नवीनो मभावमात्रकः (? व्य.) इत्युत्काव्य चाचिकथितते तद्विवर्तनैः। एवविचिथ एव हृदेष्के व्यायामिर्ति-रूपैः'; भितारो हस् जोतिः जित्यांति तद्विवर्तनैः। (4) भितारो on Yāj. II. 61 (first half) has 12 closely printed lines of comment and proposes two explanations of 'caritra-bandhakakrtam, the 2nd of which is चरित्रशब्देन गजानसनासिद्धान्तिकरि जनितमध्यवृत्तम्युस्थिते। यथा तद्विचि कल्य क्षणमयाभिधातः कर्तर लेदेव द्विगुणमभूता दात्तव्य: नाविनया इति।; कविदेव (व्य. p. 299 gives only the 2nd explanation 'चरित्रं अधिकृत-गजाननासिद्धाति तदेव क्षमकुल्य कर्तर लेदेव द्विगुणमभूता दात्तव्यमभिधातः: it says nothing about आधि, while भितारो says नाविनया। (5) On Yāj. II. p. 172 Mit. explains हृदेष्कं वा चौराहिर्वस्तस्य द्वेष्य अथस्य मर्यादां व्यायात्तात्त्विकः तद्विचि कल्य क्षणमयाभिधातः क्षणमयः द्विगुणमभूता दात्तव्य: तस्त्तरमध्यवृत्तेऽवेत् हृदेष्कं।; the कविदेव (व्य. p. 357) has the same words, except the word द्विगुणमभूता यो गुणा अथवा पदंतराजान् कल्य क्षणमयः द्विगुणमभूता दात्तव्यः; words are dropped by it; (6) On Yāj. II. 265 first half (जिम्बं त्वेस्मु एसः) the Mit. explains: जिम्बं व एसः.

(Continued on the next page)
Many cases of the same sort may be cited but that cannot be done for reasons of space. The above verses clearly show that the brief remarks in the Kalpataru (on Vy.) are borrowed from the Mitākṣara. If as argued above, the Mit. was

(Continued from the previous page)
composed between 1100–1120 A. D. and the Kalpataru between 1125–1145 A. D. the latter must be presumed to be the borrower. The present author is not much interested in the question whether the Kalpataru borrowed or not. He is interested only in negating the astounding statement of Prof. Aiyangar that the Mit. knew the Kalpataru (as disclosed by verse 4 at the end of the Mit.). Unless it is proved that the Kalpataru was completed at least some years before 1100 A. D. it is impossible to hold that it was known or relied upon in the South by the Mit. in 1100–1120 A. D. The learned editor of the Kalpataru admits (on p. 4 of the introduction to Dānakānda) that the influence of L did not penetrate to South India and that he is not referred to by Varadarāja (a. of Vyarnahāranirnāya) by Devānā bhaṭṭa (a. of Smṛticandrikā) and by Madhavacārya. In view of the historical sequence of events and the large number of identical explanatory passages in the Kalpataru, the present author thinks that it is unnecessary for him to reply to the arguments of the editor of the Kalpataru in greater detail.

The late Prof. Aiyangar did not carefully consider the chronological sequence of events and the close agreement of the brief explanations of L. with the lengthy explanations in the Mitāksāra. In the first edition of the H. of Dh. the present author relied upon a passage occurring in the Sarasvatibhavan ms. of the Kalpataru about a quotation from Brhaspati relied upon in the Vādibhayāṅkara (the author of which was according to the Viramitrodaya, a follower of Viḻānesvara. The Editor of Kalpataru on Vy. (on p. 248)

(Continued from the previous page)

पश्वविश्रासितव्यः यत्र तताभेदः रतः। प्रकृतिसः विकारः याति विष्णोः।
परं पदम्॥ अपरां॥ प. 988। दैवत्क्राण्ड विकारः परं पदम्॥ दैवत्क्राण्ड (प. 102)। This might have been purposely done by Lakṣmidhara to shorten the matter.

On p. 100 let us consider one example. The lines as printed in the portion of Mokṣakānda (cf. Kalpataru) are: गन्धतन्मावयिति।
तन्मात्रां द्विविधानि। इन्द्रयाणी मनो।&c. This should have been printed as ‘इन्द्रयाणी मनो।&c.; गन्धतन्मावयिति।
तन्मात्रानि। द्विविधानि इन्द्रयाणि।&c.’
refers to this view of the present author and rejects it. It is unnecessary for the present purpose to go into the question where what Vādibhayaṅkara quotes as a verse of Brhaspati is so or not. One ms of Kalpataru (Vy.) had that passage, two other mss. from Udaipur and Bikaner had not got it. Prof. Aiyangar does not hesitate to pass off as Lakṣmidhara’s the whole of the Br. Kāṇḍa based only on a single very defective ms, (vide above) and to draw conclusions from it. Besides, he himself shows (on p. 293, note 4) how his Udaipur ms. has a gap of two printed pages beginning on that page. He could and should have said that it is possible that the single ms may represent the correct text while the two others having gaps in some other parts might have omitted that portion. The present author also relied (in the first edition of the H. of Dāh.) on a passage of the Benares College ms (on Vy.) where the view of Prakāśa, Halāyuḍha, Kamadhenu and Pārijāta on a verse of Kātyāyana was cited (H. of Dāh. p. 293, n. 649). With this the Editor deals on pp. 394-5 and 397, (in footnotes). The present author would have to write several pages against this view of the Editor. For the present author’s own view about L. being later than the Mitakṣarā and the borrower, relies mostly on the historical data and incidents and on the large number of passages in one Kāṇḍa alone (cited above) which fair minded persons would hold to be borrowings from the Mitakṣarā by the Kalpataru.

In the Intro. to the Dānakāṇḍa (p. 17) Prof. Aiyangar states ‘in two other respects also the Kalpataru is unique. Firstly, it is distinguished by having been written in accordance with well-conceived and logical plan. A cursory reading of even a comprehensive smṛti like that of Manu or Yājñavalkya will fail to disclose the background of Hindu life.’ Compare this downright assertion with another statement in Intro. to Br. Kāṇḍa (p. 3) ‘it is built on a careful plan, which largely follows the arrangement of topics in Manu’s great work.’ The present author does not like to say much against the learned Professor as regards his criticism of Manu that reading it would not disclose the background of Hindu life, because he contradicts himself by saying that L. largely follows Manu’s plan and because he really follows Yājñavalkya and the logic, if any, behind the order of the 11 Kāṇḍas is restricted to the first five and the Kāṇḍas eleven, twelve and fourteen.
It must be, however, pointed out that it is the Yājñavalkya-smṛti that lays down a careful and logical plan. The Yāj. Smṛti, after the first nine Introductory verses, treats in order of the following topics; Brahmaçārin (I. 10–50), Gṛha-thāśrama (I. 51–96), daily duties of Gṛha-thā (Āhnikā I. 97–181), Dāna (I. 198–216), Śrāddha (I. 217–268), Rājadharma (I. 309–368), Vyavahāra (II. 1–307), Āśāca (III. 1–34), Vānaprastha (III. 45–55), Yatidharma (III. 56–205), Prāyaścitta (III. 206–334). The order in Yāj. from Brahmaçārin to Śrāddha is almost the same as Lakṣmīdharā’s but is a little better than that of L. Similarly, Yāj. speaks of rājadharma before vyavahāra (as L. does). But the logic in placing vratā as 6th and tīrtha as 8th, pratiṣṭhā (or pūjā or both) as 7th and placing Śāntika as 13th (and not after Pūjā) is not clear to the present author. The fact appears to be that the learned Editor having spent many years over the Kalpataru developed a faculty for over-statements about L.

The Kalpataru is extensive, but the Viramitrodaya is unique in its size, range and quality. The Kalpataru has size (though it is not as extensive as the Viramitrodaya), has great range, but in quality it is very much inferior not only to the Mitāksarā, but also to some other digests. Lengthy discussions in the Kalpataru are few and far between. It is more in the nature of a collection from all smṛtis. Hence one noteworthy feature of it is that it often states how the same verse occurs in several smṛtis. A few striking examples are noted here. In Śrāddha-kānda p. 187 he quotes Manu III 236–37 and remarks that they occur in Hārīta, Viṣṇu, Yama, Śatāpara in Uṣanas (the 2nd only). In Br. kānda p. 40 he quotes Manu III. 114–15 and adds that these two occur also in Vasiṣṭha Yama, Parāśara and Baudhāyana and the 2nd in Paśupati also and they do occur in the printed Vas. (III. 5–6). In Br. K. p. 181 he quotes the verse ‘savyāhṛtim... prāṇāyāmāḥ sa ucyate’ as occurring in Śaṅkha, Vasiṣṭha, Aṅgiras, Brahaspati, Paṭhinasi and Baudhāyana and it does occur in Vas. VII. 14 (Ānandāśrama collection). On p. 742 of Vyavahārakaṇḍa and p. 432 of Gṛhaṇīya K. he quotes the verse ‘putrenā lokān...viṣṭapam’ as occurring in Manu, Śaṅkhalikita, Viṣṇu, Vasiṣṭha and Hārīta and it does occur in Viṣṇu, Dh. S. 15. 15, Vas. 17. 5 and also in Manu IX. 137 and Baud. Dh. S. II. 9. 6. On pp. 36–37 of Vyavahāra K. he
quotes three verses, the first of which L states occurs in
Manu, Nārada, Hārita and Baudhāyana. All three occur in
Manu VIII, 18, 19 and 14 and all three in Nārada III, 8, 12,
13 p. 43 (Dr. Jolly’s ed. in B. I. Series) and the first in
Baud Dā. S. I. 10, 39. Such illustrations lead one to con-
clude that L had collected a large number of the mss of
Śṛtis and had directed his pandits to make an exhaustive
concordance of śṛti verses.

On pp. 174–175 of his work Aparārka quotes a long
extract from Devala in prose and verse on ‘Doṣas’, which
exhibits striking skill in defining several words. On Yāj. III.
109 (pp. 986–988) Aparārka quotes a very long prose passage
from Devala (a small portion of which also occurs in the
Mokṣakāṇḍa of Kalpataru pp. 100–101. Aparārka sets out
at length (in prose) the purport of about two dozen verses
of the Sāṅkhya-kārika, while the Mokṣakāṇḍa (pp. 100–101)
contains less than half of what Aparārka says (practically
in the same words as those of Aparārka. It should be
further noticed that in the Mokṣakāṇḍa there is another long
prose passage beginning with the words ‘Atha mūlaprakṛtir-
avyaktam’ (p. 100 last six lines and on p. 101 1. 14) ending
with the words ‘ityutpattikramah’ which is part of the
passage cited in Aparārka pp. 987–88 (which adds some words
not found in the Mokṣa-kāṇḍa) ‘yo yasmād-utpadyate……
sa tasmin liyata iti vāpyayakramaḥ’. Another very signi-
ficant circumstance is that the long passage from Devala
extending to about two pages in Aparārka is followed by five
verses of Yama on the Sāṅkhya system, which also occur in
Mokṣakāṇḍa (pp. 101–102) with one slight change in the
last verse.

From the close agreement between passages of Devala in
both Aparārka and Mokṣakāṇḍa with some omissions in the
latter, it appears to the present author that the author of the
Mokṣakāṇḍa used a ms. of Aparārka’s work (in which there
was probably no demarcation of clauses and which was also
slightly defective) and the editor of the Mokṣakāṇḍa
committed mistakes in separating the clauses.

One remarkable circumstance bearing on the relative
chronological positions of the Mitākṣarā and the Kalpataru
may be noted here.
The Hāralatā of Aniruddhabhaṭṭa was composed about 1160 to 1170 A. D., as he was the guru and Dharmāḍhyakṣa of king Ballālasena of Bengal, who composed his Dānasāgara in Śaka 1091 (1169–70 A. D.). Two works viz. Kāmdhenu and Kalpataru were composed in the realm of the Gāhādwāla King Govindaśandra. The Hāralatā mentions the Kāmdhenu several times as an authority of the same weight as Viśvarūpa, Bhojadeva, and Govindaraśa (vide pp. 41, 117, 174 of the Hāralatā); while the vast digest of Kalpataru of Lakṣmīdhara is not mentioned even once anywhere by the Hāralatā. If the Kāmdhenu, disdainfully spoken of by Lakṣmīdhara, could penetrate to Bengal before 1160–70 A. D. and be treated there as a work of authority, it is very surprising that the Kalpataru backed by the glamorous career of the great Minister Lakṣmīdhara and dealing at length with the same topics as those treated of in the Hāralatā should not have been referred to even once in the Hāralatā.

This leads to the conclusion that portions of the Kalpataru were composed decades later than the time when the Kāmdhenu was composed and earlier than 1160 A. D. only by a decade or so.

79. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on dharmasāstra, the other two being Śūlāpāṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the Kālaviveka (B. I. series, 1905), the Vyavahāramātrkā (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277–353, edited by the late Sir Asutosh Mukerji), the Dāyabhāga (published several times). It appears that these works were intended to form part of a vast treatise on dharmasāstra called Dharmaratna, as stated in the Kālaviveka. In this work I have used the edition of the Dāyabhāga printed in 1829.

989 बहुविवाहपातिरस्त्रत्नस्य प्रहणं स्यादुक्ष्य तद्विमुद्रावतिपालोकासकलं बिलोकयत्। इति पारिपात्रिकाधिमहामहापाण्याय–जीमुतवाहनलोका धर्मरत्ने काल-विवेकः समासः। अनुमानः। इति पारिपात्रीय...धर्मरत्ने दायभागः समासः।
The Kālaviveka as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites, was to be solar or lunar, the proper time for the cessation and starting of Vedic studies (Utsarjana and Upākarma), the rise of Agastya, the four months during which Viśū was supposed to sleep on the ocean, the times for various festivals including the Kojāgara and the Durgotsava, the eclipses. The work is named Kālaviveka not only in the colophon, but also in the body itself. Some of the sections of the work also are styled viveku (e.g. Amāvāsyā-viveka pp. 354–365, dvirāśādīhaviveka pp. 169–174). The object with which the work was composed is stated in the 2nd verse as follows:—‘Kāla’ (the topic of proper times for religious duties) has not been understood by some writers; it has been based upon ancient texts and compressed into narrow compass by others; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons. M. M. Chakravarti (JASB 1915 p. 314) draws from this the conclusion that ‘no previous treatise specially dealing with Kāla alone was known to the author’. This is not a sound conclusion. All that Jimūtavahana claims is that he has made the subject of Kāla extremely easy. As a matter of fact in one verse he brings together seven predecessors who expatiated on Kāla and whose works have become worth little on account of the appearance of the Kālaviveka. As long as the works of all these writers are not recovered it is impossible to assert that Jimūtavahana had before him no previous work dealing specially with Kāla. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are

990 'कर्तव्यनामकामिव काले वालेपि वाक्षते येन। जीमूतवाहनहति: काल-विवर्क: परं ज्यति॥' p. 380.

991 काल: कैवियबद्ध: (१० बद्र:! ) कैवियसंक्षिप्त वचनमिवदः। इति मन्दरी-नामविपु यथोपकरणं मथ विनवते॥ 2nd verse of कालविवर्कः। The 2nd pada has 19 mātrās. Should we read वचनवदः?

992 जिनिन्द्र-श्रमवरस्तुर संश्रम-हरिविद्व-घरस्त-थोमोके:। कृतमपि काल-निर्विष्णमुने निसारती यथि॥ कालविवर्कः p. 380.
enumerated in the note below. Most of these nibandhadākasas are quoted by him in his two other works also. Yogīsvara seems to be an author different from Yājñavedaśakya who also is styled Yogīsvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author Yogīsvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogīsvara in the Mit. is probably a misprint or copyist's error for Dāreśvara as some Mss. read Dāreśvara. In the Kālaviveka Jimūtavāhana makes frequent and effective use of Purvamīmāṃsā maxims and shows that he had made a profound study of that system. In the Durgotsavāviveka of Śūlapāṇi the Kālaviveka is quoted. It is also

It may be noted that both Svalpa-Yogloka and Bṛhad-Yogloka are mentioned in the Kālaviveka (pp. 490, 505) and Yogloka is criticized very often and is dubbed 'Tārīkam-manyā' (who regards himself as a logician but was really not so); vide Vyavahāramārtha, p. 291 for this.

'कन्यायः भ्रात्रधुरुः ब्रह्मश्च शक्तोपां द्विलोऽ व दुर्गोपाः इति योगीश्वरेण व्यासातो द्विधाओरभुव एव न पुनरुप्लवः इति मन्त्रायम्।' कालविवेक p. 200; vide p. 237 also 'तत्त्व योगीश्वरस्ते त्रिपाठ्यो चोषयान्स्के।' from which जीतूत्वाहें differs.

'एवमौदैनो विबोधाठी वाक्याः योगीश्वरेण (व. १. धार्मिको) व्यवस्था दर्षिता। पत्रीयायार्येत्रतदवन्नाति विभज्ञातात्वालोकविषयम्। सा च यदि गीतायान्यिन्यि भवति । मिता on यास ॥ II 135.

e.g. on p. 13 देवमेध्य चाँद्रे सौरे च प्रयोगदर्शनाति विशेषताव्यवहारपादः। न च ब्रवराहितं प्रयोगाविषयम्। उपयोगपि तद्विवेश्यात् ॥. This refers to जीतूत्वाहें १. ३. ८-९.

'कम्यास्यस्य रत्न वस्तुविवेचनमुद्धेन नान्दिकां। निनित्ता महत्पदितिः जीतूत्वाहें।' दुर्गोत्सवविवेक (p. 6 Sanskrit Sahityaparipāṣad ed.); vide कालविवेक p. 513 for this. The वर्णक्रमाकौमुद्री (p. 51) quotes a text from कालविवेक which occurs on pp. 443 and 447 of the latter.
quoted in the Śrāddhacintāmaṇi of Vācaspati, in the Śrāddha-
kaumudī (p. 328) and Varsakriyā-kaumudi of Govindānanda
and in several Tattvas of Raghunandana, e. g. (Vol. I)
Tithi 141, 144, Āhnika 341, Mala 834, (Vol. II) Ekādaśi 41,
46, 87 (ed. of 1895).

The Vyavahāramāṭrīkā as its very name implies deals
with the elements of vyavahāra (i. e. judicial procedure). It
speaks of the eighteen titles of law, the derivation of the word
prādvivaka (judge), the persons fit to be appointed judges,
different grades of courts, duties of sabhyas, four stages
of vyavahāra, pūrvapakṣa (plaint), pratibhū (surety),
blemishes in a plaint, uttara (reply of the defendant), four
kinds of uttara, blemishes in uttara, kriyā (proof or burden
of proof), divine (daivi) and human (mānuṣī) proof (viz:
ordeals, inference, witnesses, documents, possession), persons
incompetent to be witnesses. Ordeals have not been dealt
with by the author. The first verse of the work 998 styles it
Vyavahāramāṭrīkā. The last verse 999 but one suggests the
name Nyāyamāṭrīkā which practically is a synonym of
Vyavahāra-māṭrā and the colophon at the end of a ms. in
the Govt. Mss. library at the B.O.R. Institute calls it Nyāya-
ratnamālikā.

About twenty smṛtikāras 1000 are mentioned in the
Vyavahāramāṭrīkā. Kātyāyana, Brhaspati and Nārada are the
three smṛtikāras most frequently quoted, nearly two-thirds
of the quotations in the entire work being derived from them.
Among the niḥbandhaḥakāras the following are named:—
Jitendriya, Dikṣita, (p. 302), Bāla (p. 346, the same as

998 व्यवहारमाट्रिकाय सङ्कलितवादेशू धर्मवादार्थम्। लोकधर्मपरि रक्षति न्यातिमिव
श्रुत्पर्याय माताः॥

999 पारिश्रमकोऽर्थू थीमान गीत्तवाहः। विदुः परितोषाय निमं मयावामाट्री-
कामुः॥

1000 They are उज्जवलसु, कालायण, वृद्धकालायण, कौडिन्य, गौतम, नारद, जितासा वा,
ज्ञापति, वृहस्पति, मुनि, यम, याज्ञवल्य, लिङ्गित, वृहदसिंह, विष्कु,
आस, शुङ्क, उद्योगात्तव, संबंध, हारीत।

In Vya, Māṭrīkā Nārada is quoted 107 times, Brhaspati 127 times,
Kātyāyana 137 times, Manu 40 times, Vyāsa 36 times and Yāj. 34
times. Vi to J. O. L. (Baroda) Vol. II pp. 134-146 for quotations in
Vya. Māṭrīkā, collected by Dr. Ludo Rocher.
Bālaka), Bhojadeva (pp. 284, 305), Mañjarikāra (i.e. Govindarāja), Yogloka, Viśvarūpa, Śrikara (pp. 292, 334 or Śrikaramiśra p. 342). About Viśvarūpa he says\textsuperscript{1001} "I have put forward this conclusion of the ancient writers, I have refuted the objections of Viśvarūpa and others and dealt with them at length". Yogloka and Śrikara are generally quoted for being refuted and the former is frequently jeered at as 'tārki-kāmmānaya' or 'nava-tārki-kāmmānaya'. In this work Jimūtavāhana displays great familiarity with the ancient dialectics. In some cases what the printed text exhibits\textsuperscript{1002} as prose really constitutes verses. Sir Asutosh Mukerji is not accurate when he says in the preface that 'Jimūtavāhana refers to a number of jurists not mentioned by any other author, e.g. Jitendriya, Yogloka, Bālaka, Viśvarūpa, Śrikara and Mañjarikāra'. It has been shown above that both Viśvarūpa and Śrikara have been mentioned by the Mit. which is certainly earlier than Jimūtavāhana and by a host of other writers who were either earlier than or contemporaries of Jimūtavāhana. The Vyavahāramātrīkā is quoted in the Vyavahāratattvā\textsuperscript{1003} (pp. 199, 214, 225 vol. II.) and the Dāyatattva p. 179 and Divyatattva pp. 586, 583.

The Dāyabhāga is the most famous of Jimūtavāhana's works. In matters of Hindu law such as inheritance, partition strīdhanā, re-union, it is of paramount authority in modern British Indian courts in Bengal, except in those cases where

\textsuperscript{1001} मया याच्छ निवद्धयुणासमिय न्यायया (वाणी?) परस्तुतात्। दूषण विश्वविदे-\n
\textsuperscript{1002} e.g. on p. 348 the words 'तत्साधिकाकुसमसमान एव प्रमाणभवोऽया:।

\textsuperscript{1003} 'स च तेथैववहार: इति व्यवहारमात्रीः। व्यवहारतत्वः' प. 199 vol. II.
the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863–1866).

It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are:— Definition of dāya; father’s power over ancestral property; partition of father’s and grand father’s property; division among brothers after their father’s death; definition, classification and devolution of strīdhana; persons excluded from inheritance and partition on the ground of disabilities; property which is impartible (in its very nature or because it is self-acquired); order of succession to one dying sonless; re-union, partition of coparcenary property concealed but discovered afterwards, indicia of partition.

Some of the peculiar doctrines of the Dāyabhāga which are of fundamental importance and which sharply distinguish it from the Mit. are: sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father’s ownership (i.e. after his death or on his becoming putita or a sūnyaśin) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband’s interest on his death even if he be joint with his brother, the right to take a deceased person’s estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of pīndas) and not by the principal of consanguinity (as in the Mit.).

It should be noted by all Hindus that the Hindu Succession Act (Act No. 30 of 1956) passed by the parliament of India has made substantial changes in the law laid down both by Jimūtavāhana and the Mitākṣarā as regards partition, succession and kindred matters. But this is not the place to dilate on this topic.

1004 Note the following ‘तदेव पितृविभाजनम् एकः कालोपरश्रानाम्
एव वितुः स्गाम्ये विद्वीरिच्छयति कालोद्वयोः’ दायभाग प. 38; आलोकश्रेष्ठे-वेस विभूतिवाधनपक्षशृङ्खलायुन्मस्य भवः इत्तथवेत फाल्किको जीतेन्द्रियक आदित्यायः प. 256; उपाकारदेव धनसंबंधों मन्नाथीनमभिन्नतै इति मन्नाथी इति नैरव्यवस्थोद्वोद्वेश वेदीतीयोऽध्वंशिते विद्वृद्धिरादित्यायः प. 336.
The foot-note on this paragraph avers that one called
‘niravadyavidyoddyota’ (lit. one who possesses the brilliance of
spotless vidyās) put forward that the guiding principle in preference
among heirs is the spiritual benefit that the heir will confer
on the deceased. It is remarkable that in the Harṣacarita
(first Ucchavāsa, last paragraph) we have a statement that Bāna
resorted to gurukulas that were radiant with spotless learning
(niravadya-vidyāvidyotanāni ca kulāni sevamānāḥ). The word
also occurs in the Dāyabhāga before the passage quoted from
Yājñavalkya II.122 (bhūrya pitamahopattā........cobhayoh) in
chap. II section 9 of the Dāyabhāga, where the explanation of
this verse by ‘Niravadyavidyota’ is cited (which is in direct conflict
with that of the Mitākṣarā). That expression in the Dāyabhāga
may be explained in several ways: (1) Udyota is the name of
a person whose learning was blameless. Pañ. III. 1. 101 tells us
that ‘avadya’ means ‘garhya’ (deserving to be censured). Śrīnātha
(1470–1540) and Maheśvara take it in that sense. Other
commentators take it as a title or distinction conferred on the
man and hold that Udyota means refugence.

Besides the smrtikāras, the Mahābhārata and the
Mārkaṇḍeyapurāṇa the following authors are referred to by
name in Dāyabhāga:— Udgrāhamalla, Govindarāja (an author
of Manuṭikā), Jitendriya, Dikṣita, Bālaka, Bhojadeva or
Dhāreśvara, Viśvarūpa and Śrīkara.

The word ‘Udgrāhamalla’ is taken by the commentators
as not being a proper name, but as a common noun meaning
‘a disputant that takes up the position opposed to the one
advanced by the author’; e. g. most commentators say that
‘Udgrāha’ means simply ‘vāda’ and explain ‘udgrāho vādāḥ
sa eva mallaḥ’ and some like Śrīkṛṣṇa Tarkālaṅkāra say
‘udgrāho vādāḥ tatra mallasya samarthasya galahastavan-
nivārakaḥ ityarthaḥ.’ They do not quote any kośa to support
their meaning of ‘udgrāha’ as ‘vāda’. Udgrāhamalla may be a
proper noun just as we have Todaramalla among authors on
Dharmasāstra and as the word ends in ‘malla’ (a gymnast) the

The स्वतिकार is named as: उद्धव, कामाख्य, वृहदकामाख्य, मीतम, द्वार,
देशु, तारद, पैतीनसि, बृहस्पति, मनु, ध्रुवमनु, यम, याज्ञवल्क्य, विष्णु, श्लोक,
शाक्तिविलिल, वृहदातात्प्रेष, हारीत.

H. D.—89
author naturally gives a reply in gymnastic terms that a verse of Devala would completely vanquish (lit. throttle) him. It may be noted that Mahēśvara (a commentator) holds that Udgrāhamalla is the name of a Smṛti writer. The present author does not say that the meaning proposed by commentators is quite wrong or impossible, but holds that the meaning proposed by him appears to be the proper one. Pāṇini has a special sūtra ‘udigrāhaḥ’ III. 3. 35 for the word udigrāhaḥ.

In the Dāyabhāga Jīmatāvādana quotes among Smṛti sages Manu (most frequently), Narada, Yājñavalkya, Bṛhaspati, Katyāyana, Viṣṇu, Gautama, Vasīśtha, Hārīta, Baudhāyana, Bṛhannāma, Vyāsa, Śaṅkhalikhita, Devala, Yama, Usānas, Viṣuddha-कत्यायाना, Āpastamba, Viṣuddha-सततापा, Pāṭhānasa. Among the Purāṇas, the Markandeyapurāṇa (XI. 40) alone is quoted by name in the Dāyabhāga.

The Nibandhakāras mentioned by name in the Dāyabhāga are, besides Niravadyavidyoddyyota, Jitendriya (thrice mentioned), Govindarāja, Dhārēśvara Bhojadeva, Dīkṣita (only a title), Bāla or Bālaka (m. five times), Viśvarūpa (m. thrice) and Śrīkara (m. five times, once as Śrīkaramiśra). Udgrāhamalla1006 is referred to on the distribution of ārthikāna and it is said that Udgrāhamalla (i.e. his view) is throttled by the text of Devala. It appears, therefore, that Udgrāhamalla was not a Smṛti writer, but a nibandhakāra. Dīkṣita1007 is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the Dāyabhāga approves of this view. There is one more writer who is referred to twice with great respect as Niravadyavidyoddyyota. Whether this is a mere description or title (the refugence of whose learning is spotless) or

1006 तथा च श्रविकिर्तिनं सर्वं सर्वं संदर्शनं दृष्टमहत्नितं कुमारविश्वम्। सर्वदेव प्रथमं पुरोपादानात्त्विवक्षयं पुजनं मात्रचेतयित्वार, चाकार्यकृतिकं सर्वशृंगश्च स्वस्व-चचन्त्रवावतिका। पौर्वाकाशम् उदग्रहामल्लं नेत्रवचित्वाच सच्चदस्तु। यत्-सामान्यं पुजनं सप्तां श्रीवरेण विबाहम्। अपरं जातं हरिषुः ततं, माता आता वितरिती वा॥ द्राक्षमाय IV. 2 4-6. The verse ‘सामान्यं पुजनं सप्तां’ &c. occurs in कल्पन (सवं) p. 691), द्राक्षमाय (Vol. II, p. 185).

1007 अत: पुजनं संभवितपुजनं चाचिकार्योऽर्थम्। कन्यावतिकृतवल्लहदिवकोत्ताकिर्तिका निर्विचारत्वयोग्यं दृष्टिकृतममादानी॥ द्राक्षमाय, p. 271.
whether the author's name was Uddyota and niravadyavidya ('whose learning in spotless') is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the Dāyabhāga, it would be extremely desirable to know who this writer was, as Jimūtavāhana tells us that that view was brilliantly set forth by Niravadyavidyoddota. The same writer is also quoted on the well-known verse of Yājñavalkya 'bhūryā pitāmahopattā &c.,' which is the sheet-anchor of Vījāneśvara's theory about the son's rights by birth in ancestral family property.\textsuperscript{1008}

Jimūtavāhana gives very little information about himself. In the colophons of his works he is described as Pāribhadriya Mahāmahopādhyāya and at the end of the Vyavahāramātrkā (vide note 999 above) he tells us that he was born of the Pāribhadra family (kula).\textsuperscript{1009} It is said that this name of the family still survives in the Parial or Pāri Gai, a section of Raḍhīya Bhārmaṇas (Ghose's Hindu Law, 3rd edition, pp. xvi–xviii and JASB 1915 p. 320). It is also said that Edu-miśra in his Kulakārikā tells us that Jimūtavāhana was chief judge in the reign of Viṣvak-sena of Bengal and that he was 9th in descent from Nārāyanabhaṭṭa, one of the five Bhārmaṇas brought by Ādiś-ra. The information supplied by the match-makers of Bengal is, as shown above (vide pp. 632–33 above under Halāyudha), not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the Bhārmaṇas of Pārigrāma have been degraded and so Jimūtavāhana would not have paraded the fact that he was Pāribhadriya if at the time when he wrote his subcaste had been degraded (Intro. to Kālaviveka p. VIII). The fact that Jimūtavāhana was a native of Raḍhā is testified by his statement in the Kālaviveka that Agastya (Canopus) rose in Ujjayini when

\textsuperscript{1008} सन्तु याजुक्लीकवचनं-भूषयं. सत्त्र:-तत्त तिरिन्तीविश्वलोकेतेन चौतिससत्त्रतोतमेष्टः।

\textsuperscript{1009} In some editions of the दायभाग, the last verse is पारिस्त्रकुलोज्ञतः:

श्रीमान् जीमूतवाहनः। दायभागं चक्रवर्म बिदुया संदर्भच्छदे॥
four days of the month of Bhādrapada remained, but that in Rādhā Agastya rose when seven days of the month were yet to run.\textsuperscript{1010}

Extremely divergent views have been held as to the date of Jīmunāvāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the Mit. was earlier by five centuries than Jīmunāvāhana. Dr. Jolly (R. u. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB for 1915, pp. 321-327 and Mr. Panchanan Ghosh’s learned article in 26 Calcutta Law Journal (journal portion p. 17. ff.) may be consulted. Since Jīmunāvāhana mentions Dhārāśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śulapāṇi, Vacaspati-miśra and Raghunandana, he cannot be later than the middle of the 15th century. The Kālaviveka furnishes important data. On a ms. of the Kālaviveka there is a note made about the birth-date of the son of a certain Ghaṭakasiniha with the horoscope of the child. The year specified therein is saka 1417, i.e. 1495 A. D. It follows from this that the Ms. itself must have been copied sometime before this and the original work must be much earlier still. So the Kālaviveka cannot be placed at any rate later than about 1400 A. D.

In the Kālaviveka Jīmunāvāhana tells us that his predecessor Andhuka\textsuperscript{1011} exhibited a certain astronomical matter in saka 952 (i.e. 1030 A. D.) and that he declared an intercalary month in saka 955.

Similarly Jīmunāvāhana expatiates upon several\textsuperscript{1012} minute astronomical and astrological details which were observed in

\textsuperscript{1010} तथाहि रात्रादिपु सन्तिनावशिष्य साम्ये तत्स्थाद्रे। उमविन्यां च तितचुकुड़वान-\
\hspace{1cm} \text{शिष्योऽ} कालविन्यक p. 290; vide p. 291 also.

\textsuperscript{1011} \text{एत्यविषयं कालिको द्रापधामानविशिष्टसंस्कारं रात्रे अन्नयकान्तिदिग्दिग्दतिवाद्। कालविन्यक p. 51; तथाहि पञ्चप्राप्तिध्रिष्टवन्नवत्तिकवी सरस्ते तुक्काळक निष्ठ-\
\hspace{1cm} राजाशास्माम भूमिः। अन्नयकान्तिदिग्दिग्दतिवाद्। कालविन्यक p. 119.

\textsuperscript{1012} \text{नन्तु युतकुपित्रोध्विभं निविन्दने असमावय दक्षते। तथा च चतुर्दशोपरी-\
\hspace{1cm} सबस्यंकल्लितो तितं स्वितिन्द्रकालस्य च चतुर्दशमितिद्विवेयाष्ट्रं ससदन्यात्। }\hspace{1cm} (Continued on the next page)
the sake years 1013 and 1014 (i.e. 1091 and 1092 A.D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the Kalaviveka was composed soon after sake 1013 or 1014 (i.e. 1091 and 1092 A.D.). Hence it follows that the literary activity of Jimutavahana lay between 1090 and 1130 A.D. The Kalaviveka seems to be his first work. The Vyavaharamatrkā would naturally come before the Dayabhāga. He seems to have contemplated writing1013 on gndāna also, as he says in the Dayabhāga that a certain matter would be expounded by him in gndāna.

The most cogent argument that can be advanced against the above early date assigned to Jimutavāhana is that neither Jimutavāhana nor any of his compositions is mentioned by Bengal writers and works on Dharmaśāstra belonging to the 12th, 13th and 14th centuries such as the Haralalā, the commentary of Kuñjaka etc. No satisfactory explanation can be offered of this silence. But it is a very precarious thing to conclude from this silence that Jimutavāhana's works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of Candesa, Miśra and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that Jimutavāhana criticises views that were shared also by Candesa and others. Another important question is whether Jimutavāhana who is certainly a little later than the Mit. criticizes it. The

(Continued from the previous page)


1013 Pratibhā vināśayam (ṛṣaṇa-) dāne bhashyaṭe. Darśāma p. 45.
Vivāda-tāndava of Kumāra Kamalākara says that Jīmūtavāhana held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son’s son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that Jīmūtavāhana took up this position, being blinded by his hatred of the Mit. The Vīramitrodaya also says that Jīmūtavāhana criticizes the Mitakṣarā definition of vīhāga and the view of the Mit. about the times for partition. The Vyavahārahāmātrkā also appears to criticize several times views which were held by the Mit. and the correspondence is very striking. On this point this much may be said that the points selected for attack by Jīmūtavāhana do occur almost in the same words in the Mit. but, since the Mit. is not expressly mentioned and since it is likely that other writers like Asahāya and Bāruci whose works have not yet been discovered might have contained the very same words that are found in the Mit., it is somewhat hazardous to assert that Jīmūtavāhana criticizes the Mit. alone and no other work. All that one can advance is that it is quite within the bounds of possibility that Jīmūtavāhana criticizes the Mit.

Raghunandana in his Smṛtitattva differs rather rarely from Jīmūtavāhana; vide (Vol. I.) Tithiṭattva pp. 52-53, Malamāsa.

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1014 वतृ जीमूतवाहनः—प्रतिमरन्ते पौर्णे व व तति लक्ष्मीरथिति पितुवचौवं सवध्व-प्रातिमिरिकाः समवायानौकृतः पुराणां विप्रमवकावासिखायाः वा न व पितः समायानौ पुनर्लक्ष्मीरथिताः वा तेन पदांस्थि पितुर्मिरिकाः सवध्विति। तत्त्वासार-प्रदेशवाकाबुकाम्। फोलिओ 109 of the Mandlik collection ma. in the Fergusson College, Poona.

1015 ‘वच जीमूतवाहननक्तिताध्योक्ति विभागो नाम द्रव्ययुद्धविवाहानुमेक-स्वाम्यान्तरकोषे वसाध्यात्मनिभिविवाहात्रोः हति दुःखिमोक्तखे' वीरो p. 547; ‘कालो हिसुधु चापि राजपीति दिनीयो जीविति वेष्टितीति दुतीय हति मितालाराया जीमूतवाहनस्योऽवथमस्।’ वीरो p. 552.

1016 व्यवहारांश्च भक्ति p. 296 ‘तदेव (२०२) स्थवर्म अप्तिविद्विद्वाहितवात् यदयेव: कविते अप्तिविद्विदिति मर्त्यायं शास्त्रविधानमेव गुढ़ति निर्देशम्यमर्त्योगुढ़कृत्तिः दीपः प्रकाशायदृश्ये करोति ... तात्स्वतो दुःखण्डतः किं तु शास्त्रविधानवाक्षणम-शास्त्रविधानमेव तेषां कथितं।’; compare मितालार्यां वावः II. 6. ‘अप्रतिवेदुँ मृत्युं शास्त्रविधानमेव गुढ़ीता न प्रचवर्तीसि निर्देशम्यमर्त्योऽदृश्येन दीपः प्रकाशायदृश्ये स्वगुढ़े व्यवहतीसहि।’ It is to be noted that these examples occur in अपराध also.
79. Jīmūtavāhana


Several commentaries on the Dāyabhāga have been published. The more important commentators are (1) Śrīnātha Ācāraycūḍāmanī, Guru of Raghunandana¹⁰¹⁷ (flourished about 1470–1540 A. D.); vide JASB (New Series) vol. XI. pp. 344–351 for his parentage, works and time of Śrīnātha; (2) Rāmabhadra Nyāyalaṅkāra Bhaṭṭācārya, son of Śrīnātha–Ācāraycūḍāmanī (flourished about 1510–1570). Vide for his commentary ‘Our Heritage’ vol. VI. pt. I pp 43–53; I. H. Q. vol. 33; (3) Acyutānanda Cakraviartā (flourished about 1510–1570); (4) Mahēśvarabhāṭṭācārya (about 1530–1600); (5) Śrīkṛṣṇa Tarkālaṅkāra (flourished about the middle of the 18th century).

There is a commentary on the Dāyabhāga professed by Raghunandana. Colebrooke suspected that it was not a work of Raghunandana. Rai Bahadur Manmohan Chakravarti holds that it is Raghunandana’s (J. A. S. B. vol. XI, N. S. for 1915, pp. 302, 352), on the ground that the final colophon gives the kula as Vandyaghaṭiṇa and the father’s name as Hariharabhaṭṭācārya. This is not a very strong ground. Any scholar desirous of passing off his own work as Raghunandana’s could very easily have put in these items. It was included among the commentaries on

¹⁰¹⁷ Following the dictum in a well-known verse श्रेयस्यात्मकम् युरोऽधिष्ठित
नामातिकुण्डलस्य च। श्रेयस्यात्मकम् गुरुविद्यालयार्यलक्ष्योः। Raghunandana does not mention his guru’s name in the discussions. In the Smṛttattva Raghunandana frequently mentions his teacher’s views with the words ‘iti Gurucaranāḥ’. Vide for example, (vol. I) Tithi pp. 31, 85, Mala p. 769, Saṁskāra p. 873, (vol. II) Ekādaśī pp. 5, 103. In two places of the Yajurvediśādhdhatattva (vol. II, pp. 493 and 500) he mentions the Śrāddha–Candrikā of his guru and in the Yajurvedi-vṛṣotsargatattva (vol. II, p. 640) he mentions ‘Ācārya-cūḍāmanī’ along with Hariśvara, Paśupati and Rāmadatta.
Dāyabhāga published by Pandit Bharatacandraśiromani in his edition of the Dayabhāga with commentaries. It is very likely that Raghunandana wrote a commentary on the Dāyabhāga. Unless strong grounds are shown to doubt the authorship of Raghunandana, we may concede that he wrote it.

On Jīmūtavāhana, his work and times one may read with profit Rai Bahadur Manmohan Chakravarti’s learned contributions to the ‘History of Smṛti in Bengal and Mithilā’ in J. A. S. B. (New Series) Vol. XI (pub. in 1916) pp. 311–327.

As to Jīmūtavāhana’s time there is a sharp divergence of views among scholars. Jīmūtavāhana mentions Dhāresvara Bhōjadēva in his three works and Govindarāja in the Dāyabhāga (XI. 2. 22–23. Jiv. ed. 1893). Vide above under Govindarāja (p. 657 n. 897a.). Therefore he cannot be placed earlier than about 1125 A. D. The divergence of views among scholars concerns the latest date to which he is to be assigned. M. M. Chakravarti (J. A. S. B. vol. XI. pp. 322–324) points out that the Kālaviveka of Jīmūtavāhana is quoted in the Durgotsavaviveka of Śūlapāṇi and therefore Jīmūtavāhana cannot be placed later than the end of the 14th century A. D. Another argument for an early date is supplied by the astronomical references in the Kālaviveka. It may be noted that in the Kālaviveka (the earliest of his three works) he refers to the rising of the star Agastya (Canopus) in his own day in his homeland in Rādhā and in Ujjainī. He says1018 ‘the rising of Canopus takes place on different days according to the country (in which an observer resides); to illustrate, that star is first seen in Rādhā when seven days are yet to run of the month of Bhādrapada, while in Ujjainī it rises when only four days of Bhādrapada are yet to run; again he notes that Agastya is seen rising in Ujjayini when twenty-six days of Leo have passed away and in Rādhā, Canopus is first seen rising when twenty-three days of the sign of Leo are past. Here it is clear that he is referring to the appearance of heavenly bodies in his own day. In other

1018 तथा हि रावादित्तु साध- दिनालिपिः मद्री तत्स्वयं दु पुरुषान्विति- विनिगति- दिनेषु गतिनार्थाय तदन्तन्तरस्य देशः। रावादित्तु तु सिद्धान्तान्तरविनिगति दिनेषु गतिनार्थिः सवतिः। कालविवेक p. 291. अर्थ means पूर्जानिष्ठाय here. 'पूर्ज्ञे पूर्जानिष्ठ अस्यः.' अमराद.
passages of the Kālaviveka, where there are astronomical references to heavenly bodies we should presume that he refers to what he himself saw or knew personally (unless there are clear indications to the contrary in the passage itself or near it). For example, he refers to the eighth day after the Sun’s entering in Tula (Libra) in the Śaka year 1014 (i.e. 1092 A.D.) and the seventeenth day after the Sun entered the sign of Tula in the year 1013 (i.e. 1091 A.D.). Probably these dates may refer to his boyhood or youth.1018a

80. Aparārka

On the smṛti of Yājñavalkya Aparāditya wrote a voluminous commentary styled Aparārka—Yājñavalkīya—dharmaśastra-nibandha (published in two volumes by the Ānandāśrama Press, Poona, 1903 and 1504). In a verse1019 at the end and in the colophons the author is called Aparāditya, a Śilāhara king, born in the family of Jimūtavahana of the Vidyādhara race. In the introductory1020 fifth verse also the author is styled “an ornament of the family of Jimūta” and is highly eulogised for his devotion to Śiva and his brilliant intellect.

The Śilāhāras had a long history for several centuries in India, roughly between the Tāpi river and parts of Goa and present Mysore. There were three main branches, but as they were

1018a तथापि चुज्जेरोपतरहस्तशाक्तिद् तुलायहिेत्याक्षरवास्तु प्रतिपििदारी- 

dश्रावणां दश्यास्त्रियोत्साहः व्यासाः क्रीताङ्गाक्षरेश्वरतात्योगांत्वम् कान्तिकः। कान्तिकेष्व पप. ४९-५०। 

तथा वयोदीर्षकरहस्तशाक्ति तुलायहिेत्याक्षरवास्तु सरदारदतिस् निया स्वात्मशास्त्राः 

मातास्त्रियोत्साहः निक्षिकादिक्षाचा चानुराधा आधारभ्युदाये। तद्न्तरे तत्स्य विद्वानदेवो 

न वृत्त एव &c। कान्तिकेष्व प. ६४।

1019 राहुः यथ सिरुकुः। वसुमती कृष्णः समुद्रः सुहाँच्छति दुर्गमनागमः क्षतिपरा सना 

हिता महर्षिः। शास्त्रांस्युत्कर्त्तव्यांविद्याधिकाराध्यायेः कृतीदातयशो- 

पोपुमादेति निविष्यं व्यपातु। इति श्रीविष्णुवंशक्रमश्वन्ध्रीशिलाईंरस्त्रे- 

जीतेवतात्वावनायं जयात। कृतांद्रकर्तव्यांविद्यायांविद्याघरेष्विविद्याघरेष्विविद्याघ 

राजां भाष्क्रियापंक्राममू।

1020 अभ्यं कर्म सब्वक: स्मरिन्दुवंशीः च वाच्यपतित्विकाक्ष्याः हि सभ्यता। 

श्रवणांमितिवेदेः भू:। जीतेवतात्वावनायं तस्य विनिस्सा साधी भाष्य- 

नयानुसारं बिनुक्ते व्यासाः संसाराः समायः॥

H. D.—90
feudatories and did not aspire to imperial title, they were generally referred to as ‘Mahâmaṇḍalesvara’ and did not rule over extensive territories. The late Professor A. S. Altekar contributed an exhaustive paper on the Śilāhāras to the ‘Indian Culture’ (Vol. II for 1935–36, pp. 393–428) with a list of Śilāhāra Inscriptions on pp. 43–4330). Here only a brief account will be set out. One branch of Śilāhāras ruled over North Konkan from about 800 A. D. to about 1265 A. D. A number of copper plates and Inscriptions on stone of this branch had been published when Dr. Altekar wrote. The pedigree begins with Kapardin (800–825 A. D.) and ends with Someśvara (1240–1265 A. D.). This branch ruled over parts of what is now Surat district and over the present districts of Thana, Alibag and parts of the Ratnagiri District, their capitals being Thana and Puri. Vide I. C. vol. II. p. 402 for a complete genealogy of this line and their chronology. There were two kings in this branch called Aparârka (I in about 1110–1140 A. D.) and Aparârka or Aparâditya (II in 1170–1195 A. D.). The most important records of this branch (with which alone we are concerned when dealing with Aparârka as a commentator on Yâj.) are those in J. B. B. R. A. S. vol. XXI pp. 505–16, ed. by Prof. K. B. Pathak of the year Śake 1049 (1127 A. D.) and in A. B. O. R. I. vol. V. pp. 169–70 edited by Mr. Diskalkar. 1021 About 29 plates and inscriptions of this branch are set out by Prof. Altekar (I. C. vol. II on pp. 430–32) and on p. 402 of the same the names of all the kings of this branch with dates are mentioned. The two other branches were (1) of the Śilâhâras of South Konkan as in E. I. Vol. III. pp. 292–302 (the Kharepatah plates of Raṭṭarâja of Śake 930, 1008 A. D.); (2) and the other ruling over territories of what are now parts of Satara and Belgaum Districts and the State of Kolhapur (vide E. I. vol. III pp. 207–216 of Śake 1065 i. e. 1143 A. D.). There is no Aparâditya in both these branches. The Śilâhâras describe themselves as Tagaruravarâdhi-śvara. Greek writers like Ptolemy located Tagara to the northeast of Paithan. Dr. Fleet (JRAS vol. IV p. 281) conjectures that it is Ter, a place about 95 miles South-East of Paithan.

1021 This inscription comes from Somnâth in Kathiawad and hence it is dated in Vikrama year 1176 (i. e. Caitra śuddha 14 Sunday 1119–20 A. D.) and the grant is of a Vâtika (modern Vâli in sthânakiya-pâtana i. e. in Thana by a mahâmâya Lakṣëmapanâyaka, son of Bhâskaranâyaka.
The most relevant documents for our purpose are those of Aparārka or Aparāditya (literally the Sun of the Western direction). The name of the family is variously spelt in the Inscriptions viz. as Śilāhāra, Śalar, Siyarar, Selar. There is a place called Śelārvāḍi near Poona. The first name is rather ancient. It occurs in the Sanskrit drama called Nagānanda composed by the famous Emperor Harṣadeva (first half of 7th century A. D.). The name was taken to mean 'who offered himself as food on a stone-slab'. The drama is based on the legend that Jīmūtavāhana, son of Jīmūtaketu, offered himself as prey to Garuḍa who used to devour every day a nāga on a stone-slab. The drama describes Goddess Gaurī (consort of Śiva) to be the patroness of Vidyādharas, from whom was descended Jīmūtavāhana. The colophons at the end of the three sections of the Yajñāvalkyasmrī mention this legendary matter. It is noteworthy that in the Akalkot Inscription of Śilāhāra Indrarasa (E. I. vol. 27, p. 63) it is pointed out by the editor of the record that there are no doubt three well-known branches of Śilāhāras but there are seven other branches also.

As regards Aparārka there are the grants in ABORI vol. V p. 169, the Vadavali grant of Śake 1049 (1127–28 A. D.), and JBBRAS vol. XXI, pp. 506–517.

Aparārka's work, like the Mitākṣara, though professedly a commentary on Yaj., is really in the nature of a digest. It is far more voluminous than the Mit. It quotes profusely from the Gṛhya and Dharmasūtras and the metrical smṛtis. Several features distinguish it from the Mit. The Mit. is generally very chary of quoting from the Purāṇas, while Aparārka contains long extracts sometimes extending over pages from several Purāṇas, viz. the Ādīpurāṇa, the Ādityapurāṇa, the Kūrma, the Kālikapurāṇa, Devī, Nandi, Nṛṣimha, Padma, Brahma, Brahmāṇḍa, Bhaviṣyat, Bhaviṣyottara, Matsya, Mārkaṇḍeya, Liṅga, Varāha, Vanama, Vāyu, Viṣṇu, Viṣṇudharmottara, Śivadharmottara, Skanda. From the Purāṇas hundreds of verses are cited. The Vanama on pp. 364–365 on special gifts in the twelve months from Māgha and Śīvadharmottara (p. 274) are quoted only once and the Kūrma and Liṅga are quoted only thrice each, but about four hundred verses are quoted from the Matsyapurāṇa alone, about 160 from the Brahmapurāṇa, about 100 from the Bha-
visyat and so on. The index at the end of the printed Aparârka gives the names of the various smârtikâras quoted in the work. Another feature not found in the Mit. is that Aparârka quotes long passages of the Dharmasûtras and explains them at length, e. g. on Yâj. III. 294 (p. 1205) he quotes Gautama (Dh. S. 20. 2–9) and then offers a lengthy explanation; on Yâj. III. 294–295, he quotes long passages of Vasiṣṭha (Dh. S. 15. 11–14 and 17–21) and gives detailed explanations of them. It is probable he had not before him commentaries on these dharmasûtras. Several hundred verses are quoted from the Manusmṛti. The Dharmasûtras of Āpastamba, Gautama, Vasiṣṭha, Viṣṇu, Bodhâyana, Devala, Paîṭîkāsī, Śaṅkha, Śaṅkhalikhita and Hârita are profusely quoted. Similarly, Nârada, Bṛhaspati and Kâtyâyana, Parâśara, Yama (quoted over 100 times mostly on ācâra and prāyaścitta sections) are quoted profusely. It appears from the way that Śaṅkha and Śaṅkhalikhita are quoted that Aparârka had before him two separate works, one of Śaṅkha (in which sūtras and verses occur almost in equal numbers) and of Śaṅkhalikhita in which prose passages vastly predominate and verses occur rarely. In the 99 references to pages where Śaṅkha is mentioned he is quoted in prose on pp. 118, 119, 123, 150, 156, 249, 260, 262–63, 274, 694, 717, 718, 741, 842, 875, 882, 944, 1025, 1057, 1066, 1077, 1089, 1094, 1117, 1121, 1148, 1153, 1154, 1158, 1175, 1210, 1241. Śaṅkha-Likhita are mentioned about 63 times, but verses are rare. On p. 224 there is a quotation from Śaṅkhalikhita in which there is a verse first, followed by a prose passage. On p. 896 at first there is a verse passage (1½ verses) followed by a prose extract on the same topic. On p. 1149 there is a prose passage of Śaṅkhalikhita followed by a half verse attributed to Śaṅkha. On p. 1154 the there is a passage of Śaṅkha followed by another prose from Śaṅkhalikhita (the first word being the same in both). There are similar cases where Śaṅkhalikhita are quoted and then Śaṅkha is quoted or vice versa on the same matter (vide note below).\(^{1022}\) I collected about 40 years ago passages

\(^{1022}\) राज; अग्नियुगस्तार्य संवस्तर्य चान्द्रवंशं च दर्शन्तो...साइनिक्षिलो। अग्नियुगस्तार्य संवस्तर्य भाग्यगृहूप मैघः सरस्वताः। अपराधी, p. 1154.

\(^{1022}\) साइनिक्षिलो—सुराभावेद्यकालं पहलानमभोजनं चान्द्रवंशं कामकार्यः 1; compare immediately after (a verse of राज—अपः मुपाभावमतः पीता प्रश्न मती मभेत्। मध्यभावेद्यकालं पीता सप्तरत्रेव ब्रह्म भोजनः। and then again (Continued on the next page)

It is remarkable that Aparārka names twelve Smṛti-kāras with the prefix ‘vṛddha’ viz. Gārgya, Gautama, Parāśara, Pracetās, Brhaspati, Manu (24 times), Yājñavalkya (ten times), Vasiṣṭha (16 times), Vyāsa, Śatātapa (19 times), and Hārita (twice). He also quotes Laghu-Yama, Laghu-Viṣṇu and Laghu-Harīta (9 times); and also Brhat-Pracetās ( thrice), Brhad-yama ( once), Brhan-Manu (once) and Brhad-Viṣṇu ( thrice ). About eighty verses are expressly quoted from the Mahābhārata and only seven from the Rāmāyaṇa ( one on p. 385, two on p. 875 and four on p. 881 ). On p. 11 he gives brief summaries in the style of the Śaṅkarabhāṣya of the tenets of the Śaiva, Pāṣupata, Pāñcarātra, Śaṅkhyā and Yoga systems. In one place he sets out the arguments of those who hold that correct knowledge alone leads to mokṣa and of those who hold that a combination of correct knowledge and works is essential for mokṣa and leaves his readers to choose for themselves whatever view they take.1023 It is remarkable that, while even the Mit. names at

(Continued from the previous page)

Vide pp. 1029-1034 on pā.j. III, 205. On p. 1034 he says ‘लदनयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयो�योमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोमयोময0100

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least six niḥbandhakāras on dharmakāstra viz. Asahāya, Viśvarūpa, Bhāruci, Śrīkara, Medhatithi and Dhāreśvara. Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as kecit, anye, apare, though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e.g. on pp. 741–42 he says that the text of Yāj. ’patnī duhitaraḥ’ according to some refers to the widow who submits to nīyoga (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word duhitr in Yāj. means only the appointed daughter (putrikā). This last was the view of Viśvarūpa and Śrīkara. On p. 761 he refers to the reading of some in Yāj. II. 150 as ’sāmantā sthavirā gaṇah’ which is found in Viśvarūpa (II. 154) and not in the Mit. Aparārka names (p. 926) a Vāgbhaṭa-smṛtisarangraha and a Smṛti-mimāṃsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kriyāśraya (p. 872), Sāravali. On pp. 570 and 572 of the printed text occur two references to a pustaka of Rājānaka Śitiṅkha. That was probably a marginal note in a m.s., the copyist or owner of which found on comparison with another ms. belonging to Rājānaka Śitiṅkha additional matter. Aparārka quotes from Bhaṭṭa (i.e. Kumārilabhaṭṭa). Aparārka does not appeal as frequently to the doctrines of the Pūrvamimāṃsā as the Mit. does and he does not generally enter into acute discussions of Pūrvamimāṃsā in its application to Dharmakāstra as the Mit. does. Here and there he mentions a few terms that are often employed in Pūrvamimāṃsā-discussions, e.g. on p. 470 on Yāj. I. 226–228 he employs the words ’apadesika’ and ’ātidesika.’ Similarly, on Yāj. I. 260 (on Trayodaśīrāddha in the rainy season) he enters upon a discussion of the terms ’prasajyapratīṣedha’ and ’paryudāsa’. On Yāj. III. 243 he quotes the Nyāya ’sarvasākha-

1024 अभ कैचिन्तः - वा विराट्युपसागरार्थी सविण्डुदशाराजाराजाराजसारस वित्वानुमित्यादि तत्तत्र वल्ले दुहितर इवादृति वचनमिति । ...परेन युज्य कैनादिपल्ली दुहितर इव दुहितायस्येण पुनस्तीत्व दति तत्ततत् वैदिकवत् ।।

1025 श्रीति राजालक्ष्मिकार्धकुलीके विशेषः । p. 572.

1026 तत्तथ पक्षं मदः-मदालुकुम्भे विपल्ल मुचमार्चिदः वर्जयन् । जिज्ञासताविश्वास्य-थ्रिमित्वम् ॥ श्रीति तद्नन्दन विश्वबते p. 76.
pratyam-ekam karmeti-nyāyena smṛtyantaroktā aviruddhā dharmāḥ samuccayena kartavyāḥ’. Vide H. of Dh. Vol. V. pp. 1273 and 1350 for this nyāya based on Jaimini II. 4. 8–33. But such references to Mīmāṃsā and nyāyas are rare in Aparārka’s work. For explanation of ‘prasajyapratīṣedha’ and ‘paryudāsa’, vide H. of Dh. vol. V. pp. 1247–49 and foot-notes 2027–2030 and for Ātidesīka and ‘Aupadeśika’ vide H. of Dh. vol. V. pp. 1321–23 and note 2173. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogenous material.

Some of the views that are usually associated with Jīmātavāhana were propounded by Aparārka also. Aparārka bases the right to take a deceased person’s property on the superior spiritual benefit conferred by the claimant on the person deceased.¹⁰²⁷ In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 745); Aparārka explains the word ‘apratīṣṭhitā’ in Gautama’s text (18. 22) as ‘one who is issueless or is indigent or a widow,’ while the Mit. explains it to mean only ‘indigent.’

Whether Aparārka knew the Mit. is a vexed question. Some scholars, while holding that Aparārka does criticize the Mit., explain away the non-mention of the Mit. by saying that the Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in Journal of Indian History, vol. III. p.17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the Madana-pārijāta or the Sarasvatīvīṣa, do not appear to have followed the etiquette if it ever existed. Besides, Vijñānāsvara was a Parivrājaka

¹⁰²⁷ तद्र प्रवासः पूवे धनभाकु। यदाह मनुि। अनन्तर: सर्वाध्यस्ततं तस्स धनि मोदिति। ......संतोहनकारिकौर्थां पित्रावीरिकौ सम्बन्ध निर्देशितत्वांस यस्य सतसत्तिन्योऽयोऽि तेषुभौदर्कारिद्रति तस्स प्रवासः सर्वाध्यस्तत। तदृश तु सर्वरो भ्रातातिशयेन प्रवासः समानसंधोद्वारादिद्रताः। तत्प्रोक्ति ततोपि व्यवहित: पिण्डप्रविष्टस्वदृव्यविशेषरोऽस्मि स्वदृव्यविशेषरोऽस्मि सतसत्तिन्योऽि तेषुभौदर्कारिद्रति। तद्यथाप्राभवलक्षणाभिषित: पिण्डवेषेषि संप्रदानभेदाः। pp. 744–45.
(sannyāsin) and not the servant of any king. In my opinion the Mit. was known to Aparārka. Aparārka reads Yāj. III. 17 as ‘Vaitānopāsanāḥ kāryaḥ kriyāśca śruticoditaḥ,’ explains the first word as a karmadhārāya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read ‘śruticodanāt’ for ‘śruticoditaḥ’.

Viśvarūpa reads ‘vaitānikāśrayāḥ...śrutidārśanāt’ and offers no comment on this verse beyond the word ‘spāstārthametat’ (it is III. 15 in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śruti passage ‘yāvaj-jīvam’ etc. Aparārka refers on Yāj. III. 254 to the reading ‘samām’ adopted by some, says that the latter explain the verse as prescribing the penance for three years and that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in contact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three years’ penance nor does he refer to the contact of wine with the palate. The Mit., however, contains both these

1028 अत्र केविद्र स्माचुःस्ते-वितानि वैद्र भवाः केचाहा: तथा उपासने युक्ते भवा औपासना:। वैतानाधीकान्त्वाजकाः। वैतानोपासना:। क्रिया हि संहृदसि:। तदेद्यथायाः। ऋक्षमनुप-पत्रम्। वैतानोपासना:। क्रिया हिः। तदा शाक्तः। साज पुनं वैतानोपासना:। क्रिया हिः।।। यथा। तव:। श्रुतिचिन्होलाविकति पाठः क्रिया हिः। द्रुपरवेयन स्याधात्वात्। तदापि न सुकृतम्।

1029 केविद्र विद्र स्माचुःस्ते-वितानि वैद्र भवाः केचाहा: तथा उपासने युक्ते भवा औपासना:। वैतानाधीकान्त्वाजकाः। वैतानोपासना:। क्रिया हि संहृदसि:। तदेद्यथायाः। ऋक्षमनुप-पत्रम्। वैतानोपासना:। क्रिया हिः। तदा शाक्तः। साज पुनं वैतानोपासना:। क्रिया हिः।।। यथा। तव:। श्रुतिचिन्होलाविकति पाठः क्रिया हिः। द्रुपरवेयन स्याधात्वात्। तदापि न सुकृतम्।

The remarks of Apārākṣa show that he had a ms. of a com. where the reading was महस्येतु समान।
particulars. On p. 1084 also Aparārka seems to be referring to the view of the Mit.

If one compares the portion of the Mit. on the section on rājadharma (Yaj. I. 309-368) with the commentary of Aparārka on the same section (verses 307-366) and bears in mind the fact that a reigning king is credited with composing the latter, one would be struck by the poverty of explanations in Aparārka’s work as compared with the Mitakṣara.

The date of Aparārka can be settled within very narrow limits. The Śrīmatīcandrākṣa in several places quotes the views of Aparārka and sometimes contrasts them with those of the Mit. The Śrīmatīcandrākṣa refutes the view of Aparārka that the words of Yaj. ‘jyeṣṭhaṁ vā sreṣṭhabhāgena’ are meant to comprehend all various modes of giving an additional share (uddhāravibhāga) to the eldest son on partition mentioned by Manu and others and it follows Aparārka’s explanation of ‘apratisṭhitā’ in Gautama’s text. It will be shown later on that the Śrīmatīcandrākṣa must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the Mit. and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhara prince of Jīmūtavāhana’s family. Inscriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur.

1030 ‘ततापि भाष्णिकृतस्य क्षतिकायी विशेषाय गच्छतो नववाक्यिके वेदात्मकं शून्यं वैवाक्यिकं युक्तत्यथे भवलीखितं मन्येत। अयाक्यं प. 1084; the भिक्षुके या त्रीत्वारा on या. III. 260 has ‘भाष्णिकृतस्य क्षतिकायी मात्रः सपत्वां गमने’ &c.

1031 वेदावर्तपरमेण अवेत्तं भक्तामुनिज्येदुराद्यदर्श्यायािरं तेन अवेत्तं विशा उदाराः इत्यदििम्भनावधाययांत्रिकायां उदारकृताः मिन्नातीत सवं चपश्वित्वा भवलीखित तद्यथा। स्थितिचो II. p. 261; compare अयाक्यं p. 717 ‘ज्योतिर्यां विशा ...विभयः इत्यदििम्भनावधाययांत्रिकायां उदारकृताः मिन्नातीत सवं चपश्वित्वा भवलीखित तद्यथा।’ अटितित्तिति अभिप्रयोगािनि इस्ते निधृता विचया वा। इवम-पराकथासारस्तदृशमित्वानि व्यायामात्। अस्य बिच्छनितकात् ब्यायािा व्यायािा तोषुि व्यायामात्रिकायां उदारकृताः मिन्नातीत सवं चपश्वित्वा भवलीखित तद्यथा। स्थितिचो II. 5. 285; vide स्थितिचो II. 218, 367, 377, 428 for other references to अयाक्यं। Vide चुवचेंगो III. 2, p. 495 for mention of अयाक्यं.

H. D.—91
Inscriptions of the northern Śilāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505–516 there is a grant dated sake 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmaṇa studying the Mādhyandina recension of the Vājasaneyasamhitā. The king is there styled once as Aparājita and several times as Aparādityadeva. He was son of Anantadeva and grand-son of Nāgarjuna and traced his descent to Jīmūtavāhana, son of Jīmūtaketu, far famed in legend and literature as an exemplar of self-sacrifice,1032 e.g. in the drama Nāgānanda. In this inscription Aparādityadeva is styled Śilāhārunarendra and Jīmūtavāhanānvayaprasūta as in the colophon of the commentary on Yāj. (vide note 1020 above) and also Mahāmaṇḍaleśvara and Tagarapura-paramesvara. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath–Patan in Kathiawar of Vikramasāvat 1176 (1119–20 A.D.) while Aparādityadeva of the Śilāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A.D. It was most probably this king who composed the commentary on Yāj. We known from the Śrīkaṇṭhacarita of Maṅkha that king Aparāditya1033 of Konkan sent Tējakaṅṭha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasimha of Kashmir (1129 to 1150 A.D.). Aparārka’s commentary continues to be the standard law-book used by the pandits of Kashmir (Jolly’s Tagore Law Lectures p. 24). Aparārka’s work betrays familiarity with Kashmir. I have already noticed the reference to Rājānaka Śitikanṭha above. On a passage from Brahmapurāṇa speaking of a śrāddha at Mārtanda-pādamula, Aparārka notes (p. 903) that1034 the latter is well known in Kashmir. It is, therefore, most probable that the work

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1032 जीमूतकेतुनाथो नित्यं दन्तान्द्राजमूलवहान द्वित विजयमयिदः। देवी नित्यं तुषारंत्वाकल्यानं परक्ष ये रक्षति स महाबाल खल शक्षेऽज्ञवृत्तम्। तस्यान्तः कक्षी शीक्षाविशिष्ठी सुमोहितवच।। p. 507.

1033 वयोपियतुवद हन्तस्यवित्वाधीनांक्षेपनुस्य व: श्रीमदपरादित्य द्वित तुषारंत्वाकल्यानं। प्रज्ञानां श्रीवर्णम: कामकारां वकुलनमः। कैला श्रीपक्षकाशयनान्तकंमोदिता। द्वित तस्यां ज्ञातेस्तै। सत्यात्मकविद्या निर्भयंप्रज्ञानम्।। श्रीकान्त-चरितम् 25. 109-111.

1034 मार्ताण्यापत्रस्मृता कामकाराः प्रसिद्धम्। अपरार्का p. 903.
was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkan king to Kashmir in the reign of Jayasimha. The dates of the second Aparāditya range from 1184 to 1187 A. D. (Vide Bombay Gazetteer vol. XIII, part 2, p. 427; JBBRAS vol. XII. pp. 333–335 for an inscription of Aparāditya dated 1109 ṣake i. e. 1187 A. D. (wherein he is styled Koṅkaṇa-cakravarti). It is difficult to hold that this was the author of the commentary on Yāj. The Śmiricandrikā is mentioned by Hemādri and hence could not be later than the first quarter of the thirteenth century. Therefore if Aparārka who is frequently cited by the Śmiricandrikā were to be regarded as having flourished about 1187 A. D., very little distance is left between Aparārka's commentary and the Śmiricandrikā in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that Aparārka wrote the commentary on Yāj in the first half of the 12th century (about 1125 A. D.).

The commentary of Aparārka is in mere extent nearly double of the Mitākṣarā. It quotes very long extracts, particularly from Purāṇas, on several verses of Yāj. such as on I. 208 (on Godāna, gift of a cow) where he quotes lengthy extracts from Viṣṇudharmottara-purāṇa, Bhaviṣyottara-purāṇa on different dānas (called Dhenu), then he quotes on 16 kinds of Dānas (called Mahādānas) from whole chapters of Matsya, of Bhaviṣyottara, from Viṣṇudharmasūtra (almost the whole of chap. 90) and from some other Purāṇas. On Yāj. I. 226–228 he has an exposition on pp. 463–477; On Yāj. I. 252–253 (on Sapiṇḍikaraṇa-śrāddha) he expends 14 pages (pp. 528–542). On the Prāyaścitta section also his expositions in certain cases are very long e. g. on III. 267–268 he devotes pp. 1106–1127, on III. 289–290 he devotes pp. 1152–1184. His quotations from Devala and Hārita (both in verse and prose) are very extensive. If some scholar undertook the work of collecting together even all the prose passages of Devala, Saṅkhaliṣkīta and Hārita drawn from the several commentaries and nībandhas it would be a large and valuable work. For example, if one collects only the prose passages of Devala cited in Aparārka they will cover about five closely printed pages of the same work. Similarly, Hārita is profusely quoted in prose and verse by Aparārka e. g. pages 937, 1113, 1116, 1152 have long prose passages.
81. Pradīpa

The Śṛīdhara enumerates the Pradīpa among its authorities after the Kāmadhenu. The Śṛīdhara in a highly paronomastic verse appears to refer to a work called Pradīpa. The Sarasvatīvīlasa quotes the view of the Pradīpa that even the suretyship debt of a person must be paid by his grandson. The Ḫyātākṣarapānirṇāya of Rāmakṛṣṇa (about 1600 A.D.) quotes the Pradīpa on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the Ṣaḍāsāti cites the view of the Pradīpa that the sūtra of Paithinasi (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a dikṣita (one who has consecrated the Vedic fires). It has been shown above (note 881) how the Pradīpa criticizes Bhavadeva, according to the Viśramitrodaya, which, in several places, cites the views of the Pradīpa (vide pp. 78, 89, 215 etc.).

The foregoing discussion shows that the Pradīpa was probably an independent work on vyavahāra, śrāddha, śuddhi and other topics. Being mentioned by the Śṛīdhara and Śṛīdhara, it cannot be later than about 1150 A.D. As it criticizes Bhavadeva it cannot be earlier than 1100 A.D.

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1035 Vide note 839 above.
1036 पदे पदे प्रसखलका प्रदीपादिपिनिताविषि। द्रव्यं दृष्टिविषयं चन्द्रिका प्रविलयसे॥ प्रदीप (lamp and a word) and चन्द्रिका (moonlight and the स्तूलि-चन्द्रिका) are paronomastic.
1037 प्रातिमायामतमपि पैठेनिणि दातथमिति प्रदीपः। स. वि. p. 253; vide p. 361 for another reference to प्रदीपः.
1038 प्रदीपिणि। विभक्तासू पूर्वककू वृद्धिकृतमकृ। एकनाविश्वलक्षरु कहो स्वेतु तत्तत्त्रमपि॥ folio 20b of the Śrīnārāyaṇaśastrī (in Bhadkamkar collection).
1039 पैठेनिणि। स्तुतिका पुनवति विद्यतिराश्च तत्तत्त्र सर्वकालं कामेयासात्त्वमिति श्रीबंज-नीमिति। हद्यमपि स्ववृत्तिसाधारणं सर्वकालं कारणवस्त्वमिति प्रदीपः। अदीक्षितसंविध्यमिति प्रदीपः। पवद्वृत्तितेका folio 8a (in the Bhadkamkar collection); vide folio 38b for another reference to प्रदीपः.
82. The Śmrtyarthaśāra of Śrīdhara

Hemādri refers to the explanation of the word kalā occurring in a text of Gārgya offered by a Smṛtipradīpa. It is not unlikely that he means the same work as is referred to by others as Pradīpa.

82. The Śmrtyarthaśāra of Śrīdhara

This well-known work was published by the Ānandāśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are: the acts allowed in former ages but forbidden in the kali age; the number of samśkāras, the detailed treatment of Upanayana, the duties of Brahmacārin, holidays, marriage, its various forms, prohibitions on the ground of sapindā relation, discussion about gotra and pravara, daily duties such as sauca, ācamana brushing the teeth, bathing, the five yajñas, daily saṁdhyā, daily worship; detailed treatment of śrāddha, proper time, articles, and brāhmaṇas to be invited at it, various kinds of śrāddha, discussion about various tithis; intercalary month; forbidden and allowed food; purification of various substances and of one’s own body; impurity on birth and death; rites after death; rules about samnyāsa; prayāścittas for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nāgabhṛt Viṣṇubhaṭṭa of the Viśvāmitra gotra. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870–71) dated samvat 1495 (1438–39 A. D.). In the 2nd introductory verse (vide H. of Dh. vol. 1, pt.1 note 749) the author tells us that Śrīkanṭha and Śrīkārācārya filled the gaps in the smṛtis that were scattered about (i.e. they composed digests thereof with their own remarks). He also says (vide note 839 above) that he relies on the Kāmadhenu, the Pradīpa, the Abdhi, the Kalpavṛkṣa (i.e. Kalpataru), Kalpalata, Śambhu, Dravida, Kedara and Lollaṭa and the various commentators of Manu and other smṛtikāras. In dealing with samnyāsa he says that he would treat of the proce-
The date of the Śrītyarthaśāra can be fixed within approximate limits. As it names the Mit., the Kāmadhenu, the Kalpataru and Govindaśāra, it is later than 1150 A.D. The Śrītyarthaśāra holds that the Tulasī is among the things the use of which is to be avoided in śrāddha. Vide p. 435 of the Śrāddha section of the

1041 Vide note 913 above.

1042 On the words of आलिंगाये 'सौराष्ट्री विवाहदीये बजारी सावन: स्वरुः' न्वर्कि (काल) p. 20 says आदित्याय: श्रीरेण दशिल्लक्षण: विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। न्वर्कि p. 53; तदार्थस्यमधुर्जनः स्वरुः। स्त्रितचा II. 5. 435; compare स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। स्त्रितचा II. 463; vide for the very words quoted in स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। ...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। तस्मां तदार्थस्यमधुर्जनः स्वरुः। स्त्रितचा II. 5. 435; compare स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। ...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। तस्मां तदार्थस्यमधुर्जनः स्वरुः। स्त्रितचा II. 5. 435; compare स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। ...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। तस्मां तदार्थस्यमधुर्जनः स्वरुः। स्त्रितचा II. 5. 435; compare स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः। ...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...कथा विवाहोपनवन्यस्यत्वपिनकिचरणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीस्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीs्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थसंक्षेप) स्वरुः तत्त्वसर्वसे श्रीरेण दशिल्लक्षणात्मकप्रेमसमतदियामहाकाशपिनीs्वरेष्मीतिज्ञानविद्यार्थिणिः।...k. M. v. 992 (अर्थ}
83. Aniruddha

Aniruddhabhaṭha is one of the early and eminent Bengal writers on Dharmashastra. His Hāralatā was published in the Bibliotheca Indica Series (1909) and his Piṭḍayitā alias Karmopadesinipaddhati was recently published by the Sanskrit Sahitya Parishad at Calcutta (No. 6).

The Hāralatā deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of sapinḍas, the meaning of sapinḍa, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The Piṭḍayitā is a work intended for the followers of the Samaveda. Its contents are:— the duties on rising from bed, brushing the teeth, bath, saindhya, tarpana, vaisvadeva pārvaṇa śraddha, eulogy of gifts, sapinḍikaranaṇa and other śraddhas, antyeṣṭi and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. Cat. at p. 474 as Karmopadesini. But the India Office Ms. appears to have certain various readings e. g. a reference to Kamadhenu and Kalpataru at the end of the section on antyeṣṭi does not occur in the printed text.1044

1044 कल्याणकामेन्वादिसंबंधाकृते महोपायकेन विरितं सुद्दिर्वर्णतेष्येष्ठिविभि:। folio 114b.
The first verse of the Hāralatā states that the author consulted the commentaries on Manu and other Smṛtis. Besides the well-known smṛtikāras such as Manu, Yajñavalkya, Nārada etc. the authors and works named in the Hāralatā are:— Asahāya as the Bhāṣyakāra of Gautama, Kamadhenu, Govindarāja, Bhojadeva, Viśvarūpa and Śaṅkhadhara. The Pitṛdayitā says that it was composed after consulting the Gobhilagṛhasthātra, the Chāndogya-pariśiṣṭa, smṛtis, the śāstras of Gautama and Vasiṣṭha and various sāmghraha works. In the work itself, besides the above, Kātyāyana, Varaha-purāṇa and smaller ( svalpa ) Matsya-purāṇa are quoted.

From the last verse of the Hāralatā we know that Aniruddha was a resident of Vihārapātaka on the bank of the Ganges and was a student of the doctrines of Bhaṭṭa ( Kumārila ). From the colophons at the end of the Hāralatā and the Pitṛdayitā it appears that he was a Dharmādhya-kṣa and a Cāmpāhaṭṭiya ( a section among Varendra ) Brāhmaṇa of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikaraṇika ( Judge ). From the Dānasāgara of Ballālasena we learn (verses 6 and 7) that Aniruddha was a guru of the king of Bengal and rendered assistance in the composition of that work. The Dānasāgara was composed in the 10th century A.D. ( i.e. 1169 A.D. ). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A.D. This

1045 प्रणयम् पुष्पवरीकाः पूजनाथ्यप्रयतन्ति: । भवास्यम् मन्नन्दिशाखाण्डः समालोच्यं विचित्रते ॥

1046 गौरियस्यधर्मस्तु द्वैपर छन्डोपपरिशिष्टम् । द्वैपर स्वतंत्र बहुत: परिसंवाने पुराण-वाक्यानि । गौतमविष्श्वासैः नानासंस्कारवाति चालोक्यम् । युक्तयम् स्वयं निहृत्य ज्ञाता सर्व मनः च हृदयानां । रचिता पद्धितिया सम्प्रदेश्वरनी रचिताः ।

1047 सुरास्मातीरविहरपाक्ते निवासिना महत्त्ववादिवेदिना । क्तानि निरूपन सतां सर्वस्तरमेकं विराज्त ज्ञातस्य विषयमपितां ॥

1048 शत्वास्मातीरविहरपायक्ते श्रीमद्योगसंप्रदेशस्तु निवारितभाषाय भर्तरुक्तम् वरितवाच्च च भवास्यम् । श्रीमद्योगसंप्रदेशस्तु निवारितपूर्ववाच्च छन्दोग्यानां पद्धितविद्विद्विदतमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमातमात
conclusion is corroborated by the fact that Haralatā names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A.D. The Haralatā is named as an authority in the Śuddhiviveka of Rudradhara.\(^{1050}\) The Śraddha-kriyākaumudi of Govindānanda (about 1510–1545 A.D.) frequently quotes Aniruddha and includes him among ancient authors.\(^{1051}\) In the Śuddhitattva of Raghunandana, Aniruddha is referred to in the plural as a mark of respect and his view is explained. In several other places the Haralatā\(^{1051\#}\) is quoted and rarely criticized in the Smṛtitattva :— vide (vol. I) Śraddha p. 321 (cri.); (Vol. II) Udvāha p. 108, Śuddhi pp. 238, 250 (cri.), 259, 262, 275, 291, 314. The Pitṛdayitā is frequently quoted by him, (vol. I). On Tithi (p. 13 cri.), p. 176; Śraddha pp. 200, 202, 231; Āhnika p. 358 (stating that the Pitṛdayitā quoted Yogiṣyājñavalkya VII. 162–165, VI. 27–28 ), 289, 393, p. 421 (cri.), 424; and (vol. II. Śuddhi p. 314, Yajurvedi–śraddha p. 497). Aniruddhabhaṭṭa is frequently mentioned without naming any one of his works in (vol. I) Śraddhatattva pp. 209 (cri.), 220, 221, 222 (cri. as ‘heyam’), 241 (cri. as ‘pramāṇaśunya’), 227 (cri.), Āhnika (p. 395), Mala’ p. 801; Ekādasi vol. II. p. 44. There is a commentary on the Haralatā called Sandarbasutikā composed by Acyuta Cakravartin, son of Haridasā Tarkācārya (vide I. O. Cat. p. 567, No. 1753). In JASB (New Series) vol. XI. p. 362 the com. of Acyuta is described as Sandarbasutikā which seems to be a misprint for ‘sūcikā’.

Raghunandana in his Ekādaśītattva\(^{1052}\) (vol. II. p. 44) makes a casual but very striking remark. The question is about what

1050 सन्त्रेष्ट रत्नाकरपरिजातित्वमालःश्राहरस्वास्यां तथापि तत्तात्समावताः। सकेलसज्ज्वं मम प्रयास।। I. O. Cat. p. 563, No. 1742; Mitra’s Notices vol. V. p. 25. No. 1736.

1051 कितु अनिर्द्धार्ताः प्रचारमुद्रात् कृतांज्ञानसातृत्वां विद्वत्वां। तथा गोपिन्यायां श्रेयश्रीकृत्वा निर्धर्श्चेर्चार्यां श्रव्य ज्ञातत्त्वां विशेष भृत्याध्यायिनिः संस्कृत रूपमेत्र॥ (Vol. II. Śuddhi p. 338).

1052 न चाव ‘लिन्धवनसु गृही कुषुंचरितादर्शीति तथा। सकामसु तदा पूर्वेत् कुषुं बोध्यवनो मुनि।’ शति विश्वास्वधामेत्र न्यायमेव दशमाशायि काव्याः।

(Continued on the next page)
day as Ekādaśī should be observed when the latter is mixed up with Daśami (tithi) or 12th. Vācaspati-Miśra relying on a verse in Viṣṇurahasya held that Ekādaśī mixed up with tenth should be observed as fast by one who does so for securing some object, while Ekādaśī mixed with 12th should be observed as fast by one who is niskāma (who has no object in view). Raghunandana replies that Viṣṇurahasya has been declared as apocryphal by the Dānasāgara claimed to have been composed by Aniruddha Bhaṭṭa (as stated in the Dānasāgrara itself). Raghunandana probably held and wants to suggest that the Dānasāgara was really composed by Aniruddha and allowed to be put forward in the name of his patron, king Ballālasena. This will be discussed under the heading ‘Ballālasena and Lakṣmaṇasena’.

In the proceedings of the ASB (for 1869 p. 317) a Cātur-māṣyapaddhati of Aniruddha is noted. Mitra notices a work called Bhagavattattvāmājari on Vaiṣṇava philosophy written by Aniruddha (Mitra’s Notices vol. III. p. 155, No. 2700).

84. Ballālasena and Lakṣmaṇasena

These two famous kings of Bengal (father and son) compiled five works on Dharmāśāstra viz. Ācārasāgara, Pratiṣṭhāsāgara, Vratasāgara, Dānasāgara, and Adbhutasāgara. Of these, all except Adbhutasāgara, were compiled by Ballālasena; the fifth, Adbhutasāgara, was begun by Ballālasena, but it was completed by Lakṣmaṇasena.

When the first edition of the H. of Dh. (first volume) was published in 1930, the only published work of Ballālasena was ‘Adbhutasāgara’ about which we are told (vide under Halāyudha above) that it was begun by Ballālasena in śake 1090 (i.e. 1168–69 A. D.) but that he passed away before the work was finished and that it was completed by king Lakṣmaṇasena, son of Ballālasena. The Dānasāgara is a huge digest on Dāna (gifts).

(Continued from the previous page)
It has been edited and published in the B. I. Series (1956) by Mr. (now Doctor) Bhabatosh Bhattacharya, with a Preface, contents in Sanskrit, Introduction in English (pp. xv–lxxvi), Index of Vedic Mantras, and of non-Vedic quarter verses and prose quotations. The text alone covers 722 pages. There are 75 Āvartas (chapters) and 1375 kinds of gifts have been dealt with. The Editor gives a summary of 18 chapters that are the most important of the 75 chapters (on pp. xl–lxxviii of Intro.). The Vratasāgara is mentioned on pp. 52 and 59 of Dānasāgara and Dr. Bhattacharya pointed out in ‘Indian Culture’ vol. XI for 1945 pp. 141–144 that the Kṛtyaratākara cites two quotations from the Vratasāgara. Verses 55 and 56 of the printed ‘Dānasāgara’ refer to the Pratiṣṭhāsāgara and Ācārasāgara as already composed. The first (verse 55) says that reservoirs of water and temples of gods are not dilated upon in Dānasāgara, because they have been well dealt with in Pratiṣṭhāsāgara and verse 56 says that certain dānas mentioned in the ‘Adipurāṇa’ are not fully dealt with in the Dānasāgara as they have been mentioned in the Ācārasāgara.

The Dānasāgara deals with the sixteen great dānas and other lesser gifts. The subjects dealt with by the Dānasāgara are as follows: eulogy of brāhmaṇas, eulogy of the merit arising from gifts, proper recipients of gifts, persons not fit to receive gifts, the nature of gifts, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen mahādānas, lesser dānas of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various Purāṇas and their extent. The Dānasāgara contains extremely valuable information about the Mahābhārata and the Purāṇas. As it quotes extensively from the Purāṇas, it serves as an excellent check for the textual restoration of Purāṇas. For example it says that the Bhāgavata, Brahmāṇḍa and Nārādiya Purāṇas do not contain dānavidhis and hence they are not drawn.

1053 The usual meaning of ‘Āvarta’ is ‘whirlpool or eddy’ as the Amarakośa says ‘syād-āvartoṣmbhasām bhramaḥ’. The name of the work ending in ‘ṣāgara’ (ocean) suggested that parts of the work may be called ‘āvartas’.
upon in the work. In another verse he says that it is well-known that the Viṣṇurahasya and Śivarahasya are of the nature of mere compilations and so have not been relied on in the work. The Devipuraṇa, he says, is approved of by the heterodox systems and is not included in various lists of Purāṇas and upapurāṇas and hence it is not included in the Dānasāgara. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the Pratiṣṭhāsāgara, so it is omitted in the Dānasāgara and that the gifts made in accordance with the divisions of the year (into ayana, season, month, pakṣa &c.) are not spoken of in their entirety in the Dānasāgara, as they are described in the Ācārasāgara. The work is mentioned in the Dānaratnākara of Caṇḍesvara and in the Nirñayasindhu. His Adbhutasāgara has been printed by Messrs. Prabhamani and Co. (1905). The Authorities on which he relies therein are noted below.1054 The adbhutasāgara is mentioned in Toḍarānandasaṃhitā-saukhya and Nirñayasindhu. This was his last work which he left unfinished and which was completed by his son Lakṣmanaśena. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

The word ‘adbhuta’ occurs many times in the Rgveda and the Nirukta I. 6 tries to explain it. Vide H. of Dh. Vol. V. pp. 719–738 for the development of the subject of śāntis against unfavourable occurrences and portents and pp. 740–746 for the meanings and disquisition on the three cognate words ‘adbhuta, utpāta and nimitta.’ Raghunandana quotes and illustrates a passage of the Adbhutasāgara (quoted below).1055 The idea was that an unusual happening like an earth-quake occurs as a divine indication or warning of an impending calamity. Such a view was entertained even by Western people and poets till the end of the 18th century. The Cowper in his Task gives powerful support

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1054 आद्भुतम्, उद्घि, कठठिलि, काल्यविलि, काद्यपि, गर्गि, ब्रह्मण, चरू, देशूर, नारद, पराशर, पालकायपि, बादःराय, वाईसखि, ब्रह्मणि, नष्टिद्वान्त, भग्ग-बैक, बुद्रहिति, बुद्रहिति, राजुरु, वराहमिहिति, वस्तृतारु, विषिति, विषित-वापि, विषित-गुपापि, वेतयापि, शातिसिद्धि, पश्चिमान्त, सुकृति, सदसिद्धि, सति.

1055 अद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवদ्भुतम्। प्रकृतिरिवद्भुतम्। प्राकृतिरिवद्भुतम्। अहुतारम्भ: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। अनुगममन: आद्भुततुल्लतनम्। प्रकृतिरिवद्भुतम्। प्रकृति...
to such an idea. The Adhutasaṅgara is mentioned by Raghunandana in Vol. I of Jyotistattva, p. 704 and Malamāsa, p. 765.

In the present state of our knowledge it is impossible to prove to the satisfaction of scholars when the La. Saṁ. was started. If it was started on Laksmanasena's birth, it could have been done only by Ballalasena or by Laksmanasena himself when he became a king. But both of them though concerned with the Adhutasaṅgara, several times refer only to the Śaka era as the notes show. If it was started by Laksmanasena he also does not mention any era as having been started by him and counted from his birth. He was concerned with the compilation of at least a portion of the Adhutasaṅgara. In the E. I. Vol. 14. p. 156 (the Naihati grant) the pedigree starts from Samantasena (said to be a scion of the Candravaṁśa) and that grant also names the following rulers viz. Hemantasena, Vijayasena, Ballalasena, Laksmanasena. The latter lost Bengal and ruled for some years in North Bihar. In the confusion about the starting point of the La. Saṁ. it appears to the present author that the only safe course is to hold that the era probably started about the time when he left Bengal or some years after it.

Another vexed question is whether the Dānasāgara was composed by Ballalasena or really composed by Aniruddhabhaṭṭa, but was allowed to be passed off as composed by his patron. The answer depends upon a proper construction of verses 6–9 of the Introduction to the Dānasāgara. Verse 6 bestows high praise on Aniruddha, who was the guru of Ballāla, who was like Brhaspati, the guru of Indra, who was highly honoured in the land of Varendri (North Bengal), whose eye in the form of his ever active brilliant and flashing intellect was fixed on brahman in the form of Sarasvatī (Goddess of Learning). Verses 7–8 convey that he (Ballāla) having learnt with great faith from that guru the essence of all Purāṇas and Smṛitis was desirous of composing a work on Dāna (gifts), yet his ardour, being cooled by doubts about the difficult decisions in the matter of Dharma, he began to wait upon brāhmaṇas, who were pleased by his service, and with his incessant association with them his mind became clear and his doubts vanished. King Ballāla benefitting by faith in the instruction imparted by his guru composed, for the good of the
faithful, this work called Dānasāgara within the limits of his intellect.\textsuperscript{1056}

Ballālasena began the work in 1090 ṣāke and the Dānasāgara was composed in 1091 ṣāke. Therefore Ballālasena’s literary activity must be placed in the third quarter of the 12th century (vide notes 861, 862 above). 

\textit{Vide} also IHQ vol. V, p. 133 for the date of Ballālasena.

It appears that Raghunandana believed that the Dānasāgara was really the work of Aniruddhabhaṭṭa though published in the name of Ballālasena. In the Dānasāgara itself it is distinctly stated that Ballālasena composed it under the directions of his guru

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\textsuperscript{1056} The verses 6–9 would occupy much space; so only half of the last verse (9) is quoted here: श्रीबहुदत्त नवरो विरचयेत् गुरो: विश्ववा। सम्यज्ञावति दानसागरस्य उदद्रवादः। निम्न:॥ He suggests that the (sāgara) ocean is vast, while his prajñā (intellect) is limited and even this limited work he compiled with the help of the instruction imparted by his guru and he had also the benefit of constant meetings with learned brāhmaṇas. The present author feels that this is a very straightforward statement of the facts. He says that he owes everything to the vast learning of his guru, but his intellect is limited (and not vast) and therefore the work he composed is necessarily limited to what his intellect understood from the ocean-like intellect of his guru. If Raghunandana means that Dānasāgara was wholly written by Aniruddha and Ballālasena was only a dummy or a figurehead, the present author thinks that he is wrong. He may have been swayed by some tradition floating in his day about the authorship. On the facts available the work is Ballālasena’s, though the latter derived his knowledge from the teachings of his guru and from the learned brāhmaṇas of his time whom he gathered together for the purpose of writing the work.

The Dānasāgara is a model of a systematic work. He mentions the works he consulted (mainly Purāṇas, Upapurāṇas, Smṛtis, the two epics and Gopatha-Brāhmaṇa) and sets out the works he did not draw upon and the reasons therefor. He briefly enumerates 1375 dānas and the 15 main sections of the work.

He names 13 Purāṇas, 8 Upapurāṇas and 28 Smṛtis and three specified works viz. the two epics and the Gopatha—

(Continued on the next page)
In the colophon he is styled mahārājadhirāja and nīḥsāṅka-sāṅkara.

From quotations in the Vivādaratnākara it appears that Harihara wrote on vyavahāra. For example, the Vivādaratnākara first quotes (on p. 220) the definition of ‘saṃsaraṇa’ given by Bṛhaspati and then cites three verses of Kātyāyana defining a catuspīṭha and a rājamārga and prescribing punishments for causing obstruction and committing nuisance thereon. Then it notices that the verse ‘yas-tatra’ cited by it from Kātyāyana is cited by Harihara as from Prajapati when the topic immediately preceding is ‘saṃsaraṇa’.

The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara’s explanation of the word

(Continued from the previous page)

Brāhmaṇa, in all 52 works. At the end of the work (on p. 72), he names 46 works the opinions of which he considered and composed the Dānasāgasa. The learned editor points this discrepancy in the Intro. (p. xxii).

The learned editor has spared no pains to make up the edition useful to scholars. I entirely agree with what he says about the late Professor Rangaswami Aiyangar’s entirely ridiculous remark about the Dānasāgara containing a reference to Kalptaru (the work of Lakṣmīdharā) in verse 3 of the introductory verses and his remarks about what the great historian Dr. R. C. Majumdar’s reading ‘sārasvata-brāhmaṇāḥ’ in verse 6 of the Introductory verses of the Dānasāgara (English Intro. p. xx foot-note 2). He has identified most of the quotations, but some have eluded him. For example on p. 17 the text quotes Vasiṣṭha’s verse ‘ye kṣānta-dāntāḥ ...’, but the editor does not note that it is Vasiṣṭha-Dharmasūtra VI. 25.

1057 अभिमलकल्पपुराणस्मृतिसारः श्रद्धा गुरौर्स्मातः। कल्पकल्पपुराणसारः धानिनस्वर्भ विचये न दुःशोच्यमयोऽद्भवते जीवनसारः श्रद्धा गुरौर्स्मातः धानिनस्वर्भी जीवनसारायेः। इत्यादिनां क्षेत्रे। ॥ वर्सेह ७ तथा ९ दशानगारः। इ. ओ. फै. प. ५४२।

1058 हरिहरदविष: संसर्गानुपुस्तक्ष ज्ञातिकरिति मलके दश्वय धस्तक्षिति वाच्यन्वयन-रितिभिः न फलो विष्णु इति। न. रे. प. २२१।
From these it is clear that Harihara wrote some work on vyavahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskaragṛhyasūtra composed by Harihara who is styled agnihotrin in the colophons. In one ms. copied in śaka 1707 (1785–86 A. D.) he is described as the pupil of Vijañānesvara. In the introductory second verse he says he relies on Vāsudeva. In the body of the work he refers (Gujarati Press edition) to Karkopādhyāya (p. 200), Kalpataruṅkāra, Renudikṣita, and Vijañānesvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara’s views are mentioned by Hemādri, the Samayapradipa and Aćarādāra of Śrīdatta and in the Smṛṭiśāra of Harinātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Vijañānesvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj. Hemādri mentions Harihara’s explanation of nepālakambala wherein the latter says that it is well known among the northerners. Hariharapaddhati is frequently mentioned in the Smṛṭiśāra of Raghunandana; vide (vol. I.) Śrāddha p. 261, Āhnika p. 424, Malamāsa p. 745 (a verse is quoted); (vol. II.) Divya p. 593, Udvāha p. 132, Vrata p. 158 (name Harihara only). We have seen above that Harihara commented upon the Āśaucadāsaka of Vijañānesvara. This fact together with his being not far from Vijañānesvara’s time may have led to the belief that he was a pupil of Vijañānesvara. It appears probable that the jurist Harihara who flourished before 1300 and Harihara the bhāṣyakāra of Pāraskara

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1059 शास्त्रिकृति-कन्यायामार्कामां क्षुधएवक्ष्यद्व:।। हरिहरसु द्वकुरपरिमाणिद्वध्व शत्वाह। वि. र. p. 402.

1060 तत्सात् ब्रह्मोदेशे आदे न कुष्ठोपविन्दते इत्येव वहुर्मन्द्व्वः कीर्तिलिखित्व पाले� ज्ञायानू। तथा न हरिहरादिकार्यापैवेापालेः पाले गुणात्। चतुर्खं (काल) vol. III. 2. p. 52; vide pp. 447, 483 of the same vol. For other references to हरिहर and also vol. III. 1. pp. 159, 1131, 1139, 1177, 1280.

1061 तत्र हरिहरो मेघारिष्यक्रम्य निमित्तवतमाह आतात्विरुच्यतां गणितप्रमित-वताप। समस्यपदी (D. C. ms No. 371 of 1875–76 folio 52a).

1062 समग्रान्तायमायां काण्डन्ताप्रणविन्यासविद्यौः प्रक्तः। पद्ध्व हर हरति काण्डयक्त असरलः। p. 376 of हरिहर’s पारस्करमं (Gujarati press ed.).

1063 हरिहरेण तु पारस्करः ज्योतिशंतम् तान्त्रिकायां: क्षब्लकारः यद्यक्षयेत् प्रसिद्ध श्वेञ्वह: व्यास्यात्। चतुर्खं III. 1. p. 1177.
who flourished between 1150 and 1250 A.D. are identical. The views ascribed to Harihara by Hemadri in his section on śrāddha are not found in the bhasya on Pāraskara. Therefore Hemadri is referring to some other work of Harihara. From a passage of Hemadri it appears that Harihara wrote after the Mahārnava (Prakāśa). Hemadri also tells us that Harihara refuted the views of Jayantasvamī on a certain verse. The same Harihara who commented on Pāraskara also wrote a commentary on Kātyāyana’s Sānāvīdhisūtra wherein he mentions the Kalpaturukā (vide D.C. ms. No. 101 of 1891-95). Several Hariharas are known. There is Hariharabhaṭṭācārya, the father of the great Bengal writer Raghunandana. A Hariharācārya composed an astrological work Samayapradipa in Śaka 1481 (1559-1560 A.D.).

86. The Śrītīcandrikā of Devaṇṇabhaṭṭa

This is a well-known digest on Dharmasāstra. An English translation of the portion of it which is concerned with dāyabhāga was published in 1867 by T. Krisnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to śrāddha) in Bombay and also in the Mysore Government Oriental Series (up to āśauca). In the following Mr. Gharpure’s edition has been used and the Mysore text for āśauca section.

The Śrītīcandrikā published by Mr. Gharpure is a huge work of large size covering about 736 pages on the topics of some saṁskāras (88 pages), Āhṇika (144 pages), Vyavahāra (332 pages), and Śrāddha (172 pages). According to the colophons at the end of the sections, it appears that the author was called Devaṇṇa-bhaṭṭopādhyāya, son of Keśavaditya-bhaṭṭopādhyāya. The fifth introductory verse asserts that all that he writes is based on authoritative texts and that he has stated nothing purely relying on his own ideas (or imagination).

1064 अध्यात्मिक्षिपण्यम् ह्रिहरिषेण नुहूंकरणप्रभवाविन्दितकल्पानेन महारूपविशिवलितस्य कौशिकमुख्यकालीनीकृतीप्रत्येकपादश्च। सूक्षमपादश्च। नामस्यते। चूँचस्य III. 1. 183.

1065 इह जनविलासमं गृहिरणोपन्नायम्। अन्यायात्वे तु विप्रकथित न्यौक्ष्य कदाचिकविभिन्नात्मित्वः। साध्रेष्ठ किंवदा। तदविलासात्मित्वादिसत्तं कौशिकामात्रविपयतमस्य दृष्ट्येव दृष्टतम च। चूँचस्य III. 1. 1339.

1066 स्वाभिमानवह भ्रमना न दिक्षित्वर्त्तभवेत्। कै तु वाचनिकं सर्वभूतो ग्राम्यं विमेयं।। 5th Intro. verse. ग्राम्य referring to the word स्तुतिचिन्द्रका in the preceding line.

H. D.—93
The Śmrṭicāndrikā is a very extensive digest. It is almost the earliest (except the Kalpataru) among digests on dharmaśāstra of which mss. have yet been discovered. The printed text deals with the topics (kāṇḍas) of Saṁskāra, Āhnikā, Vyavahāra, Śrāddha, Āśauca. It appears that he wrote on prāyaścitta also. In the colophons of mss. of the work the name of the author is variously written as Devaṇa, Devaṇa, Devananda or Devagnāna (vide I. O. Cat. pp. 405-406). He is also described therein as the son of Keśavādityabhaṭṭa and as a Somayāji.

The Śmrṭicāndrikā quotes most profusely from numerous smṛṭikāras and affords valuable assistance in reconstructing some of the smṛṭis and checking mss. and editions thereof. For example, it quotes about 600 verses from Kātyāyana on vyavahāra and about the same number from Bṛhaspati. From Manu and Nārada more verses are quoted than even from Kātyāyana and Bṛhaspati. Among works, commentators and authors of digests named by it the following may be noted: Aparārka, Karmapradīpa which is the same as Gobhilasmṛti (II. 126-127) with slight variations (Anand. ed.), Devarāta, Devasvāmi, Āpastambakalpaabhāṣyārthakāra (Āśauca p. 84), Dhāreśvara, Dharmabhāṣya, Dhūrtasvāmi, Pradiṇa, Bhavanātha, Bhaṣya on Āpastamba Dharmaśātra, Dharmadīpa or Pradiṇa (Āśauca p. 63), Bhaṣyārthasaṁgraha-kāra, Manuvṛtta, Medhāti, Mitākṣara, Rāmāyana (four verses), and Varāhamihira (one verse), Vaijayantī (a lexicon), Viśvarūpa, Viśvādārśa (Āśauca p. 164), Sambhu, Śrīkara, Śivasvāmi, Śmrṭi-bhāskara, Śmrṭyarthasāra. He mentions a Bhaṭṭacārya on Āśauca (p. 1, 2), probably Śrīnivāsa, the author of Šuddhidīpikā who wrote about 1159-60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles Guru (probably his own teacher or father).¹⁰⁶⁷ The Śmrṭicāndrikā often criticizes these works and authors and advances its own views after considering the positions of others. Devaṇabhaṭṭa was a southern writer and his work is according to judicial decisions of great authority in southern India.¹⁰⁶⁸ But it has been held that in

¹⁰⁶⁷ तत्त्व द्राद्वरशवात्रिविवेचनतंत्रविविधतमिति गृहणा श्यामाचारश्च प्रकाश दशमेवजनि शब्द दिवर्षिं चेतविसतिवदाधि द्राम्यमित्वं लिविदेिविदेितविभिषित्वं दन्तनेम चन्द्र्य। स्मृतिचर (अग्राघि p. 63).

spite of its high authority it cannot override the Mitākṣara even in the Madras Presidency.\textsuperscript{1069}

The Smṛticandrikā quotes from 23 Purāṇas and Upapurāṇas i.e. from more Purāṇas than even Aparārka. They are set out in the note below.\textsuperscript{1070}

For the Āśauca-kāṇḍa of the Smṛ. C. I had to use the Mysore University’s edition of 1921 (203 pages). It starts with the verse of Śāṅkha that the following religious acts are stopped while the āśauca (impurity on account of death) exists, viz. religious gifts and their acceptance, homa (worship of Fire), study of the Veda and rites for one’s deceased ancestor (except the offering of piṅgās to the recently dead person for whose sake āśauca is observed). It quotes immediate performance of purificatory rite for one day, three days, four days, six days, ten days, twelve days, a fortnight, a month and until death. It deals with impurity on birth also and concludes with the putting into the Ganges or some holy place the ashes of the dead and with Śrāddha at Gayā.

The contents of the Smṛticandrikā are: various Dharmas, such as those of varṇas, āśramas; usages of countries; saṁskāras, garbhā-dhāna, puṁsavāna, jāta-karma, nāmakaraṇa, cuḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as āsauca, ācamana, brushing the teeth, bathing, samāhyā, śrauta and śmaṭa rites; duties of householder; the five daily yajñas; rules about taking food, forbidden food; procedure of law-courts, means of proof, ordeals, the various titles of law such as deposit, partnership, dāyabhāga; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brāhmaṇas proper to be invited at śrāddha etc.

\textsuperscript{1069} Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad 152 at p. 160, for this proposition.

\textsuperscript{1070} The names of the Purāṇas quoted by Smṛ. C. are अङ्कि (once) आदि, आदित्य, कालिन्द्र (only two verses), दूम, गौर, नारदीय, नृसिंह, पभ, वराहपुरण, वराहवर्त, व्रजाण्ड, भविष्य, भविष्योपर (once), मल्ल, मार्क-पण्डित, वामन, कालु, वाराह, विष्णु, विष्णुपरमेश्वर, लिङ, स्तल्द.
The Śrāvaṇaṭha āstika refers to Vijnāneśvara with great respect.\textsuperscript{1071} Yet there are several interesting points on which the Śrāvaṇaṭha differs from the Mitākṣarā. The Śrāvaṇaṭha questions (vide note 825 above) the statement of the Mit. that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The Śrāvaṇaṭha does not approve of the definition of dāya given by the Mit.\textsuperscript{1072} The Śrāvaṇaṭha does not accept Vijnāneśvara’s explanation of the word ‘apratīṣṭhitā’ occurring in the sūtra of Gautama, but upholds Aparārka’s explanation of it (vide note 1031 above). The Śrāvaṇaṭha favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.\textsuperscript{1073} It criticizes the reasons advanced by the Mit. for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.\textsuperscript{1074} Though the Śrāvaṇaṭha in this way in some cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.\textsuperscript{1075}

As the Śrāvaṇaṭha names the Mit., Aparāraka and Śrāvyārthasāra, its upper limit cannot be placed earlier than 1150 A.D.
Their Lordships of the Privy Council say in *Buddhasingh vs Laltusinh*\(^{1076}\) that Devanandabhaṭṭa is supposed to have been a contemporary of Aparārka. But this supposition is not quite correct. Since Aparārka is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between Aparārka and Devanandabhaṭṭa. Hemādri quotes the views of the Smṛtīcandrika probably oftener than those of any other nibandhakāra. In one place\(^{1077}\) he does not approve of the explanation given by the Smṛtīcandrika of a verse occurring in the Mahābhārata about a man with male issue performing śrāddha on the thirteenth tiṃthī. In another\(^{1078}\) place Hemādri refers to the view of the Smṛtīcandrika on the question whether the śrāddha on amāvāsyā is optional with śrāddha in dark half. Therefore it follows that the Smṛtīcandrika must have been composed at least a generation earlier than Hemādri i. e. before 1225 A. D. The Smṛtīcandrika is frequently quoted by the Sarasvatīvilāsa, the Vīramitrodaya and other digests.

Several authors composed works styled Smṛtīcandrika, e. g. there is a Smṛtīcandrika of Śukadeva-miśra (I. O. Cat. p. 471 No. 1549), another by Āpadeva (Mitra’s Notices, vol. VI, p. 301), another by Vāmadevabhaṭṭa-cārya (Mitra’s Notices, vol. IX, p. 137).
87. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called Anākulā on the Āpastamba-grhya-sūtra (D. C. Ms. No. 2 of 1866-68), a commentary on the Āpastambīya-mantra-pātha (vide Dr. Winternitz's ed. of 1897, p. xiii.), a commentary called Anāvila on the Āśvalayana-grhya-sūtra (published in the Trivandrum Series), a commentary called Mitākṣara on the Gautamadharmasūtra and a commentary named Ujjivala on the dharmasūtra of Āpastamba. His commentaries are very good models of ideal commentaries. His commentary on the dharmasūtra of Gautama (printed by the Anandārama Press, Poona) is more concise than that on the Dharmasūtra of Āpastamba (large extracts of which were published by Bühler in his edition in the B. S. Series, the whole being printed by Halasyanath Sastri at Kumbhakonam and in the Mysore Government Oriental Library Series). In his commentary on the Dharmasūtras he quotes verses from numerous smṛtis and from the purāṇas but hardly ever mentions by name any commentator or nibandhakāra. In his Anāvila (page 9) he quotes the views of a Bhāṣyakāra who is probably Devasvamin and mentions also a Cāndogagrhyabhaṣya-kāra (on I. 2. 3). In his commentaries on both the Dharmasūtras he frequently quotes the opinions of previous commentators with the words 'anye,' 'aparah,' 'kecit;' vide G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20 etc. From the fact that he mentions two interpretations on Āp. Dh. S. I. 2. 5. 2 with the words 'apara aha' and 'ityanye' and several interpretations on II. 7. 17. 22 it follows that he had before him two or three commentaries on Āp. Dh. S. In Bühler's edition Haradatta on Āp. Dh. S. I. 1. 2. 38 appears to refer to a grhya-vṛtti, but in the Kumbhakonam edition the reading is different (viz. grhye gatam). He is very careful to point out the un-Pañinean forms in the sūtras of Gautama and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the

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1079 e. g. on ग्र. प. छ. XXV. 8 he says वाक्यसंसूरिति पाठेऽसम्य न रोप्यते। अवर्गति समसामन्तविशिष्यस्याद्।
text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.\textsuperscript{1080}

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Dravīḍa language for\textsuperscript{1081} a skin disease called ‘Kilāsa.’ On Āp. Gr. S. VI. 6 (the sūtra ‘nadinirdeśaśa’ etc.) he gives Kāveri and Vegavatī as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Dravidas observed when the Sun is in Arices or Virgo,\textsuperscript{1082} The Viṃmitrodaya classes Haradatta and the Smṛtiśandrikākāra among southern nībandhakāras.\textsuperscript{1083} From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra ‘anyatra rāhudarśanāt’) that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-gṛhya and Āp. Gr. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya–māṇtra-pātha (otherwise called Ekāgniṇaṇḍa, 25th and 26th prāśnas of Āpastamba–kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gr. S. I. 13. 5 (ghoṣavad caturakṣaraṁ và) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavānāga. In the colophons the Anāvīḷa is described as the work of Haradattācārya-miśra.

\textsuperscript{1080} e.g. on Āap. Ṛ. S. I. 11. 31. 21 ‘प्रायतनमन्त्रेशक्तिचर्चया च’ he says ‘प्रायतनमन्त्रेशक्ति चार्चया च। अथं तत्वदर्शानुषयं पाठं। अथ्यमानयकः प्रमादमण्डलतो व।’. Vide remarks on Āap. Ṛ. S. II. 2. 5. 2 and II. 3. 7. 7 also.

\textsuperscript{1081} लतरोणि वल्कीति द्रविधानां प्रसिद्धः।

\textsuperscript{1082} तत्र द्रविधाः कन्यामेवसे सावितयादित्यौ जाताभिनित्ति भूमी मण्डलमालिक्ष्यत्यादी- न्युत्तारणाति।

\textsuperscript{1083} Vide वीरो p. 705 श्रुतिमहिकिः वत्र कण्ठोकः पतंजु हिन्दासनहितयाः यासी खोणां वनाकारकेतासे। अवािण्यतु शुनिमुशुमनश्वयं दायझ्यणिति शेविति स्वलिंगमन्द्रकारकर्दात्िौ दक्षिणास्यनकन्दूं जीमूत्यानान्दपौर्स्यस्व- निवन्दन्दूं सिद्धान्ताव।
Haradatta (on Āp. Dh. S. I. 8, 22. 1–2) has a disquisition on the correct knowledge and realization of the self (Ātman). He quotes Muṇḍakopaniṣad II. 9 (bhidyate &c.), Chan. Up. VI. 24. 3 and Yaj. Smṛti I. 8 (ayam tu paramo dharma yad yo genātma-dārśanam), puts the Advaitavedānta view in a nutshell, narrates the story of a prince brought up since boyhood among Śabarā (bhil) children regarding himself as a śabarā, but the truth dawns upon him when his mother tells him who he really was; and quotes four Śādāvākriḍāga verses on the same story and the moral.\textsuperscript{1084}

Ghose in his Hindu Law (3rd ed. Intro. p. xv) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vīnāśesvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the acārya (i.e. Āpastamba) the sapinda of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the sapinda, and then Haradatta says that he himself liked the latter view.\textsuperscript{1085} He often gives interesting information. On Gautama XVII. 33 he tells us that asafoetida is eaten by all, even though it is a matter for consideration whether the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).\textsuperscript{1086} On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (ā-kroṣa) the

\textsuperscript{1084} ‘तद्वैम् वस्मात् स्वतः श्रवणयामां प्रक्त्वनादानांभिन्नाएव: तद्वैम् भवति। एवं लोकोर्भोर्वशयोत्करोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइवकरोऽवागेइvam

\textsuperscript{1085} On Āp. P. Ch. II. 6, 14. 2 ‘त्रुणाभावे य: प्रजासम: सपिष्टः’ he says ‘भायों तु रिक्ष्याभावः सपिष्टाः स्रोऽनु तु राज्यमपधिमिलावायायं यस्य:।।...गोयल पुरुषभावे पन्न: सपिष्टलिबिभ: समांसामह।।...वर्णप्रवर्तकं पच्च रोचयामहें।’.

\textsuperscript{1086} हिंदुशुन मिर्यादीज्ञयामिन्नभक्तिव: न वेति चित्तबुद्ध। सरस्वती हिंदु अष्टि भक्तिन्न।
following: "the Taittirīya is a Śākha that is ucchiṣṭa (the leavings of food eaten), the Yajñavalkya and other Brāhmaṇa works are modern". On Gautama IV. 5 he says that what distinguishes the Prājāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (āśrama) nor is he to marry another woman. On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt’s or maternal uncle’s daughter, the act springs from the fact that one is pleased thereby, there is no necessity to infer a āśtra (a Vedic passage) once existing but now lost (in support of such usage).

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the Āp. Dh. S. he says (p. VIII) that the Munich ms. of the Ujjvala written in Poona about 1600 A. D. shows the interpolated text found in all Devanāgarī copies and that therefore Haradatta is older than at least 1450-1500 A. D. The Viramitrodaya frequently cites the Mitakṣara of Haradatta on Gautama. Nārāyanabhaṭṭa (born in 1513 A. D.) in his Prayoga-ratna quotes Haradatta’s comment on Gautama VIII. 14-22 about sanākāras and his son Śaṅkarabhaṭṭa names both the Mitakṣara and the Ujjvala of Haradatta in his Dvaitanirṇaya. The Prayogapārijaṭa of Nṛsiṁha, which is quoted in the Prayogaratna of Nārāyanabhaṭṭa and is therefore not later than the first quarter of the 16th century, cites Haradatta’s explanation of Āp. Gr. S. (on ‘pravāṣād–etya putra–syā śīraḥ parigṛhya japatī’ etc.) and contrasts it with Nārāyanas view. The Subodhini of Viśveśvarabhaṭṭa (about 1375 A. D.) on Mit. (Yāj. II. 132) quotes certain śṛṃti passages as found in the vṛtti of Āpastamba which are found in Haradatta’s gloss.

1087 तत्तिर्मुन्निष्टःशाश्वायायाज्ञवल्क्यकारिनि भाष्यानाथानीनतनारोकादय आस्तेनात्।
1088 नारायणांतर प्रवासी द्यानि स्थवरनुसन्तकल्यात्मिति मन्येण समयः प्रिबलते। एष भाषाणं प्राज्ञापल्पः विशेषः।
1089 वन पितृप्रभुमतुष्क्ताप्रभुधानानी गृहस्तयुपाधितिः प्रवासिः ततोस्तत्तपात शाख–
सम्बंधितः प्रित्राय अथर्वप्रस्तुति: प्रतिनियो: सम्बन्धितः सम्बन्धत।
1090 Vide वीरो pp. 169, 655.
1091 वर्णमाले: प्र: पर: इति श्रवणयुक्तमोऽय दाशितो वाक्यनित्योऽस्य श्लोकेऽस्त्रेष्ठः। तस्यात्ति आपलम्भुलोऽस्य श्लोकेऽस्त्रेष्ठः। औरस: पुनिकान्नज्ञेय: (Continued on the next page)

H. D.—94
Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps Devasvāmin, the Bhāṣyakāra of Āpastamba-gṛhya, and that he holds antiquated views about the widow’s right to succeed to her deceased husband’s estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after Vījñānesvāra assigns the same position to the widow as Haradatta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100–1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Gṛhya sūtras and Haradatta, the author of the Padamañjari, a commentary on the Kāśikā of Yāmana and Jayaditya. Bühler felt uncertain about the identity. Saṅkarabhaṭṭa in his Dvaita-nirṇaya speaks of Haradatta as expounding a kārikā of Hari (Vākyapadiya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujjvala and the Mitākṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra. His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 (‘plāvanam ca nāmno’ etc.) is almost identical with the Pada-

(Continued from the previous page)

mañjari on Panini VIII. 2. 83 (‘pratyabhivādesādare’). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the udīcyas. The Mādhabiya Dhātu-

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tudhakā hṛṣṇa—pūnahakṣaraṁ svātantraṁ prabhaved kṛmaṁ gatiḥ: nividamaṁśeṣaṁjāyata:

1093 vide comment on Āp. B. S. I. 2. 5. 1 (tattvakṛmam vinivyaptavyādī) where hṛṣṇa says ‘sāveto: sākṣampraptyoḥ abhādhi drṣṭaḥ: sākṣampraptyoḥ kṛmaṁjāyitaḥ’ where he refers to the saṁhārām of patañjali (vide Keilhorn, vol. II. p. 69).

1094 vide note 102 on p. 67.
vṛtti mentions the Padamañjari. From this it follows that the Padamañjari was composed before 1300 A. D. Dr. Belvarkar places Haradatta, the author of the Padamañjari, about 1100 A. D. The learned editor of the Anāvila in the Trivandrum Series points out that, as Haradatta is quoted in the Puruṣakāra which in its turn is mentioned in the Dhātu-vṛtti of Mādhava and as Śaraṇadeva, the author of the Durghata-vṛtti, who wrote in sake 1095, cites the Jainendra and Kaiyata but not Haradatta nor the Padamañjari, Haradatta wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that Haradatta, the commentator of the Dharma-sūtras, is the same as the author of the Padamañjari and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The Smṛticandrikā twice refers to the bhāṣya of the Āpa-stamba-dharma-sūtra. Haradatta’s commentary is styled vṛtti and not bhāṣya and the citations do not occur in his work. Hence it appears that the Smṛticandrikā did not know Haradatta’s works and the latter could not have flourished much earlier than the Smṛti-candrikā.

In the Padamañjari Haradatta is said to have been the son of Padma (Rudra)-kumāra, younger brother of Agnikumāra and a pupil of Aparājita. In his Padamañjari Haradatta employs the word ‘kucimāñç’ which is a Telugu word. The Bhaviṣottarapurāṇa printed in Grantha characters contains 12 chapters (54th to 65th) and the Śivarahasya printed in the said characters has one chapter (17th) which set out the life (carita) of a Haradattaçārya. It is stated there that Haradattaçārya’s original name was Sudarśana, that he was the son of Vasudeva and that

1096 अतः अविवकारतर्नी देवुपालयः परमेश्वरणस्वरूपलोचनस्तिथिमयुक्तेऽस्य तद्भावे। स्वतिंचोः प. 25 (१० आप. व. व. भ. 6. 15. 19-23); अत: एव: जीवनवेष्टयै: दायी विभेदित्वलोपस्वरूपायेत् ब्याचारणेन तद्भावायारण पुनः स्वायः एव दायी विभेदाय स्वायम् दुस्तिहिंस्य ईतुकस्य। स्वतिंचोः प. 300.
1098 या दुर्दशामार्णभि: संज्ञा; कृचिमनवीकादयो न तासां साधुसम्। प. 16 of the Report on Sanskrit and Tamil mss. for 1893–94 by S. Seshagiri Sastri.
he died 3979 years after Kaliyuga began\textsuperscript{1099} (i.e. 878 A.D.). This Haradattācārya, being the son of Vāsudeva, was not the same as the author of the Padamañjari, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṅgraha on the Nakulīśa-pāṣupatadarśana.\textsuperscript{1100} Dr. Jolly (R. u. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṅgraha with Haradatta, the commentator of Āpastamba and Gautama.

A work called Hari-hara-tāratamya and another called Caturvedatātparya-saṅgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871–72), which contains 154 verses of fine penmanship. The first and last are given below.\textsuperscript{1101} Whether these two works were composed by Haradatta, the commentator of the Dharma-sūtras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic mantras refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as Kirāta, or as wearing skin etc. All the verses upto 143 are in the Vasantatilakā metre, while towards the end there are a few verses in other metres such as Śikhariṇi and Rathoddhatā. He was a staunch Śaivite,\textsuperscript{1102} though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical

\textsuperscript{1099} कवितारी व च वनां तहसलहिते वेदांविद्वा बुद्धि सार्थिनामः संगमादपस्यो मौलकः। पत्नोजः सन्तापकः युधिष्ठिरं सान्तानं संसारस्वयं कसापामनवासिः। युद्धशान: सार्थिनी समाजमहः। ताम्रास्य: कहेन तहसलहिते वेदांविद्वा कसापामनवासिः।

\textsuperscript{1100} तव विष्णुसमाग्रे वेदांनां सार्थिनां संसारस्य: कसापामनवासिः। कसापामनवासिः सार्थिनां। युद्धशान: सार्थिनी समाजमहः। ताम्रास्य: कहेन तहसलहिते वेदांविद्वा कसापामनवासिः।

\textsuperscript{1101} बसों नामो भवति सर्युः युग्मः। समया सार्थाणां पशुपतिः युद्धशानीयाः। यो न: प्रमाधार्त: इद्यमुचितान्ति। यतर्ती सार्थाणां सर्युः सार्थाणां संसारामः। अवतिप्रपातस्य। प्रथमं प्रकटातः। चतुर्वेदिस्विश्वामते। चतुर्वेदिस्विश्वामते।

\textsuperscript{1102} Verses 144–145 are विष्णुवंशी विष्णुम बहुविवेकः, भवति कसापामनवासिः। युद्धशानीयाः। चतुर्वेदिस्विश्वामते। चतुर्वेदिस्विश्वामते।

\textsuperscript{1099} \textsuperscript{1100} \textsuperscript{1101} \textsuperscript{1102}
systems. He refers to the Maitrāyaṇa Ṛṣtri, Taḷāvākāra Brāhmaṇa, Kaṭyāyaṇa gṛhya, Bhagavadgītā, the Purāṇas as supplementing the Vedas (vedopabr̥mihaka), the Saṁkhya and Yoga.

88. Hemādri

Hemādri and Madhava are the Castor and Pollux in the galaxy of dākṣiṇātya writers on Dharmasāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇī, an encyclopaedia of ancient religious rites and observances. From ancient times in India the goals of human life (puruṣārthas) were said to be four viz. Dharm, Artha, Kāma and Mokṣa (and were spoken of as 'Caturvarga'). Mokṣa could be attained only by a few men but as to the other three (spoken of as Trivarga) all could secure them, according to their abilities and activities (vide Manu II. 224). This subject of Puruṣārthas has been dealt with at some length in H. of Dh. Vol. II. pp. 2–11, Vol. III. pp. 8–10 and 241–43 and Vol. V. pp. 1626–1632. According to the statements contained in the work itself the author intended to treat Dharmasāstra in five sections, called vrata, dāna, tīrtha, mokṣa and pāriṣeṣa.1103 The Pariṣeṣa-khaṇḍa was divided into four parts, viz., Devatā, Kālanirṇaya, Karmavipāka, Laksanasaṃmuccaya.1104 The Caturvarga-cintāmaṇī has been published in the Bibliotheca Indica Series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with pṛāyāscitta does not appear to be the work of Hemādri.1105 The work so far published is concerned with vrata, dāna, śrāddha and kāla (latter two being parts of the Pariṣeṣa-khaṇḍa). That portion of the Caturvarga-cintāmaṇī which was intended to treat of tīrtha and mokṣa has not yet come to light. It is extremely doubtful whether the author

1103 खण्डानि चाचायक्ष्ट्रतदातीलीमोक्ष्यामभागि कर्मों भयोत यष्टमसंतपत्तरे-विलम्बमुक्तिहि यज्ञ विभागित परमः॥ नवार्तमोऽध्वीने परमः यज्ञविशेषानुगरतमां विश्वसता यक्ष्यते। 1104 ग्रहणानि विकारसायेत्। कामविवेकं। नवार्तमोऽध्वीने परमां यज्ञविशेषानुगरतमां विश्वसता॥ 1105 तिर्थार्थाय विचित्रायं ग्रहणानि विकारसायेत्। कामविवेकं। नवार्तमोऽध्वीने परमां यज्ञविशेषानुगरतमां विश्वसता॥
was able to carry out his gigantic scheme. Mss. of portions of the great work are described in the catalogues under various names, e.g. I. O. Cat. No. 1379, p. 407 on śāntikapauṣṭikāṇī is the same subject that is treated in vratakhaṇḍa pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from smṛtis and purāṇas and names a host of writers. He appears to have been a profound student of the Pūrvamimāṃsā. The discussions in his work, particularly on śrāddha and kāla, cannot be well understood without thorough acquaintance with the numerous nyāyas of the mīmāṃsā which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159 of his Kālanirṇaya (vol. III part 2) he makes use of four different nyāyas of the mīmāṃsā.1106 The eminent commentators and nibandhakārās on dharmaśāstra and other works named by him are given below.1107 It is somewhat remarkable that though he quotes Aparārka and the Smṛti-candrika scores of times he hardly ever mentions by name the Mitākṣara of Vidyāśākara. Though he does not promise a treatment of vyavahāra, here and there he makes sallies into the domain of vyavahāra. For example, he quotes the well-known sūtra of Gautama (10.39) on the sources

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1106 ते प्रतिज्ञोपादित्व-एकत्र तुम्हारे संगीत न्यायान्य क्षमता कृपाकी व्रतकथा ( this refers to जैमिनि IV. 3.5-7; भोजनपदिकार्य निबन्धकारी कालकालु स्याय स्याय स्याय स्याय बादलखाना ( applying the न्याय based on द्रविङ्गाभावनिधिका ) p. 143; this refers to जैमिनि I. 2.5 and 18 and शाब्दरीत्व thereon: 'पुरोजन्य वृत्तान्ते कृतान्तात्र वृत्तान्तां कृतान्तां' p. 156 ( this is उपसंहारन्याय in ज. III. 1.26-27 ); नामित पुनर्वेष्यानि अत्स्थ्यानि वृत्तान्तानि उपस्थान्ति तानि न निधिपराष्टि नश्चर्यमादित्व स्वरूपालित। p. 159 ( this is पुनर्वेष्यानि ).

1107 अग्राक्ष ( very frequently ), आपत्तिभयंभावाय ( frequently quoted ), भोजनपदिकार्य ( frequently quoted ), भोजनपदिकार्यस्य विकारोद्भवन, देवतालय ( frequently ), निर्यानात्मान, न्यायमहार्य, पण्डतपरित्वम्, पृथ्वीनिमान्यां, द्रविङ्गाभावनिधिका ( तथा न्यायानि, मनोद्विद्यमन, मद्यस्यानं, मनुस्तिथिय, वामदेव, विजीतम, विकारोद्भव, दर्शन, विज्ञानात्मानो, स्मृतिज्ञानद्रिक ( very frequently ), स्मृतिज्ञानद्रिक ( very frequently ), स्मृतिज्ञानद्रिक ( or स्मृतिसहायम् or स्मृतिसहायम् very often ), स्मृतिसहायम्, हिंदुम ( very frequently ).
of ownership and holds a lengthy discussion thereon. In another place he digresses into the question of the various kinds of *stridhana* and their devolution (vol. III, part 1, pp. 530–531). He was of opinion that everyone, to whatever *śākhā* he may belong, should perform *śrāddha* in accordance with the directions thereon in all *śākhās*, kalpa and *grhya* sūtras, *smṛtis*, *purāṇas* and usages. He makes the important statement that a person following any particular Vedic *śākhā* may enter into alliance by marriage with any other person of the same country following another Vedic *śākhā*.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra. He was the grandson of Vāsudeva and the son of Kāmadeva. The introductions to the *khandas* contain fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri. Another verse says that none existed, exists or will exist surpassing Hemādri. He describes himself as in charge of the imperial

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1108 चुबूङ्गो वोल. III. पार्ट 1, प. 525 where he says 'स्वामिनं वनमालेव निमित्तेन यद्रव्यदीपं द्रव्यमयेक संबंधति (संबंधति?) सृ दायः'. हो: यहीं निमित्तेन यद्रव्यदीपं द्रव्यमयेक संबंधति (संबंधति?) सृ दायः.

1109 सर्वदा जान्नकुपश्चुरुत्सङ्गहितास्नानाभद्दरमात्रतङ्गमात्रज्ञेय सोऽव: श्राद्ध कल्याण्य प्रमितिः सत्यम्। चुबूङ्गो वोल. III. 1. प. 753. The discussion is started on p. 748.

1110 आयुक्तेषु च समानदेशवासिनो नानाशास्त्राध्यायिनामपूर्वकः प्रत्यार्पणसमयः सबस्तो विवाहसंबंधः।। अतो न जन्यादि नापि हृदिदिन स्वशास्त्रोपिनिः सन्धिः।। वोल. III. 1. प. 381.

1111 तपामाव शिरोमणिविजयविनिः शिवाधिक्षानाथो मुनि: || गोवि तस्य वन्हूँ निमथ्युण्डगृहीये-शूलामणिविनिः चार्यविवथितेवतिपि: श्रीवात्सदेवः कुली।। विनिः 1 and 2 of vol. III. 1. The D. C. ms. No. 312 of 1884–87 reads तस्याधिक्षानाथो मुनि: and it appears that शिवाधिक्षानाथो of the printed text is a mistake.

1112 किंचित्विभाषा विदितात्र जनत्वण्मात्र विभूति विभूत्य विरुद्धमः || कल्याणीमेव विदितात्र विदितात्र विभूतिः।। वोल. I, verse 15, vol. III. 1. verse 17.

1113 भेदाश्रेष्ठ च कर्तवते न महिता हेमार्ज्ञेः परः।। वोल. I, verse 20, vol. III. 1. verse 22.
records of Māhādeva, the Yadava king of Devagiri (modern Daulatabad). In the colophons and the body of the work also he is described as the karaṇadhiśvara of Mahādeva, as highly honoured by the king and as a minister (mantrin) of the king. He gives in the introduction to the Vratakhaṇḍa a detailed pedigree of the Yadavas of Devagiri. In the section on kāla (vol. III, part 2) he starts with Saṅghaṇa (i.e. Singhaṇa of the inscriptions), then speaks of his son Jaitrapāla (i.e. Jaitugi), his son Kesā (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kesā. This is not the place to go into the genealogy of the Yadavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yadavas. Vide Bombay Gazetteer, vol. I, part 2, pp. 248-249 for Hemādri and pp. 268-275 for extracts from the Vratakhanda, pp. 252 and 519 for two pedigrees of the Devagiri Yadavas and pp. 511-534 for history. The following may be consulted for the principal grants of the Yadavas:—Ind. Ant. vol. 17, p. 117 (Kalasbodruk plate of Bhillama dated śaka 948 or 1025 A.D.), E. I. vol. III p. 110 (Bahal inscription of Singhana dated śaka 1144), E. I. vol. III pp. 217-18 (Gadag inscription of Bhillama dated śaka 1113 i.e. 1191 A.D.), Ind. Ant. vol. 14, p. 68 (grant of Kesā or Kanhara dated 1249-50 A.D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Ramacandra dated śaka 1193), E. I. vol. XIII, p. 198 (Thana plate of Ramacandra dated śaka 1194 i.e. 1272 A.D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated śaka 1172 i.e. 1250 A.D. wherein his younger brother Mahādeva is described as yuvāraja). Mahādeva reigned from 1260 to 1271 and Ramacandra, the son of Kesā, from 1271 to 1309 A.D. Since in the Caturvarga-cintāmani Hemādri is said to be the keeper of the state-records of Mahādeva, that work must have been

1114 अतिष्ठ शस्त्रयुगलामः सौमयविभिन्नपुराणं। महादेव धर्ति स्त्यातः राजंखेल भूतेऽ॥
...सत्तायात् नाम हेमाध्रि सर्वविशेषपुराणम्। निजाद्वपत्या वश्य सर्वशीकरणपुराणम्॥
vol. I, verses 6 and 13. करण means a document. श्रीकरण may also mean ‘writing the word shri’ (on official documents).

1115 The colophon is श्रीमहाराजाधिष्ठितास्त्रीमहादेवस्य समस्तक्रियादीकरः &c., महादेवसाहिपत्यायनो सहितिरागदर्षादृत। करणित निषुप्रण प्रभावस्यक्रियानिषयम्॥
vol. III, 1, p. 1318.
composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemâdri was in high favour not only with Mahâdeva but also with his successor Râmacandra. The Thana plate of Râmacandra (dated शाके 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Sâsâti (modern Sâṣṭi in the Thana District) to thirty-two brâhmaṇas by Acyuta Nayaka of the Gautama gotra and descendant of Jalhana, who was the governor of Konkan, and describes Hemâdri as one who had attained a preeminent position in the government through the favour of Râmacandra and as one who was in charge of all (state) records and was the foremost minister.

Hemâdri is frequently cited by Raghunandana in his Smṛti-tattva and rarely criticized; vide (vol. 1). Tithi pp. 1, 11, 16, 18, 120; Śrēddha pp. 285, 286; Jyotistattva 678, Mala* 755, 836; Saṁskāra 891; (vol. II) Ekādaśi 37, 44, 50 (cr.), Udvāha 145, Śuddhi 273, 339 (mentions Parisēṣakhanda) 356.

Vide a paper in J. O. R. (Madras) vol. XII pp. 46–60 by Dr. P. Srinivasachar on the Yâdavas of Devagiri, that shows that the last dated inscription of Krṣṇa is dated 12th April 1259, that Mahâdeva succeeded him and that some time elapsed between the death of Mahâdeva and the accession of Râmacandra, and that Hemâdri was in great favour with both Mahâdeva and Râmacandra. The pedigree (relevant to this writer) is Bhillama-Jaitugi—Śinghâna (and also Śimhâ, Śimhâna, Siṁhala)—Jaitugi II—Krṣṇa (also written in Inscriptions as Kanhâra, Kanhârâdeva, Kandharâdeva, dates ranging from शाके 1169 to 1175) and Mahâdeva who succeeded Krṣṇa; (Krṣṇa’s son Râmacandra or Râmarâya, one date is शाके 1199)—Śaṅkarâdeva succeeded in शाके 1232 (1310–11 A. D.) and was killed by Malik Kaffar two years later. Vide JBBRAS vol. XII pp. 1–50 (by Dr. Fibet). It is probable that Mahâdeva, brother of Krṣṇa, succeeded because Krṣṇa’s son Râmacandra was very young.

Hemâdri is credited with a commentary on Śaunaka’s Prāṇavalkalpa. He appears to have written a śrâdha-kalpa according

1116 इत्यादिसमसयबिरविराधामान सकल्युपवसथमुनुसाशिति यदुकुलकुमुदचंद्रे श्रीमचंद्रसरस्वते तत्थितसंसदात्मानिबित्ताविजयशुरीयानां वहति समसत्तुलितोपकार्योऽवध्ये ... समसत्तुलिताधिकतयं च चिनितसाधिक्षण्येकं मलन्त्रवहमणी युणान्तराहणारो हेमाद्री &c. E. I. vol. XII at p 202.

1117 I. O. Cat. p. 594 No. 1808.

H. D.—95
to the rules of Kātyāyana which is distinct from his Śrāddhākhaṇḍa (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary\(^{1118}\) called Kaivalyadīpikā on the Muktāphala of Vopadeva, the famous author of the Mughdhabodha grammar. The Muktāphala embodies the philosophy of the Bhāgavata purāṇa in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protege of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the Harilīla (published in the Calcutta Oriental Series No. 3), an index of the Bhāgavata for pleasing the minister Hemādri.\(^{1119}\) Verse 54 in the Upasamhārādyāya in the edition of the Muktāphala expressly states that Hemādri induced Vopadeva, son of the physician Keśava and pupil of the scholar Dhanesā, to compose the Muktāphala. Verse 53 also is interesting:—देव एव चित्रे रामस्य सिन्धुवंडः पुराणम् हेमाद्रि: लघुपानीत: सुधौष्ठेनविषेणः || रामा दासराधि रामा रामाकृण्ट्रा (Yādava king). Hemādri means mountain Meru and also the author Hemādri.\(^{1120}\)

There is a learned commentary on the Raghuvamsa by a Hemādri. Mr. P. K. Gode (in ABORI vol. XIV pp. 126–128) adduces arguments for establishing that the commentator is different from the author of the Caturvarga-cintāmani. There is a commentary on this work called Viveka with which both

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1118 देवकालस्येवां मानां केल्विकोक्षमृ। इत्यादि: कर्तके चाके कामाराजस्य ( ? रामाराजस्य ) वेदमिने || इति श्रीमद्भाष्यान्तरात्मानं महाभारतार्यांशोभो। इत्यादि: कर्तके चाके कामाराजस्य। Mitra's Notices, vol. IV. pp 67–68 No. 1456. The muktāphāla with the com. of हेमाद्रि has been published in the Calcutta Oriental Series No. 5 (1920). This edition reads रामाराजस्य.

1119 श्रीमद्भाष्यान्तरात्मानं महाभारतार्यांशोभो। विद्वान रामदेवन मानिष्टमार्गितुः इल। मानिष्टकत्रियान्तरात्मानं महाभारतार्यांशोभो। Se, ms, in Bhadkamkar collection. The last verse is also सूक्त रामदेवन महाभारतार्यांशोभो। सूक्तिः प्रतिका दश प्रवहाना तव विद्वान निदित्वार्थार्थमेकोभिः। साधितये च एवं भयानन्तरात्मान्त्रियुः कालं च सूक्तिः दश महाभारतार्यांशोभो। युः: के के न लोकोश्चाराः। || This verse occurs at the end of the muktāphāla also.

1120 सूर्यवंशवर्धक्षणः also has two senses viz. ‘round which (Meru) revolves the sun’ and also the author हेमाद्रि (to whom also the word सूर्यo applies viz सूर्यवंशवर्धक्षण: आवाहीत गता: प्रवृत्ता: इतिवर्धिता: वस्त्र:)
Hemâdri and Madhusûdana-Sarasvatî had something to do.\textsuperscript{1121} Hemâdri also wrote a commentary called Ayurvedarasâyana on the Aṣṭâṅgahṛdaya of Vâgbhata.

Altogether Hemâdri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Moû script. Within a few decades his Caturvarga-cintâmaṇi, particularly its dāna and vrata sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Mâdhava in his Kâlanirnaya (p. 67) expressly mentions the Vratakhandâ of Hemâdri as an authority. This work was composed about 1340 A. D. In an inscription of Bhâskara alias Bhavadûra, son of Bukka I, dated sake 1291 (i.e. 1369 A. D.) the king is described as making various gifts following the composition of Hemâdri.\textsuperscript{1122} This is obviously a reference to his dänakhanâda and establishes that long before 1369 A. D. Hemâdri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated sake 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemâdri and his son as one who observed the vratas and dānas\textsuperscript{1123} described by Hemâdri. Pedda-Komaṭi-Vema is described in a grant of sake 1344 as eager in bestowing gifts described in the rules of Hemâdri.\textsuperscript{1124} Hemâdri is quoted in the Madanapârijâta,\textsuperscript{1125} the Dvaitanirnaya of Śaṅkarabhaṭṭa, the Nirnayasindhu and other works.

\textsuperscript{1121} The ms. in the Bhadkâmkar collection folio 5 has ‘हरिलीलायं समुदायं सस्त्रीनिमित्त व्रतमानविवरणम्’. A ms. in the Bombay Asiatic Society Library ascribes the com. to Hemâdri and says समुदायं सस्त्रीनिमित्त सरस्वतीस्वरूपं रामास्य निःस्वामि। कर्षके रसायनं निःस्वामि रामास्य व्रतं तथा श्री-अभ्रयान्ति संख्या । (BBRAS cat. p. 329 No. 1157).

\textsuperscript{1122} Hemâdridhrikrtitamaṇeśa kâraṇâdhânaḥ. E. I. vol. XIV p. 102.

\textsuperscript{1123} Hemâdridhrikrtitamaṇeśa kâraṇâdhânaḥ. Vide E. I. vol. III. pp. 59 and 61.

\textsuperscript{1124} Hemâdridhrikrtitādântadânaḥ. E. I. vol. XI. p. 325.

\textsuperscript{1125} यह उपनिषदवीर्ति विविधविवरणं तथायामार्जनिषेषयो हेमाद्रिप्रत्ययः प्रातिभौणिकत्वतः। मदनपारीत्रात् p. 536.
History of Dharmakāstra

89. Kullākabhaṭṭa

Kullākā's commentary on the Manusmṛti styled the Manvarthamuktavali is the most famous of all commentaries on Manu. It has been printed several times. In the following the Nirnayasaragara edition of 1909 has been relied upon. Kullākā's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of Medhātithi and Govindarāja and incorporated a great deal from them into his own work without acknowledgment. For example, on Manu XI. 95 he simply summarises the remarks of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's Manu-ṭikā. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 903a above). At the end of his commentary he says1127 that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so. Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharanīdhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find else-

1126 'पुंस एव ब्राह्मणस्य मध्यमतिणियों न विवा द्वारा द्वारास्त्रस्तु। सुराखणु' 'अस्मात्या स्मः ब्राह्मणी सुराखणां भवति नेनां हृिया; पति न न न न न दृश्यावस्थायाय आयुम जो न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न न...
He not only criticizes Govindarāja severely but also points out the mistakes of Medhātithi (as on Manu I. 71 and 103, II. 101). He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones: “At length appeared Cullūca Bhaṭṭa, who, after a painful course of study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern.”

Among the authors and works quoted by him (besides the usual smṛitis) are the following:—Garga (on II. 6), Govindarāja, Dharaṇidhara, Bhāskara (bhāṣyakāra of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhātithi, Vamana (author of the Kāśīka), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse. He came of a Varendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divākara. He wrote his commentary in Kāśī in the company of

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1128 प्रायः बहुमुनिमातोलोचनान्यथे ज्ञानसाधनां खलु मूलिनिमां तद्नायथ युग्मः।। नैवमेध्यविवर्णि मधो नागिनराजी व्यास्यातारी न ज्ञानपर्यवेत्तास्य दुःखेन व:॥ last verse of chap. XI.

1129 चुन्दुभगीर द्राक्षसंगविविधिः युगमिति तु मूलप्राणिभं मनो ब्रजमात्र:। on मनु I. 71; on मनु I. 103 मूलप्राणिभं remarks that ‘adhyaśatavar’ and ‘pravaktavyam’ are not ‘ci his’ but only ‘arthavādas’ and Kullūka remarks ‘अनुवादमात्रेऽत्तत्त्तिः। मूलप्राणिभं मनो ब्रजमात्रः।’ It is possible that Kullūka had before him a defective ms. reading about Medhātithi’s bhāṣya on Manu I. 71.


1131 गीः नात्तवसाधनानि सुजातेन्द्रे वरोर्या कुले श्रीमचन्द्रशासनकर्ष्य तनयः कुलकुर्मेन्द्रे भनते। काज्ञ्यायुतशाहिन्जसुतन्यासरी सम्प पश्चिमोत्तेनेव बिषयेः हिताय विद्य: मनवण्डसुस्वायः॥
Pandits. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vahikas.\textsuperscript{1132}

It appears that Kullūka also composed a digest called Smṛtisāgara. A Ms. of a portion of it called Śrāddhasāgara exists in the Calcutta Sanskrit College (Cat. vol. II. p. 405, No. 446). In this his Āśaucaśāgara and Vivādasāgara are referred to.

I secured a transcript of the ms. of the Śrāddhasāgara in the Calcutta Sanskrit College through the kindness of the Principal. The Śrāddhasāgara deals with the following subjects:—definition of śrāddha; whether it is of the nature of yāga, dāna and homa; various kinds of śrāddhas such as nitya, naimittika \&c.; the proper and improper places for śrāddha; the proper times for śrāddha; Aṣṭakā-śrāddha; śūdras can perform aṣṭakā and other śrāddhas; intercalary month; who are paṅkti-pāvana brāhmaṇas; meaning of nimantraṇa and āmantraṇa; the number of brāhmaṇas to be invited; the darbhās; śrāddhadevatās; the sacred thread \textit{etc.}

The Śrāddhasāgara is full of Pūrvaśāmānsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Āśaucaśāgara) at the order of his father. He quotes profusely from the Mahābhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmasūtras and metrical smṛtis. He names the Kalpataru oftener than any other 
\textit{nibandhakāra}. The other authors and works named are: Bhojadeva, Halayudha (probably the author of Prakāśa on the Śrāddhakalpasūtra of Kātyāyana), Jikana, Kāmadhenu, Medhātithi, Śaṅkhadharma. In one place we have a reference to Prabhākara and Kamalākara-bhaṭṭa (on Kāla and Kāma being devatās) and in another place to Gauda-Maithila-Mayūkha-bhaṭṭā (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own guru in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. XXV. p. cxxxi). Ghose (Hindu Law, 3rd edition p. xvi) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva,

\textsuperscript{1132} सूर्यन्न माहवंदेरी प्रसिद्धि शास्त्रं शिष्यस्त्र सङ्कियं प्रसिद्धि शास्त्र।
Govindaraja, Kalpataru and Halayudha he is certainly later than about 1200 A.D. Raghunandana several times mentions Kullukabhatta (and sometimes criticizes him also); vide (vol. I) Shraddha 225 (Crl. on Manu III. 257), 226, Ahnika 353, 454; Prayascitta 472, 530; Saniskara 893, 894, 903; (vol. II) Uvdhaha p. 144. The Danda-viveka of Vardhamana quotes Kulluka about fifty times and oftener than any other work or author except Ratnakara. Shritha's com. on the Dayabhaga refutes the view of Kulluka. The Shraddha-kriya-kaumudi of Govindananda refers to Kulluka's explanation of the word 'akauksan' as 'viksamana' in Manu III. 258. The Rajaniti-ratnakara of Candesvara quotes the explanation of Kulluka. Therefore Kulluka must have flourished before 1300 A.D. Kulluka in his by no means small work nowhere refers to the Dayabhaga, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kulluka wrote in Kasi and not in Bengal. Therefore if he flourished not long after Jimatavahana, it is quite natural that writing in Benares he had not heard of the Dayabhaga or read it. It has been shown above that Jimatavahana probably wrote about 1100-1150 A. D. Therefore Kulluka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kulluka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

90. Sridatta Upadhya

Mithila has made extremely valuable and substantial contributions to Dharmastra Literature. From the days of the Yajnavalkya smriti to modern times the land of Mithila has produced writers whose names are illustrious. Sridatta Upadhya

1133 एको लुफ्तसु साक्षी स्मारिति कुल्लुकमथुढूनापदः; एको लुफ्तसुसम्प्रदायी स्मारिति जीपुषुपानाध्यायणापद्यः न ज्ञै। स्वशरसरससा (vol. II, p. 213); सर्वार्द्धः समस्माणः भवचुरुलीवः नस्यविवः देव शिवतिमुल्लामः। दायरस्माण (vol. II. p. 193).

1134 अत एव्व कुल्लुकमथु-राजस्थानीय नाथ श्रवणिभाषितमयम्। क्षिल्लभितनिपुष्पश्च-लालन्दान्तमयमयम्। राजानीतिलाल्लगः (ed. by Mr. Jayaswal, 1924) p. 2. These are the words of कुल्लुक on मनु. 71.
is one of the earliest among the mediaeval Maithila nibhandhakāras. He is the author of several works which will be briefly noticed.

The Ācārādārśa of Śrīdatta was printed in Benares at the Divakara Press and by the Veṅkateśvara Press in Bombay in samvit 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (Vajasaneyins), such as ācamana, brushing the teeth, morning bath, saṁdhyā, japa, brahma-yajña, tarpana, daily worship of gods, vaiśvadeva, feeding guests etc. Among the works and writers named are the following—

Ācāra-cintāmanī, Kalpataru, Kāmadhenu, Kālikāpurāṇa, Gaṇeśa-miśra, Rājā (probably Bhujadeva), Smṛtimahāravaca, Harihara and Halayudha-nibandha. There is a commentary on this work called Ācārādārśabodhini composed by Gauripati or Gaurīśa, son of Dāmodara Maithila, at Benares in 1640 A. D. (Dr. Bhandarkar’s report, 1883–84, p. 347). In this work he uses several vernacular words; e.g. he says that ‘Śāla’ tree is known as Sagavana (in the vernacular).

Śrīdatta’s work called ‘Chandogāhnikā’ was printed by the Nirvayasāgara Press (Bombay, 1930). It summarizes at the end the principal topics viz. rinsing the mouth, bath, morning saṁdhyā, five daily yajñas, bhojana (midday meal), resting thereafter, evening saṁdhyā, evening meal, repeating the Veda, going to bed. In the Introductory verse he states: looking into the smṛtis, Purāṇas, Gṛhyaṣūtras and the nibhandhas of Bhūpāla (i.e. king Bhuja) and Gopāla (the author of the Kāmadhenu) I shall set out the āhnikā (daily rites prescribed) for Sāmavedīns. At the end also he states that he studied all the nibhandhas of Bhūpāla and others. It is a small work (63 printed pages), but it quotes, besides the well-known sūtras, smṛtis and the Mahābhārata the following works: Karma-pradipā (frequently pp. 19, 47, 50, 53, 60), Kāmadhenu (pp. 5, 7, 8, 12, 46 &c.), Kalpataru (pp. 4, 5, 36, 58, 63 &c.), Chandoga-

1135 अत्रांश्चक्षिपो धमं दह वाजसनेवनाम्। निवर्त्त्य निब्यो धम् पर्यासाश्चलस्वकृत्यः। ॥ 2nd intro. verse in D. C. Ms. No. 342 of 1875–76; समूस्वतन्त्र- निवर्त्य निब्यो धम पर्यासाश्चलस्वकृत्यः। ॥ (विनय तत्त्वज्ञानमीहये) विनय प्रत्येकाः प्रत्येकाः सूत्राः। ॥

1136 Vide for गंगेश्वरी and राजा ‘अधिरक्षका मात्रनिमिति कविश्चित्रम्’ folio 15 b of आचाराद्वीरक द (D. C. Ms. No. 342 of 1875–76); हर्सत आचाराद्वीरक सन्तित देशस्य निष्क्रियात्मा सुभाषितमित्रः। folio 26 a; ‘हर्स् च ब्रह्मचर्याद्वैतमं वर्तनां च न कालिदास्यलिखितम्।’ folio 29 a.

1137 ‘शान्तिः सत्वन हल्लिं पवित्रं।’ folio 9 b of the आचाराद्वीरक. Compare Marathi ‘सामवान्’. 
paddhati (p. 53), several Purāṇas (such as Nārasimha, Devī, Nandi, Padma, Brahma, Bhaviṣya, Markandeya, Matsya, Liṅga, Vāmana, Varāha, Vāyu, Viṣṇu, Skanda), Mahārāṇavaprakāśa (pp. 4, 15), Mitākṣarā (p. 31), Ratnakarandikā (p. 11), Yogīyājñavalkya (many verses quoted on pp. 9, 10, 13, 17, 19, 27, 41, 44), Harihākti (p. 36), Harihāktidipikā (p. 37), Śrīmāntīajñūṣa (p. 2 said to be Dakṣiṇadēśiya). He refers to his own work ‘Śrāddhakaḷpa’ (p. 53). For a small work like the Chandogaṇīka the author quotes a very large number of authorities. It may be noted that this work specifies (on pp. 45-46) at some length the Aparaṇās that Bhāgavatas should not be guilty of and explains the word Bhāgavata in several ways.

The Pitṛbhaṅki is a manual on the Śrāddha rites for students of the Yajurveda. It was based on the Kātiyakaḷpa with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i.e., Bhujadeva). It is frequently quoted in the Śrāddhaviveka of Rudradhara. Among the writers named are (besides those that occur in the Ācārādarāṣṭra also): Pitṛhitakaraṇikāra, Nārāyana-vṛtti (on Śrīvalayana Gr. S.), Mitākṣarā, Ratnakarandikā, Vidhipuspatamāla (26 a), Śūbhaṅkara, Śrīmāntīajñī, Śrīmāntīajñūṣa, Halāyudha's Śrāddhādhyāya. This work first treats of the details of the Pāvanaśrāddha, then of ekoddiṣṭa, of the monthly śrāddhas, the śrāddha on the 11th day after death, of Sapindikaraṇa, of abhyudayika śrāddha. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalpa was composed by him for the Śama-vedins. It is referred to in his Samaya-pradīpa and Pitṛbhaṅki (folio 33b).

1138 कालेष्ठकल्लें सहकरभाष्य गोपालभूपालसमस्थितः इत्यदाः। सतौ च वाच्यां निःश्च न संवर्यविवर्त्यां आयर्वित्व विवाप्ते इति प्रथमोऽवेदः।

1139 'निःश्च तदनि भाष्यात्: आदिकल्लेः' समयप्रदीपः फैलो 49 अ (D. C. Ms. No. 371 of 1875-76).
The Samayaprādīpa treats of the proper times for various vratas. It is divided into three chapters (paricchedas). The first is called Samayapariccheda and dilates upon the definition of vṛata, on the procedure about fasts, nakta and the vratas of Gāṇeṣa and other deities, the second is called Sarvāvatsara-kṛtya-pariccheda and treats of vratas from the pratipādā to the amāvāsyā in the several months and the third is called prakīrṇaka (miscellaneous) dealing with the vratas on sanrānti (the Sun’s passage into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under Ācārādarśa and Piṭṛbhakti are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be ‘Mitāmitrādibhiḥ’. The Samayaprādīpa is mentioned in the Kṛtya-ratnakara (pp. 400, 479, 505) of Caṇḍeśvara and in Śūlapāṇi’s Durgotsava-viveka. Śrīdatta is more frequently quoted in the Śrāddhakriyā-kaumudī of Govindānanda than almost any other author or work.

As Śrīdatta names the Kalpataru, Harihara and Halayudha’s work on śrāddha he must have flourished later than 1200 A. D. As Caṇḍeśvara mentions his Samayaprādīpa, Śrīdatta must have flourished before the first quarter of the 14th century. If Gāṇeṣamīśra mentioned in the Ācārādarśa be the same as Gāṇeṣvaramīśra, the author of Sugatisopāna and uncle of Caṇḍeśvara (which appears extremely probable), then Śrīdatta flourished a short time before Caṇḍeśvara and must have composed his works between 1275 and 1510 A. D.

Śrīdatta affords hardly any information about himself or his family. But as he refers to certain writers by the general word ‘Gauḍāḥ’ (pakvatalam na duṣyatī Gauḍāḥ p. 12 of Chandogāhnika) it may be assumed that he was not a Gauḍa but a Maithila.

1140 शीर्षस्तैः ब्रविन्धीनां सारनालक्ष्यो हिस्थितो | वर्ष २ देवस्यप्रेषम्।
1141 समालक्षित्रवनमाह श्रीदत्तोपाध्यायकल्लंकितंदीपीये श्रविन्धुपुराणम् | दुर्गोत्सवविवेकः
p. 21 (Calcutta Sanskrit Sahitya Parishad ed.).
He was liberal enough to assert that a śūdra can perform Vaiśvadeva and the offering of bali, but he cannot adopt the procedure of Śākala as it includes Vedamantras; he can, however, perform those rites with ‘namaḥ’ as the Mantra and relies on Yāj. I. 12 and Viṣṇupurāṇa in support. The Samayapradīpa of Śrīdatta is quoted by Raghunandana in (vol. I), Mala p. 839 and (vol. II) in Ekādaśī p. 44.

It appears that there was another Maithila writer called Śrīdattaśīra, son of Nāgēśvarāmiśra, who composed the Ekāṅgānāpadhatī and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the Ekāṅgānāpadhatī was copied in La-Sam 299 (Lakṣmānasena era 299, i.e. 1418 A.D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasimha son of Bhaveśa. Vide JASB for 1915 pp. 379–381 and 388–390 for Śrīdatta.

91. Caṇḍeśvara

Caṇḍeśvara is the most prominent figure among Maithila nibandhākāras on Dharmaśāstra. He compiled an extensive digest called Smṛtiratnākara or simply Ratnākara. This digest was divided into seven sections viz. on kṛtya, dāna, vyavahāra, śuddhi, pūja, vīvāda and grhaṣṭha. Out of these the Vivādatratnākara dealing with dayabhāga and the other titles of law (vyavahārapadas) has been printed in the B. I. Series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The Vivādatratnākara of Caṇḍeśvara and the Vivādacintāmaṇi of Vacaspati are of para-

1142 शुद्धमापि कैव्येत्रविबलितमं जीवं च। शास्त्रभद्वस्तु तस्म न सम्भवति केदर- 
मञ्चनांश्वायत। शुद्धस्यान्तिकायाय वैष्णवस्त्रवादहिति तु अभः। दामै दत्ताय शुद्धोपि 
पापस्यज्ञेयं च। शिल विश्वुपराणववात। सहृद्योगति: ... नमस्कारेण पञ्च- 
यज्ञायास्य हययेवेत। शिल वाच्यात्मवचनावाच पञ्चव्याख्यानकारस्य स्कुदुमनगम्यतिः। 
हन्त्रिपालिकः 52. सुन्दरसन्न (सिद्धि वोल. I. p. 24) accepts this view 
of the Chandogāhnikā.

1143 श्रीकांसरात्मवहारायुधेऽवज्रज्ञीनिष्ठेशु शुद्धस्यकः। रत्नकराथ्मस्यो विनयवः। 
कृत्यारुपायुपप्तन्तरसम। वर्षविशील्यमुद्रितां तस्म ॥ verse towards the end of the 
विवृद्धतानास्य। last verse of दयासिद्धकम (D. C. Ms. No. 114 of 1884–86, where 
we have वर्षमुद्र ये निन्द्राते: सुन्दरा: श्रीकांमिराश्रमकणाते)
mount authority in matters of Hindu Law in Mithila (modern Tirhut) so far as British Indian Courts are concerned.1144

The Kṛtya-ratnakara deals in 22 taraṅgas with the discussion of Dharma (its real nature, its rewards, means of knowing it and the occasions for it), the various vrata and observances in the several months from Caitra, the observances in the intercalary month, various vrata on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his Dānaratnakara, which in its turn is quoted in the Grhastha-ratnakara.1145 The work was printed in the Bibliotheca Indica Series in 1926. He belittles Kalpataru, Kamadhenu and Pārijāta. This was probably the first of the seven Ratnakaras, since it is mentioned first in the verse quoted below1148 and since it has a very large number of Introductory verses.

The Grhastha-ratnakara is a very extensive work in 68 taraṅgas on the duties of householders. The work was printed in the Bibliotheca Indica Series in 1928, while the first vol. of H. of Dh. was in the Press. It is a large work in 591 pages. It has only two Introductory verses, the last quarter of the 2nd saying that this Ratnakara is full of Māṁsā. Verses (3-20) enumerate briefly the topics of the 68 taraṅgas (waves i.e. chapters) of this (Ratnakara which word also means 'sea'), which are:

1144 Vide II Moo. I. A. 139 at p. 174; I. L. R. 20 All. 267 (P. O.) at p. 299; I. L. R. 10 Cal. 392 at p. 399; I. L. R. 12 Cal. 348 at p. 351.

1145 अभूषक्षेप यन्त्रां कृत्यरत्नकरे पुनः । मासाधिकृत्यसामस्यं गीताचतुदीर्दितम् ॥
Intro. verse in द्रानस्तारकर (D. C. Ms. No. 114 of 1884–86);
अस्सिज़स्त्यापं धान्यसाधितान्त्रिकत्तरे देवविदयतेरेण प्रशस्यतः ।
पुज्ञस्तरानामः
follo 76 a

1146 The verses in the Kṛtyaratnakara 24 and 25 are विभाषण: कुलप्रभेदः कल्पन परिश्री कामयन्त्रुद्ध यथा: कामयन्त: पारिजाते च कामयन्ति ।
श्रीमातुरेषु श्रुतं श्रुतं श्रुतं श्रुतं श्रुतं श्रुतं
कृत्यरत्नकरे अपामणीम् ॥
वैष्णव विधिमपि शास्त्रिण्यं कामयन्तुरेषु तदहनं
कल्पना देवताः । च च च च च च च
The words कल्पना, कर्मयुतम् and पारिजातम् are paronomastic i.e. they are names of specific literary works and have also other meanings. A similar verse occurs at the end of the Vivādaratnakara p. 670 (vide note 893 above).
what girls may be chosen or not chosen for marriage; examining the guṇas (qualities) of the proposed bridegroom, proper order of choosing a girl from the several varṇas; the proper ages of girls and bridegrooms; order of persons entitled to give away a girl in marriage; when a girl can choose her own husband; different forms of marriage and their merits and demerits; passing over a wife by marrying another girl; condemnation of a younger brother marrying before an elder one; setting up grhya fire and performing the worship of fire; worship of gods and officiating as a priest; āhnikā (daily observances from morning onwards such as ācamana, brushing the teeth, morning bath, sandhyā observance, the five daily yajñas, honouring guests, rules about food to be taken or not to be taken; observances for women; the proper observances and actions for brähmanaśas and for men of the three other varṇas; maintaining oneself in calamities; the observances of snātaka; about Yama and Niyama; impurity on birth and death; what tends to the ruin of families; proper abode or house for a married man; what a house-holder should speak or not utter or what he should not look at: abstaining from adultery; avoiding mixture of castes, paying off debts, listening to Mahābhārata &c., actions proper for Kṣatriyas, Vaiśyas and Śudras; the observances of a snātaka; yama and niyama; śauca; the observances of brahmacarya; what ruins families; proper abode for a grhastha; what a grhastha should or should not speak, or should or should not see; things not to be given to śudras; the avoidance of anger, adultery and intermixture of castes (sāmkara); requiting of debts etc.

The Dānaratnākara contains 29 taraṅgas and deals with the following subjects:—meaning of dāna; what may or may not be gifted; fit objects of charity: the gifts called mahādānas; gifts of a thousand cows and heaps of corn; various gifts, such as those of food, books; gifts appropriate to certain months, nakṣatras and tithis; miscellaneous gifts; dedication of wells and tanks for public use; planting of trees.

The Vivādaratnākara is an extensive work (671 pages in print) in 100 taraṅgas on civil and criminal law and deals with the 18 titles of law such as dāyabhāga (on partition and inheritance), mādāna (recovery of debts) and others. It formed the basis of the Vivādacandra of Misarumiśra, the Vivāda-cintāmāni
of Vacaspati and the Daṇḍaviveka of Vardhamāna. It is mentioned in his own Grhastrhatnākara.\textsuperscript{1147}

The Vyavahāraratnākara deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra’s Notices, vol. VI. p. 66, No. 2036.

The Śuddhiratnākara is in 34 taraṅgas and deals with impurity on birth and death, persons who have to observe no āśauca, meaning of sapinda, rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra’s Notices, vol. VII. p. 149, No. 2384 and I. O. Cat. p. 412, No. 1389.


It is desirable to mention in one place the references to the several Ratnākaras in Raghunandana’s Smṛtitattva.


Besides this digest Candeśvara compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his Grhastrhatnākara he says that certain architectural and decorative constructions called Śrīvṛkṣa, Vardhamāna and Nandyāvarta have been spoken of by him in the Kṛtyacintāmaṇi.\textsuperscript{1148} But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākaras\textsuperscript{1149}.

\textsuperscript{1147} इत्यानि चायन धुर्वेश्वरी विबादस्तन्त्रक्षर एवाभिव्यक्तितानीति। सूचना रत्नाकर

\textsuperscript{1148} श्रीश्रव्वचनस्तन्त्रक्षर एवाभिव्यक्तितानी। कुत्तितामाणस्याभिव्यक्तितानी। तीत्तित द्वारा रत्नाकरा।

\textsuperscript{1149} अध्यायः स्तन्त्रक्षर कुक्तितामाणस्याभिव्यक्तितानी। इति ब्राह्मण-मूल्यमणि (I. O. Cat. p. 511, No. 1261).
The Kṛtyacintāmaṇī is divided into sections called prakāśās. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṃskāras, such as tārāśuddhi, the intercalary month, garbhādhana, sīmantonnayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmakarana, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc. The Kṛtyacintāmaṇī expressly states that it was composed after all the seven Ratnākaras. The Kṛtyacintāmaṇī is frequently quoted by Raghunandana; vide (vol. I) Tithi pp. 21, 36, 44; Śrāddhah 282, Jyotistattva pp. 583, 594, 606, Saṃskāra 920; (vol. II) Kṛtya pp. 426, 473, Mala p. 616.

Another work of Candeśvara, the Rājanitiratnākara, was published at Patna (1924) by Mr. K. P. Jayaswal with a learned introduction dealing with the personal history of Candeśvara, his relations with the Maithila kings and the mediaeval Indian literature on politics. It appears that Candeśvara did not contemplate the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhavesa or (Bhaveśvara) of Mithila. The work contains 16 taraṅgas (waves, i.e. chapters) on the following subjects:—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings; the characteristics and duties of amātyas (councillors); the characteristics of purolita; the characteristics and duties of a prādvivāka (Judge); the members of the hall of justice (sabhyaśa), their number and qualifications; concerning forts; the time and place and accessories of the settlement of royal policy; concerning the state treasury; the army; the commander-in-chief and the discipline of the army; ambassadors, allies, and spies; the general obligations of kings, conflict of Dharmaśāstra and Arthaśāstra, the six gunas—saṃdhi etc., the mandala of kings; the king's power of punishment; abdication by king, the heir-apparent, impartibility of the kingdom; the eldest son's right to succeed, the seven constituent elements of the state; obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

1150 राज्जा भवेश्वराज्जा राजनीतिनिरन्त्रकम्। तन्निः महत्रिपामार्थे सैमान्य चाप्येष्वरः व्यः ॥

कृती॥ २इंद्रो निता, वरे राजनीतिर०.
There are two more works composed by Cāṇḍeśvara viz., the Dānavākyāvali and the Śivāvakāvyāvali. Vide I. O. Cat. p. 1409, No. 3724 for the latter and Haraprasad Shastri’s Cat. (1925) vol. III No. 2393 pp. 465-66 for the Dānavākyāvali. Raghunandana quotes Dānavākyāvali in (vol. II) Udvāha p. 138 (which is most probably this work of Cāṇḍeśvara).

Cāṇḍeśvara names in his works, particularly in the Kṛtyaratnākara and the Vivādaratnākara, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the Kāmadhenu, the Kalpataru, the Pārijāta, the Praṇāsā (i.e. Śṛmṭi-mahārṇava) and Halāyudha, all of which he quotes scores of times. At the end of the Vivādaratnākara he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the Ratnākara.1151 Dr. Jayaswal rightly points out (in Intro. to Rājaniratnākara p. p.) ‘From Lakṣmīdhara’s Kalpataru on Vyavahāra Cāṇḍeśvara borrows into his Vivādaratnākara practically the whole book’. The boastful references to himself and highly slighting remarks about Kāmadhenu, Kalpataru and other works which occur in his works are felt by modern readers as very objectionable and offensive, since he appropriates without express acknowledgement the valuable parts of such works as the Kāmadhenu, Kalpataru and others.

In several papers Mr. (now Dr.) Bhabatosh Bhattacharya attempts to show Cāṇḍeśvara’s indebtedness to others (vide the following) and also offers some other matters about Cāṇḍeśvara and others: (1) Cāṇḍeśvara’s indebtedness to Ballālasena’ in I. C. vol. XI pp. 141-44; (2) Cāṇḍeśvara’s indebtedness to Śrīdatta in N. I. A. (Poona Vol. V No. 2 pp. 36-38); (3) The Dānasāgara and Dānaratnākara’ in the Proceedings of the 15th All-India Oriental Conference (Bombay) pp. 281-83; (4) Supplementary portion of Gṛhashtaratnākara in I. C. vol. XIII pp. 79-84; (5) Cāṇḍeśvara’s own account of himself...

1151 कलपद्रुम वाण्यप पारिजाते हल्ल्युधे वाण्यपत्रव वर्णाशः। यस्यारम्भाविष्कृतः च यथाद्रहिष्ठति रथनाथरः एक पत्रः। कामागुत्रुत्तुष्णालिं सकाम्यवशोः (क्ष्मोः)ः न सेवने निजकालाय स पारिजातः। ते वैरामृगन्धिः प्रसिद्धांश गणवशः तुलयुधे कलमे सकन्तु॥ (Vide notes 840 and 828 for these two verses).
and his patron Harisimhadeva in the Proceedings of All-India Oriental Conference at Tirupati (1940) pp. 171-175. I have to protest against a careless remark of the writer on p. 171 "Though the Gṛ ṣṭharaṭṭaṅkara of Cāṇḍeśvara was published in 1928 he has not utilized the printed edition, but consulted the incomplete Deccan College Ms. of the same, which has only folios 30, 72-113 and has thus failed to supply the additional information contained in its Introductory verses".

Here the writer has done an injustice to me. The first volume of the 'History of Dharmaśāstra' was published at Poona by the Bhandarkar Oriental Research Institute in August 1930. It contains 760 pages, the first 466 pages being more important than the rest; the remaining pages contain long lists of the works and authors on Dharmaśāstra. In the first part of 1926 was published by the same Institute the Vyavahāramayūkha edited by me (text and exhaustive notes). That is, the work of writing and seeing through the press the first volume of the H. of Dh. was at the most spread over about four years and a half from 1926. Cāṇḍeśvara's career and works are dealt with in pp. 366-372. The pages must have been written in the last months of 1927 or the first part of 1928. The press was in Poona and I, who examined three proofs of each form, was in Bombay and this took time. There are several fallacies in Mr. Bhattacharya's remarks. A work in Sanskrit published in Calcutta in 1928 may not be known at all elsewhere for years, unless the publisher sends of his own accord copies or advertisements to different parts of India or unless writers or libraries and learned societies in other provinces place general orders with publishers in Calcutta to send books published by them. The only Library in Bombay in those days that contained a large number of Sanskrit Ms. or printed Sanskrit works was that of the Asiatic Society; but even that Society had and has limited resources, as it was and is a general library and hardly ever placed general orders for Sanskrit works with publishers in other and distant parts of India. There are thousands of authors and works in Sanskrit on Dharmaśāstra (as pp. 507-760 of the first volume will indicate). I selected only 113 out of them for treatment in 466 pages and relied on printed works and Ms. available chiefly in Bombay and Poona. I nowhere promised that I would scour all Sanskrit Ms. or printed works in
the whole of India and elsewhere. In this particular instance there is nothing to show that the work was even printed when I wrote the pages on Candeśvara or sent them to the Press in Poona.

Among the authors and works mentioned in his seven ratnākaras, those mentioned below deserve to be noted. In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the Pārijata mentioned in the Vivādacintāmaṇi is the Madanapārijata. But this is obviously a mistake (vide pp. 655–56 above on Pārijata), besides these in his Rājanitiratnakara he names Kāmundaka, Kullakabhaṭṭa, Pallava and Pallavakāra, Śrīkara. What is printed as Naṭasūtra in the Vivādaratnakara (p. 477) is really Lāṭa (i.e. Lāṭyāyana Śrūtaśūtra). Candeśvara mentions many vernacular words (e.g. Krityaratnakara pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of Candeśvara from his works. The Vivādaratnakara in the introduction and in the colophon tells us that Candeśvara was a mantrin (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the Vāgvatī in sāke 1236 (1314 A. D.). There are more or less similar colophons at the end of

1152 असहाय, उद्धवक (commentator of मनु, vide विशारदनाथ pp. 453, 500, 590), कल्यण, कामभु, त्रस्तमुख, गोपाल, ग्रहेशमिश्र (वि. r. p. 46), जिज्ञानीयनिवर, दानसागर (folio 15a दानकर), देवकरविविक्कित्तिक, पारिजात, प्रकाश, प्रतिमालेह. गुहर्ष (गुहर्ष p. 471 on गोतममहेश्वर), भाष्यकार (वि. जातकलिंग), मागुर (वि. r. p. 104), भूपल, भूपालकुसमुख, मूलालपद, मधवलामा (गुहर्ष p. 116 a), मिश्र (वि. r. p. 595) मित्रकार, मुडारिज, मेघालिख, राजमालेह, लवलित, वर्धिनिक, वस्त्राग, विष्कृपाचर, बससागर, श्रीदुय, समवादी, सागर (दानसागर 10 b), स्तुतिरतविरिक, स्तुतिमहारंववपदकला, हरिहर, हलायुकलक. त्रस्तमुख, मूलालपदल भूपालकुसमुख seem to be the same work. The work called Pallava (on Rājanitī) is frequently mentioned in the Rājanitiratnakara on pp. 35, 41, 52, 53, 72, 84 and Pallavakāra is mentioned on pp. 18, 79.

1153 श्रीणिधरसिद्धिनिराक सत्ममाणसन मेलितमूर्तिमिश्रितममालज्ञिन धर्मेश्वरधार्मिको। वासविन: संवतस्ते मुरुबोधास्वर द्रष्टव्य: हुतो नारे माति व्योधस्वरहस्त्य। 3rd Intro. verse; at the end we have सयोगमुनि: संवतस्ते गुहर्षमें हुतो नारे माति व्योधस्वरहस्त्य। यह तुदेशाय निःप्रियमाय निःप्रियमाय निःप्रियमाय निःप्रियमाय निःप्रियमाय निःप्रियमाय निःप्रियमाय निः�्रियमाय।
the Rajanítratnakara and the other rataúkaras. The grand-father of Cāṇḍeśvara was Daváditya,1154 who was minister of Harasimhadeva of Tirhut and who belonged to the Kārnāta family. Two families ruled over Mithila viz. the Kārnāta dynasty from 1097 A. D. to 1324 A. D. followed by the Kāmēśvara dynasty. The first started with Nanyadeva and ended with Harasimhadeva (vide JBORS vol. IX p. 300 ff. and vol. X. p. 37 and JBRS vol. 43 for 1957 pp. 1–6 by Dr. R. C. Majumdar and ‘Kārnāta rulers of Mithilā’ in the same volume pp. 61–63 by Mr. Kamal Narain Jha). Harasimhadeva had to retire before the Delhi Sultan Ghiyasuddin Tughlak and established himself in Nepal which happened in December 1324 A. D. as the note from the Panji historian of Mithilā (vide note 1161 below) shows and ruled there for several years.

The correct name of the king was Harasimhadeva, though the printed Kṛtyaratnakara exhibits the name as Harasimhadeva (Intro. verse 4). It would be seen from the genealogy that Vidyāpati, famous for his padas in Maithili, was the son’s son of Jayadatta, a first paternal cousin of Cāṇḍeśvara. Vidyāpati in his Puruṣapariśā, 2nd tale (Subuddhakathā) narrates the story of Harasimhadeva. There is great confusion about the birth-date of Vidyāpati, some saying, that he was born in 1340, while others hold that his birth was in 1380 A. D. or 1390 A. D. Most hold that he died in 1448 A. D. It is unnecessary to give more details about him here. Vide I. A. vol. 14 pp. 182–196 by Dr. Grierson, vol. 28 pp. 57–58; ‘Poems of Vidyāpati’ in Devanāgari by Khagendranath Mitra with a valuable Introduction of 132 pages, reviewed in J. G. J. R. I. Vol. X pp. 175–196. Dr. Jayakant Mishra’s ‘History of Maithili Literature’ vol. I describes on pp. 130–196 the period 1350–1450 A. D. as the age of Vidyāpati Thakur. Besides his famous lyrical poems in Maithili some Sanskrit works are ascribed to him viz. Varṣakṛtya (which Raghu in Mala in vol. I p. 823 mentions as Vidyāpati’s), Gaṅgāvākyāvali (Raghu vol. I. pp. 39, 79 and 259 mentions a work of this name but its author is not named), Dānakvākyāvali (vol. II

1154 आंशीपैलधितिर्मणितिविवये मन्त्रप्रभावायः ... देवदत्त शिष्य शिलोक्षेपितो मन्त्रोपन्तसंहारायणि: || 2nd intro. verse to कृषिचिन्तामणि (I. O. Cat. p. 511, No. 1631); अलि श्रीरत्नदत्थवसुविनिमित्तविभविषिण्य निमोधी मितिहां प्रशस्त्रसिरिकिता काराभवेशोद्रवः || verse 4 of क्रुरार्णान्दः.
Udvāha 138, author not named), Durgabhaktitaraṅgini (mentioned in vol. I Tithittatva pp. 81, 83, 96, no author named), Saivasaśvasāra, Vībhāgasāra, Gayāvākyāvali and four more (which have hardly any bearing on Dharmaśāstra). Of these Gaṅgāvākyāvalī, and Saivasaśvasāra are attributed to queen Viśvāsadevi and Dānavaṇāvalī to queen Dīramati. Vide new I. A. vol. VII pp. 49–57 by G. C. Basu and Mr. Bhabatosh Bhattacharya’s paper in the Proceedings of All-India Oriental Conference at Benares (in 1943–44) vol. II. pp. 288–297. The grant of the village Bisapī to Vidyāpati (now held by scholars as spurious) is set out by Grierson on p. 191 of his paper in I. A. vol. 14 pp. 182–196 on ‘Vidyāpati and his Contemporaries’ and Grierson in I. A. vol. 28 pp. 57–58 states that the grant is dated in La. Saṃ. 292 i.e. 1400–1 A. D. i.e. he holds that La. Saṃ. started in 1109 A. D. (vide above p. 733 for La. Saṃ.) and he sets out the Kāmesvara dynasty as follows. Pañjikāras mention four rulers after Viśvāsadevi, but as Vidyāpati does not mention them they are omitted here.

KĀMESVARA

<table>
<thead>
<tr>
<th>Bhogisvara (died in La. Saṃ. 251)</th>
<th>Bhavasimha or Bhavesa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganesvara (d. in La. Saṃ. 252)</td>
<td>Devasinha died (in La. Saṃ. 293)</td>
</tr>
<tr>
<td>Kirtisimha (Kirtilata was written by Vidyāpati in his honour) = Queen Viśvāsadevi.</td>
<td>Śivasimha (married several times, one of the queens being Lachima and he took additional title of Rūpanārāyaṇa, and founded a city called Śivasimhapura, also known as Gajaratapura.</td>
</tr>
</tbody>
</table>

There is no unanimity about the chronology of the rulers of the Karnata dynasty.

The last three of the Karnata Dynasty are stated to have been Rāmasimha, Śaktisimha and Harisimha. But even here there is a difficult problem. In the Inscription of Pratapamalla (I. A. vol. IX pp. 184, 188, 189) a king named Bhūpālasiṃha is shown as having ruled between Śaktisimha and Harisimha. The present author need not deal with that question here. We know from the Kṛtyaratnakara (2nd Intro. verse quoted in note 1154)
that Devāditya, the grand-father of Caṇḍeśvara, was the chief minister of the king. After Devāditya his son Vīreśvara became chief minister and Caṇḍeśvara, the eldest son of Vīreśvara, held several offices such as chief justice, also minister for peace and war and chief minister (vide note from Mitra's Notices vol. VI p. 67). As Caṇḍeśvara weighed himself against precious metals in śake 1236 (1314 A. D.), it follows that he must have been for at least several years a favourite minister of the king Harisimhadeva, to whom the Pañjī historians of Mithilā assign a reign of 20 years i.e. Harisimhadeva began to rule about 1304 A. D. Harisimhadeva, being defeated, went to Nepal and the Delhi emperor put in his place Kāmeśvara Rājapaṇḍita. One of the sons of Devāditya was Vīreśvara who was also a minister for peace and war of the same king and is said to have made grants to learned Brāhmaṇaśas in Rāmapura (i.e. Simraon in Champaran District) and other cities (verse 10 of Kṛtyaratnākara). Mr. Jayasval points out in his introduction to the Rājaniti-ratnākara (j) that the correct name of the king was Harisimhadeva. Another son of Devāditya was Ganeśvara who was younger than Vīreśvara and who was also a great minister and author of Sugatisopāna. A copy of this work bears the date La-sam (Lakṣmanasaṇa era) 224 (i.e. 1343–44 A. D.). In the colophon of this work Devāditya is called 'mahāmattā' (mahāmattā) and Ganeśvara is styled mahārājādhirāja. In the Śrāddhaviveka of Rudradhara the Sugatisopāna is said to be the work of one who was pratihastaka (deputy) of Bhavaśarma. Caṇḍeśvara was the son of Vīreśvara and like his father and grandfather became minister of Harisimhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The Kṛtyaratnākara (verse 15) says that he touched the very idol of Paṣupati in Nepal and worshipped it after conquering the country.


1157 आदविवेक p. 4 (Benares ed. of 1920 संव.) 'शति सुगौतिसोपानादी मवर्ष्यत्रितितिक्रमम् रूप: ।'
From the Vyavahārratnakāra it appears that Cauḍēśvara was Chief Judge as well as Minister for peace and war.\textsuperscript{1158} Cauḍēśvara and his ancestors are highly praised for their liberality\textsuperscript{1159} In the Dānaratnakāra (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.\textsuperscript{1160} This probably refers to the defeat of some Mahomedan generals. Harisimhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut into\textsuperscript{1161} Nepal. Hence it follows that the seven

The genealogy of Cauḍēśvara is set out below:

\[
\begin{array}{c}
\text{कर्मदित्य} \\
\text{देवादित्य} \quad \text{महादित्य} \\
\text{वीरेश्वर} \quad \text{वीरेश्वर} \quad \text{गणेश्वर} \quad \text{जयेश्वर} \quad \text{हरेश्वर} \quad \text{कृष्णेश्वर} \quad \text{धृष्टेश्वर} \\
\text{चण्डेश्वर} \quad \text{जयेश्वर} \quad \text{कृष्णेश्वर} \\
\text{गौरीपाल} \quad \text{गणपाल} \\
\text{विष्णुपाल} \\
\end{array}
\]

\textsuperscript{1158} निर्गते ध्याद्वारसागारमहुत्वाः या प्राध्विवाकः सुरगम विदार्चाररूपिणश्च भ्रम्ण निर्गतुस्मितः।
\textsuperscript{1159} तेनामु गुरुसन्निविव्याहुः चरितं संविदनीलयं
\textsuperscript{1160} श्रीचन्द्रेश्वरारमण्यं विविजितः प्राप्ते रत्नाकरः।
\textsuperscript{1161} Mitra’s Notices, vol. VI, p. 67. The second pāda has four syllables less.

The Pañji historian of Mithilā thus describes the departure of Harṣicādeva: ‘वाणायमुग्धयोस्तिसिंविषादात्करो वीरेश्वर शुकरलाकर निवर्ते।
\textsuperscript{1161} लक्ष्मीदेश्वर हरेश्वर देशमिदित्य गोविन्देश्वर विवेश्।’
Ratnākaras, some of which (like vivāda and dāna) refer to his weighing himself against gold in 1314 A.D. and his high position at the court of Harisimhadeva, were composed between 1314 and 1324 A.D. His Rājanīti-ratnākara was composed at the command of Bhaveśa. This last belonged to the line of the Kāmeśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A.D. according to Mr. Jayasval (introduction to Rājanīti-ratnākara, r). Therefore the literary activities of Caṇḍeśvara extended over about 50 years from 1314 and the Rājanīti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārṇāta and Kāmeśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, pp. 182-196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407-433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Caṇḍeśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vacaspati-miśra and Raghunandana1182 very frequently quote him. The Vīramitrodaya (p. 181) calls the Ratnākara ‘Paurastyā-nibandha’ (eastern digest).

92. Harinātha

Harinātha is the author of a digest called Smṛtiśāra on several topics of dharmaśāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtiśāra (I. O. Cat. p. 448, No. 1488 and p. 449, No. 1489). The first cites 67 authorities (pramāpakāh) on Dharmaśāstra, out of which the Karmapradipa, the Kalpataru, the Kāmadhenu, Kumāra, Gaṇeśvaramiśra, Vījñāneśvara, Vilamba (?), Smṛtimañjūśa and Harihara deserve special mention. This ms. contains the portion of the Smṛtiśāra on the saṁskāras, rites on death, śrāddha and

1182 The दानरत्नाकर is mentioned by रघु in स्मृतितत्त्व (vol. I) in प्रायो p. 478; the पूजार (in vol. I) तिथितत्त्व pp. 102 and 129, आदिक तत्त्व p. 397; शुद्धिरत्नाकर (vol. I) मल्ला p. 795, (in vol. II) शुद्धितत्त्व p. 301; शुद्धरत्नाकर is mentioned by Raghu. in (vol. I) Tithi p. 85, Jyotistattva p. 688 and Mala. on p. 768; the बृहदरत्नाकर (vol. I) Tithi p. 120, Prāyaścitta pp. 509, 520; (vol II) Udvāha p. 146.
prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father’s share on partition, larger share to the eldest son, persons excluded from partition and inheritance, impartible property; strīdhana; the several kinds of sons; succession to the property of the sonless; re-union; gambling and prize-fighting and other titles of law; various methods of danda (punishment); the various units of measure etc.; judicial procedure i.e. the plaint, the reply, the means of proof, viz. documents, witnesses, possession, reasoning, oaths and ordeals; review of judgment; minority and dependence; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Bālarūpa, Parijāta, Hālāyudha, Kalpataru and of the Smṛtisāra itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Bālarūpa’s views and the Prakāśa at a later stage (folio 148 b). Bhavadeva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons ‘mahāmahopādhyāya.’ In several places he refers to the views of the Gaudas on acāra; e.g. he cites the view of the Gaudas that on a fasting day or śrāddha day one should not employ the twig used in dantadhāvana and that when there is Ekādaśī on two days a house-holder should observe a fast on the first and a yati on the second. It appears that he was not a Gauda but rather a Maithilī.

The India Office ms. of the vivāda portion of the Smṛtisāra is dated samaṃvat 1614 (i.e. 1558 A.D.). Another ms. of the same portion (vide Mitra’s Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmana samaṃvat 363 i.e. 1469-1470 A.D. Śūlapāṇi quotes the Smṛtisāra in his Durgotsavaviveka. Misarumiśra in his Vivādacandra several times refers to the opinions of the Smṛtisāra.1163 Hence it follows that the Smṛtisāra was composed

before the last quarter of the 14th century. Canḍeśvara in his voluminous work nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Ganesvaramiśra mentioned by Harinātha be the author of the Sugatisopāna (which is extremely probable) who was an uncle of Canḍeśvara, then Harinātha cannot be earlier than about 1300 A. D. Harinātha is mentioned in the Daṇḍāviveka p. 251 and on p. 326 and the latter refers to the author of Śrīmiśāra on pp. 141, 197, 282, 284. Raghunandana in Śrīmiśāra (vol. I) Tithi p. 85, criticizes the meaning of Vāruṇa given by Harinātha; Prayaścitā p. 536 (mentioned as Harināthopādhyāya); Vol. II. Ekādasi pp. 7, 105, Udvāha p. 108, Śuddhīttata 240 (as against Bhavadevabhaṭṭa). The Śrīmiśāra is several times mentioned as an authority in the Śrīddhāviveka of Rudradhara (Benares S. Series on pp. 14, 48, 50), who is frequently mentioned by Raghunandana in the Śrīmiśāra (vol. I) Tithi pp. 136, 137, 186, Śrīdha p. 226, Prayaścitā p. 542. The Śrīmiśāra is mentioned by the Vivādacintāmaṇi by Vacaspatimiśra (on p. 36 of the edition of 1837). Therefore Harinātha flourished sometime between 1300–1400 A. D.

There are several works styled Śrīmiśāra e. g. of Keśavāśarma (Mitra’s Notices, vol. II. p. 76), of Yadavabhūṣaṇa-bhaṭṭa-cārya (Mitra’s Notices, vol. IV p. 213 No. 1642), of Devayājnikā (D. C. Ms. No. 266 of 1884–87 and 344 of 1886–92, the latter being called Śrīmiśārasaṅgraha). Hence it often becomes difficult to say in the case of later works, what particular Śrīmiśāra is being quoted.

1164 श्र: कर्तृकारी सिद्धिर्ल दावा विविधिमन्त्रवेदृ। निताराम्येण स्वरूपस्कर्तव श्रवन्तुमुखः गृहै। असंभवे पेरितुर्णाः भागामारात्सिद्धविवेदयेतु। अत्र सीमाभिः। इद्ये वाक्ये निताराम- 

1165 पुन्दरिकरस्रविलेपु च नुंदयः प्रात्रस्वातन्त्र्यस्तम्यव तरन्नादे द्राः प्रबोध हि। स्याविलम् सु दवसे द्राः, किं द्राः प्रत्य- 

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93. Mādhavaśāstra

A vast mass of literature has accumulated on the history of Śāyana, Mādhava, Vidyārāṇya, the foundation of Vijayanagara, the relations of these three with the founding of the city of Vijayanagara and their relations with the kings of Vijayanagara, the identity of Mādhava and Vidyārāṇya and so on. It is not possible to discuss the whole mass of evidence. Attention will have to be fixed in this work mainly on the contributions of Mādhavaśāstra to Dharmaśāstra.

It must be stated that sectarian zeal, local patriotisms, personal inclinations and prejudices appear to have played havoc with the MSS, of the works of Śāyana and Mādhava and inscriptions and copperplates relating to them. An instance may be cited to illustrate this. There are only six introductory verses in the bhāṣya on the Rgveda. Attempts appear to have been made to tamper with verses 3 and 4 (as shown in the note).\(^{1166}\) As to serious disputes between persons belonging to different religions persuasions, reference may be made to the petition made by Jains that the bhaktas (Vaishnavas) were killing them (Vide Prof. B. R. Salabore's Vol. I. p. 103).

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\(^{1166}\) Vide the review of 'Vijayanagara-Origin of the City and the Empire' by Dr. N. Venkataramanayya in J. A. H. R. S. Vol. IX. pp. 49–54 (by K. Iswara Dutt), in which it is pointed out that there are three main theories viz. (1) Hoysala origin propounded by messrs Krishna Swami Ayiyangar and Krishna Shastri; (2) the Canarese sources advocated by Father Heras and Mr. Hayavadana Rao and (3) the Andhra origin sponsored by Vincent Smith and Dr. Venkataramaniah. यक्षीस्वरूप । वज द दुधु दुधु सीखहीसोतः। अधिष्ठानाध्यायानां न वेदार्थते प्रकाशले। वे पूर्वार्थमानोऽस्मातः से विश्वायान्तं वानक्षरः। कुपालानाध्यायानां न वेदार्थते वीरुद्धतः। वर्ष 3 और 4 दे इन्ट्रो. के भाष्यय दे. R.V. Sahihita. It will be seen that some MSS. used by the editors of the Poona Vaidika Samādhanā Manjula read in verse 3 सारणाचार्ये वे रामायाने अथावा वेदार्थभाववाचर्या मात्रानि। सब वेदार्थ वेदानां वधायते कुष्ठायाने संसारशीववार्याने बीरुद्धते वेदार्थभाववाचर्ये। अनन्तात्। व.१. अनन्तात्। सारणाचार्ये वेदार्थभाववाचर्ये प्रकाशले।
Mādhavācārya is the brightest star in the galaxy of dākṣiṇātya authors on dharmaśāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sayana and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a samnyāsin given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz., the Parāśara-mādhaviya his commentary on the Parāśārasmṛti and the Kālanirnaya.

The Parāśara-mādhaviya has been published several times, the edition in the B. I. Series and in the Bombay Sanskrit Series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara’s text, but is in the nature of a digest of civil and religious law. The original smṛti of Parāśara contains no verses on vyavahāra but Mādhavācārya hangs on the slender peg of a single verse of Parāśara calling upon the king to rule his subjects with righteousness, has treatise on vyavahāra that covers a little over a fourth part of the whole commentary (vide note 491 above on Parāśara). The Parāśara-mādhaviya is a work of authority on modern Hindu Law in southern India. His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous smṛti-kāras and purāṇas he names the following authors and works—Aparārka, Devasvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Vivaraṇakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivasvāmin, Smṛti-candrika. The Parāśara-mādhaviya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him. Raghunandana in Āhnikatattva (vol. I. p. 382) expressly says iti Parāśarabhaśye

1167 पराशरस्वती इ. 58 इस: श्रव्यो हि प्रजा रक्षणू, श्रव्यानि: प्राचिनवति। विज्ञ प्रसन्यानि स्विति प्रर्मण पालवेत्॥
1169 पराशरस्वती: पूर्वे व्यास्याता निन्दन-दृष्टि:। मयातो माधवावर्षेः तत्वायान्ताय प्रकाषष्ठे॥ 9th Intro. verse.
Mādhavācāryaḥ. The Parāśarabhāṣya is mentioned by Raghunandana in (vol. I.) Tithi pp. 24, 63, Ahnika pp. 343, 359 also.

The Kālanirnaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśarasamrīti. The work is divided into five prakaraṇas. The first (Upodghāta) deals with a scholastic disquisition on kāla (time) and its real nature; the 2nd (called vatsara) speaks of the year, its various lengths according as it is cāndra, sāvana or saura, of the two ayanas, of the seasons and their number, of the months (cāndra, saura, sāvana and nākṣatras) of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two pākṣas (fortnights); the third prakaraṇa (pratipat-prakarana) deals with the meaning of the word tithi, duration of a tithi, the fifteen tithis of a pākṣa, two kinds of tithis, viz. suddhā (i.e. not intermixed with another tithi on the same day) and viddhā (intermixed with another tithi on the same day), rules about the preference of the first tithi for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following tithis, the fifteen mūhurtas of the day and of the night; the fourth (dvitiyādītithi-prakaraṇa) extends the application of the rules about pratipad to the tithis from the second to the fifteenth and decides on what tithi (whether intermixed with the preceding or the following) certain vrataś, such as Gaurīvrata on the third, Janmāśaṭe on the 8th, were to be performed; the fifth (prakīrṇaka i.e. miscellaneous) deals with rules about the determination of nākṣatras for various acts, the yogas and karanaś and rules about saṁkrānti and eclipses and the actions proper for them.

The Kālanirnaya besides the names of numerous sages, purāṇas, astronomical and astrological writers mentions the following works and authors:—Kāla-darśa (p. 83), Bhoja (as having composed in Ārya metre a work on the Saiva āgama), Muhūtra-vidhānā-sāra (p. 341). Vaṭeśvarasiddhānta, Vaśiṣṭha
Rāmāyaṇa, the Siddhānta-sīromani (of Bhāskarācārya), Hemādri (p. 67 his vratakhaṇḍa and Dānakhaṇḍa).

The vesres (Kārikās) in the Kālanirṇaya are collected together and sometimes treated as a separate work. Vide Prof. Velankar's Cat. of the Sanskrit Mss. in the B. B. R. A. S. (pub. in 1925) No. 676 and also his Cat. of the Desai collection of Sanskrit Mss. Nos. 197–199 (pub. in 1953).

The Kālanirṇaya was published by the A. S. B. (Calcutta) in 1889, also in the Kashi Sanskrit Series of Benares in 1936 and was also published with the commentary of Lakṣmīdevī Payagunde.

It should not be supposed that Sāyana single-handed composed the Vedabhāṣyas. He was probably the chairman of the committee of scholars gathered for carrying out the work of the several bhāṣyas. From the cœlophons of his several works it appears that he was minister under four kings, viz Bukka I, Kampana, Saṅgama II and Harihara II. The Mysore Archaeological Report for 1908 para 54 states (under date 1386 A. D.) that Harihara II gave in the presence of Vidyāraṇya a copperplate grant to three scholars who were the promoters (pravartaka) in the matter of the commentaries on the four Vedas, their names being Narāyaṇa Vājapeyayājīn, Narahari Somayājīn and Pāndari Dīkṣita. Father Heras admits that he himself referred to Vidyāraṇya as the great helper of Harihara in the foundation of Vijayanagara, but later he grew wiser and says that it was his mistake (vide 'Beginnings' &c. p. 14).

Even Father Heras concedes that the stone inscription in E. C. VI Sgi of 1346 A. D. is genuine. It records a grant, after obeisance to Vidyātīrtha, by Harihara of nine villages to Bhāratitīrtha Śripāda, his disciples and others and 40 brahmanas residing in that tīrtha of Śringerī. Father Heras (on pp. 16–28 of his work) gives a catalogue of 196 inscriptions from 1336 A. D. to 1669 A. D. Father Heras summarises on p. 18 of his work the principal, historical events in the life of Vidyāraṇya connected with Vijayanagara. In 1347 Vidyāraṇya was a minister of Mārapa in the kingdom of Banavāsi—twelve thousand; in 1356 he was at Benares, but had to return to Vijayanagara as he was ordered to do so by his guru Vidyātīrtha; in 1363 he was a great minister (Mahāpradhāna) of Bukka I; in 1380 he is
mentioned as Jagadguru; his teachings benefitted Harihara II in 1384; in 1386 he died at Hampi and an inscription of Harihara II contains a funeral eulogy of the learned Guru. Heras insists that he was not Jagad-guru in 1346 or 1356. He further holds that Vijayanagara was purposely corrupted into Vidyānagara; only 54 out of 196 Inscriptions exhibit this form of Vidyānagara; while 111 all give the name Vijayanagara and only 31 refer to the ancient name of the city. Father Heras rounds off the examination of the several inscriptions and grants with the following conclusion (p. 34 of 'Beginning &c.'): 'Hence it may be concluded that the ascetics of the Sringerimath fabricated the story of Vidyāraṇya as the founder of the city and Empire of Vijayanagara in the beginning of the 16th century. And it seems most probable that the fabrication of the whole story and the falsification of a great number, if not of all the spurious grants above referred to, was perpetrated during the rule of Ramchandra Bhāratī who directed the Śringerī Maṭha from 1508 to 1560'.

This is not the place to enter upon an examination of Father Heras' reasons for this conclusion. But I cannot avoid the temptation of quoting one of the reasons set forth by Heras as it is worth quoting. It is: 'Finally such religious ascetics and recluses psychologically are persons often inclined to fabricate such fables'. Then he winds up with the remark 'Hence that fabrication of a story which one may derive a profit from—provided no harm should result from the concoction to a third person—is always attractive to such religious recluses'. This is a grand generalisation of Father Heras. He adduces no evidence except his ipse dixit; comment is superfluous. I hope that Heras would have agreed to apply that dictum to the priests of all religions, as an English poet says 'the priests of all religions are the same'.

In this History of Dharmaśāstra the discussion of the vexed question of the connection of Mādhava-Vidyāraṇya with the founding of Vijayanagara is not necessary or relevant. The only important question for the History is the identity of Mādhava and Vidyāraṇya. That Vidyāraṇya presided over the Śringerī Maṭha is admitted even by Father Heras. That Mādhava became a Sannyāsin and became known as Vidyāraṇya is a tradition of long standing. There is some literary evidence also to substantiate this.
Vidyāranya is the author of several works such as the Jivanmukti-viveka and the Pañcadaśi. The former of these two has several Introductory verses, one of which (verse 9) says that some sannyāsins are called ‘Kuṣćaka’ or ‘Bahūdaka’; they are ‘tridāṅcins’, but the ‘paramahārīṣa’ is different and that the first two have been dealt with by us in the commentary on Parāśara-smṛti, while the Paramahārīṣa would be expatiated upon in this work (i.e. Jivanmukti-viveka).

Other questions are: (1) Who founded Vijayanagara and (2) whether Mādhava is identical with Vidyāranya. From the days of Sewell, who wrote the book ‘Forgotten Empire’ on Vijayanagara Empire, many works and papers on the subject of the founder or founders of Vijayanagara have appeared. Vide, the example, ‘The origin of the city of Vijayanagara and Empire’ by Dr. N. Venkata Ramanayya (University of Madras 1933), Dr. B. R. Salatore on ‘Rajguru of the founders of Vijayanagara and the Pontiffs of Śringeri Matha’ in J. A. H. R. vol. IX part 4 pp. 33-42 and his two volumes on ‘Social and Political Life in the Vijayanagara Empire’ (1934, in about 1000 pages); Journal of Mythic Society, vol. 27 pp. 54-107 (foundation of Vijayanagara); ‘Founders of Vijayanagara’ by S. Srikantayya (1938); Mr. Gopinath Rao in E. I. vol. XV pp. 10-15. Mr. Srikantayya observes on p. 43 ‘Who founded Vijayanagara? The question still remains unanswered’.

There are, apart from traditions and chronicles several inscriptions that bear on the connection of Madhavacarya or Vidyaranya with the several kings of Vijayanagara. Father Heras in his work called ‘Beginnings of Vijayanagar History’ goes so far as to say that practically all inscriptions relating to the Vidyaranya tradition or to the connection of Vidyaranya with Haribara and Bukka in political and imperial undertakings are spurious or must be certainly looked upon with suspicion. His remarks are very sweeping and cannot be accepted as embodying the truth. At least about 200 inscriptions and grants relating to Vijayanagara are known. The scholars must try to separate the spurious ones from the others. There is no reason to damn all grants and Inscriptions referring to Vidyaranya. He was a Sannyasin and had renounced the world. It is too much to suppose that he forged grants. If one holds that he did so, then the question arises, for what benefit or for whose benefit? Besides copperplate grants can be easily fabricated and passed off; but Inscriptions on stone are generally in public places such as roads, temples, tops of hills, where all members of the public can observe them everyday. A scholar must think long before damning an inscription on stone as a forgery.

There is no doubt that in the 13th century A. D. and afterwards Hindu society in South India was ridden with the wrangles and quarrels of the followers of Saikaracarya, Madhavacarya, Ramananjacarya and of Lingayats and Jains and that individuals of some persuasions tampered with mss. to bolster up their individual preferences, leanings and beliefs. This may be illustrated by citing the Introduction of Sayanacarya’s bhasya as done above.

Sayanacarya’s bhasya on the Yajurveda-samhita is once mentioned by Raghunandana (vol. I, Sraddha p. 277 as quoted below). But Madhavacarya is frequently quoted by him. For example, the Kalamadhaviva is quoted very often as on (vol. I) Tithi pp. 1, 6, 8, 16, 33, 48, 60 as Kalamadhaviva or Madhavacarya, Sraddha p. 286; the Parasaraabhasya of Madhavacarya is mentioned in (vol. I) Ahnika en pp. 336, 382 and simply as

1172 वचा पत्रिच्च श्रो वेणाया हलव पत्रिच्छाति वेणायीऽसायणावर्यवायानि। अद्वैतादलं परं 277 (vol. I) ‘पत्रिच्छ श्रो वेणायया’ ये a mantra of the Suklayajurveda (Madhyandina I.12 and Kauva-samhita I.16)
Mādhavaśārtya also in many places e.g. (vol. I), ‘Mala pp. 771, 781, 794 (definition of the word Mantra).

A good deal about the family and personal history of Mādhavaśārtya can be gleaned from the above mentioned two works and other treatises of Mādhavaśārtya. From the Paraśara-mādhavīya we learn that he was the son of Māyānā and Śrīmati, that Śāyana and Bhogānātha were his younger brothers, that he was a student of the black Yajurveda and of the Baudhāyana-sūtra-carana and belonged to the Bhāradvājagotra. The introductory verses and the colophon of the Prāyaścitta-sūdhaṇī of Śāyana corroborate most of these particulars. A verse at the beginning of the Kālanirnaya tells us that Vidyātīrtha, Bhāratīrtha and Śrīkāṇṭha were his

1173 श्रीमली जनमी वस्त्र सूक्तिपूर्वक बिचार। सावणी मोगनाथश्रु मनोहर शस्त्रप्रेमी।
ब्रह्मा कुले वस्त्र लवण । र्हे मात्र। || Intro. verses 6 and 7 of श्रास्त्राशास्त्रीयः

1174 Bhoganātha was a learned man in his own way. Vide I. A. vol. 45 pp. 22-24 in R. B. R. Narasimhachar’s paper. He wrote six works viz. रामोदन्त, निरंत्रित्रम, उदाहरणम, महागणपतिस्वास्त्र, श्रीवर-मजारी, गीतिकाचार्य. He was the composer of the Bitragunta grant of 950 CE. (1356 A. D.), published in E. I. vol. III. pp. 21-34. In the Alakāra-sūdhaṇī (vide ‘Indian Culture’ vol. VI. pp. 439-447 by Mr. P. L. Sastry) composed by Śāyana the Udāharanaṭāla of Bhoganātha is cited. He composed the Bitragunta grant and describes himself as the ‘narmasaciva’ of king Saṅgama (II). To translate the word ‘Narmasaciva’ as simply ‘jester’ is not quite accurate (as the editor of the Inscription does). The idea is: the very learned brothers Śāyana and Mādhava (both ministers) were far above playfulness or the cracking of jokes with the king, but Bhoganātha, a poet, being young and less learned than the other two, could be intimate with the king. The verse quoted in I. A. vol. 45 p. 24 from the Alakāra-sūdhaṇī indicates this: अन्नयय-प्रकाशप्रभुष्टातीतिन्वायुष्माक्रमनातीतज्ञसिद्धमहोऽपि: परावसुक्तयात्मकतोऽस्मथः।
मद्धे सावणिकविवा न भरिणं श्रीमोगनाथे वा नौके नमःसहीजनेन तदर्जयोऽधुरीतिस्तु॥

1175 वस्त्र मनोहरसिद्धां सावणिकविवा। य व्यावस्त्र मनोहरसिद्धां प्राधवीमुः। and the colophon इति श्रास्त्राशास्त्रीयः मात्रमोगनाथश्चतेऽरस्मश्रास्त्राशास्त्रीयः.
Descriptive Cat. of Madras Go.t. Sanskrit mss. vol. VII. p. 2620 No. 3430. The king referred to is Saṅgama.

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teachers. The Parāśara-Madhaviya highly eulogises Madhava, compares him to divine and semi-divine councillors like Āṅgirasa of Indra and says that he was the hereditary teacher (kulaguru) and mantri of king Bukkaṇa, (or Bukka). The colophons to the several works of Sāyana, the younger brother of Mādhavācārya, show that these brothers were closely connected with four rulers of the Vijayanagar dynasty, viz. Bukka and his son Hariraha, Kampa and his son Saṅgama. In the Yājñatantra-sudhānīdiḥ (ms. in the Bhaū Dāji collection) Sāyana, the author of the bhāṣyas on the Vedas, is said to be the kulaguru of Hariharā, son of Saṅgama. In the Gṛuruvaṃśa-kāvyā (Vānīvilāsa Press ed.) it is said that Vidyāranya was the pupil of Vidyātirtha, that he composed Veda-bhāṣyas and published them in the names of Sāyana and Mādhava, that Hariharā and Bukka were the most valiant of the five sons of Saṅgama (v. 48), that Vīra Rudra was the sovereign of Hariharā and Bukka and was defeated by the sura-trāṇa i.e. sultan. The same work says that Vidyāranya founded Vijayanagarī in sāke 1258, Vaisākha śuddha 7 Sunday (i.e. 30th April 1335 A. D.) and crowned Hariharā king.

Burnell in his introduction to the Vaṃśabṛhmanā started the theory that Sāyana and Mādhava were identical and put forward an esoteric meaning on the verse that states that Sāyana and Bhogānātha were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagar kings are too strong for the

1176 सोहें प्रायः विवेकान्त्वस्य ब्राह्मणाः सर्वसः वो मद्यन्तर वातिष्ठानां तदां जन्म सहजातीयित्वाते रुपः प्रायः विवेकान्त्वस्य ब्राह्मणाः सर्वसः वो मद्यन्तर वातिष्ठानां तदां जन्म सहजातीयित्वाते रुपः प्रायः

1177 हंसंयाहित्रो नवतं दृष्ट्रं मुखंतं दृष्ट्रं मेधातिष्ठानां नामं वैहिष्ठान वैहिष्ठान वैहिष्ठान वैहिष्ठान वैहिष्ठान वैहिष्ठान वैहिष्ठान

1178 तत्र भास्करे व विष्णुवेश्वर विष्णुवेश्वर विष्णुवेश्वर विष्णुवेश्वर विष्णुवेश्वर विष्णुवेश्वर विष्णुवेश्वर

1178a नारायणस्वतः द्वारा शक्ति च वर्णविनिवृत्ती माति वेश्माल-नामिनि। सूक्ष्मम् सूक्ष्मम् सूक्ष्मम् सूक्ष्मम् सूक्ष्मम् अविनिर्जनारः नामैम् निम्नेण निम्नेण निम्नेण निम्नेण निम्नेण निम्नेण

Intro. verses 7, 8, 14.
hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Sāyana and Bhoganātha has been carefully examined by Rao Bahadur R. Narasimhachar in Ind. Ant. vol. 45 pp. 1-6 and 17ff. and the theory of Burnell has been thoroughly refuted. Sāyana and Bhoganātha were as real personages as Mādhavacārya himself. Mādhavacārya in his later years became a sannyāsin and was named Vidyārānya.

To the items of evidence adduced by R. B. R. Narasimhachar for establishing the identity of Mādhava and Vidyārānya (Ind. Ant. vol. 45 p. 18) I may add one more. The Viramitrodaya ascribes the commentary on Parāśara composed by Mādhava to Vidyārānya.\textsuperscript{1179} It has however to be noted that the Guruvarṇaṇakāvyata (Vānīvilas Press ed.) says (v. 41-44) that Vidyārānya was different from both Sāyana and Mādhava.

Sāyana\textsuperscript{1180} was not only a very learned man and author of several works (besides the Vedabhāṣyas) but he also fought several battles. He composed several works enumerated in the note below.\textsuperscript{1181}

In the bhāṣya on Parāśara he names three gurus, Vidyātīrtha, Bhāratītīrtha and Śrikantha. He, however, says in his Anubhūtiprakāśa that Vidyātīrtha was his principal guru.\textsuperscript{1182}

Vidyārānya was originally Mādhava. He is the author of the Jīvanmuktiviveka and of Pañcadasī. The introductory verses 9-11 of the Jīvanmuktiviveka have been cited above. The com-

\textsuperscript{1179} व्यास्यान्तरे चैतरे रुपवनन विवारण्यश्रीवरेश्वरेम पराशारस्नर्तीवकायेः प्रधवमन्यवीरवाचकाः स्ववक्तालब्धारातिकरम्भचत्र जनया प्रामौलित्वं श्रवणेश्य सतः। वीरे p. 583; vide p. 672 'विवारण्यश्रीवरेश्वरेकै वात्सल्यविदित्वा श्रवणेश्यां मु खीणां दार्शयणवित्वस्य मेवाराय: हृतनांस्मृताति'। विशेषतः केवल तस्मात् प्रकृतविवाचकाः। This refers to the remarks in पर्यं भा, vol. III. p. 538.

\textsuperscript{1180} From E. I vol. III p. 70 and 71 it appears that in 1377 a gift was made to Sāyana’s three sons, Kampana, Māyana and Śiṅgapa and that Sāyana died in 1387.

\textsuperscript{1181} कल्विनान्तरतिवनिर्वकः कल्विनान्तरतिवनिर्वकः, युज्येतुर्मुखानिति, प्राधिक्षेत्रमुखानिति, (called कल्वित्वमुखानिति also), युज्येतुर्मुखानिति, सूचित्वमुखानिति.

\textsuperscript{1182} अन्त: प्रविष्ट: शास्तित शास्त्रविविश्वातिनीर्मितः। वेदोऽनुत्तमतिवुक्त्यत: पाठु विद्याचार्यं- वधिश्च। 'quoted from Anuvruttavka of माधवचार्य by Rao Bahadur R. Narasimhachar in I. A vol 45 p. 3. The Antaryāmi Śruti is Bṛhadāranyaka Upaniṣad III. 7. 1. 23 where the word 'antāryāmin' occurs many times.
mentary on Parāśarasmrīti (called Parāśaramādhaviya) is claimed to be his by Madhavacārya (vide note 1170). Therefore Vidyāraṇya’s words lead to the conclusion that he is identical with Madhavacārya in a former stage of life (āśrama). Vide Rao Bahadur R. Narasimbchar’s learned paper on ‘Madhavacārya and his younger brothers’ in I. A. vol. 45 pp. 1–6 and 17–24.

Among the works of Madhavacārya are the following: Parāśarasmrītibhāṣya, Kālamādhava, Jivanmuktiveka, Pañcadaśī, Jaiminiya-nyāyamālāvistara, Vaiyāsika-nyāyamālāvistara. The Pañcadaśī has a commentary of Rāmakṛṣṇa (Nir. Press ed. of 1918). It is a famous work on the Advaita Vedānta. It is so called because it has 15 Prakaraṇas. It may also be noted that in the Nir. edition the work has 1501 verses. The longest Prakaraṇas are Trptidipa with 298 verses and Citradipa with 290. The shortest Prakaraṇa is ‘Mahāvākyya-viveka’ with only eight verses. The Jivanmuktiveka has extensive quotations from the Upāniṣads and the Bhagavadgītā. It also quotes the following works and authors viz. Anandabodhacārya (p. 8). Āryapañcāśī (p. 48), Upadesasāhasī (p. 6), Gaudapadacārya (pp. 78, 108), Dakṣa p. 106 (two verses of which one is Dakṣaśmrī VII. 30), Patañjali (p. 39), Bhāgavata (p. 87), Manusmrītī (pp. 106 and 108 quote respectively VII. 10–11 and VI. 53–54), Medhātithi (9 verses on p. 109 about Yati, probably from his Smrtiveke not yet discovered), Yama (p. 108), Yogabhāṣya (pp. 64, 74), Yogasūtra (pp. 46, 67), Vākyavr̥tti (p. 30 two verses), Vedānta-sūtra (p. 30, IV. 1. 19).

It appears that Madhavacārya regarded Vidyātīrtha, his principal guru, as an incarnation of God Maheśvara. Vide the verse quoted in the note below.1183

Besides being a mantrin of the Vijayanagara kings, it appears that Madhavacārya performed some great vedic sacrifices, and made donations called ‘Mahādānas’. In the

1183 प्रणम्य परमात्माने श्रीविश्वानाथकरुणसिद्धिमलम्। वैष्णवकृत्तयामाला श्रेणीं, संबद्ध ते स्वत:।

first verse of the Vaisnavakrittyayamala (Anandastraama ed.).

The Jaiminiya-nityayamala has several Introductory verses of which the last is the same as above (except this that the 2nd pada begins with ‘Jaiminiya-nityayamala’).
Yajñatantrasudhānīḍhi he is described by Sāyaṇa as ‘Mahākratūnām-āhartā’ and to have weighed himself against precious metals ( tulāpuruṣadāna ).

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell’s ‘Forgotten Empire’ and in E. I. vol. III. p. 36, E. I. vol. XIV p. 68, E. I. vol. XV p. 8. The following pedigree will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated śaka 1261 (1339-40 A. D.) wherein Harihara is said to be a Mahāmaṇḍalēśvara and is spoken of as ‘Śri-Vīra-Hariyappavōdeya’. The colophon of the Mādaviyā Dhātuōṣṭi describes Mādhava as the great minister of Saṅgamarāja, the son of Kampanāja. The Bīṛagunṭa grant in śaka 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Śrīkaṇṭhanātha shows that Bhoganātha who composed the contents of the grant was a narmasacīva (gay or humorous companion) of Saṅgama II. We saw above that Śrīkaṇṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a narama-

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1184 स शक्त्यमहादानानामानाशाहकारायुक्तमात्र। तुलापुरुषदानेन मुद्रास्य समानंपतु॥ verse 10 of Intro, to यज्ञान्त्रयुद्धभाष्य ms in Bhau Daji collection of the Bombay Asiatic Society.

1185 सक्षम I

<table>
<thead>
<tr>
<th>हरिहर I</th>
<th>कम्प or कम्पण</th>
<th>बुक I</th>
<th>मारप</th>
<th>मुद्रप</th>
</tr>
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( śaka 1261 )

<table>
<thead>
<tr>
<th>सक्षम II</th>
<th>हरिहर II (1379-1393 A. D.)</th>
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</thead>
<tbody>
<tr>
<td>बुक II</td>
<td></td>
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</tbody>
</table>
( śaka 1328 )

1186 ‘महामण्डलेश्वरपुरुषपिमदसमुदाजितयन्त्रीसर्वदेह्यं’ Int. Ant. vol. X, p. 63.

1187 श्रीमुनि पिमदसमुदाजितयन्त्रीशरणमप्रकपराः जसुपालस्वराजोमहामण्डलमध्यमं पुरुषमाथवसहोदचासयानचाचैक्षणेयां मातवीय धृष्टिः।

1188 श्रति भोगवनसुभिया सक्षमभूपालनमक्षविवेचयो श्रीकण्ठपुरुषरवे शासनप्रेमिय विद्वितिताः तेजः॥ E I. vol. III at p. 30.
\textit{sacīva} of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavaśārya must have been quite an elderly person about that time. The Kālanirṇaya tells us that in the cyclic year Īśvara following immediately after \textit{sāke} 1258 \textit{śrāvaṇa} was an intercalary month and that in the cyclic year Bhāva that preceded \textit{sāke} 1258 (i.e. \textit{sāke} 1256) Phālguna was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to Vikāri thereafter (i.e. up to \textit{sāke} 1281).\footnote{1188} As the Kālanirṇaya examines the intercalary months from \textit{sāke} 1256 (i.e. 1334 A. D.) to \textit{sāke} 1281 (i.e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The Parāśara-mādhaviya was composed before the Kālanirṇaya. Rao Bahadur Narsimhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāraṇya-śrīpāda certain donations to three scholars who were the promoters (\textit{pravartaka}) of the commentaries on the four Vedas (\textit{Ind. Ant.} vol. 45 p. 19). Another inscription speaks of Vidyāraṇya in 1378 A. D.\footnote{1189} This shows that Mādhavaśārya had become a \textit{sāṁnyāsin} at least in 1377 A. D. Tradition says that Vidyāraṇya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāraṇya between 1330-1385 A. D. From the remarks about intercalary months it appears that the Parāśara-mādhaviya and Kālanirṇaya were composed between 1335-1360 A. D. There was a tradition among \textit{pandits} that it was Mādhavaśārya who composed bāhyas on the Vedas and ascribed them to his brother Śāyaṇa. Kāśīnātha, in his Viḍṭhala-rāmantra-sāra-bāhyas says so.\footnote{1190}

\footnote{1188} तदृशः चाप्यमात्सुदाहिर:। अधिप्रावृह्दूपसाध्यायामिति। रक्षणां सहस्र गते तति समानत्तमात्रानि। योमीयोयत्सवस्यस्यस्यस्य। आवासानिष्ठानि। । ततः पूर्वां गते तत्सर्वस्यस्यस्यस्य। आवासानिष्ठानि।। \footnote{1189} Epigraphia Carnatica, vol. VI. Koppa 30. \footnote{1190} कसे तानि माधवायानि-इन्द्राध्यंदु सावर्त:। सवात्तिनां तित्तितिति। चेत्तायां वेदो इति। ब्रह्मज्ञानं देस। फलो 37 बो विनुक्कोङ्क्यामत्। राज्य वास्तव स्पष्टेऽ। कालनिर्णय pp. 70-71.}
Great confusion has been caused by identifying Mādhavācārya with another scholar named Mādhava who was also a mantrin of Bukka, who was a great warrior and was governor of Banavase and the country round Goa on the western coast. In a grant of the village Kucara, also called Mādhavapura, dated śake 1313 (1391 A. D.), it is said that he routed the armies of the Tūruśkas, wrested Goa the capital of Koṅkaṇa from them and re-established the temple of Saptanātha (i.e. Sapta-kotisvara). There is another inscription dated śake 1290 (i.e. 1368 A. D.) where the great minister (Mahāpradhāna) Mādhavānka is stated to have ruled over Banavase 12000 under king Bukkaraṇa (Ind. Ant. vol. IV, p. 206). Fleet is wrong in identifying the minister Mādhavānka with Mādhavācārya-Vidyāraṇya. Another grant from Goa (found by Dr. Bhau Daji) says that Mādhava-mantrin, son of Cauḍibilhaṭṭa, established the Ḍiṅgu of Saptanātha (JBBRAS Vol. 9, p. 228). Vide E. C. vol. VIII, Sorab No. 375 dated śake 1268 (Sunday Mādhava 30, i.e. 11th Feb. 1347), where we are told that Mādhavamantrin was governor of Candragutti, capital of Banavase 12000, that he was minister of Mārapa, younger brother of Harihara I and that he was a disciple of Kriyāsakti, a Śaiva teacher. In E. C. vol. VII, Shikarpur 281 dated śake 1290 Kārtika bahula 8 (i.e. 15th November 1368) Mādhava is said to have been a son of the Cauḍa of the Āṅgirasa gotra and a minister of Bukka I and his guru is said to have been Kaśīvilasa Kriyāsakti.

From this it follows that the Mādhava mantrin who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Cauḍibilhaṭṭa and cannot be identified with Mādhavācārya who was the son of Māyaṇa.

There is a ms. in the Bombay University Library of a work called Kālanirnayakārikā in 130 verses, which contains the introductory verses of the Kālanirnaya dealing with the contents, though in a somewhat different order. There are several commentaries on the Kālanirnaya, viz. Kālanirnayadipikā by Ramacandrācārya composed about 1450 A. D., a commentary called Lakṣmi

1191 नारायणराजाचार्यांचे मन्थनशरीरावरे नायाक, प्रतिविशिष्टत्वेन दुरुपास्यतिरिक्तमु- त्तत्त्वाद दृष्टा मुखनेकरीषी. उभ्याविशिष्टात्मकत्वानुसारी श्रीसनायादिद्वायुजां व: | JBBRAS vol. IV, p. 113 (text), p 107 (translation).
by Lakṣmīdevī, wife of Vaidyanātha Pāyaguṇḍa. There is a
Vivarana of the Kālanirṇayaḍīpikā, by Nṛsimha, son of Rāma-
candrācārya (vide D. C. Ms. No. 99 of 1871–72).

94 Madanapāla and Viśveśvarabhaṭṭa

The Madanapārijāta compiled under the patronage of king
Madanapāla by Viśveśvarabhaṭṭa is a famous work. Like Bhoja,
Madanapāla seems to have been a great patron of learning and
several works are attributed to him. At least four works on
dharmaśāstra are ascribed to him (i.e. were written under his
patronage) viz. the Madanapārijāta, Smṛtimahārṇava or Madana-
mahārṇava, Tithinirṇayasāra and Smṛtikaumudi. Four more
works are ascribed to Madanapāla that deal with subjects other
than those of Dharmaśāstra viz. Madanavinodanīghāntu, Sūrya-
siddhāntaviveka, Siddhāntagarbha and Yantraprakāśa.

The Madanapārijāta is an extensive work in 995 pages pub-
lished in the B. I. Series (in 1893). There are 23 introductory
verses, the first 13 of which give the genealogy of Madanapāla.
In the printed edition these 13 verses are stated to have been
added by Purohitā Śrī-Rāmādeva. The last of the introductory
verses states that the work was composed after a careful study of
Hemādri, Kalpavṛkṣa (i.e. Kalpataru), Aparārka, Smṛticandrika,
Smṛtyarthaśāra and Mitākṣarā.\textsuperscript{1192} That Madanapāla was only
the patron and not the real author of the work is made clear in
several places. In the introductory verse 20 it is stated that the
work was compiled through (lit. by the mouth of) learned
men.\textsuperscript{1193} In several places in the body of the work\textsuperscript{1194} it is said
that the author has explained the matter under discussion in
his work called Subodhini, a commentary on the Mitākṣarā.
Therefore the Madanapārijāta was really composed by Viśveśvara-
bhaṭṭa, the author of the Subodhini. The Madanapārijāta con-
tains nine stābakas (bunches i.e. chapters) on brahmacārya, the

\begin{flushright}
\textsuperscript{1192} इमाद्रिस्वामनापरिक्ष्यस्थवर्षाणिर्मृ स्वतिसिद्धिनिष्ठा च। भिताश्रयतनवनकोक्य
यत्स्वामावते संवहलो नितयः॥

\textsuperscript{1193} श्रीमानस मदनवृक्षपारिज्ञायनांभविन्तं स्वतिसिद्धानुपन्त निवर्णम् \। वर्णाश्रयप्रमुखः
धर्मविशेषणानां विद्ययुक्तम् सुभविनि मितमानसोऽभिः॥

\textsuperscript{1194} वांश चाचवेद समस्तात्रामिश्रितपदितो विद्यानिष्ठाकाः सुभविनिविष्णुं दामागा-
प्रकरणः। मदनपारिज्जत इ. 654; vide p. 603 also for similar words.
\end{flushright}
dharmas of householders, the daily duties (āhika-κṛtyā), the saṁskāras from garbhādhana onwards; impurity on birth and death, the purification of various substances (dravyaśuddhi), śrāddha, dāyabhāga (partition and inheritance) and prāyaścitta. The longest section is the 9th on 'Prāyaścittas and Karmaphala' (pp. 304), then comes the 7th section on 'śrāddha' (pp. 172), the 3rd section on 'Āhnika' covers pp. 142 and first on 'brahmacarya' is dealt with in 128 pages. The shortest is the 5th on 'āśauca' (in 28 pages); the 4th on saṁskāras also is a short one (only 33 pages). In the portion on the Dayabhāga it very closely follows the Mitākṣara.

The Madanapārijāta (after quoting a verse of Viṣṇu) on p. 654 propounds the somewhat startling proposition that even the Kāṇīna and other secondary sons (mentioned by Yāj. II. 128–132) succeed as heirs to a man's property (vide note below)¹¹⁹⁵ and relies on Yāj. (II. 128–132), who enumerates twelve kinds of sons from aurasa to apaviddha and remarks that each of these succeeds to the father's property in the absence of any of the sons enumerated before him in the text. Kāṇīna is a son born to a man from an unmarried girl. Hence a Kāṇīna son would have succeeded before the paunarbhava and other sons named by Yāj. after him. The Manusmrī (IX. 172) also refers to the kāṇīna son. Vijnānesvara (in Mit. on Yāj. II. 132) contains the very words quoted in the passage as his opinion.

Vide also pp. 385, 603, 774 of the Madanapārijāta for references to Subodhini. It may, however, be noted that the Subodhini on the Vyavahāra section (p. 61 of Gharpure's ed.) states that all this about Kāṇīna and similar sons refers to other ages (yugas) and that in the Kali age only two kinds of sons (viz. aurasa and dattaka) are recognised. The style of the Madanapārijāta is simple. Its style is simple and lucid. Besides

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¹¹⁹⁵ यथा विष्णुवनम् — अयोरादारू कान्तीयन्योगोपुष्करवर्धेऽधारिः। द्विनं बहुलं वैत्तिक (७४) पितुशिष्यदामानिनः। — तदेकर्तस्वतः च दुर्यास्तिनिविश्वयम्। और्यश्रमावेसु कान्तीयनादिनामास सकलपिन्ययथमयमस्यद्य — पुत्रमावेस परः। परः — इति वत्तानादिति विरोधारकं। यथा चायमंक ममतास्माभिमुक्तपदित्युपेक्षिण्यो द्यायमात्मंक। मद्र. प्र. p. 654.

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the authors and works mentioned above, it cites those noted below.\textsuperscript{1196}

There is a work called Mahārṇava ascribed to Māndhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan\textsuperscript{1197} College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhini. The Madanamahārṇava was edited by Pandit Embara Krishnamacarya and Mr. M. R. Nambiyar and was published in 1953 in the Gaekwad Oriental Series. It is a large work in 468 printed pages with an introduction (pp. 11–26) and a Sanskrit Index (pp. 27–40) of the

\textsuperscript{1196} Hundreds of verses from Manu and Yaj. are quoted by the Madanapārijāta. Besides, several smṛtikāras, smṛtis and other authors are named and quoted; viz. Aparākṣa (p. 528), Ācārasāgar (58), Kalpataru (553, 595, 697), Gāṅgēya (96, twice), Guru (i.e. Prabhākara 89), Govindarāja (553–4), Caturvīṁśatimāta (638, 754, 834, 882); Camatkārakanda (310 a verse), Cintāmaṇi (607 on Śṛaddha), Dharmavṛtti (or-vṛtti, 753, 772), Nārāyaṇa (69, 71, 72, 565, all verses), Bādarāyana (3 verses on pp. 186–187 on the Dvīragamanamuhūrta of a newly married girl, two of which are in Śardulavikrīḍita metre), Bhavadeva (89 on Vākyabhedā), Māndana-misra (183, 185, two verses on gauṇakāla and gauṇamukhyakāla), Yajñapārśva (161, two verses on bride having menses at or about the time of marriage ceremony), Ratnāvali (607), Vījñāneśvara (536), Śīvasvāmin (619), Viṣṇusumucaya (291) Śat-trīṃśanmata (421 and on nine other pages), Sureśvara (186, two verses on dvīragamaṇa), Smṛticandrīka (528, 536), Smṛtimaṇjari (of Govindarāja 534), Smṛtimaṃṣa (93), Hemādri (536). The Cintāmaṇi here is the Caturvargacintāmani of Hemādri.

\textsuperscript{1197} For the महार्णव vide D. C. ms. No. 131 of 1882–83 and Nos. 259 and 260 of 1886–1892. No. 260 does not contain the verses about the genealogy, but the two verses माता पुण्यo and मलिंगo (which are 21 and 22 in the मदनपारिजातां) occur in all the three; in No. 131 and No. 259 the verse माता पुण्यo occurs in the introductory verses and the verse मलिंगo occurs at the end of the work and in No. 260 the two verses are the 2nd and 3rd of the introductory verses.
contents of the 40 chapters. One Ms. directly claims the work as Viśvesvarabhāṭṭa’s while the others say that the work was compiled by Māṇḍhātā, a son of king Madanapāla, through learned men. It begins by quoting in the second chapter thirty verses of the first chapter of the śatātapiya–Karmavipāka contained in Jivananda’s Dharmaśāstra-saṅgraha (latter part pp. 435–455, in all about 187 verses in six chapters). The Anandaśrama collection of Śrīśmartis has a Śatātapa-smṛti in six chapters but it contains about one hundred verses more than in Jivananda’s text, as it adds in each chapter several verses. Karmavipāka means (literally) the fruition of one’s evil actions. The central theory of Śatātapa is that those guilty of greater or lesser sins who do not undergo the appropriate prāyaścittas (penances) fall into hell for a time, are born again with certain signs (or defects) on their bodies, and that if they repent and undergo the prescribed penances, then those tell-tale signs disappear and that sins of former lives affect men by diseases, which disappear by japa (repetition of sacred text inaudibly) or by worship of deities or homas (offerings in fire) and by appropriate gifts. Thirteen diseases and physical affections such as leprosy, consumption, loss of sight are caused by what are called mahāpātakas; dropsy and other diseases are the outcome of upapātakas. Appropriate penances (prāyaścittas) remove the effects; so also do gifts of a cow (with calf) or a bull or gifts of ten nivartanas of land, dinners to brāhmaṇas, japa of mantras to Rudra &c. Śatātapa explains the well-known terms Rudra, Mahārudra and Atirudra and his words are followed by the Madanamahārṇava (vide note below).  

In several other places also the Mahārṇava quotes passages from Śatātapa–Saṃhitā. For example, on p. 436 it quotes two

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1198 द्रव्याक्षरशः सदा रूढः: समस्यायलो। श्रद्धालूकाणामशिष्याः प्रकटितः। एकादशपिण्यं तत्र अनियम्यक्तिः। शालातपसेषिता II 37-38 (Anandaśrama). These are quoted on p. 76 of Madanamahārṇava. The famous mantra of Rudra is: समस्याय श्रद्धालूकाणा गणपति लोके तन्मये (तत्र. सं. IV. 5. 11 and वाज. सं. 16. 1. सर्वकार्यारुपसिद्धाश्रमाः गणपतिं भवेत। प्रासादं ज्ञानार्चना तु गणेश- प्रतिमां स्वेतस्त। गणानां ज्ञानां तु मन्त्रमेवविषयं जपोऽयम्। शालात. सर्विता II. 43-44 (Jiv. ed.) – II. 52-53 (of Ananda, ed.). The mantra is गणानां ज्ञानमेवविषयं जपोऽयम् (क. II. 23. 1.) तत्र. सं. II. 3. 14. 3.
verses of Śatātapasārīhītā\textsuperscript{1199} (II. 43–44) for a penance in the case of one who kills an elephant.

The word Karmavipāka occurs in Yāj. III. 133 and in Anuśasana-parva (144. 43 Ch. ed.) and Yogasūtra II. 17 (sati mūle tadvipāko jātyāyurdbhogāḥ) i. e. sinners are born as different animals or worms etc. (Manu XII. 55–60 and Yāj. III. 207–216), they have a long or short life and fierce sufferings in hells (Manu IV. 88–90 and XII. 75, Yāj. III. 206). Vide for this doctrine H. of Dh. vol. IV. pp. 172–176. Vas. 20, 44 and Śāṅkha quoted in Mit. on Yāj. III. 216 hold that the murderer of a brāhmaṇa is afflicted with leprosy (brahmahā–kuṣṭhī). Long before the Mahānāma several extensive works on Karmavipāka must have been composed, since the Mahānāma cites the work Karmavipākasāṅgārahā 51 times, the Karmavipākasamuccaya 48 times, and the Karmavipākasāra 21 times. Vide Smṛtitattva, vol. I, Mālamāsa p. 835 for a long quotation from Śatātapiya-karmavipāka.

Dharma\textsuperscript{1200} had a fivefold aspect viz. varṇa-dharma, āśrama-dharma, varṇāśrama-dharma (e. g. a brāhmaṇa-brāhmaṇacārin has to observe the rules peculiar to his varṇa as well as rules applicable to the stage of studenthood), guṇadharma (a king has certain duties peculiar to his position, viz. protection of subjects, dispensing justice &c.) and Naimittikadharma (prāyaścittas i. e. penances). This work also is said to have been compiled by

\textsuperscript{1199} Śatātapa is one of the sages enumerated in Yāj. I. 4–5 as Dharma-prayojaka. A half verse of Śatātapa is quoted by Viśvarūpa on p. 11 (Yāj. II. 4–5), but the five other quotations of Śatātapa by Viśvarūpa are in prose as on III. 237 p. 94, on III. 262 p. 148. The Mit. has many verse quotations from Śatātapa. A verse of Aṅgiras quoted by Mit. on Yāj. III. 22 mentions the view of Śatātapa. The Mit. quotes many verses of Śatātapa and some prose passages on Yāj. III. 243, 254, 263–4. Aparākṣa also quotes a few prose passages of Śatātapa on Prāyaścittas (as on pp. 1053, 1074, 1120, 1128, 1147, 1149, 1152, 1158, 1161, 1169).

\textsuperscript{1200} मन्त्रिचि on मुद्र II. 25 says इह प्रभवकरसं परभ मद्यि विनननकाराः प्रपञ- च्यनिति, वर्णयों आक्षर्यं वर्णक्षर्यम् नामितिको गुणमयंश्च। and then elucidates this observation. हिदरस on स्त्र. १२७. १9. १ mentions these five and exemplifies them.
Māndhātā through the learned. It is said to have been based on a study of the śruti, the smṛtis and the purāṇas. The work is divided into 40 taraṅgas (waves). The principal subject of the work is to describe how the various diseases which human bodies are heir to the result of evil deeds done in past lives (this subject being called Karmavipāka in dharmaśāstra works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the Kuśmānda-homa, Rudraikādaśini, Mahāruderbhiśeka, Vīṇāyakaśānti, the Navagrahayajña &c. The Mahārṇava mentions the Karmavipāka of Śatātapa, the Caturvarga-cintāmani (folio 234 a of D. C. Ms. No. 259 of 1886-1892), the Mitākṣara, the Karmavi-pākasamuccaya &c. It is worthy of note that in the Śmrīti-kaumudi the authorship of the Mahārṇava is claimed by the author himself and is not ascribed to Madanapāla's son.

The Tithinīrayasara is another work compiled under Madanapāla. Stein in his cat. of ms. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the Madanapārijāta. It appears to have been composed by Vīśvanātha, which is most probably a paraphrase of the name Vīśvesvara.
The Śṛṭṭikaumudi\textsuperscript{1205} contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called Yantraprakāśa, Mahārṇava, Pārijāta, Siddhantagarbha and Tithinirṇayasāra.\textsuperscript{1206} The 15th verse says that he composes the Śṛṭṭikaumudi through the learned.\textsuperscript{1207} The 17th verse says that his predecessors have generally dilated upon the dharmas of the three higher varṇas and the dharmas of the śūdra have not been dealt with by them as a principal topic, therefore he would clearly expound the dharmas of the last varṇa. At the end of the ms. in the I. O. Cat. it is described as the younger sister of the Madanapārijāta and of the Mahārṇava.\textsuperscript{1208} This is not found in the D. C. ms. which was copied in saṅivat 1615. This work is divided into four kalollāsas, each kalollāsa being subdivided into kiraṇas (rays). The first kalollāsa has two kiraṇas, the second has four, the third and fourth five kiraṇas each. The subjects dealt with are: I. two kinds of śūdras, viz.: the kevalaśūdra (simple śūdra) and one who is of mixed descent, being born of a śūdra woman from a man of the higher castes; the mixed castes; II. general discourses on the śūdra’s adhikāra for engaging in various acts and performing various rites, such as the study of the vedas and smṛtis, the performance of garbhādhāna and other saṃskāras and the consecration of sacred fires; saṃdhīyāvandāna; the śūdra’s capacity for attaining the knowledge of brahman; III. marriage; different forms of marriage, prohibited degrees of blood relationship (sāpiṇḍya), the various rites of marriage such as kanyādāna; such saṃskāras as nāma-karana (naming the child), the duties of śūdras in ordinary and difficult times; āśauca for śūdras; the various śrāddhas for them; the letting loose of a bull in honour of the dead; IV. śūdra’s daily duties such as āśauca, brushing the teeth, baths in the morning and at other times, brahmayajña, tarpana, vaiśvadeva, daily śrāddha, dinner, &c.

\textsuperscript{1205} For the स्त्रूतिकौमुदी, vide Aufrecht’s Oxford cat. p. 275 b., I. O. Cat. p. 524, No. 1619 and D. C. ms. No. 51 of 1872-73.

\textsuperscript{1206} सन्तप्रकाशसमहान्यपरिज्ञातसिद्धान्तगमगीनजिनिविस्तारस्वयं: | मन्नाथश्च तेष

\textsuperscript{1207} बिद्रमुखेन तनुन्वितो विनितोऽज्ञातस्वयंपरिज्ञाताराशिराधिकिता स्त्रूतिकौमुदी स: ||

\textsuperscript{1208} अनेन कुलिना कुता स्त्रूतिपदांकिता कौमुदी महार्णवसहृदयी मदनपारिज्ञातानुजः।
The Smrtikaumudi mentions among others Aparārka, Kṛtyakalpataru, Mitāksara, Medhatithi, Yajñapārśva and Smrtimañjarī. It also quotes from the Vedanta-kalpataru and the author claims the Madanapārījāta as his own work.

It has been seen how all the four works set out above were composed under the patronage of Madanapāla and how they were probably from the pen of Viṣveśvarabhaṭṭa. There is one more work on Dharmaśāstra which Viṣveśvarabhaṭṭa composed in his own name without the shelter of a patron’s name. It is the Subodhini, a commentary on the Mitāksara of Vijñāneshvara. The vyavahāra portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the Subodhini on the prāyaścitta section also. The Subodhini does not comment on each word of the Mitāksara but explains only important passages. It is a learned work. This was the earliest composition of Viṣveśvarabhaṭṭa, since it is mentioned even in the Madanapārījāta. The first verse of the Subodhini is also the opening verse of the Mahārṇava and of the Smrtikaumudi.

From the verses 21 and 22 in the introduction to the Madanapārījāta it appears that Viṣveśvara was the son of Pedi-bhaṭṭa and Ambikā, that he was of the Kauśikagotra and was the pupil of Vyāsaranṇya-muni. In the Subodhini also the verse ‘mātā &c.’ occurs at the end with slight suitable variations and the

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1209 यद्युक्तं सत्यापनविधिविषयेक्षेत्रनात्मात्मित्वमिति तत्थि काव्यके संसारे।
तदुक्तं वेदाद्यत्वमिति।

1210 नमः सकलकृत्यारण्यानाम निनिन्तः।
नमः लक्ष्मीनिवासार्थ देवतापै निमित्तः।

1211 महत्यां शाश्वेप्रकटितमृहाया व्यवहृतः। तथरं शाश्वेन्यं जगति ऋषभेन्यं कचिदः।
verse 'matiryesām' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśvesvāra the son of Appabhāṭṭa, while Mr. Setlur reads 'Petībhāṭṭa' which is probably a misreading for Pedibhāṭṭa. From his father's name it appears that Viśvesvāra was a native of the Drāvīḍa country and migrated to Northern India in search of patronage after he wrote the Subodhīnī. Viśvesvāra is regarded as one of the leading authorities of the Benares School of modern Hindu Law. Madanapāla belonged to the family of Tāka kings that ruled in Kāśṭhā (modern Kath) on the Jumna to the north of Delhi. The printed Madanapārijāta makes the family name to be 'Kāśṭhā,' but this is most probably a wrong reading, as in the Mahārnava and the other works of Madanapāla the family name is distinctly stated to be Tāka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārnava omit mention of Sahajapāla. About Sadhārana it is said that he brought about the remission of all taxes at the three tīrthas (Prayāga, Kāsī

1212 योपमटानजः: श्रीपता महत्रिचेश्चः सुधी:।

1213 One of the donees mentioned in the Bṛṭāgūṭa grant of king Saṅgama dated 1356 A. D. is Pedibhāṭṭa; vide E. I. vol. III at p. 28. Bṛṭāgūṭa is in the Nellore District.

1214 Vide I. L. R. 16 Cal. 367 at p. 372.

1215 अति प्रसन्नविभयमोपपत्तयन्तस्तारिषणी मुति शक्तिप्रराजधानी। दिव्यति विभविदिता नगरान्तरवी पर्वत भाँति दुर्योगिकोत्वां विस्मां। तामुच्छलेण वनयन्तर्टद्रानिहि कांधकूटः सुकुट्युपयमा नगरी गविंदा। वश्मनत्वविभविक्षिता भव्युः। कामसवा महित्वतितिजुरी महीशा॥ विश्व 4-5 of मदनपारिजाल; at the end of the मदनविनियमनियमं we read ठाकुन्त्ये महति भूमिभूजा विपुरुषे कांडूति नाम नवर जवल प्रसिद्धम्। Vide Aufrecht's Oxf.. Cat. p. 275 a (ms. of मदनपारिजाल) where the reading is ठाकुलासुराशी for कामसवासुराशी of the printed text. The pedigree is: Ratnapāla (1250 A. D.) mentioned in verse 6 of Madanapārijāta—son Bharahapāla (1275, m. in v. 7)—son Hariścandra (1300 A. D.) m. in v. 8—son Śādhārana (or Sahārana) in 1325 A. D. m. v. 13—Son Sahajapāla or Sahajendra (1360 A. D.) in verses 14-15 and another son Madanapāla or Madana narendra in verses 16-20 (1300-1390 A. D.); son Prthvimalla or Śrīmalā and another son Ratnapāla (1425 A. D.)—Rāmāraṇa, son of Ratnapāla, author of Rāsaratnaprādīpa.
and Gayā).\textsuperscript{1216} Vide N. I. A. vol. VII pp. 176–180 where Dr. P. K. Gode produces evidence from the Rasaratnapradipa of Rāma-
raja on the Ṭaka kings of Kāsthā (1200–1500 A. D.) and suggests the probable dates of the several kings that are set out in the note 1215, with reference to verses in the Madanapārijāta and other works.

In the Sūryasiddhāntaviveka of Madanapāla the father of Madanapāla is said to be Sahāraṇa\textsuperscript{1217} which is a Prakrit equivalent of Sādhāraṇa. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.\textsuperscript{1218} Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called Madanavinodanighantu. That work is very extensive, contains about 2250 verses and is divided into fourteen vargas, the last of which contains a prākasti of his family.\textsuperscript{1219} This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words givea as synonyms for Sanskrit words occur in the modern Marathi.\textsuperscript{1220} We saw above that his Smṛtikaumudi refers to Yantra-prakāśa and Siddhāṅtagarbha as two of his works. These two were works on astronomy.

Another work of his is the Sūrya-siddhāntaviveka or Vāsanārṇava, which is a commentary on the Sūryasiddhānta.

\textsuperscript{1216} तीर्थंकराक्षितविद्वत्मनिरुक्तः: \| verse 10 on p. 2 of the work in G. O. 8. ( 1963 ) of the Mahāṇaṇ, Kīnānāpapālayavabdhavimōcobhavāryāṃ tīrthākāravindavātivādārāmakāraḥ: \| verse 10 of स्तुतिकीकृतमार्गी.

\textsuperscript{1217} भवनासुशास्त्रवारणसत्तयस्तरं नाना: सहारण: \| उदियायां जनवेश वीक्षिते नृपती वद पुरुषदर्शन: \| 5th Intro. verse of स्वरूपसिद्धानतःविवेक (BBRAS cat. part I pp. 95–97).

\textsuperscript{1218} परिश्रेष्ठता कलक्षणविवर्धनमेव भूलियोऽन्नपानसु: \| मदननेन महीमुताय देश प्रक्षिता नूतनमोजजिनकृतिः: \| verse 18 of मदनपारिजातान्ताबल and verse 13 of मदनमहार्षवर्म. This verse, particularly the 4th pada, occurs in the तिथिविन्यससार (17th verse), स्तुतिकीकृतमार्गी (13th verse).

\textsuperscript{1219} Vide D. C. ms. Nos. 1065 and 106 of 1886–92 for मदनविनोद-
निविषण. In No. 1065 there is no प्राप्ति.

\textsuperscript{1220} e. g. such words as दशिबंधा (for दशिपूपक), खापस्ती, घेवर, हर्ड, नागर-
मोशा, हल्द, ब्राह्म &c.

H. D. 101
There is a ms. of this work in the Bhave Daji Collection of the Bombay Asiatic Society.\(^{1221}\) Therein after giving his pedigree he says that by his works on Smṛtiśāstra, on astronomy and mathematics and on medicine he came to be known as abhinava Bhoja.\(^{1222}\) In this treatise he refers to his own works already composed called Siddhāntagarbhā\(^{1223}\) and Yantraprakāśa. He also refers to a Rājamṛgāṅka of Bhoja and to Bhaṭkara's works. The ms. was copied in saṁvat 1459, i.e. 1402–3 A. D. In the colophon of this work his birudas (titles) are Pāṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājādhirāja.\(^{1224}\) In the Madanapārijāta and the Mahāraṇava the birudas are Pāṇḍitapārijāta and Kﺗāraṭapalla or Kaṭṭāramalla. A work called Ānandasāṅjīvana on singing, dancing, musical instruments and rāgas is ascribed to Madanapāla.\(^{1225}\) The king Madana, son of Sahāraṇa, who is connected with the restoration of Medhātithi’s bhaṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. Ms. No. 131 of A 1882–83) of Mahāraṇava copied in saṁvat 1645 (1588–89 A. D.) and in the still older ms. (dated saṁvat 1459) of the Sūrya-siddhānta-viveka. As the Madanapārijāta mentions the Smṛticandrikā and Hemādri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahāraṇava, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudi mentions the Vedāntakalpataru that was composed in the time of the Yādava princes Kṛṣṇa and Mahādeva,

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\(^{1221}\) Vide BBRAS cat. part I. pp. 95–97 for this ms.

\(^{1222}\) प्रतिकिन्द्रितेवतैः: प्रवृत्ते। स्मृतिसृतैः गणिते चिकिन्तिते च। जगति विजयते विजयमात्रास्मिनवनस्ते इति प्रथा यदीवमय ॥ 7th Intro. verse.

\(^{1223}\) अत उर्ध्वमाओऽलाप्यायवनसिस्मेवमस्यसः तिरंगान्तगतस्तस्तः त्रिप्रविन्दापदपरान्विनिः सम्ये द्रव्यम्।

\(^{1224}\) इति श्रीपित्यपरिजनानविनिपक्ताः वियविविषात्रूपिनात्राजमानेन ददनपारिजात- महाप्रविन्दान्तगते गतत्वा कराकायाधवेकथयवः। श्रीमहाराजान्तिनेन श्रीमद्युल्देवेन रितिनेन:।

\(^{1225}\) Vide Mitra’s Bikaner cat. p. 509.
it follows that the work was composed after the third quarter of the 13th century. The Madanapârîjâta is quoted in the Nrîśimhaprasāda, the Antyeṣṭipaddhâti of Nârâyanabhâtta, the Āhnikatattva vol. I. Tithi 17, Āhîka Tattva pp. 326, 336, 384, 419, Jyotistattva 656, Malamasa 804, (Madanapârîjâte-Madhavacaryadhîrtâ-Śatâtapavacanat), 814; vol. II. Udavâha 140, Dâya 175, Śuddhi 235. It may be noted that in the Madras Law Journal, vol. IX for 1899 in pp. 7–15, 54–70, 91–114 there are English translations of certain parts of the 8th stabaka of the Madanapârîjâta of Raghunandana, the Śrîdadhâkriyâkaumûdi (pp. 327, 489) of Govindânanda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sûryasiddhântaviveka was copied (viz. 1402–3 A. D.), it follows that Madanapâla flourished before 1400 A. D. The Madanavinodanîghanthu1226 gives the date of its composition as ‘Brahmajarajagad-yugendu’ of the Vikrama era, mÂgha 6 of the bright half and Monday (i. e. 8–1–1375 A. D.). This was interpreted by Sarvadhikâri (Tagore Law Lectures pp. 297–298, ed. of 1922) as equal to 1231 of the Vikrama era (i. e. 1175 A. D.). He held that ‘yuga’ meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapâla wrote in 1175 A. D. and since, as we saw above, he could not have flourished before 1300 A. D. It has been already shown (pp. 309, 369) that the view of Sarvadhikâri and others that the Pârîjâtâ mentioned by Cândesvâra is the same as Madanapârîjâta is quite wrong. Astronomical usage as found in Bhâskara and other writers always interprets yuga1227 as meaning four (and not two) and hence the date of the composition of the Madanavinodanîghantu is 1431 of the Vikrama era (i. e. 1375 A. D.). Vide Jolly’s Tagore Law Lectures pp. 14–15, Dr. Bhandarkar’s

1226 अवद्वद्वाजपट्टहुसूसाृगिति श्रीकन्दमासारामसभ्यां भास्तिकल्प्पकलिते पद्वां द्वारा दीनानिंदे। वर्ष 14 of the last युग in D. C. ms. No. 129 of 1884–87 and No. 1066 of 1886–92. The last has a corrupt reading पद्वां द्वारा दीनानिंदे। Vide Bhandarkar’s Report for 1883–84 p. 47 for the date.

1227 e. g. भास्कराचार्य in his गणितसाधारण (सर्वभाषायां vers 24) says ‘बांधनांवर्गः वुग्रमभुमयेः। वेदगण वर्गेशते: बांधनाः वुग्रमभुमयेः।’ where युग must mean ‘four’ and यूम is employed for two.
Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. cxxv n. 2. A ms. of the Śūryasiddhāntaviveka, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A. D. Hence the literary activity of Madanapāla and of his protege, Viśveśvarabhaṭṭa, must be placed between 1360-1390 A. D.

95. Madanaratna

The Madanaratna is an extensive digest on Dharmaśāstra but only one part of it has been edited by the present author for the Anup Sanskrit Library of Bikaner and published in 1948. The Introduction to that edition (pp. viii-ix) may be consulted for more information. In the colophons of mss. it is also called Madanaratnaprādipā or simply Madanapradipā. The work was divided into seven sections called uddyotās on samaya (or kāla), ācāra, vyavahāra, prāyaścitta, dāna, śuddhi, śānti. The order of the various sections was the one indicated, the samayoddyaṭa being the first part. I have not been able to examine the mss. of all the uddyotās.

The Samayoddyaṭa deals with the subjects usually treated of in works on kāla, viz. discussions about the year, the seasons, the months, the intercalary months, the rules about tīthiś, the rules about the proper times for various religious observances, gifts, homa, the rules about kalivarjaṭa.

There is a ms. of the Dānoddyaṭa in the Ānandāśrama collection at Poona (No. 2378). Recently (i.e. in 1964) the Sanskrit Academy of the Osmania University (Hyderabad, Deccan) published a part of the Dāna-vivekoddyaṭa in the Sanskrit Academy Series (the General editor being Dr. Aryendra Sharma, M. A., D. Phil., Head of the Department of Sanskrit at the Osmania University and the Editors being Shri Khanderao Deshpande, M. A., and Shri D. G. Padhye, B. A. (Kāvyatirtha-"

1228 उन्मोलः समवाचारश्वदास्वारविन्वेचकः। प्रायोगिकत्वमोऽनां श्वद्यान्योऽश्वाḥ समम्।। तदनं राजसिद्धिनं विक्रं वियोगः ।।। तदनं मदनेन्द्रण समवत्स्व विनिवृत्तिः।।।-verses 24-25 of ms. of samayodhanga in Visrambhaḥ collection I. No. 146 and verses 26 and 27 in the I. O. Cat. ms. (p. 537 b) and Peterson's Cat. of Ulwar mss. No. 1410 and extract No. 336 at p. 131.
Sāhityālaṅkāra). The first printed part extends to 272 pages and it is stated that the whole work on Dāna to be published will occupy about 1100 pages in three parts (in all). The first part so far published has been well printed. There are seven parts of the Madanaratnapradīpa which is a huge work, divided into seven parts, of which the first part on Vyavahāra was edited by me and published in 1948 for the Anup Sanskrit Library of Bikaner. The following are the subjects treated of:—eulogy of dāna; the nature of dāna, various kinds of dānas; the constituent elements (aṅgāni) of dāna; the donor, proper persons for gifts, persons underserving of gifts, what things cannot be given away, proper and improper times and places for dāna, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a toraṇa, pataka and maṇḍapa, tula-purusa (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a dāksīṇātya-nibandhakāra.

Deccan College ms. No. 392 of 1891–95 deals with the śānti section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as Vināyaka-snāna, sūrya-śānti, navagraha-śānti, śāntis for birth on certain evil nakṣatras like niśa, āśleṣā and evil astrological conjunctions like vyatīpāta, viadhēti, saṃkrānti; rites for the safety of the foetus and of the newly born infant; ayutahoma, lakṣahoma, koṭiloma &c. In this section sages like Uutta-Garga, Kātyāyana, Nārada, Baijavāpa (on grhya), Mānava-saṃhitā, Yājñavalkya, Śaunaka and purāṇas like the Skanda, Bhaviṣyottara, Viṣṇudharmottara are very frequently cited. Besides the following are among the authors and works referred to:—Apeksitārthahdyotini, a commentary of Nārāyaṇa, Karmavīpākasamgraha, Karmavīpākasamuccaya, Kumāratantra promulgated by the son of Rāvaṇa, Prayogasāra, Viṣṇuesvarācārya (in the plural).

A ms. of the Ācāroddya is noticed by Burnell in his Tanjore Cat. (p. 137 b). Stein (in his Cat. of Jammu mss.) notices an incomplete ms. of the Vyavahāroddyota (p. 98

From the colophons at the end of the several mss. of the Madanaratna it appears that the work was composed under the patronage of king Madanasiṃha-deva, son of Śaktisimhā.1229 The king is styled mahārājaḥhirāja and one of his titles is Kodandaparaśurāma (meaning ‘who was a veritable Paraśurāma in wielding the bow’). The introductory verses1230 to the Samayoddyota in the Viśāmabha collection and the Ulwar ms. refer to Delhi-deśa and its king named Mahāpāladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahāpāladeva is not clear. Dāmodara is said to have made the yavanas of Mūlasthāna (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.1231 Śaktisimhā is said to have eclipsed even Bhoja. It is further said that Madanasiṃha called1232 together four learned men viz., Ratnākara, Gopināth, Viśvanātha and Gaṅgādhara-bhaṭṭa and entrusted the composition of the digest to them. The colophon1233 at the
The Vyavahāra section of the Madanaratna is a large work in 348 printed pages. It deals with both judicial procedure and the eighteen titles of law (Vyavahārapadas). A brief analysis of its contents is set out here:—The meaning of Vyavahāra, names of the titles of law; Sabhā (court of justice) and its adjuncts; the king himself should preside over the court, or a judge (pradīvīkā) should preside and may be helped by sabhīyas (persons expert in law, as stated by Yaj. II. 2); requisite qualifications of judge and members of court; when the parties may appear through agents; modes of proof viz. documents, witnesses, possession; requisites of plaint and of the reply; requisites of royal edicts; contents of the decision in a legal dispute; Pasćātāra and Jayapatra; inference of three kinds; characteristics of possession as means of proof; when ordeals are to be resorted to; nine kinds of ordeals; special oaths; details of the several ordeals; punishments may be of the body or in money (property); punishment for brāhmaṇa is banishment (and not of the body) or shaving the head or making a mark on the forehead or banishing after seating him on an ass; when a judgement of a court may be reviewed; when a person is held to be major; recovery of debts is the first vyavahārapada (cause of legal dispute) among the 18; when interest is allowed and the rates of interest; rule of dāmaduppata; mortgage and pledge and various kinds of them; surety of various kinds; rules about suretyship, debts and about the liability of the heirs of the surety; modes of covering debts when the debtor fails to pay; liability of son or other heirs to pay the debts of their father or ancestor; deposits and the like; sale of or use of property by one not the owner of it; rules about property lost and found by one who is not the owner; rules about partnership and partners; non-rendition or resumption of gifts; disputes between master and servant or herdsman; violation of compacts and the meaning of naigama and vrata, pūga, gaṇa, saṅgha, gulma; repentance after purchase or sale or non-delivery after sale; breach of contract of
service; boundary disputes; abuse and defamation; assault and battery; theft; adultery; duties of husband and wife; partition of heritage; property not liable to partition; fresh partition as to concealed ancestral estate; definition of strīdhanā and kinds thereof; heirs to strīdhanā; heirs of sonless person; gambling and prize-fighting; miscellaneous.

Since the Madanaratna mentions the Mit., the Kalpataru and Hemādri, Ratnākara and Mādhaviya, it must be certainly later than about 1360 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyaṇabhaṭṭa, Kamālakarabhaṭṭa, Nīlakanṭha and Mitramiśra. In the Vyavahāra-mayūkha Nīlakanṭha relies upon the Madanaratna as often as (if not oftener than) the Mitākṣara. The Vyavahāra-mayūkha of Nīlakanṭha published in BORI in 1926 mentions the Madanaratna or simply Madana about two dozen times; out of these on some pages such as pp. 98, 136, 145 of the text it shows that the Madanaratna differs from Vījñāneśvara, though on p. 139 it doubts the correctness of the explanation given by the Madanaratna. In other cases it cites the Madanaratna generally as supporting his own views. The Mayūkha quotes Smārtabhaṭṭācārya (i.e. Raghunandana) on pp. 63 and 88 (text). On p. 88 (text) it mentions Vācaspati. The Madanaratnapradipa on Vyavahāra mentions ‘Mādhaviye-vidyāranyakīcaraṇah’ on pp. 86 and 360, while on pp. 18 and 20 it simply says ‘Mādhaviye’. The Viramitrodaya1234 says that the author of the Madanaratna refers to the views of the Mitākṣara, Kalpataru and Halāyudha.

It may be noted that it states on p. 335 that the Samayāniṇayodyota and the Ācāravivekodyota had already been composed by the author. It profusely quotes in Vyavahārodyota Manu, Yājñavalkya, Nārada, Kātyāyana and Brhaspati. The Parasara-mādhaviya references on pp. 18, 20, 86, 360 show that he held that Mādhava was identical with Vidyāranya. This fact that an author who flourished in northern India about 1400 A. D. held

1234 तब बदनरत्नकौरेण भिन्नहुना राथ्यदिस्वत्स्य-भान्तरेषा विठ्ठनास्स्त्रीयीस्य-मत्स्य जामिंद्र स्वाभारिति भाजायास्य विठ्ठनालस्त्रीयीस्य दृष्ट्यक्षणम् दहो. धीरो p. 626; vide धीरो pp. 5, 29, 36, 59 for reference to मदनरत्न.
this view strongly militates against father Heras' sweeping assertions against the identity of the two. A remarkable matter is that he speaks of Dhāreśvara i.e. Bhoja 'as bhāṭṭa' on p. 324 (etat Saṅgrahakāramatam Dhāreśvarabhaṭṭaḥpastāpyaśritam). Madanasiṃhā and his ancestors are spoken of as ruling the country about Delhi. Though Madanasiṃha bears the high-sounding title of mahārājādhīrāja it is highly probable that he was some feudatory chief under the Mahomedan rules of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troubous times of Muhammad Tughlak (1325–1351 A. D.), when the capital was transferred from Delhi to Daulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388–1413 A. D.). Madanasiṃhā's predecessors might have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the Madanaratna be placed about 1400–1450 A. D. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31–32) tells us that the dynasty to which Madanasiṃhadeva belonged ruled over Gorakhpur-Champaran (Western Tirhut), that Madanasiṃhadeva was preceded by Śaktisimhadeva, whose predecessor was Pṛthvisimhadeva. The learned Sastri further says that a ms. of the Madanaratnapradipa-prāyaścittodyota applies the title 'kodandaparasurāma' to Madana (p. 223), that a ms. of the Amarakośa was copied in saṅvat 1511 (1454–55 A. D.) when Madanasiṃhā ruled over Campakāranyanagara (p. 51 of the body of the Report) and that a ms. of the Narasiṃhapuruṣa was copied in La-sam 339 (1457–58 A. D.) when Mahārājādhīrāja Madanasiṃhadeva ruled over Gorakṣapura i.e. modern Gorakhpur (p. 29 of the Report). It is likely that some confusion arose among the scribes of the work owing to the fact that two chieftains bearing the name Madanasiṃhā flourished at the same period near Delhi and Gorakhpur. The great similarity of the names Madanapāla and Madanasiṃhā misled J. C. Ghose (Hindu Law, vol. II, p. xiv. ed. of 1917) into holding that the Madanapārijāta and the Madanaratna were written under Madanapāla. But it is clear from the ancestry of the two kings, Madanapāla and Madanasiṃhā, and the names of the real authors of the digests (Madanapārijāta and Madanaratna) that they have no connection with each other.

H. D.—102
96. Vidyāpati

In the first edition of the History of Dharmaśāstra, Vidyāpati was not dealt with in the body of the text, but some information about him and his works was given in the list of authors on pp. 739-40. It is thought advisable that a separate section be devoted to Vidyāpati in this revised edition. Dr. Umesh Mishra published in Hindi a life of Vidyāpati; he gives the pedigree which shows that he was fourth in descent from Dhireśvara, uncle of Candeśvara. That work deals at some length with the lineage of Vidyāpati, gives a brief account of the kings of Mithilā, the times of Vidyāpati, his works his padas, (songs) his learning and similar matters. There is difference of opinion about the date of his birth among scholars but there appears to be agreement about the date of his death viz. 1448 A. D. His birth place was Biśapi, a village in Madhubani (lit. forest of honey) on the eastern side of north Bihar. The ‘Love Songs of Vidyāpati', translated into English from Maithili by Mr. Deben Bhattacharya and edited with an Introduction, Notes and comments by W. G. Archer, were published in London in 1963 by George Allen and Unwin (Ltd.). It was preceded by the publication of the Songs of Vidyāpati rendered into English by Shri Subhadra Jha in 1954, published by Messrs Motilal Banarsidas (of Benares).

This edition of 1954 contains an introduction of 193 pages, Maithili text of 212 songs with an English rendering on the opposite page of the song and mentions the rāgas in which they are to be recited. Vidyāpati is famous for his songs; he is also credited with the authorship of twelve works in Sanskrit (vide note below).

1235 Dr. Mishra sets out the contents of the grant on pp. 2–3. The grant is dated in La. Sa. 293. Dr. Mishra refers to Introductory verses 7–12.

1236 The names of his twelve works are:—शैवसंवत्सर (or शामुन-बायावली), दानवायावली, वर्षकास (or वर्षक्रिया), विमामसार, भूपरिकरण (or परिकरण), पुनर्परिकरण, विज्ञावली, कालिल्या, कालिपिता, कालिपिताका, गद्याभास-वती, दुर्गाभासितरूण, व्यायाेमकितरूणी. रुमन्दन, in his मलमाललस्म (vol I. p. 823), refers to वर्षकास as विमामकितके बर्षकास नारायणम. The Nirñayasindhu (Nir. ed. of 1915) with Marathi trans-

(Continued on the next page)
In the edition by Shri Subhadra Jha the Introduction on p. 18 sets out a pedigree of the poet Vidyāpati viz. his father was Gaṇapati, whose father was Jayadatta, son of Dhīreśvara. Most of the dates referring to Vidyāpati are in the Lākṣmanaśena era. No one knows for certain when this era was started. Dr. Rajendralal Mitra held that the La-saṃ. (i.e. Lākṣmanaśena era) starts from 1106 A.D. Kielhorn held that the La-Saṃ. started in 1119-20 of the Christian era. Several scholars regard the Bīṣapi plate as spurious. Further, several scholars say that the La-Saṃ. started from the date of the birth of Lākṣmanaśena. The Sena kings are called Brahma-khatriyas. For the Inscriptions of Sena Kings, vide E. I. Vol. 20 Appendix Nos. 1682-1693 and ‘Indian Culture’ vol. IV pp. 22 ff. Shri G. C. Basu (of Dacca University) in ‘New Indian Antiquary’ (Vol. VII pp. 49-57) mentions a hitherto unknown work of Vidyāpati viz. Vyāḍibhaktitaraṅginī (lit. a river of devotion to the serpent goddess Manasā). It is a Tantrikā work. The Ms. refers to the Durgābhaktitaraṅginī as his own work.

He was a voluminous and versatile writer. A few words may be said here about some of the other works.

Vidyāpati’s name is as great in Bengal as in Mithilā and it is curious that in Bengal Vidyāpati is believed to have been a great Vaiśṇava, while in Mithilā he was held to be a Šaiva.1237 The poems of Vidyāpati were edited and published by Khagendranath Mitra. Dr. Bimanbihari Majumdar has completely over-hauled

(Continued from the previous page)

1237 Dr. Jayakanta in his ‘History of Maithili Literature’ devoted pp. 130-196 of volume I to the age of Vidyāpati and pp. 196-224 of the same vol. to his contemporaries and on p. 140 it is stated that king Śivasimha and his queen Lakhimādevi liked him very much. Mahāmahopādhyāya Dr. Umeśa Miśra published in 1937 a work on Vidyāpati Thākura, of which the third edition published by him in 1959 has been relied upon in this Section for information on some points.
and re-arranged the work and has published it in Devanāgarī characters along with a very elaborate and informative introduction of 132 pages (in 1953). There is great difference of opinion about what padas were the genuine works of Vidyāpati. In this latest edition the editor had to reject 203 padas, which had been wrongly ascribed to Vidyāpati by the editor Babu Nagendranatha Gupta (vide J. of G. J. R. Institute Vol. X. pp. 175-196 Review).

For Vidyāpati’s Puruṣaparīkṣā, vide No. 1922 in Mitra’s Notices (vol. V pp. 244-46). The work was written under the orders of King Śivasimha, son of King Devasimha, of Mithila. It has four parechedas and contains over forty stories about heroism, benevolence, dayā (kindness), theft, cowardice, a lazy man, a clever man &c. The Puruṣaparīkṣā was rendered into English by Sir George A. Grierson and was published in 1935 by the Royal Asiatic Society, London. The translation contains 44 tales in all, most of them being arranged in groups e. g. there are at first four tales of heroic men and four tales about men of the opposite type. Grierson published a paper on ‘Vidyāpati and his contemporaries’ in I. A. Vol. XIV (1885) pp. 182-196. On pp. 190-191 of that volume the original Sanskrit of the Bisapī plate and its translation into English are set out. It is dated in several eras, san 807, samvat 1455 and ṣāke 1321 (and L. Saṁ. 283, Śrāvaṇa sūdi 7). The Ms. of the Bhāgavata Purāṇa copied by Vidyāpati bears the date ‘La. Saṁ. 349’ says Dr. Jayakānta, while others read that date as La. Saṁ. 349 or 389 (vide History of Maithili Literature, vol. I. p. 185.

He may be held to have flourished between 1360-1448 A. D. and should be placed just about the times of Sūlapāṇi. Vide Journal of Department of Letters for 1929, vol. 16, for an informing paper on him.

The Gaṅgāvākyāvali of Queen Viśvāsadevi was published at Calcutta in 1940 in a sumptuous edition by Dr. J. B. Chaudhuri Ph.D. (London) with an Introduction of 64 pages, text (in Sanskrit pp. 107-314), with numerous appendices such as No. I of pp. 1-96 on references, various readings and notes, No. II remarks on the quotations in the Gaṅgāvākyāvali (pp. 97-101), No. III (Description of the Mss. of the Gaṅgāvākyāvali pp. 102-4),
No. IV (Remarks on the authorship of the Gaṅgāvākyāvalī, pp. 105-108), No. V pp. 109-110, on the royal family of Mithilā No. VI some well-known Śmarās that have quoted the Gaṅgāvākyāvalī (pp. 131-136), Index of verses and prose passages quoted in the work (pp. 1-26) and names of the sources from which they are quoted. Index No. 5 on the maxims quoted (p. 54) No. VI list of works quoted by the authoress that are not extant or rare or fragmentary (p. 55); abbreviations (pp. 1-37), Bibliography (pp. 1-21), General Index (pp. 22-40), additions and corrections (pp. 41-43).

The two verses at the end of the work are quoted below. They are clear on the point that the work was composed by the Queen and that all that Vidyāpatī did was that he studied certain works and made her work look faultless by providing it with authorities from several nibandhas that he studied. It is clear that the work was that of the Queen and Vidyāpatī only supplied some textual authorities in support of her propositions.

An excellent edition of the Gaṅgāvākyāvalī of Queen Viśvāsadevi, Queen of Padmasimha (along with the Dvārakāpattala by Binabai) was published as volumes III and IV (as part of the Contribution of Women to Sanskrit Literature) by Dr. J. B. Chaudhuri in 1940 at Calcutta, with a Foreword by Dr. C. Otto Blagden and with five Appendices one of which contained some remarks on the authorship of the work (pp. 105-108) and on members of the royal family of Mithilā (15 in all) and some well-known Śmarā writers who quoted the Gaṅgāvākyāvalī. Viśvāsadevi was the wife of Padmasimha, son of Śivasimha, king of Mithilā. Padmasimha became the king of Mithilā on

1238 याचक्षियांतरं ज्ञानारूढान्नतारामभिः यात्रिस्तिविकाशिलिस्त्वत्वभु: सुयोग्यमु- 
क्षमताः। यात्रिन्निजविविधसंज्ञानस्य श्रीम्योगमर्यादात्सत्यसात्तवसात्तु 
सपत्ता देवश: नालो श्रेष्ठः। किंतु विद्वानेन्द्रमार्गेन विशिष्यापतिष्ठितया। गान्ध 
वालीत्रयो देवश: प्रमाणः निमित्ताः। निस्त निस्त वालीत्रयो देवश:।

1239 Some writers say that Padmasimha was the brother of Śivasimha; but that is not correct. They were probably missed by the imperfect text of the extract in Mitra’s Notices vol. VI p. 3, where a verse refers to Śivasimha and then there is a mutilated passage. As printed there is a lacunae in the

(Continued on the next page)
Sivasmihâ’s death and on the death of Padmasimha Viśvâsadevi ascended the throne. The work has 29 chapters dealing with such matters as remembering the Ganges, uttering its name, pilgrimage to it, hearing the eulogy of the Ganges, seeing it, bowing down to it, śraddha to be performed on it, bathing in it, offering libations (tarpana), counting beads (japa), gifts on it and offering pindas and residing on it; práyaścittas, voluntary or natural death (mṛtyu), putting the bones of the dead in the waters, baths at the confluence of the Ganges and the Sea &c.

For the ‘Vibhâgasûra’ of Vidyâpati, vide Mitra’s Notices Vol. VI pp. 67–8. It deals with the meaning of ‘Dâya’, nature of partition, what is not liable to partition, disquisition on Strîdhana (woman’s property) and its partition among heirs, division of wealth concealed, but later found partition among those who are born of persons that had partitioned; description of the twelve kinds of sons and partition among them; heirs to person dying without male issue; partition of wealth among persons who had reunited after partition.

The Dânâvâkyâvalî is described (on p. 352 of Dr. R. G. Bhandarkar’s Report on the search for Sanskrit MSS. for the year 1883–84) as composed by Dhîramati, queen of king Darpanârâyana of Mithillâ, who was herself learned and who permitted the very clever Vidyâpati to render it faultless with authoritative texts.¹²⁴⁰

One of Vidyâpati’s works is Bhûparikramaṇa of which a complete copy exists in the MSS. Library of the Sanskrit College of Calcutta. Some account of this work is given by Śrî Dinesh Chandra Bhattacharya in J. G. J. R. I. Vol. VI at pp. 241–247. That work shows that Vidyâpati had śâkta leanings. His work seems to have been called Dvaitanîrṇaya (or Āgamadvaitanîrṇaya).

(Continued from the previous page)

verse 1  ' सध्यामाऋत्रिणीभीमसहंशुशस्त्रास्त्वानुज। + + + दानसंसैतकलश्वर- महिमालोण पद्यसिद्धे गुप्तः || It is quite possible that the ms. presented the words tātvātvamāj: (and were read by the editor as tātvātvam: + + +)

1240 Verse 6 on p. 352 of the Report says—'विज्ञानेन्द्रिय वियापलिनिविन्धिनिन्विन्धिनियज्ञानमाण्डलोद्धिनी वियापलिनियज्ञानमाण्डलोद्धिनी सायम || and at the end there is a verse:— निविधार्थिन सम्पन्नः त्रित्विविधाः (Continued on the next page)

97. Vyavahāranīrṇaya of Varadarāja

Twelve years after the first volume of the History of Dharmaśāstra was published (in 1930), Prof. K. V. Rangaswami Aiyangar and his pupil Mr. A. N. Krishna Aiyangar published in the Adyar Library Series (Madras) an edition of the Vyavahāranirṇaya of Varadarāja based on nine mss.

One remarkable feature of the work is that it has no Maṅgala śloka at the beginning. Prof. Aiyangar suggests that this is so because it is only a part of a large work. I am not satisfied with the suggestion. The work could have been begun by saying 'after completing the part on the subject already finished I (or Varadarāja) begin’ &c.

There are four well-known South Indian works on several branches of Dharmaśāstra including Vyavahāra viz. the Smṛticyanḍrika, the Parāśaramādhavīya, the Vyavahāra-nirṇaya of Varadarāja and the Smṛtimukṭāphala of Vaidyanātha Dikṣita (composed sometime about or after 1700 A. D.), the Vya. N. dealing only with Vyavahāra. The Mitākṣara also may be regarded as South Indian, since Vijñāneśvara composed it in the domains of the Čāluṣya emperor Vikramārka. All except the last two were published early.

In this edition there is a preface (pp. ix-xx), an Introduction (pp. xxiii-lxxii), synopsis of its contents, comparative statement of the authorities on Vyavahāra cited in the Mitākṣara, Smṛti-candrikā, Vyavahāranirṇaya, Parāśara-mādhavīya, table of contents in Sanskrit (pp. 1-28) the text (pp. 1-534), names of

(Continued from the previous page)

पतिसुतिरणां दत्तविभशाक्तिदेशया: प्रमाणविमलेषु || It is stated that the work was composed by Mahādevī (great Queen) Dhīramati in saṅkrat 1530, saka year 1404 (i.e. 1482 A. D.). This last verse makes it clear that Vidyāpati’s pars was to supply relevant authorities on the subject in Sanskrit. Vide the paper on ‘विचारणि और चण्डीदास’ by Rāmāvatāra Pāṇḍeya, Daltonganj, Bihar.
authors and works quoted with references to pages where they occur (pp. 538–547). Inspite of the large bulk of this publication the main work will not cover more than half of the Mitaksara on the Vyavahara section of Yajnavalkya. Each page of it has various readings placed one below another and the result is that 1/3 or 1/4 portion of most of the pages contain only the various readings (rarely one half of the page e.g. pp. 114, 183, 234, 236–37, 476). The Editor quotes frequently in the footnotes Nàrada-Manusamhità and Bhavavàmin’s bhàsya (e.g. on pp. 304–5, 323–24, 336–37, 379, 382–83). Varadaràja’s explanations are often the same as in the Mit. (e.g. on pp. 67, 239, 241, 251, 321, 413–14, 420–21, 480) and therefore one may hold that he borrows from that work (particularly as he mentions Vijñànesvara on p. 78 and appears to refer to him as the most eminent among those who have realized brahman on pp. 253, 270). He does not enter into discussion on knotty points like those in Yaj. II. 21, II. 24 or whether ownership arises on partition (vibhàgàt-sva-tvam-uta svasyà sato vibhàgaḥ). On p. 521 he quotes the two verses of Yaj. II. 305, 306 on review of judgment but has not a word in explanation while the Mit. comments on them at length. On Yaj. II. 100–102 the Mit. has three closely printed pages of explanation, while the Vya. N. quotes the verses on p. 154 but has not a word of explanation. Similarly on Yaj. II. 118–119 the Mit. explains in two closely printed pages, while the Vya. N., which quotes both on pp. 442–443, has hardly any explanation.

On the whole the Vyavaharaniirnaya is a pedestrian performance. In spite of the labour bestowed by the editors on this work, one is surprised at the mistakes committed by them in some places. A few are cited here. On pp. 120–121 the Vya. N. quotes as Yajñavalkya’s the verses ‘uktépi sàksibhibih’ &c. (Yaj. II. 80 and 83) but in the alphabetical Sanskrit index of verses it is noted (on pp. 580 and 712) that the two verses are anàmaka (without name). Similarly, on p. 386 the Vya. N. quotes Yaj. I. 65 (dattàm api haret &c.) and Yaj. II. 146 (dattàvà kanyàm &c.) but there is a footnote (4) on the same page that those passages of Yaj. are not found in the printed Yajñavalkya.

The Vya. N. quotes many Smritis and some works and authors of which the following deserve to be noted. Akhàrûddarâsa (p. 434), Agnimitra (p. 130), Asahàya (pp. 135, 230, 455), Udyo-
The Vy. N. nowhere refers to Bhāruci who was comparatively an early author on Dharmāśāstra.

It is interesting to note that the Vy. N. (on pp. 284-85) quotes a passage from Kautilya's Arthaśāstra about the payment of Dakṣiṇā when one of the several priests required in Agniṣṭoma and other Vedic sacrifices falls ill before the whole sacrifice is finished.

The date of Varadarāja has now to be discussed. As he mentions Vijñānesvara, designates him 'brahmavitpravara' and appears to have copied the very words of the Mitākṣara (as indicated above and as admitted by Prof. Aiyangar on p. xxviii of the Introduction), he must be held to be at least one generation later than the Mitākṣara. It has been shown above that the Mit. cannot be placed later than 1100-1120 A. D. I regret to say that I cannot accept the encomiums that the late Professor showers on Varadarāja on p. xxix (as being independent, original as to interpretation and endowed with command over Mīmāṃsā and Nyāya). To me he appears to be a puny figure in the matter of Mīmāṃsā applied to Dharmaśāstra as compared with the vast erudition shown by the Mitākṣara. Here I cannot deal with the arguments of Prof. Aiyangar. Varadarāja is earlier than 1515 A. D. That is certain. So one has to find out how much earlier he can be placed.

Prof. Aiyangar (on p. lxvi of the Introduction) refers to p. 459 of the Vy. N. where the Vedic text 'tasmat striyo nirindriyā adāyādir' is cited and explained. On p. lxvi of the Introduction he remarks that the interpretation of 'nirindriyāḥ' as applied to women in Manusmṛti (in IX. 18) by Varadarāja is original and was not anticipated by any previous writer. This is a bold and sweeping statement. Much of the medieval literature is still unpublished and buried in MSS. and chronology is uncertain and a large part has perished beyond recovery. The most important
point of construction of the Vedic text is that it is not to be taken literally and as prohibiting women as inheritors of family property. It may be shown to be restricted in import in various ways. To be brief, Aparârka whose commentary on Yaj. cannot be placed later than 1140 A. D. has a similar explanation. The Manusmṛti (IX. 18) refers to the Vedic passage and says 'nirindriyā hyamantrāsca striyōṣṇītam-iti sthitih'. Aparârka held it was a mere *arthaśāda*, not to be taken literally, and that that passage refers to cases where a son exists. The Śṛṭicandrikā also holds that the *śṛutī* is an arthaśāda and refers to women other than those that are expressly named as heirs. The Parāśara-Mādhaviya also explains it as indicating that the wife of the sacrificer has no right to partake of the Soma drink. Mādhavacārīya is the most learned writer among Dākṣinātayas. His greatness and fame stand only second to the great Saṅkaracārya.

The Parāśaramādhaviya is one of his earliest works. The Kalanirṇaya expressly says that it was composed after the commentary on the Parāśarasmrī. Therefore the Parāśara-Mādhaviya cannot be dated later than about 1340 A. D. Great controversies have raged round Mādhava and Vidyāranya. There are some scholars who deny their identity (vide J. of Indian History Vol. XII pp. 241-250 by Doraiswami Iyengar). Unfortunately sectarian zeal of Vaiṣṇavas and non-Vaiṣṇavas in South India also appears to play a part in these discussions. Prof. Aiyangar’s discussion about Varadarāja and Mādhava smacks of these tendencies. Some undisputed facts must be first stated. Varadarāja is a very common name in the Tamil country as the presiding deity at Kāncipurā is named Varadarāja (admitted on p. xlvi). Varadarāja is not referred to anywhere by Mādhava (admitted by Prof. Aiyangar on p. xlviii of Intro. to Vy. N.). But he musters courage to say ‘In spite of the absence of some reference to Varadarāja’s work, it is incredible that it should not have been known to Mādhava’. The belief of a person however learned he may be is worth little. It is the reasons for that belief that matter. Prof. Aiyangar may believe anything but it is his reasons that have to be examined. If one scholar says that Varadarāja borrows from Mādhava, he cannot be silenced by another simply saying he does not believe that at all. What are the grounds of this sweeping assertion? On p. 414 the Vyavahāranirṇaya quotes
a verse (quoted in note below) as from Prajāpati about some matters forbidden in Kaliyuga. The same passage occurs in the Mit. on Yaj. II. 117. The Mit. composed in about 1100 A. D. could not have borrowed it from Vy. N. The same passage is quoted in the Smṛticandrīka as from Saṅgrahakāra (Vyavahāra p. 266 Gharpure). In the Saṅc-carita-rakṣā (p. 47 Venk. Press ed.) of Vedāntadesīka there is a verse of Yama quoted from Skandapurāṇa, the reading of which was changed in a work called Varadarājīya-Smṛti-Saṅgraha. On p. xlvi (Intro.) Prof. Aiyangar refers to certain remarks of Vedāntadesīka in his Saṅcaritarakṣā viz. that the topic of sanctified food for Vaiṣṇavas had been treated by Yāmunācārya and elucidated by the learned Varadarāja-paṇḍita in his Saṁmārgadīpiṇī and that he (Vedāntadesīka) follows in their footsteps. Prof. Aiyangar at once jumps to the conclusion that the Smṛtisaṅgraha of Varadarāja referred to by Vedāntadesīka must be the work of Varadarāja, who is the author of Vy. Nirṇaya. Prof. Aiyangar complacently observes (p. xlvi of Intro.) 'As the topic comes within the scope of Dharmaśāstra, there is no reason for ascribing the Saṁmārgadīpiṇī to a Varadarāja different from the author of the Smṛtisaṅgraha.' There are very reasonable and strong grounds for scouting all the remarks of Prof. Aiyangar. In the first place, the Varadarāja of Vy. N. gives no information about himself. He nowhere states that it is a part of a larger work nor does he mention any work called Smṛtisaṅgraha. Besides, Varadarāja is a very common name in the Tamil country as he admits (p. xlvii of Introduction). The Smṛticandrīka on Vyavahāra (p. 36) quotes five verses from Saṅgrahakāra about the characteristics of a proper plaint in a suit. The same five verses, are quoted by the Mit. on Yaj. II. 9 with the words 'Yathoktam'. These five verses are not found in Vy. N. Therefore, the Saṅgraha or Smṛti-Saṅgraha known to the Mit. and Smṛticandrīka is entirely different from the Smṛtisaṅgraha of Varadarāja. Prof. Aiyangar unnecessarily parades (on p. xxxvii of Intro.) the colophons of the Mss. used by him for editing the Vy. N. The words 'Śrīmad-Varadarājīye vyavahāra-nirṇaye' or 'Śrīmad-Varadarājīye Dharmāstre vyavahāranirṇaye' mean nothing more.
than 'Varadarājena prokta' (expounded by Varadarāja) according to Pāṇini IV. 3. 101 'tena proktam'. If one looks into the various catalogues of Sanskrit mss. (such as Aufrecht's) one would find that there are more than two dozen authors called Varadarāja. There is at present absolutely no evidence (except the sameness of name) that the Smṛtisaṅgraha of Varadarāja mentioned in note 3 on p. XLVII is the work of the same Varadarāja who is the author of the Vy. N. Granting for a moment that Vedāntadesīka's Saccaritaraksā was composed about 1297 A. D. (as asserted on p. XLV of introduction to Vy. N.) there is no substantial evidence to connect that Smṛtisaṅgraha with the author of the Vy. N. beyond the mere name. It has been shown above (under Kalpataru of Lakṣmīdhara) that scholars have had grave doubts about the dates of the successors of Śrī Rāmānujaçārya and the dates assigned to them by their own Vaishnava writers and the traditions of the Vadagalai and the Tengalai scholars. That being the case, I take exception to the statement on p. XLVI (of Intro.) that Varadarājapaṇḍita (author of Saṃmargaḍipīka) is identical with the Varadarāja, author of Vy. N. Again I take strong objection to the remark on p. XLVIII that a comparison of the two works (Parāśaramadhaviya and Vy. N.) establishes the superior learning and acuteness of the Varadarājiya and its greater originality. I have shown above how mediocre is the work called Vy. N. as compared with the Mitāksāra and I hold on the evidence available so far that the author of Vy. N. is later than the Mādhaviya and borrows from the Mādhaviya.

For reasons of space it is impossible to criticize at length the many debatable points in Prof. Aiyangar's Introduction, particularly about the chronological relation between the Smṛticandrīka and Parāśara-mādhaviya on the one hand and the Vy. N. on the other. On pp. LIV-LV (Intro.) he refers to Prajāpati quoting the verse about Niyoga, unequal partition and the immolation of a cow. That verse is quoted from Saṅgraha by the Smṛticandrīka (vide note 1241 above). Prajāpati is not cited even once by Viśvarūpa on Yāj. The Mit. quotes Prajāpati as Smṛti only in three places viz. on Yāj. III. 20 (on āśauca and the birth of a son), III. 25 (again on āśauca) and III. 260 (penance for a person guilty of adultery with even the low caste wife of his brahmana guru). The Mit. does not quote Prajāpati on ācāra and Vyavahāra. Aparārka
quotes only four verses of Prajāpati on ācāra, two on Vyavahāra, and one on āśauca and one prose passage on the four kinds of Sannyāsins. The Kṛtyakalpataru (on Vyavahāra) quotes only three verses of Prajāpati. That establishes that Prajāpati's work was either non-existent or negligible in the 9th century A.D., was very sparingly relied upon even up to the 12th century A.D. and was a very minor authority as compared with Bṛhaspati, Kātyāyana and many others. The Smṛticandrikā quotes from Prajāpati about eleven verses on Āhnika, about 21 on Vyavahāra and about three on Śraddha. The Smṛticandrikā would have to be placed at the latest about 1220–1250 A.D. (as Hemādri quotes it very frequently). Turning to the Vyavahāra-nirñaya which is a much smaller work (being confined only to Vyavahāra) it quotes about 86 verses of Prajāpati, of which about 46 relate to ordeals alone. Another remarkable circumstance is that Vy. N. was composed at a time when weekdays and Sankrānti had come very much to the fore even in judicial matters such as trial by ordeals.

Besides, the Smṛticandrikā even on the section on Vyavahāra covers (in Gharpure's ed.) 322 closely printed pages of a very large size (with hardly a line for various readings), with about 32 lines on each page each line containing from 24 to 38 letters. The Vy. N. has only 534 pages of a smaller size with about 12 to 23 lines (of texts) on each page and a much smaller number of letters from 16 to 28 in each line. The Smṛticandrikā text on Vyavahāra contains far more matter than the text in the whole of the Vyavahāranirñaya. From these facts it may be concluded that the Smṛticandrikā, though more extensive on Vyavahāra than the Vy. N., quotes Prajāpati less than half as many times as the Vy. N. does. That is Vy. N. had a much more inflated text of Prajāpati than what even the Smṛticandrikā had before it and so it probably is a great deal later than the Smṛticandrikā. Similarly, the Mādhaviya on Vyavahāra quotes from Prajāpati only 35 verses on Vyavahāra of which eleven refer to ordeals.

Prof. Aiyangar attaches undue importance to the quotations from Prajāpati in Vy. N. Prajāpati is not one among the many authors on Dharmāstra named in Yaj. I. 4–5 nor among the thirtysix expounders of Dharma named by Paithinasi quoted by the Smṛticandrikā on its first page. The Parāśaramādhaviya on
Vyavahāra quotes only 31 verses from Prajāpati of which only eleven are concerned with ordeals, while Vy. N. quotes 86 verses from Prajāpati on Vyavahāra, of which 46 are concerned with ordeals. The above facts should be held to lead to the conclusion that Vy. N. had before it a far more inflated text of Prajāpati than what the Mādhaviya had before it. Critical scholars should not be impressed or influenced by the mention of an ancient name tacked to verses by Medieval writers. The Manusmṛti (in I. 34–35) says that the first human being created by Virāj was Manu who created ten Prajāpatis viz. Marici, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bṛgu and Nārada, from all of whom verses on Dharma topics are quoted by the Mit., Aparārka and Smṛticandrīkā. That shows that works were palmed off on people as composed by primeval sages, though composed by scholars in medieval historic times in order to make them appear very authoritative.

The sources of Dharma were chiefly three, viz. Śruti (or Veda), Smṛtis and customs (vide Gaut. Dh. S. I. 1–2, Āp. Dh. S. I. 1. 1. 2, Vas. Dh. S. I. 4–6, Manu II. 6) and the theory was that each succeeding one was inferior in authority to each preceding one. In the march of ages certain practices that prevailed in the Vedic times (such as Niyoga) and even in the times of the Smṛtis (such as marriage of a brāhmaṇa with a woman of the the Kṣatriya or Vaiṣya varṇa) went out of vogue and new ones came to be observed. In some cases, therefore, changes were introduced or recommended by learned men interpreting vedic texts as merely arthāvadās (not to be taken literally) and by even changing the words of the texts. For example, the Kalpataru (on Vyavahāra p. 691) and DAYATATTVA¹²¹ (Jivananda ed. p. 185) provide by quoting Devala that the Strīdhana of a woman dying childless is taken (on her death) by her husband or by her mother or by her brother or by her father. But writers from Kāmarūpa (Assam) read the same verse as (aprajāyām hared bhαrtā bhrαtā mātα pitα vā). Vide Pandit Manoranjan Sastry's paper in 'Prāgyotīsa Souvenir' (published at the time of the 22nd Session of the All India Oriental Conference in Jan. 1965). Bṛhaspati

¹²¹ सामान्य युक्तन्यानां पृथाययं खीचन विदुः। अप्रजायां हरेद्रतां माता भ्राता
भिवापि ता॥ दारालम् (vol. II. p. 185 quoting Devala,).
prescribes that the strīdhana of a woman on her death passes to her sons and to daughters that are unmarried, but the married daughter (in such a case) receives a small part as a token of honour to her. The Dāyabhāga by a slight change (samūdha to na labhīṃ-mātrkam dhanam’) denies to the married daughter the right to receive even a token part of her mother’s strīdhana.

In the above cases the original text must have been only of one tenor, but by a slight change the same verse is made to yield a different sense.

As this Varadarāja is quoted in several places in the Vyavahārakānda of the Sarasvatīvilāsa of Pratāparudra (on pp. 135, 179, 268–269, 276, 319), his work must be earlier than about 1500 A. D. as Pratāparudra ruled from 1497 to 1538 A. D. and refers to him as one among adhunika writers (p. 325). It should be noted that the Sarasvatīvilāsa, which quotes Aparārka many times (as on pp. 230, 262, 264, 308, 344–45, 354, 367 &c.) and the Candrikākāra (i.e., author of Smṛticandrikā) dozens of times (as on pp. 212, 230, 235, 242, 264, 267, 275, 308, 350) never speaks of Aparārka or the Candrikā or Smṛticandrikā as adhunika. The Smṛticandrikā would have to be placed between 1200–1240 A. D. as it quotes Aparārka and is quoted very largely by Hemādri. Therefore Varadarāja must be later than 1300 A. D. and would have to be assigned to a period between 1450–1495 A. D. (in order that he may be styled Ādhunika in a work composed in the first quarter of the 16th century).

98. Śūlapāṇi

Jimūtavāhana, Śūlapāṇi and Raghunandana are the three leading and very eminent writers on Dharmāsāstra from Bengal. Rai Bahadur Manomohan Chakravarti in his learned and long paper ‘Contributions to the History of Smṛti in Bengal and Mithila’ in J. A. S. B. (New Series) Vol. XI (1915) deals with Bengal authors on Smṛti in pp. 311–406 and deals with Śūlapāṇi in pp. 336–343 giving a very interesting account of his works and time.

The earliest work of Śūlapāṇi appears to have been his Dipakalikā, a commentary on the śrīti of Yājñavalkya. It is a very brief commentary. Rai Bahadur M. M. Chakravarti had no
The printed edition of the Dipalikā and relied upon a ms. from the Sanskrit College. The Dipalikā was published by Mr. Gharpure in 1939 in his series of Hindu Law texts. Raghunandana quotes or refers to it very often in spite of its small size (vide vol. I, Śṛaddha, pp. 201, 208, 225, 247; Āhnikā 454; Prāyaścīta 543, 546; vol. II Udvāha 138, Vyavahāra 224, 225; Divya 577. The portion on the dāyabhāga section (Yājñavalkya II, verses 114-149) is contained in five printed pages (vide Ghose’s Hindu Law, edition of 1917, vol. II, pp. 550-554). In this commentary, besides the sages he names only a few writers and works on dharma, e.g. the Kalpataru, Govindarāja, the Mitakṣara, Medhatithi and Viṣvaraṇa. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word ‘apratisṭhitā’ in the sūtra of Gautama ‘stridhanam duhi-tṛṇamapratattānām-apratisṭhitānām ca’ in the same way as Aparārka, Āryāvahana and the Śrītacandrika. He says that a full brother though not re-united succeeded before a half-brother.

The टीपकलिका (ed. by Gharpure) covers only 110 pages but mentions a large number of smṛti works, and authors: गौतम-वर्मेन्द्र, बौधवर्मेन्द्र, वृद्धवर्मेन्द्र, समवर्मेन्द्र, वृद्धवर्मेन्द्र (verse अन्यायपाराः.), वृद्धवर्मेन्द्र (verse अग्निवा शयने), सयिचि, सम, बलिस, विश्रूप (p. 81), विश्रूप, विश्रूप, वासिक, श्रूप (prose once), श्रूपित (prose 12 times), श्रूपित्व, वृद्धवर्मेन्द्र, श्रूपित (once), सयिचि, सयिचि (once), वृद्धवर्मेन्द्र, वृद्धवर्मेन्द्र (both prose and verse), कुमारिक, चन्द्रमपरिश्र, महासागर (4 times), रामायण (once अग्निवारषष्ठपालोपी), वृद्धवर्मेन्द्र (once), सयिचि (twice). It quotes several purāṇas (some of them often) – अदिति, दूर्म, दूर्मन, पथ, दूर्म (10 times), भविस्य (13 times), अदिति, अदिति, सयिचि. In Prāyaścīta, pp. 390-91 he states –‘विवाहाविवाही-विश्रूप यत्रां तत्त्वविवाहीमतस्मातित्विमहित:। सयिचिरेतितमश्रवयुाम् मात्रेवं विवृत्तोदप विवृत्तस्य च विवृत्तस्य यथा सयिचिरेति तत्त्वविवाहीतमस्मातित्विमहित:। प्रजाता वैू क्षेत्राय च च त्वां ज्ञाता आत्मो वेदार्थेऽविद्यते: पुनर्भविश्रृष्टित्वेविवस्त्रस्याः वृद्धवर्मेन्द्र। जनान्ति दूर्मस्य पुष्पस्य।’

1244 अनवरत निस्स्परेण अमुरुक्त दुर्मघाश। ता विस्मात सन्य: पुष्पोपेतिदित्र। vide स्त्रृतिचिन्द्रका (Gharpure’s ed.) on वधारार p. 385 ‘अप्रतिष्ठिता अनपरा निर्याना दुर्मघाश। विवधा वा। वृद्धवर्मेन्द्रतात: गौतमवर्मेन्द्र वासिकां वासिकां। अवृ विश्रूपितत्वात् वासिकां वा। सयिचिरेति वासिकां वा। सयिचिरेति वासिकां वा।’ Vide स्त्रृतिचिन्द्रका on या, II. 145. The sūtra of Gautama is: सूत्र अनेके इत्यदित्वाचानन्दाग्रामिणित्वान्तां 28, 22.
though re-united.\textsuperscript{1245} This explanation of the much canvassed verse of Yāj. offered by Śulapāṇi is referred to by the Viramatrodaya.\textsuperscript{1246} The Vyavahāratattva of Raghunandana several times refers to Śulapāṇī's explanations of Yāj.\textsuperscript{1247}

In the Prāyaścitattaviveka (p. 390 of Jivananda's ed.) Śulapāṇi states that he has already composed a commentary on Yāj. The Śuddhitattva (vol. II p. 380) mentions that Śulapāṇi also composed 'Paratisṭṭha-dipakalikā'.

Śulapāṇi wrote several small treatises on topics of dharma-sāstra. It is doubtful whether he contemplated or proposed to make them parts of a huge digest on Smṛti. At least twelve tractales of his ending in the wotd 'Viveka' are known. Chakravarti on p. 337 of his paper opines that the several 'small treatises formed parts of general treatise by name the Smṛtitiveka.' With great respect I demur to this conclusion. He nowhere drops even a hint that he meant these large and small treatises to be parts of a Smṛtitiveka viz. Ekādaśi-viveka, Tithi-viveka, Dattaka-viveka, Durgotsavapravaya-viveka, Durgotsava-viveka, Dolaṭāra-viveka, Pratiṣṭhā-viveka, Prāyaścitta-viveka, Rāsayāṭrā-viveka, Vratakāla-viveka, Śuddhi-viveka, Śrāddha-viveka, Saṃkranti-viveka, Saṃbandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his vivekas on durgotsava-pravaya, pratiṣṭhā, prāyaścitta, śuddhi and śrāddha. The śrāddha-viveka is the most famous of his works and has been printed. His Prāyaścittaviveka and Durgotsava-viveka have also been published, the former by Jivananda (1893) and the latter by the Sanskrit Sāhitya Parisad at Calcutta in Bengali characters. In the Durgotsava-viveka he deals with the worship of Durgā in Āśvina and also in spring (hence the deity is called Vasanī). In the Durgotsava viveka, besides such purānas as the Kalikā, Bhavisyottara, Bhāgavata,

\textsuperscript{1245} Vide Dayatattva (Vol. II pp. 194-195) 'वाजन्यवत्वसर्वतरावलवतमपरायति. असंस्तुत्यमि सोदर एव गृहीतवादः न पुरातनाः साधृताः साधृताः साधृताः साधृताः साधृताः साधृताः.  
\textsuperscript{1246} असंस्तुत्यमि सोदर एव गृहीतवादः न तु संगठनः साधृताः साधृताः साधृताः साधृताः साधृताः साधृताः साधृताः साधृताः.
\textsuperscript{1247} e. g. अतिदश्तिः श्रवणः वर्षीयोधियां राजा न कतन्मोक्षिति श्रुतिप्रति \-महामाहीपाध्यायः | व्यवहारविन्द. vide p. 197 of व्यवहारसह (vol. II).

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Devi, he names a host of writers and works as noted below. \textsuperscript{1248} In spite of Aufrecht’s view the Saṃvatsara-pradīpa is not his own work. The Saṃvatsara-pradīpa mentioned by Śūlapāṇi in Durgot-savaviveka appears to have been a work of Halāyudha, as Raghunandana states in Ekādaśītattva (vol. II. p. 51, ‘Saṃvatsara-pradīpe Halāyudhopi etanmatānusārī’) and in Śuddhi (Vol. II p. 327 ‘ata eva saṃvatsara-pradīpe Halāyudhenoktam’). The Saṃvatsara-pradīpa without the author’s name is quoted by Raghunandana many times, as in (vol. I) Tithi (pp. 34, 43, 49, 106); Śāddha, p. 250, Prāyaścitā p. 508, Malamāsa pp. 754, 848; in vol. II Ekādaśī pp. 8, 40, 61–62, 65, 83, and Śuddhi 382. A Sārasāmuccaya is also mentioned in Hemādri (Dānakhandā page 135). The Smṛtisāgraha is probably the same as the Govindārya of Śeṣa Nṛsimha, Śrīkaramiśra is probably the ancient author referred to even by the Mitākṣara.

Śūlapāṇi is mentioned by name by Raghunandana in some places without any title (as in vol. I Malamāsa pp. 748, 854–55; Vol. II. p. 577 Divya), sometimes as upādhyāya (vol. I. Daya 175) and very often as Mahānāhopādhyāya (as in vol. I Prāyaścitā pp. 528, 553; vol. II. Vyavahāra p. 197, Śuddhi p. 296). Brief notes may be added on a few of his works.

The Sambandhaviveka\textsuperscript{1249} was edited by Dr. J. B. Chaudhuri (Calcutta) in 1942 with an introduction of 23 pages dealing with the origin and development of the forms of marriage (8 forms in the Gaut. Dh. S. and in Āśv. Gr. I. 6) and contain-

\textsuperscript{1248} They are: काल्कोगुम्भी, कालमाथ्य, कालविवेक, कालदर्शी, चक्नारायणी, विकल्प, जीमुतवाहन, ज्योतिषाणि, वालक, महाकाशिल्पाचरण, वर्षकृत, वसन्त-राज, शारदातिलक, श्रीकरमिष्ट्र, श्रीदृष्टिपाध्याय, सन्तसरस्वती (of श्रीदत्त), सारसचन्द, स्त्रितिसागर.

\textsuperscript{1249} The text in the edition by Dr. Chaudhuri of the Sambandhaviveka contains only 15 pages. But about one-third or more of each page is covered by various readings. So the text by itself would occupy only about six or seven printed pages of a small size book in modern times. As there were hardly any printing presses for Sanskrit works before the advent of the British and as the different parts of India were separated by the barriers of language and usages and were governed by different dynasties, each region produced its own compilations in Sanskrit, particularly on matters of Dharmaśāstra.
ing a few remarks on the work of Śūlapāṇi. A work of the same
name by Bhavadevabhaṭṭa who flourished at least three centuries
before Śūlapāṇi has also been edited by Dr. S. C. Banerjee in N.
I. A. Vol. VI. pp. 97-102. A comparison of the works of the
same name by Bhavadeva and Śūlapāṇi would be interesting but
reasons of space prevent any such attempt. It is a misnomer to
speak of the small treatises of Śūlapāṇi as granthas or nibandhas.
It is cumbersome and unnecessary to mention and describe all the
writings of Śūlapāṇi (in a work like the present general History of
Dharmaśāstra) said to be 23 by Dr. S. C. Banerjee in N. I. A.

For the Dolayātrāviveka one has to turn to the volume of
studies presented to the present author on his completing 60 years
on the 7th May 1941, to which Dr. S. C. Banerji contributed a
paper containing the text of Dolayātrāviveka of Śūlapāṇi (pp.
56-62) based on seven mss. belonging to the Dacca University
mss. library. It is a small tract of about five printed pages (if
the footnotes about different readings of the mss. be excluded).
Dolayātrā means the festival of swinging (of the image of Kṛṣṇa).
Half of the work is taken from Skandapurāṇa, some verses are
also quoted from the Brahmapurāṇa and Devipurāṇa and the
work called Bhujabalabhima is also cited. The festival may be
celebrated for three days or five days. Ordinarily it is celebrated
on the full moon day of Phālguna (but questions arise when
Paurnīma is mixed with Caturdaśi) or with Uttarāphālgunī nakṣatra.
The conclusions are stated in the note below\(^{1250}\) when one or two
of the three required particulars are wanting.

A few words are required to be said on the two extensive
and important works of Śūlapāṇi, viz. Prāyaścitāviveka and
Srāddhaviveka. But the Srāddhaviveka not being available to
me in Devanāgarī script, I have had to give up the idea of say-
ing something about it. The first was printed over seventy years
ago by Jivananda with the commentary of Govindānanda called

\(^{1250}\) \text{अतः: चुंडवैवा गुणफलविद्ये। सायमेव नियते तथावभिज्ञारात्। यद्य सायमे तत्तथेष्यमे पौर्णिमस्य नक्षत्रुका विधिने ततः तत्वेष शेषयामे दोष्यांका कारक-}\n\text{विद्या। यद्य तु सायमे चुंडवैवे शेषयामे केवलपौर्णिमसिः परिधि शेषयामे पौर्णिमस्यायुतानागियास्तदाधिर्दिष्टेऽव नक्षिंतस्महवेत वल्लक्ष्यात। p. 60.}
Tattvarthakaumudi and contains 544 printed pages. Hundreds of Prāyaścittas on serious and insignificant transgressions are mentioned in this work. It is difficult to believe that all these (or even large portions) were actually practised by the people in the author's days or even centuries before him. A brief statement of its contents is given here.— Etymology\textsuperscript{1251} of the word Prāyaścitta according to Aṅgiras and Harita; how sins are incurred (acc. to Manu XI. 43, Yaj. III. 219-220); the effect of sins are experienced in the present life itself or in another life (Yaj. III. 32-33); sinners fall into hell or are born with bodily defects (Manu XI. 49, 52); narakas (hells) are many acc. to Manu IV. 88-90; two views—one is that the results of every act must be endured and there is no escape from them; the other is that results of sins may be avoided or mitigated by appropriate acts and penances declared in the śāstras (Manu XI. 45, 46, 53); distinction between sins committed through ignorance and sins committed of set purpose (Yaj. III. 226); sinner should approach a pariṣad (assembly of learned men) or the king; constitution of pariṣad for prescribing appropriate penances (pp. 27-29); various methods for reducing or removing effects of sins (Manu XI. 227, 230); enumeration of penances like kṛcchra, candrāyana, prājapatiya, santapan, parāka; secret penances like japa of mantras and homas; nine kinds of sins, such as atipātaka, mahāpātaka, anupātaka, upapātaka, jātibhrāṃṣakara &c.; enumeration and definitions of these; acc. to Viśṇu (34. 1) there are three atipātakas viz. incest with mother, daughter or daughter-in-law; Manu does not mention atipātakas as a distinct class; for Atipātakas, penance for these is entering into fire; Prāyaścittas for the five Mahāpātakas (in Manu XI. 54); upapātakas are 38 in Manu (XI. 59-66); Jātibhrāṃṣakara are sins mentioned in Manu XI. 67-70; penances for Mahāpātakas; no sin incurred when a brahmaṇa who is being treated medically dies (Yaj. III. 284); Manu (VIII. 350-52) and many ancient sages very clearly accept the right of private

\textsuperscript{1251} अन्तः प्रायश्चित्तानिरूपम्। तत्राहि: ॥ पायो नाम ततः प्रोक्तं तत्त्वं निशांत्व उच्चते।
तत्प्रेक्ष्यं सेवून्त निशांत्वभावीति स्वतं। निशांतवृंदं पायश्चित्तानावलि निशांतीति
प्रत्ययं। तथा हारीत:। प्रवास्वदोषपितमाधुर्यं नाशायन्त्वति प्रायश्चित्तम्। ध्वेतेन
पायश्चित्तमान्त्रवाचनम् कर्म प्रायश्चित्तात्मागुणम्। मात्रपद सुमुखश्च
मेधाविहारक्षर्यं। कान्तेऽविक्क भवेऽविक्क।
defence by stating that even if one's guru or a boy or an old man or a learned brähmana approaches with a weapon to harm a person, the latter should kill him without further thought; penances for killing a brähmana ( 13 indicated by Manu XI. 72–82 as stated in the Pr. Viveka p. 65 ); but this applies only when killing is not of set purpose; P. (stands for Prāyaścitta or Prāyaścittas in this summary) for those who abet killing or who encourage or merely approve; P. are more severe according as the culprit in the case of killing a brähmana is a Ksatriya or of another varna or even in other offences ( than killing a brähmana ); Dakṣiṇa in penances depends upon the means of the guilty person; penances for drinking surā; meaning of surā ( Manu XI. 93 ), since all intoxicants are not regarded as surā ( pp. 89 ff. ); P. for theft of gold ( pp. 107–127 );

1252 Similar provisions occur in Matsya-purāṇa, chap. 227, 115-117 Prāyaścitta V. of Śūlapāṇi ( pp.50–60 ) quotes Manu VIII. 351, and remarks that the words ' Hanyād-eva ' show that there is no alternative and the only action is to kill that brähmana offender ( evahāro niya virthak ) and the Danḍaviveka ( p. 240 ) of Vardhamāna repeats these words of Śūlapāṇi. Vide an elaborate paper on 'Ātatyāvadha ' by Prof. Rangaswami Aiyangar in C. K. Raja Felicitation volume pp. 197–232. The Čhāndogyopāniṣad ( V. 10, 9 ) enumerates the five Mahāpātakas in the verse ' steno hiraṇyasya . . . pāncamaś-caēca raśitarīti '. Manu IV. 162 and VIII. 350 (= Matsya purāṇa 227, 115 ) appear to be inconsistent with each other. Therefore the Sar. V. p. 155 holds that the latter deals only with the punishment for ) Ātatyā brähmana. Even in the Ṛgveda ( VII. 86, 6 ) Vasiṣṭha appears to plead with God Varuṇa that man commits sin under the influence of surā, wrath, gambling, thoughtlessness and in VIII. 2, 12 refers to brawls ( or fights ) arising among people intoxicated by surā.

1253 The Prāyaścitta V. ( p. 89 ) quotes a Śruti ' Surā vai malam-annānām ' and adds ' yadyapi annaśabdaḥ . . . odane prasidhastathāpi . . . piśā-yavāvādīvakāramapi lakṣayati tennānnavikāraviseṣo madahetūḥ suretyucṣate ' and cites Manu XI. 93 ' Surā vai malam, annānām &c. ' and then quotes two verses of Pulastya, in which eleven kinds of intoxicating drinks are specified as varieties of mādyat, are distinguished from surā and it is expressly provided that all kinds of mādyat are not

(Continued on the next page)
Technical meaning of *Suvarṇa*; punishments for theft of gold of different quantities and discussion of the meaning of *steyā*; punishments for theft of gold (including fines); P. for adultery with a wife of one's guru (pp. 128–140); different meanings of *guru* (Yāj. I. 34, Manu II. 142 and 149); Gautama II. 56, Devala who describes eleven kinds of gurvaṅganā; P. for contact with sinners (pp. 140–176); nine kinds of contact (*sāṁśarga*) acc. to Bṛhaspati; P. for anupātakas (those that are equal to mahāpātakas acc. to Manu XI. 55–58, pp. 176–192); P. for Upapātakas (192 ff. mentioned in Manu (XI. 59–66; 59 Upapātakas (Govadha is the first and Nāstikya is the last of them); P. for killing a cow (Manu XI. 108–116); they varied according as the cow belonged to a brāhmaṇa or to men of other varnas; P. for killing a Kṣatriya (Manu XI. 126–130) or one who is born of a *pratiloma* and others (pp. 221–22); P. for killing women of the several varnas (pp. 223–28); P. for killing a foetus (pp. 228–29); P. for killing an elephant, horse, donkey and other animals, birds, fishes (pp. 229–43) and for cutting trees, creepers &c. double1⁸⁴ fines for cutting trees growing in cemeteries, on boundaries, holy places, temples (Yāj. II. 227–229); no fault if trees are cut for making ploughs or utensils to be used in sacrifices (p. 245); P. for eating food and things forbidden (pp. 248–53); P. for taking food from washermen, Kāpālikas, cāndālas &c. (pp. 256–59); no P. in certain cases for partaking of flesh even by brāhmaṇas (pp. 277–78); P. for eating food or flesh that is not allowed by śastra (pp. 281–82); fast as a P. for not performing one's daily duties as laid down by the Veda (p. 286 quoting Manu XI. 203); P. for eating onions, garlic &c. (pp. 293–95); P. for drinking surā, urine &c. through ignorance for men of the three varṇas (pp. 303 ff.), P. for eating food, some part of which was eaten by a cat, crow, dog or having hair in it (pp. 320–21); P. for dining in a row with men.

(Continued from the previous page)

sūrā (Pr. V. p. 90) and remarks: शृङ्खलावस्थायोरपि कामलः पैद्धपानि मण्डलितमकम् प्रायक्ष्ठकम्। प्राय विन. 101 and adds राजमार्गिणिः पु मैथिली माध्य प्रभूतिसमु जनपदेन न देय रक्षाह ह्रदमस्तुः। vide p. 106 of Pr. V. for a summary of Prāyāśīttas for drinking surā to be undergone by persons of different varṇas and ages.

1254 तद्वत्र देखनु स्वाथिताविने भएवन्तत्त्वततमनान। नहिगुणादिकः यथोक्तमेव कार्यतु। प्राय विन. p. 244 after quoting Yāj. II. 227–229.
of other varnas or for drinking water from a well used by cändalas or from a vessel used by them (pp. 323–28); P. for drinking milk which is declared to be unfit (pp. 335–36 quoting Gautama Dh. S. 17. 22–26, Manu V. 8–9, Viśṇu Dh. S. 51. 38–41); general rule that where penances are not declared in one Śmrṭi, one may draw upon other smṛṭis or the opinion of sīṣṭas (as Śaṅkha–śmrṭi says); as regards upapātakas the rule laid down in Viśṇu1255 is that the full penance is to be gone through by a brāhmaṇa, 3/4th by a kṣatriya, one-half by a Vaiśya and 1/4th by a śudra (p. 340); different P. for theft of various articles, crops and animals (pp. 341–48); when adultery is forbidden only as upapātaka (pp. 349–53); offenders committing adultery with women of a higher varna were treated with great severity (pp. 354–55) and women of higher varna committing adultery with a śudra or antyaja were to be killed or driven away (p. 360); P. for having intercourse with one’s wife on what are called parvan days (pp. 367–68 quoting Manu IV. 128 and XI. 203 which prescribe fast); P. for married woman guilty of adultery (Manu XI. 176 and Yāj. I. 70, 72); P. for a brāhmaṇa woman raped by a brāhmaṇa
or by a person of another varṇa (pp. 370–73); P. for a man having intercourse with a woman of any one of the seven antyayás knowingly or through ignorance (pp. 374–75); P. for a person marrying or setting up a sacred fire before an elder brother or for a younger sister marrying before an elder one (pp. 378–83); P. for vrātya i.e. a person belonging to none of the three varṇas whose upanayanā was not performed even until the 16th, 22nd or 24th year from birth as required by Manu XI. 196, Yaj. I. 37–38 (pp. 384–86); P. for an avakirṇin (one who has sexual intercourse while he is a brahmaçarin or for marrying in ignorance paternal aunt’s or maternal aunt’s or maternal uncle’s daughter) pp. 387–391; P. for one who gives up tending sacred vedic fires set up by him (Manu XI. 41); P. for Brāhmaṇa not studying the Veda or not performing yajña, or not

1256 A few of the original basic texts (not many in number), that were full of differences of opinion among the sages and had to be reconciled or explained away somehow, may be cited here in the original. Many of the medieval writers cite them and seek to bring order out of them. सामान्यास्वरूपम् पुस्तकाः चाचाच जाप्यते हदि हि चुरुचुरुपुष्पे चूरुपे संग्राह्यांश्च शृंगि
च देवेइ दीप्तिमानाः जाप्या आस्ये पार्श्वामु तत्। शतपथ बा. I. 8.3.6 quoted by विश्वसूप on या. I. 53. The स्त्रित्रित्रा. I. 72 quotes this and explains ‘दौर्यिमत्योरोगंतुदृष्टिः पितृस्यस्य पितृस्यमुप्फं सर्वः। तदः: कृत्यः प्रवेद्यं युवतवर्तमाने संग्राह्यां विब्रह्मार्धे हस्तधाने।’; अमान्यारीवि
वापि। अर्थं सामान्यविवेकस्मिन् चौद्धर्षिन् मातृदुष्टक्षुः पच्चमातृ। श्री. भ. यु. IV. 2–3; समौनियधि प्रहरिते न प्रमछेत। मातृक्षुः योगशिष्यमेवंध्याः। अप्य. भ. यु. II. 5, 10, 15–16; अस्वेयन्ति च तथा मातृयाक्तिभा तथा पितृधान:। सा प्रश्नता
द्रियाचार्याः दारार्थिणि मेंदुने। मन्त्र. III.5; सर्वप्रवेधां तु पुरुषे सामे स्विकारिते। मन्त्र. V. 60; व्यक्तिः विद्यमाहदेहुः। अनन्यपूर्विकाः कालात्मकत्वपर्वित्तीयाः। अर्थिनिः तत् सामान्यविवेकविवेकां जापे। पद्मे समानं चैव मातृत: पितृतदत्ताः। या। I. 52–53; ‘त्रिहरिवं मातृत: प्रविष्टात्योरोगंध्याः। पैदिनसि quoted by विश्वसूप on या. I. 53; अपराधेऽ। p. 82 (on या. I. 53) quotes पैदिनसि
as ‘अतन्तापूर्विनं क्रूरं वर्णे। पञ्च मातृतः परिहरत्य सत्य पितृत:। त्रीण मातृत: पञ्च पितृत: या।। पञ्चस्यस्य मातृत्वं स्वर्णमातृत्वं मातृत्वं च। मातृक्षुः मातृस्वेता
गच्च चाचाच्चतां चौर्याः। एवासिताः तत्त्वेऽन्तेषु हुव्यमातृ। ज्ञातितिनां
नुपुष्पाः। पञ्चस्यस्य। मन्त्र. XI. 171–72. In spite of these verses of Manu marriage of a male with his maternal uncle’s daughter is highly thought of by certain subdivisions even among ब्राह्मणas in महाराष्ट्रa and South India. Vide for a discussion on this question History of Dharmaśāstra, vol. II. pp. 458–466.
having a son that he may undergo is the same as the P. for *gouvadha* or if not able to do so donate twelve cows or ten cows and a bull (pp. 394–95); P. for a Vedic student sleeping after sunrise, not doing worship and not begging for food for a householder *brāhmaṇa* (who is not ill), not doing daily acts enjoined by the Veda or neglecting them for long periods (pp. 396–400) or for being a *purohita* for a śūdra or receiving gifts from him except in adversity or from seven *antyajas*, *candālas* or *patitas* (pp. 401–413); P. (vaishvanara *iṣṭi*) for accepting gifts made by others for becoming free from results of Mahā-pātakas or lesser sins (p. 414–416 quoting Yāj. III. 250, Manu XI. 193 and 253); mention of gifts of high value, middling and low value (pp. 417–18); in difficulty a brāhmaṇa may do the work of a kṣatriya or vaisya, but when the difficulty is gone he should give up the wealth so acquired (p. 418 quoting Yāj. III. 35); P. for a brāhmaṇa following the profession of actor, dancer, singer, subsisting on wife's *stṛidhana* (enumerated at great length from Yama, pp. 421–22) or for engaging in the sale of things that are declared to be improper for sale by brāhmaṇas such as sale of milk (as in Manu X. 92) or for visiting certain countries except on pilgrimage (pp. 425–30); P. for speaking untruth1257 or being a false witness (pp. 431–33); P. for showing disrespect to one's guru or to a brāhmaṇa (p. 437); Where no prāyaścitta is expressly specified for a sinful act Prājāpatya is the one to be undergone (p. 440); P. for one who after resorting to *sannyāsa*, wants to return to his former status after a short time or after the passage of a long time or Prājāpatya penance for a woman who runs away from the funeral pyre after having first resorted to it (pp. 444–46); P. for one bitten by a dog, jackal, donkey, village hog (pp. 448–51); P. for carrying the body of one who was killed by cows or by a brāhmaṇa or that of one who commits suicide (452–54); P. for one who was forcibly made

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1257 The महाभारत allowed telling a lie in few cases: प्राणायामेंदूरनात्मात्र बाज्यामात्रो वा परस्परं च। गुर्वश्रुत्तिः ते वन स्था विधामात्सर्वलिङ्गुः च।। तत्तव 34. 25; न नरसुनामान्ते विद्विषित न खौरु राजस्व। न ववाहकाले।। न गृहस्य नात्मानो जीवितार्थं प्रजावृत्तामन्त्रप्राप्तकारः। तत्तव 165. 30; प्रायव. विवेक quotes a verse of Yama very like the preceding ‘न नर्म... न सैरवायिके न च मेधानारे। प्राणायामें सर्वनाशपहिरे प्रभा... तकारिः।’

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a slave by mlecchas and compelled to do condemned acts such as killing cows or eating the flesh of donkeys, camels, swine (six verses quoted from Devalasr̥tri); P. for ascetics (Yāti) who contravene the vratas prescribed for them (pp. 460–64); P. for using a car drawn by camels or donkeys (462–63); P. for acts for which penances are not expressly specified (p. 467); P. for touching one who should not be touched is a bath (Manu V. 85); P. for touching onions and garlic (p. 481); P. for touching human bone (p. 484); Bālā (one below 16 years), old man (man above 80 years) and women have to undergo only half of the P. that may be awarded to a male (p. 491); a person whose lapse is known should undergo the P. laid down by the parisad, but one whose lapse is not known to others should perform the P. in secret (such as the one prescribed by Manu XI. 257) and in the case of a mahāpāتاaka, one hundred prāṇāyāmas when not known to others (vide Yāj. III. 305); procedure of undergoing P. (pp.503 ff.); description of some Prāyaścittas such as prājapatyas, several kṛcchras (pp. 509–512); śāntapana (512 ff.) Parāka (Manu XI. 215); Brahmakūrca (pp. 515–16); Cāndrāyana (Manu XI. 216–20) as P. and its five varieties; Tulāpuruṣa (p. 521 quoting Yāj. III. 322); Māsopavāsa, vrata for twelve years for the murder of a brahmāna (Manu XI. 72); options in the case of some vratas such as naktavrata equated with a gift of a

1258 Vide H. of Dh. Vol. II. pp. 92, 383–85, 389, 392 and Vol. IV. pp. 117–118 about the meaning of the word Mleccha and for the return to the Hindu fold of persons carried away by Mlecchas or robbers and made to eat forbidden things and to do dirty jobs as slaves. The Prāyaścittaviveka of Śūlapāṇi (pp. 435–456) quotes verses (17–22) of Devala (that occur in the collection of Smrtis of the Anan. Press). Devala was liberal enough to prescribe that by proper prāyaścittas a person carried away by mlecchas and made to eat even condemned flesh and to live like one of them may be taken back in the Hindu fold within four years and that after four years he becomes assimilated to the Mlecchas, has to die as a mleccha and thus death frees him from the taint. It is very creditable to Śūlapāṇi that he quotes these verses of Devala, that he accepts them in toto and does not try to treat them as not applicable in his days or explain them away in some other way.
silver māsaka (p. 522); Prājāpatyavrata held equal to the gift of a cow yielding milk (pp. 525, 528–29) or its price; Gautama-dharmasūtra (19. 11–18) prescribed various optional prāyaścittas (for purification) viz. Japa (of sacred texts), tapas, homa, fast and gifts and among gifts of cows also there were certain options (Pr. Viveka pp. 530–534 quoting Manu XI. 127–130, Yāj. III. 266–67); P. for twelve years may be held equal to donating 180 cows yielding milk (p. 538); on p. 538 Parāka is held equal to gift of five milk-yielding cows and these equations are mainly based on the dicta of authoritative texts (pp. 539–40) and Śulapāṇi discusses here and there the reasonableness of these equations (on pp. 538–544).

The Prāyaścittaviveka is very often referred to by Raghunandana in his Śrīmīttatvā. Vide (vol. I.) Tithī pp. 28, 90 (Prāyaścittavivekakṛtōm mate tu); Āhnikā pp. 341, 350; Prāyaścitta 467, 470, 472, 477, 481 (criticised), 485, 513, 517 tac-cintyam); Vol. II–Ekādaśī p. 8, 15, (Prāyaścittavivekakṛdbhih); Udvāhā p. 112, Dāyatattva p. 182; Śuddhi p. 283. The Śrāddhaviveka is also frequently mentioned, e. g. (vol. I.) Tithī pp. 12, 18, 154; Śrāddha pp. 190, 194, 206, 223, 271, 290; Prāyaścitta p. 471, Mala* pp. 769, 801, 850 (plural kṛdbhih’ used); vol. II. Ekādaśī pp. 85, 179; Śuddhi p. 377. It appears, from the fact that the honorific plural is used by Raghunandana when referring to the author, that Śulapāṇi was alive or recently dead when Raghunandana began to collect material for his work.

Among the authors and works (omitting Dharmasūtras, Śrīmītis and their authors) the following may be cited as mentioned by Śulapāṇi in Prāyaścittaviveka: Kapardibhāṣya (p. 536); Kalpataru (several times as on pp. 104, 144, 149, 155, 178, 180, 359, 364); Govindarāja (p. 91); Jikana (about 18 times as on pp. 19, 50, 86, 94, 97 &c. ), Dharmapradipa (about a dozen times pp. 209, 257, 281, 335, 347, 366, 379, 401, 442, 446, 477, 526 (those underlined dissented from); Dhāresvara (p. 61, same as Bhojadeva); Bālaka (pp. 43, 55, 93, 125, 131 on gurvanāganā), pp. 149, 146, 364

1259 It may be noted that from p. 522 to p. 544 Śulapāṇi deals with establishing equivalences among certain vratas (or Prāyaścittas) inter se and also equivalence of some vratas with gifts of milk-yielding cows in certain numbers.
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(dissent from); Bhartriyajña (p. 254), Rājan (Bhojadeva) 150, 152, 157; Laksṇīdhara 319, Viśvarūpa 91, 119; Śrīkara 66 (dissent from); M. M. Chakravarti (JASB. 1911, p. 339) does not mention Kapardibhāṣya and Bhartriyajña. On pp. 98, 139, 536–37 Śūlapāṇi refers to Mahādevapāda and on p. 118 Śrīmaheśvara, all referring to God Śiva as the interlocutor in the Bhaviṣya Purāṇa.

The chronological relation between Śūlapāṇi and Vācaspatimiśra appears to be this that Śūlapāṇi was the older of the two, though they appear to refer to each other. For example, the Dvaitanirnaya of Vācaspati (p. 102 in the Śāstramālā Series of Benares) mentions Śrāddhavivekamata. On the other hand, in the Rāsayātrāviveka (which appears to be his last work) Śūlapāṇi mentions the Tīrtha-cintāmāni of Vācaspatimiśra.1260

At least thirteen Vivekas are known viz. Ekidasī, Tithi, Dattaka, Durgotsava, Dolayātrā, Pratiṣṭhā, Prāyaścitta, Rasa-yātrā, Vratakāla, Śuddhi, Śrāddha, Saṅkrānti, Sambandha. The Vratakālaviveka is published by Prof. S. C. Banerji in I. H. Q. Vol. 17 for 1941 (appendix pp. 1–24, based on seven mss.). It mentions the Tithiviveka as already composed (p. 11) and also Pratiṣṭhāviveka (p. 24). He makes remarks on Vratas in general and then deals with individual vratas. It differs from the Vratatattva of Raghunandana (vol. II. pp. 151–161) in that Raghunandana deals with the characteristics and rites of Vratas in general. For a short work (as the Vratakālaviveka is) Śūlapāṇi mentions a large number of authorities; many Purāṇas are relied upon as much as Śrīmti works and writers.

The Tithiviveka1261 of Śūlapāṇi was edited by Prof. of S. C. Banerji in P. O. Vol. VI. pp. 230–38, Vol. VII. pp. 8, 95–103. It is very brief, the text based on two mss. covering about 12 pages. It mentions that the Śrāddhaviveka had been written before it. The object is to resolve the doubts caused by different views in the authoritative works. Relying on two verses

1260 Vide Rāsayātrāviveka p. 115 of Dr. S. C. Banerji’s edition in the Sanskrit Sāhitya-pariṣṭ-d-patrika, Calcutta, for October 1941 which has the following statement: तीर्थचिन्तामणी वाच-स्वतिमिश्रा ग्रन्थिहि तद््देशसमवः । p. 161 of B. I. Edition of Tīrtha-chintāmāni.
1261 The first verse of Tithivrataviveka is: वििनत्रेषिसंस्कृतसंस्कृतविचारः सतामः । तनोदुः सुदस्मतः ध्वांसक्षुरनिधिनिर्गच्छत् : ॥
of Devala (quoted below)\textsuperscript{1262} he appears to lay down the propositions that in a rite to be performed for worship of gods, find out whether the tithi required exists at sunrise (and it does not matter if it does not exist later) and in rites in honour of pitrs (manes) find out the tithi that exists at sunset and perform the rite on it. Dr. J. B. Chaudhuri edited the Tithiviveka (Calcutta 1964) with the commentary called Tatparyadipika by Srinatha-acarya-cudamani, son of mahamahopadhyaya Srikara and guru of Raghunandana Bhatacarya.

A work called ‘Caturaangadipika’ (manual of fourhanded chess) composed by Sulapani was edited by Mr. Mano Mohan Ghosh in 1936 with an Introduction, Sanskrit text (pp. 1-24), English tr. (32 pages), Index of important words, proper names and general index (pp. 33-36). It is mentioned by Raghunandana in (vol. I.) Tithitattva pp. 137-139. Vide Prof. S. K. Chatterji felicitation volume pp. 267-275 for Lexicographical notes on this work by Prof. E. D. Kulkarni.

Four works of Sulapani are very famous viz. the Dipakalika, Prayaascittaviveka, Durgotsavaviveka and the Sraddhaviveka. Unfortunately the last two works are not yet printed in Devanagari script. The Durgotsavaviveka has been published by the Sanskrit Sahitya Parishad of Calcutta in Bengali script and the Sraddhaviveka has similarly been published in the Bengali script by M. M. Candicarana Smritibhushana of Calcutta.

Sulapani is mentioned with great respect by Raghunandana not only by the addition of titles like Mahamahopadhyaya but by referring to him in the plural as in (vol. I. Tithi p. 90, Prayaascittavivekaakrtam mate tu) and in Vol. II. EkadaSI p. 15 (Prayaascittavivevakrdbdhir-uktam).

Sulapani gives hardly any information about himself.\textsuperscript{1263}

In the colophons of his works he is styled Mahamahopadhyaya

\textsuperscript{1262} The two verses of Devala are: यि तिथिः समुप्राप्य उदयं वाति भासकरः। सा तिथिः सकला ज्योत्स्नादनवतिदियु॥ यि तिथिः समुप्राप्य अस्त्य वाति दिशावर॥ सा निधिः सकला ज्योत्स्नानन्यामयु॥ in स्मृतिलिख. p. 351 (cf. Gharpure’s edition.)

\textsuperscript{1263} Vide J. A. S. B. for 1915 Vol. XI. pp. 311 and 336-43 for information about Sulapani by Rai Bahadur M. M. Chkravarti. (Continued on the next page)
and also Sāhuḍiyān or Sāhuḍiyala or Sāhuḍiyā (in a ms. of the Dīpakalika). What this last means is not clear. It is possible that he came from some place called Sāhuḍi. There is hardly any reliable evidence to establish that the Sāhuḍiya was a degraded section of the Rāḍhiya brāhmaṇas in Bengal from the time of Ballālasena. I understand from Bengali friends that in these days also the surname Sāhuḍiyān is extant among the śrotrīya brāhmaṇas of the Rāḍhiya group in Bengal. Raghuṇandana (a great Bengali writer) often refers to him as Mahāmahopādhyāya (vide pp. 827–28 above).

There are several commentaries on the Śrāddhaviveka such as those of (1) Śrīnātha-Ācāryacūḍāmani, son of Śrīkara and Guru of Raghuṇandana; (2) Acyuta Cakravartin; (3) Govindānanda; (4) Śrīkṛṣṇa (printed in Bengali type); (5) Niḥkanṭha; (6) Jagadīśa; (7) Rāmakṛṣṇa. Some commentaries on the Prāyaścitaviveka also exist. Besides, the Tattvārthakaumudi of Govindānanda (already referred to on p. 828) there is a commentary called Kaumūdi or tippanī by Rāmakṛṣṇa and another com. called Nigūḍhārtha-prakāśikā.

As Śūlapāṇi names the Ratnākara of Caṇḍeśvara and Kālabhadhaviya, he must be later than about 1365 A. D., since some time must have elapsed before a work from Vijayanagar came to be regarded as an authority in Bengal. As Śūlapāṇi’s works.

(Continued from the previous page)

Śrīnātha-Ācāryacūḍāmani appears to be mentioned as Ācāryacūḍāmani along with other authors by Raghuṇandana in Vol. II. Yajurvedaśrōtsargatattva p. 640. Raghuṇandana refers to his guru’s views under the caption ‘guru-caranāḥ’ in a few places e. g. vol. I. (Tithi pp. 31, 85, Mala p. 719, 815, Saṁskāra p. 873); vol. II, Ekādaśi p. 103. Śrīnātha composed several works and commentaries ending in the works अग्नि, चन्द्रिका, देविका, बिचेक. For information about Śrīnātha, vide I. H. Q. Vol. 26 pp. 277–292 (by Dr. S. C. Banerji), A. B. O. R. I. Vol. 32 (1952) pp. 34–52, by Prof. Hazra, Rai Bahadur Chakravarti furnishes a good account about his commentaries and works in J. A. S. B. (new series) Vol. XI, pp. 344–349. Śrīnātha wrote two works on Śrāddha viz. Śrāddhacandrīkā (Smṛtītatattva, Vol. II, pp. 493 and 500) and Śrāddhadhipikā (Smṛtītatattva, Vol. II, p. 488).
are mentioned by Rudradhara, Govindananda and Vacaspati, the
former must be earlier than about 1460. In this connection it
has to be noted that Govindananda not only comments upon
Sūlapāṇi’s works but probably looks upon Sūlapāṇi as an old
writer along with Aniruddha. 1283

A ms. of the Prāyaścittaviveka was copied at Benares in šake
1410 (i.e. 1481 A.D.). 1284 Ms. No. 10849 of the Prāyaścitta-
viveka in the Baroda Oriental Institute’s Library was copied in
Vikrama year 1501 Māgha (i.e. about February 1445 A.D.).
The post-colophon entry in that ms. is set out below. 1285 From
all these data it follows that Sūlapāṇi flourished between 1365
and 1445 A.D.

Dr. Hazra in A. B. O. R. I. Vol. 32 (for 1951) in note on
p. 46 says that Sūlapāṇi’s Tithiviveka and Śrāddhaviveka are
mentioned by Rayamukuta in the Śrītriratnāhāra which was
composed before Rayamukuta’s commentary on the Amarakośa
and that commentary was begun in 1431–32 A.D. But in
I. H. Q. vol. 17 (pp. 456–471) it is pointed out by Prof.
Dinesheendra Bhattacharya at p. 468 that the Tīkā on the
Amarakośa was composed in Šake 1396 i.e. 1447–75 A.D.
and not in šake 1353 (which was mentioned incidentally
in the ms. and was taken by Colebrooke and later scholars
as the date of composition). Further contributions on the same
Bhattacharya, to which the latter replies in I. H. Q. vol. 19 pp.
182–190, to which Ahmed Hasan (the writer of the paper in
I cannot go here in these controversies. It has to be remembered
that the fragment of Śrītriratnākara refers to the Śrāddhaviveka
about three dozen of times. I agree with Prof. Bhattacharya’s
view. So even the dates proposed in the first edition (1375–1460

1283 यह मैथिलिसामाजेदारों वापस तेरी मन्त्रो नासीलचुक्यात तरतियडुचु माताशिंगाची रामायणी
तीनचा प्रावासमाध्यम । प. ७१ अष्ट्रिकायकीमीटरी: ‘The word प्रावास may here mean ‘eastern writers.’

1284 शाश्वते गते दशसुनुप्राइमांतुसंगके मासे तियं शिवदुखे शिववर्णणम् यः।

1285 शाश्वते विषमभूपस्य भूवेबितिन्द्रिति गते। तत्रज्ञापुष्पाणांग्रजवुं अनुपमपुरयस्य।
In the ms. शिवदु looks like शिवदु. But the cast figure may be शिवदु otherwise the date would be impossible or make no sense.
A. D.) for Śūlapāṇi were not altogether wide of the real date. In this edition an attempt has been made to advance somewhat more definite dates for Śūlapāṇi, that is all.

It appears that Śūlapāṇi, Rudradhara and Vācaspati were more or less contemporaries of one another. Rudradhara mentions on p. 50 (of his Śrāddhaviveka) 'Gaudīya-Śrāddhaviveka'.

99. Rudradhara

This is a well-known Maithila writer on Dharmaśāstra, who composed several works. His Śuddhi-viveka has been published several times (at Benares in 1866, in 1878, and by the Vēṅkaṭēśvara Press in Bombay, saṁvat 1978). That work is divided into three paricchedas and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word putra, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after1266 having examined seven works (nibandhas) on śuddhi and being encouraged by his father and brother he composed the Śuddhiviveka. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the Ratnākara, Parijāta, Mitākṣara and the Hāralatā.1267 Besides these he mentions the Ācārādāra, Śuddhipradīpa, Śuddhi-bimba, Śridattopādhīyā, Smṛtisāra and Harihara.

The Śrāddhaviveka of Rudradhara is the most famous of his works. (It was printed in the Kashi Sanskrit Series in saṁvat 1993 (i.e. 1936–7 A. D.) and the page references are made to that edition). The work is divided into four paricchedas. He first defines śrāddha, and then treats of several topics, viz. the varieties of śrāddha, the procedure at śrāddhas, the mantras that are recited, the proper time and place for śrāddhas, the Brāhmaṇas worthy to be invited at śrāddha and the proper food etc. Among the numerous works and authors referred to in the work the

1266 शुची सप्त निन्तयाय द्वादशमत: पितृस्वस्तक्स्मा भाज्यः ।
1267 सत्यवेत रत्नाकरपारिजातिमिताश्चरारुलादद्योऽन्येऽ । तथापि तत्राध्याचार्यानां अखेलमोदयाम मम प्रयासः ॥
undermentioned ones deserve notice. He refers to his own Suddhiviveka as already written (p. 48). Several Purāṇas are mentioned such as the Devipurāṇa (pp. 14-15, 32), Brahmapurāṇa (several times and 7 verses from it are quoted on p. 33), Matsyapurāṇa (p. 37 five verses quoted), Vāyu (p. 37).

In several places he tells us that he follows a different tradition on certain matters from that of the Pitrabhakti or of the Sugatisopāna. He points out that the prasāṭikā is a kind of grain known in Madhyadeśa as Śāṭhila.

For his Vratapaddhati, vide Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the Samayapradīpa. From the colophon to the Suddhiviveka it appears that Rudradhara's father's name was Lakṣmīdhara and his elder brother's name was Haladhara.

Another work of his is the Varṣakṛtya which deals with festivals and fasts.

He was the son of Mahāmahopādhyāya Lakṣmīdhara and youngest brother of Haladhara. His works are quoted by

1268 In Śraddhaviveka he quotes the following works:
कल्याणक, गोमियाच्छादन (p. 29), छन्दोपद्याचार्यभास्य, परिज्ञात (pp. 13, 50), पितृवंशी (styled प्राणवी on p. 13 and quoted several times on pp. 3, 13, 14, 15, 24), भोजराज (6 verses from Jyotiśa on p. 37), परस्त्ररूपसुपपत्ति (p. 19), मुनिवल्लभ (p. 16), सहारणसु, रनाकर (p. 30), आदकल्य (pp. 13, 21, 29), आदप्रजी (p. 29), आदप्रस्तीप (p. 43), आदप्रस्व (pp. 14, 16, 45), आदविवेक (गीतीय p. 50), श्रीदत्तोपाध्याय (p. 24 as author of पितृवंशिस् and आदकल्य), सुगतिसीधा (pp. 20, 78), स्मृतिसार (pp. 48, 50), हलावुष्कविन (pp. 12, 13).

आदविवेक p. 3 has: तत्र अथ पानिवानां करिष्ये हि पितृवंशी सह्यस्व:। अस्मांसंप्रदाये हु तस्मिन्यलेखलेखः: पितार्निः प्रसंगे गोमियाचार्यभास्य- नामनुसूचितनृत्युपक: सह्यस्व: कित्र्यान। तत्र नामगोलदहारापुरुषक: सह्यस्व: हि युक्तः प्रकृतिः। vide p. 13 for a similar difference.

1269 prasāṭikā मथाध्ये शाळिताः हि प्रसिद्ध धातम्। folio 21 b of the Benares ed. of संवत् 1920.

1270 एष श्रीआदविवेकाँ शाळस्विता: समवप्रदीपांसुसारः पाण्डुः। at the end of the बलपद्धति.

H. D. 106

As Rudradhara mentions the Ratnākara, the Śrītīsāra, Śrīdattotpādhīyāya and the Śrāddhaviveka of Śūlapāni, he is certainly later than 1425 A. D. A ms. of his Vratapaddhati is dated in Lākṣmaṇa samvat 344 i. e. 1463 A. D.⁴²⁷¹ Besides he is quoted by Vācaspati and Govindananda. Therefore he must have flourished between 1425 and 1460 A. D.


The Rudradhara who was a pupil of Cāṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

### 100. Misarumiśra

Misarumiśra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883–84). That work deals with the titles of Law (vyavahārapadas) such as ṛṇādana (recovery of debt), nyāsa (deposit), asvamivikraya, saṁbhūya-samutthāna (partnership), dayavībhāga, strīdhana; and then with procedure, viz. the plain, reply, pramāṇas, witnesses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Cāṇḍeśvara and several times criticizes him. Besides numerous śrītī writers the other authors and works named are: Pārijāta, Prakāśa, Bālārupa (often), Bhavadeva and Śrītīsāra (frequently).

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⁴²⁷¹ Vide M. M. Haraprasad Sastri's Cat. of palm-leaf and paper Nepal mss. XIII and p. 73.
In the mss. and colophons the name of the author seems to be Misarumisra.\(^{1272}\) He tells us that he wrote the work under the orders of princess Lachimadevi, wife of prince Candrasimha who appears to have been the younger brother of Bhairavasimhadeva of the Kāmeśvara dynasty of Mithila. The work was probably called Vivādacandra to connect it with the prince Candrasimha. The Vivādacandra first\(^{1273}\) speaks of king Bhaveśa of the Kāmeśvara dynasty, then of his son Harisimhadeva, then of his son Darpanārāyaṇa and the latter's queen Hīrā or Dhīrā and then of Candrasimha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age under Bhaveśa his work on Rājanīti. Lachimadevi was queen of the great-grandson of this Bhaveśa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasimha must have flourished about the middle of the 15th century and Misarumisra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhirasiṃhā, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrīnīvāsa's Setudarpani (com. on Setubandha) was copied during Dhirasiṃhā's reign. It appears that Misarumisra was closely related to Lakhimadevi, who was the daughter of Misarumisra's sister.

That the Vivādacandra is a work of authority on Hindu Law in Mithila has been recognised from very early days in the British courts.\(^{1274}\) The Vivādacandra held that the word strīdhana was to be applied to such woman's property as was technically

\(^{1272}\) Intro. verses 2 in Mitra's Notices vol. IX p. 12 No. 2901; vide I. O. Cat. p. 454 No. 1500 'इति महामहोपाध्यायश्रीसमित्रमिश्रविविचित्रो विवादचन्द्र: समाखः.'

\(^{1273}\) अभूतघुर्णपतिमलाकन्यो राजा भवेशद्रुपस्यद्रुपमत्वादिकमात्रादिक: । अश्वाखरो बहुरेणकाले । दौष्ट्य गुरुत्वादिक प्रमुखविधामा । तत्त्वादनूजो जोजनिः सुतारिः धिमात्मातुतुराशिनासारः । राजोजीन्यो हरसिंहाणामा तथो नुस्ये दयनर्तपोभुत । दयनरावणायते: ।

\(^{1274}\) ।

\(^{1274}\) Vide 2 Moo. I. A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the विवादचन्द्र).
so called (by the sages) and not to all property that comes to a woman.1275

101. Vācaspatimiśra

Vācaspatimiśra is the foremost nibandha writer on Smṛti in Mithila. His Vivādacintāmanī had been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithila.1276 His literary activity was closely connected with the reigns of two kings of Mithilā, viz. Bhairavendra or Bhairavasimha (also styled Harinārāyana) and his son Rāma-bhadra (called also Rūpanārāyana), both of the Kāmesvara dynasty. Vācaspati was an extremely voluminous writer and appears to have composed dozens of works. In the Śraddhakapla alias Pitṛbhakti-taraṅgini, almost his latest work, he says that he wrote in his youth ten works on śastra and thirty nibandhas on smṛti and composed the work in question in his declining years.1277 At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

The Ācāracintāmaṇi deals with the daily rites of Vājasaneyins.1278 The Ācāracintāmaṇi is mentioned by Raghu.1279 (In vol. I)

1275 'शिखने पारिभाषिकमेव न सर्वं' folio 33a of the D. C. ms.
1277 शाश्वेदन द्वारा विश्वासविन्यास नि:विद्वाने। विधितार्थेन चरमे ब्रव्यवेद विधितमेव्॥
Vide I. O. Cat. p. 556 No. 1730. Dr. Roehrer (in Preface to Vīyavahāracintāmaṇi (pp. 8-11) brings together all works ascribed to Vācaspatimiśra and points out how doubts have been entertained about authorship of some of them. It is not necessary nor possible (for reasons of space) to go into the question of the authorship of some of the works brought together by him. One instance may suffice to show the difficulties of the task. M. M. Chakravarti held in JASB (vol. XI N. S. for 1915 p. 398) that the work called Candana-dhenu-prāmāṇa was a work of Vācaspati-miśra, but Prof. D. C. Bhattacharya holds in vol. IV. of J. G. J. R. I. (pp. 295-312) that it was a work of another Vācaspati (i. e. of Candraśekhara Smṛti-Vācaspati).
1278 ब्राह्मणप्रधा धमधरशवास्यदायिनारम्भनम्। निवर्तते हि नववा श्रीवाचस्पतिधार्मणा॥
101. Vācaspatimśra

Tithi p. 24, Āhnika p. 407 (for the 16 upacāras); (in vol. II), Maṭhapratiṣṭhā 616; and Āhnikaćintāmaṇi is mentioned in vol. I p. 357 and vol. II p. 58. Ekādaśī (for 36 upacāras in Devapūja), The Āhnikaćintāmaṇi is quoted in his Sudhīcintāmaṇi. The Kṛtyacintāmaṇi was published in Bengali characters at Benares in śake 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tīrthacintāmaṇi has been published in the B. I. Series. It is divided into five prakāsas, viz. Prayāga, Puruṣottama (Puri), Gaṅgā, Gayā and Varāṇasi and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several tīrthas, the subsidiary sacred places at the principal tīrthas etc. He mentions the Kalpataru, Gaṇeśvaramiśra, Jayāśārmā, the Mītākṣārā, Smṛti-samuccaya and Hemādri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpadruma and Pārijāta, the Ratnakara and other works. The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Nītīcintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. A translation into English of the Vivādacintāmaṇi made by Dr. Ganganath Jha, with an Introduction by Dr. Umesha Mishra, was published in the Gaikwad’s Oriental Series (Baroda) in 1942. The Vivādacintāmaṇi was elaborately examined by the Patna High Court in I. L. R. 12 Patna 359–616 at pp. 420–538 which examined passages of the Vivādacintāmaṇi (from two editions of that work viz. one published in 1837 and another published by the Venkateshwar Press, Bombay in 1898). It explicitly states that the author carefully studied the Kṛtyakalpadruma, Pārijāta and Ratnakara. The work deals exhaustively with the eighteen titles of law (vivahaśārapadas). The principal authors and works, besides the usual smṛtis and Purāṇas,

1279 श्रीकृष्णकल्याणमहारिजातगर्भारीतिनिवलक्षेत्रीर्गनातान्। प्रणामम मुद्युद्यनाय वाचनस्पतिस्तीर्थिबिधि तनोऽविद्यै लीर्यलितमाणिः। vide p. 268 also.

1280 श्रीकृष्णकल्याणाः पज्जनाय। वाचनस्पतिः श्रीप्रियत्रामाणिविवाचलितमाणिमाणिलालोऽसि॥
mentioned in the work are noted below. In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavahāracintāmaṇī deals with judicial procedure, viz. the four principal topics thereof, viz. bhāṣā (the plaint), uttara (reply of defendant), kriyā (evidence), nirṇaya (decision). An excellent edition of the Vyavahāracintāmaṇī was published at Ghent in 1956 by Dr. Ludo Rocher, based on seven mss., with an English translation and several appendices giving the first words of the verses (quoted), the authors quoted or referred to, the passages where the Vyavahāra-cintāmaṇi has been expressly referred to and a glossary of technical terms. The Śuddhicintāmaṇi was printed at Benares in Bengali characters in sāke 1814 (JASB for 1915, p. 396 n. 2). The Śūdracāracintāmaṇi deals with the duties of sūdras (Mitra’s Notices, vol. VI, p. 22, No. 2001). The Śrāddhacintāmaṇi is a standard work and was printed at Benares in Bengali characters in sāke 1814. The Vivāda-cintāmaṇi (p. 151, ed. of 1837) states that all persons that are sonless have been dealt with at length in Śrāddha-c. and are therefore not dealt with by him in Vivāda-c.

1281 कल्पतक, महाकर्तप्रकाश, पारिज्ञान, प्रकाश, बालकृष्ण, भाष्यकार (of श्लोकलीकरण, p. 67, the same question occurring in the वि. र. p. 234), विद्याकर, सैवालिक, रत्नकर, वंशीय, स्थविरस, इत्यादि. Note the following words 'न्यूतोलकर: गोविन्दसुदर्शन इति प्रसिद्ध' (p. 63), 'आरंभक: कौटिल इति प्रसिद्ध' (p. 95, i. e. Kotwal in Marathi), 'संक्षेप: संक्षेप इति प्रसिद्ध' (p. 101; compare Marathi संक्षेप). Among the medieval writers of digests, Ratnakara (i. e. Vivāda-ratnakara) is most frequently quoted (as on pp. 8, 11, 15, 58, 134, 135, 141, 152, 155, 166) often as ‘Ratnakaradayaḥ’, meaning the Vivādaratnakara and others; next comes the Śrītisāra quoted on pp. 11, 15, 36, 37. On p. 15 he uses the honorific plural: स्त्रिसारसुल्लुम मित्रेश्वर मित्रनारायण सर्वाधिकुले हृदय देव देवानन्द जानकिमानम्, तत्त्विधिवेव कुटे नारकोत्सरगिरि तद्र तपाधिपो ऋण्तार्यदेवः स्वर्गसत्यस्वयंस्वयंश्रविजयति न निर्याति । vide J. G. J. R. I, vol. IV pp. 295–312 for his Kṛtyapradipa, a work on Nyāya. Raghu in (vol. II) Ekādaśīttattva (p. 45) states that Vardhamāna and Vācaspati rely on Harināṭhopadhyāya: वर्धमानोपाध्याय-वाचस्पतिप्रमुखवीर्य तत्त्व तदुपजीवविद्यायोपाध्यायेन महाजन-परिश्रीतवें तदचन्त्रपाथिवाचारात्।

1282 भावोक्ततिन्यायाभाय निर्यात: सौपदेशकः। चतुष्पचर्चत्विषयो व्यवहारो निर्म्यति।। I. O. Cat. p. 417 No. 1400.
Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several Cintāmanis are noted below.\textsuperscript{1283}

Besides these there is a group of Vacaspati's works with the title 'Nirnaya' on Tithi, Dvaita, Mahādāna, Vivāda, Śuddhi and some miscellaneous works under the headings 'Mahārṇava'; only one of which viz. Kṛtyanahārṇava was a large one, the rest being small; vide M. M. Chakravarti in JASB vol. XI (1915) pp. 398–99. The Tithinirnaya\textsuperscript{1284} starts with an invocation of the highest Being (paramātman) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides tithis into śuddhā and viddhā (commingled with another tithi) and then discusses all the tithis from the first to the fifteenth and also amāvāsyā; it deals with the questions as to the rites of that tithi which is kṣaya, with śivarātrivrata, naktavrata, holidays, fasts, jayantivrata, holikā festival etc.

The Dvaitanirnaya of Vacaspatimiśra is one of his famous works. It has been published in the Śastramāla Series of Benares in the year 1994 of Vikrama era (i. e. 1937–38 A. D.) and contains 105 closely printed pages. Its very name suggests that it states definite conclusions on some matters of Dharmasastra on which there are differences of opinion. There are twelve introductory verses. The first verse praises Kṛṣṇa and identifies him with brahman. Verses 2–6 praise King Bhairavendra of Mithilā and his queen Jayā who was the mother of king Puruṣottama, state that she assigned this task to him (v. 7) and verses 8–10 praise her as having dedicated many parks, got many

\textsuperscript{1283} अनिवृद्ध, असहाय, भावारम्भी, उददक, कर्म, कर्मप्रदीय, कालविक, कालदर्श, कुलार्ग, गोविन्दराज, हर्षिन्धिराधिनी, पितार्क, मद्दीय, भवेद्व, भीमप्रकाश, भोजराज (or simply राज), राजमार्ग, रामाचारणचित्रका, कथामानोपाय, विवेक, व्यवहारमातृका, सुधिसार, आद्वकलयचिन्तामणी, आद्वपक्ष, आद्वपक्षी, आद्वविवेक, श्रीदेवप्रकाश, सुगतिसोपाय, सुगतिसिद्ध, सुगतिसागर, इरिहरिमिस्थ, इरिहरिप्रवृति, हारलता.

\textsuperscript{1284} अहैलोद्भोधमन्वाय निर्युपणवितिहितवे।
वर्तमानिदिभुताय नमस्ते परमांने॥
विशेष्य मुनियान्त्यिन संपिदायानुसारत।।
विविधवितिविवचि अल्लाहितिमयितिनिर्णय:॥
reservoirs of water to be dug and made munificent gifts. For a work of 105 pages, it quotes numerous authors and works. It is impossible to convey in a few words its method of dealing with points of difference discussed by it. Two easy examples may be cited. A text says about naming a child (nāmakaraṇa) ‘the father should on the 11th or 12th day give a name to the child’. This does not mean that there is an option, viz. that the father may choose at his sweet will any of the two days. An option like this is liable to have eight faults, according to mīmāṃsā rules (for which see H. of Dh. vol. V. pp. 1250–52). The real meaning is that nāmakaraṇa should be done as a rule on the 11th day after birth, but if that is impossible for some reason, then it should be done on the 12th day after birth. Most of the differences relate to religious rites. An instance of an ordinary transaction may be cited here. Manu (VIII, 151) states that when money is lent at interest the lender cannot recover more than double of what is lent when he demands the sum lent and the interest thereon at one time, but in VIII, 142 Manu says that the lender may take as interest on money lent at 2, 3, 4 or 5 per cent per month according to the varya of the borrower. The conclusion is that if interest is demanded only once it cannot exceed the dāmadupat rule but if interest is taken month by month, the total interest received may be so much that the lender may have received in all much more than double the amount.

It refers on p. 6 to this work Śabdanirnaya on p. 17 and p. 98 to his Mhādānanirnaya and on p. 49 to his Śraddhacintāmaṇi.

Among the authors and works named in the Dvaitanirnaya the following may be noted

1285 अर्धवंद, आत्मारवंद, आचारपारित्त, कङ्क, कल्पम, काल्वाण्नवीत, काल्वाण्न-स्त्रीति, कामधेतु, काशिकार, ममोपसनिक, शृङ्खल (ममाकार), गोमिक, गौतमंबमृत, इर्दोपालितिहास, जैतियिनि, लिथिनितिय, तीमतितामाण, वेदेकस्थान, देश, दानदाता, मानदर्शी, न्यायांना, प्रवाहार्या, परिशास, पत्तिल, पारस्पर, परित्याग, पृष्ठभूमि, पुराणानि, (आदि, आदि, काशिका, महाक, नान्द, महिसम, बस्त, विश्वास, वर्ण, विभु, विभु, विश्वास, (57, 69, 81, 93). प्रदीप, प्रकाश, प्राकाश, प्राक्ष्तिकत्रित्तामाण, वहुचुपपदति, वहुचुपपरित्याग, इर्दगाम, बहुचुपंजित, समाधारिकाम, समुद्रद्रम, भवदेव, भवकालमेव, (Continued on the next page)
For a detailed treatment of the Mahādānas based on the Purāṇas vide the author's H. of Dh. vol. II pp. 869–877, where it is shown that Tulāpuruṣa (weighing a person against gold or silver and donating the metals to worthy brāhmaṇas) is the first. The Mahādānaniṛṣaya expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses Vācaspati gives the genealogy of his patron's family from Bhavesā, whose son was Harasimhadeva, whose son was Narasimha, whose son Bhairavendra bore the biruda (appellation) Harinārāyaṇa. A verse at the beginning and one at the end attribute the work to Bhairavendra and to Rūpanārāyaṇa respectively. Rūpa-nārāyaṇa was the biruda of Rāmabhadra, a son of Bhairavendra. Therefore it looks probable that the work was commenced in the reign of Bhairava and was completed in the reign of his son Rāmabhadra. The Mahādānaniṛṣaya of Vācaspati is expressly named in (vol. I), Tithitattva p. 99, in Āhnikā p. 420 and in (vol. II) Śuddhi, p. 241. M. M. Chakravarti says that Bhairava himself bore at one time the biruda Rūpanārāyaṇa. M. M. Harapradasa Sastri (Nepal Cat. p. 90) mentions a Vivādanirṇaya of Vācaspati. It appears probable that the Śuddhinirṛṇya is the same as Śuddhi-cintamāni and people were misled. The opening verse of the

(Continued from the previous page)

For its size the Dvaitanirṛṇaya has been often quoted by Raghu and sometimes criticized: (vol. I) Tithi 42 (cr.), 166; Śrāddha 256; Jyotis 607; Mala 753, 790 (cr.), 794 (cr.), 799 (cr.), 802, 826, 834 (cr.); (vol. II) Eka 5, 42-43, 91 (cr.); Jalāyotsarga 513; Chāndoga-Vṛṣṇotsarga 529.

1286 Vide Harapradasa Sastri's Cat. of palm-leaf and paper Nepal mss. p. 122 for the Mahādānaniṛṣaya.

1287 श्रीवाचस्पतिचित्रोपिनी सहकर्तितथा तथागत | श्रीभरवश्रुतमुनि: स्वयं महादानअन्नम् ततुद्वितीय | स्वयंहरवश्रुतार्थसत्त्विकोष्ठालको महादानविनियोगी | त्रिवेदतन्त्रिको यथाकथ्यानन्दात्म भुपतीनाम् | at end.

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Śuddhicintāmanī published at Benares in Bengali characters over seventy years ago ends with the words ‘Śuddhinirṇaya ucyate’. The Śuddhinirṇaya of Vācaspati deals with impurity, on birth and death, the religious acts that must be performed even in times of impurity, sapinda relationship, periods of impurity for the principal varṇas and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., overlapping of several periods of āśauca; impurity arising from carrying a corpse; rites after the death of a saṅyāsin; impurity from contact of lower castes, such as wasermen and cāndalas, freedom from impurity at tīthas and marriages etc.

It may be noticed that many of his works run in pairs e.g. Dvaita-ci' and Dvaitanirṇaya, Śuddhi-ci' and Śuddhi-ni'. Vivāda-ci' and Vivāda-ni'. Why it was necessary to do so is not clear.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called Mahārṇava on kṛtya, acāra, vivāda, vyavahāra, dāna, śuddhi and pitṛyajña. Of these the Kṛtyamahārṇava is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398). The Kṛtyamahārṇava is mentioned by Raghunandana in (vol. I) Tithi pp. 82, 103 and in (vol. II) Ekādaśi pp. 17, 46. He also wrote the Gaiyāśīuddhapaddhati, and the Dattakavidhi. Probably his last work, as stated above, was the Śraddhakalpa alias Pitṛbhaktitaraṅgini.

Apart from the works on dharmaśāstra, Vācaspati wrote also on the systems of philosophy. But those interested may refer to Prof. Dineshchandra Bhattacharya's paper on 'Vācaspatimīśra's Nyāya Works' in vol. 4 of J. G. J. R. I. pp. 294–312. But it is not necessary for our purpose to go into that question.

Many of the works of Vācaspati are mentioned by Raghunandananda in his Tattvas. The Acāra-C. is mentioned in (Vol. I) Tithi p. 24, Āhnika 407 and in (vol. II) Matha (616); Āhnika-C. is mentioned in vol. I, Āhnika 357, (vol. II) Ekādaśi 58 (on 36 upacāras in devapujā); Kṛtya-C. (in vol. I) Tithi 36, 44, 140, 142, 149, Śraddha 282; Jyotis 583, 594, 605, 606; Saṁskāra 920; (in vol. I) Kṛtya-C. in 426, 473; Tīrtha-C. (in Vol. I) Prāyas. 500, 503; Mala 810; in (Vol. II) Śuddhi 300; Vivāda-C.
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in vol. I, Prāyaś. 514; in (Vol. II) Udvāha 136, Dāya 176, Śuddhi 350, 357; Vyavahāra-C. in (Vol. II) Prāyaścitta p. 474, 512 (same verse in both which occurs on p. 139 of Dr. Rocher's ed.); Dvaitanirnaya (very often cited sometimes criticized or rejected) p. 42, Tithi (cr.) 166, Śrāddha 256, Jyotistattva 607, Mala. 753, 794 (cr.), 802, 826; in (Vol. II) Ekā. 42, 43, 91; Śuddhi 236, 282, 372; Chandogavṛṣotsarga. 529; Śrāddha-C. (at least 20 times), in Tithi 20, 39, 118, 179; Śrāddha 192, 240, 258, 263, 278, 288, 290, 305, Prāyaś. 475, Malamāsa 753, 814, 844; (Vol. II) Udvāha 132, Śuddhi 306, 327; Śūdrakṛtyavicāraṇa 634. The Śrāddhakañca or Pitrabhakti-taraṇginī is frequently quoted as in (Vol. I) Tithi 181, Śrāddha 209 (Śrāddhakañca), 229 (Pitr.), Śuddhi 237. (The letter p. for page is omitted in this paragraph).

Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled mahāmahopādhyāya and miśra or sammiśra. In the colophon of the Śūḍrācāra-cintāmaṇi1985 he is described as the pariṣad (the adviser of the king in finally deciding difficult points of Dharmaśāstra) of Mahārājaṅḍhirāja Harinārayana. We saw above that his Mahādānanirṇaya connects itself with two kings Bhairava and his son Rūpanārayana. At the end of the Śrāddhakañca we are told that Vācaspati who was the pariṣad of Rāmabhadradeva alias Rūpanārayana, son of Harinārayana, composed the work at

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1288 महाराजाधिपराकृतीमधविनायाकपरंपरावर्गमेव सबस्पतिप्रकाशकोषःक्लीशश्रेष्ठाभिनन्दनादिश्चवाचात्
स्त्रियामपि: एवं च जये। इति। Mitra's Notices, vol. VI. p. 22 No. 3001. In the Pitrabhakti-taraṇginī (also called Śrāddhakañca) also he is styled Pariṣad of king Rāmabhadrak. Dr. S. C. Banerji states (in I. H. Q. Vol. 32 for 1956 pp. 386-392) that he found a single ms. of Sambandha-cintāmaṇi with a Pandit in East Bengal (the ms. being corrupt in some portions). It begins with the verse of Manu (III. 5, asapiṇḍa ca.), cites Yaj. I. 52 and Manu, V. 60 and other passages usually quoted in treatises on "Sambandha". It is incomplete and is ascribed to Vācaspati at the end. It contains only 4½ pages in print. I am not inclined to accept it as a work of the great Maithila writer and I think it is possible, that somebody copying from others or trying his hand at writing a tractate on Sambandha, wanted to pass it off as Vācaspati's.
the bidding of his patron. Varadhamāna in his Danḍaviveka
says that one of his gurus was Vācaspati. It is probable
that it is this Vācaspati that is meant. But as against this
we must remember that Vācaspati in his śrāddhakalpa quotes
Vardhamāna Upādhyāya on śrāddha. Vardhamāna wrote his
Danḍaviveka while king Bhairava was reigning and his Gaṅgā-
kṛtyaviveka for Ramabhadradeva. So Vācaspati was an elder
contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A.D. as the time of
the Vivādacintāmani (vide preface p. xxviii). Ghose in his
Hindu Law (vol. II. p. xiv) says that Vācaspati wrote the
Śrāddhacintāmani by order of queen Jayā, widow of king Bhaira-
vadeva and mother of Puruṣottamadeva, that Harinārāyaṇa

1289 समस्तेवादिमहाराज-विधिका श्रीहरिवर्षीय ग्रन्थानि ः समस्तेवादिमहाराज-विधिका श्रीहरिवर्षीय ग्रन्थानि

The pedigree of the kāmēr kings of Mithilā from Mithila

भृति रामबाद (भृति रामबाद)

रामबाद (भृति रामबाद)

Vide Ind. Ant. vol. XIV. p. 196 for a detailed pedigree
gathered from Pāṇjas of Mithilā (though somewhat confused)
and Ind. Ant. vol. 28, pp. 57–58.

1290 यात्रारथेऽज्ञातवेच्: शाक्तवाचयांशी च भ मुरवः । दृष्टव्येवं वे ।

1291 Compare विश्रामस्तेव क ( गुरुमित्र) हर्षकार्यम् । दृष्टव्येव तरंगं जबद्धि जयामणा भवति द्रातिनि ॥।

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(i.e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasratshah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vācaspati lay between 1450 to 1480 A.D. ( Vide JASB Vol. XI (N. S.) for 1915 on p. 400). Since Vācaspati mentions the Ratnākara (of Caṇḍeśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vācaspati’s works are quoted by Govindānanda and Raghunandana. Therefore Vācaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānanirṇaya found in Nepal is dated in 392 of the Laṃsmanasena era (Monday of Vaiśākha, dark half, 12th titthī i.e. 22nd April 1511 A. D.). The ms. of the Śuddhirnirṇaya (Mitra’s Notices vol. X. p. 58, No. 3308) was copied in samvat 1416, which must in this particular case, be taken as equivalent to śake 1416 i.e. 1494–95 A. D., since Vācaspati could not have flourished about 1360 A. D. (which corresponds to Vikrama swīnat 1416). Hence the period assigned by Chakravarti for the literary activity of Vācaspati appears to be correct. That date is further corroborated by the fact that Vācaspati wrote under Bhairavendra and his son Rāmaredradeva, that were 4th and 5th in descent from king Bhaveśa of Mithilā, who, as we saw above, began to rule over Mithilā in the third quarter of the 14th century. Vide M. M. Chakravarti in JASB Vol. XI (New Series) pp. 394–400 for information on Vācaspati.

This Vācaspati, who flourished in Mithilā in the latter half of the fifteenth century, is very often confounded with other authors bearing the same name. The great philosopher Vācaspati, who was author of the Bhāmati on the Śārīrakabhāṣya of Śaṅkara and of several other commentaries on other systems of philosophy, flourished in the first half of the 9th century as he wrote his Nyāyasūcinibandha in 898 (most probably of the Vikrama era). There was another (Candraśekhara) Vācaspati who wrote the Smṛtiśārasaṅgraha (Cat. of Calcutta San. College mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

Raghunandana, the foremost medieval Nibandhakāra of Bengal on Dharmasāstra is conspicuous for his strong and frequent

1292 न्यायसूचनिविद्वंसोशास्त्राचारी गुप्तिया चुंद्रे श्रीवाच्यसाध्वित्माश्रेण वस्तुवशुतसरे॥
criticism of Vācaspati and Maithila writers. He often discusses the views of Vācaspati and in a large number of cases states that what Vācaspati says should be given up or not followed (heyam) or that what Vācaspati says has been rejected or shown to be wrong (nirastam). The present author will first mention a large number of cases by references to the pages of the Śrīmacchāra of Rāghu, where those words (heyam) or ‘nirastam’ or ‘apāstam’ are used about Vācaspati. (A) Important cases where the words ‘heyam or nirastam’ have been used are: (vol. I). Tithi p. 20; Śrāddha 224, 258, 275, 289, 294; Malamāsa 790, 794, 799, 816, 829, 854; (vol. II) Śuddhi 292, 306; Yajurvedī Śrāddha 502. Once the word ‘Pramaṇa-sūnyam’ is used in vol. II Yajurvedī Śrāddha p. 488. Sometimes the criticism is a little milder viz. when phrases like ‘mā evam’ (in Tithi 20 or Śrāddha 288) or ‘tad-ayuktam’ (Śrāddha 290) are employed. The present author has not collected such cases. Then in many cases Rāghu lumps together Maithila writers on certain topics and remarks that their views are ‘heyam’ or ‘nirastam’ or ‘apāstam’, The words ‘Maithiloktam’ heyam or ‘nirastam’) are also frequently employed by Raghunandana. What authors are included in those words it is difficult to say. Cāndesvara, Śrīdatta, Rudradhara, Misarumisra and Vardhamāna are all Maithila writers and there are several others less famous Mithila writers. A few cases of the words ‘Maithiloktam heyam’ or ‘nirastam’ or ‘apāstam’ are mentioned here; (in vol. I) Tithi 9, 168 (apāstam); Śrāddha 207, 246, 274, 292 308 and 315 (nirastam), 341; Malamāsa 804, (vol. II) Śuddhi pp. 316, 332 (Maithilānām Vākyaracanā heyā). The difficulty of modern readers is that most of the works of Vācaspatimisra and Vardhamāna are not yet available in print and they are not in a position to consider the fairness or otherwise of Raghunandana’s criticisms. The words generally used are either वाचस्पतिकम् or simply मिस्रम् or rarely refer to the name of the work (e.g. ‘द्वितिमयी द्वैय’ as in Malamāsa. p. 794).

102. Daṇḍaviveka of Vardhamāna

In the first edition of this History, Vardhamāna was not dealt with, because none of his works was then available to me in print. His Daṇḍaviveka was first published in 1931 in the Gaikwad Oriental Series (Baroda) edited by Mahāmahopā-
dhyāya Kamalakṛṣṇa Śrītīrtha of Bhatpara in West Bengal with an exhaustive Introduction in English and a brief one in Sanskrit.

The work deserves special mention in this history since it is probably the only extensive extant Sanskrit work (in 356 pages) on the law of crimes and punishments alone.

Śrītis like those of Manu and Yājñavalkya deal with crimes and punishments, but the treatment is brief and mixed up with other matters. For example, Manu VIII. 20 (=Śāntiparva 15. 30) states that if the king were not vigilant in awarding punishment to those who deserve to be punished, the strong would devour the weak and further the king properly awarding punishments becomes endowed with the three goals of life viz. dharma, artha and kāma (Manu VII. 27, Śāntiparva 121. 10). Kauṭilya (in I. 4. 11–14) emphasizes the same things.¹²⁹³

Separate works on Vivāda (substantive law) and Vyavahāra (procedural law) were composed but those on Vyavahāra alone were few and far between viz. Vyavahāraratnakara of Caṇḍeśvara,¹²⁹⁴ (vide Mitra’s Notices, vol. VI p, 66 No. 2036) and Vyavahāra-Cintāmani of Vacaspati (published long ago and lately published by Dr. Rocher). Halayudha also appears to have composed either a work dealing with both Vivāda and Vyavahāra or two works dealing with the two branches of law separately.

In dozens of places the Vivādaratnakara mentions Hallayudha’s work and sometimes styles it ‘Hālayudha-nibandha’ (as on pp. 41, 44 and 50). Halayudha appears to have also dealt with the procedural law and with crimes and punishments.

¹²⁹³ दृष्टिप्रधानो हि दण्डः: प्रजा धर्ममेहेकामायोजयति। अभ्योतस्य मातसभाय- युतावती। वीर्यावलित सत्ते दण्डदर्शंभवे। अर्थशास्त्र 1. 4, 11, 13, 14; दण्डक्षेत्र भृगवीने विनंतयुरुण्य: प्रजा:। जये मात्सा भानाभ्रमणुद्वातः बलश- तरः।। शास्त्र 15. 30 and दुप्पल दण्डेण प्राचीप्रियसात्मना प्रजा तुषयि व: सत्यरथेन एव से केवलः।। यथा मनोदशने प्राणेश मुनुना पुरा। यथा यमायोक्तं मुनुपयं ब्रह्मानो बचने महानु।। शास्त्र 21 10–12 (विन्द्राणि ed. Poona.)

¹²⁹⁴ Vide p. 763 above on Caṇḍeśvara where a verse is cited naming the seven works of Caṇḍeśvara including one on Vyavahāra.
Vardhamana in the Daṇḍaviveka cites Halāyudha 33 times and sometime mentions his work Halāyudha-nibandha (as on pp. 72, 150, 275) and as Halāyudhiya (pp. 119, 152).

The Daṇḍaviveka is a large work in 355 printed pages. It starts with the eulogy of ‘daṇḍa’ contained in Manu VII. 14, 15, 17, 18, points out by quoting Manu VII. 20–21 that, if the king does not punish those who deserve punishment then what is called Matsyanyāya will prevail. He further cites Manu VIII. 304 that the king shares one-sixth of the merit (dharma) of his subjects when he properly regulates them and takes 1/6th of the sins of his subjects if he does not regulate them properly. He quotes Bṛhaspati that Daṇḍa is of four levels viz. väg-daṇḍa (i.e. censure by saying you did an improper act), dhig-daṇḍa (censuring a guilty person in the words ‘fie on you who are guilty of an unworthy act), dhanadanda (fine, either a fixed amount or a varying amount), vadha-daṇḍa (inflicting bodily pain, mutilation of a limb or limbs and death); the circumstances on which the punishment depends such as jāti (caste), amount (of property), age (childhood, grown up man), time of offence (day or night &c.). On pp. 22–30 he discusses at some length the fines in paṇas (lowest, middling, highest &c.) basing his remarks on Manu VIII, 138 and Yāj. I. 366 and discusses the scale of the values of guṇijā, kṛṣṇala, māsa, suvarṇa (&c.) and of weights and measures called karśa, pala, tolaka &c. and coins of copper, silver and gold. He discusses at some length the parts of an offender’s body that are to be dealt with by way of punishment (quoting Manu VIII. 124) and states different views about bodily punishments for a brāhmaṇa offender (pp. 46–48). He has a long disquisition on fines with reference to various crimes in pp. 52 ff. Manu (VIII. 336) provides that, where for an offence an ordinary person would be fined one Kārśupana, a rājan (king)1295 should be fined one thousand paṇas. The Daṇḍa-

1295 It may be noted here that commentators like Kullūka state that the king in such a case should himself lay down the fine and that he should distribute the fine among eminent vaidikaka brāhmaṇas or throw it into waters, since Varuṇa is the lord of waters and of kings, as said by Manu (IX. 245). Rgveda (VII. 49. 3) states that Varuṇa is the lord of waters and

(Continued on the next page)
viveka explains that 'rājan' in this passage means only persons who are endowed with power (landlords &c.) and not the king himself. He quotes Manu VII. 126 and Yāj. I. 368 and elaborates on them. He devotes pp. 88–140 to punishments for thefts of various kinds. He deals with adultery, rape and unnatural offences on pp. 54–195 and with defamation and cognate offences in pp. 196–218, with assault and battery in pp. 219–258, miscellaneous (prakīrnaka) matters which are taken up by the king himself and not brought before the king by any person (pp. 259–272); he devotes pp. 273–292 to the rules about property or treasure lost and found or buried treasure found. He has a special discussion (pp. 293–320) on sāhasa (of five kinds viz. killing a person, robbery, carrying away a woman by force or rape and the two kinds of pārśuṣa), special rules of punishment for Śūdra guilty of certain acts such as those described in Manu VIII. 272, 281 (both verses occur in Nārada also), such as wearing the sacred thread and thereby earning his livelihood or (Yāj. II. 304); cutting down trees growing near temples, burial places or on boundaries &c.; On pp. 325–33 he mentions the Vīvādadāpas and details some punishments about some of them such as 'asvāmi-vikraya' (Manu VIII. 197–198); pp. 331–337 deal with fines arising on breach of court's temporary orders in a proceeding such as temporary injunction not to leave one's place of residence or not to do certain acts, pp. 331–355 are concerned with fines for members of the court (sabhya) in certain cases, review of judgment, fines for parties attributing faults to good witnesses, fines for false witnesses, fines for witnesses found to be false on account of being bribed (Manu VIII. 120–121), fines for witnesses called upon to depose but not coming to do so without any reason &c.

Vardhamāna gives about himself and his work some information. He wrote the Daṇḍaviveka while king Bhairava was the ruler of Mithila and states that his elder brother was Gaṇḍakamīśra and the latter along with Śaṅkara and Vacaspati

(Continued from the previous page)

notes the truth and falsehood of men. The Daṇḍaviveka remarks (p. 56): एवेदिकारियस्यायाय नारायणो हलवुष्का राजवर्म्क्षु सर्वायेऽक कांस्य हति. नारायण is one of the commentators on the Manu-sūrti, whom the Daṇḍaviveka quotes profusely.

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were his gurus (Intro. Verse 6). At the end he says that he wrote the Daṇḍaviveka for the sake of the king of Videha, that he was the son of Bhaveśa of the Bilvapaṇḍaka family. He mentions at the end that he wrote the work after consulting the following works and authors viz. Kalpataru, Kāmadhenu, Halāyudha, Dharmakoṣa, Smṛtiśāra, Kṛtyasāgara, Ratnakara, Pārijāta, the two Saṁhitās of Manu and Yajñavalkya with the commentaries thereon; besides Vyavaharārālaka, Pradīpikā and Pradipa. Besides those mentioned in the verses at the end and besides the two epics, Purāṇas, Dharmasūtras and smṛtis he mentions also Kṛtyasāra (p. 28), Graheśvaramiśra (pp 27, 134), Caṇḍesvara, Caturvarga-cintāmani (326, 346–7), Parāśarabhāṣya (p. 279), Bhavadeva (pp. 77, 238, 347, 353), Būpalapaddhati (136), Bālabhūṣana (p. 135), Misraḥ (i.e. Vācaspatimiśra, his guru 64, 65, 92, 195, 97, 282, 317), Vivāda-cintāmani (211, 278), Samayapraṇāsa (136), Smṛtisāgara (136), Śūlapāṇi (240), Harinātha (p. 251, 326), Harihara (182).

It appears that he composed nine works viz. Daṇḍaviveka, Dvaitaviveka, Gaṅgākṛtyaviveka, Paribhāṣāviveka, Smṛtitattvaviveka, Dharmaprādīpa, Smṛtiparibhāṣa, Smṛtitattvāṁṛta, Smṛtitattvāṁṛta-sāroddhāra (abridgement of the preceding). For the Smṛtitattvāṁṛta, vide Mitra’s Notices, Vol. VI No. 1992 pp. 12–13 on (Santika-Pauṣṭika) where his mother’s name is given as Gauri. The 2nd verse of that work is interesting.1296 It says at present people’s usages differ from Śāstra; when there is a conflict Śāstra is stronger and therefore it has been accepted in this work. For Smṛtitattvāṁṛta-sāroddhāra Vide Mitra’s Notices Vol. VI p. 57 (where at the end he refers to the Daṇḍaviveka his own work.

On p. 76 of the Daṇḍaviveka he refers to his own Dvaitaviveka.1297 At the end of the Smṛtitattvaviveka (Mitra’s Notices Vol. V No. 1868 pp. 183–185 the colophon describes Vardhamāna as Mahādharmañḍhikārṇ (Judge).

1296 व्यवहारकोशाः लोके संवर्ते शास्त्रमन्यथा।तत्त्वविविधः शास्त्रं वल्लभलिथाचारम्।

1297 अथवा व्यासा पूर्वमधुष्टि नामक उपस्थितिमिश्रेयसारा पद्ध-विद्यो यथा स चास्त्रादितितितविधे मेद्रभेदराच्या विलीण प्रमेयतः। दण्ड-विवेक p. 76.
Some of his references are interesting e.g. he quotes a prose passage of Činjugupta about Ēpyamāśaka, Dharaṇa, Niśka and a verse of Činjugupta stating that 1/70th part of a suvarṇa is called ropaka and a dinara is equal to 28 ropakas.  

On p. 28 he refers to another view of Činjugupta on ‘Māsa’. In one place (p. 291–292) he cites some cases of conflict between Dharmasastra and Arthaśāstra and between two dharmasastras also.

The English Introduction to the Daṇḍaviveka is an instructive one. It compares the provisions in the Daṇḍaviveka with the Indian Penal Code and the modern criminal law of India and well brings out the points of agreement and difference between them.

As to his date there is no much difficulty. He was a pupil of Vācaspatimīśra and refers to the Vivādacintamāni of that great Maithila scholar and therefore was a junior contemporary of Vācaspati. He flourished under king Bhairava of Mithila (5th Intro. verse of Daṇḍaviveka) who belonged to the Kāmeśvara dynasty. In J. A. S. B. vol. XI (New Series, p. 433) a complete list of the kings of this dynasty and the probable dates of the authors that flourished under the Kārṇaṭa and Kāmeśvara dynasties is set out, according to which Śaṅkaramiśra (one of the gurus of Vardhamāna) flourished in the 2nd and 3rd quarters of the 15th century A. D., while Vācaspati flourished in the 3rd and 4th quarters of the same century and Vardhamāna must have flourished some decades before La. Saṟi. 376 (i.e. 1496 A. D.), when a ms. of his Gaṅgākṛtyaviveka (one of his latest works) was copied (vide J. A. S. B. Vol. XI. p. 403). Vācas-

1298 राजाभिकार विष्णुगुप्तः। अछार्जीतिवाचस्य रूप्यसङ्गक्षेत्रेण। सन्निध्य वा विद्वान्तिर हृदयपरं तत्तदायं भाष्यकृमु। दण्डविवेकः । प. 26।। विष्णुगुप्त।(शुब्धकृति) मायामाय कृतादीनां रोषकर्ताकाबिनय: परिभाषितः। दण्डविवेकः । प. 27।। Is Ropak the same as Rupee? ।

1299 तथा कार्यावयाद:। चुड़ाकृतिकामोऽपि भाषः।। विष्णुगुप्तार्णमादिनां। राजाभिकारो भाषोऽरण्याखण्डः। दण्डविवेकः । प. 28।।

1300 स्वदेशालम्बे शाश्वतिकित्याभुगुप्ते। नानेन। परान्वयनस्वस्त्रान्वयनानामानुसारणवित्तू। मायामायकित्याः मुनोऽक्षेत्र:। कालायमेन आर्थसिद्धां विद्वान्तिर।। मानुषनामामाय भाषः।। सन्तिष्ठायेन शास्त्राचार्याधिकारमविष्णु:। दण्डविवेकः । प. 291।।
pati’s Śrāddhacintāmāni refers to Vardhamāna’s work on ‘Pari-
bhāṣā’. For the Śrīti-paribhāṣā of Vardhamāna, vide Mitra’s

Raghunandana refers to him as Vardhamānapāḍhyāya or
Navya-vardhamāna in order to distinguish him from another
Vardhamāna, son of Gaṅgeśopāḍhyāya, who flourished in the
13th century. Vide Tīthittattva (Vol. I, 122) where the Śrīti-
paribhāṣīkā is cited; for citations from Navya-Vardhamāna vide
Śrītīttattva Vol. I, tithi pp. 19, 184, Śrāddha, 213, 224; Āhnika p.
332 (Raghu. differs), 352, 424, Mala. pp. 803, 815, 818. The Śrāddha-pradīpa of Vardhamāna is mentoned by Raghu. in
Śrāddhatattva (vol I) p. 414.

In the Journal of Oriental Institute (Baroda.), vol. II (pp.
71–85) Dr. Ludo Rocher (Ghent University) furnishes an
analysis of all mss. of the Daṇḍaviveka with various readings.

103. Nyāsinhaprasāda

This is an encyclopaedic work on dharmāṣṭra, no part of
which had been printed when the first volume of the H. of
Dh. was published in 1930. Since then, however, four parts of
it have been published in the series called Princess of Wales
Sarasvatibhavana Texts (the General editor being M. M. Gopinath
Kaviraja) viz. Vyavahārasāra (edited by Pandit Vinayakastri
Tillu, Sanskrit College, Benares), Prāyaścitta-sāra (edited by
Pandit Nandakishore Sharma and Nandakumar Sharma Sahitya-
charya), Śrīddhasāra (ed. by Pandit Vidyadha Misra, College
of Oriental Learning, Benares, Hindu University), and Tirthasāra
(edited by Pandit Sūryanārāyaṇa Śukla, Assistant Professor, Govt.
Sanskrit College, Benares), the first three being published in
1934 and the 4th in 1936.

The Benares Sanskrit College has a complete ms. of
this vast work. I could examine the whole of it. Besides,
the Deccan College collection has two mss. of portions
of it, viz. of the Dānasāra (No. 353 of 1875–76) and of the
Tīrthasāra (No. 352 of 1875–76). The Dānasāra and Sāntisāra
are also noticed in Mitra’s Cat. of Bikaner ms. (pp. 429–430)
and six sections out of twelve are noticed in the I. O. Cat. p.
434 No. 1467. Unless otherwise stated the references here are
to the Benares Sanskrit College ms. and to the four printed parts thereof.

The Nṛsimhaprasāda is divided into twelve sections called ‘sāra’ on saṃskāra, āhika, śrāddha, kāla, vyavahāra, prāyaścitta, karmavipāka, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tīrtha and pratiṣṭhā (consecration of temples, idols etc.). Each section begins with an invocation of Nṛsimha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsimhaprasāda (the fruit of the grace of Nṛsimha). In the Saṃskārasāra, after invoking Nṛsimha, the introduction tells us that when king Rāma ruled in Devagiri (modern Daulatabad), Śamavit was ruler of Delhi and that after the latter Nijāmasāha wielded power over the world. Then after pronouncing an eulogy on Nijāmasāha (verses 10–13) the author speaks of himself. We are told that the author was Dalapati (or Daladhiśa), son of Vallabha, of the Bhāradvāja-gotra and of the Yajñavalkiya sākhā (i.e. Suklayajurveda) and that he was the keeper of the imperial records of Nebajana (?). Should we read in note 1304 ‘श्रीमन्ने-

1301 संस्कारार: प्रथमो विद्यमानविद्वारिभिषेकः। आद्यात्मतुलितस्तु चतुर्थः काल-निर्णयः। परमो भयंकरासारः प्रयोगार्थारसारः... (torn) नाशकः। समस्तव्य-नाशकः। श्रीमलो नृत्यारसारः युगाण्वेश्वराभिषेकः। नवं दानासारारं सब्बेक-वर्णार दक्षिणः। दक्षिणः शालिले छोटे व तैर्य प्रकाशः। चूँचतः। देवस्वतंत्रारः सतर्गः। परवर्तीयः। उन्नतिमन्थः। परवर्तीमन्थः। आद्यात्ममकृते समस्तव्य-नाशितः।

1302 e.g. verse 8 of the संस्कारार: The first verse of आद्यात्मम is प्रमाणः श्रीनवसिंहः (हें झुः?) दलाईलीन भुवनमुः। श्रीनवसिंहपुराणदिनानुसारयः मुखः। दलाईलीर्काल आद्यात्मममन्थः। श्रीनवसिंहो भस्मसल्लातः का प्रकपः। आद्यात्मममन्थः समस्तव्य-नाशितः।

1303 श्रीमद्विन्दुर पुरित्रुपपरंविव्हादम् रामो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो राजविशालविशिष्टो। दलाईलीमन्थः। प्रयोगः। समस्तव्य-नाशितः। आद्यात्मममन्थः। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो।

1304 श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। प्रमाणः श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो।

The third line is metrically faulty in the 6th syllable. This verse occurs in each संस्कारार at the end with variations. In the D. C. ms. No. 358 of 1875–76 the last two lines are श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो। श्रीमद्विन्दुर पुरित्रुपपरं राजविशालविशिष्टो।
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This will remove the defect in the metre, but the question would still remain 'who was Nebajana?'. Besides, the printed श्रीदाससार, श्रीशिलसार and श्रीदाससार read the latter half of the verse as श्रीमदभयावरोह्यानिरः सत्तव्रदयायामीः...श्रीघातादी-श्रर। There are elaborate colophons at the end of almost each section (called sāra) in which we are told that Dalapati was the pupil of Sūryaparṇī, that he was a great exponent of the Vaiṣṇavadharma, that he was the chief minister and keeper of the records of Nījāmasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons 'Dalapati or Dalādhīśa' is styled Maharājādhirāja. H. P. Shastri in his Preface to Vol. III of the Catalogue of Govt. MSS. (pp. xxiii–xxiv) in the custody of the Bengal Asiatic Society remarks that Dalapatirāya was chief of Gadhmandla and had a commanding position in the Nizamshahi kingdom of Ahmednagar. Dalapati's wife was the famous Durgāvati who so bravely fought against the generals of Akbar that the latter had to come himself to invade her capital. It is doubtful whether Dalapati or Dalādhīśa was the real name of the author or was merely a title. It is not unlikely that Sūryaparṇī, said to be the guru of the author, is the same as Sūrya, the father of the great Maratha saint Ekanātha, who wrote his Bhāgavata at Beṇares in 1495 (i.e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛṣimhaprasāda names numerous authors and works. In the beginning of the Saṃskārasāra, he mentions a host of writers and works that he consulted. Besides these he

1305 e.g. at the end of the श्रीदाससार 'श्रीमलोकप्रतापमहाराजाधिराजजवायु-श्रीपुरुश-वन्दनरूपोवरोदीशर-समस्तवनापीशर-श्रीमहाविज्ञानमहासमस्थित्वशातीशर-श्रीविजयाविदारण-प्रजालिङ्गमहेश्वरश्रवणक-मक्तिज्ञाताजयावतिश्रावर-श्रीप्रवृत्तिनिर्देशः।

1306 कार्तिकसारतन्भवुपतिवज्जनेन्द्ररथस्त्रुंगहर-श्रेयार exh. श्रीमलप्रतापमहाराजाधिराजजवायु-श्रीमलोकप्रतापमहाराजाधिराजजवायु-श्रीमहाविज्ञानमहासमस्थित्वशातीशर-श्रीविजयाविदारण-प्रजालिङ्गमहेश्वर-श्रीप्रवृत्तिनिर्देशः।

103. *Nṛsiṃhaprasāda* 863

mentions Someśvara (commentator of the Tantravārttika) and Kālādīpa in the Saṃskārasāra; the Purāṇasāra in the Āhnikasāra; Pārijāta and Vadībbayāṅkara in the Vyavahārasāra; Kāmika, Jānaratnāvalī, Balārkodaya in the Dānasāra.

The contents of some of the sections of the Nṛsiṃhaprasāda may be set out here. In the Saṃskārasāra the author treats of the meaning of dharma, śruti, smṛti, the authoritativeness of purāṇas, kalivarjya ( usages prohibited in the kali age ), punyāhavacana, madhuparka, vyādhīśrāddha, garbhādhāna, puñśavana, jātakarma, nānakaraṇa, upanayana, marriage and other saṃskāras, the duties of brahmācārins, snātakas, householders, vānaprasthas and saṁnyāsins. In the Āhnikasāra the author, after dividing the day into eight parts, speaks of the actions appropriate to each viz.: in the first getting up from bed at the brāhma-muhūrta, śauca, brushing the teeth, decoration of the hair, bath etc.; in the second, study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth, midday bath, brahmayājña, tarpāna, vāśvadeva, daily śrāddha, in the fifth dinner and foods prescribed and forbidden; in the sixth and seventh reflecting over śṛiha and purāṇa; in the 8th decision about worldly affairs, evening saṁkhya etc. In the Kālasāra ( which is incomplete in the Benares ms.) he defines the nature of kāla and gives rules and decisions about months, tīhīs and such festivals as Navarātra, Janmāṣṭamī etc. In the Vyavahārasāra the author deals with the meaning of vyavahāra, the eighteen titles of law, the four-fold method of deciding dharma, the pramāṇas ( means of proof ), dīya vībhāga etc. In the Vrataśāra he speaks of the several principal vrataḥ in each month, some of which are for both men and women, some for men only and some for women only. In the Dānasāra he dilates upon the nature of dāna, its varieties, the various results of dānas, the proper time and place for dānas, proper recipients of dāna, what things can be the subjects of gifts, units of gold, silver etc., the description of kuṇḍa, maṇḍapa and vedī, the sixteen great dānas such as tula, hiranyagarbha, brahmānda, kalpa pādapa etc., and three atilānas, viz: land, cows and learning; gifts of image, food, ornaments, bed-stead etc.; gifts on saṅkrānti and eclipses etc. The Tīrthasāra is interesting for this that as the author hailed from Devagiri he
speaks principally of tirthas of the Deccan and Southern India. In his work he speaks of Setubandha, Pundarika$^{1307}$ or Paundarika (modern Pandharapur in the Sholapur District, it seems), Gayatirtha, eulogies of Godavari, Krsna-Venya, Narmada, Malapraharni etc.

As four parts of Nrsimhaprasada have been published, it would be necessary to say a few words on each of the four.

The Vyavaharasara is rather a large work in 280 pages. It relies sparingly on the Dharmasastras of Apastamba, Gautama, Vasistha and Visnu, quotes only a verse from Baudhayana. It quotes from Narada several hundred verses, also from Brhaspati and Katyayana. Similarly, most of the verses in Yajnavalkyasmriti on Vyavahara are quoted and the Manusmriti also is profusely cited. But out of other Smritis only a few like those of Ushanas (p. 12), Pitamaha (only on ordeals), Yama (p. 7), Vyasa, Sankha-likhita (p. 200), Sanvarta, Harita (pp. 34, 35, 213) are quoted. The Saugrahakara is quoted twice (pp. 69 and 219).

The Prayaescitta-sara has 236 printed pages and deals with the following matters. Derivation and meaning of the word Prayaescitta; P. to be prescribed by a parisad; five mahapatakas (killing a brAhman &c.); enumeration of patakas that are equal to Mahapatakas; those sins that are called Anupatakas and Upapatakas; those guilty of Mahapatakas fall into terrible hells and after undergoing the torments of hell are born as dogs, donkeys, and the like and then they are again born as men suffering from such disease as consumption or are born as caundulas &c. (Yaj. III. 206–215); one should perform appropriate penances for sins; requesting the Parisad to declare the proper penance. It is unnecessary to set out the penances (in view of the fact that a good deal has been stated on them from the Prayaescitta-viveka of Stlapani above.

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$^{1307}$ भेष्याक्षेप तदेव देवकिमध्ये तीर्थनुत्कम् ... यम्म्रेषरा नदी यज काविकुशाकुषी: | शब्दिका सहस्री भेष्यासस्कायोजनमावतः | पाण्डरकेमोती स्यात्त तत्त्विति तीर्थ- | पूजितोऽस्य | पाण्डुरक्षस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांस्यांs
Besides the Śrīmatī and Purāṇas, the work mentions Dharmavīrti (pp. 5, 201), Mitākṣara (p. 189 and differs from it about the meaning of ‘Brahmakūra’), Rājanighanta (p. 138), Vākyamīmamsā (138–139), Subodhini (com. on Yāj. by Viśveśvarabhaṭṭa), Suśruta, Śrītīṣagarā (206), Śrītyarthasāra.

The Śraddhasāra is comparatively a small work (in 168 printed pages) but it quotes a far larger number of authors and works than the other two. In the Śraddhasāra (p. 106) the author refers to the fact that the portion on Dāna had been already composed, that Āhnikā had already been dealt with, that Prāyaścitāstāra preceded Śraddhasāra309 (vide p. 64–‘uktam caitat-bahu Prāyaścitte’). On p. 29 it remarks that it will expiate at length on the proper time for a certain śraddha in Kālanirṇayasāra.

1308 In some cases Guru and Brhaspati are separately cited in the Vyavahārasāra on the same page; e.g. on p. 57 three verses are quoted as Brhaspati and six verses are then quoted as from Guru that define some terms quoted from Brhaspati; On p. 21 Manu IX. 211 is quoted as a text of Brahman and Manu IX. 104 is quoted as from Paramarśi. The Nibandha writers and works are sparingly quoted. On p. 221 Aparākṣa, Viśvaśrūpa, Vijnānēśvara and Mādhavācārya are mentioned. On p. 228 are named Medhatithi, Vijnānēśvarabhaṭṭa and Mādhavācārya, Bhāruci, Śrītīṣaandrikākāra (in plural), Dhāreshvara and Śrīdhara (page 256) and p. 257 refers to Nibandhas of Asāhaya, Medhatithi, Vijnānēśvara and Mādhava. The Mitākṣara is mentioned on p. 139. Once Kapiṇjaladhikaraṇa is cited on p. 20 and on p. 231 a sūtra of Jaimini (X. 8.5) is quoted. These are only patent Mimāṃsā references in this part.

Vide for Viśveśvarabhaṭṭa under Madanapāla above pp. 789 ff. On p. 138 the Śrīmihaprasāda says:—(on the word गृहज) अजानाविद्या परप्रेषिता यथा शाकानिष्ठा गाजरेवै गृहजः मनवले । and quotes Gājendrākṣa in support ‘तद्वित्वे तत्तद्वित्त्वा जग्योगश्रमसयम्–स्वस्तोत्तरतननाविद्या जातकस्य नालोक ॥’ गृहजः श्रमसयम् गाजरविषये गाजरवन्यस्य परायणायां मनवले इति। Vide Śraddhasāra (pp. 63–64 b) for almost the same words.

1309 ैश्वर्यवेदः सत्त्वित्वशिलिन्या श्रुङ्गश्वेशावेशयम्यर्थविधिः। अनावित्तद्वेश्चादोपाश्चयत्वात्मिति मृत्युवश्यं सहायिति। सन्यम्बृहृदिकेत्यः।” आश्रयसारं p. 167.

H. D. 109
It quotes for its size numerous authorities, particularly smṛtis and Purāṇas, but nibandhas or digests rarely. It mentions the Mitākṣara (p. 43), Mādhavācārya (p. 94), Śmṛticandrakākāra (p. 71 in the plural), Śmṛtiratnāvalikāra (p. 94 in the plural).

The Tīrthasāra is a small work in 103 pages. It deals with the following tīrthas (16 in number) all in the Deccan and South India except Gayā, namely, Setubandha (and Rāmeśvara), Puṇḍarīka (Pandharpur on the Bhīmā, where there is Pānduraṇga’s image), Āmardaka (Nāganātha pp. 21–30), Gayā, Godāvari (and subsidiary tīrthas), Kṛṣṇa–Venī (and tīrthas subsidiary to them), Narmada and eight more. The principal authorities are Purāṇas, viz. Kālikā, Kūrma, Garuḍa, Padma, Brahma, Brahmacavitara, Brahmāṇḍa, Matsya, Vāmana, Vāyu, Viṣṇu, Saura, Skanda. The few other authorities that are quoted are Bṛhaspati (p. 34, several verses, probably from some purāṇa), Mahābhārata (on pp. 30, 41, 42–43), Yāj. (on p. 39, a half verse I. 261), Vasīśṭhasmṛti (p. 33), Vyāsa (p. 89, two verses).

The Nṛsiṁhaprasāda being a work from the Deccan held the view that marriage with a maternal uncle’s daughter was sanctioned by the Veda and was not to be censured. It says.

1309 The Purāṇas quoted in Śrāddhasāra are: Ādi (twenty-four verses), Avatāra, Bārīkā, Kūrma (pp. 4, 48), Pān (p. 34), Mahā (pp. 3, 4, 5, 7–8), Pānāvandī (pp. 3, 10–12), Puṣṭābhya (pp. 13, 14, 34, 48, 52, 55), Mahābhāṣya (p. 39), Mahā (pp. 29, 33, 107 &c.), Mahābhāṣya (pp. 18–19, 51, 53 &c.), Bāru (pp. 9–10 ten verses, 13, 51 six verses, 102), Viṣṇu (pp. 5, 13, 9, 43, 44, 60, 61, 108–9), Viṣṇupurāṇa (pp. 5, 56, 96), Sāt 8 (in verses, 28).

1310 The Mahābhārata refers to Gayā at length. A famous verse quoted on p. 37 of the Tīrthasāra is: "पुज्या वहनः वदनं स्वच्छं वर्णं व्रजेत्। यज्ञो वाणीमेव नीर्माणव्रजेत्।। This verse also occurs in Viṣṇupurāṇa 83 (last verse), V. 87. 10, Mahābhāṣya 22. 6, Bāru 105, 10, Kūrma II. 35–12, Pān I. 38.17 and V. 11. 68, Nārāyana (उद्द) 44, 5–6, Vide H. of Dh, vol. IV pp. 643–679 for detailed treatment on Gayā.

1311 वस्तुस्तु मातृभुजापरिणयं कृतोदितितत्त्वम् न दोष शति ... विस्तरित् कृत्यां:। संस्कारसारा folio 9.
that where there is (irreconcileable) conflict between the smṛtis and purāṇas there is an option.\textsuperscript{1312}

As the Nṛsiṁhaprasāda relies upon the Mādhavīya and the Madanapārijāta, it is certainly later than 1400 A. D. As it is mentioned as an authority in the Dvaitanirṇaya of Śaṅkara-bhaṭṭa and in the Mayūkhas of Nīlakanṭha, it must be earlier than about 1575 A. D. If by the Dipikāvivaraṇa, which it enumerates among its principal authorities, is meant the com. of Nṛsiṁha, son of Rāmacandrācārya, on his father’s commentary of the Kālanirṇaya (which is most probable), then the Nṛsiṁhaprasāda must be later than about 1500 A. D. Dr. Bhandarkar\textsuperscript{1313} says that Rāmacandrācārya lived about 1450 A. D. A ms. of the Dipikāvivaraṇa was copid in sainvat 1604 (1548 A. D.).\textsuperscript{1314} The Benares Sanskrit College ms. appears to have been copied for Rāmapaṇḍita Dharmādhikarī at Benares, who is said to have been the father of Nandapaṇḍita\textsuperscript{1315} (see sec. 110 below). At the end of several sāras either sainvat 1568 (1511-12 A. D.) or 1569 occurs as the date.\textsuperscript{1316} This may be said to be the date of the actual composition of the work or of the copying of the ms. for Rāmapaṇḍita. It seems difficult to believe that Rāmapaṇḍita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapaṇḍita. We know that Nandapaṇḍita composed his Vaijayaṇṭi in 1623 A. D. Rāmapaṇḍita must have been a man of middle age before he could order the copying of a huge ms. like the Nṛsiṁhaprasāda. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (sainvat 1568 and 1569) are not

\textsuperscript{1312} यत्र स्थिरपरायणेऽविशेषस्त्र विकल्पः। संस्कारसार फोलिया 14\textsuperscript{a}।
\textsuperscript{1313} Report, 1883-84, pp. 58-60.
\textsuperscript{1314} Vide I. O. Cat. p. 530, No. 1662.
\textsuperscript{1315} Vide Benares ‘Pandit’ (New Series) vol. V. pp. 377-78 for an announcement about the चूसिहिर्प्रसाद by a learned descendent of Nandapandita.
\textsuperscript{1316} At the end of the colophon of the आद्वित्तसार we have the date ‘संवत् १५६८ सम्वेय आद्वित्िवदि १३ शुक्रवर’ and on the back of that part of the ms. the date ‘संवत् १५७९ वैशाखवदि ७ शुक्रि’ i. e. 7th May 1512 A. D. At the end of the कर्मिविरास्तसार we have ‘संवत् १५६९ सम्वेय कालेपीर्वश्रीविन्दुर्निर्णयनिष्ठायेन्’ At the end of the तीर्थसार we have ‘संवत् १५६८ सम्वेय वैशाखवदिति दितीयीया र्यो’.
the dates when the ms. was copied for Rāmapaṇḍita, but rather the dates of the composition of the original work or of the copying the ms. from which Rāmapaṇḍita got his own ms. copied. At all events it is clear that the Nṛśimhapraśāda could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasāhā who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490–1508 A. D. or to his son Burhan Nizam Shah (1508–1533 A. D.), most probably the former.\footnote{1317} It may be taken as certain that the work was composed between 1490 and 1512 A. D.

The author Dalapati appears (if it is his proper name) to have been a south Indian. He mentions only a few authors and digests by name among which are South Indian Mādhavācārya, Mītākṣara, Śrīṃśatākṣara, Śrīṃśṭyārthāsāra. There are also some other indications. In the Śrāddhashāra, while dilating on going to Gayā for śrāddha, the author first quotes a verse prescribing that the pilgrim intending to go to Gayā should first perform a śrāddha, should be dressed in a karpata (worn out or ragged clothes) and should circumambulate his village.\footnote{1318} The author says that provision is not restricted to one going to Gayā alone, but also applies to Godāvārī when Jupiter is in the sign of Leo.

It may be noted that the Nṛśimhapraśāda had become a well-known work of some authority before 1600 A. D. even at Benares. The Nirṇayaśindhu composed in 1612 A. D. (2nd Parichcheda on Navarātra) refers to passages quoted on Navarātra in Nṛśimhapraśāda.

\footnote{1317} Vide Lane-Poole's 'Muhammadan dynasties' (ed. of 1924) p. 320 for the names and dates of the Nizam Shahs. According to Lane-Poole the Nizam Shahs of Ahmednagar ruled from 1498 to 1595 A. D.

\footnote{1318} श्रुतकथा | उदयस्तु गव्य गदनुं हुव्रा आदि विशालत: | विषय कवितासहिं भासप्माधि प्रदक्षिणम् | हि सम्बव्युष्टं सिंहस्नवन वक्रप्राप्स्य: | तत्काल गव्यसङ्क गच्छतो नेतरवानित परिनयस्या व्याख्या परिलो: | श्रुत्वालारा p. 96. Should we not read 'नेतरवानित परिनयस्या व्याख्या परिलो: ' (भास्प्या + अपरिलोः.)?
वानि तु अपाद्यक्षा प्रतिक्रियात्मक तृतीयादिः संस्कृतीम् वचनानि तातसं समर्थकः सखेत-दिशायिन। निर्णयसिद्ध p 163 with Marathi translation (Nir. Press, 1935 A. D.).
104. Pratāparudrādeva

The Sarasvatīvilāsa was compiled by Pratāparudrādeva, a king of the Gajapati dynasty who ruled at Cuttack (Kaṭakanagari) in Orissa. The Dayabhāga portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. When the materials for the first volume were being collected, this work dealing with Vyavahāra was in the Press. It was edited by Dr. R. Sham Sastry and was published as a volume in the Oriental Library Publications of the University of Mysore. It is a large work containing 503 pages of the text with an Introduction of thirty-two pages containing an Index of the topics dealt with in it, errata and an account of the mss. on which the edition is based.

After invoking deities the work starts with the praśasti of the king and his family (pp. 2-11). Descent is traced to the Sun himself through Daśaratha, Rāma and his sons. Rāma, his son Kuśa, his son Atithi and in this family of the Raghus was born Kapi-lendra, founder of Gajapati dynasty, whose son was Puruṣottama. His queen was Rupāmbikā. Pratāparudrādeva or Vīra-Rudra-deva was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāpa) Husanshah who threw himself on his mercy.1319 In the colophons1320 the king is styled Gajapati, Gaudeśvara (king of Gaūḍa), lord of Kalubariga (modern Gulbarga) in the Karnāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama1321 in his Poṭavaram grant of śaque 1412 (1490 A.

1319  p. 11 ‘शरणागतबुधनसाहित्यमाणवमयः।’.
1320  इति बीरश्रीगंगरिति-गौडेश्वर-नावेकोटिकाविकुवलिपिमेघ-शरणागतजनमाणवमयः।
D.) and in other inscriptions. Pratāparudradeva, while ruling his capital, Kaṭākanagari, called together an assembly of Pandits and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions. He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Vijnānayogī, Aparārka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous. Then it is said that the Vyavahārakānda was first taken in hand even before the Ācārakānda following the special desire of the king Virarudra Gajapati. But it appears from references in the Vyavahārakānda itself that before that part was finished the Ācārakānda had been completed. The Sarasvatīvilāsa, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the Vyavahārakānda are: the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, ṛṇādana, dayavihāga, sāhasa

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1322 'स चायवीरसेंगतस गयतिरिश्चामिनिवैयधा... भूक्तान्तकस्ते कर्तकनारी समानवर्ग' p. 11.
1323 अन्तिकरुचत्रुष्योरसेंकनितित्योरि अवस्था वेदेन मेलकनमेलकैव कबे: कवि-सहरस्वर्ण विरुध्यते। p. 11.
1324 द्वारविविद्वभ्यायवा प्रचार नारक: मेलकनितित्योरि विनिबिद्विद् भूक्तान्तकस्ते मृत्रितल सकल: सेलखुखिताय कथायातैही मायुषितवरिद्विद: नारक: नितित: प्रर्व: प्रमुख: प्रस्तीति हि हि गतिमहो नेन नेन गतिमहो नेन। समे तु गति शक्ति न सदित समृद्धि न: pp. 11-12; प्रक्रम: चरितार्थविद्विदातिरान्त्यतय:। पूव्ववव: विनिविद: मृत्रितल: समथम:। p. 14.
1325 तत्त्वावहारकाण्ड: अव्वहारकाण्ड: प्रभामर्थ। तथापि वीरसेवर्गः प्रभामर्थ: राजस्वाकाशः भूक्तान्तकः प्रभामर्थः। p. 15.
1326 अन्त भव शुद्ध नक्त्वर्गः मात्रात्तिकान्ति आचारकाण्डे विवा प्रक्रमः प्रभामर्थः परिष्टिमित तथ गतिमहोऽक्रमः। p. 343.
and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *maṇḍala*, such as those of Parāśara, Uśanas, Viśṇu, Bṛhaspati, Viśālakṣaṇa, Manu etc. He generally follows the views of Vijñānesvara on dāyaśibhāga, but here and there strongly criticizes him e. g. he says that Vijñānesvara gave a very far-fetched interpretation\(^1\) of Yājñavalkya’s verse ‘rīkthagrāha ṛṇam dāpyaḥ’. Another interesting example of criticism of Vijñānesvara is found on p. 457 of Sar. V.

\[\text{\textquoteleft} \text{विज्ञानोऽनि यदृः सिद्ध विवादपरां परस्परस्त्रिन्निसिः तत्त्वस्य वेदित्वः} \text{\textquoteright} \]

This passage has in view the Mitākṣarā passage at the beginning of Svāmipālavivāda (taken up immediately after dealing with Simāvivāda) ‘व्यवहारविवादं परस्परस्त्रिन्निसिः तत्त्वस्य वेदित्वः’ vide p. 262; vide p. 207 for another example of the criticism of Vijñānavāda. Should we not read पत्राद्वयानाकम् as the first word?

It may be noted that the Sar. V. names (on pp. 13-14)\(^2\) 41 Śrītikārās, some Upasmiśis, 18 Purāṇas and makes a distinction between Tiśkārās (like Viṣṇuśēvara) and Nibandhanakārās (i.e. digest-writers) like Lakṣmīdhara. On p. 12 he quotes a

\(^1\) pataubhyaśāyānakaṃ (?!) viṣṇāyoginā pūrabāchāraḥ ca yuṇaḥ yuṣṭaḥ (ocialuṣṭa) abhāvēṣasmatānāṁ bhaktyā mahābhaktiḥ, p. 262; vide p. 207 for another example of the criticism of Viṣṇānavāda. Should we not read pataubhyaśāyānakaṃ as the first word?

\(^2\) The page references are to the pages in the Mysore University edition of the Śarāvativilāsa (of 1927) indicated by the form Sar. V.

\[\text{\textquoteleft} \text{मन्नविन्दोऽवास-मौतमञ्जैन-मव-सिद्ध-रक्ष-संपत्ति - शास्त्र-परर-विवाह-परस्पर-हैरोल-शुकु-काव्य-पुराण-पेत-नार-पद-वरद-निरीविध-पितामह-युक्त-रक्ष- के भ्रम-पट्टिक-संस्थ-अनुभुत-हर्ष-जग-प्रकाश-मित्र-जात-नर-\text{\textquoteright} \]

\[\text{Continued on the next page} \]
verse containing names of sages like Manu, and Vasiṣṭha and Yogiśvara and Nibandhanakāras like Bhāruci, Kulārka and Yogiśvara.

The Sar. V., though a late work, is of great importance in some respects. In scores of places it cites the different views or explanations of Vijñānesvara and Bhāruci on the same topic or verse. A few examples may be cited here. (1) On Yāj. I. 312 (Sar. V. p. 23 on ‘sthirah’), Yāj. I. 313 (Sar. V. p. 20 on the ‘uditodita’), Yāj. I. 317 (on ‘pātreṣu’, Sar. V. p. 24), Yāj. I. 327 (‘no krama of the several acts is intended’ says Bhāruci in Sar. V. p. 30).

Differences of opinion between Bhāruci and Vijñānesvara are pointed out by Sar. V. as to several matters, e. g. on p. 308 Sar. V. states that Vijñānayogin, Asahāya and Medhātithi allowed recourse to ordeal in the case of a dispute about sale by one who was not the owner of the property sold (asvāmivikraya), while Bhāruci, Aparārka and Smṛticandrika did not allow such recourse to ordeals in that matter. Recently Dr. Derrett (of the London School of Oriental and African Studies) came across a ms. of Bhāruci’s commentary on some chapters of the Manusmṛti found at Trivandrum and he is thinking of bringing out an edition of the part available. Here and there the Sar. V. cites Bhāruci’s explanations of several passages of Manu and also explanations of Vijñānesvara. For example, on Manu VIII. 383 (Sahasram

(Continued from the previous page)

ैण्ड-शैव-भागवत-दार्शनिक-मार्थेन्द्रिय-ध्वनि-विभिन्न-मशायर-प्रत्यय-ज्ञान-कारारेक-श्रवण-निर्देशकेश-पुराणान्तिक रसात्मन्त्र च । सरस्वतीविलास प. १३-१४।

श्रीकार्तिकान्तशास्त्रीयोगिन्युविनिर्मित्त: कुलकार्किलक्षप्रसन्नरूपिः लोकानुभव-क्षया स्वतित्वायुक्तान्तरानेत्र: सरस्वतीविलास प. १४। The word ‘nibandhana’ or ‘nibandhanakāra’ often occurs in the Sar. V. (e. g. pp. 52, 53, 149, 349, 451, 456, 468). It appears likely that Nibandhanakāra in these cases does not refer to one work only, but to different digests at different places. On p. 53 it is noted that a Nibandhanakāra followed Narada as regards the order (Krama) of the 18 Vyavahārapadas and not the order given in the Manusmṛti.
brāhmaṇo daṇḍam &c.) he quotes the views of both Vijñāneshvara and Bhāruci;—vide also Sar. V. pp. 369–373 where Manu, Yaj. and Viṣṇu are quoted and the differing views of Bhāruci and Vijñāneshvara are pointed out. A few more cases, where Bhāruci's comments along with those of others on some verses of Manu are cited, may be pointed out. On p. 348 Manu IX. 103 is cited and the word 'Dāyadharmam' occurring therein is explained by Bhāruci as indicating both Dāyavibhāga and Dharmavibhāga. On p. 360 Manu IX. 118 (svebhya &c.) is explained by Sar. V. which points out that Asahāya, Medhātithi, Vijñāneshvara hold views opposed to those of Bhāruci and Aparārka. Vide also Sar. V. pp. 389–90 where are cited Manu V. 197 and 161 and the different explanations of Vijñāneshvara and Bhāruci are set out.

Another interesting matter is that the Sar. V. cites in many places the explanations of certain sutras and words of Viṣṇu and gives their interpretations by Bhāruci; vide for example pp. 160, 314–15, 318–19, 422–23, 427–28, 430–32, 447–48, 487, 488–89. The question arises whether Bhāruci wrote a commentary on Viṣṇu as well as on Manu or whether he embodied many comments on Viṣṇu in his commentary on Manusmrīti. That question cannot be answered until Bhāruci's commentary on Manu is available in print.

It may be mentioned here that the Sarasvativilāsa paid high honour to Bhāruci, since on p. 428 it refers to Bhāruci as 'bhagavat' and it appears that Pratāparudra and his helpers possessed a copy of the commentary of Bhāruci on Manu.

On p. 457 Sar. V. quotes a verse of Viṣṇugupta for explaining a sutra of Viṣṇu. Who this Viṣṇugupta is cannot be definitely stated. Kautilīya, who also is called Viṣṇugupta in the Mudrārākṣasa, has some of these terms (in II. 19. 2–9) but there is no such verse in the Kautilīya. It may be pointed out that the Brhadjātaka of Varāhamihira in VII. 7 and XXI. 3 mentions the views of Viṣṇugupta and that Utpala (who comments on Brhadjātaka) quotes two Ārya verses of Viṣṇugupta. So a Viṣṇugupta (writer on astrology) flourished before 500 A. D Whether Cāṇakya and Viṣṇugupta are identical is discussed by the present author in his paper on 'Varāhamihira and Utpala' in JBBRAS New Series Vol. 24. 3 at p. 19.
The Sarasvatīvīlasa quoted the views of Varadarāja in several places (e.g. on pp. 135, 179, 268-69, 276, 319) his work must be earlier than about 1500 A.D., as Pratāparudra ruled from 1497 to 1538 A.D. and the king refers to him as an adhunika (recent writer) on p. 325 (of the Sarasvatīvīlasa under ‘Krivānuśaya’). It is noteworthy that the Sarasvatīvīlasa, which quotes Aparārka many times (as on pp. 230, 262, 264, 308) and Smṛti-candrika dozens of times (as on pp. 212, 230, 235, 242, 264, 267, 275, 308, 350) does not speak of Aparārka or the Candrika (or Smṛti-candrika) as ‘adhunika’. The Smṛticandrika would have to be placed between 1200 A.D. to 1240 A.D., as it quotes Aparārka and is very largely quoted by Hemādri. Therefore Varadarāja has to be assigned to a period between 1450 to 1500 A.D. in order that in a work like the Sarasvatīvīlasa composed in the first quarter of the 16th century he may be called ‘adhunika’ (recent, modern).

The Sarasvatīvīlasa is a work of authority in Southern India on matters of Hindu Law, though inferior to the Mitakṣara. It informs us that, though the Smṛticandrika passed over the ordeals of water and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted

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1329 Some decisive references may be given here to the passages in Varadarāja’s Vyavahāraṇirṇaya (ed. by the late Prof. Rangaswami Aiyangar), which are quoted in Pratāparudra’s Sarasvatīvīlasa (on Vyavahāra).

1. On p. 135 of Pratāparudra’s work there is a long quotation of the respective strength of title and mere possession in different circumstances, which repeats what Varadarāja says on p. 132 of the Vyavahāraṇirṇaya.

2. On pp. 275-76 of the Sarasvatīvīlasa a passage is quoted as cited from Kautilya by Varadarāja: अन्तः विशेषमेव विषयः। अन्तः श्रवतः सृशः प्राच्छदभ्यः द्रष्यतात्। पूर्वसूत्रव्याख्या दक्षिणाः। पश्चाताभुतः वस्तिचिन्हमेव वेदिति। वस्तिचिन्हद्विवमाहिस्व द्विभविस्वमेव। अखिस्ममाधिकृता दीक्षणाय उच्चः यज्ञोवस्त्रैव।... प्राचार्यसंवन्धानां तदेक्षणां विनिःस्वप्नम्। वाचकद्वियन्तिस्वप्नम् सत्यं नीतिः दक्षिणाः सत्यतीति कर्तराजः। This occurs in व्यवहाररूपं of कर्तराज (pp. 284-85); it is found in Kautiliya III. 14. 29-32 p. 120 (ed. by Prof. Kangale).

1330 Fide 2 Mad—H. C. R. 206 at p. 217, 33 Mad. 439 at p. 441, 35 Mad. 152 at p. 156.
to and in Śūrasena (Mathurā) and Magadha (Bihar) the ordeal of poison alone was administered.  

Besides the usual dharmaśūtras and other sūtras, the principal authors and works named in the Sarasvatīvīlāsa are noted below. The Sarasvatīvīlāsa presents in the case of the dharmaśūtras, particularly of Viśu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 127 above). The Sarasvatīvīlāsa in scores of places gives conflicting views of Bharuci and the Mitakṣarā (for which see under Bharuci, sec. 62). The Sarasvatīvīlāsa also contains valuable information about the views of such authors as Asahāya, Bhavadeva and Śīkara whose works have not yet come to light.

Burnell (introduction to Vaṃśa Brāhmaṇa p. vii) took Pratāpatrudeva to be the king of that name who belonged to the Kākatiya-Ganapati dynasty of Warangal and who was carried captive to Delhi in 1332 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the Sarasvatīvīlāsa belonged to the Gajapati dynasty that ruled at Cuttack and not at Warangal. Pratāpatrudeva ruled from 1497 to 1539 A. D. Therefore the Sarasvatīvīlāsa must have been composed in the first quarter of the 16th century. Foulkes thinks (Intro. p. xx) that the work was composed about 1515 A. D. His argument is that though the commentary of Madhavacārya was written about two hundred years before the Sarasvatīvīlāsa, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of Pratāpatrudeva and Kṛṣṇarāya.

1331 यथोक्तं चन्द्रिकाकारणं जलविषयकोसस्तनानन्तनालालबंधितविमालात्यायं कोशविंचि-रूप्यूति इति। उक्तलिङ्गे कविदेशिकु जलविशेषेऽस्त्रां गामानिक्षेण ब्यवहितमण्डनातु। शुर्वेनमाग्याहि बनिदेशिकु विशेषिक्षेत्र प्रामाणिक्षेण परिगृहीतवात्। p. 200. Vide स्मृतिचन्द्रिका (व्यवहार) p. 116 Gharpure's ed. for its opinion cited here.

1332 अपराक्रमं सजनायं एकिनायं, कुलांकं, युव (समाक्षर), चन्द्रिका (i. e. स्मृति-चन्द्रिका), नेपत्र, नेपत्रको, द्वियभ, निरुचनाक्षर, द्वाद, द्वादिकाक्षर, मधव, मधवाथ, मधविनि, मधवतिशि, मधवति, राजस्थान, कुलस्सर, वर्द-राज (called आधुनिक as contrasted with माधुर्य), विज्ञानिष्कर, विज्ञानिष्कर (on अर्थ श्रीम), वेदार्थसंहिता, शास्त्रानाथ, श्रीक, संहिताक, संहिताक, संहिताक.
of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyanger’s ‘Sources of Vijayanagar History’ (p. 116), where we are told that the daughter of the Orissa king married to Kṛṣṇadevarāja was named Jaganmohini (according to some) or Tukkā (according to others) and Sewell’s ‘A Forgotten Empire’ p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign Pratāparudradeva had come under the influence of the great Vaiṣṇavite saint Caitanya, who made Purī his residence during the last years of his life and that the Sarasvatīvilāsa has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Phālguna Full-moon (i.e. in 1486 A. D.); vide Bhandarker’s ‘Vaiṣṇavism and Śaivism’ (p. 83) and Caitanya is said to have gone to Purī about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff.). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva; vide Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221.

Among the latest works and authors of certain dates that the Sarasvatīvilāsa names are the Śrīmāntandrikā and Varadarāja. Some confusion has been caused by the fact that there were two kings called Pratāparudra viz. King Pratāparudra Gajapati (ruler of Orissa) and Pratāparudra Kākatiya (of Warangal). There is a work called Pratāparudra-Yaśobhūṣaṇa on Sanskrit Poetics (including dramaturgy) composed by Vidyānātha and published in the Bombay Sanskrit Series (in 1909) edited by K. P. Trivedi. In that work while dealing with dramaturgy a Sanskrit drama is put forward in which Pratāparudra Kākatiya is the hero (p. 135) (vide pp. 131-218 of that work). He ruled over Andhradeśa called Trilīṅga because that country has three famous lingas (Śrīśaila, Kālesvara and Drukṣarāma) and he was also called Vira-rudra or Rudra. He was the son of Mahādeva and Mummudi or Mummudamba. It would be seen that the parents of the two Pratāparudras were different and that their capitals were different (Kaṭakanagara of the Gajapati king and Ekaśīlā of the Kākatiya king).

An interesting question about the authorship of the Sar. V. was raised by the late Dr. P. K. Gode in the Calcutta Oriental
Journal, Vol. II (1934–35) pp. 229–231 and he suggested that the real author of the Sarasvatīvilāsa was Lolla Lakṣmīdhara, who wrote a commentary on the Śrī Sundaryalahari of Śrī Saṅkarācārya. In the journal of the Bihar Research Society (for 1950), Vol. 36 (parts 3–4 pp. 15–18) Mr. R. Subrahmaniam raises the same question and answers it by saying that the Sarasvatīvilāsa was really composed by Lolla Lakṣmīdhara. The arguments advanced are flimsy and worth little. He boldly asserts that the author of the Sar. V. nowhere gives his own opinion or hazards his bonafides. One fails to understand what he means by the first part of his dictum. In dozens of places the author of Sar. V. gives his own opinions on the varying interpretations of Viṣṇuśvara and of Bhāruci and others. Vide above and notes for striking examples of the decisive conclusions reached by Pratāparudra (such as that on the question of Svatava cited above).

I regret to say that Mr. Subrahmaniam has not made clear what he means by saying that he (Pratāparudra) nowhere gives his opinion and I am afraid that he has not read the original text carefully. In many cases he gives his opinions and prefers one explanation to another. Vide p. 208; he employs the words ‘tan–mandam’ against Viṣṇuśvara and expressly says ‘asmad–uktaiya vyavasthā samyak’. On pp. 160–161 he refers to the differing explanations of the Śrīcandrikā and Bhāruci and expressly says Bhāruci’s explanation is the proper one. For reasons of space it is not possible to dilate at length on this first charge against Pratāparudra. Only a few references to pages where he prefers one view to another are given here. Vide pp. 109 (Viṣṇuśvaramatameva samyak), 154 (where the views of both Bhavadeva and Aparārka are declared as heya i.e. to be rejected); p. 384 (asahāya–vyākhyānamasahāyam), p. 458 (Medhātithi–vyākhyānam svamatikalpitam iti mantavyam). The criticism against his reference to Ganaṭati, Sarasvati, Hanumān is to say the least worth little. Even a Vaiśṇava king has to pay regard to the views of the subjects in his realm and when he comes forward as an author he may follow the usual pattern of his predecessors viz. of making obeisance to Ganaṭati and to Sarasvati. But even when making homage to Hanumat in introductory stanza he emphasizes that Hanumat learnt from his
Upādhyāya (ādyād-upādhyāyāt) viz. Raghuvāra (i.e. Rāma who was an incarnation of Viṣṇu) and verse 6 refers to Kṛṣṇa (who was a child of the Yādavas). Therefore, there is hardly anything in the Introductory verses to detract from his being a staunch Vaiṣṇava. Further, Mr. Subrahmaniam is offended by the use of the words ‘Kāntānām Kāmadevaḥ’ and remarks that nobody would write like this. All that is meant is that women looked upon the king as the paragon of beauty. Lastly Mr. Subrahmaniam complains that the king has overdone the permitted bounds of self-laudation. No limits have been set anywhere for self-laudation. But one example of another royal author several centuries earlier than Pratāparudra may be cited for comparison viz. of Aparārka who in the 5th Introductory verse of his commentary on Yāj. states that even God Śiva was astonished by the King’s bhakti and that Brhaspati himself was astonished by the king’s intellect and the Sun by his brilliance (svatva).

Lolla Lakṣṇidhara appears to have been a braggart. In his com. on the Saundaryalahari he gives at the end of his commentary a long list of his several ancestors and credits each of them with the authorship of works, hardly any one of which has been noticed so far in the numerous reports on Sanskrit Mss. It is possible that he might have been one of the Pandits called to help king Pratāparudra. He must have been paid for his trouble and there the matter ended. This is like the case of Vvēśvarabhaṭṭi who helped Mandanapāla in his works and whose name occurs as the author in the ms. of some of those works, It is known that Godavaramiśra was a learned court poet of Pratāparudra (vide Dr. Gode commemoration volume pp. 63-67 for him).


There is a ms. of a work called Pratāpamārtanda or Praudhapratāpamārtanda (D. C. ms. No. 48 of 1872-73) which is

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1333 मत्रया यथा सिद्धिसाय: सारिसुद्देश्य च वाच्यशयतिविचाराः द्रिष्टां गणः चुवि-
तथा मात्रान्नमित्वम् भूः ॥ ५५ वर्षो. वर्षे उक्तीम् नौ उत्तर.
ascribed to Pratāparudra, ruler of Utkala, whose capital was Kaṭaka on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, his son Purusottama, father of Pratāparudra. In the colophon the king is described as ‘Gajapati-Gaudeśvara-nava-
koṭi-kalabarageśvara-rūpa-nārāyaṇa’ &c. The work is divided
into five Prakāśas on Padārthanirṇaya, Vatsarādiniirṇāṇa, Tithi-
nirṇāṇa, Vratanirṇaya (such as Navarātra &c.), Viśnubhakti.
He expressly mentions as his authorities Hemādri, Kalpataru,
Ratnākara, Mitākṣarā, Mādhaviya, Anantabhaṭṭa, Smṛticandrikā
Aparārka, Parijāta, Kālādarā, Devadāsa. Here there is an ex-
press mention of Mādhava which refutes Foulkes’ theory set
out above.

105. Dharmatattvakalāṇidhi or Prthvīcandrodaya-
Vyavahāraprakāśa.

This work was not dealt with in the first edition published
in 1930 but brief references were made to it in Appendix A
pp. 566 and 584 and Appendix B p. 712. Since then a small
portion of the very large digest on Dharmaśāstra named above
has been published (in 1962) as Vol. No. 21 of the Bhāratiya-
vidyā series edited by Mr. J. H. Dave, M. A. LL. B., Advocate
(Supreme Court of India). Now that some portion is avail-
able in print it is briefly noticed here. The work means ‘The
Moon (Kalāṇidhi) of the essence of Dharma, or also Prthvī-
candrodaya ‘the rise of Prthvīcandra’. This last was a king.
The volume now published contains a portion of Vyavahāra-
prakāśa, one of the several parts of a huge digest on dharma.
The Introduction (on pp. v–vi) states that only seven parts of
the work are available (each in a single ms.) at different places
viz. three parts called prakāśa on Vyavahāra, Vrata and Samaya
are available in the Anup Sanskrit Library; there is a ms. of
Śrāddha-prakāśa in the Bombay University’s library. A ms. of
the Āśaupa-prakāśa is available in the Library of the Baroda
Oriental Institute, a ms. of Gṛhaṭhaprakāśa exists in Sarasvatī-
Bhavan Library of Benares and a ms. of Ācāra-prakāśa is
available in the Adyar Library, Madras. It is not possible to
say how many parts were included or intended to be included
in the whole work. But Kalāṇidhi means ‘the Moon’ and as
the Moon is supposed to have sixteen kāla (kalā tu śoḍāso
bhāgaḥ—Amarakośa), it was probably intended to spread the
digest over sixteen parts. The section on Vyavahāra is called
Vyavahāraprakāśa and is divided into 14 ullaśas (lit. ‘flashes’
or coruscations). Mr. Dave publishes ten out of the 14 ullaśas
and is going to publish the remaining four in the near future.

The Vyavahāraprakāśa (which is the 7th part of the pro-
posed work) deals with judicial procedure as well as with sub-
stantive law. The present volume contains the whole of judicial
procedure (technically called Vyavahāra) in 202 pages and some
titles out of the 18 titles of law (in pp. 203–331), viz. from
mādaṇa to boundary disputes.

The present work is beautifully printed by the Nirmayasa-
gar Press (Bombay) and contains (besides the introduction,
(pp. v–xi), the Index of subjects (xiii–xvi), Sanskrit text
(pp. 1–331), Index of the verses (p. 333–357, in all over 2000
verses) and an Index of the names of authors and works (pp.
358–359) which inadvertently omits the names of Garuḍapurāṇa
(p. 271), Govindarāja (p. 132), Candēśvara (p. 161), Bhavadeva
(p. 116) and all passages that are ascribed to the joint author-
ship of Śaṅkhaliṅkhita in the text as those of Likhita.

The very first verse claims that king Pṛthvīcandra personally
looked into the causes of the citizens day after day along with
learned brāhmaṇas and the judge and states that he begins the
composition of a work on vyavahṛti (vyavahāra, including both
substantive and procedural law).

More than 50 authorities are cited in the portion published.
Among the sūtrakāras on Dharma, Viṣṇu is most frequently
quoted, next come Gautama and Śaṅkhalikhita. Among metrical
Śrutiś Manu is quoted about a hundred times and Yajñavalkya
about 120 times. Among the other metrical Śrutiś Kātyāyana,
Nārada and Brhaspati are all quoted more than 160 times each.
Vyāsa is quoted 40 times and Pīṭāmaha is quoted not only on
ordeals but also on several other matters. The Rāmāyaṇa is
quoted twice and the Mahābhārata thrice. Many Purāṇas such
as Agni, Kālikā, Brahma, Bhaviṣya, Matsya, Mārkandeya are
quoted but not at great length. Among digests and writers on
Dharmaśāstra are mentioned Kalpataru (several times), Cande-
śvara (on p. 161), Candrikākāra (i. e. author of Śrutiścandrikā)
105. Prthvicandrodaya-Vyavahāraprakāśa

once on p. 55, Pārijāta (several times), Vijñānayogīśvara (on pp. 7, 249), Sarvajña-nārāyaṇa, commentator of Manu VIII. 53–54, (on p. 63) and on Manu VIII. 41, 42, 46, (on p. 33), Halayudha on p. 161 and 284 (on Nārada’s verses).

From the colophons at the end of certain sections (Ullāsas) of the portion printed, it appears that the author was the son of Nāgamalla, was a great devotee of Viśnu and had such birudas as Kalikā-karna, Pratāpa-lāṅkeśvara, Ripujayāsimha. On p. 279 he refers to Brahmacārīprakāśa as already composed.

This Vyavahāraprakāśa, when completely printed, would be recognised as a treatise on law and procedure applicable to Hindus in Northern India. The quotations from authorities are ample, to the point, lucid and not burdened with lengthy discussions on Mīmāṃsā. It keeps throughout a practical end in view viz. to explain the law in easy and clear language. Not only the Vyavahāraprakāśa, but other sections on non-legal topics have been quoted extensively by writers on Dharmasāstra from the 16th century onwards such as the Nīrṇayasindhu (which quotes it hundreds of times), the Mayūkhas of Nīlakaṇṭha who quotes it in Ācāra-m., Samaya m. and Śrāddha-m. and others.

His date can be settled without much difficulty. Mr. Dave points out (in Intro. p. viii) that on the last leaf of a ms. of the Vyavahāraprakāśa the scribe (named Śrīvāstavya Kāyastha) states that he finished the copying of the work on the 15th of the bright half of Phālguna on Wednesday in Samvat 1530 i.e. (1474 A. D.) in the city called Sehunda when king Prthvicandra was reigning.

Therefore it follows that the work was composed sometime before 1474 A. D. This date is corroborated by the fact that it cites the Smṛticandrika and Candesvara and so it must be placed later than about 1375 A. D. Mr. Dave states that Sehunda is now a town in Bundelkhand. It is a remarkable coincidence that three great digests on Dharmasāstra were composed in Bundelkhand, viz. the Prthvicandrodaya, the Bhagavantabhāsakara of Nīlakaṇṭha in twelve parts called Mayūkhas (rays) and the Vīramittrodaya of Mitramiśra (the last two in the first half of the 17th century).

H. D.—111
Prof. Velankar's Catalogue of the Sanskrit mss. in the Bombay University No. 251 (p. 52) is a ms. of the Śraddhaprakāśa, in 24 ullāsas, but it breaks off in the midst of Sampātaśraddha.

In A. vs. B. (54 Bom. L. R. pp. 725-754) Mr. Justice Tendulkar had to deal with a case in which a suit had been brought by the husband against the wife for nullity of marriage on the ground that the woman was impotent at the time of marriage and continued to be so thereafter and a decree for nullity of marriage was passed. Many authorities from original Sanskrit texts were cited in the arguments and in the learned judgment (pp. 743-754). In the same volume on pp. 115-119, Dr. Derrett deals with the question in dispute and relevant Sanskrit texts and Mr. Dave, Advocate in the case of A. vs. B. cited above, contributed a paper in the Journal portion (pp. 25-32) of 55 Bom. L. R. The above mentioned case is a converse of the case Ratan Moni vs. Nagendra Narayan (1945) 1 Cal. 407.

106. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz.: the Dānakaumudi, Suddhiakaumudi, Śraddhakaumudi, Varṣakriyā-kaumudi. The last work deals with rithinirnaya, vratas on several tihiṣ all the year round, festivals like Durgotsava, Kojāgara etc. Besides these he wrote a commentary called Arthakaumudi on the Śuddhidipikā of Śrīnivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudi on Śūlapāni's Prāyaścittaviveka (published by Jivānanda at Calcutta). This commentary is extensive and learned. A verse eulogising his father's great learning in Astronomy, Vedānta and Smṛti occurs in the commentary as well as in Śraddhakriyā-kaumudi (it is quoted below). His works are of great utility on account of the...

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1334 तन्न ज्योतिषप्रेये नित्या मानसरंज्वितभिः। क्रियाबिन्दुपरसारिष्ठकृष्णेऽऽर्थोपः।

Continued on the next page
numerous authors and works quoted therein. He was the son of Gaṅapatibhaṭṭa and was styled Kavikaṅkanacārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bagri in the Midnapur District of Bengal.

Since he quotes Rudradhara-upādhyāya (pp. 115, 116) and his Śrāddhaviveka in Śrāddha-kriyākaumudi and Vācaspatimiśra on p. 452 of the same and Śrāddhacintāmaṇi sixteen times in the same work, he is not earlier than about 1500 A. D. His father composed his astronomical work Jyotīṣmati in Kali year 4613 (i.e. 1512 A. D.), when his name had become famous. Dr. Bhabatosh Bhattacharya in his paper ‘Govindānanda the least appreciated Bengal Nibandhakāra’ (in JOR, Madras, Vol. XXIX for 1963 pp. 101–107) blames me for not mentioning (in the first edition of the H. of Dh. vol. I) all the years in which intercalary months occurred near about Govindānanda’s time and for not making use of a verse (quoted below) about the composition of the work of Govindānanda’s father contained in the editor’s Preface to the Varṣakriyākaumudi. I must enter a protest against these references to my not dilating on matters occurring even in prefaces to editions. I had to deal in H. of Dh. with more than one hundred authors in less than 500 pages. I could not indulge in long discussions as one can do in papers in journals. Even without referring to the date in the preface to Varṣakriyākaumudi I placed Govindānanda between 1500–1540 A. D. Dr. Bhattacharya himself (in J. O. R. Madras, Vol. XXIX pp. 101–107 at p. 103) holds that my conclusion (in H. of Dh. vol. I 1930 on p. 415) ‘we shall be very near the truth if Govindā-

(Continued from the previous page)

विश्वेष: which are not clear, but may mean ‘who is like an eye (sight) to the good.’

विश्वव्यापनमें कलियुगायांद्रे प्रसिद्धाहं च | यथार्थव्यझोरे गणपतिव्रततिन्तिविदिवादमयी: || कश्मी नन्दिपुरवदु: जपदवदेहालिन्दशपितस्वातः सत्यसिद्दघोषिते व्योतिपतिमात्मोतिमीतः || quoted from paper in J. O. R. (Madras) vol. XXIX p. 101.

1335 कुल्लु, चंद्रीदास (com. of Kāvyaprakāsa), Gāthāvālīवर्षीकार, मदनपारि-जात, राजमार्गक, हरिथ, वर्णमालापाठ्य, वाचस्पति, विशारद, छुड़ीविवेक, सायणभाष्य.
nanda’s literary activity be placed between 1500 and 1540 A. D. was justified. My reason for stating only a few intercalary months was to find out the latest dates (which Govindananda cited) for arriving at the date of composition of that work (Śuddhi-
kaumudi). Dr. Bhattacharya is not quite accurate when he says on p. 500 of his paper on the Varṣakriyākaumudi of Govindananda in Adyar Library Bulletin (Vol. XXV pp. 505–510) that Dr. Hazra’s paper on ‘works and period of literary activity of Govindananda’ (J. O. R. Madras, Vol. XVIII pp. 97–108) has settled with certainty Govindananda’s date as 1510–40 A. D. The only settled date (if at all) is that of the composition of Jyotiṣmati (an astronomical work of which only a single ms. is said to have been found) of Ganaṇatibhāṭa (written in 4613 Kaliyuga i.e. about 1512–13 A. D.). Dr. Hazra towards the end of his paper (pp. 107–108) relies on the three epithets (of self-
praise) applied to Ganaṇatibhāṭa by himself viz. whose name was famous (prasiddhāhvayāḥ), who was superior on account of his well-known qualities (khyātaguṇottara) and the leader among astronomers. There is nothing to show that all these epithets were really deserved. There is nothing to show that the epithet ‘bhaṭṭa’ had been conferred upon him. Further, we do not know whether a son had already been born to him about or before 1512 or whether the son was 10 or 20 or 40 years old at the time.

It may be noted that Govindananda himself was loose in giving the names of some of his own works; for example, the 5th Introductory verse in his work on Dāna employs the word ‘Dānakaṇākaumudi’, while the verse preceding the last one in the same work employs the word ‘Dānakaumudi’. Similarly, the fifth Introductory verse of the Śrāddhakaumudi has ‘Śrī-Govindakaviḥ karoti gahanāṃ Śrāddhakriyākaumdim’, while at the end of the same work he says ‘Govindanandakṛtinaṃ kṛtayam Śrāddhakaumudi’. But as regards the Śuddhikaumudi the Introductory verse is ‘Śrī Govindakaviḥ karoti gahanāṃ suddher-imām kaumudim’ and at the end we have the verse ‘Ganaṇatibhāṭa-
tavijyo Govindananda panditaḥ śrīmāṃ iva samakṛtā santosārtham sudhiyāṃ Śrī Śuddhi-kaumudim-eti’.

The Dānakaṇākaumudi mentions no other Kaumudi but is itself mentioned by Śrāddhakriyākaumudi on pp. 340 and 529 and
by Śuddhikaumudī on p. 160 and by the Varṣakriyā-Kaumudī on pp. 352, 487. The Śrāddhakaumudī mentions the Dānakaumudī on pp. 340 and 529 and the Śuddhikaumudī on pp. 323, 342, 348, 440 and 483 and is mentioned by the Varṣakriyākaumudī on pp. 352, 487. The Śuddhikaumudī mentions the Dānakaumudī on p. 160 and is mentioned by the Varṣakriyākaumudī on p. 359. The Varṣakriyākaumudī mentions all the other three works as stated above but is not quoted by any of the other three Kaumudīs and therefore it is the latest among his four works.

On pp. 266–267 of the Śuddhikaumudī it is stated by Govindānanda that in 1414 śake (i.e. 1492 A.D.) Vaiśākha was intercalary, in śake 1416 (1494 A.D.) Bhādrapada was so, in śake 1419 (1497 A.D.) Śrāvaṇa was intercalary in the 36th month from the time when an intercalary month occurred before that year and it remarks that there is not certain rule about these intercalary months, except this that an intercalary month does occur in the 3rd solar year after the occurrence of an intercalary month in some year. Then on p. 270 he quotes a Jyotiṣa verse and states that in śake 1449 (1527 A.D.) there was an intercalary month, Aṣāḍha, that in 1452 śake Vaiśākha was an intercalary month, then in 1454 śake (1532 A.D.), Bhādrapada was an intercalary month and in 1457 śake (1535 A.D.) there was Śrāvaṇa as intercalary month and remarks that all this about intercalary months is not certain, but it is only prāyika (probable).

The learned editor of the Varṣakriyākaumudī appends in the Preface (pp. iii-v) a list of fourteen matters on which Govindānanda differs from Raghubandana. Dr. Bhabatosh Bhattacharya in his paper on the Varṣakriyākaumudī (Adyar Library Bulletin, Vol. XXV on pp. 506–507) gives (on the fourteen points of difference between the two great scholars) references to the pages of Varṣakriyā and of the Tattvas on Ekādaśī, Kṛṣṭya and Tithi.

The Śrāddhakriyākaumudī mentions Śūlapāṇi several times (on pp. 31, 71, 138, 374, 380, 549) and once on p. 71 includes him along with Aniruddha among the ancient ones (vid note 1263)

1336 वर्षक्रियाकुमुदी (on p. 579) ends in a somewhat mutilated form as follows: गोकुलनन्दनकुलकिता हुते वर्षक्रियाकुमुदी। इमां नवनु तुलकवशता॥ स्वकत्वविशिष्टस्य तस्मां गोकुलनन्दनकुलकिताय नमोऽः॥ कविता विजयास्याम्बुराग्रिवदतिनी। इति श्रीगोकुलनन्दनकुलकिता वर्षक्रियाकुमुदी समासः॥
above prācāmasammatam). ‘Prācām’ may also mean ‘eastern’ but that meaning would not be proper here, since Aniruddha, Śūlapāni and Govindānanda are all men from Bengal. It mentions the Śrāddhacintāmaṇi of Vācaspati sixteen times and often says that its opinion deserves to be rejected (heyaṁ or aśātām) as on p. 354 or is stupid (mandam) as on pp. 185, 280, 296, 319.

Govindānanda wrote a learned and extensive commentary called Tattvārthakaumudi on the Prāyaścitaviveka of Śūlapāni. The verse describing his father’s attainments in Astronomy, Vedānta and Smṛtis also occurs there. On p. 142 of that commentary he holds an elaborate discussion on the Holakādhikaraṇa (Jaimiti’s Sūtras I. 3. 15–23) and he finds fault with Jīmuṭavāhana’s interpretation of it in the Dāyabhāga. Vide H. of Dh. vol. V. pp. 237–241 and 1281–82. It is not possible (for reasons of space) to say more about the Tattvārthakaumudi here.

Apart from his commentaries on Śūlapāni’s work the four Kaumudis cover over 1800 printed pages. His is a great effort and is next to Raghunandana’s Smṛtitattva in extent.

Raghunandana does not mention him by name or his works nor does Govindānanda refer to Raghunandana or his works or views. Govindānanda appears to be the earlier of the two, though they were contemporaries.

Govindānanda mentions Śrīdharasvāmin, the famous commentator of the Bhāgavatapurāṇa, in Varṣakriyākaumudi (p. 56) and declares that a certain verse (kalārdhāṁ dvādaśim drśtvā &c.) quoted by him appears to be amūla (baseless), while Raghunandana also quotes him (i.e. Śrīdharasvāmin) in (vol. I) Tithi 107, Prāyaścitta 517 (refers to his commentary on the 12th adhyāya of the 10th Skandha), (vol. II) Ekādaśī 25, Krṣya 430 (Śrīdharasvāmi-vyākhyānam-atra grāhyam).

On p. 559 of the Śrāddha-kriyākaumudi, while dealing with Śrāddha in honour of ancient sages like Sanaka and the use of the word ‘hanta’ therein, Govindānanda remarks ‘the rite (offering śrāddha to Sanaka and others) may be seen in Kriyākaumudi’. Several explanations of these words are possible viz. that it is a marginal note introduced by scribes in the text or that Kriyākaumudi is a work of Govindānanda himself or that Kriyākaumudi is a work by some other author. Raghunandana
(in Āhnikatattva, 343) quotes two verses from Kriyākaumudi (attributed to Vasiṣṭha) that enumerate seven trees or plants called ‘trparāja’ and condemns the use of the skins or leaves of those trees for ‘dantadhāvana’ and on p. 344 cites a verse from Kriyākaumudi that requires that if a man knowingly touches a jalaṃkā (leech) or similar worm he should forbear from performing daily religious duties (unless he bathes or washes the hands). On p. 276 of Āhnikatattva Raghu. quotes a half verse from Kaumudi1337 forbidding for tarpāṇa the use of water taken from a śūdra or water falling from clouds.

It appears that the Bengal Asiatic Society has a ms. of a work called Kriyākaumudi.1338 I learn from Dr. Bhabatosh Bhattacharya that Dr. Shrimati Vani Chakravarti in her recently published Bengali work (in July 1964) named ‘saṃaja-saṃskāraka Raghunandana’ has shown that all the quotations from Kriyākaumudi found in Raghunandana’s Smṛtitattva (which are only four or rather 3½ verses) can be identified in the ms. of Kriyākaumudi belonging to the Bengal Asiatic Society. Those quotations by Raghunandana appear, according to Dr. Miss. Vani, on folios 7, 8 and 34 of the A. S. Ms. of Kriyākaumudi. Dr. Bhabatosh Bhattacharya assures me (from personal examination of the ms.) that the prayoga alluded to in p. 559 of the Śrāddhakriyākaumudi occurs on folio 36 of the ms. (in the Asiatic Society). This makes the conclusion certain that the Kriyākaumudi was a work of Govindānanda. There is evidence in the Śuddhikaumudi that he describes the details of a subject in one Kaumudi (viz. on Dāna) and sets out the mere prayoga in another work (viz. in Śuddhikaumudi).

Dr. Hazra in J. O. R. (Madras) Vol. XXIII pp. 97–108 sets out all the works of Govindānanda (eleven in all) with some

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1337 It is difficult to say why the quotation on p. 376 is cited from ‘Kaumudi’ and not from ‘Kriyākaumudi’, while the other two are cited from Kriyākaumudi.

1338 The beginning of the Kriyākaumudi (in the ms. of the A. S. of Bengal) is: śrīmānta tattvavivittavibhikṣaṇām ādhiḥ dharmānāṃ vijnānāt kṛtā ca kīmākośatattat: kṛtāt kriyākaumudī samātā. The ms. ends: ēsottanātmanvādāmsābhāja iti kriyākośprabhūti kīmākośatattat.
details in each case and holds (pp. 99–101) that the Kriyākaumudi (m. in Śraddhakriyākaumudi p. 559) is his (Govinda-
nanda's) work.

The learned editor of the Varṣakriyākaumudi (M. M. Kamalakrisna Śrīnīvarā) stated clearly in his Introduction to Varṣakriyākaumudi (page ii) that the author Govinda-
nanda lived in the village of Bāgri in the Midnapure District, that he was a devout Vaiśṇava (as appears from the Introductory verses of the Varṣakriyākaumudi and his other works), that some of the pāscātya vaīdikas of the Gautama family assert that they are descendants of Gaṇapati-bhaṭṭa and Pandit Haranchandra Tarka- 
vagīsa of Bagri (who supplied to the editor the date of the 
Jyotīṣmati) traced his descent from Gaṇapati-bhaṭṭa (p. iii of 
Introduction). The eminent scholar M. M. Dr. Haraprasad 
Sastri in the Preface to his Descriptive Cat. of Sanskrit Mss. vol. 
III (published by the Asiatic Society of Calcutta in 1925) made 
two statements which are inaccurate. One statement was that at 
the end of the 15th century a leader of the foreign brāhmaṇas 
settled in the outskirts of Bengal in the district of Bankura, wrote 
a code for the brāhmaṇas of his own persuasion entitled Varṣa-
krīyākaumudi, complete in six books; (p. xxx). The second 
inaccurate statement was that Govinda-nanda Kavikaṃkaṇāca-
rya was a Drāviḍa brāhmaṇa settled in the District of Bankura in 
Bengal and that he wrote a comprehensive work entitled Kriyā-
kaumudi of which Dānakriyā and Varṣakriyā are represented in 
Nos. 2691 and 2692 (of the Society's mss.). One mistake is 
that the so-called code is called Varṣakriyākaumudi and another 
is that it is in six books. It is one of his books (and not the 
whole code) that is called Varṣakriyākaumudi and the code is 
not in six books but only in four (or at the most in five). There 
is nothing to show that Drāviḍa brāhmaṇas settled in West 
Bengal in the 14th century. The only probable migration might 
have been from Kanoj (which can be described as being to the 
west of Bengal).

I am inclined to hold that the Kriyākaumudi is Govinda-
nanda's work. He had already given some directions about the 
śrāddha in honour of Sanaka (and other sages on pp. 557–58) 
and therefore added that the detailed procedure of Sanaka's 
Śrāddha would be found in Kriyākaumudi. The note below
collects in one place some references to the pages of detailed procedures mentioned in his works. In this case he did not like to dwell long on Sanakadiśrāddha (which was a daily one) and referred to another work for details. It would be noticed that (in some cases mentioned in the note) he expressly says that he has already explained some matters in another work and uses the words ‘asmābhīḥ’ and ‘vivecanam...kritam’ &c.

For information about Govindānanda vide JASB (New Series) Vol. XI for 1915 pp. 351–57. His Śuddhi-kaumudi examines intercalary months from śáke 1414 to śáke 1457 (i.e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhiakaumudi immediately after śáke 1457 (i.e. 1535 A. D.). He wrote the Śrāddha-kaumudi and Varṣa-kriyākaumudi after the Śuddhiakaumudi. Therefore we shall be very near the truth if his literary activity be placed between 1500 and 1540 A. D.


1339 सन्नतारताः च इत्यथायोऽः प्रयोगलुक्ति कियाकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p. 559; compare विलारसु दुनीकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p 340; and विलारसु दुनीकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p. 529; महामातविवेचनं तु विनेत्रात्। शुद्धिकृतमुक्त स्त्राध्वाः। इत्यादिमात्रे इत्यथात्मात्रे इत्यथात्मात्रे इत्यथात्मात्रे। आद्विज्ञाताः। p. 323; चतुः शुद्धिकृतमुक्त स्त्राध्वाः। इत्यावसायात्मात्रे। आद्विज्ञाताः। p. 342; विलारसु शुद्धिकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p. 348; विनेत्रात्। शुद्धिकृतमुक्त स्त्राध्वाः। इत्यावसायात्मात्रे। आद्विज्ञाताः। p. 440; विलारसु शुद्धिकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p. 483; अभावावधिविष्णु आद्विज्ञाताः। तथापि विनेतृत्वात्। आद्विज्ञाताः। p. 352; कालकामानवं विनेतृत्वात्। आद्विज्ञाताः। p. 487; अमावास्या शुद्धिकृतमुक्त स्त्राध्वाः। इत्यावसायात्मात्रे। आद्विज्ञाताः। p. 359; शुद्धिकृतमुक्त स्त्राध्वाः। इत्यावसायात्मात्रे। आद्विज्ञाताः। p. 160. This last is an important Indication. He writes in detail on ‘Dāna’ in one work and the procedure of the same topic he sets out in another work of his.

1340 अत एव विषुध्वमोलिते-समाध्ये साधनसस्ते तथामालोतिरिष्टे। स च चालस्मालकः। प्रकृति। कालकामानवं विनेतृत्वात्। आद्विज्ञाताः। विलारसु दुनीकृतमुक्त स्त्राध्वाः। विलारसु दुनीकृतमुक्त स्त्राध्वाः। विलारसु दुनीकृतमुक्त स्त्राध्वाः। आद्विज्ञाताः। p. 266; vide p. 270 for intercalary month in śáke 1419 and 1457.
107. Raghunandana

Raghunandana is the last great writer of Bengal on dharmaśāstra. He compiled an encyclopaedic work on the different branches of dharmaśāstra styled Smṛtitattva, divided into 28 sections called tattvas. He cites the names of over 300 authors and works in his encyclopaedia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363–375). His wonderful mastery over smṛti material and his erudition displayed in the Smṛti-tattva earned for him the appellation smārtabhattācārya or simply ‘smārta’ from later writers. For example, the Viramitrodaya refers to him in that way and so does Nilakanṭha in his Vyavahāramayukha.1341 His Smṛtitattva was printed at Serampore in Bengali characters so far back as 1834–35 A. D. The Smṛtitattva was published by Jivananda in 1895 (in two volumes) in 1631 pages. Out of 28 tattvas the Rgvedivṛṣotsargatattva is not included in Jivananda’s edition; but for a brief note on Rgvedivṛṣotsargatattva, vide Mitra’s Notices, vol. VII p. 119 No. 2349 (which follows the procedure laid down by Śaunaka). The Śrāddhatattva (in Jivananda’s ed. vol. I. pp. 189–325) is reallyŚaṃśrāddhatattva, since Raghunandana being a Bengali Raḍhiya brāhmaṇa was a Śaṃvedin. He begins by quoting in the very first lines of this part Gobhila: ‘Atha Pārvanāśrāddham tatra Gobhilāḥ ātha śrāddham amāvāyāyām pitṛbhyo dadyaḥ’. On many pages he quotes Gobhila grhyśūtra, as on pp. 195 (twice), 196, 203, 207, 209, 210, 213, (twice), 218, 228, 233 (twice), 235 (several times), 238, 240, 242, 245, 259, 273 (five lines quoted), 282, 288, (6 lines), 307 (6 lines). The Tithitattva (in Jivananda’s edition) mentions on p. 93 (vol. I) a Durgāpūjātattva (pūjāyām viśeṣastu Durgāpūjātattvaśvasandheyah) and at the end of the 2nd vol. of Jivananda’s edition there is Śrī-Durgācanapaddhati, which is the same as the Durgāpūjā-prayogatattva published by the Sanskrit Sāhitya Parisad, Calcutta. He wrote also a Tīrtha-

1341 Vide śeṣe p. 697 on Gobhila’s sūtra ‘सीभवं दुबिक्षामामक्ष्यामाममलीक्ष्यतानां च’; भववारम्यस्य (text p. 112 of my edition) ‘सात्वदेशाधारादयेव-भेद’.
yātrātattva, dealing only with pilgrimages to Gayā, Prayāga and Varanasi. He also wrote a commentary on the Dāyabhaga. It has also been published by Jivananda (in two volumes). Some tattvas have been separately published as e.g. the Vyavahāratattva and the Dāyatattva (published at Calcutta in 1828 by the Department of Public Instruction). His Dāyatattva was translated into English by Golapcandra Sarkar. In his Māla-māsātattva the names of his tattvas are given. Vide Mitra’s Notices, vol. III. p. 50 No. 1081 and I. O. Cat. p. 420 No. 1405 for an enumeration of the tattvas and for reference to the volumes and pages in the Serampore edition. The tattvas are not arranged in the verses below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda’s edition.

1342 Dr. Bhabatosh Bhattacharya sent me a brief account of Gayā contained in the Tirthayātrātattva (published in Bengali script by the Sanskrit Sahitya Pariṣad of Calcutta), which I utilized in my description of Gayā pilgrimage in vol. IV pp. 670–674.

1343 भविष्यतेष्व दायभागे संस्कारे शुद्धिनिष्ठे । लिघिर जन्माहंगीरते । दुर्गास्ते ध्यनयोगकारयादिनिष्ठे । तदागमनवोत्तते इति संपूर्णे । सामाग्री साहित्यिनिष्ठे च वश्यमाने स्वत:।

The 28 tattvas are on मलिन्द्रव (intercalary months), दाय, शुद्धि, संस्कार, ध्यनयोगकार, विवेद, लिघिर, जन्माहंगीम, दुर्गात्तंब, ध्यनयोग, इत्यादि, तदागमनवोत्तत, इति संपूर्णे (3 tattvas on छद्धीप्रसो, बुधप्रसो, and शुक्लप्रसो), यहत, भविष्य (two on देवस्रीवन्धिर and मृदग्राहिन्य), तिथि (i.e. परीष्ठा, ज्योतिष, वार्तमा, धीम, आहिक, वैष्णोत्तम, सामाग्री, बुधशाद, शुक्लशाद, इत्यादि). In the Serampore edition भविष्यत्तम is not printed (vide Chakravarti in JASB 1915 p. 363). In Jivanada’s edition also the भविष्यत्तम is not included and the जन्माहंगीम seems to be included under लिघिर (Vide Smrītitattva, vol. I pp. 41–54). Raghunandana treats of Durgotsava at some length in Tithitattva (vol. I pp. 61–104) and winds up with the words ‘itī Vandyaghatiyo...Śrī Raghunandana-bhatacārya-Vira-cita-Durgāpujātattvam samāptam’. I think that it is very likely that these words were added by scribes. We have to understand the word Pratiṣṭhā as meant for Devapratiṣṭhā only (vol. II pp. 502–513) and that the word ‘Talāgabhavanotsarga’ in the note is meant both for ‘Jalāṣayotsargattva’ (vol. II. pp. 513–528) and ‘Mathapratīṣṭhādi’ (vol. II pp. 613–633).
It is not feasible to give even brief summaries of Raghunandana's tattvas. Their very names indicate the subject matter. But one of them, the Dāyatattva, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, strīdhana and its devolution, inheritance to one dying sonless etc. His Tithitattva contains a description in Sanskrit of the game called Caturaṅga played on the full moon of Āśvina by four players. Vide (in vol. I) Tithi-tattva pp. 137-139 (for a description of 'catu-raṅga-krīdana).

Besides the 28 tattvas Raghunandana is said to have composed several other works. There is a commentary on the Dāyabhāga attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the Dāyatattva of Raghunandana sets forth the same principles of Hindu law that are peculiar to Jīmūtavāhana, though in matters of detail they disagree in a few cases. The Viramitrodaya styles the author of the Dāyatattva a follower of Jīmūtavāhana. It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the Dāyabhāga and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.

Besides the above, Raghunandana wrote also Tirthatattva or Tirthayātrāvidhitattva, the Dvādaśayātrātattva (on the principal festivals at Jagannāthapūri, one in each month), Tripuṣkaraśanti-tattva, Gayāśraddhapaddhati and Rāsayātrāpadhati. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhaṭṭācārya and was a Bengal Vandyaghaṭiya Brāhmaṇa. He was a pupil of Śrīnātha, Śrīnātha-cūḍāmāni, whose works are frequently quoted in the

1344 शिष्य श्रीकृष्णदीपिकाधिराजसुचिलार्ककोरसुब्रष्माचार्योत्सरुपन्द्रस्यसूचिकलार्ककोरस्य सामायिता।
1345 जीतृभाषानं भाषार्थविवाहितु यदद्भन्दे तद्वरस्य श्वरवास्यः न तु तस्माद- होऽरत्माणां सवव धन्यम्। ...इत्यादि। तदनुपातः दार्शनिकस्यक्षेप्यस्य। वीरो p. 703.
several tattvas (vide Chakravarti in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiśṇavite saint Caitanya were pupils of the same teacher, Vasudeva Śarvabhauma, who was the shining light of the new logic (navyanyāya) at Navadvipa and were residents of that place (Śaradāthakari’s Tagore Law Lectures, first edition p. 403 ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.  

In the Malamāsatattva, after citing the names of the tattvas and mentioning the topics to be dealt with in Malamāsatattva, he states (vol. I. p. 738 lines 1–2) that he is writing the work after looking into many nibandhas (nibandhān bahudhālocya nibadhyante satōm mude). It may be noted further that he enumerates the names of the 18 Purāṇas from the Viṣṇupurāṇa (III. 6. 21–23) and quotes from the Kūrma the names of 18 upapurāṇas (in Smītattva, vol. I. pp. 792–93). Raghunandana profusely quotes all the 18 Purāṇas, but the Upapurāṇas are sparingly cited except the Ādi, Āditya, Kālikā, Devī, Nandikēśvara, Narasimha, Nārādyā.

In may be noted that Raghunandana in Malamāsatattva (vol. I. p. 792) quotes a passage accepted by great people (or by many people) viz. “Śudrās are Vaiṣjasaneyins in all matters and should follow the procedure laid down by the sages of that
Veda’. In another place i.e. in the Śūdrakṛtyavicāranatattva (vol. II. p. 634) he quotes the passage ‘Ārṣakrameṇa sarvatra &c.’ and remarks that the mantra to be recited is to be taken from the Grhyā relating to Yajurveda. The Smṛti of Yajñāvalkya (I. 121) provides that he (the śūdra) should perform the five daily yajñas to the accompaniment of the word ‘namah’ as the mantra. The Mitākṣarā on Yāj. I. 121 says the same thing and adds that the śūdra should perform five daily yajñas to the accompaniment of the word ‘Namaskāra’ as the Mantra and then states that some prescribed a mantra for Śūdras as noted in the footnote. This establishes that at least in some parts of India śūdras could even in the 11th century A. D. repeat a mantra cited in the note below. It appears that the opposite view viz. that a śūdra could repeat only the word ‘namaskāra’ as a mantra had begun to be emphasized in the 11th century A. D. and had been prescribed some centuries before Christ in some works such as the Gautama-Dharmasūtra (X. 66 ‘anujñātosya namaskāro mantraḥ’).

How the attitude of our learned writers towards women and śūdras went on becoming stiffer and stiffer may be very briefly indicated here. In the daily tarpāṇa (satiating by offering water) three women are included in the tarpāṇa of sages viz. ‘Gargi-

1348 आर्थकर्मण सत्तवेू धृष्टा वाजनंस्पिना। इति महाजनपदिपुष्यिन्वचनादू, जनकिनः विभिन्नते कर्म कुरुः। महामात्र तत्र प 792 (vol. I.).

1349 भौतिकार: शुज्यर्द्धार्मणिः आद् विद्यारत्रः। नमस्कारण सत्तवेू पवश्वाः शास्त्रा वायुः। याज्या, I. 121. The com. of विश्वकार्यः says: आद्यं विद्यार्थिनम् वथाकास् कुरल्यः, अन्यं वयस्मा पवश्वाः। श्रवणो विशेषः। नमस्कारमात्मणयुप्रस्ठीतिः न देवताविद्विन्तिः। मनवया च प्रतिभावत देवतोर्द्धेष्यो ध्यायः कल्यत् पतः। आद्यः देवताप्राच्छिन्नः मन्द्रामात्रार्थण्येष्यात् प्रस्वति। the मिताक्षरास commentary says आद्यः विश्वविद्यार्थिनम् किया: श्रवणं यथायद्विकार्यः कुरल्।।।।।।

1350 नम देवतानि मन्वनाथ पूर्णानि पवश्वाः शास्त्राः। अहं वायुः हयस्तं अनुभिज्जह। नमस्कारमात्रः च केविन्त। —देवताभः। पितुमघिः महाविशय एव च। नम: स्वार्ताः स्थिरायेन नित्यार्थैव समस्या:। इति वायुविष्नु समस्या:। भौतिकारणी on मतु III. 121 remarks (probably following Gautama) ‘नमस्कारोद्विन्दुस्तोलोत्सव न देवतानि पदम्’.

1351 नम देवतानि मन्वनाथ पूर्णानि पवश्वाः शास्त्राः। अनुस्वयते। नमस्कारमात्रः। च। नम: स्वायते स्थिरायेन नित्यार्थैव समस्या:। इति वायुविष्नु। नम इत्यतः। तद् देवतानि लोकिकेष्वादः कल्यत् न कैलासिकेष्वात्स्विचारयां।।।।।। मिता: on या I. 121.
Vācaknavī, Vaḍavā Prātithevi and Sulabhā Maitreyi' (vide H. of Dh. Vol. II. p. 691). Further, in the Brhadāraṇyakopaniṣad, the great sage Yajñavalkya imparts to his wife Maitreyi the knowledge of brahman (Br. Up. II. 4-5). Śaṅkarācārya\textsuperscript{1351} on Brahma-sūtra I. 3. 38 quotes a portion of Sāntiparva 328. 49 for establishing that Smṛti declares that men of all four varṇas have the right (or privilege) to acquire knowledge of Itiḥāsa and Purāṇas. The Dharmasindhu\textsuperscript{1352} says (p. 77) 'Kṣatriyas and Vaiśyas have the privilege (or capacity) to perform rājasapūjā containing offerings of flesh and to perform japa and homa; similarly, in the case of śūdras, tamasapūjā without mantras and japa with offerings of even flesh is allowed, but the Śattvikapūjā consisting of japa of saptasati and homa should be got performed through brāhmaṇas, (since) śūdras and women have no privilege of reciting even the mantras from Purāṇas and that in the bhāṣya (commentary) on the words ‘the śūdra may secure happiness’, it has been said that the śūdra reaps the fruit of religious rites viz. merely by listening to the mantras and not by repeating the mantras himself; therefore it should be understood that the śūdra secures the desired fruits (results) of religious rites by merely listening to the Purāṇa mantras and not by himself reciting them; from this it should be understood that personal recitation by women and śūdras of the Gītā and the thousand names of Viṣṇu would lead to sin in their case. This

\textsuperscript{1351} With regard to Itiḥāsa and Purāṇas Śāṅkara says at the end of the bhāṣya on Vedāntasūtra I. 3. 38 ‘तत्र वेदतानिःवृत्तिः सत्तमवेदायतनंप्रतिच्छायाः ‘सत्तमवेदायतनंप्रतिच्छाया। वेदान्तिवक्त्वा नानाकृत्रिया नानाकृत्रियाः वेदान्तिवक्त्वा नानाकृत्रियाः वेदान्तिवक्त्वा नानाकृत्रियाः वेदान्तिवक्त्वा नानाकृत्रियाः वेदान्तिवक्त्वा नानाकृत्रियाः

\textsuperscript{1352} श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता श्रविज्ञानवैश्यकारमणितितुष्टिक्षिता
dictum of the Darmasindhu is opposed to that of Gita \(^{1353}\) itself (IX. 32) and the words of Śaṅkarācārya who places the Śūdras on the same footing as the three Varnas.

The Bhāgavatapurāṇa \(^{1354}\) (I. 4. 25) expressly states ‘As the three Vedas cannot reach the ears of (i.e. are not or cannot be studied by) women, Śūdras and those who are merely somehow related to the twice-born, the sage (Vyāsa) composed the Bhārata story (i.e. the epic Mahābhārata) out of compassion for them’. Some writers from Mithilā, says Raghunandana in Śudrakṛtyavicāranatattva (vol. II, p. 635), held that in śrāddhas a śūdra could repeat a Purāṇa mantra; to this Raghunandana replies that the Varāha and Matsya Purāṇas are opposed to this.\(^{1355}\) The result would be that there is an option, the Mahābhārata can be studied by women and śūdras just as men of the first three varnas study the Veda. Even granting that some Purāṇas like the Matsya and Varāha are opposed to this, that does not matter. There would be an option as the Bhāgavata purāṇa states that the Mahābhārata takes the place of Veda in the case of women and śūdras, while some Purāṇas deny this in certain matters.

Aufrechter placed Raghunandana between 1430–1612 A.D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana’s works are quoted and criticised by the Vīramitrodaya (pp. 79, 531, 683, 697, 703 etc.,) and by Nilakantha, Raghunandana is certainly earlier than 1600 A.D. As he names Mādhavacārya, Śūlapāni, Rayamukuta, Rudradhara and Vacaspati, he is later than about 1500 A.D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A.D. Caitanya is said to have been born in 1485

\(^{1353}\) गीता IX. 32 is मां हि पाष्ख स्पष्ठस्मित्र बंध्यं स्तु: पापवोनतः। निषयो ब्रह्मायत्वत्वा छृतनाते सिंप वाल्ष गतिम्।

\(^{1354}\) कृष्णन्द्रजनपदम बनी न श्रुतिगौरि। तस्माद्भ्रातमवस्थानं मुनिना कृपय छृत्वा। मभवतदुपाराण्य। I. 4. 25.

\(^{1355}\) अति व आदिदक्षत्रैवश शृचित्वं वचने वैदेशुपाध्यायनात् आदिव पुराणमन्त्रः शृद्धन पद्मविन्दी मोहः मनवलोकांतः नामः वरहपुराणे शृद्धायन्त मनवत्जल इत्येन मनवामातिभिन्नत, मस्त्यपुराणं 'नस्मन्तरेण मनवः' हस्तपुराणात् प्राचिन्कृत्वपि आदिद्विवेशं निष्पाचं प्रतीतिः। शृद्धनपविचारकत्वं (vol. II. p. 635).
In his Jyotistattva he mentions śāke 1421 in connection with the position of Viṣṇu. That shows that the work was not composed probably very much long after that date (i.e. 1499-1500 A.D.). In the same Tattva (vol. I. p. 568) for calculating ravi-sāmrākti he takes śāke 1489 as the basis (i.e. 1567 A.D.). So that Tattva was composed just about that year. A ms. of the Chandoga-śrāddha-tattva was copied in śāke 1497 (1575-76 A.D.) and a ms. of the Maṭha-pratīṣṭhā-tattva was copied in śāke 1498 (i.e. 1576-77 A.D.).

Therefore he must have flourished before 1575. Raghunandana, as shown above at some length (on pp. 853-54) very often criticizes Vācaspāti, whose literary activities have been placed above between 1450-1480 A.D. Besides, Nārayanaḥṭa, who was born in 1513 A.D. (as will be shown under Nārayanaḥṭa) and was the paternal grandfather of the famous cousins Kamalākara (who composed the Nīrṇayasindhu in 1612 A.D.) and Nīlakaṇṭha, is mentioned with great respect as ‘Bhaṭṭa-nārāyaṇacaraṇāḥ’ by Raghunandana in (vol. I.) Tithitattva (pp. 99-100), Śrāddhataṭṭva (pp. 201, 245), Samāskāratattva pp. 868, 878 (in vol. II.), Śuddhitattva (p. 251). Therefore Nārāyaṇabhaṭṭa must have been an honoured contemporary of Raghunandana. The latter very rarely differs (if at all) from Nārāyaṇabhaṭṭa and never employs words like ‘heyaṁ’ or ‘nirastam’ about Nārāyaṇabhaṭṭa’s views (as Ragh. does in the case of Vācaspāti). So Raghunandana may be said to have flourished between 1510-1580 A.D. It may be noted that the Nīrṇayasindhu (2nd. Pari. p. 83) mentions the Tithitattva as quoting Kālikāpurāṇa about bath in the waters of the Brahma-

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1356 Vide Prof. Jādunath Sarkar’s ‘Chaitanya’s pilgrimage and teachings’ for 1485 (as birth date) and M. T. Kennedy’s ‘Religious life of India’ (1925) p. 13 for 1486 A.D.

1357 विपुले मीनक्षरलेखकानि श्रीकाैर्थकिरे शास्त्रावृिनि। (Jivananda, vol. I, p. 562).


1360 विपुलकर्म स्वयंप्रमाणान्त शास्त्रावृिनि भव्यदेवमचंसंकत तत्र प्रामाणिकं, तत्सादि महाप्रामाणिकेऽहेमनायकनारोदेकंिकात् सत्यमाणिकृत्वर्गं लिखितम्। तिथितत्वम् । पृ. 99-100. Vide संस्कृतसंदर्भ प्. 878 for similar words. तिथितत्वम् कालिकापुराणे-वैते माति सिद्धांतस्याः.

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putra in Caitra on the 8th of the sukla fortnight, which passage occurs in Tithitattva p. 59 (vol. I).

Raghunandana was a great writer with wide reading, a wonderful memory, patient industry and a logical mind.

Several papers have been written about him. I have read some of them. The following may be mentioned.

1. J. A. S. B. New Series, Vol. XI, pp. 351–357 by M. M. Chakravarti, with an Index of Writers and Works in English characters (pp. 363–375) based on the text in the Serampore edition of 27 tattvas (omitting 'Ṛgvrśotsara-ga-tattva') published in 1834–35. This index loses much of its usefulness because very few libraries in modern India have got the very old Serampore edition and the only procurable edition now for many is that of Jivananda's. The present author had to spend weeks over preparing an index of authors and works by reference to the pages of the edition of Jivananda.


1361 In this paper Dr. Bhattacharya deals only with quotations from the Bhagavadgītā and the Bhāgavatapuruṣa. I have not checked quotations from the Bhāgavatapuruṣa mentioned by him. As regards the Bhagavadgītā he omits in this paper some verses quoted by Raghu from it. But in his monograph on 'Raghunandana's indebtedness to his predecessors' (publi-

(Continued from the previous page)

shed by the Calcutta Asiatic Society in 1955) he has exhaustively dealt with the Bhagavadgītā quotations on pp. 50-51. He is sometimes uncharitable when dealing with others as (e. g.) when he says on p. 225 of ‘Siddhabhārati,’ part I “Though Prof. P. V. Kane and Dr. S. K. Dey have occasionally repeated the fact of particular digest-writers having been quoted by Raghunandana from the above-mentioned list of Chakravarthi, yet, far from identifying the quotations, they have nowhere even mentioned the fact of the Bhagavadgītā or the Śrimad-Bhāgavata having been quoted by Raghunandana”. The History of Dharmaśāstra vol. I (published in 1930), contains only 466 pages on details of about 113 authors and their works and it was irrelevant and absolutely unnecessary to say anywhere in the History of Dh. (vol. I) that the verses from the Gītā had been mentioned by a writer of the 16th century.

It may be noted that the Kṛṣṇajanaṁśtami-tattva is included in Tithitattva (pp. 41-54). So also the Durgāpūjā-tattva has been dealt with in Tithitattva (pp. 64-104) which has at the end the words ‘Durgāpūjātattvam samāptam’. The Durgācanapaddhati at the end of the 2nd volume (pp. 659-683) is not Durgāpūjātattva; it is the additional matter.
(vol. II pp. 645–658); 20. Devapratistha, pp. 12 (vol. II pp. 502–513); 21. Vastuyaga, pp. 12 (vol. II pp. 412–423); 22. Sri-puruṣottama, pp. 11 (vol. II pp. 563–573); 23. Vrata, pp. 10 (vol. II pp. 151–160); 24. Yajurvedi-Vrsotarga, pp. 9 (vol. II pp. 636–644); 25. Sudrakṛtya-vicāraṇa pp. 4 (vol. II pp. 633–636); 26. Durgārcanapaddhati pp. 659–683. It would be noticed that religious duties on the different tithis of the year occupy, as regards extent, the first place; then comes Šuddhi (aśauca on death and impurity on birth), then astronomical and astrological matters, then aṁnika (the daily religious duties), then Śrāddhas, then religious duties in intercalary month. It may be noticed that inheritance and partition cover only 36 pages and so do administration of justice, substantive and procedural law; and ordeals are assigned more pages than even Daya and Vyavahāra.

The first volume of the tattvas (Jivananda’s edition) contains only nine tattvas in 948 pages, while the second volume of 683 pages contains 18 tattvas. There is hardly anything to prove or to show that this was Raghunandan’s own arrangement. Probably it is due to modern editors. There is some internal evidence to establish the order in which at least some of the tattvas were composed. For example, pursuing the Sanskrit alphabetical order of the names, the following brief statement is made.

Of the tattvas ¹(1) the Āhnikā was composed before Śrāddha (vide p. 233 of Śr.), while Āhnikā (p. 375) mentions Śuddhi as already composed; (2) The Udvaha was composed before Sarṅskāra (vol. I p. 884) and after Śuddhi (vol. II p. 107) and after Dāyatattva (vol. II. p. 127); (3) The Ekādaśī was composed before Tithi (vol. I pp. 6 and 150), before Malamāsa, (as Ekādaśī vol. II p. 19 says ‘Vakṣyate ’). 4. Chandogya-Vṛṣot-sarga was written after Śuddhi (vol. II p. 532); (5) Jyotis. was composed after Ma’lamāsa (vol. I p. 775); (6) Tithi was written after Ekādaśī (vide vol. I pp. 6, 150), after Śuddhi and Śrāddha (p. 15 vol. I), after Malamāsa (vol. I, Tithi pp. 152, 167);

¹ These figures do not refer to the number of the tattvas but only count the tattvas that refer to priority or posteriority among themselves.
(7) Dayatattva was composed before Udvāha (vol. II p. 127) and after Śuddhi (vol. II pp. 190–197); (8) Divya. was composed before Vyavahāra (vol. II p. 211); (9) Durgāpūjā mentioned by Tithitattva (vol. I p. 93 as ‘as anusandheyah’) does not show priority or posteriority; (10) Malamāsa was composed after Jyotistattva (vol. I p. 775) and after Śrāddha and Udvāha (vol. I p. 884); (11) Vyavahāra was written after Divyattattva (vol. II p. 228); (12) Śuddhi was composed before Tithi (vol. I p. 15) and after Ekādaśi (vol. II. p. 307) and also before Udvāha (vol. II p. 107); (13) Śrāddha was composed before Tithi (vol. I p. 15) and Saṁskāra (vol. I p. 884) and after Āhnika (Śrāddha vol. I p. 233); (14) Saṁskāra was composed before Chandogavṛṣotsargatattva (vol. II pp. 543–547) and after Śrāddha and Udvāha (vol. I p. 884).

Another method which may be briefly indicated for finding the order in which the tattvas were composed is as follows: One may say that when Raghū says about a topic that it has been ‘vivṛta’ (expounded) or ‘prapañcita’ (dealt with in detail) or uses past passive participles of the same meaning, one may reasonably hold that that subject had been already dealt with in a tattva. But when he uses words like ‘anusandheyam’ (may be consulted) or ājeyam (may be known or understood from) a conclusion about priority or posteriority cannot be reasonably drawn. A very learned man (particularly before the advent of printing) may have been engaged in or contemplating the composition of two or three works at the same time and one day he might write a chapter of one book and the next day or a few days later he might compose a chapter for another work of his by way of change or variety. Therefore, the words ‘anusandheyam’ and ‘ājeyam’ may be employed with reference to a work already composed or yet to be composed.

The present author holds that the mention of 28 tattvas contained at the beginning of the Malamāsatattva was only a draft (of the tattvas to be described) prepared at some time before Raghunandana began to describe the several tattvas. It

1363 Why the intercalary Month is called Malimlucia is stated by Raghū in Malamāsatattva, Vol. I p. 768 as ‘mali sam mlocaṭi gacchatiti malimlucāḥ’.
appears that some tattvas at least had been composed before the Malamāsatattva was actually written. For example the Malamāsa. (vol. I p. 834) quotes Manu IV. 103 (vidyut-stanita &c.) and adds that it was explained in Tithiyattva. On p. 775 (vol. I) the Malamāsa' expressly says 'Tajjyotihāstroktakāla...iti Jyotistattve-bahudhā vivyntam'. From the Ekādaśītattva (vol. II p. 19) it appears that the Malamāsatattva was yet to be composed when the former was composed (evaṁ ca Gobhilā-nukteṣvannapraśanādiṣu yad-Vṛddhiśraddham tan-malamāsatattve mātysapurāṇādvacanāṇād vaksyate'. The most extensive tattvas are (as shown in detail above) those on Tithi, Śuddhi, Jyotis, Āhnika and Śraddha, whereas Malamāsa comes only next to these five in extent.

Raghunandana was a master in the application of the Mīmāṃsā-sūtras and Nyāyas. I shall only mention a few of the most important pages where Jaimini's sūtras are actually cited; (in vol. I, Tithi 95 and Śraddha 221 definitions of ṛk, yajas, sāma); Āhnika (p. 338); Prāyaś, p. 479 (Jai. III. 4. 17), 480 (Jai. I. 2.1) Malamāsa (p. 806), Ekādaśī p. 88 and p. 97 (Jaimini VI. 3. 18). Raghunandana employs two kinds of Nyāyas viz. those based on the discussions in Jaimini and the explanations given by his commentators and nyāyas (maxims) that are more or less of a popular nature. A few examples of the two kinds may be mentioned by way of illustration. Two nyāyas of the first type cited by Raghu. may be mentioned as examples. There is 'Saṁyogaprathiktvanyāya (based on Jaiminisūtra IV. 3. 5-7 which is mentioned and explained by Raghu. in Tithi (vol. I p. 44), Pr. T. (vol. I pp. 474-475) and (also in vol. II) Ekādaśī pp. 29-30. Another well-know Nyāya is Sarvaśākhāpratyaya-nyāya (Jaimini II. 4. 8-33). Raghu. relies on it in (vol. II) Suddhi p. 378. Examples of a popular sort of nyāyas are Gobalīvardanyāya that occurs (in vol. I Tithi p. 142) and Daṇḍapūpānyāya (that occurs in Dāyatattva, vol. II. p. 170); vide H. of Dh. vol. V pp. 1343, 1344 for the elucidation of these two and pp. 1339-1351 for over 171 nyāyas explained briefly.
Nārāyaṇabhaṭṭa was the most famous of the celebrated family of the Bhaṭṭas of Benares. For a biography of the Bhaṭṭa

1364 The work of Śaṅkarabhaṭṭa is called Gādhi-vamsānucarita. The first leaf of the ms. is missing and the work comes abruptly to an end. Even in ancient times there appears to have been a rivalry between the two great sages of the Rgveda viz. Vasiṣṭha (to whom and his family are ascribed the verses in the VII Mandala of the Rgveda) and Viśvāmitra (to whom are ascribed the verses of the 3rd Mandala of the same Veda). It appears from Rg. III. 53. 9-12 that Viśvāmitra’s ancestor was Kuśika and that his prayers helped Bhārata people. At least as early as the Mahābhāṣya (vol. II p. 254 of Kielhorn’s ed.) of Patañjali (on Pāñ IV. 1, 104) the pedigree was Kuśika-Gādhi-Viśvāmitra. The name Gādhi does not occur in the Rgveda. The Mahābhārata and some of the Purāṇas are full of stories about the rivalry between Viśvāmitra and Vasiṣṭha. For enmity (vaiṛa) between the two sages, vide Ādi chap. 175-176, Chitrashala ed. The gotra of the family was Viśvāmitra and the family is known as Gādhivāṃśa. In Rg. III. 33. 5 Viśvāmitra is said to be sūnu (son) of Kuśika. The plural of Kuśika occurs frequently in the Rg. Śaṅkarabhaṭṭa also composed a work called Dvaitanirṇaya, an account of which contributed by the present author will be found in ABORI vol. III pp. 67-72 (for 1921-22). The Gādhivāṃśanucarita of Śaṅkarabhaṭṭa does not mention the fact of the re-establishment of Viśvēśvarā by his father Nārāyaṇabhaṭṭa. It is later descendants of Nārāyaṇabhaṭṭa that refer to this deed of Nārāyaṇabhaṭṭa. It is possible that Śaṅkarabhaṭṭa wrote the Gādhivāṃśanucarita before the restoration of Viśvēśvara shrine.

Nārāyaṇabhaṭṭa appears to have composed a work called ‘jivac-ahrddhavidhi’ (based on the Brahmapurāṇa and other works) enabling a person to perform his own śrāddha while he was alive. Vide Prof. G. V. Devasthali’s Des. Cat. of Sanskrit and Prakrit Mss. in the Library of the Bombay University No. 1045 p. 376 and Prof. Velankar’s Des. Cat. of the Sanskrit Mss. in the Ichharam Desai Collection of the Bombay University Nos. 292-294 pp. 60-61. No. 292 begins: 

(Continued on the next page)
family of Benares, vide I. A. vol. 41 pp. 7-13 and for a detailed account of some members of that family and their works (particularly on Dharmasastra), vide the present author’s Introduction to the Vyavaharamayukha (pp. v-xlv) published by the B. O. R. I. in 1926. From several references it appears that Nārayanaabhaṭṭa wrote a bhāṣya on the Gobhila-grhya-sūtra; vide Śrītītattvā (vol. I)-Tīthi p. 14 ‘Kuśāntarapratinidhir-Bhaṭṭanārāyaṇair - Gobhila-bhāṣya uktaḥ’; Saṃskāratattvā pp. 878 and 904; (vol II) Udvidhataattvā p. 130. A few more examples of the use of the honorific plural Bhaṭṭa-Nārāyaṇacaranāḥ’ by Raghū. may be added here. Vide (vol. I) Śrāddha pp. 201, 245; Saṃskāra p. 868; (vol. II) Maṭhapratiṣṭhā 620, Śuddhi 251. M. M. Harapradas Śāstri has brought to light a biography of this family written by Saṃkarabhaṭṭa, a son of Nārāyaṇabhaṭṭa (Ind. Ant. for 1912 vol. 41, pp. 7-13). Nārāyaṇabhaṭṭa’s father Rāmeśvarabhaṭṭa whose gotra was Viśvāmitra migrated from Pratiṣṭhāna (Paṭhan) in the Deccan to Benares. Rāmeśvarabhaṭṭa was a very learned man and his learning drew to him students from the whole of India. Nārāyaṇabhaṭṭa was born according to Saṃkarabhaṭṭa’s biography in śake 1435 in the month of Caitra (i. e. about March 1513 A. D.). Nārāyaṇabhaṭṭa was the eldest of three sons, the other two being Śrīdhara and Mādhava. Nārāyapabhaṭṭa learnt all the śastras at the feet of his father. Pandits all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit ms. It is said that Nārāyaṇabhaṭṭa brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of Viśvēśvara at Benares to the

(Continued from the previous page)
ground to allow him to rebuild it. For his erudition and piety Narāyaṇabhaṭṭa was honoured with the title ‘Jagad-guru’ and his family was given the first place of honour in the assembly of learned Brāhmaṇas and at the recitations of the Vedas. It was Narāyaṇabhaṭṭa and his equally worthy descendants that raised dakṣinātya pandits to the position of high eminence at Benares which they still hold. Narāyaṇabhaṭṭa wrote numerous works on dharmaśāstra among which may be mentioned the Antyeṣṭipaddhati (printed by Nīrṇayasaṅgara Press), the Tristhalisetu (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśi and Gayā) and the Prayógaratna (printed at the Nīrṇayasaṅgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the sanskāras from garbhādhāna to vivāha. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the Kālamādha (vide Madras Triennial Cat. vol. III. Sanskrit C. p. 4114 No. 2852) and a commentary on portions of the Śastra-dipikā of Parthasarathimiśra. He composed a work on ordeals which is referred to in the Vyaṇhāratattva of Nīlakaṇṭha (vide p. 457 of my edition of the Vyaṇhāramayūkha and Bikaner cat. p. 387 No. 832 for a Divyānuṣṭhāna-paddhati of Narāyaṇabhaṭṭa) and also paddhati on the dedication of gardens, tanks etc. For a Jalāṣayotsargavidhi of Narāyana, vide I. O. Cat. No. 1717 and Mitra’s Notices V. p. 146 and Prof. Velankar’s Cat. of the Bombay University’s Desai Collection of Mss. pp. 41-42 No. 204. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons. Vide Cat. of India Office Sanskrit Mss. (part III p. 547 where the राज्जी (हा?) राजविधि-प्रकाश of दिवा कर son of महादेव says so) and Hultsch’s Report on South Indian Sanskrit mss. vol. III. p. 106 which quotes a verse from भाट्टिनिक अब रे re-installation of Viśeṣvāra by Narāyaṇabhaṭṭa : श्रीमानमंगलम : समाधान्येक्षमतः शास्त्रायाच्ययतमस : खममनमानी वदनविनिरंद्रः । कारणं पत्रविनिद्ववं समुज्जेत विशेषर्वस्त्रवर्तम हिंदं भारतवन्तसुकाय जगतं संस्कृतयस्यांत । II 5th verse at the end of the work.

Those interested in the several eminent writers of this gifted Bhaṭṭa family of Benares may refer to the present author’s Introduction to the Vyaṇhāramayūkha of Nīlakaṇṭha (published H. D. 114
by the Bhandarkar Oriental Institute, Poona, in 1926 pp. v-xxvii). Only a brief pedigree of the family is added here: 1365

As he was born in 1513 A. D. and composed the commentary on the Vṛttaratnakara in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalakarabhaṭṭa composed the Nirṇayasindhu, one of his earliest works, in 1612 A. D.

It appears that Kāntānāthabhaṭṭa, a descendant of Kamalākarabhaṭṭa, published a work called 'Bhaṭṭa-varṇa-Kavyam' in 1903 at the Ananda-kādambini press of Mirzapur. Kāntānāthabhaṭṭa was head Pandit at the Sanskrit Pathasāla at that place. In the Hindi Preface to that work he said that he saw Saṅkarabhaṭṭa's work called Gadhivaṁśavarṇana and Mandlik's edition of the Vyavahāramayūkha and that induced him to write the work. It is in 10 sargas and contains 429 verses in several

1365 Nāgāpāśa—son Gāṅgadeva—son Govinda—son Rāmeśvara

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<tr>
<th>Narāyaṇa</th>
<th>Śridhara</th>
<th>Mādhava</th>
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<tr>
<td>Rāmakṛṣṇa</td>
<td>Govinda</td>
<td>Raghunāṭha</td>
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| Śaṅkara        | Four sons       |

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<th>Raṅganātha</th>
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<th>Nrṣimha</th>
<th>Nilakaṇṭha</th>
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<td>Siddheśvara</td>
<td>Saṅkara</td>
<td>Bhanu</td>
<td>Daughter</td>
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<th>Dinakara</th>
<th>Kamalākara</th>
<th>Lakṣmaṇa</th>
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<tr>
<td>alias Divākara</td>
<td>son Divākara surnamed Kāla (or Kāle of modern days).</td>
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<tr>
<td>Viśveśvara alias Gagābhaṭṭa.</td>
<td>Ananta Prabhaṭka</td>
<td>Śyama</td>
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</table>
metres. The pedigree he gives differs from Śaṅkarabhaṭṭa’s work in several respects. It is unnecessary to pursue this matter here.

There is a work on dharmaśāstra called Dharmapraṇāti composed by a Nārāyana. Mr. K. P. Jayaswal holds that this was composed by jagadguru Nārāyaṇābhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. xi). The same view is held by M. M. Haraprasad Šāstri (Ind. Ant. for 1912 p. 7). Prof. Velankar in his Cat. of the Sanskrit Mss. in the Iccharam Suryaram Desai Collection of the Bombay University (p. 45) appears to identify Nārāyaṇa, author of Dharmapraṇāti (mss. No. 217 and 218 on p. 45) with the famous Nārāyaṇābhaṭṭa, author of Prayogaratna. But this identity is extremely doubtful. The benedictory verses1366 in the Dharmapraṇāti are different from those of the Prayogaratna and Tristhalīsetu, the method of treatment and the style are different and the colophons are also different. The author of the Dharmapraṇāti does not mention his ancestors as Nārāyaṇabhāṭṭa does. Nilakantha in his Vyavahāramayukha finds1367 fault with the Dharmapraṇāti by saying that certain quotations therein are unauthoritative.

109. Ṭoḍarānanda

Rājā Ṭodaramalla, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. I gave in the first edition some information about this work gathered from several sources. No part of the work had been printed when the first edition of the first volume was published in 1930. In 1945 Pandit K. Madhav Krishna Sarma contributed a paper on Ṭoḍarānanda to the Journal of the G. J. R. I. of Allahabad, vol. III. pp. 63-66. There he stated that the Anup Sanskrit Library at Bikaner has the most complete set of the parts of the Ṭoḍarānanda. In 1948 Dr. P. L. Vaidya published a volume containing two parts of the text of the encyclopædic work viz. on Sarga (creation of the

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1366 The introductory verse is: नारायण नमस्कृत कामदान्त च सरस्वीम्।
गणनाथे युद्धक्षेत्र धर्मसंरक्षणाय बै॥ धर्ममुख्ये कियते कठी नारायणेन हु। I. O. cat. p. 480 No. 1560.
world) and Avatāras, in the Gaṅgā Oriental Series of Bikaner with a Foreword by Sardar K. M. Panikkara (the then Prime Minister of the Bikaner State), with a learned Introduction (by Dr. Vaidya), Text (in 386 pages) and some Appendices (Appendix A, giving a brief sketch of the life of Raja Todarmal, B containing a few stanzas glorifying Todarmal found in Manirāma’s Padyasāṅgraha and three verses from the Benares Draupadi–Kuṇḍa Inscription of Saṅvat 1616 (i.e. 1589 A. D.) inscribed by order of Todarmal, Appendix C (pp. 395–414) supplying information on several sections of the Ṭodarānanda derived from mss. in different libraries.

Dr. Vaidya (in his Introduction pp. xvi–xxvii) brings together valuable information about Todarmal and his work.

After a few Introductory verses containing obeisance to Brahman, Kṛṣṇa, Gaṇeṣa and Manu (in six verses), a few verses (I. 7–18) deal with the family and ancestors of Todarmal. Todarmal came of a Kṣatriya family of Oudh called Ṭaṇḍana. The first ancestor named is Bāla (I. 7) who was a devotee of Kṛṣṇa. His son was Attali – son Dāma (Dāmodara) – son Assu (a warrior and devotee of Kṛṣṇa) – his son Dvārakādāsa, patron of learned men–son Dvijamalla – son Bhagavatīdāsa – son Ṭodarmalla born at Laharpur in Oudh. The family was in straightened circumstances owing to Bhagavatīdāsa’s large charities which the Pandit (who composed the Intro. verses) says uprooted poverty for a long time (Intro. v. 13). He had to accept service under Akbar as a clerk. Akbar soon found out Todarmal’s great talents and sent him to Gujarat (which had recently been conquered by him) as a gifted revenue settlement officer and also a warrior. Later, Akbar sent him to Bihar and Bengal for the same purpose. Akbar made him a commander, Wāzir and Divān in 1582 A. D.). Todarmal was not only endowed with high qualities but was also highly interested in learning and spent much of his wealth in charities, in building or renovating temples, consecrating images of Kṛṣṇa and constructing large tanks and wells. He is said to have rebuilt the temple of Viśveśvara at the instance of Nārāyanabhaṭṭa about 1585 A. D. This temple was later demolished in 1669 A. D. by Aurangzeb. The Ṭodarānanda is divided into 22 sections called Saukhyas and each Saukhya has sub-sections called harsas.
The question is whether Todarmal is the author of the work called Ṭoḍarānanda, that he was the inspirer, there can be no doubt. Verse 19 (of Introduction) states that he called together learned Pandits of pure character, honoured them and instructed them to compile this work which would be the quintessence of the several Purāṇas and Smrtis. Dr. P. L. Vaidya says that the Ṭoḍarānanda must have been composed between 1572 A. D. (which is the year mentioned in Jyotisaukhya p. xxx of Intro.) and 1589 A. D. (the year in which Todarmal died). We have also to remember that the extent of the Encyclopaedia (as Dr. Vaidya says on p. 414) cannot be fixed with certainty, since the Rājanīti and Karmavipāka sections have not yet been traced and the Śraddhasaukhya Ms. has no beginning nor end. He further says that we can roughly ascertain the extent of the remaining sections which put together comes to be of 72150 Ślokas (each śloka of 32 syllables). He further conjectures that the extent of the entire Ṭoḍarānanda may be in the neighbourhood of 80000 Ślokas.

The several parts of that encyclopaedia dealing with ācāra, dāna, vyavahāra, śraddha, viveka, prāyāscitta, samaya were called saukhyas. An account of some of the saukhyas that were available to me may be concisely given here. The Vyavahārasaukhya (D. C. ms. No. 366 of 1875–76) begins with an invocation of Śiva, speaks of the pārasika emperor (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king’s duty to look into disputes, the sabhā, judge, meaning of the word vyavahāra, enumeration of 18 vyavahārapadas, time and place of vyavahāra, the plaint, the reply, the agent of the parties (pratinidhi), pratyākalita, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punish-

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1368 Verses 18–19 in Introduction (I. I.) are: तांगणां वायालिनिमास्मृति: समक्रोशः सांवधेष्कमुक्तमुखस्मूर्तिः विविधाः। विवाहाः प्रारम्भाः-हृदयनिविन्दों भक्तो यथा: स्वीये राज्य जगति वृद्धिः प्रतिभवलिः असी कदाचिद् विदुषः विदुषात्माः सुहोऽविनीतमृष्टि:। नानापुरुषिनिनितिस्मृति समसादिरहस्यस्मृतिः विविधाः।

1369 श्रीमाणस्तद्विपारसीकरणार्धराजायम्योक्ति राजायाम्योक्ति श्रीदेवरावचरणकरणोरिविचारो-दयः। लोकानामिलितदुर्विविन्देभिः साय प्रभोत्साहातनवः न्यवहारनिष्पक्षश्रेणी नानातुजुष्वतः। 2nd verse.
ments and fines. The Vyawahārasaṃkhya does not dwell on the exposition of the several titles of law. Besides the smṛti writers, it principally relies on the Kalpataru, the Pārijāta, Bhava-deva, the Mitakṣara, the Ratanākara, Harihara, and Halayudha. The several sections are styled harsas.

The Vivāhasaṃkhya (D. C. Ms. No. 916 of 1886–92 in folios 54) is chiefly concerned with the astrological aspects of marriage viz. the proper year, month, day, zodiacal sign, nakṣatra for marriage, good characteristics of a marriageable girl and bridegroom; proper age for marriage for a girl and a male; many authors and works are quoted (most of which are mentioned below).

The Śraddhasaṃkhya (D. C. ms. No. 257 of 1884–87) is an extensive work and deals with the usual topics such as the different kinds of śraddhas, the time and place for śraddha, the proper brāhmaṇas, sapindikarana &c. The sections of this work also are divided into harsas. Besides those enumerated above the authors and works mentioned are noted below.

The Jyotiḥsaṃkhya (D. C. ms. No. 915 of 1886–92) constitutes the Saṃhitā branch of Indian astronomy and deals with

1370 ṛ迦, राजसा, राजस्वत (several times), कष्टिक (51b), नारायण-पारीक्ष, गम्ब, देवधार (on राजसारीक), बुधगुणितामणि, त्रिपुरा, व्रह, जिममीत (28 b), जीतीतिर्क (300 a), दीपिका (51 b), वेदक (50 b), वेदवृत्ति (7 b), भाष्मोहर (29 b), वारद, पराश (6 a अत्रानि भवेःप्रती...जनवल), बादरवण (37 a, 52 on देनकुट), वृहस्पति (3), वाणवामल (49 b), महेश्वर (32 b), भविष्यपुरण, भार-हक्र, भीमपारश (52 b), तुज्ज (twice on 28 b), मनु, महेश्वर (23 b, 52 b), मार्कंशेपुरण, यवेनेश (on: 27 a), याज्ञवल्क्यसृष्टि, रत्नमाख (8, 48 a रत्नमालायसाध्याने महादेवनाथ सिन्धुपतमु), राजमार्ग (30 b), भुपेनालाहिता (36 b), वराह or वराहिक (13, 44 a विविधपाठे वराहित्विविधाने), विषया (frequently named), विषयानिहिता, वारहपाठ, विविधपाठ (पर्यावरण: p. 9, पर्यावरण: p. 44), विविधानवण (43 a), and also बुधवान alone (pp. 23, 24, 39), विचर (26 a), बुधगुणितावणि (31 a, 36 b), बुधविषय (13 b), व्यवहारसम्पर्क (53 a, about six verses quoted), व्यवहारवृत्ति (27 a, 30 b, 51 b), यास-संहिता (17 b), शास्त्र, आपली (12 a, 35 a), शास्त्रासराकोली (13), सारासंह (52 a), शास्त्री (p. 14), सिद्धांतलिपिकोणि, यासंहितावनि.

1371 कर्म, विकारङ्गत्वं, नारायण, प्रकाशकार, मासवी, वर्षमान, वामदेव, आद्यावद, शाद्विक, श्रीमत, गुरुमार्गरीकार.
such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kaśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūraacitra, Varāha. The colophons state that Ṭodaramalla was a scion of the Ṭanḍala (or -na) family and that the work was compiled by Nilakanṭha at the order of Ṭodaramalla.\footnote{1372} This Nilakanṭha appears to be the author of the Saṅjñātantra on which a commentary was written by his son Govinda in 1622 A.D., in which it is stated that Nilakanṭha was honoured by Akbar and had composed the Ṭodarānanda.\footnote{1373} In the Tājika-Nilakanṭhi of Nilakanṭha it is stated that the author composed works on the three branches of Jyotiṣa which gave delight to Ṭodara.\footnote{1374}

The Jyotiṣasaukhya was composed in śaka 1494\footnote{1375} (i.e. 1572 A.D.). The ms. of the Vyavahārasaukhya bears at the end the date saṅvat 1628 (1581-82\footnote{1376} A.D.) which seems to be the date of its composition. Ṭodaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great financier and statesman. The Ṭodarānanda gives some information about the family of Todarmal and his ancestors (as briefly set out above). Besides, Blochman’s English translation of the Ain-i-Akbari (Vol. I. pp. 351-52) gives some information. On p. 352 we are told that his son Dharu i.e. Govardhanadhāri was a commander of 700 horse and was killed in a campaign in Sindh. Beveridge’s Akbarnama (Index Vol. p. 62) refers to two sons of Todarmal viz. Dhari (i.e. Govardhanadhāri) and Kalyāna. Other useful works are; Vincent Smith’s biography of Akbar in the series called “Rulers of India”; and Dr. A. S. Altekar’s History of Benares (pp. 39-43). Todarmal was born at Laharpur in Oudh and not at Lahore as is often

\footnotesize
\begin{itemize}
  \item \footnote{1372} इति श्रीमन्द्राजयचाँद्रश्रीदेवविलचालकवरदशारिते श्रीदेवविलवनीलकण्ठ-\n  \begin{itemize}
    \item चित्रित टोझरामदेव जोशल सुले संहितास्थले &c. folio 23a.
  \end{itemize}
  \item \footnote{1373} Vide cat. of BBRAS mss., part I, p. 187 No. 262.
  \item \footnote{1374} \begin{itemize}
    \item व्रजाञ्च प्रति हि मूनितलग्रह श्रीभगवशाच्येमहद्य भूमीपालसूरसंवितंतद् जोश-\n    \item चालितता। श्रीदेवविलचालकवरदशारिते जोशिय जिसका सहके निपडच्छ। व्रजाञ्च 9th verse, Peterson’s cat. of Ulwar mss., extract no. 502.
  \end{itemize}
  \item \footnote{1375} ‘तथा व संप्रकाष्ट: शालः ४०३४ पद्मराजप्रविष्टत: ४०२०’ folio 38.
  \item \footnote{1376} ‘संवत् १६३५ समये कुंद्रवरु २ शुक्रवार’ D. C. ms. No. 366 of 1875-76,
\end{itemize}
stated (vide Blochman’s translation p. 620) and he died on 10th November 1589 A. D.

Dr. Vaidya’s edition of the first two parts (on p. 6 verses 24–27) enumerates the twenty-two parts (called Sāukhyas) in which the subjects were distributed (vide note below).

Several parts of this huge work are described as *viracita* (composed) by Todarmalla e. g. the printed text of Dr. Vaidya’s edition of the first two Sāukhyas (vide note below). Dr. Vaidya (in Intro. p. xxvi) argues that these words are not to be taken literally, that all that is meant is that Todaramalla conceived the project and provided for all the expenses incurred in engaging learned Pandits for collecting the material, for arranging it under proper heads and making copies of the several parts of it. I agree with him in this matter. But Dr. Vaidya goes further and argues (Introduction pp. xxvii–xxviii) that considering all the facts he would ascribe the authorship of the Todarānanda to Narayana bhaṭṭa chiefly (p. xxviii of Intro.). I demur to this conclusion. In verse 19 of the Introduction quoted above, it is expressly stated that Todarmal invited learned men of pure character and directed them to compose the work. There was nothing to prevent him from saying that he called ‘Bhaṭṭa–Narāyaṇa’ among the Pandits to preside over the task of preparing a huge work on Dharmaśāstra.

Dr. Vaidya agrees (p. xxx of Introduction) that the work was undertaken and finished between 1572 to 1589 A. D., the the year in which Todarmal died.

To me it appears probable that Narayana bhaṭṭa refused to undertake such a heavy task because he had become old.
1572 he would have been about 59 years old). There is another important circumstance indicating that Nārāyaṇabhaṭṭa must not have anything to do with this encyclopaedia, since we know for certain that the Jyotiḥsaukhya, (a part of the Tōḍarānanda) was composed by Nīlakanṭha, son of Ananta (vide p. 398 of Dr. Vaidya's edition). If the name of one Pandit Nīlakanṭha is expressly mentioned as regards the Saṁhitāsaukhya, no acceptable reason can be advanced as to why Nārāyaṇabhaṭṭa's name is not mentioned anywhere, if he had been responsible for the other parts of the encyclopaedia or for the whole work.

It may be noted that the Tōḍarānanda came to be mentioned as an authoritative work at least from about 1610 A. D. For example, the Nirṇayasindhu (of Kamalākara bhaṭṭa) cites it and so does the Vyavahāramayiḥkha of Nīlakanṭha, paternal cousin of Kamalākara (vide note below).^1378

The Vivāhasaukhya refers to the Rājaniśaukhya, to the Gaṇitasaṃkhya, Saṁskārasaukhya, Horāṣukha (these last three said to be already composed).^1379

The Marathi magazine 'Itihāsāsanigraha' publishes an inscription on a stone found in the Draupadikūṇḍa at Benares wherein it is said that Tōḍara of the Tāṇḍana family construc-

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1378 तोडरानन्दे देशीपुराण-वने च तीर्थद्वितीये आदिवि च विशेषतः । परात्रामोजनाद्रविवि वर्धां तथा प्रतांशन ॥ निर्णयसिंहु प. २६ निर्न. एडिशन मध्ये मराठी ट्र. ऑफ १९३५; विदेहे प. ९६, १०२, १०७ ते तले तुलनेता; तीर्थसूत्रिक्या म्हणून निर्णयसिंहु प. १०४. तोडरानन्दे नारायण वि. निर्णयसिंहु तृतीय वि. सास्क्य बङ्कर भाषानिष्ठा ॥ प. ३३ विभावहरमहुँ (प्रेसेंट एडिशन के आधार पर).

1379 अवार्यदर्बधुरबाण नायकावर राजसिद्धितत्त्वाय भवम्। फोलिया ५४ भ; तदत्त्वाद्व स्पष्टस्च गाणितिकायेय सामीविषयात्। फोलिया ११ भ. आनाकुब्जस्मन्त्तित्त्वाय, स्पष्टस्त तत्त्वनिबांडम्। फोलिया २६ भ; अन्योपिणिदिशेय: सास्कराष्ट्येय सास्कराष्ट्येय निदर्श्यत दत्त:। फोलिया ५ भ. ब्रह्मचर्ययाच्यो प्रीति उप: स तत्त्व विद्यामीः। फोलिया ६ भ. "

Dr. Vaidya describes at some length (in Appendix C pp. 395–414) the mss. material available for the several Saṅkhya in addition to the Āgama Saṅkhya or Mañrasaṅkhya not enumerated among the 22 Saṅkhya. Page 402 (of Dr. Vaidya's appendix) shows that the Vāstusaṅkhya (or Deśa-saṅkhya) also appears to have been entrusted to Nilakantha, son of Ananta.

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ted that beautiful reservoir in 1646 of the Vikrama era\textsuperscript{1380} (i.e. 1589 A.D.). Therefore it follows that literary works were compiled under the patronage of Todaramal between 1570-1586 A.D.

It is not possible for reasons of space to deal with all or most of the Saukhyaas of Todarananda but it would be interesting for scholars to know something more of one or more of the other Saukhyaas like the Vivahasaukhyaa of this large Saukhyaa called Todarananda.

He begins by saying that the person who has completed his studies (snataka) and has returned from the Gurukula is required by the Smritis e.g. Manu III. 2, VI. 34 to become a householder. Therefore our sastras require every young man to be married and in order that he should get married he has to look into the Astrological matters which are omitted here. Manu and others praise Vivaha very much which is unnecessary to set out here. Manu recommends (chap. IX) a girl that has attained puberty to be married by her parents and guardians to a worthy bride-groom and that if such a bride-groom is not secured she might remain unmarried for her life. While arranging for the matter parents or guardians require that an astrologically proper conjunction of heavenly bodies is secured. According to Samaskara-saukhyaa based on Parasara and other writers the girl should be married between 8 to 10 years. One writer called Sridhara in his work called Vivahapatala quotes that the marriage may be performed at all times. Many authors and works have been quoted in this Vivahasaukhyaa No. 916 of 1886-92 at B.O.R.I. Dozens of Smritis and authors are quoted as also astrological and astronomical works. But it is not possible to enter into greater details here for want of space.

It refers to the Ganitasaukhyaa on fol. 26 a. He also refers to Horasaukhyaa on folio 46b, Rajanii-Saukhyaa on folio 53 b.

This ms. is well written and the present author feels that an edition of it can be easily brought out on one ms. alone.

\textsuperscript{1380} Vide इतिहाससमस्त ed. by the late Rao Bahadur D. B. Parasnis, vol. I, part 4, p. 20. अनुवादितमसांतसंस्थिति (१९४६) कसरेश्वर सूक्तितत्त्वितीयी टीकाकोणमिवतः: तिथिवित्वकृपूर्वतः चक्रवर्तियाः विभक्तसङ्कल्पार्थ ब्रह्मणविशेषः॥
110. Nandapanidita

Nandapanidita was a voluminous writer on dharmaśāstra. An account of his principal works on dharmaśāstra is given below, particularly because most of them are yet unpublished. He was also called Vināyaka as stated in his commentary (named Śuddhi-candrikā) on the Śaṭasāti (also called Āśaucaññayā) of Āditya of the Kauśika-gotra. Nandapanidita came of the Dharmadhikārī family of Benares and is described as the son of Dharmadhikārī Ramapanidita. There were several families in Benares famous for their learned works on Dharmaśāstra and other branches such as the Bhāṭṭa family (to which belonged Bhāṭṭanārāyaṇa, Kamalākara and Nīlakanṭha), the Dharmadhikārī family and the Śeṣa family. This last had Śeṣakṛṣṇa, his son Viśveśvara, whose three pupils viz. Jagannāthaśāstra, Bhaṭṭoṭi Dikṣita and Aṇṇambhaṭṭa, author of Tarkasaṅgraha, distinguished themselves as great scholars in their own special studies.

He composed a commentary called Vidvanmanohara on the Parāśarasmitī. He expressly mentions therein that he follows the commentary of Mādhavacārya. This commentary is referred to in his Vaijayanti.

He also appears to have written a commentary called Pramitākṣarā or Pratītākṣarā on the Mitākṣarā of Vijnānesvara. This commentary was probably not completed, as only fragments are found with his descendants.

Nandapanidita also composed a work called Śraddhakalpalatā, which is referred to in his Śuddhicandrikā and in the Vaijaya-

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1381 धामधिकारिकृतकृतव्रतकर्णनेनपुरुषोपमपिणकुलस्मृतिं विनायकेन। व्याख्याते कलि-\[विन्योगितरिक्षणोपमश्च सराशमुच्छोटन्तन्त्र्याक्षः। माधवशाचर्यानिर्दिष्ट्यायक्षमामार्गार्णुसारिः। स्वत्तापि (स्वत्ततौक्ष? ) न से दोषः प्रतिविरुध्दमामिनः। II verses 3 and 5, I. O. Cat. p. 377 No. 1301.

1382 स्वयं वैत्याश्रमस्तृतिविवेर्णी विद्यमोहिनार्यां द्वस्तकीमोत्तायां बाकाभिषिद्दि नेक्ष प्रतिकायते। वैजयती on विन्योममृत 15. 42.

1383 On विन्योममृत 15. 9 he says ‘स्वरूपम् पुरुषोपमपिणेतिस्वामिः। मविष्कर्ते मितितत्त्वानाऽवत्तितिस्मात्। प्रतितत्त्वात्त्वानि नेकिव्यच्यते।’ folio 86 b of the I. O. ms. (of वैजयती); on विन्योममृत 16. 1 ‘विद्यमोहिनी मितितत्त्वायार्द्वार्द्वार्द्वार्द्वार्यां प्रतितत्त्वात्त्वामृकुलात्त्वावर्गे-’ (folio 93 b).

1384 ‘स व च ज्ञेष्ठ एवकुपपादित साधकल्पतात्त्वां’ folio 31 b of छन्दोचिन्द्रक्षर; on विन्योम 21. 19 ‘स्मामि विद्यम्। आदकल्पतात्त्वास्माभिषिद्दि श्वते नेकिव्यच्यते।’ folio 123 b (वैजयती).
yanti. In this work\textsuperscript{1385} he refers to a city called Śadharaṇa (probably modern Saharanpur) where the Sahagila family ruled. He speaks of Śrīnhamalla, Vasāvana, Rūpacandra, Bhūpacandra and Paramananda as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the Śraddhadipikā of Govindapañḍita.\textsuperscript{1386} At the end of the ms. of the Vaijayanti in the Deccan College Collection it is said that the Vidvanmanohārā, the Smṛtisindhu and the Śraddhalapalatā were the commentaries composed by Nanda-panḍita.\textsuperscript{1387} But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five stūbakas and deals with the usual topics, viz. what is śraddha, the proper time and place for it, the proper brāhmaṇas, various kinds of śraddhas &c. The principal authors and works named therein are given below.\textsuperscript{1388} The Śraddhalapalatā was published in the Chowkamba S. Series (1935) in 262 pages. In Poona Orientalist (vol. 15 pp. 60–64) Dr. S. L. Katre shows that a ms. of the Śraddhalapalatā is dated in Sāṅvat 1641 (i.e. 1584–85 A. D.). The same scholar shows (in I. H. Q. vol. 28 for 1952, pp. 91 ff.) that a ms. of Śuddhacandrika (which mentions the Śraddhalapalatā at least five times) was copied in Sāṅvat 1667, Śravaṇa-vadi (i.e. in July 1603 A. D.). Therefore Śraddhalapalatā must have been composed several years earlier than 1603 A. D.

The Śuddhacandrika of Nanda-panḍita on the Śaḍaśīti of Ādityācārya has been published in the Chowkamba Sanskrit Series of Benares (1928).\textsuperscript{1389} The Śuddhacandrika, a commentary on the

\textsuperscript{1385} Vide I. O. Cat. p. 556 No. 1731 for śraddhalan.

\textsuperscript{1386} गोविन्दपण्डितस्य आदित्याचार्यसम्प्रदायस्य सन्दर्भम्। आदित्याचार्यस्य कुञ्ज ता आदित्यि-कामः। I. O. Cat. p. 557.

\textsuperscript{1387} परासृस्तरस्य संस्कृतम्। आदित्याचार्यस्य सन्दर्भम्। I. O. Cat. p. 557.

\textsuperscript{1388} कालविशारद, कालदेव, बन्द्रकाशा, धमेयरीप्र, विषयविशेष, धर्मसम्बन्ध, आदिकल्पन, आदित्याचार्य, आदिकल्पनणि, आदित्यन्त, आदिकल्प, सम्मतिर्थ, स्मृतिर्थाविष्कार, स्मृतिर्थाविष्कार, स्मृतिर्थाविष्कार.

\textsuperscript{1389} Vide Prof. Devasthali's Cat. of Sanskrit Mss. No. 974 pp. 351–52, 'नन्दलिपिप्रारम्भमितनित्यकपपरस्तिय कविता श्रद्धानामि।' &c. No. 975 in Prof. Devasthali's Cat. is a work in 142 stanzas, (Continued on the next page)
Shaśāti or Aśaucaśānīnaya of Kausīkāditya, is also one of the works of Nandapanāḍita. It is referred to in his Vaijayanti. The Bhadkamkar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba Sanskrit Series. The principal authors and works quoted therein are noted below.

Another work of Nandapanāḍita is the Śrīmatsindhu, which seems to have been an extensive digest of smṛti material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the Saṃskāra-nirñayataraṅga of the Śrīmatsindhu, which, according to a verse at the end, was composed by Nandapanāḍita at the command of king Harivamśa-varman of the Māhendra family and son of king Maṅgo.

It appears that he compiled a summary of the doctrines of his work Śrīmatsindhu. That summary was called Tattvamukta-vatī. It is almost certain that the fragment of the Tattva-muktavatī noticed in the BBRAS Cat. at p. 217 is a part of this work. That fragment contains 8 verses on upākarma and three on holikā with commentary and the verses are numbered from

(Continued from the previous page)

86 ascribed to Sāṃśārabrīḍiv and 56 to Mārgīl. This Ms. has at end the verse: dharmikīkāraśaṅkārakānanēṣu - śrīrājācahañāhānaṃ vījavaktaḥ।

Yaśātā śrīṣaṃśāpaṃtāvataṃrasa dūrasya śrīrājācahañāhānaṃ vījavaktaḥ।

The śrīṣaṃstāsāvatā mentions, among other work and authors, śrīmādānī, śrīmānāvāhī, cā(k)amānāvāhī (commentary of mahāvyūha), āraṭānaḥ. 1390

on vījavā 22, 8 ‘bīluśtā śrīṣaṃstāṣadāukṣayākṣaṇaṃtāv:’ folio 125 b of bājaṭaṭaṭi.

1391 abhivyaktakā (on pārthakṛṣaṇ), śrīmāṇī, śrīmāṇītā, nāravikāvan, stomaśaṃstā (?), gacchā, māṇī, khañā, ākṣaṭa, kṣaṇī, nāraṇī, cā(k)amānā, cā(k)amānā, cā(k)amānā, cā(k)amānā, cā(k)amānā (on gōtāvāmānā), āraṭānaḥ, āraṭānaḥ, āraṭānaḥ.


1393 Vide Mitra’s Bikaner Cat. p. 476 No. 1204 for a ms. of the tattva-sūkṣma with the commentary sāraḥ. The last verses are: tattva-kāraṃ sāmāṇya-sūkṣma-sārāṇaṃ śvēkṣṣāntaḥ. tattva-sūkṣma-kālaṃ niṣbritaṃ tattva-pūrṇam: tattva-sūkṣma-sārāṇaṃ sāraḥ sūkṣma. sārabhāṣā: kṣṇa: pīyāta mānaḥ sūla:.
557 to 564 and then 607–609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name Hemādri and Parijata.1394

A few words may be said there about the edition of Nandapādita’s commentary Vaijayantī on the Viṣṇusmṛti published (in 1960) at Adyar (in its library series). It is in two volumes containing 1070 pages in all. The text and com. are printed in beautiful type at the Vasant Press, the Theosophical Society of Adyar. There is a preface (4 pages), Introduction (pp. IX–XXVII) by Pandit V. Krishnamacharya, also a Bibliography, 100 chapters of the Viṣṇudharmaśāstra, the text of the Smṛti in large and beautiful type, the commentary Vaijayantī in a smaller but clear type, several Indexes, viz. alphabetical index of the sūtras of Viṣṇusmṛti, an Index of the words occurring in the sūtras, an Index of the mantras cited in the Viṣṇusmṛti, an Index of the authors and works cited in the commentary; an Index of the texts cited as authorities in the Vaijayantī (pp. 952–1667); Addenda and Corrigenda (two pages). In this work he refers to a Brāhmaṇa dynasty of the Vasiṣṭha gotra at Vijayapura (Vijayanagara?) in Karnāta country, in which was born Koṇḍapānāyaka, whose son was Keśavanāyaka, whose son was Ananta Vāvarasa, whose sons were Keśava and Rudra. Keśava, son of Koṇḍapa, seems to have gone to Benares with his sons and grandsons and made extensive gifts of all kinds.1395 There is a hyperbolical description of his great gifts (mahādānas including tulā, i.e. weighing against gold or silver). In verses 76–77 of the printed edition of Vaijayantī, Keśavanāyaka enjoined upon Nandapādita the task of composing a commentary on the Viṣṇusmṛti.1396 In the colophons at the end of the chapters of Viṣṇu, Koṇḍapanāyaka is styled Mahārājādhirāja and it is said that Nandapādita was encouraged in the task by Keśavanāyaka alias Tammanānanāyaka.

1394 It begins श्रीविनाशनविवेच्यवादी: पुरुषोऽपि पारिजातामत्तुष्टे । and 564 is हेमाद्रिशुष्कवाच्च प्रभम् केतोवामिप ि।

1395 सवविद्वानविवेच्यवादी: पुरुषोऽपि पारिजातामत्तुष्टे प्रभोऽपियोऽपि पारिजातामत्तुष्टे । गंगाप्राचेतीव ग्राम: सपकृष्टि: श्रीविनाशनविवेच्यवादी कृपा विवेच्यवादी। (verse 65).

1396 श्रीविनाशनविवेच्यवादी: पुरुषोऽपि पारिजातामत्तुष्टे प्रभोऽपियोऽपि पारिजातामत्तुष्टे । गंगाप्राचेतीव ग्राम: सपकृष्टि: श्रीविनाशनविवेच्यवादी नन्दपादनविवेच्यवादी। नन्दपादनविवेच्यवादी। नन्दपादनविवेच्यवादी।। नन्दपादनविवेच्यवादी।। (verse 94).
At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured mokṣa by breathing his last on the Maṇikārikā in Benares.\textsuperscript{1397} There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vāvarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.\textsuperscript{1398} As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayantī. Among the authors and works mentioned in this commentary are Devasvāmī, Budhāsīra, Bhavadeva, Mādhavācārya, Vācaspatī, Sarvajñā, Subodhinī (com. on the Mit.), Haradatta, Hemādri. In the Vaijayantī he refers to no less than six of his works viz: the Vidvan-manohara, the Pramātakṣara, the Śrāddhakalpalata, the Śuddhicandrika, the Dattaka-mimāṃśā (vide note 1382 above). But in the Dattaka-mimāṃśā itself he refers to his Keśava-Vaijayantī as already composed.\textsuperscript{1399} Therefore it follows that both works were probably being composed at the same time. The Vaijayantī was held by the British Indian Courts as one of the leading authorities of the Benares School of modern Hindu Law.\textsuperscript{1400}

Nandapaṇḍita, though he generally follows the Mitākṣara, was not a slavish admirer of Vijañānāvarta. He does not accept the explanation the Mitākṣara gives of Yāj. II. 17 (sakṣiṣṭhāyatā yathā etc.). Similarly on Viṣṇu 8. 12, 22. 41, 23. 11, 27. 2 he emphatically says that the Mitākṣara is wrong.\textsuperscript{1401} He prefers the father to the mother as an heir (on Viṣṇu 17. 6–7) and seems to have placed the paternal grandmother as an heir after the mother

\textsuperscript{1397} कानो वायुपाश्रयमुहिषिति: पुष्पं हुष्टे: स्यामितो मोक्षं: श्रीमणिकाणिकास्य तनुस्वागतं संपादित: II p. 89 of the printed edition.

\textsuperscript{1398} कली वायुपाश्रयो वदनो न महीतः। श्रीनन्दप्रणिविण्डिनो विद्यानाथो न जातुतितः II p. 900 of the printed edition.

\textsuperscript{1399} 'अस्मात्त्वतं विभुप्रणिविण्डिनां केशववैज्ञानिकवन्वन्वस्म'। (on priority among the twelve kinds of sons) p. 112 of द्वारकामीनात्ता.

\textsuperscript{1400} Vide I. L. R. 16 Cal. 367 at p. 372.

\textsuperscript{1401} पद्मं पुंसवनके श्रेणिस्तरकारसंकलकरण मन्यमानो विज्ञानेश्वरसी कर्ष्टम्। वै जातयति on Viṣṇu 27. 2. भित्र: on या. I. 11 says 'ऐते च पुंससामीनस्तावयुवन्तां श्रेणिस्तरकारसंकलकरण कार्यं न विद्यानाथः। यथात्स्वयम्। सक्रृद्ध संस्कृतां नारी संस्कृतमथु। संस्कृतमथु। ये ये गंभीरे संस्कृतमथु॥ इति; सक्रृद्ध संस्कृतादिकारं श्रीमणिकाणिकास्य दृष्टिकोणः। ये ये गंभीरे संस्कृतमथु। संस्कृतमथु महीतिः हास्यिकारः। निर्णयित्वमपिपु p. 240.
but before the brother (folio 130 b). He explains sapinda relationship in the same way as the Mit.\textsuperscript{1402} He says that the word ‘bhratarah’ in Yay. should be explained as standing for ‘brothers and sisters’ and that in the father’s line, after the brother and brother’s son, the brother’s grandson succeeds and, on failure of the brother’s grandson, the paternal grandfather, his son and grandson are heirs one after another, i.e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the Subodhini and the Srvicandrika, which take only the son and grandson of each paternal ancestor. Vide my notes to the Vyavaharamayukha for fuller details (pp. 253–254). Nandapaṇḍita stands alone among modern nibhandhakaras in having recognised a uterine brother\textsuperscript{1403} (i.e. the son of the same mother but of a different father) as an heir. It is remarkable that Nandapaṇḍita preferred a person’s predeceased son’s widow (i.e. widowed daughter-in-law) as an heir to that man’s own daughter.\textsuperscript{1404}

The Dattaka-mimamsa is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland in 1821 A.D. (comprised in Stokes’s Hindu Law Books). In the following the edition of Bharatacandra Siromani (published in 1885 with

\textsuperscript{1402} पिण्डो देशो जनकः स समाने वेयां ते सपिण्डास्तेषां भावः सपिण्डतः। वैज्ञानी on विष्णु 22. 5 (folio 124 a). The Mit. on Yay. I. 52 says:— सपिण्डताः च एकादशरावायनवें भवलि।... एवं वत्व यत् सपिण्डास्तस्तव साक्षात्सर्पवत्ता वा एकादशरावेऽवेदतथः।

\textsuperscript{1403} Vide वैज्ञानी on विष्णु 17. 8 (folio 102 a). The important portion is ‘तत्र प्रथम समानमातापितुका भालो मुखः। विज्ञवाचिनवें प्रावसुज- तरलवा। तदभवे समानमातापितुका मातियो मुखः। तासा भिन्नमातुक- भावप्रेयः संतिभित्तिताः। भिन्नदरणां माता भिन्नविचिनां भिन्ना भिन्नविचिताः। तदभवे हुः तेविय मुखः।... तायाचं प्रथम समानमातापितुका प्रभावमातामातुका वीजस प्रावसुजवायनवेऽवेदः कम्चित्तावलः। तथा। एकास्य है पल्नाः। तत्कस्य श्री पुपक्षवायनसाक्षः पुपक्षवायन जनितीयारं च दिप्तविन्यासिन्यासाय दुपाला जनायामातेति तातास्तथः: पुरा: पुरुः। ततः पुरुषमातोप्तमोगति तदन्त समानमातापितुकः प्रथम समानमातापितुकः। तदभवे समानमातापितुकः भिन्नदरणोप गृहिष्ठः। श्रीजाप्रायायादः। तदभवे समानमातापितुकः भिन्नदरणोपिताः।

\textsuperscript{1404} वैज्ञानी on विष्णु 17. 4 (folio 100 a) श्रुतसूत्रे श्रुतसूत्रायो: स्ववाचिनवेन श्रुतसूत्रायेन स्तुत्यावै एव समावप्पवायात् (??)। तदभवे क द्वारा। तदभवे दुपालामायित। तथापुपक्षवायनसाक्षाणमातावे दुपालारे धने मुखः। Vide I. L. R. 16 Cal. 367 at p. 376 where this view is referred to.
his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoptions, the results of adoption. Among the authors and works quoted or referred to, those mentioned below may be noted.\footnote{1405}

The Anandashram Press of Poona brought out \(\text{in} 1941\ A.\ D.\) an edition of the Dattakamimāṃsa with a modern Sanskrit commentary called Mañjarī by Śaṅkara, son of Raṅganātha.

From very early days of the British rule in India the Dattakamimāṃsa came to be regarded as the standard work on adoption. In *Collector of Madura v. Mootoo Ramalinga*\footnote{1406} the Privy Council says "Again of the Dattakamimāṃsa of Nandapanḍita and the Dattakacandrika of Devaṅabhaṭṭa, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithila and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwansinh v. Bhagwansinh*\footnote{1407} "to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law." The Privy Council further lays down "their Lordships cannot concur with Knox J. in saying that their (of the Dattakamimāṃsa and Dattakacandrika) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence."\footnote{1408} Even in those parts of the Bombay Presidency where the Vyavahāramayukha is a work of paramount authority, the Dattakamimāṃsa has on the subject of adoption been preferred in certain matters to the

\begin{itemize}
  \item \footnote{1405} अपराध, क्षत्रिय, देवतामी, प्रेतागानवरिज्ञ, प्रवृत्ती, विनाशक, वेधार्थ, वचनस्यति, वैज्ञानिक, सब्दवृत्त, सुविधानी, सत्त्रसामी \(\text{com. on सत्त्राश्रीत्रत्, सुविचारित्का, एकद्र, द्वार्मिदः}\).
  \item \footnote{1406} 13 Moo. I. A. 397 at p. 437.
  \item \footnote{1407} L. R. 26 I. A. 153 at p. 161.
  \item \footnote{1408} L. R. 26 I. A. 113 at p. 132.
\end{itemize}

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Vyavahāramayūkha. For example, the Bombay High Court, following the Dattakamīmaṁśa, has laid down that among the three higher castes a man cannot adopt his own daughter’s, sister’s, or mother’s sister’s son. The view of the Vyavahāramayūkha, on the contrary, is that he can take these in adoption. The limits to which Nandapandita will be followed by the courts are laid down in Ramachandra v. Gopal: ‘The authority of Nandapandita must be accepted except where it can be shown that he deviates from or adds to the smṛtis or where his version of the law is opposed to such established custom as the Courts recognise’.

Several views expressed in the Dattakamīmaṁśa have been set at naught in the various provinces by the British Indian Courts. Nandapandita held that a widow could not adopt at all. Except in Mithilā this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. Nandapandita put forward the position that the brother’s son must be preferred for adoption over any other sagoṭra or sapinda. This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression ‘putracchāyā’ in ‘putracchāyāvaham’ occurring in the text of Saunaka was explained by Nandapandita to mean ‘similarity to a son born’ and he said that the similarity consisted in the possibility of being begotten by means of niyoga and the like. Sutherland wrongly introduced the word ‘marriage’ after niyoga in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state. But the Bombay High Court has laid down that the rule is restricted to the three

1410 अनेन विचारावा भैरुज्ञानांसंभवात् अनविकारं गत्योते।
1411 संस्कृतं संस्कृतं संविवेद्यूष च आन्तुपुष्ट मेव पुरस्तिनां हिति।
1412 पुरुषवा पुरुषसङ्गर्भं तच्च नात्मेदानोत्पत्तिः पथा आन्तुपिण्डः
         संगोत्सद्यवषयः। ततो आतुपिण्डः आन्तुपिण्डः आतुपिण्डः आतुपिण्डः निरासः।
specified cases of the daughter's son, the sister's son, and the mother's sister's son. From the text (brâhmaṇapâṇḍitraye nãsti bhâgineyãẖ sutãḥ kvacit), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this dictum on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any smṛti and has upheld such an adoption.

It should be noted that the 'Hindu Adoption and Maintenance Act' (No. 78 of 1956) passed by the Indian Parliament has made far-reaching and radical changes in the Law of Hindu Adoption and section 4 of that Act overrules all texts, rules or interpretations of Hindu Law or customs and usages as part of that law, except in so far as they may have been expressly saved by that Act.

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his Hindu Law (Lxxii, n. 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmĩdhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhunuḍirāja Dharmādhikārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakapaṇḍita and was the son of Râmapaṇḍita of Benares who is styled Dharmādhikārī. Nandapaṇḍita also is described as Dharmādhikārī in the Sāṅskāraniṇāya-taraṅga of the Smṛtisindhu (vide note 1392 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the Śrāddhakalpalata for Paramāṇanda of the Sahagīla


1415 Puttulal v. Parbati I. L. R. 37 All 359. (P. C.)
family of Śadhāraṇa, the Śṛṭisindhu for Harivāṇśavarman of the Māhendra family and the Vaijayanti for Keśavanāyaka of Madhurā.

Mandlik notes that Nandapanḍita is credited with the authorship of 13 works. Eight works of Nandapanḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-pradīpa which has been published in the Princess of Wales Sarasvati Bhavana Series, three sections of a work named Harivāṇśavilasa (viz. dānakāutuka, āhnika-kāutuka and sāṃskārakāutuka), Bālabhūṣa, Tīrthakalpalatā, Kālanirṇayakāutuca, Kāśiprakāśa, Mādhavananda. But we saw above (note 1393) that the Bālabhūṣa is only a commentary on the Tattvamuktāvāli (probably composed by another writer). The Kāśiprakāśa was certainly composed by Nandapanḍita as he is described in the India Office ms. to have been the son of Rāmapanḍita.1416 That work was composed at the order of one Sarvabhaṭṭa, who was the guru of Keśavanāyaka of Madhurā. In Mitra's Notices two works, Jyotiḥśastrasamuccaya and Sāmṛtasamuccaya, are described as composed by Nandapanḍita, son of Devaśarman and Vṛṇḍā.1417 The latter seems to have been an extensive work and dealt with tithinirṇaya, intercalary month, marriage, sapinda relationship, the sāṃskāras, daily observances, antyeṣṭi (funeral rites), āśucca, śuddhi, śrāddha, prāyaṣcitta, dayabhāga and vyavahāra. Though the name of the father, Devasarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapanḍita, son of Rāmapanḍita, as in the Sāmṛtasamuccaya the author refers his readers to his Dattaka-mimamsā for the subject of adoption. It is not unlikely that just as Nandapanḍita had the alias Vināyaka, his father Rāmapanḍita was also called Devaśarman.

Mandlik (Hindu Law lxxii, n. 3) notes that on a copy of the Mādhavananda-kāvyā composed by Nanda the year sainvat 1655 (1599 A.D.) is given, probably in Nandapanḍita's own handwriting. The Vaijayanti was one of Nandapanḍita's latest works. That work, we are told, was composed at Kāśi in Vikrama sainvat 1679 (Nov. 1623) on the Full moon of Kārtika

1417 Vide vol. V. p. 80 No. 1762 and vol. VI, p. 165 No. 2105.
when the sun was in Scorpion and the moon in Taurus.\textsuperscript{1418} Therefore the literary activity of Nandapanidita must be placed between 1580 and 1630. A. D. Mandlik in his Hindu Law (p. 281) says that the Vaijayanti of Nandapanidita is referred to in the \textit{Vyavahāramayūkha} of Nīlakanṭha. I have not been able to find the reference in the latter work.

111. Kamalākarabhaṭṭa

Kamalākarabhaṭṭa was one of the foremost scions of the \textit{Bhaṭṭa} family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṛṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara \textit{alias} Divākara\textsuperscript{1419} and the youngest was Lākṣmāṇabhaṭṭa,\textsuperscript{1420} who studied under Kamalākarabhaṭṭa. Kamalākarabhaṭṭa's father Rāmakṛṣṇa also was a very\textsuperscript{1421} learned man and a profound \textit{mīmāṃsaka} and his mother Umā immolated herself as a \textit{sati}. Kamalākara was a man of profound erudition and composed works on almost every Śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṃsa (in both the schools of Kumārika and Prabhakara), Vedānta, Poetics, dharmaśāstra and Vedic sacrifices.\textsuperscript{1422} He composed more than twenty-two works. At the end of his \textit{Vivādatāndava} it is

\textsuperscript{1418} \textit{वैभवभाकासरख गणिते नन्दादिप्रभूमिभिः: पूर्ण कालिकमाति वृक्षवितम भानी वृसदेवी विष्णु। काश्यां केदारानाथस्य नुप्तेराजसाधारण्य स्वते-किर्मिकोऽक्ष्यमारकार विमलां स्त्रीलोकस्य दृष्टी:। 7th verse at the end.}

\textsuperscript{1419} \textit{विन्दुमाफ्रुपादार्ज्जारोधवीलविन्ययत:। ज्ञायते: आत्मार भूतविवाकसपुनवसः। 6th Intro. verse of निर्यावसिस्त्रु, रोहिन्य is a deśya word meaning Śāmar according to श्रीमानम् on अमरः। विन्दुमाफ्रु is a form of Viṣṇu, worshiped at Benares.}

\textsuperscript{1420} \textit{अधीर विषमानवेशेन कमलाकारसदरारतः। आचार्यते दुन्दिष्या विद्यायत्र विद्यन्ते।। 7th Intro. verse of \textit{आचाररतः.}}

\textsuperscript{1421} \textit{यो भूतन्वाविग्नानविकर्णं शाबाहितवेचो निरक्षेष्यपि सम्बंधिता। येन अमरं किर्मिकः: कमलाकारेण प्रीतोद्यतामसु तुष्टी उपरामहुः।। निर्यावसिस्त्रु ' at the end of 2nd \textit{परिच्छेदः.}}

\textsuperscript{1422} \textit{तत्तथे दुन्दिष्योप्यम: फागुषोत्तममिलिनि: पाणिनीये प्रयोगः। न्याये प्रायः प्रागमभ: प्रकटित-पदार्थम् भूताश्वः अभूतः। प्रागमभ: प्रामाण्ये पाणि प्राकृतिकार्ये \textit{D. C. ms. No. 433 of 1895–1902.}}
said that he composed the Nirnayasindhu, a commentary on the Vārtika (of Kumārila), a work on the mīmāṃsā (Śāstratattva) and a series of 20 other works. At the end of a ms. of the Śāntiratna in the Bhau Daji collection there is a list of 22 works of his out of which the Nirnayasindhu is said to have been the first. More than half of these works are concerned with topics

1423 येनाकारिणी प्रोहितं वातिकं हृदा चात्म्येः विश्वासियम्। श्रीरामाःः श्रीरामाःः

1424 आदि विषयवशयनुष्ठातो वातिके हित्याहि पुनः। कार्यनाग्राह्या ब्रह्मायद्यु दूसे च

The verses enumerating the 22 works are found not in all mss. of the Śāntiratna, but occur in the ms. described in Prof. Velankar's Cat. of Sanskrit and Prakrit Mss. in the Library of the B. B. R. A. S. published in 1925. Though in the Śāntiratna it is stated that the Nirnayasindhu was Kamalākara's first work, yet it appears probable that Kamalākara made additions to that work from time to time e.g. on p. 248 of the Nirnayasindhu he says 'अनयं सुधारितं विलये शास्त्रादित्यं नये सोविशेषज्ञतः मत्तके ज्ञातित्वे च ध्रष्यम्;' the word ध्रष्य is rather of doubtful import. It is possible that he had then only planned to write that work. On p. 257 of the same work on 'ahdapārti' he refers to his work Śūdrakamalākara "विषयो भक्ते शूर्यमें ध्रष्यः" On p. 293 (of Nirnaya.) he mentions his Pravaradarpaṇa. The Śāntiratna is a large work dealing with rites for averting the evil consequences of portentous phenomena or for birth on certain tithis, naksatras (like Mūla, Jyeṣṭha, Āśeṣa) or evil influences of planets. The Śāntiratna is also called Śāntiratnakara, as in the Ms. in the Bhau Daji Collection of Mss. of the Bombay Asiatic Society (No. 305 of that collection, the extent being 357 folios); vide Prof. Velankar's Cat. of the Mss, with the B. B. R. A. S. and No. 732, p. 235 and I. O. Cat. vol. III. (by Eggeling)

(Continued on the next page)
of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūrtakamalākara, Vratakamalākara, Prāyaścittaratna, Vivādatāṇḍava, Bahvrēcāhika, Gotprapravaradarpaṇa, Karmavipākaratna, Śūdrakamalākara, Sarvatīrthavidhi. The Śūdrakamalākara, the Vivādatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalakarabhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vratakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten parichedas and not only carried it out but added some more works on dharma. It will be noticed that nine out of these ten sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on ācāra. Burnell mentions a work called Ācāradipa by Kamalākara on daily duties and on the same page notices another work on āhnikā by Kamalākara. It is difficult to say whether both are names of the same work. It is not unlikely that the ācāra section of the digest Dharmatattva is the same as the Bahvrēcāhika enumerated at the end of the Śāntiratna. There is a ms. of the Bahvrēcāhika at Bikaner. It deals with daily duties commencing with rising from one’s bed at the brahma muhūrta. In this work Kamalakarabhaṭṭa refers to his own Prāyaścittaratna, and

(Continued from the previous page)

pp. 568–69 No. 1758. He expresses his difference even from his very famous grandfather Nārāyaṇabhaṭṭa: e. g. on p. 214 he says "माहात्माग्रं भास्मित श्रेयसः, विष्णवादिवापि सर्वायस्यसंरधिशलाभता-वागतेस्वाकाम्यमिति तु च ब्रवम्." Similarly on p. 215 he differs from Nārāyaṇabhaṭṭa "विष्णवाधिवान्तर्तकविन्दरन्त्रयमिति श्रेयसः। तत्वं तु 'सत्यं विष्णवाधिवान्तर्तकविन्दरन्त्रयमिति स्वयंविष्णवाधिवान्तर्तकविन्दरन्त्रयमिति। प्रयागः विसापि पादसे '[सत्यं विष्णवाधिवान्तर्तकविन्दरन्त्रयमिति। अपित्योगोऽर्जुकोणीपि वातारपि विन्दरन्त्रयमिति। He differs from his father Rāmakṛṣṇabhaṭṭa also e. g. on p. 160. "आदित्यां: विप्र-निपुर्यजस्लनेन आद्वं निष्टाविमंदे न साक्ष्यादिरिपि-हस्तमूर्ति:। कण्णपक्षावाते-मन्यविभेऽसु प्राभामहिताभिस्वरेऽि नियम्यते हस्ति तु चक्रुम्।"

1425 रामकृष्णनूजन कर्माकारार्थम्। क्रियते धर्मवस्त्रावर्जन कर्माकारार्थकार। बतदैव कर्मकार: शास्त्रपत्रोऽसु तथेत् च। आचारयो व्यवहारश्रयो श्रयोश्रयामपपारम्। चूत्तरथीतिपि: परिस्थेत्तत्र द्यात्त। Intro, verses to व्रतकमालक: vide Mitra’s Bikaner cat. p. 499, No. 1071.

1426 Vide Burnell’s Tanjore cat. p. 135 b.

1427 Vide Mitra’s Bikaner cat. p. 355 No. 767.
to the Madanapārijāta, Madanaratna, Madhava and Śūlapāṇi. The Pūrṇakamalākara\textsuperscript{1428} was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of Aśvattha tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of Śālagrama, of temples and flags, repairing of images, accidental breaking of temples, consecration of Vināyaka, pacification of planets, coronation of kings and emperors. In this work he mentions his own Dānakamalākara.

The Śāntiratna or Śāntikamalākara is a huge work.\textsuperscript{1429}

It deals with various rites for propitiating Vināyaka, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as mūla, the observances known as Ekādaśini, Laghurudra, Mahārudra, Śatacandali &c. He refers to his own Nirnayasindhu in this work.

The Nirnayasindhu (on pp. 293, 300–301) mentions Pravara-
darpana as his work on Gotras and Pravaras.

In the Bombay Asiatic Society’s Library there is a ms. of his Saṃskāra-prayogakamalākara which appears to be over and above the 22 works enumerated above.\textsuperscript{1430} He starts with an enumeration of the 48 saṃskāras mentioned by Gautama, deals with the several saṃskāras of puṃsavana, jātakarma, marriage &c., and with utsarjana and upākarma, propitiatory rites on the first appearance of menses, the Aṣṭakā śrāddha &c.

His Tattva-kamalākara appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the Mīmāṃsā system on ritual and dharmaśāstra.\textsuperscript{1431} A ms. of it is dated saṅvat 1695 Caitra śukla 4 Friday (i. e. 9th March 1638 A. D.). Tattvakamalākara and Mīmāṃsā-kautūhala are two separate works, incomplete ms. of which are in possession of the Asiatic Society of Bengal. Vide ‘Indian Culture’ Vol. V.

\textsuperscript{1428} Vide Mitra’s Notices vol. V. p 133 No. 1\textsuperscript{281} for पूर्तकमलाकर; in the Bombay Asiatic Society’s collection of this.
\textsuperscript{1429} Vide I. O. cat. p. 568 No. 1758 and BBRAS cat. p. 234 No. 729 for शानिनसद.
\textsuperscript{1430} Vide I. O. cat. p. 514 No. 1630 for संतकमलाकर.
\textsuperscript{1431} Vide Mitra’s Notices, vol. III. p. 335 No. 1331 for तत्त्वकमलाकर.
pp. 211–214 (paper by Prof. Chintaharan Chakravarti). The first is briefly mentioned in Mitra’s Notices, vol. III. p. 335 and it is stated in ‘Indian Culture’ Vol. V. that it comments on some selected sūtras of the Pūrvamāṇā system. The Mimāṃsā-kautūhala gives a brief outline of the principal doctrines of the Pūrvamāṇā system. Of the Mantrakamalaṅkara a ms. (complete in 126 leaves) is in the possession of the A.S. of Bengal. The work was composed for the benefit of Ananta, son of Kamalakaraṅhata.

For the Prāyaścittaratna, vide Bühler’s report, 3, p. 108.

I was able to secure a ms. of the Vivādatāndava from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the Vyavahāramaṇayukha of Kamalakara’s cousin Nilakaṇṭha, the section on ordeals being almost the same in both. It treats of the following subjects: the sabhā; members of the sabhā; judge, amātya; the scribe and the accountant; conflict of smṛtis; the plaint, the reply, the modes of proof, viz. documents, witnesses, possession; modes of punishment; the principal and secondary sons; the enumeration of the eighteen titles of law; partition of heritage and detailed description of the other titles. Like the Vyavahāramaṇayukha, the Vivādatāndava quotes the Madanaratna as frequently as (or perhaps more frequently than) the Mitākṣarā. The other writers and works quoted are noted below.1432 As it mentions several works of his own, viz. Nirnayasindhu, the Dānakamalakara, the Prāyaścittaratna and the Śūradharmac (i.e. Śūrakamalakara), the Vivādatāndava was one of his latest works.

On several points he differs from his own cousin Nilakaṇṭha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the gotraja heirs as Nilakaṇṭha does. The Vivādatāndava has been frequently noticed in judicial decisions.1433

The Vivādatāndava was published in “Our Heritage” Vol. VII part 2 pp. 1–23 edited by Dr. Herambanath Chattopadhyaya.

1432 अपराकृ, कल्पत्र, गोविन्दराज, जीमूतवाहन, दिव्यतत्व (of Gīdh i.e. Rājunāndana), भोज, मनुवेला, माधवीय, रत्नकर, विश्वरूप, गिरोमणि, गिरोमणिभट्टाचाय.

The work is a small one. About half of its 23 pages contain footnotes covering half or more of each page. Pages 2–5 have only 1/3 page for the text. Its first verse is quoted below\textsuperscript{1434}

The Śūdrakamalākara (also called Śūdra-dharmatattva or Śūradharmatattvapraṇakaśa) has been printed in Bombay several times (with Marathi translation). I used the Nirṇayasāgara edition of 1895. In this work he refers to his own Dānakamalākara, Purūtakamalākara, Prayaścittaratna and Nirṇayasindhu. Out of about two hundred authors and works quoted therein, prominent ones are noted below.\textsuperscript{1435} This work is a standard treatise on the duties and religious observances of Śūdras.

Kamalākarabhaṭṭa was at least prepared to say, following his father Rāmakṛṣṇabhaṭṭa, that in spite of the statement in some Purāṇas that in the Kaliyuga only two varṇas viz. the first (Brahmaṇas) and the last (viz. Śūdras) exist, Kṣatriyas and Vaiśyas that have given up their proper religious and other activities do exist here and there.\textsuperscript{1436}

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brahmaṇas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purānic mantras. Then the following subjects are dealt with: worship of Viṣṇu and other deities by Śūdras and the observances of vrataṣ and fasts by them; Śūdra can make gifts of works of public utility (pūrta); Śūdra can adopt a son; the conflicting views as to the number of saṁskāras for a Śūdra, most authors holding that he is entitled to ten saṁskāras (without Vedic mantras), viz. garbhadhana, puṁsavana, simanta, jātakarma, nāmakaraṇa, śiśuṅkramaṇa, annaprāśana, cūḍākarma, karṇavedha, and vivahā; the five great

\textsuperscript{1434} विबादो त्रत्व विद्वाणेः प्रमोहो महतामयिः। कमलाकरस्त्रिं दायभागः स उच्छवे।।
\textsuperscript{1435} आचरणवृहद्यमिथि, निश्चितवतः, मद्नरण्य, माधवीय, सप्तनारायणियो, शूद्रिदिवेक
(оф. श्रेष्ठ), शून्यवाणिः, श्रीदस, श्रीतिकुसुमी, हीरहस्तवाणिः।
\textsuperscript{1436} पुराणान्तरंग्नकाण्ड: क्रिया वैद्या: शूद्रा वरणक्षियो दिज:। उधे उधे खिला:।
सर्वे का कथालाखण्डोऽविषये विषयम्। अति: कबे द्विसप्तर: उक्ता:। मेवार।।
...पश्चात: रूपः। तत्रस्मृतः: क्रिया वैद्याश सन्त्येव कवितिझसत्त्वदृक्षणः।।
शूद्र: कमलाकर अति वर्धात्के।
daily yajñas were to be performed for the Śūdra according to the Vājasaneyasākhā;¹⁴³⁷ śrāddhas for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and sainkāras of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of pratiloma connections; about Kāyaśthas.

The Nirṇayasindhu or Nirnayakamalākara is the most famous of Kamalākara's works. It is a monument of erudition, industry and lucidity. It has been judicially referred to as a work of authority.¹⁴³⁸ I have used the Nirṇayasāgara edition of 1905 (with Marathi translation). In the whole range of nibhandhakāras there is hardly any other writer, except perhaps Nilakanṭha and Mitramiśra, who lays under contribution as many works as Kamalākara does. In the Nirṇayasindhu about one hundred smṛtis and over three hundred nibhandhakāras are mentioned by name. In the introductory verses he expressly says that he pondered over the views of Hemādri, Mādhava and other learned writers. The work is divided into three paricchedas. The following is a very concise statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., saṅkrānti rites and gifts; intercalary month; kṣayamāsa; about tithis, śuddhā and viddhā (combined with another tithi on same day); vrata; the various vratas and festivals during the twelve months of the year; the sainkāras from garbhādhāna onwards; sapindā relationship; consecration of images; auspicious times (muhūrtas) for various actions such as sowing operations, buying horses and cattle &c.; śrāddha;

¹⁴³⁷ This is interesting 'तथा शुद्धां पुजयत्वर्ज्ञानत्वम' संविदात्। तत् च वाज- सत्तेनिधिवाक्यो नावः। शुद्ध वाजसत्तेन शिः गौद्धिकिन्यो द्विभोवः। इतरिः साध्वे विवाहाया रागेन्द्रसुलः। शुद्धसमस्तकरो प्र. 51; vide शुद्धसत्तेन (Jivananda vol. II, p. 634) and मलयात्तस्व (vol. I, p. 792) for an explanation of this.

impurities on birth and death; rites after death, rites for satī; samnyāsa.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the Nīrṇayasaṁdha was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the Nīrṇayasaṁdha the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Māgha when cyclic year was Raudra (i.e. on the 20th February 1612 A.D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama sanñvat 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.1430 We saw above that a ms. of the Tattvakamalākara is dated 1638 A.D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A.D and 1640 A.D. This date is corroborated in several ways. His grandfather Nāravairāgha was born in 1513 A.D. and he quotes in his Nīrṇayasaṁdha the Tōdarānanda compiled in the last quarter of the 16th century.

The Tōdarānanda is quoted by the Nīrṇayasaṁdha on p. 26, on p. 96 (on Nṛśimhajavanti) and on p. 104 (the Tithisaukhya of Tōdarānanda is quoted in Cāturmāsyanirṇaya).

Though he expressly states in the Introductory verse 7 of the Nīrṇayasaṁdha that he bestowed proper thought on the views of Hemādri and Mādhava and quotes both of them hundreds of times, he differs, in some places, from both of them or one of the two. On the pūrṇa (breaking the fast) on Śivarātri there are contradictory texts and both Hemādri and Mādhava evolve the same order out of contradictions, but Kamalākara does not accept that tīyavasthā (vide pp. 221–25 of the Nīrṇayasaṁdha).

Another interesting remark of Kamalākara shows that he probably introduced changes long after the Nīrṇayasaṁdha was composed in 1612 A.D. In the Nīrṇayasaṁdha (3rd pari. pūr-

1430 वसुधाकृतमूर्तिः गार्त्ते नरसिंहविष्णुव्रतमोद यान्ति रेण्ये। समस्त दिव्येण्य समा-
विलयं राजपत्रादिभयोंहितव्रतं 67वं वर्षं अततेन; विदेश निर्दिष्टिः
मस्ट्रया हराप्रसाद्या शास्त्री VOL. X, p. 321, No 1333 where the
reading is वसुधाकृतमूर्ति.
vārdha p. 250 on the subject of adoption) he holds that there is
ownership in the father as regards his son and pompously declares
that, who says that there is no ownership in one's son, is a
fool.\textsuperscript{1440} The Nirṇayasindhu was Kamalākara’s first work. The
latter was the 2nd son of Rāmakṛṣṇa, who was the eldest son of
Nārāyanabhaṭṭa, while Nilakanṭha was the youngest of four
brothers, who were the sons of Śaṅkarabhaṭṭa, the 2nd son of
Nārāyaṇabhaṭṭa. So though both were first cousins, it is very
likely that Nilakanṭha, author of the twelve Mayākhās, was
junior to Kamalākara by some years at least and could not have
been the author of a work before 1612 A. D., the date of the
Nirṇayasindhu, the first work of Kamalākara.

He desired his work to be encyclopaedic and therefore,
he remarks that the rites called Śatacaṇḍi, and Sahasracaṇḍi
are not described in the great works (on Dharmaśastra), but as
those rites had become popular among people, he describes them in
the Nirṇayasindhu (in his section on Navarātra pp. 185–86).\textsuperscript{1441}
He quotes the Trishalīsetu of Nārāyanabhaṭṭa dozens of times
(e. g. pp. 16, 89, 59, 151, 208, 209, 214, 274 &c.) and also the Praya-
garatna of the same, though not so frequently (as on pp. 53, 259,
266, 267). He quotes Raghunandana’s work frequently e. g.
Tithitattva (vol. I. pp. 135–36) quotes four verses from Liṅga-
purāṇa (Āśvina puraṇa māṣyaṃ tu &c.) which are quoted in the
Nirṇayasindhu (p. 191, 2nd pariccheda). Similarly, about the
amāvaisya of Āśvina the Nirṇayasindhu (p. 200) mentions a passage
quoted in Tithitattva\textsuperscript{1442} (Jivananda, vol. I. p. 185).

\textsuperscript{1440} तमः वेदेश्वरविनायकाहिं वस्त्र विनंतं सततं योजते।
पुणे रघुनाथवर देवारामविसंविषयकायाहिं नामश्वेतोऽपि।
विनययोऽपि देव मये विनययोऽपि। निर्बले भगवान्
विनययोऽपि देव मये विनययोऽपि। निर्बले भगवान्

\textsuperscript{1441} On page 186 he states एतद् दृवे विपधि महानाविकम् नासि तथापि
विनायकरस्मान्तविनमिति निर्बले।

\textsuperscript{1442} अतः वियोगस्थिताते च तेषां। आधिने परिवारस्यां तु चरिकायां च निषिद्।
कौमुदी सा समाध्यर्था बालि त्वेऽवृजविशुद्धे। कौमुदी
सा समाध्यर्था बालि त्वेऽवृजविशुद्धे। कौमुदी सा समाध्यर्था
बालि त्वेऽवृजविशुद्धे। अथः कौमुदी सा समाध्यर्था बालि
त्वेऽवृजविशुद्धे। (Continued on the next page)
On p. 82 he refers to the Koṅkaṇasā that rely on certain passages (about 7 verses) as contained in the Varāhapurāṇa about the Jayantīs (tithis) of the ten avatāras of Viṣṇu (viz. from Matsya to Kalkin) and remarks that they are obligatory on the devotees of the respective ten avatāras and optional for others. Here the word Kaṅkaṇas refers probably to learned men from Koṅkaṇa residing in Benares in Kamalakara’s times or to authors from Koṅkaṇa (probably the latter).

The Nirṇayasindhu frequently mentions an author called Narāyana-vaṭṭi-kṛt. (e.g. pp. 37, 55, 58, 116, 153, 191, 291 &c.) on the Āśvalāyana śrauta and Grhya sūtras. He is to be distinguished from Narāyanaabhaṭṭa (the grandfather of Kamalakara).

He notes that the works of Gauḍa authors, such as the Tithitattva, hold that, after an invitation to officiate at a śrāddha is given and accepted, if there is death of a relative of the person inviting a brāhmaṇa or a relative of the invitee dies, both are not affected by āśauca, since the Viṣṇusmṛti provides that there is no āśauca for the performer (of śrāddha) nor for the officiating priest after the invitation to officiate is given and accepted. The Nirṇayasindhu remarks that the text applies to marriage and not to śrāddhas, since the word ‘śrāddha’ does not occur therein.
Kamalákara sometimes differs from his great ancestor Nārāyaṇabhaṭṭa. For example, on p. 325 he quotes from the Prayogaratna a verse 'If the newly married bride makes her first entrance into her husband’s house on the first, third or fifth day or the 2nd or 4th day from the day of her marriage, it is auspicious, but if she enters on the 6th day after her marriage she would incur sorrow in the form of separation or disease'. The Nīrṇaya-sindhu avers that a passage in support of this has to be found (i.e. the assertion made is baseless). On p. 337 (of N. S.) he further points out that in the Tristhalisetu his venerable grandfather stated that śudras have no right to instal images of deities like Viṣṇu or Śaṅkara and relied on a passage of the Skandapurāṇa quoted in the Brahan-Nārādiya but he (Kamalākara) says 'we hold that, on account of other passages from the Devīpurāṇa quoted in the Kṛtyakalpataru, in the case of śudras there is an option as to establishing images of Viṣṇu or Śaṅkara.' Vide p. 553, where he differs from Nārāyaṇabhaṭṭa about suicide by a brāhmaṇa in certain circumstances and p. 554 where Madhava, Aparāṅka and Hemadri approve of it for certain persons suffering from incurable diseases.

In some matters the N. S. takes a position far in advance of what some orthodox brāhmaṇas in modern times would like to recommend or follow; e.g. on p. 304 he provides that when a girl reaches the age of puberty, one should not wait to consider whether Jupiter’s position is favourable but she should be got married even when Jupiter is in the 8th place from the rāśi at her birth (after performing Bṛhaspati-sānti thrice).

There are some interesting observations he makes. For example, if a man does not know his gotra and pravara he
quotes Satyāṣadhya to the effect that he should take the gotra and pravara of his purohita or ācārya; if he does not know them he should adopt the gotra and pravara of some one else or he should adopt Jamadagni as his gotra.\textsuperscript{1447}

People in the medieval times seem to have been frightened by the very names of some of the nakṣatras on which children were born. It is stated in the Brahmayāmala quoted in the Nirṇayasindhu that the effects of the birth of a child on one of the ten parts of the Jyeṣṭhā-nakṣatra are respectively as follows:— (1) death of the child’s mother’s mother, (2) death of the child’s mother’s father, (3) death of the mother’s brother, (4) death of the child’s mother, (5) death of the child itself, (6) destruction of the gotra (of the child), (7) destruction of the families of the child’s mother and father, (8) death of the elder brother (of the child), (9) death of the father-in-law of the child, (10) death of relations. Similarly, very dire results of the birth of a child on Mūla nakṣatra are stated; viz. a child born in the first two ghaṭikās of Mūla should be abandoned or the father of the child should not see its face for eight years; birth of a child born on the four quarters of the Mūla nakṣatra portends respectively death of the father, death of the mother, loss of father’s wealth and the 4th quarter is auspicious.

The Nirṇayasindhu is a very large work and is divided into three Paricchedas (sections). The first section (pp. 1–77) deals with Kāla divisions viz. Abda (year), ayana (half year), ṛtu (seasons), māsa (months), divasa (days); the year is of five sorts acc. to Madhava viz. Sāvana, Saura, Cāndra, Nākṣatra and Barhāspatya; the year for Dharmaśāstra purposes, acc. to Hemādri, is only of three kinds (the last two not being required in Dharmaśāstra); months are twelve; the cāndra years have respectively sixty names Prabhava, Vibhava &c.; Malamāsa, Kṣayamāsa; tithis are either suddhā (that is not mixed with or joined to another tithi on the same day) or viḍdhā (joined to another tithi on the same day); vratas; installations of images;

\textsuperscript{1447} स्वगोत्रचन्द्राणि तु सत्याषाध्याः। अयासाध्यनां: पुरोहितवर्गायणार्यायर्णरेण बोलते।
अयासाध्यवर्गवर्णवर्णेन निकोद्यत: स्वयं दश्यामाणि तु कर्मयोगमित तद्भवन्त:।
बद्धा स्वगोत्रानुविद्याः जयद्विगाः। दियोदासाचिव-स्वगोत्रवर्गाणि जयद्विगाः
मुपायेत:। निमेंशमन्त्रप प�. 301-2.
112. Nilakanthaṭṭha

matters to be avoided on the tithis (from 1st to 15th); eclipses and rites on them; bath in the sea. The 2nd pariccheda (pp. 79-230) deals with the first tithi of the year and nirṇayās (decisions about it) throughout the twelve months of the year from Caitra onwards and discusses the religious acts (kṛtya) to be performed on the tithis of the months from Caitra onwards; the third pariccheda is called prakirṇaka (miscellaneous) and is divided into two parts; The first (pūrvādha on pp. 231-371) deals with the Saṃskāras from Garbhādhāna to Vivāha (marriage), with Vedic mantras for three varṇas and without Vedic mantras for śūdras; time for Agnihotra; proper times for performing certain religious acts such as dedication of tanks and wells to the public, planting groves, installing images of gods for worship, and their worship; muhūrtas (proper or auspicious times) for certain acts such as agricultural operations, shaving the head, for beginning to take medicines, for oil bath, for beginning to build a house, or for occupying it for the first time Kaliṇvarjya (actions forbidden in the Kaliyuga); the latter part of the third section (Uttarārdha) occupies pp. 372-636 and deals with the following:

Śrāddhas (pp. 372-510) in all twelve varieties of śrāddhas, of which Pārvāṣṭa, ekoddiṣṭa, Vṛddhiśrāddha and Sapinḍaṇa are the principal ones; āśauca (impurity on birth and death) pp. 510-622, Sahagamana (pp. 623-626); Vidhavādharmas (duties of widows) and Sannyāsa (pp. 627-635).

On several topics in the Nirṇayāsindhu, Kamalakarabhaṭṭa, quotes verses composed by himself, such as on the best or middling brāhmaṇas to be invited in śrāddhas and those that should not be invited at Śrāddhas (on pp. 396, 399) and remarks 'the basis for such selection may be understood from Hemārī (pages 396-97 of Nirṇayāsindhu) and for those to be avoided from Hemārī and Pṛthvīcandrodaya (p. 399)'. On p. 459 he cites a verse composed by himself about the Vaishvadeva homa on the day of Śrāddha. Gāgabhaṭṭa alias Viśvēśvarabhaṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalakarabhaṭṭa's nephew.

112. Nilakanthaṭṭha

In my introduction to the Vyavahāramayukha (Poona, 1926) pp. v-xlv, I have dealt exhaustively with the personal

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history of Nilakaṇṭha, his works, their contents, their position in dharmaśāstra literature, the period of Nilakaṇṭha’s literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nilakaṇṭha was a grandson of Nārāyaṇabhaṭṭa and a son of Saṅkarabhaṭṭa. Saṅkarabhaṭṭa was a profound mīmāṃsāka and composed several works on mīmāṃsa, viz. a com. on the Śastradīpikā, the Vidhirasāyaṇadūṣana, the Mīmāṃsābālaprakāśa. He also wrote Dvaitanirnaya (vide Annals of the Bhandarkar Institute, vol. III part 2. pp. 67-72 for an account of it) and the Dharmaprakāśa or Sarvadharmaprakāśa. Nilakaṇṭha composed an encyclopaedia of religious and civil law, styled Bhagavanta-bhāskara, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Seṅgara clan, that ruled at Bhera near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called mayūkhas ‘rays’) on saṃskāra, ācāra, kāla (or samaya), śrāddha, nīti, vyavahāra, dāna, utsarga, pratiṣṭhā, prāyaścitta, śuddhi, śānti. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and all twelve between 1921-28 A. D. by Mr. Gharpure. Besides this encyclopaedia he composed also a work called Vyavahāratattva, which is a summary of the Vyavahāravamsāyukha, and probably a work styled Dattakanirnaya. The Vyavahārattvta has been for the first time published by me as appendix I to my edition of the Vyavahāravamsāyukha.

In Mss. of the several Mayūkhas there are introductory verses which set out a royal family called Seṅgara, the first named king being Karna, followed by more than a dozen kings. King Bhagavantadeva of that family directed Bhaṭṭa Nilakaṇṭha to write a work (nibandha). The work was called Bhagavanta-bhāskara and as the sun (Bhāskara) is also called ‘Dvādasāṭma’ (as in Amarakoṣa) the work is divided into twelve parts (called Mayūkhas). It appears from some Mss. that Saṅkara, son of Nilakaṇṭha, had something to do with the Saṃskāramayukha (vide footnote).1449

1448 Several Mayūkhas have the following verses आज्ञास्लेन राजा विद्वत्कृतमार्थार्थिधिनियोजनस्य भ्रम: स्रीनीतिभ्रमः सुभूतिभु: दुर्मितिभिश्चीति:। आज्ञास्लेन राजां धर्मं सविनयमुस्ततः तस्य संवैन्द्र मन्त्रभावाः द्वा सन्यविन- (Continued on the next page)
Nilakaṇṭha is one of the foremost nibandhakāras. Being brought up in a family that had made the study of mimāṃsā its own for several generations, he is very acute in applying the maxims and rules of mimāṃsā to dharmaśāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmaśāstra in mastery over the vast smṛti lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgement. Though he admired the learning and labours of such predecessors as Vijnānēśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.

His Vyavahāramayuṅkha was held to be a work of paramount authority by the Bombay High Court before 1956 (when Hindu law was codified) in certain parts of India—Gujarat, the island of Bombay and northern Konkan. Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the Vyavahāramayuṅkha occupies a very

(Continued from the previous page)

In Gharpure’s edition of the Mayūkhas we have, in संस्कार-भूवख the 2nd verse as: श्रीभास्कर दिवकर दिरसा प्रणयो श्रीनिलकण्ठपिरं जननी च गणाम्। तत्तदिवकरलो तुर्याशुरसय: संस्कारभूवखो विलोतिल कालथास। 2nd verse of संस्कारभूवख (Gharpure’s ed. of 1927), Niti means ‘Rājaniti’, Utsarga means dedication to the public of wells, tanks, gardens, temples and the like; Vivāda means here ‘substantive and adjective law’; Pratiṣṭhā means the establishment of images of gods and liṅgas in temples, Sudhā means purifying articles of gold, silver, copper, stones, conches, purification after a birth or death; Śānti means rite for averting evil effects of portentous phenomena, evil conjunctions of stars and planets &c.

important place though it was subordinate to the Mitāksara. The general principle, on which the Bombay High Court acted in construing the rules laid down in the Mitāksara and the Vyavahāramayukha, is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible. Though the Mitāksara is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister’s right as a gotraja heir, the courts, in deference to the authority of the Vyavahāramayukha, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayūkhas, the Saṃskāramayukha has been frequently relied upon by the courts. The Prāyaścittamayukha and the Pratiṣṭhāmayukha have also been relied upon in the High Court.

The period of Nilakaṇṭha’s literary activity can be settled within very narrow limits. He was the youngest son of Śaṅkarabhaṭṭa. In the Dvaītanirṇaya, Śaṅkarabhaṭṭa quotes the views of the Todarānanda which, as we saw above, must have been composed between 1570 and 1589 A.D. So the Dvaītanirṇaya could not have been composed before 1590 A. D. Nilakaṇṭha, the youngest son of Śaṅkarabhaṭṭa, could hardly have commenced his literary career earlier than Kamalākarabhaṭṭa who was the second son of Śaṅkarabhaṭṭa’s elder brother. Kamalākara composed his Nirṇayasindhu in 1612 A. D. The Nirṇayasindhu is mentioned in the Samayamayukha (p. 67) and in Śuddhimayukha p. 23 (both in Gharpure’s ed.) and Bhaṭṭoji-Dīksita is mentioned in Ācāramayukha (p. 54). Nilakaṇṭha refers to his father’s Dvaītanirṇaya in Śrāddhamayukha p. 59.

It may be noted that a work called Śantikaustubha by Nilakaṇṭha is described in Prof. Devasthali’s Cat. of the Sanskrit

1453 Vide Parami v. Mahadevi I. L. R. 34 Bom. 278 at p. 283 (for pāraśvabhaṭṭamukṣa) and 22 Bom. L. R. 334 (for pāraśvamukṣa).
mss. in the Bombay University Library (No. 1162 on p. 415). It seems to be different from the Śantimayūkha of Nīlakaṇṭha. The ms. is dated śake 1698 (1776 A. D.) So Nīlakaṇṭha’s literary activity must have commenced a good deal after 1610. One ms. of the Vyavahāratattva bears the date saṁvat 1700 (1644 A. D.) This shows that the Vyavahāratattva was composed not later than 1644 A. D. The Vyavahāratattva refers to the Vyavahāramayūkha as already composed. Hence we may say, without being far from the truth, that Nīlakaṇṭha’s literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nīlakaṇṭha’s son Śaṅkara wrote the Kundabhaṣaṅka in 1671 A. D. and Divākarabhaṭṭa, the son of Nīlakaṇṭha’s daughter, composed his Ācarārka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalakarabhaṭṭa and Nīlakaṇṭha. On many matters their views diverged. Though the Nirnayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirnayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirnayasindhu (III pariccheda, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one’s son in spite of Vedic indications is a fool.¹⁴⁵⁴ It is not unreasonable to suppose that this is a hit at Nīlakaṇṭha who must have been younger than Kamalākara and who tries hard in his Vyavahāramayūkha to establish that there is no ownership in one’s wife and children.

113. The Vīrmitrodaya of Mitramiśra

The Vīrmitrodaya is a vast digest composed by Mitramiśra embracing almost all branches of Dharmaśāstra. Excepting the Caturvarga-cintāmani of Hemādri, this work is probably the largest known on dharmaśāstra. But it surpasses in interest and usefulness even Hemādri’s work since it deals with vyavahāra also. It was divided into sections called prakāśas. When the first edition of the His. of Dh. was published in 1930, the prakāśas on vyavahāra, Paribhāṣā, saṁskāra, rājaniti, śāhīka, pōjā, tīrtha

¹⁴⁵⁴ ‘पुत्रया स्त्राभवार्त वरनू गृहाय एव’ निर्णयविधान; contrast व्यवहारमूल p. 92
¹⁴⁵⁴ ‘गानदातित स्त्राभवार्त जनस्कारिण्याळ प्रस्माद: अवयवयावान्’
and lakṣana had been published, the first by Jivananda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dāyabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that Mitramiśra wrote on prāyaścittas also. Of the Prāyaścittaprákāśa there is a complete and well written ms. (No. 2610) in the Anup Sanskrit Library at Bikaner and there is also another ms. of Lakṣanaprakāśa (No. 239 p. 49 of Val. Cat. of mss. in I. C. Desai collection). The very names of the sections of the Viramitrodaya convey an idea of the subjects dealt with in them. The Lakṣana-prakāśa deals with the auspicious signs of men, women, the several Parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, door-keeper, description of śalāgraṇa, śivalīṅga, rudrākṣa beads etc. In the Āhinikaprákāśa he dilates upon the daily duties beginning with one's rising from bed on brāhmamahūrtta, śauca, ācamana and ending with going to bed. The Vyavahāraprakāśa is probably the largest nibandha on vyavahāra. This is divided into four parts. The first part deals with the meaning of vyavahāra, the constitution of the sabhā (court of justice), the appointment of judges, conflict of dharmaśāstra and arthaśāstra, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults: the burden of proof and and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including dāyavibhāga and the fourth very briefly speaks of those matters which were to be started suo motu by the king and not by a private individual. The dāyavibhāga portion of the Vyavahāraprakāśa occupies a little more than-one-fourth of the whole of the work.

In the Tīrthaaprakāśa he deals with the nature of tīrthas, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at tīrthas such as shaving, fasts, bathing, gifts, the

1455 अयीलक्ष्याचतुर्द्वितीयां त्वनेनापि निष्कासनमिलादि माध्यक्षमित्रपकाशे (भक्तारे?) \[विसः राम: १ बोरे p. 640 (विवर्षार section, Jivananda).]
description of the several varṣas and dvipas and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badri, Puṣkara and Purī.

In the Pujāprakāśa he speaks of the definition of pujā, persons entitled to perform pujā (worship of gods), the rewards of pujā, proper times and places for pujā, śālagrāma, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, naivedya, the detailed method of worshiping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

In the Saṁskāra-prakāśa the author enumerates the saṁskāras and describes in detail garbhādhāna, puṁsavana, anavalabhana, sīmantonnayana, jātakarma, nāmakaraṇa, sīṣunīśkramaṇa, anna-prāśana, cūḍā, upanayana, vivāha etc., the duties of brahmacārins, gotras, pravaras and sāpīṇḍya, all astrological matters in connection with marriage, pindapitṛyajña, sarpabali, aṣṭakāśraddha, śūlagava.

The Rājanitiprakāśa treats of the definition of rājan, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of king, forts, capital, places, the four expedients of sāma etc. the six guṇas, auspicious and evil signs, marching for battle, Kaumudi and Indradhvaja festivals etc.

In all his works Mitramiśra mentions hundreds of authors and works. The portion on vyavahāra is full of long-drawn controversies in which he refutes the views of numerous predecessors. The Vīramitrododaya enters into polemics far more frequently than Nilakanṭha. He generally upholds the Mitākṣara of Vījnānāśvara against all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the Mitākṣara in everything. Now and then he rebukes even Vījnānāśvara. For example, he does not approve of what the Mitākṣara says about the son called Kāṇīna.1436 He finds fault with Vījnānāśvara's explanation of the verse 'anyodaryastu' as extremely forced and

1456 या तु मित्रादारक्रमः चः न्यादायातन्युपत्ततः मातामहसूलोपवद्यां तद्रा वेदेश्वरी
व्यवस्था का माणि चतुर्वत्तो न चाकामाध्यमतिः वीरो द पा 606.
far-fetched and as simply exhibiting the author’s pedantry,\textsuperscript{1457} Out of the host of works and writers that he names in the vyavahāra section the important ones are noted below.\textsuperscript{1458}

The Vīramitrodāya was held to be a work of high authority by the Privy Council in the Benares School of Hindu Law. The Vyavahārapraṅkāśa was published in the Chowkhamba Series in 1932. The Privy Council has laid down that ‘the Vīramitrodāya is properly receivable as an exposition of what may have been left doubtful by the Mitakṣarā and declaratory of the law of the Benares school.’\textsuperscript{1459} Similarly it has been said by the same high tribunal that the Vīramitrodāya may be referred to even in Bengal where the Dāyabhāga is silent.\textsuperscript{1460} But where the text of the Mitakṣarā on any point is quite clear, the gloss of the Vīramitrodāya on the text of any sage, which is in conflict with the rule laid down in the former, cannot be referred to for the purpose of casting a doubt on the clear rule of the Mitakṣarā.\textsuperscript{1461} The Vīramitrodāya is inferior to the Vyavahāramayūkha in Western India\textsuperscript{1462} and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in \textit{Vedachala v. Subra-}

\textsuperscript{1457} विज्ञान्यांप्रयोगाय मानवविकादायान्येद्युधु संस्कृती नान्येद्युधो धनं हरिदिति पाटो जोगीयद्रवजनस्य वत्सदर्पण्यास्यारारातिनान्यक्ष्य, किष्महल्दान्तप्रतीयमानान्यस्य, स्यद्यतः, विकलितमात्रम्। बीरो प. 681; vide बीरो pp. 183, 668 for other criticisms of the विलासरा।

\textsuperscript{1458} अयरक, कल्याण, गोपाल, चंद्रेश्वर, जीपत्वात्ख, तान्तयस्यिनि (of उदयन), दायतिर, पारितिर, पारिजातिर, वातस्य, कृषौ, श्री, नवदेव, मवानां, मदनां, मध्याय, मिलातिर, संघातिर, श्रुवनन्दन, रामकर, श्रीवाली वातस्यति, वादितबहुर, विज्ञानयोगनिः, विचारण्य, व्यवहारतत्त्व, व्यवहारितक (of मदन), अवहारित्वस्यिनि, शारदातिलक, शाश्वतिपिक, शूदपार्थ, सोमेश्वर, स्मृतिचतुर्दक, स्मृतितत्त्व, हलालुव्य।

\textsuperscript{1459} Vide Girdharilal v. The Bengal Government 12 Moo. I. A. 448 at p. 466 (where following the Vīramitrodāya the maternal uncle was held to be an heir as a \textit{bandhhu}); vide \textit{Collector of Madura v. Mootoo Ramlinga} 12 Moo. I. A. 397 at p. 438.

\textsuperscript{1460} \textit{Moniram v. Keri Kolitani} I. L. R. 5 Cal. 776 (P. C.) at p. 789 where it was held that unchastity in the case of a widow subsequent to her inheriting her husband’s property does not work forfeiture of her rights).

\textsuperscript{1461} I. L. R. 25 Cal. 354 at pp. 367–368.

\textsuperscript{1462} 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.
mania\textsuperscript{1463} 'although the Śrīmāta the Southern Presidency is regarded as the most authoritative commentary on Vaiśnavismā's work, the Viramitrodaya holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the Ācāraprakāśa in the Deccan College (No. 305 of 1884–1887). It is an extensive work and contains the usual topics about gait.

Besides the digest called Viramitrodaya, Mitramiśra composed a commentary on the smṛti of Vaiśnavismā. The Com. of Mitramiśra on the Vaiśnavismā’s smṛti was published (after the first volume of the H. of Dh. had been sent to the Press) in the Chowkamba Sanskrit Series in several fascicles (from 1927-1930). Besides the works noted above he quotes the Karmapradīpa and the Śrīmātas. In this work he does not quite approve of the reasons for the preference shown to the mother over the father as an heir by the Mitakṣarā, viz. the occurrence of the word ‘mātā’ as the first word when the word ‘pitarau’ is dissolved and the greater propinquity of the mother as compared with the father, since the latter can beget sons from another wife.\textsuperscript{1464} The commentary gives three varieties of dāsī.\textsuperscript{1465} Vide I. O. cat. p. 371 No. 1288 and Peterson’s 2nd report pp. 49–53 for further details about this commentary.

In the Ācāraprakāśa he quotes besides some of the works mentioned above he following also, viz. Kullūka, Prayogapāri-

\textsuperscript{1463} I. L. R. 44 Mad. 753 (P. C.) at p. 764 = I. R. 48 I. A. p. 349.

\textsuperscript{1464} Vide विभाषात्मक निराकार निरंतर निरंतरता (विभाषात्मक निरंतर निरंतरता), विभाषात्मक निरंतर निरंतरता (विभाषात्मक निरंतर निरंतरता).

\textsuperscript{1465} Vide विभाषात्मक निरंतर निरंतरता (विभाषात्मक निरंतर निरंतरता), चौकभांभर सरंगीया (चौकभांभर सरंगीया).
jāta, Prayaścitaviveka, Madanapārījata, Śrīdatta (vide I. O. cat. p. 437 No. 1471).

In the introductions to the several sections of his digest and also in the colophons therein Mitramiśra furnishes considerable information about himself, his family and the family of his patron. Mitramiśra was the son of Paraśurāma-pāndita and grandson of Haṃsapāndita. Haṃsapāndita seems to have been a native of Gopācala (Gwalior) and was endowed with the rare combination of wealth and learning. One Candēśvara of Kāśi was the guru of Paraśu-rāmapāndita. Mitramiśra indulges in hyperbolic descriptions of his own learning and naively tells his readers that they need study only his work and may neglect all other nibandhas. Mitramiśra was commanded by Virasiṃha to compose his great digest. The introduction to the Āhnikāprakāśa starts with king Medinīmalla who was a scion of the Kāśirāja family. His son was Arjunadeva who became ruler of Bundellhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orccha). In the commentary of Mitramiśra on the Vyāvahāra section of Yāj. Smṛti the second verse begins ‘आत्रेयोग-प्रणालिकांनुसारित हि राजस्थानात्मकम्’ i.e. the capital is called ओळच्छापुर (or ‘पुर’). His son was Madhukarasaḥa, whose son was Virasiṃha. Vide Dept. of Letters, Calcutta University, vol. XIII for a paper on Bir Singh Deo by Mr. Lala Sitaram, (pp. 1-34) and a paper on ‘Nilakanṭha and Mitramiśra’ in Calcutta Review vol. LVI (for July-September) for 1935 pp. 147-56 Virasiṃha’s son was

1466 भा कुरुक्तु सुभाषिता: परिचयं सन्तेशु नानाविषेक-प्रकाशनं न हि सेनु सर्विषयं: कवित्य वलिलितं।
प्रवत्युत्प्रणालिकांनुसारं प्रवत्युत्मद्वित्यो विविधं विविधतं महाविषेकां निर्मातः॥
Verse 37 in प्रवत्युत्प्रणालिकाः; verse 39 of आङ्किकप्रकाशः.

1467 निष्कृति श्रीवृत्तीसहितप्रेतरामाधवार्दुर्वशु:।
श्रीमणियाधिकृत्वा विविधं प्रकाशितम्।
नानाविषेकाधिकृतसहितप्रेतसहितसंबोधनं विविधम्।
संप्रज्ञावहारं रसिकम् दुवो वर्णक्ते परशु:॥
and Intro. verse to व्यवहारकाश (Jivananda).

1468 राज्यां प्राप्त ज्ञातीसहितप्रेतंविन्यासों भूमिकं।
सत्तत्रायं शुभाणवं समजिन श्रीव्रत मात्रां नृपः।
तत्कः तुषारसिद्दवन्तिविन्यासं वीरसिंहं विना।

(Continued on the next page)
Jujhāra who is described as ‘young’ (yuvā in verse 23). His son was Vikramārka whose son was Narasiṃhadeva. There is no such introduction to the printed Pājāprakāśa and Narasiṃhadeva is not mentioned in the introductions to the other prakāśas. From the article of Mr. Lala Sitaram in the Calcutta Review (May and July 1924) further information can be gathered about Bir Singhdeo (i.e. Virasiṃhadeva). In the article it is shown how and under what circumstances Virasiṃhā killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called Virasiṃhadeva-carita composed in Vikrama year 1664 (1607-8 A.D.) by Keśavādāsa, author of Kavipriyā and Rasikapriyā. Virasiṃhā was 7th out of the eight sons of Madhukarasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orchha and Datia, the temple of Keśavadeva at Mathurā, several lakes called Bīrasāgara, Siṁhasāgara and Deosāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A.D. From the introduction to the commentary on Yajñavalkya it appears that Virasiṃhā commanded Mitramiśra to write it and that a learned man Śūdananda, the ornament to Tirabhatti (Tirhoot) received directions to collect materials from Mitramiśra who was a wealthy person. It will be seen that the title Viramitrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Virasiṃhadeva. The title may mean the rise of Vira

(Continued from the previous page)

1469 Chowkhamba Sk. Series, ed. of the Com. on p. 387 "बिंचन मलाथ्यसारः वित्तदिवते बाजार्योक्तिरुक्तान वार स्थायित्वार्थ स पार्थिवात्मिक-मिश्रतुः. उपासस्तूरे सहितहत्विद्वार्यः. श्रीदासनन्दभीमान् श्रीभाजो मित्रमिश्रास्म-दुपकारे बिचारदेवश्रीयाम् द्रामानां बागदेश्यामकलिस्यां बाजार्योक्तिकोलिसादु, इत्या स्थायित्वार्य समवेत्तः वशी र्यमलभीविहारश्. verses 15 and 16."
and Mitra’ or ‘the rise of the friend of Vīra’ or ‘the rise of the sun, viz. Vīra’.

The Introductory verses to several parts of the Viramitrodaya furnish information about the family of the author.

The editor of the Vyavahāraprakāśa (Pandit Visnu Prasad Bhandari) gives some additional information about Mitramiśra. It is stated that Mitramiśra also composed a campū called ‘Ānandakanda’, at the end of which he gives some information about his family and himself. He was a brāhmaṇa of the Sānnāḍhya class (a section of Gauḍa brāhmaṇas); he had two elder brothers, named Vīresvara and Cakrapāṇi and a younger brother called Yogāditya and a sister named Sāndhi. The editor quotes a verse (see note below) occurring at the end of the Ānandakanda-campū.

The time when Mitramiśra flourished can be easily settled on account of his relations with Vīrasimha-deva. In his Āhnika-prakāśa (vide footnote 1468 above) he mentions the great-grandson of Vīrasimha. Therefore that section must have been written when Vīrasimha was advanced in age. Vīrasimha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first two quarters of the 17th century. This date agrees with the fact that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kāmapālakabhaṭṭa and Nīlālāṇṭha. The two latter do not refer to him nor does Mitramiśra name them.

The Chowkhamba Sanskrit series of Benares has published twelve prakāśas of the Viramitrodaya viz. on Paribhaṣa, Sams-

\[1470\] शाके साध्यान्तवृत्तियत्य नागन्त्रासिन्ययो चम्पू पूर्ववासिन्सिद्धानितययो श्री-मित्रमिश्र: होती। On p. 7 of the Sanskrit Introduction by the editor. The year called Śaka here comes to 1288. But here Śaka cannot be taken to mean the nai śaṅkhuśaka (as the year then would be 1766 A.D.) which is impossible to equate with Mitramiśra being a patronized by Vīrasimha-deva. If we hold it to be the Vīra era, reckoning then only can be the patron (Vikrama 1288 would be 1631-32 A. D.). In north India the era used for many centuries has been that of Vikrama alone, the Śālīvahana era called Śaka being confined to the Deccan and countries to the south.
kāra, Āhnika, Pājā, Lakṣāna, Rajanīti, Tīrtha, Vyavahāra, Śraddha, Samaya, Bhakti, Śuddhi. A few words may be said here on some of them. The last three here are comparatively smaller than the others.

The Paribhāṣāprakāśa (a small part extending to 116 printed pages) describes the genealogy of the family to which Viraśīṁha belonged, then mentions Hāṃsapandita, who belonged to a brāhmaṇa family of Gopācala (i.e. modern Gwalior) whose son was Parasurāma (verse 30, whose teacher was Caṇḍīśvara, verses 30–31), whose son was Mitramiśra (verse 32) who became a great favourite of king Viraśīṁha (v. 35) by whose order the work (called Viraśīṁhodana) was composed by Mitramiśra (v. 36); twenty-two parts called prakāsas were composed by Mitramiśra. They are: Paribhāṣi, Saṃskāra, Āhnika, Pājā, Pratiṣṭha, Rājadharmena, Vyavahāra, Śudhē, Śrādelha, Tīrtha, Dāna, Vrata, Samaya, Iyotis, Śāti, Karmanvipāka, Cikitsā, Prāyaścitta, Prakīrṇaka, Lakṣāna, Bhakti, Mokṣa. Eleven (excluding Saṃskāra) cover about 4500 printed pages. The 22 parts must have covered about two lakhs of ślokās (each of 32 syllables) i.e. they came to double of the Mahābhārata in extent. Among those published in the Chowkhamba series, six cover about 500 or more printed pages each viz. those on Saṃskāra, Āhnika, Lakṣāna, Rajanīti, Tīrtha, Vyavahāra. The Vyavahāraprakāśa is a large work; it deals with legal procedure (viz. plain, reply, evidence, witnesses, documents, possession; oaths and ordeals); the eighteen titles of law (from rāddana to Dayabhāga) i.e. it deals with both substantive law and adjective law. In the Vyavahāraprakāśa he quotes and discusses numerous works.

1471 श्रीगौरवाचलशीलांकितमांडलमिति: श्रीपरिवारावनेयोऽहेमशिवेशसुरुवण्डत्त हि स्वातो
हिजाजीवनः। च दयालुः दयालुनी व विगतव्युः किं न मेजुतोर्नारी रङ्गात
समान्तमुःः। चावाहायंवेदातुः। ॥ १०॥ जानव्यवहा पुरा दुराशिशर्यं विशापनपा
पितः। श्रीकरणेसरसमिश्रितताः लक्ष्यवा गरीयोऽयुः। (Introductory
verses to राजनीतिप्रकाशः verse 43 refers to परुरावमिश्रः).

पुनस्य विवाहं सद्युपनिषिद्धज्ञानमुन्नामुपविठिं:। श्रीत्वरंगितमुनुकृती
कव्याणमातुः। ॥ वीपितव निविक ध्यान राजनीतिप्रमामाला गायत्री-
दिव्यदर्पण हिमस्यकृतार्थः। ॥ ॥ चारुवृं चारुविषण्य निश्चिते मामोनोि
मोनिनिर्धारितस्मृति निविक्षिपत्तं सूक्तं वा सूक्तं वा ज्ञातस्यः। ॥ ॥
वैष्णवभव्यक्त्यमां संगमात्मकमुः:। ॥ ज्ञानिन्यः। ॥ verses
32 and 33 of the Introduction to the शीर्षप्रकाशः.
and authors (the important ones are quoted in the note below)\footnote{1472}

On pp. 557 and 564 he mentions his own Pasibhaṣā-prakāśa.

It is not possible for reasons of space to give even briefly the contents of all the twenty-two parts of Viramitrodaya.

An attempt has to be made to convey the matters dealt with in a few of the 22 parts. The Rājanītīprakāśa covers 493 printed pages. A very brief summary of it would be interesting. The meaning of the word ‘rājan’; praise of king’s office; coronation of a king and the proper times for the coronation and those that are prohibited for it. Description of the ceremony of coronation; the good qualities required in a king and actions prescribed for kings and those forbidden; his daily duties; persons who are helpers of the king viz. the Chief Minister the Commander-in-chief, the heads of departments, envoy, chamberlain, guard, servants; forts and capital; treasury, army, friends; the Upāyas Śāma, Dāna, Daṇḍa, Bheda; taking counsel with ministers; guarding the heir to the throne; the aspects of policy; the circle of kings; the six guṇas laid down by Manu VII. 160 and Yāj. I. 347; marching on an invasion; king’s dreams and their meaning; the good or evil omens; preparing the king for actual fight; public festivals like Kaumudī; raising Indra’s banner; worship of Bhadrakāli; Lohābhīṣārika; Vasor-dhārā; homa causing destruction of enemies; the rite called Ghṛtakaṁbala described in Viṣṇudharmottara; prakīrṇaka (miscellaneous matters); sights and dreams that are auspicious and those that are inauspicious; nimittas (i.e. throbbing of certain parts of the body such as eyes); Jayābhīṣeka according to the Liṅga-

\footnote{1472} The important works and authors mentioned or quoted in the Vyavahārprakāśa are: (f. stands for ‘frequently’):

- अपराक (f.), उदवानवाच (p. 79); कालवाच (f.), चण्डेश (page 81).
- जीमूतवाच (f. and on p. 533 he is said to be आन्त), द्राक्षें (of रूपन्दन. f.), भन्देश, मदरन्द (f.), महामान्य (p. 43), मिलाधरास (f. its opinion declared to be उपेक्षय on p. 137), वंक्ति (f.; once on p. 75 styled Bhāgalvān), राजक, वाजापलि (f.), विज्ञानेश (called आचार्य on p. 179), विद्वारम्भचार or विद्वारम्भव्रीमाणास (pp. 179, 531), विद्वारम्भव्रीमाण, विशिष्ट (p. 553), व्यवहारतत्त्व (pp. 60, 86), व्यवहारतत्त्व (63), शालबम्भ (p. 75), श्रीक (p. 523), सान्तम्भाचार (i.e. रूपन्दन on p. 548), स्तुतिचन्द्रका (p. 62), इरदत्र (p. 534 दाश्चीताचारन्वयकार).
purāṇa; Kaumudimahotsava, raising of Indra-dhvaja; Vasoddhāra (pp. 447-467); Śatrunāśana rites (i.e. rites for liquidating an enemy) such as Kṛttikāśāna (p. 458), and Ghrītakambalaśānti from the Viṣṇudharmottarapurāṇa and from Atharvaveda-pariśīṣṭa (pp. 459-464); Vidurkatanīśa from the Mahābhārata (pp. 465-493).  

The Tīrthaprakāśa of the Vīramitrodaya occupies 610 printed pages. After mentioning the several members of the family of his patron Vīrasiṁha, he praises himself to the skies in verses 32-33, (vide note 1471 above). In 18 verses he gives a summary of its contents, viz. the large provinces and mountains of Jambudvīpa (India), description of Kāśi, Prayāga, Gayāvidhī, of rivers like Sarasvatī, Gaṅgā, Yamunā, Narmadā, holy places like Kurukṣetra, Kokāmukha, Prathādaka, Prabhāsa, Puṣkara, Badari, Lohārgala, Kedāra, Naimiśa. Indraprastha, Ayodhya, Mathurā, Citraukūṭa. Ujjayinī, Dwārakā, Tāpi, Payośni, Godavari, Sahya, Gokarna, Saptakoṭīśvara, Kāverī, Setubandha, Rāmesvāra, Puruṣottama, Ekaśūrā, Konāka, Vīrājakṣtra, Kāmarūpa, Karatoya, Brahmaputranāja. He proposes to restrict the word tīrtha only to such places or rivers as are enumerated as tīrthas by the learned or by great sages.

He profusely quotes the Mahābhārata in the Tīrthaprakāśa. Tīrthas are either Daiva (such as Vāraṇasī, Prabhāsa, Puṣkara), or āsura (such as Gayā); or ārṣaṇi (those that are established by ṛṣis) and mānuṣa are those established by rulers of Sūrya-vaṁśa or Somavaṁśa. Men of all varnas and āśramas are entitled to perform tīrthayātṛa (p. 19). The Mahābhārata and the Purāṇas are full of descriptions of tīrthas and pilgrimages. Kurukṣetra1474 as a tīrtha is described in Vanaparva 83. 1-8. Vanaparva chapters 87-90 speak of the tīrthas in the east, south, west and north respectively. Śalyaparva (chapters 35-39) describes the tīrthas which were visited by Balarāma in...


1474 पाल्मोचन कुष्ठेष्वर बालराम समुद्रविजया। अधि दुक्क्तकर्मणं नवविति परमां गलमः॥
दक्षिणेऽस्त्रयत्या दुष्पद्युत्तरणं च। ये वसस्ति कुष्ठेष्वर से वसस्ति तिरिति॥
वनवर्ष 83. 303-4; पाल्मोचन बालराम वल्मीकिक गयाय नवविति। वसति वाल्मीकिक नीलेऽवा दुष्पद्युत्तर। वनवर्ष 87. 10.
his pilgrimage. The Anusāsanaparv (chapter 26) is full of the
greatness of the Ganges.\textsuperscript{1475} Two typical verses are quoted
below from it. On p. 315 of the Rājanītiprakāśa\textsuperscript{1476} he quotes
a verse of Vyāsa in which different words are given to indicate
what Daiva is and which distinguishes Puruṣākāra (human effort)
from Daiva; vide also Manu VII. 205, Yāj. I. 349 and 351.
Vananarva (82. 9-12) deals with this topic of Daiva and
Puruṣākāra.\textsuperscript{1477}

In the Indian Historical Quarterly (Vol. 24 for 1948 pp.
336-7) Pandit K. Madhav Krishna Sarma informs scholars that
the Anup Sanskrit Library at Bikaner has a ms. of the Mokṣa-
prakāśa. The first folio is missing. There are in all 342 paper
folios, 8 lines on each page and 40 syllables in each line. The
main topics dealt with are stated in the note below.\textsuperscript{1478}

His Bhākṣtiprakāśa is a substantial work of 175 printed pages.
In his Introductory verses he states the philosophical doctrine
that God is one, but he further states that Mukti is difficult;
the mind does not give up all the worldly by matters. Therefore
devotion to Hari is the only way. He mentions the nine aspects

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\textsuperscript{1475} भावस्वतः मनुष्यस्य गहनः प्रभोप्पुत्र विदिताः।
ताभ्रास्माति देवस्य वर्गं धन्येऽपि महोदयते॥ दर्शनाः
स्वाधीनोऽपि परार्थवः तथा गृहस्तः विभूति नानाः।
पुनः द्रुष्याय पुराणाय देवीस्य उत्तरकालः
सहस्रासन ॥ अनुभवासिन २६, २२ तथा ६१।

\textsuperscript{1476} दृष्टिः नामात्माराजाराजः व्यासः
किंचिदिवास्याय चिन्तित किमेकं व्यासः।
मायायति पुर्वान्तः स्वाधीनः चतुर्विंशतिः
परार्थवः विश्वासः ॥ इति ॥
\textsuperscript{1477} यस्य हस्ती च पाठी च मनस्वः
सुसंगतः। विचारस्य प्रकृतिः स तीर्थकर्मस्तुते॥
\textsuperscript{1478} भावस्वतः मनुष्यस्य गहनः प्रभोप्पुत्र विदिताः।
ताभ्रास्माति देवस्य वर्गं धन्येऽपि महोदयते॥
नमः १२, १३, १५॥ वाननन्दः सबीलसमा च देवायुः
सवीकारस्य उत्तरकालः ॥ अनुभवासितः ॥

\textsuperscript{1477} यस्य हस्ती च पाठी च मनि
स्य तीर्थकर्मस्तुते॥ विचारस्य प्रकृतिः स
तीर्थकर्मस्तुते॥

\textsuperscript{1478} मोहस्वतः मनुष्यस्य गहनः प्रभोप्पुत्र विदिताः।
ताभ्रास्माति देवस्य वर्गं धन्येऽपि महोदयते॥
मोहस्वतः मनुष्यस्य गहनः प्रभोप्पुत्र विदिताः।
ताभ्रास्माति देवस्य वर्गं धन्येऽपि महोदयते॥
नमः १२, १३, १५॥ वाननन्दः सबीलसमा च देवायुः
सवीकारस्य उत्तरकालः ॥ अनुभवासितः ॥

It quotes at the beginning a passage from the Markandeyapurāṇa
and winds up with two verses from the Gītā (VIII. 26-27)
and briefly explains them.
of ‘bhakti’ (the verse is quoted below)\(^{1479}\) and dilates on them in pp. 31–128. He points out each of the nine aspects may be Sāttviki, Rājāsi or Tāmāsi and expounds these. He mentions the Bhāgavatapurāṇa and the commentator Śrīdharāsvāmin frequently. He frequently quotes the Purāṇas and the Bhagavad-gītā. At the end (on pp. 134–175) he deals with ‘bhajaniya-nirnaya’ (exposition on the object of worship).

In the Vyaṅgyārtha-kauumudī of Anantāraṇa\(^{1480}\) of Puṇya-stambha (Punṭāmbe) on the Godāvari, a commentary on the Rasamāñjari of Bhānudatta, the author gives a pedigree of his patron. He describes the Kaśirāja family at Benares, in which was born Prataparudra whose son was Madhukarasāha, whose son was Virasiṇhadeva. Ananta wrote the commentary for Candrabhānu, a son of Virasiṇhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lala Sitaram. Therefore it is almost beyond doubt that the literary activity of Mitra-miśra lies between 1610 and 1640 A. D.

114. Anantadeva

Anantadeva compiled a vast digest called Śrīmākṣaustubha divided into several sections on saṁskāras, úcāra, rājadharma, dāna, utsarga, pratiṣṭhā, tithi and samvatsara. The section on saṁskāras and that on rājadharma are also called Śrīmākṣa-kaustubha and Rājadharma-kaustubha. Each Kaustubha is subdivided into parts called ḍīḍhiti. The Śrīmākṣa-kaustubha is the most popular and most well-known of his. It has been printed several times, the best editions being that of the Nirmayasāgara Press (1913) and that issued at Baroda (1914) under the patronage of H. H. the Maharaja Gaikwad (with a Marathi trans-

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\(^{1479}\) The Introductory verses of Bhaktiprvakṣa are quoted here:

\(^{1480}\) Vide I. O. cat. p. 356 No. 1224.

\(H. D. 120\)
lation by Sastri Venkatacarya Upadhyaya). The Saṃskāra-kaustubha was recognised as an authoritative work for India by the Privy Council and the Bombay High Court\footnote{Vide Collector of Madura v. Mootoo Ramalinga 12 Moo. I. A. 397 at p. 458; Sukharam v. Sitalbai I. L. R. 3 Bom. 353 at p. 361.}. It is a large work dealing with the saṃskāras from Garbhādhana to vivāha (marriage) and is full of quotations and discussions. The following is a very brief summary of the contents:

The sixteen saṃskāras, the first being garbhādhana, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor; the proper times for garbhādhana and the several rites connected therewith; puṇyāhavacana, nāndīśraddha, mātrkāpūjana; nārāyanabali and nāgabali; paścagavya, kroccha and other prāyaścittas; cīndrayanavrata; adoption, who is entitled to adopt, who can be adopted, rites of adoption, gotra and sāpinda of the adopted son, mourning to be observed by the adopted, succession of the adopted; putra-kāmeṣṭi; puṁsavana; anavalobhana; simantonnayana; rites on the birth of a child or son; impurity on birth; propitiatory rites for evil aspects at birth; nāmakaranā; niśkramana; annaprasāna; piercing the ear; celebration of birth day; caula; upanayana, proper times for it, the necessary materials for it, the gāyatī, the vows of a brahmaśārin; samāvartana; marriage, sāpinda for it, gotras and pravaras, proper times for marriage, forms of marriage, vāg-niścaya, simāntaptūjana, madhuparka, kanyādāna, vivāhahoma, sapta padā, homa on the entrance of the married couple etc.

The portion of the Saṃskāra-kaustubha on the subject of adoption is frequently cited separately as Dattakadādhi and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the Dattakāmaṁśā, the Vyāhāraramayukha and other similar works. The more important of his views are set out below. Like the Dattakāmaṁśā he recommends that the nephew is the most suitable for adoption, then one may select any sagoṭra sapanḍa, then an aṣagota sapanḍa, then a sagoṭra but aṣapinda, then any one of the same caste though not sagoṭra, but a daughter’s or sister’s son.
cannot be adopted nor can a brother, a paternal or maternal uncle be adopted. A Śūdra may adopt a daughter’s or sister’s son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the cūḍā ceremony is performed in the natural family. Anantadeva refers to the 1482 view of some that the verses of the Kālikāpurāṇa on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an asagotra boy. Anantadeva himself holds, like the Vyavahāramāyūka, that even an asagotra boy may be adopted after his upanayana is performed in the natural family. When the ceremony of caula and the rest are performed in the family of the adopter, the adopted boy belongs to the gotra of the adopter, but where

1482 एवं बचासव बुद्धु कालिकापुराणपursor दशवर्कदेशीयादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री भूतविशिष्टविशिष्टादित्री

114. Anantadeva 955

How bewildering are the differences among writers on ‘Datta’ (adopted son) may be seen from the following passage on the Sapiṅga relationship of the dattaka son from the Sapiṅga-pradipika or nirṇaya of Nāgūjibhatta (Prof. Devasthali’s Cat. No. 1193 p. 431 ‘dattaka’ pratiṣṭhātukū dynasty pūṣpasāyīyaṅga janaśāsthrumātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthānāmātāma yādārthां
the upanayana alone is performed in the adoptive family or the adoption is made after upanayana the boy belongs to both gotras. But this holds good only as regards obeisance, śrāddha etc, while for marriage every adopted boy has to avoid the gotra and pravara of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the aurasa, if all the saṁskāras up to upanayana are performed by the adoptive father for the adopted boy, or he takes only a fourth share if only some of the saṁskāras ending with upanayana are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after upanayana is performed in the natural family. Anantadeva, disagreeing with Nilakaṇṭha, holds that a girl may be adopted.¹⁴⁸³

Like the Nirṇayasindhu and the mayūkas of Nilakaṇṭha, Anantadeva in the Saṁskārakaustubha and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among nībandhas upon the Mitāksāra, Aparārka, Hemādri, Mādhava, Maḍanaratna, Maḍanapārijata. The Smṛtikaustubha was divided into several didhitis (rays, parts). In the Smṛtikaustubha published by the Nirnayasagara Press it is expressly stated that the tithidhitī has been already¹⁴⁸³ expounded. At the end also it is said that the work is only the complete abdaddhiti (i.e. portion dealing with saṁvatsaras of five kinds). The year is said to be of five kinds, cāndra, saura, sāvana, bāhurasthayya and nākṣatra. The printed work treats of the several rites, observances, festivals and vrataś on the important tithis of the twelve months of the cāndra year with the intercalary month and observances thereof, the rites proper to saura year and saṁkrāntis.
the sun’s passage from one sign into another), the rites of the sāvana year, the rules about rites when Jupiter is in the sign of Leo, the rites of the nakṣatra year, the actions forbidden and allowed in Kāh age according to Anantadeva and discussion of the views of Heamādri, Madhava and the Madanaparijāta thereon.

In Introductory verses 10–14 of the Rājadhmakāustubha1485 edited by M. M. Kamalakṛṣṇa Smṛtiūrtha and his son Mr. (now Dr.) Bhabatosh Bhattacharya in 1935 in Gaekwad’s Oriental Series, it is stated that the work was composed for the greater glory of king Baj-Bahūdar and is divided into several didhitis (rays, parts) viz. four; the first didhiti (pp. 3–128) dealing with the founding of the capital, the palace, temples with idols and līṅgas, villages, forts, construction of wells and lakes, laying out parks; the 2nd part (i.e., pp 129–233) treats Vāstupūjā, vāstu of various parts, the deities to be established thereon, vāstu-yāga-prayoga, Śānti laid down by Āvadhāyana &c., rules about constructing and dedicating wells, reservoirs of water, gardens, establishment of images of gods. The third didhiti called Rājyābhiṣeka (pp. 233–380) is concerned with the crowning of the king, characteristic qualities which a king should possess, the characteristics and qualities desirable in the chief queen (agramaḥīṣi), of the mantram (such as being an expert in the four means of royal policy viz. sāma, dāna, bheka and Vāṇa, Yāj. I, 346), the Purohita (Yāj. I, 313), Jyotirvit (well-versed in astrology and astronomy having 64 aṅgas and upaṅgas as described by Garga); procedure of homas and Śāntis (like Ainḍri); procedure of the abhiseka (ceremonies of crowning the king) as described in the Purāṇas (particularly in the Viṣṇu-dharmottara) pp. 346–63; actions and rites to be performed after the crowning of the king; Puṣyābhiṣeka (in Atharva aparasisṭa); the 4th part (dīdhiti) is concerned with praṇāpālana (protecting and governing the subjects), covers pp. 381–496 and deals with legal procedure (including ordeals) and decisions of the various matters of dispute among the subjects. There is hardly anything new or

1485 बाजवाहुद्व ब्रउस्त्रुपत्रस्व भूरिद्वस्म प्रतिवंति। राजस्मिन्यायवस्त्र कौस्तुंग-नक्कैचिलितम्। भूरिद्वस्य दीपितम्। कौस्तुंगस्त्रवस्म भिंविद्वतिः। प्रश्नप्रवधास्म तदविग्रहरापि। राजस्मिन्यायवस्त्रवृद्धियां दीपितस्तततः। प्रजायनुभुद्वारिदिशायां च ततः परा॥ राजस्मिन्यायवस्त्रम्॥ I 10, 13–14.
striking in it and often it is very meagre as compared with even Yāj. smṛti e. g. on ‘Sambhūyasamutthāna’ it quotes only four verses (without a word of comment) that are Yāj. II. 259–60, 263–265, while Yāj. devotes seven verses to the same topic viz. II. 259–265

The Rajadharmakaustubha quotes profusely from the Matsyapurāṇa, the Viṣṇudharmottara-purāṇa and the Brhatasamhitā (whole chapters being quoted sometimes from these). Dr. Miss. Priyabala Shah published Khaṇḍa III of the Viṣṇudharmottara (chapters 1–118) in two parts in the Gaekwad Oriental Series. Vide also ‘Studies in Dharmaśāstra’ by Dr. Bhabatosh Bhattacharya (1964), pp. 22–23 for Anantadeva.

The name Smṛtikaustubha (cf. the Nir. ed. of 1908) is misleading. It does not deal with all or many topics treated of in Smṛtis. It deals only with the religious rites to be performed in the Candra year in its several months and on several tithis and the religious rites to be performed in the other four kinds of years and their months. The Smṛtikaustubha is really ‘Abdadidhiti’

1486 I would like to devote here a few lines to the memory of the learned editor of the Rajadharmakaustubha, Mahāmahopādhyāya Kamalakṛṣṇa Smṛtitirtha. He was born in 1870 in a Pandit family at Bhatpara (well-known as Bhattapalli) in West Bengal about 22 miles north of Calcutta and was 11th in descent from Nārāyaṇa, the original settler in the town. He accompanied M. M. Haraprasad Shastri in his tour for search of Sanskrit Mss. in Nepal in 1897. He worked as Prof. of Smṛti in the Sanskrit College at Bhatpara till his last day (i.e. 25th January 1934). He edited many works viz. the Haralata of Aniruddha, three Ratnakaras of Candravāra (in Kṛtya, Gṛhastra and Vivāda), the Tirthaśintāmaṇi of Vācaspati, four Kaumudis of Govindānanda (on Varsakriyā, Dana, Śraddhā and Śuddhi); all the nine published in the B. I. Series Rajadharmakaustubha of Anantadeva, Dapālaviveka of Vardhamāna (both published in the Gaekwad’s Oriental Series). The Govt. of India conferred on him the title of Mahāmahopādhyāya in 1926. He also edited some works in Bengali, e.g. he translated the Agastyasamhitā in Bengali and published it in Bengali script; he translated into Bengali the latter half of Soma-deva’s Kathāsaraśāgara (and it was published after his death).
or 'Samvatsaradhidhi' as Anantadeva expressly says in Introductory verse 20 of the Smrtikaustubha that he is going to expatiate on 'Abdadidhi'.

In this work, while describing the religious rites to be performed on certain tithis he frequently cites at some length the kathas (stories) connected with those tithis; vide, for examples, the Vata-Savitrivratakatha on Yjesha Paurnamasi pp. 44-50, Mahalaksmikath, on pp. 148-150, Anantacaturdasivratakath (pp. 170-175), Sivartrivratakath (pp. 398-410).

Hemadri deals only with three kinds of abdas or sanmvatsaras viz. Lunar (candra), Saura (solar) and Savana, while Madhava added two more viz. Barhaspata and Nakshatra. The Smrtikaustubha (pp. 462-63) quotes Yajnavalkya (I. 265-268) which set out the results of performing Sraddhas on the nakshatras from Krttik to Bharani. The Manu-smrti III. 277 provides what one secures by performing sraddhas on the even tithis (2nd, 4th &c.) and even Nakshatras (Bharani, Rohini &c.) and on 1st, 3rd and other uneven tithis and nakshatras (Asvini, Krttik etc.).

It is unnecessary to go into details about the other treatises on prayaascitta, &c. It is said by Eggeling (I.O Cat. No. 1475) that Anantadeva's Smrtikaustubha comprised twelve parts. For Bhagavadbhatkinirataya vide Velankar's Cat. of Iccharam Desai collection p. 49. Anantadeva also wrote several prayogas such as the Agnihotraprayoga, Caturmasyaprayoga. In the Bhadkamkar collection there is a ms. of a drama called Krsha-

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1487 In Rajya-krsnakath (p. 94 of edition in Gaekwad series) we meet with the passage 'कुण्डनिमाणं संवतस्त्रिविधिभी माषिकोनौतियां वक्तव्यः तत्संवतस्त्रिविधिकां बाजिरिकाजनमकरणं उक्तामिति नैद्वैपथ्ये'. For बाजिरिकाजनमविद्वि vide pp. 245-250 of the Sutrakrsnakath (Nir. ed. of 1909).

1488 On p. 459 of the Sutrakrsnakath (Nir. ed. of 1909) Anantdev says: 'वर्षोऽहम्मुत्यः कायादर्शासननामसमस्मयेवावायुः... तथात्त्वात्मणमस्मया कान्तिरक्षानाममयायोर्षिप्रवर्तिनात्र तदन्तदर्शणविधिः। उदाहरणं च तथायमाणुः। न च तथायमाणानाम सतेवंकसुपथोग। तदुपमेष्वात्मायात्नन्तरात्मकसुपथाङ्गेषु सुपलमस्तुः तत्र ब्रह्मस्ते: संवृष्णादंतीकान्तिकालो बाह्यस्योऽवस्तवः। तत्तत्वं वर्षान् हर्षान्तिमहायणं... त्रिभुजं नमस्त्रेण याबली कालेन चन्द्रमस्तुः बुज्जते ताव-वाक्योऽविनं विज्ञः। तदस्मात्सामविवितमनंदनंक्षत्रो मासः। तदस्मात्सामविवितमनंदनंक्षत्रो वस्तरः। p. 462.'
bhakti-candrika composed by Anantadeva in which the characters are a Śaiva, Vaiṣṇava, Mīmāṃsaka, Tarkika &c.

In the Smṛtikaustubha (Nṛṇayasāgara edition of 1909) Anantadeva gives a pedigree\textsuperscript{1489} of his patron's family. The family claimed descent from the moon. Whether the first three kings, mentioned in the Smṛtikaustubha, were related as father and son is doubtful. Laksmanaçandra is said to have been the son of Rudraçandra and it was he who conquered several chiefs wielding sway over the Himalayan territories.\textsuperscript{1490} Trimallacandra, the successor (and probably the son) of Laksmanaçandra, is praised for his continual liberality to the learned men of Benares.\textsuperscript{1491} It was at the command of Baz Bahadurçandra and for pleasing him that Anantadeva compiled his Smṛtikaustubha.\textsuperscript{1492} At the end Anantadeva tells us that Baz Bahadurçandra conquered several mountain forts in the Himalayas.\textsuperscript{1493} After giving a pedigree of his patron's family Anantadeva gives some information about himself. He was a descendant of the great Mārāha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee of Nyācandra.

1489 The pedigree of the king (patron of Anantadeva) who is described as of the Candra-vatśa is as follows:—संज्ञानचन्द्र—कल्याणचन्द्र—रघुचन्द्र—(son) सरस्वतचन्द्र—विमलचन्द्र—नीलचन्द्र—बाजबहदुर. Vide Prof. U. V. Devasthali's Cat. of the Sanskrit Mss. in the Library of the Bombay University (1944) No. 1213 pp. 437-438 for a long quotation from it, in which संज्ञानचन्द्र is the name of the first ancestor of Baz Bahadur (verse 2) and verse 7 shows युक्तोत्तम as the son or successor of Nyācandra.

1490 तेनाभिमानोपयोगिनि दुर्योनिशिल सच्चे राज्ञे दृढ़कार्य तृष्णामिनाऽवाष्ण विब्रह्मादि II verse 5.

1491 काशीविहारिभिस्मेऽक्ष्माहिनिति शास्त्रस्थार्थसदा II verse 6.

1492 तत्रतद्वरे विद्वुद्धराजसम्म सङ्गीतक्रामार्थस्वर्गदेवम् बाजांहराजीवेदम् विभेऽन्वेत्यविश्वसनानीहिरयम् लक्षणं II अनन्तत्देवे लेखार्थाचो तद्वेद भर्तान सुविवर्धनस्यप्रकार्यं प्रकट्याच्छेदनस्य युक्तोत्तमस्य क्रिया राजसाधनोऽस्य II verses 17-18.

1493 बेनारसिणिनां बुद्धि तवनिश्च विज्ञ्य युक्तिः दुर्योनिशिल सच्चे राज्ञे अन्वेषयार्थ बाजांहराजीवेदम् लक्षणं II भृत्रिक्रामार्थस्वर्गदेवनस्य बाजांहराजार्थस्य निर्देशकस्वरुपस्य तर्थ सवैयंदेशान्तिः रुपितामाकर्षणे II verses 2 and 3 of the युक्तिक्रिया (Nir. ed. of 1909).
of Krṣṇa.\textsuperscript{1494} That this Ekaṅṭha is the same as the great Maratha saint is vouchsafed by Kaśinātha, author of Dharmasindhu, in another work of his.\textsuperscript{1495} Anantadeva was the great-grand-son of Ekaṅṭha and he was the grandson of Ananta and son of Āpadeva, the author of the Mīmāṃsāṇyāyaprakāśa \textit{alias} Āpadevi. Mīmāṃsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the Saṁskārakaustubha, Anantadeva applies at every step the maxims and doctrines of the Pārvamāṃsā for the decision of doubtful points of Dharmāśastra. Anantadeva had a younger brother Jivadeva whose Gotrapravaranīṇaya he draws upon in the Saṁskārakaustubha after dealing with sāpīṇḍya for marriage in his own way. The quotation is a long one beginning with the words 'अध गोत्रवर्तिन्यो मदुजीवदेवकृतः एवात्मितं च प्रदर्शयते' on p. 179 (b) of सर्वार्कौस्तुम् (oblong Nir. edition of 1913) and ending on p. 196 (a) with the verse: कुस्तक्ष्मात्तत्वविद्य- पणिन्ति जनानिन्दुरूपांमिनिमांशीतार्थसिद्धिनिमेवनयुगे समाप्तेःप्रभृणित्य। । तत्स्मोर्विः जीवदेवानिनित्य: सदमसाधकरुपो गोत्रागच्छेदिन्त्र: सह्यमभविनिर्विद्धिष्ठायसाप्तेः।।

For account of the गोत्रवर्तिन्य of जीवदेव vide Prof. Devasthal’s Cat. No. 1029 p. 369 and Nos. 1210-12 pp. 436-38. Dr. Bhandarkar notices an Āśaucaṇārṇaya of Jivadeva in which the Nirṇayasindhu is cited as an authority.\textsuperscript{1496}

West and Bühler in their digest\textsuperscript{1497} thought that Anantadeva flourished about the same time as the author of the Nirnayasindhu. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of

\textsuperscript{1494} अतीतवर्तीरवैद्यकारकौस्तुम्। श्रीकृष्णमक्कलाके एकनाथभियो द्विं।

\textsuperscript{1495} Verse 13 of सर्वार्कौस्तुम्.

The pedigree of Ananta is: — एकनाथ I — son आपदेव I — son अनन्त I — son आपदेव II and जीवदेव. आपदेव II is the author of the famous work \textit{व्याघ्रप्रकाश} or मीमांसाययप्रकाश (vide Intro. verse 16 to the \textit{मृत्तिकास्तुब्ध}, Nir. ed. \textit{व्याघ्रप्रकाश} कृत्य विद्वतिविचारवादं सकलं। मीमांसाययप्रकाशविद्वतिस्याप- देवोदितो

\textsuperscript{1496} Vide his विष्णुग्रहेऽपि मन्मतरामाथ्य folio 37 a (D. C. ms. No. 100 of 1869-70).

\textsuperscript{1497} Vide Bhandarkar’s Report, 1883-84, p. 53 (for जीवदेव).

\textsuperscript{1497} Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

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the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A.D. It is said in the Imperial Gazetteer\textsuperscript{1498} that the first of the Chandrarajas was Somachand who hailed from Jhāsi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyanacandra, whose son Rudrachandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A.D. at Lahore. The Smṛtikaustubha does mention the ancestors Kalyanacandra and Rudrachandra of Baz Bahadur. Between Baz Bahadur and Rudrachandra there are three names. Supposing that they are the three direct descendants of Baz Bahadur and following a period of 25 years for each after Rudrachandra's known date of 1587 A.D., we get the year 1662 A.D. for Baz Bahadur. We are told in the Gazetteer that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A.D. A greater approximation can be made in another way. The saint Ekanātha finished his Marathi Bhāgavata at Benares in saka 1495 and 1630 of the Vikrama era on Kartika full-moon day (i.e. 9th November 1573) as he himself tells us.\textsuperscript{1499} Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A.D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being saka 1450–1521 (b. 1528–d. 1600 A.D.). The date of his death is saka 1521 Phālguna dark half 6th day

\textsuperscript{1498} Vide Imperial Gazetteer of India vol. XVIII. p. 324 and vol. V. p. 245.

\textsuperscript{1499} बाराणसी महानण्डक काव्यमालात् । विक्रमकाल वृषभाकाल ।
दक्षे सौन्दर्यं तिस्मोऽति । तीव्रा एकात्मक जनानसंधनात ॥
महामंगल काव्यकाशी । श्रुतपुष्प पूर्णमेंसी ।
सौन्दर्यार्थिकं दिल्लियोऽभि । तीव्रा एकात्मकी समाज झाली ॥
खंडेशाचा शक संवतः । दण्डकारण्य श्रीरामकृष्ण ।
प्रतिष्ठान गोदावरीतीर । देवील उच्चार तो देखा ।
शालिवाहनशक्ति दैवत । संस्कार कौशली पंचात्तर ॥
श्रीपुरुष संतसंस्थाने नाव । तीव्र अपूर्व तें जाहली ॥

verses 552–555 of the last अध्याय (Nirṇayasāgara Edition).
115. Nāgojībhaṭṭa

(25 February 1600). Others give 1548–1599 A.D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āsaucaṇiṁṇaya of Jīvadeva, younger brother of Anantadeva, the Nirṇayaśaṁdhu composed in 1611–12 A.D. is cited as an authority.

Doubts were expressed by some Marathi writers as to whether Ekanātha, mentioned as the ancestor of Anantadeva, is identical with the well-known Marathi poet and saint Ekanātha. It is unnecessary in this work to discuss that matter. The present author holds that they are identical. Those interested may read the contribution of Dr. P. K. Gode in ‘Studies in literary History’ vol. II (for 1954) pp. 39–41.

Anantadeva was a very learned man. He was at home in both Pūrvaṇīmāṁsa and Dharmaśāstra. He wrote a learned commentary called Bhāṭṭāḷaṅkāra on Āpadeva’s Mīmāṁsāyaṇya-prakāśa.

On p. 469 of the Smṛtikaustubha (Nir. ed.) Anantadeva refers to a work called Bhaktiviveka composed by his grandfather (Anantadeva I, grandson of Ekanātha).

Anantadeva wrote many works on Dharmaśāstra. A few may be mentioned here. He composed Antyeṣṭipadhatī (vide Prof. Velankara’s Cat. No. 665 p. 209), Cāturmāṣya-prayoga (the same cat. p. 184 No. 575), Bhagavadbhaktininṛṇaya (vide Velanakar’s Cat. of Ichcharam Desai collection (No. 231). On भगवद्भक्तिनिर्णय the work he wrote a commentary called Prakāśa (vide Velankar’s Cat. No. 115).

115. Nāgojībhaṭṭa

The learning of Nāgojībhaṭṭa was of an encyclopaedic character. Though his special forte was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmaśāstra, yoga and other śāstras. The number of works ascribed to him is very large. Aufrecht in his Cat. Catalogorum, part I pp. 283–284 mentions 47 works as composed by him. Dr. P. K. Gode in volume III of his ‘Studies in Indian Literary History’ pp. 214–219 deals at some length with the works of Nāgoji on Vyākaraṇa (Grammar), Poetics and Dharmaśāstra (in its
several branches). On dharmaśāstra he composed several works, viz. Ācārenduśekhara, Āśaucaṇiṁṇaya, Tithiṇḍuśekhara, Tīrthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasara-śaṅgraha, Śrāddhenduśekhara, Sapinḍimaṇjarī and Sapinḍya-ḍīpikā or Sapinḍyanirṇaya. Of his far-famed works on the Paninian system, such as the Mahābhāṣya-pradipoddyota, the Paribhāṣenduśekhara, the Vaiyākaraṇasiddhāntamaṇḍūḍa, (in large and small recensions), the Śabdenduśekhara (big and small) and of his commentaries on the Kāvyaprakāśa-pradipa, the Kuvalayāṇanda, the Rasagangādhara, the Rasataraṇgiṇī, the Rasamaṇjarī, nothing can be said here for want of space.

For his Prāyaścittenduśekhara, vide Mitra’s Notices vol. V, p. 23 No. 1735, where detailed contents are given; for the Śrāddhenduśekhara, Ulwar cat. extract No. 360 p. 139, for the Tīrthenduśekhara, Ulwar cat. p. 120, extract No. 312.

Some of Nāgojibhaṭṭa’s (or Nāgeśabhaṭṭa’s) works on Dharmaśāstra may be mentioned here. He composed the Tithinirṇaya-tattva containing 101 stanzas (in writing which he relied upon the conclusions of the Nīrṇayaśindu). The names of his works on Dharmaśāstra are mentioned in the note below. Nāgoji’s surname was Kāla (i. e. Kaḷe in these days) but in some Mss. it is given as Upādhyāya (vide note below).

1500 द्वितीय निर्णयनिद्दुभाष: प्रतिमाप्रभृते विनेषिस्वर। विनान्दनन्नदनाध्वंसविविध्यें निर्णयनिज्ञासुज्ज्वलम्॥ vide Prof. Velankar’s Cat. of the mss. of the Ichcharam Desai collection p. 42 No. 207.

1501 आचार्यरुद्धोपक, आराण्विविविषय, आशीर्विविविषय, वपाकम्योप, कुणंदकति, मोचमवरिविविषय, वप्पीयोप, मितिनिर्णयवत्तम, तिथिन्दुशेषक, तीथिन्दुषेषक, तिथिसेलिसेलुसारसंवंस (or simply तिथिसेलिसेलु), प्रायत्वित्ततासारं, प्राय- विसेलिसेलुशेषक, आदेशुरुशेषक, संस्कारसरसमाल, सारंसीयोमबिधि (on the सरस्वतीस्तोत्रवाच्याय of the मार्कण्डेश्वरण), सारंसीयोमबिधि, साराणप्रतीप.

Vide Prof. Velankara’s Cat. of Sanskrit mss. in Bombay University Library (pub. in 1938 A.D.) No. 1316 समाज्रिप्रकाश of नागेशअभट has (on p. 240). The colophon ‘इस्युपायाो- पनामक-नागेशविनियोजि समाज्रिप्रकाश: समास:’. The Paribhāṣas dealt with by Nāgeśa are 122, the first being ‘वास्तवानीविशेषक्रिबिद्नहि सन्देशार्मक्षणः’ and the last being अर्थमान्तरवेदनेनुन्मतिस्वं मन्यते वैयक्तवा; Kielhorn’s edition of the परिमाणिन्दुशेषक covers 116 printed pages.
He composed works on Kāvyāśāstra, such as the Kāvyapradīpoddyota, the Rasagaṅgadhara-marmapракāśa (Nir. ed.), and very learned works on Vyākaraṇa (grammar) such as the Paribhāṣenduśekhara (vide Dr. P. K. Gode’s ‘Relative chronology of Nāgoji’s works’ in his ‘Studies in Literary History’ vol. III pp. 212–219).

Nāgojibhaṭṭa was the son of Śivabhaṭṭa and Satī and was a Mahārāṣṭra Brāhmaṇa surnamed Kāla (Kaḷe). At the beginning and end of several works of his (such as Rasagaṅgadhara-marmapракāśa, the Maṅjoṣa) he tells us that he was patronised by Rāma of the Bisena family, the ruler of a city named Śrīgaṇavera (which seems to be on the Ganges above Allahabad). He was the pupil of Hari-dikṣita, son of Vireśvara and pupil of Rāmāśrama and grandson of the great grammarian Bhaṭṭoṣi-dikṣita. Tradition says that he composed the grammatical work Śabdaratna and ascribed it to his teacher Haridikṣita in gratitude. In the commentary on the Praudhamanoramā Haridikṣita refers to the Śabdaratna as his own work and to the Śabdenduśekhara as that of his pupil.


1503 याचकाला क्षेत्रमेहरक्रिश्नुक्षेत्राशाशात्। नागेश: श्रवणेरामस्तो श्रवणीविष:।
1504 रसामाḥप्रमर्मशास्त्रः।
1505 अणिश सश्रीन्द्रहरिदीपितान:। अत: याचकाला क्षेत्रमेहरक्रिश्नुक्षेत्राशाशात्।
1506 गृहोकालशिवातः पितामहस्ती:। विद्यमेदाप्रमाण मनोपाली मनोस्मानिन्यासमहामस्तु।
1507 तत्राय नवाचारस्तीत्र विज्ञानरूपसः सत्त्वनिदपम स्वात्त्वेदि हरिपरमै:।
1508 तो क्षेत्रमेहरक्रिश्नुक्षेत्राशाशातः।
1509 विङ्गकरस्तु अणिश:। श्रवणेरामस्तो श्रवणीविष:।
(pp. 188–199) and so Bhāṭṭoji, who was a pupil of Śaṅkara-bhaṭṭa, may be assigned to the period between 1575–1645 A. D. Nāgojibhaṭṭa was a pupil of Bhāṭṭoji’s grandson. Therefore Nāgojibhaṭṭa must have flourished towards the end of the 17th century and the first half of the 18th century. Nāgojibhaṭṭa’s literary activities, looking to his vast out-put, must have extended over a long period of more than 50 years. The pedigree\(^{1507}\) from Bhāṭṭojidikṣita, through a succession of teacher and pupils or father and son, is given below. \textit{Vide} introduction to the Rasagaṅgādhara (Nirn. ed.); Trivedi’s introduction pp. 18–20 to the Vaiyākaraṇabhūṣana of Koṇḍabhaṭṭa, a nephew of Bhāṭṭoji (B. S. series); Dr. Belvalkar’s Systems of Sanskrit grammar pp. 46–50 and Kielhorn’s preface to the Paribhāṣenduśekhara p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the Indian Antiquary, vol. 41

1507 For a discussion of the the date of Bhāṭṭojidikṣita, vide Prof. P. K. Gode’s paper in ‘Annals of Oriental Institute at Tirupati’ (vol. I, part 4 pp. 1–16). The pedigrees are:

(a) शूपकृष्ण

[Diagram]

(b) वश्मीर

[Diagram]
p. 247, Mr. S. P. V. Rāngaṇātha Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vireśvara and not of Śeṣa Kṛṣṇa. But the passage of the Manoramākucamardana, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vireśvara. A ms. of Nāgojībhaṭṭa’s commentary on the Rasamaṇjari is dated samvat 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide i. O. cat. vol. III p. 365). It is not unlikely that Nāgojībhaṭṭa first composed his commentaries on the comparatively easy śāstra of poetics and that he then worked upon Dharmāśāstra and Vyākaraṇa. The edition of the Rasagangadhara in the Kāvyamālā series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of Kṣetra-sainyāsā. That Savai Jaising of Amber performed the Aśvamedha sacrifice was scouted by Prof. D. C. Sarakar, but long and forceful arguments have been advanced against this theory by Dr. P. K. Gode (in his ‘studies in literary history’, vol. III pp. 166–180) and in J. I. H. (Madras) vol. 15 pp. 364–367; vide also ‘Poona Orientalist’, vol. II pp. 166–178 for Savai Jaising. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahāmahopādhyāya Haraprasāda Śastri says (Ind. Ant. vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

1508 इस केवल... शेषवंशवरिष्टानां श्रीकुमार्णपिष्टलानां चिरायाचित्तवेयोः पाहुकृतेऽः
प्रसादसायदिनश्वरुणुशासनाः: शेषु च पारम्परियः परः प्रवाहितुः तत्रतत्त्वद्विज्ञातास्ति
प्रक्रियासाधारणामुसाध्यानवशिष्ठिनिनिर्मलावंतोऽर्थैः स्वशिक्षिताः मनोरमायामकल्यकारः।
स च प्रक्रियासाधारणां परस्य...अस्तुपरिष्टलविशिष्टवरिष्टानां तन्त्रवद्विज्ञातिः
समस्यरीत्वथा युन्न्यासाभिज्ञरीत्वं। p. 3 of the Intro. to the Rasagaṇḍara.
If पाहुकृते means ‘pupil’ here as Mr. Ranganath Svāmi contends (Ind. Ant. vol. 41 p. 251), why should the dual be necessary or be used and not the singular or plural? The प्रक्रियासाधारण is a com. on the प्रक्रियासाधारण of रामचन्द्रचार्य. Vide Journal of Oriental Research vol. III, part 2, p. 146 where it is said that Jagannātha was a pupil of वीरेश्वर, son of श्रीपुरुष, who lived under the patronage of Giridhāri, son of तोलरामनाथ and that Bhaṭṭoji was pupil of श्रीपुरुष and later of अष्टवर्धिका.
116. Bālakṛṣṇa or Bālambhaṭṭa

The Lakṣmīvyākhyaṇa alias the Bālambhaṭṭi is a commentary on the Mitākṣarā of Vījñānesvara, ascribed to a lady named Lakṣmīdevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the ācāra section of the Mitākṣarā is the most learned part of the whole book and is almost an independent work. The late Mr. J. R. Gharpure published all the three parts on ācāra (pp. 626), Vyavahāra (pp. 402) and Prāyaścitta (pp. 220). The portion on Prāyaścitta is very meagre as compared with the portion of the com. on Ācāra and Vyavahāra. The commentary on the Prāyaścitta portion of the Mitākṣarā covers in Mr. Gharpure’s edition (published in 1924) 220 pages, while the Bālambhaṭṭi on the ācāra and Vyavahāra sections in the same series is very exhaustive, covering respectively pp. 626 and pp. 402.

In the Bālambhaṭṭi the author quotes by name a host of writers and works. As the Bālambhaṭṭi is almost the latest work of Dharmāṣṭra worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may, however, be stated that he names the Nirṇayasindhu, the Vīrāmitrodaya, the Mayūkhas of Nīlakaṇṭha, the Sāṃskārakaustubha, Siddheśvarabhaṭṭa the nephew of Nīlakaṇṭha, Khaṇḍadeva the author of Bhāṭṭādīpikā on the Maṁśāṣṭrā, the Kāyasthādharmapradīpa of Gāgābhaṭṭa and the author’s father’s commentary thereon.

Of the Bālambhaṭṭi ascribed to Lakṣmīdevī, West and Bühler say ‘she generally advocates latitudinarian views and gives the widest interpretation possible to every term of Yājñāvalkya. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the śāstris, if unsupported by other authorities’. For example, in the Bālambhaṭṭi the word ‘bhrātaraḥ’, occurring in Yājñāvalkya’s verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers. This dictum of Bālam-

1509 Digest of Hindu Law, 3rd ed. p. 17.
bhaṭṭa taken along with the words of the Vyavahāramayūkha seems to have influenced their Lordships of the Privy Council in Vinayak v. Lakshmibai on the question of the rights of the sister as an heir. In Sakharam v. Sitabai Sir Michael Westrop C. J. went so far as to say on the construction of the term ‘brethren’ in the Mitākṣarā as including sisters, which construction was adopted in that case (in Vinayak v. Lakshmibai) both by the Supreme Court and the Privy Council, “we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers.” But this was a mere obiter dictum, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay that Bālambhaṭṭa’s doctrine that the word ‘brothers’ includes ‘sisters’ has not been accepted in that Presidency and that Sir Michael Westrop was under a misapprehension as to the exact drift of the Bālambhaṭṭī which nowhere says that the term ‘brothers’ excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālambhaṭṭī not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother’s, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister’s son the place which the Bālambhaṭṭī assigns to him and treats him as a mere bandhu. The Bālambhaṭṭī is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination. Even in the Benares School where the Bālam-

1512 I. L. R. 3 Bom. 353 at p. 363.
1514 Vide Bhagwan v. Warubai I. L. R. 32 Bom. 300 at p. 312.
bhaṭṭi has been accepted as one of the leading authorities, the authority of Bālambhaṭṭa has been held to be inferior to that of Nandapaṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālambhaṭṭa holds that she can adopt without such authority). Similarly it has been held that the Bālambhaṭṭi cannot prevail over the views of the Vīramitrodāyā and that a daughter-in-law is not in the line of heirs at all though the Bālambhaṭṭi says that she is so.\[1517\]

The author of the Bālambhaṭṭi is somewhat of an enigma. Such women as Śīlā, Vijjā, Avanti-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the Līlāvatī. Inspiration for several works on Dharmaśāstra was, we know, derived from queens and princesses, as in the case of the Vivādacandra compiled by Queen Laksānidevi through Misarumīra, the Dānavākyāvalī compiled by Mahādevi Dhramati of Mithilā through Vidyāpati, the Dvaitanirṇaya composed by Vācaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmaśāstra, the Bālambhaṭṭi, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālambhaṭṭi is dispassionately considered. The introductory verses no doubt start by saying that Laksmi, the wife of Vaidyanātha Pāyagunda, and the daughter of Mahādeva of the Mudgala gotra and surnamed Kherad composed the work, her maiden name being Umā.\[1518\] The colophon at the end of the ācāra portion says that the work was composed by Laksmi, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyagunda and the mother of Bāl-


1518 श्रीकृष्णीरमण नल्ला तत्त्वांलक्ष्मी दिखलमुखः। बेहदामुद्राश्चर्यमाणेश्वाशक्षुणकः। महादेव: इत्यत्स बेदमूल्यमाणान्तविवी। आलस्वालांविनिपुषो दीन्द्रियो राजवूमित:। पल्ली तस्य हुमायूनमाः सात्रध्युममाः तस्य कस्याः। पाण्डवविवाहवृत्तयाध्यायपत्ती पदात्र:। विजयाकाराया विङ्ग्वति तस्ये सवसिवाय। बालमभृती, Intro. verses of आचारकाण्ड.
krṣṇa. At the end of the vyavahāra section in the printed editions we have the words ‘mother of Lālakṛṣṇa’ but this is obviously a misreading of the mss. or a mistake of the copyists. The pretense that the work was composed by a lady is made extremely plausible by the frantic efforts made in it for the rights of women in matters of inheritance. But this pretense is not kept up in the body of the work at all. In several places the author of the Bālambhaṭṭa refers to the Mānjūśa and other works of his guru and to works of his father. We know that Vaidyanātha Pāyagūḍa was a pupil of Nāgojībhaṭṭa, who composed several Mānjūśas (on grammar) and a work on prāyaścitta. Therefore it follows either that the Bālambhaṭṭa was composed by Vaidyanātha himself and ascribed to his wife or that the work was composed by Bālakṛṣṇa alias Bālambhaṭṭa, son of Vaidyanātha, and was ascribed to his mother. Nāgojībhaṭṭa who certainly attained a very advanced age was the guru of Vaidyanātha as well as of the latter’s son Bālakṛṣṇa. That Bālakṛṣṇa or Bālambhaṭṭa Pāyagūḍa was a learned man like his father Vaidyanātha follows from several circumstances. He wrote a work called Uṇakṛtitattva. Gopāla alias Manudeva, in his commentary called Laghubhūṣanakānti on the Vaiyākara-
Looking to the colophons where Lakṣmī is referred to as the mother of Bālakṛṣṇa and to the fact that the work is known as Bālambhaṭṭa, we must conclude that it was composed by Bālambhaṭṭa and not by his father Vaidyanātha. What motive impelled Bālambhaṭṭa to publish the work in the name of his mother it is difficult to say. Tradition says that he did so to console Lakṣmidevi in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Mahābhashyaprānapodyota of Nāgojibhaṭṭa, on the Paribhaṣenduṣekhara (com. called Kaśka and Gadā), on the Vaiyākaraṇa-siddhāntamaṇḍūṣā (com. called Kalā), on the Laghuśabdenduṣekhara (com. Cidasthimālā), on the Laghuśabdaratna (com. Bhāvaprakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure’s edition of acāra portion) says that these works were really composed by Bālambhaṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha’s parents are given as Mahādeva and Veṇī.

The I. O. cat. (pp. 458–59, No. 1507) notices an incomplete work called Dharmaśastrasamgraha compiled by Balaśarman Pāyagūṇḍa, son of Vaidyanātha and Lakṣmī and patronised by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, sabhā, the judge, the sabhyas, the relative strength of smṛtis etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke’s own hand (which is not complimentary to the honesty of Balaśaṃ-


man) dated 1st May 1800; "fresh sheets were received from Balasarma Payagunda on this date. This is little else but the Viramitrodaya revised. As it is a scarce book and very little known Balasarma and his pupil Manudeva did not suspect, I could detect the plagiarism."

The foregoing shows that Balakrsna Payagunda was a Deccani Brhmana, that his father and mother were Vaidyanatha and Laksmi, that his maternal grandfather was Mahadeva, also a Deccani Brhmana surnamed Kherad, that he was the pupil of Nagojibhatta and that he was a pandit of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanatha the commentator of several grammatical works of Nagojibhatta with Vaidyanatha the author of several commentaries on Alankara works (such as the Udaharanaacandrika on Kavyaprakasa and the Prabha on the Kavyapradipa). The reasons are two. Vaidyanatha, author of the Udaharanaacandrika, was the son of Ramabhatta, son of Viithala Tatsat, while Vaidyanatha the grammarian was a son of Mahadeva and Veni. Besides the Udaharanaacandrika was composed in samvat 1740 Kartika suddha 8, Wednesday (i.e. 17th October 1683). We saw above that Vaidyanatha Payagunda was a pupil of Nagoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanatha, the writer on poetics, were the same as the commentator of Nagoji, he could not have composed a work on poetics so early as 1683 A. D. Dr. Belvarkar (Systems of Sanskrit Grammar p. 60) says 'Laksmidevi, the wife of king Candrasimha of Mithila, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavaharakanda of the Mitaksara.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithila princess Laksmi or Lachimadevi flourished in the first half of the 15th century, while the Balambhaatti quoting, as it does, writers and works like Gag-

bhāṭṭa and the Kaustubha could not have been composed before 1700 A. D.

Mr. Govinda Das says that a ms. of the acārakanda of the Bālambhaṭṭī in the Benares palace library is dated saṁvat 1831 (i. e. 1774–75 A. D.). The I. O. cat. (pp. 458–459) notices that Bālambhaṭṭa was about 80 years old when Colebrooke entrusted the Dharmaśāstrasamgraha to him about 1800 A. D. Besides both Bālambhaṭṭa and his father Vaidyanātha were the pupils of Nāgojibhaṭṭa. The ms. of the Upākṛttatattva (Stein’s Jammu cat. p. 302) is dated saṁvat 1848 i. e. 1791–92 A. D. and the ms. of the Laghubhūṣanakānti of Bālambhaṭṭa’s pupil is dated saṁvat 1856 (i. e. 1799–1800 A. D.). Hence is follows that Bālambhaṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Das says that Bālambhaṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure’s acāra section of Bālambhaṭṭī at the end).

117. कःैनांथाय-उपाध्यया

Kāśīnātha Upādhyāya or Bābā Padhye composed an extensive work called Dharmasindhatūra or Dharmanāḍhāśāra, which is popularly known as Dharmaśāstrasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions. It has been published several times. In the following the Nīrṇayaśāgara edition of 1936 has been used. He says that he consulted former nibandhas and, following the order of the subject–matters in the Nīrṇayaśindhu, composed the work which sets forth only the established conclusions after eliminating the original smṛti texts.

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1526 I. L. R. 49 Bom. 739 at p. 756.

1527 नवाययुन वित्त्विनि नाथाकवख्यान धारमाशयाय मित्थु। इत्या पूर्बांनां नरद्यावनां निर्गोधितुसुकुमरण सिद्धां भनम। प्रावें नृत्यचन्दनमुक्तिस्विव्रामिष्याय चालवीयाय। Introductory verses 3 and 4; then at the end the following verse states the object he has in view and how he is going to achieve it and also the persons for whom his work is intended:

नृत्यचन्दनमुक्तिस्विव्रामीयाय चालवीयाय।

(Continued on the next page)
He (Kaśinātha Upādhyāya) expressly mentions Mādhavacārya in the Introductory verse (3) and states that he consulted former nibandhas such as the Nirnayasindhu that establish conclusions (in matters of Dharma). He sometimes employs the very words of the Nirnayasindhu as, for instance, on defining Vaiṣṇava and Śārta.

The following are among the principal authors and works mentioned by the Dharmasindhu: Akhandadāra, Agnipurāṇa, Kālatattavavivecana (frequently), Kaustubha (frequently), Grhyāgnisāgara, Puruṣārthacintāmaṇi, Parijāta, Pūrtaḥkamalākara, Bhaktinirnaya, Bhaṭṭoijīksita, Bhāskararāya (described as Navinatarā on p. 77), Mahārnava, Mādhava, Muhūrtā-Cintāmaṇi, Muhūrtamārtanda, Rāmacanacandrikā, Śāntimayūkha, Śāntisāra, Śudrakamalākara, Śrāddhasāgara, Saṅdyādīpikā.

The Dharmasindhu is divided into three paricchedas (sections) and contains 433 closely printed pages (in the Nār. ed. of 1936). The first pariccheda covers 34 pages and deals with the divisions of the year, seasons, months (lunar, solar, sāvana, nākṣatra, Bārhaspatya), discussion on matters to be avoided on certain days and tithis and to be performed on them. The 2nd pariccheda (covering pp. 35-116) deals with religious acts to be done in the several months from Caitra onwards to Phālguna and p. 115 states that authoritative texts should be found from works like Kaustubha, Nirnayasindhu, and those of Mādhava. The third pariccheda is divided into two parts, the first covering pp. 117-314 and the second covering pp. 315-433. The first part of the third pariccheda deals with the Saṃskāras from Garbhadāhana onwards. In each case it starts with the consideration of proper times (months, tithis, the week days, the astrological yogas) and discusses the results of eclipses, night, evening and other times for different acts; Nārāyaṇabali, Nāgabali, listening to the recitation of Harivaṃśa, adoption of a son and discussion about the gotra of an adopted son and his sapinda relationship; other rites like puṇiṣavana, āṣṭhipujana, Śānti such

(Continued from the previous page)

कालिकितु || भीमसारमेयाक्षरः || मुनियोङक्लस्सु दुः || कृतवर्धनः || प्राहिनिवन्धननाश्रत्वर नायवद्वद्वा || ये पुनर्रम्यवद्रववद्वा अश्ल अष्टीक्ष निर्णयम || प्रमेव बैद्यमर्श रूपकश्चिन्ता || निबन्धः || भरमसार्यादसारामेयासु || सुषीवान || अनुमान प्राप्तारत्र स्वमिद्यालये भक्तस्तदुः || 6-10 at end.
as Goprasava, for being born on the 14th tithi of the dark half of a month, or on amāvāsyā (called *sinivāli* or *kuhū*), for birth, on Nakṣatras like Mūla, Āśleṣā, Jyeṣṭhā or on Yogas like Vyatipāta or in the midst of an eclipse or on birth of twins or on birth of a daughter after three sons or a son after three daughters in succession, naming a child after the name of a devatā, of a month, of a nakṣatra and vyāvahārika (for general use); other rites like taking an infant out of the house in the sun; first feeding of food; piercing the ear-lobe; Vār dhāpana rite every month on the day of birth and every year; *Caula* (first tonsure of the hair on the child’s head); *Upanayana*, proper years and times for it astrologically and otherwise; Vināyakaśānti on Upanayana and marriage, duties of a brahmacārin; samāvartana (returning from guru after learning the *Veda* and vidyās): Vivāha (marriage) and astrological considerations before deciding on the proposed bride, particularly avoiding *sāpindya*; discussion about *sagotra* and *sapravara*; consideration of *pratikula* (i. e. after a marriage is decided upon but the rites of marriage are not gone through and then somebody within three degrees of the proposed bride’s or bridegroom’s gotra dies, that is *pratikula*); consideration of the positions of the Sun and Jupiter of the proposed bridegroom and bride; discussion of the proper year for the marriage of a girl and the proposed bridegroom; eight forms of marriage; proper months for marriage; the description of the rites in the case of a proper marriage; the *homa* for marriage and *homa* on entering the bridegroom’s house; *arkavivāha* (marriage with *arka* plant after the death of two wives in succession and before performing the third marriage with another girl).

Pages 235–314 deal with daily duties (*āhnikā*) from leaving one’s bed such as answering calls of nature, cleaning the teeth, taking a bath, performance of the morning *sandhyā* (*Vedic* prayers &c.); performance of *homa*, pūjaprayoga; bath in the noon; *Brahmayajña*, *tarpāna*; *Vaiśvadeva*; *Balihaṇa*; *Deva- yajña*; *bhojana*; other duties which are Naimittaka and Kamya; what should be done and not done in Kaliyuga (pp. 309–312); dreams that foreshadow favourable results; latter part of the 3rd pariccheda (pp. 315–433) deals with śrāddhas; meaning of the word śrāddha; varieties of śrāddhas viz. Parvāṇa (for three
ancestors viz. father, grandfather and great-grandfather), Ekoddiśṭa, Nāndiśrāddha, Sapindikaranasrāddha.

Kaśinātha was a very learned man and a great devotee of God Viṭṭhobā at Pandharpur in the Sholapur District. He wrote several other works such as the Prayaścittendusēkhara (Bühler 3.110), an exposition of the Vedastuti in the Bhāgavatapuruṣa (X. 87) and a work called Viṭṭhala-rāmantrasārabhāṣya. In the latter he takes several Rk verses (such as Rgveda I. 95. 1-11 and I. 164. 31) and explains them as applying to God Viṭṭhala.

We know a good deal about the family of Kaśinātha Padhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107-119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhaḍa Brāhmaṇas and had the Joshi and Upadhye vr̥tti of seventy-two villages in the Saṅgamesvara taluka of the Ratnagiri District. At the end of the Dharmaśindhu he says that his grandfather

Vide D. C. ms. No. 100 of 1869-70 dated śaka 1731. In this bīṭṭhur is derived as 'bīṭṭhur karaṇe ānām vann tha: gūthā: ānām ānti śīkṣētṝta, āṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śीkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śीkṣētตรวतालितिपाद्या मन्त्रा व्याख्यायः। सत्त्व व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः}

1528 Vide D. C. ms. No. 100 of 1869-70 dated śaka 1731. In this bīṭṭhur is derived as 'bīṭṭhur karaṇe ānām vann tha: gūthā: ānām ānti śīkṣētṝta, āṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētṝta. aṇaḥ śīkṣētตรวतालितिपाद्या मन्त्रा व्याख्यायः। सत्त्व व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः व्याख्यायः

1529 Vide D. C. ms. No. 100 of 1869-70 now lodged in the B. O. R. I. Library. The first verse cited is विशेषतः (R. I. 95). After explaining the eleven verses of Rgveda I. 95 the ms. proceeds to elucidate some other verses of the Rgveda such as I. 164. 31. He proclaims certain general principles of the interpretation of Vedic verses and applies them to several verses of the Rgveda. Reasons of lack of space forbid further remarks. This work richly deserves to be printed and published. He remarks on folio 28 b — 'at vēduśayā māntrayogā pravāya karaṇa māntrayogā' bīṭṭhur. In vēduśayā māntrayogā' bīṭṭhur. In vēduśayā māntrayogā' bīṭṭhur.

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was Kāsyupādhyāya who had two sons Yajñēśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkana, and resided at Pandharpur on the Bhimā. The Dharmasindhu does not give the reason for Ananta's migration from Koṅkana. But it is said that the Padhyes had a dispute with another family about the upadhye vr̥tti, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. Vide Ma. d. m. for sake 1833 p. 100 for the judgement delivered in 1762 A. D. in the dispute between Joshi and Padhye. The Dharmasindhu was composed in sake 1712 i. e. 1790–1 A. D. Kāsinātha was related to the great Marathi poet Moropant, as his daughter Avadī was married to Rāmakṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the Mantrabhāgavata of the latter. Kāsinātha became a sāṃnyāsin and died in sake 1727 i. e. 1805–6 A. D.

118. Jagannātha Tarkapaṇḍitānana

After the British took over the administration of Bengal from the Nabobs, attempts were made to compile easily accessible digests of the personal law of the Hindus. It appears that Warren Hastings conceived the idea that a compilation of laws applicable to Hindus should be prepared and called together

1530 'अवनांशा: अवतीमापकः प्रसिद्धः। ते चैतानी द्राधिकसदशात्शास्त्रसंस्कारी शास्त्रियाहिनशकेन एकविशिविशयानांशा हृति &c.,' चर्चित 3 p. 3.

1531 एकैनां प्रत्येकः पेठे कृत्य क्षेत्ररूपको व्यवहारेनि चमकारातितिष्ठतयुक्तमभविद्विद्वो मानविधिं शक्यः। अति एव श्रीमंता हरप्रमेय्यतनीभरण मन्नमय्यवागवते मन्नकः मदरमाणानि च हारात्मकसम्मानवः। श्रीमंतामुरमोहक्षम्रादायोद्धारणाकृतिः केश्वरोपनिभवत्व वर्णितममित्राग्निक्षितार्थो नौर मन्ननारुषितमिथो वोढङभवति चमकारातितिष्ठतातुर्कायवर्तनोपयोग्ये। विभुतकान्तमान्यायं तत्र फलोत्तस्य 36a of D. C. ms. No. 100 of 1869–70.

1532 The pedigree is — भास्कर उपाध्याय or पाब्दे — son नारे — son अनन्त — son काजुपाद्याय — sons यशेश्वर and अनन्त (who died in sake 1696) — (अनन्त’s son) काशीनाथ alias बाबा (died in sake 1737 i. e. 1805 A. D.) and काशीनाथ’s brother विद्वान, died about sake 1747 (i. e. 1825 A. D.).
several Pandits (whose names are given in the note below) to compile a digest in Sanskrit; this was translated into Persian and the Persian version was rendered into English by Nathaniel Brassey Halhed with a long Preface in English in which on p. xlv he quotes the Gītā verse (II. 22) - ‘Vāsāṃsi Jīrṇāni’ in original Sanskrit. Vide for this I. O. Cat. p. 458. This was a very unsatisfactory work. Another attempt was made by Trivedi Sarvorsārman who compiled in 1789 for Sir William Jones another Digest of law called Vivādasārārnava in nine taraṅgas. This digest was suggested by Sir William Jones and two parts of it on contracts and succession were translated by Colebrooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke’s Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into deīpas, each deīpa being subdivided into ratnas. The principal topics dealt with are: recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806. Vide ‘Dictionary of Indian Biography’ by C. E. Buckland published in 1906, where on p.415 the dates of his birth and death are put as 1695–1806 A. D. with question marks against both dates. It is said ‘the date of his birth is based on tradition.’ He had a wonderful memory, became a remarkable logician and unrivalled his knowledge of Hindu Law; he was consulted by Sir William Jones and Harrington, he was held in great respect by the highest Hindu nobles.

1533 Vide Mitra’s Notices of Sanskrit Mss. Vol. X. No. 3376 pp. 115–117 where the names of the Pandits who prepared the Sanskrit work are given in the verse: वाणिज्य-कपाल-रामण्डल कपालवीच्छनाश्ये:। वीरंशर-हुण्डल-श्रीमरुणकंतालिखिताः।।

1534 Vide verses 6 and 7 of विवादसारार्थ in I. O. Cat. Vol. III. No. 1505 ‘अर्ध वर्षा शालम्बेत्य शालंस्तु प्रजा: सर्विश्वतन्त्रभूताम् माताम्।।

1535 Vide ‘Dawn of new India’ by Mr. Brajendranath Banerjee, 1927, Calcutta (pp. 81–91).
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and the Hindu community. He had a free college for students; he left a great reputation as a scholar and died at a great age in 1806.

Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.\textsuperscript{1536}

119. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmaśāstra during a period of about twenty-five centuries have been passed in review. The number of authors and works on dharmaśāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the particular class to which he belonged and very little emphasis on the privileges of men. They created great solidarity and cohesion among the several classes of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmaśāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as, most of the later writers did, in the midst of aggressive and violently unsympathetic cultures and rulers and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of

\textsuperscript{1536} Vide Vinayak v. Lakshmibai, 1 Bom, H. C. R. 117 at p. 124.
these defects, the work done by the writers on dharmaśāstra should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.

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Brief Note on Dharmaśāstra Works and Writers
from Kāmarūpa (i.e. Assam)

Raghunandana in his Smṛtītattva several times mentions 'Kāmarūpiya-nibandha'. For example, in (vol. I) Tithitattva1537 p. 86, Prāyaścitta p. 555, Malamāsa p. 820; (vol. II) Ekādaśi-tattva p. 102. The Tithitattva (p. 76) says that the Smṛtisāgara quotes the 'Matsyasūktā' and the Prayaścittatattva (p. 535) says that the Smṛtisāgara is Kāmarūpiya-nibandha. It may be noted that on pp. 530 and 532 of the Prayaścittatattva (vol. I) a work entitled Smṛtisāgarasāra is cited and verses of Brhad-Aṅgiras are quoted from it. The Nirṇayasindhu under the topic of 'mahānavami' (p. 186 of Nir. edition of 1935) mentions Kāmarūpa-nibandha and quotes the same verse as is quoted by Raghunandana (in vol. I. p. 86) as from Smṛtisāgara, a Kāmarūpiya nibandha.

On the occasion of the 22nd session of the All-India Oriental Conference held at Gauhati (Assam) in January 1965 a 'Prāgjyotisha souvenir' was published by Dr. Maheswara Neog (Local Secretary of that Conference). Among the several papers contained in that souvenir, Pandit Manaranjan Sastrī, Principal of the Sanskrit College at Nalbari (Assam), contributes (on pp. 91-114) a very interesting and informative paper on the Kāmarūpa School of Dharmaśāstra. In the brief account that I present here I can refer only to a few salient points.

1537 The verse अद्यम्: शेषद्वारश्च नवम्या: पूर्वे पव च। लक्र या लिपते पूजा विष्णु सा महाफल। quoted by Raghu (vol. I) Tithitattva, p. 86 and on p. 23 of the स्वरुपात्यम् of महामहोपाध्याय दामोदर compiled in ṣaṅk 1308 (1386 A.D.).
One of the early and famous writers from Kāmarūpa is Nilāmbarācārya. He is credited with the authorship of four works viz. (i) Amśapraṇāśiṣṭa, a Com. on the Viṣṇupuṇḍara; (ii) Śrāddhaprakāśa or Śrāddhabhāṣya; (iii) Kālakaumudi (on the appropriate times for religious acts and rites) and (iv) Candraprabhā – a digest of Smṛti material dealing with sins and prāyāścittas to be performed for the removal of the effects of sins. He tells us little about himself. At the end of the Śrāddhaprakāśa he tells us that his father was a learned man named Saṅkarṣaṇa and gave himself up at the confluence of the Ganges with the ocean. He learnt the śāstras from his father. He holds the view that the word māsa means by itself the lunar (cānḍra) month, while other Kāmarūpa writers held and hold till these days the view that māsa means Saura (solar) month. As Śūlapāṇi in his Durgotsavaviveka, and Govindananda in the Śuddhi-kaumudi (p. 275) mention him, he must be earlier than about 1375 A.D. and as he mentions the Kalpataru, Jīmūtavāhana, Govindaśāja, Bhava-devabhaṭṭa, he must be later than about 1225 A.D. In his Śrāddhaprakāśa (when treating of ‘adhimāsas’ intercalary months) he says that he himself has observed about intercalary months, certain irregularities and mentions śakte 1199 (i.e. 1277 A.D.) as the year in which the irregularity occurred. So Nilāmbara must have flourished between 1240 and 1300 A.D.

The Kālakaumudi is mentioned several times by Raghunandana e.g. vol. I, Tithi pp. 73, 129, 141 and (vol. II) in Ekādaśītattva p. 51. A work called Smṛtisāgara is quoted several times by Raghunandana e.g. (in Vol. I) Tithi p. 76 (three verses are quoted as from Matsyasūkta cited by Smṛtisāgara), Tithi p. 86 (Smṛtisāgara is a Kāmarūpyanibandha), Prāyāścitta-tattva p. 474 (quoting Devala), Prāyāścitta-tattva p. 554 cites Smṛtisāgara quoting Yama and Matsya- tantra, (vol. I. p. 555); Raghunandana also quotes Smṛtisāgara (vol. I. Prāyāścittatattva pp. 530, 532 one verse on each page quoted from Brhad-Aṅgiras). It is clear from the above passages that the word ‘Kāmarūpya’ ‘Kamarūpanibandha’ is not the name of one work, but that it is a general name for works composed by scholars from Kamarūpa.

The Matsyasūkta is frequently quoted by Raghunandana, as in (vol. I) Tithi. p. 86, Malamāsa. p. 814, Saṃskāra p. 886; (in vol. II.) pp. 61, 69, 83 (several verses), 141 (when Strīdhvani is śubha Ekādaśi pp. 61, 69, 83; Udvāha p. 141.
Six verses from Svalpamatsyapurāṇa are cited by Raghunandana in (vol. II) Chandogavrṣotsargatattva p. 537 (bearing on the śraddha of a man’s father.). For some details about this work, vide Journal of Ganganath Jha Research Institute, vol. IX parts 2-4, November 1953. The first five chapters are only a summary of the first six chapters of the Matsya-purāṇa. The interlocutors are God incarnated as Matsya and the hearer is sage Manu.

Recently (in December 1964) Dr. P. C. Choudhury (Director of the Department of Historical and Antiquarian Studies, Assam) published a work edited by Pandit Manoranjan Shastri and himself entitled ‘Smṛtiyyotih sārasa–saṅgraha’ containing three Dharmaśāstra works from Kāmarūpa viz. I. Smṛtisāgarasāra by Dāmodaramiśra (composed in śake 1308 i.e. 1386 A. D.) 76 pages; II Grahaṇakaumudi (pp. 79-121) by Mahāmahopādhyāya Pitāmbara–Siddhāntavāgīśabhaṭṭācārya, the most famous among Kāmarūpa writers on Dharmashastra (composed in śake 1530 i.e. 1608 A. D.); III. Jyotirmāla (pp. 125–163) on several astrological matters by Lakṣmīmipati in śake 1613 (1691 A. D.).

It appears from the 2nd Introductory verse of the Smṛtiśāgarasāra that it was epitome of a vast work and was condensed as Smṛtisāgarasāra for the benefit of the sons and pupils of Dāmodaramiśra and it was compiled in śake 1308 (i.e. 1386 A. D.). That it is a mere epitome is made clear in various places by the words ‘vidhistu mule’ p. 43 or Vistaratstu mule (p. 73). It criticizes Nīlāmbara and mentions many works that preceded him, such as Kalpataru (p. 36), Jīmūtavähana, Rajamārtanda (p. 69), and Bṛhad-Rajamārtanda (pp. 63, 65), several Purānas etc.

The colophon at the end of Grahaṇa-kaumudi declares that Pitāmbara was patronized by the king Lakṣmīnārāyaṇa of Kāmarūpa. He quotes numerous authorities and in the Grahaṇa-kaumudi he quotes the Kṛtyacintāmani several times e.g. pp. 1538 Dāmodarē śrībhāṣa: कुस्ते सारसंग्रहम् II विचारालये बुद्देंछपरे स्मृतिसारवे। चुवाय निजसंग्रामत्वार: दिलेते मया। Intro. verses of the स्मृति-सारवे।

1539 यह नीलामबरेण समेतनिर्देशं श्रीविजयतन्मासपादंते तस्वाददामलामोहभिज्ञवेव स्थापितमिति। p. 34 of स्मृतिसाःगरसाराम।
101, 102, 103 and 118). In his *Prāgjyotiṣa Souvenir* Pandit Manoranjana Sastri points out (on p. 107) that one Pandit Taranath Goswami of Gauripur mentions 18 works called Kaumudis as composed by Pitāmbara-vāgīśa, while another Pandit adds ten more Kaumudis, as composed by Pitāmbara (in all 28) and Pandit Manoranjana Sastri gives his own list of 31 Kaumudis of Pitāmbara (pp. 108–116 of Prāgjyotiṣa Souvenir). Pandit Manoranjana Sastri postulates that Pitāmbara lived for about 90 years from about 1525 to 1615 A. D. (Prāgjyotiṣa Souvenir, p. 111).

The printed Smṛtitattva apparently mentions three works called Smṛtisāgara, Smṛtisāgarasāra and Smṛtisāgasāgara. This last, is quoted only once by Raghunandana (vol. I Tithi p. 181, three verses) and it appears to the present author a copyist's mistake (for Smṛtisāgarasāra).

Besides these three, there are other Kāmarūpa writers on Dharmaśāstra, such as Vedācārya author of a Dharmaśāstra digest called Smṛti-ratnākara (vide Journal of the Assam Research Society, Hemachandra Goswami Commemoration vol. XIV, 1960 pp. 63–77).

There is a large field for work by Kāmarūpa scholars on the Dharmaśāstra works composed in Assam during the last seven or eight centuries.
APPENDIX A.

List of Works on Dharmaśāstra

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmaśāstra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmaśāstra writers. Works of the Tantra class and the Purāṇas have been passed over, inasmuch as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, māhātmyas, vidhis, vrata, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jātaka, and tājika have not been included, but works of the muhūrta class that are closely connected with everyday religious practices have been included. Though the gṛhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmaśāstra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental Catalogus Catalogorum of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the the original catalogues of Sanskrit mss. such as that of the India Office, the Notices of Sanskrit mss. by Dr. Mitra and M. M. Haraprasāda. Besides the third part of Aufrecht’s Catalogue was published in 1903. Since then several other catalogues, such as the Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library, Notices of mss. (new series, part III) by M. M. Haraprasāda Śaṣṭri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasāda Śaṣṭri, Hultzsch’s Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by
the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ánandaśrama Institution (Poona), the Bhadkamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give, wherever possible and desirable, the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers’ names are the same as in the case of Divākara, son of Mahādeva and Śaṅkara, son of Nīlakaṇṭha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṃha and Nṛsiṃha, Nāgeśa and Nāgoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in important cases have I given references to catalogues. It has been my endeavour to give earlier references to work and authors wherever I could, than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must, in all humility, leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the Bombay Sanskrit series, the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.
Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

\[ a = \text{author of.} \]
\[ \text{Ānan. sm.} = \text{The collection of smṛtis published by the Ānanda-śrama Press, Poona.} \]
\[ \text{Ānan. p.} = \text{Ānandaśrama Press (Series of books).} \]
\[ \text{Ano.} = \text{Anonymous.} \]
\[ \text{Aufrecht's Oxf. Cat.} = \text{Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).} \]
\[ \text{Baroda O. I.} = \text{Collection of Mss. at the Baroda Oriental Institute.} \]
\[ \text{Ben. S. Series} = \text{Benares Sanskrit Series.} \]
\[ \text{Bhad. col.} = \text{Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.} \]
\[ \text{Bik. Cat.} = \text{Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).} \]
\[ \text{B. O. Cat.} = \text{Cat. of mss. collected for the Bihar and Orissa Government, vol. I.} \]
\[ \text{Burnell's Tanj. Cat.} = \text{Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).} \]
\[ \text{C.} = \text{commentary (of a work under which this letter occurs).} \]
\[ \text{CC.} = \text{commentary on a commentary.} \]
\[ \text{Ch. S. Series} = \text{Chowkhamba Sanskrit Series.} \]
\[ \text{com.,} = \text{commentary or commentator, according to context.} \]
\[ \text{C. P. cat.} = \text{Catalogue of Sanskrit and Prakrit mss. in the Central Provinces and Berar, by Rai Bahadur Hiralal (1926, Nagpur).} \]
\[ \text{G. O. Series} = \text{Gaikwad's Oriental Series, Baroda.} \]
\[ \text{Govt. O. Series} = \text{Government Oriental Series, Poona.} \]
\[ \text{Hultzsch's R.} = \text{Reports on Sanskrit mss. in Southern India by Dr. Hultzsch, parts I-III.} \]
\[ \text{Jivananda sm.} = \text{collection of smṛtis edited by Jivananda in two parts.} \]
\[ \text{m.} = \text{mentioned (by or in).} \]
Nir. P. = Nirṇayasaṅgara Press, Bombay.
pr. = printed.
q. = quotes.
Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath temple Library of H. H. the Maharaja of Jammu and Kashmir, by Dr. M. A. Stein (1894).
Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of Ulwar, by Dr. Peterson.
List of Works on Dharmaśāstra

A Śaṁskṛti gives propitiatory rites (Śaṁti) for any particular aṅśa of a man's rāśi.

Akalmaśaka by śāṃkara śiṣṭatāvagīś; composed in Śake 1636 (Akalpāśitasāstra) on intercalary months, how to calculate them and on the special duties performed in them.

Akalmaśakāpratisāla.

Akalanādirā by aśvagho (?) m. in śrītīrānakāra of bṛhadāraṇyā. Divided into kāṇḍas on dharma and vyavahāra.

Akalpana or Akalpanasāhita m. in kaṇṭha-vivek of jīvaṉuvaṁ, in aparākā.

Akalpākāryaṁ.

Akalpana by kaṇṭha-kāraṁ.

Akalpanāvaṃcalan on ceremonies performed to make up for omission in the daily performance of aupaśana.

Akalpāgyan.

Akalpāsramaṇaṁ:

Akalpāsramaṇabhyāṣṭhirāla by baṇḍaṁ, son of rāmaṇaṁ, son of viśvaṁ. About 1683 A. D.

Akalpāsramabhyāṣṭhirālaṁ.

Akalpāsramabhyāṣṭhirālaṁ by baṇḍaṁ, son of rāmaṇaṁ and grandson of saṃśiśaṅkum. Names viśvaṁśaṅkum, aśvagho, śrītīrāṇiśaṅkum, varadāraṁ. C. by author.

C. called śrīpāṇa by rāmaṇaṁvaṇaṁ.

C. by vādik śāṁkaraṁ (this is probably the same as the author's own com.).

Akalpanā by baṇḍaṁ of bṛhadāraṇyā. Akalpanāvaṇa by śāṃkaraṁ.

Akalpanāvaṇa by śāṃkaraṁ (in 65 verses).

Akalpanāvaṇa by śrīpāṇa (śṛi- or jīna of the kaṇṭha-kāraṁ).

C. śrītīrānakāraṇa by rāmaṇaṁvaṇaṁ.

Akalpanāvaṇa (in 11 kāṇḍas).

Akalpanāvaṇa by kaṇṭha-kāraṁ.

Akalpanāvaṇa ascribed to baṇḍaṁvaṇaṁ.

Akalpanāvaṇa by aṇanaṁvaṇaṁ by baṇḍaṁvaṇaṁ (Baroda O. I. No. 7129 C.).

Akalpanāvaṇa.

Akalpanāvaṇa by niśkaḷaṇaṅkukīṣṭa, son of aṇaṅkukīṣṭa aṇaṅkukīṣṭha of bāraṇaṁvaṇaṁ (in 6 prakaraṇa).

Akalpanāvaṇa by rāmaṇaṁvaṇaṁ, son of acanu of bāraṇaṁvaṇaṁ, in two prakaraṇa. C. refers to sukaṇḍaḥ. C. by śadvraṁ.

Akalpanāvaṇa.

Akalpanāvaṇa: akalpanaṁkukīṣṭa, son of aṇaṅkukīṣṭha aṇaṅkukīṣṭha of bāraṇaṁvaṇaṁ (in 6 prakaraṇa).

Akalpanāvaṇa by rāmaṇaṁvaṇaṁ, son of acanu of bāraṇaṁvaṇaṁ, in two prakaraṇa. C. refers to sukaṇḍaḥ. C. by śadvraṁ.
अशुद्धलाय देशाचार.
अशुद्धलिङ्ग देशाचार.
अतिरिक्त अतिरिक्त.
अतिरिक्तान्तां प्रतिशत.
अनुदानसाधारण.
अतीतार्थार्थी भें भें (B.O. cat.
अतीतार्थार्थी भें भें (B.O.
   cat. vol. I, p. 3, No. 4).
अत्र Vide sec. 16.
   C. by कृृतनाथ.
   C. by कृृतनाथ. Later than 1686
   A. D.
   C. by हस्तिनाथ.
अतुलदर्पण अथवा अतुलसंप्रभ by माधव-भें भें.
   कुरूक्षेत्र family, son
   of कुरूक्षेत्र and elder brother of
   गोविन्द. Based on the अतुलसंप्रभ
   of बालकसेन. On दियं, नामसा
   और मौम phenomena. Quotes मेम्म
   विच्छ N (new series) vol. 1,
   pp. 2-4
अतुलविवेक by मद्विन.
अतुलसंप्रभ by बालकसेन son of
   विजयसेन (printed in 1905 by
   Prabhakari and Co., Calcutta);
   m. by रुपन्द्र, कमलकार, नीर-
   कुमार, अनन्तदेव; begun in 1090
   संव. (1168 A. D.) and finished
   by कस्मिनसेन.
अतुलसंप्रभ सार by चतुर्वात.
   " by श्रीपात.
अतुलसिद्रुप; quoted by नारायण
   in शान्तिलोकास्त.
अतुलसिद्रुप on उपास of three kinds,
   दियं, शाल्तिलोक, मौम.
अतुलसिद्रुपासाधारण of शान्त.
अतिक्रमणप्रकार.
अधिकमालनिर्णय - vide मलमासनिर्णय.
अधिकमालसाध.
अधोमुक्तरामस्वामि attributed to
   शॉट्नक.
अध्यायोपाध्याय.
अनन्तभाष्य m. in समयमुख.
अनन्तवटपुष्पपादित (from the ब्रह्म-का
   अनन्तभाष्य.
अनन्तवटपुष्पपादित of शॉट्नक.
अनन्तभाष्य of शॉट्नक.
अनुभोगकल्पम by जयान.
अनुभोगकल्पम by गोविन्द.
अनुभोगकल्पम (quoted by रुपन्द्र
   in शुद्धग्रंथ).
अनुयायपादित by अनन्तचारण, son of
   जनानी.
अनुयायपादित by कुरूक्षेत्रसारस्वती.
C. by बालकसेन (Baroda O.
   I. No. 12537).
अनुयायपादि.
C. by रुपन्द्र.
अनुपविलोकित or चर्मसूक्ष्म विचार written
   under Anūpasinham Rāṭhāry by
   मणिमाल दीक्षित, son of गद्ग्राम,
   son of शर्मा, divided into six
   पारस्त, समयमुख, संस्कृत-
   रत्न, वास्तवत्ि, शान्ति
   शुद्धिता.
Refers to Alamgir, emperor of
   Delhi. अनुपविलोकित was contempo-
राय of Shah Jehan. About 1660 A. D.

अनूपविवेक attributed to अनूपसिंह-द्वार of Bikaner. Treats of the शाळामार्‍यक श्रीणिव in five ullāsas, अनूपद्वार ruled in 1673, son of कौंसिंह (1634). Vide D. C. ms. 22 of 1902-1907 copied in sake 1691. Vide under दार्शनिकार.

अन्तरिक्षायत्वीयकार.
अविभक्तीपिका by हरिबंद वीरसिंह. अन्तरिक्षायत्वीयकार.
अन्तरिक्षायत्वीय by मित्राम. Quotes श्रुतिमुख. Later than 1640 A.D.

अन्तरमिति.
अन्तरमितिक्रियायपिति.
अन्तरमितिपिति.

अन्तरमितिपिति by अन्तरमिति, son of आत्मदेव. Vide sec. 114.

अन्तरमितिपिति by केशार, son of अन्तरमिति of पुष्पस्तम्भ (Pūṭāmbe on the Godāvāri). Later than 1450 A. D.

अन्तरमितिपिति by महेश्वरभज.
अन्तरमितिपिति by रामाचरण.

अन्तरमितिपिति by हरिदार son of मासका alias मासका. Following मार्द्राज-स्रोत, and the शाव्य thereon; says there are a hundred पदिक्षित following मार्द्राज, but his is quite different.

अन्तरमितिपिति or आन्तरमितिकपिति by बद्दलार्य, son of रामेश्वर; vide sec. 118 (pr. Nīr. P.).

अन्तरमितिपिति or आन्तरमितिकपिति by विषनायक son of गोबाड़.
History of Dharmaśāstra

Abhinavaprāyaśchīt. Abhinavamārgavīy by Sādhanāchārya.

Abhinavasadāntī (on Abhāṣṭāḥ) by Mutuśravaṇa, son of Veḍantase of Pāṇḍaravinsa (printed in Telugu script, Madras 1874). Vide Hultzsch's R. vol. II. p. 113 and preface p. VI.

C. Dharmapratīkha by the author himself; refers to Chāntrasingha, Maṇḍapīya and Saṃśkritikādīvya. Later than 1400 A.D.

Abhinivartanābhīshantamāṇī, alias Mānasbhaṣam by Chāntrasingha king Sāmīnāthr (vol. I in G. O. S. and also in Mysore G. O. L.); composed in 1051 sake (i.e. 1129 A.D.); has 100 chapters divided into five vīṇāśrīsa on "means of acquiring rājya", "means of the stability of the kingdom", "royal enjoyments", "vinoda or recreations" and "kriśā" (games and sports).

Abhyāsyānātha.

Abhyāsaśāstra m. in Śuddhavidyā of Nandapāṇḍita. Earlier than 1575 A.D.

Abhyāsaśāstra m. in Ahalyākāma-Paṇḍita.

Abhyāsakaryāntaśāstra m. in Ahalyākāma-Paṇḍita.

Abhyāsakaryāntaśāstra m. in Ahalyākāma-Paṇḍita.

Abhyāsakaryāntaśāstra m. in Ahalyākāma-Paṇḍita.

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Abhyāsakaryāntaśāstra m. in Ahalyākāma-Paṇḍita.

Abhyāsakaryāntaśāstra m. in Ahalyākāma-Paṇḍita.
List of works on Dharmaśāstra


अवसानकालप्रयासित.

अग्रहरचन्द्रसिद्ध (or rather ग्रहरचन्द्रसिद्ध-
का) by नादीरपाणित. Vide sec. 110.

अग्रहचन्द्र by उमानाथ (B. O. Cat. No. 10, p. 7).

अग्रहब्रह्मास-vide under शासी-प्रकाश.

Many works on अग्रह indiscriminately use the words अग्रह and अग्रहार.

अग्रहचन्द्र by सुभाषत्रीवल्लभ ( mentions कुंभेकरपणित, भीमपालया-
र, भवदेवभद्र and स्वतिःमुखः.

अग्रहमण्डल.

अग्रहमण्डिता.

अग्रहमोहापि (from शौकक्रमीति)
BBRAS cat. vol. II. p. 240.

अग्रहमोहापि (acc. to शौकक्रमीति)
BBRAS cat. vol. II. p. 240.

अग्रहदान.

अग्रहकीर्तिनि.

अग्रहकीर्तिनिद्रि.

अग्रहकालकाल-vide सुतकनिनिवेष्य.

अग्रहसहायदीनिवेष्य by राजनाथ, son of मालव (Baroda O. I. No. 12586 A.). About 1550-1625 A. D.

अग्रहसहायदीनिवेष्य quoted in स्त्रिलके-
sागर.

अथविरुश्चुर्वमित्र (Baroda O. I. No. 13743).

अथविरुश्चुर्वमित्र.

अथविश्वासविधि.

अथविश्वासवीरक (Baroda O. I. No. 3854).

अथविश्वासविधि (Stein p. 82).

H. D.—125
History of Dharmaśāstra

Achārakāmrti by Rajarāma son of Sūrṣesār (Vaiṣṇavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII. 191) dated Sankranti 1782 (1725-26 A.D.).

Achāra Svarṇa (Baroda O. I. No. 12796).

Achāra Cādikṣa by Jīrvarāma.

Achāra Cādikṣa by Gopālaśāstra. In 1367 A.D. he composed his Sūtra grammar and his Pūrṇeśvarādīśaṇī in 1375 A.D.

Achāra Cādikṣa by Jīrvarāma.

Achāra Cādikṣa by Jīvarāma.

Achāra Cādikṣa by Śrīnāraśāstra, son of Śrīkāśaya (on duties of śrutis and śrutas), ms. copied in Śaka 1410 (1488-89 A.D.); m. by Śrīnāraśāstra; flourished about 1475 A.D.; vide I. O. Cat. p. 524 for date Śaka 1410 of the ms.

Achāra Cādikṣa alias Śrīkāśaya by Mahēśa, son of Sātīkāśaya and pupil of Vīśvamitra, was the author of the Śrīkāśaya, divided into 8 paricchedas in relation to the duties of the eight parts of the day for Vaiśeṣika; composed under Śrīpati, youngest of the three sons of a chief named Nānu, king of Haripura on the banks of the Harappā on the Western coast of India. Later than 1500 A.D. Vide Mitra’s Notices V. p. 97 and I. O. Cat. p. 506.

Achāra Cādikṣa by Sātīkāśaya.

Achāra Cādikṣa by Śrīpati; m. by Śrīnāraśāstra; vide sec. 101.

Achāra Cādikṣa by Śrīnāraśāstra.

Achāra Cādikṣa by Śrīnāraśāstra and Śrīnāraśāstra; earlier than 1500 A.D.


Achāra Cādikṣa by Śrīpati the same as Achāra Cādikṣa; vide sec. 90.

Achāra Cādikṣa of Gopālaśāstra, in 8 fragments, vide sec. 90.

Achāra Cādikṣa by Śrīnāraśāstra.

Achāra Cādikṣa part of the Śrīnāraśāstra.

Achāra Cādikṣa by Gopālaśāstra resident of Koparsu (Kopargaon) on the Godavari.

Achāra Cādikṣa by Nāṇadeva in 8 chapters; quoted by Śrīpati in his Achārasūtra and by Śrīpati in his Achārasūtra on Gopālaśāstra’s Śrīnāraśāstra; ms. (B. O. Cat. No. 22) dated 1436 A.D.

Achāra Cādikṣa of Gopālaśāstra, patronised by Śrīnāraśāstra; ms. copied 1752 A.D.

Achāra Cādikṣa.

Achāra Cādikṣa by Gopālaśāstra.

Achāra Cādikṣa, a com. by Śrīpati on the Achāra Cādikṣa of Śrīnāraśāstra.

Achāra Cādikṣa from Sātīkāśaya (Baroda O. I. No. 10910)

Achāra Cādikṣa by Śrīpati, composed under king Rāmagupta of Śrīkāśaya; solves doubts on Śrīnāraśāstra. About 1500 A.D.
List of works on Dharmaśāstra

आचार्यनवनीत ब्राह्मण दीर्घित, a native of गौरीसागर; composed in the time of Shahaji (1684-1711 A.D.); divided into four कांडास on आचार्य, श्राद्ध, देशसुद्रि and कालस्यांग.

आचार्यरत्रेयम् गोपाल.
आचार्यरत्रेयम् in 66 verses on duties of आचार्यवाणी, origin of कालस्यांग, महामृत, श्राद्ध, देशसुद्रि and कालस्यांग.

आचार्यवाणीमित्रिका by महामृत.
आचार्यप्रेममित्रिका by बालुदेव.
" " by विवाहक.
" " by श्रीसरसुरि.

आचार्यप्रेमकाश by भास्कर, son of ब्राह्मण (Baroda O.I. No. 12789).
आचार्यप्रेमकाशमित्रिका quoted in आहल्याकामचें,
आचार्यप्रेमदीप by केशवभद्र; quoted in श्राद्धतां भक्ति of रघुनाथ.
आचार्यप्रेमदीप by नागदेव. He wrote निर्णयतत्त्व also.
आचार्यप्रेमदीप by भृगोति.

आचार्यप्रेमतत्त्व.

आचार्यप्रेमसाहित्य of रघुकुमार राम ओक (in 1741 Sake) in 9 किष्किन्द्र, pr. in आनन दास.
आचार्यसाहित्य by महाराज.


आचार्यसंविक्रम of मायाकार, the first part of his com. on वराहरस्तुति.

आचार्यसंविक्रम by निधिराम.
आचार्यसंविक्रम m. in आहल्याकामचें of रघुनाथ.
आचार्यसंविक्रम by मणिराम (first part of अनुप्रविलास).

आचार्यसंविक्रम by लक्ष्मणभद्र, son of रामकुमारभद्र, son of नारायणभद्र. He was younger brother of कामकारभद्र and so flourished 1580-1640 A.D. pr. at Nir, P.

आचार्यसंविक्रम by चन्द्रमाली.
आचार्यसंविक्रम by नारायणभद्र in आहल्याकामचें.

आचार्यवाणीसुचिका.
आचार्यवाणीसुचिका by रामपति उपाध्याय-सहित. He wrote विवाहवाणी also.

आचार्यवाणी.
आचार्यवाणी by मानसिंह.
आचार्यवाणी by मदनसिंह (part of मदनरत्न).
आचार्यवाणी by मदनसिंह.
आचार्यवाणी by रामपति उपाध्याय-सहित.
आचार्यवाणी by गोकुलसिंह.
आचार्यवाणी by रामपति उपाध्याय-सहित.
आचार्यवाणी by देवरामकुमार.
आचार्यसंविक्रम by देवरामकुमार, son of नारायण.

आचार्यसाहित्य of श्रीपशुक्ल साहित्य (p. 58), स्त्रिय-रत्नका of श्रीकास्ताचार्य, and in author's own work रावणसाहित्य (composed about 1168 A.D.).

आचार्यसाहित्य m. by हेमादित्ति (III. 2. 900).

आचार्यसाहित्य by लक्ष्मणभद्र, son of रामकुमार, son of नारायण; seems to be the same work as आचार्यसाहित्य above.

आचार्यसंविक्रम मित्रेश्वरी by सदाशिव, son of गांधेर.
आचार्यसंविक्रम मित्रेश्वरी by श्रीदत्त (बैरिद). About 1300 A.D. (pr. at Benares, सावत्त 1920 and by Ven, P.);
List of works on Dharmaśāstra


Aṣṭakāṇḍa (ms. in Bom. University Library) in 14 adhyāyas and 141 khāni (school holidays); m. in Tejasvīmūla.

Aṣṭakāṇḍaśāstra by Vasiṣṭha, son of Śriapti. (Baroda O.I. No. 7603). Mentions śramaṇa and śrāvaka-pātha.

Aṣṭakāṇḍaśāstra attributed to Tulājirāja (1765–88 A.D.).

Aṣṭakāṇḍaśāstra Vide śrāvakaśāstra.
Aṣṭakāṇḍaśāstra-m. in śrāvakaśāstra of Vaiśeṣika.
Aṣṭakāṇḍaśāstra śrāvakaśāstrī—vide śrāvakaśāstrī.
Aṣṭakāṇḍaśāstra śrāvakaśāstra Śrāvakaśāstra of Vaiśeṣika.

Aṣṭakāṇḍaśāstra śrāvakaśāstra śrāvakaśāstra by Maṭhūrī, son of Mādhavaśāstra. It contains four kāandas on śrāvakaśāstra. śrāvakaśāstra, m. in śrāvakaśāstra (pr. B. I. Series).
C. Vide Stein (Cat. p. 12).
C. Padmapālakī or śrāvakaśāstra śrāvakaśāstra śrāvakaśāstra (Is it same as above?)
Aṣṭakāṇḍaśāstra (ed. by Winteritz and tr. in S.B.E. vol. 30).
C. Anandakāla by Haradatta (pr. in Mysore G.O.L. Series 1894 and in Anand. Series No. 93).
C. by Kārmapāla.
C. by Kārmapāla (pr. at Kumbhakonam, 1916).
C. śrāvakaśāstra śrāvakaśāstra śrāvakaśāstra śrāvakaśāstra by Śrāvakaśāstraśāstra (pr. at Kumbhakonam, 1902).

Aṣṭakāṇḍapādṛipikā by Mahāmayaśāstra-nāyakapadh (Ananda).
Aṣṭakāṇḍapādṛipikā by Sūrdanap, son of Vaiśeṣika.
Aṣṭakāṇḍapādṛipikā śrāvakaśāstra śrāvakaśāstra śrāvakaśāstra (exposition of Aṣṭakāṇḍapādṛipikā in 969 verses composed in śrāvakaśāstra 1536, 1614–15 A.D.; pr. in 1922 with Telugu tr.).
Aṣṭakāṇḍapādṛipikā Vide sec. 7.
Aṣṭakāṇḍapādṛipikā Vide sec. 7.
C. Ujjvala by Haradatta (pr. in B. S. Series and at Kumbhakonam).
Aṣṭakāṇḍapādṛipikā. Aṣṭakāṇḍapādṛipikā by śrāvakaśāstra.
Aṣṭakāṇḍapādṛipikā by śrāvakaśāstra. (edited with two com. in Mysore G.O.L. Series 1894 and in Anand. Series No. 93).
C. by Kārmapāla.
C. by Haradatta.
Aṣṭakāṇḍapādṛipikā. Aṣṭakāṇḍapādṛipikā. Aṣṭakāṇḍapādṛipikā (Hultsch R. 1 No. 87).
Aṣṭakāṇḍapādṛipikā by śrāvakaśāstra. (Hultsch R. 1 No. 87).
Aṣṭakāṇḍapādṛipikā by śrāvakaśāstra.
Aṣṭakāṇḍapādṛipikā by śrāvakaśāstra.
Aṣṭakāṇḍapādṛipikā śrāvakaśāstra śrāvakaśāstra śrāvakaśāstra (pr. at Kumbhakonam, 1902).
History of Dharmaśāstra

कार्यावृत्ति (in verse in 10 chapters) pr. by Jivananda.

कार्यावृत्ति, quoted by विज्ञानेश्वर, हेमादिति, माधव, हरदत्त.

कार्यावृत्ति by काशीनाथस्वामी.

कार्यावृत्ति by गोवर्धन कविमण्डल.

कार्यावृत्ति by रुद्रेरेश तोरे.

कार्यायामीय संस्कार शास्त्र ed. by Dr. Winternitz.

कार्यायामीय संस्कार शास्त्र by प्रायोगिक.

कार्यायामीय संस्कार शास्त्र by कलामधुकर.

कार्यायामीय संस्कार शास्त्र by गजाराम महादेव.

कार्यायामीय संस्कार शास्त्र by भुपालराम.

कार्यायामीय संस्कार शास्त्र by शिवराम.

कार्यायामीय संस्कार शास्त्र (Baroda O. I. No. 5424).

कार्यधिकार.

कार्यधिकार by वैदानाथ.

कार्यधिकारमार्ग by धिङ्गवलन.

कार्यधिकारमार्ग by श्रीदेव.

कार्यधिकारमार्ग by बेन्द्रकेश.

कार्यधिकार, part of तिनकरदेबोक.

कार्यधिकार by वैदानाथ दीक्षित (a part of स्त्रियामुकाफ़त).

कार्यधिकारका.

कार्यधिकारका by गजाराम.

कार्यधिकारका by रतनमहेश.

कार्यधिकारका by वेदानाथ, son of लगलाम, or लगलाम, son of रतनमहेश (Stein’s cat. p. 83).

कार्यधिकारका by राजकुमारवंशीय-भारतार्थ.

कार्यधिकार—विदे पुष्पितवर.

कार्यधिकार by महादेव, son of विष्णु, नाय of the आगरालोग, in 48 verses, Hultzsch R. II. p 143.

क by विष्णुसरि (महाजन), son of गणभाक.

कार्यधिकारविचार.

कार्यधिकारविचार—सी विष्णुसरि; क pr. at Aligarh.

क by नाय, whose guru was मुकुन्द; quotes स्वर्य्य-सारनिवेशयासात.

क by महावर (Baroda O. I. No. 3883 is dated सेवृ 1579, 1522–23 A. D.).

क by मंडश्रिजि.

कार्यधिकारका दशकोकी by विज्ञानेश्वर; vide under दशकोकी also.

क by मंडश्रिजि.

क by सुधार, son of श्रीमंत, son of रामभार; composed in A.D. 1578.

क. (विद्रुत्त) by विबेश, son of लक्ष्मीचर; mentions विज्ञानेश्वर वाचस्पति, मंडश्रिजि (Stein’s cat. p. 302 for extract); later than 1650 A.D.

क by बेडकटार्थ.

क by श्रीचर.
List of works on Dharmaśāstra

C. by हरिद्वर (I. O. ms. dated संवत् 1589 i. e. 1532 A. D.; vide cat. p. 565.

शाफोचर्चिपित, part of the स्मृतिकौटिन्यम by अनन्तदेव.

शाफोचर्चिपिका by a prince of कोटिलिंगपुरी (Cranganore).

C. by author.

शाफोचर्चिपिका by अनोदिवाचार्य.

शाफोचर्चिपिका by विनेधरभर्णा alias गामभर्णा N. VI. p. 136. Portion of दिकशर्योत on शाफोच.

शाफोचर्चिपिका by इयामुद्दरंभद्रा चार्य.

शाफोचर्चिपिका by कम्बलडू लिंहं, who consulted हेमाधी, मथवीय, बसंतीय, पारदर्शात.

शाफोचर्चिपिका by अनुष्ठित्याचार्य or पदर्शीति Aufrrecht II. p. 11 identifies पदर्शीति with अभिनवपदशीति.

शाफोचर्चिपिका by अनुष्ठित्याचार्य or कौशिकाधिक.

C. बुद्धिनिर्देशक by नन्दपन्नदत (pr. Ch. S. Series) between 1590-1625 A. D.

शाफोचर्चिपिका of कौशिकाधिक (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकाधिक and adds certain texts of गोभिन.

शाफोचर्चिपिका by गोवार, composed in शके 1535 (1613 A. D.); quoted by him in बुद्धिनिर्देशक. N. IX p. 267.

शाफोचर्चिपिका by गोवार, son of गुप्तर्मचार्य who is styled मातामई also by गोबिन.

शाफोचर्चिपिका by जीवदेव, son of अपदेव; born on the गोदावरी; probably brother of अनन्तदेव.

शाफोचर्चिपिका by नबनकपण्डित, son of रुद्रप्रसा, son of नारायण of the आहिरसंगम (divided into अंशे), (pr. at Nir. P.). Quotes निर्देशक and नाम्बबिहृत्व; about 1760 A. D.

शाफोचर्चिपिका by नाम्बबिहृत, son of अथग्रस.

शाफोचर्चिपिका by होत्र (1560-1620 A. D.).

शाफोचर्चिपिका by मधव, son of रामेर; about 1515-1570 A. D.

शाफोचर्चिपिका by रूपन्नद.

शाफोचर्चिपिका by रुपन्नदपण्डित; vide under ब्रिकाच्योकी.

शाफोचर्चिपिका by रामचन्द्र.

शाफोचर्चिपिका by बर, son of श्रीनिवास. Refers to शाफोचदर्शक and शाफोचसत्क as his authorities.

शाफोचर्चिपिका by वीरेश.

शाफोचर्चिपिका by वेदांतचार्य; see अविनाय.

शाफोचर्चिपिका by वेदांतरामामुद्रसलेवाद, son of वेदांतरामसलेवाचार्य.

शाफोचर्चिपिका by वेदांतरामसलेवादमूल (Is it same as शाफोचसत्क ?).

C. by चण्डकोपाटेस (Baroda O. I. No. 6380 b.).

शाफोचर्चिपिका by श्रीनिवासकवीगीक.

शाफोचर्चिपिका by सोमस्यास.

शाफोचर्चिपिका by हरि.

शाफोचर्चिपिका or स्मृतिकौटिन्यम by रामसंक"


History of Dharmaśāstra

śāstraśāmya or śūtisūtraḥ.
śāstraśāmya or śūtisūtraḥ, a com. on some work of Ṛgveda.
śāstraśāmyaśātraḥ (Baroda O. I. No. 12600).
śāstraśāmyaśātraḥ by śāyurāṇāṭh.
śāstraśāmyaśātraḥ by śāyurāṇāṭh.
śāstraśāmyaśātraḥ by śāyurāṇāṭh. probably the same as that m. in śūndrātm of rājunān and so before 1500 A. D.
śāstraśāmyaśātraḥ (from śāṃsāraśatkarālaśāmya) by śūtyōramaṇa.
śāstraśāmyaśātraḥ by śūtyōramaṇa.
śāstraśāmyaśātraḥ by śūtyōramaṇa. by goyadāsātman.
śāstraśāmyaśātraḥ by goyadāsātman.
śāstraśāmyaśātraḥ by rājānātakṣaṃnāṭh.
śāstraśāmyaśātraḥ by rājānātakṣaṃnāṭh.
śāstraśāmyaśātraḥ by rājānātakṣaṃnāṭh.
śāstraśāmyaśātraḥ by rājānātakṣaṃnāṭh. by rāmāṇāṭh.
śāstraśāmyaśātraḥ by rāmāṇāṭh.
śāstraśāmyaśātraḥ by rāmāṇāṭh. by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by rāmāṇāṭh. by nīlōkātraṇaḥ.
śāstraśāmyaśātraḥ by nīlōkātraṇaḥ.
śāstraśāmyaśātraḥ by nīlōkātraṇaḥ. (probably same as bhūtādāra above).
śāstraśāmyaśātraḥ by nīlōkātraṇaḥ. see above śāstraśāmyaśātraḥ.
śāstraśāmyaśātraḥ by nīlōkātraṇaḥ. see above śāstraśāmyaśātraḥ.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
śāstraśāmyaśātraḥ by bhūtādāra or bhūtādāra. with his own com. vide śūtisūtra above. Hultsch R. II. No. 1099.
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List of works on Dharmaśāstra

C. by आन्वर्रायस्मणकेशरविजयन, minister of Tanjore king Shahji and Sarfoji I.
C. by गदाधर.
C. निशांतेश्वरमल्ल विजयन, father of आन्वर्रायस्मण and son of कालिक, son of कालिक.

C. विश्वनाथरायस्मण, N. vol. X. p. 163. About end of 8th century.
C. by देवस्त्रासिद्धम, m. by नारायण. About 1000-1050 A.D.
C. by नारायण son of दिवाकर of नेनूरगोप्र (pr. B. I. Series and Nir. P.); refers to भाग्य of देवस्त्रासिद्ध. Doubtful whether he is identical with नारायण, son of नरसिंह, commentator of आध्यात्मिकः. Vide BBRAS. cat. vol. II. p. 202.
C. by विश्वेश्वरमल्ल. Follows देवस्त्रासिद्धम, नारायण and others.

आध्यात्मिकः in 22 adhyāyas and 1296 verses.
C. by ब्रह्म by a pupil of रुपदेव or उपदेवभव.
C. by नारायण.

आध्यात्मिकः by कुमारल स्वामिन् († कुमारल स्वामिन). Refers to नारायणश्री on आध्यात्मिकः and to जयन्तस्वामिन् B.B.R.A. S. cat. vol. II. p. 203; pr. in Bombay, 1894.

आध्यात्मिकः by र潆नाथ पारस्विन.

आध्यात्मिकः निशांतेश्वरमल्ल by गोपाल.


H. D.—126
History of Dharmabśstra

आधिक by आनन्द, son of प्रभाकर, of the दुर्शुक्रुकुल.
आधिक by आपदेव.
आधिक by कमलाकार, son of रामकुम्भ.
Sec. 111; same as बहुवार्षिक.
आधिक by गंगाधर.
आधिक by गोपालदेविकाचार्य.
आधिक by चंद्रर चुंबित for followers of मधवाराज.
आधिक by राजशाही. He wrote आधिकसंपेक्ष also.
आधिक by दिवाकरभाट.
आधिक by वलभ.
आधिक by गणित (from चंद्रदीवित-मातीका).
आधिक by रुपान्न, son of माधवभाट.
आधिक by विजयाचार्य.
आधिक (बाधायनी) by विनयपतिभाट.
आधिक by वेंकटाचार्य दीपिकात.
आधिक by करतार (for followers of वलभाचार्य).
आधिककारक.
आधिककुल of विजयकर; m. in सल-मातस्तव्य of रघुनंदन and so before 1500 A. D.
आधिककृति (from दर्शनविवास).
आधिककौशलम by श्रीनिवास, pupil of बाबवाचार्य (Baroda O. I. No. 8809). This is a con. on सदा-चारस्त्र्यत्व of आनन्दवीरस.
आधिकचन्द्रिका by कार्तिकाचार्य.
आधिकचन्द्रिका by कुलमणि शुक्ल (Is it चन्द्रिका or चन्द्रिकाकाविका?1).
आधिकचन्द्रिका by request of सोकुल-चण्डवणनु.
आधिकचन्द्रिका by गोपीनाथ.
आधिकचन्द्रिका by दिवाकर, son of महादेव काल, son of रामेशभाट; mentions मद्योवी (pr. at Nir. P. with extracts from साधन on Vedic mantras). Same as संस्कृत-पाधिकचन्द्रिका.
आधिकचन्द्रिका by देवराम.
आधिकचन्द्रिका quoted by रघुनंदन in आधिकताव (and so earlier than 1500 A. D.).
आधिकताव or आधिकचारात्तव by रघु-नंदन; pr. by Jivananda.
C. by मधुवर.
आधिकचारण of रामकुम्भ (pr. with Marathi tr. in Bombay, 1876).
आधिकविपक.
आधिकविपक by अब्जुन्द, residing at आनन्दपुर, son of बस्सराज, son of गोविन्द, son of रूपमणि; son of नानक surnamed सोदाह. About 1518 A. D. Vide Ulwar cat. extract No. 291.
आधिकविपक by भिवराम. See. आधिकसंपेक्ष.
आधिकविपक by रघुनाथ सम्प्रदास्चार्य, son of माधव, son of रामेश, he was younger brother of विवेक and प्रभाकर.
आधिकविपक by विज्ञानकान्त. Vide रघुनंदन below.
आधिकपारिजात by आनन्दभाट.
आधिकपारिजात- from the वीरदिवसाध्य.
आधिकपारिजात- quoted by कमलाकार.
आधिकपारिजात by कमलाकार of कौरोपाम (Kopargaon on the गोदावरी).
There is confusion of authorship in Baroda O. I. No. 277.
List of works on Dharmaśāstra

बालिक्यमेंग्र by काशिदीशिक्र, son of सदाशिवदीशिक्र; quoted by अनन्त in his सुदरकुलम.
बालिक्यमेंग्र by गोवर्धन कविरण (for भापसाम्या).
बालिक्यमेंग्र by मनोहरमद, son of महादेवमद (for दिरणकेदीया).
बालिक्यमेंग्र by रघुनाथ, son of माधव son of रामेशरमद; his younger brother प्रभाकर composed सच-प्रदीप in 1583 A. D. at the age of 19.
बालिक्यमेंग्रगर्माल्लाका by विश्वकर-दीशिक्र थिष्टे, son of मृणुपर्वरमद resident of वैराज (modern Wai in Satara District). Mentions महोजिदीशिक्र, वाचारकः.
बालिक्यप्रविष्ट mentions कमलकर (I. O. Cat. III. p. 555).
बालिकमारक by हरिगण्डि सूर्यामार-यण.
बालिकमारकरीका by वीरसर, son of हरिपण्डिक, son of विश्वपण्डिक at पुर्वस्मान (modern पुंताम्बे) (on the गोदावरी); composed in तकस्विन्ससोन्दुमिते i.e 1598 A. D.
बालिकला (on daily duties).
बालिकला by दश्याला सिरोमणिसमट. in three प्रकाश.
बालिकलास्मुक by गुडाधरसुल (Baroda O. I. No. 12306–7).
बालिकलिपिक by कबरोसकर.
बालिकलिपिक by नारायणभट.
बालिकलिपिक by कथुषभितात्वा.
बालिकलिपिक of ज्ञानमारकर.
बालिकलिपिक by वामदेव, written for लाला थाक्कुरा.

बालिकमेंग्र by विश्वराम, an abridgment of वैद्यनाथ's बालिक.
बालिकमारक of अनन्तभट; son of नागभट, son of यज्ञभट for खुश-यज्ञवर्द्धिः.
बालिकसार by दुधपांडि (2nd chap. of श्रीसिद्धप्रसाद).
बालिकसार by बालभट (probably same as author of बालिकसार- भागी below).
बालिकसार by सुदरशनाचार्य.
बालिकसार by हरिराम.
बालिकसारसंहिता by बालभट, son of विद्याधरभट दासार.
बालिकसूत्र of गौरि in 17 खंडों on duties of बालिकाः; vide BBRAS. cat. p. 204 No. 651.
बालिकस्तुतिसमह.
बालिकसाराराज by रामानुज वाचस्पति, great-great-grandson of पुरुषकार of the family of सर्वानुजद; compiled under राजा कुज्ञचंद्राय of Nadia about 1750 A. D.
बालिकायुत of बालदेवभटचार्य, son of रघुनाथ, on duties and ritual of the बछ्खनास school of वैद्यनाथ.
बालिकोदवार quoted by रघुनान्दन in बालिककथा.

हरिदत्तस्मृति.
हितकाल by दारोदर.
ईशानसंहिता m. in समयमूल.
ईश्वरसंहिता quoted by रघुनान्दन in तिथिच्व.
उज्जवला by हरिन्द्र, com. on आप-समवर्षस्मृतै.
C. कामावलि by वेदार्थयज्ञवल्.
History of Dharmaśtra

उत्तरकालायुत by काविद्राम (on marriage, विद्वासंस्मृति &c.)

उत्तरकालिके by याज्ञवल्क्य.
उत्तरसर्वपूर्वक by काविद्राम.

उत्तरकालिका attributed to बुद्धभर.
उत्तरमणमकालक by कमालकरभर.
उत्तरमणमण.

उत्तरमणमण, part of सप्तरिकोस्तुभ of अनन्तदेव.

उत्तरभागी by कुशाराम.
उत्तरसर्वपूर्वक by अनन्तदेव.
उत्तरपौरिशिष्ठ.
उत्तरपौरिशिष्ठ by नारायणभर.

उत्तरप्रांगण by नीलकण्ठ (pr. by J. R. Gharpure in Bombay).

उत्तरप्रांगणकप्रमयोग by रामकुम्भ, son of नारायणभर.

उत्तरप्रान्तपूर्वक.

उत्तरप्रान्तपूर्वकमण्योग by बादुम, son of महादेव.

उत्तरप्रान्तपूर्वकमण्योग by तुलजाराम.

उत्तरप्रान्तपूर्वकमण्योग महादेव by तुलजाराम, composed in अके 1554 i. e. 1632 A. D. (Baroda O. I. No. 2375).

उत्तरप्रान्तपूर्वकमण्योग.
उत्तरप्रान्तपूर्वक by पुरुषोत्तम.
उत्तरप्रान्तपूर्वक by महादेव.
उत्तरप्रान्तपूर्वक by ज्ञानानाथ.</p>

उत्तरभागी महादेव by गाजावर, composed in अके 1554 i. e. 1632 A. D. (Baroda O. I. No. 2375).

उत्तरभागी महादेव.
उत्तरभागी महादेव by ज्ञानानाथ.

उद्देश्यकपूर्वति (तत्त्व) quoted in महालास्तक.

उद्देश्यकपूर्वक (Baroda O. I No. 8016).

उद्देश्यकपूर्वक.

उद्देश्यकपूर्वक by गोवर्धन उपाध्याय.
उद्देश्यकपूर्वक see विवेकेंद्र.

C. by काविद्राम-वाच्यस्थिति-बहुताचार.
(p.rinted in 1877 at Calcutta in Bengali characters and in 1916).

उद्देश्यकपूर्वक by गोपालनथायप्राणी.
उद्देश्यकपूर्वक by गेरिहंग.
उद्देश्यकपूर्वक N. vol. II. p. 77.
उद्देश्यकपूर्वक vide संस्कृतविश्वविकास.

उद्देश्यकपूर्वक वस्त्रसंरक्षण.
उद्देश्यकपूर्वक by गोपीनाथ (Baroda O. I. No. 10226).

उद्देश्यकपूर्वक.
उद्देश्यकपूर्वक by पुरुषोत्तम.
उद्देश्यकपूर्वक by महादेव.
उद्देश्यकपूर्वक by ज्ञानानाथ.

उद्देश्यकपूर्वक प्राप्ति anonymous.
उद्देश्यकपूर्वक प्राप्ति by विजयनाथ.
उद्देश्यकपूर्वक by गोवाल.
उद्देश्यकपूर्वक by रामदत.
उद्देश्यकपूर्वक by कौलागिल.

उद्देश्यकपूर्वक by रामदत (for वाजननेतर followers).

उद्देश्यकपूर्वक by विश्वास्त्रेशित.
उद्देश्यकपूर्वक by विश्वास्त्रेशित.
उद्देश्यकपूर्वक by विश्वास्त्रेशित.

उद्देश्यकपूर्वक by स्पानित.
उद्देश्यकपूर्वक by स्पानित.
उद्देश्यकपूर्वक by स्पानित.

उद्देश्यकपूर्वक by वाजननेतर.
उद्देश्यकपूर्वक by वाजननेतर.

उद्देश्यकपूर्वक by वाजननेतर.
उद्देश्यकपूर्वक (अपोप्रायी).
List of works on Dharmaśāstra

उपाकर्मप्रयोग (आधालाभिनीय).
उपाकर्मप्रयोग by द्राक्षराय, son of तिकारप्रमा.
उपाकर्मविधि.
उपाकर्मविधि by वाल्मिकी alias वाकाल्मिकी पायामपुर; ms. dated संवत 1848 (1792 A.D.) in Stein's cat. p. 302.
उपाकर्मविधि by द्राक्षराय.
उपाकर्मविधि by द्राक्षराय.

अर्थवृत्तत्त्व निर्णय by पुरुषोत्तम ms. No. 3862 in Baroda O. I. is dated संवत 1764.
अर्थमूल.
कर्तवेदालिक by काशीनाथ. Also called कर्तवेदालिकचंद्रिता.
कर्तवेदालिक by विरामण.
कर्तवेदालिकचंद्रिता by काशीनाथ.
कर्तव्यप्रयोग by महराज, son of विकल्पनाथ होसिंग (following लोकपार्वण). Baroda O. I. No. 8515 ms. dated 1676 (साके).
कर्तव्यमिति (same as भिक्षारा)
कर्तव्यमोक्ष.
कर्तव्यशास्त्र.
कर्तव्यशास्त्रित.
कर्तव्यशास्त्रितमण्यियं by अनन्तदेव.
कर्तव्यमत.
कर्तव्यपरिकारिका.
कर्तव्यमत्स्थ; see संक्षारमात्स्र.
कर्णन्द्रक्षिति by बिधरवधिति, son of सूरतान.
कर्णन्द्रक्षिति vide sec. 40.
कर्णन्द्रक्षिति by मोहन.
कर्णन्द्रक्षिति by गार्ग (Baroda O. I. No. 5661).
कर्णन्द्रक्षिति by भाजुराज, son of नीलकण्ठ, son of शंकरप्रमा. About 1640-1680 A.D.
कर्णन्द्रक्षिति (बजुराज) also known as मन्नप्रप, मन्नप्रपथक and मन्नप्रप (pr. in Mysore O. L. Series, 1902). Vide आप्सरस्मार्क मन्नप्रप.
कर्णन्द्रक्षिति मन्नप्रप by दरदे.
कर्णन्द्रक्षिति by दरदे.
कर्णन्द्रक्षिति by श्रीदत्तमिश्र; ms. copied under देवकिंद्र of लियुर्का in ऊ. सन. 299 i.e. 1418 A.D.
कर्णन्द्रक्षिति.
कर्णन्द्रक्षिति by श्रीदत्तमिश्र.
कर्णन्द्रक्षिति by श्रीदत्तमिश्र.
कर्णन्द्रक्षिति by काशीराम वाराष्ट्र.
कर्णन्द्रक्षिति by काशीराम वाराष्ट्र.
कर्णन्द्रक्षिति by राजमहौळ गोस्वामी; a friend of Colebrooke, residing at Sāntipura. He was a descendant of श्रीत, associate of वैदिक.
कर्णन्द्रक्षिति (several works are so called and are ano. in the catalogues).
कर्णन्द्रक्षिति or विष्णुसार by गर्वित, son of मुरारी; composed in साके 1408 (1486 A.D.); refers to महाराजस्विति वीसलिवेद, mentions अनन्तप्रप, दोपाथप्रप मित्र, विष्णुस (verses on varieties of
History of Dharmasāstra

1. Verse 1:
एकादशिनिमित्य ब्राह्मण by ब्राह्मणद्वारम.
एकादशिवपतितिः of कल्लाकारम्, son of रामकृष्ण; sec. 111.
एकादशिवपतितिः or प्रपेयम् by कुष्णादृशित, son of ब्रह्मेश्वर (according to सामवेदद्र.)
एकादशिवपतितिः by द्वाषाशुद्र.
एकादशिवपतितिः or अम्शेषिप्रदत्ति by नारायणमानः, son of रामेश्वर.
एकादशिवपतितिः करण.
एकादशिवकाशिकायणिन.

2. Verse 2:
कटाक्षिनिष्ठ quoted by हेमाद्रि in परिशोषण.
कटस्वत्र quoted by हेमाद्रि in परिशोष.
वायुसूत्र quoted by हेमाद्रि in परिशोष.
संस्कारमूख.
कण्वसमृत m. by हरद्रष्ट्र on गी, च-सूः, भावरमयूक्त, भावमयूक.
कण्वसमृतम् काण्यातीतविभिन्न.
कण्वाद्रातपति.
कण्वाद्रातप्रयोगम.
कण्वाविबाह.
कण्वाविवेक.
कण्वाशस्कार.
कण्वाकारिका m. by नि. सि., संस्कार-मयूक of सिद्धार्.
कण्वाविवेक.
कण्वाविवेक m. in संस्कारमूख.
कण्वाविवेक in 10 अधायाय, each with 100 verses, on degeneration of श्रद्धाः in Kali, भार, purifying ceremonies, adopted son, विवाह, gifts, penances.
List of works on Dharmaśāstra

A. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

B. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

C. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

D. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

E. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

F. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

G. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

H. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

I. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

J. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

K. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

L. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

M. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

N. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

O. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

P. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

Q. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

R. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

S. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

T. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

U. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

V. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

W. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

X. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

Y. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).

Z. by Amāsa, son of U. (Baroda O. I. No. 6492)
    about 1500 A. D. (Stein's cat. p. 305, extract).
History of Dharmaśāstra

कर्मविपाक by रति to अरण (Ulwar cat. No. 1278 and extract No. 293).

कर्मविपाक by रामकृष्णचर्या.

कर्मविपाक by विश्राम→ see महाने्वककर्मविपाक; m. in शौदनस्तव p. 242.

कर्मविपाक by शारीरभट्ट, son of नीलकण्ठभट्ट (I. O. Cat. vol. III. p. 575).

कर्मविपाक by the eldest son of काहड़, son of पद्मनाम. Vide under सारापाठककर्मविपाक.

कर्मविपाक from the शास्त्रास्तग्रह.

कर्मविपाक from शातात्तेर्प्रत्यति (pr. Jivananda II. p. 435 ff.).

कर्मविपाक from the सूर्यांव.

कर्मविपाक प्रक्रिया: मुनिसागर by पृगद देवीदास.

कर्मविपाकप्रत्यपाई.

कर्मविपाकप्रायंसिद्धं.

कर्मविपाकस्म्हार्य; vide महाने्वककर्मविपाक.

कर्मविपाककर्म by कमलकार, son of रामकृष्ण.

कर्मविपाकसंहिता (pr. at Venk. P.), a part of श्रापुराण.

कर्मविपाकसंग्रह from महाने्वककर्मविपाक, quoted by शार्क in कर्मविपाक and in सदर्नल.

कर्मविपाकमुप्यव m. in महाने्व of मान्यावल, son of मनुपाल and in विश्वकार्यमीमां.

Earlier than 1350 A.D.

कर्मविपाकसार quoted by शार्क in कर्मविपाक and in विश्वकार्यमीमां pp. 140 and 207.

कर्मविपाकसार by दलापराज (about 1510 A.D.)

कर्मविपाकसार by दिनकर, son of रामकृष्ण, son of नारायणभट्ट (I. O. ms. dated संवत 1696; vide cat. p. 573). About 1585-1640 A.D.

कर्मविपाकसार by गूंदेराम.

कर्मविपाकमार्गाध by eldest son of काहड or काहड, son of पद्मनाम; vide under सारापाठककर्मविपाक and कर्मविपाक.

कर्मविपाकके by शार्क. See कर्मविपाक.

कर्मविपाकसारादास.

कर्मसंग्रह m. in अहल्याकासभेजु.

केसरणी by बिलड दीक्षित: vide under युवेश्वर. Said to have been born about 1519 A.D.

कर्मविपाकििनंदन by युक्तोपाम (Baroda O. I. 8361) on श्राद; ग्रहात्मक दे.

कर्ममुखानिप्रत्यति by सवदेह (vide sec. 74).

C. संसारपद्विरस.

कर्मपद्विनी of अनिश्च (sec. 83); quoted by रहुनराज and कमलकार.

कर्मपद्विनी of इहायुस (sec. 73).

कलानिचि m. in श्वतिसारादास of विश्मर.

कतिका— vide दीपकलिका quoted by कमलकार.

कलिकत्यगम.

कर्मविपाकसार by कमलकारभट्ट.

कर्मविपाकसार by विश्वकार्यमीमां.

कर्मविपाकसंग्रह by विश्वकार्यमीमां.

कलिय्यम्बरसंग्रह of विश्वकार्यमीमां in two parts, first on worship of विश्व व नूं and 2nd on निवृत्ता, गंगा-

श्रापुराण दे.
List of works on Dharmaśāstra

कादंब्रगृहसूत्र by हृगांशि (ed. by Dr. Caland in D. A. V. College Series, Lahore 1925, with extracts from three com.).

C. (भाम्य) by देवपाल, son of हरिपालमहत्त.

C. विवरण by आदिवन्दन.

C. पद्धति of शास्त्रिक, son of माधवाध्याय.

काठारकिक by गाहार.

काण्व quoted in आप. ठ. सू. I. 19. 7.

कालीयमुख see पारसकरमुख; m. in संस्कारमुख.

काथायानमुखकारिका.

काथायानमुखपरिशिष्ट.

काथायानसमृद्धि m. by वाजवल्कय, विश्वारोहि, हृदादि. माधव. See वृद्धकाथायान m. by रघुनंदन; pr. Jivananda Sm. part I, pp. 603-644. This is also called कपालदेव and गोविन्द-स्मृति in Anan. Sm. pp. 49-71.

कार्तम्बी, a com. on the देवनिर्णय by गोकुलनाथ.

कामचेन्द्र of गोपाल; vide sec. 72.

कामचेन्द्र of यतीश, son of टेकचन्द, on धर्म, अर्थ, काम and मोक्ष. Compiled under विजयपाल son of अश्वत्पाल in four संस (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's Cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ.

कामचेन्द्रदीपिका by नारायण, commentator of मनुस्मृति (vide मनु V. 56, 80, 104).

कामद्वीपीतिसार (pr. in B. I. Series and Tri. S. Series) m. in...
History of Dharmashastra

कायस्थविविचार

कायस्थप्रमर्दति by गद्धावर.
कायाणामाध्यक्ष.
कारिका by अनन्तदेव.
कारिकादिका (लक्ष्म) by माधव.
कारिकामाध्यक्ष by कनकभापति, son of वैचारण, of मौर्यगोत्र.
C. प्रयोगार्थों by author himself.
कारिकामुद्र.
कारंतेरिंद्रिपदान by कमलकर, son of रामसुर.
कारंतेरिंद्रिपदानपद्रति by रघुनाथ, son of विक्रमभ.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-वेशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-देशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-वेशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-देशिक, son of कृष्ण.
कालकृतुक by गोपालभाई, son of हरि-वंशवाद, who was a मानिव. m. by रघुनाथ, रायसुकृत, कमलकर; earlier than 1400 A. D.
कालकृतुक by नीलांबर, son of गद्धावर, author of कालहार, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by श्रीमान, म in शास्त्राचार.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.

कायस्थविचार

कार्योस्तति by गद्धावर.
कारणायण्यक्ष.
कारिका by अनन्तदेव.
कारिकादिका (लक्ष्म) by माधव.
कारिकामाध्यक्ष by कनकभापति, son of वैचारण, of मौर्यगोत्र.
C. प्रयोगार्थों by author himself.
कारिकामुद्र.
कारंतेरिंद्रिपदान by कमलकर, son of रामसुर.
कारंतेरिंद्रिपदानपद्रति by रघुनाथ, son of विक्रमभ.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-वेशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-देशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-वेशिक, son of कृष्ण.
कार्त्तिकिंद्रिपदानपद्रति by हरमण-देशिक, son of कृष्ण.
कालकृतुक by गोपालभाई, son of हरि-वंशवाद, who was a मानिव. m. by रघुनाथ, रायसुकृत, कमलकर; earlier than 1400 A. D.
कालकृतुक by नीलांबर, son of गद्धावर, author of कालहार, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by श्रीमान, म in शास्त्राचार.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.
कालकृतुक by गोपालभाई, म in उदिकीमुद्र of गोविन्दानंद.

कायस्थविचार

कायस्थप्रमर्दति by गद्धावर. Printed at Bombay in 1873. Same as कायस्थधर्मालीपि. Baroda O. I. Ms. No. 9670 is dated संवत 1727 (1670-71 A. D.).

कायस्थविचार
List of works on Dharmaśāstra

C. दीपिका vide कालनिर्णयदीपिका of रामचंद्राचार्य below.

C. by धरमीधर.

C. रस्मी by रस्मीदेवी, wife of वैधनाथ पालगुप्त.

कालनिर्णय from परिशोष्णद of हेमाद्रि.

कालनिर्णयकारिका (130 कारिका of सामवाचार्य taken from कालमाधव)

C. ano. (N. vol. X. pp. 239-240).

C. by वैधनाथ (Stein's Cat. p. 85), son of रामचंद्र.

कालनिर्णयकौतुक, a part of हरिवंश-विलास of नन्दप्रिणद.

कालनिर्णयचिद्रिका by विजयकारभ. son of महादेव, surnamed काल. About 1660. He was daughter's son of रामकृष्ण, father of काशिकार.

(2) by सीतारामचंद्र of कौटिल्य-गोचर, son of श्रीरामभट and कामका and grandson of नृसिंह.

कालनिर्णयदीपिका by कालीनाथभट also called सिवानन्दनाथ, son of जयरामभट and grandson of सिवास्थभट and pupil of अनन्त.

कालनिर्णयदीपिका by हुण्णभट:

कालनिर्णयदीपिका, a com. on सामवीय-कालनिर्णय by रामचंद्राचार्य, son of हुण्णाचार्य and great-grandson of अनन्तचार्य and pupil of परमहंस-श्रीगोपाल. About 1400 A. D. He wrote प्रकयाकौतुकी.

C. विवरण by his son नृसिंह; ms. dated 1548 A. D.; m. in नृसिंहप्रसाद. This gives a detailed pedigree of the श्री family (Baroda O. I. Ms. No,
10410, which says it was composed in 1331 शास्त्राधार-कालानुसार (part of नृतिहरि).

C. रामभक्षण by रामचरिक, composed by order of श्रीपालसुभाष.

कालभक्षण by रामचरिक, son of नीरुङ्गकुमार and grandson of वाराजंग-तस्वत. His mother was daughter of राधानाथसुभाष, author of कालप्रत्येक-विवेचन. So about 1670 A.D. Baroda O. I. No. 8455 is dated 1603 मास (February 1682 A.D.).

कालभक्षणसंस्कृत by महादेव, son of रामभक्षण; based on हेमाद्रि's work.

कालभक्षणसंस्कृत by दशपितराण (part of नृतिहरि); sec. 103.

कालभक्षणसंग्रह in 118 verses by महादेवसिद्ध by नारायण, son of अगर, based on prose materials collected by राधाकुमार, son of जयराम, in वेजलाल-पुर near modern Sihor; composed in 1709 संवत, i.e. 1652-53 A.D. in the city of भुज (modern Bhuj). Vide D. C. Ms. No. 275 of 1887-91.

C. by same; composed in संवत 1710.

कालभक्षणसौदर्य or समयभक्षणसौदर्य (part of वेजलाल).

कालभक्षणसौदर्य by नारायणकुमार.

कालभक्षण by रामभक्षण.

कालभक्षण by गोपीनाथ चक्रवर्ती (Baroda O. I. 10260).

कालमाक्षर by श्रीमुनायतिरिक्त (Baroda O. I. 10155).

कालमेद.

कालमूर्ख or समयभक्षण of श्रीकंठ; sec. 112.


कालमाधवकारिका or श्रीकंठमाधव.

C. by वेश्यायसुभाष, son of रामचरिक-तस्वत, son of नीरुङ्गकुमार. Ulwar Cat. No. 1293.

कालमाधव by नृतिहरि, son of रामभक्षण and grandson of देवीदत्त.

कालविधाता m. in श्रीकंठपल्लु of नृतिहरि.

कालविधान पल्लु of श्रीकंठ.

कालविधान by श्रीमूर्ति (B. I. Series). Vide sec. 79; m. by नृसिंह, रघुजन and भारतकर.

कालविशेषतारसभ्राह by श्रीमुना.

कालस्वरूप of श्रीमति of the कौसमोत.

कालसार of गदार्ग, son of नीलाम य and औरली and nephew of हरच्छर who was guru of the queen of हरेकहंसुभाष; pr. in B. I. Series. Between 1450-1500 A.D. Mentions कालमाधवीय, कालदशिक, श्रीकंठ.

कालसंसार or सिद्धान्तकथित by श्रीमूर्ति, son of उपासक or उपासना-भ्र, son of धर्मभ्र, surnamed चरितमाधव. Later than 1550 A.D.

कालदशिक or कालबन्ध by श्रीमतिभ्र कपिलभ्र of गांगोत्र, pupil of
List of works on Dharmaśāstra

- काशीप्रकाष्ण by नन्दप्रणिन. Sec. 110.
- काशीसरण्यकविचार by नारायणभट्ट-
- काशीमाहाध्यक्षकृति by रघुनाथदास.
- काशीसुमुक्कसकथिका:
- काशीसुतमोक्षनिर्णय or काशीमोक्ष-
- निर्णय by गुरेरावाले.
- काशीसुतमोक्षनिर्णय by विश्वनाथचार्य.
- काशीरहस्यकाल by भद्रनारायण, son
- of राम, son of नारायण, composed at
- राजनगर by order of कामदेव.
- काश्यपचरणांश vide sec. 19 (vide I.
- 1317).

- कीर्तिवन्दन by दामोदरप्रणिन,
under the patronage of चूड़ामणि
in the reign of Akbar (latter
half of 16th century).

- कीर्तिवाच.
- कीर्तिमनकाय of विष्णुमन्न, vide under
समवप्रकाश (I. O. Cat. p. 538 No.
1682).

- कुण्डकसुलम by माधवनाथ, son of
कृत्ति, son of व्यासनारायण; composed
in 1577 जीक (1565-56 A.
D.). BBRAS Cat. p.138. He was
उद्दीक्षावाचण of the कास्यपगोत्र,
mentions कुण्डकसुलम, कुण्डक-
निरोगिन, कुण्डसिद्धि, विष्णुनाथ, pr.
at Benares in 1879 A. D.
C, by author.

- कुण्डकसुलम by दुर्गदेव, son of
पुरुषीतम, son of रामकुमार. He was
pupil of रामप्रणिन, father of
नन्दप्रणिन. About 1600 A. D.

- कुण्डकारिका by भद्रकेशीर.
- कुण्डकृष्ण or कुण्डमघुकृष्ण in
103 verses of विष्णुनाथ, son of
He is different from
visnath, a. of kudratlakha; between 1520-1600 A. D., as in
mavan kudratarthi and as he mentions madhavan and kudratan.
C. by author.

Kudratkauri by sivakurim son of
sivamuk (sahajan).

C. Kudratgok by the same. Vide
Hultzsch's Report No. III. p. V. and p. 80; mentions
kastabha, mangu, kudratarthi and
ramavajpey. Later than 1680
A. D.

Kudratan.

C. by vasudave of the sahajan
family, son of sivakurim, son of
sivamuk.

Kudratprakasha or prakasika by
ramavajpey.

Kudratprakash by badraksur, son of
varar of vasgovind; composed
at samamrity (Kambayat)
in 1623 A. D. Has 164 verses.

C. by author composed in
1632 A. D. Vide D. C. Ms.
No. 204 of 1884-87.

Kudrattanvas by bavajir patre.

C. by author.

Kudratmahaoni by ramavajpey an
inhabitant of naimipurvi; composed
in samvat 1506 i. e. 1449-50
A. D.

C. by author.

Kudratmahamahamahakavi by samiram
darshita.

Kudratpratita of naimipurvi.

Kudratpratita ans. (BRAS Cat.
p. 138).

Kudratprakasha by vasudave, son of narayana
of vora family (from the
pratapnarthi). Vide Utvar Cat.
extract 299. About 1710 A. D.

Kudratpratita in 21 verses by madhavan
rajasuru, son of kadhijhaghad.

C. by same; quotes karmik.

Kudratpratita by madhavan rajasuru, son of
kadhijhaghad and teacher of haibatrah (Haibatrad) in 20 fine verses
in shaivaradwikidhat, prajna and
anubhav.

C. by author.

Kudratpratita by karmik, son of
bhmad in 73 verses. Composed
in sahat 1544 (1632 A. D.)
C. Ms. No. 42 of 1882-83.

Kudratpratita vide Kudraksrupavindas.

Kudratpratita by vashistha.

Kudratmahaoni by samiram
Kudratmahaoni by vashistha.

Kudratmahaoni by samiram, son of
visnath.

Kudratmahaoni by narayana, son of
abnita; composed in sahat 1500,
1578 A. D.; in 49 slokas written
at vapiaram, while his
prapitamah dwelt at maniraram.

C. monomah by kadhvar, son of
the author.

Kudratmahaoni from prapiaramon
Kudratmahaoni by teelkudrat.

Kudratmahaoni by shadrunad
(Stein p. 86).
List of works on Dharmaśāstra

कुण्डमण्डपप्रभुसति.
कुण्डमण्डपप्रभुसतिका by झरविषय-महासुभा पर्षदेशी. Peterson (Ulwar Cat. extract No. 300) wrongly says that the work is called सत्स्य.
C. by author.

कुण्डमण्डपपल्लव्य (same as कुण्डमण्डपपल्लव्यक्षेत्र above) of रामवाजपेयी; son of सूर्यदास; composed in संवत 1506 (1449-50 A. D.) at the order of the king of रतनपुर. In 74 शङ्क्रा.
C. by same.

कुण्डमण्डपपविधान by अन्नमतान.
कुण्डमण्डपपविधान by नीलकण्ठ.
कुण्डमण्डपपविधान by केदारमत, son of गोपालदीक्षित.
कुण्डमण्डपपविधान by वामूचरकित ब्रह्म.
कुण्डमण्डपपविधान by रामवाजपेयी (probably same as कुण्डमण्डपपल्लव्य above).
कुण्डमण्डपपविधान by त्रिमण्डल राजकुमार.
कुण्डमण्डपपविधान by नीलकण्ठ.
कुण्डमण्डपपविधान or कुण्डितिका by विङ्गकितिक, son of चूळसामूख of Sangama (in Ahmednagar District) of कुण्डितिका; composed in Śaka 1541 (संवत-साल 1619-20 A. D. Vide BBRAS Cat. p. 141.
C. by same; pr. at Bombay in 1892.
C. by राम.
कुण्डमण्डपहोमविधान.

कुण्डमण्डपपविधान by जिन्ना. Based on the कुण्डकृति of गौ.
कुण्डमण्डपका by गोविन्ददेव, son of गुरूचंद्र of शायनदीक्षित and गौतमगोस्त्र; composed at Junnar in 1691-92 A. D. in 71 verses.
C. प्रभा by अन्नमतान, son of विश्रूक, residing at पलवित्त (Pali in Bhor State). D. C. Ms. No. 43 of A 1882-83. Composed in 1693 A. D.

कुण्डमण्डपका of रामवाजपेयी. Probably the same as कुण्डमण्डपपल्लव्य.
कुण्डमण्डपका by गोपाल (Ulwar Cat. No. 1303 and extract 301).

कुण्डमण्डपका by वालुखर, son of श्रीमत.
कुण्डरत्नकर of विश्वनाथ द्विवेदिन, son of श्रीमति, son of वगांवल्ल; quotes कुण्डकृति of रामवाजपेयी and is quoted in कुण्डमण्डपपविधान of विङ्गकितिक; flourished between 1450-1615 A. D. In 84 verses.
C. by विष्णु (the author).

कुण्डरत्नावलि by रामचंद्र जडे, son of कुण्डा alias Babu; composed in Śaka 1790. pr. at Nir. P.
कुण्डवल्ल by राम विज्ञापङ्क्वालिक्. Probably the same as कुण्डमण्डपपविधान.
कुण्डवल्लका by राम जैनविचारणवालिक्. Probably the same as कुण्डमण्डपपविधान above.
कुण्डवल्लका of राम, son of सूर्यदास (संवत-साल 186 in Stein’s Cat. p. 186; same as कुण्डितिका; and कुण्डमण्डपपविधान above; m. in भावाभासपूर्ण. About 1449 A. D.,
কিছু থেকে অনেক বড়ো ছিলেন গুরুদেব যিনি ১৬৩০ খ্রিস্টাব্দে মারা গেলেন। তাঁর মৃত্যুর পর তাঁর পুত্র গুরুদেব একটি বিশাল গ্রন্থ লিখেন। তাঁর পুত্রের মৃত্যুর পর তিনি তাঁর সন্তানের সাথে একটি ঐতিহাসিক গ্রন্থ লিখেন।

কিছু মানুষ জীবনের মূল ধর্মের বিষয়ে গুরুত্বপূর্ণ হলেও তাঁর মৃত্যুর পর তিনি তাঁর সন্তানের সাথে একটি ঐতিহাসিক গ্রন্থ লিখেন।

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List of works on Dharmaśāstra

Kṛtyakalpaḥ by Gṛhaḥ; m. by Vaśyaptimārṣaḥ. Earlier than 1500 A. D.

Kṛtyakalpāṅgulaḥ of Vāsyaḥ; m. by Rājuvān in Mahāsātanaḥ.

Kṛtyakalpa-vidhiya of Śrīnāy, son of Śrikarācāryaḥ; vide under Kṛtya-viṣayev.

Kṛtyakalpaṇḍita vide sec. 106 on Gokulīṇaṇḍaḥ.

It is this that is m. in Mahāsātanaḥ of Rājuvān.

Kṛtyakalpaṇḍita by Gopīnāthāchāryaḥ.

Kṛtyakalpaṇḍita by Jayarājaḥ. He mentions Śrīvīraṇaḥ.

Kṛtyakalpaṇḍita by Siddhāntavaiḍyī Mahāśaṭāravaḥ (Baroda O. I. No. 10152 on a portion of it).

Kṛtyaṇḍikā by Rāmāchandra Chakravārthi.

Kṛtyaṇḍikā by Kṛṣṇaḥ Mahāmāhāpāpyāv, pupil of Candrakār (a calendar of fasts and feasts enjoined in the Śrīmālā and the rites appropriate to them). About 1360–1400 A. D.

Kṛtyaṇḍamānaṇi by Candrakār; m. in his Goyakarāvatāraḥ; vide sec. 91. Deals with Tārāśīvraṇaḥ, Gocchaḥ, Vēpīrapuṇaḥ, Sātvahaṇaḥ, Šāstraḥ, Nāmaḥ, Śūktiḥ, Arthasastraḥ, Mahāvyājīyaḥ, and other Sātāraḥ, Śrīmālānī, Pushtikāpūjaḥ, Śrīvāntraḥ, Sātvahaṇaḥ, Prāśaṇḍaḥ.

Kṛtyaṇḍamānaṇi of Vāsyaḥ; sec. 101.

Kṛtyaṇḍamānaṇi by Vīravāma śruṭaḥ, son of Vīramāṇaḥ. In five prakāraḥ for Saṁvaḍaḥ followers. Based on Rājvaṇaḥ, deals with Purāṇas, Śrīvīraṇaḥ, Gokulīṇaṇḍaḥ, Pabuṇaḥprakār, Aṣṭakaḥ, Sātvahaṇaḥ. Stein's Cat. (Intro. p. XV and p. 31) gives the date of composition as 1562 (1640–41 A. D.), but B. O. Cat., vol. I No. 72 and JBO, for 1927 parts III–IV p. 9 IX give 1500 śaśaḥ (1578–79 A. D.) as the date.

Kṛtyaṇḍaḥ of Rājuvān.

Kṛtyaṇḍaḥ alias Prāyaṇīṣar of Kṛṣṇadeva śālāvīyaḥ.

Kṛtyaṇḍamānaṇi alias Kṛtyaṇḍaṃānāṇi of Śrīnāy, son of Śrikarācāryaḥ; m. in Śrīvīraṇaḥ and Prāyaṇīṣar, Śrīvaṇanaḥ, Rāmaṇaḥ, and quotes Mahāvīraḥ. About 1475–1525 A. D.

Kṛtyaṇḍamānaṇi or Saṁvaḍaḥ, son of Saṁvaḍaḥ; m. in his Saṁvaḍaḥprakārṇaḥ.

Kṛtyaṇḍaṃānaṇi in Devadāspakāraḥ.

Kṛtyaṇḍamānaṇi by Rāmāchandra (pr. at Bombay in 1855).

Kṛtyaṇḍaṃānaṇi of Kṛṣṇamātraṇaḥ.

Kṛtyaṇḍamānaṇi of Keśaṃbhaṭṭaḥ (this is probably the Kṛtyaṇḍamānaṇi quoted in Śrīvīraṇaḥ, śrīvīraṇaḥ, and other tattvas).

Kṛtyaṇḍamānaṇi by Vaṁśaḥ, son of Mahādeva Keśaṃbhaṭṭaḥ; composed in śaśaḥ 1640 Purāṇas on Nīlakaṇṭaḥ, Nāmaḥśāstraḥ, and observances in the 12 months of the year, on Sātvahaṇaḥ, eclipses &c. at Sātāraḥ (modern Sataara). N. vol. X. pp. 217–219.

Kṛtyaṇḍamānaṇi of Vāsyaḥ; vide sec. 101.

Kṛtyaṇḍamānaṇi under śrīvaṇaṇaḥ of Mithilāḥ. Deals with fasts and fasts of important days of the twelve months of the year; m. in śrīvaṇaṇaḥ; vide sec. 101.

Kṛtyaṇḍaṃānaṇi vide Saṁvaḍaḥprakārṇaḥ.
कुत्यत्रत्न m. in नि. सि. श्राद्धमूलः।
कुत्यत्रत्न of संपदेराय, son of हरिभद्रः,
son of नारायणभट्ट who was honoured by
the king of विद्रभः.
In 8 प्रकाशः. Mentions हेमाद्रि,
माचवीय and his own संस्कारः.
Baroda O. I. No. 1953.

कुत्यत्रत्वताकर of वण्डेण्डर; vide sec.

कुत्यत्रत्वताकर of मिरुकाकारीः।
कुत्यत्रत्वताकी of रा०मक्यः, son of
विङ्खल and grandson of बालकुण्ठ
तत्तावः. He was daughter's son of
रूपनाथ, author of कामत्वत्व.

कुत्यत्रत्वताकर of मृणालीः।
कुत्यत्रत्वताकर of कोकनायः.
कुत्यत्रत्वत a manual of ceremonial
observances for different
months of the year compiled
under prince कुत्यत्रत्वत of नवभीप
about 1750 A. D.

कृत्यविवेकसमर्थीः।
कृत्यसाहस of सूपार m. in कृत्यत्रत्वताकर p. 499.

कृत्यसार m. in वर्षमास and स्तुत्वत्वताकर of वेदावरः.
Earlier than 1400 A.D.

कृत्यसार by सुधरानाथ शुकः।
कृत्यसारसमूह of अमृतनाथ ओऽः
(pr. at Bombay).

कृत्यसारसमूह of वाच्यपति।
कृत्यापरदेशीः, vide शान्तिकल्याणः
प्रवदः।
कृत्याप्रति m. in देवदासप्रकाशः.
कृत्याप्रदः by वारुणः।
कृत्याप्रद्बल्लिः मा० मारिमजः or
हरिभद्रमारिमजः— a work on कृत्य
worship in four parts (मञ्जरीः).

कृत्याप्रति the same as कृत्यापरदेशीः
प्रिकः; m.in प्रयोगत्व of नारायणभट्ट
da in आदिकवानीः. Earlier
than 1500 A. D.

कृत्याचार्यविनिंदिका of रत्नपाणि, son of
सवीकारः।
कृत्याचार्यविनिंदिका by बानन्दिनीः. N.
(new series) vol. III. Preface
VI.

केशदगविनिंदिका by केशवः.
कोटकांजन on eight kinds of forts.
कोटिकोषब्रोहो by रामकृण्ण, son of
नारायणभट्टः।
कौतुकब्रोहानि विनिंदिका by प्रतापश्वदेवः. In	hree दीन्दिक on magic charms
and expedients for protecting
the king's person and for various
other purposes, and on various
startling, interesting experi-
ments on women, plants, food.
N. IX. pp. 189-190 and D. C.
Ms. No. 981 of 1887-91 and
1031 of 1884-87. About 1520
A. D.

कौतुकब्रोहानि विनिंदिका (ed. by
Bloomfield, 1889).
C. by मदराजभाईः.
C. by दारिंदः.
C. by वासुदेवः.
List of works on Dharmaśāstra

कौशिकगृहसूचन्ति of कैक्य, son of समेत, son of अनम्न; composed at भोजपुर (Stein's Cat. p. 248).

कौशिकसूत्रप्रयोगदीपिकाः.
कौशिकसूत्रत् म. in निर्दययदीप मर्म-रिभाष्य on गौतम, हेमाद्रि; माधव.
कौशि.कौशिकशास्त्रकारिका.
कौशि.कौशिकशास्त्र (pr. in Ben. S. Series). Vide under शास्त्राध्ययन-
रूपासूत्र.
कुलसूत्रम् m. by the मित्रशास्त्र.
कमरिपका m. in वर्षिक्रियाकौशिकदी (p. 121) and देवप्रतिष्ठातन्त्र; before 1500 A. D.
कमरिपका (on worship of कृष्ण) by कैक्यवाची in 8 पत्र. About 1500 A. D.
C. by कैक्याधवसचिवारी.
C. by गोविन्ददत्त (pr. in Ch. S. Series).
कमरीपका by बिलाशन.
कियाकाण्डदीक्षा म. in हेमाद्रि.
कियाकाण्डदीक्षा.
कियाकौशिकदी कोस्त्राध्ययन (pr. in ब. ज. Series). Vide sec. 106.
कियाकौशिकदी of मुद्रानन्द.
कियालिपि म. in शुद्धकमलकार.
कियापद्धति by विधानाय. Describes rites from the day of death to सप्तदिवसमार्ग for मा.नदिनी. D.
C. Ms. No. 207 of 1884-87.
कियापद्धति म. एवं दुर्डयप्रयोगदीपिकाः.
कियापद्धति or दुर्डयप्रयोगदीपिकाः पत्र. N. X. p. 237.
कियापदीप.
कियालिपि (astrological work in relation to dharma) म. by जपराके.
कियासार म. in लि. सिं. and कुण्ड-मण्डपसिद्धि; earlier than 1600 A. D.
कृतिविवर्ण.
कृतिमालिकानिरीक्षण.
कृतिमालिकानिरीक्षण.
कृतिमालिकाकारिणिय by परम-राम (Stein's Cat. p. 87).
कृतिमालिकाकारिणियविचार by परम-राम (Stein's Cat. p. 87).
कृतिमालिकाकारिणियकार्यकारिणिय by परम-राम (Stein's Cat. p. 87).
कृतिमालिकाकारिणियकार्यकारिणिय म. of रसपाणियारा, son of गंगोप्रणीत्वीस्तर; composed during the reign of चंद्रसिंह of मियाला. Gives a long list of of authorities, such as बाबुगुप्त, वर्षमान, अनन्तप्रभुदत, महेश, स्वति-
विचार &c. Vide N. vol. VI. p. 44.
कृतिविवर्णकारिणिय द्वारा गणेशदत्त.
कृतिमालिकाकारिणिय द्वारा कृतिमालिकाकारिणिय; composed in Vikrama 1568 (1512 A. D.) at वीरसिंहपुर, where he was governor. On आचार, विण्णुज्ञा; विण्णुज्ञा राम, उम्मार, ब्रह्मा; copied in संवत 1582 (1526 A. D.) when वीरसिंहदेव was ruler (Stein's Cat. p. 305, extract).
कृतिनिरीर्ण or दर्पण by son of गंगा.
कृतिविवर्ण (Baroda O. I, 1142)
कृतिविवर्ण (pr. in Mysore G. O. L, Series and translated in S. B. E. vol. 29). Agrees closely with गोविन्दगृह.
C. of शुद्धकमल, son of नारायण residing at मलवाड़ (pr. in above).
कृतिमालिकाकारिणिय by वामन.
History of Dharmaśāstra

अष्टपीठमाला by आपदेव.

जालक्ष्याविवेक by वर्षसान for king राममहेंद्रेव of मिशिला 1450-1500 A.D.

जालाधवपदत्रि by जालाधर (Stein's Cat. p. 87) m. in स्वतंत्रपुम (vide BBRAS Cat. vol. II. p. 226).

जालाधकितरक्षिणी by जालाधर, son of चारेश्वर, in 3 chapters. He says that king नान्द of मिशिला gave श्रृंखला to his grandfather. N. vol. V. p. 183; ms. dated 1766 संवत् (1710 A. D.).

जालाधकितरक्षिणी by चुतुज्जाराथि.

जालाधकित्रिकाश by हरिवर्मः; composed in संवत् 1852 (1795-96 A.D.).

जालाधकितसस्योद्ध by सिद्धार्थसमी.

जालाधकम् m. in स्वतंत्रपुम and वर्षसान in जालाधकित्रिकाशेक.

जालाधकायकित्व by विद्यार्थि, under the patronage of जालाधकायकित्वि, wife of पदालिक्षिका of मिशिला, son of निर्विशेष, son of निर्विशेष, son of निर्विशेष; m. by जालाधकित्रिकाश and रघुनाथ (in प्रायकित्रिकाश). About 1400-1500 A.D. Speaks of the advantage of visiting and worshipping the Ganges and bathing therein.

जालाधकित्वविवेकः.

जालाधकित्वविवेक by लोमेघपरशु (Ulwar Cat. No. 1309).

जालाधकित्वविवेक, m. in कुष्णमण्डपसिद्धि. जालाधकित्वविवेक.

जालाधलपदत्रि (बाचारसार) pr. in H. I. Series.

जालाधावल m. in प्रायकित्रिकाशमयुक्त.

जालाधाविष्णु m. in नि. वि.

जालाधावात m. by कालकित्रिका of जीमूत-वाहन.

जालाधावेशग्राह (Stein's Cat. p 87).

जालाधकित्वसूत्रितम् m. by अपारके, स्नातिकृ, हेमाग्री.

जालाधात्तातिबन्ध m. by महोदयि. Earlier than 1600 A.D.

जालाधात्तातिबन्ध part of तिन्यलीसेनु of नारायणवंश.

जालाधात्तातिबन्ध alias जालाधकित्वतः by रघुनाथ. Vide जालाधकित्व.

जालाधकित्वतः by अनन्तदेव.

जालाधकित्वतः by रघुनाथ, son of माधव, son of रघुनाथ; flourished between 1550-1625 A.D.

जालाधकित्वविवेक by प्रभाकर.

जालाधकित्वविवेक from the तिन्यलीसेनु by नारायण.

जालाधकित्रिकाश N. (new series) vol. I. p. 84.

जालाधकित्वतः by वाचकपिनिष्ठ.

जालाधकित्रिकाश by मणिबार्तिक्षि.

जालाधकित्रिकाशपदत्रि.

जालाधकित्रिकाशपदत्रि.

जालाधकित्रिकाशपदत्रि by अनन्तदेव, son of उदयानन्तदेवित्रि (for वाजसनयेवेव्द).

जालाधकित्रिकाशपदत्रि by रघुनाथ. Vide p. 892 above.

जालाधकित्रिकाशपदत्रि m. in समासलङ्कर.

जालाधकित्रिकाशविवेक by गोकुलदेव (Baroda O. I. 8688).

जालाधकित्रिकाशपदत्रि of वाचकपिनिष्ठ. The first verse specially mentions
List of works on Dharmaśāstra

Gāyatrī puraśāraṇa by Gāyatrīpatnī (i.e., Gāyatrī), as its authorities.

Gāyatrīpaddhati or Gruḍhapaddhati, manual of domestic rites (for Pāraskaraṇa) by Gṛhoṇaśāstra on Gṛhoṇaśāstra, bhārata, śīllāvatsa, abhāsa, bhūta, vāsudeva, māmaka, naśtraya, upanayana, vaśaśāraṇa, sārāngā, śaśāstra, śaśāstra; expresses states that it follows Dharmaśāstra; m. in Gāyatrīpurāṇa on Pāraskaraṇa and in śrāvatsa. I. O. ms. dated 1675 i.e. 1519. A.D. (vide I. O. Cat. p. 515 No. 1633).

Gāyatrīpaddhati m. in śrāvatsaśāstra, Gītābhāṣya, śrāvatsaśāstra.

Gāyatrīśāstraṁśaśāstraśrāvaśāstra by Rāmatī, son of Gāyatrī; completed by Gāyatrīśāstraṁśaśāstraśrāvaśāstra. About first half of the 14th century.

Gāyatrīśāstraṁśaśāstraśrāvaśāstraśrāvaśāstra attributed to Śrīnārāyaṇa; mentions Gāyatrī.

Gāyatrīpaddhati by Gāyatrīpaddhati.

Gāyatrīpaddhati of Śrīgāyatrīpaddhati.

Gāyatrīpurāṇa or Gṛhoṇaśāstra by Gṛhoṇaśāstra, son of Bālākara, surnamed Gṛhoṇaśāstra. He wrote Gṛhoṇaśāstraśrāvaśāstraśrāvaśāstra in 1675 (1753 A.D.).

Gāyatrīpurāṇa by Gṛhoṇaśāstra.

Gāyatrīpurāṇa by Gṛhoṇaśāstra.

Gāyatrīpurāṇa by Gṛhoṇaśāstra (portion of Gṛhoṇaśāstra).

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Gṛhoṇaśāstra by Gṛhoṇaśāstra (portion of Gṛhoṇaśास्त्रा).
History of Dharmaśāstra

Gṛhakrama

Gṛhakārikā

1. आश्वास्यामाय by जयस्यामाय.
2. वौचाचार्य by कनकंभाशगीत.
3. सामवेदेय by भुवक, son of विशाराधन.

Gṛhakārikā by कक्क.

Gṛhakārikā by रेणुक, composed in 1266 A.D.

Gṛhakāmiśrī m. in गोविन्दानाथ.

Gṛhānavyavāhyāvadī śāstra, on आपस्म्रा-Gṛhahṣṭra by सुद्दर्शनाचार्य.

Gṛhānavyavāhyāvadī, summary of matters connected with domestic rites, according to श्रेयस्त्रीयमहाशिवरात्रि.

Gṛhānavyavāhyāvadī

Gṛhānavyavāhyāvadī (ब्रज-शालक्षी) by भारकर-दीक्षित. Ulwar Cat. extract 54.

Gṛhānavyavāhyāvadī by रामेश्वर.

Gṛhānavyavāhyāvadī by वाकुसेविनी, in three kāṇḍas on संस्कार, ब्रह्मा &c.; ms. copied in शके 1720.


Gṛhānavyavāhyāvadī by अनन्तभद्र.

Gṛhānavyavāhyāvadī by वैकुण्ठनाथाचार्य.

Gṛhānavyavāhyावधिकार, a com. on शारवायण-ग्रहशुद्र, by नारायण.

Gṛhānavyavāhyāvadī (आपस्म्राण्य) by ब्रह्मविद्यान्तर. He quotes सुद्दर्शनाचार्य. Ulwar Cat. extract 14.

Gṛhānavyavāhyāvadī

वौचाचार्यनीय.

वाकसंग्नेश.

Gṛhānavyavāhyāvadī (Hultsch R. I, No. 637).

Gṛhात्मकसंग्रह or Gṛhात्मकशास्त्रसंग्रह m. by हेमाद्रि.

Gṛhāvaś by चौड़ीकारानाथ (i.e. probably चौड़ीकारानाथ) in 21 khaṇḍas; deals with आपस्म्रा-dvāra, like गम्याधान, गुंधवन, सीमारोश्यायन, जातकम, नामकरण, अम्बामाशार, चौड़ीकारानाथ, उपलब्धि, तत्त्वार्थ बैवारवाति and वैव-संस्कारस तथा पारस्य.

C. विद्वकृष्णमूर्यन or कृष्णमूर्यन by वैकुण्ठनाथ वैकुण्ठनाथसूत्र, son of राजा of हरियाळाथ. Hultsch R. I. No. 603 and extract, p. 88. Refers to his पितृवेदिकाः and its शीक्षा and आयोजनाधान and its व्याह्या.

Gṛhāsavah m. by जयस्यामाय in his भाष्य on पारस्यग्रह. III. 1. 1.

Gṛhāsavah

Gṛhāsavahprakāśikā (on पारस्यग्रह) by विश्वाधान, son of नृśिंह. About 1600 A.D.

Gṛhātmasūgar alias प्रयोगसूत्र by नारायणसूत्र, son of रुद्रसिवभद्र, sur-named आर्क (आर्क); quotes रामायणजःवास्तव on चुरेर्चामी के भाष्य on भाष्मस, प्रयोगसूत्र, प्रायोगिक, निर्देशिनू, अन्वेषण-विशिष्ट, परग्रहान्यात्म पद्धति and परवस्यात्मक and his own आदर्शात्मक.

Gṛhāsvar by गोमित्रगुप्त (pr. in B. I. Series as appendix to गोमित्र-ग्रह); m. in इतिहासिन्तामणि of शिवालय and in the छन्दोग्योत्सर्गति and ममत्रिदात्ति.
C. by रामकृष्ण, son of दामोदर.

गृहालंकारपरिलिपि m. in छन्दोगवृत्तिः

सर्वश्च and edited by Bloomefield in Z. D. M. O. vol. 35 pp.

537-548 in 209 verses and two

प्राणक�. Begins अवतंत्र: संप्रभुक्तचिन्तन यदुर्व प्रवर्तनित्ता। गोरघुलामोहितर्याय संस्कारायेन तु भविष्यत्।

Text same as in B. I. Series.

गृहालंकारपरिलिपि.

गोरघुलामोहितर्याय by केसरचावज्ज of नर्दुर

in 27 ख़ोलास.

C. बालकुलमाला by प्रभाकर दैवज्ज; mentions प्रवर्तकारी of श्रीसर.

गोरघुलामोहितर्याय by बालकुलमाला.

गोरघुलामोहितर्याय by महावीर दैवज्ज.

गोरघुलाम (Bik. Cat. p. 391).

C. भक्त.

गोरघुलाम by प्रभाकर दैवज्ज (probably

same as बालकुलमाला, a com. on गोरघुलामोहितर्याय of दैवज्ज).

गोरघुलामवरकारिका.

gोरघुलामवरकारिका (taken from आप-संगमकृत).

gोरघुलामवरकारिका (taken from वसींद्र).

gोरघुलामवरकारिका.

गोरघुलामवरकारिका.

गोरघुलामवरसिद्ध (by विष्णुप्रिणित.

गोरघुलामवरसत्रिय by अनन्तदेव (in संस्कारकौस्तुम; which is taken from his brother's work).

गोरघुलामवरसत्रिय by जीवदेव (probably

a mistake, as जीवदेव was a son of आपदेव). Vide Baroda O. I. No. 1870.

गोरघुलामवरसत्रिय by कमलदास, son of

रामकृष्ण (alsostyled गोरघुलामवरसत्रिय) (pr. by Chentsalrao, Mysore 1900). First half of 17th century.

गोरघुलामवरसत्रिय by केसरचावज्ज of नर्दुर-प्राम (ms. in Baroda O. I. 8131
dated शक 1600). Each verse ends with the words कुञ्जनु यो गोरघुलाम.

C. बालकुलमाला by प्रभाकर दैवज्ज.

गोरघुलामवरसत्रिय by गोपीनाथ (Baroda O. I. 11041).

गोरघुलामवरसत्रिय by जीवदेव, son of आपदेव and younger brother of अनन्तदेव, author of संस्कारकौस्तुम; quotes प्रवर्तकारी, आप-बायणोपवुच्च-हरिका, नारायणवर. About

1660-1680; says मातृगोप्त्र is to be avoided in marriage by मातृगोप्त्रीय alone as सत्यपाध

says and as the सिद्धात्म is to the same effect.

गोरघुलामवरसत्रिय by नागेशमाल.

गोरघुलामवरसत्रिय by नारायणभेट m. in गोरघुलामवरसत्रिय by महोदि.

गोरघुलामवरसत्रिय by प्रवराम (Baroda O. I. 8789).

गोरघुलामवरसत्रिय by भक्तिविद्विषित; first half of 17th century (also styled गोरघुलामवरसत्रिय by (भक्तिविद्विषित)

मातृगोप्त्राधारी.

C. by नारायणभेट, son of मंदिर-रचनायार (pr. by Chentsalrao, Mysore, 1900).

गोरघुलामवरसत्रिय by रघुनाथ, son of माधव, son of रामचंद्र. 1550-1625 A. D.

गोरघुलामवरसत्रिय by विष्णुदेव or विष्णुदेव, son of मंदिर-रचनायार and younger brother of रामचंद्र; finished

**Ghotravartīnī** by Śantāra.  
**Ghotravartīnīvaḥśayuḥsūryaḥ** by Visnunāthadvīpa (Baroda O. I. 9375). Different from **Ghotravartīnīyaḥ**.

**Ghotravartīnīyaḥ** by Mātṛa; same as **Ghotravartīnī**.  
**Ghotravartīnīyaḥ** by Kėka, who also wrote **Mūduṣṭa**.  
C. by Rāma; quotes **Śṛṅkṣṭvanāraḥ**.

**Ghotravartīnī** alias **Pravaratīnī** by Puṣṭapujapāṇḍita (standard work on this subject). Pr. by Chentasalrao, Mysore, 1900. Under each of the eight original gotras quotes passages from **Pāpaśāmya**, **Āśāṣayya**, **Kāṣayya**, **Bṛāya**-**yaḥ**, **Mśrśpuṣrayaḥ**, **Kōgaskha**, **Tṛtyāśyaḥ** mentions **Pūrṇaśaya**, **Kapiśaśaya**, **Mśrśpuṣrayaḥ** and **Mśrśpuṣraya** as **Māhāyānakas** on **Aṣṭavāraśraraḥ**; m. in viṣiṣṭa, puṣṭapujapāṇḍita. Earlier than 1450 A.D.

**Ghotravartīnī** by Gaddāratuṅkara; gives exhaustive enumeration of divisions and sub-divisions of gotras; mentions **Jyotirnirnayika**, **Pravartideśika**, **Vājrayākarṣa** of Bṛāya- **yaḥ** (Baroda O. I. No. 7657).

**Ghotravartīnīvālaśāyaḥ** by Kṛmaśadvīpa, son of Śivā.  
**Ghotravartīnī** by Kṛṣṇaśaṭṭha, son of Śivā.  
**Ghotravartīnī** by Kṛṣṇaśaṭṭha, son of RāmaŚaṭṭha and younger brother of Kṛṣṇaśaṭṭha. About 1585-1630 A.D.

**Ghotravartīnī** (from the **Śramaṇī** by Śivā).  
**Ghotravartīnī** vide **Pravarāṣyaḥ**.  
**Ghotravartīnī** (from the **Bṛāraṇya**- **pāṇḍita**).  
**Ghotravartīnī** by puṣṭapujapāṇḍita.  
**Ghotravartīnī** by Puṣṭapujapāṇḍita.  
**Ghotravartīnī** by Mśrśpuṣraya.  
Pr. by Dr. Knauro and tr. in S. B. E. vol. 30).

C. (Māyā) by Māyānāraṇya; m. in Prabhaṭa of Mśrśpuṣraya; ms. copied in 431 (1549 50 A. D.).

C. (Māyā) by Vṛṣṭāḍyā, m. in Dānakṣatrāṣiṣḍura of *Gothravartīnī* and in Prabhaṭa. Earlier than 1500 A.D.

C. Sūkha in lalitārāja and Aśrama. Earlier than 1500 A.D.
List of works on Dharmaśāstra 1025

C. by सायय.  
C. सुबोधिनीपद्वति by सिवराम, son of विश्राम (different from the author's कार्यकाण्योपिनी). About 1640 A. D. (Stein's Cat. p. 86).

C. पद्वति by अभिन्द्रिविण्य, of मधुरा.
C. कार्यकाण्योपिनी by सिवराम, son of विश्राम (Stein's Cat. p. 15 and p. 250).

गोविन्दपरितिष्ठ (pr. in B. I. Series with com.) on संहासुत्र, स्नान-सूत्र and आश्रमकल्य.
C. प्रकाश by नारायण; m. by रघुनंदन.

गोविन्दराध्यायभाष्य m. by रघुनंदन in लिथितवर्त and आश्रमकल्य. Probably the same as भाष्य of महायानस.

गोविन्दसम्प्रदाय.  
गोविन्दसम्प्रदाय = same as कर्मश्रीक of कायाचन्द्र. अनान. स्प. pp. 49-71.

गोविन्दपरितिष्ठ (on rites for propitiating the planets in their evil positions, on आश्रम etc.) N. vol. X. pp. 201-202.

गोविन्दप्रकाशकल्य.
C. (भाष्य) by महायानस; m. in आश्रम of रघुनंदन. महायानस is probably the same as वशोधर above.

C. by समुद्रकर m. in आश्रम of अन्धका of श्रीयस्याचन्द्र.

गोविन्दप्रायायित्रिक.

गोविन्दराध्यायसौदायम. m. in एकादशीतस्त and महासातत्त. So earlier than 1500 A. D.

H. D. —129

गोविन्दराध्यायसौदायम (pr. at Bombay).

गोविन्दराध्याय alias सुभितसार or धर्मतत्त्वात्तोक by श्रेष्ठलिङ्ग, son of रामचन्द्र; compiled under the orders of महाराजाधिराज गोविन्दराध्यायसौदाय of काशि, divided into six बीचिः (waves) on संस्कार, आश्रम, आश्रम, वृंद, कान्ति and प्रायायित्रिक quotes कल्यंत्र, अपराक्रम, मात्रावाचार, विख्यातभाष्य and is quoted in the निर्गेयसिद्ध, आचारसिद्ध of हक्कमणभाष्य; compiled between 1400 and 1450 A. D. Vide Ulwar Cat. extract, 304 for a long description of a town ताणेतिक near Benares, which is said to have surpassed Delhi and Kalpi and of the श्रीवास्तव family of kings, of which गोविन्दराध्याय was a scion and of the श्री वास family. The Ulwar Ms. (verse 85) speaks of only five बीचिः (omitting प्रायायित्रिक). It appears that श्रीपाकुल in his सूत्रावतीरिसृष्टिः claims the गोविन्दराध्याय as his work. Vide Ind. Ant. for 1912 p. 248.

गौरसंबन्ध m. in the विनियात्मी of श्रीदेव.

गौरसंबन्धसार m. in नि. सि. (probably the आदिसार of कुलक्षणभाष्य).

गौरसंबन्धकार्यी m. in निर्गेयसिद्ध (probably the आदिकार्यी of गोविन्दनाथ).

गौरसंबन्धस्वात्त्राय in the कार्यादि of गदाधर.
गौरिष्णिताम्रमणि m. in कालसार of ग्रामाय.
गौतमरससुजु म video sec. 5; pr. in B. S. Series and Jivananda Sm. part II. pp. 403-434.
C. by कृष्णमणि शुक्ल.
C. (माथ्य) by मथुरिङ्ग (pr. in Mysore G. O. I. Series).
C. मलाश्रया by नरदत्त (pr. in Anan. P.).

गौतमससुजुति.
प्राथमरा त or धृतिरमम्यरा.
प्राथमविधानमकसुजु म by शास्त्रमदेव.
प्राथमशन्यानमा.
प्राथमशन्यिन्य (from the प्रयोगरल of नारायणमाहत).
प्राथमशन्यालिनः.
प्राथमशन्यप्रसोग; refers to माथ्य.
प्राथमशन्यसिन्धु by माथ्य, son of कृष्णामघर of भारद्वजगोत्र. Peterson's 5th Report p. 176.
प्राथमशन्यप्रसोग (N. X. p. 200).
प्राथमशन्यकरिका.
प्राथमशन्यतंत्र by रघुनन्दन. Mentions दीक्षिता.
प्राथमशन्यरिपिका by सवारिश दीक्षिता.
प्राथमशन्यरिपुम from संस्कारकौशिकम of अनंत्वदेव.
प्राथमशन्यपुपु.
प्राथमशन्यप्रयोग.
प्राथमशन्यविधान by अनंतिदेवभ्रत, son of नारायणमहत.
प्राथमशन्यकौशिकी by रघुरामभारदास्य.
प्राथमशन्यविधान or प्राथमशन्यतंत्र by रघुनन्दन, son of हरिभट, pr. in Bengali type by Sanskrit

Sāhitya Parishad, Calcutta (No. 10). This is over and above his 28 तत्त्व.
प्राथमशन्यालिनः
प्राथमशन्यालिनः according to शास्त्रमदेव and गोरैक.
प्राथमशन्यप्रसोग or वस्त्रिसिन्यालिनः by गणपति रावण, son of हरिभट.
About 1686 A. D.
प्राथमशन्यप्रसोग by यशोराज.
प्राथमशन्यप्रसोग (Peterson's 5th Report p. 98).
प्राथमशन्यालिनः or पारित्यागमार्गिण्य (from the संवारिशक् of the संवारिशक्).
प्राथमशन्यालिनः by प्रेमिनिधि.

चक्करायणीय m. in दुग्धस्वविभेद of शुक्लपाणि. So earlier than 1400.
चक्करायणीयनिकन्य or स्त्रितस्मारात्वाद by विवाहमित्रविवेदिन in 12 उदार on सामान्यलिनिय, एकभकादिनिणिय, नितिविभासमान्यलिनिय, प्रतिपदाविदितिनिविलिनिय, व्रत, संकालिन, आदि, दा. आश्चर्यमार्गचारिणिणिय, बालिका, व्यवहर, प्रायश्चित, under orders of prince नारायणमहत, son of श्रीमानह; mentions प्रतापमार्ताण, होरिमणि, रूपमार्ताणी, नारायणमहत.
First half of 17th century; pr. in Ch. S. Series.
चण्डकारार्तिनिका by कालिनाथभ्रत, son of ज्योतमहत, son of शिवमहत, of the श्रृंग family. ( Ulwar Cat. extract 620).
चण्डीप्रयोग by कमलाकर, son of रामकृष्ण.
List of works on Dharmaśāstra

चण्डकियोग by नागोजिष्मत:
चण्डकियोग or मातृसंघान मातृसंघान
derived by महामालय श्रीमानादि
चण्डकी. On daily duties, श्राद्ध,
महामालय. श्रीमानादि
&c. (Baroda O.I. No. 296 dated
संवत् 1593).

चतुरश्रीविज्ञानधारितियोग by सदाविल:
चतुरश्रीविज्ञानधारितियोग (on the ceremonies to
be performed on the fourth
night after marriage).

चतुरंगीकृति by अन्तरि (Baroda O.
I. 1488). In fourteen verses on
श्राद्ध.
C. by महेश्वर.

चतुर्गांगितामणि of हेमागिति: Vide
sec. 88 (pr. in B.I. Series).
Hultsch R.I. No. 658 contains
प्रायाशिक and व्यवहार, but
they are most probably by a
different author.

चतुर्विश्लिष्टमत or स्पृष्टि. Vide sec. 42.
C. by अन्तरि (Ben. S. Series
publishes on संस्कृत and
श्राद्ध). The 1 O. Cat. ms. p.
475 (on संस्कृतकाण्ड only)
ascribes it in the colophons to
रामचन्द्र, son of नारायणभट्ट.
Mss. of आहिक, बाचार and
प्रायाशिक काण्ड are known.
C. by रामचन्द्र, son of नारायण.

चतुर्विश्लिष्टियुतिमसार (Baroda O.I.
2247 and 10540).

चतुर्विश्लिष्टियुतिमसारमयय:
चतुर्विश्लिष्टियुतिमसारकारा:

चतुर्विश्लिष्टियुतिमसार or तथा by वास्तव.
Rites on the occasion of
the first śrāddha of a woman
dying before her husband and
son. Based on नारायण. N. (new
series) I. p. 100.

चन्द्रचन्दनमायष्टियुतिमसार by नारायण महा-
चारी of नारायणभट्ट. N. (new series)
I. p. 101; ms. dated 1765 A.D.

चतुर्विश्लिष्टियुतिमसारकारा:

चतुर्विश्लिष्टि quoted in निर्यायदीक्षिका:

चतुर्विश्लिष्टि m. by नि. लिस., महामालय,
परिवार संपूर्ण: श्रीमानादि, अन्तरि.
Earlier than 1570. A.D.

चतुर्विश्लिष्टि m. in निर्यायदीक्षिका:

चतुर्विश्लिष्टि m. in नि. लिस. (probably
प्राचीनकार्य or आचारचन्द्रोदय
).

चम्पकारितामणि by नारायणभट्ट (pr.
at Benares, 1870); m. in
आचारमयूर, समयमयूर.
C. मिलाकरा:
C. अन्तरि पद्मिनी by वमीश्वर (pr.
at Benares, 1870).
C. by नारायण.

चम्पकारितामणि by राजसेन; (is
probably the work so m. by नि.
लिस.). It is on astrology. Earlier
than 1550 A.D.
C. (ms. dated संवत् 1657 i.e.
1600-1601 A.D.).

चम्पकारितामणि by वीरसमय:
On संस्कृत of two kinds, श्राद्ध (गर्भाधान
and others) and देव (such
as पाकगुण), on मुहूर्तस for गर्भाधान
and other संस्कृत and on
महामालयपरिवार; D. C. Ms. No.
112 of 1895-1902 copied in
संवत् 1719.

List of works on Dharmaśāstra

brother of Chayamaka, who was son of Aalad; son of Dola, who was sole minister of the king of Delhi. The family was Mandira from Kosa country and their capital was Svarṇaḍī. Deals with आचार, काल, आद, संकार्त्त, महाराज, संस्कार, आशीर्व and तुल्य. The date in the I. O. ms. is corrupt वनात्मकाण्यशिरि (वाणात्मकाण्यशिरि 1559) of the Viṣṇu era. About 1500 A. D. Names कालिणिण्य, कालाद, प्रामाण्याधिकार.

जनिद्राश्चर्याश्च रोक्तास (Baroda O. I. No. 2365) dated 1565 संवत (1508-09 A. D.).

Janamdhyagam.

Jnanaradhadhir.

Jnanaradhadhir.

Jnanashastī or Jnanashastībhatv by रघुनाथ.

Janamaṭṭhībha by रघुनाथ.

Janamaṭṭhībha by विषेष.

Janaṭṭhībha by निर्णयसिंह.

Janaṭṭhībha.

Janamaṭṭhībha (on कृष्णजन्मभाषी) by आनन्दाचार.

Janaṭṭhībha by गोपालदिनी, pupil of रामाचरणजयगोपाल and son of आत्रेयकुमार.

Janaṭṭhībha by जयसिंहदेव of सोरकुम (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts.
History of Dharmaśaktra

(nitya, naimittika and kāmya) about वासुदेव. The प्राचीनत at the end of D. C. Ms. No. 241 of A 1881–82 is by दिनदास राजप्रियदत्र; ms. copied संवत्र 1827 (1771 A. D.).

जयसिंहकथाकथा by सतनारायण of the सार्वस्वरूप, son of पाँढरलाल चौधरी of Benares (extensive work in 900 pages pr. by लक्ष्मीनारायण ग्रंथालय at Kalyan in 1925). A digest in 19 लक्षण on काल, वर, आदि, ज्ञान etc. the first being on काल, compiled under the patronage of जयसिंह who performed ज्ञातिस्थतम in उज्जयिनी and also पंजाबीक. His city अंबेर (Amber) is also referred to. Composed in विक्रम 1770 (1713 A.D.). Gives genealogy as जयसिंह (who brought Shivaji to Delhi)—रामसिंह—कुलसिंह विनाससिंह जयसिंह. Sometimes called हुमयूँहोले (Ulwar Cat, extract 305); pr. in Bombay, 1903.

जयानिवृत्त (निबन्ध ना) m. in कृत्य रत्नकार of वर्णोदेश (p. 166).

जयानिवृत्तकथाप्रयोग by रुद्रास्त्र.

जयार्जुन m. by ति. म. and by गदायत्र in पारस्कर्णसुखमनव. Vide युद्ध जयार्जुन.

जयज्ञान.

जयरायचार्यप्रति by भागुरुपिनिमित्र.

जयरायचार्यगोस्तामनिविष्ट or पद्धति.

(1) by नायरवाणभ्र, son of रामेश्वर; quotes रुपपालय; 1513–1575 A. D.; sec. 108.

(2) by कमलाकर; sec. 111.

जलापालसर्गव्रत प्राचीन pr. at Ratnagar (1893 A. D.).

जलापालसर्गव्रत of रुद्रनन्द (pr. by Jivananda) Sec. 107.

जातिमाला from the संस्कारासाधन.

जातिमाला by केशवभाषा.

जातिमाला by दामोदर.

जातिमालाकथिताकल्पना by बापुप्रसाद—भाषा.

जातिक्यानिवृत्ती by विकारार्जुन; N. (new series) II pp. 55–56.

जातिक्यानिवृत्त (Baroda O. I. No. 11003) on काल्यान etc.

जातिमाला (part of सद्यमालवल्लभ).

जातिमाला (vide N. vol. II. p. 151) on the origin of different Hindu castes.

जातिमाला by सोमनाथ, son of युद्ध and शापापितक, surnamed सहकुलक and inhabitant of जहाँगीर. Divided into three parts in verse on शक्तिनिवृत्त; बैराज, पार्श्वनीतिज्ञ; but contains nothing on बर्म or जाति. D. C. Ms. No. 302 of 1884–86.

जातिमाला (from परार्जुण्डूळत); Stein's Cat. p. 94.

जातिविवेक m in युद्धार्जुरविमोचन of श्रीपण्ड्य and in चुलिहोल्वाद.

जातिविवेक by कुल्योगोविर विन्दुविन्दुविन्दु.

Part of a larger work called वर्णप्रचारसारिधीपिका.

जातिविवेक by व्यभिचार.

जातिविवेक by नायरवाणभ्र (Baroda O. I. 11147).
List of works on Dharmaśāstra

Jayatīvanek by Pārāshār.
Jayatīvanek by Rāhuṇāy.
Jayatīvanek by Vivaranāy (N. vol. IX, p. 179). Stein's Cat. calls it Vivakeśamahā (p. 89).
Jayatīvanek by Vivēka śārman (probably same as the first part of Kāyikā-čaritra).
Jayatīvanek by Vyasagopinanaśasti of Vāsiṣṭhīgo, son of Vāskar, grandson of Vivaranāy, of Pārāṇḍā in Mahārāstra?). In three edis; ms. (I. O. Cat. vol. III, p. 519 No. 1639) is dated sake 1564 (1642 A. D.). Peterson (in Ulwar Cat. No. 1323) says that it is part of Vivēkamahāśārman, which is quoted by Hemādi and he gives the father's name as Vyasaraj previously called Vivaranāy and grandfather as 'Samaraja'.
Jayatīvanek śārman attributed to Sāyanā.
Jayatīvanek śārman by Vivaranāy.
Jayatīvanek yātā by Śibakāla Suṅkū.
Jayatīvanek yātā by Śāktaśārman.
Jayatīvanek by Vaiśnava śaṅkṝīpikā, Jātakīyānivan, m. in the Vivēkaśāstra and by Śukktuk.
Jīvāṇārāmārāchā (according to Śivānām) on repairing temples. images of gods &c. N. vol. X, p. 271.
Jīvāṇārāmārāchā by Nārāyaṇabhū, son of Rāmaśrīabhū.
Jīvāṇārāmārāchā by Śaṅkṝ.
Jīvāṇārāmārāchā by Brahmāṇa by Dārāmārāchā by Śāktaśārman, son of Śukktuk. N. (New series) vol. III, p. 64 (ms. dated Sambati 1785).
Jīvāṇārāmārāchā by Śukktuk Pāyāvyādha (Baroda O. I. Nos. 358 and 5549).
Jīvāṇārāmārāchā śārman or -Karmāṇī śārman by Rāmaśrīabhū, son of Nārāyaṇabhū, son of Rāmaśrīabhū. About 1570-1590 A. D.
Jīvāṇārāmārāchā by Suṅkaruṇa-śivāmīna, son of Śukraḥ.
Jīvāṇārāmārāchā śārman -Sārasaṃgha-abridgment of the above ms. (Ulwar Cat. No. 1324) copied in Sambati 1812 (1755-6 A. D.)
Jīvāṇārācchā by Aufrecht's Leipzig Cat. p. 611.
Jñāminirūpa (ed. by Dr. Caland, Panjab Oriental Series 1922).
C. Śukkāchā by Śivāmīna (extracts printed in above).
Jñāminirūpaśāstra-ṣāstra.
Jñānavedāntavād.
Jñānavedāntavād (in the form of a dialogue between Śiva and Brahmā). Divided into Prakāsas on Prākṛti, karma &c.; vide Bik. Cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be Śivāmīna. Baroda O. I. 1136 is a part of it (Karmāṇa Prakāsa on Rogaśāstra) and
extends over 10000 ग्रंथ and No. 10546 is another in 14000 ग्रंथ.

ज्ञानमला by मद्दोपण m. in the धर्म-प्रदीप of भोज and in आडिकावला of रघुनन्दन and in आचार्यमूर्ख.

ज्ञानसम्बिद्धि m. in हेमाति, नृसिंह-प्रसाद (दारासार), कुण्डकौमुदी।

Earlier than 1250 A. D.

ज्ञानाभर by चूड़ामणि, son of राधेश्वर-भट्ट, in four स्तंभs.

ज्ञानमला by कृणानन्द on संस्कारs.

ज्योतिषविषय- ज्योतिस-कालकौमुदी m. by रघुनन्दन.

ज्योति:सागर m. in कालकौमुदी of गदाचार, लि. सि.

ज्योति:सागर by मद्दशेष.


ज्योति:सागर m. in धर्मप्रदीप and गोविन्दरावे.

ज्योतिसारसंग्रह m. by रघुनन्दन in ज्योतिश्वव and मदनपारिजात.

ज्योति:सारसंग्रह by हर्षानन्द विश्वनाथ.

ज्योति:सारसंग्रह m. by रघुनन्दन.

ज्योति:सारसंग्रह by नन्द, son of देवधरमसार.

ज्योतिरस्य m. in गोविन्दराचे, सं. कौ.

ज्योतिसिवाल m. in शुद्धकमलाकर and संस्कारमूर्ख and शुद्धिमूर्ख.

ज्योतिरस्य m. in गोविन्दराचे and बंदुबिशालितवाल्यान of मद्दोपण.

ज्योतिरस्य m. in संस्कारमूर्ख of सिम्बेश्वर.

ज्योतिरस्य by केशवज्ञानदिन म. N. (new series) II, p. 58.

ज्योतिरस्य by दुर्गोसविवेक of शुद्धापाणि, by रघुनन्दन.

ज्योतिरस्य by मद्दशेष of नारायणभट, लि. सि., मोदनदराचे.

ज्योतिरस्य by रघुनन्दन.

टोड्राकाश by रघुनन्दसिंह, under Raja Tojaramalla.

टोडरानन्द vide sec. 109.

इण्डिजताप by विश्वनाथ under the patronage of महाराजादिन. On the rites for every day of the year; ms. written in शाखे 1589 i. e. 1667-68. A. D. (Burnell's Tanjore Cat. p. 136b.).

इण्डिजताप m. in the आन्वेषिप्रदीप of नारायणवंश, by रघुनन्दन in आदि (vol. I p. 213) and in शुद्धकमलाकर; earlier than 1525 A. D.

टोड्राकाशा.

टोड्रादिप्रदीप of टोडराण (part of टोडरानन्द).

टोड्रादिप्रदीपा by धर्मकर उपाध्याय.

टोड्रादिप्रदीपा by मद्दशेष गोविन्दाचे.

टोड्रादिप्रदीपा by रघुनन्दन.

टोड्रादिप्रदीपा by गोविन्दनाथविवेकाचे.

It is a com. on आदि-विवेक of शुद्धापाणि.

टोड्राकौमुदी by मद्दोपण (Baroda O. I. No. 376). Written at the bidding of कौमुदी बेहदेश.
List of works on Dharmaśāstra

Dilates on the question as to who should observe तत्त्व rites, discourses on the inadvisability of तत्त्वसर्वप्रारम्भन and विद्वेद्य.

तत्त्वसर्वप्रारम्भन by विद्वेद्य.

तत्त्वप्रतिवेद्य by पश्चातप्रमिन्त, son of महामहोपाध्याय वेदेश्वर. Vide Mitra's Notices vol. V. p. 155 for contents; ms copied in 1661.

तत्त्वसर्वप्रारम्भन vide विद्वेद्यसर्वप्रारम्भनकालिका.

तत्त्वसम्पद्य vide BBRAS Cat. p. 217 No. 687, probably same as the next.

C. vide BBRAS Cat. p. 217 No. 687.

तत्त्वसम्पद्य of नन्दप्रणिद्य vide sec. 110. Gives summary of his स्थूतिसिद्ध.

C. बालभुपा by बालकृष्ण.

C. बालभूषा by बेगीदत्त.

तत्त्वसम्पद्य by कोंचेन्द्रभाद्र.

तत्त्वसार m. in हेमात्रि and रघुनंदन in एकादशीतत्त्व and तिथितत्त्व and in आचारमयूत.

तत्त्वसार m. in महामात्रत्व of रघु.

तत्त्वसारसहिता m. by हेमात्रि.

तत्त्वसम्पद्यमान्यास vide स्थूतिसिद्धमान्यास.

तत्त्वसम्पद्यारोपित by वर्धमान. An abridgment of his स्थूतिसिद्धमान्यास or तत्त्वसम्पद्य divided into four कोशा on आद्व्र, आद्व, युद्धि and व्यवहार. Composed when king राम of मिथिला was reigning. Latter half of 15th century; mentions his दण्डितविन्यास in व्यवहारकोश.

H. D.—130
C. by रामचरण विद्याप्रच्छ्दति; N. (new series) II. p. 72.

तिथिविविचारणण्य by महेश्वरकुर (pr. at Benares in 1887 A. D.).
तिथिविवरण by आचार्य.
तिथिवचरण.
तिथिविवचरण (part of स्त्रिलिङ्गकृत्वम् of अन्तर्देव).
तिथिलीलिका by कालीनाथ, son of यशवामाथ (Baroda O. I. No. 10724).
तिथिविवचरण (or तिथिविवेक) by शूद्रपणि. Same as above.
तिथिविवेकमकरण alias तिथिविवेक by शूद्रपणि. Names संस्करणप्रदाय, स्त्रुतिसंस्करण.
C. by श्रीनाथसरमन, son of श्रीकर.
तिथिविवाह from the कालमाधव.
तिथिविवाह by अन्तर्देव (Baroda O. I. No. 10611 is dated संवत् 1583 i.e. 1526-27 A. D.).
तिथिविवाह by कमलकर.
तिथिविवाह by गद्दार.
तिथिविवाह by गोपाळ.
तिथिविवाह by गोविन्दमहद्विग (Ullwar Cat. No. 1326). Peterson is wrong in saying that he praises one कालप्रसूतम्. रस्ते म is here राम, the incarnation of विष्णु, identified with काल (Time) and श्रृंखळ.
तिथिविवाह by दामाइर.
तिथिविवाह by देवदासमिश्र.
तिथिविवाह by नागदेव, son of शिव; based upon निर्भयसिंदु.

तिथिविवाह by नागोजिबंद.
तिथिविवाह by नारायणमं.
तिथिविवाह by पक्षचरमिह.
तिथिविवाह by बालक्रुप्त भारतानन्द.
Relies on हेमारम.
तिथिविवाह by महेश्वर (pr. at Benares and Bombay).
तिथिविवाह by मधुरानन्द (new series).
तिथिविवाह by मधुवेन.
तिथिविवाह by मधुवेन.
तिथिविवाह by मधुवेन.
तिथिविवाह by मधुवेन (probably same as राजवंश). W. and K. Cat. II p. 282; notes that राजवंश is written on title page of राजवंशीय तिथिविवाह.
तिथिविवाह by रामपाल दिन्दव; N. (new series) I. p. 156; composed in शक 1633.
तिथिविवाह by राजवंश; names निर्भयसिंदु and नीलकण्ठ. So later than 1640 A. D.; ms. copied in संवत् 1681 (1759 A. D.); pr. at Bombay in 1864.
तिथिविवाह of रामचरण, pupil of गोपाळ, Baroda O. I. No. 1524. About 1400 A. D.
C. by नुमिंड, son of the author. Ms. dated संवत् 1638 (1582 A. D.).
तिथिविवाह by रामप्रसाद.
तिथिविवाह by वाचस्पति.
तिथिविवाह by विष्णु; names हेमारम.
तिथिविवाह, चमलकारविचारणण्य, पुराण-संस्करण.
List of works on Dharmaśāstra

विधिनिर्णय by वैद्यनाथ (from चम्कारविन्तामणि).

विधिनिर्णय by चिब्रामदगोस्वामी (Ulwar Cat. No. 1329).

विधिनिर्णय by शुभकुकुट.

विधिनिर्णय by सिद्धवक्षण.

विधिनिर्णय by सुदर्शन.

विधिनिर्णय from the छात्रभाषी of माधवाभ्यस्त.

विधिनिर्णय from the स्मृत्वर्धार.

विधिविनिर्णयकारिका by श्रीनिवासाला; son of गोविन्दार्जी of the कृषिक-गोत्र.

विधिनिर्णयचक्र by विद्वान (Baroda O. I. No. 8336).

विधिनिर्णयचक्र by चिब्रामदगोस्वामी.

विधिनिर्णयचक्र by चिब्रामदगोस्वामी.

विधिनिर्णयचक्र by रामदेव, son of श्रीमणु.

विधिनिर्णयमालादार्ज by कृषिकमित्राचार्य.

विधिनिर्णयसंकेत or विधिनिर्णय by मद्रोहि, son of हरीश्चर.

विधिनिर्णयसंकेत by रामचन्द्र. A summary of the विधिनिर्णय of अस्तन्त-भट.

C. by नृसिंह (Baroda O. I. ms. No. 1524 is dated संवत् 1683). Later than 1400 A. D.

विधिनिर्णयसंस्कर्तानुसार.

विधिनिर्णयसंस्कर्त by मदनपाल. Vide sec. 94.

विधिनिर्णयसंस्कर्त by नागरेरीभर.

विधिनिर्णयसंस्कर्त by रामचन्द्र. Vide विधिनिर्णय above. Also called विधिप्रकाशमार्ग.

विधिप्रकाश by गंगाधर द्विवेदी.

विधिप्रकाश by वैद्यनाथ.

विधिप्रकाश by नृसिंह. Refers to विधारय.

विधिप्रकाश by रामदेव.

विधिमृत्तिका of गणेश, son of स्वामित्व, son of महादेव, son of ललितम.

विधिमृत्तिका by महादेव.

विधिमृत्तिका by नीकृष्ण, son of अनन्त, son of विनायक.

विधिवचनिणय-Vide विधिनिर्णय of नारायणमध्य.

विधिवचनिणय of शुल्पाणि म. in रुपन्नन्दन's तिथित्वच.

C. तात्पर्यसि by श्रीनाथ आचार्यचूडाभासिणि, son of श्रीकार; about 1475–1525 A. D. N. (new series) vol. II, pp. 73–74 ms. copied in 1512–13 A. D.

विधिवचनिणयकाल.

विधिमृत्तिका or विधिनिर्णय by रामच.

Vide above (pr. in Bombay 1864).

विधिमृत्तिका ano. N. (new series) II. p. 75.

विधिरूप or सन्तिविधिरूप by शुरूक.

विधिनिर्णय by नागरेरीभर.

विधिरूप by द्वाकार, son of महादेव, son of बारुकृष्ण of भारदासभोग; author of आचार्यक (both being parts of चरमवाङ्सुवाजनंि). About 1683 A. D.

अनुकर्णिका by his son वैद्यनाथ.

विधिरूपवर्णिणिय (Baroda O. I. No. 5947). The author says that नारायणमध्य, author of प्रयोगरल,
was the great-grandfather (प्रपितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यक्रमकाल by विवाकर (same as तिथ्यक्रम above?).

तिथ्यार्तचर्चितविचित्र by दौगाल्य भणस्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i.e. 1548-49 A. D.) Mentions श्रीपंका, काला-दवं, माचव and निर्गितामुख. So later than 1400 A. D.

तिथ्यार्तचर्चितविचित्र by पोपीनाथ.

तिथ्यार्तचर्चितविचित्र of पाखर (part of योगीसरसंभव; ms. copied in 1707 A. D.).

तिथ्यार्तचर्चितविचित्र by पाखर मायलीकर मणि. N. (new series) vol. II. p. 75.

तिथ्यार्तचर्चितविचित्र by हरिदयालसिद्धार्थ.

तिथ्यार्तचर्चितविचित्र of कलाकारमणि; निम्नविचरण, निम्नविचरण.

Vide sec. 111.

तिथ्यार्तचर्चितविचित्र by गोकुलदेव, son of वल्मीकि.

तिथ्यार्तचर्चितविचित्र by नंदवरिण्डत. Sec. 110.

तिथ्यार्तचर्चितविचित्र by वाक्श्लय.

तिथ्यार्तचर्चितविचित्र by गणवर.

तिथ्यार्तचर्चितविचित्र of श्रीक, son of बालक; mentions वीर्यात्मकविजी. Same as तिथ्यार्तचर्चितविचित्र.

तिथ्यार्तचर्चितविचित्र of विद्यार्थविवेकरामवर.

तिथ्यार्तचर्चितविचित्र by विश्वयतिमिश्र in five प्रकाश (pr. in B. I. Series); m. in the श्रीदिश्वर of मुनिन्द्र and in निम्न. सिद्ध. Vide sec. 101.
A. D. He says he follows com. of रुपाण्य on the ब्रिंशण्डकोऽकी.

C. आशोचंग्रह.
C. ascribed to विचारेश्वर (wron- 
gly). Vide under दशाशोकी.

C. by अन्वतमक (Ulwar Cat. No. 1340).

C. by महावर (Ulwar Cat. No. 
1341); ms. in Baroda O. I. 
3883 is dated संवत् 1579 
1522–23 A. D.).

C. चुबोद्वीरी by अन्वत, son of 
कमलाकरमक, son of रामकुश्व. 
About 1610–1660 A. D.

C. by कुमारमण.
C. by राधा.
C. by रामभट.
C. by विश्वनाथ.
C. (vide I. O. Cat. III p. 566, 
No. 1750–51).

C. by रामेश्वरार्ती.
C. by author.

ब्रिंशण्डमण्डन alias आपस्वास्वर- 
ञ्जनितायंकारिका by मास्करमित्र- 
सोमयाजिन, son of कुमारस्वामिन् 
(pr. in B. I. Series). Printed 
text and mss. differ. Divided 
into four sections in 575 verses 
on अधिकारिनिरुपणु, प्रतिनिधि, पुन- 
राशिय, निमित्त and प्रकीर्णक. He 
names अक्ष्येश्वर, कुट्टे, केशवसिद्धान्त, 
दामोदर, नारायणविन्दु on आधार- 
वन्तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु 
अल्पकालिका, शुभेश्वर, शालकिनाथ (on वर्षीयमानसा), राजा- 
पाठ, कमलदीप, बिंचर; many
of his कारिकास, though primarily concerned with śrauta rites, are quoted largely in धर्मसांग्रह works. He incidentally deals with many topics of धर्म, such as proper actions in मठ्मास (I. 165–177), what is गौणकाल for an act etc. He is named by हेमाद्रि and the मदनपारिकास. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883–84 pp. 30–31 for date.

C. विवरण.

C. पद्मकाशिका.

विकालस्था.

विपिण्डानाद्ययोग (Aufrecht’s Leipzig Cat. 591).

विपुकरसारित्वत्व of रङ्गो; vide p. 892 above.

विविक्रमपद्धति m. in विसि.

विविक्रमी (rules for the consecration of images when transferred from one place to another through fear of mlecchas or otherwise). N. vol. IX. p. 295).

विषेण्यपद्धति by दितकर्म (Baroda O. I. 5840).

विस्थालविधि by हेमाद्रि.

विस्थालितु of काश्यपायथम; son of निसर्गायादेश.

विस्थालितु of नारायणायम; son of रामेश्वरम (pr. at Ānandāśrama Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to प्रणाम, काशी and गया. Composed about 1550–60 A. D.

विस्थालितुसंग्रहक by नारायण.

विस्थालितुसंग्रह or सारसमम or तीर्थियात्राविवि by नारायण.

वैद्यक्षासार m. by वाच्यसंपत्तिम in his वैद्यनर्मय. So earlier than 1400 A. D.

वैद्यक्षासार m. by हेमाद्रि, रघुनन्दन, and in दानमसामुय.

वैवर्णिकसंवास by कैलासयति.

विविक्रमी vide विविक्रमपद्धति.


C. by कैलासय.

C. by तकनदाल.

दक्षिणात्यारिण्य by नारायण (Baroda O. I. 9175).

दण्डकालिन.

दण्डनितिप्रकरण (extracted from the नीतिशारि of श्रम्यराज).

दण्डविवेक of वर्धमान of बिल्पेर्कास्र, son of अवेश and younger brother of गंगकसर श्रावर; in seven परिच्छेद; (pr. in G. O. Series; see sec. 102); latter half of 15th century; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V. p. 225 No. 1910; composed for the king of दिनिन्तः; mentions कृष्ण, कामचेनु, हल्लायुक्त, धर्मस्वामी, स्मृतिसार, कृष्णसार, रत्नाकर, पारि-जात, व्यवहारात्मक, प्रशासनिका and प्रशास as among his authorities. It is a part of his स्मृतिप्रच-विवेक.
List of works on Dharmaśāstra

chandra Śiromani's दत्तकविरोधमणि. Also styled दत्तकविवेक.

datta कान्नकान by रामजय तक्केकर (pr. at Calcutta in 1827 in Bengali characters). Summarised in दत्तकविरोधमणि by प्र. under the patronage of प. C. Tagore.

datta कौसुम्भ by केदारनाथ त्रिवेद (pr. at Calcutta).

datta कविन्द्रका of उद्धेरपण्डित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda; 1899).
The last verse is interpreted as giving रघुपणि as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a स्मृतिचकित्रिका.

C. by रामचंभरजुकु.

datta कविन्द्रका by कालपाण्डित.

datta कविन्द्रका by तोलिपाल, son of श्रीभिद्वाराचार्य (Baroda O. I. 6572 B.)

datta कविन्द्रकार्तिकी by कविन्द्रकार्तिकी.

datta कविरायण (pr. XI; Intro. p. 5).

datta कविरायण (pr. जत्तककान्नकान, a part of his जवहरान्तलक). Summarised in दत्तककान्नकान.

datta कविरायण by कौसुम्भ (N. X. p. 71).

datta कविरायण by महामायाराज अनन्तर (pr. at Calcutta, and also at Bhavnagar). Summarised in दत्तककान्नकान.

datta कविरायण by ताराकाशिनी.

datta कविरायण by विभानाथ उपाध्याय.

datta कविरायण by रघुपणि (part of his digest called स्मृतिचकित्रिका). Nearly the whole is pr. in Bharata-
Probably a part of his रत्नाकर (N. vol. VIII, p. 14). Mentions स्मृतिचारिकाक, कालीनिष्ठ, अरुणादेशिः.

रत्नाकर by रामभद्र, son of विष्णुराय होस्कर.

रत्नाकरपद्धति by रत्नाकर. Based on जेमादिके’s work.

दशरथपयाय by दयाभक्ष, son of परमोद.

दशरथपयाय by रघुराज (Baroda O. I. ms. 1677 dated अके 1680).

दशरथपयाय by शिवाय.

दशरथपयाय by वेदाय.

दशरथपयाय by भीमसेनकार.

दशरथपयाय by भांडूकृष्ण, son of प्रभासकेश देशमुखिये of the Phalnitkar family. His guru was अभावस्वरूप.

दशसिद्धान्तमार्गी by महाभासकर.

दशसिद्धान्तमार्गी by नामसेनसेन.

दशसिद्धान्तमार्गी by बालकृष्ण, son of प्रभासकेश देशमुखिये.

दशसिद्धान्तमार्गी by माधवपणिण्ड.

दशसिद्धान्तमार्गी by मर्मसेनसेन.

दशसिद्धान्तमार्गी by द्राक्षर, son of माधव, son of मृत्युसिंह. He was a pupil of कृष्णचार्य at Nasik on the Godāvari and composed the work in अके 1691 (1769 A. D.). Names निर्णयमधुकार and मयुषकार.

दशसिद्धान्तमार्गी by द्राक्षर, son of माधव, son of मृत्युसिंह. He was a pupil of कृष्णचार्य at Nasik on the Godāvari and composed the work in अके 1691 (1769 A. D.). Names निर्णयमधुकार and मयुषकार.

दशसिद्धान्तमार्गी by रामकेशासाहित्यत.

दशसिद्धान्तमार्गी by रामसेन, son of रामभद्र; flourished towards the end of the 18th century.

दशसिद्धान्तमार्गी by वेदाय.

दशसिद्धान्तमार्गी by वेदाय, called वैदिक-सार्वभ मौम, son of रघुराज, son of सरस्वतीवास्त्र. On such topics as जयसौरायणीय, एकादशाद्विवेशीय...
List of works on Dharmaśāstra

दशाकालाकालिणिकृति. (part of हेमाधी’s दानसंद).  
दशाकालिणिकृति by वेदेन्द्रनाथ वैदिकसार्वभास्म, son of राजनाथ.  
दशाकालिणिकृति (on fasts and festivals) m. in प्रयोगचिन्तक.  
दशपुजातिक by बालन्द्र, son of प्रभाकर, of the दासपुज family.  
दशसूचकोदरमप्रथम by वैदेशपाठक (Baroda O. I. 10963).  
दशविनिष्ठप्रविष्टि.  
दशश्कती (ascribed to विज्ञानेश्वर) on अश्वाचि. Same as अश्वाचि.  

d. C. by महोजिज, son of बहुमिशर.  
In Hultzsch’s Report III p. 101 we find that महोजिज says ‘विज्ञानेश्वरमदनपारिजातकारिणी-  
दशस्त्रकोकरक्रमप्रेत युगाधिकारी  
देवयानामने पद्मेश्वरप्राण,  
which shows that he regarded the author of विद्वानेश्वर as different from विद्वानेश्वर.  

दशसंस्कारप्रवर्तक. Same as गर्मोपानाविद्वानसंस्कारप्रवर्तक.  

दशसंस्कारप्रवर्तक.  
दशानिकलिनिकृति.  

d. by शास्त्रस्वामी.  

d. बालस्वामि by बैराजाभवरंकृति.  

d. दानकारक by कमलाकारभक्त. sec. 111.  

दानकल्प quoted in अहिल्याकामप्रेमु.  

d. दानकल्पम by लक्ष्मीधर—part of कल्पकप, sec. 78.  

d. दानकार्यप्रवर्तक by सामाजाली प्रताप (from पर्यायप्रताप).  

H. D.—131
HISTORY OF DHARMAJÄTRA

Names of the family. In four manuscripts; ms. (Mitra's Notices vol. V p. 144) dated 1550, i.e. 1636–37 A.D.

Danaśastra- by Harṣabhadra, son of Krishna-Devanātha, and Milinda. (N. V. p. 150. Peterson (5th Report p. 177) reads Dvarāja and shows that Śūryākara compiled it at the bidding of Nārāyaṇa.

Danaśastra- by Śarvākara—summarizes Danaśastra, as he expressly says.

Danaśastra- Śūryaśastraśāstra—vide above under Nārāyaṇa also.

Danaśastra- by Śrīśāstraśāstraśāstra- by Rāmakṛṣṇa, minister of Kanada, king Nārala of Mithila. He was first cousin (paternal) of Śrīśāstraśāstraśāstra.

First half of 14th century (I. O. Cat. vol. III, p. 550 No. 1714). The colophon describes it as the work of Śrīśāstraśāstraśāstra, who is in the 4th introductory verse referred to as born of the Śrīpālavarṇa and as an arhat-hijra, and appointed (to compose the work?)

Danaśastra- by Śrīśāstraśāstraśāstra.

Danaśastra- by Śrīśāstraśāstraśāstra; composed in Śrīśāstraśāstraśāstra, 1735 (1678–79 A.D.) by command of Gaudaśastraśāstra Mahārāja Mahādeva Mahādeva.

Danaśastra- by Śrīśāstraśāstra; son of Śrīśāstraśāstraśāstraśāstraśāstraśāstraśāstra. First half of the 17th century (pr. in Kashi S. Series and by Mr. Gharpure, Bombay).

Danaśastra- by Śrīśāstraśāstraśāstra.
List of works on Dharmashastra

दानमुकावली.
दानविवाह m. in दानमुकावली.
दानविवाह part of अनुपस्तितास.
दानविनाशक by बणेश्वर. Vide sec. 91.
दानविवाह by भद्रास, son of सूद्र, of the हौसलिंग family; compiled under the direction of अनुपस्तित, king of जोधपुर in महाविश्वास.
Gives genealogy of अनुपस्तित, whose ancestor वीक founded बिकानर. भद्रास says he composed at the king's bidding five other works अनुपस्तितिक (on शास्त्रार्पणपरिश्रमा), सत्तानक्तम-लक्षितका, अनुपवृत्तकारणियों, अमृतम-सौरी (on antidotes against poisons) and विविदसामालक्षमान. About 1675 A.D.

दानविवाह.
दानविवाहमूर्त्तिक by बोगिस्वर (Baroda O. I. ms. 10513 dated संवत 1687 i.e. 1630-1 A.D.) D. C. ms. 332 of 1880-81 is dated संवत 1594.

दानविवाहमूर्त्तिक by बोगिस्वर; mentioned in भोजदेवसंग्रह, a ms. of which was copied in धाक 1297 (1375 A.D.).

दानविवाहमूर्त्तिक by नराज.

दानविवाहमूर्त्तिक by विधापति; composed at the direction of महादेवी पीरामती, queen of नरसिंहदेव जो-नारायण of मिश्रिल; ms. dated संवत 1539 (1483 A.D.). First half of 15th century. Vide Bhandarkar's Report 1883-84 p. 352 for extract.


दानविवाह.
दानविवाह m. by हेमचंद्र; दानमुकावली, दानमुकावली of नीरकर.

दानविवाह by भारदीकित, son of भारदीकित. About 1650 A.D.

दानमुकावली by दिवाकर, son of महादेव. Vide दानमुकावली above.

दानविवाह by अनन्तभाद्र.

दानविवाह by कामदेवमहाराज, in imitation of भालकसेन's work.

दानविवाह by भालकसेन (pr. in B. I. Series in 1956). Vide sec. 84.

दानविवाह, portion of चुंदिहरसाव.
Vide sec. 103.

दानविवाह (only section on बासु-पुजा). Ulwar Cat. No. 1355 and extract 319.

दानविवाहवली (vide Bik. Cat. p. 375).

दानविवाह m. in दानमुकावली and दानमुकावली (part of बोगराल).

दानविवाहवली by दिवाकर, son of भारदेव महादेव. He was daughter's son of नीतकण्ठभ्र. A veri-ified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारक in 1686 A.D. The work is part of his चारा-अवाद-लिखित. Vide under आचारक (I. O. Cat. vol. III. pp. 547-48).

दानविवाहवली by वैद्यनाथ, son of the author.

दानमुकावली—part of चुंदरमणिकल्य-मणि, q.v.
Vide I. O. Cat. vol. III. p. 463
No. 1523; p. 463 No. 1524
shows that there is some confusion
between गोपाल और श्रीकर
शामी.

दायभाग of जीतुवाहन. Vide sec.
79; (pr. with seven com. by
Bharatachandra for Prasanna
Kumar Tagore, 1863-66).
C. by दायभागश्रीमोदिनी (pr. at
Calcutta 1893, 1898).
C. दायभागसिद्धान्तकृतस्वतंत्रदिका
by अस्थित चक्रवर्ती, son of हरिद्रास
ताकोलाय; criticizes श्रीनाथश्री
दीक्षा and he is quoted by
महेश्वर and श्रीकृष्ण
1500-1550 A. D.

C. by उमादेकर.
C. by कृष्णकान्त शामी.
C. by ग्रामचर.
C. by ग्रामाम.
C. दायदीप by श्रीकृष्णदीपकार,
whose daughter’s son was
living in 1790 A. D. (pr. in
1863).
C. by नीलकण्ठ.
C. by मणेशर (vide I. L. R. 48
Cal. 702).
C. by महेश्वर; quotes अस्थितचक्र-
वर्ती (pr. in 1863).
C. by रघुनंदन (pr. in 1863),
son of हरिद्रास.
C. by रामनाथ विचारवचस्पति.
C. विचुति or दीक्षा by रामनाथ,
son of श्रीनाथ आचार्य चूडामणि
quoted in अस्थित’s दीक्षा (pr.
in 1863).
C. by श्रीनाथ, son of श्रीकराचार्य;
criticized by अस्थित (pr. in
1863). 1475-1525 A. D.
List of works on Dharmașstra

C. by सदाशिव.
C. by हरिवर्धिन.

Dañmayag - a portion of व्यवहारगतिक of वर्धाराज.
Dañmayag - a portion of the विवाह-महायय्य of जगद्याय.
Dañmayag by वैश्याना.
Dañmayagकारिका by मोहनचन्द्र विद्या-
वाचस्पति. N. (new series) I. 172.
Dañmayagगतिक by बिनयकर्मे (I. O. Cat. p. 463).
Dañmayagगतिक by बहुजी (Peterson's
6th Report No. 84).
Dañmayagगतिक by वास्तेव.
Dañmayagगतिक of श्रीकर - vide Dañ-
गतिक above.

Dañmayagविवेक alias Dañmayag by राम-
नाथ विद्यावाचस्पति; a com. on
Dañmayag of जीसुसवाहन composed
in 1657 A. D. Part of स्थूलता-

Dañmayagवस्त्र of सरस्वती in 8
terms. Composed in (राजपंकजके-
हरायणकलापाथे) शके 1583 i. e.
1661 - 62 A. D.; composed for
राजव.

Dañmayagवस्त्र by गणेशभट्ट (part of व्यवस्त्रकालेव).

Dañmayagसंस्कार of बहुभट्ट तर्कवादी-
Dañmayagसंस्कारकुलुयुद्धमरङ्कक, com.
on Dañmayag. Vide above.

Dañmayagविद्याकालेव by रघुराम, pupil of रघुराम. N. (new series)
vol. I p. 174; towards end of
18th century.

Dañmayagविद्याकालेव by दीकाराम.
Dañmayag - vide Dañmayagविवेक of
रामनाथ.

Dañmayagविवेक by कमलाकार.
Dañmayagक by गणेशभट्ट.
Dañmayagक by दुर्गेय, son of वाजुहेव.
Vide Dañmayagक.

Dañmayagकककसंस्कार by श्रीकृष्णका-
कन्हार.

Dañmayagकककसंस्कार by कृष्ण or जय-
कृष्ण तक्ताकहार. Ulwar Cat. No. 1356. Seems to be same as the
preceding.

Dañmayagकककक by दृष्टीनारायण.
Dañmayagकककक (on आदे) D.
C. Ms. No. 267 of 1887 - 91
contains prose passages about
प्रयोग.

Dañmayag (Baroda O. I. No.
8156). On rites of death and
after death.

Dañmayag.
Dañmayagकककक (on आदे) by याजिकदेव
साम्राज्यपति.

Dañmayagकककक by दिनकरदेव.

Dañmayag (on आदे) by दिनकर, son of रामकृष्णभट्ट; son of नारायणभट्ट and finished by his son
विष्ेष अग्नि गाराम भट्ट; contains sections on बाराच, बाराच, काङ, दान, पूर्व, प्रतिष्ठा, प्रायज्ञ, व्यवहार, वर्षुपती, वन, घুट, आज and
संस्कार.

Dañmayag by विद्याधीनमुगल.

Dañmayag (for माध् followers).

Dañmayag: a manual of daily religious
duties of householders. About 1715 A.D.

दिव्यसंस्कार m. by जीतूलवाहीन्द्र कालविके.

दिव्यदक्षिणाकार m. by कालविनय-चन्द्रका का दिव्यका.

दिव्यदशीय m. by विभ-सिः, विभाव-पवित्राहु, शुद्धिविन्द्रका. Earlier than 1500 A.D. Probably the same as दिव्यदक्षिणाकार.

दिव्यतत्त्व of रघुनाथ. Vide sec. 107.

C. लघुटीका by महरानाथ दुरुष्कु.

दिव्यतत्त्व or तत्कृपुत्र m. by देवनाथ; mentions only Vaisnavite rites. (Mitra's Notices vol. VI p. 32, ms. copied in 1551 sake i.e. 1629-30 A.D.).

दिव्यदीपिका of रामोदरकृक, compiled under महमद शह (N. vol. V. p. 282).

दिव्यनिर्णय of दामोदरकृक, compiled under संग्रामशाह (N. vol. VI. p. 40). Earlier than 1575 A.D. Vide under विवेकनीपक of दामोदरकृ.

दिव्यसंहीत by सदस्त्र;

दिव्यसिंहकारा by दिव्यसिंह. An Abridgement in verse of his कालदीप and आद्रेदीप.


दीर्घतत्त्व by रघुनाथ. Vide sec. 107.

दीर्घतत्त्वकारिका of रामकिसोर (C. P. Cat. No. 2202.

दीर्घनिर्णय.

दीपकलिका of शूलपाणि, com. on याजवल्यस्तुति. Vide sec. 98.; pub. by Mr. Gharpure in his series of Hindu Law texts.

दीपदान.

दीपदानमिति or -कारिका.

दीपमालिका.

दीपातक.

दीपप्रयोग.

दीपिका—Occurs in the name of several works such as काल-नार्त्यदीपिका, आदर्दीपिका &c.

दीपोत्सवविवरण (Baroda O. I, 10625 dated 1757 संवत).

दुर्गा (alias स्वयंतुर् दुर्गा) by चन्द्रेश्वरवामो, a वारिष्ठमाण of नवदुर्गा. For chapters on तिथि, मास, persons qualified to perform religious ceremonies such as दुर्गापूजा, fasts and penances; solves doubts on points of dharma.

दुर्गातच्छ. Vide दुर्गासंस्थतच्छ.

दुर्गातत्त्व by राववभट.

दुर्गापुरुषरणपद्दति.

दुर्गामण्डिततिर्कतिः or दुर्गासंस्थति ascribed to नरसिंहदेव of मितिका, composed by विवस्तिति. This was his last work. Praises श्रीवंश, son of नरसिंह, and his brother मैथेन्द्र who is here styled रूप-नार्त्यम, though elsewhere he is called हरिनार्त्य (vide Ind. Ant. vol. 14 p. 193). About 1438 A.D.; pr. in Calcutta, 1909. Mentions रत्नाकर.

दुर्गामण्डितेन्द्रियो of मातव.

दुर्गाप्रकाश m. by रघुनाथ in दुर्गासंस्थतच्छ.

दुर्गामण्डितिका by रघुनाथदर्श.
Dharmashastra


Dharmasruti by Nyayapuran (name not given). Mitra appears to regard this as different from above, while Aufrecht holds them identical. N. vol. VII. p. 7.

Dharmasruti vide Dharmayuktavali.


Dharmasruti by Gopa. Vide sec. 98.

Dharmasruti by Sri Ashvaghosha.

Dharmasramana (from Tarkaratna of NarayanaHVat).

Dharmayogasangraha.

Dharmayogasangraha.

Dharmadiy by Durlabh.

Dharmajneey m. in i: is. vidh, vijnanaparig- janta, abharaana of Durlabh. Earlier than 1600 A. D.

Dharmavatipuja.


Dharmashastra or Sutrakramayan by Dharmasimha, son of Naradeva, son of Sadvanshu of the yogic sect. Extensive digest of leading rites with particular reference to lunations, and on aat, aatav, mah- maa.

Based, as the author says,
on कल्प, कृ, कृदीप, स्मृति
सार, मितास्त्र, कल्पन्न.
Between 1350–1500 A. D. Baroda O. I.
No. 5581.

ऋषिनायिनी m. by नि. सिस., विद्यार्थ
वाजु, श्रीवृक्ष. (Probably the
same as above).

ऋषिनायिनी m. in नङ्गकुपः of अनन्त
देव. Probably the महादेवपुरा
of अनन्तदीप्ति.

ऋषिनायिनी or ऋषिनायिनी of रम

ऋषिनायिनीपुरा by ध्रुवसुन्दर, son of
गजाधरदीप्ति.

ऋषिनायिनी (Bik. Cat. p. 380).

ऋषिनायिनी (युगलदीपी) of ऋषिन
वाजु (pr. in Kashi S. Series).

ऋषिनायिनी—Vide sec. 23; pr. अनम.
Sm. pp. 85–89.

ऋषिनायिनी by शिर, son of
बाह्य, surnamed धारी (Baroda
O. I. 1464).

ऋषिनायिनी by रमापति.

ऋषिनायिनी m. in श्रीकृष्णकपे

ऋषिनायिनीकर by श्रीमुनाय सिद्धान
वागीश (N. vol. VII p. 154
gives date of completion as
कृष्णकपे श्रीमुनाय सिद्धान
वागीश).

ऋषिनायिनी by चैतन्यमिति.

ऋषिनायिनी by चैतन्यमिति.

ऋषिनायिनी (Aufrecht's Leipzig
Cat. 673).

ऋषिनायिनी m. in दोड़रान्द.
ऋषिनायिनी by श्रीमीति—m. by रम
नदि in युवकर्ता and नरराधि

तत्तथ and in दोड़रान्द and by नि.
सिस.; (probably a purely astro-
logical work). Earlier than
1500 A. D.

ऋषिनायिनी by नीलकण्ठ or श्रीपति; m.
by नि. सिस.; (probably a purely
astrological work).

ऋषिनायिनी.
ऋषिनायिनी or ऋषिनायिनीप्रमाणतः
of रमनन्द; Vide sec. 107 N.

ऋषिनायिनीप्रविक of धूरुमणिक. Vide
sec. 98.

ऋषिनायिनी by रामायणकालिकः.
ऋषिनायिनीपुरा by उपासक, son of
पार्वती. Author describes him-
self as श्रीमहिमाचार्यमणिकः
क्रम; quotes नि. सिस.: धृष्टिसुत्र,
दिनकार-दिनकार; he was born in
संवती 1724 (1668 A. D.) and
died about संवती 1781; pr. in
1906.

ऋषिनायिनीप्रतिष्ठा.
ऋषिनायिनीप्रतिष्ठा by श्रीकुण्ड.
ऋषिनायिनीप्रतिष्ठा vide सारिःमणिकः
pr. at अनंदाराम प्रेस,
Poona with com.

ऋषिनायिनीप्रतिष्ठा.
ऋषिनायिनीप्रतिष्ठा by दारा.
ऋषिनायिनीप्रतिष्ठा by बिन्ता.

ऋषिनायिनीप्रतिष्ठा.
ऋषिनायिनीप्रतिष्ठा by बिन्ता.

ऋषिनायिनीप्रतिष्ठा.
ऋषिनायिनीप्रतिष्ठा by बिन्ता.

ऋषिनायिनीप्रतिष्ठा.


List of works on Dharmaśāstra 1049

The various works mentioned include:

- Drāvīḍa pravāhinī - Baroda O. I. No. 12225.
- Drāvīḍaśāstra (Baroda O. I. No. 12225).
- Drāvīḍaśāstravarta or Drāvīḍaśāstrapravāhinī of Ashutosh. On the twelve great festivals of Viṣṇu at Jagannatha-thapuri.


Drāvīḍaśāstrawarnāmāna.

Drāvīḍaśāstrakāmānī:

By J. J. C. Heltzsch in his Report III. p. 60.

By J. J. C. Heltzsch in his Report III. p. 60.

By G. J. C. Heltzsch in his Report III. p. 60.

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History of Dharmaśāstra

alias वीरचित्तामणि by
शाहिर.

alias वीरचित्तामणि by बलिसिद; pr. at Calcutta in महाराष्ट्र कुमुदचक्र series.

चर्मकारिका (author not known.). 508 काव्यas compiled from various authors. Mentions निन्दम, कौस्तुभ, कालचब्बिशचन and मथुरा, and so later than 1680 A. D. (vide BBRAS Cat. p. 219, No. 691).

चर्मकोश by त्रिलोचनमिश्र m. by वधमान and in बाहुकत्तच by रघु. The work deals with व्यवहारप्रद, दाताभाग, रणवाण etc.

चर्मचार्य by केशवराय, son of गोविन्दराय, son of रामराय of भाराजगोविन्द. Based on आचार्यगृह and its परिवर्तन. Divided into चित्रण on आचार्य, &c. Baroda O. I. No. 5860 is dated संवत् 1810.

चर्मतत्त्वकारक by कमलाकरभट्ट son of रामकुमार. Divided into ten परिच्छेदs on व्रत, दान, कर्मविवाद, शान्ति, पूजा, आचार, व्यवहार, प्राय-शक्ति, श्रुति, तथा. Bik Cat. p. 99.

चर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमह. His विशेषs are कला-कारकमण्डल, प्रकाशविभाषा. Divided into ten प्रकाशas, 7th being on आश्रय. Baroda O. I. No. 4006. Vide sec. 105.

चर्मशक्ति by शिवचन्द्र, son of गोविन्ददर्शिक्षित of कपार-गोविन्द. प्रकाश 1698 (नागाष्ट्यसूर) i.e. 1776 A. D. at प्रविंशान on the Ganges (Allahabad).

Hultsch (Report No. III p. V. wrongly says that he composed it in 1746 A. D. though in his extract at p. 84 he gives नागाष्ट्यसूर as the date).

चर्मतत्त्वसंग्रह by महाराज.

चर्मतत्त्वकलानिधि by बाहुल्यप्रस्ताव.

चर्मतत्त्वविलोक vide गोविन्दगुणव चर्म.

चर्मकोश m. in बाहुकत्तच by रघु. The work deals with व्यवहारप्रद, दाताभाग, रणवाण etc.

चर्मप्रदेश by नागराणविद्याधर.

चर्मवैद्यिक by कुरुक्षेत्रविद्या कुरुक्षेत्र.

चर्मप्रदेश by नागराणविद्याधर.

चर्मपद्धात of नागराणविद्याधर.

चर्मपरीक्ष by मद्यपाल.

चर्मविचार by मद्यपाल. D. C, ms. No. 221 of 1886-92 deals with समालोक i.e. वसूल in देश and the other months mentions माघमंथ, वाचरप्रसिद्ध, पुराणसुख. Later than 1500 A. D.

चर्मविचार or सर्वचर्मविचार by शांति-भट्ट, son of नागराणविद्याधर and पार्वती. Latter half 16th century. Says that he follows the works of मेघविठि, अपराकं, विज्ञानेश्वर, स्नायु-पेटार, कालार्क, चन्द्रक, हेमागं, माधव, नृसिंह, विक्रमदित्य. Refers to his own शास्त्रीयप्रकाशसूत्र. For a part of it vide I. O. Cat. yol III p. 492 No. 1564.

History of Dharmaśāstra


धर्मशास्त्रसंग्रह by भोजजित्सा. About 1600-1650 A. D.

धर्मशास्त्रसुधारिचि of दिवाक. Composed in 1686 A. D. Vide आचारक above.

धर्मसंहिता or धर्मसंहिता m. by काल-विकर of जीमुनो.

धर्मसंग्रह by नारायणसरस्वत. धर्मसंग्रह by हरिश्चन्द्र.

धर्मसंवद्यादिकिक by आनन्द.

धर्मसार by पुरुशोत्तम (ms, copied in 1607, vide H. P. Cat. p. XV).

धर्मसार by प्रभाकर m. in आचारमूल. Earlier than 1600 A. D.

धर्मसारसुधार- same as चन्दुविवारित-स्मृतिधर्मसारसुधार.

धर्मसारसुधारिचि m. in भान्दकचन्द्रका of दिवाक काल and in com. on चन्दुविवारित by भोजजित्सा (vide BBRAS Cat. p 216).

धर्मसिन्धु or धर्मसिन्धुसार by काकी-नाथ alias बाबा पाठ्ये. Vide sec. 117.

धर्मसिन्धु by मणिराम.

धर्मसुभोचिचि by नारायण. Compiled from बिज्ञानेश्वर, माधव and मदनराम.

धर्मसेतु by निमंडल of पराशार gotra on व्यवहार. Refers to बिज्ञानेश्वर.

धर्मसेतु by रघुनाथ. A vast work.

धर्मालमालुक्कित्सोक by कृष्णप्रदेश. C. by रामप्रदेश.

धर्माश्रमत्रयोधिचि of प्रेमसिन्धु ठकुर, son of हनुपति ठकुर. He hailed from माहिमती in the territory of विजामशाह but compiled the digest in मिथिला in संवत 1410 (1353-54 A. D.). Contains twelve chapters on आदिक, शुरा, श्राद्ध, आशोच, खुदी, विवाह, religious benefactions, आपदम, optional feasts, pilgrimages, प्रायोगिक, कम्बलियाँ and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB for 1915 pp. 392-393) says that संवत 1410 must be taken to be ꞌकाल, since अक्कम era was not in use in निमित्त. But this is not very convincing.

धर्मांधवंशवत्का.

धर्मांधवोध by रामचंद्र.

धर्मांधु m. by वर्मचा in उत्तमात्मा-सारोत्तर. Probably धर्मांधु may not be a work at all, but may refer in general to works on धर्म.

धर्मांधुमहादेविचि by श्रुत नाथ, son of अनन्तदेव.

धर्मांधुरोधि- same as अनुविवाह.

धर्मांघोण by पीताम्बर, son of काश्यप-चार्ये. Vide Bik. Cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.

धर्मविवर्ण m. in अध्येतापदति of नारायण, by रघु and in निर्णयात्मुत.

धर्मविवर्ण m. in कालविवर्ण of जीमुनवाड़ा, कालसार of ग्रामवार (धर्मविवर्ण and धर्मविवर्ण are probably the same).
List of works on Dharmakāstra

वान्याचालीसविदमत्तल्ल (on gifts of heaps of corn). N. (new series)
II. p. 88.

प्रजास्त्रविविधि.

नवमणिविवि.

नवसरसित वा बोधायन (D. C. Ms. No. 97 of A 1882–83).

नवसरसित.

नवकान्दिका आदिपुरुष or आदिक्षयुज्ञ - 6th परिशिष्ट of कायावन: Vide under आदिक्षय:

6th century. Vide under आदिक्षय .

नवरत्रंगिनी by गोपालव्यास.

नवरत्रंगिनी by नन्दप्रिणित (pr. in सारस्वतीभाष्य Series No. 23).

नवप्रवेक्षणिका by बर्दाज.

नवाशम्भविनिबिन्य by गोरीणायकवर्मिन् वर्तन् (Baroda O. I. 10219).

नवाशिवि.

नवप्रवंशेष्ठ by कृपाराम, pupil of जयराम and patronised by विलोकनमय स्वरूप एवं कृपाराम: Zamindars of Bengal in the 2nd half of 18th century. N. (new series)
vol. II. p. 92.

नागदेवविक वा in श्रद्धकमलकार. Earlier than 1600 A. D.

नागदेवविक वा in भावयमयस्तु; seems to be the same as नागदेवविक.

नागप्रकाश by बोधायन.

नागप्रकाश by शौनक.

नागविष्णु by शौनक.

नागविष्णुस्त्रावस.

नागाभिस्माधवस्वाध्य वा आचार, especially छीदमम.

नागाभिस्माधवस्वाध्य by वर्धमान, son of आचार: About 1500 A. D.

नागबिष्णुस्त्रावस by श्रद्धनाय.

नागबिष्णुस्त्रावसमय.

नागश्रवांडङ्क by रामदत मन्त्रिन्, son of गणेश. First half of 14th century.
नारदस्त्रीति (ed by Dr. Jolly).
C. by अमहाय, as amended by कल्याणभृतः.
C. by रमानाथ.

नारदीय m. in the समयमयूस and other मयूसां. Probably the नारदपुराण.

नारायणयमस्त्रांसंभृति.
नारायणपदाति m. in ज्योतिषतत्व and मल्लासंतव of रामु.

नारायणप्राोरोसवः.
नारायणविलिपदाति by द्राक्षत्व (Baroda O. I. 11497).

नारायणविलिपयोग by कल्लाकर, son of रामकृष्ण.

नारायणमही. The same as प्रयोगलर and अस्त्राहरिपदाति by नारायणभृतः.

नारायणश्चत्री.

नारायणस्त्रीति m. in आचारमयूस. probably the com. on आचारलामयूस by नारायण.

नारायणसुत्रिति m. by अपराजेय.

नीत्यकम्पदाति (Baroda O. I, ms. No. 603 dated संवत् 1547 i.e. 1490-91 A.D.).

नीत्यकम्पदाति by श्रीसुत्र, son of प्रभा कराण्यक for माध्यमिन्द्राक्ष, based on काणायण. Also called श्रीसुत्रदाति D. C. Ms No 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i.e. 1377-8 A.D.

नीत्यकम्प्रकाशिका by कुलनिधि.
नीत्यकम्पहृता of धौरेन्द्रप्रकाशभृत, son of वर्मस्वर.

नीत्यदानानविपदाति by शामंजित विपादिन्. Quotes महानब.

नीत्यदानानपदाति by कान्हेवर (Barode O. I. 4011).

नीत्यांतपदाति by गोपालानन्द.

नीत्यांतपदाति of विवाहक वालसेविन, son of कामुकर (pr. in P. I. Series). For वालसेविन् शास्त्रा. Between 1350-1500 A.D.

नीत्याङ्ग्री by नरसिंह वालसेविन of कौशांबा, son of सुराहि and grand-son of वाराह और pupil of विन्दु-कर; migrated to काशी. Family came from उर्मवृत्तः quotes कल्प-तस्मात, प्रपाताम, माधयमी. A very large work. Later than 1400 A. D. (pr. in B. I. Series, 2 parts pp. 1-725). Ulwar Cat. extract 322.

नीत्यार्धिन m. by कालार्धिन्य of आदिवासी.

नीत्यात्मानपदाति by वल्मिकि.

नीत्याचारणमण by यशोदर (Bik. Cat. p. 322). Contained at least 62 प्रकाशां and dealt with शास्त्रा.

निवासन m. by सरस्वतीविलास.

निवासनवनीत by रामबिजु. Divided into four आस्त्रां on सामान्यतिचिन्तन्त्र, विविधिशिलिन्त्र, उपान्तककाल्य और आदिककाल्य. Mentions अनन्त, हेमाद्रि, माधव and विन्यासास्त्र as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A.D.

निवासनराज Vide under समयप्रकाश.

नीत्याचारणमण by चुस्तिन (Baroda O. I. 4012 and 9212). A huge work on संस्कार, astrological
List of works on Dhammastra

1. [List of works with details about each work, including authors, dates, and contents.]
History of Dharmaśātra

निर्णयमान्यत्री by गङ्गाधर.
निर्णयसदाकर by गोपीनाथभर.
निर्णयसिद्धांकणि m. by निर्णयसिद्धांकणि and by अनन्त in सर्वत्रकालस्तुभ.
Earlier than 1500 A.D.

निर्णयशैली m. by नर. सित.
निर्णयसंग्रह by पत्रकार.
निर्णयसंग्रह by मठुरा.
निर्णयसंग्रह by स्वरुप.

निर्णयसार by क्षेमकर.

निर्णयसार by गोस्वामी (C.P. Cat. No. 2602).

निर्णयसार by नन्दरामाणि, son of दीपचन्दनस्वरूप. In 6 परिश्रेष्ठ on तिथि, आदि etc. Composed in विक्रम संवत 1836 (1780 A.D.).

निर्णयसार by महाराज (Baroda O.I. 8670). Later than 1612 A.D. and earlier than 1700 A.D.

निर्णयसार by रामचंद्राय.

निर्णयसार by कालामणि.

निर्णयसारसंग्रह (Baroda O.I. 4015).

निर्णयसिद्धांत by महादेव (probably the same as अकालिनिष्काल). निर्णयसिद्धांत by रघुराम (This work is probably the same as अकालिनिष्काल).

निर्णयसिद्धांत of कमलाकरभर, composed in संवत 1668 (1612 A.D.). Vide sec. 111; pr. in Ch. S. Series and at Nir. P.

C. ग्रन्थांक by हुशामद्र जाई.

निर्णयसार by कालामणि, नन्दरामाणि, क्षेमकर, गोस्वामी, महाराज, रामचंद्राय, कालामणि, गोस्वामी (C.P. Cat. No. 2602).

निर्णयसार by गोस्वामी (C.P. Cat. No. 2602).

निर्णयसार by गोस्वामी (C.P. Cat. No. 2602).

निर्णयवाहन m. in अध्यात्माकामचेतव.

निर्णयसमूह by अड्डा (or-?) न्यायभूति, son of सिद्धकृष्ण at the direction of prince सूप्तेर्म नर who ruled एककुम्पर on the Jumna. Gives a genealogy of the द्राहुवाण (वाजुवाण) kings of एककुम्पर.
The introductory verses which vary to some extent in different mss. enumerate authorities on which he relies viz. मितार्या, अपराङक, अवह, सर्वत्रिविविध, घरम, पुराणसुप्रका, अनन्तभरुस्वप्रभाविन, रामकृष्ण, वंशसरस्वत, देवासी, द्राहुवाणीय, बिचारभं, पद्य, बिचारभंव. One verse occurring in some mss. mentions हेमाद्रिकालादिस्वरूप. निर्णयवाहन p. 34 mentions a निर्णयसमूह. The work is mentioned in निर्णयसिद्धांत अड्डाकालिकी. So the work is earlier than 1500 A.D. and certainly later than 1250.

निर्णयसमूह of गोपीनारायण, son of द्राहुस्म्य, under सुर्येश (Calcutta Sanskrit Col. Mss. vol. II. p. 78). Seems to be the same as निर्णयसमूह, though गोपीनारायण causes some misgiving. The Bik. Cat. p. 426 also refers to गोपीनारायण and सुर्येश.

निर्णयसमूह by रामचंद्र N. vol. XI preface p. 4.

निर्णयसमूह (पाण्ड्राय) m. in the ज्ञानविद्धर्म of श्रस्तु.
List of works on Dharmaśāstra

To the eight aṣṭakas of the Rgveda) and 200 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V. p. 116. Composed in 1550 (1494 A.D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C. यज्ञविजयिका by author.
C. वेदाध्यक्ष by author.
C. देवराज.

नीतिमंत्री by शास्त्रालाचा. A fragment called वचनानविमत्रण (Burnell's Tanjore Cat. p. 141 b).

नीतिमुख्य by नीतिमुख (pr. at Penares and by J. R. Gharpure and by Gujarati P. Bombay).

नीतिमाला by नारायण.

नीतिसेन attributed to वरुचि.

नीतिर्वारकर of कुंवरध्यायिन्दमहापात्र, grandfather of गदाधर, author of कलसार. About 1450 A.D.

नीतिर्वारकर or राजनीतिर्वारकर of वचनेश्वर. Vide sec. 91; pr. by Mr. K. P. Jayasval.

नीतिहला by श्रेष्ठ m. in बौद्धविचारचर्ची of the author, 2nd and 3rd quarters of 11th century.

नीतिवाचयास्मत of सोमदेवसुरी, pupil of नैनीदेव and younger brother of महेन्द्रेव. Printed with com. in Bombay in the Maneckchand Digambar Jaina Granthamālā. In 32 sections on जग, अर्थ, काम, अरिपुर्व, ब्राह्म, जान्विविद्वेषी.
History of Dharmakāstra

नीतिविकास by राजा जुकुः.
नीतिविकेक by केदारचंकर.
नीतिशास्त्रमुख्य.
नीतिसुख.
नीतिसार attributed to गदकर.
नीतिसार attributed to चुकाचाय ( pr. by Jivananda ).
नीतिसारसंग्रह by मुहुदन.
नीतिशुमालिक by अथवा वाजपेयिन.
नीराजनप्रकाश by जयनारायण तक्र-पवान.
नीलंकियोत्सर्गम by भनन्तमत.
नीलोभसंपद्वति.
नीलोद्वारपद्वति on the ceremony of बुधोत्सर्गम in आन. I. O. Ms (Cat., p. 578) is dated सं.वर्ष 1648 (1591-92 A. D.).

नूतनप्रतिविधाप्रयोगः.
नूतनमूलप्रतिविधा by नारायणभट्ट ( based on आध्यात्मयुगार्थसरितिः).
Baroda O. I. 8876 A.
नूतनअवतरणितम by शोपालकदिशक.

नूतनपरिवर्तियम्. m. in. निःस. and स्थानकास्तुम of अनन्त.
नूतनपरिवर्तियम् by कृष्णदेव, son of रामचार्य. Stein's Cat. p. 222.
नूतनपुलस्वदत्ति by ब्रह्मदत्त.
नूतनप्रमाण of देशपतिराज, son of बालम. Vide sec. 103.

नूतनहितकथानहीदिष्म m. in आचाररत्न.
नूतनहितकार्यपद्वति by ब्रह्माण्डानन्दनाय.-
नैतिककल्पप्रयोगानाकर by प्रेमचन्द.

नैतिकारण. न्यायीतिकाः of अभिनङ्गमे मूलायाचार्य.: न्यायरत्नमालिका; or न्यायमालका.
Vide यवहारमालका of जीमूत-वाहन.

न्यायपद्वति by विविधम.
प्रकारबिचार.
प्रकारविचि ( rites performed for persons who died when the moon was in any नक्षत्र from बलिदा to रेतगि).
प्रकारशास्त्रिविचि by मधुसूर्यगोस्वामी.
प्रकारकल्पकारी on वैशाख daily duties.

प्रकारकोशसंन्वासाचार.
प्रकारकोषया by विनवरायणा-नयी.

प्रकारयमेलनाधिकार.
प्रकारबाबासाहित्य्य.
प्रकारसंशुभोक्ति ( आदपद्वति ).
प्रकारशास्त्रम् ( according to शौनक-कारिका ) on fifteen of the principal संस्कारस.

प्रकारबिल्लालित.
प्रकारमहायोग.
List of works on Dharmaśāstra

attributed to Śaṅkarāchārya; treats of fifth stage called Pārśvaśa where a śāṅkya gives up even his dṛṣṭaṃ and kāmaśakti and wanders about alone like a child or a lunatic. N. vol. X. p. 329.

Parvātītārtha.

Parvaśāstra. (i.e. śaṅkya, abhidharma, udāsana, pārśvaśāstra, ālayavāda-viṣṇu).

Parvaśāstra in 8 aśvayās (Baroda O. I. 12355).

Parvaśāstraśāstra by viśvānandabhiṣṭu, pupil of Śriṅgāma; a manual of vāyuṇa rites in accordance with the doctrines of śāṅkya (tāpak: pūrṇa, tatha name māntra yāgaṃ parva). Amī di parva śāṅkara, parascandara-hetvā: II).

Parvaśāstraśāstra for all Śrīdevaśāstra.

Parvaśāstraśāstra from ājñātākṣaraśuddha.

Parvaśāstraśāstra m. in pṛyogatattvādikā.

Parvaśāstraśāstra by evakār, son of bharata mahādev (on parvaśāstra of śrīvātra-gopāla, durga and viṣṇu; vide śrīvātraśāstra parvaśāstraśāstraśāstra).

Parvaśāstraśāstra by evakār, son of mahādev. Probably the same as Parvaśāstraśāstra.

Parvaśāstraśāstra m. in purāṇaśāstrasūtraṇa, parvaśāstraśāstra by evakār in bhṛvaṃ śāṅkṣētapāṇi as refuting gauḍyānanda (III. 2. 481). Vide p. 662 above.

Parvaśāstraśāstra of halāyudha m. in śāṅkya, śaṅkyaśāstra, and in śāṅkyaśāstra (Jiva-nanda, vol. I. p. 531).

Parvaśāstraśāstra by evakār.

Parvaśāstraśāstra by an assembly of pandits under king Sarfoji of Tanjore (Hultsch's Report III. pp. xii and 120).

Parvaśāstraśāstra by ōpamahārāja. Parvaśāstra m. by kālaśāstra of jīmūtrā.

Parvaśāstraśāstra by ōpamahārāja. Parvaśāstra by ōpamahārāja.

Parvaśāstraśāstra by ōpamahārāja (Mitra's Notices X. p. 296). About 1740-49 A. D. during the reign of Shahu, grandson of Shivaji when Balaji Bajirao was Peshwa, gauḍyānanda was rajadharma and a favourite of Shahu, refers to bhārata abhāle as a hypocrite and a Karhada Brahmaṇa.

Parvaśāstraśāstraśāstra by evakār, son of mahādev. Probably the same as Parvaśāstraśāstra (pr. by Śaṅkara Press).

Parvaśāstraśāstraśāstra by evakār, son of mahādev. Probably the same as Parvaśāstraśāstra (pr. by Śaṅkara Press).
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The best; pr. also in Jivananda Sm part II pp. 1-52.

C. by Maṇḍavaṁśya vide. sec. 93 (pr. B. S. Series).

C by Gośvāmināśrū m. in Mālaśāstra tattva of Ṛṣiṇ (p. 787 of Jivananda). Earlier than 1500 A.D.


C by Śāṅkara pāramān, son of Mahādev and Vaiṣṇava and pupil of Nāmōci.

C Hīrampāṇa by Kāmaśāchārya; mentions Maṇḍavaṛi. Palm leaf Ms. No. 6936 in Baroda O. I.

Pārīmāṇaśāstra by Vārmaṇa, son of Bhāgavat, of Vīvāpan family. About 1460-1500 A.D. On śāstra, naiṣekṣikā, and kāmya kām, kārnātikā, prastāvat and nivāraṇ kām, aṣṭāka, śāstra, puṇja, āśā, maṭāpurī, dūta, yuga, etc.

Pārīmāṇaśāstra of śāntināi m. in śūnḍītacchā of śūnḍītacchā. This is probably a commentary on a śūnḍītacchā (such as āṇḍītacchā).

Pārīmāṇaśāstra m. in śūnḍītacchā and āṇḍītacchā of śūnḍītacchā. Probably the same as āṇḍītacchā.

C. by Hīrampāṇa

Pārīmāṇaśāstra. Pārīmāṇaśāstra part of vīvāpanāntamāni. Pārīmāṇaśīvā same as śīvācchā of Śūnḍītacchā.
List of works on Dharmasāstra

परोक्षापद्वति by वासुदेव. On ordeals.
Names विषकुट, रघुपार्श्व, निर्मित्सरा.
श्रुतपाणि. Later than 1450 A.D.
परंपुरुष or परंपुरुषविवि (cremation of effigies of persons who died abroad).
परंद्रशीलचिन्ति (about resorting to the order of संन्यास).
पर्वतरामिनेय.
पर्वतरामपद्वति.

पर्वतिनंदय by गणपति रावल, son of हरिवंडकर and grandson of रामराय, who was श्रीदेव शृंगर and honoured by गौडाच्छ मनोहर.
Discourses on the proper time for new and full moon sacrifices and corresponding obsequial offerings. Names कालबिशवन, लिङ्गशिल्प, लिङ्गरसरक, मदन; composed in संवात 1742 (नवरा, स्मोकिरारामक,किलिति श्रीविक्रमांके संख्या) i.e. 1685-86 A.D.

पर्वतिनंदय by मुरारि.

पर्वतिनंदय by श्रुताग वाणफिङ्ग, son of माभार. Between 1550-1655 A.D.

पर्वतिनंदय a portion of श्रुतागच्छ.

पर्वतसंगद्वत्ता by मदनमनोहर, son of मदनदुर. In 7 chapters on the canonical use of various kinds of flesh.
पद्वत- a work on politics m. in the राजनीतिनिर्लाकर of चण्डेश्वर. Earlier than 1300 A.D.

पद्वतिन विनांतिकता derived from the falling of a house lizard.

पद्वतिन विपटन.
पद्वतिन विचार.
पद्वतिन सात.
पद्वतिन शासि.
पद्वतिन सर्वसाधारण.
पद्वतिन सर्वविद्या.
पद्वतिन सर्वसात.
पद्वतिन सर्वसात शासि.
पद्वतिन सर्वसात शासि.

पद्वतिन रूप विशिष्टप्राययोग.
Pांत्रायणविधि—rite in आव्रण of casting new threads around an image and hence taking them to wear.
पद्वतिनीरिपका m in श्रुतिकौकुटी (pp. 206, 210). Probably same as पद्वति, दशकमवदपिका.
पद्वतिनिवन्य m. in आव्रणकौकुटी (p. 503). Probably the same as the आव्रणपद्वति of पद्वति, brother of हलाकु य. About 1170-1200 A.D.

पाकयाज्ञवल्ल or पद्वति by चंद्रेश्वर alias चंद्रचूड, son of उमापति alias उमायकर or उमामध्य; son of रघुचंद्र alias धरचंद. Between 1575-1650 A.D.

पाकयाज्ञवल्ल by बनवतिवह.
पाकयाज्ञवल्ल by पद्वति.

पाकयाज्ञवल्ल by रघुमध्य, son of बालकुण्ड. Follows आपस्तम्ब:-
Sūtr. I. O. Cat. pp. 99-100 (ms. dated संवात 1749 i.e. 1692-93 A.D.). Flourished between 1660-1710 A.D.

पाकयाज्ञवल्ल by त्वरतोऽवेक.

पाकयाज्ञवल्ल by मधुराच्छ तक्षशीलभ. (N. vol IX. p. 244 says that author is रघुचंद while
the colophon extracted has
मधुरानाथ.

Parasakrupakarika alias Kātīyanvarūṣa-
sūtra pravyogavibhuti by Renukarath, son
of Maheshwari and grandson of
kumār of the शारणवर्तकोट्झ.-
Composed in the 1188 i.e.
1266 A. D. (I, O, Cat vol.
I, p. 67).

Parasakrupaśīrṣṭipadati by Kāmādeva-
śrīkṣetram on vāyupātrīpaṭhīha (pr. in
Gujarati P.).

Parasakrupaśūr (also called Kātīyan-
varūṣaśūr) in 3 कांड (pr. by
Stenzler in 1876 at Leipzig and
in Kashi S. Series with several
commentaries and by the Guja-
ratī Press, Bombay, with
several commentaries and
translated in S. B. E. vol. 29).

C. Amrtaśālāyaka m. by Nandaśeṣita
in his मुरारिमिश्र. Earlier
than 1550 A. D.

C. Bhṛghvaśāstrar by Māskar, pupil
of Aśavaśāstrārya.

C. Prakāṣā by Vaidīmīśra, son of Viśva-
rup śrīkṣetram; used by his son
Muraśīmīśra.

C. Sankararagapati by Ramaśāstrar, son
of Koneśar, son of Pramābhadr
(4 संभव pr. in Ch. S. Series).
He was of भारतराजगोत्र
and was patronised by Viśva-
sinh; he compiled it in
Viśvaśāstrārya on the Ganges
river; mentions कक, हरिर, गदाधर, हलसुब, कासिका and
दीपि. He wrote शास्त्रप
पति also. Vide I. O, Cat.
p. 562 for his आदांसाह.
About 1750 A. D.

C. Sjunvadhāma by Jayaram, son of
Bhalmor of भारतराजगोत्र, resid-
ing in Mewad. Names
उदन, कक, and समुज्जयार and
is m. by Gadrāgar. Ulwar Cat.
extract 39 gives संवत 1611
(1554–5 A. D.) as the date
(probably of copying). Bet-
ween 1200–1400 A. D.; pr.
at Gujarati Press and in
Kashi S. Series.

C. (Māhāy) by Kṛk m. by Viśvaśāstr-
ārya, हेमादि and हरिर.
Earlier than 1100 A. D.
(pr. in Gujarati P. ed. )

C. (Māhāya) by Kāmādeva (on परि-
शिष्ठकिणका); pr. at Guja-
ratī P.

C. by Gadrāgar, son of वामन.
Names कक, जयामाराज्य,
मणिम, मदवपारिवार, हरिर.
About 1500 A. D.; pr. in
Kashi S. Series and in
Gujarati P. edition.

C. by मणिम m. by Jayaram in
his मात्र.

C. (on Parasakrupāmamśta) by
Muraśīmīśra, son of Vaidīmīśra;
ms. (in Stein’s Cat. p. 252)
dated संवत 1130 (1373
A. D.).

C. by Vāgarāthīdeva.

C. by Vāmudevāśrīkṣetram; m. by हरिर
and समुज्जयार in शाश्वताश्रया-
tva. Contains पद्धत of all
rites. Earlier than 1250 A. D.

C. by Viṣṇuśāstrar, son of निरुसिंह, a
नागार्बाहाण of the कायपण्डत्र;
compiled at Benares by
कर्ण, great-grandson of
अन्त, who was uncle of
List of works on Dharmaśāstra 1063

विन्धनाथ, in संव. 1692 माघ (i.e. 1635 A.D.). Names कर्न., हिरिहर., कालिनाथ, रत्नकार. Therefore विन्धनाथ flourished about 1550 A.D. Vide Ulwar Cat. extract 42 (pr. in Gujarati P. ed.).

C. by हिरिहर म. in आर्यरिख़तच (Jivananda vol. I. p. 531).

C. (भाषा and पद्नति) by हिरिहर (pr. in Gujarati P. and Kashi S. Series). Names कर्न., कल्पतरुकार., रेणु, वासुदेव, विन्धनाथ and is m in आर्यरिख़तच of गोविरन्दनर (p. 418). Between 1275-1400 A. D. Vide sec. 85. रक्तवर्णन in his यजुर्वेदिन्य, तस्तहत (Jivananda vol. II. p. 488) mentions both हिरिहर and हिरिहर in the same sentence as explaining a passage of काॅण्यन्य

पारस्करगुणयुजपद्धति by कार्यकेरव.

पारस्करगुणयुजपद्धति by भाॅसर.

Vide above.

पारस्करगुणयुजपद्धति by भाॅसर.

Vide above.

पारस्करकृष्णमहात्मा by नेहानि. Vide above under पारस्करकृष्णसूत्र.

पारस्करकृष्णसूत्रयुजपद्धति by उदयक (Stein’s Cat. p. 17).

पारविजय-numerous works on dharma have this ending e.g. मदन-पारविजय, श्रोणपारविजय, विबधान-पारविजय.

परिवर्त- vide sec. 76


पारिवर्तिक्षपुज्ञा-founded of श्रीयायन-सुत, बुधदासिन्षु, बिजुपुराण (I.O. Cat. p. 585).

पारिवर्तिक्षपुज्ञाविवि (two different works in Stein’s Cat. p. 95).

पारंथुकट्टक प्रयोग by देवभक.

पारंथुकट्टक by रत्नपारविजयत, son of गंगोली सतिवेलराम. On various kinds of आर्य and particularly पारंथुकट्टक, according to the उन्ना school.

पारंथुकट्टक प्रयोग (Stein’s Cat. p. 95).

पारंथुकट्टक प्रयोग - part of श्रीयायनसिद्ध.

पारंथुकट्टक (आध्यात्मिक).

C. प्रसिद्धभाषा by नारायण श्रीयायनप्रदुति.

पारंथुकट्टक प्रयोग for उन्ना.

पारंथुकट्टक प्रयोग for वाजसनेविन्द by देवभक.

पारंथुकट्टक प्रयोग (part of प्रयोग रत्न of नारायणभक).

पारंथुकट्टक प्रयोग vide आध्यात्मिक of श्रीवर.

विफलिङ्गप्रायस विषये (हिरणकेती) by चन्द्रबंधु, son of उमामाति.

विफलिङ्गप्रायस by विशेषर मिहा, alias गांगामिहा; vide Bik. Cat. p. 136.

विफलिङ्गप्रायस from the प्रयोग-रत्न of हिरिहर.

रितामहस्तित vide sec 44.

पितुरिवित of आयनहुड़. Vide sec. 83 (pr. in संस्कृतसाहित्यपरिष्ठ series, Calcutta).

पितुरिवित of गोपालाचार्य. Mentions श्रीसा. Later than 1450 A. D,
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पिन्चुर्मिकि alias श्रीदत्त by वाचस्पतिमश्व. Vide sec 101 p. 844.

पिन्चुर्मिकि by a follower of कपिदेवा कारिका (N. vol X. p 271).

पिन्चुर्मिकि (आपस्तम्बिकै) by गार्ग्यगौपाल.

पिन्चुर्मिकि by रामनाथ.

सिद्धकारिणी by वीरसिद्धकारिणी, son of रामनाथ.

सिद्धकारिणी (a com.) by a वंदियारस्रमेम्म, probably the same as वंदियारस्रमेम्म above.

पिन्चुर्मिकि में by गीतम. C. by अनन्तज्ञान, son of कुश्य by वरद्राज. by हिरणकेशिनी.

आपस्तम्बिकै (प्र 31-32 of काल) C. by कपिदेवा कारिका (pr. at Kumbhakonam, 1905).

पिन्चुर्मिकि by वीरसिद्धकारिणी (new series) vol. III. p 116

पिन्चुर्मिकि में किसी or पिन्चुर्मिकि में किसी by नारायणप्रसंग, son of वरद्राज and pupil of नारायणप्रसंग. N. vol. X. p 312. Recommends पिन्चुर्मिकि in sacrifices instead of a goat; ms. dated 1785 i.e. 1728 A. D.

पिन्चुर्मिकि by दीक्षाकारिणी of गार्ग्यगौपाल (Baroda O. 1. No. 2436). This is probably the same as पिन्चुर्मिकि above. C. (containd in Baroda Ms.)

पिन्चुर्मिकि (new series) by रामनाथ.

पिन्चुर्मिकि by नारायण, son of वरद्राज.

पिन्चुर्मिकि by युजि. युजिवाचरणमय by युजिप्रसंग.

पिन्चुर्मिकि by रामनाथ on the rights of partition and inheritance of the twelve kinds of sons.

पिन्चुर्मिकि ascribed to शैलाक (Peterson's 6th Report No. 122).

पिन्चुर्मिकि by रामनाथ (Stein's Cat. p. 95.

पिन्चुर्मिकि रामनाथ के by रामनाथ.

पिन्चुर्मिकि में किसी by नारायणप्रसंग of नारायणप्रसंग. Same as नारायणप्रसंग above. Vide sec 110.

पिन्चुर्मिकि में किसी by दीक्षाकारिणी.

पिन्चुर्मिकि में किसी on rekindling of the householder's fire.

पिन्चुर्मिकि में किसी by दीक्षाकारिणी of ब्रह्मचार्य, when first vitiated by partaking of forbidden food.

पिन्चुर्मिकि में किसी by दीक्षाकार, son of महादेव.
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पुराणसार by prince रुद्रसमेत, son of रावनसार, of नवद्वीप. N. vol. X pp. 62-65.

पुराणग्रन्थमहादित

पुरुषविज्ञानविद्या of व्यासदास अाठवे, son of रामकृष्ण A very large work on कला, संस्कृति etc. Relies upon हेमाद्रि and माधव principal; pr. by Nir. P. and by Anau. P.; ms. (Baroda O. I. No. 1636) dated šaka 7106 (1784-85 A.D.).

पुरुषविज्ञानविद्या by बालानन्दभारती, pupil of रामायणसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of मर्त्य, रुद्र, devotion to श्रीकंठ; composed in 1476 (probably šaka) at Malavī village on the river Asanasi. Names विद्यार्थ and is m. in श्रीकंठकारक. Vide BBRAS. Cat., pp. 220-222 No. 699, Pr. at Chidambaram, 1907.

पुरुषविज्ञानविद्या by साधुविज्ञानविद्या, pupil of कृष्णानन्दसरस्वती; in 15 तत्त्व on पुरुषविज्ञानविद्या, तंत्रविद्या, मोक्षविद्या, वनाधिकारी, नामकीनानाथ, आचार्यांच, तत्त्वार्थीविशेष, मुख्तारामकार.

पुरुषविज्ञानविद्या by साधुविज्ञानविद्या, (according to some mss. such as Baroda O. I. No. 7101 and by विद्यार्थ according to others). On धांग, वर्ष और कांग and मोड़.

पुरुषविज्ञानविद्या by विचारकेश, pupil of रामायणसरस्वती. On 730 interesting points; composed in 1474 A.D. (Vide Aufrecht's Oxf. Cat. pp. 84-87).

पुरुषविज्ञानविद्या by रामायणसरस्वती. Earlier than 1300 A.D.

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पुरुषोत्तमस्वाकार- Vide Peterson's 6th Report No. 95.

पुलस्वस्तित Vide sec. 45 pp. 516-17.

पुलस्वस्तित m. in स्मृतिचालित्रका and माधवाचार्य.

पुष्पार्थिवान्धिक by वनराज ( for वनराज sect ).

पुष्पविन्दामणि.

पुष्पमाला by सुधर. On the flowers and leaves appropriate to the worship of deities.

पुष्पसरसुदतानिधि m. in the भद्रयाकरमष्टु.

पुष्पनामकिका by मण्डलप्रसाद.

पुष्पनाथ by अनद्न्ती, son of जनांदन.

पुष्पनाथ or पुष्पमाला by जयतीथ, pupil of आनद्न्ती ( Baroda O. I. 8685 ).

पुष्पपाल m. in चारिकस्मिनित्रिका.

पुष्पपालक by भिन्नभिन्न ( part of वीर-भिन्नभिन्न ). Vide sec. 113.

पुष्पकर्म by गोविन्द m. in दीक्षात्मक by सुधूर.

पुष्पकर्मकर by चन्द्रेश. Vide sec. 91.

पुष्पकर्म by चित्राच. On प्रवक्ष्य

पुष्पकर्मकर by कमलाकरभट्ट. Vide sec. 111.

पुष्पकर्मकर a section of the प्रतापवार-सिंह of रुद्रेश.

पुष्पमाला by रघुनाथ.

पुरोकट्योत by लक्ष्मरमण- part of दिनकरोदयोत q. v.

पुर्णांग्तिका-( daily duties from स्नान to पूजा ) for वैण्य.

पुण्यग्राह.

पुण्यग्राह probably the same as पुण्यग्राहोदय; m. in विधानपारित्व.

पुण्यग्राहोदय by हेमदित्रि ( रुपर्व तीर तीर III. 1 182. धैतिनित्य of शंकरभट्ट, भिन्नभिन्न. लि. लि. Earlier than 1250 A. D. )

पुण्यग्राहोदय by प्रेमनिविष्करण, son of उमापति of भद्राजमोत्रi and sur- named प्रण. D. C. Ms. No. 126 of 1884-86 was composed in नन्दकप्परसमितिवादके ( 1659 i. e. 1737-38 ). It deals with व्रतवनस कम, प्रवक्ष्य &c.

पुण्यदेश m. in भद्रयाकरमष्टु.

पौडरस्तित m. in समात्र ( on या. III. 18 ).

पौडरस्तित vide sec. 24.

पौडरस्तितिनित्यि by चक्किर.

पौडरस्तितिनित्यि by चक्किर, son of चक्किर of the भद्राजमोत्र. According to भारदाजमोत्र and कर्तिरें Hultzsch R. I. No. 58.

पौडरस्तितिनित्यि by भारदाज in two प्रकाश ( each in 12 कपिका ).

प्रकाश several works end in प्रकाश e. g. स्वर्णस्वरका of भद्रभट्ट: पर- शुरामप्रकाश, परितित्तप्रकाश.

प्रकाश vide sec. 75.

प्रकाशांतीका by वैण्याविष्करण.

प्रवक्ष्य-स्तित vide sec. 47.
List of works on Dharmaśāstra 1067

N. vol X. pp 222-225; m. in
समथमयुक्त and आवधमयुक्त.

प्रतापभावंद्र by रामकृष्ण, son of माधव; composed at the bidding of king प्रतापस्वाम्याप्ति (Stein's Cat. p. 96). Probably the same as above.

प्रतापस्वाम्याप्ति m. in हैतकिर्ति by सच्छत्रभद्र (probably the same as प्रतापभावमत्तं).

प्रतापक by विश्वकार्य of the शान्तिस्वागता-वाह्य and surnamed महाशत्र, son of रामीरक, son of रामाछाम, son of रामकर; based on his ancestor's जयसिदकवालम and composed by order of king प्रताप, grandson of जयसिन्द (Ulwar Cat. extract 328).

प्रतिप्रदायिकि तपकार.

प्रतिमादान.

प्रतिमाप्रतिमाध्य by नीरकर.

प्रतिमाप्रतिमाध्य m. in दानस्वाम्य of चण्डकर.

प्रतिसादप्रकर्ता by हूँमान शुक्र. प्रतिसादप्रकर्ता by शाह.

प्रतिसादकौटुम by गढ़.

प्रतिसादविश्वास by गढ़.

प्रतिसादावच or देवप्रतिसादावच by रघुनंदन; vide sec. 107

प्रतिसादावच by पदनाम, son of गोताक, son of नायाक (ms. in Bhad- kambkar collection dated सके 1706 i. e. 1784-5 A. D.).

प्रतिसादावच from the स्त्रितकोस्म of अनन्तदेव.

प्रतिसादावच by अनन्तभद्र alias बापुबद्र.

प्रतापभावमत्तं of प्रोटप्रतापभावमत्तं attributed to प्रतापभाव मणिपति, king of उक्क, son of चुंक, son of कृष्ण, son of the solar race. In 5 प्रकाशं Vide sec. 104 and...
History of Dharmaśāstra

प्रतिभापद्वति by ब्रिक्कमणन्दः, son of रघुभूति; N. vol. V, p. 157, ms. copied in संवत 1785.

प्रतिभापद्वति by नीलकण्ठः.
प्रतिभापद्वति by महेश्वरभद्रः हृदे
प्रतिभापद्वति by राधाकृष्णः.
प्रतिभापद्वति by शंकरभद्रः.
प्रतिभापद्वति by हरिमातारामन्नः.
प्रतिभापद्वति by कमलभद्रः.

प्रतिभामुद्ध by नीलकण्ठः; vide sec. 112; (pr. by J. R. Ghatpure). Stylized प्रतिभापद्वति also (vide Ulwar Cat. extract 330).

प्रतिभालमण.
प्रतिभाकृष्णपुरः by विद्यार्कः.
प्रतिभाविवेक of उमामालि.
प्रतिभाविवेक of शूलामणि (sec. 30).
प्रतिभाविवेक.

प्रतिभासुखम म in द्विम्बिविवाहतः of रघुबन्धः.

प्रतिभासागर of वल्लभेश म in his दानसागर. Vide sec. 84.

प्रतिभासागर by रामचन्द्र म in शान्ति-मयुष्म.

प्रतिभासारामीकर by पण्डित राधेकृष्णः, son of चित्रामणि, in पारगड़ी; composed in संवत 1702 (1780-81 A. D.); Baroda O. I. No. 333.

प्रतिभासारामम म by हेमाद्रि (रान-ख़ाड़ p. 134), कुण्डमण्डपतिः and दानमयुष्म.

प्रतिभेड़ by व्यासः, son of नारायण मातः (Baroda O. I, 11059 b).

प्रतिभाध्योतिः (part of दिनकरोददीवः) by दिनकर and his son, विवेकर अलास गामामण.

प्रतिभावण्यम (rules for tying of a string as a charm on the wrist at weddings and other festive occasions).

प्रतिभावण्यम, part of दक्षिण मम on the बिनाशकः; sec. 110.

प्रतिभावण्यम, part of दक्षिण मम of नारायणमण.

प्रतिभावण्यम by नागदेवः.

प्रतिभावण्यम occurs as the last part of the names of several works such as आदरानीरीव, कुमारीरीव, संयमरीव, संवतरीव.

प्रतिभावण्यम vide sec. 81.

प्रतिभावण्यम vide दक्षिणमण.

प्रतिभावण्यम by बुधमश्टि (from पुर-पारभिवीता).

प्रतिभावण्यम by वर्धानमणि; pupil of बालुचेन्द्र.

प्रतिभावण्यम by वर्षकिन्तुनूडः.

प्रतिभावण्यम by दक्षिण मम of नारायणमण.

प्रतिभावण्यम by वीरचंद्रमण.

C. व्यास, quoted by देवनाथ in नारायणमण. Earlier than 1550 A. D.

C. by कीर्तिनायपपादः.

C by नागदेवः.

प्रतिभावण्यम or सहस्वारामीकर by गांगादतर महादेवः, son of सत्यादित्वः.
In 8 उज्जाम्य; ms. dated संवत 1540 (1783-84 A. D.); vide N. vol. X, 162. On आदिक, महादेवः, मागवकर्मः, moral maxims.
List of works on Dharmaśāstra

Prabhāsūṭasaṃhita by Ekāra (or Fkoji) of Tanjore, who reigned from 1676 to 1684 A.D. Some fragments on श्रूर्तिण and रूपम are recovered (Barnell’s Tanjore Cat. p. 141 b).

Prakṛtanatyāpani by Śravatiḥ: mentions विज्ञानोद्धर, प्रकृतिका, हैमात्रि, माथव, सार्वभौम, बैद्यनारदिकिय.

Prajñātānakara (according to Sāmakṣaṭ school).

Prajñākarābhikāvī.

Prakāraṇa by Prakāraṇa.

Prakārāāṅkikāvāī.

Pratikāraṇa by Pratikāraṇa

Pratikāraṇa or Pratikāraṇa (from त्रिशकलिगेतु).

Pratikāraṇa m. in स्त्रिप्रतिण्धु of अन्तर्गत म (same as part of त्रिशकलिगेतु).

Pratikāraṇa by गोजयाठक.

Pratikāraṇa by प्रति.

Pratikāraṇa by बृजराव.

Pratikāraṇa by श्रीतिगांधार, brother of सीताराम.

Pratikāraṇa in 18 खण्डas. From पुरुषवन to श्रवण; follows आपनमंगल, विशिष्टनिरूप, प्रज्ञाधिकारी, जयोगकर, कपिलकर, द्वाराधिकारी, वांगकरा.

Sudhāvikāra, Sudhānīrākapura (Madras Govt. Sanskrit MSS. Cat. vol. VII p. 2798 No. 3713).

Pratyakṣadāna (part of समक्रमण by वनसपन).

Pratyakṣadāna (ms. in Bhadkamkar collection) on स्त्रिष्णिक, पुष्पावल, श्रवण, श्वालिक, श्रुतोदयस्थलित, गम्भीर, समानोदय, श्रीदुष्पुष्ट, वाचक and other संस्कारas. Upayana, वि. 15.


Pratyakṣadāna m. by बुद्ध.

Pratyakṣadāna of सुधवार, son of मालजा of शास्त्रदयगोश्त्र, composed at Benares in 23 खण्डs on ordinary religious rites (संस्कारas), परिवार, स्वशिष्ठत्व, रहस्य, &c., composed in sāke 1577 (1656 A.D.).

Prayogitaikā by वीराव (Baroda O. I. 9806).

Prayogitaikā by नारायण, son of चह-सम्ब, Deals with domestic rites according to र्ग्वेदa ritual. Names रूपका of हर्ष, हैमात्रि, संशयका, श्रीगुर, स्मृतिवालिका. Later than 1400 A.D.

Prayogitaikā by प्राज्ञाधिकारी, son of सोयाल; son of रामायण; deals with देवतिविश्वा, मण्डपपुजा, तौरणपुजा &c.

Prayogitaikā by सुधवारसुरी.

Prayogitaikā by समाजा, विश्वावस्थिति on daily religious duties of house-holders; quotes हैमात्रि.

Prayogitaikā by बृजराब.

Prayogitaikā by वैदिकसामृद्ध.
History of Dharmaśāstra

Prayogārtha Ano. N. (New Series) vol. II. p. 190. On the last rites of a man, his cremation and śraṇ. Mentions Śrihar (author of Suryabharṣā) as much removed from him.

Prayogādīp (to Sādhāvānagūḍha) by Dvāra-

Prayogādīpikā by Mahānārayaḥ.

Prayogādīpikā by Rāmānujaṃbhaṭṭa.

Prayogādīpikākārthīti.

Prayogaparāśrta m. in vātumakṣprayogā.

Prayogapadāviti.

of Gṛdhara (Bādhyavīnī).

of Śīṃgavakāvīr, son of Sāndhā Mābhārayaḥ (for Bāpdamāṇīyaḥ).

This is called Śīṃgavaddhiṃya.

of Dvārakārṣaṇaḥ; based on Kāro-

Pāthṣaḥ, Gṛdhara, Harīrhaḥ and fol-

ows Pāraskaraṇḍuḥ. Also styled

Sāṃskārapadāviti.

of Ruchānāḥ, son of Rūmabhādya Aya-

wīya (Bādhyavīnī).

of Harīrhaḥ (in 2 Kāṇḍāṃ on dom-

estic religious rites); attached to com. on Pāraskaraṇḍuḥ.

Prayogapadāviti to Kālavyuhaṃ Ananda Sūtra.

Prayogapadāvitiyuktaśabdartha by Viśvarāma.

Prayogaparāśrta by Nārāśī (vide I. O. Cat. p. 415 No. 1396). Mentions Ṣrāvakaṇḍa, Viśvarāma, Aṣṭaḥ (which the editor of I. O. Cat. takes to be Rūmabhādya). This is most probably the same as the next below and Prasāḍ means probably no more than


Prayogaparāśrta by Rūmabhādya a native of Kāṇṭhā. Kānṭheśvar, Rākṣaṇa, Śāttik, Gṛṇaprabhānaṅkāṃ. Portion on Sāṃskār printed at Nir. Press (1916). Speaks of 25 Sāṃskārāḥ; mentions Kāṇṭhā and Kāṇṭhāryaḥ (on same page), Kāṇṭhārṣaṇa, Bṛjṣaṅkara, Phalaprīti, Viśāda, Viśīrta, Śriharīya, Sūtītī-

Bhāṣa; criticizes Ṣamayāṭṭi and Bāṣaḥ; composed between 1360 and 1435 A. D. It is this work probably that is mentioned in Rūmabhādya (Dvārāśī), Bhāṣṭaraṇḍi (Sāṃskār portion) and Prayogarat of Narāśīkāśumaṇḍa; us. (Bik. Cat. p. 439) is dated Sāṃskār 1495 (1438–39 A. D.).

Prayogaparāśrta by Rūmabhādya, son of Ṣaṅkṣaṭaṭṭa.

Prayogaparāśrta by Ruchānāḥ Viṣvāsiṃha. Prayogaparāśrta Sāṃskārāḥ m. in Bṛham-

Prabhānti.

Prayogavarāṭṭya by Viśvarāma.

Prayogaṃtaroscopic by Śriharī (Ba-

roda O. I. No. 12959).

Prayogamanti by Kṛṣṇaḥ, son of An-

kar Narāśī.

Prayogamanti by Mibhiṣṭi (?) 

tāmāṇi; D. C. Ms. No. 102 of

1871–72. Quotes Viśvarāma,

Prayogaparāśrta, Rūmabhādya, Bādhyavīnī. Later than 1650 A. D.
List of works on Dharmaśāstra 1071

Prayogārgan by Gīrīraśva.

Prayogārgan or śaṅkaraśāstra by Abanata, son of Viṣṇunātha; deals with 52 sāstras according to Āṣāśāstra, and śāstraśāstra, Purāṇaśāstra, śā thirty, parāśāstra, Āṣāśāstra. (I. O. Cat. vol. III p. 515).

Prayogārgan (प्रयोगस्त्रिक्षेत्र) by Abanata Dev, son of Viṣṇunātha; vide Peterson's 5th Report No. 126. Probably the same as above.

Prayogārgan by Kṣaraśāstra, son of Sadaśiva.

Prayogārgan by Kṛṣṇaśāstra, son of Sadaśiva.

Prayogārgan by Nārāyaṇaśāstra, son of Nārāyaṇaśāstra; pr. by Nīrā, P. for Āṣāśāstraśiṣṭaśastra. Vide sec. 108.

Prayogārgan by Pratigyaśāstra.

Prayogārgan by Śūraśāstra, son of Nārāyaṇaśāstra, according to Āṣāśāstra and Śaṅkara; quoted in the śastraśāstra of Mahārāj; between 1500-1600 A.D.

Prayogārgan by Mahārāj (C. P. Cat. No. 3131).

Prayogārgan or śaṅkaraśāstra of Mahārāj, son of Mahārāj Viṣṇunātha; composed at Kāśi on Śaṅkara, śaṅkara and śaṅkara; pr. in Śaṅkara 1798; eulogises Mahārāj; ms. (Baroda O.I. No. 1626) dated 1844 Śaṅkara i.e. 1787-88 A.D.

Prayogārgan by Mahārāj (प्रयोगस्त्रिक्षेत्र). Prayogārgan by Nārāyaṇaśāstra, son of Nārāyaṇaśāstra.

Prayogārgan by Hānīrāj.

Prayogārgan by Mahārāj (प्रयोगस्त्रिक्षेत्र). Prayogārgan by Nārāyaṇaśāstra, son of Nārāyaṇaśāstra.

History of Dharmaśāstra

GhOSH, Patra, BAIYAJJ, VATSAR, REHUL, KOREH, HARIJNAN, SATHYAK, PACHARD, GHAR, HARIKAR, RAMADUTTHI, of ANANT.
Deals with ūRUT matERS.

PRAYOGAŚVAR by NARAYANA, son of HUKMARE; same as KUMBAŚVAR or PRAYOGAŚVAR.

PRAYOGAŚVAR by NAVAABHAD.

PRAYOGAŚVAR by BALABHUM, a RĀDHARIYAYA, residing in GOKULNAM.

PRAYOGAŚVAR by VIKHETRAMSTHI, alias GAHAGA, BHALI, son of NIKHAR. On PUYAHABAVAAN, RĀGAŚPRAJAN, etc.

PRAYOGAŚVAR by CHHINNAD.

PRAYOGAŚVARAVIDI m. in PRAJAPATI.

PRAYOGAŚVARĀSYU of KUMARASAMA VIṢAM; on PARIKAŚYA, SANKAR, ĀDIJĀK, PRAJAPATI.

PRAYOGAŚVARANUPAY.

PRAYOGAŚVARAH by KAKASAMPAKTI, son of VAIÑANA, of SĀNDHYOGOŚT. It is a com. on his own KANIKAMJNERI.

PRAVARAKAṆ (ĀBHUTANIRBH) pr. by P. CHENTSALRAO in GOWTRA-PRAVAR-NIṆABUTRAM (MYSORE, 1900).

PRAVARAKAṆ (APARANTAMI) pr. by C. by NARAYANA (PR. IN THE ABOVE).

PRAVARAKAṆ (ĀSYAMŚYAYA).

C. by KAPARIFSĀMĀNI (PR. BY CHENTSALRAO IN GOWTRA-PRAVAR-NIṆABUTRAM, MYSORE, 1900.
PR. AT KUMBHOKONAM 1911).

PRAVARAKAṆ (ĀŚYAMŚYAYA IN ONE PRASK).

PRAVARAKAṆ—A WORK ON PRASK IN ĀŚYAMŚYAYA KIRKHIYAM VERSER. VIDE BBIRAS CAT, P 225 NO. 707; BREAKS OFF IN VERSE 25.

PRAVARAPAN by KAMALAKAK; also called GOWTRA-PRAVAR-NIRUKTA (PR. IN GOWTRA-PRAVAR-NIṆABUTRAM EDITED BY P. CHENTSALRAO, MYSORE 1900).

PRAVARAPRIYA or PRAVARAPRIYA m. IN PRAVAR-DHARIYA.

PRAVARAPRIYA by KUṆAŚRAV; mentions PRAVARAPRIYA, SUTRĪTAMŚHRIK. Later than 1250 A. D.

PRAVARAPRIYAN—FROM THE VIṣAVĀDH.

PRAVARAPRIYAN OF BHASKARATRAKRAMANDAN.
CALCUTTA S. COLLEGE MSS. CAT. VOL. II P. 69, NO. 65.

C. RĀMAṆĀTRA.

PRAVARAPRIYAN BY BHAJANĀTRA. Also called GOWTRA-PRAVARAPRIYAN.

PRAVARAPRIYANAMVĀSURAṆVĀSYE OF VIṢAVĀDH.
PRAVARAPRIYA vide GOWTRA-PRAVARAPRIYA m. IN SUTRĪTAMŚHRIK.

PRAVARAPRIYAN m. in the PRAVARAPRIYAN.

PRAVARAPRIYAN (THERE IS A SECTION ON PRASK IN MOST OF THE ŪRUT SUTRAS).

PRAVARAPRIYAN OF THE MAṆACĀRT BBIRAS CAT. VOL. II. P. 177.

PRAVARAPRIYAN AScribed to AGASTYA. ON GOWTRA and PRAVAR.

PRAVARAPRIYAN BY PĀDUPATI, minister of HUKMARN; about 1170-1200 A. D.

PRAVARAPRIYAN AScribed to ŚṬUṆDEVA.

PRAVARAPRIYAN AScribed to BHAJANĀTRA, the eleventh PARISHĀĀ OF KALYĀṆAṆ.

PRAVARAPRIYAN BY VIṢAVĀDHAKIŚVAR.

PRAVARAPRIYAN FROM VIṢAVĀDHAKIṆAR.

PRAVARAPRIYAN FROM SUTRĪTAMŚHRIK.

PRAVARAPRIYA by GHAṆḍAṆAR, son of RAMACHANDRA;
composed at KUMBHOKONAM (MODERN KAMBAYAT OR CAMBAY) IN SUTRĀN.
1663 (1606-7 A.D.). Deals with duties of सामाजिक श्रापण-स् to foreign lands for livelihood.

प्राप्तिकारिन्त्व.

प्राप्तिकारिण्यकार of हरिद्वार son of पुराणोत्तम, under शैलसिद्ध, in मन्नतन in संभव 1614 (1555-56 A.D.).
A work in verse on various subjects including नीति, ज्योति:

प्राप्तिकारिन्त्व.

हरिद्वार m. in लीन्त लम्बय of श्रापण (follows वहमन).

प्राप्तिकारिन्त्व (as opposed to अभिनवप्राप्तिकारिन्त्व) vide under प्राप्ति.

प्राप्तिकारिन्त्व.

प्राप्तिकारिन्त्व by गोपाङ्ग (for the followers of चैतन्य).

प्राप्तिकारिन्त्व by काशिन्य-वकल्द्रा. M. mentions views of श्रम्पण, महपाण, नववैत-निपणय कववशेष.

प्राप्तिकारिन्त्व by काशिन्य-वकल्द्रा; vide sec 101.

प्राप्तिकारिन्त्व by काशिन्य-वकल्द्रा (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of श्रीराम, an associate of चैतन्य.

C. श्रीराम by विश्वराम सिद्धांत-वानी.
History of Dharmaśāstra

प्रायोजनमेत्र m. in प्रतापनारसिंह of सूचरेव. Earlier than 1700 A.D.
प्रायोजनमेत्रिका by माझकर.
प्रायोजनमेत्रिका by राम.
प्रायोजनमेत्रिका by कोकनाध, son of वैधराघ (from his सकटायामसंग्रह.)
प्रायोजनमेत्रिका by वाहिनीपति.
प्रायोजनमेत्रिका by बाणेवनस्थ. Vide sec. 74 Also called-प्रकरण.
प्रायोजनमेत्रिका by रित्युत्तय (pr in Bengali characters at Calcutta 1883).
प्रायोजनमेत्रिका by अनन्देव.
प्रायोजनमेत्रिका by गोपालन्यायप्रज्ञान.
Summary of रघुनानन्दन's work
प्रायोजनमेत्रिका by कामेन्द्र. Ms. copied in 1669 A.D. (Auffrecht's Oxf. Cat. 293 a).
प्रायोजनमेत्रिका by अमृतनाथस्माप्ती, son of हेमाद्र in four पट्रा.
प्रायोजनमेत्रिका by रामचन्द्र, son of सुर्यदास.
प्रायोजनमेत्रिका by गणेशमिश्र महा-महोपाध्याय.
प्रायोजनमेत्रिका by रवि-पाणि. Mentions कामेन्द्र. (N. vol. VI. p. 300).
प्रायोजनमेत्रिका (Stein's Cat. pp. 96, 310).
प्रायोजनमेत्रिका by बग्नेश.
प्रायोजनमेत्रिका by भरतेन्द्र बाळवलभ-सुकुम. Sec. 74.
प्रायोजनमेत्रिका by रामकुमार.
प्रायोजनमेत्रिका by प्रशोतनमुहाताचार्य son of वेंकतेव.
प्रायोजनमेत्रिका by रघुविकृतलकम (on तिथि).
प्रायोजनमेत्रिका by राजेश्वर.
प्रायोजनमेत्रिका by गोपालसुधर. Bik. Cat. p. 137 says so, but it appears that गोपालसुधर is a मात्रक on ब्राह्मणशैल, whom the author follows on शैल-प्रायोजनमेत्रिका.
प्रायोजनमेत्रिका by प्रसिद्धिप्रद परम्परा, composed in से 1675 (Baroda O. I. 1490).
प्रायोजनमेत्रिका by राजचौड़ामणि, son of रसेंद्र श्रीवास्तवस्थि.
प्रायोजनमेत्रिका by रामशर्म.
प्रायोजनमेत्रिका by वरदाधाप्तवजन, pupil of वेंकुलार.
प्रायोजनमेत्रिका by वाहिनीपति.
प्रायोजनमेत्रिका by शाङ्करसिंह, son of भवानाथ. He was गुरु of वर्धमान; flourished in 2nd and 3rd quarters of the 15th century.
प्रायोजनमेत्रिका by अनन्देव, son of बाणेन्द्र Vide sec. 114.
प्रायोजनमेत्रिका by माझकर (Same as प्रायोजनमेत्रिका) on प्रायोजनमेत्रिका in शैल rites.
प्रायोजनमेत्रिका by अनन्देव.
प्रायोजनमेत्रिका by वशक (N. vol. X. 164), based on आरकहार.
प्रायोजनमेत्रिका by नववार. Vide under स्मार्त प्रायोजनमेत्रिका.
प्रायोजनमेत्रिका by बाहुलाची कालकप.
प्रायोजनमेत्रिका ग्राहणमाला mentions स्वतंत्र पदार्थ, विनिधमयस्य, द्रापृच्छ, केषवीकार.
List of works on Dharmaśāstra

Prayāchitra Mārti of Barapaṭṭa. Vide sec. 98 (Baroda O. I. 10849 dated संवत् 1501 i. e. 1444-45 A. D.); pr. by Jivananda.


Prayāchitra Subedi by Jivananda. About 1475-1525 A. D.

Prayāchitra Vardhānand (part of Sambhata). Sec. 95.

Prayāchitra Vatsyayana by Nestoros. Vide sec. 572 (N. vol. IV No. 1580). He wrote also the Vatsyayanaśāstras on तिथि, उद्वाह, भ्रा, दाय, शुद्धि. Ms. dated sāke 1611.


History of Dharmaśāstra

प्रायश्चितसम्रह by देवराज (This is in Hindi, prepared for महाराज चेतुर्तम्ब of Benares). 1770–1781 A. D.

प्रायश्चितसम्रह by नारायणभट; mentions श्रीलालाम, रघुनन्दन, समुद्र-लागसार. So later than 1600 A. D. Defines प्रायश्चित as 'पापक्षय-मात्रकामनान्यकृतिविषय: पापक्षय-साधनं कर्म प्रायश्चितम्'.

प्रायश्चितसम्रह of सत्ताजय, son of देवराज.

प्रायश्चितसम्रहय by शिवचन्द्रनाथ.

प्रायश्चितसम्रहय by भास्कर.

प्रायश्चितसम्रहय by जयमकंडल मोहन.

प्रायश्चितसम्रह by दुधपति (part of नृसिंहमस्त्र pr. in Prince of Wales Series). Vide sec. 103.

प्रायश्चितसम्रह by (भ्रोति?) दीक्षित m. in ज्यानिंदक्युम्ब.

प्रायश्चितसम्रह by श्रीमद्वकावश्यकृतिहिंद m. in तत्प्राप्तनारासिंह (vide BBRAS. Cat. p. 224).

प्रायश्चितसम्रह by देहराम.

प्रायश्चितसम्रह from स्तिथिमित्यथा यदाएवन्वितासूक्ष्म. N. (new series) I. p. 240. Ms. dated sakte 1613 (1691 A. D.).

प्रायश्चितसारसौत्री of बनमालिनि (N. vol. IX p. 58).

प्रायश्चितसारसंग्रह by आनन्दचन्द्र N. (new series) vol. III. p. 126.

प्रायश्चितसारसंग्रह by नागोजिम्बत्ते. Vide sec. 115.

प्रायश्चितसारसंग्रह by रत्नकरमिश्र.

प्रायश्चितसारसंग्रह (portion of बुध बारात्रिविपुराण).

प्रायश्चितसुबाणिनि of साण्य, son of मारण and brother of माचवाचार्य. Vide sec. 93.

प्रायश्चितसुबाणिनि by श्रीनिवासमलिनि (श्रीप्रसाद).

प्रायश्चितसेतु by सत्तामुर.

प्रायश्चिताधिव 3rd chap. of निवन्ध-सन्वस of महादेव, son of महाज-सहसाध्विपति (I. O. Cat. vol. III p. 555).

प्रायश्चितानुकमाणिका by श्रीचानाथदीपिकात.

प्रायश्चितेदुश्तोष by कारोताय, son of अनन्द, (also called प्रायश्चितत्राय-सारसंग्रह) composed for बालकुमार; pr. in Bombay in 1863 and 1882. Vide sec. 117.

प्रायश्चितेदुश्तोष by नागोजिम्बत्ते, son of शिवभट and सती. Vide sec. 115; ms. (N. vol. V p. 23) is dated संवत 1848 i. e. 1781–82 A. D.

प्रायश्चितेदुश्तोष by नागोजिम्बत्ते, son of शिवभट and सती. (I. O. Cat. vol. III p. 555).

प्रायश्चितोदयोत्योत by दिनकर (part of दिनकरोदयोत).

प्रायश्चितोदयोत्योत by मदनसिंहदेव (part of मदनरस). Vide sec. 95.

प्रायश्चितोदयोत by दिएवकर, son of महादेव, surnamed काल. Also called सात्मप्रायश्चित and सात्म-निष्कृतिः (vide Baroda O. I. 1334, 1543, 1663).

प्रायश्चितोदयोत by आनन्दचन्द्र. Offences classified under 4 heads, heinous, gross, venial and slight and their expiation.
List of works on Dharmashastra

Prasadarthika

Earlier than 1500 A.D.

Prasardartha by Ruhir, surnamed Pindaprav. Based on the Pratista-
mantru and Manaprun. ms. in Bhadakamkar collection copied
in sake 1714 (1792–93 A.D.); names नि. सि., रामराजेश.

Prasardartha by Bhagurumlal.

Prasardartha by part of Ramprasad-koustubh by अनन्तदेव. Vide sec.
114.

Prasardartha by कमलाकर.

Sec. 111.

Prasardartha निर्णय.

Prasardartha by गोपीनाथ वर्म्हादिविन.

Prasardartha by जुनामात्राचर्य.

Prasardartha by रघुसुभूति. Vide Hr. Cat. XVII
(ms. dated 1707 A.D.).

Prasardartha or Prasardartha by वा. Ulwar Cat. No. 1403.

Prasardartha by श्रीराम.

Prasardartha by समावेरा-
वार्षिक.

Prasardartha or कालिनिगेशसंग्रह by

Pratistamaatre. Vide Pratistamaatre.

Falsapurochaka in प्रशोधपारिजात of

(possibly a purely astro-
logical work).

Falsapurochaka.

Falsapurochaka.

Falsapurochaka by रामचन्द्रक.

Falsapurochaka by रामचन्द्रक (according to शक्कन).

N. vol. X. p. 5.

Bhadramahasiddha by नाक्काचय. Vide
Burnell’s Tanjore Cat. p. 14 b.

This is the same as the above;

m. in समयमोक्ष.

Bhadramahasiddha in हेमाभ्र., रघु,
नि. सि.

Bhadramahasiddha.

Bhadramahasiddha.

Bhadramahasiddha by कमलाकर, son of राम-
कृष्ण. Refers to his प्रायोजन.

Bhadramahasiddha in प्रायोजनमूल
and in com. on नीतिवाच्यमूल.

Bhadramahasiddha.

Bhadramahasiddha by हेमाभ्र.

Bhadramahasiddha on मुदूर्त for गमी-
धान, पुंछन, उपनन्य and other संस्कार and on portentous phe-
nomena. The श्रीमात्रिक (क्षण-
प्रकाश p. 356) quotes Baishpat-
यविधिता on elephants in prose
and verse.

Bhadramahasiddha (pr. in Punjab S.
Series). Also called नीतिवस्वत.

Bhadramahasiddha of शान्तचन्द्र: In 46
शोकें on प्रायोजन.

Bhadramahasiddha: In 46
शोकें on प्रायोजन.

Bhadramahasiddha by लक्ष्मीदेवी; pr. (शाचार,
स्ववहार and स्वविवह्य) by J. R.
Gharpure and vyawahara por-
tion is translated by him. Vide sec. 116.

बालाकोद्य m. in नूलसिंहसाद (दानवार

बालाकोद्य पशुति on शाक्षायणगृहस्त्रुतः.

व्रक्षस्तुति m. by मिताक्षर (on या-

III. 58).

बुद्धमुनि m. by रूपन्दन.

बुधायण by शम्भूराज (son of the
great Shivaji). 1680–1689 A.

D. On politics &c. pr. in Govt.

Oriental Series, Poona, 1926.

बुधस्तुति a small treatise of about

one page in print in prose. D.

C. Mss. No. 207 of A 1881–82

and 145 of 1895–1902. Defines

कम्त्री as ब्रेह्मोद्युद्यसाद; and sum-

marises rules on उपद्य, विवाह,

गर्भाशय and other संस्कारस्तुति.

महास्त्रुतः, पति,

महायज्ञ, पाकयज्ञ, हवियज्ञ, सामयक,

rules common to all, duties of the

four वर्ग, वाणप्रस्त्रुतः and यश्न,

राजकालमेंहेमाद्रि. हेमाद्रि in चतुर्भुजः (III.

2. 746) quotes some सूत्रs on

उपद्य and it is m. in

प्रायस्वातमुक्. I. O. Cat. vol. III

p. 386 (No. 1323) sets out the

whole स्तुति. Vide sec. 25.

C. by डिवाराम.

बुधाभो:.

बुधाभोद्वतकालिनिण्यः.

बुधाभोविद्वादित्य Stein’s Cat. p. 96.

बुधाभोविद्वादित्यविवेक by गोपीनाथकवि (B-

roda O. I. 9705).

बुधाभोविद्वादित्यस्तुति (pr. Jivananda

Sm. part II. pp. 53–309).

बुधाभोविद्वादित्यस्तुति by व्यास.

बुधाभोविद्वादित्यस्तुति in अनन. Sm. pp. 99–

107.

बुधाभोधीचन्द्र (pub. Kaivalya-

dham, Lonavla, in J B. B. R.

A. S. vol. 28).

बुधाभोधीचन्द्रम by सुर्यो in महाप्राचार्य

मेघानन्द संस्कारतच।

बुधाभोधीचन्द्रस्तुति m. by मिताक्षरा.

हलायुष्म. मर. पा.

बुधाभोधीचन्द्रस्तुति.

बुधथा भस m. by मिताक्षरा.

बुधप्रतिष्ठानितिः (from संस्कारकोषम

of आनन्दैवत).

बुधप्रतिष्ठानितिः—vide sec. 37; pr. Ji-

vananda Sm. part I pp. 644–


(G. O. Series).

C. m. by हेमाद्रि (रिगसोवधण,

कल्लो p. 309).

बैज्जवाण (or-विष) गुहु m. by दूमरि-

मस्त्र in तत्त्ववार्तिक on मीमांसास्त्र (I.

3. 11) in the words ‘बावाश्वयमकं सुत्रं बैज्जवानिषाठुतलया’.

बैज्जवाणस्तुति m. by अर्पनारकः (in verse

about शुभश्रुतिका and सिंहपण). बैज्जवाण

म. by हेमाद्रि.

बौधवाणमही.

C. by माधवस्तुति.

बौधवाणगृह Pr. in Mysore G. O. L.

Series, ed. by Dr. Shamaśāstri;

divided into 4 प्रक्रम of गृह, two

प्रक्रम of गृहात्मकाद्विभाषा, 5 प्रक्रम

of गृहपाल, 3 of पितृमृत्युशेषसुत्र and

one of पितृमृत्युशेषसुत्र. It is the

बौधवाणगृहशेषसुत्र (II. 6) that

contains a passage about पुत्र

मित्रम (adoption) that resembles closely a passage of वसित्र-

पत्रसुतः.

C. पुरुषवायु by बाजारवर्म.
List of works on Dharmaśāstra

C. भाष्य (called लिंभिभाष्य).
Hultsch H. No. 668.

वौधान्यमुखार्थकारिका by केनककसंभापिति.
वौधायनमुखप्रदृ्श्य by केनकस्वार्तम.
वौधायनमुखपरिशिष्ट (ed. by Harting).

वौधायनमुखप्रयोगमाला by राम, son of छोपड़ or छौपड़. Ulwar Cat, extract 21; refers to प्रयोगसार.

वौधायनमुखायायिकात् सुपुर्ण.
वौधायननिति on गृह रित्वान.

C. by मोविन्दस्वामिन् (Mysore G. O. L. Series).
C. समव by परमेश्वरपरिजाक.

वौधायनसंदेह.
वौधायनसंदेहत्रयोग by केनककसंभापिति.
Hultsch R. II. No. 672.

वौधायनस्वरूप.
वौधायनादिक by विद्यापितमह.
वौधायनीपरिशिष्ट m. in आदिलंकार by राजु.

श्रव्यवल्लभमुख मम in श्रव्यवल्लभ (on या. III. 268), अपराक्रमविनिर्विच.

श्रव्यचारिततकोप्रयास्विनित्यप्रयोग BBR-AS. Cat. vol. II. p. 246.

श्रव्यदस्तब्ध m. in सुद्धितत्व by राजु as quoted by कल्पसार. So earlier than 1100 A. D. It appears to be a com. on श्रव्यदस्तब्ध.

श्रव्यत कारिका (com. on सन्त्यामन्त्र) of वनमादिमिश्र, son of मदेशमिश्र.
श्रव्यशास्त्रोपेत by नरसिंह.

श्रव्यसंस्कारामज्ञारी by नारायणधर.
Refers to सुरारिभाष्य, उदयपरिशिष्ट, पारस्करगुंभाष्य. N. (new series) p. 250.

श्रव्योदयप्रसग्रिंथ by क्रिष्णबास्रीमित(Baroda O. I. 6789 d).

श्रव्यमुख.

श्रव्यमुखवृत्त by कल्पायुश; (sec. 73). pr. at Calcutta in 1893 and 1960 and at Benares.

श्रव्यवस्त्रयुज्म m. in श्रव्यवल्लभ (या. III. 257).

अभिज्ञारांच ब्रह्मन्त्र by कुष्माण्ड. Probably different from the famous राज-नन्दनवहरायं. N. (new series) I. p. 251.

अभिज्ञानकाश by वैशाखन्नद्य in 8 उद्योतक.

अभिज्ञानकाशायं by विन्देश्वर.

अभिज्ञानसंग्रह (for वायुमंत्र).

अभिज्ञानशालक by a son of विन्देश्वर.

अभिज्ञानसंग्रह by सनातन; composed in शक 1463 (1541-42 A. D.); m. in अभिज्ञानवेल.

C दुर्दशार्मी by जीव.

अभिज्ञानकाश by कृष्णायस.

अभिज्ञान by सोमनाथ.

अभिज्ञानपीय by वाज्माचार्य.

अभिज्ञानवेच by क्रिष्णबास्रीमित (for रामचरुस). अभिज्ञान by विलेख.

अभिज्ञान कोदन्त by विन्देश्वर.

अभिज्ञानवेच by क्रिष्णबास्रीमित (for रामचरुस).

अभिज्ञान कोदन्त by विन्देश्वर.

अभिज्ञानवेच by क्रिष्णबास्रीमित (for रामचरुस).

अभिज्ञान कोदन्त by विन्देश्वर.

अभिज्ञानवेच by क्रिष्णबास्रीमित (for रामचरुस).

अभिज्ञान कोदन्त by विन्देश्वर.
History of Dharmaśāstra

भगवद्गुरुत्वम् मृत्युदेवितमिथिका और
आचारमूल्यम्.
नालदनेकिनिर्विवेकः रुपानाथः.
नालदनेकिनिर्विवेकः द्वितीयम् और नालदनेकिनिर्विवेकः
यह अनादेवः, यह अशोकाधिकारि.
२. भगवद्गुरुम्

अनैसवादालि.
भागवद्गुरुम् या धनभागवद्गुरुम् द्वारा
रामाजी, द्वारा श्रीनाथः.
C. मन्त्राविद्वान् द्वारा लेखक.

भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम् वर्णन.
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
E. जॉन व. सॉलमन्स.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

अनैसवादालि.
भागवद्गुरुम् या धनभागवद्गुरुम् द्वारा
रामाजी, द्वारा श्रीनाथः.
C. मन्त्राविद्वान् द्वारा लेखक.

भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
E. जॉन व. सॉलमन्स.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

भारद्वाजगार्थम्
भारद्वाजगार्थपरिष्चर्यान्तिपरिवाराण्यम्
संक्रमण अद्वितीय संप्रदायम्
C. आशील्कृष्ण.

मन्त्राविद्वान्
मन्त्राविद्वान् द्वारा लेखक.

मन्त्राविद्वान्
मन्त्राविद्वान् द्वारा लेखक.

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मन्त्राविद्वान् द्वारा लेखक.

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मन्त्राविद्वान् द्वारा लेखक.

मन्त्राविद्वान्
मन्त्राविद्वान् द्वारा लेखक.
List of works on Dharmaśāstra

मा. i. 1360, where a verse in metre is quoted in which क्रिया (on आश्वास्क) काहनिक्य of मध्यव. Between 1000-1200 A.D.

माल्यारिििक.

भिक्षुत्वच by श्रीकण्ठीचे, pupil of महाशांतीर्, on the duties of ascetics and on those entitled to take to जन्माल्य. N. (new series) vol. I. p. 260.

भीमारकम m. in शुद्धिकौशली of गोविन्दनाथ, in आदिसौर्य (देवदाराम), in तिथिधर्म (seems to be an astrological work).

शुद्धिकौशला (on the question, when food may be taken before an eclipse).

शुद्धिमारण by कमलाकर.

शून्यबल्मी of मोहराम. Vide p. 588 above; m. in आदिविवेक of शून्यपाणि, देवदाराम. An astrological work.

शून्यपाणि Aufrecht's Leipzig Cat. No. 538.

शून्यपाणिकार्यम् Aufrecht's Leipzig Cat. 537.

शून्यपाण्यम् m. in क्षुद्रत्वकर (p. 499) of चण्डेकर. Probably a work of मोज घरेलुर.

शून्यपाण्यम् m. in क्षुट्फ़ाहिखि.

शून्यपाण्यम् by परशुराम. An encyclopaedia of Dharma, astrology, poetics &c. m. in निगीति, निर्गीतैतिपक, कालिनिष्ठात्मकत्वाद्या. भूमितिमा. भूमितिमादान.

मण्डपकुण्डम द्वारा तिथिवेदनि. मण्डपकुण्डमण्डल of नर्धरित्व साधि. C. प्रकाशिका (by author).

मण्डपकुण्डमण्डल by बिलाद दीक्षित, son of बसमा; composed at काशी in साय 1541 (1619-20 A.D.).
C. विवृत्ति by author; mentions कुष्टेक्षुमूली, कुष्टेकर, वृत्तार्थसंस्कृत, प्रयोगसार, रामसार, वाजपेयी।
मण्डम्पनिनव m. in दसगंगमयुक्त.
मण्डम्पकरण.
मण्डपेश्वा संप्रयोग by a son of धर्मचर्य.
मण्डलकारिका (Aufrecht’s Leipzig Cat. No. 647).
मण्डलदेवतार्यापन) Aufrecht’s Leipzig Cat. No. 648).

तत्त्वाक्षः:
तत्त्वाक्ष by शाकरपिरस.
मधुराचरण by अनन्ददेव, son of बापेदेव; m. in स्मृतिकोषसूत्र. Sec. 114.
मदनयात्रिज्ञ by S. V. C. Vide sec. 94.

मदनमहार्यव Vide महार्यव.
मदनशर्यन m. in संदर्भप्रभाव attributed to मदनशर्यन. Vide sec. 95.
Ulwar Cat. extract 336 for सातकोद्वात; Baroda O. I. No. 4035 on इंद्रिय is dated संवत् 1551 (1494-95 A. D.). This last refers to मदनब्रह्मण श्रीमाधवसूचें हिंदी author.

महुक्रिकिनव.
महुक्रिकिनव.
महावीरस्वरूपत म. in मिताक्षर (ya. III. 243, 247, 257, 260).

मधाबिकः:
मधाबिकः or मानवधर्मम्बासख्य. Vide sec. 31 (vide pp. 346-48 for editions of commentaries).

C. मन्त्रभंगुकालिक by कुलूकमहेन्द्र
Vide sec. 89. He was a native of बरेत्ती i.e. राजाही in Bengal.

C. मन्त्रभंगुकालिक by कुलूकमहेन्द्र
Vide sec. 77. (pr. by V. N. Mandlik).

C. नमित्ति by नित्रावाचार्य. A late writer (pr. by V. N. Mandlik).


C. मन्त्रांसिद्धतिः by रामानन्दसारक. Later than 1400 (pr. by V. N. Mandlik).

C. सुखोपाध्याय by मणिरामस्वामी son of गजाराम (vide Stein’s Cat. p. 98).

C. by अमन्त्राय. Vide sec. 59.

C. by उदयक. m. in वि. र. Earlier than 1300 A. D.

C. by उपाधाय, m. in संवतिः 1300.

C. by कुलू, m. in संवतिः 1400.

C. by कुमारिक by कुलूकमहेन्द्र बाबू. Between 950-1200 A. D.

C. by मातुं m. by वि. र.; vide p. 346.

C. (वाप्प्य) by संवतिः, vide sec. 64 (pr. by V. N. Mandlik and J. R. Gharpure).

C. by वेल, m. by संवतिः.

C. by रामचर्य (pr. by V. N. Mandlik).

C. by शचित्रत.

C. by anonymous (Kashmirian); portions pr. by Dr. Jolly.

मन्त्रभंगुकालिक by कुलूकमहेन्द्र.
मन्नत्रकोश m. in आचारमयूष.
मन्नत्रकोश by भावादिस्थितिपादित्व in 20 परिच्छेदः Ulwar Cat. extract 651.
मन्नत्रकौमुदी by बनिष्ठुबध महामोह-पापाध्य, said to be a दाशिमणया.
In four काठिया explains मन्नत्रs of सामवेदगृहसूत्र; ms. ( N. vol. X. p. 122 ) dated शाके 1717 i. e. 1795 A. D.
मन्नत्रसारप्रकाश m. by श्री जति महामोह.
मन्नत्रसार m. by श्री विश्वास.
मन्नत्रसारस्मृतिः by हरसत. Vide under एकादिकवाणमन्नत्रस्मृतिः.
मन्नत्रस्मृतिकाली m. in चुद्दितत्व and शम्भुसारस्त्र by श्री.
मन्नत्रस्मृतिसिद्धार्था, m. in भूख्यकामचेचु.
मन्नत्रस्मृतिसंसारम् m. in सर्वाराचरस्मृतिः.
मन्नत्रस्मृतिसंसार of शिवराम.
मन्नत्रनवित्तक or मेघमालिका or रत्नमालिका attributed to नारायण.
Deals with indications of prospective rain, famine etc. from the appearance of the atmosphere &c.; m. in अशुद्धसागर of बाद्रेश्वर.
मन्नत्रनवित्तिक by मन्नत्र in 7 कांप्लस.
मन्नत्रमुन्दवेदित्रतम ( ascribed to the बृहद्गृहसूत्र ).
मन्नत्रमुन्दवेदित्रतम on rites and expiations to be performed at time of death ( Bik. Cat. p. 420).
मन्नत्रमुन्दवेदित्रतम vide sec. 49.
मन्नत्रमुन्दवेदित्रतम m. in द्विदुधिदिरिपिका of द्विदुधिदिरिपिका.
मन्नत्रसारस्मृतिकालीनिणी.
मन्नत्रसारस्मृतिकालीनिणी or मन्नत्रसारस्मृतिकालीनिणी of रघु-नारायण pr. by Jivananda.
C. by कार्तिकेय वाचसपति, son of रघुवंशम and grandson of रघु-नारायण.
C. by मधुरानंद.
C. दर्शिता by रघुमोहन.
C. by शुद्धानन्द.
C. by हरसत.
मन्नत्रसारस्मृतिकालीनिणी.
मन्नत्रसारस्मृतिकालीनिणी by श्री. पुस्तक.
मन्नत्रसारस्मृतिकालीनिणी by ब्रह्मस्मति, son of भवेश ( Baroda O. I. No. 12851 ).
मन्नत्रसारस्मृतिकालीनिणी by ब्रंजेश्वर, son of नारसिंह.
मन्नत्रसारस्मृतिकालीनिणी by ब्रह्मस्मति, son of भवेश, composed in शाके 1603 (1681-82 A. D. ).
मन्नत्रसारस्मृतिकालीनिणी by ब्रह्मस्मति, son of भवेश, composed in शाके 1679 ( 1600 शके. )
मन्नत्रसारस्मृतिकालीनिणी Ano.
मन्नत्रसारस्मृतिकालीनिणी by गुरुपुसादसरस्मति; N. ( new series ) vol. I. p. 279.
महामायनिपत्यपाबधति.
महादानिनिणी by कौशिकेश देव of निमित्ता, with the help of वाचसपतिसिद्ध, ms. ( Hp. Cat. pp. xii. 36 and 122 ) dated श्रे 392 ( i. e. 1511 A. D. )
The pedigree is given as भवेश, his son हरसतेरन्द्र, his son श्रेयकेर्ने,
styled रूपनारायण here, though हरियानारायण elsewhere; vide also Ulwar Cat. No. 1413 where this work appears to be styled महाधार्यप्रचुरति.

महाधार्यप्रवृत्ति by रूपनारायण (I.O. Cat. p. 550, No. 1715 must be taken as dated 1452, i.e. 1530 A.D. as the cyclic year विनियम agrees). Also called महाधार्यप्रयोगप्रदृष्टि; m. by वाचकवत in त्रैतीयाणित, by कमलकार, in तारामूलक.

महाधार्यप्रचुरति by विक्रमक.

महाधार्यवाक्यांकलित of रत्नपालिकाम, son or मंगलशास्त्रविवरणम; mentions a work called इतिहास-सामग्रीय.

महाधार्यप्रविष्टि. प्रणेता (सैतांत्री, pupil of शुचरामावीर्य) N. vol. X. p. 239.

महाधार्यप्रशस्ति m. by निर्देशाभास.

महाधार्यप्रत्यय न. (new series) I. p. 280.

महाधार्योपग्रहण m. by रघु in आंबक- तब.

महाधार्यविभाषय.

महाधार्यक्रमवाधय by पुरुषोत्तम, m. in his गोपालप्रमणजय.

महाधार्यकालप्रचुरति.

महाधार्यकंपालप्रचुरति.

महाधार्यव्यापारप्रचुरति by बलभद्र.

महाधार्यप्रचुरति see रखलप्रमुख.

महाधार्यप्रचुरति by अचलशेष विकर्तिन, son of वस्त्राय (acc to शास्त्राय). About 1518 A.D.

महाधार्यप्रचुरति by अनन्तरीक्षित, son of विभास, surnamed शरीरीज्विन; quotes प्रयोगग्रंथ of नारायणमहत. So later than 1575 A.D. (also called महाधार्यप्रयोगप्रदृष्टि).

महाधार्यप्रचुरति by कालिदासिक म. in रखलप्रमुख.

महाधार्यप्रचुरति by नारायण (acc. to शास्त्राय).

महाधार्यप्रचुरति by परशुराम, son of कर्ण (acc. to सामवेद); m. by दुर्गावतकार. Composed in 1459 A.D.

महाधार्यप्रचुरति by बलभद्र.

महाधार्यप्रचुरति by महाभारत (or महाराज) son of लगलामह, son of रत्नमह of श्रीलाल in गुजरात. The work is also called रुद्राभ्यान संस्करित and the author was also called वेदाकार. About 1627-1655 A.D. (Ulwar Cat. No. 1415).

महाधार्यप्रचुरति by रामचंद्रचार्य (for गोपिनाथ) Baroda O. I. 1250.

महाधार्यप्रचुरति by विष्णुमाय.

महाधार्यप्रचुरति by बेदाकार, son of लगलामह. Same as the work of महाराज.

महाधार्यप्रचुरति.

महाराज or महाराजप्रकाश m. by हेमाद्रि (vol. III, part 1, pp. 183,1440) and by आदिविवेक of श्रीलाल. This is also called श्रीलालप्रकाश or प्रकाश Vide pp. 654-55 above.

महाराज (रघुविपाक) attributed to शास्त्राय, a son of महानाथ. Vide sect. 94 pp. 794-97.
List of works on Dharmaśāstra 1085

महानन्द by विष्ण्वरस्त्र, son of पोज-मञ्ज (भौ. पेठविध्र). Vide sec. 94. (N. vol. VII. p. 121). same as महानन्द attributed to मार्थांत्र.

महानन्दवराज.
महानन्दप्रणय.
महानन्दशास्त्रपद्धति.
महाप्रभुद्वारपद्धति by अथ्यानुमन्, disciple of अथ्यानुभूति.
महाविश्वविज्ञापद्धति by वैदिकमन्वि.
महाबालिन्त in two अध्याय (of 18 and 25 sections) on expiatory and propitiatory rites.

महाशश्वराभिनिष्ठय.
महाशश्वराभिनिष्ठय by वृज्याराम of काइमीर.
महाशश्वरितिय.
महाशण्डीन.
महाशण्डीनमन्व.
महाशण्डीनमकर.
महाशण्डीनमय by वृज्यार.
महाशण्डीनमूल by रामभद्रशिव (C. P. Cat. No. 4143).
महाशण्डीननिसिपका by वैदिकराम शाकडी-पिन्न.
महाशण्डीमाला by नारायणभट्ट, son of रामभद्रभट m. in नि. सि.
महाशण्डीवेक by भ्रमासमोद. Tries to prove that the directions about offering of flesh do not apply to the present age.

महाशण्डीवेक or महाशण्डीवेक by विश्व-नाथमन्वप्रशास्त्र. Composed about 1634 A. D.; pr. in सर-स्वतीभव series. Styled also महाशण्डीवेक.

मानोधाप.
मानोधापस्त्र म. in कालविष्ट्र ५ of जीवन्त, हैमात्रि, दानमयू.
मानोधापस्त्रिमय.
मानोधापस्त्रिमय by नारायण.
मानोधापस्त्रिमय by लोगा हासक, son of सुद्र, son of रामकेश्वर (Baroda O. I. No. 1463). On the question of मानोधाप being prohibited in marriage to माथ्यमध्यमित्र ब्राह्मण.

मानोधापीय com. on हिरणेकयिस्त्र म. in नि. सि.

मानोश्वमन्त्रकाष्ठप्रणय.
मानोश्वमन्त्रप्रणय.
मानोश्वमन्त्रप्रणय by कोकिल.
मानोश्वप्रकाश or सदाराचारविन्द्र. Vide आचारविन्द्र above.

मानोश्वीयकालनिष्ठ. Vide कालनिष्ठ of माथ्य.

मानोश्वीयसारोदय by रामकुण्डीकवि, son of नारायण. An abstract of पाराशास्त्रीय for महाराजाविराज लक्ष्मणचन्द्र. Vide Stein’s Cat. p. 309 for extract. About 1575-1600 A. D.

मानोधास by रु. 9 in देवप्रतिष्ठान (p. 509).

मानोधासविन्यासारसंहितकिय by पव-नाम.

मानोधासविन्यास (ed. by Knauer and in the G. O. Series with com.) in two parts called पुरुष.

C. (भाष्य) by भ्रमास्म. mentions याज्ञवल्क्य, गौतम, परकार, बैताप, शवरस्वामी, भ्रमास्म.
and भक्त्राथक himself. In the Intro. to 2nd पुस्तक he says he composed when 100 years (of what era?) were completed.

मानवगृहपरिलिखत (BBRAS Cat. p. 206 No. 657).

मानवध्वंसःvide under मज्जमुक्ति.

मानवाधारकल्प m. by हेमाध्रि.

मानसतारापीति of मानसिंह (C.P. Cat. No. 4116).

मानसोत्तसा of सोमेश्वर. Vide वामिकम्-वितारणचिन्तामणि above.

मारकंडेयसुत्रम् m. by मिताल्यः (on या. III. 19) and सृजुलिचिन्तकम्.

मारत्वेल्लिपिका m. in अद्व्याकामचेवु. मारत्वेल्लिचिन्तकम् by सुकुण्डलाल.

मालवस्मन m. in दामसारक of चपेश्वर. It is probably only a reference to some view of भोज and not to a work of that name.

मासकुलम्.

मासतितविभेचन Ano. On the months and appropriate feasts, fasts and religious rites in each. (Bik. Cat. p. 421).

मासपरंप.

मासरीयं by महोज्जि.

मासनीयम् by गोङुलामय महामोनी-पाथाय. On 4 kinds of months, चान्द्र, सौर, साल्वन and मान्त्रिक, and on the various religious rites and festivals of each of the twelve months of the year.

मासादिनिणियन्य by तुष्णद.
List of works on Dharmaśāstra

समांक्षरासर (summary of विज्ञानेश्वर’s work) by समांक्षर.

मिथिलाविद्यक by रत्नपालिमार, son of गंगोलीसोबासराम; composed under prince घरासिंह of मिथिला. Speaks of the daily religious duties according to सामवेद such as श्रृणि, दर्शन, स्नान, सन्त्याग, तर्पण, जपयुग, देवपुजा, मोजन, भास्कर, द्वारकादेव, गार्द्धनस्थायम. N. vol. VI. pp. 30-32.
He wrote also मिथिलाविद्यक describing महेश्तलकुर and his nine descendents. Mahesh having got राज्य from Delhi king. N. vol. VI. p. 48.

मीमांसकपञ्च by इंद्रधा, son of इंद्रधा and राज्यवंश; applies rules of मीमांसा to चर्मशास्त्र matters such as अश्वदेश, अश्व, वार्जय. N. vol. V. pp. 281-82.
His teacher was गोपालभाद.

सुविक्षेपकार by भार्क, son of भार्कमधार; divided into प्रकाश on seven holy places अयोध्या, मथुरा, मथुरा &c. (Baroda O. I. 12386). He quotes vedic passages like मितासारते मन्ति (for प्रायग), कष्टका नवदरा देवानां पुराणारूपे (वैक्षविषयक), वानस्रं प्रायमा (तै. वा) for अवर्तिका and गोपालार्यनी, नृसिंहदुर्वात्थापनीय and रामायणीय for मथुरा, मथुरा and कान्ती respectively.

सुविक्षेपतिमन्निम्न by गणपति पुरुषोत्तम-देव. On religious duties on a pilgrimage to जगन्नाथपुरी. About 1500 A.D.

मुखर्यस्यति (Palm-leaf Ms. No. 11950 Baroda O. I.) on मौमांि: विय, दास, अरस, प्रायक्षन.

मुखा विवरण.

मित्रममतिमाला by वामदेव.

मुरुपूण्यवदिपिपतिम by वाझरमाल.

मुखुर्तकाशारण.

मुखुर्तकेश्वर by सत्यकर्णक.

मुखुर्तकपषुम by महाराण in मुखुर्तकपषुम (Earlier than 1650 A. D.).

मुखुर्तकपषुम by केशव.

मुखुर्तकपषुम by विद्वानतिक, son of वृद्धशारम Nam of कृष्णाविनोद; composed in 1628 A.D.
C. मरमी by author.

मुखुर्तकपारक by दुयंभण.

मुखुर्तपरंपति by गणपतिराव, son of हरिश्चन्द्र, composed in 1685 A.D.
C. by परमसुख, son of संततम; C. by परुसारामिन.

मुखुर्तमकासमि.

मुखुर्तमकासमि by हरसंभव. About 1610 A.D.

मुखुर्तमन्ति by रामदेव, son of अच्छत and younger brother of नीलकण्ठ, composed at Benares in 1600-01 A.D.; m. in संग्रह मगेश्व of विदेश; p.r. at Bombay in 1902; (vide Ulwar Cat. extract 543 which shows that नीलकण्ठ was a Pandit in Akbar’s court). His ancestors came from विदेश.
List of works on Dharmaśāstra

C. Mālaceṇḍuḥbhāṣa. by author; pr. (with text) in Bombay, 1861.

Sudhāraṇakāra, by Rājanātha, son of Saras of the Śaṅkhyā-gōvinda and viṣṇavatīna subcaste; pr. at Ratnagiri in 1878.

Sudhāraṇkāra. by Kāśīpāṇa.

Sudhāraṇkārakārya, by Dāmasaṃgraha, son of Dāmasaṃgraha, composed in 1618 A.D.

Sudhāraṇkārakārya, by Aśīkṣṭa.

Sudhāraṇkārakārya, by Haribhāṣṭra.

Sudhāraṇkārakārya, by Ṣuṅgaśāstrāya.

Sudhāraṇkārakārya, by Ṣuṅgaśāstrāya, son of Ṣuṅgaśāstrāya (also called Ṣuṅgaśāstrāya).

Sudhāraṇkārakārya, by Gobhinī.

Sudhāraṇkārakārya, by Rājanātha.

Sudhāraṇkārakārya, by Śrīmaṇa.

Sudhāraṇkārakārya, m. by Śrūṇa. C. by author.

Sudhāraṇkārakārya, by Hariścandra. C. by author.

Sudhāraṇkārakārya, by Vidyādāsa.

Sudhāraṇkārakārya.

Sudhāraṇkārakārya, m. in Kālaśāstrāya.

Sudhāraṇkārakārya, in Kālaśāstrāya.

Sudhāraṇkārakārya, by Śrūṇa. C. by author.

Sudhāraṇkārakārya, by Kāśīpāṇa.


Sudhāraṇkārakārya, by Jāyārāma.

Sudhāraṇkārakārya.

Smṛtiḥ—a treatise on śaṅkhyāvātaka, Nārāyaṇaṛāgra, viṣṇavatīna, caṇḍāla, vātaka, śaṅkhyāvātaka, vātaka, caṇḍāla, prāyaṇavatīna, caṇḍāla, vātaka, caṇḍāla, vātaka. Vide

C. by गोपालजी.
C. by विकुल, son of बालकुमार, surnamed द्वारकाचंद and resident of श्रीपुर. Mentions नीलकण्ठ and his son. Later than 1570 A. D.

मूर्तिकास्तन
मंग्युज्यस्त्रति m. in हेमाद्रि रामण्ड pp. 764-65, 784 and in द्राक्ष-मयूरः.
मंगुमचीनानन्तिविवि ( gift of a she-buffalo at the time of death of a person ).
मंत्रायणगृहांपदि ( on 16 संकार according to मंत्रायण school). The chap. called प्रथमपुरुषः
मंत्रायणीयगृहांपदार्थधिक्रयम्. मंत्रायणीयगृहांपदिविवि m. by हकारु, हेमाद्रि, म. पा.
मंत्रायणीयकेदिरिहितपदि-मंत्रिका रिवि पदि.
मंत्रिपर्वतह ( a part of कुतकल्पतरु or कल्पतरु ) by रक्षीचर. Sec.78.
मंत्रिपर्वतनिवन्त m. by गदाधर in com. on पारस्कपुरगृहपरिषिद्ध. This is probably the same as the प्रभ- 
ज्ञानदेवपुर्णाधारकरण of बड्डबार, son of मोक्षेश्वर ( Bik. Cat. pp. 325-325 ).

मोहकुल्लोत्तर of मोहकुल्लोत्तर; m. in हेमाद्रि ( III. 2. 883 as मोह- 
वृतोत्तर ), नि. ति.

मंगुल्लभा or कस्मीरसरि by विकुल- 
दीक्षित or विकुलीक्ष्य, son of वहममा- 
चार्य and younger brother of गोपीनाथ. In 3 काण्डs on आ तिक्ष. 
संस्कार, आश्वास्थापन, consecration ( of गृह fire) according to 
ब्रह्म: Vide Ulwar Cat. No. 1280.

मूर्तिप्रतिष्ठा- N. (new series) I. p. 293.
मूर्तिप्रतिष्ठापन.
मूर्तिकास्तन: ( rites for averting the evil effects of birth on a day when the moon is in the Müla constellation ).

मूर्तिकास्तनप्रयोग attributed to श्रीकृष्ण.
मूर्तिकास्तनप्रयोग by गुरुमात्र.
मूर्तिकास्तन attributed to श्रीकृष्ण.
मूर्तिकास्तननिवृत्त Vide Stein's Cat. p. 99.

मूर्तिकास्तनबिबचन.
मूर्तिकास्तनविबचन by मुकुश्चन्द गोपालजी.
मूर्तिकास्तन.

मूर्तिरुपम् of गोपाल ( C. P. Cat. No. 4321 ).

सूक्ष्मसंबंध or सूक्ष्मच्छाया by बालकुमार, contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts.
Names गोपालभाष्य. Ms. dated शके 1756 ( N. vol. X. p. 238).

सूक्ष्मच्छाया ( in 5 1/2 verses ) attributed to काव्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAS. Cat. vol. II p. 171 for text.


C. by अपराई; Vide sec. 80.
C. by कुलमणि शुक्र.
C. by देवरोध म. in शुद्वितच of रघु.
C. by ध्रुवर म. in शुद्वपाणि's प्रायाश्चतविवेक (p. 529).
C. बालकीडा by विश्वेष. Vide sec. 61.
CC विभावना.
CC. अभ्यासविन्यास of सोमयाजिन.
CC. वचनमाला by pupil's pupil of सोमयाजिन.
CC. ano.
C. जिताक्षरा by मयुरानाथ.
C. जिताक्षरा by जितानेष्ठर. Vide sec. 71. For com. on जिताक्षरा, vide under जिताक्षरा above.
C. by रघुनाथभद्र.
C. दीपकलिका of शुक्लपाणि. Vide sec. 98.
C. वीरमिट्ठ्क by वीरभद्र. Sec. 113. (portion printed in Ch. S. series).

याज्ञिकमलाकारी (C. P. Cat. No. 4414).

यात्राप्रयोगते वर्णे by हिरश्वेद.
यात्राविवाहद्युपाय (auspicious times for marriage, journey &c.) N. (new series) vol. II, p. 149.

युज्मन्त्रिक्यपक्ति of भोजदेव. Deals with state administration and topics of राज्यीति, such as रूप, कोष, कृषि-कामे, बल, यात्रा, निधि, विश्राम, नगर- निर्माण, वास्तुविज्ञा, चर, भाज, प्रशासनिनुभुति, अध्य. शास्त्रीय.
List of works on Dharmaśāstra

- नौकालक्षण &c. Names भ्रोज himself as authority and उपनन्द, गाग, ब्रह्मचारी, पराशार, वाल्ल, कोड, प्रहोत्स्पर्श, शालेश्वर and several पुराणाः. (pr. in Cal. O. Series No. 1).

- तुगाणव (C. P. Cat. No. 4418).
- तुगकुशिल.
- तुगकोशि by स्रध.
- तुगचिरामणि by रामसेवक त्रिपाठिनु.
- तुगजयप्रकाश by दुःखभ्रण.
- तुगजयगण्य m. by रघु नी ज्योतिरस्वतः.
- तुगजयगण्य (from अश्विनिपुराण chap. 123-125).

- तुगजयोसव.
  C. आनो.
  C. by सुत्रानाथ तुग.
  C. by रामद्वा.

- तुगजयोसव by ग्रामासार in five प्रकाशाः. Ulwar Cat. extract 551.

- तुग्यात्रा m. in ज्योतिरस्वतः by रघुगु.
- तुगरलावळ.

- राजशाकाळः by राजाधारिकम.
- राजदर्श्यप्रमोऽग by कलशाकार.

- रत्नकरणिका by स्रोण (Hp Cat. pp. x-xi ms. copied in संवर 1189 i.e. 1132-33 A.D.); treats of rites for वाजसानेयन, D. C. Ms. No. 273 of 1886-92 is incomplete and contains the following topics, viz., प्रायत्नम्, स्वदासृप्रकरणम्, शाशवाचिकम्, आदि, ऋष्य, ज्योतिर्भव, विवेक, वृंद &c.

- रत्नकोश m. by हेमाद्रि (III. 2. 750), in महात्मासत्र of रघु, तोड़रानंद.

- रत्नदीपिकाचकार.

- रत्नमाला by शालानंद, m. in ज्योतिरस्वतः (vol. I. p. 596).

- रत्नमाला m. in जुड़ास्तेव, विज्ञान, तिरिक्त, विनायक; probably प्रीति's work or शालानंद's work.

- रत्नसंग्रह m. in लि. लि.

- रत्नसागर m. in लि. लि.

- रत्नकार—Vide under चण्डेश्वर sec. 91.

- रत्नकार by गोपाल.

- रत्नकार by रामसेवक. Stein's Cat. p. 100 has the portion on प्रायत्नम्.

- रत्नाणव m. by रघु.

- रत्नविद m. in हेमाद्रि (III. 2. 857), by रघु in महादर्श्य.

- रथसभीकाणिन्येय.

- रविविद्यमानित्रिन्य by रघुदार, son of माधव.

- रसासुतास्मे कार m. in सदाचारचन्द्रिकाः. (probably on भक्ति).

- राधावदेश म. in लि. लि.

- राजाकौस्तुम्ब or राजायोकौस्तुम्ब (part of स्वदेशकौस्तुम्ब) by अन्नादेव. Pr. in G. O. Series in 1935. Vide sec. 114.

- राजदर्श्यप्रमोऽग attributed to तुडाजीरास of Tanjore (1765-1788).

- राजनीतित आनो.

- राजनीतित by देवीरास.

- राजनीतित by भ्रोज.

- राजनीतित by वरूवि (?) Begins with the well-known verse about nine gems दुर्गवति; etc.' (vide Burnell's Tanj. Cat. p. 141b).
राजनीति by हरिसेन of Benares.
राजनीतिकामपेन्य m. by राजनीतिरतनकर of चण्डेश्वर.
राजनीतिकाला by मित्रप्रिया (part of बीरमित्रोदय) pr. in Ch. S. Series.
राजनीतिकाला by रामचन्द्र शहीदवार.
राजनीतिमयूल same as नीतिमयूल of नीलकण्ठ.
राजनीतिलाख by वाणकव in 8 chapters and about 566 verses. W. and K. Cat. II. p. 182.
राजसूपणि or नृपसूपणि (on politics) by रामानुद्तिक. Names कुलके कृष्ण's तीका on मनुस्मृति.
राजसूपणि of मोज. Vide p. 588 above. D. C. Ms. No. 342 of 1879–80 is a work called राजसूपणि of मोज on astrology in relation to धम्मशाखा and contains such topics as विवाहशाखा, विवाहक्षण, विवाहशाखा, विवाहराजविजयनिष्ठि, संसारनिष्ठि, विनाशक्षण, दुर्युक्तक्षण, मेवादिविश्वास. The Ms. is dated संवत 1655 ब्रेत्र (i.e. about April 1598).
C. by गणपति.
राजसूपणि m. in सरस्वतीविलास (Mysore ed. p. 21).
राजसूपणि m. राजसूपणि (by सुदारसमण्डल) m. in मुहूर्तदीपक of महात्म.
राजसूपणि by अनन्त.
राजसूपणि विभेद (from नीतिमयूल of नीलकण्ठ).
राजसूपणि (from टोडरानन्द).
राजसूपणि (part of दिनकरेश्वर).

राजसूपणि by अनन्तदेव.
राजसूपणि by शिव, son of विश्वकर्मणु.
राजसूपणि by कमलकर, son of राजकुमार Sec. 111.
राजसूपणि by रघुनाथ सम्राटस्थ-पति, son of माधवमहादेव.
रामसूपणि by अनन्तमहादेव, son of कमलकरभारत. Divided into ten काण्डas, which were in order काल, राज, ग्रंथ, संस्कृत, प्रायश्चित, शासित, दान, आयार, राजनीति and (gap, probably उसर). Aufrecht says that there were seven काण्डs, but a ms. in भदकम्बकर collection gives ten and names them as above except the last. Flourished about 1640–1670 A.D. (Vide Bik. Cat. pp. 445–447 for some of these काण्डas).
रामकृति m. in निर्णयाश्रय and नि. शि.
रामत्वमकः attributed सारण.
रामदेवप्रसाद alias गोपालप्रवर्तिप्रकाश by विनाशकर, son of शंकु-देव; composed in संवत 1506 (1584 A.D.).
रामनवमीकांति by गोपालदेवीकांति.
Quotes नि. शि.
रामनवमीकांति by विवेकदेवीकांति.
रामनाथप्रकाश by रामनाथ.
रामनिवर्तिप्रकाश by चतुर्वेद.
रामनिवर्तिप्रकाश by श्रीमस्त्र, son of श्रीमस्त्र

Composed in 1720 A. D. (Ulwar Cat. No. 1431).
List of works on Dharmaśāstra

1. Ramopādhyāya by Śrīmālā. (Ulwar Cat. No. 1432 and extract 341.)

(1) Commentary on Kālpatvachāreya by Ramādeva.
(2) A digest of religious observances compiled in the name of Kṛṣṇaraśmi (described as Gāndharvarūpa), son of Yādavarāja and descendant of the royal family of Māṇikya-Chaitya. Kṛṣṇaraśmi was himself a feudatory of Jehangir and Shah Jehan. The I. O. Cat. (vol. III. p. 502) says that the real author was Rāychandra, son of Kāśinātha and father of Rāmapravartana. Relics of Hemādī, Māmā, and Gōd writers. Latter half of 17th century. Peterson (in Ulwar Cat. No 1433) says that this is a commentary on the Kālpatvachāreya. But from the description in the I. O. Cat. this does not appear likely.

Rāmapravartana Vide Tīyārandākṣa.

(1) a. by a son of Śripravartana. (2) by a son of Śvetāmbara.


(1) a. by Śvetāmbara. (2) by a son of Śvetāmbara.

(1) a. by Svetāmbara. (2) by a son of Śvetāmbara.

(1) a. by Śvetāmbara. (2) by a son of Śvetāmbara.

(1) a. by Śvetāmbara. (2) by a son of Śvetāmbara.

(1) a. by Śvetāmbara. (2) by a son of Śvetāmbara.

(1) a. by Śvetāmbara. (2) by a son of Śvetāmbara.
History of Dharmaśāstra

(1) by परमुराम, son of कण, an उद्दीच्यवागण. Describes the rites connected with Śiva worship in the form of महादेव. There are in all 1028 verses on श्रद्धाप्रमाणोऽण, कृष्णदेवप्रमाणण, पीठपुजाविविध, न्यासविविध. Composed in संवत् 1515 (1458 A. D.). Also called श्रद्धाकारीक.

(2) another shorter treatise on same subject; introduction being partly identical. Composed between 1578-1643 A. D. (vide I. O. Cat. p. 584).

(3) by अनन्तदीर्घ, son of विलान्य. Baroda Ms. 8030 is dated संवत् 1809 (1752-53 A. D.).

(4) Describes श्रद्धाप्रयोग following वैत्तिकास्ताल, though श्रद्धा is recited in all साधकास; says 'स्मार्तिश्रद्धाप्रयोगस्य बोधाय वनस्पतिरुक्तवेषं बहुभावान्वितं च तत्व बोधायन्त प्राप्तम् श्रद्धा: पण्ड . रूबेश दन्त कृष्णदेवाध्यक्षिकतवे श्रद्धाशुरवरुपवृत्ती। सत्त्वश्रेष्ठ जैविक अनुसर्णे हेमस्वरूपस्मिन्नक्षेपवित्री।' I. O. Ms. dated 1 संवत् 1587 i.e. 1530-31 A. D. (vide Cat. p. 580 No. 1783); quotes श्रद्धानाथ often.

(5) by घरोदी, son of श्रद्धास्थिन, भागिन of श्रद्धाप्रमाणोऽण. Also called अनन्तदीर्घतिस्य श्रद्धाप्रमाणोऽण.

(6) by अनन्तदीर्घ, son of विलान्य, Baroda O. I. 2452.

(7) by श्रद्धाप्रमाणोऽण, son of श्रद्धाशिव. Also called श्रद्धाप्रमाणोऽण।

(8) by नारायणभद्र, son of रामेश्वरभद्र. 'ययो नेत्रो शाश्वतस्य रूपः प्रयते तथापि तत्त्विवाहानुसारे श्रद्धा प्रयते।'

(9) by भाकाशिन्नस्य, son of रामाकृष्ण (according to शास्त्रीय).

(10) by रेणुक; ms. (Bik. Cat. p. 601) dated संवत् 1604 (1682 A. D.).

(11) by विद्वन्नाथ; son of रामेश्वरवर्मन younger brother of रामेश्वर (for मयादित्य).  


(13) श्रद्धाप्रयोग- by विद्वन्नाथ, son of विलान्य।

(14) श्रद्धाप्रयोग- by विलान्य।

(15) श्रद्धाप्रयोग- by विद्वन्नाथ।

(16) श्रद्धाप्रयोग- by विद्वन्नाथ।

(17) श्रद्धाप्रयोग- by विद्वन्नाथ।

(18) श्रद्धाप्रयोग- by विद्वन्नाथ।

(19) श्रद्धाप्रयोग- by विद्वन्नाथ।

(20) श्रद्धाप्रयोग- by विद्वन्नाथ।

(21) श्रद्धाप्रयोग- by विद्वन्नाथ।

(22) श्रद्धाप्रयोग- by विद्वन्नाथ।

(23) श्रद्धाप्रयोग- by विद्वन्नाथ।

(24) श्रद्धाप्रयोग- by विद्वन्नाथ।

(25) श्रद्धाप्रयोग- by विद्वन्नाथ।

(26) श्रद्धाप्रयोग- by विद्वन्नाथ।

(27) श्रद्धाप्रयोग- by विद्वन्नाथ।

(28) श्रद्धाप्रयोग- by विद्वन्नाथ।

(29) श्रद्धाप्रयोग- by विद्वन्नाथ।

(30) श्रद्धाप्रयोग- by विद्वन्नाथ।

(31) श्रद्धाप्रयोग- by विद्वन्नाथ।

(32) श्रद्धाप्रयोग- by विद्वन्नाथ।

(33) श्रद्धाप्रयोग- by विद्वन्नाथ।

(34) श्रद्धाप्रयोग- by विद्वन्नाथ।

(35) श्रद्धाप्रयोग- by विद्वन्नाथ।

(36) श्रद्धाप्रयोग- by विद्वन्नाथ।

(37) श्रद्धाप्रयोग- by विद्वन्नाथ।

(38) श्रद्धाप्रयोग- by विद्वन्नाथ।

(39) श्रद्धाप्रयोग- by विद्वन्नाथ।

(40) श्रद्धाप्रयोग- by विद्वन्नाथ।

(41) श्रद्धाप्रयोग- by विद्वन्नाथ।

(42) श्रद्धाप्रयोग- by विद्वन्नाथ।

(43) श्रद्धाप्रयोग- by विद्वन्नाथ।

(44) श्रद्धाप्रयोग- by विद्वन्नाथ।

(45) श्रद्धाप्रयोग- by विद्वन्नाथ।

(46) श्रद्धाप्रयोग- by विद्वन्नाथ।

(47) श्रद्धाप्रयोग- by विद्वन्नाथ।

(48) श्रद्धाप्रयोग- by विद्वन्नाथ।

(49) श्रद्धाप्रयोग- by विद्वन्नाथ।

(50) श्रद्धाप्रयोग- by विद्वन्नाथ।

(51) श्रद्धाप्रयोग- by विद्वन्नाथ।

(52) श्रद्धाप्रयोग- by विद्वन्नाथ।

(53) श्रद्धाप्रयोग- by विद्वन्नाथ।

(54) श्रद्धाप्रयोग- by विद्वन्नाथ।

(55) श्रद्धाप्रयोग- by विद्वन्नाथ।

(56) श्रद्धाप्रयोग- by विद्वन्नाथ।

(57) श्रद्धाप्रयोग- by विद्वन्नाथ।

(58) श्रद्धाप्रयोग- by विद्वन्नाथ।
List of works on Dharmashastra

1097

रुद्धयानपद्वति by नारायण, son of रामेश्वर (D. C. Ms. No. 283 of 1886-92). Seems to be same as रुद्धपद्वति (4) above.

रुद्धयानपद्वति by मेघनाथ, of the family of सर्वज्ञ. Relies on महाराज as the principal authority.

रुद्धयानपद्वति by शाहर; son of बलालमुर्ति m. in बलालयानपद्वति; q. v. About 1750 A. D.

रुद्धयानपद्वति or रुद्धिका. Vide रुद्धपद्वति above.

रुद्धयानपद्वति by सप्पलक, son of मयूरभर, surnamed अयाविह.

रुद्धरचनामक्किका of शिवराम.

रुद्धरचनानमन्त्री by वेदेश्वर; vide महाराजपद्वति.

रुपपञीपुष्चिन्त (पद्वति) by उदयसिंह रुपपञी, son of शाक्तसिंह. In the D. C. Ms. No. 240 of A 1881-82 (428 folios) a pedigree is given, which starts with महाराज के सिसी, in whose family was born शुभसिंह विक्रमाधि, who conquered मोहाराज; his son was महनसिंह. उदयसिंह was 13th from महनसिंह and king of उत्कर्तकोश. The work deals with वृद्धसमाज दास, such as तुलसिपुर (upto folio 210), and with कृष्णवि-पण्डित, बागालीकन्ठ, नववहाद, अयुत्वहाद, लक्षसिंह, कुपनसिंह, बोधराज, बलसिंह (कल्यंक), हेमादि, चन्द्रेश्वर, पारिशाल, हरिज, मोहाराज, विवाद, किलामणि, वर्षदीप, महाराजपद्वति of रुपपञी; described above seems to be a part of this; m. in नारायण-ज्ञानमोत्सर्गपंखति of नारायण-भाट. Between 1450-1525 A. D.

रुद्धिका or रुद्धिका. Vide पारस्करपञीकारिका above. In 1266-67 A. D.

क्षणकपात दक्षिण by मित्रमिश्र; part of बागमतिरंजन (on politics); pr. in Chowkamba S. Series.

क्षणमार्गितका by नारायनिपुष्चित, son of विक्रमाधि; in five रुद्धिका on वर्णोपायमाचार. दैव, राज, रचोप, शरीर; seems to be a com. on his क्षणसाधारण (in one hundred verses). Vide Burnell’s Tanj. Cat. pp. 132 b and 164 b.

क्षणसाधारण by नारायनिपुष्चित.

क्षणसंभव m. by हेमादि in दानकण्ड p. 328, कुष्णमण्डपसिंह.

क्षणसमुच्छ by हेमादि. On the indications and predictions from bodily signs and on Prakrits. Vide Blk. Cat. p. 411.

क्षणसमुच्छ m. by हेमादि in दान-कण्ड p. 823, by नि. लि.

क्षणसाधारणसमुच्छ—rules for the construction of सिवलिख्त in 32 sections.

क्षणोपन्धति.

(1) by काशीरायसिंह, son of सद्धनारायणसिंह.

(2) by गोविन्द, son of पुश्चिन्त.

(3) by नारायणसिंह, son of रामेश्वर. Sec. 108.

क्षणसमुच्छ m. in महातेर्पक of महाराज.
History of Dharmaśāstra

कक्षीनारायणार्थांश्री by विवानन्द गोक्षमामि in five प्रकाश.

कक्षीपरमपरात्य by श्रीनिवास.

क्षुब्धकारिका by विद्वान्तमण, son of क्षेत्र
द्वार (for माधवनिद्धकाला) Baroda O. I. 12072 dated संवत् 1552 and No. 4055 dated 1507 संवत.

क्षुब्धकालिनित्य by माधवाचार्य. The first verse is व्याख्याय माधवाचार्यों धर्मामर्गशास्त्राणि and the last verse is व्याख्याय स्वेद्य तत्कालहृदानि विषा: (vide Bik. Cat. pp. 408-409).

क्षुब्धतवाणि by वीरभद्र मोला.

क्षुजातिविवेक m. in श्रृवकमलकर.

क्षुनारस्मृति m. by निः सिं, सं. कौ.

क्षुमिन्द्रि by शिवानन्द (Baroda O. I. 12854).

क्षुप्रति or कर्मेन्तरत्रपस्मिका by कृष्ण-महान, son of पुरुषोत्तम, son of स्वर-नाय; based on कारकिन्द्रीकस्ति वृत्ति, वायुमभाय and ज्ञयत. Deals with leading topics of आचार, व्यवहार. N. vol. X. p. 248; Baroda O. I. No. 1422 is dated संवत् 1592 (1535-36 A. D.). It mentions चिन्तितक, चिन्तितसार, स्थितर्वचार. Between 1300-1500 A. D.

क्षुपारास्मृति.

क्षुप्रतितमृति.

क्षुब्रह्मस्मृति m. by अपाराक (on य. I. 238) and by हराधुर्य in आध्यात्म-सारस.

क्षुब्रह्मस्मृति.

क्षुब्रह्ममृति m. in अपाराक and आध्यात्मस्वरूपम् of हराधुर्य; pr. अनन, Sm. pp. 117-123.

क्षुङ्गाय (pr. Jivananda Sm. part II pp. 310-320) m. in संस्कार-मयूर.

क्षुङ्गस्मृति pr. in अनन, Sm. pp. 124-137.

क्षुङ्गालापस्मृति pr. अनन, Sm. pp. 128-135.

क्षुङ्गालोकस्मृति in 114 verses (Baroda O. I. 11863).

क्षुङ्गाकृतिस्मृति m. in अपाराक (pr. in अनन, Sm. pp. 136-141 and Jivananda Sm. part I. pp. 177-193).

क्षुङ्गालित्रितम् (pr. Jivananda Sm. part I pp. 1-12) vide p. 263 above.

क्षुङ्गालापनस्मृति pr. अनन, Sm. (pp. 142-181).

क्षुङ्गालित्रितम् कलिताचारित्रितम् by संचितानन्द-नाय, guru of विद्यानन्दनाय.

कलिताचारित्रितम् कलिताचारित्रितम् by विद्यानन्दनाय, pupil of स्वयंकाशास्त्रनाय. Probably same as कलिताचारित्रितम्.

कस्मात् (on offerings of salt cakes to the deceased on 4th day after death).

कलितत्स्मृति—vide sec. 13, p. 138; Jivananda Sm. part II. pp. 375-382 and अनन, Sm. pp. 182-186. D. C. Ms. 44 of 1866-68 contains a कलितत्स्मृति in 6 अवधाय where स्वस्ति and other sages are represented as asking कलित about चावृत्यान्वये and आयात्रित.
List of works on Dharmaśāstra

विलोक्तारेत्रि

विझ्ञानस्मार्कारिका

विज्ञानविषयिकारिका

विज्ञानविज्ञानीकृतिका

विज्ञानविदिता by अन्नति

विज्ञानविदिता by अन्नति (according to वृत्तायत). I. O. Cat. vol. III. pp. 584-585.

विज्ञानविदितार्थार्थिकी by नारायणस्त्रृ, son of रामेश्वरस्त्रृ.

विज्ञानविदितार्थार्थिका by सदाशिववर्षस्त्रृ, son of गद्याधर, son of विज्ञान, composed for pleasing king जयसिंह. He wrote शास्त्रविद्यार्थिका also. First quarter of the 18th century.

लेखप्रासारिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated संवत् 1536, i. e. 1479-80 A. D.

लेखप्रासारिका contains forms of mortgage deeds, sale deeds, treaties, cited from actual documents in the royal secretariat from 9th to 16th century of Vikram era, published in G. O. Series (1925).

लेखप्रासारिका by हरिदास, son of वस्त्रराज in 464 verses and four संस्क्रित (origin of writing), गणित, विज्ञान (the art of the scribe) and उपनीति; ms. copied in 1625 A. D. (Aufrecht's Oxf. Cat.).

लोकप्रकाश by क्रणस्त्रृ. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in आधुनिकामण्डलम्

लोकसागर m. in आधुनिकामण्डलम्

लोकसागर m. in आधुनिकामण्डलम्

वचनसंग्रह (Baroda O.I. No. 5507).

वचनसंग्रह (Bik. Cat. p. 489).

वचनसामग्री by श्रीकृष्णदासताराचार्य, son of सुन्दरराचार्य; mentions मद्य, पाराजनारायण m. in कालसार of गद्याधर.

वांस्कत्त्रीय m. in गौतमचर्य वांस्कत्त्रीय and by संस्कृत m. on गौतमचर्य वांस्कत्त्रीय.

वांस्कत्त्रीय

वांस्कत्त्रीय (Hultsch R. I, No. 448).

वांस्कत्त्रीय by वैभवनाथ दीक्षित.

वांस्कत्त्रीय by वैभवनाथ दीक्षित. Probably the same as above.

वांस्कत्त्रीय or वैभवनाथ दीक्षित by क्रण, son of गोकुल, son of राजव of the भारतगमित्र; composed at बेनार्स on संस्कार, गौतमचर्य विषय, शास्त्रीय, वैश्वीकरण, श्रीकृष्ण सत्य, कौशिक, तुलसिद्ध, वासुदेव, श्रीकृष्ण-विषय, सर्वनाशन, मूर्तिरुपतिता &c.

वांस्कत्त्रीय by king क्रण who ruled over महाराष्ट्र on the banks
of the गोदामी (vide Bik. Cat. p. 489). This is a large work.

वर्णमालकर m. in आद्रत्वक of रघु ।

वर्षक by सचर, son of रक्षाचर; pr. at Benares in 1903; m. in दुर्गौसवविवेक of श्रुत्पाणि.

" of रावणसेन of चम्पड्य त्रिन परिवार. Deals with संस्कारित and the festivals and श्रेष्ठ of the 12 months of the year.

" by विदापिति. About first half of 15th century; m. in महासागर of रघु ।

" by शाहीर. It is also styled स्थविस्वामित्र or वर्षकम्पनविवर्ग (Bik. Cat. p. 468).

" by हरिनारायण (C. P. Cat. No. 5017).

वर्षक्तारक from the कुलसमापण.

वर्षक्तारकयायाम (मालक) by सानेश्वरसेन; ms. dated 1477 A.D. (B. O. Mss. Cat. vol. I. No. 312 and JBORS for 1927 parts III-IV p. iv).

वर्षक्तारक or वर्षक्तारकान्दल by गोविन्दानन्द, son of गणपतिभट्ट (pr. in B. I. Series). Vide sec. 106.

वर्षदिवर्ण m. in कालिकानाथचिदंका of विजयक, in समयमयूर. Earlier than 1600 A.D.

वर्षदिवर्णित part of स्त्रियाश्वास्त्र of अनन्तदेव.

वर्षदीर्घ m. in रूपनारायणीय.

वर्षदीर्घिका m. in हृदयरत्नकार by वर्षक्तारक.

वर्षमालकर by श्रमुनाथ सिद्धान्तवागीस; composed by order of king चन्द्रदेव.

वसंतराजीय alias शाक्तानेश by वसंतराजसेन, son of शिवराज and younger brother of विजयराज; composed by order of चन्द्रदेव of मित्रिला; m. in श्रुत्सागर by वहाक्तेन and in दुर्गौसवविवेक of श्रुत्पाणि. Earlier than 1150 A.D.

C. by मानुचंद्राणि in Akbar's reign.

वसंतकल्य.

वसंतकल्य महापुरुष vide sec. 9; pr. in B. S. Series, Jivananda Sm. part II. pp. 456-496 and Anan. Sm. pp. 187-231.

C. by यज्ञस्वामिन्त m. in गोविन्द-स्वामित्वa on बाध्याजनमहेश्वर।

वसंतकल्य or महासिद्धा in 45 अध्याय on शान्ति, अप, होम, बलिदान, on certain astrological aspects of नक्षत्र, वात etc. (Ukwar Cat. extract 582).

वसंतकल्य in ten अध्याय and about 1100 verses. On the संस्कारास for वैष्णवनाम, ब्रह्मी, विष्णुराधन, श्रद्धा, आदा, विष्णु-मुनिसिद्धि (I. O. Cat. vol. III. p. 392 No. 1339). Baroda O. I. Ms. No. 1885 is dated साके 1564.

वसंतकल्य or वासिष्ठी.

C. वासिष्ठमाधव by वेदविष्य. राम is said to have asked वसंत why he was exiled. Deals with propitiatory rites for evil
aspects of planets, लक्ष्मीम, कोटिहृद. Says that it was based by वलिष्ठ on साप्तंशिनी शास्त्रा. Vide D. C. Ms. No. 245 of 1879-80. Baroda O. I. 1412 is dated संवत 1565 (1508-09 A. D.). The com. gives only the प्रतीक of verses. It says that लक्ष्मीम was imparted to नारद and others by वलिष्ठ.

वलिष्ठद्रोमपदि.

वायरत्राह्र of सिद्धांतपद्धान. On proper times for religious ceremonies. Part of वेलाव.

वायरमींमासा m. in दुष्टिप्रसाद.

वायरतालिक m. in कालास of गदाचर.

वायरतमतिसंग्रह m. by अपराक.

वायरतीथ्यानांनांकार by शोभीत, son of रामभ्र.

वायरत्मन्त्रप्रकाश.

वायरमस्त्र- a work by a follower of विनायक, according to वायरस्म्योदय. Mentioned by कल्यतर.

Between 1080-1125 A. D.

वायरमुद्रितमुतिरहस्य or वायरमुद्रितमुतिरहस्य by सहस्मालावासिमार. Deals with शून्यमितायपकरण, भाष्यचर्चा, संस्कृत, बाहिक, अभास, बोधम.

वायरमंडलग्राहात्रिपदि.

वायरस्मार.

वायरकारिका- a large work in verse; follows साप्तंशिनी माद्य.

वायरमस्त्र m. in त्राध्य (टोडातान्न).


History of Dharmaśāstra

वास्तुरवनविलास by जीवनदासदेव, pr. at Benares, 1883 and Calcutta, 1885.

वास्तुशास्त्र by रामकृष्ण, son of नारायणभट्ट. According to शास्त्री, काश्यपगुप्त; m. in शास्त्रिकतन of कलाकारभट्ट.

वास्तुशास्त्रप्रयोग-शास्त्रकोन. वास्तुशास्त्रप्रयोग- extracted from शास्त्रिकतन of दिनकर.

वास्तुशास्त्र by मय. m. in नि. सि.

वास्तुविद्यारम्भ by श्रद्धा at the bidding of खांसमाह, son of माननरेच्छ. Ulwar Cat. extract 376.

वास्तुविद्याप्रसंग pr. at Bangalore, 1884.

विचारविद्या by गोपालन्यायप्रज्ञन-भाषाचर्चा.

विज्ञानसमीयत. (Ulwar Cat. No. 1444 and extract 344).

विज्ञानविद्या by रामकृष्ण on शास्त्री, रामन, संस्कृत, ज्ञानप्रद. विज्ञानसमीयता. Relies upon मध्यस्थ. of केस. हरिखर, and मध्यस्थ.

विज्ञानग्रन्थ म. in नूरसिन्द्रप्रसाद.

विज्ञानलिखित म. by हेमस्थलिपि (दासलिखि p. 169), in दासलिखि (part of नूरसिन्द्रप्रसाद).

विज्ञानी म. in शास्त्रकृत्वाम माहीत्व. विज्ञानसमीयता. (from the उद्धोपनि of महासंतार चतुर्थी 33-40 of the Bombay edition); pr. at गुजराती प्रेस, Bombay.

विज्ञानसमीयत म. in विज्ञानावलम्बी pp. 566, 571.

विज्ञानविद्या म. in अयोध्यात्मक by रघु.

विज्ञानप्रसंग - vide सूचनग्रसंग.

विज्ञानविद्या म. in नि. सि. (may also be the name of an author).

विज्ञाननोदक com. on परासस्त्रयित्व by नक्षत्रप्रिय. Vide sec. 110.

विज्ञानमृष्टि म. in विज्ञानपारिज्यत of अनन.

विज्ञानपारिज्यत of अननम, son of नारायण. Composed at Benares in 1625 A.D. He styles himself काश्यपवाणविद्वा प्रिय-. In five लक्षकस on स्त्रियाकला, शास्त्रिकतम, वाचिक, संस्कार, तीर्था, दान, प्रकृति-विज्ञान, and funeral ceremonies, the third dealing with वाचिक, संस्कार and काल, the fifth with अनन, आश्रय, विवहार and ग्रामो. Mentions देवनारीक, विवाहसमीय, विश्वसिनेतु (pr. B. I. Series).

विज्ञानमाला or गुरुप्रविद्याविज्ञानमाला by नूरसिन्द्रभट्ट of अहिंसा. Resided on the वसुन्धर near चन्द्रप्रगरित in वैरागिया; m. in संस्कारकोस्तुम and विज्ञानपारिज्यत. Earlier than 1550 A. D. There are 240 प्रकरण in the I. O. Ms. (Cat. p. 575 No. 1769) which was copied in संवत 1732; pr. in अनन. P. Series, 1920 (1765-66 A. D.). Baroda O. I. No. 10449 copied in संवत 1622 (1565-66 A. D.).
List of works on Dharmaśāstra

C. by विश्वनाथ, son of हरि.
विधानमाला by हर्षक.
विधानमाला by विश्वकर्मण.
विधानरस्त्र by नारायणभट.
विधानरस्त्र m. in महल्याकामेथु.
विद्धुष्माला (प्रदर्श) m. in विद्धुष्माला. Earlier than 1300 A.D.

विद्वर्तल by गदाचार.
विद्वर्तल m. in व्यक्तक्रम. हेमाद्रि.
प्रयोगपारिता.

विद्याकृता by रामकृता, son of योगेश्वर, surnamed शोभे (शोभा?).
Composed in 1702 A.D.

विद्याकृताांत्यत्वति.

विद्यूषकण्डामूलण com. on उद्योग by शेषकुटलाल.

विकातविध्वस्तिनिष्ठेय.

विभागतस्त्र or-तत्त्वबिचार by रामकृता, son of नारायणभट. Relies on
मिलापस्त्र. About 1575-1600 A. D. Deals with अपरिग्रह and
स्पर्शविध्वस्तिसंहृतीमण्डुः; विभाग,
संप्रेषणयाहितम, माता
preferred to पिता as heir. The
Bhadramkar collection ms.
comes up to only अतसः।

विभागविशेष.

विभागासार of विभागप्रति; composed
under orders of दयानारायण, son
of हरिलिंग, son of भवेश. On दयाकरण, विभागस्त्रूप, दयानारायण, भवेश, भवेश,
श्रीवास्तव, भवेश, भवेश.

ब्रह्म, विनाशकत्वभुत, विनाशकत्वभुत, विनाशकत्वभुत.
विनाशकत्वभुत, विनाशकत्वभुत.

विनाशितपण.

विनाशितपण com. on उद्योग by रावधार.

विनाशितपण म. by कालसार
of गदाचार.

विद्यूष्कण्डामूलण m. by स्त्रुतिप्रदेश, हेमाद्रि.

विवाहकल्पतरु (a portion of the
कल्पतरु of श्रीमंडल) vide see. 78.

विवाहकैदुरी by पीताम्बर सिद्धान्त
वागीय composed in 1529.
History of Dharmaśāstra

(1604 A.D.). He was patronised by the Raja of Assam.

विवादवादन्व विनिर्यादिक्षरा. Vide sec. 100.

विवादवाणिझ्वका अनवन्दन्ति; quotes शुल्काण्ड and रसवंद्रस्थान्याय. Later than 1600 A.D.

विवादवाणिझ्वका यका गड़ार गुढ़कोसर-वाण्डाय, pupil of वण्डेकत्र. In his चादराणिझ्वका quotes रसवंद्रम्याय. On the 18 titles of law. About 1450 A.D.

विवादविक्तमणित्य वाचस्पतिविनिर्यादिक्षरा. Sec. 101; pr. at Bombay. English tr. by Dr. Ganganath Jha, pr. in G. O. Series.

विवादराजन्मक्ष्ट्री वर्णकलातिक्षरा. Sec. 111.

विवादविनिर्यादित्य गोपाल.

विवादविनिर्यादित्य अर्जुन.

विवादमहाराज्य मानासत्त्वकःप्रायम. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I, preface pp. xiii-xiv.

विवादराजन्मक्ष्ट्री वर्णकलातिक्षरा. Vide sec. 91.

विवादवरिथित्य रसपतिरुपायाघ खिमिङ्क. on the 18 titles of law.

विवादववहार गोपालसिद्धात-वार्ताला.

विवादसार of कुड़ीक, m. in his ख्राद-सागर. Vide sec. 89.

विवादसारांव विनिर्यादित्य विनिर्यादिक्षरा. Vide sec. 89.

विवादशास्त्र विनिर्यादिक्षरा. Vide sec. 89.

विवादशास्त्रित्य विनिर्यादिक्षरा.

etc. (Cat. of Madras Govt. Mss. vol. VI. p. 2407, No. 3203).

विवादसिद्धान्तु.

विवादशास्त्रित्य विनिर्यादिक्षरा, or -अन्न compiled by गोपालकृत्ति and several other Pandits. (D. C. Ms. No. 364 of 1875-76, N. vol. IX. p. 244 No 3165).

विवादशास्त्रित्य विनिर्यादित्य compiled in 1773 for Warren Hastings by वर्णकलातिक्षर

and several other Pandits and translated into English by Ḥāfez (which translation was published in 1774 A. D.). Divided into 21 उम्म (waves, sections) on भ्रणादित्य and the other titles of law (भवहारपदित्य).

Pr. by the Venk. Press, Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X. pp. 115-116 and N. (new series) I. pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादशास्त्रित्य विनिर्यादित्य.

विवादकम्य विनिर्यादित्य प्रियू भवहारपदित्य.

विवादकम्य विनिर्यादित्य. Vide विवादकम्य.

विवादकम्य विनिर्यादित्य सुयोधिनी (Uśuwar Cat. No. 1452 and extract). Relies on हरिहर.

रूपकम्य विनिर्यादित्य प्रियू भवहारपदित्य.
List of works on Dharmaśāstra

विवाहमाससक्याय Ms. copied in 1113 A. D. (Hp. Cat. p. XI).

विवाहकौरुद्री C. P. Cat. No. 5140-41.

विवाहचतुर्दशमकः.

विवाहतत्त्व or उद्धात्तत्व by रचनन्दन. Sec. 107.

C. by काशीराम.

विवाहतत्त्वाध्य न in उद्धात्तत्व (vol. II. p. 117) of रचनन्दन.

विवाहविराममन्यवति.

विवाहनिर्वास by नन्दभट.

विवाहनिर्ब्ब न by वैद्याध.

विवाहसंस्कर्त m. in ज्योतिषस्तर्व of रचनन्दन. Probably an astrological work of वायस्मिन्द्र or of श्रावण.

विवाहसंस्कर्त by साराज्ञापाणि (रामप्राणि ?) son of मुनज्ञान.

विवाहसंस्कर्त by हरिरेवसुरि.

विवाहसंस्कर्तम्भरकम् by सोमसुद्रस्मिध्य.

Baroda O. I. No. 133.

विवाहसंस्कर्त or विवाहदिप्पवित्ति गोभिरिय.

विवाहसंस्कर्त by गौरीवर्मण.

विवाहसंस्कर्त by चुबुयुञ्जन.

विवाहसंस्कर्त by जगद्याय.

विवाहसंस्कर्त by नरदि.

विवाहसंस्कर्त by नारायणमहात.

विवाहसंस्कर्त by रामचक्र.

विवाहसंस्कर्त or विवाहदिक्षमस्ति by रामदेव राजपिलिका, son of संगीत, son of रेवाजित. He was paternal first cousin of चण्डेश्वर and so flourished about 1310-1360 A. D. On आभुदिविनाक्रम, विवाह, चतुर्दशमक, पुस्तक and the other

संस्कारस up to समावृत्त. He wrote for वाजयाम देश students.

विवाहसंस्कर्त from the अनुपविलास.

विवाहसंस्कर्त from the अवस्थाश्रया by गृहजीवन.

विवाहसंस्कर्त from the ब्युट्कारिक of काम.

विवाहसंस्कर्त by हरिमहापः. An elaborate treatise on marriage in 122 chapters.

विवाहसंस्कर्त by केशवभट.

विवाहसंस्कर्त by केशववाच्य, son of राणिग or राणान in 17 chapters on auspicious times for marriage. One ms. is dated sake 1326 i.e. 1398-99 A. D. (BBRAS. Cat. part I. p. 109 No. 322); m. in सुन्दरप्रीक of महादेव, in टोपालनांद.

C. श्रीशा by गोपालब्रह्म, son of केशव, in sake 1476 i.e. 1554-55 A. D. (BBRAS. Cat. part I. p 110 No. 334.). See Bhandarkar's Report for 1883-84 pp. 372-373, where we read that गोपेश first composed श्रीशा, then श्रीशादेव, then a com. on श्रीशादेव, a com. on मुट्ठरत्व.

C. by कल्याणवर्मण.

विवाहसौर्य by नीलकण्ठ (seems to be a portion of टोपालनांद).

विवाहसौर्य by नीलकण्ठ (seems to be a portion of टोपालनांद).

विवाहदिश्मिप्रायधिरति.

विवाहदिश्मिप्रायधिरति by वधेश्वर.

विवाहदिश्मिप्रायंगत्रिव ascribed to रचनन्दन (N. vol. XI preface p 14).

विवाहस्तवस्मिप्रायधिरति by वधेश्वर.
rites for averting evil consequences of being born at one of the four periods called विषपिट्ठा.

विषपिट्ठा प्रकाश by वनमालिनः. Digest of सार्व-rites for मायव followers.

विषपिट्ठा विनियम by आनन्दतीयः.

विषपिट्ठा विवाहविध्यायन by श्रीवर्मसारथः.

विषपिट्ठा रमणीयमाय by नरसिंहसाह. Ulwar Cat. 1457.

विषपिट्ठा मूर्तिः Vide sec. 10. Pr. Jiva-
nanda Sm. part I. pp. 60-176.

विषपिट्ठा मूर्तिः by नादपिण्डः. Vide

विषपिट्ठा मूर्तिः in जटमूर्तिविनियम.

विषपिट्ठा मूर्तिः in काण्डविढः of चौवनुवसाह.

विषपिट्ठा विनियम of नन्तिनरसिंहस.
avi.

विषपिट्ठा मूर्तिः vak. by श्रीवि.

विषपिट्ठा विनियम of नन्तिनरसिंहस.
avi.

विषपिट्ठा मूर्तिः in नन्तिवीपान.

विषपिट्ठा मूर्तिः in नन्तिनरसिंहस.
avi.

विषपिट्ठा मूर्तिः by नन्तिनरसिंहस.
avi.

विषपिट्ठा मूर्तिः in नन्तिनरसिंहस.
avi.

विषपिट्ठा मूर्तिः by नन्तिनरसिंहस.
avi.
वीरसिद्धिमोदय (संस्कृत प्रकरण) by रामभोजनिवेदः

वीरसिद्धावलोकन or विलोकन by king वीरसिद्ध, son of रेववर्मन, son of कप्तानसिद्ध of तोमरवंश.

On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A.D.). Stein's Cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is over 400 folios) is a compendium of आत्यन्तिक, व्यौतिक-शास्त्र and धर्मशास्त्र. It borrows from गर्ग, गौतम, शास्त्रीया, मुनि, व्यास, पुराण. The work is also styled सुरासन.

मुकुटचापन.

वृत्ततन्त्रस्मार्क by वाल्सवेदान्तदास on proper time for breaking fast on द्वादशी.

वृत्ततांशग्रह or वृत्तताक by महेश्वर, son of मनोरथ and father of भास्कराचार्य; m. in म. लिंग, गोविन्दाभ्यास: An astrological work. About 1100-1150 A.D. In 11 प्रकरण: on यागविधि, नवग्रहविधि, संस्कार, विवाह, आर्याधान, सूप्त-विधि, भूपाभिषेक, यात्रा, गोवर्भविधि, संकाल्प, रेववर्तिष: Baroda O. I. No. 8173.

मुकुटगौतस्माचिहत pr. in Jivananda Sm. part II pp. 497-638.

वृद्धपारसीस्माचिहत (in 12 chapters.)

Vide वृद्धपारसीस्माचिहत pp. 466-66 above.

वृद्धाशास्त्रप्रस्मृति pr in Ānan. Sm. pp. 232-235.
List of works on Dharmakṣatra

Part I, pp. 47-50.

The list includes works by various authors, including C. by G. S. Steiner, son of G. S. Steiner, and others. The works are related to Dharmakṣatra and cover topics such as Śvetāmbara, Cārvaka, and the Vedic studies. The list spans from the 15th to the 19th century, with some works attributed to Śvetāmbara or Cārvaka.
History of Dharmaśāstra

C. by तुसिंह वाजपेयी, son of माधवाचार्य.


वैतरणीय (on gift of a black cow to secure for the soul of a deceased person a safe passage over the Vaitarani river in hell).

वैतरणीययोग्रं - Stein's Cat. p. 104.

वेण्णप्रकृत्यम्.

वैदिकविजयवज्ञ.

वैदिकाचारिन्यम् by सचिवालय.

वैराकाप्रभान्यि.

वैष्णवीय. Vide स्मृतिसूचकालु.

वैष्णवपारिप्रभान्यि - Vide under नीतिप्रभान्यि or चुनावचार्य.

वैष्णवपारिप्रभान्यि म. by मिट्टारकोरा (या III. 326), ब्रह्माक.

वैष्णव विद्वान्यि by रामान्द्र न्यायालय.

वैष्णव विद्वान्यि.

वैष्णवभाषिण्य (Baroda O.I. 1741) against पुण्डरिक्यारण &c.

वैष्णववर्मावादिति of कृष्णदेव.

वैष्णवपारिप्रभान्यि by अनन्ताराम.

वैष्णवपारिप्रभान्यि in 109 verses divided into five chapters on संस्कार, मुहूर्तम्, आश्रम, पारिवार, राज्यम.

वैष्णवपारिप्रभान्यि by संहरण, अनन्ताराम, a follower of कृष्णदेव.

वैष्णवपारिप्रभान्यि by कृष्णदेव, son of रामान्द्र.

वैष्णवलिङ्ग Ulwar Cat. No. 1466.

वैष्णवप्रकृत्यम् by वेदवृहदकाल्यम्. Mentions बिष्टनवेश, तिष्व, सुनिद्दोलचन.

वैष्णवकाल्यम् by कृष्णदेवताराम.

वैष्णववतिक्यम् (Baroda O. I. 8133).

वैष्णववतिक्यम् by वृहदध्वनि, son of रामचंद्र, son of वृहद.

वैष्णववतिक्यम् by वृहदध्वनि, son of रामचंद्र (the author).

वैष्णववतिक्यम्.

वैष्णवसूत्र m. in आद्यकन्तच by रघु and in लि. लि.

वैष्णवसूत्र by भोजनान्य. N. vol. VI. pp. 185-86.

वैष्णवालिक (Baroda O. I. 10543).

वैष्णवालिक by रघुनाथभगवान. द. C. Ms. No. 160 of 1884-86 is dated संवत 1732 (1675-76 A. D.). It mentions श्राकालसंहिता, रामाचन्द्रविद्वान्यि. It supports the marking of the body with चक्र by citing verses from कथाचार्य and अखरेबेद (एवमर्यादहसंहिता चवृद्धारकत्री कोणे सुभाग भवे).

व्यवहारविद्वान्यि by सुनामनाथ.

व्यवहारविद्वान्यि by कृष्णदेवताराम.

व्यवहारविद्वान्यि by कृष्णदेवताराम.

व्यवहारविद्वान्यि by कृष्णदेवताराम.

व्यवहारविद्वान्यि by कृष्णदेवताराम.

व्यवहारविद्वान्यि by कृष्णदेवताराम. On points of स्मृति rites and rules, such as स्मृतिस्वरूप, महत्मास, संस्कार, आश्रम, आश्रम, राज्यविधिकाल्यम्, राज्यविधिकाल्यम्. N. vol. VIII. p. 211.
List of works on Dharmakāstra

व्यवस्थापीक्ष by राधानाथसरस. N. vol. X. p. 84 is confined only to शास्त्रीय.

व्यवस्थानियंग. Ano. on तिथि, संकालित, शास्त्रीय, दश्युक्ति, प्रायःक्रिया, विवाह, दाय.

व्यवस्थानकाश. व्यवस्थानकाशम् by दक्षिणारायण-न्यायालंकार, son of संदान. In ten गुक्तम् on दायग्राम, ख्यातन, द्वन्धवयस्त्रि; mentions मित्राप्रासा and बिनामंत्रा.

व्यवस्थानव. Ano.

व्यवस्थानेय of रुक्मन्द्रन (on pre-emtion).

व्यवस्थाने of शुनाध, at order of king राघवपुरच.

व्यवस्थाने of रामभद्र. Vide under स्वरूपसागरनियंग.

व्यवस्थाके मप्प by गणेशमछ. व्यवस्थामप्प by गणेशमछ. Gives decisions on प्रायःक्रिया, inheritance etc.

व्यवस्थामप्प by मड्टें. On definite conclusions about शास्त्रीय, सप्ति, चक्रिकरण, संकालित, दुर्गोस्त्रि, जन्माचार, भाषिक, देवमशिष्, दिव्य, दायग्राम, प्रायःक्रिया. Based on रसुः.

व्यवस्थाशान् by नारायणमण्डल (I. O. Cat. p. 452) on भाषिक, शास्त्रीय, तिथि, दण्डुक्त, विवाह, धारा. Different from next.

व्यवस्थाशास्त्रमष्ठ by नारायणमण्डल. On law of inheritance. This is also called व्यवस्थाशास्त्रमष्ठ.

Vide N. vol. III. pp. 126-127 and I. O. Cat. p. 453 which shows that the work embraced शास्त्रीय, दायग्राम and धारा.

व्यवस्थासाधारणां by महेश. Probably same as व्यवस्थासाधारण.

व्यवस्थासाधारणां by रामगोविन्दचन्द्र-वर्त्ती. son of सुरंद्र, on तिथि, संकालित, अन्तर्यम्, शास्त्रीय etc. Vide N. vol. IV. pp. 289-291; N. (new series) I. p. 349 describes him as the son of रामगोपाल of कान्हवास.

व्यवस्थालेख by द्वारचन्द्रसम्भव; Ms. copied in नैक 1741 (1619-20 A. D.).

व्यवहारकल्पकार, by कमलाकर son of रामकुण्ड (7th section of वर्गीयतन).

व्यवहारकल्पकार, by सरसा (portion of कल्पकार). Vide sec. 78.

व्यवहारकार by रामचन्द्र. A part of his तत्वभ्रमसारदेश on judicial procedure and civil and criminal law composed under राम, king of सिद्धांत. Latter half of 15th century.

व्यवहारकौतिरुद्दिर by सिद्धान्तवागिनभाषा-चार्य. (Baroda O. I. 10105 dated साखे 1535).

व्यवहारचन्द्रक्षर m. in संस्कृतसूचक.

व्यवहारचन्द्रमद-द्वय (part of कार्तिकचन्द्रमद, on judicial procedure and the भिवाहपद).

व्यवहारचन्द्रमकार by रूपाराज्य, son of अवानीदास, son of नायक; composed in संवत् 1637 (1580-81) in 13 प्रकरण (in D.C. Ms. No 199 of A 1883-84 and 14 in Mitra's Notices vol. V. p. 91, which splits विवाह into two); on astrology in connection with गणिष्ठ्य, पुरुषव, सीमान्तोज्यव, and
the other संस्काराः विवाहा यात्रा महामार्गिनयम्।

व्यवहारसिद्धान्तम् by वाचपत्ति. Vide
above p. 846; on भाषा, उत्तर, किया and निर्वात. N. III. p. 34.

व्यवहारसिद्धान्तम् by नीलकण्ठ, son of शाहरमत्. Sec. 112.

व्यवहारसिद्धान्तम् by रेकुन्दन. Vide sec. 107.

व्यवहारार्थालोक—vide व्यवहारार्थालोक.

व्यवहारालिकम् by महदेवमात्. Vide
sec. 74 pp. 639-40.

व्यवहारपरंपराम् by अनन्तदेव पालिक. On
meaning of व्यवहारा, plaint, reply, means of proof, witnesses, documents, possession, judgment.

व्यवहारपरंपराम् by रामकुण्डम्. On राज
धर्मम्, भाषा, उत्तर, प्रत्यक्षकृतन, प्राचे, साहित्य, शिक्षा, युक्ति, ज्ञानम्.

व्यवहारपरंपराक्षे or दायदास by श्रीरामम्.

व्यवहारोधितम् (part of राजधर्मम् कौलुम). व्यवहारोधितम् m. by रेकु in दिव्य
tतत्त्व on ordeals.

व्यवहारेणिर्म (गौड़) m. in शूद्र-
कमलअक.

व्यवहारेणिर्म by सभासमितिमागादेश residing at Benares by order of जुटचिंद. On judicial procedure and the व्यवहारसिद्धान्तम्. D. C. Ms. 140 of 1892-95 copied in संवत् 1885 (1798-99 A. D.).

व्यवहारेणिर्म by वदराज; m. in स.
वि, नि, सि; composed about 1500 (tr. into English by Burnell).

व्यवहारिनिचयम् by श्रीराम m. in ज्योति-
स्थवर and तिथितत्त्वम् of रेकु. Probably astrological as bearing on शरीर.

व्यवहारपरिषद् (Vide Tri. Cat. of
Madras Govt. Ms. for 1919-22
vol. IV p. 4836). Breaks off
in the midst of 8th topic (भाषा-
निर्वातम्), the other seven being
व्यवहारार्थालोककण्ठम्, प्राचे, विवाहकण्ठम्, समाचार, सम्बलकण्ठम्, सम्बलकण्ठम्, समोपदेशम्, व्यवहारालिकम्, विचारविविधम्.

व्यवहारपरिषद् by हरिधर्मम्.

व्यवहारपरिषद्.

व्यवहारपरिषद् by प्रथाकोटम् (part of धर्मतत्त्वालमनि, pr. in भारतिय विद्या Series). Vide sec. 102.


व्यवहारपरिषद् by दासोजी (king of
Tanjore 1798-1833 A. D.).

व्यवहारपरिषद् by इराम.

व्यवहारपरिषद् by कल्याणमानिक.

व्यवहारपरिषद् by कृष्ण. On astrology
applied to चंद्रमाश्रय (Hp. Cat. pp. xx and 253) m. in दिव्य
tतत्त्व by रेकु.

व्यवहारपरिषद् by प्रवासिमिहास. On
judicial procedure.

व्यवहारपरिषद् m. by वर्षमान.

व्यवहारमूलम् by नीलकण्ठम्. Vide sec.
113 (pr. by the Bhandarkar O. R. Institute, Poona, by J. R. Gharpure, Bombay and by V. N. Mandlik).

व्यवहारसान्तका or व्यवहारसान्तका of जीमूतावाहण. Vide sec. 79 p. 702.

व्यवहारसान्तका— (the third part of पारासात्त्विक). व्यवहारसान्तका by वदराज. 18th cen-
tury. Much used in Malabar.
List of works on Dharmaśāstra

Vyāharsālikā (Baroda O.I. 6373).
Vyāharaśrāvī thāyādeva, son of 
Chavanātṛa of the Bhaṭṭabhāva.
Vyāharaśrāvakā by Varnāḥ. Sec. 91 
p. 766.

Vyāharaśrāvaṃthū.
Vyāharaśrāvaṃthū of Nārāyana, pupil of 
Vijñānadeva; vide pp. 615-16. 
Vide Tri. Cat. of Madras Govt. 
Mss. vol. III. part I C. p. 3938 
No. 2750.

Vyāharaśrāvaṃthū by Harigāna.
Vyāharaśrāvaṃthū m. in Čavyarūpaṭācārya 
by Sruṣ, and in śr. śr.

Vyāharaśrāvaṃthū by Śabdādhi, son of 
Śadhāraṇidhikṣa, on Vyāhara i. e. 
judicial procedure etc.

Vyāharaśrāva by Āśramaśrāva.
Vyāharaśrāva m. in śr. śr. and 
Śrīnārāyaṇaśastra.

Vyāharaśrāvaśāstra by Nārāyanaśastra.
Vyāharaśrāvaśāstra by Rāmāṇya. 

Vyāharaśrāvaśāstra by Mānusūtrya Gohāvāmi 
composed under Ranjit Singh 
of Lahore (1799 A. D.).

Vyāharaśrāvaśāstra by Nārāyanaśastra 
by Chitrāpati, son 
of Nārāyanaśastra, at the request of 
Colesbrook, in the year 1725 
(1803-04 A. D.).

C. by author.

Vyāharaśrāvaśāstra by Gohāvāmi. 
Vyāharaśrāvaśāstra of Benares at the order of 
Śrīnārāyaṇaśastra. Deals with judicial 
procedure and Vyāharaśrāvaśāstra (titles 
of law).

H. D.—140

Vyāharaśrāvaśāstra by Kāṇḍaśāstra; D. C. 
Ms. No. 247 of 1887-91 deals 
with Māṇeṣṭrīṇātha. Abhinātha (Ms. 
is incomplete)

Vyāharaśrāvaśāstra by Mānusūtrya. Same as 
Vyāharaśrāvaśāstra.

Vyāharaśrāvaśāstra by Śrīmānāthaśāstra 
by Śrīmānāthaśāstra, king of Tanjore 1798– 
1833 A. D.). Probably same as 
vyāharaśāstra above.

Vyāharaśrāvaśāstra by Gopālārāmaśāstra, 
Vyāharaśrāvaśāstra by Śāru 
Śrīmānātha, by Śrīmānāthaśāstra, 
by Śrīnārāyaṇaśastra. Earlier than 1500 
A. D.

Vyāharaśāstra or Vyāharaśāstra m. in 
Māṇeṣṭrīṇa (on ra. 3. 30), Áyapākā 
Hrdrāja.

Vyāharaśāstra Vide sec. 53; pr. in 
Jivananda Sm. II. pp. 321-342 
and Ānaṇ. Sm. pp. 357-371 
(about 248 verses).

C. by Śrīnārāyaṇaśastra.

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:

A. D.:
History of Dharmaśāstra

वत्तिण्ड्र (the first part of the चुरुङ्गोपिनितामणि).
वत्तिण्ड्रामणि.
वत्तिण्ड्र by वैधदिवसरवरानि.
वत्तिण्ड्र by वरङ्गार of श्रेष्ठ गांगा family; son of वैधदिवसर.
वत्तिण्ड्र of नद्दर महामहोपाध्याय.
Vide sec. 99 p. 841. One ms. dated श्रवणसंवत्स्र 344 i. e. 1463 A. D. Hp. Cat. xiii and 73).
वत्तिण्ड्र (a part of the वैरमित्रोदय).
वत्तिण्ड्र - vide वत्तिण्ड्र.
वत्तिण्ड्र by वेदन्देव.
वत्तिण्ड्र by रुपु. Vide वत्तिण्ड्र.
वत्तिण्ड्र by गांगा.
वत्तिण्ड्र by रामरचण, son of गणेश (for रामरचण, son of गणेश).
वत्तिण्ड्र or वत्तिण्ड्र in five परिशेष्ठ for श्रवण निरुपम.
वत्तिण्ड्र by गांगा, रामबरवण, वारवण.
वत्तिण्ड्र by गांगाधर वराहरकार.
वत्तिण्ड्र by सामर ज; pr. at Sholapur in 1871.
वत्तिण्ड्र by कृष्णदेव.
वत्तिण्ड्र by व्यवधान, son of गोपाल.
Compiled at Benares in शुक्ले 1658 (1736 A. D.); was a Cittapāvana Brāhmaṇa of शन्धिलय गोत्र and came from संगमेश्वर in the Ratnagiri District. Pr. several times at Bombay, Ven. Press, ed. being the latest.

वत्तिण्ड्र.
वत्तिण्ड्र by कृष्णधर.
वत्तिण्ड्र composed by order of दिग्दिष्ट, king of कृष्णधर. First quarter of 14th century.
वत्तिण्ड्र by निरग्नदिवसर.
वत्तिण्ड्र.
वत्तिण्ड्र by वण्डकर.
वत्तिण्ड्र by गांगा.
वत्तिण्ड्र by द्वार्पत (part of चुरुङ्गोपिनितामणि).
वत्तिण्ड्र by श्रीदत्त. Vide sec. 90.
वत्तिण्ड्र by रामप्राणामयी, son of गांगालोकस्थेश्वरामयी at the order of महेश्वरसंध, king of विश्वकर, son of गांगाधरसंध, son of रामसंध of शवदंक family; mentions श्रीदत्त as one of his authorities and also ज्योतिर्लिंगेन.
वत्तिण्ड्र by गांगाधरसंध.
वत्तिण्ड्र by शक्ते; son of शक्ते; a huge work; flourished between 1620-1675; wrote his कृष्णधर मृदा in 1671 A. D.; pr. at Lucknow in 1877, 1881.
वत्तिण्ड्र (part of दिनकारोद्योत).
वत्तिण्ड्र.
वत्तिण्ड्र by रामकृष्ण based on गोपाल, as he expressly says; dilates upon those द्वार्त that are observed among गोपाल.
वत्तिण्ड्र by शक्ते; son of शक्ते, surnamed शक्ते of the दिनकारोद्योत subcaste. He wrote तीयोपाध्यायकृति and refers to
List of works on Dharmaśāstra

his सदनुपालकौरी. Composed in 1625 (साक्ते शास्त्रमहाभ्रम i.e. 1703–4 A.D.); pr. in Bombay at शास्त्रपर्ष press (1863 A.D.). Peterson (in Ulwar Cat. extract 352) wrongly reads विवधानसंबन्धिना for विवधानपावनामा. 

वसोपवाससंग्रह by निन्दयसामसा. 

शास्त्रािप्रायिकि निर्देशिण (extracted from the प्रायिकििििििि of नागोपाध्याय); decides that modern princes are not entitled to have उपनाम performed (pr. in Ch. S. Series, two recensions, शुद्ध and सच्च). 

शास्त्रािदुभि Stein’s Cat. p. 105. 

शास्त्रािदुभि संग्रह (pr. in Ch. S. Series). 

शास्त्रमन्त्रि by माथ्यवाचार्य N. (new series) vol. III. p. 194 (शास्त्रि means पाश्चात्यवित्ति ). 

शाकुरणव or शाकुरणश्राव or शाकुर by वसस्त्रि. Vide under वसस्त्रि. 

C. by मानुसन्नामाणि. 

शाकुरगीता m. by कालवीक of जीूरत, हेमाद्रि. Earlier than 1000 A.D. 

शाकुरगिर्मि (on ceremonies at the time of laying the foundation of a house). 

शाकुरभ्रि. 

शाकुरविषयारणवाद by पुरायोतम, son of पीताम्बर (Baroda O. I. 736). 

शाकुरस्यस्य स्वयम् m. by कालवेक of जीूरत. 

शाकुरसिद्धांतमंचुष्ठ. Vide sec. 12. 

C. m. by कल्पतम and वि. र. 


शाकुरसूत्रि m. in भद्र पा. 

शाकुरसूत्रि प्रमश्य by गोविन्द. 

शाकुरसूत्रि प्रमश्य by कुशलाम, son of नारायणभ्रि. 

शाकुरसूत्रि प्रमश्य by जयरामराम. 

शाकुरसूत्रि प्रमश्य by जयरामभ्रि. 

शाकुरसूत्रि प्रमश्य by कमठका, (from his शानितरि). 

शाखायची on प्रायिकि. Vide प्रायिकि- शाखायची. 

C. प्रायिकि प्रायिकि सृजका. 

शाखायची by वयस्त्रि. 

शाखायची by बेहदेव. 

शाखायची संग्रह m. by कावसार of गुडार्ज. 

शाखायची. 

शाखायचीसूत्रि संयोगिता. 

शाखायद्रि. 

शाखायद्रि म. in वसस्त्रि or वत्रारा. 

शाखायद्रि म. in अपराक, आद्रि- स्मृति. 

शाखायद्रि m. in व्यवहारमूल, दुनक्षमाग्रां. 

शाखायद्रि म. गर्भविंद्रि of विकासय. 

शाखायद्रि म. गर्भविंद्रि म. in सि. सि. और संस्कारकौण्ड. 

शाखायद्रि म. गर्भविंद्रि of विकासय. 

शाखायद्रि म. गर्भविंद्रि म. in सि. सि. और संस्कारकौण्ड. 

शाखायद्रि म. गर्भविंद्रि of ब्रजस्वल, son of इञ्जट (pr. in Ben. S. Series);
Stein’s Cat. p. 19 gives संवत्त 1428 as the date.


C. (आध्य) by श्राध्वनी quoted in कल्यक्तक according to शुद्धितत्व (vol. II. p. 312). Earlier than 1100 A.D.


C. प्रोटोधनी by दयाधनी, son of धर्मपीतर.

C. अध्याय वर्णण by श्रुतयाय.

C. शृद्धार्थप्रदत्त or शृद्धार्थप्रदत्त by रामचंद्र, son of सुर्यचंद्र, son of विवद्रास, son of श्रीपरमालब.

C. शृद्धार्थप्रदत्त by नारायण, son of कुशली द्विजेश्वरी, son of श्रीपाल; gives pedigree of family which was नागर from श्रीपाल-लापुरी in गुजरात. श्रीपाल was 8th from चण्ड्रशृद्ध of that family. Work composed in 1629 (वर्ष मन्दकर्तहमन्द्रांसमिति माध्यमा &c) probably of विक्रम era (i.e. in 1573 A. D.); Ms. in Bombay University Library. He wrote शृद्धार्थप्रदत्त also. Vide Ulwar Cat. for a long extract and D. C. Ms. No. 6 of 1879-80.

C. श्राज्यमार्गिक or -श्राज्यतपत्तिक by श्रीपर, son of वस्त्रार. About 1518 A. D.

श्राज्यतपत्ति m. in काल-
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शान्तिकल्पद्रीप or कूलपञ्चवर्तीक by श्रीकृष्णविद्यानी. On incantations for killing, subjugating or bewitching rivals. N. vol. II, p. 107 and vol. V, p. 275 (Ms. dated संवत् 1851).

शान्तिकल्पद्रीप: Ano.

शान्तिकल्पद्रीप: किविधि of वसिष्ठ in 213 verses.

See शार्मिश्रीमात्र above. वसिष्ठ tells राम why the latter and others like रावण, पाण्डव, कंस suffered from unfavourable stars and dilates upon अधुर्द्वीष, व्यक्तिवृत्त, कौटियस, नवग्रह्याम: Employs मन्त्रs from मायापरिश्री-शार्म (vide D.C. Ms. No. 104 of 1871-72).

शान्तिकौशिकी of कमलाकर, son of रामकृष्ण. Probably the same as शान्तिकल्पद्रीप.

शान्तिकौशि (C.P. Cat. No. 5585).

शान्तिकणुपित by गणपित रावः. About 1685 A.D.

शान्तिविन्द्र बाहु by कबीर: m. in his काशिविन्द्र (vide Aufrecht’s Oxf. Cat. p. 211b).

शान्तिचित्र:.

शान्तिचित्राराम म by कुलसुतिन म, in his शान्तिचित्र.

शान्तिचित्राराम: by दिव्याराम, son of श्रीराम of मोठ caste.

शान्तिचित्राराम or शान्तिचित्राराम by नारायणचक्रवर्ती. Names अभुधास लाल: Defines शान्तिः as ‘यथा शान्तिप्रतानां कवच विनिधारणम्’.

तथा द्वारपालानां शान्तिस्ववाचि वातस्म: एतेन अछुद्द्वारा पेणिक्ष- मापातिनिविधारणे शान्ति:।'

शान्तिकल्पद्रीप: m. by रशु in शुक्रस्वर्त, संस्कर्तार्थ, पुकार्त्तितथा, शाल्पुकच (p. 195).

शान्तिनिर्देश:.

शान्तिपद्धति by शिवराम, son of श्रीराम. It deals with rites propitiating the nine ग्रहास (planets) according to Sāma-veda. The author wrote also छन्दोगयात्माराम. Ms. (I.O. Cat. p. 570 No. 1762) dated संवत् 1806 (1749-50 A.D.).

शान्तिविधान: by अनन्तभट्ट.

शान्तिधर:.

शान्तिप्रकार of वर्षमान:.

शान्तिप्रकार: by मोमिल (same as the first 7 chapters of the कमलाकर).

शान्तिप्रकार: (from the शुक्लमिथोदय). शान्तिमाला by धनेश्वर: Same as वासिश्चिराराम.

शान्तिमुख of शीतलकण्ठ. Vide sec. 112; pr. in Bombay by J.R. Gharpure.

शान्तिनर: or शान्तिनरकर of कमलाकरमाहे: Sec. 111 (BBRAS Cat. p. 234 No. 729). Vide शान्तिकल्पद्रीप: above.

शान्तिविवेक by विभवाय on rites for propitiating planets etc. (part of मदनसर), Vide Ulwar Cat. extract 353 for table of contents.
History of Dharmaśāstra


C. नारायण.
C. प्रकाश by मदुरानाथस्वामी.
C. by माधव.

पद्मायन by आचार्य, son of पुरावीर, son of रामराय; m. in ब्रत्राज. Author's family migrated from जन्मान्त्र (Nasik) on गोदावरी to बनारस. Composed in 1550 राजस्थान सत्ताव (probably of the विक्रम era). Vide Ulwar Cat. extract 669.

C. by रामदेव.
C. शाल्यायनन्दा by नेमानन्देश्वर.

C. हर्षप्रतिमा by श्रीदेवीशालिनी.

शाल्यायनप्रयोग by रामचन्द्र.

शाल्या}-मार्गकथा.

शाल्या}-मार्गप्रदेश by वासवेन्द्र. Vide I. O. Cat. p. 593 No. 1805 (Ms. dated संवत् 1858 i.e. 1801-02).

शाल्या}-मार्गकथा.

शाल्या}-मार्गकथा (Bik. Cat. p. 450). A different work.

शाल्या}-मार्गकथा Ano. N. (new series) II. p. 187.

शाल्या}-मार्गकथा by तुरावदेवप्रपिता.

शाल्या}-मार्गकथा by सुभाषितहरिश्चन्द्र.

शाल्या}-मार्गमूलति m. by स्मृतिचारः, हेमाद्रि, मद्वा, स्नि. स्वि.

शाल्या}-मूलप्रदेश (a part of दक्षकम्बीप्रदेश).
शाख्रीष्य by अश्रुहर्ष नृद्रि; Ms. (Baroda O. I. 8132) dated संव. 1664 (1607-8 A. D.) deals with प्रायकृत्रित and refers to portion of the work on व्यवहार.

शाख्रीष्यपागत्सर.

शाख्रीष्यपारविष्य by हरिबाण्ड्रुण.

शाख्रीष्यपारविष्य by कुण्ड of the होलिक family by order of धान्त राव (?)(Vide Burnell’s Tanj. Cat. p. 133a). Mentions हेमाम्रि, माथब, मत्तरम. Later than 1450 A. D.

शाख्रीष्यपारविष्य by हसरेोह.

शिवमपारविष्य by कक्कांक.

शिवमपारविष्य or सिक्कांक m. in लिति. Vide C. P. Cat. 5670-71.

शिवमपारविष्य by भोजेरेह.

शिवमपारविष्य by king बस्यनाथक I of the Keladi dynasty; contains a chapter on polity. Divided into कहोल, each कहोल being divided into नागस.

Published by B. M. Nath and Co. at Madras.

शिवमपारविष्य by महाशिवमपारविष्य composed for विनयसिंह a former Maharaja of Ulwar. (Ulwar Cat. No. 1485).

शिवमपारविष्य the same as शिवकरोदयोत.

शिवप्राप्तिपद्धति by हरियान.

शिवप्रका (बाप्प्रपद्धति Vide Bik. Cat. p. 611).

शिवप्राप्तिपद्धति by काशीनाथ, son of जयरम, surnamed बेग.

शिवप्राप्तिपद्धति Ano.(N. vol. II p. 225).

शिवप्राप्तिपद्धति by राघवानन्दनाथ.

शिवप्राप्तिपद्धति by वामेन्द्रसरस्वती.

शिवप्राप्तिपद्धति by रामचन्द्र; son of दार्शनक of the अश्रुहर्ष. Explains भूपाभान (रुख) सूत्र on शिवप्राप्ति beginning with अथातो महादेवधारिः परिवार-विधिः व्याख्यात्मा: N. vol. X p. 347.

शिवप्राप्तिपद्धति by कमलकार.

शिवप्राप्तिपद्धति by विनोपाध्याय Vide महाशिवप्राप्तिपद्धति.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by शिवमपारविष्य विनोपाध्याय.

शिवप्राप्तिपद्धति by राघवानन्दनाथ.
शिवार्राजर्षितविष्णुकाय रामेशर रामेशर, 
पुलिद सत्यसिधान्तसर्वत्री।

सिद्धिवेय- विद्वान वैधमत्स गुृहमात्र।

श्रुत्तीतिसार (प. द्वारका और प. ज्ञान वर्मा) द्वारका मद्रास 1892 और ज्ञान वर्मा 1892 और प. द्वारका और प. बेनोय कुमार सरकर स्टी. बी. ह. सी. सी. सी. की चार इतिहास प्रकाशित 2500 अंशों के निरीक्षक और 2500 अंशों के निरीक्षक। यह नागरिक, मिसाल, पूर्वरुप और प्रायोगिक सामग्री है।

श्रुत्तीसैले।

श्रुत्तीकोणका (प्रमा. वि. प. 251 और 255)। इसको स्पष्ट रूप से प्रयोगी नहीं।

श्रुत्तीसैले।

श्रुत्तीकोणका

(1) आधारित पर रामलाल के कृति पर रामभद्रमायाल्पर।

(2) आधारित पर नारायणवन्धोपाध्याय प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।

श्रुत्तीकोणका (प. मोहन चन्द और आचार्य)। प. 196।
List of works on Dharmaśāstra

C. Prakaśa by Kṛṣṇačārya. 
C. Prakaśa by Rādhāvaiśāry (pr. at Calcutta in 1901).

C. Abhāktkāmiśtra by Gokulānanda 
Kavikṛṣṇačārya, son of Gāyatrīprāً.
Vide sec. 106 p. 882; pr. at Calcutta in 1901.


by Narāyaṇaśāstra.

by Kṣetraṃ. Same as Kṛṣṇa-prāṇī.

Kṛṣṇaśūnya by Mahādīpākṣaśāstra.

Kṛṣṇaśūnya by Anuśrūya, son of Rāma-
śamn. His grandfather Hṛdīr was 
chief judge of Dvārakā, eldest 
son of Dvāra and his 
great-grand-father Dvārakā 
was chief judge of Dvārakā. About 
1450 A. D.

Kṛṣṇaśūnya by Umapati.

Kṛṣṇaśūnya by Gopāla.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya 
Pāṇḍya. Vide sec. 101 
p. 853.

Kṛṣṇaśūnya m. in Kṛṣṇaśūnya of Rāhu.

Kṛṣṇaśūnya by (Kṛṣṇa) Bāṣṭak of Bena-
res, son of Bāḍaśāstra, son of 
Bāṭa, son of Pundarikā who was 
H. D.—141

a resident of Vyamāvādaraṇi.

Composed in the 1752 (Dvāra-
śamn) i.e. 1695–96 A. D.
Vide N. vol. II. p. 126 for the 
same author's com. (Śṛṅga) on Kṛṣṇa-
śūnya (composed in 1732 Sambhav.

Kṛṣṇaśūnya by Rāhu in Kṛṣṇaśūnya.

Kṛṣṇaśūnya by Kṛṣṇaśūnya, son of 
Narāyaṇa at the bidding of Bṛṣaṇ.

Kṛṣṇaśūnya of Kṣetraṃ: Vide Kṛṣṇaśūnya 
above.

Kṛṣṇaśūnya by Kṛṣṇaśūnyaśāstra.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya.

Kṛṣṇaśūnya m. in Kṛṣṇaśūnya of Rāhu.

Earlier than 1425 A. D.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya (in Bengal).

Kṛṣṇaśūnya by Mahādīpākṣaśāstra Bhām. 
On Veṣṇu. N. (new series) II 
p. 201.

Kṛṣṇaśūnya from the Anuśrūyaśāstra.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya, son of Bṛṇa.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya. Vide sec. 
91 p. 766.

Kṛṣṇaśūnya by Mahādīpākṣaśāstra.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya.

Kṛṣṇaśūnya by Veṣṇu Prāṇāya (styled Kṛṣṇaśūnya and Kṛṣṇaśūnya) 
on Veṣṇu, Veṣṇu Prāṇāya, Veṣṇu Prāṇāya &c. 
(Tri. Cat. of Madras Govt. Mss. 
History of Dharmaśāstra

(1) by सृजयर, son of दक्षिणर and youngest brother of हर्षर. Vide sec. 99 p. 840.
(2) by श्रीपाल, son of श्रीकराण. Mentions शुल्कमणि at end. 1475–1525 A. D.
(3) a portion of the दारस्थ by शिन्निन.
(4) by शरीकपाल. Vide sec. 98.

History of Dharmaśāstra: a part of दक्षिणर.


History of Dharmaśāstra: दित्रि.

(1) by कृष्णदेव सर्वत्वाची, a दबन्दीवाची. Vide sec. 867.
(2) by दक्षयर.

History of Dharmaśāstra: दक्षिणर.

History of Dharmaśāstra: म in सिंहा (शा. III. 16), अपराङ्ग.

History of Dharmaśāstra: दक्षिणर by शुतसत्तर. Treats of domestic rites according to शोभित. Gives pedigree of patron as king दक्षिणरायण of तुन्देग्रह his son रूपनारायण-वीरनारायण-रायणज्ञानश् द्रवकमनारायण, who is said to have written the work with the help of गुरु, whose gurus were रामप्रत


History of Dharmaśāstra: दक्षिणर or दक्षिणर by विश्वासदेव. Vide sec. 111.

History of Dharmaśāstra: दक्षिणर m. in दक्षिणरायणविरोदणि of गोपकण.

History of Dharmaśāstra: दक्षिणर by रामकराणर.

Deals with genealogy and history of the कास्पथ of Bengal (N. vol. II p. 55).

History of Dharmaśāstra: दक्षिणर by दक्षिणर.

History of Dharmaśāstra: दक्षिणर by दक्षिणर.

History of Dharmaśāstra: दक्षिणर by दक्षिणर; the same as the स्थिन्यध्वन्यांशाय. Sec. 94 p. 798.

History of Dharmaśāstra: दक्षिणर by दक्षिणर.

History of Dharmaśāstra: दक्षिणर by दक्षिणर.

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History of Dharmaśāstra: दक्षिणर by दक्षिणर.

History of Dharmaśाष्ट्र by काशिकर.

Expressly says that it was based on दक्षिणर's work. The English note in N. is wrong. The verse at the end says distinctely that it was copied in शाखा गुरुसम्रजसम्प्रवर्षुकाममोरासिनि. विन्दु नामिते i. e. अके 1442 (1520 A. D.).
List of works on Dharmaśāstra

Pratunjnapa, son of Keshvadāsa, who showed his prowess in the south and is styled Purusvācyav. D. C. Ms. No. 55 of 1872–73 was copied at Sambhātī (modern Cambay) in the year 1647 Falgun Shukla 9, Pratipada 7 (4th March 1591). Names Gobinda, Gobindabha, Gobindabha, Gobindabha, Gobindabha and is mentioned in Bāchar of Kāma (on Kāma). Between 1520–1590 A.D. For the Vṛṣṇi family, vide Ind. Ant. vol. 41 p. 245 ff.


Kṛṣṇadeva
Kṛṣṇadeva of Śriyam. Palm-leaf Ms. dated i. e. 1540–41 A.D.


Sriyam
Sriyam in KṛṣṇadevaŚīvarāja of koṣa-kāma.

Kṛṣṇadeva - vide Kṛṣṇadevaśīvarāj above.

Śaṅkaraśāstra by Āryavindīśī. Śaṅkaraśāstra by Kāśīcandraśī. Śaṅkaraśāstra by Śāntānukāla. Śaṅkaraśāstra by Śāntānukāla. Śaṅkaraśāstra by Śāntānukāla.
शौनककारिका or शौनकोक्षुकड़ाकारिका (D. C. Ms. 97 of 1869-70). An extensive work in 20 अध्याय in verse on domestic rites. Mentions शाक्ताध्यायनाचार, five शाखायांसे अंगिक विषय, ग्रहवेद, सर्व- युक्ताचार; Ms. written in संस्कृत 1653 (1566-67 A. D.). Vide Bik. Cat. p. 152 for शौनककारिका and Baroda O. I. No. 8637.

शौनककारिकावली (C. P. Cat. 5898). शौनकगुप्त m. by विष्णुप्र, अपराके, हेमाद्रि.

शौनकगुप्तपरिशिष्ट m. by अपराके (two verses) on p. 525.

शौनकप्रभृत्रि.

शौनकसूत्रि. Vide BBRAS Cat. p. 208 for a large work in verse on युग्याध्यायमण, नामदेवमण, स्थापक, ग्रहस्वति, गांधार, and other संस्कृत. उत्साहजनकादेते, शूर- स्वतात्वातित, शूरपुष्कर, विष्णुप्रस्थ, पार्वत्याति, आप्रवण, प्रस्थिति &c. Mentions आचारस्वति, प्रयोगारिजात, बृहस्ति, मनु.

शौनकी—on the worship of the 9 प्रहस.

शौण्डाग्राविनिन्य by गोपालदेविक.

शौककमल m. in शौककमल- of नम्दप्रियत.

शौककला the 5th part of the स्मृति- वनद्र of भद्रवेदमृग्नि. Mentions कल्यात्रा’s definition of शौक पिव- नुदिति इन्या ग्रंथायो भारतस्वीकारपथ- नवम्’, N. vol. I. p. 299.

शौककलिका alias शौकप्रदेशि of रघुनाथ. He bows to जगन्नाथस्वर मृग्नि. Quotes कल्यात्रा, धर्म्याध्याय, निर्णयमृत, नागायनविषयक, अवन- वस्माति, हेमाद्रि, हरात, स्मृतिरत्नाविति. (D. C. Ms. No. 421 of 1891-95).

शौककलिकाविवरण of विष्णुप्राचार्य m. in प्रणवतिराध्यात्मियेन्य of शिव-महादेव.
expressly mentions the
माय of नीलाम्बर on कालायन.
(2) a परिशिष्ट of the मानवगृह.
(3) गोभिलीय.
C. by महायसारस (Baroda O.I. 12835).
(4) भैरवणीय.
(5) 44th परिशिष्ट of अथवेर.
(6) वासिष्ठ.

ढाकल्य.
by कालीनाथ.
by भूर्विजय.
by बाबसित. Also styled पितृ-भक्तितत्त्वीय. Vide sec. 101.
by वीरम. Also styled छन्दोग-ढाकल्य.
Vide sec. 90 p. 761. Based on स्मृति, गुड्ड, गृहां and गोपाल and भूत (N. vol. III. p. 34 and II. p. 364).
by हेमदार (Peterson's 6th Report p. 11). Refers to चंद-विकितामणि as his work.

ढाकल्यप्रीय of हृदिक्रिया.
ढाकल्यदुर्गम.
ढाकल्यपार वide (I.O.Cat. p.558.)
ढाकल्यभाष्य vide under गोभिलीयढाकल्य.
ढाकल्यक वide गोभिल्यपाणित; m.
by नन्दनिष्ट in his ढाकल्यक. Vide sec. 110.
ढाकल्यसार by शाक्रम, son of नारायणभाष्य.
C. by author. Vide Stein's Cat. pp. 105, 316.
ढाकल्यसूत्र vide ढाकल्य (काल्य- यनीय) above.
History of Dharmaśāstra

Adakṛṣṇasūtra or Navakṛṣṇasūtra 6th
parāśīta of कायाणि; vide Navakṛṣṇakṛṣṇasūtra.

Adakṛṣṇa from the pravogaparāśīta
of वृत्तिर्द्र.

Adakṛṣṇa by महोदय.

Adakṛṣṇa by वैचनाय दीक्षत, part
of स्वततितुकालक.

Adakṛṣṇasamāh by वैचनाय probably
the same as Adakṛṣṇa above.

Adakṛṣṇa by Ulwar Cat. No. 1496
and extract 354.

Adakṛṣṇa by केःवासवनन्दसामि.
Adakṛṣṇa by Ulwar Cat. extract 354.

Adakṛṣṇa by मुनिलकः बाचथित.

Adakṛṣṇa by कृष्ण, son of विक्षु-
मिह, son of अतिपुल, son of विनयनन्द (pr. in Gujarati
Press ed. of पारस्करथु). Mentions कर्क, व्रंभदीप, गतभुध
and is m. by नन्दपविद in अदक्रिष्ण
कर्मा and अदक्रिष्णम्. Between
1300-1500 A.D.

Adakṛṣṇa by होलिष्ठ. Ulwar
Cat. extract 355 gives
summary of contents.

Adakṛṣṇa or Adakṛṣṇa of
gokulnandan. Vide sec. 106; pr.
in B. I. Series.

Adakṛṣṇa by याहिक्षेत्र, son of महा-
देव.

Adakṛṣṇa from pravogaparāśīta of
vṛतिर्द्र.

Adakṛṣṇa of रामकृष्ण, son of कृष्णम् (C. P. Cat.
No. 5921). Vide Adakṛṣṇa
below.

Adakṛṣṇa by दिवाकर, son of महदेव,
son of वालकृष्ण of the शास्त्रगोत्र.
Part of his धर्म-
शास्त्रालुतिमिति. An अवृक्षमणी
to it was prepared by his
son वैचनाय. Vide under
वीरारकेश. About 1680 A.D.

Adakṛṣṇa by नन्दप.

Adakṛṣṇa by रामचरणमय.

Adakṛṣṇa by सहधर, pupil of चण्डेश्वर.
Quotes वृषभामणि's definition
of श्री "संबन्धवपोपीतरातु
पितरुद्विद्र ज्ञानस्मात: श्रीवशी
No. vol. VIII p. 270.

Adakṛṣṇa by श्रीनाथ आचार्यचुडामणि,
son of श्रीकरामचरण; m. in यसु-
etre Adakṛṣṇa p. 493 as his
teacher's work, which criti-
cizes श्रीवशी.1475-1525 A.D.

Adakṛṣṇa by दिवाकर.

Adakṛṣṇa by वास्तवतिमित्र; pr.
at Benares in saking 1814. Vide
sec. 101.

C. भावदीपिका by महामहोपाध्याय
वास्तव (N. vol. V. 165.)

Adakṛṣṇa by शिवराम, son of श्रीविष्णु
शुक्र. Styled pravog-
पविद or मुखोपिदी; summarises
section on श्री in his श्री-
विष्णुतामणि (vide I. O. Cat. p.
538).

Adakṛṣṇa by रुप. Vide sec. 107;
pr. by Jivananda.
C. विद्वत्ति by काशीराम रामसंति, son of रामानुज (pr. in Bengali characters at Calcutta).

C. भावबद्धपिका by गजेशरक्षक.

C. आद्यधातुविङ्गि by विश्वरामसिधान्तवाचिक, son of जयदेव-भिक्षावासी. He commented on प्रायद्वितित्व also.

आद्यसत्तक m. in विधिनाराजिता.
आद्यधर्मि of जयकृष्णभक्तवाचिक; criticizes कृत्तिका. Also styled आद्यद्वीप or -प्रदीप.

आद्यधर्मि of मधुसूदन.
आद्यसत्तक of कृष्णभक्त.
आद्यद्वीप m. by विधिनाराजिता.
आद्यद्वीप by जयकृष्णभक्तवाचिक (also called प्रदीप). N. vol. X 107.
Refutes कृत्तिका.

आद्यद्वीप by विभिन्नमहापाणि.
आद्यसत्तककिका of नृप्याक्ष; m. in मिति, a विधिनाराजिता.

आद्यसत्तक by काशीराम याज्ञिक son of सदाविन्धीवरिष्ठ; based on काथायानुसूत्र and कार्यमय.

आद्यसत्तक of गोविन्दमणिद्व; m. in आद्यसत्तकला of नृप्याक्ष.

आद्यसत्तक by वेदशौर्य, formerly मालविज्ञि, son of मित्रामान; son of रामानुज of श्रीकाँक in Gujerat. He wrote पारस्प्रकाश in 1643 A.D. for Emperor Shah Jehan.

आद्यसत्तक by श्रीनाथकार्यचार्यपूर्व-मणि, son of श्रीकार्य. For सामवेद followers; m. by रघु in वज्रचंद्रशाहस्तिक. 1475-1535 A.D.

आद्यसत्तक by श्रीकीम who is described as काशीविद्वत्ति (a राज्यविद्वत्ति) for सामवेद followers. N. (new series) vol. I p. 379.

आद्यसत्तकमणिद्व; आद्यसत्तकमणिद्व; आद्यसत्तकमणिद्व.

आद्यनवविकसितावृत्ति- Vide आद्यसत्तक (काव्यानवी) above.

आद्यनवविकसितावृत्ति (Ulwar Cat. 1501).

आद्यनवविकसितावृत्ति of उपासक m. in आद्यकल्पता of नृप्याक्ष.

आद्यनवविकसितावृत्ति of बन्धुभूमि.

आद्यनवविकसितावृत्ति of बन्धुभूमि.

आद्यनवविकसितावृत्ति by विष्णुविधि of परारागोध. Mentions कांगासारी.

आद्यनवविकसितावृत्ति by नृतिक (Cal. S. Col. Mss. Cat. vol. II p. 392).

आद्यनवविकसितावृत्ति by वाचस्पतिमवीर्या वर्ण-न्याय (Oxf. Cat. p. 273 b).

आद्यनवविकसितावृत्ति m. by बाहुल्यस रामसंति of लघु.
Earlier than 1400 A.D.

आद्यनवविकसितावृत्ति by आद्यसत्तकमणिद्व; प्रर्दशिपश्चाकारी.

आद्यसत्तक by आद्यनवविकसितावृत्ति (Ulwar Cat. No. 1503).

आद्यसत्तक by वेदशौर्य, son of कृत्तिका; son of लोकेश्वर, son of बाबूस्वामिकाजन of Kanoj; Ms. (I.O. Cat. p. 559) copied in संवत 1805 (1748-49 A.D.).

आद्यसत्तक by गोविन्दमणिद्व, son of रामसंति.

आद्यसत्तक by बद्धशस्त्र.
History of Dharmaśāstra

आद्रपद्वतिः by दामोदरः.
आद्रपद्वतिः by नारायणभट्ट आरड़े (Baroda O. I. 338).
आद्रपद्वतिः by नीलकण्ठ mentioned in आद्रसमूहः.
आद्रपद्वतिः by फसुपलिः, elder brother of हलायुः, who mentions it in आद्राणाशेवः.
C. by हलायुः.
आद्रपद्वतिः by रघुनाथः, son of माधवः.
Also called देहेमात्रे. Based on हेमात्रे's work. He was a nephew of नारायणभट्टः.
आद्रपद्वतिः by विश्वनाथभट्टः.
आद्रपद्वतिः of शान्तः, son of रतनकर of the शान्तदयवः.
आद्रपद्वतिः by हेमात्रे: Refers to his चच्चुङ्गविन्तामणी. Stein's Cat. pp. 316-17.
आद्रपद्वतिः म. in आद्रविवेकः of रघुः and टोखानन्दः (आदरसैतः).
आद्रपद्वतिः म. by खेसव in इंतरसिद्धः (इंतरसिद्धसिद्धः).
आद्रपद्वतिः by नारायणभट्टः.
आद्रपद्वतिः by मोहङ्ग (Ms. in अनन्दश्रमे collection at Poona).
Quotes मैथिलिकः. Between 900-1100 A. D as मोहङ्ग is mentioned in स्मृतिर्यापारः.
आद्रपद्वतिः म. in व. वि. आद्रपद्वतिः कारिकाः.
आद्रपद्वतिः म. आद्रपद्वतिः कारिकाः.
आद्रपद्वतिः by कृष्णदिव्याचार्यः.
आद्रपद्वतिः by जनराम, son of गोवर्धन (Baroda O. I. 9971); not later than 1750 A. D.
आद्रपद्वतिः by प्रभुनारामः, son of श्री धर्मासंगमः, Ms. dated श्रैव 1448 (1526 A. D.). The author
is described as having jurisdiction over आद्रदस्तीयाहकारिकी probably as धर्माधिवकारः.
आद्रपद्वतिः by मदननवोऽ महामहोपाध्यायः, son of महुसूदनः. For students of व्यायामः (N. vol. VI.
p. 299).
आद्रपद्वतिः by रघुः (C. P. Cat. 5939). Probably the same as आद्रविवेकः or आद्रविवेकः.
आद्रपद्वतिः by वर्धमानः म. in आद्रतुस्तः of रघुः.
आद्रपद्वतिः by शाकरमिः, son of मनसनन्दमिः; m. in आद्रविवेकः of रघुः, आद्रकियाकोशः.
आद्रतुस्तः of रघुः. (N. vol. VII. p. 191).
He was guru of वर्धमानः.
आद्रपद्वतिः by रामकणः.
C.
आद्रपद्वतिः " आपस्तम्भः"
" नागपथिनः"
" मार्गद्राजः"
" मेघादिनः"
" सम्प्रदायः"
" आद्राखण्डः by कमलाकरः.
आद्रपद्वतिः by राममहः; son of विश्वनाथः.
आद्रपद्वतिः by मोपालसूरः. Mentions आद्रपद्वतिः, व्यायामयतिविवि, सुधीविवि.
List of works on Dharmaśāstra

कोकिलक; Vide D. C. Ms. No. 223 of 1879–80; mentions
स्कन्दपुराण, कालापक, आपस्तम्भ, सुमन्त, शालाप्र, याज्ञवल्क्य, on द्रौढि, गणाशिप, नारायण, अन्य अन्य.

रूपः (मायाकृति) by टेवड़. Vide BBRAS. Cat. p. 236 No. 236; refers to कृष्ण, कल्याण, श्रीकृष्ण-
उपास्यान, हलायुष्य, आदिमाय. Between 1200–1500 A.D.

आदिविषिन्द्रेष्य.
आदिविनित्रिक on the point when
the genitive, objective, dative
and vocative are to be used in
आदिम. N. vol. X. p. 347.

आदिविवेक by टेवड़, son of प्रभाकर.
Peterson’s 2nd Report p. 188.

आदिविवेक by तारण, son of रूपः.
Vide sec. 99; pr. at Benares.

आदिविवेक by शूरपाणि sec. 98; pr.
in Calcutta by M. M. Madhusudan Smritiratna.

C. तिपदी by अश्वथचकविङ्गर; m. in his द्रायणाटिक.
C. अर्थकृंत by गोविन्दनाट; sec. 106.
C. भावाद्वीप by जगदेश.
C. by श्रीकृष्ण; pr. at Calcutta in
Bengali characters 1800 A.D.

C. by नीलकण्ठ.
C. by नारायण आचार्य चूड़मणि, son
on नीलकण्ठ. N. (new series)
vol. I pp. 381–382; shows
that नारायण only elaborated
what his father said.
C. आधुनिकविवेककोषी by महा-
महेश्वराय रामकृष्णनवाय-रक्षा N. vol. X. p. 119.
आधुनिकविवेककथा।
आधुनिकप्रकाशण।
आधुनिकवस्था।
आधुनिकवस्थासंस्करण of चिन्तामणि: Vide चुलिलब्धयवस्थासंस्करण.
आधुनिकवास्तव-३१ Ulwar Cat. No. 1508 and extract 357.
आधुनिकवास्तव।
आधुनिकलू-from प्रयोगपारिपात of रसायन।
आधुनिकवास्तवाध्यक्ष。
आधुनिकवास्तव।
(1) m. in the समूतिचिन्तका. Earlier than 1200 A.D.
(2) of रामकृष्णा, son of कोण्डमठ, सon of स्वामिधान। Based upon कायामण्ड। आहुतिकसुत्र। वे wrote संस्कृतमुखी on काली-युगसूत्र। Composed at Benares in 1673 (लिंगभूपाले) i.e. 1751 A. D. Vide I.O. Cat. pp. 560-61, No. 1738. I. O. Cat. p. 562 gives the date as श्रावके गणनाज्ञा (डौँ) इत्यूँहसे (1670-1690) and 1826 of विक्रम (i.e. 1770 A.D.) which is probably the date of copying. Mentions कर्म, इतिहास, ग्रंथार्य, वाचा on कात्ययुगकृतसुत्र, कांतिकान and दीर्घिका।
आधुनिकवास्तव।
आधुनिकसागर।
(1) by कुमारभद्र। (2) is it a mis-
reading for कुलक or कुलकभद्र?
(2) by कुलकभद्र। Vide sec. 89 p. 758.
(3) नारायण आर्य म. in his शुक्ल-धर्मपरिषार q. v. Later than 1650 A. D.
आधुनिकसागर。
(1) part of चुपकिनग्रासाद; m. in विचारपारिपात; ed. by Pandit Vidyadhar Misra in Prince of Wales Series.
(2) by कमलकार।
आधुनिकसागर- part of दोड़रान्नव। Vide sec. 109.
आधुनिकसागर- the आधुनिक section of the चुकिनग्रासादमण्ड।
आधुनिकसागर by रामकृष्णा (Baroda O. I. 303).
आधुनिकसागर by विश्वासान्न, son of यहद्रेत, who became a सम्पादक and was styled अनुसूचिस्वरूप; based on कर्म; for माध्यमिकमन-श्राव (Ulwar Cat. extract 359.)
आधुनिकसागर by मेधस्वरस्म।
आधुनिकविवेक।
आधुनिकविवेककोषी by रामकृष्णा।
आधुनिककार by विश्वदेश।
आधुनिकशास्त्रीय by गोपालवाय-पश्चात् (N. vol. III p. 60).
आधुनिकशास्त्रीय।
आधुनिकलू m. in आचार्या of रहस्य। Earlier than 1600 A.D.
आधुनिकविवेकस्वरूप by देवराज।
List of works on Dharmakāstra

भ्रोन्दु: Ano. (N. vol. V. p. 96.)
भ्रोन्दुस्थार by नामानिधेषु sur-
named Kāla. Sec. 115.

भ्रोद्वृत्तम in वर्धमान's गक्षक्कृत-
विवेक. It is probably a portion
of मदनरत्न.

भ्रोपयोगिता by अनन्तमहेन्द्र.
भ्रोणक्षमविम्बिमिग्य: a गुप्त rite.
भ्रोणसदासी.
भ्रोणी (बाग्भायनी).
" (काश्बायनी).
भ्रोणक्षम (बाजसनेय).
" (निर्धपकृत) by गोपीनाथ
दीविन.

भ्रोषिप्रयोग by कमलानन्द.
भ्रोषिहोमपद्वित (बाग्भायनी).
भ्रोषिहोमाभिकांम.
भ्रोशादित.
भ्रोकर्निपथ m. in स्नातिनार of हरि-
नाथ.
भ्रोक्षकसानुषय m. in मदनमातसर्व by
रघु.

भ्रोषीय m. in लिम. सिन, प्रयोगपारिवर्ण.
Vide sec. 82 p. 726.

भ्रोषिखालकेशोत्तम by भ्रोषिखालकेश, son
of गोविन्दकौल of कौशिकगोल.
On वैशाखसानुष (Tri. Cat. of Madras

भ्रोषिनिर्माणकाल m. in समयमयूष.
भ्रोषिविविाधानिण्य m. in निधिक्षत
of रघु (Jivananda vol. I. p.
21).

भ्रोषिविविाधारसानुषय m. in संस्कार-
tवह of रघु. Probably the same
as above.
History of Dharmaśāstra


वद्रकुशीपिका by मुकुन्दलाल.

वद्रकुशिचार (part of सृजनितमहोदय).

वद्रकुशिवेक by दरिमाम.

वद्रकुशिवेक्ष्यार्थविनियम by नित्यानन्द. Discourse on the sentences used at wedding and five other sacraments, for students of यजुदेव. Based upon गुणविनय. N. vol. III. p. 27.

वद्रकुशीमत. Vide sec. 54.

वद्रकुशीमत by विकुश्य्यिल. (C. P. Cat. No. 6029).

वद्रपाराशिरिशिय.

वद्रकोशीति or बाहौचिनिविण्य by कौशिकि-हिय (i.e. बाहौचिनि of the कौशिक-गोट्र). The first verse is 'अथा-नेवक्रिपिकायानि संग्रहयादेव बेल्लम्। संग्रहः कौशिकिहियो हिविराभ्याः-निविण्यम्॥'. It is in 86 verses on impurities on birth and death and in five प्रकरण on सूक्त, समोदकाल, असमोदकाल, संकराशिच and आधापवाहाद्य: Aufrecht (II p. 82) is wrong in identifying it with अभिनवशिष्यति.

C. बाहौचिनि by लक्षमीनिरह.

C. शुद्धिचित्रका by नंदपाणित (pr. in Ch. S. Series with text).

वद्रकोशीति by व्यामध.

पापविग्रहायमन्त m. by स्वतिचो and परा मा.
the कार्य, with the help of 
बस, his family priest. He 
was a paternal first cousin of 
उस्म एव एव, and so flourished in 
first half of 14th century.

पोडशमादानविलिपि by कमलकार, son 
of रामकृष्ण. Sec. 111.

पोडशावलि.
पोडशसंस्कारा: (according to आधार- 
लायणगुण्ड मक नाथ.
पोडशसंस्कारा: by कमलकार.
पोडशसंस्कारा: by चन्द्रवृंग. An abridgment of his रामदीकस्यायत.
पोडशसंस्कारपद्धति or संस्कारपद्धति 
(Bik. Cat. p. 463) by आलमबन- 
रामदीकस्यायत.
पोडशसंस्कारप्रयोग:
पोडशसंस्कारसेतु by रामेशर.
पोडशपालपुराणपद्धति (for worship 
of विष्णु).

संवर्तसरक्रमवा of गजराज, a devotee 
of विष्णु, son of वहमाचार्य; in 12 
काल, in verse. Begins with 
कृष्णसप्तमी festival in भारत 
and then describes festivals in 
other months. D. C. Ms. 
No. 201 of A 1882-83.

संवर्तसरक्रम or संवर्तसरकालित्व or संवर्त 
सर्वसारित्व- part of स्त्रितकालित्व of 
अनन्तदेव. Vide sec. 114.

संवर्तसरक्रमकालित्व- a part of the 
वाराणसंस्कार by भास्करसारण.
संवर्तसरकालित्व by गोविन्दज्ञानन्द. Sec. 
106.

संवर्तसर्वसारित्विति- part of the स्त्रित- 
कालित्व of अनन्तदेव.
संवर्तसर्वसारित्विति by पुरुषोत्तम.

संवर्तसरक्रमकालित्व.
संवर्तसर्वसारित्व m. by शुल्पाणि in 
दुर्गोस्तवमिति, आदिकियाकुमृत्वि, 
निन्तयःमृत्वि and in एकार्णिात्व (II. p. 51) and शुल्पाणि (II. 327) 
as हरायुथ्छ. Aufrecht (Cat. I. 
p. 681) wrongly ascribes it to 
शुल्पाणि. Vide p. 826 above, 
Vide N. (new series) I. p. 390 
for a संवर्तसरक्रमकालित्व.

संवर्तसर्वसारित्विति of श्रीकृष्णभट्टाचार्य, 
son of नारायण of the वनधारी एव 
clan.

संवर्तसर्वसारित्विति by निबंधवाम.
संवर्तसर्वसारित्विति of पुरुषोत्तम on 
the same subject as preceding. 
Expressly says that it was 
composed to clear up the 
पद्धति of गजराज. In prose. D. C. Ms. 
No. 177 of 1884-86. Earlier 
than 1750 A.D.

संवर्तस्तुति Vide sec. 56; pr. Jiva- 
nanda Sm. part I pp. 584-603 

संवर्तकम by वैषमनाध. Probably a 
portion of the स्त्रितमुकालित्व.

संवर्तकमकालित्व or संवर्तसारित्विति by 
कमलकार. Vide sec. 111 (vidे 
BEPA Cat. p. 236 and I. O. 
Cat. p. 514).

संवर्तकलित्व by अग्निदात्वानाधि, 
son of मुखाधोर्य. In three 
काण्डs on गोशापोजन, संस्कार and 
स्त्रितमुकालित्व; names ब्राह्मण's भाष्य 
on (पारस्कर) गुरु. Speaks of 25 
संस्कारs. Ulwar Cat. extract 364.
In 1776 A. D. he composed his संग्रहदीपिका on भाषातयान-श्रीवस्तुत्र.

(3) by नन्दपण्डित— a part of स्पृहिसिद्ध. Vide sec. 110.

संस्कारचालिक by नवरहि (C. P. Cat. No. 6076). Pr. at Benares in 1894.

संस्कारपंडित by अभावपाठक, son of संबारम (for माध्यमिनियस). Mention हेमाधि, चर्मविकसित, प्रयोग-दर्पण, प्रयोगशास्त्र, कौस्तुष्ठ, कृष्णास्त्र, गदाधर.

संस्कारपंडित by गण्डराम पाणिक. संस्कारपंडित by कमलाकार. Vide संस्कारकमलाकार above.

संस्कारपंडित by गण्डराम, son of राम. Vide संस्कारकार्याशी.

संस्कारपंडित by नारायणभाद्र. संस्कारपंडित by अध्येत. The same as छत्तीगकास्तुत्रांडपंडित. Vide sec. 74.


संस्कारपंडित by विश्राम.

संस्कारकार.

(1) a part of प्रतापपरिशिद्ध.

(2) a part of वीरसन्दर्भ by भ्रात्रमिश्र.

संस्कारप्रदीप.

संस्कारप्रारंभिक by विष्णुरांबंदीकार.

संस्कारयोग.

संस्कारमुख.

(1) by कहस्वाद्र, son of प्रदेश्य. अयाचित. Based on कक्ष and
List of works on Dharmaśāstra

Sanskāraṇa from the Avadānaṇḍa or
Pravāhini of Mañjūśrī.

Sanskāraṇaṇa (1) by Göpipāyana (pr. as Anan.
P. and in Ch. S. Series).

(2) by Nanakṣaṇa (vāraṇaśī).

Sanskāraṇaṇa (vāraṇaśī) of Śrīśūdra, son of
Śiśuśūtra, of Kannada and resi-
dent of Pratīṣṭhā.

Sanskāraṇaṇa (deals with the proper times for such
Sanskāra as Jātakam &c.). N. vol. I. p. 150.

Sanskāraṇaṇa (vāraṇaśī) or Śrīśūtra (pr. as
Śrīśūtra).

Sanskāraṇaṇa (vāraṇaśī) a portion of the
Ghoṣaśāstra compiled by Śrī-
Śūtra.

Sanskāraṇa by Narayana (on
Śāktaśīkṣa).

Sanskāraṇa part of the Śrīśūtraśāstra.
Vide sec. 103.

Sanskāraṇa (vāraṇaśī) of Śiśuśūtra, son of Dāmo-
dar; vide Sanskāraṇaṇa above. Refers to
Śrīvaiṣṇavapāramitā of his
father.

Sanskāraṇa (vāraṇaśī) a portion of the Vī-
śūtrakapātottara.

Sanskāraṇa (vāraṇaśī) or Sanskāraṇa (vāraṇaśī)
by Vaiśnavā, son of Rāmā, son of Śrīvairāvā;
in 4 Maṇs. Ulwar Cat. extract
63. On the rites performed in
Vaiśnavā śūtra fire according to
Kālāyanaṇaṇa.

Sanskāraṇaṇa (vāraṇaśī) m. in Sanskāraṇaṇa (vāraṇaśī) of
Śiśuśūtra.

Sanskāraṇaṇa (vāraṇaśī) (2) by Nanakṣaṇa (vāraṇaśī).

Sanskāraṇaṇa (vāraṇaśī) by Śrīśūtra, son of
Śiśuśūtra; m. in his
Śūtraśūtra. Later than 1400 A. D.
His family was patronised by
Śūtraśūtra king.
History of Dharmaśāstra

संकालितिनिर्णयम् by मोपद्यमण्याय-पञ्चानन in 3 parts.
संकालितिनिर्णयम् by वालकुष्ण.
संकालितिनिर्णयम्- a portion of the स्मृतिविवाकाय.
संकालितिनिर्णयम् Ano.; mentions भीमपराकाम., नीर्धिका, कृत्तिनिर्णयम्.
संकालितिनिर्णयम् by शूलपाणि. Vide see. 98 at p. 825. N. VI. p. 205.
संकालितिचयवस्थानिनिर्णयम् Ano. (N. II. 313).
संकालितियांति.
संकालित्युपन.
संक्षिप्तनिर्णयसिद्ध्यथा. Briefly describes religious rites from चैत्र to पाहुङ्ग. Expressly says that it is based on निर्णयसिद्ध्यथा; Ms. in Bik. Cat. p. 545 is dated sakte 1514 (1592 A. D.), which is a misreading if निर्णयसिद्ध्यथा of कमलकार is meant.
संक्षिष्टसाधारणवर्णत.
संक्षिष्टसात् m. in पुकारसिश्चर of रघु.
संक्षिष्टसात्प्रवक्तरक by रघु.
संक्षिष्टसात्प्रवक्तरक by चण्डेश्वर, son of दुमादेव, written at the desire of रायसिद्धि of कामिन.
संक्षेपितिनिर्णयसारम् by मोक्षजित, son of हरिजित in 1633 A.D.
संक्षेपपुनर्पद्वर्धत् (Ulwar Cat. 2412) by रघुनाथकुमार.
संक्षेपपुनर्पद्वर्धत् (Ulwar Cat. 1513).
संक्षेपसिद्धि वस्था:
संक्षेपपञ्चानिकेश्वरिका by दिवाकरसर. Same as आद्यकचित्रिका of दिवाकर above.
List of works on Dharmāstra

- The List of works on Dharmāstra includes several key works:
  - The works are primarily in Sanskrit.
  - The list includes works by various authors, such as Madras Govt. Mss. Cat. vol. V. p. 2212, vol. VI. p. 2308.
  - The works cover a range of topics related to Dharmāstra.

- Key works include:

- The list also includes works not specifically mentioned, such as:

- Additional notes include:
History of Dharmaśāstra


Sadrachārvirāṇa by Sākara.
Sadrachārasāra by Gopālaṇāyaṇapānanda.
Sadrachārasāra by Vedantavāyu Vide under Sūṭivāalavatī.
Sadrachārasāra by Sadrachaddha, son of Veelakāraddha (I.O. Cat. p. 590 No. 1800). Probably a spurious work. In N. vol. 1, p. 103 author’s name is wanting though the first verse is same as in I.O. Cat. p. 590.

Sadrachārasakatā by Srinivasaśiṣṭha in three kāṇḍas on Āchara, Vyabhicāra and Prāyaścītā.

Sadrachārāśrinkūṭa.
Sadrachārāśrinkūṭa by Bhavadvīrī in 40 verses.

C. by Nimerī, pupil of Sadvat Baroda O. I. No. 1884.
C. by Ramaçandra Baroda O. I. No. 2619.

Sadrachārāśrinkūṭa by Naraśaśiṣṭha, son of Veelanaath. In Bik. Cat. p. 449 the work is styled osmurtītīkā. So also in Stein’s Cat. p. 107.

Sadrachārāśrinkūṭa by Rādhakṛṣṇāstra on Bhājikā (C.P. Cat. 6193).
Sadrachārāśrinkūṭa by Srinivasā (C.P. Cat. 6192).

Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
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Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
Sadrachārāśilitvīvāyaśa Śriśrīśri (Baroda Oriental Institute No. 1880). Mentions Praṇayaśāstra.
List of works on Dharmaśāstra

**Sāṃghaśāstrarāja** by कुमारपिन्त, son of राजाधेर, in four chapters (BBRAS Cat. p. 237).

**Sāṃghaśāstrarāja** by कुमारपिन्त, son of रामाजन and रक्षा, and pupil of मुकुटद्राम and कुमार. Hultsch's R. I. p. 58. This is also called **Sāṃghaśāstradātī.** Pr. in Anan. P.

**Sāṃghaśāstrarāja** by जीवंत, son of विचार and कान्तिका (for बालकस्थानीय), composed at request of ब्राह्मण, son of भानु.

**Sāṃghaśāstrarāja** by तत्संहजय or तत्समलो.

**Sāṃghaśāstrarāja** by नारायणपिन्त, who composed 60 works.

**Sāṃghaśāstrarāja** by रामाधरसरथि, pupil of महादेव; composed at Benares in the 1574 (1652-53 A. D.).

**Sāṃghaśāstrarāja** by विभारण (on कर्मचरितमय and तात्त्विकसंस्कार).

**Sāṃghaśāstrarāja** by वेदभक्तिवाच (on अन्तःसंस्कार).

**Sāṃghaśāstrarāja** by स्वामि, pupil of दुसिंह. Stein's Cat. p. 256.

**Sāṃghaśāstrarāja** by श्रीविनायक.

**Sāṃghaśāstrarāja** she has several works with this title for the followers of the different Vedas.

**Sāṃghaśāstrarāja** विनायककारिका by वनबालिश्र, pupil of स्वामि.

Stein's Cat. p. 256. About 1650 A. D.

**Sāṃghaśāstrarāja** हवाण by बालकस्थानीय (Baroda O. I. No. 29).

**Sāṃghaśāstrarājanavāraṇa-from the त्रिय-कल्पनाका.**

**Sāṃghaśातिरिमहतस्यमूलिका by रामाधरसरथि.**

**Sāṃghaśातिरिमहतसरथि by हलयु.**

**Sāṃghaśातिरिमहतसरथि by बालकस्थानीय, son of जनार्दनमभ.**

**Sāṃghaśातिरिमहतसरथि by वालराजसरथि.**

**Sāṃghaśातिरिमहतसरथि attributed to श्रीक.**

**Sāṃghaśातिरिमहतसस्तानमल by भ्रमरकार-शम्मन (Baroda O. I. 12305).**

**Sāṃghaśातिरिमहतसरथि alias संज्ञा by जीवंत.**

**Sāṃghaśातिरिमहतसरथि alias सासुस्वार ascribed to शंकराचार्य (on rites when a person enters order of संतस).**

**Sāṃghaśातिरिमहतसरथि by विनायकविनोपीनाथ (Baroda O. I. 10057).**

**Sāṃghaśातिरिमहतसरथि by विनायकविनोपीनाथ, pupil of दुसिंह (Ulwar Cat. extract 363).**

**Sāṃghaśातिरिमहतसरथि by अश्रुताध्रम.**

**Sāṃghaśातिरिमहतसरथि by बुढ़ोत्तम.**

**Sāṃghaśातिरिमहतसरथि by वालराजसभ.**

C by same.

C. विवरण by बुढ़ोत्तम son of वीराध्वर, D. C. Ms. No. 175 of 1884-86.

C. by श्रीविनायक, pupil of विना, कारिका, BBRAS Cat. vol. II p. 327.

C. by विना.

**Sāṃghaśातिरिमहतसरथि by वालराजसभ.**
History of Dharmaśāstra

संवासपद्वति m. in नि. सि., आद्रि-मूद्रि.
संवासपद्वति by अन्तर्याम्य.
संवासपद्वति by आनन्दतीथि, the founder of the माधवम (1119-1199 A.D.). Stein’s Cat. p. 318 for extract.
संवासपद्वति by निम्नाकृत्वािष्ठय.
संवासपद्वति by ब्रह्मानन्दिनि, Baroda O.I. No. 1676 is a संवासपद्वति following ब्रह्मान्त्रीयपद्वति.
संवासपद्वति by स्रीदेवू (extracted from मतानुसारसिद्ध).
संवासपद्वति ascribed to श्रीरामचारि (I.O. Cat. p. 521 No. 1642).
संवासपद्वति ascribed to श्रीनक (N. vol. II. p. 101).
संवासपद्वति by पद्मानामभारक (according to माध्रि tenets).
संवासपद्वति (for भारस्व) I.O. Cat. p. 523.
संवासपद्वति Stein’s Cat. p. 107.
संवाससन्धि.
संवाससमारथन.
संवाससमापित्वविवि by वेदान्तरामि-तत्त्व, on the ascetic’s son performing सपित्विकरण for his father.
संवासकण्तकोदार by कृष्णतात (on the necessity of सपित्विकरण for प्रपन).
संवासकण्तकोदारार्थन (Madras Govt. Mss. Cat. vol VI p. 2314 No. 3093).
सपित्विकरण.
सपित्विकरण.
सपित्विकरणर्थन.
सपित्विकरणविनि.
सपित्विकरणअारि.
सपित्विकरणार्थि.
सपित्विकरणार्थि.
सपित्विकरण by रघुवर (C.P. Cat. No. 6221).
सपाककान्तम.
सपाककान्तम Divided into four प्रकक्त, each प्रक्त being divided into अध्यायम. N. vol. II. pp. 122-125.
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयुजन, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयुजन, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम.
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयुजन, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम.
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयुजन, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम.
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयु�न, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम.
सपाककसंस्थाविवि by दिवकर, son of महादेव; on अववा, रप्बआ, आयुजी, आयुजन, रप्बका and पार्वाध्रि, Names हेमाड्रि and कोसुम.
List of works on Dharmaśāstra

called कीर्तिप्रकाष्ण; composed by order of कीर्तिप्रकाष्ण, son of कनक-सिंह, born in गौर family. His बिस्त are कोद्दस्पर्यसुरामानसेयत्र विस्त which are the same as those of मदनसिंहदेव under whom मदनराज was compiled. It is probably this work that is mentioned by श्रीदि त्रिकोणुदी, मदनमालस्वर्य of रघु as समत्र्यप्रकाष्ण.

समलिप्तिलक्षण

समयबद्रिप्रदेश by विद्यज्ञक्षेत्र (C. P. Cat. 6284).

समयबद्रिप्रदेश by श्रीरत्न. Vide sec. 90. C. जीणाधारी by मधुपुरानदेश.

समयबद्रिप्रदेश by हिरिहरमहाराज, composed in राज 1481 (शाके मही-महबलबराभिनवसंव्याप्ते) i. e. 1559- - 60 A. D. Doubtful whether he was father of रघु. N. vol. III. pp. 55-56 and Baroda O. I. No. 10120. It deals with astrological मुहूर्तs for religious rites.

समयमनोरमा (C. P. Cat. 6286).

समयमूल or कालमूल by नीरकण्ड. Vide sec. 112. Pr. by Mr. Gharpure.

समयमूल by कुमारभारत.

समयराज by मणिराज.

समयलोक by प्रभाचंभार. Vide हुमाय-वतीप्रकाष्ण.

समयद्वाहत - part of मदनराज.

समरसार by रामचंभार, son of सुभद्राय. Deals with astrological calculations from names of belligerents &c.
C. by भरत younger brother of author, Stein's Cat. p. 174.
C. by लिखित, son of सुखेश्वर and विशालकाशा. He calls the author his गुरु. N. II. pp. 204–206.

समलकालिन्याविधिकारः
समानद्वारप्रथमः Stein’s Cat. p. 107.
समावैनकालमयाभिषेकः
समावैनन्द्रियम् by द्वामसुन्दरः
समुद्रप्रकरण by नागदाससूरः
समुद्रकर्मभाष्य on आहसुखः m. in आहिकतत्वः, आहितत्वः of रसुः.

समुद्रशास्त्रीयांसः
संप्रदायस्त्रीय by गद्धिवेरिंद्र; composed at बुधवार in संवत् 1610 (1553-54 A.D.); in five प्रकरणः
gives परशुराम of विष्णुविष्णुमाणिः from पुराणां, ब्राह्मण, माैृत्र, कृष्ण, हृदायायः, युक्त;
speaks of the विरोधान्तः of the path and then of ब्रह्म, his son विठुः, his sons गोरिन्द्र and others who were living when work was composed; mentions the five things (कथुशक्त्र) on which ब्रह्म dwelt (viz. गुरुसेवा, भ्यात्तात्त्व, भ्रात्य-रूपनिज्ञा, भगवानसेवा, नेतृश्रेयः);
narrates stories of कृष्णपाल and हेमचंद्र, श्रीरामचंद्र and सुरेशः, माताचार्य, रामाजुल and निन्दबालिनः and of birth of ब्रह्म while his parents were running away from काशi. D. C Ms. No. 176 of 1884–86.

संबन्धवाद्यांसः Ano.; on prohibited degrees of relationship in marriage.

संबन्धविनव by गोपालन्यायपालनः
संबन्धविनव by मधुरायपालनः on relationship that allowed or disallowed marriage between the parties (such as सरिण, समानोद्ध, सोऽत्र, समान-प्रवर, वाक्यः).

संबन्धविनवप्राप्तिः by विवाहनिविविप्राप्तिः (Baroda O. I. 1016).

संबन्धविवेक by मधुरायपालनः m. in स्वयंस्वतन्त्राचः.

संबन्धविवेक by मधुरायपालनः m. in उद्धारस्वत्तं and संस्कारस्वत्तं. Vide sec. 74.

संबन्धविवेक by गौरवारः; by रसुः in मधुकितस्वत्तं, who mentions a परिलिखित thereto in संस्कारस्वत्तं. Vide sec. 98 and N. (new series) vol. I preface p. x.

संबन्धविवेकपरिलिखित of धन्यस्वत्तं m. in उद्धारस्वत्तं and संस्कारस्वत्तं (p. 891 of रसुः). This is probably a परिलिखित to मधुरायपालनः’s work.

संबन्धध्वस्तविकार or उद्धारस्वत्तं (N. II. p. 334, different from उद्धारस्वत्तं above).

सरस्तन्त्राचति.

सरस्त (seems to be a भाष्य on गो-भितरवः) m. by रसुः in उद्धार-स्वत्तं, एकाशितस्वत्तं and छन्दोऽग्रोरभवसत्तं.

सरस्तन्त्राचति.

सरस्तन्त्राचति by प्रतापद्वेश्वर of the गजपतिर dynasty of Orissa. Vide sec. 104.
List of works on Dharmaśāstra

Sarojavakalika by Bhaktavakra. Contains dissertations on topics of dharma such as ātrā, śrāvī, śūḍhi, goṣṭri for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI, p. 39).

Sarojusudar or Sutrīsaar by Kṛṣṇadeva. Ulwar Cat. extract No. 370. Peterson seems to be wrong in saying that Sarojusudar is the author (Ulwar Cat. No. 1537).

Sarvasūsūrī.

Sarvajñavānāvīcī by Kāmaśākara.

Sarvadaksinānīśāmaranam.


Sarvadakṣesvārī by a son of Rāma Chandraśīkhī.

Sarvadakṣesvārīvīcī.

Sarvadharmakāla by Sādhrabhū, son of Naradānātha. Vide Vṛmāṇakāla.

Sarvadharmakālikā of Vṛmāṇa in 426 verses on rāmaśastra in various months and vīcartā and connected festivals and rites such as madanāsāvat on Dvāratadāsahī, Śrīrāmāchārī, Bhavpanośkrit on Śrīśāgaṇḍiśrādāsahī, śṛutaśāstraśāstra, chanuṣṭhānvarīcī (D. C. Ms. 331 of 1857-91).

Sarvapratyakṣa by Śraddhānandrānanda.

Sarvapratyakṣa by Śraddhānandrānanda.

Sarvavāyikāpravīcī by Anantadeva.

Sarvavāyinaśāstra by Bṛhadāraṇy.

Sarvapraśādī or Bṛhadāraṇya, son of Śrīṣatprabha. Wrote under Tanjore King, Śarabha, son of Tulaja.

Sarvaprāyikāśra ṣṭhānāna by Anantaradānanda.

Sarvaprāyikāśra ṣṭhānāna by Anantaradānanda.

Sarvāhāvāṅgī by Kāmaśākara. Vide BBRAS, Cat. p. 238 No. 744 (Ms. dated sake 1637) and Bik. Cat. p. 459.

Sarvāhāvāṅgī by Kāmaśākara. Vide BBRAS, Cat. p. 238 No. 744 (Ms. dated sake 1637) and Bik. Cat. p. 459.

Sarvāṅgī by Kāmaśākara. Between 1600-1650.

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Sarvāṅgī by Kāmaśākara. Between 1600-1650.
सहगमनविधि or सतीविधि ascribed to गोविन्दराज (I. O. Cat. p. 578 No. 774). In 66 verses.

सहगमनश्राधा.

सहचारविधि on ceremonies performed when a wife burnt herself on her husband’s pyre.

सहचारविधि or सहगमनविधि—D. C. Ms. No. 183 of 1884–86 is dated संवत 1686.

सहस्वचण्डीविधान by कमलकार.

सहस्वचण्डीविधान (Ulwar Cat. 1528, extract 365).

सहस्वचण्डीविधान.

सहस्वचण्डीविधान by कमलकार, son of रामकुमार. Refers to लिन्धकिंत्र as his own work (N. IX. pp 203–204) About 1612 A.D.

सहस्वभोजनविधि. Stein’s Cat. p. 107.

सहस्वभोजनस्वास्थ्य by भास्कराचार्य, son of गम्भीररावसिद्धांत (Ulwar Cat. extract 28). The original sūtras are बौद्धायण’s.

सहादुरविष्यविन्दु by अन्नप्राय विश्वासार्थ, son of रामचरण विश्वामित्र. Mentions गुरुदेव्यास, विश्वामित्र भक्तिवंत्र. About 1800 A. D. (N. vol. VII. p. 223).

सहदेव by हरि on आचार. N. vol. VII. p. 281.

सांवससिद्धांत.

सांवससिद्धांतकोटिश्राधाराधमयम according to यजुर्वेद. N. II. p. 66.

सागर—several works are so called viz. अद्वृतसागर, दानसागर, स्मृतिसागर.

सागरधारमानुष्य.

सागरसंहिता m. by हेमाद्रि II. p. 852.

सागरसंहिता rules for funeral ceremonies of agnihotra.

सांख्यायनग्रहस्वात्त्र—vide शास्त्रायनग्रहस्वात्त्र.

सांख्यायनग्रहस्वात्त्र by वासुदेव. Vide शास्त्रायन; (pr. in Ben. S.Series).

सांख्यायनविधा by केतसवेदर्शाभी on observances of शास्त्रायन.

साधारणांतप्रशियास्मात.

साधारणांतप्रशियास्मात— according to यजुर्वेद (N. II. p. 632).

सापिण्डीमृती by नागेश.

सापिण्ड्यकरक्षण or करक्षण by सदासिद्धांत alias शास्त्रधार्मिक of श्यामचंद, son of श्रीपति, son of नीलकण्ठ, in 24 verses (or 25 in some mss.), on सापिण्ड्य for marriage. He was a resident of ग्रेहितायुर (D. C. Ms. 613 of 1882–83 copied in संवत 1760). The author was pupil of देवतायुर. The work takes सापिण्ड्य to mean connected by particles of the same body. Vide N. (new series) vol. III preface pp. VIII–IX and p. 222 where the verses are said to be 36.

C. by नारायणवेद, son of रामकुमार, son of सदासिद्धांत (pr. in शस्त्रविभाज्य series, 1927, with text). He was the author’s grandson and pupil of नागेश. Mentions नियमसिद्धांत, ग्रेहितायुर, सापिण्ड्यदशवाष्ट्र of his teacher नागेश. देवतायुर.
List of works on Dharmaśāstra

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सापिण्डयत्वप्रकाश of धर्मभार, son of रेवाचर (Baroda O.I. 12783).

सापिण्डयदीपिका by नामोजिन, same as सापिण्डयप्रकाशी or सापिण्डयनिन्य.

सापिण्डयदीपिका or सापिण्डयनिन्य by श्रीघरमट (Bhadkamkar collection). Mentions प्रवर्णनिवी य.

Probably it is this that is mentioned in नि. सि. He was the grand-uncle of धम्माकर and so flourished about 1520–1580 A.D.; D.C. Ms. 208 of A 1882–83 is called अनुवलय सापिण्डयनिन्य and discusses certain views of श्रीघर about तुर्फीय-कर्मणिपारणः. D.C. Ms. 129 of 1895–98 is dated संवत 1647 (1590 A.D.).

सापिण्डयनिन्य by नामोजिनः. Names नन्दपण्डित, अन्नदेव, गोविन्दराजः, वासुदेवभट्ट (Ms. in Bhadkamkar collection dated जैक 1725).

सापिण्डयनिन्य by रामकुण (C.P. Cat. Nos. 6378–80).

सापिण्डयनिन्य by रामभट्ट (Baroda O. I. 5032).

सापिण्डयनिन्य by श्रीघरभट्ट; m. by ध्व. m. The same as सापिण्डयदीपिका (D.C. Ms. No. 128 of 1895–98).

सापिण्डयदीपिका of नामोजिन; m. in com. on सापिण्डयदीपिका. Pr. by Mr. J.R. Gharpure.

सापिण्डयमाण्यम् m. in नि. सि. probably the same as सापिण्डयदीपिका of श्रीघर.

सापिण्डयविचार by विशेषचर alias नामभण्ड (Baroda O.I. 1947).

सापिण्डयविषय by गोविन्दभट्ट.

सापिण्डयसार by श्रीघरभट्ट, son of रेवाचर (Baroda O.I. 12784).

सापिण्डयगुप्तविचि.

सामाग्रत्रप्रतिव द्वारा by राजकुमार.

सामाग्रिकप्रथम by राजकुमार Vide उपेक्षामत्ता above.

सामाग्रिक by चन्द्रग्राहिक.

सामाग्रिकपरिष्ठ: vide गोविन्दभट्ट.

सामाग्रिक by राजकुमार.

सामवेदेयदासकृत of अवदेह: vide कमानुवानावली of सवदेह Sec. 74.

सामवेदेयसंस्कारप्रदित by विशेषार, son of देवधरितिः. N.(new series) vol III. p 221. About 1300 A.D.

सामायिकमाण्यति.

सामायिक (part of विस्थीति).

सामायिकप्रदित.

सासाय- m. in नि. सि. This is probably the प्रायाष्ट्रसूत्राधिरिजि of सासाय.

सायाैतात्याञ्चल.

सायाैतात्याञ्चल. Composed by the eldest son of कालिधेव, son of प्राणान्त, a नागधरश्रिय and compiled in संवत 1440 (1384 A.D.) at नन्दपण्डित under the patronage of कर्निजिन, minister of king तुर्विश्व, son of महोदय भुपाल. Author says he bases his work on कमालपक्ष of मोलितन्य or
historical work, such as that of קדמאתכון, which is mentioned even by Alberuni and so was earlier than 1000 A. D.

साराविकः vide स्मृतिसाराविकः.

सारासारविवेकः

सारोदारः (com. on त्रिवण्ड्रोकोविवरण) by सामुयसः.

सिद्धान्तचिन्तामणि m. by रुद्र in मलमाधुर्वतः.

सिद्धान्तज्योतिः by धनिराम (C. P. Cat. 6521).

सिद्धान्तविवेकः by कस्कार Vide तत्त्वविवेकः.

सिद्धान्तविधिविवेकः by शिवनन्द (C. P. Cat. 6522).

सिद्धान्तविवेकः by रुद्राम.

सिद्धान्तपीयः by चित्रपति written for Colebrooke.

सिद्धान्तविन्दु on आदि (Burnell's Tanj. Cat. 143 b.).

सिद्धान्तमञ्जरी vide तत्त्वसारात्मकः.

सिद्धान्तविवेकः by मोहनमिहा.

सिद्धान्तशर्कः m. in the प्रयोगरत of नारायणभट्ट and मलमाधुर्वतः of रुद्र. Probably a तात्त्विक work. Earlier than 1500 A. D.

सिद्धान्तश्लेषः by विष्णु, son of माहाशः.

सिद्धान्तसन्न्हर् m. by रुद्रनन्दन in मলमाधुर्वतः.
List of works on Dharmaśāstra

सिद्धान्तसूचीदार m. in स्वतिसरोदार of विष्णुभक्षण.

सीमान्तकर्मपद्धति.

सीमान्तलिपिणय.

सुसुखयकास by ज्वालानाथसुभ्र on बाचार, मात्रोच्छ, ब्राह्म and असांप्रदान (acceptance of gifts from improper persons). N. vol. II. p. 136.

सुगाजिसप्रभा by गोपरमसम्प्रदाय, son of देवदिल्लिया. He was uncle of बनप्रकरण. Vide p. 773 above. Author styles himself महाराज-चन्द्र and says he was assisted by देवदिल्लिया साधुप्रकरण (his father); m. by रघु in जुकितवर्ष and by रघुभर. About 1st half of 14th century.

सुशासनदुर्गोदय by विष्णुभक्षण, alias गामाभक्षण, son of विद्वानकर्म, on 16 दशकार. Composed about 1675 A.D. (Bik. Cat. p. 475).

सुरक्षानकोपनाम by रामार्जनराजी.

सुरक्षानकायम-com. of सुरक्षानकायम on अपनमय मुखर; m. by भट्टोलिद्वार in चतुर्विश्वविद्वानकर्म, निर. सिल. Earlier than 1550 A.D.

C. ब्राह्मिला by ब्राह्मिला भक्षण; m. in न. सिल.

सुरक्षानकायमखेतिविवेक (Baroda O. I. 4085). Justifies तस्सकारिप्रकाश; सुरक्षानको by वैज्ञानव; Ms. copied in संवत 1834.

सुधीविलोकन.

सुधीस्वयं.

सुधीविलोकन m. in अग्निस्वेतवार of गो-पाठसूरि and in प्रयोगचिन्तामणि, in वैष्णवप्रकरणा.

सुधीविलोकन by बिजललिया मौम.

सुधीविलोकनसार.

सुन्दरराजीय m. in प्रयोगचिन्तामणि.

सुब्रमण्य-com. by अगन्थ, son of सिद्वे-अर, on the कुण्डसातृंड of गोविन्द; composed in 1692 A.D.

सुबोधिनी प्रयोगचिन्तामणि-pr. in काशी S. Series (कुण्डसातृंड and सामवेदीया).

सुबोधिनी (हृदयचिन्तामणि) by बनप्रकरण on the paccification of the नवमह.

सुबोधिनी (com. on त्रिशस्त्रकृकित) by अगन्थ, son of कामकार. 1610-1660 A.D.

सुबोधिनी by महारेष्ट.

सुबोधिनी by रस्त्राणिसम्प्रदाय, son of ब्रह्मबोधि. Compiled under orders of रघुसिंह of मिश्रिला. A स्मृति digest on ten स्त्राकार, ब्राह्म; daily religious duties. (N. VI. p. 47).

सुबोधिनी com. on the मिश्रिला by विशेषकरण. Vide sec. 94. Text on व्यवहार and translation pr. by Mr. J. R. Gharpure.

सुबोधिनी (प्रयोगचिन्तामणि) by सिवराष्ट्र, son of विशेषकरण, for students of सामवेद. Mentions his own कुन्तुचिन्तामणि. About 1640 A.D.

सुमन्तुमसंदृष्ट- Vide sec. 29 and Tri. Cat. of Madras Govt. Ms.
for 1919-22 pp. 5160-62 for a prose सुमन्तिवर्माश्रय.
म. by सिवारस्वा. अपराजेया.
विवरितके सूतके फूलका—vide under तिरस्करचिती.
सूतके निकाय (also called अरकातीि
वर्माश्रय on the margin). The first verse is नामःप्रदेष्टतःतुस्पतमितु
वनाविष्करतानुपोषिन्त्रां &c.,'; Ms.
in Stein's Cat. (p. 319) is dated संवत् 1466 (1409-10
A.D.).
सूतके निकाय of महोति, son of रक्षसि
पर (in Bhadkamkar collection).
Mentions माधव, गर्दन, त्रिभा
की.
सूतका
सूतके इतिहास by बृहस्पति.
सूतसंकल्पितका by जयनारायणतके
कस्मि. पश्चादि.
सूतिनतव म. by रघु in एकादशी तिथि
विधित्व.
सूतनिरिक्षणिविषयः
सूतकृताय द्वारा राजा, son of
कुण. A comprehensive digest on धर्मशास्त्र. Bik. Cat. p. 475
contains only भर्तरिण.
सूतारिथियतन्त्रयात्रातिघि by दिवा
कर, son of माधव शर्मा, on the installation of सूयण, शिव,
गणेश, हुर्षा and विष्णु in a temple.
सूतारिथियतन्त्रयात्रातिघि by महादेवभाई.
सूतारिथियतन्त्रयात्रातिघि by माधव, son of
रामेश्वर. About 1520-1580.
सूतारिथियतन्त्रयात्रातिघि (Ulwar Cat. ex-
ttract No. 293) pr. in Bombay.
सूतारिथियतन्त्रयात्रातिघि म in धर्मप्रथमम of
नारायण.
List of works on Dharmaśāstra

C. स्नानसुप्रदीपिका by गोपीनाथ, son of महादेव.

CC. by कृणानाथ.

C. by छाग बाजिकपकृतूधारिणा मणि.

C. by विमलकन्या (केशव ?).

C. by महादेवदिव्यरे (N. vol. VII. p. 304).

C. स्नानपद्धतिः or स्नानविधिपद्धति by वाल्मीके.

C. स्नानसुपद्धति by हरिजीवन मिश्र. Says that he follows in this work his भाव.

C. स्नान्याया and पद्धति by बालिकामहिष्ठिकर.

स्नातकर्ममूलधाममन्वितवरण by चण्डकुकुर (Baroda O. I. 296 dated संवत् 1593).

स्नातक:  
स्नातकशास्त्री by गणेश (C. P. Cat. No. 6710).

स्नातिकनमणि (Mysore Govt. Mss. Cat. p. 75).

स्नातिकपोषक: Ano; follows साध्वला-बन. Burnell's Tanj. Cat 139a

स्नातसाराध्यसंग्रह from प्रयोगपद्धति of गणेश.

स्नातंत्रपारंत्यकृतस्मिन्निका by रूपनाथचार्य (Baroda O. I. 6986).

स्नातिपरिभाषा m. in सम्बाहार of कृष्णपिल्ल.

स्नातिकपोषक: (Mysore Govt. Mss. Cat. p. 75).

स्नातकशास्त्र by भोपलानाथ. " (हिंदुस्तानीय).

C. नैदवनी.

स्नातकशास्त्रमकरि.

स्नातकशास्त्र by तिमाभ्र, son of रामभ्र, son of बालभ्र, sur- 

named ग्रह.

स्नातकशास्त्रप्रयोग or प्रायश्चित्तोद्वार by विद्वार, son of महादेव, son of रामेश, surnamed काल (काले in Marathi). He was daughter's son of रामकुणा, father of कमलकारभ्र. About 1660-1680 A. D. (BURAS. Cat. p. 238 No. 745).

स्नातकशास्त्रकितविनिश्चय बो वेददारण्य.

स्नात्प्रायश्चित्तोद्वार स्मार्थाय व नायश्चित्तोद्वार 

by स्नातकशास्त्रप्रयोग of विद्वार.

स्नातमान्त्रप्रयोग by स्नातकोम- 

याज्ञः.

स्नात्वकवशास्वागेश of रुद्राध्यसारंभेम, 

son of मुख्येश, composed at the order of king रंगभराय, in जाने 

1583 (i. e. 1661-62 A. D.). Divided into sections on तिथि, 

संयोगिता, आश्रम, इत्यादि, अभिकर्म, प्रायश्चित्त, उद्भास, दाय. (D. 

C. Ms. No. 305 of 1886-92 on तिथि, N. II. p. 76 on उद्भास; N. 

I. p. 284 on दाय).

स्नातसमस्य्य of नान्तरपीढ़त, son of वेदसम्मेश. Vide sec. 110 p. 924 

Refers to तत्त्वमांसा as his.

स्नातसमस्य्य of नान्तरण्याशिक्षित.

(C. P. Cat. No. 6717).

स्नातसमस्य्य.
स्मृतिकार्योद्घि by गौतमḥ.
स्मृतिकार्योद्घि of पीतमोह. son of काक्यपाठयः. (BBRAS. Cat. p. 239 No. 747). Mentions मदनसन्त. Vide under अन्नपन्न. Between 1500 and 1675 A. D.
स्मृतिकार्योद्घि from the प्रयोगार्ज.
स्मृतिकार्योद्घि by विधिप्रवर, son of श्रीनिवास of पुरागुप्त (Baroda O. I. 11958). Ms. dated संवारे 1610. Mentions मदनसन्त, टोरागुप्त. Between 1580-1680 A. D. On आश्वासन, स्तूत्रविचार, duties of अभिप्रायोग, on difficult points about जरस्वाला &c.
स्मृतिकार्योद्घि by कल्याणमुख Hultsch R. I. No. 657.
स्मृतिकार्योद्घि by शुक्ल ईतरानाथ. C. by author. Stein's Cat. p. 108.
स्मृतिकार्योद्घि by तिमममुख (Baroda O. I. 2008 on आश्वासन only)
स्मृतिकार्योद्घि by देवनाथकुमुर. A digest on चावुंभि, आचार, आचार्य, संस्कार, आधि, आश्रय, दात्यमान, व्रत, दान, उर्ममा. (N. vol. V. p. 237).
स्मृतिकार्योद्घि by मदनपाल. Sec. 94 pp. 798–99. Also styled शुद्धमोल्लर्चितानी.
स्मृतिकृत्वादि by रामकुल्लम्भाचार्य (N. VI. p. 140).
स्मृतिकृत्वादि by अज्ञानाध्य.
स्मृतिकृत्वादि by अनन्तर्गे. Sec. 114. Divided into 12 श्रीपिंती.
स्मृतिकृत्वादि by वेदवसद. Vide अध्यात्मविमर्श.
स्मृतिकृत्वादि by सार्वभौम.
स्मृतिकृत्वादि by सर्वभौम.
स्मृतिकृत्वादि by म. in संस्कारमूल of विशेष.
स्मृतिकृत्वादि by भवदेवस्यालकार, son of हरिहर, composed in 1720–22 A. D and divided into 16 कक्ष on तिथि, व्रत, संस्कार, आश्वासन, आधि, आचार, प्रतिष्ठा, वुपोस्यवत, परिष्का, प्राप्तिश्रुति, ध्यान, गुहयोग, वेदभूत, महिमाचुल, दान. श्रुति. Mentions श्रीदेव and संस्कारप्रदीप.
स्मृतिकृत्वादि by अपेक्षोमालाक्षक.
On कृत, महामार, व्रत, आश्वासन, विवाह and other संस्कारे, श्रीपरंपरा, आधि, अनन्त, उमेद, आचार्य, आधि. (N. VI. p. 301).
स्मृतिकृत्वादि by कुंभे (m. in दुधकंभिधिका).
स्मृतिकृत्वादि by केशवदिनमुख (Bik. Cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवनाथकुमुर's work.
स्मृतिकृत्वादि by देवनाथकुमुर, son of केशवदिनमुख. Sec. 86 (pr. by Mr. Gharpure and in Mysore G. O. L. Series).
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स्मृतिचिन्हक by बाबूदेवबहादुर (N. IX. p. 137).
स्मृतिचिन्हक by वैदिकसार्वकोपाल.
स्मृतिचिन्हक by युक्तमण्डिष्य, son of विजयमण्डिष्य. On संविदिनिष्ण, शुद्धिः, आशोक, व्यवहार. (I. O. Cat. p. 471).
स्मृतिचिन्हज्ञाय by गोपेश्वर (C P. Cat. Nos. 6723-24).
स्मृतिचिन्हक by वानाशाह.
स्मृतिचिन्हकम्य by गजादिया or गजाधर, son of गोपेश्वर भाष्यम. Mentions कर्णम, दक्षगण, हेमाधिक, मदनरस, and is mentioned in नृसिंहसाद (I. O. Cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.
स्मृतिचिन्हकम्यसांगम (Tri. Cat. of Madras Govt. Mss. for 1919-22 p. 4978 on भाष्यक). स्मृति वृहदानि or स्मृति वृहदानि of वरदाचार्य, of the वास्कोटक.
स्मृतिवत्व of स्मृति वाङ्गन्वर. It is the name of his digest containing 28 तत्त्व. Sec. 107.
स्मृतिवादवाक्य by श्रीदेव.
स्मृतिवादवाक्यिन्द्र or व्यवस्थार्थ by रामभद्र, son of श्रीगौर आचार्य-व्यवहारमणि. Mentions शूलपाणि 1500-1550 A. D. N.(new series) I. p. 413.
स्मृतिवादविवेक by वर्षामन्दिराको, पाथाय, son of भवेश and गोपी and judge at the court of भैरवेंद्र of मिठिला. About 1450-1500 A. D. On आचार, आदि, शुद्धि and व्यवहार. N. vol. V. p. 184.

स्मृतिवत्वसार (B. O. Cat. vol. I No. 440).
स्मृतिवत्वसमुन of वर्षामन्दिराको, son of भवेश and गोपी. N. vol. VI. p. 12 contains शालिनिकपाठिकात्त्विक. Dealing with rites for propitiating adverse deities and for consecrating works of public utility. N. vol. VI. p. 57 is styled तत्त्वामन्दिराको (व्यवहारार्थ) and in the concluding verses वर्षामन्दिराको says that he composed four कुमुदम on आचार, आदि, शुद्धि and व्यवहार. So स्मृति वत्वविवेक and तत्त्वत्वार्थ are the same. It was completed under राम, son of भैरवेंद्र.

स्मृतिवद्यमन m. in आदिकल्यणा नृसिंहसाद, श्रुत्रकम्ज्ञात, विषय-पारिषात. Earlier than 1500 A.D.

स्मृतिवद्यमन (Baroda O. I. No. 10916 is an incomplete Ms. in 598 verses). Names 36 स्मृतिकाराः, कक्षस्याः (such as गुणविवाह).

स्मृतिदीपिका m. in सं. कौ, संकार-श्रुत्र श्लोक of भैरवेंद्र. Earlier than 1650 A. D.

स्मृतिदीपिका of वर्षामन्दिराको on times for आदि and other rites (N. vol. V. p. 157 and vol. VII. p. 125).

स्मृतिदुर्गमन by चन्द्रशेखर — vide दुर्गममन.

स्मृतिनिन्नति of वर्षामन्दिराको, son of नारायण, pupil of रामभद्र and श्रीविवाह.
History of Dharmaśāstra

स्मृतिनिबन्ध by नृसिंहभर. An extensive digest on धर्मरक्षण, वर्णांशम-धर्म, विवाहहितसंस्कार, साधिक्रया, आधिक, आशीच, आड, दायमान, प्रायांश्रय (N. vol. VIII p. 174).

स्मृतिपरिभाषा by वर्धमानमहास-पाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on स्नान, द्राक्षण, तिथिद्विक, दान etc. Names स्मृतिमहाराज, हरिवर-मिथ; m. in पकादशीलवच of राष्ट्र. About 1450-1500 A. D.

स्मृतिकास by भाकरभद्र or हरि-माकरभद्र; son of आभाजिमद (or आपाज), son of हरिमद (Bik. Cat. p. 467 deals with portion on आड).

स्मृतिकास by बालदेव रथ (one facsimile pr. in B. I. Series) on कालिनिर्णय, संवर्तस, संकाविति. Mentions माधवाचार्य and विधाकलवाकेय. Later than 1500 A. D.

स्मृतिप्रदीप m. by हेमाद्रि (काळो p. 355).

स्मृतिप्रदीप by चन्द्रेश्वरादोमोदप्रायवा-ध्याति, लिथि, आधिच, आड.

स्मृतिप्रदीपका - vide धर्मदीपिका of चन्द्रेश्वरादोमोदप्रायवा-ध्याति.

स्मृतिप्रदीपिका m. by भटोजि in h.s com. on चन्द्रविनिजातित.

स्मृतिप्रामाण्यवाद.

स्मृतिभासकर m. by स्मृति, प्रयाग-परिणामत of नृसिंह, धर्मप्रवृति, नृसिंहप्रवृति. Madras Govt. Ms. Cat. vol. V. p. 2043 Nos. 2786-87 contains portions on वतियर्म and शृवथमेय from a स्मृतिभासकर.

स्मृतिभासकर by नीलकण्ठ (N. vol. V. p. 108). From the introductory verses it appears to be the आधित्सूर्य of नीलकण्ठ.

स्मृतिभुषण by कोनेरिमहे, son of कैलेश. A digest of rituals for साध्य followers.

स्मृतिमार्गी by काळीचिरणवन्यालक्ष्यकार.

स्मृतिमार्गी by गोविन्दराज. Sec. 77 pp. 659-61.

स्मृतिमार्गी by सर्वाधिप.

स्मृतिमार्गी Ano. (D. C. Ms. No. 184 of 1884–86 on आड).

स्मृतिमहाराज by कुणाराज (Baroda O. I. No. 8023). It mentions मदनल. Begins with गोदान and ends with स्मृतिभिक्षण. It is styled शृवथमसंहिता also.

स्मृतिमहाराज or स्मृतिमहाराजवर्मकाला m. by हेमाद्रि. Vide महाराज and pp. 654-55 above.

स्मृतिमहादेश्विक by परमानन्दचन, pupil of चिदानन्दक्षेत्रसरस्वती.

स्मृतिमीमांसा by जैमिनी, m. by भाप-राकेत p. 206. A स्मृतिमीमांसा is m. in कालविवेक of जीमुक्तवाहन, in the स्मृतितत्त्वक of वेदताय, by हेमाद्रि in वतियर्म and परिश्रमयय and by नृसिंहप्रवृति.

स्मृतिसुधाकर of बैलाभास्मिक. A very popular स्मृति digest in southern India. Printed several times in Southern India at
List of works on Dharmaśāstra

Chidambaram, 1908, Kun.bhakonam &c. On वैधानकम, आदिक, भासौ, भाष, न्यायशिल, प्रावधिक, व्यवहार, काल. About 1600 A.D.

स्मृतिसुकान्तसंग्रह by विद्यार्थि.

स्मृतिसुकान्तली of कुण्डालाय, son of कुमारनृसिंहभट, son of विजयनाथभट; in 10 प्रकरण.

स्मृतिरत्न m. by कारकारि, स. कौ, संस्कारशृङ्खल of निदि.स्वर.

स्मृतिरत्न of शुनायनम्. Ms. (N. VII. p. 253) is dated ग्राहे 1699.

स्मृतिरत्नकोष.


स्मृतिरत्नविवेक m. by चण्डेश्वर and by दद्यान in his आदिविवेक. Earlier than 1300 A.D.

स्मृतिरत्नकार by तालाये (Baroda O. I. 9919).

स्मृतिरत्नकार by तालायाचारि.

स्मृतिरत्नकार by भोजि (on प्रायाख्रित and बाहोच). Vide Mad. Govt. Mss. Cat. vol. V. p. 2059 No. 2806.

स्मृतिरत्नकार by वित्तु, son of केशव, a resident of विदुरपुर. Burnell's Tanj. Cat. p. 135a. From the place of residence and contents, it appears that this is the same as the preceding.

H. D.—145

स्मृतिरत्नकार by विषुप्रभु, son of केशव, residing at विदुरपुर; on आदिक, 16 संस्कार, संकालित, ग्रहण, त्रान, तिथिदिनषय, प्रायाख्रित, बाहोच, निन्यामितितिक (vide D. C. Ms. No. 52 of 1866-68). Bik. Cat. p. 467 gives तिरमह as father's name.

स्मृतिरत्नकार by बंधुनाथ, son of श्री-रक्षानाथाचारि, son of सरस्वतीबहु, surnamed वैदिकनाथभोज. आदिक portion pr. Lakṣmīvīkatesvara Press at Kalyan. Mentions श्लोकांतर, स्मृतिविषय, अस्त्रादासी, माधवी, स्मृतिसमासमुख and हिन्दुसमुख. Also called सदाचारसंग्रह.

स्मृतिरत्नकार by वेदाचारि in 15 chapters on निन्यामितितिकाचारि, गर्भायण-नादिस्वस्कारि, तिथिदिनषय, शाक, दानित, तीर्थयात्रा, मथ्यामहित, धर्त, प्रायाख्रित, बाहोच, अनौपचितकालि; written under patronage of कामसुप king. Quotes भावेव (On प्रायाख्रित), जीवोद्वाहान, स्मृतिविषय-मांसा. स्मृतिसमुख, आरासागर, दानसागर, महावर. It is this that is probably m. in युद्धादिशामत्तत्र of श्रुतो. Between 1250-1500 A. D. I. O. Cat. pp. 473-474, N. VII. 45 (the colophon says that the प्रायाख्रित section is the 18th परिच्छेद).

स्मृतिरत्नाचारिका m. in नृसिद्धपादि, अनुसंधिद्वद्वार नारायणमहेट, नि-सिस., शुद्धचिरिका नित्यपवित्र.

स्मृतिरत्नाचारिका by मुखुनन्दकृष्टि, son of महेश्वर. (Bik. Cat. p. 467 contains आदिक portion only).
History of Dharmaśāstra

(1) by ख्यारि नारायण, m. by his son in स्मृत्तवर्षसागर.

(2) by द्वाराम.

(3) by पीलकण्ठ (D. C. Ms. No. 373 of 1875-76).

(4) by रामरामद्वाराकार्णद्वाराकार्ण (N. IV. 130) dated অক্ট 1610 (1688-89 A.D.).

(5) attributed to सायण and माथव.

स्मृतिसंग्रह by वाचस्पति.

स्मृतिसंग्रह by विनायक (Hultzsch R. I. No. 591.).

स्मृतिसंग्रह alias विद्यापतिसंग्रह (in margin) – a large work in 7000 प्रत्य (Baroda O. I. 11248).

स्मृतिसंग्रह by बेकरेस. Is it same as स्मृतिरामकर of वेंडटाय?

स्मृतिसंग्रह by हरदत.

स्मृतिसंग्रह same as परस्मित्वकत्वसाधिक.

स्मृतिसंग्रह on स्ववहार (Cal. S. College Ms. Cat. vol. II. p. 137 No. 141).

स्मृतिसंग्रहसंग्रहायन – a com. on चन्दरिटिष्कतम by रामचन्द्र, son of नारायणमहार (I. O. Cat. p. 475).

Seems to be the same as मोरविंचि’s com. on चन्दरिटिष्कतम.

स्मृतिसंग्रहाय of महेशप्रभान, founded on सुनद्वन्द्व’s स्मृतितत्व. N. VI. p. 235.

स्मृतिसंग्रह (Ms. in Bombay University Library) in about 500.
List of works on Dharmaśāstra

verses on आरंभक, शौच, स्नान, एकादशी &c. Quotes गहड़पुरणः

स्मृतिसूचय (from आचार्यत्तं or कालाचार्यत्तं) in 321 verses on दस्त्यधातु, स्नान, मंत्रा, daily duties आदि, एकादशी &c. (Burd. O. I. No. 7331).

स्मृतिसूचय of विशेषार्य. It is said in JBORS for 1927 parts III-IV p. VII that it is this work that is m. in कालाचार्यक of जीनुमें, हैमान्त (कालाचार्य) III. 2. 686, विवेकत्व of शुरू, लिपिविवेक of शुरूपाठः.

स्मृतिसौरोज्जोतकम् by विनयशमानः in 8 sections (सूत्त्रः) on स्नान, पूजा, लिपि, आदि, सुतक, दान, यज्ञ, प्रायविज्ञान. Enumerates 28 स्मृतिकाराः by name (vide Tri. Cat. Madras Govt. Mss. for 1919-22 p. 4360 No. 2997).

स्मृतिसौरोज्जुन्महार्य or स्मृतिसौर. Vide सरोजन्द्रतः.

स्मृतिसौरका by नारायण of कृष्णनगर in the Hughli district (I. O. Cat. p. 448). Earlier than 1675 A. D. He speaks of a क्षणमास as yet to occur in sake 1603 (1681 A. D.).

स्मृतिसार by कुलकभट्ट; vide गोविन्दनारायण; m. in शुल्पानि's हृदगोतिविवेक, शुल्पानि's मोहिन्दासन, प्रायविज्ञान of रूपः.

स्मृतिसारसार by म. in प्रायविज्ञानमघ्र of नारायणभट्ट and in मल्लमात्रत्व of रूपः.

स्मृतिसार by गैसवायमन्द in 1359 verses on rites to be performed on several तिथिः.

स्मृतिसार by नारायण.

स्मृतिसार by महेश On impurity due to birth and death. N. vol. III. p. 48.

स्मृतिसार by मुखर्जी.

स्मृतिसार by याज्ञवल्क्य in 311 verses culled from स्मृतिः on दायभाग, आदि, यज्ञपीढ़ी, मल्लमास, आचार, स्नान, शुद्धि, साविबंध, आश्रम D. C. Ms. No. 181 of 1895-1903 is dated संवत् 1652 (1595-96 A. D.).

स्मृतिसार by यादवनमुद्रक on the performance of festivals and rites on certain तिथिः such as कृष्णजन्माघिनी रामनवमी and on दुग्धोस्व, आदि, आश्रम, प्रायविज्ञान; m. in चर्मप्रकृति I. O. Cat. p. 477; N. vol. IV. p. 213 (Ms. dated sake 1619).

स्मृतिसार by श्रीकृष्ण.

स्मृतिसार by हरिनाथ. Sec. 92. The work is also called स्मृतिसार-समुचयः.

स्मृतिसार or आश्चर्यचिन्तनः a com. on a work by वेदेश्वर.

स्मृतिसारसार्वकम् by कृष्णनाथ.

स्मृतिसारसार्वकम् by म. by गैसवायमन्द.

स्मृतिसारसार्वकम् by विनयसारसार्व-भट्टवर्त्तकः.

स्मृतिसारसार्वकम् by कुलकभट्ट.

स्मृतिसारसार्वकम् by बध्यालोकवाचस्पति.

स्मृतिसारसार्वकम् by पुष्पौपमान्द, pupil of परमहंस्पूर्णान्द on
स्मृतिसिद्धान्तसंग्रह by इन्द्रदत्त उपाध्याय.
स्मृतिसिद्धान्तसंग्रह by रामचंद्रकुमार, a
com. on अघपञ्चवृति.
स्मृतिसिद्ध by नन्दकृष्ण. Vide sec. 110.
स्मृतिसिद्ध by श्रीनिवास, pupil of
वृन्द। (Barnell's Tanj. Cat. p.
135a) for वैशाखस।
स्मृतिसिद्धान्तसंग्रह by श्रीनिवास, pupil of
वृन्द। (Barnell's Tanj. Cat. p.
135a) for वैशाखस।
विश्वास नायक, of वर्षक्यविव्वेत्ता by
श्रीवाहसारक, son of मुखााँकर। N.
vol IV p. 271.
विश्वास नायक, of महाराजसह। About
1600 A. D. (JBORS for 1927
parts III-IV p. X).
श्रवणिकारण।
श्रुत्वर्धिनिमय (on वैवहार।)
श्रुत्वर्धसनातक alias श्रुत्वर्धसरसार।
श्रुत्वर्धसार by फ्रान्सीस लूसलालाह।
son of नारायण। Based on मधावार्य’s
dादावर्त्तमात्रि; divided into
four तत्त्व on आज्ञाक, करक,
शरीर and श्रद्धा (Vide Bhand-
arkar’s Report for 1883-84 p.
52 and BBRAS Cat. p. 239
No. 748 and Aufrecht’s Oxh.
Cat. 285 b.). He says मधावार्य
wasa born in सरक 1120.
Mentions कमलाकर and श्रुत्वर्ध-
कौमुहा। Later than 1675 A. D.
श्रुत्वर्धसार by नैषकर्णालावर्त्तमात्रि (C. P.
Cat. No 6733.)
श्रुत्वर्धसार by हुकुंडलाल।
श्रुत्वर्धसार by श्रीवास, Sec. 82.
श्रुत्वर्धसारसंग्रह (Baroda O. I.
1088) summaries of the
views of 28 sages are given on औद्धत, शायरमान, दशताराम, &c.; Ms. dated संवत 1743. The 28 sages are मनु, याज्ञवल्क्य, विष्णुवाचिन, श्रीराम, कृष्णदेव, बज्जिन, भग्नावत, भगवान, जयंति, विष्णु, गोपीमार, सुभाष, रसिक, यात्री, रशी, श्रीबाला, नीरंग, जयंति, गिरिल, गांगोत्र, ग्रीजा, श्रीराम, श्रीराम, श्रीराम

स्वास्तिक (B. O. Mss. Cat. vol. I. No. 449).

खलवर्वत or खलविशार by अनन्तराम.

On ownership of property.


खलविशार N. (new series) vol. II. p. 226.

खलविशारणसंस्कार by रुद्रय-सार्वभूमी, in 6 परिश्रेणियाँ on विभाग-निरूपण, स्रीवाचि, स्रीभाष्यनिविदकारि, अनुवाचनाधिकारि.

खलवाद on स्वर्गवाद, भविष्यवाद, सप्तकीर्तिवाद. N. (new series) vol. II. p. 229.

खलसावन by रुद्रनन्दनमहाद्वार. Appears to be different from the great रुद्रनन्दन. On अनन्तराम, एकत्रित, अन्यायित, एकदीक्षित, भानुवाचिन, दुर्गो-सत्ती, वर्षावाच, पार्थावाच &c. N. (new series) vol. I. p. 417.

खलविशारणपद्वित by जीवाद: विशेषतः.

हनुमानविष्णु.

हुल्लिप्रसाद a वैश्व ज्ञान concerned with the consecration of images of gods and building temples; m. by रुद्रय. निति. सिद्धि. and हलायुघ in पुराणवाच.

हरिरामारकात्मकपद्वित.

हरिराम by वेदान्तवाचीयामहाद्वार.

हरिदेविलक्ष (on एकदीक्षि fast) by व्रजबालसावाचिन.

हरिदेविलक्ष by वेदान्तदेवस.

C. (vide Cat. of Madras Govt. Mss vol. VI. p. 2368 No. 3153). According to it the author वेदान्तदेवस flourished after स्वतिरो, हेरमार, काला-दार्शन and कालविनय and held that the views of all these were श्रीवाचि and वाचि.

हरिपुर्वादित by अनन्तराम. भागव.

Stein's Cat. p. 109.

हरिरामक by रुद्रय in अनन्तराम and एकदीक्षि.

हरिरामकपल्लत by विष्णुपुरि m. in हरिवभाष्यकपल्लती.

हरिरामकपल्लतिका by हरिवभाष्यकपल्लती divided into 14 तुनक.

हरिराममाण्डल (संवाण्डसार्वबंध) by सुभाष, son of भगवान, in 12 प्रकाश; composed in संवत 1884.

हरिरामसावन.

हरिरामसावनसिन्ह.

हरिरामसिन्ह.

हरिरामकस्त.

हरिरामकविलास by गोपालहरि, pupil of श्रीरामनान्. He was ordered to write this work by वैला; vide under अनन्तरामकविसिन्ह.

Composed about 1562 A. D.; m. by रुद्रनाथ.

हरिरामकविलास (रुद्र) by रुद्रगोस्वामिन्.

C. by सनातनगोस्वामिन्, m. in
History of Dharmaśāstra

Vide N. vol. VI. pp. 190-93 for an account of his family.

Hiranyakṣīṣṭha

Hiranyakṣīṣṭha. C. m. by Sādārāda-

Hiranyavāgīśa by Narayana, divided into two parts (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE vol. 30). Vide p. 17 above.


Hiranyakṣīṣṭha. Vide sec. 8 p. 91 above.

C. Udrakṣa by Mahādev (p. 93 above).

Hiranyakṣīṣṭha. Vide Baroda O. I. No. 5480.

Hiranyakṣīṣṭha—same as Mahābhārata, the same as Mahabharata.

Hiranyakṣīṣṭha by Vivākha.

Hiranyakṣīṣṭha by Bāhū (Stein's Cat. p. 110).

Hiranyakṣīṣṭha by Gaudārjī (Stein's Cat. p. 110).

Hiranyakṣīṣṭha by Ulwār Cat. extract 375.

Hiranyakṣīṣṭha by Rāmānanda.

Hiranyakṣīṣṭha by Dharmaśāstra.

Hiranyakṣīṣṭha (Baroda O. I. 8185) in four parts on Ṛgvedā, Atharva-ṁa, eight Jātakaṁs, Vāyu, Uṣā, and Vāsānīa, also of Vṛṣabha and Ṛṣabhadeva.

Vide sec. 11.

C. m. by Bhāma; vide p. 129 above.

C. by Tarkāla.

There is also the Vṛṣabha-ṛṣabha.
APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several sāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.
नरायण  a. of नरायणरूप.
नरायणरूप  : disciple of नरायण.
लुमूर्ति;  a.  of महाविभवसमर्पण.
अत्र रूपे  a.  of अत्र समर्पण.
अनेकविचारी  a.  of अनेकविचारी.
अहिन्सा  a.  of a स्वागतिक.
वी.  Sec. 39.
Vide also महाज्ञेयसुधा and भू- 
दर्ष्यसुधा.
भक्त,  son of वस्सराज,  son of गोविन्द, 
resident of जानहुद;  a.  of जानहुदीपक 
and निर्परमीतक ( composed in संवत 1575  i.e. 
1518-19 A. D.), महाज्ञेयसुधा.
श्रास्त्रयानाचिक or दीक्षाक.
बन्धुत  a.  of ब्राह्मणकल्पस्व.
बन्धुतकालिक,  son of हरिरायतक 
चारी;  a.  of दाथमानाविद्वानकुमुद 
विद्वक ( com. on दाथमान संबंधित 
जीतुपालन ); सन्तमुंकुटका ( com. 
on हारकता of बन्धुत); जान 
भीयकारक ( m.  in his com. 
on दाथमान). About 1500-1550 
A. D.; Ms. of दाथमानसवातत 
कुमुदविद्वका in B. O. Mss. Cat, 
vol. I. No. 205 p. 120 is dated 
1581 (1669 A. D.).
बन्धुतानव,  pupil of जानहुदगिरि,  a. 
of एकादशनीनार्याद्राघाय.
बन्धुताव्रम,  disciple of परमनाथर 
or विद्वाननाथ;  a.  of रामचरिणावर 
विद्वक;  विशेषार्थीपदपरम ( or यतिधमसमर्पण), संसारसमसंग्रह, संसार 
पदपरम. In विशेषार्थीपदपरम, the 
जानहुद is mentioned and the 
Ms. No. 12548 Baroda O. I. 
was copied in संवत 1887 
(1830-31 A. D.).
अनन्त  a.  of बिन्नननिर्मितहिनाधिविधि.
अनन्तरि,  son of विन्नकास,  sur- 
named यज्ञोपवीत. Later than 
1575 A. D. and earlier than 
1750; a.  of प्राकथान or 
स्मार्त 
शुद्धानपदपरम ( for जानहुदगिरि ), 
महाज्ञेयसुधा. सनसंग्रहायोग.
अनन्तदेव,  son of आदिराज,  Vide sec. 
114; a.  of शर्मिकालत्तु ( divided 
into 12 parts on शर्मि, संस्कार 
&c.), भाषान्वितर्किण्य or भाषान्न 
महुरसिद्ध, प्रायणित्रद्विका, अनन्त 
दिनापदपरम, अस्विततरानस्योग, द्विक 
पुरुषविजय.
अनन्तदेव  a.  of लक्षांकितपद.
अनन्तदेव  a.  of रायाभिशेकपद.
अनन्तदेव  a.  of भक्तमाल.
अनन्तदेव,  son of वज्रविग्रहदेव देव. Later 
than 1640 A. D.; a.  of गायनविभ 
pदपरम, जुगलादशदिविधि ( जुगलादश 
पदपरम), सूर्यज्योति, रुद्रकुमुद, 
सर्वनामदायन, जुगलादशदिविधि.
अनन्तदेव  a.  of जानहुदसुधा 
pदपरम. a 
Com. on the जानहुद of काठवान.
अनन्तदेव  a.  of गायनपुरा रवविभिष, 
उद्भूतपदपरम.
अनन्तदेव,  a.  of कुमाकुमाण, 
अनन्तदेव,  son of कृष्णदेव,  resi- 
dent of निर्माण;  a.  of काल 
निर्माणात्यंगी. Bik. Cat. p. 399 
gives यज्ञक 1488 (1566-67 A. D.) 
as date but it is not clear 
whether it is of composition or 
copying.
List of Authors on Dharmaśāstra

नानतम्रा, son of com. on विश्वाभूषीकरण.

नानतम्रा, son of कमलाकारम्म. About 1640-1670; a. of रामचरणपुरुषम्.

हुयोपिनी (com. on विश्वाभूषीकरण).

नानतम्रा, son of नागदेवभाष; a. of मात्रविविधान, वृषोंतमृग्योग.

नानतम्रा, son of दाइभू; a. of सदाचारार्थम् (composed at the desire of संग्रामसिंह). About 1715 A. D.

नानतम्रा, son of नागेशभाष or नागदेवभाष, son of जूह, of काणकुल; a. of आधिक्षरकारिता. दांनाराजिता, विवाहपारिखा (composed in 1625 A. D.) and other works ending in प्राप्तियार (शान्तिपारिखा, ग्राहविविधान.

नानतम्रा, son of नागेशभाष, son of क्षेत्रभाष; a. of आधिक्षरकारि. Probably the same as the preceding.

नानतम्रा, son of बापुभाष, a. of प्रतिलाभपञ्चाय.

नानतम्रा, son of महदेव; a. of तिथिनिरन्य or निरन्यकृत्ति (Ms. dated 1526-7 A. D. in Baroda O. I. No. 1061). It is this author that is probably mentioned as नानतम्रा in निनिति and गुप्तिप्रकाश. Earlier than 1500 A. D.)

नानतम्रा a. of समयनिरन्य.

नानतम्रा a. of सदाचारनिरन्य.

नानतम्रा a. of गुप्तपरिमित; m. by राजस्वत् in विविधन (Jivananda vol. I. p. 54) and तुक्कर.

नानतम्रा, son of बुधभाष. About 2nd quarter of 17th century; a. of तीम्यरत्नाकर (at the request of आनुपसिंह).

नानतम्रा, son of सिङ्गुघर; a. of कुण्डमण्डपपरिवार, of com. प्रभा or सुभा on कुण्डमण्डप of गोकुलद। (com. composed in 1692-93 A. D. at पद्मपत्र, probably modern Pali in the Bhor State).

नानतम्रा a. of दासाणार.

नानतम्रा a. of आधिसरोपित.

नानतम्रा a. of सुबिधवी होमपरिथ (for nine planets).

नानतम्रा महादेवपाध्याय a. of दत्तकदीपित (probably the same as दत्तकभुविविधान of नानतम्रा).

नानतम्रा a. of पाकशास्त्रपरिथ.

नानतम्रा वन, son of भुज; a. of com on पिन्यमुन्योग of गोतम.

नानतम्रा विज्ञान a. of व्यवहारपञ्चाय, जुक्कर.

नानतम्रा a. of विद्याचन्द्रिका, स्तवरहस्य or स्तवस्विचार. Later than 1600 A. D.

नानतम्रा a. of वेदान्तवधामीमांस.

नानतम्रा, son of रामचरणपाठार. About 1810 A. D.; a. of सहातनमहाबिवेड़.

नानतम्रा महाभिन्न a. of विद्याकुन्या-स्वरूपनिरन्या.

नानतम्रा a. of जातिसाहित् यवाद.

नानतम्रा, विद्या स. 83; 2nd and 3rd quarters of the 12th century A. D.; a. of पिन्यविता or करी-परिवर्णविचार and हास्य.

नानतम्रा महादेवपाठा a. of मन्त्रकौटिक. Said to be a दास-पाठा. Earlier than 1795 A. D.

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अनुपसिंहदेव, son of कर्णसिंह, a Rathor prince. About 1673 A. D. (reputed) a. of अनुपसिंह, आत्मयोगारितामणि.

अनुपसिंहदेव: About 1030–1050 A.D. m. in the कालिविवेक जीतमुड्याल.

अपराक or अपराधिक Sec. 80; a. of com. called याज्ञवल्क्यमघरमाहेश्वरनव. Between 1115–1130 A. D.

अपिपाल, son of वेदेन्द्रपाल, son of स्रिविकम, son of महकन्दपाल; a. of अपिपालकारिका and अविपालकारिका (अविपालकारिका). M. by गोविन्दनारायण and रघुवर्मान. One Ms. (N. vol. V. p. 302) was copied in शंकर 1442 (1521 A. D.). So earlier than 1500 A. D. In the colophon the work is described as कालिविवेक by अपिपाल.

अपपदिशित a. of तसमुदालकण्डन; about 1520–1592 A. D.

अपपदिशित माधुर a. of प्रायविन्दिशित. Probably the same as अपपदिशित native of गौरीमायुर.

अपपदिशित a. of सिवाचनचन्द्रकृष्ण; शैवकस्थसुम. He is probably the same as the a. of तसमुदालकण्डन.

अपपदिशित a native of गौरीमायुर; a. of आचार्यनन्दीत (composed about 1700 A. D.) under Tanjore king Shahaji.

अपमानवासधिपिण्य a. of नीतिसमावधि.

अभिनवसमुखात्मन्य a. of न्यायदीपिका.

अमरेश a. of शिवाचनपद्धति.

अस्तुनाथसिद्ध महामहोपाध्याय, son of आयुर्विन्दिशित; a. of श्रीस्तिविन्दिशित; a. of कृतिविन्दिशित कृतीय or कृत्यसार, प्रायविन्दिशित व्यवस्थाय, वारसारसमुच्य (on 18 व्यवस्थाय); vide B. O. Mss. Cat vol. I, No. 77, p. 74 for कृत्यसारसमुच्य, which appears to be only a part dealing with ब्रत and प्रायविन्दिशित from the larger work called सारसमुक्षारणविन and No. 319 p. 358 for वारसारसमुच्य.

अमृतपालक, son of सच्चारम; a. of धर्मसंपात. Later than 1680 A. D.

अस्तुनाथसिद्ध a. of तारापदेशस्यविशेष; शब्दमय म. in गौरविन्दिशित.

अहंदानयसूरी, son of रसूलमुहम्मद. Between 1250–1500 A. D.; a. of निर्धारमुहत (composed at the desire of prince सुर्येश्वर, ruler of एकचक्रवर्त्य on the Jumna). Vide under निर्धारमुहत.

अध्याक com. of मानवाल्मीकिसूत एवं मात्यात्मागुप्त.

अस्ताय Vide sec. 59. About 700–750 A. D.; a. of साध्व म. on नामस्थलित; of माध्व on गौरतमसंपूर्ण and probably of com. on मनुस्मृति.

अहोवल a. of मसमोयत्रक्षामगुप्तमहिन्द्रिप्रत्येकस्मा अस्विन्दास्मोयत्रक्षामगुप्तमहिन्द्रिविविष्मानुपरक्षाकोषम (Bik. Cat. p. 600).

आधाराभुदीशित a. of प्रायविन्दिशित.

आकाश a. of आत्मसंपूर्णविविष्मा.

आत्मसाम a. of com on कामन्दकीय नीतिसार.
as the years of his birth and death; a. of कर्मांशीय, कृष्णाचरण, शाश्वासन, शास्त्रीय, संस्कृत, सर्वाचरण, स्मृतिविकार.

आनन्दतीर्थ is said to have been the son of श्रीमोह.

आनन्दराम्भाजिक a. of संस्कारपद्धति or विधासंस्कारपद्धति.

आनन्दराय वाणीपवयुज्ज्ञ, minister of Tanjore king Shabaji and Sarfoji (first quarter of 18th century); a. of आधुनिक गुप्तसंस्कार.

आनन्दवन, pupil of सुकुम्बि. Earlier than 1650 A. D.; a. of रामायणविन्द्रक. If it is this work that is quoted in the तिथिखंड, then the author is earlier than 1550 A. D.

आनन्दसमन, son of रामायण, कृष्ण, द्रा.

आनन्दनान्द, a. of यत्नित्वपद्धति.

आनन्द्यति (probably सर्वविद्वादि or नरदरि) a. of स्मृतिविकार.

आपदेव, alias सदाशिवदेव, son of श्रीपति; a. of सापिष्टकपद्धता or -लक्षित. About 1700 A. D. His grandson was a pupil of नागोलिप्र.

आपदेव a. of खेटपोलमाल, तिथि-तत्वसार.
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to धार्मिकसूचीतः m. in धार्मिकत्व.
An इतिहास-यास्त्रांत्य is m. in इतिहास-यास्त्र (vol. II, p. 135).

इतिहासिय a. of नवनाथ.

इतिहासिय, son of व्याससाहिब; a. of मूहतार;
also called मूहतारवर.

इतिहासिय or मूहतारवर a. of स्कृति-कल्पन.

उत्थि a. of स्कृति: m. in स्कृति-चिन्तक.

उत्थि m. in स्कृति.

उत्थि a. of अनातना.

उत्थि, com. of मूहतार; m. in विवादर्तक of चक्रवर्त (pp. 455, 583, 590).

उत्थि a. of पारस्कराध्यात्मकसूचीतः संग्रह.

उत्थि, son of स्कृति-संग्रह and king of उत्थि.
Flourished between 1450-1525 A. D. (reputed) a. of रूपनारायणीय वृद्धि.

उत्थि म. in the दायमह of जीवितवाहन.

उपकाययाय m. by हेमात्रि III. 2. 657.

उपकाययाय a. of स्कृति m. by स्कृती(on वाक्य. III. 260), by हरस्व (on मी. घ. सू. 23. 11).

उपवाय a. of मूहतार m. by देवात्रि (on मूह III. 109, IV. 162, V. 43, IX. 141 and 147).

उपाय a. of धार्मिकसूचीतः.

इंद्रेण, son of अनातना, son of इंद्रेण. He was father of इंद्रेण-देव a. of स्कृतिकल्पना and so flourished about 1600-1650 A. D.; a. of स्कृतिचिन्तकः संसार.

इंद्रेण a. of धार्मिक.

इंद्रेण a. of गोर्गदर्शनम् (Ms No. 1870 of Baroda O. I. dated नव. 1673).

इंद्रेण Vide sec. 7; a. of युद्धभूमि and धर्मभूमि and पियूषभूमि.

इंद्रेण a. of com. on अनातन-पृथि.

इंद्रेण a. of a स्कृति m. in नि. सि.

इंद्रेण or इंद्रेण or इंद्रेण, son of चक्रवर; a. of com. on कर्मभूमि and of com. on हत्य-स्त्रियन्तिर; m. in धार्मिक वृद्धि. So earlier than 1600 A. D.

इंद्रेण a. of मूहतार.

इंद्रेण a. of स्कृति-कल्पन.

इंद्रेण a. of मूहतार.

इंद्रेण, Vide also इंद्रेण and इंद्रेण; a. of गोर्गदर्शन and of a स्कृति (m. in स्कृति-संग्रह and हेमात्रि).

इंद्रेण म. in the दायमह of जीवितवाहन.

इंद्रेण म. by हेमात्रि III. 2. 657.

इंद्रेण a. of स्कृति m. by स्कृती (on वाक्य. III. 260), by हरस्व (on मी. घ. सू. 23. 11).

इंद्रेण m. by स्कृति (according to धार्मिकसूचीतः m. in धार्मिकत्व.

इंद्रेण म. in the दायमह of जीवितवाहन.

इंद्रेण म. by हेमात्रि III. 2. 657.

इंद्रेण a. of स्कृति m. by स्कृती (on वाक्य. III. 260), by हरस्व (on मी. घ. सू. 23. 11).

इंद्रेण a. of मूहतार m. by स्कृति (on मूह III. 109, IV. 162, V. 43, IX. 141 and 147).

इंद्रेण म. in the दायमह of जीवितवाहन.

इंद्रेण म. by हेमात्रि III. 2. 657.

इंद्रेण a. of स्कृति m. by स्कृती (on वाक्य. III. 260), by हरस्व (on मी. घ. सू. 23. 11).

इंद्रेण a. of मूहतार m. by स्कृति (on मूह III. 109, IV. 162, V. 43, IX. 141 and 147).

इंद्रेण म. in the दायमह of जीवितवाहन.

इंद्रेण म. by हेमात्रि III. 2. 657.
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कमलाकर or शान्तिसर, छुटकमलकर or शुद्धमंति, संस्कारपदर्ति or संस्कारप्रयोगकमलकर, शाश्वतचकुमल or तत्त्वकमलकर Parts of his works (such as parts of the अल्पादस्त्रूसु and दमकमलकर) are very frequently entered in the catalogues as separate works.

कमलाकरभद्र, a resident of कङ्ग्राम (Kopargaon) on the Godāvari; a. of आलाप्रदीप or आलाप्रदीप and आलाप्रदीप.  

कमलाकरभद्र m. by कङ्ग्राम in आदिसागर as आदिसागर.

कम्बन्त्रुसिद्ध a. of आलाप्रदीप.  

Later than 1400 A. D.

कबीरभद्र m. in आदिसागर of कङ्ग्राम.

कहाणामाण (probably the same as यावाणामाण) a. of वासुचिन्नवाज, बुद्धवानविधि.

कहाणामाण a. of नैतिकविशेष.

कर्म m. by विजयामधुवमनभास्कर, हेमाद्रि. Earlier than 1100 A. D., a. of आप. गृहसूच, and of परस्करगृहसूच on स्मारक, of कालावयन and on आदिकल्पसूच of कालावयन.

कलायतन a. of कलायतन.

कलायण a. of तिथिकल्पनम.

कलायणमद्र revised अध्याय's आध्य on नारदसूचि.

कलायणवमें, a. prince; a. of com. on विवाहवलुभव of केदाराय and a. of व्यवहारप्रदीप.

कल्याणवमें a. of शिवप्रतििपः (at the bidding of king रावण-सिद्ध).

कवाप a. of a स्मृति, m. in मद्दकारि's आध्य on गृह. गृह. and in पराकार माण्डी.

कविकान्तसरस्वती a. of विशालदास क. v.; flourished between 1100–1200 A. D.

कविरत्न a. of सारोजकलिक (B O. Mss. Cat. vol. I No. 419 p. 495.) Earlier than 1600 A. D.

कविराजगिरी a. of कविराजकालिक.

कवीन्द्र a. of शान्तिचिन्न.

कविप a. of a धर्मसूचि and a स्मृति.  

Vide sec. 19.

कविप a. of श्रुत्वाकाबायस्क.

कस्तूरि, son of नागाय; a. of कस्तूरि स्मृति or स्मृतिस्वर.

कापव a. of a धर्मसूचि and of a स्मृति.  

Sec. 18; m. in आप. गृह. सूचि. I. 16. 19. 7.

काय an author m. in गृह. गृह. 1. 2. 45.

कालावयन a. of वृहतस्समापिप पादित्ति (Ms. No. 9470 Baroda O. I.).

कालावयन a. of आतुरस्समास्विधि.

कालावयन a. of a स्मृति in verse. Sec. 38; a. of a गृहसूचि, आदिसूचि, of स्मारकयाय, स्मारक or स्मारकविधि-सूचि or त्रिकविधि-सूचि.

कालावयन a. of कालादीप.

कान्देव a. of निम्नादातपदिति.

कान्देव a. of द्रामामाणिणि.
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कामदेवदीप्ति. Later than 1500 and earlier than 1660 A.D.; a. of प्रायश्चित्तपद्धति, पारस्करुपयुक्तार्थमर्मविमुखताति and of कामसमर्पणिका (a padārtha to पारस्करुपयुक्तार्थ), of a comm. on मूलमहाभाष्य.

कामनदेवभद्राज a. of दानसागर Later than 1200 A.D.

कामरक or -क्रि. a. of कामनदेवदीप्ति. Referred to by भवताव्यति (in the character कामनदेव in मालदीमाधव) and by वीरम in his कामदेवदीप्तिकारणमलत्रि and in the महाभाष्य. Earlier than 650 A.D. and probably flourished in 3rd or 4th century A.D.

कामसर्पपति a. of गुप्तप्रकाशकारिकā comm. on शास्त्रात्थलक.

कामप्रकाशपद्वन्द्व a. of comm. called हिंदूमर्म on पारस्करुप्लय. Mentions महापाणिय. So later than 1400 A.D.

कार्तिकिनित a. of रसीलिनित quoted in कार्तिकेयकोश मिलातर (on याज्ञ. III, 265).

कालिदास a. of उत्तरकालसूतः.

कालिदास a. of रूटिनसंग्रहिका.

कालिदास a. of तुरुम्बक, a. of कुमुदग्रन्थ (D.C. Ms. No. 42 of A 1882-83). The work was composed in the 1554 i.e. 1632 A.D. (शास्त्रीयमर्मविमुखताति-सूतितयो मात्र मूर्तित्वाते).

कालिदासविधानिने, m. in the plural in कालसार of मद्यपा.

कालीचरणाम्यावाहिक a. of रसूतिनिर्माता (composed in 1834 A.D.).

कालिक a. of महामहोपाध्याय, a. of दुःखमर्म-पद्धति.

कालीदीप्ति, son of सदासिद्धदीप्ति a. of प्रयोगकाल, कुमुदग्रन्थ (or महाकुमुदग्रन्थ or रूटिनसंग्रह), सम्बराहमर्मविमुखताति and आदयप्रयोग-पद्धति or आदयदीपिका. आदयदीपिका, चंद्रदीपिका, प्रयोगसार.

कालीनाथ तांकलिन्द्र a. of comm. on तिरित्तिथेति and प्रायश्चित्ततत्तत्र of रूद्ध-नम्प्र (N.I p. 105) and प्राय-शिक्षक स्वाभासंग्रह.

कालीनाथ नर a. of आपस्थना.हिंदूमर्मचरित्रिका.

कालीनाथ a. of मूर्तिरूपमुक्तार्थी.

" a. of comm. on शास्त्रात्थलक.

" a. of शास्त्रात्थलक.

कालीनाथ उपाधिय (or प्रथेत), son of अम्लत, son of काल्पुपाथिय. Sec. 117; a. of रूद्धसिंहु (or सार composed in 1791 A.D.), प्राय-शिक्षानुपस्म, विषयकार्यसमावेशाधिकार, कुमुदग्रन्थ with comm.

कालीनाथ, son of जपाराम (surnamed जुने); a. of सिद्धान्तसारसिद्धिणी.

कालीनाथभद्र (also called सिद्धान्तसारसिद्धिनाथ); son of जपारामभद्र, son of सिद्धान्तभद्र, a. of कालिनाथदीपिका, तिथिदीपिका, पुरुषार्थदीपिका, गाथार्थप्रकाशमर्मविमुखताति, चंद्रदीपिका, तिरित्तिथाधिकारी.

कालिनाथविधानिने, son of रामराम, son of रामकुम्भ; a. of commentaries on the various
parts of the स्मृतित्वम of रघुनन्दन (such as उद्वद्वत्व, एकादशीत्व, तिथित्व, दायत्व, प्रायरूपत्व, मल-मण्डल, तुषित्वम, छोटनाथा. He is different from काशीनाथ, who also commented on तिथित्वम (compare N. I. p. 150 with N. II. p. 84).

काब्यम a. of स्मृति. Vide sec. 19.
काब्यदिव a. of नियमतन्त्रपद्धति (B. O. Ms. Cat. vol. I. No. 244 p. 267).
कुकिन m. in आय. प्र. सू. I. 6. 19. 7.
कुङ्कुर m. in आय. प्र. सू. I. 6. 19. 7.
कुलेश a. of स्मृति m. by अपराक (p. 548), कालविशेष of जीवनविवाह, हेमचंद्र: Also कौमुदी.

क्षेत्रजय a. of दादामानद व (vide D. C. Ms. No. 265 of 1887–91 and 496 of 1886–92), a huge work composed under संप्राय-सिंह.
कुरोपायम m. in आदत्व (Jivananda vol. I. p. 298) of रघुनन्दन.
कुर्मपायम (reputed) a. of दत्तक-चिन्तका: Said to have been composed by a pandit of Colebrook, about 1800.
कुमार a. of स्मृति m. by सिद्धांत (on राहा III. 253), अपराक (p. 1070), स्मृतिसार of कृतिलाल, शूलपाणि's प्रायरूपत्विवेक (p. 550)
कुमारस्माधिन a. of भाद्रायणन्य-कारिका. Later than 1060 A.D.
कुमारस्माधिनिधिष्ठ a. of प्रथमसारपीयपु. कुलाधिप a. of नित्यभूमि-प्रकाशिका.

कुलमण्डग a. of com. on अभिन्न स्मृति, com. on गोतममहरसुत्र, com. on याज्ञवल्क्यस्मृति and of आदित्क-चिन्तका of रामाचर्यचिन्तका.
कुलमण्डित a. of नीतिसारकालa and of शास्त्रित्वमार्गमित्र.
कुलक m. by the सरस्वतीविकास (p. 281) in the same breath with विज्ञानेष्ठर and स्मृतिचिन्तका. Before 1500 A. D.

कुलकमण्ड, son of महद्विकर Sec. 89.
About 1250 A. D.; a. of मनवं-मुनालिक, com. on मनुस्मृति and of आदित्म, आचारालाग and विचारालग.

कुपाराम pupil of जयाराम; 2nd half of 18th century; a. of नवरंथ-प्रदीप.

कुपाराम a. of com. on युपृत्तत्व and of वास्तुचिन्तका.

कुपाराम (a Gauda prince), son of यादवराज. First half of 17th century; (reputed) a. of राम-प्रकाश.

कुर्म, son of कौमुदी, son of राज्य of the भार्वाजमोद्रा; a. of वार्षिकमेघमेघीष प्रदीप or तीपिका.

कुप, author of कृपुप्रदैति. Between 1350 and 1500 A. D.; Ms. (Baroba O. I. No. 1422) dated संवत 1592 and the author names चिन्तका: स्मृतिसार and स्मृतिलेख, flourished between 1350 and 1500 A.D.

कुर्म of श्रेष्ठ family, son of नुसिन्ध or नरसिन्ध; about 1500 A.D.; a of
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- Bhavāndra (where he claims Māvatāntiṣaṇḍhāna as his own work), Śrīkascīrdihśi.
- Kṛṣṇa of the Horaśī family, a. of Śākṣīkardhar. Later than 1450 A.D.

Kṛṣṇa Bācapārya, a. of Kumāraśīṅhāṇa; a. of Śrī Śrīmukṭaśīṁhāṇa.
Kṛṣṇa Bācapārya, a. of Pṛthvī, a. of Śrī Śrītrīpiṣṭhāṇa.
Kṛṣṇakaṭāhar, a. of com. on Dāgyaśāman.

Kṛṣṇakośanṛṣṭiphalaḥ, of Jātīvibāke (part of the Vāmaśāṃbhaśīṁhāṇa).
Kṛṣṇakośa, a. of Brāhmaṇaṃbrahaṇa.
Kṛṣṇakośa (vide under Kṛṣṇa-kośa).
Kṛṣṇakośotāt, a. of Saṃmārkaṇḍaśākṣi.
Kṛṣṇakośotātā, a. of Dātāśīṇa, Vaiṣṇava-Kṛṣṇa.

Kṛṣṇadāsa, son of Advaitikah Bradley; a. of Kumāraśīṅhāṇa.
Kṛṣṇadās, alias Kumāraśīṅhāṇa, son of Mahavignaśa and pupil of Bhāṭīṭhā; a. of Kṛṣṇadevaśaṅkara. About 1650 A.D.

Kṛṣṇadāsa, a. of Saṃkṣepaśāṅkara.
Kṛṣṇadeva, son of Yādava; a. of Kṛṣṇāṭhyāntarapādaṃśu.
Kṛṣṇadēva, son of Rāmaśāstra; a. of Vaiṣṇava Saṃmārkaṇḍaśīṁhāṇa, Nāṭikṣaparipācha, and Viṣṇuśūlītāṭhāvīpiṣṭhāṇa.
Kṛṣṇadēvaśāntāvarīhī, son of Nārāyaṇa; a. of Kṛṣṇadēva alias Prabodhaśāstra.

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Kṛṣṇācārya, son of Kuḍāmatuśaṅkumārt; a. of Sṛṣṭi-Marīcāvalī.

Kṛṣṇāvīnārdha a. of Kṣana-daśārthavānī.

Kṛṣṇāna-dūriśaṅkumārā a. of Vṛttavānapātha.

Kṛṣṇāna-dūriśaṅkumārā of Nāgānanda, a. of Pāraskerīpa.

Kṛṣṇāna-dūriśaṅkumārā a. of Anunayapātha.

Kṛṣṇāvata m. in Śrīvīhēghasā. Earlier than 1150 A.D.

Kṛṣṇāvata a. of Dātaka-kīśūra.

Kṛṣṇāvīna a. of Mahānandavīna.

Kṛṣṇāvīna a. of Kuṭākha-viśva.

Kṛṣṇāvata a. of Kuṭākha-viśva.

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A. D.). The com. is by गणेश, son of केशवदेवः.

केशवकार m. in निर्याक्षितमुख और भाविककाशितप्रायिष्ट (probably केशव, the author of the जातक-पद्धति ओर केशवी)

केशवदेववाणिः a. of साधनचन्द्रिका.

केलारस्वतिः a. of त्रैयाणिकमंथाय.

कोलिक a. of मात्रारिहा निर्याव (No. 641 of Viśāṃbāg collection I and D. C. No. 104 of 1895-1902). He mentions कांवाधाक्याय, विन्तामान, कामेंतु, स्थिरप्रतीप, मनो, चन्द्रकारिनिवन्ध, विहानेन्द्र. Later than 1400 A. D.

कोलिक (reputed) a. of स्त्रिया (D. C. No. 223 of 1879-80 is a different work on आद्र from above).

कोणभद्र a. of ग्रंथराज.

कोणिरभद्र a. of तपस्यार्थ.

कोणेरभद्र, son of केशव; a. of स्त्रिया-ग्रंथ.

कोलापाचार्य a. of दत्तचन्द्रिका.


काण्डन्य m. in व्यवहाराल्रुतका of जीसृतवाहन (prose passage on limitation for recovering a debt) and in श्रुतिगुह्य.

काल m. in आप. वि. I. 6, 19. 4 and I. 10. 28. 1 and in कालेव्रेक of जीसृतवाहन (p. 304).

कौतुष्म m. in हेमाद्रि, कालमाधव (p. 76).
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Kōśālikā a. of स्मृति; m. in स्मृतिप्रभावक and हेमाति.

Kōśālikā आदिविव. Vide under आदि-मत्वाचार्य.

कान्त a. of स्मृति; m. in मिताक्षरा (on याज्ञ. III. 28), अपारक (pp. 487, 1086, 1187), स्मृतिचन्द्रिका.

केरम्ब्र a. of विवाहरस्यसंबंध.

केरम्ब्र a. of विजयसार.

केरम्ब्र a. of रामपुजापूज्य.

केरम्ब्र a. of विजयसार.

केरम्ब्र a. आदिवादिविना.

केरम्ब्र, son of श्रीविना, son of बालू, called द्रिष्ट्वादिनिधिपत्रिणिः; a. of नेतृयुयुवंता, रामनिवर्त (composed in 1720 A.D.). Vide Ulwar Cat. No. 1431.

केरम्ब्र, son of कुसुममणि, son of लोककर्मणि, son of दीक्षित बालू, लक्ष्मीकान्त (who is styled पञ्च-श्राद्धादिनिधिपत्रिणि) of Kanoj; colophon of आदिवादि gives this pedigree, but the verse before it says that the parents of केरम्ब्र were श्रीमतिवर्धन and पाणिनी. So this man may be the same as above.

केरम्ब्र a. of आदिवादिविनि for सामवेदिनि (vide B. O. Mss. Cat. vol. I. No. 33 p. 32).

केरम्ब्र a. of शहीदसंस्कर.

केरम्ब्रमू a. of केशवप्रकाश composed in 1512 A.D. when he was a governor of दीर्घसिद्धपुर. Aufrrecht (II. pp. 26-27) is wrong in saying that he composed the work in 1612.

केरम्ब्र 2nd and 3rd quarter of 11th century; a. of नीतिकका and नीतिवन्त्व, चाहुरयोग; कोक्कप्रकाश.

केरम्ब्र a. of दानपासम.

क्षणमण, son of मयुरेश्वर, surnamed अवाचित; a. of संस्कारामास्कर, क्षमाबुद्धारमासय.

क्षणदेवत, son of नारायणप्रिविषत. Between 1400-1600 A.D.; a. of पशुरामप्रकाश, first part of which is वाचारोपत्त.

क्षणदेवत, son of हरिभव, son of नारायण, who belonged to महो-पाप्यायचंद्र; honoured by the king of विद्रा; a. of कृत्वल्लभ or कृत्व-रत्नकार. Mentions हेमाति, माधव, रत्नाकर. So later than 1400 A.D. Also wrote संस्काराल.

क्षणित a. of द्राक्षयायणपुज्य.

क्षणदेवत a. of चालुक्यप्रेमविनचार.

क्षणदेवत द्रिष्ट्वादि a. of विजयप्रकाश.

क्षणदेवत और क्षणसार, son of गोपीनायण मिश्र; a. of स्मृतिचन्द्रिन्यालिणि. About 1450-1500 A.D.

क्षणचार a. of आचारतिलक or आचिक (The D. C. Ms. No. 135 of 1886-92 though described as आचारतिलक appears to be a different work. It quotes आचार-तिलक (folio 6a) and explains sacrificial terms like ध्वानि, प्रोक्षणि and sacrificial materials like कुश.

क्षणचार a. of पाक्यात्माण पद्ति (वौषाणवनीय).
गाजार a. of द्रामकेर, काठकार्यक.
गाजार a. of कायस्थपति, चालुक्याधिकार.
गाजार a. of संस्कृत समाज, संस्कृत.
गाजार a of निजिनमणि, नागभागवत.
गाजार a. of नवाबमहर.
गाजार a. of उत्तरसिंहमहार.
गाजार a. of त्रिविषाणमणि and त्रिविषाणमणि.
गाजार a of सिद्धमणि.
गाजार a of दीर्घकारत.
गाजार a. of प्रसंगकारक.
गाजार, son of नारायण. About 1600 A.D.; a. of मोहान, a com. on कृष्णमण्डपमणि of his father.
गाजार, son of मोहान देव; a. of सूर्याचंद्र, सूर्यवत्, श्रीमल्लकार (composed in 1633 A.D.).
गाजार, son of श्रीमल्लकार, a. of संस्कृत मणि.
गाजार, son of रामचंद्र; a. of प्रवासी (composed at Kham-bayat or Cambay in 1606-07 A.D.).
गाजार, son of सुधासिंह महाइकर; a. of प्रकाशितरिवेक or प्रकाशितरिवेक (Ms. dated 1784 A.D.).
गाजार चक्रवर्तिन, a. of com. भारतीय on आद्यतिथि of रघुसान.
गाजार दीक्षित a. of संस्कृत समाज, probably same as preceding.
गाजारसरस्वती, pupil of रामचंद्र-सरस्वती; a. of प्रकाश, com. on प्रवासी.
गाजारम a. of चरमप्रदीप.
गाजारम a. of आपसमम्रतुगोव.
गाजारम, son of सदासिंह महाइकर; probably the same as गाजार महाइकर above; a. of आरामप्रदीप.
गाजारम a. of com. on द्राम.
गाजारम a. of विन्यासीदार.
गाजारम a. of सदासिंह महाइकर.
गाजारम, patronised by ब्रिटिश; a. of आरामप्रदीप. Earlier than 1750 A.D.).
गाजार म. in शाक्तसागर of कुलु.
गाजार a. of चाङ्गकविनिरपेक्ष.
गाजार, son of हरिश्चंद्र (विरस्त प्रांतं); a. of गाजारम कविबोध; says his grand father was patronised by king नान्दी of मिथूला. If नान्दी is identical with the कार्ण्ड कारणी of मिथूला of that name, then गाजारम flourished about 1350 A.D. Vide B. O., Mss. Cat. No. 86 p. 88.
गाजार, son of हरिश्चंद्र राव; a. of प्रवासी (composed in 1685-86 A.D.)., सूर्यवत्, शान्तिगणपति and संस्कृतपालपति, ग्रहान्तप्रदीप.
गाजारम a. of com. on राजमात्रेश of भोज.
गाजेश म. in शिवभृत्तिदात. Earlier than 1500 A.D.
गाजेश, son of हरिश्चंद्र, son of महाइकर, son of महाइकर; a. of नित्यमणि.
गाजेश a. of हरिमकितीपिका.
History of Dharmaśāstra

Ganeshadatta a. of Īqvanamāsānyav, śrāva- 
vīkramavibhūtī.

Ganeshādīvṛkṣa, son of āśrama, of nātiraka; 
about 1530 (in which year he 
composed his prāhālaḍa); a. of 
maṇibhūgī, of a com. on sūrya- 
tattva and on vīnaścita-dvāna.

Ganeshapāta a. of pravajāktuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuṣṭuষ्ठा।

Ganesawāmāḥ a. of udhāṅgabāhe.

Ganeshamāya a. of śrutivibhūtī.

Ganeshaprāva a. of dvāraśāmkāṣṭi (part of śvāsākṣṭi) or 
prāyaścita.

Ganeshaprāva māhāmāhākaśāya a. of 
prāyaścita-pārśva (N. vol V. 
p. 222).

Ganeshāchārya a. of śāntipadaśā.

Ganeshadātta, son of āśrama (who 
was father of ṛṣhara and uncle 
of vaṃśeśvara; m. in 
harinātha’s śrūti- 
śāstra, śrīteśa’s āyapāda; 
about 
1300-1325 A. D.; a. of 
śuṣṭi- 
śānti and prāyaścita 
M. Cat. No. 84 p. 85).

Ganeshādattā mahāmahāpāṭhāya mahātāka a. of 
āśinaśīkā for vājraśvetāśā: 
B. O. Mss. Cat. vol. I. No. 38, 
p. 36. Probably same as the 
preceding.

Gana, surnamed ṛṣhara; a. of īqva- 
prāyaścita composed in śvetā 
1610 (1553–54 A. D.) in 
brahmaṇa, 
while ṛṣhara and other grand- 
sons of vaṃśeśvara were living.

Ganasa a. of rājāśīvakarśa.

Ganasa a. of sastrasāyaśāstraīka.

Ganasa a. of śrūti-sūtra; m. by 
vrāmaśīta. Earlier than 1500 A.D.

Ganasa a. of prāyaścita, son of āśrama; later than 
1550 A. D.; a. of com. on śrūti- 
śūkṣma or nātirakṣā śrūti, of 
com. on pārśkaraśūkṣma, of com. 
prāyaścitaśūkṣma; mentions 
śrūti-karṣa, śrīteśaśīkā, māhākaśāya, 
śrūti-śāstra, ṛṣharaśīkā.

Ganasa a. of rāj Śrīteśa; a. of nātiraka 
prāyaścita; a. of com. on śrūti-
śastra; about 1450 A. D.

Ganasa a. of nīlāmbara. About 
1450–1500 A. D.; a. of kālūkṣa 
(pr. in B. I. Series), śrūti-śāstra, 
śrūti-śastra, śrūti-śāstra.

Ganasa a. of prāyaścitaśūkṣma (B. O. 
Mss. Cat. vol. I. p. 113).

Ganasa a. of śrūti-śūkṣmaśīkā.

Ganasa a. of com. śrūti-śūkṣmaśīkā 
Śrīteśaśīkā by jāṃdeva.

Ganasa sūkṣmaśīkā a. of vratā.

Ganasa, m. in prāyaścitaśūkṣma.

Ganasa, m. in viśeśī.

Ganasa, m. in kālūkṣaśīkā of jāmūn- 
śastra, by jāmūnśuḥ in śrūti-śūkṣmaśīkā.

Ganasa a. of śrūti; m. by apārākṣa 
(p. 549), śrūti-śūkṣmaśīkā, ṛṣharaśīkā 
(III. 2. 50).

Ganasa a. on politics; m. in com. on 
śrūti-śūkṣmaśīkā.

Ganasa a. of śrūti; m. in apārākṣa 
(pp. 124, 196, 368), in śrūti-
śūkṣmaśīkā.

Ganasa a. of nīlāmbaraśūkṣma on 
Śrīteśaśīkā.
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Gang, a. of Eknātra—vide under विशेषरक्षन.
Gangādēva—vide under विशेषरक्षन.
Gāyatrī a. of स्त्रीतिः; sec. 20.
Gātā a. of स्त्रीतिः; m. by हेमाद्रि.
Girirāja, son of यजुभर; a. of संस्कृति—कृष्णदी.
Gīrwāṇa-yogīnā, a. of com. on प्रपञ्च-सार.
Gīrwāṇaśrī सरस्वती; pupil of विशेषरक्षन.
Gīrwāṇaśrī a. of गायात्रि-प्रश्न-विविध.
Gūnanīya, son of दामुक; a. of दान-रीम-मन्त्र-माय; m. by रुपनन्दन in उद्दाहरक आदेश.
Gūnanīya vide पञ्चक कुर्म. गुनानय.
Gūnasādhamā; a. of मागमाय-सम्भार.
Gūnasādham, व्याकरणम्; a. of संस्कृति.
Gūnācchātavān, a. of आदन्त-चन्द्रक.
Gōkulaśrī, son of हरिदेव; a. of संस्कृतितिविनिमेयसार (composed in 1632-33 A. D.).
Gōkulaśrī, son of अन्तर्देव; a. of तीर्थंकर-प्रतिष्ठा; गोपाल-सारलिक.
Gōkulaśrī, Mahāpratapā, son of विष्णु-सम्म; a. of कुण्डकादशी and कुण्डकादशी-सार (B. O. MSS. Cat. vol. I Nos. 65-66 pp. 59-60), of प्रदीप or कादशी a com. on दृष्टिनिषिद्धि of ववस्थि and of माकाशी-सार (B. O. MSS. Cat. vol. I No. 54 p. 50 gives कादशी-श्रीम ओ f the name of the com.).
Gōkulaśrī, son of हरिदेव under कादशी, son of संस्कृति (of मिथिला); a. of गोपाल-सारलिक.

Padžrī; Ms. copied in हस्त सं. 592 (1611 A. D.).
Gōpāla a. of आदन्त-रीम-कारकाली.
Gōpāla, a. of कामचेन्द्र. Vide pp. 617-18 above.
Gōpāla m. in आदन्त-प्रचार of श्रीदेव; probably the same as the author of the कामचेन्द्र.
Gōpāla a. of गोपालपुर्णति.
Gōpāla a. of संक्षिप्तासाराद्विति; between 1500-1565 A. D.
Gōpāla a. of कुण्डकादशी.
Gōpāla a. of मूर्तिनिशुल्क; a. of com. on सूक्ष्मभव्य of कादशी.
Gōpāla a. of आदन्त-श्रीम, आदन्त-निषिद्धि (composed in 1613 A. D.), त्तिविनिषिद्धि, गोपाल-निषिद्धि.
Gōpāla a. of आदन्त-कृष्णदी.
Gōpāla a. of चादोङकारकारा.
Gōpāla, son of हरिदेवम् a द्वाय; a. of कादशी-सम्म.
Gōpāla a.of प्राय-श्रीम-साराद्वितिकारा.
Gōpāla a. of रानार.
Gōpālaśrī, a. of com. on सूक्ष्मभव्य of कादशी.
Gōpālaśrī, son of आदन्त-कृष्णदी. Later than 1620 A. D.; a. of आदन्त and ज्ञाननिषिद्धि, गृहसिद्धखण्डनिषिद्धि, राजमन्त्रनिषिद्धि, अन्तर्देशीय-निषिद्धि.
Gōpālaśrī, a. of सदाचारसम्म (according to सामान्य).
Gōpālaśrī, a.of About 1570-1620; composed com. on the
गोपालपीय नाय a. of गृहभाषय.
गोपालभट्ट, son of कृष्णभट्ट; sur-
named उदास; a. of उद्यग ( Vide Baroda O. I. Ms. No.
8975 ). He quotes उद्यग in and
मिसाल. Later than 1650 A. D.
गोपालभट्ट pupil of प्रदीपनानन्द; a. of
इतिहासकीविवाद ( B. O. Vis. Cat.
vol I. No. 454 p. 534 ) and
a. of अयोध्यकीविवाद. About
1560 A. D.

गोपालभट्ट a. of संक्षेपाचारदीपिका.
गोपालठहरा ( मार्था ) a. of पितृमृत्युष
सार; पितृमृत्युषबाबाद or मार्था.

गोपीनाथ a. of नवरात्रिनियम.
गोपालसिद्धान्त m. in आचारसंग्रह
of कालमण. Earlier than 1640 A.D.;
a. of आचारयमाला.

गोपालसिद्धान्तवादी a. of ध्यानराधा
कोक; विद्वानवाद.

गोपालवर्ष a. of पितृप्रति. Later
than 1450 A.D.

गोपालदानव a. of निवासाचारप्रति.
गोपीनाथ a. of गोपालप्रसंगीय.

गोपीनाथ, son of महादेव; a. of
dीपिका comm. on स्मार्तृत्र of
cालायण.

गोपीनाथ a. of निर्देशनियम.

गोपीनाथ, son of शाक्तिच, son of
विष्णुवायुसार of वातसखोत्र who
was one of the four sons of सामरज
and resident of प्रत्येक्षु. A of ज्ञातिविवेक.
Earlier than 1600 A.D. Ulwar
Cat. No. 1323 and I. O.
Cat. p. 518 cause confusion and
make it appear that there
were two writers of ज्ञातिविवेक
of the same name.

गोपीनाथ अभिनोसिन, a. of संस्पर्श
दीपिका.

गोपीनाथसिद्धित a. of आचारम
( हिरण्यकश्शीय ).

गोपीनाथपाठक, son of अभिनोसिनपाठक,
son of कालीपाठक; a. of प्रवण-
pालनविषय.

गोपीनाथभट्ट a. of निषेधार्ताकर.

गोपीनाथभट्ट a. of आदिकविविधता,
तुलिपुरुसीमहाकालप्रति; प्रवतीपिका,
मासिकाखानप्रदर्श, संस्कारतस्माला.

गोपीनाथसिद्ध a. of कृष्णकिछुदी.

गोपीनाथराण, son of कृष्णराण; a. of
निर्देशायु: ( written at the
bidding of prince सुरेन्द्र ).
Probably there is some
confusion. The author of निर्देशायु
was अलाउद्दीनसुरी who
wrote under सुरेन्द्र.

गोसिन a. of गृहसूत्र and of a स्त्रित
( also called कर्मदीपी of
cालायण ). Vide pp. 502–504
above).

गोसिन ( reputed ) a. of उपज्ञानतन्त्र.

गोसिंदुव्रत a. of गृहांसंह.

gोविंद उपाध्याय a. of उद्धरणविन्दु.

gोविंद अवसंग्रह a. of आयसम्बाधि
का.
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Gopālākṣitā, son of Bṛṣṇidrīṣṭa; a. of Āndrogaṭhī.

Gopāla pāthaka a. of Puraṇaṅgavīla (compiled in śaka 1396 under Bengal Zamindar Śrīśiva).

Gopinātha, son of Māhāyāna, son of Vāsudeva; a. of Āśaṭāchasūrya.

Gopinātha, son of Saktāśivaśī; a. of Ārāmālaṅkar.

Gopinātha a. of Puraṇaṅgavīla m. in Dīśakātya. Probably the same as the next.

Gopinātha a. of Prajavāhilaṅkopavāra.

Gopinātha, son of Kṛṣṇa. Earlier than 1550 A.D.; a. of Puraṇaṅgavīla m. in the Dīśakātya of Rājunāna. He wrote Puraṇaṅgavīla at the bidding of Bhāvanāṭa (B. O. Mss. Cat. No. 264 p. 287 dated śaka 432 i.e. 1551 A.D.).

Gopinātha a. of Māratachāpanapadī.

Gopinātha, son of Puruṣottama; a. of Rājunāna.

Gopinātha, son of Vītākṣaṇa; a. of Pitṛārtha com. on Śrīvaṅgavīntanamāṇī of Rāma who was his uncle; com. composed in śaka 1550.

Gopinātha Upaśraya m. in Hāmāḍhi.

Gopinātṛa, son of Gopālaṅgavīla, who was younger brother of Vīrāghora and son of Vivasvāna who was minister of king Harṣesāṅkṣa; a. of Māraṅgavīla (1). A work called Gopinātṛaṅgavīntāsā is mentioned in Māvaṅgavīla (p. 822) and Ālakṣēṭra (p. 12) of H. D.—148


Gopinātha Dēva, son of Gāḍhaṇḍa of the Māhaṇḍiṇiśaṅkha and Gōtiṃagṛha; a. of Kṛpaṅgālaṅkā (composed at Junnar in 1691–92 A.D.).

Gopināthaṇḍita, son of Rāmapāṇḍita; a. of Āḍhāpāṇḍita.

Gopināthaṇḍita a. of Āḍhāpāṇḍita,

Earlier than 1500 A.D.; m. in Āḍhāpāṇḍita of Nāṭaṇḍita.

Gopinātṛa, a. of com. on Kṛśṇaṇātha.

Gopinātha, m. in Āḍhāpāṇḍita of Kṛpaṅgālaṅkā (on Āḍhā). Earlier than 1250.

Gopinātha m. in Mahāpāṇḍita (p. 787) by Rājunāna as Mahāyāna of Parāśāra. Earlier than 1500 A.D.

Gopinātha a. of Āḍhāparāṇātha.

Gopinātha vṛttdita a. of Tīvraṇīṣāy.

Gopinātha, son of Mahā; a. of com. on Śrīvaṅgavīntāsā and of Śrīvaṅgavīntāsā. See 77. The name of Bālagāna is ascribed to him.

Gopinātha a. of Parśvaṇātha (composed between 1740–49 A.D.).

Gopinātha Vāsudeva, a. of Durgahāvīra.

Gopināṭalaṅkā, a. of com. on Brahma-viṣṇumāṇātha.

Gopināṭalāṇa, Kaviḥāraṇa, son of Gopālaṅgavīla. See 106. Flourished between 1500–1510 A.D.; a. of Rāmakṛṣṇa, Vṛṣṇikālā, Śrīvīhándira, Śrīvīhānḍira, Āḍhāparāṇā, and of Bājey-
also वित्तविज्ञान of his father. Vide D. C. Ms. 76 of 1892–95.

गौरसिद्ध अ. of विवाहप्रदैत.

श्रेष्ठमिश्र म. as a jurist in विवाहरत्नाकर of चण्डेश्वर (pp. 46, 483) and in वर्मामणि’s वर्मामणि where his work seems to be called व्यवहारप्रदैत. Earlier than 1300 A. D.

वटकर (reputed) a. of वीरिसार.

चक्खा अ. of पैण्डित्यिनिविनय.

चक्खायामात्र अ. of com. on विधि-
प्रकार of गुड्रास. Ms. (in B. O. Mss. Cat. vol. I. No. 163 p. 178) is dated श्रद्धा 1700.

चक्खायामात्रिः अ. of व्यवहारसार.

चण्डनाकान्तमित्र अ. of हिरवित्तिक.

चण्डनारायण, son of दुमारदा; अ. of संधि-
मार्गप्रदैति (composed at the desire of राणवीरसिंह of कादमभू).

चण्ड्रक a. of स्तम्भकम्पणाजनविवरण or चण्ड्रीनिविनय (vide Baroda O. I. Ms. No. 296 dated संवत्स 1593, जेष्ठ शुक्ल 13 शुक्रे). He is styled महात्म वर्मावत्र.

चण्डेश्वर ठाकुर, son of वीरिसार. Sec.

र मार्तिरत्नाकर (divided into seven parts on कल्य, गुड्रम, दान, दूसर, विवाह, व्यवहार and शुद्धि and of कृषि वित्तमानेश्वर, राज-
वीरिसारकर, दानवार्ताकरि and विवाहप्रदैति. वैवाहिक वैवाहिक.

चतुरुज a. of रामानंदप्रदैत.

चतुरुज a. of विवाहप्रदैत.

चतुरुज a. of ब्रह्मसंगमुरार and of अष्टादशसंस्करारारा.
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चतुर्ण a. of कृष्णपद्धति.

चतुर्ण भट्टाचार्य m. in छद्धिकर (p. 243) by सरनानन.

चतुर्ण भट्टाचार्य a. of आशोचकाल and आशोचकाल (both works are probably identical). He is probably the same as the चतुर्ण m. by सरनानन.

चतुर्णाचार्य a. of राजनीतिका किर्तिकी.

चतुर्ण a. of स्मृति, m. in लिंगेदीपक.

चन्द्रचूडे म or चन्द्रचूडेश्वराचार्य, son of उमापति (alias उमामहे), son of धम्रभर or धम्रभर पोताराणिक: Between 1575-1650 A. D.; a. of कालकवाचक, कालसिद्धात्राणिक, गुजरातनिका, पाकवर्तकनिका, विषेड-विन्दुवर्षयापोषय, शास्त्रनिका, संबार्तिनिका तथा चन्द्रचूडे.

चन्द्रमैलत a. of आचारसार or आचार-राज.

चन्द्रशेखर a. of धर्मविवेक.

चन्द्रशेखर a. of पुराणार्थीपिका.

चन्द्रशेखर महामहोपाध्याय a. of स्मृति-प्रदीप.

चन्द्रशेखर वाचस्पति, son of विद्याभुषण; a. of वैदिकनिका or विद्यासंग्रह, धम्मदीपिका or स्मृतिप्रदीपिका, स्मृतिकारसंसार.

चन्द्रशेखरश्रममूर्त a. of दुर्गमण or स्मृतिपुरुषभार or शक्तिपुरुषभार.

चन्द्रशेखरश्रममूर्त, son of दक्षमणभन or शवतुरुपभार or समाप्तिपुरुषभार.

चापुय m. as a writer on राजनीतिका by महिनाय on रुप V. 50.

चापुय a. of राजनीतिका in verse (various recensions) pr. in Dr. N. Law’s Calcutta Oriental Series; and of the कौटिल्यक. Hultzsch’s R. II. No. 993 (and p. 85 extract) is a चापुयसंसारितi the last verse of which is '्शक्तिप्रदीपिति सया नीतिसारसंकुलयम्. चन्द्रशेखर चापुय: संस्करेन्द्रोपतिद्रावतान्त्रिकी and similar works.

चापुयā m. in the com. on the नीतिनितायामुनि.

चापुय a. of गुजरात.


चित्रबरेशर a. of स्मृतिमुक्तलकसंसार.

चित्रनंदनाय, pupil of स्मृतिमुक्तलकाशास्त्राचार्य; a. of महितार्थपद्धति.

चित्रनामनन्दनाय, a. of कौटिल्यक.

चित्रामणि न्यायानीगोहस्ताचार्य, a गौड; a. of विवेकचक्र (divided into parts on उद्धार, तिथि, दाय, प्रायप्रक्ष, शुभि and द्रव्य). Earlier than 1680 A. D.

चूपालामनि, son of राजवेंद्रचंद्र; a. of भानकुर.

चूपडाल (sometimes said to be) a. of कौटिल्यक composed by रामदेवप्रिण्डल in the 2nd half of 16th century in Akbar’s reign.

चैतन्यगिरिं a. of महाबन्धपुरुषपद्धति and द्वारात्रेयपद्धति, देवीपुषपद्धति.
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चौथपायण, son of विब्र्यायण and कामार्या and pupil of भारतीयिन्येश; a. of सन्तायिन्य (वालवाण), composed at request of चामुन्द, son of भारु. Bows to बारतीयिन्य and वितानिन्य as अध्यक्षार्य and describes them as वर्यमयमहाणया. Probably flourished about 1350-1375 A.D. Vide Tri. Cat. Madras Govt. Mss. for 1919-22 p. 4214.

ध्यान Sec. 21; a. of a घर्मसूत्र.

ज्ञानिनारायण, a. of स्वरूपसाधि.

छापर और छापरे a. of स्वरूप म. in मिताश्रम (on शाः III. 290, 292), कल्पना, स्वरूपम्. अपारक्ष pp. 442, 533, 932.

ज्ञानयुक्त a. of क्लककौमः.

ज्ञातृत आ. of व्यायामापी, com. on शृणुपाणि's आदिविषेक.

ज्ञापान a. of अनुसोबाःकपातह.

ज्ञापान, तर्कारण. Sec. 118; a. of विवादमार्याद.

ज्ञापान याज्ञिक, son of प्राकृतसूत्र; a. of संक्षेरपालः.

ज्ञापानसूत्र a. of संस्कृतप्रकार.

ज्ञानमेक (reputed) a. of नीतिप्रकाशिका (which is said to have been imparted to him by वैशम्पायन).

जमदग्नि a. of a स्वरूप m. by स्वरूपराण (on शाः I. 256 in prose), by हरदत, कल्पसर, अपारक्ष (pp. 267, 468, 501, 880, 1064) and स्वरूपीचिद्रिका.

ज्ञानिनारायण, son of हेमाद्रि; a. of प्रायादिपथप्रदत्त.

जयक्षण a. of गुरुनानन्दकुल्पवाच्यवर्णप.

(ब. ओ. मस्स. कैट. वॉल. न. 90 p. 91).

जयक्षण or श्रीकृष्ण तर्ककाठ्य a. of दौप com. on दायचार्य and of दायभिकारकसम्बद्ध.

जयक्षण तर्कवाचिन a. of आदिदर्शण, alias आदिदीप.

जयचित्र, pupil of आदिदर्शण; a. of com. on कर्ममित्राण of आदिदर्शण, of पुस्तितार. For latter vide Ms. No. 8685 of Baroda O. I.

जयदक्ष (Is he an author?) m. in टोडाराणन्द and निळ्णयमिन्य.

ज्ञानारायण, तर्कप्रकाश a. of नीराजप्रकाश (composed for विवादारायण दीप), सुरसंस्कृतिहिद्रिका.

ज्ञात अव ज्ञानस्तम्भितः, son of कान्त, son of कल्पवाच्चामित्र. He was father of अभिनन्दन. End of eighth century; a. of आध्यात्मिक युग-कृतकृत्रि and विमलविद्यामला com. on आध्यात्मिक गुण-सूत्र. हेमाद्रि (III. 1. 1339) says that हरदत refuted the view of ज्ञानस्तम्भितः on the verse कृत्यमयमया व विषयम्. He is m. by गदाधर in his आदित्य on पारस्त्वमूढ़; in आदिकृतिका.
of रूपाणि and प्रयोगिन्न of नार-वर्म्यम. For विमलोद्वा (com. on भायात्यायनमण्डृता Vide D. C. Ms. No. 45 of 1899-1915).

जयराम a. of शतचलीत्वभावपर्द्वति.

जयराम a. of com. on कामनद्रके-

नितिसार.

जयराम a. of दानचिन्दिका (abstract of हेमाभ्र के work).

जयराम a. of मृदूर्तिलकर.

जयराम, son of बलभद्र, son of दामो-

दर of भारद्वारगीता. Between 1200-1400 A.D.; a. of भजन-

वहमा (a com. on पारस्कर्मूष्ट्र). In Ulwar Cat. extract No. 39 the date (of composition probably?) is संवत 1611 (1554-55 A.D.).

जयसम्बु म. in तीर्थिधित्वमणि of वाचरसति.

जयसिंहदेव, king of गोरखपुर. Earlier than 1750 A.D.; (reputed) a. of जयम्बारमाधवसोहास.

जयस्वामिनू म. in महामारात्तर (p. 782) of रूपाणि.

जयस्वामिनू a. of मृदूरतीपाए.

जातकयाय-vidē sec. 22.

जाटकीरामसारामू म. of सतस्मुद्रितसार.

जायांग or-वि a. of a स्तुति m in भिताशरा (on याज्ञ. III. 24, 260, 263-64, 315, 322, 326), अपराक p. 736.

ज्विकन Earlier than 1250 A.D.; m. in आदरसागर of कुलक्षम, in शूल-पाणि’s दुर्गोऽविश्ववेक and प्रत्यक्षित-विकार by रचनमणि in सुमित्रत्व (p. 237 Vol. II. refers to his अन्येयश्विविवि and अनुमारणविवऺ) and in महमारात्तर (vol. I. p. 774).

जितामिन त्र इ एरि 1250 A.D. m. in एकादशीतुधा (vol. II. p. 46) of रूपाणि as referred to by भीम्दत.

जितेन्द्रिय Sec. 67; flourished about 1000-1500 A.D.

जीतरत्ना in Sec. 79; a. of कालविषयक.

ज्ववहारमानुका, दार्मिकागाय.

जीव a. of दुर्गमारकनी a com. of महामारात्तरसिद्ध.

जीवदेव, son of आपेत्रव and younger brother of जम्बवदेव; latter half of 17th century; he names निर्गोष्टित्व and भुसुध; a. of आशोचित्तिन्या and गोव्रवविसीन्या (extracted in संस्कारकोषचुम).

जीवनसाद देवज a. of वास्तुरत्नावकी.

जीवनसाद a. of स्वल्पबच्चनप्पट्टि.

जेत्रसिंह a. of शैत्याविपारिज.

जैजिन्द्रिय a. of स्तुति m. in भिताशरा (on याज्ञ. III. 20), कालमारात्तर (p. 259), एकादशीतुधा, नि. सि.

जैजिन्द्रिय a. of स्तुतिमण्डला (m. by अपराक).

जैजिन्द्रिय a. of मृदूरतीपाए (pr. in Punjab Oriental Series).


जोश्तोक-vidē भोम्लोक.

ज्ञानसार a. of अभिद्रक्षेक and आश्रिक.
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हुष्णिराज, son of पुष्पोत्तम and pupil of गुप्तपराण. father of नन्दिपराण. About 1600 A. D.; a. of कृष्ण-कर्ण.

डूढ़ (or डूढ़) Earlier than 1555 A. D.; a. of पर्वती m. in बन्धु-पर्वती of नारायणमहोत्त. and in आद्वि.-साधन.

ढोषु a. of आद्विद्रिधि (आद्विद्रिधि).
Same as ढोषु above. Between 1200–1500 A. D.

ढारामिश्र son of गुप्तकुमार; a. of आद्विद्रिधि.

तत्ततलाल Later than 1686 A. D.; a. of com. on आदिसुत्र, of com. on अध्यात्म, of com. on आचार्य, of com. on दर्शनसुत्र, com. on दर्शनचन्द्रिका, com. on हार्षसुत्र.

तक्षातितिम् vide under मोहनमिश्र.
तत्तताय a. of स्मृतिसनातक.
तत्तताय a. of व्रतसमस्तरिका.
तत्तताय शिखर a. of व्रतसमस्तरिका.
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तत्तताय शिखर a. of आदिसुत्र.

हुष्णिराज a. of मांसनिर्मय.

हुष्णिराज a. of मांसनिर्मय and मासानिर्मय.

हुष्णिराज a. of मांसनिर्मय and मासानिर्मय.
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Tilakāpyāna a. of śāṅkaraśvanabhāṣya.
Tilakāpolomāyāyina; son of Tilakāpyāna; a. of Tilakāpyānaśastra.

Tilakāpyānaśastra a. of Bhāratarājyaśāstra.
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Tilakāpyānādīpika.

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Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
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Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
Tilakāpyānādīpika a. of Tilakāpyānaśastra.

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Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
Tilakāpyānādīpika a. of Tilakāpyānaśastra.

Tilakāpyānādīpika a. of Bhāratarājyaśāstra.
Tilakāpyānādīpika a. of Tilakāpyānaśastra.
the catalogues, such as आहिकसार, कालिविनियसार.

दामोद्र (probably this is only the surname) a. of महामायनिय.

दासल, son of माधव, son of नृसिंह, surnamed Karajgi. He was a माधव and of बसिःगांत्र and resided at Nasik; mentions मयूर and कौस्तुभ; a. of वताक (composed in शाखे; 1691 शाख ज्ञातसुभुषाक्षरः). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of इतिहासकार.

दामोदर a. of शकुकालिनिष्ठ.

दामोदर a. of जायतंत्रपदवी.

दामोदर a. of आधिपत्य.

दामोदर a. of मात्रबिवेक.

दामोदर, son of दामोदर and eldest brother of नीलकण्ठ. About 1610 A. D.; a. of कविबिष्ठनिष्ठ, हैनलिनिष्ठ.

दामोदर गायर a. of प्रदोषपदवी (alias संस्करित पदवी) following पारसकुमार. Names कर्क, भारतर and दामोदर.

दामोदर ठकुर Earlier than 1575 A. D. a. of दिग्धनिष्ठ (compiled under संग्रामसिद्ध) and विवेकगीतक; N. vol. V. p. 282 speaks of विद्याविविध (compiled under शारीरभाद्रीय- मुपाल), while N. vol. VI p. 40 says that दिग्धनिष्ठ was compiled under संग्रामसाह; but the works appear to be the same.

दामोदर ठुकर a. of प्रायांक्षितिनिष्ठ (B. 1575).


दामोदरप्रिय लatter half of 16th century; a. of कौस्तुंबवाचक (under the patronage of श्रुद- मलह). दामोदरवीण m. in शुभमयूष and निःश्चिता.

दारिल a. of com. on कौस्तुंबवाचक.

दारिल a. of धमशाख (D. C. Ms. No. 267 of 1837-91) in verse (with a few prose passages about प्रयोग) on प्रेतकथा, एका- तीर्थाद्वार, नवक्रान्त, सन्तोषांकरण, वृत्तोसार (भैरव asks दारिल) and of a पदवी.

दारिल a. of नारायणायिनपदवी.

दिनकर, son of नृसिंह from the दामान country. Earlier than 1600 A. D.; a. of गोपालपदवी.

दिनकर a. of प्रायांक्षितरहस्य.

दिनकर alias दिवकार, son of रामकृष्णमयन; a. of कविविवापिकार, प्रायांक्षित सार, शास्त्रिसार, दिनकरीयूचायोत (completed by his son विकृष्ण alias गामामीं). Between 1575-1640 A. D.

दिवकार, son of महादेव, son of बाल- कृष्ण of the भार जगर. His maternal grand-father was नीलकण्ठ author of the twelve मयूर; a. of चर्चासुभुषालिनि of which कथापितकामक, भारारक (compiled in 1686 A. D.), दाम- हीरापितकाम; प्रायांक्षित, विवेक- कर, प्रायांक्षितसुभुषालिनि, सुभाषितप्राच्य- तनांतियपदवी and others were parts. Aufrecht (part I. p. 253)
confounded this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काले in Marathi). He was husband's son of रामकृष्णभट्ट, father of कालकार. About 1620–1670 A.D.; a. of दानवंदिका (or दानसंप्रदायिका); बाळकिरनकथिका or संस्कृत-पारंपरिकता, कालिन्यमाणिकित्रक, समाजमाययित्वोद्धार, पतितवादिविधि, पुनरूपणवनयित्यादि.

दिवाकर, son of दिनकर; a. of दानवंदिकर.

दिवाकरभाग a. of दिनकरपदित.

दिवोदास Early than 1550 A.D.; a. of दिवोदासकाल; m. by काल-निर्णयचिन्तित्रका of दिवाकर and seems to be the same as दिनकर. दानीय m. by निर्णयचिन्तित्रका, विचार-परिवार, विचारप्राप्ति, सुनिश्चित.

दिल्लिहिंद महावीर a. of काली (or 'भारी), आद्यनी and of दिल्लिहिंद-कारिका (which summarizes the two preceding).

दीर्घ आचार Early than 1050–1100 A.D.; m. by दानवाम (on daughter's succession) and कालविवेक (pp. 92, 102, 237, 264, 541). Earlier than 1100 A.D.

दीनदयाल गाथक a. of शुद्धदीपक. दीवेत्तम म. in मिताक्षर (on याज्ञवल्क्य- III. 260) and by सक्करित्व (on गोतमरसमयमुद्रा).

दुर्गायाम a. of शुद्धाक्यक्याय, दुर्गा-नामकाठी.
History of Dharmaśāstra

Devaśāstra, son of Bālāśāstra; a. of pravāgasār (kātyāyanī).  

Devaśāstra vide bājākādeva.  

Devaśāstra a. of sūtrasthānānta.  

Devaśāstra a. of Praśna-pāda (bhujānī); pr. in Kashi S. Series.  

Devaraja a. of com on Śīlavīṣṇu.  

Devaraja a. of prāyāścitāsāṅgh (compiled under orders of prince Āravāna of Benares, 1770–1781 A.D.).  

Devaraja a. of śāstra.  

Devaraja a. of abhācārī.  

Devaraja a. of abhācārī.  

Devaraja a. of a work on śāmānāya (probably a śākṣa) m. in sūtāntika for the view that āśvagotra in ānanda's verses on inheritance means purāṇa. The sarasvatiśikṣā (p. 414, Nysore ed.) attributes the same view to him along with bhārata, devaśāmin, and bhāratarṣa.  

Devarāma a. of sātikāntika.  

Devarāma a. of śuṣṭakāyātī.  

Devarāma vide sec. 23.  


Dhvārāma a. of bhārata.  

Dhvārāma a. of bhārata.  

Dvārakāvidevid, son of bhātāt, son of bhātāt, a. of bhāaṅga; a. of bhādrapāna and bhāmā. The author resided at bhājōla and is later than 1696 A.D.  

Dvāraśīma of bhādānta.  

Dvārakāvidevid, son of bhātāt, son of bhātāt, son of bhāmā; a. of bhāmā. The author resided at bhājōla and is later than 1696 A.D.  

Dvāraśīma a. of bhādānta.  

Purāṇaśāstra (D. C. Ms. No. 33 of 1898–99 is dated 1753).  

Dvārakāvidevid, son of bhātāt, son of bhātāt, son of bhāmā; a. of bhādānta and bhāmā. The author resided at bhājōla and is later than 1696 A.D.  

Dvārakāvidevid, son of bhātāt, son of bhātāt, son of bhāmā; a. of bhādānta and bhāmā. The author resided at bhājōla and is later than 1696 A.D.  

Dvāraśīma of bhādānta.  

Dvāraśīma of bhādānta.  

Dvārakāvidevid, son of bhātāt, son of bhātāt, son of bhāmā; a. of bhādānta and bhāmā. The author resided at bhājōla and is later than 1696 A.D.  

Dvāraśīma of bhādānta.  

Dvāraśīma of bhādānta.
धरणीधर Earlier than 1250 A.D.; a. of com. on मनुस्मृति m. by कुदक।

धरणीधर, son of रेवाघर; a. of सार्वज्ञातसार काव्य (probably same as next).  

धरणीधर, son of मुरारि; a. of पुकार्दशीनिन्धण पार काव्य composed in शनके 1408 (1486 A.D.); Ms No. 12052 (Baroda O. I.) was copied in संवत 1620 मार्गारि (Dec. 1563 A.D.). It recites that the work was composed during the reign of king दीक्षितेव and mentions विज्ञाप्त, नवन्तम्भ, विश्रुप्त and बोद्धवेद पिण्डित।

धरणीधर पल्लव a. of com. on कालविवेक (of मार्गारि), of चाहुर्वर्णनिवेशन, of चाहुर्वर्णनिवेशन मथा

धर्म a. of भायी m. in स्मृतिविचित्रका and हेमाधर (III. 2. 747).

धर्मकृतिप्राप्तवाय a. of तदाधिपतिधि पद्धति, पुकारदशीनिन्धण कभी बो (B. O. Mss. Cat. vol. I. No. 263 p. 286). Both works are probably the same.

धर्मराजपराकरण, son of माधवाचरीन्द्र; a. of उत्तरपाल. Later than 1650 A.D.

धर्मराज, son of रामचन्द्र; a. of सुपुर्णविनाशिनी।

धर्मराज a. of com. on यात्रवल्क र स्मृति; m. in सूक्तपाणिेय प्राय समस्त विवेक (p. 529).

धर्मराज a. of com. on चमत्कारित्वली दण्ड of नारायणम्भु।
History of Dharmaśstra

नराज Vide under नराज. नरसिंह a. of बन्दहरसिंहराय. नरसिंह a. of घासपुरभावकरा-वृत्ति; composed in 1614 A.D.

नरसिंह Vide छातारी चुंबं. नरसिंह a. of युक्तीकामालाप्रणाल-निषेध.


नरसिंहदेव (reputed) a. of हर्गमिश्र-तरक्षण or हर्गप्रति. About 1425-50 A.D.

नरसिंहभान a. of चुडाडाचिन्तामणि.

नरसिंह वाजपेयिन, son of मुरारिणी of कोलकाता. Later than 1400 A.D.; a. of निप्पातप्रदीप. Pr. in B. I. Series.

नरसिंह सोमवाणिणि, son of साधवा-पैरे; a. of विवणकृतद्रष्टविदिष्णु.

नरहरी a. of वित्तायकप्रति.

नरहरी a. of संक्रवसिंह.


नरहरिभट्ट सारसि a. of मण्डपकुंडमण्डल and com. प्रकाशिका thereon and of a work on साधवा; m. in com. on साधवा-कल्पविलित.

नरोतम a. of स्मृतिसंग्रह.

नरोतमदेव a. of मातृपूजनिविष्णु (for followers of बौद्ध).

नरोतमदेव a. of आदिपकरण.

नवराजनिव्यवस्थ a. of सुप्राचारसंग्रह of सुप्राचार.

नवराज, son of देवसिंह of the ग्रोप family; a. of दारपुष्टी and मृत-पुष्टी and दानवाच्यवाचि. The real author was सूर्यकर. Often read as नवराज in the catalogues; vide Peterson's 5th Report p. 177 extract and B. O. Mss. Cat. vol. I No. 195, p. 210 where we both नवराज and सूर्यकर.

नागदेव flourished before 1435 A.D.; a. of आचारीय or नागदेव (Ms. No. 3858 Baroda O. I. copied in 1491 दामे में) and निदानलाल; m. in आचारमूल and श्रृद्धमण्डक.

नागदेव a. of मुरुतसिंहि and मुद्रीदीपक.

नागदेव, son of शिव. Later than 1612 A.D.; a. of विवणिगृह based on निप्पातसिंह.

नागदेव, son of शिव; a. of निप्पात-वल (which is an abstract of निप्पातसिंह), आचारप्रदीप, प्रकाशिष्णुतिधिनिगृह. Most probably the same as the preceding.

नागेश, son of बंडेश्वर of Haldipar in North Canara; about 1741-1782 A.D.; a. of आचाबनप्रम, तानिकपुष्टीरकमि, स्मृतिसंग्रहज्ञापि.

नागेश or नागोलिंग; son of शिवभट्ट and सती. Sec. 115; a. of बाचा-
List of Authors on Dharmasūtra

Nārāyaṇa a. of Pradeśapāthya of Pravarnabhaṭṭ.
Nārāyaṇa Earlier than 1600 A.D.; a. of Chitarāja, Viśnūtāmaṇi.
Nārāyaṇa Earlier than 1450 A.D.; a. of com. Amṛatāryabhūṣotini; m. in Mahatattva (Śānti portion).
Nārāyaṇa, son of Mahāvaḥ. Earlier than 1500 A.D.; a. of Amṛta on gomihāgām; m. in Ādabhaṭṭ and kṣetrapāṭhogām; A. of com. on gomihāgām. It is probably this Nārāyaṇa that is m. in Pārashārāvī.
Nārāyaṇa a. of Āśārājanagbhūṣotṭi.
Nārāyaṇa a. of Čalārvarāhīṣṭi. Later than 1450 A.D.
Nārāyaṇa a. of dinārvarśīmāntā (for Mahā followers).
Nārāyaṇa a. of sūdvarāṇi.
Nārāyaṇa a. of sūtīsvarān. Before 1675 A.D.
Nārāyaṇa a. of sūdvarāṇitānaṇī.
Nārāyaṇa a. of durgāvājanabharīṇi.
Nārāyaṇa a. of com. on bharīṇi. Nārāyaṇa, pupil of Viśnunātha; a. of bharīṇi. About 1100 A.D.
Nārāyaṇa a. of śīnīmāntā.
Nārāyaṇa (ṛṭārā) a. of śūtaśāri and śūtaśāri.
History of Dharmaśāstra

नारायण उपाध्याय, m, in एकादशीतव (p. 30), ज्योतिषतव (p. 708 where his explanation of the last सूत्र of आपस्तम्भमभूतः is given), in आद्रासार of कृष्ण, in आदर्शकोकांशुदीर्मणि of गोविन्ददासन: 
नारायण उपाध्याय, son of गोण; a. of परिसरप्रकाश com. on कामदीपः. 

नारायणचक्षुर्वन्त एकादशीकार अस्तिनु a. of शास्त्रक- तस्तितस्तुत: 

नारायणदेव क a. of भक्तसंरकामाः or संस्कारमाः: 

नारायणदेवकांचर्ये a. of दोलधात्रायुत: 

नारायणदिशृतिः, son of चायसम: 

Later than 1400 A. D.; a. of प्रयोगार्थ: 

नारायणदिश्यित a. of स्मारकस्वरूप: 

नारायणदेव, son of रामकृष्ण, son of सदासिद्धर्थे. He was a pupil of नागेश. About 1750–80 A. D.; a. of com. on सापिक्कक्लापसमातिका of his grandfather. 

नारायणपालित, son of विश्वामिरित, pupil of भट्टीकुमार: Earlier than 1720 A. D.; a. of विश्वामिरित: खण्डनमीमांसा (Ms. No. 8831 of Baroda O. I. is विश्वामिरित: मीमांसा of नारायण, son of विश्वामित ), पिष्ट- पुष्टमीमांसाकारिका. 

नारायणपालित, son of विश्वामिरित (acc. to Stein’s Cat. p. 107) and son of विश्वामिरित (acc. to Bik. Cat. p. 449); a. of स्वयम्भुविकारिका.

नारायणपालित a. of संस्कारवन्नभाद्य: 

नारायणभद्र, son of रामेशभद्र: Sec. 108; a. of अस्वभिघ्नदृश्वति, अयत- 

निन्येय, आपामोकस्थपालिति, आत्म- 

स्मारकस्वरूपः, जीवभ्रम्भार्योगः, 

त्रिलोकसीतु, प्रयोगार्यो, शास्त्रक- 

सरणवाहार्योगः, महारुपपालिति, 

रुप्पपालिति, काशिमरणसुधिविवेक, 

गोविन्दवसस्मारक: नित्यनिर्येय, तुला- 

पुरुषदानाधिपः, विश्वाभिकारिका, 

कालान्यमात्रकारिका- 

व्याथास, बुधोपायपालिति, लक्षाहोप- 

पालिति, विश्वाभिकारिका. Portions 

of his प्रयोगर्य and other works 

are separately entered in the 

catalogues as distinct works. 

नारायणभद्र a. of शास्त्रमपालित. 

नारायणभद्र between 1400–1600 

A. D.; a. of रमेशभद्रविवेक.

नारायणभद्र a. of जातिविवेक (Ms. No. 11147 of Baroda O. I.).

नारायणभद्र a. of प्रायक्ष्तसंबंधः. 

नारायणभद्र a. of विधानसम्बंधः.

नारायणभद्र, son of राम, son of नारायण; a. of कामस्थविकारर्य (com- 

posed by order of कामदेव ). 

नारायणभद्र a. of आपस्तम्भमप्रयोगः.

नारायणभद्रपायाचार्य a. of बुधकारिका. 

नारायणभद्र a. of रमेशभद्रपालित.

नारायणभद्र a. of व्यवसायाः ( a 

different work from व्यवसाय- 

सारसंभाः ).

नारायणभद्रसिद्धान्तवादार्थमात्राचार्य a. 

of व्यवसायसंभाः.

नारायणभद्र a. of मन्नथविवेक com. 

on मन्नथस्मारक: of कामन्नथस्मारका, 

of कुद्राकारिका. As रामेशभद्र (1431 

A. D.) mentions him, he is 

erlier than 1400 A. D. Vide 

Bhandarkar's Report for 1883- 

84 p. 62.
List of Authors on Dharmaśāstra

नारायणानन्दनाय a. of सिवाचन्दनि-मणि.
नारायणाय a. of com. on गोवर्धनसिद्धपीतिका.
नारायणाय, son of विवेक; a. of कृष्णशतक and com. कृष्णगर्भमात्रिका. thereon.
निजानन्द a. of प्रयोगार.
नित्यानन्द a. of कमतीपिका.
नियानन्द a. of पद्मकुष्याष्ठनविनंतिका.
निर्यास a. of भाजामाला.
निर्धारणकार m. in सततात्त्विकास (pp. 51, 349).
निमाकृतिक a. of संप्रदायपलित.
निर्विवेकसंयोगमाल a. of ग्रामिकीसंग्रहका com. on पिताराम of विज्ञानेश्वर.
निविष्यारम्भ a. of कोंतोपवाससंग्रह and संबंधोपवासवाचलिन्य.
नीलकण्ठ or श्रीपति; a. of वैभवस्वर; नीलकण्ठ a. of आश्रयचारक.
नीलकण्ठ a. of कृत्तिमण्डपरिणाम or -विद्या.
नीलकण्ठ, son of शाहरमत; a. of कृत्तिमण्डपरिणाम.
नीलकण्ठ a. of com. on दायभाग.
नीलकण्ठ a. of प्रतिमात्रिका.
नीलकण्ठ a. of com. on आश्रयचारक of श्रीचन्द्रचारक.
नीलकण्ठ a. of विषयमात्रक.
नीलकण्ठ, son of अनंत; a. of किन्नार-मणि. About 1600 A.D.; a. of विषयमात्रक and com. on युधि-विषयमात्रक.

नीलकण्ठ, son of शाहरमत: Sec. 112; a. of मघवन्तमाकर (divided into 12 मघवन्तमाकर), व्यव-हारात्तव, कुप्पोदयोऽयत.
नीलकण्ठ, son of माकर; a. of दान-दीपिक.
नीलकण्ठ a. of आश्रयचारक.
नीलकण्ठ a. of दानचन्द्रक.
नीलकण्ठ a. of दानपरिभाष.
नीलकण्ठ a. of कृत्तिमण्डपरिणाम and कृत्तिमण्डपरिणाम.
नीलकण्ठदीपित; son of कृत्तिमण्डपरिणाम आश्रयचारक of the भारतगोर; a. of विषयचारक.
नीलकण्ठ यतीत्र a. of विषयमात्रक विनी.
नीलकण्ठमुः a. of परस्रादकरण.
नीलकण्ठचारक a. of स्त्राशरसार.
नीलकण्ठ (खाराडी) a. of कालयान-चिन्तिका.

नीलासरमर; son of गदाधर (author of कालसर). Before 1500 A.D., a. of कालकण्ठमुः; m. in गुर्जरमुः (p. 275) of गोविंदाराय. He is probably the same as नीलासर म. as मालाकर कालयान in the गुर्जरविवेचनाद्वार of रक्षनम (vol. II. p. 496).

नीलासर (ि) son of श्रावन; a. of com. on गदाधरसुतु or गदाधरकाकुस्तु of कालयान. It is probable that नीलासर is a misreading of नीलासर meaning हरसर.

चुम्सिंह (कमतुद्र). Later than 1400 A.D.; a. of आश्रयचारक and विषयमात्रिका.


रुङ्गिण्ड a. of निमित्तिकरणम्.
रुङ्गिण्ड, of the कौमबन्धगोत्र, son of रामचन्द्राचार्य. Between 1360–1435 A.D.; a. of प्रयोगार्थ.

रुङ्गिण्ड of भार्गोत्र, resided on the भार्गोत्र near चंदनगिरि in वैषार्याढ. Earlier than 1565 A.D. and later than 1300 A.D.; a. of विचारानांक. He mentions चंद्र-बैरिच्छिन्तमालिनः.

रुङ्गिण्ड a. of प्रतिकारसार्यमेश्वरयोग.
रुङ्गिण्ड, son of मधुरवाचार्य बालेश्वर-बालिनिशा; a. of वैशाखसार्यमेश्वर प्रथा and वैशाखसार्यमेश्वर प्रथा.

रुङ्गिण्ड, son of रामचन्द्राचार्य, surnamed वन्दू. 1400–1450 A.D.; a. of कालापिन्य दीपककविवचन, and of com. on निमित्तमेश्वर सार्यमेश्वर (of रामचन्द्राचार्य), लिखित-प्रतिवर्णक, गोविन्दाञ्छ or वर्मनंतवलीकाव्य. Ms. 10410 (Baroda O.I.) gives date of composition (?) as बालाकालायसुबराजंसम्भाने बिलोबिन्य (i.e. 1330 शक्ले).

रुङ्गिण्डकुमार a. of प्रामाणपत्र.
रुङ्गिण्डपमिश्र a. of गोविन्ददत्त.

रुङ्गिण्डभट्ट, son of सिद्धभट्ट of कच्चा-शालका; a. of संस्करणवाचि.
रुङ्गिण्डभट्ट a. of त्तकपुत्रविधान.
रुङ्गिण्डभट्ट, son of संमभट्ट; a. of विधानमेश्वरमाल्या।

रुङ्गिण्डभट्ट (रामकालाका) a. of सुभविन्य.
रुङ्गिण्डभट्ट, son of नारायणभट्ट. Between 1500–1600 A.D.; a of प्रयोगार्थ.

रुङ्गिण्डदासप्रेमिक a. of छूतमीभंगा.


रुङ्गिण्ड a. of शास्त्रीदेश प्रमिता. Before 1607 A.D.
रुङ्गिण्ड, surnamed पण्डित; a. of शास्त्रभाषिक.
रुङ्गिण्ड, pupil of मधु; a. of सदाधर-स्थरितिष्ठा.
रुङ्गिण्ड आर्यभट्टविनु a. of शास्त्री.

स्यायप्रभान (probably गोपाल) a. of दुसरेश्वरिन्य.

पश्चातमिश्र, son of महामोहोपाध्याय बरेशर. Earlier than 1600 A.D.; a. of तच्छिन्य (N. vol. V. p. 155).

पश्चातमिश्र a. of निमित्तविधिका. Probably he is identical with the preceding.

पश्चातमिश्र a. of निमित्तविधिका.

Ms. of विद्यमृत was copied in 1464 A.D. by him.; probably the same as above (B. O. Mss. Cat. vol. I. No. 145 p. 146).

पश्चातार गृहनाथ a. of कान्तकाकायका.
पश्चातार, m. in कादासार of गदाधर.
पश्चातार, m. in जतास्मिनविलास.
पश्चातारकामिः, m. in कान्तविशेष (p. 63) of जीमूतविलास.

पणितपत्रप्रतिवहार m. by हेमाद्रि (III. 2. 481) as refuting गोविन्दाचार्य's view. Between 1075–1225 A.D.

पणितपत्र a. of मधुमदनिष्ठीयाचारसंरक्षणदीपिका.
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प्रसन्नाम, son of बलभद्र. Between 1460–1550 A.D.; a. of दुर्गावती-प्रकाश or समयालोक (under दुर्गावती, queen of दुर्गपतिं, king on the नरसंहा).

प्रसन्नाम a. of गोत्रप्रवर्तिनी.

प्रसन्नाम Earlier than 1700 A.D.; a. of लिप्यादिनिर्णय.

प्रसन्नाम a. of संव्याससत्तावली (according to मध्यमत).

प्रसन्नाभद्र, son of दामोदरदत्त, son of श्रीदत्त. Between 1340–1400 A.D.; as he composed his सुप्रस्तुत्सकरण in 1367 A.D.; a. of भारतचिन्तक.

प्रसन्नभद्रस्तित, son of गोपाल, son of नानायण, residing on the banks of the नरसंहा at निवासुर, a. of प्रतिष्ठापरण and प्रमोदरपण. (Vide Bhandarkar's Report 1883–84 p. 355 for both ).

प्रसन्नभद्रमिश्र a. of व्यवहारदार.

प्रशोभनीय, son of लक्ष्मणभद्र; a. of समयसंकल्प.

परमेश्वर सुयस, son of सोताराम. Later than 1685 A.D.; a. of लुट्यायण.

परमश्री, a. of वासुधारणपदार्थ.

परमार्शदार देवी, a. of दुर्गाचिन्तक.

परमार्शद प्रसन्नभद्र a. of व्यवहारदिनिर्णय (on मध्यमस्त्रस्माभाषण).

परमार्शदपन्न, pupil of विदानस्मार्थकेश्वरस्वरूप; a. of स्वतिमहोद्धि and प्रयोगांगावली.

परमेश्वरप्रतिलाभ a. of बलभद्र a com. on भौतिकायनवर्तमृत.

M. D.—150

परशुराम a. of द्विजकाशी or संस्कृतयथाय.

परशुराम a. of भुपालकबल.

परशुराम, son of गणि, an उद्धीड़मार्थण; a. of महाकृष्णपद्धति composed in 1458 A.D.

परशुराममिक द शर Later than 1685 A.D., a. of com. on दुर्गावती.

पराशर Sec. 35; a. of स्वरूप.

पराशर a. of जातिविषेक.

पराशर or पारसार m, as an author on politics in com. on नीति-वाक्यासुत.

पदपति, minister of लक्ष्मणसेन and son of चन्दर. About 1160–1200 A.D.; a. of प्रवासवाय, दशकमेंद्रीपिका or दशकमेंद्रपद्धति, आद्यापद्धति and पारसपद्धति.

पाण्डुर्ग, son of चिन्तामणि, sur- named रक्षक; a. of प्रतिष्ठापर- दिनिर्णय (composed in 1780 A.D.) at पुश्चिनी near Nasik and बुज्जू शास्त्राध्येयतनिनरूप.

पाण्डुर्ग मोरेश्वर भट a. of काशाचिन्तक.

पारसार a. of शुचिपुर.

पारसार m. in the प्राम्यशिष्टमुख.

पालक m. as a writer on politics in com. on नीतिविद्यासुत.

पितामह Sec. 44; a. of a स्वरूप.

पितामह, son of काश्यपाचार्य. Between 1500–1675 A.D.; a. of धर्मायण and सातात्वायनप्रयोग.

1450 A.D.; a. of ग्राह्यप्रवर्तकरी or प्रवर्तकरी and महाप्रवर्तकरा

पुरुषोत्तम a. of प्रश्नप्रवर्तक, pupil of पुरुषोत्तम (Sec. 45); a. of स्मृति.

पुल्ल m. in स्मृतिचित्रित.

प्रकर m. in सत्सारसमूह.

पुस्कर m. in ग्राह्यप्रवर्तकरी. (p. 314) by चुनावलन.

प्रकराचे m. of नागमण्ड; a. of आलापप्रकाश (part of चतुर्दशकलालिनि).

प्रकराचे a. of दशकंपदशति.

प्रकराचे m. of महाजन्व. Probably the same as the महाजन्व attributed to महानाथ who was a brother of प्रकराचे and son of महानाथ.

प्रकराचे a. of स्मृति; m. in महाजन्व (on याज्ञ. III. 18, a prose passage), स्मृतिचित्रित (on आशोच, Mysore ed, p. 14).

पैठीनिसी Sec. 24.

प्रसेत्व Sec. 47.

प्रजापति Sec. 48.

प्रतापसारदेव Sec. 104; (reputed) a. of प्रतापसारदेव or प्रतापसारदेव, सरस्वतीविलास and निर्माणसंग्रह. His कौमुक्तिचिन्तामणि...
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(vide D. C. Ms. No. 981 of 1887-91) is not a work on Dharmasastra, but on erotics and poetic fantasies like विचार, महादेविका and magician's tricks and.

प्रतिलिपि a. of a पद्धति; m. in कृष्णनिधि of वर्णमाला.

प्रदीपकार m. in सरस्वतिविभाग p. 361. Vide sec. 81.

प्रकाशमंत्र, son of श्रीरामांत्र; a. of अरुणप्रसाध. Earlier than 1525 A. D.

प्रोत्साहकार, son of वालमक; Latter half of 16th century. He wrote शाकादभाग or वन्नालोकप्रकाश by order of वीरभद्रदेव, a Bundella chief; a. of प्रायाणकार.

प्रभाकर a. of काशीलोकप्रियका and काशीलोकप्रियका and गयाप्रतिकृति दीक्षित.

प्रभाकर देव a. of वानप्रसाध a com. on the गोविन्दर्चण of केशव-देव.

प्रभाकर Earlier than 1600 A. D.; a of जयसार.

प्रभाकरमय a. of प्रभाकरमय.

प्रभात देव a. of अदालतमाला.

प्रभातिष्ठ a. of प्रभातिष्ठ.

प्रभातिष्ठ a. of वेदाञ्जन.

प्रभातिलिपि ठाकुर, son of इतिहास, son of रुपभाषि. A रुपभाषि lived under मैसूर's reign in मिश्रित; a of चर्मागर्भकोषी (completed in 1410, of what era is rather doubtful; probably संस्कृत). Vide

under चर्मागर्भकोषी.

प्रभातिलिपि पत्र (or पत्र), son of उमापति of the भरतांगोत्र; अ. of चुरुद्वानप्रतिकृति, चुरुद्वानप्रतिकृति, प्रयोग, रत्न, प्रयोगप्रतिकृति (composed in शके 1675), शाकांतलोकप्रकाश com. on शाकांतलोक, द्रष्ट्रीयमोदय (11, C. Ms. No. 126 of 1884-86 says it was composed in शके 1659).

प्रशंसक a. of वर्षार्णनिधि.

बालिका Vide under वाचिक or वाचिक.

बाल a. of स्वस्ति.

बालवंश a. of बालवंश.

बालभद्र a. of निर्वाणप्रतिकृति.

बालभद्र m. in शुक्लकौमुदी (p. 33) of गोविन्दर्चण and in जयसार pp. 690 and 686 (where we have कृष्णनिधिमाण बालभद्र: ). Earlier than 1500 A. D. He is probably the same as the author of बालोका.

बालभद्र a. of बालर्चण.

बालभद्र a. of बालिक.

बालभद्र a. of महादासप्रति, महादास.

बालभद्रमकार्यकारीभाषाचार a. of दाय-मागिका.

बालभद्रकुण a. of भारवर्ग.

He came from हमारा-तीर (modern Cambay); a. of कृष्णनिधिप्रति (composed in 1623 A. D.) and com. composed in विक्रम 1690 i.e. 1643 A.D. (vide D. C. Ms. No. 204 of 1884-87) and of चारुमाल्यकौमुदी.
that बापुभाट was originally an inhabitant of फण्डाम्राम (in the Ratnagiri District), Baroda O. I. No. 8442 gives the date as स्वेदात्मुक्ते (i.e. 1740) and seems to be the correct date. This would show that he is the same as the above. In the कृष्ण-मार्गी he refers to आदि-मार्गी as his work.

बापुभाट or भोपणभाट a. of स्मार्त-प्रयोग and of भोपणभाटीय, आदि-कम (आदि-स्रोतीय).

बालेग्राम, surnamed बादक (modern आळ्य). About 1740 A. D.; a. of परम्परकारण.

बाशा alias काशीनाथ पाठे. Sec. 117. Vide under काशीनाथ पाठे above.

बालुक, surnamed जड़े; a. of कुंवरविविधिः or- सिंहि.

बालक Sec. 68.

बालुक्य a. of होमविचार.

बालुक्य, a. नामिणिवास इलाके, resident in गोकुच्छायम; a. of प्रयोगानि.

बालुक्य a. of युनिविविहारीमांसव्ययां.

बालुक्य a. of बालमुर्य, com. on तरसुकलित of नदपतिति.

बालुक्य, son of देवभाट, surnamed फणिंटकर; a. of दत्तसिद्धान्तमार्गी.

बालुक्य a. of प्रातसमार्थविविधि.

बालुक्य, son of महादेव; a. of समस्यायाम.

बालुक्य विपाठित, son of कालिनाथ of the महादेव family; a. of गुण-मार्गी (on प्रायंक्रित).
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बालकुषाणिन्धन a. of निरोपयारव.
बालकुषाणभृत, son of राहसिंहभृत; a. of जीवविद्याकृत्तौस्त्वनिवेष.

Earlier than 1725 A. D.

बालकुषाण भार्दवाज a. of तित्विनिवेष्य.
बालकुषाणिन्ई a. of उपायकारमार.
बालमाध्र a. of मोरनिवेषी.

बालमाध्र, son of विषयकायमाध्र, surnameed दातार a. of आ. इ. कार.

बालमाध्र or बालकुषाण, son of वीरामाध्र, surnameed पायुगुर. Sec. 116; a.
उपायकृतित्व, बालमाध्र (com. on मनिलास of विनिवेषा, दर्शायसंग्रह, जीवविद्याकृत्तौस्त्वनिवेषयः.

बालकृष्ण. Sec. 69.

बालकृष्णिक कार्यक, son of देवभृत; a. of नारायण, देवभृत; a. of जीवविद्यासंग्रह.

बालसूरि, son of जोयभृत a. of कुण्ड-रक्षनारीत.

बालसूरि a. of हस्ताक्षरसामायिक.

बालायनिलोचन a. of द्राक्षार्याण्यस्तुत्कारिकः.

बालक यदृच्छिक म. by मिताश्र (on याज्ञ. III. 58) and in बर्म्प्रदीप of मोज.

बुध a. of निमैषविन्दु.


बुध Sec. 25; m. by कालिनिवेषक of जीमूतवाहन.

बुधज्ञय.

बुधज्ञाताप m. in मिताश्र (on याज्ञ. III. 290).

बुधज्ञातन.

बुधज्ञानायन m. by व्यवहारमारक of जीमूतवाहन.

बुधज्ञानिकम् विद्या, Vide sec. 35, pp. 465–66 above.

बुधज्ञानित्वम् m. in मिताश्र, by हरदेव on गोः ध. सू. 22. 18, अपराकः (pp. 910, 1125, 1171), आधमयङ्गुलुः.

बुधज्ञानित्वम् m. in मिताश्र (on याज्ञ. III. 256, 265) and in जीवविद्यासंग्रह.

बुधज्ञानित्वम् m. in the मिताश्र (on याज्ञ. III 277).

बुधज्ञानित्वम्.

बुधज्ञानित्वम् m. in खंडविठकिनः.

बुधज्ञातन.

बुधज्ञातन m. in द्राक्षार्याण्यस्तुत्कारमम (on याज्ञ. III. 23. 12, अपराकः p. 1074, मिताश्र (on याज्ञ. III. 255).

बुधज्ञातनवलम्ब m. in मिताश्र (on याज्ञ. III. 290), कालमाध्र (p. 140).

बुधज्ञानमोक्ष m. by कार्यक of जीमूतवाहन.

बुधज्ञातक m. in मिताश्र (on याज्ञ. III. 254, 261).

बुधज्ञातक m. by कालिनिवेषक of जीमूतवाहन.

बुधज्ञातक m. in मिताश्र (on याज्ञ. III. 254, 261).

बुधज्ञातक m. by कालिनिवेषक of जीमूतवाहन, संस्कारमय्यः, शालिमय्यः.
Earlier than 1100 A.D.; a. of Māya on शास्त्राध्यायगृहः; m. by रघुनन्दन in भूधित्व (p. 312) as referred to by कल्याणक.

ब्रह्मचारीयस् a. of गृहव्रतम्.

ब्रह्मविवा मानन्दनाध a. of तुम्मिश्चवचनप्रति.

ब्रह्मविवाहार्य a. of तिवारविवाहियोत्तमिणि.

ब्रह्माचार्य मानन्दनाध, pupil of रामराजसः स्वतः; between 1420-1554 A.D.; a. of पुरुपाठेश्वरोऽय.

ब्रह्मचारीयस् a. of संनाशवर्तियम्.

ब्रह्मचारी, son of मोहनेश्वर; a. of प्रभ- ब्रह्मचारीयवृत्ताप्रवरणम्.

ब्रह्मचार्य म. in सना (on याज. III. 257).

भजीबद्र a. of हेमाधिसंस्कृतः (काल- निगण्य, Stein's Cat. p. 110).

भवघु a. of मयूरचित्रक.

भवभामिन्द्र a. of com. प्रतिपदापर्थिकम्

भवार्य. Earlier than 1520 A.D.;

Ms. No. 3883 (Baroda O. I.) is dated संवत् 1579 (1522 A.D.);

a. of com. on त्रिप्रथतेश्वरे and com. on आशोङ्गसंग्रहः or शौच- संघितविविधति (same as the preceding work).

भवार्यमा a. of com. on कौशिकमुद्रा-

भवार्यमास् a. of com. on कौशिकमुद्रा-

भवेत्, son of लक्ष्मीचर and brother of रेवतिराजस्व. About 1575-1650 A.D.; a. of भारतसर्वपीयम्, of com. on तिवारविवाहियोत्तमिणि, ब्राह्मचारीयम्, आदि, कालिनिगणि (संक्षिप्त).
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वर्मना अ. of com. on आदाय-गुप्तमुखर्जी (B. O. Mss. Cat. vol. I. No. 175 p. 186). This is probably a misreading for महाद्वार. Baroda O. I. Ms. No. 765 by महाद्वार has the same opening verses and opening words.

वर्मामण्ड of the लौपालवंश. First half of 11th century; a. of बोद्ध-महाराजपद्य (written at the bidding of रामदत्त, minister of king उदयन of भिष्मा of the कालिकावंश). I. O. Cat. p. 549. It is probably he who is referred to in the सुविन्दोपान as राजेश्वर's contemporary.

वर्मनदरमण्ड a. of आदायशिवसारिच्छि.
वर्मनविपुस a. of पुजूमालिका.
वर्मनीचार a. of स्त्रितिष्ठ.
वर्मनीभिष्म a. of जलाशयत्रिनिद्रा and प्रायाधत्रिद्रा.

वापुरिम, m. in कालिवेक (p. 14) of जीमुतवाहन and वि. r. (p. 104), where he appears to be regarded as earlier than कपलत्व and even मेघालिच्छि.

वामनचन्द्रादि a. of com. on सन्त-राजी or शकुनार्क. Between 1550-1600 A. D.

वामनशिवसारिच्छि, son of महाद्वार in जीमुतवाहन. About 1650 A. D.; a. of जलाशयत्रिद्रा.

वामक a. of सुदृढ्यास.
History of Dharmaśāstra

Bhūtānāyādīvaḥ, son of Chandranānada of the Māyāva. He was a Māyāvī; a. of Vyaśharaṇa (astrology in relation to religious rites, foundation of houses &c.) N., vol. V., p. 191.


Bhārtrāja Sec. 27; a. of Gṛḍhakāra, of a work on śaṃkṣeṣaḥ and of a śrutī (in verse on śravāvaraḥ). Possibly these are the compositions of three different authors.

Bhārtrāja. Sec. 62

Bhāgavī m. in śrūṭīvāṇitriṅkārī and śaṃkṣaṃprāśāḥ and in the com. of Nīlākṣaṇaṁyāmut. In some cases Bhāgavī probably stands for śrutī's work on politics.

Bhāgavārimaḥ a. of Cariṣekhaṇaṁvī or Ārtarāṇḍvāḥ.

Bāṣṭ (i) m. in śrūṭīvāṇitriṅkārī (p. 31) of Nāradaphāṭaḥ.

Bāṃśarāmaḥ m. in Ādāvābhikṣaṇaṁ or śrūṭīvāṇitriṅkārī.

Bāṣṭaḥ (ii) a. of Cariṣekhaṇaṁvī or Ārtarāṇḍvāḥ.

Bāṣṭaḥ a. of com. on Gṛṅgāṇḍaḥ.


Bāṣṭaḥ of the Cariṣekhaṇaṁvī. Later than 1400 and earlier than 1680 A. D.

Bāṣṭaḥ a. of śrāvaṇaṁvīṇaḥ. Bāṣṭaḥ śrāvaṇaṁvīṇaḥ, śrāvaṇaṁvīṇaḥ or śrāvaṇaṁvīṇaḥ.
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Māgjarēv, son of Mārmatrī, king of Kṛṣṇa. Between 1400–1600 A.D.
a. of Dharmanāstra. Vide p. 591 above.

Mālānāth a. of Vaiśṇavāsta.

Mādhavāchary a. of Śāktaśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraশāstraśāstraśাবলিষ্টাদ

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निर्णय, द्वितीयकवशुद्धिका, तुर्गांशना-मृतवस्त्र, महासाहतवश्री, मिताध-श्र्या (com. on शास्त्रव्यक्तिन्त्र),
युध्योऽसवतितिपनी, शास्त्रिनिर्दिष्ट-प्रकाश (com. on शास्त्रिनिर्दिष्ट)

मुद्रानाथसेव (a. of छुट्टिदिनिकानुपति)

मुद्रानाथसेव (a. of छन्दोगियाक्रिक निर्दिष्ट विषयक; बिनयकावम्; बिनयकावम् किरण, विनयकावम् किरण)

मुनिक्र (a. of व्योति, सागरसागर)

मदनपाल Sec. 94; (reputed) a. of मदनचारण, स्वातन्त्रतिप्रति (or छुट्टिदिनिकानुपति), महाब्रह्मविव्यास, लिखितिनिर्दिष्टकार.

मदनमोहन or मदनमोहन, son of मदनराज, पाण्डीराज, son of रामभृज. Both names occur in Mss. (vide B. O. MSS. Cat. vol. I No. 252 p. 274 and No. 253 p. 275); a. of पल्पी-युष्मन्त, अग्नि-श्रृंवान. One ms. of युष्मन्त, अग्नि-श्रृंवान is dated श्रवण 1694 (B. O. MSS Cat. No. 253 A p. 275).

मदनसिंह, son of शाकि। सिंह Sec. 95; (reputed) a. of मदनराज, alias मदनराजग्रंथी, the several parts of which such as आचारविचित्र के, विनयकावम् किरण, शास्त्रिविचित्र निर्दिष्टकार.

मधुभिक्षु a. of आद्विश्व (composed at the bidding of his mother's sister's son हर्षनाध and based on आद्विश्व and विम-अक्षतिकारी). Later than 1600 A.D.

मधुभिक्षु or मधुभिक्षु-मित्र in चतुर्वीं-विनयकावम् (III. 1. 1134 and 1343).

मधुभिक्षु a. of भृतसारसंग्रह.

मधुभिक्षु a. of आद्रशंक.

मधुभिक्षुमृगामी, son of भर्तराज; a. of गोदानविषयसंग्रह, दीपिकावितिप्रयोग, भाग्यवस्था and व्यवस्थासारसंग्रह and तयागादिश्रद्धिताविचित्र, निर्णय-विषयक, मिताधश्र्या (com. on मिताधश्र्या), यव्हासारोऽहार or व्यवहारशास्त्र. Ulwar Cat. extract No. 306 gives for दीपिकावितिप्रयोग the date शंव 1812.

मधुभिक्षु मोग्यामी a. of भृतसमदेश.

मधुभिक्षुमृगामी a. of पल्पी-युष्मन्त, अग्नि-श्रृंवान.

मधुभिक्षु द्रीक्षित, son of महेश्वर; a. of स्वातन्त्रतिप्रति.

मधुभिक्षु मोग्यामी a. of स्वातन्त्रतिप्रति.

मधुभिक्षु मोग्यामी a. of मदनयुष्मन्त, अग्निश्रृंवान.

मधुभिक्षु मोग्यामी a. of मदनयुष्मन्त.

मधुभिक्षु मोग्यामी ठकुर. Later than 1500 A.D. and earlier than 1624 A.D.; a. of दैवतिनिरंतरप्राकाय or दैवतिनिरंतरप्राकाय and जीर्णंदास, com. on समयमण्डी मणि श्रवण.

मधुभिक्षु मानव्यमहति भन्ताराज a. of अग्नि-संग्रह.

मधुभिक्षु मानव्यमहति भन्ताराज, वाच्यमहति of the भ्रम family; a. of आद्विश्वसंग्रह.

मधुभिक्षु मानव्यमहति a. of दुर्गांश्वकाव्यसंग्रह, आद्विश्वकाव्यसंग्रह, श्रवणकाव्यसंग्रह.

मधुभिक्षु मानव्यमहति a. of भञ्ज-कालिनिर्देश.

मधुभिक्षु मानव्यमहति a. of भञ्ज-कालिनिर्देश.

मधुभिक्षु मानव्यमहति a. of श्रवणकालिनिर्देश.

मधुभिक्षु मानव्यमहति a. of भञ्ज-कालिनिर्देश.
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(Habatran, some Maratha chief); a. of कृष्णदार्दीप and com. thereon, गुरु हर्देयक (composed in 1661 A.D.) and com. thereon, and of गुरु साधक.

हा.वेदविजय, son of कालिजित (which is probably a misreading for कालिजित), a. of कालिजितसिद्धान्त (composed in 1652-53 A.D.) and com. thereon. He was honoured by the chief of Girnar and composed the com. at गुरगूर. From these details it appears that he is the same as the next.


महानन्द, son of विधानाधि, a. of वासित्तिका. Bik. Cat. p. 490 shows that he only ‘revised’ or ‘restored’ the वासित्तिका (वासित्तिका कृपिता श्रीमति मदन भोजोजी सा प्रयोगिता).

महायस्म a. of माध्यम on गोमित्यस्वास्ति काल्य; m. in आदाल्य (vol. I. p. 213) by सुन्दरन्दन.

महायस्मकाशकार, m. in आदाल्य of कृष्णदार्दीप and in हेमादि (III. 1. 1440).

महायस्म, प्राप्त m. in आदाल्य of कृष्णदार्दीप. Probably same as the preceding.

महायस्म, a. of आदाल्यसिद्धा. महावर a. of अंधुचित्तविजय. वा. विजयनंदन.

साहित्यकीर्तिविजय, Vide sec. 31.

महादेश, son of महादेव; a. of आदिकप्रयोग (हिरणकेशिय).

महादेव a. of वास्तुशासन.

महात्मामिलित, First half of 18th century; a. of व्यवहारमिलित (under orders of अश्वगंध), व्यवहारसास, मित्रशास्त्र, व्यवहारशास्त्र स्वतंत्रितम.

महाराज Sec. 49.

महाराजसिद्धि मातिव, a. of मातिरिक्षादामानोपाध्याय.

मस्करिन a. of शास्त्र on नृतभाष्यमस्त्र.

महादेव a. of नानादीप.

महादेव, son of मित्रनाथ and nephew and pupil of मातिव, a. of पितृभक्तिचारण com. on पितृभक्ति of श्रीदेव.

महादेव a. of निधित्व.

महादेव, son of श्रीपति; a. of निधित्वमख (3rd chap. of which is on श्रीपति).

महादेव, son of विद्यनाथ of the बणग्र्योग; a. of बणग्र्योग.

महादेव a. of सुकोपिनी.

महादेव a. of भद्रसा सरस्वती.

महादेव दैवज्ञ a. of गोमित्यस्वास्ति and विधिनियम.

महादेव दिवीदिव a. of com. on सनातन सूत्र or विकिरणसास्त्र of कालिजित.

महादेवबल a. of सुर्यभद्रदासदत्त.

महादेव राजवरु, son of कालिजितदास, who was the guru of हैवतराज
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Mahesh a. of बतीचारनिन्दियः.

Mahesh, son of सारस्वत दुर्गी; a. of आचार्यप्रदेश or माध्यप्रकाश.

Mahesh a. of व्यवसायरासमंद or व्यवसायसंग्रह and स्मृतिकार.

Mahesh, son of Mahadev, surnamed वेदाध्याय; a. of प्रयोगरास or स्मार्तप्रयोगरास.


Maheshatarak महामहोपाध्याय a. of दायसार (B. O. Mss. Cat. vol. I. No. 206 p. 221) and दक्षिणचत्त (ibid. No. 372 p. 423). Later than 1500 A. D.

Maheshatarak महामहोपाध्याय a. of हरि-भक्तिदेविका (Ms in B. O. Mss. Cat. vol. I p. 532 No. 451 is dated ल. सं. 546 i.e. 1665-66 A. D.). Probably the same as above.

Mahesaprabhavan a. of स्नितिसंग्रहसार.

Maheshmah, surnamed हर्षेन; a. of अनल्ले-धिपदिति and प्रतिधायपदि.

Mahesh, son of मनोरथ; a. of बूटवाक. About 1100-50 A. D.

Mahesh Later than 1550 A. D.; a. of द्रव्यमाण.

Mahesh a. of दुर्गामचिकित्सकः.

Mahesh. Later than 1500 A. D.; a. of भन्डाप्रकाश.

Mahesh a. of होमपदि. Later than 1500 A. D.

Mahesh, son of कृष्णाचार्य of भारद्वज-गोत्र; a. of प्रहसनसिद्धक of which होमपदि is a part.

Mahesh a. of मानवातिक.

Mahesh a. of मानवप्रज्ञा. Later than 1500 A. D.

Mahesh, son of छुट्टकाराणचंद्रका-प्रवाह; son of रामेश. About 1520-70 A. D.; a. of आधार-निशेष, सूर्यचंद्रदेयपदि.
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मायचमुन्न a. of com. on सुदूरदर्पण.

मायच महादेहपाण्याय, son of विष्णु-शरमुन्न; a. of दानप्रदीप.

मायचवसुरी a. of com. बोपणमहीय.

मायचववाजुः a. of com. नयचविन्वक on अयोध्या.

मायचवबन्ध a. of रघुनाथ, of the बुधवार family; a. of अभुद्दर्पण.

Later than 1200 A.D.

मायचवव तुषा, son of कुषा, son of व्यास-नारयण, an बौद्धिक मायचण्ड of कालविन्द्र (composed in 1656 A.D.) and com. thereon.

मायचववविन्न m. in the गृहस्यरात्रिक of सुदूर as explaining a गृह of शब्दसिद्धिः.

मायचववाहार्य a. of कुद्दक्षेत्रप्रदीप or महास्यग.

मायचववाहार्य, son of मायण and अब्बरीत.

Sec. 93; several works are attributed to him, but their authenticity is doubtful; a. of परासमार्थिय and कालविन्द्र, दत्तकामांस, गोत्रभरणिन्य, बुध-वर्तचढुपाविक, असुडूरमध्यस्य, स्थिति-संग्रह, अवस्थासमपत्ति.

मायचववाहार्य (अभिनव); a. of गोत्र-प्रवर्णिन्य, अभिनवमायण्य.

मायचववाहार्य a. of सहबेरविन्तियार्य.

मायचववाहार्य a. of कमत्तिविन्य.

मायचववाहार्य a. of कारारविवेक and माय-सागरसम्प्रदात.

मायचववाहार्य a. of वर्षक्षेत्रप्रवोधमत माला or प्रसांगोमता; Ms. dated 1477 A. D. (२. सं. 358).

मायचवव a. of मदुपार; (reputed in some Mss. as) a. of महायण-कमत्तिविन्य.

मायचवववेय m. in मितार्या (on वाजा-III. 19).

मायचवववरिश a. of प्रायस्विलमातेन्द्र.

Earlier than 1620 A.D.

मायचववलोकनार्य加紧 a. of संस्कारमातेन्द्र.

मायचववजी ab. वेदाराज; a. of महाकुर्मचर.

About 1627-1655 A.D.

मिट्रभद्रमित्र, son of पर्युरामरमित्र, son of इतरप्रविन्तेष Sec. 113; a. or बौद्धिक मितार्या (com. on वाजस्य) and बौद्धिक मितार्या (a digest).

मिट्रभद्र (१) तिरिहत a. of प्रयोगमुकावङ्ग. Later than 1650 A.D.

मिट्रभद्र a. of विष्णवचन्द्र (composed by order of पुज्जमादेवी, wife of prince चन्द्रसिद्ध of मित्रभद्र). Sec. 100.

मुक्त, son of मायचववाहार्य धर; a. of पुराणकोशुमुदी.

मुक्तवर्णा a. of तीर्थज्ञ, प्राचार्य-चन्द्रिका, प्रायस्विलकंडुल, प्रायस्विल-चन्द्रिका, मायचववजा-चन्द्रिका, of com. on मितार्या, समायमात्या, नावमात्या, माय-सागरसम्प्रदात.

मुक्तराज a. of पदमार्दीय.

मुक्तराजसूत्र a. of कुद्दक्षेत्रलाकर. Earlier than 1700 A.D.; as it is mentioned in रामायण of श्रीमराम.
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Sūdrā, son of Viśvāmītra; a. of Śrīvakṣa. Baroda O. I., Ms. No. 11950 (in Telugu characters).


Sūdrā, son of Dīrghaśāstra, son of the chief judge of Śrīvakṣa, eldest son of the teacher. Earlier than 1370 A.D.


Śrutabha, of the family of Śrutabha; a. of Śrutabha. Of Rāmāour.

Māhānā, of the family of Māhānā; a. of Māhānā. Of Rāmāour.

Māhāvīrya, son of Bāhūbali. Sec. 64; a. of Bāhūbali and of Śrīvatsabha.

Māhārāja, son of Mahārāja. Sec. 64; a. of Mahārāja and of Śrīvatsabha.

Māhārāja, son of Mahārāja. Sec. 64; a. of Mahārāja and of Śrīvatsabha.

Māhārāja, of a Sūdrā; m. by Śrīvatsabha.

Māhārāja, or Mahārāja, king. Earlier than 1380 A.D.; a. of Kṛṣṇabha; m. in Śrīvatsabha and in Sātāmahāvaipāk by the son of Kāpārdeva.

Māhānāvadabhaśāstra; a. of Dāmākṣara, Prāyakṣīvadamanohar, Śrīmālakṣitavānī; of Māhānāvadabhaśāstra. Of Mahārāja.

Māhānāvadabhaśāstra, a. of Śrīvatsabha. Of Mahārāja.

Māhānāvadabhaśāstra, son of Mahānāvadabhaśāstra; a. of com. on Kañcatavānī of Mahānāvadabhaśāstra (composed in 1614 A.D.). Of Mahānāvadabhaśāstra.

Māhānāvadabhaśāstra, m. in Bāhūbali. Of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Māhānāvadabhaśāstra, m. in Śrīvatsabha (p. 362).

Māhānāvadabhaśāstra; a. of Śrīvatsabha; m. in Dāmākṣara. Of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Māhānāvadabhaśāstra, a. of Śrīvatsabha; m. in Śrīvatsabha. Of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Māhānāvadabhaśāstra, a. of Śrīvatsabha; m. in Śrīvatsabha. Of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Māhānāvadabhaśāstra, of Kañcatavānī (Ms. No. 5247 Baroda O. I.). Later than 1550 A.D.


Māhānāvadabhaśāstra, of Kañcatavānī and of Kañcatavānī (composed in 1670 A.D.). Of Mahānāvadabhaśāstra.

Mahānāvadabhaśāstra, of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Mahānāvadabhaśāstra, of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Mahānāvadabhaśāstra, of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Mahānāvadabhaśāstra, of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.

Mahānāvadabhaśāstra, of Mahānāvadabhaśāstra. Of Mahānāvadabhaśāstra.
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Yaśóvarṣaś a. of विश्वनाथचूडामणि. Earlier than 1500 A. D.

Yaśóvarṣaś a. of com. on गोरोदवासिक; म. in दानकियाकौमुदी (p. 77) and by रघुनदन.

Yaśवादस्वरूप Sec. 34; a. of स्वरूप. Also reputed author of अग्नि

दीपिका.

Yaśविष्णुदेव or देववायाक, son of महादेव alias प्रजापति, son of स्वरूप. Earlier than 1595 A. D.; a. of स्वरूपविक्रमवर्ग, com. on the स्वरूपविज्ञान of कात्यायिनी, of स्वरूप, वराहपुरुषपदति, उदय

किरियापदति, दाहालिकपदति, भाद्र

क्रम. स्वरूपविसम्पाद (probably same as स्वरूपवाच).

Yaśवेदापन काशि said to have been a disciple of रामाजुन; a. of वत्ति

धर्मसमुच्य.

Yaśवेदापनम् a. of शुकदिकाचारसार (under orders of रघुदेव prince of गोडः).

Yaśवेदन्तम् or वायुविहारम्. Earlier than 1600 A. D.; a. of स्वरूपविसम्पाद.

वेदकृति (कार्य) a. of स्वरूपविक्रम.

Yoṣīmaṇḍ a. of मूर्धन्योकाली.

Yoṣīvarṣaś Early than 1537 A. D.; a. of दानवातसमुख. D. C.

Ms. No. 332 of 1880-81 is dated संवत् 1594 अग्नि र 12 Sunday (1537 A. D.).

Yoṣīvarṣaś (different from याज्ञवल्क्य); म. in कालिकविक of जीतुवादन (p.

237), दानवातकार of चाङ्देश्वर, कृत्यात्माकर (pp. 81 and 114 as explaining a passage of the महानुभाषाण, महामात्साद्वि (vol.

I, p. 820).

Yoṣīvarṣaś a. of दानवातसमुख. Earlier than 1530 A. D. probably same as above.

Yoṣīvarṣaś Sec. 70.

Yoṣīवराज a. of महामात्साद्वि.

Yoṣीवनभ्र (†) a. of अपस्तवशुचिसार.

र्ष्यपाल a. of विद्याध्यायविषये-दीपिका.

रघु रैत्व a. of com. on पाणिकार (which is a com. on महामात्साद्वि).

रघुनदन a. of भाद्रचिन्तामणि.

रघुनदन a. of महामात्साद्वि, व्यवस्था

वेण (on pre-emption), सकलप

चारसा.

रघुनदनभाद्वाराय a. of महामात्साद्वि.

रघुनदनभाद्वाराय, son of श्रीहर

भाद्वाराय and pupil of श्रीनाथ

भाद्वारायकौमुदी. Sec. 107; a. of स्वरूपचत (divided into 28 तत्त्व, for which see. p. 891n. above) com. on योगालंग, तीर्थयात्रा or तीर्थयात्रारविविधत्व, योगालंगतर्क, ग्रुपार्थपदति and रायविषयपदति.

रघुनदनभाद्वाराय a. of श्रीमात्साद्वि.

रघुनदनभाद्वाराय, son of श्रीहर

भाद्वाराय and pupil of श्रीनाथ

भाद्वारायकौमुदी. Sec. 107; a. of स्वरूपचत (divided into 28 तत्त्व, for which see. p. 891n. above) com. on योगालंग, तीर्थयात्रा or तीर्थयात्रारविविधत्व, योगालंगतर्क, ग्रुपार्थपदति and रायविषयपदति.
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रुनाथ a. of जातिविवेक.
रुनाथ, surnamed ववस्त (modern Navathe); a. of प्रमाणवण्डूवा.
रुनाथ a. of द्रष्ट्रुवर्गः.
रुनाथ a. of ज्ञानसेतुः.
रुनाथ a. of पूर्वमाला.
रुनाथ, son of गणेशभर्त्रि and pupil of अनन्तदेव; a. of प्रायांकुजगुप्तसह.
रुनाथ a. of मुहूर्तमल.
रुनाथ, pupil of विहरेश्वर; a. of com. on संप्रदायस्वामी वववणसहाय.
रुनाथ a. of ववत्सलम्पुर्वसह.
रुनाथ, son of रुद्रभर्त्रि surnamed अप्याचित; a. of प्रायांकपुर्वसह, मासिक- आर्यप्रयोग, राज्यांकितप्रयोग.
रुनाथ a. of शुभदेवण com. on शास्त्रमहाभाष्य.
रुनाथ, son of अनन्तदेव; a. of धर्मी- शूरमहेन्द्रश्री.
रुनाथ, son of माहुजि of शास्त्रव्यवस्था-गोवः; a. of प्रवीणतव (composed at Benares in 1656 A. D.).
रुनाथ, son of विद्यामित्र; a. of कार्यवीरंदेवदानपुर्वसह.
रुनाथ, son of सरस, of the चित्त- पावन subsaste and शास्त्रव्यवस्था- गोवः; a. of मुहूर्तमल.
रुनाथ, pupil of रामदास; a. of काशीरामकौश्यरेण्य (B. O. Mss. Cat. vol. I. No. 63 p. 57).
रुनाथदास a. of काशीमहादेवसह ववसह.
रुनाथ दीक्षित a. of बालकार्यमहाभाष्य- कारिका.
रुनाथभ्रम, styled सम्राट्स्वपन्ति, son of माहु, son of रामेशभर्त्रि.
Flourished between 1545-1625 A. D.; a. of आदिकपुर्वसह, बदच्चा- द्वारका स्वामिः, बालकप्रयोग, काल- तत्ततुविवेचन (composed in 1620 A. D.), गणाशतृति, गोग्र्वप्रविवर्णण, विषयविकीविवरण or बालाशस्त्रव्यवस्था, दुर्शऽकोवीकोवीकोतिका (composed in 1578 A. D.), श्रींथानिताथाध्ययन, बाल- पद्धति or दुर्शऽकोवीकोतिका, पर्यायन, रविवर्तनस्तिनिपिन्य.
रुनाथभ्रम a. of व्यविधिकितनिपिन्य.
रुनाथभ्रम a. of com. on बालकार्य- स्वस्त.
रुनाथभ्रम a. of स्वस्वस्त.
रुनाथभ्रमायां a. of व्यविधिसम्बन्धया.
रुनाथभ्रमायां a. of प्रयोगावलिकाज्ञान and com. on सिद्धान्त on विज्ञान- स्वर (vide Peterson’s 6th Report p. 10 for व्यवस्त्रिक portion).
रुनाथभ्रमायां भूमि a. of स्वस्त्वम्वस्था-मार्गसह.
रुनाथभ्रमायां भूमि, son of मुहुरत्रि; a. of साश्चेत्वस्थाग्निव (composed in 1661-62 A. D. at the order of king रणेशभर्त्रि).
रुनाथभ्रमत्रि a. of प्रयोगावलिकाज्ञान.
रुनाथभ्रमद्विविवर्णः a. of काशीराम- प्रकाशिका or काशीरामदास.
रुनाथभ्रमसरस्वती a. of काशीरामच.
रुनाथत्रि a. of तंगाविविच.
रुनाथत्रि a. of शृङ्खलचिन्नः (composed at the bidding of king कप्तन of पांगादेश). Vide B. O. Mss. Cat. vol. I. No. 369 p. 419.
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Rahumāni, said to be the real name of author of देवधर्माधिकार. About 1800 A.D.

Rahumā a. of सिद्धान्तकौशिकी (probably same as above).

Rahumā, pupil of Rahumāni; a. of दाय-भावविविधीपिका.

Rahumātanī a. of कृतिकारीपिका.

Rahumāta, son of Jārām; son of ब्रजकुष्ट; (collected materials of कालिनिर्ग्रहखण्ड).

Rahuvā a. of सपियडिभाषा.

Rahuvāśीर्षित, son of विद्वद, son of वृज; a. of मृतीचित्तमाला; com. on the कुंडक्यम of शक्त and of मुन्तस्वरूप (composed in 1635-36 A.D.).

Rahumāta, son of त्वप्याद्विनियमरिव सन्तखः.

Rahumātanī a. of दुर्गाभिषेकरी.

Rahumād a. of विद्वेदविवरण.

Rahumādेशिक a. of रामचन्द्रदेशिकालिहक.

Rahumāsthū, pupil of श्रीकृष्णसरस्वती; a. of पुराणलोकलकर.

Rahumā a. of गुंधर्मवाक्य विशेष भाषा.


Rahumātanī a. of स्थाप्तज्ञानी.

Rahumātanī a. of चन्द्रमेघसंगम पद्धति.


Rahumātanī a. of गंगोत्री सजावत-दररामम, patronised by चतुष्प्रदेश of मीराविला. Later than 1550 A.D.; a. of आचार्यसंग्रह, पक्षोदिष्ट-सारिनी, कृत्यार्चनाधिकार, श्रवणालिहक, पारंपरिक देशिक, आयु-शक्तिपरिवर्त, महादानवविकार, मित्रदेशिक, रामचन्द्रप्रतिमा-प्रतिविन्ध्य, लक्ष्मीप्रतिविन्ध्य, वाराहिकार (probably his last work as it was written for महेथारसिंह, grandson of चतुष्प्रदेश, सुबोधीनी (composed for सदसिंह, son of चतुष्प्रदेश). In his रामचन्द्रप्रतिमा-प्रतिविन्ध्य (composed at the bidding of सदसिंह of मीराविला) he says that he follows the प्रतिज्ञात्वम of रहुलमदन.


Rahumā a. of प्रायधिक्षरसंग्रह, प्राय-धिक्षररामाजय.

Rahumā, son of देवभट; a. of विद्वद्यसंग्रह (composed in 1713 A.D.). The work is also called विद्वद्यसंग्रह.

Rahumātanī a. of शंभोजय.

Rahumā tanī m. in आचार्यसंग्रह of कुलक.

Rahumātanī a. of आचार्यसंग्रह.

Rahumātanī a. of मुन्तस्वरूप; a. of स्थाप्तज्ञानी.
Ramanath a. of com. on nara-darsan.
Ramanath-vigya-bhawasthit a. of praya-
darpan.
Rama-pati of the bhadra-banda; a. of praya-
shritya-dharmak.
Rama-pati a. of devakula-pratibhavak.
Rama-pati upayagay-sunnath; a. of
acaracharmanaka, acaraparidhi and
vibadvaridhi.
Rama-pati siddhant a. of pramnyanak.
Rabindraprakash a. of acararatnak.
Ravabhakt a. of prasiddhaka. Mentions
ramakulma, matabh. navapatrik and
hema. Later than 1612 and
earlier than 1700 A.D.
Ravabhakt, son of prabhadra. About
1493-94 A.D.; a. of rupa-sattva
and com. pada-anshk on shara-
dhik m. by rupanand (in
pratibhavak p. 580).
Ravabhakt. Later than 1640 A.D.;
a. of pramnyanak and pratibhavak-
dhik or pratibhavak and sarva-
dhikpratishti.
Ravabhakt, pupil of sukhaka; a. of
com. called deep on shara-
dhikpak.
Ravacharya a. of com. prakasha on
shuddhi-prakasha of pramnya.
Ravacharya-prasiddhak. Earlier than 1600
A.D.; in acararatna of bhadra.
Ravacharyastranath a. of sriharaprabhak.
Ravacharyastranath, pupil of dever-
hara. Later than 3500 A.D.
a. of karmanvarak com. on
sriharaprabhak.
Ravacharya, son of karshana; a. of
pramnyak and of a com. on
karmanvarak also called
pramnyak.
Ravacharya. Flourished in latter
half of 17th century.
Ravacharya, a. of com. on jayatimay's
com. on karniparidhi and sarva-
sree of bhadra.
Ravacharya. a. of sriharu-kalakhand-
ka.
Ravacharya-kunkunkumanak. Earlier than 1550 A.D.
a. of bhadrasiddhak.
Ravacharya, son of sriharu. Earlier
than 1725 A.D.; a. of acar-
kushari.
Ravacharya-taraka, a. of prayakshritya-
dharmak.
Ravacharya, a. of pratibhavapradhik.
pratibhavapradhik.
Ravacharya-prasiddhak. a. of pramnyak
(part of pratyabhujik).
Ravacharya, son of karshana.
Ravacharya. a. of com. on
karmanvarak.
Ravacharya-bhraman. About 1800 A.D.; a. of commentaries
on pukaraparidhi, dvaraparidhi, prayakshritya-
dharm, mahamata-dharm, shuddhi-dharm and
of hukarai, of siddhanta-samh a
com. on the smitakara of vibhad-
ara.
Ravacharya, a. of sriharu-kalakhand-
ka.
Ravacharya. a. of com. on kantamraddhak.
Ravacharya. a. of com. on vibhadara.
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Rāma a. of कूटसिद्धि.
Rāma a. of अयाब्रजचत्तिका or अयाब्रजसिद्धि.
Rāma, son of चौपा or चाउण्ड; a. of बाबूधयनगृहप्रयोगमालाला.
Rāma Later than 1550 A. D.; a. of com. on गोव्रज्जवलिकी of केशव.
Rāma a. of com. on ग्रामकृत निर्यात्योग प्रमाणित.
Rāma a. of com. on भास्करमिथियन्त्रकृपालमण.
Rāma आचार्य a. of अन्तरेखित.
Rāma किसोर a. of दीक्षाप्रभ चारिका.
Rāmaकुण a. of कूटमण्डपमाला.

Rāmaकुण, son of नारायणभट्ट. Between 1540–90 A. D.; a. of अन्तरेखानीय याग, उत्सर्जनीय कर्मकृत, कोटिभ्रोणिया, जीवन कर्मकृतनिर्णाय से कर्मसंपत्त; विभागात्व तत्त्वज्ञान, मातृसंपत्त, आदिनीयया, वाणिज्यकृतीकरण, श्रवणस्वरूप, शिवलिंगप्रतिहासिक.
Rāmaकुण a. of आयुष्यानगृहविासवाचक शास्त्र.
Rāmaकुण a. of आदिकर्मण.
Rāmaकुण a. of विज्ञानविद्वास.
Rāmaकुण a. of प्रायोगिकप्रकाशन and आदिभा.
Rāmaकुण a. of आदिकर्मण.
Rāmaकुण a. of आदिनीयनिर्णाय.
Rāmaकुण a. of com. कौमुदी on श्रुतपाणि's प्रायोगिक प्रकाश.
Rāmaकुण a. of विज्ञानकौमुदी, बृहस्पति कौमुदी, ब्रह्मचर्यपकौमुदी. Relies on हेमात्रि.
Rāmaकुण a. of सार्वभौमनिर्णाय.
Rāmaकुण a. of सर्वभौमनिर्णाय.
Rāmaकुण, son of कोनेश, son of प्रायोगिक of भारतायागोत्र. He was patronised by विजयसिद्धि. Vide I. O. Cat. p. 560 footnote; a. of com. called संस्करणप्रमाण on पारस्करुप.

Rāmaकुण, son of कोणभट्ट, son of प्रायोगिक of the भारतायागोत्र residing in विज्ञानमण्डपमाला on the ब्रह्मचर्य. He was a student of काव्यवाचक; a. of आदिनीयप्रमाण or आदिभा (composed at Benares in 1751 A. D.). Aufrecht treats the two रामकुण as different, but this seems to be incorrect, as the grandfather of both is given as प्रायोगिक and कोणभट्ट is another form of कोनेश.

Rāmaकुण, son of योगीकर, surnamed श्री (modern श्री); a. of विनायकपुरा (composed in 1702 A. D.).

Rāmaकुण, son of मीराबाई, son of नारायण of the पराशरमोत्तर. Between 1500–1545 A. D.; a. of तीर्थालंकार or राममृदुल and प्रतापमालिक.

Rāmaकुण त्रिपाठि, son of दामोदर.
About 1616 A. D.; a. of com. on गुडाकुस्मारा of छन्दोग्याचारिकी.

Rामकुणीरित्व, son of नारायण; a. of मार्तिकसारोद्दार com. on पराशर-स्पृहा (composed under दशमण- चन्द्रदेव). About 1575–1600 A. D.

Rामकुण न्यायालाब्धारंभाचार्य a. of आदिविवेककौमुदी (com. on आदिविवेक and other works of श्रुतपाणि. N. vol. X, pp. 119-
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(120). Probably same as the preceding.

रामकृत्तिर्यर्ष a. of धर्ममिन्तम.
रामकृत्तिर्यर्ष a. of प्रयोगदीर्थिका.
रामकृत्तिर्यर्ष a. of व्यवहारदेव.
रामकृत्तिर्यर्ष a. of स्मृतिकौमुदी.
रामकृत्तिर्यर्ष a. of कर्मविपाक.
रामकृत्तिर्यर्ष a. of कर्मविपाक.
रामकृत्तिर्यर्ष a. of सुधारणा; a. of स्मृति-पद्धति, समस्सर, कुणडकृत्रि or कुणडकृत्रि and com.
रामकृत्तिर्यर्ष a. of कुलपूर्वलिमान.
रामकृत्तिर्यर्ष a. of नायरण; a. of com.
रामकृत्तिर्यर्ष a. of कुष्ठरत्नवलि, composed in sāke 1790.
रामकृत्तिर्यर्ष a. of पाण्डुरंग of the अविगर्ग; a. of com. on किष्क-पुजापूजा.
रामकृत्तिर्यर्ष a. of विण्ड, son of बालकृत्रि, surnamed ताकर. He was daughter's son of रुपान, author of कालस्तिचविवेचन. Between 1610-50 A. D.; a. of कुणडशोकदीपिका, कालस्तिचविवेचन, कुष्ठरत्नवलि (composed in 1648-49 A. D.), शास्त्रायाममुखसुपर्दति or आधारपद्धति. Ms. of कालस्तिचविवेचन (Baroda O. I. No. 8455) is dated sāke 1603 Magha (1682 A. D.).
रामकृत्तिर्यर्ष a. of बिण्ण; a. of कुणडः तिलस्मोचनीयादपद्धति.
रामकृत्तिर्यर्ष a. of विण्डभाई कुजवलक; a. of पूजापद्धति. Earlier than 1810 A. D.

रामकृत्तिर्यर्ष a. of आदत्पद्धति. B. O. Mss. Cat. 399 p. 468.
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Rāmacandra, a. of vibhāṣapadbī.
Rāmacandra, abhādiśvar, a. of rajñiti-prakāsa.
Rāmacandra-cakravartin, a. of kṛṣṇabhadra.
Rāmacandra-dīśkita, a. of prāyaścitaraśamāla.
Rāmacandra-praccāyitā (reputed), a. of dvagāvadhātukā (really composed by bhāratibhūvan vartenamānasaṃpāta).
Rāmacandra-padak, a. of dvagāvadhātukā.
Rāmacandra-pankha, a. of dvagāvadhātukā.
Rāmacandra, a. of dvagāvadhātukā.

Rāmacandra, son of abārākṣa, prāyaścita-muktāvṛti, abhādabhadra.
Rāmacandra-praṇava, a. of sampradāya.
Rāmacandra-dṛṣṭā, son of veṇḍanta-raja; a. of abāraṃsaṃgraha.
Rāmacandra, a. of kὑρθοκακακακίκα, parṇaṃchātra.
Rāmacandra-viṣāchārpāyitā, a. of com., on viṣāchārpāyitā.
Rāmacandra, a. of dvagāvadhātukā.
Rāmacandra, a. of dvagāvadhātukā.
Rāmacandra, a. of niḥṣravijnīt or niḥṣravijnīt and of bhāgavēka and com. mītivadānī: He was son of śrīnātha, son of hariṇātha, son of vēṇu, son of ṣrīśeṣha. Later than 1400 and earlier than 1600 A.D. For niḥṣravijnīt vide D.C. Ms. No. 102 of 1892-83 (dated śvastu 1673).
Rāmacandra, a. of vīrīvāsikābhāṣṭra.

Rāmacandra, a. of mūḍha-tāmarṣikāta, mūḍha-vyāsa-
sūtra.
Rāmacandra, m. in yuṣṇṭhitapūrṇa-mārga (p. 610) of ṛṣuṣpadan.
Rāmacandak, a. of mūḍhaṇḍapadbī.
Rāmacandak, a. of mūḍha-cārpadā.
Rāmacandr, son of māṇi, and nephew of viśeṣhā. First half of 14th century; a. of upaṇaṇapadbī or bhavabhadrapadbī, danapadbī or prōḍhaṁśhavānaṇpadābhā, naṅrīṇādhapadbī, viśeṣhadārapadbī or viśeṣhadārapadbī, rāgamandāvāśaṃśkārapadbī, ṛṣayaṁpiṇpadābhā, mukta-ādhopadbī. He seems to have written a comprehensive padātī for vājasaṇeyins, parts of which on ṛṣuṣpadan, viśeṣhā and other sāskāras are separately noticed in the catalogues. Vide B. O. Mss. Cat. vol. I. Nos. 315a, 316, 317 and pp. 353-355.

Rāmacandrā, a. of com. on śārdvā-vitiyā.

Rāmacandra, son of śamous; a. of śvānti-
janāvīcāhā.

Rāmacandra, a. of prakāśa, a. com. on 
kaṭāścārāṇa.

Rāmacandra, a. of bhāṣācārīdīpikā, bhāṣā-
chānḍuśākā.

Rāmacandra, son of abhād, son of niḥṣravijnīt; a. of mūḍhavijnīta-mārga (composed at Benares in 1600-1601) with com. prāśita-
śikā.
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Rāmabhūta, son of Śrīnātha; a of Śrīnātha's Śuddhākārika or Śuddhāṅgavṛtākārika (on Śrīnātha's Śuddhitattva).

Rāmaprabha, son of Rāmaprabha, son of Rāmaprabha, son of Rāmaprabha, son of Rāmaprabha.

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Rāmasvēka, son of देवीदत्त; a. of मुद्कृतीर्थ.

Rāmasvēka त्रिपाठिन्त् a. of युद्धविन्त्यतामाणिक; Rāmasvēka त्रिपेदिन्; a. of मुद्कृतीर्थसूत्र or मही.

Rāmacārya a. of अन्तवेशिपद्धति.

Rāmacārya a. of com. on सदाचार-स्रुति of श्रीमधवाचर्य.

Rāmacandra a. of रामचरिनपद्धति.

Rāmacandraन्तीर्थ or Rāmacandraयतिः; a. of कुण्डन्तप्रकाशिक; राजसूपणी, or नृपसूपणी, संपूर्णविज्ञानसमस्तिक; Rāmacandra न्यायवादिवाच a. of वैदिक-चन्द्रिका.

Rāmacandraन्यायिन्त्र a. of वेदाओनसिद्धि-चन्द्रिका.

Rāmacandra वाचस्तिः. About 1750 A. D. a. of बाणकाचार्य.

Rāmacandraन्दश्रेणी a. of शुद्धकृतरीर्थ.

Rāmacandra a. of रामचरीपद्धति.

Rāmacandraन्दीकित a. of आशोचितेनिष्ठं; com. on आशोचितेश्वरक of वेदेन्द्र of the हरिश्चंद्रगोप.

Rāmacandraन्दीकित a. of दीपिका on अधिनिष्ठ or आशोचितेश्वरक of वेदेन्द्र.

Rāmacandraन्दीकित a. of सरासिद्धि and com.

Rāmacāpya, pupil of महदेव; a. of संस्पदामाण्ड (composed in 1653 A. D.).

Rāmēra a. of आशोचितेनिष्ठ.

Rāmēra a. of गुणवस्तुति and वैदिक-संस्कारसूतु.

Rāmēra, pupil of सदाचार
cātak; a. of सिद्धविशिष्टप्रकाश.

Rāmēra emancipation a. of धमेरतनाकर.


Rāmēra भारती a. of com. on विश-चकोक.

Rāmēra भारतारिक a. of युद्धविन्त्यसाधकमा.

Rāmēra यह. a. of com. on दत्त-चन्द्रिका of कुण्डन्तप्रकाश.

Rāmēra यह. His com. on the अमरकृत was composed in 1431 A. D.; a. of a पुंडत m. in आदित्य (p. 213) and आदित्य (pp. 281, 283) of रघुनादन.

Rāmēra a. of वैदिकस्तरायोग.

Rāmēra यह. Vide under वेदेन्द्र; a. of आशोचितेनिष्ठ.

Rāmacāpya of समपहट्टि family, a. of वैदिक.

Rāmacāpya a. of पूणचक्कर (on प्रायशित) प्रायशितनिरूपण.

Rāmacāpya m. by सरस्वतीविन्दुसार p. 307.

Rāmacāpya a. of com. on अधिवेष.

Rāmacāpya a. of com. on महसूसति.

Rāmacāpya a. of युद्धचकोक.

Rāmacāpya a. of मानगोचिनिष्ठ.

Rāmacāpya a. of कौलक्षिन्तमाणिक.

Rāmacāpya, son of नारायण, surnamed तौरो, and pupil of अनन्त; a. of प्रामणपारसिध (composed in 1710-11 A. D.) Several parts of it such as आपलमवाङ्कुण्डल, कुण्डलप्रकाश, पाक्यप्रकाश, पूर्तिप्रकाश, संस्कार-प्रकाश are separately entered in the reports.
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कृगच; pupil of चक्रेश्वर 1360-1400 A.D.; a. of कुंदमम्पे क, विश्वाचन्त्र, and श्रावणविन्द्र.
कृगच नायक, son of महामहोपाध्याय and younger brother of हर्षर, Sec. 99; a. of तारक, विश्वाचन्त्र, and श्रावणविन्द्र.
कृगचमैन, son of रामचर; a. of पुराणालय.
कृगचन्द्र, son of नायक residing at महावर; a. of महावरगुरु and श्रावणगुरु (called सामगुरु).
रुपगोस्वामिगुरु, a. of हरिभक्तिविलास.
रुपनायक; Between 1420 and 1500 A.D.; a. of महादानपंथ (Ms. copied in 1530 A.D.).
रुपनायक, son of महानवालस, son of नायक; a. of श्रवणचारण (composed in 1580 A.D.).
रुपनायक (उद्देश्य), son of शाक्तिचन्द्र; a. of रुपनायकायपंथ (of which महादानपंथ seems to be a part); Ms. No. 2393 (Baroda O. I.) is रुपनायकायपंथित, wherein हर्षस्वर, भोजराज, हेमान्त, and चंद्रशेखर are relied upon. So it is later than 1350 A.D.
रेणुकाचार्य, son of महेश्वर; son of कृष्णम्भर of धामश्रम; a. of कारिका on पारस्त्रगुरु (composed in 1266 A.D.).
रैवण m. in the com. on the नीति-वाक्यावलि as a writer on politics.

लक्षाश्रमेश्वर, son of श्रीकृष्ण. Probably 12th century A.D.; a. of काल्पनिक, नामपदगुरु.
लक्षमण श्रीदेवदैवकोटी; a. of यत्ननादिययम.
लक्षमणभट्ट, son of रामकृष्णभट्ट; son of नायकभट्ट. Between 1585-1630 A.D.; a. of बाणार न बाणार, गोपा प्रवर रत.
लक्षमणेश्वर, son of बज्जारेश्वर. Sec. 84; (reputed) a. of दानसार (which was begun by his father).
लक्षमणोपाध्याय m. in the प्रकाश of हठायुष्ण in the श्रावण of कायवर.
लक्षमीचन्द्रमित्र a of शिवकल्पुड़.
लक्षमीराम, son of गोपाल; a. of महात्मकुमार (composed in 1618 A.D.).
लक्ष्मीदेवी, wife of वैद्यपाठी पायुपुरण. See 116; (reputed) a. of बाणमही (com. on the गिताका) and of लक्ष्मी com. on कालनिष्ठाय of मायव.
लक्ष्मीचर; son of महादेवचर a. of कुव्यतम. Sec. 78.
लक्ष्मीचर, son of महादेव and श्रीदेवी; a. of धुंडविविजय. Earlier than 1525 A.D.
लक्ष्मीचर a. of देवमनोहर. Earlier than 1500 A.D.
लक्ष्मीचर a. of कुव्यसाहकर.
List of Authors on Dharmaśāstra

क्षमीघरस्मक a. of कुणडकीरिका.
क्षमीनाथ a. of गोपालचेनचन्द्रकर.
क्षमीनाथराम a. of दाशाधिकारिका.
क्षमीनाथराम न्यायालंकार, son of गद्दाम; a. of व्यवस्थानामाता.
क्षमीनाथरामपिण्डत a. of कायस्थ-क्षिप्रियत्वमात्रमन्तकाः.
क्षमीशुलिंग a. of अधिरोपिनी com. on पद्तालीत.
क्षमीपिन a. of com. on महुतसङ्गम.
क्षमीपिन a. of नीतिगमितसङ्गम.
क्षमीपिन बदृपक, pupil of इन्द्रपिन or मदीनपिन; a. of आदिदन. Relies on श्रीदत्त व वास्तवपि; Ms. No. 401 F (B. O. Mss. Cat. vol. I. p. 472) is dated क. सं. 525 (1644 A.D.). So he flourished between 1500 and 1640 A.D.
क्षुचाणक.
क्षुदर द्रम m. by निरंयसिन्धु संस्कार-कोलुम.
k्षुपाराशर m. in प्राकृतिकविहार ग्र.
क्षुद्रसवत.
क्षुद्रम m. by अपराक in राजवतन I. 238, by हिलालुक in राज्यांगलयसंर.
k्षुद्रविजय m. by अपराक (pp. 1031, 1080), by हिलालुक in राज्यांगलयसंर.
k्षुद्रविषय (vide Jivananda Sm. part II. pp. 310-320).
क्षुद्रजू.
क्षुद्रालातर (Anan, Sm. pp. 128-135).
क्षुद्रालातर.
क्षुद्रालातर m. by काठमय (p. 88), अपराक (pp. 145, 539, 543, 547).

लोकालितम.
लोकति.
लोकालितम.
लोकालितम.
लोकालित m. by नन्दपिण्डत in चुडीचन्द्रक.
लोक a. of विखानामाला.
लोकालित m. by श्रुतरस.
लोकालित, son of अग्र ज, son of ग्रामसाम अवलकुम; a. of महुतरस-द्रपण.
लोकालितम. भद्राचार्य a. of निषेधसार.
लोकालित m. by बितार (on याज्ञ. III. 290), by अपराक pp. 1183, 38, 138.
लोकनाथ a. of कृत्यालनकर.
लोकनाथ, son of वैचानाथ; a. of प्राकृतिकविहार (part of सकलागम-संग्रह).
लोकत a. of आदनपकार. Between 900-1100 A.D.; m. in स्मृतीशस्त्र, आदनकरिका of नारायण, in वदविन्दा of नन्दपिण्डत in आदन-सागर of कुलक.
लोकत a. of स्मृति.
लोकालित Sec. 51; a. of काठमय-सुत्र and प्रवर्तपय; m. by बिलानार (on याज्ञ. II. 119 and III. 1-2, 260, 289), अपराक (pp. 28, 30, 33, 259, 269, 418, 460, 542, 870, 942 &c.).
लोकालित a. of उपनयनसन्तन.
लोकालित a. of श्रीकल्प.
लोकालित मास्क, son of मृदक, scn of श्रीकल्प of लोकालितकुल. Later
than 1400 A. D.; a. of मालयमात्र-
निर्विन्य, लिथादित्विनिर्विन्य.
ब्रजीराज a. of कुराकविन्यक.
बक्कुपुरेराज a. of बक्कुपुरेरकराकिक.
विषय or विषय a. of निर्विन्यस (D. C. Ms. No. 123 of 1884-86
was copied in संवत 1632 i.e.
1575 A. D.).
बक्कुराज, son of नरसिंह.; a. of दक्षिण
मणि and महामात्रमणि.
वस्त्र a. of स्त्रित, m. in कालमात्र (p. 134), by वस्त्रकिर.
बक्कूराज (It is his son अच्छ who
composed निर्बंधाकिक); a. of निर्बंधाकिक.
बनमालिनीश a. of बनमालिन.
बनमालिन a. of विश्वसुत्रकास.
बनमालिन a. of प्रायाेवनसारकीचुदी.
बनमालिनिमाश alias कुराकविन्यक, son
of महेन्द्रमिश्र and pupil of महोति.
About 1650 A. D.; a. of कुरा
क्षेत्रमृदीप, श्रीमकान्तिका (संध्याक
मन्त्रमण्यात्मा).
बर्द, son of श्रीनिवास; a. of श्रीनिवास.
बर्दराज About 1450-1500 A. D.;
a. of व्यवहारनिर्णय (of which a
portion is called दानमान). It is
probably this author that is
mentioned in सरस्वतीविलास.
बर्दराज 18th century; a. of व्यव
हारमात्मा.
बर्दराज a. of व्यवहारकीविक.
बर्दराजमहाक a. of com. on कामद्व
कीयनिवृत्त.
बर्दराजाय a. of सारायषमाट.
बर्दराजाय of वहात्म्योत; a. of स्त्रित
चुढ़ामणि or -मणिसंब्र.
बर्दराजविद्वान, pupil of बक्कुराज;
a. of प्रायाेवनसारकीक or -मृदीप.
बर्दराज a. of श्रीमकान्तिका; of नीति
रत्न, of राजनीति.
बंग m. as a writer on politics in
com. on नीतिविवारा.
बंगवीरानन्द a. of दानमानसार during
the reign of संग्रामसिंह. Later
than 1300 A. D.
बंग्मान a. of श्रीमान, वर्मामेत.
बंग्मान a. of दक्षिणमुख.
बंग्मान a. of कुक्तिनपण (B. O. Mss.
Cat. vol. I. No. 74 p. 66).
Mentions श्रीमान र नीतिविवर
प्रति.
बंग्मान बालीसूत्रमहापाण्ड्र a. of बुधोस्वरचित्रका.
बंग्मान महामहोपाध्याय, son of अवेश;
of the विश्वविद्वा family. He was
judge under अवेश and his son
रामसूत्र, king of मिशिला. 1450-
1500 A. D. His elder brother
was गण्डकिमन, and शाक्रमिश्र
and वर्षपति were his gurus;
a. of गण्डकिमन, शाक्रमिश्र, द्राहराक
प्रति; तौतिश्वर विवेक, नानाशास्मं
निर्णय, परिशासणिक, अभिन्नविक,
स्त्रितचविवेक or श्रीमानसार
and its सारोद्वा. स्त्रितविवेक,
नामालिन्य, गण्डकिमन, गण्डकिमन, श्रीमान
विवेक.
He is m. by वाचस्पति in विद्वन्नक्ष and by रघुनाथर in his विद्वन्नक्ष.

Part of स्त्रियतावर्तमान and स्त्रियतावर्तमान are separately labelled in the catalogues, such as व्यवहारकोश and सान्तिवर्तिक.

वाचस्पति a. of जनममरणविवेक or जनममरणविवेक (vide Ms. No. 12774 of Baroda O. I.).

वाचस्पति a. of कुमार.

वाचस्पति a. of स्त्रीतिसारसंग्रह.

वाचस्पति a. of कुलमण्डप.

वाचस्पति (गौङ्ग) m. in श्रद्धासार by कुलक.

वाचस्पतिमण्ड. Sec. 101; a. of अचार्यमण्ड.

वाचस्पति by कुलक.

वाचस्पति as a. of विद्वन्नक्ष.

वाचस्पति as a. of विद्वन्नक्ष. 1478-1530 A. D. His pedigree is लक्ष्मीभद्रा-वाचस्पति-वाचस्पति (wife ईश्वरा).

वाचस्पति of the श्रद्धासार (1 a.)

वाचस्पति a. of कुलमण्डप.

वाचस्पति a. of भौकार्य.

वाचस्पति a. of कुलमण्डप.

वाचस्पति a. of कुलमण्डप.

वाचस्पति a. of कुलमण्डप.

वाचस्पति a. of कुलमण्डप.

Earlier than 1250 A.D.; a. of com. on पारस्कर-गुप्तस्तु and of a पदति thereon. He is m. by हस्तिर and रघुभद्र.

वासुदेवे क्रियः a. of गुप्तस्तु.

वासुदेवमण्डलम्, son of राजनाथ; a. of वाचिकासूत्र (for वेदांस school of वेदाञ्व).

वासुदेव रथ a. of श्रुतिक्रियः.

वासुदेवव्यास, a. of बौद्धदेवदिकमनिलय, बतिकमनिलय.

वासुदेवेश्वर a. of वाचिकासूत्र.

वाचिनीपति a. of प्राच्यक्रियः or प्रदीपिका.

विक्रमवत a. of गुप्तस्तु com. on शारदातिलक.

विज्ञापत्तु (supposed to be) a. of वेदांसकाक्य (including गुप्त and धर्म प्रकाश).

विज्ञापत्तुसिद्ध, pupil of वृद्धवर्मन a. of पञ्चसिद्धातिलीपिका.

विज्ञानेश्वर. Sec. 71; a. of विनायक (com. on वाजन), वाचिक-दशक or दशाकोकी.

विवि, son of नृसिद्ध, son of रामकेश्वर; a. of com. on वाचिक-ज्ञातिलीपिका of रामचन्द्र.

विवि, son of वेदचे; a. of सृष्टि-रक्तक.

विवि, son of वाचिकासूत्र, surnamed वैश्वास and resident of श्रीगुर; a. of com. on मूर्त्याप्याय.

विवि, son of वृद्धवर्मन, of the कुष्टि-ग्रिनी; a. of कुष्टिवर्मचातिलीपि or कुष्टिप्रियः (composed in 1619-20 A.D.) and com.
thereon and of शुभरूपकप्यम्
(composed in 1628 A. D.) and
com. महरी
thereon.

विध्रूः a. of नुजानुजर्दनप्रयोगः. Probably the same as above.

विध्रूः, son of महादेव; a. of प्रयोग-
कार.

विध्रूढीकिता a. of शुद्धार्दी.

विध्रूढीकिता a. of समयप्रदीप.

विध्रूढाचार्य a. of भाष्क.

विध्रूढेश्वर or विध्रूढीकित, son of वहमाचार्य; born in 1516 A. D.
Said to have been a. of आजिकपदश्रयि, आज्ञायणपदश्रयि, जनमा-
प्रभावमित्रनिष्ठ, राजनवभीत मित्रनिष्ठ, com. on the संस्कारीनिष्ठ of वहमाचार्य.

समयप्रदीपः, युज्येयम् (of which आजिकपदश्रयि seems to be a part)
or केरेश्वरणि, मन्त्रिमार्गस्यांद्र, मन्त्रि-
ईस, मन्त्रिशुद्धानिष्ठ.

विदुर a. of नीति (which is taken
from the उदयीणम् of the महाभाषा

विञ्जता वाजपेयिनः, son of शासुकर.
Earlier than 1500 A. D.; a. of शाचारमित्रि, तियाचारमित्रि, आज-
िकरूपः; m. in युज्यसीतत्वः (vol.
II. pp. 68, 75), देवमार्गसिद्धतत्वः (vol.
II. p. 505), आजिकरूपः (vol.
I. p. 355), महामार्गसिद्धतत्वः (vol.
I. p. 744 speaks of विचार-
कराजिकरूपः), शुद्धितत्वः (vol.
II. p. 312).

विधाधर a. of द्रायनिर्णय and हेमाधी-
प्रयोग.
 Vide Journal of the Department of Letters, Calcutta University, for 1927 vol. XVI where there is an informing paper on विशाभक्ति.

विशाभक्ति म a. of वौधानादिक.
विशाभक्ति स्वाभिन्न m. in स्मृतयुक्त.
विशाभावव a. of युद्धतनय.
विशाभाव सत्तमभावव a. of स्मृतिसार.

विशाभव a. of ज्यादितिलिङ्ग (which seems to be purely astrological); vide N. (new series) vol. II. No. 69.

विशाभावसन a. of द्राक्षायणमुखम्-

विशाभावसन विदीर्ण vide under नन्-

पण्डित.

विशाभाबायम a. of पुरुषरणवंत्रिका.
विशाभ a. of आचार्यिकनिर्णय or विवेक composed by order of king राजभार रूपानारायण, son of वैङ्ग (vide B. O. Ms. Cat. vol. I. No. 24, p. 21). About 1500 A. D.

विशाभ m. in अंकर म (p. 112).

विशाभ m. as a writer on politics in com. on नीतिविद्यासूत.

विशाभम m. in हरिषत्स स्मृतिसार.

विशाभ a. of स्मृति; m. in स्मृति-

विवदर्प्यीक्रितका and in भावमिसूल.

विशाभव earlier than 1500 A. D.; m. in युद्धीद्वरीय of गोविन्दानन्द and by सुन्दर in युद्धीद्वरीय-

स्मृतित्व (vol. II. p. 375) and नदिमित्रत.

विशाभक्ति a writer on politics; m. in the कौटिल्य, महामार; by निर्माण on याज्ञ. I. p. 190

(Tris. S. Series).

विशाभक्ति son of रामोदर and हीरा and grandson of भीम; a. of नरम्भरिविभव. Between 1450-1525 A. D.

विशाभक्ति a. of यतिवेण्ना or संवास-

पदति.

विशाभक्ति m. in com. on नीतिविद्या-

सूत as propounder of वायुमाय; m. by ग्रंथित्व (III. 2. 825).

विशाभक्ति a. of विधानमात्र.

विशाभस a. of युद्धतनय.

विशाभम, son of गोविन्द; a. of अत्यन्ते-

हितिहिति. अत्यन्तिप्रमथन, com. on विधानमात्रक, वृत्तिधरकनुलकही

and अष्टेशिकियण.

विशाभम a. of क्रियाधिकृति (probably the same as विशाभम, son of गोविन्द). It deals with the rites from death to स्वप्नहीकरण in the case of the साध्यदिशय

विशाभम earlier than 1660 A. D.; a. of क्षणप्रथाम.


विशाभम a. of अत्योचिन्य.

विशाभम, son of भास्कर; a. of सिद्धा-

न्देश.

विशाभम, son of शार्मुद्रक; a. of रुद्रधिति; probably the same as विशाभम, son of शार्मुराम below.
List of Authors on Dharmaśāstra

विश्वानाथ, son of कुण्ड a Gurjara ब्राह्मण of नैवुश्वमोत्र; a. of द्राक्षसुधा, शास्त्रनिष्ठा (Ms. No.12708 of Baroda O. I.) mentions गागामद, विनकरोदद्वैत, and कौलसु, so later than 1680 A. D.

विश्नाथ, son of गोपाल; a. of वर्तराज or वर्तमान (compiled at Benares in 1736 A. D.).

विश्वानाथ a. of शाखायनगुङ्गसंस्कार-

पद्धति.

विश्वानाथ a. of स्त्रित्सर्संस्कार.

विश्वानाथ, son of गुरुसिंह, son of शालावर; a. of गुरुसिंहप्रकाशिका on पारस्करगुं. About 1550 A. D.

विश्नाथ, son of दुर्गोत्तम, son of त्रिविक्रम; a. of त्रिपक्षकालपद्धति (आपत्तिमित) composed in 1544 A. D.

विश्नाथ a. of तिथिनियक or तिथिनियक- 
चक.

विश्नाथ a. of तिथिनियकसार (probably the same as विश्नाथ.)

विश्नाथ, son of हरि; a. of com. on विशिष्टमाला.

विश्नाथ, son of समुनाथ, son of सुकुट, son of पुर्णोत्तम. He was the younger brother of रामदेव, a. of कुण्डकौलुदी or कुण्डकौलुदी- 
कौलुदी, कुण्डविश्व, गोत्रप्रवर्तिनिय (composed in 1584 A. D.) or रामदेवसाद.

विश्नाथ a. of गोत्रप्रवर्तिनियवाहकुष्ठप- 
गेय or -वाहकुष्ठपगेय. Same as above; Ms. No. 9375 (Baroda O. I.).

विश्नाथ a. of जातिविवेकसंस्कार.

विश्नाथ आचार्य a. of कालीमोक्ष- 
निष्ठाय or कालीमोक्षनिष्ठाय.

विश्नाथ दुर्गाध्याय a. of दुर्गाध्याय.

विश्नाथदेवी a. of प्राश्नदेवी.

विश्नाथदेवी a. of उपयोगसंस्कार.

विश्नाथ देवी, son of दिवंगी; between 1612-1633 A. D.; a. of मुहूर्तमणि.

विश्नाथ ग्रामपञ्चायत बाहिर About 1630 A. D. a. of मासतथबिबेक or 
विचार.

विश्नाथदेव a. of अनद्वृति.

विश्नाथदेव a. of महादेव (गियाधारी). विश्नाथदेव a. of महादेव (गियाधारी). विश्नाथदेव a. of महादेव (गियाधारी).

विश्नाथदेव a. of महादेव (गियाधारी).

विश्शममतिकेरिया a. of चक्करारामीय- 
विवंद or स्नित्सर्संस्कार. About 1600-1650 A. D.

विश्नाथदेवी, son of महेश्वरराम, 
surnamed विठ्ठे, a resident of वैराज (modern Wai); a. of महेश्वररामगुरुप्रवर्तिनी. Mentions महेश्वररामगुरुप्रवर्तिनी. Later than 1650 A. D.

विश्नाथसादाचार्य, m. in गुरुप्रवर्तिनी.

विश्नाथ Sec. 61; a. of बालकिता 
(com. on वाज्यमध्यस्मुरु.

विश्नाथ a. of विष्णुपनिवंचि 
and विष्णुपनिवंचि.

विश्नाथ a. of आशुकालखकविवरण.

विश्शामित्र म. by गुरुप्रवर्तिनी.

विश्शामित्र Sec. 52; a. of स्नित्सर्संस्कार.

विश्शामित्र (reputed) a. of गंगा
वाम्यावती (really composed by विश्नाथपति).
the coronation of the great Shivaji in 1674 A. D. Ms. No. 9670 (Baroda O. I.) shows that the काव्यवर्धमानी was compiled in 1699 (1677 A. D.).

विखिणरमण, son of फेरिजह, patronised by मदनपाल Sec. 94; a of सुवोधिन (com. on the विता वधिका of विकानेर); मदनपाल, वहांकंविपाक, स्त्रियाचार, महादानपदित and (probably) तिथिधीय विता वधिका.

विखिणर सरसवती, pupil of सरसवती विखिणर; a of कवियाथमसार or कवियाथमसारांसंग्रह, प्रभासितभाषालक्ष, स्वर्धमसार or स्वर्धमसार or वर्तमानसंग्रह or वर्तमानसंग्रह or वर्तमानसंग्रह or वर्तमानसंग्रह or वर्तमानसंग्रह, वर्तमानसंग्रह, वर्तमानसंग्रह, वर्तमानसंग्रह, वर्तमानसंग्रह.

विखिण a of आश्वासनप्रयोगान्तरण.

विखिण a of कुण्डलिनिचित्र.

विखिण a of कुण्डलिनिचित्र.

विखिण a of कुण्डलिनिचित्र, composed in 1559 (शके 1) सामाजिक शिक्षित 11 गृहा (B. O. Ms. Cat. vol. I. No. 35 p. 54).

विखिण (मुडस्वासमन्न); a of com. on आश्वासनप्रयोगान्तरण.

विखिणद्रिप a of सरसवती विखिणर.

विखिणद्रिप a of आश्वासनप्रयोगान्तरण.

विखिणद्रिप a of कुण्डलिनिचित्र.

विखिणपंड़त a of गोकुलवर्दी.

विखिणपुरी a of भगवद्गीताप्रकाशि and com कालिमाला (composed in 1634 A. D.).
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in Gauḍa. He bows to Śrīpara- 

d and bāliṣṭ and relies on 

and yaṭāvastupātī. 

Later than 1200 A.D.

विष्णुमधु a. of स्त्रुतिसारज्ञकिका.

विष्णुमधुमिष्ठ a. of कर्मकौमुदी and 

धरासतवप्रति.

वीर (वि) नाथ of the कौनिकगोत्र; 

a. of अवपणप्रपदि.

वीरराजव of बालिन्स्त्र; a. of अवन- 

विष्णुमधु, son of केतनण्ड, of विदुर्स 

नगर; a. of स्त्रुतिसारकर.

वीरराजव of विदुर्सग्रह; a. of अव- 

विष्णुमधु, son of केतनण्ड, of विदुर्स 

नगर; a. of स्त्रुतिसारकर.

वीरराजव of विदुर्सग्रह; a. of अव- 

वीरसिंह, son of देववर्मन, son of 

कर्मसिंह of the तोमर race; (re- 

पु; a. of वीरसिंहाकोक 

composed in 1383 A.D.), 

Aurich (p. 595) is wrong 

सांवात तकक्षी to 

this वीरसिंह. That वीरसिंह 

was नारायणदेव of the मिथिला of the काम- 

शर dynasty. D. C. Ms. 85 of 

1869-70 is dated संवत 1572 

(1515 A. D.).

वीरसिंह, son of देववर्मन, son of 

कर्मसिंह of the तोमर race; (re- 


d composed in 1383 A.D.), 

Aurich (p. 595) is wrong 

सांवात तकक्षी to 

this वीरसिंह. That वीरसिंह 

was नारायणदेव of the मिथिला of the काम- 

शर dynasty. D. C. Ms. 85 of 

1869-70 is dated संवत 1572 

(1515 A. D.).

वीरसिंह, son of देववर्मन, son of 

karmaśiṃha of the toma race; (re- 

p) a. of vīrasīhākak ( 

composed in 1383 A.D.), 

Aurich (p. 595) is wrong 

ascribing dhūpāṅgaśakti to 

this vīrasīh. That vīrasīh 

was nārāyaṇaśaiva of the mithilā of the kama- 

śra dynasty. D. C. Ms. 85 of 

1869-70 is dated sāṅvāta 1572 

(1515 A.D.).
वीरिश्र, son of हरिप्रिणित at पुण्य-स्तम्भ (modern Puñātāme) on the गोदावरी; a. of श्राह्यमस्तरी-टीका (composed in 1598 A.D.).

वीरिश्र a. of श्राह्यमस्तरी-टीका.

वीरिश्रबन्ध गोदावरी (on वायु. I. 4-5), भ्रात्रमार, अपराकेन (p. 33).

व्रद्धकाल्यव (1 in दायभाग, सरस्वती-विवास (p. 320).

व्रद्धगं म. in श्राह्यमस्तरी, हेमाद्रि (बतलनड्ड), श्राह्यमुख.

व्रद्धगं (reputed) a. of युवावधानि.

व्रद्धगं म. by विश्वरूप on वायु (I. 195, in अपराकेन (p. 880), कालावधि (p. 326), संस्कारमुख. श्राह्यमुख.

व्रद्धौतम m. by अपराकेन (p. 550), हेमाद्रि (दायबस्त), समयमुख.

व्रद्धवाणक.

व्रद्धन्यातारी म. in न्यायपञ्चांसिंह.

व्रद्धपाराय म. by अपराकेन (p. 1235), पताकान्यावंशी (vol. I. part I, p. 230), श्राह्यमुख.

व्रद्धचेतस्म म. in भ्रात्रमार (on वायु III. 265), अपराकेन (pp. 888, 897, 1090).

व्रद्धस्पति m. in भ्रात्रमार (on वायु III. 261), अपराकेन (pp. 602-603).

व्रद्धयात्राय म. in हेमाद्रि (III. 2, 440).

व्रद्धसम्भ म. in भ्रात्रमार and विश्वरूप (on वायु I. 60).

व्रद्धम...
List of Authors on Dharmakāstra

वेकुनाथ a. of बज्यावधिविलेन.
वेकुनाथ a. of सचिविकरण.
वेकुलरत्न a. of सदाचारसंग्रह.
वेकुलरत्न a. of कलासूत and com. उपज्वाह.
वेकुलयोगिन, son of कोषपायाय; a. of वेकुलसारस्वायत्तमार्दिनीक.
वेकुलयोगिन a. of सर्वपुराणायासंग्रह.
वेकुलयोगिन a. of कर्मभासकर.
वेकुलचर्याय, son of वशिकुवतातायाय; a. of भाषायकविनादस.
वेकुलचर्याय a. of प्रणवदिपण.
वेकुलचर्याय a. of संस्कारभाष.
वेकुलचर्याय or वेकुलेश, son of राजनाथ of the हरीतगुप्त. Later than 1200 A. D.; a. of com. on भाषाचौविकस, of भाषाचौविक तथा भाषाविद्या and com. thereon, of समस्तिसंग्रह, दशानिष्ठ, दशानिष्ठ निष्ठ and सुज्ञान न तथा its com. विदुषकार्त्तिकमुपाय, of पितृमेलकसार and its com.
वेकुलचर्याय a. of सान्तप्रायाशिष्ठविन्यास.
वेकुलचर्याय a. of स्फुतकौतुकम.
वेकुलचर्याय a. of भाषाचौविकस or स्फुतकौतुकम or स्फुतसारसंवृत.
वेकुलेश a. of भाषाचौविकस.
वेकुलेश a. स्फुतसारसंग्रह.
वेकुलेश a. of स्फुतसारसंवृत or भाषाचौविकस.
वेकुलेश a. of स्फुटसंग्रह.
वेकुलेश a. of स्फुटसारसंग्रह; possibly the same as above.
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वैकुण्तनाथाचार्य a. of गुड़परिवर्त.

वैधानक (reputed) a. of गुड़धुर्षत्र and गृहमय.

वैदिकसारसमूह the same as वैदिकसाराचार्य or अवेदेश, son of राजनाथ.

वैदिकसारसमूह an epithet applied to several scholars e.g. सुपीविलोकन is ascribed to a वैदिकसारसमूह, so also प्रायोगिकरण, स्फुटित-चालित.

वैधानाथ a. of वामकारबन्दामणि (of which तिथिपिपणि is a part). D. C. Ms. No. 112 of 1895–1902 was copied in संवत. 1719 (1652–53 A.D.).

वैधानाथ a. of दुन्तवि.

वैधानाथ, son of वैदिक, son of महादेव. About 1675 A.D.; a. of विद्यामणि to several works of his father, such as बाराक, शिल्पक, भान्दोरावलि, भाषिस्थ-मुकुन्दलि, भाषाविखिक (all parts of वैदिक's धर्मशास्त्रस्वार्थ).

वैधानाथ a. of कालिदासरुपण, विवाह-निरुपण.

वैधानाथ a. of उपाकरमदर्श (काया-यनीय).

वैधानाथ a. of स्फुटितसारसंग्रह.

वैधानाथ, son of महादेव पायुपुर एवं वेदी and pupil of नागोपिन्धात्मक and father of बालमन्ध Sec. 116. Aufrecht (I. p. 612) is wrong in identifying वैधानाथ with बालमन्ध (who was really वैधानाथ's son); a. of com. on परासारस्फुटि.

वैधानाथ, son of रामचन्द्र तस्मात, son of विवेक; a. of विष्णोत्तरसारमन्थ्य-चालित and of com. on काल-माववकारिका. He composed his उदाहरणचालित in 1683 A.D.

वैधानाथ, son of वरेश्वर, son of केशार; a. of संस्थापदाति.

वैधानाथ a. of भाषाविखिक.

वैधानाथविशिष्ट About 1600 A.D.; a. of स्फुटितसुकाकर (parts of which are भाषिक, दायमार्ग, संस्कार etc.), दाशा-विवाह.

वैधानाथविशिष्ट a. of प्रकृतिवाटक.

वैधानाथविशिष्ट a. of वर्णसारमणि, वर्ण-अभास्मथ (both are probably identical).

वैधायापाद or वैधायापाद a. of a स्फुटि; m. in स्मिताभाषा (on याज्ञ. III. 17), अपराध, p. 41.

वैधाम्यवान (reputed) a. of नीलित-प्रकाश.

वैधाम्यवान a. of a स्फुटि; m. in स्मिताभाषा (on याज्ञ. III. 326).

वृद्धेश्, son of केशार, and pupil of वशेष्वर and protege of हेमाचि; vide under वृद्धेश्.

वृद्धेश्वर a. of अग्निवसांस्राह or सिंहच्छेदी.

वृद्धेश्वर a. of हरिवासलिन्य.

व्याग्र see under वैधायपाद; m. by स्मिताभाषा, अपराध (pp. 132, 133, 145 521, 524, 1144, 1202); स्फुटित-चालित, हर्दूत on १०. ००. । (२३. ११). D. C. Ms. No. 163 of 1884–86 contains a व्याग्र-
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स्वृत्ति in 388 verses on daily duties such as स्नान, तिलक, आचार, मन, अश्रयानि, अवधारण, अवधारणा and अश्रय &c. A Ms. in the Bhadkakar collection has an incomplete text in 260 verses.

व्यायामक m. as स्यूतिङ्क (distinct from व्यायाम) in निलाचारप्रदीप (p. 20).

व्यायाम or यात्र. Probably same as व्याय; m. by विनाशा (on ताज. 111. 30) अपराक (pp. 112. 467, 892).

व्यास a. of स्यूति. Sec. 53.

व्यास a. of दृढ़संहिता.

व्यास a. of दीर्घार्थार्थगत.

व्यास, pupil of दृढख ; a. of सन्तव्या.

व्यासेन या. of दाधातानिग्यानविवेक or -विवेक.

वज्रनाथ विद्वान a. of वज्रनाथप्रकाशा.

वज्रास a. of भाषिक (पुष्टिमाग्यांग for followers of वज्रभाषाय इत्यादि).

वज्रास a. of संवसरोद्वरकपक्पकां अवसरकपक्पकां. He was a devotee of विद्वेन्दः son of वज्रभाषाय, probably same as the preceding.

वज्रास्वम a. of दानपशुरी, नितिनिद्रास.

श्रवण, son of बहादुर, surnamed यात्रे of the विद्वानवान subcaste; a. of गणरूपिश्लास, त्रियोक्तिश्री, त्रियोगः, धारास्त्री and ब्रतोधापास्त्री.

(composed in 1753 A. D.), दृष्टिव्याशानिग्यान, श्रद्धानिग्यान (referred to in वासा).

शवक a. of दानपशुरी.

शवक a. of वासात्मिकयाण (at the bidding of वासासाह, son of मानपशुरी).

शवक a. of कुशकर्तावराण.

शवक, son of मनकार of the शाक्षिक, त्योगय;

शवक a. of शाक्षिकविवेक शायद-पवित्र.

शवक तांत्रिक a. of गोग्रामवराण.

शवक, son of नेत्रकार.

शवक, son of देवज a. of त्योग-पवित्र.

शवक a. of भूमिक.

शवक a. of शाण्डिक शायद-पवित्र.

शवक a. of शाण्डिक शायद-पवित्र.

शवक a. of देवज

शवक a. of तत्त्वभासारे.

शवक a. of तत्त्वभासारे.

शवक a. of सेरामस्तरी.

शवक a. of सेवकसन्तार.

शवक a. of नारायणमद; flourished between 1540-1600 A. D.; a. of दृष्टिमाणित्व or दृष्टिमाणित्व, रिज्जिंगादर्शीक, भर्ममुखादः, or सहृदयप्रकाशा, आदकर्पसार and its com. (Stein's Cat. p. 316).

शवक a. of नीलामकार; son of शकर.

शवक a. of नीलामकार; son of शकर; Flourished between 1620-1680 A. D.; a. of कर्म-विवाह, कृष्णा, कृष्णमातुर, or कृष्णदेवोदयत्रत्व (composed in 1671 A. D.), तत्त्वा, संस्कारामस्तर (of his father was revised by him), सन्तचारसन्तम (of which एकादसीतत्त्व has a part).
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Vide Sec. 12.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Vide Sec. 12.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.

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Shāntakośastha a. of com. on आँशिविनिषय of वैदिकशास्त्रभाषी.
List of Authors on Dharmaśāstra

Sūtra 23.19, by मिताक्षर of भाष्य.
III. 280, by स्मृतिचिन्तार्क (on आशोच p. 190).

शालात्य Sec. 28.

शामिलित विपाठिन् a. of विख्यातमनि पद्धति.

शालापर a. of विराहपद्धत म. in विभेद-सिद्धी.

शालापर a. of विरुध्दसंग्रह or वीर-चिन्तामणि.

शालज्ञय m. in स्मृतिचिन्तार्क (on आशोच p. 190), m. in आदमयूर.

शाक्तेतस्वरस्ती a. of परमहिमसार-निरुपण.

शिष्य, son of मद्रानाचार्य; a. of संस्कारपद्धति.

शिष्याम मा. of आपस्तम्बपुर्णप्रयोगपद्धति.

शिरोमणिभट (a दाश्किन्याय); a. of भादिकर्त्त, कर्मेदर्थिक and युद्धतेरतन.

शिव, son of विश्वकर्मन्; a. of राज्य-भिषेकपद्धति.

शिव, son of गोविन्द, of the चन्द्रर्वर family, originally from कपोरगाम (modern Kopargaon) on the Godāvari; a. of अभिसेकपद्धक (composed at Benares in 1776 A. D.).

गित a. of संस्कारकौशली.

शिवद्रग, son of सुर्यदास; a. of com. on सर्वस्थान.

शिवद्रग m. by हेमाद्रि (III. 2. p. 594) and by स्वयंद्रन.
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विवदन्, son of उमादत् of the स्री-शास्त्रवाला. a. of स्त्रीलिखितस्वामि.

विवदसच्रमणु of ग्राममकरसोधरा. विवदस a. of com. on शास्त्रवाला of महादेव.

विवदस, son of सुतर्दास a. of com. on समरसार.

विव देवक, son of श्रीकुम्भ देव्याल of the मराठाज्ञानम. a. of सुदूर-शुद्धातिनि.

विवदन्दन a. of सिद्धान्ततिथितिनिर्णाय or तिथिसंयोगतत्तज्ञ.

विवदसच्रमणु a. of तिथितिनिर्णायत्तज्ञ (probably same as the preceding).

विवारायणानंदतीर्थ a. of पंजकोपाला.

विवदसद a. of प्रयोगमोदी or प्रयोग-सार.

विवदत्र, son of श्रीनवास of पुक्कर-पुरा. a. of स्मातंशा. Ms. No. 11958 (Baroda O.I.) was copied in 1610 (शम्रोपसिद्ध शाके) and the work mentions महादेव and देशरामसह �and so was composed between 1585-1685 A.D.

विवदह a. of शास्त्रनिर्णाय.

विवभुव, son of गोविन्दसुरी (possibly same as above). Later than 1650 A.D.; a. of धार्मिक-शास्त्रनिर्णाय.

विवराम, son of विवास of the मोहा caste; a. of सुधोधिश्चिनि पद्धति और काविकारभोजिनी com. on the गोविन्दसुरी, नवभाषा-साहित्यपद्धति, of com. on कार्मक्रिया, काव्या-ग्रन्थायामिक, काव्यसंस्कृतामिणि, शास्त्रविख्यातामिणि, रामचकितामिणि, of मण्डपकृत कृतिनिर्णाय and com. प्रकाशनिका.

विवराम a. of गायत्रीपुरुष-श्रवण.

विवराम a. of द्रवाष्ट्रप्रयोग.

विवराम a. of मन्त्रसूत्रसंग्रह.

विवराम a. of भारतार्कसंग्रह, शास्त्रप्रति and शास्त्रकोशकिर्ति.

विवरामसुलु, son of विवास; a. of कृतसारसमिका composed in 1578 A. D. He is probably the same as above. B. O. Mss. Cat. vol. I. No. 72 pp. 64-65 gives 1562 शके (कालस्तरिचार्ग्रंथ मित्र शाके पुरुषरसमिके etc.) as date of copying.

विवाल शुकुम (शुकुम?); a. of जयतिसाहि.

विवाल्सु a. of विष्णुपुराकांचीपिका.

विवश्वामित Earlier than 1150 A. D.; m. in मट. पा. (p. 619), in कालदी. स्थूलतिथि (on बालोच p. 175), प्रम. मा. (I. part 2 p. 448)

विवसुरी महादान, son of स्वर्भक; a. of कृष्णमंडलपाकामुदी and com. कृष्ण-लोक. Later than 1680 A. D.

विववन्द्र a. of उपन्याससंरक्षामिणि.

विववन्द्र, son of तारापति उक्त; a. of तिथिनिर्णय.

विववन्द्रकृष्णमार्यमिणि. a. of द्वारकारायणानि स्वरूपी.

विववन्द्रकृष्णमार्यमिणि. a. of तिथिनिर्णय.

शिवोपाध्याय a. of विवाससूत्रनिर्णय.

श्रीतुलदीक्षित a. of शुक्लस्तरसे.

शुक्लदेव a. of विष्णुपुराजात्मिक. About 1635 A. D.
List of Authors on Dharmakāstra

कदेवसिद्ध, son of विकृतिसिद्ध; a. of स्मृतिचातुस्त्रिका.

श्रवणचार्य a. of नीतिसार.

श्रवणचार्य (probably श्रवणचार्य सुर); a. of स्मृतिकालपद्धति and com.

श्रुतिकल्प a. of स्मृति; m. in सन्तान (on याज्ञ. III. 16), अश्वाहक pp. 887, 902.

श्रुतिकल्प m. in हेमाद्रि and आयक्षितमण्डल.

श्रुतिपुस्तक a. of नीतिज्ञ (one Ms. in B, O, Mss. Cat. vol. I. No. 153D p. 163 is dated श्रावण 1679).

श्रुतिपुस्तक m. in गुरुभक्षण of श्रीदत्त.

श्रूभाणी Sec. 98; a. of आपकलिका (com. on याज्ञवल्क्यस्मृति), of परिशिष्टापकलिका, स्मृतिभविक (a digest of which at least 14 parts are known, vide p. 825). A. Frech (I. 660) ascribes the समयप्रदीप to him, but this is not correct. Ms. No. 10849 प्रायथितिविवेक (Baroda O. I.) was copied in सन् 1501 मास (Feb. 1445 A. D.).

श्रीदत्तचार्य a. of अणुद्विसरी.

श्रीदत्तक (numerous works are attributed to him; the same श्रीदत्तक cannot be the author of all); a. of श्रवणभविक, अस्त्रोपयोग, अयोध्यापति, अधोमुखजननातिरिक्तिक, एकदिग्दिलसपोषिस्थिति, अङ्गिरूपसन्तानातिरिक्तिक, अपसुतमुखस्मृति, श्रीदत्तचार्य, कार्यकाव्यी, of गृह and गृहपरिशिष्ट, of a धर्मशास्त्र

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work (in which प्रयोगपारिज्ञ is mentioned), of बुद्धकारिकास, of a स्मृति, of गर्भिष्णालविशेषाकामपद्धति, नागबलि, युज्मसन्तानातिरिक्तिप्रयोग, गर्भवन्य, मूलनक्षत्रस्मृतिप्रयोग, संवाचसमारोहणपद्धति.

श्रीराजर, son of श्रीमत्र; a. of वायुवीणोदयाप्रकाश.

श्रीमुन्द्रश्रवण, son of मन्द्र; a. of देवप्रतियोग, समर्थमन्द्रप्रयोग.

श्रीमुन्द्रश्रवणचार्य a. of आश्रेत्रीपिका.

श्रीकृष्ण a. of श्रीरुद्धपुकारकी.

श्रीकृष्ण Earlier than 1150 A. D.; m. in स्मृतिकालपद्धति of श्रीराज, होश्यास's आयक्षितमण्डल and by रुपसेन.

श्रीकृष्ण a. of प्रयोगसमरहस्तिक.

श्रीकृष्णचार्य, pupil of महादेवतीर्थ; a. of श्रीमत्र.

श्रीकृष्णसमन्त a. of श्रीदत्त.

श्रीकृष्णदास a. of श्रीदत्त.

श्रीकृष्णदास श्रीमत्र a. of चालुक्यप्रमेयानि.

श्रीकृष्ण Sec. 63.

श्रीकृष्णचार्य, father of श्रीलाल आचार्य: चुडामणि. About 1475—1500 A. D.; a. of दायनिर्धेय, विवादनिर्धेय (of which दायनिर्धेय seems to be part). Seems to have been connected with आयक्षितमण्डल also.

श्रीकृष्ण a. of com. on आयक्षितमण्डल of श्रूभाणी.

श्रीकृष्ण a. of स्मृतिकार.

श्रीकृष्ण तत्तक्षेत्र a. of याज्ञासंभूमि, and of com. on दायभाग. About the middle of the 18th century.
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Sri Gomathacharya, son of Narayana Bhatta. A. of Sandhasthastha.

Sri Gomathacharya was a student of Mahantakasayi and Kuttapandaṇīka.

Sri Gomath was a student of Vidyādhāra. Earlier than 1540 A.D.


Sri Gomath, son of Nāgadeva. Before 1418 A.D.; A. of Pāṇini, and Vidyādha. (m. in the Pāṇini,). Aśvaghoṣa, and (probably of this author and not of the preceding).

Sri Gomath A. of Suryaśayanaparaśa. Sri Gomath, son of Nāgadeva, Vidyādha, of Vidyādha, Sec. 82.; A. of Suryaśayanaparaśa and Sri Gomath. Sri Gomath A. of Aśvaghoṣa. Sri Gomath A. of Kālaśagaṇa. Sri Gomath A. of Kālaśagaṇa. Probably the same as above.

Sri Gomath, son of Vidyādha, son of Dhruva who was sole minister of the king of Delhi. About 1500 A.D.; A. of Ādityavairāja.

Sri Gomath, son of Pāṇini, Vidyādha. He was a follower of the Aśvaghoṣa recension of Pāṇini and based his work on Aṣṭadhyāyī; mentions Rāmacandra. Ms. No. 603 (Baroda O. I.) is dated 1547 A.D. He wrote also a work on Vidyādha, Vidyādha. Vide Ms. No. 5491 (Baroda O. I.). He mentions Vidyādha therein. The Ms. was copied in 1607 A.D. 12 (1551 A.D.) D. C. Ms. No. 119 of 1884-86 of the Vidyādha recension is dated 1434 A.D. Shāhivās 12 Shāhivās (i.e. 1378 A.D.).

Sri Gomath A. of Vidyādha. Sri Gomath A. of Pāṇini.


श्रीनाथ आचार्य्चूडामणि, son of श्रीकर्त; a. of कृत्वात्तचारणी or कृत्वाकालविनयं, विवेकार्ण्य and शृंदित्वार्थाणि, आचार्यनिधिका, दामचन्द्रिका, and आचार्यनिधिका, गुहा दातिका and छृंदोग्राहवन्दीका or आचार्यनिधिका, आचार्यनिधिबीक, दुर्गार्वनिधिका, शृंदित्वार्थिनी of शृंदित्वार्थाणि, दामचन्द्रिका (com. on तिथिविवेक of शृंदित्वार्थाणि), दामचन्द्रिका (com. on दामचन्द्रिका), आचार्यनिधिका, धार्मिक (com. on शृंदित्वार्थाणि), सारसपति (com. on छृंदोग्राहवन्दीका of नारायण). Between 1470–1540 A.D. as he quotes कृत्वाकालविनयं and शृंदित्वार्थाणि of शृंदित्वार्थि and as his शृंदित्वार्थाणि is quoted in शृंदित्वार्थि of रघुनाथन and as रघुनाथн speaks of him as his gurus and mentions his आचार्यनिधिका in the शृंदित्वार्थाणि (Jivananda vol. II. p. 393).

श्रीनाथसमस्त a. of दक्षिणगणेश.

श्रीनिवास a. of दक्षिणगणेश.

श्रीनिवास a. of मुनोदिनि com. on अमिनगण and of मुनोदिनि on श्रीरामगण.

श्रीनिवास a. of भ्रमविवेक.

श्रीनिवास a. of शृंदित्वार्थिका (composed in 1159–60 A.D.).

श्रीनिवास a. of सदाचारस्तुति. Probably same as above.

श्रीनिवास, pupil of वादशाय; a. of श्रीकृष्णलोकसमृति by श्रीनाथस.

श्रीनिवास, pupil of कृष्ण; a. of स्वैच्छिक.

श्रीनिवाससमस्तवार्थ a. of श्रीसारस्वती.

श्रीनिवाससत्तायं a. of सब्तमनमन्दर.

श्रीनिवासवर्गिक a. of श्रीशिवाति.

श्रीनिवासपदित a. of सदाचारसम्प.

श्रीनिवाससमस्त a. of श्रीकुर्माके; a. of विताविचलित और मैदवापाराज्ञा.

श्रीनिवाससमस्त a. of श्रीसारस्वती.

श्रीनिवाससिद्ध, brother of श्रीराम; a. of त्रिपुरा.

श्रीनिवासाचार्य a. of द्रव्यमणं.

श्रीनिवासाचार्य a. of विन्दु.

श्रीनिवासारं, son of गोविन्दारं of the कौशिकगो; a. of निषिद्धकारण and of श्रीनिवासतिरिक्त (on वेश्यासमुदय).

श्रीपत a. of ब्रह्मसारास.

श्रीपत or नीरक्ष्ठ a. of वैद्यकर.

श्रीपत a. of शृंदित्वार्थनमा m. by रघुनाथ.

श्रीपत a. of व्यवहारनिर्देश m. by रघुनाथ in पुलकविता (vol. II. p. 39) in महामायत्व.

श्रीपत a. of व्यवहारसुमध्य m. in संस्कारतत (vol. I. p. 928).

श्रीभाष्य vide under श्रीम.

श्रीरामभावार्थ of the भारदार्जोग, same as वादाचार्य; a. of जगद्धाम.

श्रीचन्द्रलालचार्य, son of सुन्दरचार्य; a. of वचनसारसम्प.
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श्रीहर्षदीर्घकु म. by हर्षकामसूरी on शारदासिद्धान्त.
श्रीककालीयन m. by अपराक म p. 485.
श्रीकामीभाइ m. by हेमादि.
श्रीकालितक m. by कालविवेक of जीमूतवाहन, अपराक ( p. 483 ),
कालमात्रि ( p. 153 ).
श्रीकृष्ण m. in मद पा.
श्रीकारणतम m. in आचारमयुत.
श्रीकेतु m. in अप्प. भ. सू. I. 4. 13.
श्रीकारणवर a. of वैश्वदत्तसूत्रुदुम-मतस्वी.
श्रीकारणवर a. of वैदिकाचार्यविवेक.
श्रीकारणवराचार्य a. of लिङ्गविवेक-चारित्राका.
श्रीकारणवराचार्य a. of यतिश्रीदाम्य-चारित्राका.
सत्त्व ( probably a purely astronomical writer ) m. in कालविवेक ( p. 191 ) of जीमूतवाहन, अपराक ( p. 550 ). A सत्याचार्य is mentioned by बारामियाद ( 6 th century in his बुद्धगुप्तक ).
सत्यप्रसाद a. of a स्मृति; m. in स्मृति-चारित्राका, in कालमात्रि ( p. 88 ), in निज निज.
सत्यनाथकु म. of कार्तिकाकु मका (com. on जयतीर्थसूत्री of कालमात्रि).
सत्यचत a. of स्मृति; m. by कालविवेक of जीमूत ( p. 111 ), आदिसामार औf
कुलक, स्मृतिचत, अपराक ( pp. 134, 527, 548 ).
सत्याचार्यविवेक a. of वादोमाकम-दीर्घिका.
सत्याचार्यविवेक a. of विश्वसुवाकम-दीर्घिका.
सत्याचार्यविवेक a. of चन्दोमाकम-दीर्घिका.
सत्याचार्यविवेक a. of विवेकसंग्रह.
सत्याचार्यविवेक a. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक a. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of प्रारम्भसंग्रह.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
सत्याचार्यविवेक v. of श्रीसुलकाम-दीर्घिका.
List of Authors on Dharmaśāstra

Sankūmar m. in निःस्य, निगण्यस्त, नित्यालिनः.

Sanatana ordinarily known as Sanatana Gomāvṛtha, son of Kūmar and pupil of Chaitany and brother of Kṛṣṇa and Vidyā. About 1500–1550 A. D.; a. of Māktavaśāya and तत्कालिनीसामान्यः.

Sānti — a स्मृतिः is ascribed to them.
Vide under सांतिसंस्मरणस्मृति.

Sāmudrak a. of मायाण on आदिकृत (कालयानी); m. in आदिकृत (vol. I pp. 194–220), आदित्व (vol I pp. 336, 388), तिथितत (vol I p. 174), चर्चिततत (vol II p. 311).

Sanāvat About 1000 A. D.; m. in कालिदास of जीयुत (pp. 240, 255).

Sarasvatīyā or नरहरी a. of स्मृतितर्पण. About 1300 A. D.

Sarvajñānaṇaṇa vide under नारायण-सर्वज्.

Sāvēṣṭra, son of विचेष्ट्र, son of युक्तेश्वर; a. of व्यवहारस्वर्तव.

Sāvēṣṭra, son of जीतवाह; a. of विध्यार्किका.

Sāvēṣṭra, निद्रिन्ध्र a. of विद्यार्थिन्द्र (compiled for Sir William Jones in 1789).

Sahāvanavijñāna m. in com. on शाखाओ-वातक of वरसिंह.

Sāmāraṇa vide under शाखाओ.

Sāmarāja a. of व्यापाराण्याय.

Sāmānṣa or सामान्य प्रतापराज, son of पण्डित प्रभुमार्ग of जामदग्निवस्तया.

Sāmānṣa was a protege of निर्मलमार्ग; a. of पश्चात्तराप्रताप and शाखाओव्रति (vide Ms. No. 5887 Baroda O. I. for राजवल्लभस्वर of the पश्चात्तराप्रताप and दानकाठवर is a part of it).

Sāvēṣṭra, brother of मायाण and son of मायाण. Vide Sec. 93.

Several works are attributed to him, but one cannot be certain of their authenticity; a. of गोविंदादित्तस्वर्तमार्ग, जातविवेककृतमार्ग, पुरुषार्थसुनाथिकि, संप्रदयमार्ग, मायाविवेकसुनाथिकि, रामरत्नप्रकाशम. स्मृतिरस्वयम.

Sārāsvar, son of मूकुर्द; a. of विवाहपराज.

Sāvēṇṭra (this is a mere title); a. of स्मृतिप्रसारवर्त, दायमान-व्यवस्था.

Sāhēvar a. of तीर्थसंचार.

Sārāṣṭrapāda a. of तृतीयान्तराः.

Sārāṣṭrapāda a. of तिथितत (composed by order of king प्रतापदेव of Kālpī).

Sārāṣṭrapāda a. of वायुःतत्व (part of हृदयतत्व).


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Sivakārvavacsmat a. of Śuddhikāraṇam.

Sivātēka, son of Dāmocā, son of Shahasur. About 1630-1670 A. D.; a. of Sankarastakam or Sankarastakamvrit, Sankarastakam.

Sītāra, son of Nalakṣṇa of Kārīvyātā; a. of Tāvaradāti com. on Nītikīrīṣā of Bāṣāgama.

Sītāra, son of Pādājīma and Kāmaka and grandson of Gūmika; of Kārīvyātā; a. of Kārīvyātā

Sītāramabōna a. of Dātanārayaṇa.

Sudarṣana, son of Varbhajay. Earlier than 1500 A. D.; a. of Tāravāṃśīcom. on Vāpsattvīgūḍha (pr. in Kashī Series); Siddha Kāraṇa, Nātikāvijaya, Nātikāvijaya; m. in Mahārājā’s com. on Chaturvijaya and in Vachanavatirakā, by Nārāyana, in his Pravīmaraṇa, in the Tevāchāraṇa of Shahasur. He mentions Kārīvyātā in the Tāravāṃśīnaraṇa.

Suvātā, son of Rājā; a. of Varāgīyadāpam.

Suvātāmman m in com. on Nītikīrīṣāyātā.

Suvātanaya, son of Vaijántasingha. Later than 1400 A.D.; a. of Abhinavabhadra with com. Dharmendra, etc.

Suvātan Sec. 29.

Suvātā a. of Varasūdāyīnātaka.

Suvātā a. of Tīrthakrūp or Śrīnātā.

Suvātā a. of Varasūdāyīnātaka, pupil of Kṛṣṇaśaṅkara; a. of Upaniṣhadoṣaśāstra, and Mādhyāmipātāyānta.

Suvātā a. of Kārīvyātā, Nātikāvijaya, or Kārīvyātānātaka.

Suvātā a. of Varasūdāyīnātaka, and Kārīvyātānātaka, compiled under orders of Kārīvyātā, king of Kārīvyātā.

Suvātā a. of Varasūdāyīnātaka, compiled at the bidding of Nārāyana.

Suvātā a. of Varasūdāyīnātaka, compiled at the bidding of Nārāyana.

Suvātā a. of Kārīvyātānātaka.

Suvātā (reputed) a. of Nātikāvijaya.

Sivātēka, son of Gātrāvīnānyaya, son of Vaijántasingha, who was treasurer (Kṣobha-pāka) to a gautprince; a. of Sūdāyūr (B. O. Mss. Cat. vol. I. No. 389 p. 456).

Sivātēka a. of Sūdāyūr, etc.

Sivātēka (reputed) a. of Nātikāvijaya.

Sivātēka, son of Gātrāvīnānyaya, son of Vaijántasingha, who was treasurer (Kṣobha-pāka) to a gautprince; a. of Sūdāyūr (B. O. Mss. Cat. vol. I. No. 389 p. 456).

Sivātēka a. of Nātikāvijaya. He wrote his Varasūdāyīnātaka in Sūdāyūr (959-60 A.D.).
List of Authors on Dharmaśāstra

Somanāya, a. of ākritāsya.

Somanāya, son of मुड़क and काणाबिक and surnamed सठकलक and a resident of बड़हारा; a. of भानमाल (D. C. Ms. No. 302 of 1884-1886 is a work in about 160 verses in various metres on कर्ममीला, वेशय, पशुतीतिरि, but not on ज्ञातिसास or castes).

Somanāyabha, son of सुर्माद of the ज्ञात family; a. of Somanāyabha.

Somanabha m. in श्रीवाला's श्रृंपति.

Somanabha a. of श्रीवालिनाय.

Somanāmukha, pupil of सचिव, pupil of इशान; a. of कम्भिधकारण (composed in 1073 A.D.). HP. Cat. p. XI.

Somanāmukhaśrī, a. of विवाहपतस्तब.

Somanāsikār, खलक्ष्यa. of खलक्ष्य. Reigned 1127-1138 A.D.; a. of अशवमित्रिहितायचित्तालिन्य or मानसोहास (composed in शा० 1051 i.e. 1129 A.D.).

Sāmy m. in स्वतिता.

Sāmy m. in तिनाति.

Sāma i.e. रघुनन्दनभद्राय m. in व्या म.

Sāmyavādika in कालविक of जीमुलवाहन; vide p. 598 n. 816.

Sāmyasatāḥ m. in स्वतिता of हरिनाय.

Haridt Sec. 87; a. of बनाकुक (com. on आप. गु. सु. ), बनाविक (com. on आप. गु. सु. ), उज्जवल (com. on आप. भ. सु. ), com. on आप. गु. सु. , com. on आप. स्तवसीय मन्त्राप्त or मन्त्राप्त (or एकाखिकारणम्), मितात्त्व (com. on मो. भ. सु.), com. on आपस्तव्य-परिमापाशु.

Haridt a. of स्पृहितंसामह.

Haridt a. of आरोगिनाय.

Haridt a. of सदर्द.

Haridt, son of नरसिंह of the बढ़पुत्र family; a. of एकारात्मकनिय (composed at वीराटग्राम, modern Wai, on the Kṛṣṇā river).

Haridt a. of सिवारात्मन्त्रिका.

Haridtadhyam a. of मकनात्मका (Ms. dated 1668 A. D.).

Haridt a. of श्यवसरसस्वय.

Haridt adhyāya a. of कृष्णेनान्तरालस्वय.

Haridtadhyāya a. of स्तनस्तवचत्त्र.

Haridt, son of मुहर; a. of कम्भीतिका (Ms. No. 6892, Baroda O. I.).

Haridtadhyāya a. of सिवारात्मन्त्रिका.

Haridtadhyāya a. of श्यवाहारपरिमापा.

Haridt, son of पुरुशोधम; a. of प्रस्तवसरस (composed in संवत् 1614 i.e. 1557-58 A.D.).

Haridt, son of बससार; a. of केस- मुकामिन. Earlier than 1625 A.D.

Haridtadhyāya m. by रघुनन्दन in शुद्धित (p. 243).

Haridtadhyāya a. of सिवारात्मन्त्रिका.
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हरिदेवभट्ट m. in आदि-सागर of कुन्युः

हरिदेवभट्ट, a. of विचारपाठ.

हरिनाथन a. of मुल्लूरत्नाकर.

हरिनाथन a. of ग्रामान्तिकाल (composed in 1795-96 A.D.).

हरिनाथ Sec. 92; a. of स्वरूपिन्सर or
-सारस्यूँचय.

हरिनाथमिश्र a. of द्रुकसत्तजनिण्य or
-विनिण्य.

हरिनाथायायं a. of सहेनकृष्ण, सन्ता-
नदीपीकाका.

हरिनाथायायण a. of मुल्लूरत्नाकर.

हरिनाथायायण a. of वर्षकृत्य.

हरिनाथायायण a. of तुलितवकारिका.

हरिनाथायायण (a title of सरस्वतिः
king of सिंधुवल्ल) a. of महाराष्ट्र
divided into seven तराण as श्रुः
-आचार, विचार, व्यवहार, द्राक्ष, श्रुः
and आचार. B. O. Miss. Cat. vol.
I, No. 76 p. 69 contains the
first viz. on श्रुः.

हरिभ्रान क. of मकरंद; a. of आचार
tतत्त.

हरिभ्रान, son of मकरंद or ग्रामान्तिकाल के
मधुरा; a. of सद्गृहस्तवाचिक in 62
verses.

हरिभ्रानसम्बन्ध a. of प्रतिहारकाल धन.

हरिमय a. of शुभलिंगकाली.

हरिमय a. of विचारकर.

हरिमयश्रीकृत a. of अन्यकर्मदीपीकाका.

हरिभानु शुभ a. of शाख्तारायणि.

हरिभानकरसम्बन्ध, son of आयारदिकाल or
आयारवत्का. Vide under आयार-
धमनि.

हरिमिश्र a. of विचाराविवाहविचार.

हरिराम Later than 1600 A.D.; a. of com.
on आतिशयुः, of आयारकर.
of com. on सन्धरेगपरितिश्चकाळ of
नायायणि, of धार्मिकशास्त्र, of com.
on वृंगशयुः, of com. on सन्धरेगपरितिश्चकाळ, आयारणि,
कर्मदीपीकाका.

हरिराम a. of श्वेतपुणप्रशद्व.

हरिराम ग्रामान्तिका a. of तत्सिद्धदीपीकाका.

हरिकाल a. of दीपीका (com. on
-आचारदर्श of श्रीरत्र). श्रीरत्र.

हरिकालमिश्र a. of तित्त्रुपरितिश्चकाल.

हरिवंश m. as a predecessor in काल-
विवेक of श्रीमुः and in श्रुः
of श्रुः (vol. II. p. 295).

हरिशाद a. of वायुमयोगातर.

हरिमेंज a. of आयारधमनि.

हरिमेंज, Earlier than 1500 A.D.;
m. in धार्मिकशास्त्र of श्रुः (vol.
I. p. 531) as आतिशयुः of पारस्कर-
साङ्ग, in श्रुः (vol. II. p.
305), सुदारस्त्व (vol. II. p.
143) etc.; in श्रुः (vol. II. p. 488)
हरिशाद and
हरिशाद are separately mentioned
in the same sentence on a passage of the कालीगृः.

हरियान्त्र a. of ध्यान.

हरिसामन्तकाल, son of कुन्युः; a. of
हरिसामन्तकाल.
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Hirisen of Benares; a. of Rājaviśālī.

Hiridāra. a. of comm. on Āyavīchādhaśi or Dasaśasākhi. Ms. (Baroda O. I.) No. 1526 is dated shaka 1448.

Hiridāra (probably the same as above) a. jurist m. in vi. r. a. of Hinduvidviśiṣṭa (prakāsha of Nārāyaṇa).

Hiridāra a. of Prasāgatarī.

Hiridāra, son of Bhāskar alias Bhātūrā; a. of Anvēṣaṇīdāra (following the Bāradaśaṃsūtra).


Hiridārapādīta, son of Nārāyaṇa; a. of Avatāraṃbhāma.

Hiridārapādīta a. of Samaṃdīrī (composed in 1481 i.e. 1559-60 A.D.).

Hiridāra a. of Śrīdīpikhača (B. O., Mss. Cat. vol. I. No 379 p. 434). Later than 1450, as he mentions Śrīnākara and Śrīdīpikhača.

Hiridāra a. of Śrīdīpikhača (com.) on śrastaśiśīla.

Hiridāra a. of Śrīdīpikhača (com.) on śaṅkārātīka.

Hiridārapādīta a. of Śrīdīpikhača (com.) on śarabālīka.

Hiridāraya m. in Brahmāgar of Kuṭūk.

Hiridāraya. a. of Brahmāgar of Kuṭūk. a. of śrastaśiśīla.

Hiridāraya a. of Brahmāgar of Kuṭūk. a. of śrastaśiśīla.

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