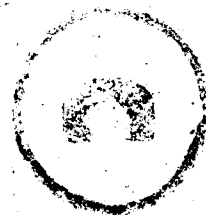


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Sureswara and Visvarupa.

The Date of Buddha — Its Baseless Basis; — (1. Intzana Saka
Manimekhalai and The Samgham Age.

Panini and The Upanishads.

Dharmapala and Dingnaga.

The Orientalistic methods — Some Observations.

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N. B Every article in this Journal is paged separately. The method of quoting this journal should therefore be in the following form:

JIGNASA- Vol. I. (i) - Vrittikara - pp 1-10

IS THE DOCTRINE OF TRANSMIGRATION NON-ARYAN?

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By

K. S. Ramaswami Sastri *B. A., B. L.*

Of all the surprises and superstitions of modern scholarship, the theory of the Non-Aryan origin of the doctrine of *transmigration* of souls is the most surprising and baseless of all. Yet so great a scholar as Professor Macdonnell says at page 387 of his *History of Sanskrit Literature*: "It seems more probable that the Aryan settlers received the first impulse in this direction from the *aboriginal inhabitants* of India". This idea of an aboriginal people of India who were displaced by the later Aryan incursion is one of the fads of modern western scholarship. The second fad added by the great professor is even more fantastic. He says however "Though the Aryan Indians borrowed the idea from the aborigines, they certainly deserve the credit of having elaborated out of it the theory of an undroken chain of existences, intimately connected with the moral principle of requital". This idea of transmigration is not only one of the key-ideas of India but has also profoundly influenced foreign thought in the case of Pythagoras and others. Is it an Aryan idea or not?

It is important to note that it is found in the *Rig Veda* itself. The following hymn is found as the third

verse in the sixteenth hymn of the tenth Mandala :

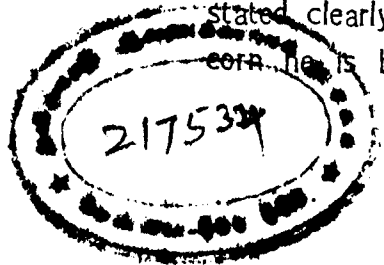
सूर्यं चक्षुर्गच्छतु वातमात्मा ध्यां च गच्छ पृथिवीं च धर्मेणा ।
अपो वा गच्छ यदि तत्र ते हितं ओषधीषु प्रतितिष्ठ शरीरैः ॥

In this verse the soul is directed to go to heaven or to earth according to its *dharma*. The first and second verses in Rig Veda X, 58, refer to the soul "which may have gone to heaven or to earth". The following verses in Rig Veda I, 164, 30, 31 and 38 have been referred to by Roth and others as disproving Oldenberg's view that the doctrine of transmigration is foreign to the Rig Veda.

अनच्छये तुरगातु जविमंजद् भ्रुवमध्यस्य आपस्त्यानां ।
अपश्यं गोपामनिपद्यमानं आचपराच पथभिश्चरंतं ।
ससाध्रीर्चाः सविषूर्वावसान आवरीवर्ति भुवनेष्वन्तरिति ॥
अपाङ्क प्राङ्गिति स्वधया गृभीतो मर्त्यो मर्त्येना स योनिः ।
तामश्वन्ता विषूचीना वियन्तान्यन्यं चिक्क्युर्न निचिक्क्युरन्यं ॥

These verses declare that the moving soul is within the body and comes often back to the earth and goes backwards and forwards. The words *वरीवर्ति*, *भुवनेषु*, *अन्तः*, contain the very essence of the doctrine of transmigration.

Even the western scholars admit that the doctrine is found in its full-blown form in the Upanishads. What proof is there that the doctrine was current among the aborigines of India, or that the Upanishadic Seers borrowed it from them? None at all. Such a theory is a pure undiluted conjecture. In the Kathopanishad it is stated clearly that man ripens like corn, and that like corn, he is born again.



सस्यमिव मर्त्यः पच्यते, सस्यमिवाजायते पुनः ।

In the Chandogya Upanishad we have a clear reference to the *archiradi marga* (Devayana) and the *dhumadi marga* (pitriyana). In fact the Rig Veda itself refers to the Devayana. (Rig Veda X, 19, 1.)

परं मृत्यो अनुपरेहि पन्थां यस्ते स्व इतरोदेवयानात् ।

The doctrine is even more clearly stated in the Brihad-aranyaka Upanishad. It says that the acquired faculties and works and vasanas follow the transmigrating soul and that the karmas determine the future worlds and embodiments and pleasures and pains.

तं विद्या कर्मणी समन्वारभेते पूर्वप्रज्ञा च । स वा भय
मात्मा यथाकारी यथाचारी तथा भवति, साधुकारी
साधुर्भवति, पापकारी पापो भवति, पुण्यः पुण्येन कर्मणा
भवति पापः पापेन । अथ जलयादुः काममय एवायं
पुरुषः इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतु
र्भवति, तत्कर्मकुरुते, यत्कर्मकुरुते, तदभिसंपद्यते ॥

It is thus clear that the doctrine of transmigration is thoroughly Aryan in origin and development and that it is of the very warp and woof of Hindu thought. In fact the ideas implied by the terms *Atman* and *Karma* and *Dharma* form the tripod of Hindu thought. Without any one of them it would topple over. The most perfect statement of the doctrine is to be found in the blessed Bhagavad Gita.

उत्क्रामन्ते स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

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17/11/2018

✻ पत्युरसामञ्जस्यात् ✻

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(K. G. Natesa Sastri.)

This Adhikarana (Br. II-ii-37) is considered by many even among the Adwaitins, to have been directed against the Saivagamas of every variety. But the truth seems to be that according to Samkara this Adhikarana is directed not against one particular Agama, but against every body who holds that Brahman is only the *Nimittakarana* or the operative cause and not the material cause also *Upadana-karana*. Says he, - इदानीं केवलाधिष्ठात्रीश्वरकारणवादः प्रतिषिद्धते - He further says that there are various schools who hold this non-Vedic doctrine of Brahman being the *Nimittakarana* alone. Some of them are the Samkhyas, the Vaisesikas, the Maheswaras. This mention of 'Maheswaras' seems to have thrown many off their guard and induced them to think that Saivagamas of all variety are taken here. The truth is that the Maheswaras mentioned here are the Vamapasupatas and not the Saivagamas, known as Kamika, Karana and others of that type; for, the five fundamentals mentioned by Samkara as *karya, karana, yoga, vidhi, dukhanta* are the peculiar tenets of the Nakulisa-Pasupatas, who also hold that Brahman is *Nimitta-karana*, and not of the *Kamikagamas*. We thus see that Samkara has not understood this adhikarana as directed against any one particular Agama, but takes it as directed against every one who holds the view of *Nimittakarana* only of Brahman.

2. Srikantha, who, in the opinion of Appaya follows Samkara, seems to have taken note of this view of Samkara and declares that some ancient preceptors have interpreted this adhikarana as being directed against a section of Saivagamas, while in reality he does not find any difference between the Vedas and Agamas. Here the agamas mentioned by Srikantha is Kamika and other kindred literature as is

evidenced from a glance at the text and the commentary Sivarkamani-deepika. He therefore practically agrees with Samkara in holding that this Adhikarana is intended to refute the doctrine of 'Brahman being the *Nimittakarana*'.

3. Sri Ramanuja declares that this Adhikarana is intended to show no quarter to the Saivagamas of any denomination. His commentator makes it as clear as possible and even takes Samkara to task for not holding this Adhikarana against the Pasupatas. Says he

इतरे त्रयोप्यस्याधिकरणस्य पाशुपतपरीक्षार्थत्वमनभ्युपगच्छतां
निमित्तमात्रेश्वरपक्षनिराकरणपरत्वं वर्णयन्ति ।
तेषु परानपरांश्च प्रतिश्रूयः । निमित्तमात्रेश्वरपक्षं निराचिकीर्णता
नकेवलमनुमानमेव, किन्तु तन्मूलभूतागमोप निराकार्यः । तत्प्रा-
माण्ये जीवति तस्य निरासायोगात् । एवं द्वयोरपि व्युदस-
नीयत्वे सत्यनुमानं शास्त्रोपक्रम एव निरसनीयम् । तन्निरासेन
विना शास्त्रारम्भानुपपत्तेः । निमित्तमात्रेश्वरागमस्य श्रुतिविरु-
द्धत्वाद्विरोधाधिकरणन्यायेन तत्प्रतिषेधसिद्धिरिति चेत्तर्हि पाञ्च-
रात्रस्याप्यपरीक्ष्यत्वं स्यात् । तत्रापि भवद्विर्विरुद्धतयाभिमत-
शस्य विरोधनयनैव प्रतिक्षिप्तत्वात् । [२. २. ३८.]

The three people mentioned here are Samkara, Yadavaprakasa and Bhaskara. The passage, when freely rendered, means:-
"The other three, unwilling to admit that this Adhikarana is aimed at an examination of the tenets of the Pasupatas, maintain that only those who declare that Brahman is only *Nimittakarana* or the operative cause like the potter, of the Universe, are criticised here. Of them, we shall deal with the other and another. It is not sufficient if the principles of ratiocination alone are overthrown. It is also necessary that the Sacred text or Agama which forms the basis of these principles should be criticised. As long as the validity of the Agama exists the views of the pure

Nimittakarana-vadins are bound to exist unmolested. Hence both ratiocination and its basis have got to be refuted. Of the two, pure ratiocination ought to have been overthrown early in the beginning of the Sastra. Without achieving it the necessity for beginning this Sastra can not arise. If it is said that the Agama which maintains the view of pure Nimittakarana of Brahman need not be examined here as it has already been overthrown by the principle of interpretation enunciated in the Virodhadhikarana (Purvamimamsa I-iii-3) on account of its teachings being opposed to those of the Vedas, exactly on that same principle the tenets of the Pancharatra also need not be examined here; for, we maintain that those teachings of the Pancharatra which seem to you to be contrary to those of the Vedas, may similarly be held to have been refuted by the principle of Virodhanaya" (P. I-iii-3)

It must be understood that the Adwaitins have their own reply to these observations. In the first place, they maintain that the validity of the Agamas as a source of true Pramana or right instrument of knowledge is denied not on the authority of the Virodhadhikarana otherwise known as — औदुम्बराधिकरण — (P. I-iii-3), but on the principle of interpretation enunciated in the — शिष्टाकोपाधिकरण (I-iii-5) of the Mimamsakas. There the Agamas as a source of Pramana have been absolutely discarded so far as the followers of Vedic religion are concerned. The — औदुम्बराधिकरण — operates only when a conflict arises between the Vedas and other literature, eighteen in number, based on the Vedas; but the शिष्टाकोपाधिकरण absolutely discards all anti-Vedic literature.

Secondly, the dexterous logic employed in these anti-Vedic texts must be proved to be absolutely untenable, as otherwise even thinking people may be lured into the belief that these texts also may be safely relied upon to get a correct knowledge of the Supreme Atman and the Universe.

In धर्मजिज्ञासा or 'An enquiry into the knowledge of Dharma' only Vedas and allied texts are of absolute authority as Dharma is beyond the limits of comprehension by the ordinary sources of Pramana, as perception and inference; why? because it is generated only by performing properly the actions enjoined in the Sastras. But Brahman is absolute and ever existing — परिनिष्ठितवस्तु — Hence an application of the process of ratiocination may, with advantage, be made for correctly understanding the teachings of the Vedas. Says Samkara

सत्सुतु वेदान्तवाक्येषु जगतो जन्मादिकारणवादिषु तदर्थग्रहण
दाढ्यायानुमानमपि वेदान्तवाक्याविरोधि प्रमाणं भवन्ननिवार्यते ।
नधर्मजिज्ञासायांमव श्रुत्याद्य एव प्रमाणं ब्रह्मजिज्ञासायाम्,
किन्तु श्रुत्यादयोऽनुभवादयश्च यथासम्भवमिह प्रमाणम् ।

(Br I-i-2). Accordingly the peculiar tenets of the several anti-Vedic schools, such as Samkhya, Yoga etc. are examined in the Vedanta sutras and refuted. On that same principle some specialities of the Pancharatra are examined and refuted here. But insofar as the relation of Universe and Brahman is concerned, the speciality of the Pasupata lies in his dexterous application of logic in common with other anti-Vedic schools like Sankhya, Vaisheshika. Hence he is not selected and refuted separately.

Thirdly, the explanations, of several Vedic passages, advanced by Sankhyas and other dexterous logicians are examined in the first chapter and found absolutely worthless; and in the first and second part of the second chapter the views explained by them in regard to the operation of the material cause — उपादानकारण — in the manifold manifestation of the universe are refuted. The question which remains yet to be solved is the view of these logicians in regard to the operative cause — निमित्तकारण. And this question is examined in this Adhikarana पट्युरसामञ्जस्यात् (Br. II-ii-37). The sutras of this Adhikarana distinctly refer to

the views of the logicians but not to the special doctrines of the Pasupatas.

Fourthly, Ratiocination has no place in the beginning of the Sastra. The necessity for introducing this Sastra does not rest on the utter untenability of the principles of ratiocination. But it rests on the apparent conflicting ideas conveyed by the various Vedic passages. Says Samkara

वेदान्तवाक्यकुसुमप्रयनार्थत्वात् सूत्राणाम् । वेदान्तवाक्यानि
हि सूत्रैरुदाहृत्य विचार्यन्ते । वाक्यार्थविचारणाध्यवसान
निवृत्ता हि ब्रह्मावगतिः, नानुमानादिप्रमाणान्तरनिवृत्ता । (1-1-2)

The passage means "The sutras are intended to string together the flowers of Vedanta passages. Vedanta passages are indicated in the sutras for illustration and discussed. The realisation of Brahman depends on the sound understanding of the true import of the passages obtained by careful discussion; but it does not depend on a knowledge of any other pramana like ratiocination and others". Thus the Advaitins maintain that by no stretch of imagination can this Adhikarana be made to refute the principles of any one particular Agama. Only those who hold the Nimittakarana view of Brahman are examined here.

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YĀSKA AND PĀNINI.

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By

Kālīpada Chakravarti B. A.

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The priority of Yaska, the author of the Nirukta, to Panini, the celebrated Grammarian, has long been held by eminent Sanskrit Scholars as a conjecture, which, owing to the fact of its being backed by strong evidence, was regarded as being beyond dismissal. But recently, Mr. K. G. Subrahmanyam, Research Student, University of Madras, has published an article in the Journal of Oriental Research (vol. I, pt II), starting a novel theory that subverts the old one, and makes Yaska posterior to Panini. In this article an attempt will be made, upholding the old theory, to disprove the arguments advanced by Mr. Subrahmanyam in support of his own.

The argument of Mr. Subrahmanyam, which seems to be the principal one, is the reference to a passage that occurs in the Nirukta तदिदं विद्यास्थानं व्याकरणस्य कार्त्तमं स्वार्थसाधकं च. In this connection he says — "It is nothing but the echo of the innate apprehension that his work could not stand on a par with the famous Vyakarana; and it needs no saying that the first Grammarian who expounded the principles of grammar as a system was no other than the Sage Panini. And it is also significant to note on the other side that while

Panini refers to all kinds of literature prevalent in his time, Vedic as well as classical, no reference is at all found to the Nirukta. Our view on this point is that the Vyakarana referred to here is that of Sakatayana and not of Panini. In the Nirukta there is a sentence, of which, the sentence तदिदं विद्यास्थानं etc. forms a sequel — तत्र नामान्याख्यातानीति शाकटायननैरुक्तसमयश्च न सर्वाण्याख्यातानीति गार्ग्यवैयाकरणानांचैके — which represents Sakatayana as a grammarian i. e. a maker of grammar. The name of Panini is not to be found in the Nirukta. In commenting upon वैयाकरणानांचैके quoted above, Gargacharya, of course in his Vivṛiti refers to Panini also. But here he takes Panini as a scholar and not as an author of the Grammar. This proves the non-existence of Panini's Grammar at the time of Nirukta.

Yaska follows the Grammar and opinion of Sakatayana while Panini is a follower of Gargya. Hence in तदिदं विद्यास्थानं etc., the reference is not to Panini but to Sakatayana of whose grammar the Nirukta forms a supplement. In introducing the word स्वार्थसाधकम् Gargacharya says that the Nirukta should be regarded not as an independent विद्यास्थान (source of knowledge) but as subordinate to grammar just as the Unadi Sutas are subordinate to it (i. e. grammar). Mr. K. G. Subrahmanyam in pt. I of the Journal of Oriental Research (pp. 53-66) and Mr. T. R. Chintamani in page 181 of the same journal (pt. II) have said that the author of the Unadi Sutas is Sakatayana. This implies that the Nirukta is as much subordinate to that

Grammar of which the authorship is ascribed to the maker of the Unadi Sutas as the Unadi Sutas are subordinate to the Grammar of Sakatayana. So here the word व्याकरण should be taken to mean शाकटायन व्याकरण and not पाणिनिव्याकरण. Hence the priority of Panini to Yaska on the basis of the above quotation is untenable.

It is a custom with the author of the Nirukta to mention the name of the author whose view he quotes. But in reference to the Sutra — परः सन्निकर्षः संहिता — which occurs in the Nirukta also the author makes no mention of the source from which it is taken. Had he borrowed the Sutra from Panini, he would not have been so careless as to fail to mention his name. On the other hand it is extremely probable that Panini borrowed the Sutra from the Nirukta. The term उपधा is taken from the Grammar of Sakatayana by the author of the Nirukta.

We shall now enter upon a short criticism of the view of Mr. Subrahmanyam who holds that the Atharva Veda and the Upanishads were not in existence at the time of Panini and that the Brahmanas were not considered as forming part of the Vedic literature. Let us first of all consider the case of the Atharva Veda. In the first pada of the fifth chapter of Panini's grammar, there is a Sutra गुणवचनब्राह्मणादिभ्यः कर्मणि च. Here the word चतुर्वेद is read by Panini in the ब्राह्मणादिगण and the form चातुर्व्वेद्यः is obtained. How could Panini use the word चतुर्व्वेद if the Atharva Veda were not in existence in his time? Hence the supposition that the Atharva

Veda was non-existent at the time of Panini is not borne out by facts. Let us then take up the case of the Upanishads and see whether there is any evidence in the Grammar of Panini itself that would belie the view that there were no Upanishads at the time of Panini. While illustrating the Sutra - अणुगइयनादिभ्यः - (IV-iii-73) the form - भौपनिषद् - is used. This disproves beyond the least shadow of doubt, the view that ascribes non-existence to the Upanishads at the time when Panini flourished. Now let us consider the case of the Brahmanas. If in Panini's time the Brahmanas were not regarded as forming part of the Veda, then the Veda in his time must have comprised only of the Mantras. This is tantamount to recognising the identity of the Mantras with Chhandas. If this is so, then the fact that Panini sometimes uses the word मन्त्र and sometimes the word छन्दस् in his sutras becomes inexplicable. Further - मन्त्रे श्वेतवहोक्थशस्पुरोडाशो णिवन्, - (III-ii-71), अवे यजः (III-ii-72), - विजुपेच्छन्दसि (III-ii-73) - these three Sutras occur in the Ashtadhyayi of Panini. The first of these three sutras deal with the case of Mantras; because मन्त्रे occurs as one of the padas of which the Sutra is composed. The second sutra also, owing to its connection with the pada मन्त्रे through anuvritti from the first has reference to the case in which Mantra is concerned. Now, if Mantra and Chhandas mean the same thing then the use of the 'pada' छन्दसि in the last of these sutras becomes useless; for the 'pada' मन्त्रे could also be connected with this sutra too by anuvritti. Hence the recognition of the identity between मन्त्र and छन्दस्

is proved to be unjustifiable. So मन्त्र is not only different from छन्दस् but means something more than that. It includes ब्राह्मण.

We next come to the derivation of वाच्ययणः. It is true that the form वाच्ययणः has not been derived by Panini with clarity of distinction, but he has suggested the way in which it can be derived. There is a Vartika छगवृषयोरपि attached to the sutra कौशल्यकार्मायाभ्याञ्च (IV-i-155) by which the derivation वाच्ययणः may be obtained. It has been clearly stated in the Mahabhashya that the particle च in the sutra कौशल्यकार्मायाभ्याम् च suggests the inclusion of the words छग and वृष also. So the Vartika is useless. It is therefore the opinion of the author of the Mahabhashya that Panini himself has suggested the manner in which the form वाच्ययणः may be derived.

Pandita Satyavrata Samasastri undertook to prove the priority of Panini to Yaska in his Nirukta-Samalochna, a critical essay which was published in the Journal of the Asiatic Society of Bengal. He has cited nearly twenty arguments in support of his view. Of the five arguments advanced by Mr. Subrahmanyam, the last one तदिदं विद्यास्थानम् etc. occurs as a common factor to both Pandita Samasastri and Mr. Subrahmanyam. The argument relating to उपधा which Mr. Subrahmanyam regards as contributing to his view was also suggested by Pandita Samasastri with this difference that he did with reference to Samhita-lakshana.

The rest of the arguments — viz. that the Upanishads were not in existence at the time of Panini, that the Brahmanas were not regarded as forming part of the Vedic literature in his time etc. — which constitute flimsy support, are, of course, his own. We have shown above that these cannot stand the scrutiny of a critical study, by referring to the sutras of Panini himself.

In conclusion, we have got to opine that if Mr. Subrahmanyam have borrowed some of his arguments from Pandita Samasastri. he would have done well to mention his name in connection with those arguments. We have a mind to undertake an investigation into his arguments at a future date. Though the view of Mr. Subrahmanyam has been proved to be untenable, yet we are much indebted to him for preparing new ground for critical study by starting a novel theory.

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THE AUTHORSHIP OF THE VĒDĀNTA SŪTRĀS.

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Col. G. A. Jacob has, in the preface to his edition of the "Naishkarmyasiddhi" of the famous Sureswaracharya, said that a particular passage in the work makes it clear that Jaimini was the author of the Vedanta Sutras. Says he "In the 91st. section of it the author deals with the alleged acquiescence of Jaimini in the doctrine of salvation by karma, and remarks that if he had really held that view, he would not have written, as he did, the first two Brahmasutras viz — अथातो ब्रह्मजिज्ञासा, जन्माद्यस्य यतः — He further remarks that Jaimini should thus be made the author of the Vedanta Darsana is very curious — but it seems impossible to interpret the passage in any other way, and there is no variation in the reading of the manuscripts.

The passage referred to by Col. Jacob is as follows:-

यदपि जैमिनीयं वचनमुद्धृत्यसि तदपि तद्विवक्षापरिज्ञाना
देवोद्भव्यते । किं कारणम् । यतो न जैमिनेरयमभिप्राय
आज्ञायः सर्वे एव क्रियार्थे इति । यदिहयमभिप्रायोऽभ-
विष्यत् अथातो ब्रह्मजिज्ञासा, जन्माद्यस्य यतः इत्येवमादि
ब्रह्मवस्तुस्वरूपमात्रयाथात्म्यप्रकाशनपरं गंभीरन्यायसन्देहं
सर्ववेदान्तार्थमीमांसनं श्रीमच्छारीरकं नासूत्रयिष्यत् ।
असूत्रयश्च । तस्मज्जैमिनेरेवायमभिप्रायो यथैव विधिवा-
क्यानां स्वार्थमात्रे प्रामाण्यमेवमैकात्म्यवाक्यानामप्यनभिगत
वस्तुपरिच्छेदसाम्यादिति ।

There is a good deal in this passage sufficient to throw any body, except a hindu, off the guard and make him declare that Jaimini was the author of the Vedanta sutras. The expression — ना सूत्रयिष्यत् — 'He would not have strung the sutras', and — असूत्रयश्च — "But he has done so" may be

taken as reasonable grounds for the view held by Col. Jacob. But it must be borne in mind that Sureswara, here, simply repeats the view already expressed by his Guru Samkara in the Samanvayadhikarana (I-i.4).

प्रतिपत्तिविधिपरत्वेह अथातो धर्मजिज्ञासा इत्येवार्थत्वात्प्रपञ्चक-
शास्त्रमारभ्येत । आरभ्यमाणश्चैवमारभ्येत अथातः परिशिष्टधर्म-
जिज्ञासेति अथातः क्रत्वर्थपुरुषार्थयोजिज्ञासेतिवत् । ब्रह्मात्मैक्या
वगतिस्त्वप्रतिज्ञातेति तदर्थो युक्तः शास्त्रारम्भः अथातो ब्रह्मजिज्ञा-
सेति —

The passage means:— If it were really the view of the ancient seers that the whole of the Vedas is devoted to the injunctions in regard to worship and yagas, there is no need for a separate Sastra (science) to be ushered in to existence; for already a Sastra in regard to the interpretation of the Vedas has been constructed as — अथातो धर्म-जिज्ञासा — “Now therefore an enquiry into (a knowledge of) Dharma”. Even if the need for a separate Sastra were felt it would have been begun as “Now therefore an enquiry into the remaining portions of Dharma” just as what has been done in (the third chapter of the Purvamimamsa) “Now therefore an enquiry into the essentials of a kratu or yaga and purusha”. It was clearly felt by the ancient seers that the knowledge of the absolute identity of Soul with Paramatman was not covered by the enquiry into a knowledge of Dharma. Hence the launching of a separate Sastra is justified (or becomes explicable)”. Thus rendered, Samkara's passage clearly indicates that the holy Maharishis themselves have found the necessity to introduce a separate science for a true knowledge of Brahman as it is not covered by धर्मजिज्ञासा. This same idea is expressed by Sureswara in the passage of Naishkarmyasiddhi given above. The purport of the passage is the same as that of Samkara. If only Col. Jacob cared to translate नास्तत्रयिष्यत् as “a separate set of Sutras would not have been strung” and अस्तत्रयिष्यत् as “but actually we find it has been done so”, he would not have felt any difficulty.

SAMKARĀCHĀRYA.

The Greatest Of The Advaitic Teachers.

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1. Sri Samkaracharya, the greatest of the Advaita teachers, is said to have established mutts in different corners of India for the propagation of the Vedic religion known as the निर्विशेषब्रह्माद्वैत. And yet it is unfortunate that the date of that illustrious teacher should be shrouded in mystery. And still more shameful it is to behold that even his followers have allowed themselves to be duped by the fantastic and fanciful theories, in regard to his date, engineered by interested orientalists whose mission is always to discredit Indian history that comes from Indian sources. We shall, here, try to find out the true date of Samkara from Indian sources in the light of Indian method of interpreting ancient records. We shall begin with *internal evidence* and see whether Samkara himself has thrown any hint in his works in regard to his date.

INTERNAL EVIDENCE.

2. In the Arambhanadhikarana (2-1-18) we find the following passage:

सतोर्हि द्वयोः संबन्धः संभवति. न सदसतोरसतोर्वा.
अभावस्य च निरुपाख्यत्वात् प्रागुत्पत्तेरिति मर्यादाकर-
णमनुपपन्नम्. सतां हि लोके क्षेत्रगृहादीनां मर्यादा
दृष्टा, नाभावस्य. न हि वन्ध्यापुत्रो राजा बभूव प्राक्
पूर्णवर्मणोभिषेकादित्येवजातीयकेन मर्यादाकरणेन निरु-
पाख्यो वन्ध्यापुत्रो राजा बभूव, भवति, भविष्यतीति
वा विशेष्यते.

This Adhikarana deals with the fundamental basic principles of Advaita that Brahman is the absolute cause of the Universe. The varied forms and names of the objects seen around us have no independent existence except as the existence of Brahman. Says Samkara:

कार्यमाकाशादिकं बहुप्रपञ्चं जगत्, कारणं परब्रह्म,
तस्मात् कारणात् परमार्थतोऽनन्यत्वं व्यतिरेकेणाभावः
कार्यस्यावगम्यते.

It means that the varied manifestations of the Universe have in reality no separate existence from Brahman. The existence of the forms and names is only phenomenal, but is not really real परमार्थसत्यम्. In plain words it means that the Vedic passage सदेवसोम्येदमग्र आसीत् explains that the universe indicated by इदं existed in the beginning अग्रे as the सत् which is Brahman; and the other Vedic passage असद्वा इदमग्र आसीत् does not mean that in the beginning the universe existed as nothing; but that its names and forms had no existence. Even according to the principles of ratiocination युक्ति it can not be maintained that before manifestation, प्रागुत्पत्तेः the universe had no existence. In explaining this aspect of the question Samkara gives the illustration found in the passage given in the beginning of the paragraph. It means "Relation can be maintained only between two existing things; but not between one existing and another non-existing thing, nor between two non-existing things. As non-existence अभाव is no entity there is no sense in drawing a boundry line as 'before manifestation'. Fields, houses and others which have real existence in the world are defined by boundries; and not non-existing things. By declaring that "before the coronation of Purnavarma the son of a barren woman became king, the non-existing "son of a barren woman" can never be understood as having a mortal existence now or had it in the past or will have it hereafter". The passage is significant. Two propositions have been enunciated by Samkara here. One is 'only existing things can be defined relatively सतोर्हि द्वयोः संबन्धः संभवति. The other is 'Relative existence can not be defined between a real and an unreal thing नसदसतोः. Hence no question arises between two or more unreal things. The first pro-

position has been illustrated by the example of Fields, Houses etc. The second proposition has been illustrated by the example of Purnavarma and the son of a sterile woman. Since Samkara deals, in the second proposition, with an actually existing thing in its relation to a non-existing thing the illustration given to elucidate the proposition must necessarily refer to an actually existing thing in its relation to a non-existing thing. Thus Purnavarma cited in the example must of necessity be a historical personage. Samkara is still more explicit in this passage. The mere mention of Purnavarma alone would have been sufficient to hold him to be a historical personage. Samkara says something more. He mentions a particular incident in the life of Purnavarma. Says he पूर्णवर्मणाऽभिषेकात्. He gives the particular incident of *Abhisheka* or coronation of Purnavarma which his contemporaries could well remember as an actual thing that happened in their time; and in juxta-position to that actual incident he places *vandhyaputra* the son of a barren woman. Hence unless Samkara had some means of knowing the *abhisheka* as an incident which actually happened he can not cite it as a *Bhava padartha* भावपदार्थ as opposed to an *abhava padartha* अभावपदार्थ the *vandhya putra*. Nor could he have silenced his opponents, at that time, whom he was addressing in his *Bhashya*, when they were proclaiming to the world that a *Bhavapadartha* may 'spring out of nothingness. Samkara tries to bring home to his opponents the futility of their position by an apt illustration which they can well realise. The irresistible conclusion, therefore, seems to be that Samkara was a contemporary of king Purnavarma.

3. We shall now see who this Purnavarma was. We find in the Buddhist records especially in the "Travels of Hiuen-tsing that Purnavarma was a king of Magadha. The traveller says:— "Some months afterwards, the king of Magadha, called Purnavarma (P'u-la-na-fa-mo) the last

of the race of Asoka raja, hearing of it sighed and said, — “The sun of wisdom having set, nothing is left but the tree of Buddha; and this they have now destroyed, what source of spiritual life is there now?” (Pt. II., Bk. VIII., pp. 118., Buddha-Gaya.). In another place the traveller says “Next to the eastward 200 paces or so, outside the wall is a figure of Buddha standing upright and made of copper. Its height is about 80 feet. A pavillion of six stages is required to cover it. It was formerly made by Purnavarma raja”. (Pt. II, Bk. IX, pp. 174; — Sariputra and Asvajita). It is thus clear that this Purnavarma must have existed in very ancient days; but nothing about his time is available to us from the Chinese nor from any Buddhist records.

4. Our next duty is to find out whether there was a Purnavarma in the Magadha list of kings. Such a list is preserved in Vishnu, Bhagavata, Vayu and Matsya Puranas, but in none of them is the name of Purnavarma to be found among the Magadha kings. But the Vayu-purana throws the clue thus:—

ततः संवत्सरं पूर्णो ह्यलो राजा भविष्यति ।

The reading पूर्ण in printed editions is evidently a clerical error for पूर्णः, because it does not agree in sense with the passages that are either before or after. The passage that goes before reads thus:—

पञ्चाशतं समाः षट् च शतकर्णं भविष्यति ।

अपादबद्धो दश वै तस्य पुत्रो भविष्यति ॥

चतुर्विंशत् वर्षाणि षट् समा वै भविष्यति ।

भविता नेमिकृष्णस्तु वर्षाणां पञ्चविंशतिम् ।

Here comes the passage we have just quoted above. The succeeding passage is

पञ्चसप्तकराजानो भविष्यन्ति महाबलाः ॥

Here the word संवत्सरं in ततः संवत्सरं पूर्णं etc. is superfluous. Hence the passage has been translated thus:—“Such number of years as will amount to 25 years”. The regnal

years given in the latter half of the previous passage — वर्षाणां पञ्चविंशतिम् — ought to be taken to agree in construction with king Hala in the next line. It can not be interpreted as referring to Nemikrishna. For, in that case the passage which is previous to this passage which gives 30 as the regnal year remains unattached to any king. Nor can it be taken to refer to the reign of Apadabaddha, the previous king. For, the passage which refers to him clearly indicates the number of years that he ruled over Magadha as ten years. Hence we take the passage — भविता नेमिकृष्णस्तु — as Nemikrishna will reign (after Apadabaddha), and the number of years will be twenty-four plus six, in order to justify the future tenses — भविष्यति and भविता । It is therefore clear that the expression — वर्षाणां पञ्चविंशतिम् must be understood as agreeing with the succeeding passage — ततः संवत्सरं पूर्णो ह्यलो राजा भविष्यति. Here, if the expression be Purnam as found in printed editions in what way it can be reconciled with this passage surpasses our comprehension. It is therefore clear that it is but a mere clerical error for Purna in the masculine gender. Hence the expression Purna in the above passage is a clear indication for Purnavarma which is but another name for Hala. This was the 18th. king of the Andhra dynasty,—the eighth (and the last, recorded in the Puranas) dynasty that ruled over Magadha. The Vishnu and Bhagavata puranas give only the total years of particular dynasties; but the Vayu and Matsya give, in addition to the total years of a dynasty, the regnal years of each king of every dynasty. But owing to negligence and bad preservation of the ancient works by later devotees numerous variants in the readings and other deformities have cropped up from Mauryan dynasty onwards. Thus the Vayu-purana mentions only 15 kings, in the Andhra dynasty, by name while the total number of kings it mentions as thirty. Hence only by a careful and judicious use of the readings of Vayu

and Matsya puranas can we get an almost complete list of the kings of the Airdhra dynasty. Thus from a careful perusal of the Puranas we find that after the battle of the Mahabharata

(1) the Barhadrathas (22) reigned over Magadha for 1010 years	
(2) the Pradyotas (5 kings) " " 138 "	
(3) the Saisunagas (10 ") " " 362 "	
Total (37 ") 1510 "	

This corresponds with the total years given by the Bhagavata from the birth of Parikshit to the coronation of Nanda of

आरभ्य भवता जन्म यावन्नन्दाभिषेचनम् ।

एतद्वर्षसहस्रं वै शतं पञ्च दशोत्तरम् ॥

Here the word *Panya* agrees in construction with *Satam* and not with *Dasa*. Thus till the Nandas, the regnal years and the aggregate total years agree. The next dynasty was Nandas.

(4) Nandas reigned over Magadha for	100 years.
(5) According to one version of Vayu purana preserved in the India Office Library the Mauryas (12 kings) 337 "	
(6) According to Matsya, the Sungas (10 ") 300 "	
(7) According to Matsya, the Kanvas (4 ") 85 "	
(8) According to the combined list of Vayu and Matsya the 17 kings of the Andaras till Hala	299 "

Thus the total number of years that elapsed from the birth of Parikshit to the commencement of the reign of Hala was 2631. Hala, we have seen, had reigned for 25 years. He must therefore have reigned from 2631 to 2656 from the Mahabharata war. Kali began on the 38th. year from the great fratricidal war. Hence Hala - the Purna - must have lived from 2593 to 2618 Kali. Since Samkara was a contemporary of Purnavarma he must have lived about this time.

5. One word by way of explanation. According to us the *sheet anchor* of Indian chronology is the date of the Mahabharata war which is based on unassailable astronomical data. Astronomy is an exact science and rests on solid mathematical calculations. It, therefore, does not rest, like the Greek Synchronism, on the perturbed imagination of the Orientalists. From the Mahabharata (Santi parva, Cha. 46.) we learn that at the time of Bhishma's departure from this world the Sun had just entered on the "winter solstice" that it was the bright half of the lunar month Magha, that the Tithi was Ashtami, that the Sun had just entered the Meridian and that the Moon was in the constellation Rohini. It is well known that Tithi represents the difference, in longitude, between the Sun and the Moon, and the Nakshatra represents the position of the Moon. Since Moon was in Rohini and the Tithi was Ashtami, or more correctly, according to Anusasana parva, 7½ Tithis had elapsed (Ch. 273) at the time, the Sun must at that time be 90° removed from the Moon. In other words, the Sun must have been at the constellation Satabhishak. We do not know the exact position of the Moon in the constellation Rohini. It is a matter of practical Astronomy and has to be calculated independently. Ignoring it for the present, even supposing that Rohini had just begun at the time, the Sun must of necessity, be in the second quarter (pada) of Satabhishak if he is to be removed by 90° from the Moon or in 310°. Thus it is clear that, at that time, the winter solstice commenced when the Sun was in the constellation Satabhishak. Today in the year 1927 the Sun enters on the "winter solstice" when he reaches the third quarter of Mula or 246° 40'. Thus the difference is about 64 degrees. This will give 4608 years at the rate of 72 years for one degree. Thus Bhishma's demise must have occurred at least 4600 years before to-day. This is sufficient to knock the bottom out of the grotesque orientalistic superstition that the puranic date of the Mahabharata war is either mythical or legendary.

The mean longitude of the Sun and the Moon on that particular day when Bhishma ascended to Heaven has been calculated by our late lamented teacher Brahmasri Varahur Sundareswara Sastrial, the devout disciple of the late Brahmasri Sundareswara Srautigal, that erudite South Indian Astronomer. Mr. Sundareswara sastrial has found by actual calculation that the constellation Rohini ends at 32 ghatikas from Sun-rise on that memorable day, when Bhishma went to Heaven. Since the Mahabharata says that the Sun entered the meridian at that particular moment, it means 15 ghatikas had passed, at the time, from Sun-rise. Hence 17 ghatikas still remain in Rohini for the Moon to travel. This means that the Moon was almost at the end of the third quarter of Rohini. 13 ghatikas had already been spent and only two ghatikas remain in the third quarter of Rohini. The third quarter extends from 46° 40' to 50 degrees. Since Moon travels, on an average, one quarter or 3° 20' in 15 ghatikas and since 13 ghatikas have passed in the third quarter of Rohini, the mean longitude of the Moon, at the time, must be $\left(\frac{13}{15} \times 3^\circ 20'\right) = 2^\circ 53' 20'' + 46^\circ 40' 0''$ or 49° 33' 20". At 90 degrees from this place we must find the Sun. Hence the mean longitude of the Sun is 319° 33' 20". Every Hindu clearly knows that Bhishma waited for the 'winter solstice' in order to throw off his mortal coil. The day previous to Bhishma's departure is called Ratha-saptami or the Charriot-seventh day. The word clearly suggests that the charriot of the Sun began to turn on its northward course. It means the "winter solstice" began on the Saptami and on the next day Bhishma departed. Since half of Ashtami had passed at the time we may roughly say that 1½ days (Saptami and half of Ashtami) have passed since the commencement of the 'winter solstice'. Since the Sun travels on an average one degree per day, one and a half degrees must have elapsed between the 'winter solstice' and Bhishma's departure. He at the time of the Mahabharata war

the 'winter solstice' must have commenced in the fourth quarter of Satabhishak when the Sun was in 319° 33' 20" minus 1° 30' or 318° 3' 20". Now in this year 1927 of the Christian era the Sun will enter on the 'winter solstice' on the 32nd day of the ensuing December at 57g. 15v. (represents ghatikas and vighatikas.), from sun-rise, in the third quarter of Mula, when he reaches 247° 19' 37". Thus the difference between Bhishma's death and our present day is (318° 3' 20" - 247° 19' 37") 70 degrees 43 minutes 43 seconds. What must be the period of time required for the winter solstice (Uttarayana) to be thus thrown back by 70° 43' 43" on account of the precession of the equinoxes? At the rate of 50' 26" per year we get 70° 43' 43" or $254623'' \times \frac{100}{5026}$ or 5066 $\frac{581}{5026}$ years or 5066 years in round figures before to-day. From the beginning of Kali to the present day 5029 years have rolled by. Thus Bhishma's departure from this world took place 37 years before the commencement of Kali (3139 B. C.) which exactly tallies with the statement in the Mahabharata (Mausala parva) —

षट्त्रिंशत्संवत्सरे वर्षे कौरववन्दनः ।

ददर्श विपरीतानि निमित्तानि युधिष्ठिरः ।

Thus the beginning of the Puranic chronology is unassailable.

6. The second land mark is another astronomical datum found in the Garga Samhita. Sage Garga says

यदा निवर्ततेऽप्राप्तो धनिष्ठा मुत्तरायणे ।

आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महर्षयम् ॥

It means "when the Sun turns on his Northward course without reaching Dhanishta, or turns on his Southward

Mr. T. S. Visvanatha Srautial, in his almanac, has given 47g. 57v. as the time when the Winter Solstice (Uttarayana) commences. 9g 18v have to be added to this owing to a difference of 9' 43" in the calculation of Ayanamsa introduced by Srautigal himself by taking a long jump between the cyclic year Rudhirdgari — 1923 — and the next year Raktakshi — 1924.

course without reaching Aslesha know then, there will be immense trouble (fear)" Varahamihira clearly explains this by saying that Aslesha means "the middle of Aslesha". Says he

आश्लेषार्धादक्षिणमुत्तरमयनं रवेर्धनिष्ठायम् ।

नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥

This means "Surely at some former time the Sun must have turned on his southward course in the middle of Aslesha and on his northward course in the beginning of Dhanishtha; for so it is said in ancient texts". Bhattotpala, his commentator, explains 'ancient texts' as texts of Garga and others and quotes the sloka of Garga given in the beginning of the paragraph. Since Garga forebodes some serious trouble at some time when the Sun does not reach Dhanishtha, it is clear that at the time of writing his work the Sun used to be at the first point of Dhanishtha when the "winter solstice" (Sun's northward course) commenced. Dhanishtha begins in $293^{\circ} 20'$. Hence from the Mahabharata war the Uttarayana was thrown back by $318^{\circ} 3' 20''$ minus $293^{\circ} 20' 0''$ or $24^{\circ} 43' 20''$ at the time of Garga, owing to the precession of the equinoxes; and from the time of Garga to the present day it has been still further thrown back by $293^{\circ} 20' 0''$ minus $247^{\circ} 19' 37''$ or $46^{\circ} 0' 23''$. Hence from the departure of Bhishma to the time of Garga $89000'' \times \frac{100}{5026}$ or 1771 years had rolled by, and from Garga to our present day $165623'' \times \frac{100}{5026}$ or 3295 years had similarly rolled by. Now, this Garga says in the Yugapurana chapter of his work, that sometime after Salisuka had reigned in Kusumapura (Magadha) troubles due to the combined invasion, by Panchalas, Mathuras and Yavanas will arise. It is clear from this that Garga must have lived either after Salisuka or at least about his time. Since from Astronomical calculations we find that Garga must have lived 1771 years after Bhishma and 3295 years before our present day or about 1368 B. C., Salisuka also must have

lived about that time 1368 B. C. From the Vishnu and the Bhagavata puranas we learn that Salisuka belonged to the Mauryan dynasty and comes about the latter part of that dynasty. The particular India office manuscript of the Vayu purana mentions Salisuka, but not the printed editions of it. Since that reading agrees with Vishnu and Bhagavata, we have adopted that reading for the Vayu purana in regard to the Mauryan dynasty. Since all the Puranas agree in giving the aggregate years from the Mahabharata to the end of the Nandas as 1610 years, the regnal years for the Mauryan dynasty according to this Vayu purana, when added to this aggregate years gives 1798 years from the Mahabharata to the beginning of Salisuka. It is not improbable that Garga would have lived some 28 or 30 years after he wrote his work. Hence that reading of the Vayu purana which tolerably agrees with the astronomical data has to be accepted as correct. Hence it is that we adopted the reading of the particular Vayu purana in the India office library. The agreement is remarkable. Garga expresses one particular thing in two ways. He says that some time after the Sun does not reach Dhanishtha in "winter solstice" troubles will arise. Hence it clearly means 'some years after 1771 years from Mahabharata'. It may as well be 20 or 30 years. He further says that after Salisuka there will be trouble. Hence the trouble might have occurred after 1798 from Bhishma's departure. Salisuka comes as the seventh in the line from Asoka. It therefore goes without saying that the Chandragupta and Asoka - the greatest of the Mauryan kings - must, of necessity, have lived before 1638 B. C. And no amount of herculian efforts, on the part of the orientologists, to bring down Asoka to the third century B. C., will be of any avail in the face of this astronomical data. In truth, the Macedonian raider was born more than 1200 years after Asoka.

7. The third land mark is the counter checks given in the Puranas in regard to the total number of years from the birth of Parikshit to the end of the Andhra dynasty. We have seen that the Bhagavata has given the total years from Parikshit to the coronation of Nanda as 1510 years. The Vishnu reads

यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।

एतद्वर्षसहस्रं तु ज्ञेयम् पञ्चदशोत्तरम् ।

Here पञ्चदशोत्तरम् is evidently a clerical error for पञ्चशतोत्तरम्; for the totals given to the Brahadrathas, Pradyotas and Saisunagas in this same purana comes to 1500 years. For the same reason the reading

महादेवाभिषेकात् जन्म यावत् परीक्षितः ।

एतद्वर्षसहस्रं तु ज्ञेयम् पञ्चाशदुत्तरम् ॥

given in the Vayupurana is another error for - महापद्माभिषेकात् and पञ्चशतोत्तरम्. Thus all the puranas agree in giving 1500 as the aggregate number of years from Parikshit to Nanda. The Vayu and Matsya give, in addition, the number of years from the coronation of Nanda to the end of the Andhra dynasty. The Vayu says that the "Saptarshis" (Great Bear) will travel each nakshatra in 100 years, and by the end of the Andhras they would have completed the cycle of 27 Nakshatras and thus 27 hundreds of years would have elapsed by the end of the Andhras - आन्ध्रान्ते. The puranas have accepted that at the time of the birth of Parikshit the "Saptarshis" were in the constellation "Magha" मघाः and by the time the Andhra dynasty becomes extinct they would have completed the cycle of twenty seven Nakshatras. From this it is clear that from Parikshit to the end of the Andhras 27×100 or 2700 years would have elapsed. The Matsya purana makes the position clearer still. There we read

तावत्कालान्तरं भाव्यमान्ध्रान्तादापरीक्षितः ।

सप्तविंशति भाव्यानामान्ध्राणां तु यदा पुनः ॥

This means:- "From the Andhras to Parikshit so much time must have passed; the time taken by the Saptarshis to travel twenty seven stars". Thus from Parikshit to the end of the Andhras there must have elapsed some 2700 years. Since the number of years from Parikshit to the coronation of Nanda amounts to 1500 years it is clear that from Nanda to the end of the Andhras the number of years must be 1200 years. In other words the total number of years of the Nanda, Maurya, Sunga, Kanva and Andhra dynasties, when added together, must tolerably come to about 1200 years. We have already seen that the Mahabharata war, which is the *sheet anchor* of the Indian Chronology, is bound by an unassailable astronomical datum and the end of the Mauryan dynasty, by another equally valuable astronomical datum. Mathematically the amount of time which ought to have elapsed between these two astronomical data must come to about 1800 years and no historian will be justified in disturbing these dates. Consequently the Sungas, the Kanvas and the Andhras must absorb, among themselves, some 900 years. Now all the puranas agree in giving the Andhras a total reign of 450 years. Hence the Mauryas after Salisuka, the Sungas and the Kanvas must have reigned for about 450 years. It is thus evident that that Purana which gives tolerably a reign of 900 years from the second astronomical datum to the end of the Andhras must be taken as genuine and fairly correct. Now, all the four puranas declare with one voice that the Andhras reigned for 450 or 460 years, and the Matsya Purana gives a total reign of 300 years for the Sungas and 85 years for the Kanvas. The remaining 70 or 80 years must be in the Mauryan dynasty, which is borne out by the particular reading of the Vayu purana in the India Office Library. This is also verified in the following manner. We have learnt that a total reign of 1200 years must have elapsed from the coronation of Nanda to the

end of the Andhras and since the Andhras had, according to all the Puranas, reigned for about 450 years, some 750 years must have passed from the Nandas to the end of the Kanva dynasty or the beginning of the Andhras. This is fairly corroborated by the Vayu and the Matsya thus :—

पौलोमास्तु तथान्ध्रास्तु महापद्मान्तरे पुनः ।

अनन्तरं शतान्यष्टौ षट्त्रिंशच्च समाः स्मृताः ॥

This means :— "After an interval of 836 years after Mahapadma Nanda, the Andhras as Pauloma and others will come". This clearly means that 836 years after Mahapadma the Andhras will begin to reign. On a rough calculation we said 750 years, but on actual calculation we find that according to the Matsya purana

the Kanvas reigned for	85 years,
the Sungas	300
according to Vayu the Maurya	337
all the Puranas the Nandas	100

Thus the total amounts to 822

An exhaustive textual criticism of the passages of the Puranas bearing upon this subject of chronology and geneology may be found in our separate work "The date of Sri Samkaracharya". We have thus explained why we took some particular readings as correct and genuine and others as errors due to negligence and bad preservation.

8. To sum up :—

(a) From the Bhashya we find that Samkara was a contemporary of king Purnavarma.

(b) From the Buddhist records we find that this Purnavama was a king of Magadha.

(c) From the Vayu we find the clue that king Hala, in the Magadha list of kings recorded in the puranas, was surnamed Purna, which must mean

Purnavarma, the term "Varma" being a suffix to the name usually attached to the Kshatrias.

(d) From the Puranas we learn that some 73 kings must have reigned over Magadha from the Mahabharata war to king Purna — the Hala of the Andhra dynasty.

(e) From a careful reading of the puranic chronology we find that

- (i) 1500 years must have elapsed from the great fratricidal war to the beginning of Nanda.
- (ii) From the Nandas to the beginning of the Andhras 836 years must similarly have elapsed.

(f) That this puranic chronology is fairly corroborated by unassailable astronomical data.

9. Hence we must accept that 2631 years after the Mahabharata war Hala — the Purna — ascended the throne of Magadha. That must therefore be the date of Sri Samkaracharya also.

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EXTERNAL EVIDENCE.

We have said that Sri Samkaracharya is supposed to have established mutts in distant corners of India. Whether he actually established those mutts himself or not is not now our province to scan, though personally we see nothing improbable in his founding these mutts for the propagation of the Vedic religion. It is sufficient for us to know that these mutts have come into existence from very ancient times as is evidenced from the copperplate inscriptions preserved in the various mutts. One of these mutts was established on the snow-clad Himalayan heights at Badarikasrama. Another was located at Dwaraka in Kathiawar on the west coast. Another was founded on the east coast at Jagannath. The next was established at Canjeevaram and another was located at Sringeri in the Mysore state. Of

these. almost next to nothing is known about the Jyotir mutt on the Himalayan heights. Of the rest, the Jagannath mutt has preserved the list of Acharyas from Sri Samkara up to the present day and the number is a little over 140, though the regnal years for the individual Pontiffs are not available to us. The Sringeri list is faithfully preserved only from Sri Vidyaranya onwards while the list of Acharyas before Vidyaranya is not only incomplete but also varied and mutilated. Even the authoritative list of the Sringeri mutt published by Mr. T. K. Balasubrahmanya Aiyar of the Sri Vanivilas press Srirangam does not contain the regnal years of the Acharyas. The list published by Dr. E. Hultsch PHD. in his report on a search for Sanskrit Manuscripts in South India, published by the Government of Madras, differs totally from the list given in the Guru Vamsa Kavya published by Mr. T. K. Balasubrahmanya Aiyar. There are two more lists belonging to Sringeri, one of which was published by Mr. M. Seshagiri sastri, Curator of the Govt. Oriental Mss. Library, Madras, in his report on a search for Manuscripts for the year 1893-94, which also does not contain the respective years of the Acharyas. Another was published by Mr. B. Suryanarayana Rao B. A., in his History of Vijayanagar, which alone gives the regnal years. Thus there are four lists dealing with the Sringeri Acharyas, three of which may with little difficulty be made to agree with one another by slight adjustments. It seems that these three have been derived from one source. The Hultsch list alone totally differs from all the rest. The next two remaining mutts have not only preserved the regnal years of the Acharyas up to the present day, but also have preserved the date of birth of the great Samkara Bhagavadpadacharya and the date of his Brahmibhava. The Dwaraka mutt, in addition, has preserved the dates of the various activities of Sri Samkara from his birth to his departure. Our attention was drawn by our esteemed friend

Mr. R. Krishnaswami Sastri B. A. to the existence of the Dwaraka list, a copy of which he was kind enough to place at our disposal. It is remarkable that the date of Sankara preserved in this Dwaraka list tallies almost exactly with that given in the Kanchi list. Coming from two entirely distant corners of India the agreement in the dates speaks for the genuineness of the dates given by the two lists. And the surprise is all the more agreeably enhanced when we find that the dates given by these two mutts are quite in conformity with the date deduced by us from internal evidence, - one more proof to show that the Puranic chronology is genuine and tolerably correct.

THE SRINGERI LISTS.

No. I.

The Names of Acharyas Published by Dr. E. Hultsch.
Found among the collections of Jambunatha Bhatt
the eldest son of Mannam Bhatta of Tanjore.

Vide Manuscript No. 2146 (i), Page. 133,

Reports on Sanskrit Manuscripts in
South India, Volume III. (1905).

[Vide Madras Govt. Oriental Mss. Library, VI-B, Nos. 18-20.]

आदौ शिवस्ततो विष्णु स्ततो ब्रह्मा ततः परम् ।

वसिष्ठश्च ततः शक्तिः⁵ ततः षष्ठः पराशरः ॥

ततो व्यासः शुकः पञ्चाङ्गौडपादाभिध स्ततः ।

गोविन्दा(चा)र्य गुरु स्तस्माच्छङ्कराचार्य संज्ञकः ॥

पञ्चनाभः¹ सुरेशश्च हस्तामलकतोटकौ ।

वेदान्तशिक्षा गुरवः साचार्य¹ पातु मां सदा ॥

श्रीशङ्कराचार्यमतश्च पञ्चपादश्च हस्तामलकश्च शिष्यम् ।

तं तोटकं वार्तिककारमन्यानस्मत्पुनः सन्ततमानतोस्मि ॥

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⁵ शक्तिस्ततः; ¹ गुरव आचार्याः पान्तु, ¹ पञ्चपादः

संस्थाप्य स्वमठं कृत्वा तुङ्गभद्रानदीतटे ।
 तत्र स्थित्वा द्वादशाब्दं यतिं पृथ्वीभरा^२भिधम् ॥
 विद्यापीठाधिकं^३ कृत्वा भारती संज्ञया गुरुः ।
 आगच्छत्स्वेच्छया कांतीं^३ पर्यटन् पृथिवीतले ॥
 तत्र संस्थाप्य कामाक्षीं जगाम परमं पदम् ।
 विश्वरूपयतिं स्थाप्य स्वाश्रमस्य प्रचारणे ॥
 स्वयं काञ्चीमगात्तूर्णं श्रीपृथ्वीधरभारती ।
 तद्वृत्तान्तं समाकर्ण्य तपसस्सिद्धये तदा ॥
 श्रीविश्वरूपयोगीन्द्र^४ जप्त्वा चिद्रूपभारती ।
 ततो गङ्गाधरयतिः^५ ततश्चित्ज्ञानभारती ॥
 ततो बोधायनो मौनि^६ ततो ज्ञानोत्तरो यतिः ।
 तस्मच्छिवानन्दयतिः^७ ततो ज्ञानोत्तमो गुरुः ॥
 तस्मान्नृसिंहयतिराद् तत ईश्वरभारती ।
 तत ईश्वरभारत्या नृसिंहाभिधभारती ॥
 तस्माद्विद्याशङ्कराख्यो यतिः^८ कृष्णयतिस्तथा ।
 तस्माच्छङ्करयोगीच चन्द्रशेखरभारती ॥
 तत आसि ततो जातः सच्चिदानन्दभारती ।
 ततो ब्रह्मानन्दयतिस्ततश्चिद्रूपभारती ॥
 पुरुषोत्तमयोगीच ततोभून्मधुसूदनः ।
 गुरुस्ततो जगन्नाथो विश्वानन्दयतिस्तथा ॥
 तस्माच्च विमलानन्दो यो विद्यारण्यभारती ॥
 ततो जातो विश्वरूपयतिर्बोधायनस्तथा ।
 ततो जातो तमयति^८ ततः शङ्करभारती ॥

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^२ ० धरा, ^३ ० क्षी, ^४ ० द्वाज्जातदिच, ^५ ० स्तन, ^६ ० नी,
^७ ० स्ततो, ^८ ० आसीत्ततो, ^९ ० ज्ञानोत्तम.

No. II.

The Names of Acharyas of the Sringeri Sarada Pitha
 published by Mr. M. Sesbagiri satri M. A. in his
 Report on a Search for Sanskrit and Tamil Mss.
 for the year 1893-94, Volume No. 2, pp. 101
 and 256. Vide Oriental Manus. Library.

महादेवो महाविष्णुस्तृतीयश्चतुराननः ।
 वसिष्ठः शक्तियोगीन्द्रः पराशरमुनीश्वरः ॥
 व्यासः शुको गौडपादो गोविन्दभगवान्मुनिः ।
 गुरुः श्रीशङ्कराचार्यः षण्मतस्थापनः प्रभुः ॥
 विश्वरूपाचार्ययोगी नित्यबोधघनाभिधः ।
 ततो ज्ञानघनाचार्यो ज्ञानोत्तममहामुनिः ।
 ज्ञानगिर्याचार्यवर्यस्तथा सिंहगिरीश्वरः ।
 ततश्चेश्वरतीर्थाख्यो नृसिंहाभिधतीर्थकः ॥
 विद्याशङ्करतीर्थाख्यो लम्बिकायोगतत्परः ।
 भारतीकृष्णतीर्थाख्यो विद्यारण्यमहामुनिः ।
 विद्यानगरनिर्माता वेदभाष्यादिकृद्गुरुः ।
 श्रीचन्द्रशेखराभिधभारती तदनन्तरम् ॥
 नृसिंहभारती भूयो नृसिंहोपासकस्सदा ।
 भक्तशङ्करनामाख्यः पुरुषोत्तमभारती ॥
 श्रीचन्द्रशेखराभिधभारती तदनन्तरम् ।
 नृसिंहभारती चैव पुरुषोत्तमभारती ॥
 भारती रामचन्द्राख्यो नरसिंहाख्यभारती ।
 नृसिंहभारती ज्ञेयो नृसिंहोऽभिनवस्तथा ॥
 सच्चिदानन्दयोगीन्द्रः स्तम्भे हेरम्बदर्शकः ।
 श्रीनृसिंहाख्ययोगीन्द्रः सच्चिदानन्दभारती ॥
 ततश्चाभिनवाभिधः सच्चिदानन्दभारती ।
 ततोऽभिनवपूर्वश्रीनृसिंहाभिधभारती ।

20.

Samkaracharya

श्रीसच्चिदानन्दयोगीन्द्रतपश्चर्यापरायणः ।
 पुनश्चाभिनवाभिष्यः सच्चिदानन्दभारती ॥
 श्रीशृङ्गेरीपुराधीशः श्रीविद्यामन्त्रबोधकः ।
 श्रीमदार्चायसदृशश्रीनृसिंहयतीश्वरः ॥
 भारतीनामविख्यातःतपःशीलो जगद्गुरुः ।
 राजाधिराजसम्पूज्यो जगत्ख्यातो विराजते ॥

Upon this list, Mr. Seshagiri sastri remarks:—

“The list was copied from a manuscript found in the Mut and may be held authentic and reliable. ... In the list, Vidyaranya is represented as the 22nd; and his assumption of the title of Samkaracharya took place in 1331 A. D., and he was followed up to the present time by nineteen priests. If we divide the period of time that passed from that date, we get an average duration of 29 years for each priest. But previous to Vidyaranya, we have ten names up to the first Samkaracharya whose age varies from the middle of the seventh to the end of the eighth century. Taking the end of the seventh century for a rough calculation, we see that ten priests have occupied the holy seat of Sringeri for 631 years and that we get an average of 60 years for each priest, and the average is too long. We should, therefore, take the manuscript as defective, untill the above discrepancy is satisfactorily explained away”.

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Nos. III and IV.

The Names of Acharyas of the Sarada Pitha, at Sringeri published in the Guruvamsa Kavya, by Mr. T. K. Balasubrahmanya Ayyar of the Sri Vanivilas press, Srirangam; and by Mr. B. Suryanarayana Rao B. A. in his history of the “Never To Be Forgotten Empire” (or Vijayanagar), Genealogy pp. xiv.

Guruvamsa Kavya.

1. Sureswaracharya. (sl. 1-4)
2. Bodhaghanacharya (5-7)
3. Gnanaghanacharya „ (7-8)
4. Gnanottamacharya „ (9)
5. Gnanagiryacharya „ (10)
6. Simhagiryacharya „ (11)
7. Iswaratirthacharya „ (12)
8. Nrisimhatirtha „ (13)
9. Sri Vidyatirtha (Sl. 14.).

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History of Vijayanagar.

The Succession Of The Jagadgurus On The Pontifical Throne Of Sringeri.

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Sri Samkaracharya, born on the fifth day of the bright half of the lunar month, Vaisakha, in the cyclic year, Eswara, in Saka Vikrama 14, Corresponding to 44 B. C.

He was ordained as a Sanyasi on the third day of the bright half of the lunar month, Vaisakha, in the cyclic year, Parthiva, in Vikramasaka 22, equal to 36 B. C.

He ordained Sureswaracharya as his disciple on the (15 th.) Poornima of Chaitra in the year, Vijaya. and went to Kailasa on the 12th. day of the bright half of the month, Jyeshtha, in the Saumya year, in saka Vikrama 46. This will be about the year 12 B. C.

This great Adwaita Preacher and Guru lived, therefore, only 32 years. Samkaracharya 36 to 12 B. C. = 24 years.

Name.	Years.	Saka year	B. C.-A. D.
2. Sureswaracharya	800	30 Vi. to 695 Sali.	28-773.
3. Nityabodhaghanacharya	90	680 Sali to 770 „	758-848.
4. Gnanaghanacharya	64	768 „ — 832 „	846-910.
5. Gnanottamasivacharya	48	827 „ — 875 „	905-953.
5. Gnanagiryacharya	89	871 „ — 960 „	949-1038.

6. Simhagiryacharya	62	958 „ — 1020 „	1026-1098.
7. Iswaratirthacharya	49	1019 „ — 1068 „	1097-1146.
8. Narasimhatirthacharya	83	1067 „ — 1150 „	1145-1228.
9. Vidyasamkaratirtha	105	1150 „ — 1255 „	1228-1333.
10. Bharatikrishnatirtha	52	1250 „ — 1302 „	1328-1380.
11. Sri Vidyaranya	55	1253 „ — 1308 „	1331-1386.
12. ChandrasekharaBharati	21	1290 „ — 1311 „	1368-1389.
13. Narasimha Bharati I.	21	1309 „ — 1330 „	1387-1408.
14. PurushottamaBharati I.	42	1328 „ — 1370 „	1406-1448.
15. Samkarananda	26	1350-1376 „	1428-1454.
16. ChandrasekharaBharati	15	1371-1386 „	1449-1464.
17. Narasimha Bharati II.	15	1386-1401 „	1464-1479.
18. PurushottamaBharati II.	45	1394 „ — 1439 „	1472-1517.
19. Ramachandra Bharati	52	1430 „ — 1482 „	1508-1560.
20. Narasimha Bharati III.	16	1479 „ — 1495 „	1557-1573.
21. Nrisimha Bharati I.	13	1485 „ — 1498 „	1563-1576.
22. Immadi Narasimha Bharati	23	1498 „ — 1521 „	1576-1599.
23. Abhinava NrisimhaBharati	23	1521-1544	1599-1622.
24. AbhinavaSachidanandaBharati	41	1544-1585	1622-1663.
25. Nrisimha Bharati II.	42	1585-1627	1663-1705.
26. Sachidananda Bharati I.	36	1627-1663	1705-1741.
27. Abhinava Sachidananda Bharati. II.	26	1663-1689	1741-1767.
28. Abhinava Nrisimha Bharati II.	3	1689-1692	1767-1770.
29. Sachidananda Bharati II.	44	1692-1736	1770-1814.
30. Abhinava Sachidananda Bharati III.	3	1736-1739	1814-1817.
31. Narasimha Bharati IV.	62	1739-1801	1817-1879.
32. Sachidananda Sivabhinava Nrisimha Bharati.	44	1790-1834	1868-1912.

[Chandrasekhara Bharati Existing.]

Mr. B. Suryanarayana Rao says, — “This list is copied from a manuscript which was in the Puja (worship) box of Narasimha Bharati IV and comes, therefore, from the best source”. Mr. Seshagiri Sastri also has said the same thing in regard to his list. We do not know how, in that case,

Mr. Seshagiri Sastri had failed to record the regnal years of the Pontiffs. He seems to have worked only on averages for the regnal years and does not seem to have any idea of dates of the Acharyas as preserved in the Mutt.

That the date as given by Mr. Suryanarayana Rao seems to have existed in the Mutt is evident from the observation of the late Mr. Rice of the archaeological department that “the list is obtained from the mutt, the preceding dates are absurdly referred to Vikramasaka in the 14th year of which Samkaracharya is said to have been born”. It is thus evident that Mr. Seshagiri Sastri did not carefully scrutinize the records of the mutt. A glance at the list will show that the dates given to many of the Acharyas overlap each other: but on reflection it seems to be the practice that about the closing years of the previous Acharya his successor is ordained as Sanyasi while young, so as to keep up the unbroken tradition and avoid any break in the continuity of the line. In chapter XIII of his ‘Never To Be Forgotten Empire’ Mr. B. Suryanarayana Rao records that ‘A sasana under date Manmatha S 1337 (A. D. 1415) states that when Pratapa Deva Raya was ruling in Vijayanagar, and Chandrasekhara Bharathi Odeyar in Sringeri, the Brahmins and Bommadeva Heggada of Harandur made a grant of lands at the time of the moon’s eclipse’ Now in 1415 A. D. Purushottama Bharathi was, according to the list, on the Pontifical throne of Sringeri and not Chandrasekharabharati as contemplated in the Sasana (copper-plate inscription). This discrepancy may easily be got over by explaining that the Sasana does not contemplate the year of Chandrasekharabharati, but only its own date. It simply records an event which took place some time before, when Chandrasekharabharati was on the Pitha. It must be within the experience of every intelligent man that things done before are sometimes recorded long after the event took place.

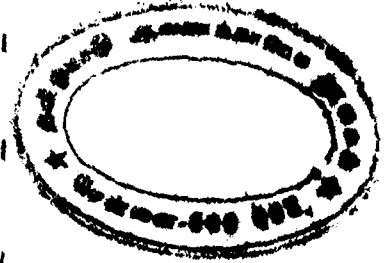
श्री गुरुभ्यो नमः ।

श्री गोवर्धनमठजगद्गुरुपरम्परा नाममाला ।

—०—

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां बन्दे गुरुपरम्पराम् ॥ १ ॥
शिवं ज्ञानोपदेष्टारं विष्णुं धर्मोपदेशकम् ।
विधिं वेदप्रवक्तारं गुरुमूर्तित्रयं भजे ॥ २ ॥
वसिष्ठं ब्रह्मविच्छेष्टं शक्तिं योगविदां वरम् ।
पराशरं पुराणज्ञं प्रणतोऽस्मि मुनित्रयम् ॥ ३ ॥
व्यासं वेदान्तसूत्राणां वक्तारं वादरायणम् ।
श्रीशुकं सूत्रकारञ्च भजे वेदान्तदेशिकौ ॥ ४ ॥
श्रीमद्गौडपादाचार्यमद्वैतार्थप्रबोधकम् ।
गोविन्दभगवत्पादमद्वैताचार्यमाश्रये ॥ ५ ॥
अद्वैतस्थापनाचार्यं शङ्करं लोकसद्गुरुम् ।
प्रस्थानत्रयभाष्यादि ग्रन्थकारं नमाम्यहम् ॥ ६ ॥
पञ्चपाद्यादिकर्तारं पद्मपादं सनन्दनम् ।
वार्तिकादिग्रन्थकारं विश्वरूपं सुरेश्वरम् ॥ ७ ॥
पृथ्वीधराह्वयं श्रीमद्वस्तामलकयोगिनम् ।
तोटकञ्चाऽनन्दगिरिं प्रणमामिजगद्गुरुम् ॥ ८ ॥
चित्सुखं भारतीवंशं सुबोधञ्च प्रभाकरम् ।
उदङ्गं हृदभक्तञ्च मेधातिथिमुनीश्वरम् ॥ ९ ॥
नित्यानन्दं शुद्धकीर्तिं योगानन्दयतीश्वरम् ।
ब्रह्मस्वरूपं सुमतिं गुरोः शिष्यान्ममाम्यहम् ॥ १० ॥
सुधन्वानं राजसेनं पूर्णवर्मणमेव च ।
वृषदेवञ्च नृपतीन् गुरुभक्तान् भजे सदा ॥ ११ ॥
अद्वैताचार्यसाच्छिष्यान् षोडशैतानपीठगान् ।
शङ्कराचार्यबोधेन्दुकलाभूतान् समाश्रये ॥ १२ ॥

अथ श्रीशङ्कराचार्यवर्येणाऽऽज्ञयान्तरे ।
बौद्धादीन् कुमतान् जित्वा विवादे युक्तिसंमिते ॥
महोदधेस्तटे क्षेत्रे पुरुषोत्तमसंज्ञिके ।
जगन्नाथं दासमयं प्रतिष्ठाप्य यथाविधि ॥ १४ ॥
भूतेन्द्रियाङ्गनेत्राब्दे २६५५ युधिष्ठिरशकस्य वै ।
वैशाखे शुक्लगे पक्षे दशम्यां शोभने दिने ॥ १५ ॥
गोवर्धनमठे रम्ये विमलापीठसंज्ञिके ।
पूर्वाम्नाये भोगवरं श्रीमत्काश्यपगोत्रजः ॥ १६ ॥
माधवस्य सुतः श्रीमान् सनन्दन इति श्रुतः ।
प्रकाशब्रह्मचारी च श्रुतवेदी सर्वशास्त्रविद्व ॥ १७ ॥
क्षीपद्वपादः प्रथमाचार्यत्वेनाऽभ्यविच्यत ।
क्षीमत्परमहंसादिबिरुदैराकृष्टैः सह ॥ १८ ॥
अङ्गवङ्गकलिङ्गाश्च मगधोत्कलवर्चराः ।
गोवर्धनमठाधीनाः कृताः प्राचीव्यवस्थिताः ॥ १९ ॥
तस्मिन् गोवर्धनमठे शङ्कराचार्यपीठगात् ।
जगद्गुरुन् कमाद्वक्ष्ये जन्ममृत्युनिवृत्तये ॥ २० ॥
पद्मपादः, शूलपाणि, स्ततो नारोयणाभिधः ।
विद्यारण्यो, वामदेवः, पद्मनाभाभिधस्ततः ॥ २१ ॥
जगन्नाथः सप्तमः स्यादष्टमो मधुरेश्वरः ।
गोविन्दः, श्रीधरस्वामी, माधवानन्दपञ्च ॥ २२ ॥
कुण्डलानन्दनामा, रामानन्दाभिधस्ततः ।
वागीश्वरः, क्षीपरमेश्वरो, गोपालनामकः ॥ २३ ॥
जनाङ्गेन, स्तथा ज्ञानानन्दश्चाष्टादशः स्मृतः ।
मध्यकालेक्षितानेतानाचार्यास्तथात्राम्यहम् ॥ २४ ॥
अथ तीर्थाभिधान् श्रीमद्गोवर्धनमठे क्षितान् ।
अस्मदाचार्यपर्यन्तान् गुरुभक्तान् स्मराम्यहम् ॥ २५ ॥
पञ्चोत्तमं आचार्यं बृहदारण्यतीर्थकः ।
महादेवोऽथ, परमब्रह्मानन्दस्ततः स्मृतः ॥ २६ ॥



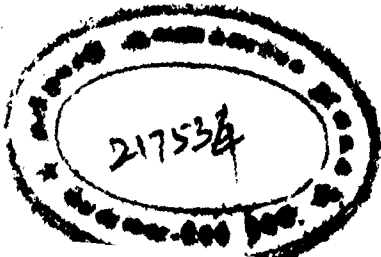
रामानन्द स्ततो ज्ञेय स्रयोविंशः सदाशिवः ।
 हरीश्वरानन्दतीर्थो बोधानन्दस्ततः परम् ॥ २७ ॥
 श्रीरामकृष्णतीर्थोऽथ चिद्बोधात्माभिधः स्ततः ।
 तत्त्वाक्षरमुनिः पञ्चा दूनत्रिंश स्तु शङ्करः ॥ २८ ॥
 श्रीवासुदेवतीर्थश्च हयग्राविः श्रुतीश्वरः ।
 विद्यानन्द स्रयस्त्रिंशो मुकुन्दानन्द एव च ॥ २९ ॥
 हिरण्यगर्भतीर्थश्च नित्यानन्दस्ततः परम् ।
 अष्टात्रिंशः शिवानन्दो योगेश्वर सुदर्शनौ ॥ ३० ॥
 अथ श्रीव्योमकेशाख्यो ज्ञेयो दामोदर स्ततः ।
 योगानन्दाभिधस्तीर्थो गोलोकेशस्ततः परम् ॥ ३१ ॥
 श्रीकृष्णानन्दतीर्थश्च देवानन्दाभिध स्तथा ।
 चन्द्रचूडामिधः पट्चत्वारिंशो हलायुधः ॥ ३२ ॥
 सिद्धसेव्य स्तारकात्मा ततो बोधायनाभिधः ।
 श्रीधरो नारायणश्च ज्ञेय इचान्यः सदाशिवः ॥ ३३ ॥
 जयकृष्णो विरूपाक्षो विद्यारण्य स्तथाऽपरः ।
 विश्वेश्वराभिध स्तीर्थो विबुधेश्वर एव च ॥ ३४ ॥
 महेश्वर स्तूनषष्ठितमोऽथ मधुसूदनः ।
 रघूत्तमो रामचन्द्रो योगीन्द्रश्च महेश्वरः ॥ ३५ ॥
 ओङ्काराख्यः पञ्चषष्ठितमो नारायणोऽपरः ।
 जगन्नाथः श्रीधरश्च रामचन्द्र स्तथाऽपरः ॥ ३६ ॥
 अथ ताम्रकतीर्थः स्यात् तत उग्रेश्वरः स्मृतः ।
 उद्दण्डतीर्थश्च ततः सङ्कर्षण जनार्दनौ ॥ ३७ ॥
 अक्षण्डात्माभिधस्तीर्थः पञ्चसप्ततिसंख्यकः ।
 दामोदरः शिवानन्द स्ततः श्रीमद्रत्नाक्षरः ॥ ३८ ॥
 विद्याधरो वामनश्च ततः श्रीशङ्करोऽपरः ।
 नलिकण्ठो रामकृष्ण स्तथा श्रीमद्रघूत्तमः ॥ ३९ ॥
 दामोदरोऽन्यो गोपालः षडशीतितमो गुरुः ।
 मृत्युञ्जयोऽथ गोविन्दः वासुदेवस्तथाऽपरः ॥ ४० ॥

गङ्गाधराभिध स्तीर्थ स्ततः श्रीमत्सदाशिवः ।
 वामदेव इचोपमन्यु हंयग्रीवो हरिस्तथा ॥ ४१ ॥
 रघूत्तमाभिध स्त्वन्यः पुण्डरीकाक्ष एव च ।
 परशङ्करतीर्थश्च शताब्धयूतः प्रकथ्यते ॥ ४२ ॥
 वेदगर्भाभिध स्तीर्थ स्ततो वेदान्तभास्करः ।
 विज्ञानात्मा शिवानन्द स्तथाचाऽन्यो महेश्वरः ॥ ४३ ॥
 रामकृष्णाभिध स्त्वन्यः चतुः शततमो मतः ।
 वृषध्वजः शुद्धबोध स्ततः संमेश्वराभिधः ॥ ४४ ॥
 अष्टोत्तरशततमो बोपदेवः प्रकीर्तितः ।
 शंभुतीर्थो भृगुश्चाऽथ केशवानन्दतीर्थकः ॥ ४५ ॥
 विद्यानन्दाभिध स्तीर्थो वेदानन्दाभिध स्ततः ।
 श्रीबोधानन्दतीर्थश्च सुतपानन्द एव च ॥ ४६ ॥
 ततः श्रीधरतीर्थोऽन्य स्तथाचाऽन्यो जनार्दनः ।
 कामनाशानन्दतीर्थः शतादष्टादशाधिकः ॥ ४७ ॥
 ततो हरिहरानन्दो गोपालाख्योऽपर स्ततः ।
 कृष्णानन्दाभिधस्त्वन्यो माधवानन्द एव च ॥ ४८ ॥
 मधुसूदनतीर्थोऽन्यो गोविन्दोऽथ रघूत्तमः ।
 वामदेवो हृषीकेश स्ततो दामोदरोऽपरः ॥ ४९ ॥
 गोपालानन्दतीर्थश्च गोविन्दाख्योऽपरस्ततः ।
 तथा रघूत्तमश्चाऽन्यो रामचन्द्र स्तथापरः ॥ ५० ॥
 गोविन्दो रघुनाथश्च रामकृष्ण स्ततोऽपरः ।
 मधुसूदनतीर्थश्च तथा दामोदरोऽपरः ॥ ५१ ॥
 रघूत्तमः शिवो लोकनाथो दामोदरस्ततः ।
 मधुसूदनतीर्थाख्य स्तत आचार्य उच्यते ॥ ५२ ॥
 आजन्मब्रह्मचारी यो भाति गोवर्धने मठे ।
 द्विचत्वारिंशदधिकशतसंख्यः सनन्दनात् ॥ ५३ ॥
 श्रीमत्परमहंसार्दिनानाविष्टदंशोभितान् ।
 तीर्थाभिधा निमार्त्तं सर्वान् गुरु क्षित्यं नमाम्यहम्

This list was printed in 1911 by Mr. T. S. Narayana Sastri B. A., B. L. It appears that he himself has given it the present form, from the materials furnished by His Holiness Sri Madhusudana Tirtha Swami, the 142nd. Acharya on the Pontifical throne at Jagannath or Puri. In regard to this list, Mr. Appasarma Vidyavachaspati, the talented editor of the now defunct, Samskritachandrika, has said in Sali. 1829,—

गोवर्धनमठे पुनरद्य यावत् १४१ आचार्याः समुद्भूताः । सम्प्रति किल पाश्चात्यैस्तदनुयायिभिर्भारतवर्षीयैः प्राचीनतत्त्वानुसन्धानपरा- यणैः प्रतिपुरुषं सामान्यतो विंशतिरेव वर्षाणि ज्ञातव्यमस्ति इति प्रति पाद्यते । तदनुसारेणापि चेद्वै गोवर्धनपीठाधिष्ठितानामाचार्याणां समयो विनिश्चीयेत तदा सांख्यं २८२० वर्षात्मकः संभवति । किन्तु ततो अपि न्यून एव प्रतिपुरुषं समयो गोवर्धनपीठाधिष्ठितानामाचार्यचरण- नाम् । एष हि प्रतिपुरुषं केवलं सप्तदशवर्षात्मकः संपद्यत इति ।

It is thus clear that the materials relied upon by Mr. T. S. Narayana sastri, for his information, are identical with those relied upon by Mr. Appasarma. The number of Acharyas according to the latter is the same as that given by the former. The fact that Mr. Appasarma has not given the names of the individual Pontiffs on the Govardhana Pitha, while Mr. Sastri gives the names of all the 141 Acharyas, shows that both have drawn their informations from the same source — from His Holiness Sri Madhusudana Tirtha, the 142nd. Acharya — but independant of each other. Even at an average rate of 20 years a generation these 141 Acharyas would have reigned for 2820 years before to-day (of before 1907, the date of the Samskrita Chandrika, Vol. xiv-ii) The average appears to be still less in the present case; and it is enough to disprove the modern phantasy in regard to the date of Samkaracharya. Needless to say that the Govardhana list supports tolerably the Dwaraka list which we shall hereafter see.



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Kiel, 7th. Sept. 1927.

Dear Sir:

I beg to inform you that I am sending you to-day, through international money-order, 10 sh., being my subscription to Vol. I of Jignasa. I have, so far, received Parts 1 and 2 only, and hope that you will now also send me, at your earliest convenience, the two remaining parts. I HAVE FOUND IN JIGNASA MUCH VALUABLE INFORMATION, but think that its printing may be improved.

Yours faithfully,
F. Otto Schrader, Prof.,
Holtenauer Strasse 69,
Kiel, Germany.

All communications to be addressed to The Manager, The JIGNASA, 2-30 Nachiappa chetti street, Mylapore, Madras. S. I.

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