

CHAPTER : V

THE TRADITION OF

ASTROLOGICAL WORKS

Jāmbusara is famous for its population of Jāmbu Brāhmaṇas from which the name “Jāmbusara” seems to have been derived. This caste of bhrāmins of Jāmbusara lined in the Bharūch region with two other two castes of Brāhmaṇa like Kapil Brāhmaṇs of Kāvi and Śāṅḍilya Brāhmaṇa of Ankaleśvara who are notable from the antiquity for scholarship of the Vedic tradition. The Jāmbu Brāhmaṇas living in a region in and around the Jāmbusara town are found to be quite innovative specifically in the field of astrology during the fifteenth and sixteenth century. The reword seems to be a golden time for both astrology and Sanskrit Literature.

Jāmbusara is reputed as ancient city to which the famous writer of a distinct book, Niruktavṛtti namely Durgasinh belonged. Thus the place inherits a long line of Vedic scholarship. It is said to be associated with the creation of the two of the six braches or ancillaries of the Veda called the Jyotiṣa (astrology) and the Nirukta. A great astrologer like Varahamihira refers in his distinctive work on astrology, Bṛhatsamhitā to Lāṭadeva as an eminent astrologer of the lat region. Thus, the region is recognized for its scholarship in astrology. Astrology is a science of speculation of future events

based on the placement of stars and planets at the given time or as the time of when a person in question was born. It includes two aspects of astrological scholarship namely Gaṇita that is mathematical calculations and Phalit that is speculative reading or forecasting on the future. The work done in the Bharūch region in the field of astrology pertains mostly in the area of “Gaṇita”.

The geographical location of the place too played a vital role in addition to the knowledge of astrology. The place had earned reputation as business sea-port over the time. It allowed the people of the region to explore new contacts with business communities of Śrī Lankā, Rome, Egypt, Arab countries, etc through sea voyages on business purposes. These wide contacts brought in to a field of astrology a new Tājak system of the “Yavanjyotiṣa,” i.e. the western astrology. This system is found to have a good spread and popularity in the region. This way two places in the Bharūch region Bharūch and Jambusar claim a pioneering contribution in the field of astrology.

## Haraji Daivajña :

As mentioned earlier, the scholarship in astrology sprang from a single family line of Jambu Brāhmaṇas belonging to Jambusara. The first writer in the family line is Haraji Daivajña who has written a highly celebrated book in astrology titled Mānasagarī Paddhati. It is a rare book that guides a new learner of astrology about the two aspects of astrology, 'Gaṇita' and "Phalit" in a lucid language and explanation. It helps a new learner to enter the field of knowledge and develop clear understanding. The book also abounds in practical applications of astrology to render viable solution and guidance on various kinds of problems in life. Such merits increased the popularity of the book among scholars, astrologers and common people.

The book gives a distinctive reference of its author in its concluding verse, "Puṣpikā". It goes like,

आसीद्गुर्जरमण्डले द्विजवरः शांडिल्यगोत्रोद्भवः  
श्रीमद् याजिकवंश मण्डनमणि ज्योतिर्विदामग्रणीः ।  
श्रोत स्मार्त रतो जनार्दन इति ख्यातः स्वकीयै गुणैः  
स्तत्सूनूर्हरजी दशां स्फुटतरां चक्रे परा योगिनीम् ॥

Which means, Haraji a son of an eminent astrologer namely Janārdana who was pioneer in scholarship in astrology.

He is deeply involved in the study of the Śrutis and Smrutis. He claims pioneering work in the scholarship of astrology by producing unique knowledge. He was born in the Śaṅḍilya descent that is eminent among Brāhmaṇas of Gujarāt and illuminated with scholarship his family of priests. He describes the “yoginidaśācakra” with the method called the “Sphuṭarīti” i.e. the method of exposition and expansion.

Another reference to the author is made by Yājñikanātha Daivajña in his significant work on astrology, Jātakacandrikā. Yājñikanātha mentions about his father and grand father and mentions an eminent scholar and astrology Harji as his grandfather. He says :

वेदार्थरत्नाकरपारगामी तदुक्तकर्मा चरणाभिमानी ।

जंबुसरस्थद्विजपद्मवृंद प्रकाश सूर्योहरजीद्विजोऽभूतः ॥

( जा.चं.-१-२)

which means there lived a Brāhmaṇa namely Haraji who illuminated a bunch of lotus flowers in the form of pious Brāhmaṇa. He lived in Jambusar. he felt proud about building his conduct of deeds ( actions) that the Vedas preach and reached beyond the deep sea of the meaning of the Vedic knowledge.

The later reference suggests that Harji was Yājñikanātha's grandfather and that both the books on astrology have sprung from the same family line of astrology. It also refers to the family pride of higher degree that the family earn through their deep involvement in the study of Śrutis and Smrutis.

### **Haraji Daivajña's Mānasāgarī Paddhati :**

Mānasāgarī Paddhati is an invaluable treatise on astrology. The subject matter of the book explains astrology in a very simple and lucid style. -

Astrology is a science split under two disciplines namely 'Gaṇita' i.e. calculation and 'Phalit' , i.e. speculation. The 'Gaṇita' method holds discussion on stars or planets, eclipses, etc. The 'Phalit' method focuses on the matters concerning a person in question. (Tājak ) (svarapraśna), omen, etc. Mānasāgarī Paddhati is a simpler book among the books of the Jātaka kind. It is simple in the subject matter on astrology and it is also simple in the Sanskrit language in which the matter is explained persons with little knowledge of the Sanskrit language can understand the subject with little. The book contains fine chapters that present different aspects of the subject matter.

**Chapetr One** : The chapter begins with an invocation to god as good (omenious) beginning. It includes adoration to Jaina-Vaiṣṇavi and to Yāvani. It then gives a detailed method of making a horoscope and detailed description of the Forecast of the calendar like the yuganayana, samvatsara, etc.

**Chapter Two** : The chapter discusses the matters like the twelve kinds of mood ('dvādaśbhāva'), receiving clarification (spashṭikaraṇ grhaṇa), union of two planets ('devi grhayutī'), union of three planets ('trigrahayutī'), union of four planets ('caturgrhayautī'), union of five planets ('pancagrahyutī'), union of six planets ('ṣaḍgrahayutī'), union of seven plane ('saptagrahayutī'), description of the outcome (result) of the union of planets, etc.

**Chapter Three** : The third chapter deals with subjects like the result of the bhāvgata lagneśa, the present mood of the Lord of the marriage high planets and the result of the stars staying in twelve moods ('dvādaśabhāvagata Rāśifala') the result of the planets staying the sign of zodiac like Taurus, etc. method of selecting tools of six types ('ṣaḍvarga sādhanāvidhī') and its results.

**Chapter Four** : the chapter presents subjects like 'pancamahāpuruṣayoga', meeting of five kinds of great persons; 'sunaphādiyoga, 'anekānekayoga', 'veśiyoga', 'vośiyoga', 'Hansayoga', 'Amarayoga', and many other kinds of union and the result of such union. Besides it, the book talks about the Rājayoga of various kinds, 'Arishṭayoga', 'Ariṣṭa bhangayoga', 'dvādaśabhāvafal', nine planets, 'Purushākārācakra' and many other such charkas, fala samyukta rashmifala, 'Ashtakavargafala', and also 'sthānādi grahabala', 'Bhāvafala', and the description of the series of age like 'pinḍa', etc. ('Pindādi Āyukrama') all these subject are described with care and minuteness.

**Chapetr Five** : This Chapter brings to its readers a very popular method of astrology called 'Dashā Paddhati'. The chapter also describes to its care the matters like 'Viśottari', 'Ashtottari Sandhyā', conditions and internal conditions ('daśā and āntardaśā') like yogini, vīdaśā', etc.

### **Yājñikanātha Daivajña's** :

Jātakacandrikā is another signification book on astrology in the Sanskrit language that was produced in the Bharūch region. The

writer Yājñikanātha Daivajña lived in the family line of Haraji Daivajña the pioneer in astrology in the region. He was Haraji's grandson and lived in the fifteenth century. Yājñikanātha provides these details in the initial verses of his book Jātakacandrikā.

The invocation at the outset of the book pays solution to the nine planets. This verse is found in his grandfather's book Mānasāgarī Paddhatī as the fifth verse. Following the invocation, the writer talks about his reputed family line that goes like:

विघ्नेशवाणिगिरिजारमेशपादाम्बुजान्येकधियां प्रणम्य ।

अवाप्तसंनाकनिकेतसोख्ये श्री नाकुमातुश्चरणांबुजे च ॥

Which means, I bow to the lotus like feet of Lord Gaṇeśa, Goddess Sarasvati, Goddess Pārvatī and shri Kruṣṇa, and I also bow to the sacred feet of my mother Śri Nāku who has departed for the heavenly abode.

In this verse he pays respect and homage to his departed mother as the first and the foremost in his family painting her next to gods and goddesses. In the next verse, Yājñikanātha writes:

वेदार्थरत्नाकर पारगामी तदुक्त कर्मा चरणाभिमानी ।

जंबुसरस्थद्विजपद्मवृंद प्रकाश सूर्योहरजीद्विजोऽभूतः ॥२॥

आचाररत्नाकरमंदराद्रिस्तत्सूनुरासीद्वलभद्रनामा ।

तत्सूनुर्याज्ञिकनाथनाम्ना विरच्यते जातकचंद्रिकेयम् ॥३॥

Which mean, there lived in Jambusar a Brāhmaṇa call Haraji, who had well knowledge of the meaning of the Vedas, who takes pride in acting and behaving in the manner the Vedas preach and who enlightens a group of Brāhmaṇs, pure and sacred like lotus flowers.

Further in the sea of his conduct they lived a son namely Blabhadra who was steady like the Mandarācala hill in the midst of the sea and his son Yājñikanātha is now busy writing this

book Jātakachandrka. Thus, the author furnishes good details about his descent and his family that helps in preparing a historical record of the books. This goes in common with many Sanskrit writers. This infact is good practice for the sake of records and references for the posterity. After the personal details there follows the writer's presentation of the subject The writer presents the subject in six chapters called 'Prabodha', he gives 'Pus̥pikā' at the end of the chapter. The 'Pus̥pikā' states like:

ईति श्री याज्ञिकनाथ विरचितायां विलेखनक्रमाभिधानः .... प्रबोध ॥

Means here ends the first 'Prabodha' chapter called 'Vilekhanakramābhidhna' in the book Jātakacandrikā written by Yājñikanātha . This too goes with the popular tradition to end a chapter followed religiously by all Sanskrit writers. Even at the end of the book there is a last verse, the 'Pus̥pikā':

जयति जंबुसरोपत्तनंधरणिभूषणमार्यनिकेतनम् ॥

ईह निवासकरः श्रुतिसागरो द्विजवरोबलभद्रइति श्रुतः ॥ २८ ॥

तञ्जन्मनायाज्ञिकनाथ नाम्ना प्रकाशिता जातकचंद्रिकेयम् ।

अपाकरोत्वाशुहृदंगणस्थ ज्योतिर्विदज्ञानमहान्धकारम् ॥ २९ ॥

Which mean hail to the city of Jambusar that is a place as beautiful as an ornament adoring the earth. The reason is one

Yājñikanātha who happens to be a son of a Brāhmaṇa namely Balabhadra, who stayed in the city and who surpassed the deep sea of meaning of the śruti, has enlightened the world with this Jātakacandrikā. Now remove at once the dense darkness of ignorance of people of knowledge with the light of Jātakacandrikā .

These references point out a few facts, that Yājñikanātha belonged to Jambusara. He held great love and pride for his birthplace. He held high respect for his family their ancillaries. The fact that he was a son of a great scholar Balabhadra who had understood thoroughly the meaning of the śrutis is cleared mentioned in the 'Puṣpikā', verse at the end of the sixth 'Prabodha, Chapter:

इति श्री बलभद्रात्मज याज्ञिकनाथ विरचितायां जातकचंद्रिकायां  
महादशाभिधानो नाम षष्ठः प्रबोधः समाप्तः

which means, here ends the sixth Prabodha, chapter namely Mahādaśā in the book Jātakacandrikā written by Yājñikanātha who is Baladhadr's son.

These ample and clear references by the writer may sound inapt as over glorifying by the writer himself. But they certainly

help to prepare historical documents to provide a specific context.

### **Jātakacandrikā :**

The science of astrology comprises of three components: 1 'Siddhānt', i.e. the principle, 2. 'Samhitā', the theory and 3. 'Horā' the practical applications through calculation. The book, Jātakacandrikā deals with the components of 'Siddhānta' and 'Horā'. More specifically, the book discusses minutely the matters related to mathematical calculations. The chapters of the book are called 'Prabodha'. The book consists of six 'Prabodha', chapters.

The first and the second chapter include the invocation to gods and goddesses, introduction to the writer and his family line and poems of adorations like 'yāvani' etc. Then it details on the matter that are required in a horoscope and also discusses issues such as 'ayana', 'ṛtu' (season) and 'yoni'.

The third Prabodha is the central focus of the book. The chapter is significant as it deals with the chief element of the subject. The writer discusses the method of calculation that goes into making a horoscope. It indicates how to show clearly

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‘Sarvakṣā’, ‘Gateṣṭa’ and Iṣṭaghaṭi’ etc. It explains in a simple way a method to find out ‘dinamān’ and ‘lagna’ and also to find out ‘bhāva’ ‘Horā’ dreṣṭkāṇa’ ‘saptamānśa’ nvamānśa’, ‘dvādaśānśa’ ‘tridaśānśa’, kundli etc. Besides these, the chapter offers clarification appropriately the issues like mention ‘saptakavarga, ‘aṣṭakavarga’, etc. that are considered in reference to a horoscope.

The fourth Prabodha details on the definitions of signs of zodiac like Taurus, etc. and the planets like the sun, etc. It also explains the sign of zodiac of the planets and describes them in detail.

The fifth Prabodha too shows significance of the planets and the signs of zodiac. It points out the significance related to the twelve types of moods, ‘dvādaśābhāva’. The name of this chapter is

ग्रहभेदादिनिरूपणाभिधानो which means presenting the secrets of the planets.

The sixth Prabodha is the concluding chapter that deals with subjects like ‘Mahādaśā’, ‘Āntaradaśā’, ‘Upadaśā’ and ‘Dinadaśā’.

The book is comprehensive to include so many matters on the subject of astrology and thus, it may be viewed as a pot that contains in it the entire sea of knowledge. It may serve as a valuable text book on astrology that helps any common reader to learn the mathematical calculations of astrology with simple method and lucid language. Here lies the value of the book.

The books, *Mānsāgarī Paddhati* by Harji Daivajña and *Jātakacandrikā* by Yājñikanātha Daivajña represent the valuable heritage of knowledge of astrology that is handed down so carefully in the family line. One gets this indication when he views both the books carefully. One may notice some similar matters in both these books.

- (A) Both the books are the books on the 'Jātaka a' methods that stays in the tradition of astrology.
- (B) Similarity in words and meaning are noticed in the fifth verse of the invocation part at the outset of the book, *Mānasāgarī Paddhati* and the first verse of invocation with which the book, *Jātaka chadrika* opens. The verses go like:

सूर्यः शौर्यमथेन्दुरुच्यपदवीं सन्मङ्गलं मङ्गलः  
सद्वृद्धिं च बुधो गुरुश्च गुरुतां शुक्रः सुखं शं शनिः ।

राहुर्बाहुबलं करोतु विपुलं केतुः कुलस्योत्रितिं

नित्यं प्रीतिकरा भवन्तु भवतां सर्वे प्रसन्न ग्रहाः ॥

(मान.-१-५,जा.चं.-१-१)

Both these verses convey the sense that let there be progress of the family with the Sun's adventure, the Moons' lofty position, well-being by the Mars, lofty intellect with the Mercury's grace, and grace fullness by the planet Jupiter, happiness by the Venus and enjoyment by the planet Saturn. In this way, let all the planets be pleased and bestow ever on you the joys of life.

(C) Both the books offer information on the writers, their families and the descents. They also the names of the writer's father and his grandfather. The writers mention the names of their ancestors with a sense of pride as belonging to a Brāhmaṇa family of higher merits as they remained ever busy in the study of the Śruti and the Smṛuti.

(D) More significantly, these two books explain similar methods of calculating the 'ayanānśa' that is used in astrology. For example, you subtract four hundred forty five from the śālivāhana śaka-year and what remains is the 'kalā'. If you divide the figure by sixty and the new

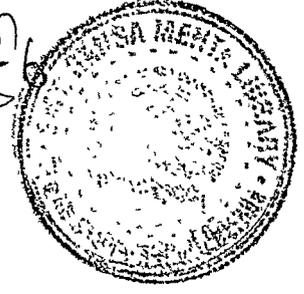
figure is called the 'ayanānśa'. In the contemporary sense, the 'ayanānśa' is a figure that is obtained with multiplying the figure with number of months that have passed since the first day Ekama of the Caitra month and adding to it five pulses etc. this is the method that the book Mānasāgarī Paddhati shows. The book, Jātakacandrikā too shows the similar method.

In this way, considering all the similarities and identical methods that the two books explain it is well established that the writer of Mānsāgarī Paddhati, Harji Daivajña was related to Yājñikanātha the writer of Jātakacandrikā as his grandfather belonging to the same family line that belonged to Jambusar. This Marks a significant contribution to the Sanskrit literature in general and science of astrology in specific.

### **Viśrāma Paṇḍita :**

Viśrāma Paṇḍita was the third scholar in the line of astrologers who had his origin in Jambusar. He lived in the sixteenth century and contributed four book on astrology namely, (1) Yantraśiromaṇi,

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विश्रामो गणनाथपादनिरतस्त्रिस्कंध पारंगतः

श्रीमद् यंत्रशिरोमणिं सुविशदं चक्रेऽगयंत्रात्मकम् ॥<sup>9</sup>

Which means, he had a son called Janārdana who earned reputation in the world by his own virtues. He too had a son Purushottama who was a treasure of virtues and was reputed for his most virtuous behavior. And there was born a scholar named Viśrāma who remained involved in offering prayer to the sacred feet of Lord Gaṇesh, who was expect in all three sections. He writes this book called Yantraśiromaṇī that abounds in various methods of working in astrology. The verse that follows gives the time of the book;

शाके सप्तत्रिपंचेदु १५३७ प्रमिते रचितोमया ।

ग्रंथौ यंत्रागमानां हि वृत्तैर्नदेर्दुदस्रकैः ॥<sup>10</sup>

(यंत्र शिरोमणि - ७- ३)

which conveys that, this book has been written by me in the shake year 1537.

the introduction of the writer that the book, Yantraśiromaṇi gives is also found in almost similar words in the book, Jātakapaddhati.<sup>11</sup> Considering the time of the book it can be concluded that the book, Jātakapaddhati had been written ten years earlier to the time when the book, Yatraśiromaṇī was

written. Pointing at the time of the book, Jātakapaddhati, Viśrāma writes:

शाके नंदपंचेदु १५२९ प्रमिते च नभश्चक्रे।

वृत्तैः सप्तविंश ४७ तुल्यैश्च कृता जातकपद्धतिः ॥ <sup>12</sup>

These reference clearly point out Jambusar in Gujarat as the place of origin of the writer and he belonged to the caste of Śandilya Brāhmaṇas that resided in places around Bharūch. The other two writers, Harji Daivajña and Yājñikanātha Daivajña too belong to the Śandilya line of descent of Brāhmaṇs.

The books on astrology that Viśrāma Pandita wrote are available. They include four books namely 1. Grhaṇa Gratha, 2. Jātaka Paddhati, 3. Yantra śiromaṇī, 4. Kunda śiromaṇī.

### **1. Grhana Grantha**

This is Vishama Pandita's book on astrology related to its component of 'Gaṇita' mathematical calculation. One manuscript of the book is available for reference at the Oriental Institute of the M.S. University of Baroda, Vadodara.<sup>13</sup> Just two pages of one another manuscript is found at the Cuniāl Gāndhi Vidhyābhavana at Surata.<sup>14</sup> The manuscript of the book preserved at the Oriental Institute library at Vadodara is a

complete version. Its size is 21.6 cms X 11.8 cms and it has four pages. It is written in Sanskrit, but no reference is available indication the time when it was written. Both the manuscripts conclude with the Pshupika verse that informs:

इति श्री ज्योतिर्विद पुरुषोत्तमात्मज विश्रामेण विरचितो ग्रहणग्रंथो...

Which means that small book is named Grhaṇa Grantha and it is written by Viśrāma, Purushottama's son who is quite knowledge person in the subject of astrology. Further, the manuscript preserved at the Oriental Institute gives a complete text of the book in seven verses. The book informs in the seventh verse;

गतौ तौ स्पर्श मोक्षाभिधौशेषपूर्ववदत्र साध्यमखिलं कोष्टो  
परिसिद्धये..।

This verse informs and the title of the book too indicates that the book throws light specifically on the point of 'Grhaṇa Gaṇita' that forms a significant part of astrology. The book gives mathematical tables related to the eclipse and its release that may be prepared at the time of eclipse. The place where the book was written is Jambusar. This along with the writer's information makes one point clear that during Viśrām's time

there might be a good spread and popularity of the science of astrology specifically related to Gaṇita

## 2. Kunda śiromaṇī :

Viśrāma Paṇḍita wrote another book called Kundaśiromaṇī. one manuscript of the book is available at the oriental Institute of the M.S. University of Baroda, Vadodara.<sup>15</sup> The manuscript of the book in the Sanskrit language was first available in the year 1905. the manuscript indicates that the book was written in the Śaka year 1521. The book is in the form of rituals or practice of doing an experiment in astrology. The manuscript contains thirteen pages. The writing is found on both the sides of the pages. Regarding the subject matter of the book, it can be seen that the book is about the method of making (kund) for the altar to perform yajñas. The book includes essential details related to making a 'kund', its significance and matters related to the benefits that can be derived out of it. In the book the verse no 1 to 79 deal with the subject matter, the eightieth verse gives a following Puspikā :

स्वस्ति श्री सहितेपुरे सकल विद्वदजनै भूषिते ।

श्री जंबूसरे महागुणनिधिः श्री यज्ञवल्क्यो द्विजः ॥८०॥

शक चंद्रद्विपंचेदुः १५२१ प्रमिते रचितोमया ग्रंथः

कुण्डागमानाहिवृत्तेयुग्माष्टन् समितैः ॥८१॥

इति श्री ज्योतिर्विद पुरुषोत्तमात्मज विश्रामेण रचितः कुण्ड शिरोमणि समाप्तम् ।

This, the Puspikā informs that the book was written by Viśrām, a high scholar purushottam's son in the city of Jambusar.

### **3. Jātakapaddhatī :**

The science of astrology calls those books as Padhhati Grantha, the books of methodology that discusses the methods concerning the making of a horoscope among such books, some books namely 1. Keśvi Jātaka, 2. Govinda Paddhati, 3. Jātaka Bodhini, 4. Jātaka Dīpikā, 5. Jātakacandrikā, 6. Janmapātri Vidhānāma, 7. Paddhati Kalāvati, 8. Ratna Paddhati, 9. Jātaka Ratnavati, 10. Jyotiṣa Kedāra, 11. Divākari Padhhati, 12. Jātakapaddhati, 13. Paddhatiratna, 14. Śrīpatipaddhati 15. Bruhatjātaka 16 Mānasāgarī . All these books make useful statements about how to make a good horoscope. Normally, the components that books of methodology mention are found like : 1. Sādhana, a tool, 2. Spṣṭa Graha, a clear planet, 3. Lagna 4. Bhavsādhana, sentiments, 5. Drshṭi, vision, 6 Shadbal, strengths (vigour) of six types, 7. Āyurdā, the giver of life and 8. Daśās', conditions of life.

The chief base of all these methods is available mostly in the book, Bruhadjātaka a. Of all the methods, the method ‘ Keśvi ’ Jātaka a Paddhati’ is the best, Viśrāma’s Jātaka Paddhati is found to be similar on most grounds to the renown method Keśvi jātaka paddhati. Viśrāma’s Jātakapaddhati contains eight chapters and forty seven verses. In these chapters and verses matters like ‘bhāvādhyāy,’ ‘draṣṭi’ bala’ etc. are discussed. The following is the details of the verses that are found in the

Chapters :

|    |              |                 |    |
|----|--------------|-----------------|----|
| १. | भावाध्याय    | verses 1 to 8   | 08 |
| २. | दृष्टाध्याय  | verses 9 to 12  | 04 |
| ३. | बलाध्याय     | verses 13 to 23 | 11 |
| ४. | कष्टाध्याय   | verses 24       | 01 |
| ५. | आयुर्दाध्याय | verses 25 to 36 | 12 |
| ६. | रिष्टाध्याय  | verses 37       | 01 |
| ७. | दशाध्याय     | verses 38 to 44 | 07 |
| ८. | ग्रंथालंकार  | verses 45 to 47 | 03 |

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47 verse in

total

The time of the book is given in the Puspikā According it is the Śaka year 1529. The writer gives his detailed introduction in the last three verses. It confirm about the author of the book Viśrāma Paṇḍita who was a son of a renown scholar Purushottam and who was a native of Jambusara.

#### 4. Yantraśiromaṇi :

This book is also based on the component of 'Gaṇita' in the science of astrology. The book opens with an invocation to Lord Gaṇesh, a destroyer of all hurdles. The first six verses in the beginning offer a general introduction of the book. It also provides details of the knowledge of various "Vedhayantra" that the writer obtained from his forefathers. The book consists of seven 'maṇi' i.e. chapters as a chapter is named here as 'maṇi'. The book Yantraśiromaṇi presents the subject in seven maṇi in the following way in total two hundred and nineteen verses:

|                               |             |
|-------------------------------|-------------|
| प्रथममणि - नरयंत्रमणि         | 114 verses. |
| द्वितीयमणि - जलयंत्राख्योमणि  | 088 verses. |
| तृतीयमणि - यंत्रराजाभिधानोमणि | 062 verses  |
| चतुर्थमणि - चापयंत्राख्योमणि  | 014 verses  |
| पंचममणि - तुरियंत्राख्यमणि    | 012 verses  |

षष्ठमणि - नलिकाख्यायंत्रमणि 005 verses

वंशवर्णन - वंशवर्णनो सप्ताख्यमणि 004 verses

Total : 219 verses

In this book, subject related to astrology are discussed at length. They include

शंकुयंत्रं, चंद्रस्पष्टताज्ञानम् , भावसाधनम् , अंबुयंत्रसाधनम् , यंत्रघटनाप्रकार, यंत्रगारांकना , अक्षपत्रांकना, भचक्रपत्रांकना, वेधोन्नतांशज्ञानं, अर्कनक्षत्रस्पष्टज्ञानम् , चापयंत्रप्रकार, तुरियंत्रप्रकार, नलिकायंत्रप्रकार etc.

At the end of the book, the writer offers a detailed description of his family line and the city of his birth. He clearly writes:

श्रीमद गुर्जरमंडले क्षितितलालंकारभूते पुरंश्री जंबुसरसंज्ञके.....<sup>16</sup>

It means that the book was written in the city of Jambusar and the writer was a grand son of Anant, who belonged to Śaṇḍilya Descent and a son of Purushottama who was born in the same descent. The book was written in the śaka year 1537. The details of descriptions that the writer offers about his family and the place of birth unfolds before the reader one brilliant tradition of astrology that was evolved at Jambusara and that was forgotten in the tides of adverse times. The present research seeks to discover it and revive it by its presentation so that the posterity

would know the value of Jambsar and the Bharūch district, so far undermined, in its true spirit.

### Śivarāma Śukla:

Several other references are available that point significantly at another writer on astrology. He was Śivarāma Śuklawho was Viśrām's son several book are found to be ascribed to him. He too belonged to Gujarat and wrote on astrology. There is a difference of twenty five years in the time when both the writers wrote. Accordingly, Viśrām's book was written earlier to Śivrama's book Krutyacintāmani. Śivrāma writes about himself at the outset of his book:

प्रणम्य तातं विश्रामं विघ्नेशं जगदम्बिकाम् ।<sup>17</sup>

He writes in the Puṣpikā of the book:

इति विद्वन्मुकुटमाणिक्यनीराजिनचरणकमल शुक्ल श्री विश्राममात्मज  
शिवराम विरचितायाम्.....<sup>18</sup>

Further, one more reference is found in the book

### Karmapradīpavyākhyā:

मोढजातीय विश्रामशुक्लस्य तनयेन हि ।

शिवरामेण रचिता विवृतिर्विदुषां मुदे ॥<sup>19</sup>

All these references show that Śivrāma was Viśrāma's son. And he belonged to the Modha caste of Brāhmaṇas.

It is a matter beyond doubt that the Brāhmaṇas of modh caste had resided in Gujarāt. No specified reference is available to point at a specific place in Gujarāt at which these Brāhmaṇas lived and created this book on astrology. But since Śivrām is shown as clearly related to Viśrāma Pandita as his son and when Viśrāma Pandita is clearly shown to have belonged to Jāmbusara, a clear line of relation between Śivrāma and the place Jāmbusara can be established (drawn). Further, Shivarama mentions his father's name in the book, but no where he refers to his mother. In the beginning of the book, he devotionally remembers only lord Ganesha.

The writer's time :

All the end of the book of essays, Krutyā chitamāṇi, the writer indicates the time when he wrote his books :

पक्षतुंशरचंद्रैश्च मिते शाके तु वत्सरे ।  
मुन्यङ्कसमिमे(ते) नभो मासि पक्षासितेतरे ॥  
जन्माष्टम्यां गुरोवरि शुक्लविश्रामसूनुना ।  
शिवरामेण रचितः कृत्यचिन्तामणिः शुभः ॥<sup>20</sup>

The Puṣpikā informs that the writer completed this book in the Shake year 1562 and the Vikram year 1697. It means the year of the book was 1640, on this ground, the time of the write can be

ascertained same where at 1601 or the beginning of the seventeenth century. He must have written other books too during the same period. He has written about ten to twelve books in the form of essays or commentary in the ritual methodology ( Karmakand ) of the Samveda and the dharmasāstra. They can be listed as under:

1. कृत्यचिन्तामणिः , 2. शान्तिचिन्तामणिः , 3. रुद्रचिन्तामणिः ,
4. श्राद्धकृत्यचिन्तामणिः , 5. कर्मप्रदोषव्याख्या - छन्दोगपरिशिष्ट विवृति ,
6. सुबोदिनीपध्दति - गोभिलगृह्यव्याख्या , 7. कारिकार्थ बोधिनी - गोभिलगृह्यसूत्रटीका , 8. नवग्रहशान्तिपध्दति - शान्तिग्रंथ , , 9. छन्दोगानीयाह्निकम् - नित्यकर्मग्रंथ , 10. मण्डपकर्तव्यतापूजापध्दति , 11. आह्निकसामगानाम् , 12. ऋषिछन्दो देवता .

All these twelve books are available in the writer's name :

### 1. कृत्यचिन्तामणिः

This book is the biggest and the most detailed of the book that Śivarāma Śukla wrote. Four of his books are found in the serves of cinatāmnai, namely 1. कृत्यचिन्तामणिः, 2. श्राद्धकृत्यचिन्तामणिः 3. रुद्रचिन्तामणिः 4. शान्तिचिन्तामणिः Of these four books, the कृत्यचिन्तामणिः a detailed book on the Dharmasāshtra based on the Gabhilasutras It is a

creation in the form of lectures on the sutras in the branch of the Samavedā. Through it is supposed to be a definition it is so detailed that it makes one complete and separate essay in its way.

The book is a great source of guidance and consultation for the Brāhmaṇas of the Samaveda branch in their religions practice as it contains a detailed explanation of the method of the practice of the Samvēda. It also offers different views and opinion of scholars on the bases of the quotations derived from the books written earlier to this book. Three manuscripts of the book are available in the collection of valuable manuscripts presented at the prāncya vidhyamandir, Vadodara<sup>21</sup>.

The book presents the subject matter in five chapters called Prakash: the subject matter may be outlined as under:

Prakāśa One : The first chapter is the 'Ādhāna Prakāśa', it presents a scholarly discourse focusing on details related to subjects like the worship to Lord Ganesha, nandishradha, agnyadhana, etc. The author explains these subjects elating illustrations for various other authors on the subjects. Thus, the chapter is made of good and lucid writing that gives easy yet rich reading.

Prakāśa Two : The second chapter is called the Āhnik Prakāśa , It dwells on detailing on the routine 'Āhnik' rituals such as 'yagnopaevitaprakaraṇavidhi' , 'shaucha sanāna,' 'sandhyā,' 'tilaka ,' 'vaiśvadeva,' 'bhojanasayamprātarhoma,' etc. that ought to be performed daily.

Prakāśa Three : The third chapter is called the 'Sthālīpākaprakāśa.' It discusses with adequately supporting details the subjects like 'daśapaurṇamāsa,' 'pindapitruyajña,' 'śraddha Vaśiṣṭhā' according to 'Śrāddhākalpa,' 'amavasya śraddhanirṇaya,' 'pakśadisthālīpāka,' 'pravāsa krutyanirṇaya,' 'punarādhana,' etc.

Prakāśa four : The fourth chapters is called 'Samskār Prakāś' it drills on sixteen types of the 'Samskāra' rituals beginning with 'dāraparigraha' to go up to the last one called the 'samāvartana'.

Prakāśa five : The fifth chapter is the Paksansthā Prakāś'. It includes in its discussion subjects like 'upākarma,' 'ashvayajña,' 'goyajña,' 'śravaṇākarma,' 'aśvayuji,' 'Āgrayaṇākarma,' 'Āgrahāyaṇa,' 'strastarārohaṇa,' 'ashtakā,' 'anvaṣṭakā,' 'somyajña,' 'Indrayajāa,' 'kamyakarma,' etc. It concludes with a verse:

यावल्लवणसमुद्रो यावत्क्षत्रमाणितो मरु ।

यावच्चन्द्रादित्यो तावदिदं पुस्तकं जयतु ॥

It means as long as the salty sea stays, the (nakshtra) constellation of stars adore the sky, and the moon and the sun shines this book will have appreciation of the readers. The book helps to decide the time of its making with various references that it cites from different authors of the time. The 'Puspikā' at the end of the book to helps us to decide the time of the book as discussed in the earlier part. The vast store of references from contemporary writing makes it the most reliable and valuable source of knowledge on the Dharmashashtra.

## २. श्राद्धकृत्यचिन्तामणिः

This book is available as three manuscripts preserved at the Prācyā Vidhyāmandir, Vadodarā.<sup>22</sup> Of these three manuscript, the manuscript no. 1127 contains additionally the subodhini commentary on the book. The book contains three chapters called 'Prakāś'. It present the subject matter in these three chapters as detailed below:

Prakāś One : The first chapter explains the post mortal ritual (antyeshti) up to the point of 'sapindikaraṇ,'

Prakāś Two : The second chapter presents different scholarly views on the deaths of women during the menses period and the pregnancy etc and presents scholars decision on the subjects.

Prakāś Three : The third chapter elaborates on the remaining 'shrāddha' rituals such as 'nityaneimityaka,' etc.

### ३. शान्तिचिन्तामणिः

This book is given in a form of a discourse on the annexure to the 'gobhīliya'. The book is available in two manuscript preserved at the Prācyā Vidhyamandir at Vadodarā.<sup>23</sup> The first manuscript presents a method at the ritual called 'vastushanti'. The second manuscript presents different subjects in two chapters. The first chapter present matters on setting constellation of nine planets at worship, 'navagrahamandāḷ sthāpana,' etc. It includes the forms of the nine planets ('navagrahasvarūpa') setting the constalation (mandalasthāpana) idols and required material (murtidrvya) the type of a planet ('grahaśāati') place of birth ('janmabhūmi') etc. The second chapter offers in great detail subjects' like 'hom grahaśānti' (sacrificial ritual for calling peace for home) 'hom-

kram' (steps of performing a sacrificial ritual); 'hom-dravya' (material required for a sacrificial ritual). In the part following it, it presents the rituals like nakśatra śśānti'praying for peace of the planets), 'kuyogaśānti' (calming down of ill happening) etc. That go among the calm-down rituals prescribed by the Dharmashastra. This book prove quite useful and valuable to scholars of the rituals pertaining to the Samaveda branch.

४. कृत्यचिन्तामणिः

Rudra cintāmaṇi: this book offers a method called the 'rudra,' It explains a method of performance called 'ekarudratirudranām.' The book is available in one manuscript preserved at the Prācyā vidhyamandir at Vadodarā.<sup>24</sup>

५. कर्मप्रदोषव्याख्या - छन्दोगपरिशिष्ट विवृति :

Śivarāma Śuklas written a definition of 'karmapradīp' that is recognized as 'cāndogaparishishṭha',.It is a book useful to all people in general and not only to the Brāhmaṇas belonging to the Sāmveda branch of knowledge. It provides guidance about actions that are beneficial to all people. The book is also known as "Gobhīlsmṛuti" or "Kātyāyansmṛuti". It enumerates on common place rules and codes of normal human behavior. It

explains subjects like the significance of the sacred thread, direction in to which one should move his action, etc. Since it is the book on which the sage Kātyāyan offered commentary it is known as Katyayansmruti. Śivrāma Śhukla's present book is a commentary on Kātyāyan's book. The book is available in two manuscripts preserved at the Prācyā Vidhyāmandir Vadodarā.<sup>25</sup>

#### ६. आह्निकसामगानाम् :

The book describes briefly deeds of normal routine in a human life and their significance. They include the morning worship exercising teeth with cut piece of a 'bāval' tree,' dantadhāvan; both offerings to the sun and deities prayer at the twilight,' 'Sandhyāvandana,' offering to Lord Bhrahmā worship of Lord Viṣṇu, five type of great offerings, Pancamahāyajña, offering food to the Fire, Veiśvadevambhojanvidhi, ritual of worship at the twilight,' 'Sāyamsandhyā,' etc. The book is available in one manuscript at the Prācyā Vidhyāmandir, Vadodarā.<sup>26</sup>

#### ७. ऋषिछन्दो देवता :

The book is an index of the deities, sages and meter of the Sāmveda. One manuscript of the book is found at the Prācyā vidhyāmandir, Vadodarā.

The books other than those mentioned above by the same author include Subodhinīpaddhati, a commentary on the Gobhīlaguhyasūtra, Kārikārthabodhni a commentary, Navagrahaśanti paddhati, Chandogānīyāhnik Mandapkartavyatāpūjā paddhati, etc. No manuscript of these books are found anywhere so far. It is required that a search may be conducted to trace out the books. They too are in the manuscript from yet to be published. The entire body of the writer's books speak of his scholarship versatility to write on the Sāmveda branch of knowledge and his skill to present the subjects lucidly to help common readers' understanding. He is thus a scholar of Gujarat whose contribution to the Sāmveda branch of knowledge is praiseworthy.

### **Mahendrasūri :**

There lived yet another scholar in the Bharūch region who wrote on astrology. He was MahendraSūri. He was a Jaina hermit who had renounced his family and adopted the 'sanyas,' hermit hood. It is for this reason perhaps that no detail is available about his family associations. But the Puṣpikā, the concluding verse of his book Yantrarāja grantha mentions about him clearly as a Jaina hermit who resided in Bharūch.

This writer sets a tradition of the teacher-disciple, 'Guru-shiṣya pāramparā' parallel to the tradition of the family line initiated by Haraji Daivajña. The former belong to the Jaina sect, while the later belongs to the Brāhmaṇa community. MahendraSūri belongs to the Jaina tradition of transferring knowledge through a link between a teacher and his disciple that worked so potently in Bharūch. The contribution that he imparts in astrology has taken the writer further to be recognized at the national level. He is thus well reputed in India.

Mahendrasri wrote a book titled Yantrarāja. He stayed at Bharūch and worked on the book. Thus, the place earns credit from the writer and his brilliance. However, little is known about Mahendrasūri's teacher Madanchandrasūri who was born in the Śhubhankara Porvāl family. He was a son of Dāhada. He adopted the Jaina hermit hood and became a hermit.<sup>27</sup>

Mahendrasūri is supposed to have earned good reputation in the field of astrology. The history records that he was the chief astrologer to the royal family of the sultan of Delhi, Firozshaha Taghlag. The book Yantrarāja that he has written on astrology is in five chapters and it explains how one can make techniques (Yantra) to attain powers or potential ties of certain

kinds.<sup>28</sup> The book opens with a mention of fourteen techniques (Yantra) and in the rest of the book he conducts a discussion on subjects relate to astrology Mahendrasūri mentions in verse 40 of the first chapter of the books the 'nakśatra' year samvat 1427. From it, it may be known that he lived in the fourteenth century. MahendraSūri's disciple Malayenduasūri has written a commentary on the book Yantrarāja. His time too would be the fourteenth century. These two books written in Sanskrit carry enough value to support the claim of the contribution of the Bharūch region to the Sanskrit Literature.

### **Yantrarāja :**

The book contains five chapters. It has in total 179 verses. It is a book related to the 'Pancāṅg' an astrological calendar. It is mentioned at the outset of the first chapter the book and a commentary on it was written in Sanskrit in the region of Bhṛugupur, i.e. Bharūch. It mentions Mahendrasūri, Madansūri's disciple as the author (writer) of the book and Malayendusūri, Mahendrasūri's disciple as the writer (author) of the commentary. Thus, it represents the tradition of a teacher and his disciple.

The first chapter first mentions 'Yantras' of fourteen kinds. Then after, the author Mahendrasuir pays prayer to his teacher MadnaSūri in the opening verse:

श्री सर्वज्ञपदाम्बुजं हृदि परामृश्य प्रभावप्रदं  
श्रीमन्तं मदनाख्यसूरिं सुगुरुं कल्याणकल्पद्रुमम्  
लोकानां हितकाम्यया प्रकुरुते सदयंत्रराजागम  
नानाभेदयुतं चमत्कृतिपरं सूरिर्महेन्द्राभिधः ॥

After paying respect to his teacher, he mentions the intention of writing this book in the second and the third verse. The fourth verse explains the significance of the book Yantrarāja. The first chapter is named 'Gañitādhyāya'. It has seventy verses that discusses the subjects like :

राशित्रयस्य, परमकांति कोष्टकः , द्युज्याफलानाम , प्रमाणनयम्...

The second chapter is called सुयंत्रघटनाध्याय It has seven verses. The verses relate to the type of the सुयंत्रघट Yantraghat. The seventh verse in the chapter mentions that the book was written in Bhrugupur, Bharūch.

The third chapter is named यंत्ररचनाध्याय. It has twenty eight verses. They relate to subjects like :

सौम्ययंत्र , होरास्थानं , मेषादीनाम , याम्ययंत्रे भचक्रसाधनम् , ५  
चक्रपत्रस्यघटनाशिक्षा

Here also the place Bhrugupur is referred.

The fourth chapter is called यंत्रशोधनाध्याय

It has seven verses. They relate to subjects like:

यंत्रशोधन प्रकार , द्वादशलक्षानां शोधनं , भुजाशोधनं

Here, also the seventh verse mention Bhrugupur, Bharūch where the book was written.

The fifth chapter is named यंत्रविचारणाध्याय . It contains sixty seven verses. These verses discusses subjects like यंत्रविचारणा , दिवाहोरानयनम् , भावचतुष्टयसाधनम् भावफलम् , रविस्पष्टिकरणम् , ग्रहयुत्यानयनम् , यंत्रेणभौमादिनामस्तज्ञानम् .

The concluding verse of the book mentions with salutation to the author's teacher Madansūri that the book was written in the region of Bhrugupur, Bharūch.<sup>29</sup> It goes like,

अभूद भृगुपुरे वरे गणकचक्रचूडामणिः  
कृती नृपतिसंस्तुतो मदनसूरिनामा गुरुः  
तदीय पदशालिना विरचिते सुयन्त्रागमे  
महेन्द्रगुरुणो धृताऽजनि विचारणा यन्त्रराजा ॥

(यंत्रराज.-अ.-५-६७)

This way it can be seen that a variety of literature on astrology was written in the Bharūch region between the fourteenth century and nineteenth century. This literature covers

a wide array of subjects related to astrology and details on its various aspects with all minuteness. The literature is little known or was not been recorded adequately for the simple reason that it was produced during the dark ages when India was shattered and battered under foreign invaders and rules and in turn lost its vigor and valour. Under the damaging influence and policies of the British rules particularly it was usurped of its glorious past and tradition. As a result, much of valuable writing was either ignored or put in oblivion. This might be the fate that the Sanskrit writing on astrology and on all different subjects produced in the Bharūch region might have faced. But as it is said knowledge does shine one day like a pearl although buried under sediments of sand of earth ages when one discovers it it regains its value and restores its glory. It is strongly felt that a day has come when similar kind of fate should occur to the body of Sanskrit literature written in the Bharūch region so that the posterity might derive benefit from the brilliance embedded in it in various forms.

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