

C H A P T E R IV.

COMMENTARIES ON SISUPĀLAVADHA

Sisupālavadha one of the five classical poems is held in high esteem by Sanskrit scholars and enjoys great popularity from the time of its composition. The poem is a rich store-house of classical learning abounding in vast mythological, religious, philosophical, political, geographical, social and other materials which are useful for the study of India's cultural history. Such a poem is bound to be a touch-stone of Sanskrit scholarship and it would not be intelligible to readers without the guidance of a competent commentator. A story, current in literary circles, reveals the difficult nature of the poem. Māgha composed the poem and consulted his poet-friends regarding its merits. They found it too difficult to be understood and therefore advised him to go and stay for about a year in a village on the banks of the river Mahi and to recast it after the passage of the stipulated period. Māgha acted according to their advice and the result is the present poem. It is said that the title of Mahā-mahopādhyāya was conferred on one who wrote a commentary on one of the five classical poems. It is because of this and the difficult nature of the poem that a fairly large number of scholars was tempted to try their skill by writing a commentary on the poem. Consequently, a fairly rich literature of commentaries came into existence-a fact which shows the increasing popularity of the poem.

I have been able to trace 48 commentators of the poem, some of whom are mentioned in the histories of Sanskrit literature and in CC (Aufrecht). As most of these commentaries are not published and their Mss. could not be obtained on loan, it becomes difficult to furnish information regarding all these commentators, I shall rest content by dealing with some of them. I have attempted to give below the names of these commentators and their commentaries, their personal history, their date, their work etc. as gathered from the catalogues available to me.

The information regarding these commentators is given in the alphabetical order of their names because their chronology is doubtful.

(1) Bhagadatta or Bhavadatta or Bhāvadatta.

He belonged to Sandilya Gotra in which was born the illustrious Vācaspati Miśra. He had a son called Dharmāditya who was popular by the name Vārcaitya. He got a son named Divākara whose son was Nayaśarman. Devadatta, the son of Nayaśarman was the father of the present commentator Bhagadatta. The name of his mother was Arundhatī.¹

He wrote a comm. on Śiśu. which is entitled "Tattva-
kaumudī or Sārāvalī".²

1. Tawney: No. III. p.33.

2. Pt. Sivadatta, P. 16; Krisnamachariar's HSL P.157, Mitra VII. p.168, No.2405.

A comm. on Raghu. called 'Subodhini' by Bhavadeva is noticed by Mitra (Vol. VII. p.141.No.2374). But it is difficult to identify this Bhavadeva with our commr.

He has also written a comm. on NC. which is called differently in different catalogues. The various names of the comm. are Sārasarasvatī, Gūdhapadavivṛti, Naisadhacarita Vivarana and Bhavadeviyā or Bhavadattiyā after the name of the¹ author.

(2) Bhagīratha.

This commentator was descendant of Balabhadra, a learned priest patronised by king Uddyotacandra who was the descendant of king Rudracandra of Kurnācala or Kumayun. Bhagīratha's father was Haradeva. His surname was Āvasathya and belonged to² Pitmūṇḍī family.

He wrote a comm. on Śiśu and called it Anīyāsī.³

His other works are

1. Comm. on Raghu⁴ called Jagaccandracandrikā after the name of the king who patronised his ancestor.

1. Krishna, HSL. P. 182.

2. Mitra; IV, p.206, No. 1632.

3. Krishna, HSL. P.157; CC. p.394; Pt.Sivadatta p. 16; L.1632

4. HSL. P. 117.

2. Comm. on NC.¹ called Bhāgīrathī after his name.
3. Comm. on Megh. called Tattva_dīpikā.²
4. Comm. on Kumāra. called Lalitā.³
5. Comm. on Kirāta.⁴
6. Comm. on Kāvya_darsa.⁵
7. Comm. on Devīmāhātmya called Vijayā.⁶
8. Comm. on Mahimnah Stotra.⁷
- He belonged to the 17th century of the Christian era.⁸

(3) Bharata Mallika or Bharatasena.

He was the sone of Gaurānga Mallika who was a physician.⁹
Gaurānga was born in the family of Hariharakhāna. It appears that
Gaurānga was his father's name and Mallika his surname. He belong-
ed to Bengal and lived at Kanchrapara in the Hoogly district.¹⁰
He appears to be a devotee of Lord Śiva as he salutes Him in the
beginning.¹¹

1. Ibid. P.182.

8. MM.H.P.Sastri:ASB VII.p.115.

2. Ibid. P.363.

9. Mitra; p.116.No.5145.

3. Ibid. P. 118.

10. Ibid, VI.p.144

4. Ibid. p.153.

11. CSCL, VI. p.39.

5. Ibid. p. 732

6. Mitra, VII. p. 169, No.2407

7. Ibid; III. p. 37. No.1065

He wrote a comm. on Sisū. called 'Subodhā'¹. He mentions² names of his father and the comm. m in the beginning of the comm. It also becomes clear from this beginning that he was a devotee³ of Lord Śiva.

A close study of his work clearly shows that he was proficient in Grammar, Lexicography, Sāhityasāstra and the science of Medicine.

His original works are:-

1. Upasargavṛtti.⁴
2. Ekavarnānarthasaṅgraha.⁵
3. Drutabodha-Vyākaraṇa. (with comm. Drutabodhinī).⁶
4. Dvirūpa-dhvanisaṅgraha.⁷
5. Vaidya-Kulatattva.⁸
6. Sukhalekhana.⁹
7. Gaṇapāṭha.¹⁰
8. Kāraṇakollasa.¹¹

1. HSL.P.157; IO, 3222-3; L, 3176.

2. IO, 3222-3

प्रणम्य शम्भुं भुवनाधिनाथं
सर्वावतीकुं भजद्विष्टसिद्धिरे ।
गौराङ्गमल्लिकसुतः सुबोधां
माधवस्य टीकां भरतः कुरुते ॥

3. Ibid. 4. Mitra, IX. p.252.No.3177; HPS,II.p.21

5. Ibid,VII. p.173,No.2412. 6-8. Ibid, II.P.55.No.611

9. Ibid, p.29, No.568. 10. HPS,II.p.34.No.47.

11. Mitra,VII. p.173, No.2412.

Over and above these original works he has written comms. on the following.

1. Comm. on Raghu.¹
2. Comm. on Kunāra.²
3. Comm. on Bhatti.³
4. Comm. on Ghatakarparaka.⁴
5. Comm. on NC. (Subedhā)⁵
6. Comm. on Kumāra-Bhārgaviyam of Bhānudatta⁶
7. Comm. called Mugdhābedhini on Amarakośa.⁷
8. Comm. called Prakāśa on Nalodaya.⁸
9. Comm. on Megha.⁹
10. Lingādīśangraha.¹⁰

It is difficult to say anything definitely about his date. Prof. Wilson¹¹ remarks, "he is considered to have flourished in the middle of the last century". Dr. Mitra is not definite in his remarks regarding the date of the commentator. At one place, he remarks, 'he lived about a hundred years ago',¹² the other, 'he lived about 150 years ago',¹³ and at the third, 'he lived about 300 years ago',¹⁴ Aufrecht agrees with the first remark of Dr. Mitra.¹⁵

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| 1. HSL. p.117. | 2. Ibid. p.118. | 3. Ibid. p.145 |
| 4. Ibid. p.359 | 5. Ibid. p.182. | 6. Ibid. p.774 (f.n.) |
| 7. Mitra, II. p.6. No.529. | | |
| 8-10. Ibid,II.p.318. No.926 | | 14. Vol.VII.p.173 |
| 11. Essays: VI. p.207 | | 15. CC. 396 |
| 12. Vol.I.p.223 | | |
| 13. Vol.VI. p.144. | | |

Krisnamachariar remarks, 'he lived about 1800'. He mentions
'¹Kavikalpadruma of Bopadeva.

A Ms. of his work is, however, dated Śaka 1758:1836 A.D.²
But this date seems to refer to the copying of the Ms. by a scribe
and not to the composition of the commr.

He follows the Mugdhāṇṇabodha Vyākaraṇa in the grammatical
³explanation of words.

(4) Bhārati-tīrtha.

No information is available about this commr. except
that he wrote a comm. on Śiśu⁴ called 'Śiśuganakṛtabedhavya-tikā'.
There is a Ms. of this comm. in the Anup Library, Bikaner. It has
25 folios and breaks off at verse 116 of canto II. It is ⁱⁿ⁻complete.

(5) Brhaspati-misra.

No other information is available about this commr.
except the following. He wrote a comm. called 'Nirṇyabrhaspati' or
'Śiśupālavadha-vivecana' on our poem.⁵ This comm. is incomplete.
It covers cantos II-V of the poem.

1. HSL, P. 145. (f.n.)

2. Mitra, IX. p.252. (शक्रेऽक्षरसप्तैन्दुमिते चाषाढके कुजे ।
समाप्ता चोपसर्गाणां वृत्तिः प्रतिपदीन्दुमे ॥)

3. Cal. Orie. Jl. p.162. March 1936

4. Anupa, No. 158.

5. IO, 3222; HSL. p.157.

The other works of this commr. are:

1. Comm. on Raghu.¹
2. Comm. on Kumāra.²

(6) Candrasekhara.

Candrasekhara, son of Viṣṇu Pandita wrote a comm.³ called Saṅdarbha-cintāmaṇi besides two other comm.^s His comm.^s on Māgha is useful as it makes mention of several commr.^s on Māgha and who were Candrasekhar's predecessors in this particular field.

The following comm.^s and commr.^s have so far been found mentioned there: Sarvaṅkaśā, fol. 208a; Padmanābha, Bhava-
datta, Dhṛtidāsa, Madhusūdana. (e.g. fol. 5a on ^{Sisū.} ~~SZ~~.I.4:
समूहं पङ्क्तिमिति टीकाकृतः। शेषितमिति पञ्चनाभः। folio 5b on ^{Sisū.} ~~V~~.I.5:
विपाको विद्विष्टपञ्चता हिमाधिष्ठितायां भुवि लताः पच्यन्त इति
पञ्चनाभः। मधुसूदनस्तु विपाको विरुद्धपाको हिमदाहकृतस्तत्र च हेतुस्तुहिनेत्याह।
folio 345b on ^{Sisū.} ~~V~~. XVIII. 16: मानिना नग्नाः संसक्ताः। अनुचरास्तु
मानिभिरादिष्टा नाम श्रावयन्ति स्वलज्जावशात् स्वथमनुक्ता सेवकैः
श्रावयन्तीत्यर्थः इति पञ्चनाभ-आस्था।
fol. 6a on ^{Sisū.} ~~V~~.I.7: सुवर्णभूमिजनितसूत्रैः कृतोपवीतं सुवर्णवृक्ष इति
मधुसूदनः। हिरण्यथो वीरुहः कल्पवृक्षस्तस्य वल्ली कल्पलतेति भवदत्तः।
कल्पवृक्षस्य वल्लितन्तुभिर्महासूत्रैरिति धृतदासः। शरन्मेषानामपि
तडिद्भवस्थेवेति टीकाकृतः।)

1. Ibid, 531, 997;HSL.p.117. 2. Ibid,228,1073;HSL.p.118

3. IO, 3232, 3223; L.3040.

Besides Dhṛtidāsa, a Dhṛtikara is mentioned (e.g. fol. 247b on Śiśu. XII. 40: प्रीत्या हर्षेण स्नेहेन वा लिहतीः जातिर्यथै | नियुक्तानिति बलदासादयः | नियुक्तानिति धृतिकुरः पठति | मातृभ्यो दूरीकृतानिति व्याचष्ट च | also folia 271a, 293a).

Further Vallabha who is different from Kavivallabha, but perhaps identical with Vallabhadeva is mentioned (e.g. ^{Śiśu.} ४V.I.1: मुनिं विशेषयति हिरण्येति हिरण्यगर्भो ब्रह्मा अङ्गुशब्द उपचारान्मेनसि वर्तते नारदस्य मानसत्वादिति वल्लुभः |

Bharata is quoted (e.g. fol. 293a on ^{Śiśu.} ४V.XIV. 87:

श्लाघ्ये तन्मभवन्मुखा इति भरतः |

)- he is not Bharata-

sena but probably the author of Nāṭyaśāstra.

The commr. is well-readn in the subject. This conjecture is made on the strength of several authorities quoted by the author. Mention may be made of the following. Gajāśāstra (fol. 341b), Mahimācārya (fol. 2a on Śiśu.I.1. This Mahimācārya is a rhetorician probably Rājanaka Mahiman, the author of Vyakti-viveka) and again (fol. 291a. on Śiśu.XIV. 75); Rudrāṭa (fol. 157a); Vāmana (fol.309b); Śabdabhedaprakāśa (fol. 341b); Samsārā-varta (lex. fol. 6a on Śiśu. I. 7).

This comm. requires a fuller explanation.

His other works are:

1. Comm. on Śākuntala. ¹
2. Comm. on Hanumannāṭaka. ² (2nd recensio by Madhusūdana).

1. HSL.p.594.

2. Ibid. p.641.

(7) Caritravardhana.

The complete lineage of this commr. is as under.

Jinaprabhasūri

Jinaḍeva

Jinameru

Jinahitasūri

Kalyāṇarāja

Caritravardhana.

Thus he was a pupil of Kalyāṇarāja who in turn was a pupil of Jinaprabhasūri, the head of Kharataragaccha. It is obvious from this that Caritravardhana was a Jain.

He was identified, through mistake, with Vidyādhara or Sahityavidyādhara, son of Rāmacandra Bhaṣak² (CC.p.186. Aufrecht³ seems to follow Dr.Buhler). This error is corrected by Prof.Gode.

He wrote a comm. on Sisū.⁴

Krisnamachariar remarks, "He was a Jaina and wrote at the request of Śādhu Aradakvamalla of Srimata race."⁵

1. HJL. p.514. 2. CC.p.186

3. Cal. Ori.Jl. Vol.III. pp.32-40.

4. HSL.p.157; Tanj.Cat,VI. 2506; Kh.86,B.2,96.

5. HSL. p.117. f.n.

But the Sādhū at whose request he wrote this comm. is differently named by two Mss. of the comm. in OI, Baroda, as Srisahastramalla.¹

His other works are:

1. Comm. on Raghu.²
2. Comm. on Kumāra.³
3. Comm. on NC.⁴
4. Comm. on Rāghavapāṇḍaviya.⁵
5. Comm. on Megha.⁶

His comm. on Megha. is published by Sri Narayana Sastri along with his own comm. 'Bhāvaprabodhini' and that of Mallinātha in the Chaukhamba Sanskrit Series, Benaras (1931).

6. Comm. on Sindmaprākara.⁷

It is a Jain poem beginning with this word.

Prof. Gode places him, with the help of internal evidence,⁸ between A.D. 1172 and 1385.

Dr. Sandesara, however informs us that Cāritravardhana⁹ wrote his comm. on NC. in Sam. 1511: 1455 A.D.

1. OI, II, No. 9079, 22 9382 (.... साधुश्रीभैरवात्मजसाधुश्रीसहस्रमङ्ग -

समर्थितजैनप्रभियस्वच्छानुच्छगच्छतिलकायमानचारित्रवर्धनाचार्यविरचित..... ।

and इतिश्रीमाधवाव्यष्टीकायां सहस्रमङ्गकारितायां चारित्रवर्धनाचार्यकृतायामेकादशाः सर्गाः)

2. HSL, p. 117. 3. Ibid, p. 118. 4. Ibid, p. 182, 5. Ibid, p. 189

6. Ibid, p. 363. 7. HJL. p. 514. 8. Annals BORI. Vol. XV. pp. 109-111.

9. SSG. p. 28.

He composed his comm. on Sidhaprakara in Sam. 1505 :
1449 A.D.¹

From this it appears that he lived in the 15th cent.A.D.

(8) Devaraja.

No other information about this comm. is available except the following.

He was the son of Dvaipayana²abhatta. He wrote a comm. called "Sarasamgrahanam" on the poem Sisū. where he states that he consulted the commentaries of Haridāsa, Vallabha and Srīranga-deva. In the preface of the comm., he mentions the names of his father and that of the comm.³. The comm. is incomplete. It is printed with Vidyā-madhava's comm.

(9) Dharmadatta Upādhyaya.

He is a modern commentator. He wrote a comm. called 'Sudhā' on Sisū. It covers only first two cantos of the poem. It is edited by Sri Narahari Sastri Thatee and published in the Chaukhamba Sanskrit Series (1934 A.D.), Benaras. It is meant for the examinees and comprises अवतरण, अन्वय, कोश, सभासादि व्याकरण and भावार्थ.

1. Desai. HJL. p.514.

2. HSL. p.157; CC.I. p.656; DC, XV. 7382.

3. DC, XX. 11812. (इति श्रीमद्द्वैपायनभट्टसूनुना देवराजाचार्येण विरचिते सारसंग्रहणाम् माधव्याख्यानं तृतीयः सर्गः ।)

(10) Dinakara.

He was son of Dharmangada and Kamala. He wrote a comm. called 'Subodhini' on Sisu.¹ This comm. is available in fragments. The Bombay University Ms. of the comm. contains comm. on cantos IX-XIV. The colophon mentions the name of his parents.² The Ms. of this comm. is available in three fragments.

1. The Ms. in possession of the Bombay University³ contains cantos IX-XIV.
2. The Ms. in possession of the Oriental Institute, Baroda, contains only some verses of canto XV.⁴
3. The AK. Ms. contains last 40 verses of canto XVI⁵ and cantos XVII to XIX.

Aufrecht informs us that he composed this comm. in 1385 and wrote a comm. on Raghu (CC, 1891, Vol.I).

(11) Divakara.

The only^s that can be mentioned about this commr. is⁶ that he wrote comm. on (1) Sisu⁷ and on (2) Megha. No other detail is available.

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1. Bom. Uni. Bk.II., No.2257. CC.I.p.656; III.p.136; AK, 541.
 2. इति श्रीधर्मार्जुनसूतोः कमलानन्दनस्य दिनकरविश्वस्य कृतौ मावटीकायां दशमः सर्गः।
Bom. Uni. Bk.II.
 3. Bom.Uni,Bk II, 2257
 4. OI, No.5458
 5. AK, 541.
 6. HSL. p.157; NP, 151.
 7. IO, 1516. HSL.p.363.

(12) Ekanātha.

He was the desciple of Janārdana Pant of Devagiri. He travelled far visiting sacred shrines and performed many miracles as did other great teachers of religion. Ekanātha occupied a place between Nāndeva and Tukārāma and taught the Bhakti cult. He lived in 1528-1609 A.D. Besides being a poet in Marāthi, he wrote philosophical poems and commentaries on (1) Sisu.¹ and (2) Kirāta.² He wrote comms. on Kirāta and Durgā matmya^{hā} (CC, Vol. I).

(13) Garuda.

He wrote a comm. on Sisu.³ Nothing further is known about him.

(14) Gaurinātha Pathaka.

He is a modern commr. on the poem. He wrote a comm. on Sisu. This comm. is meant for the beginners and examinees. It covers only first two cantos of the poem. It is called 'Subodhini' and is written on the lines of Dharmadatta Upādhyāya's comm. which we noticed above. This comm. is published (Sādabhavan,^{ra} Benaras) in the year 1934 A.D.

(15) Gopāla.

His father was Tripāthi Khedū. He wrote the comm. called 'Hasanti' on Sisu.⁴

1. HSL, p.157

4. HSL, p.157., Adyar, 86.

2. Ibid, p.153

3. Ibid, p.157; B, 296.

His other works are:

1. Comm. on Kṛṣṇakarnāmṛta.¹
2. Comm. on Gītagovinda.²

(16) Govindamīśra.

Our knowledge about him is negligible. His father was Sukhadeva. The fact worth noting is that the Mss. of his comm. are rare. Aufrecht mentions only one Ms. of the comm. on Śīśu.³ (CC.I p.656).

He wrote a comm. on Śīśu.⁴ His other works are a comm. on NC.⁵, Nāḍya and Sālivāhanasaptasatī of Kumāradeva (CC.Vol.I, p.167).

Aufrecht mentions one Govindamīśra, the author of Upādhivārtika (CC. Vol.III.p.36).

(17) Haridāsa.

Fortunately we get good information about this commr. The name of his father was Viṣṇudas and that of his mother Mūlādevī. Viṣṇudas is said to have been proficient in astronomy and astrology and was the son of Saktumīśra who is said to have appeased God Viṣṇu at Murārīnagar. Saktumīśra was the son of Jyeṣṭha of the Rudra family, belonged to Kāśyapa-gotra and was resident of Lābhapura.

1. Ibid, p.337; Oudh,V1.4.

2. Ibid, p.342.

3. B.2, 96

4. B.2, 96.

5. HSL, p.183; Kash. Cat.70.

He wrote a comm. called 'Arthadīpikā' on Śīsu.¹

He gives a full account about his parents etc. in the beginning of this comm and in the colephen.^{1a} He seems to be well-versed in Poetics and quotes Kāvya-darpana.

The comm. is incomplete. It covers first twelve cantos and the first verse of the thirteenth canto of the poem. It is not published yet.

His other works are:

1. Comm. on Raghu.²
2. Comm. on Kumāra.³
3. Comm. on Kirāta.⁴

(18) Haridāsa, Siddhānta-Vāgīśa.

He is a Bengali scholar. He is alive. He comes from illustrious family. He is the son of Vidhumukhī and Gangādhara Vidyālankara who was a great scholar. He was born in 1876 A.D. at Unashia near Kotwalipara in Faridpur District, East Bengal, a place described traditionally as 'Second Kāśī' where Brahmins

1. DC, 7883; HSL, p.157.

1a. इति श्रीमन्महोदयान्तःपुरविष्णुभक्तसर्वज्ञमणिश्रीमिश्रविष्णुदासात्मनसर्वविद्या-
विशारदश्रीमिश्रहृदयसधिरचितायां विशुपालवधमहाकव्यटीकायां प्रथमः सर्गः।

-DC.XX.No.11813.

2. HSL.p.117.

3. Ibid. p.118.

4. Ibid. p.153 and p.1111.

worship a hundred thousand idols of 'Siva'. His grandfather, Kāśī-candra Vācaspati was an eminent scholar and was ninth in descent from Yādavānanda Nayācarya. Among his ancestors was the famous Madhusūdana Sarasvatī.

Haridāsa was renowned from boyhood for his piety. He attained great proficiency in Sanskrit literature at the tender age of 13. His literary career began when he was 14 years old. At that age, he wrote the play Kāmsavadha and the campu Kāmsavadha. At the age of 16, he composed the poem called Śankarasambhava in five cantos, at 18, the play Jānakīvikrama and at 20, the poem Viyogavaibhava.

He mastered several branches of knowledge under several teachers; e.g. he studied Kāvya under the late Jīvānanda Vidyāsāgara; Nyāyasāstra under the late MM. Rāmanātha Siddhāntapancānana; Purāna under the late Kāśīcandra Vācaspati; Smṛti under Ānandacandra Vidyāratna; Sāṃkhya and astrology under his father and grammar under the late Govindacandra Vācaspati, Kāśīcandra & Vācaspati, Vrajakumar Vidyābhūṣana and his father. He learnt by himself some branches like Vedānta and Mīmāṃsā.

He worked as a teacher in his home town but was soon invited by the Zamindar of Nakipura under whose patronage he carried on his literary activities and worked as professor of Sanskrit in the Tel of the said Zamindar.

His present undertaking is the great task of preparing

an authoritative text of the Mbh in Bengali script with a Bengali translation and the comm. of Nilakantha. It is nearly completed and three-fourth of the work is already published. It has been highly appreciated by the great poet Rabindranatha Tagore and others like MM. Hariprasada Sastri, Dr.S.K.Chatterjee etc.

His scholarship and contribution to Sanskrit literature were appreciated by the Government and consequently the highly coveted and the rarely-attained title of MM. was conferred on him in 1933. He also enjoys other titles such as Bhāratācārya, Kāvya-tīrtha, Mahākavi, Mahopadeśaka, Purāṇa Śāstri, Śabdācārya, Śāṅkhyaratna, Smṛti-tīrtha and Vyākaranatīrtha.

A. His original works, arranged chronologically, are as follows.

<u>Name of the work.</u>	<u>Nature</u>	<u>Year</u>
1. Kāmsavadha	Drama	1890 A.D.
2. Kāmsavadha	Campu	1890 A.D.
3. Śankarasambhava	Poem	1892 A.D.
4. Jānakīvikrama	Drama	1894 A.D.
5. Viyogavaibhava	Poem	1896 A.D.
6. Virāgasarojinī	Drama	1899 A.D.
7. Smṛticintāmaṇi	A book of Hindu rites and rituals	1909 A.D.
8. Rukminīharana	An ornate poem.	1910 A.D.
9. Vāṅgiyapratāpa	Drama	1917 A.D.

<u>Name of the work</u>	<u>Nature</u>	<u>Year</u>
10. Samāja Saṅskāra	Reform of Hindu Society	1923 A.D.
11. Mivārapratāpa	Drama	1945 A.D.
12. Śivājicarita	Mahānāṭaka	1946 A.D.
13. Kāvyaakumudī	Rhetorics	1951 A.D.
14. Vidyāvittavivāda	Poem	1952 A.D.
15. Sarlā	Prose Romance	-
16. Vaidikavādamīmāṃsā	History	-
17. Bidhaber Anukalpa	Bengali	-
18. Judhīsthira Samaya	Bengali	-

(Note:- Nos. 5, 6, 7, 8, 9, 11, 17 and 18 are published.

The remaining are not published. Moreover the figures given after each in the first case indicate the years of publication and in the second the years of composition)

B. He has written a commentary on Sisu. in 1926 A.D. The Comm. reveals his great scholarship and depth.

Over and above this, he has written commentaries on the following works.

1. Uttararāmacarita	4th edn. 1913 A.D.
2. Mālavikāgnimitra	2nd " 1913 A.D.
3. Malatīmādhava	4th " 1914 A.D.
4. Daśakumāracarita	3rd " 1915 A.D.

5. Kādambarī (Pūrvārdha)	4th edn	1916 A.D.
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(This edition contains, in the preface, his photo with a short life-sketch on the reverse by his son).

6. Sāhityadarpana	5th edn	1918 A.D.
7. Meghadūta	2nd "	1919 A.D.
8. Kumārasambhava	2nd "	-
9. Mrcchakatika	3rd "	1920 A.D.
10. Śākuntala	2nd "	1922 A.D.
11. Raghuvamśa	-	-
12. Śiśupālavadha	2nd "	1926 A.D.
13. Naisadha (Pūrvārdha)	2nd "	1949 A.D.
" (Uttarārdha)		1927 A.D.
14. Mudrārāksasa	2nd "	1929 A.D.
15. Mahāvīracarita	Comm. with Bengali Translation	-
16. Vikramorvaśīya	"	-

It may be noted that except Nos. 15 and 16, all commentaries are published.

Our head bows down to such a prodigy of learning who goes¹ on enriching literature tirelessly and zealously.

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1. This information is based on (a) HSL.p.673. and
(b) the valuable data supplied so kindly by Dr.A.N.Jani of
M.S.University,Baroda.

(19) Jayasinghācārya.

Nothing is known about this commr. except that he wrote a
comm. on Śiśu.¹

(20) Jīvananda Vidyāsāgara.

He was a well-known modern Bengali scholar who taught
Kāvya to Haridā Siddhānta Vāgīśa. He is the author of several
commentaries on poems, prose-romances and poetics.

He wrote a comm. on Śiśu.² He has also edited Mallināth's
famous Sarvaṅkaśā on Śiśu. in two parts. The first part comprises
cantos I - X and is published in 1925 A.D. (Samvadajnamaratnakar
Press, Calcutta) and the other comprises cantos XI - XX and is
published in 1884 A.D. (Valmiki Press, Calcutta).

His other works are:-

1. Comm. on Raghu.³
2. Comm. on Kumāra.⁴
3. Comm. on Bhattikāvya.⁵
4. Comm. on Kirāta.⁶
5. Comm. on Ghatakarpura.⁷
6. Comm. on Megha.⁸
7. Comm. on Nalodaya.⁹

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- | | |
|-----------------------------------|----------------------------------|
| 1. HSL, p.157; Cochin State Mss. | 6. Ibid, p.153, printed Calcutta |
| 2. Ibid, p.157, printed Calcutta. | 7. Ibid, p.359, " " |
| 3. Ibid, p.118, " " | 8. Ibid, p.363, " " |
| 4. Ibid, p.118, " " | 9. Ibid, p.371, " " |
| 5. Ibid, p. 144, " " | |

8. Comm. on Dasakumāracarita.¹

9. Comm. on Kāvya-darśa.²

Thus it can be easily seen that his literary output is considerable. His scholarship is deep and varied.

(21) Kavivallabha Cakravartin.

He is known to have written a comm. called 'Śiśubodhini' or 'Māgha-tīkā' on Śiśu.³ It is complete. This comm. deserves special notice as it omits the concluding verses of the poem which give us the biographical data of the poet. It is possible that the commr. considered them superiors. It ends with the words given in the present foot-note.⁴

(22) Kṛṣṇa Pandita.

He wrote a comm. called Sabdhārthadīpikā on Śiśu.⁵ The comm. is incomplete. I have come across the mention of only one Ms. of the comm. and this mention is made in the Govt. Collection of Mss, BORI. The Ms. appears to be old. The material used is paper and the script is Devanāgarī.

There are three scholars of the same name mentioned by Krishnamachariar in his HSL (p.953). One Kṛṣṇa Pandit is connected with Suktisundara, the other wrote a comm. on Karpūrastava and the third is the writer of a comm. on Kṛṣṇakṛnāmṛta.⁶

1. Ibid, p.465, printed Calcutta.

2. Ibid, p.732, " "

3. HSL; p.157; IO,635, 3222, 3223,

4. इति श्रीकुविल्लभ-चक्रवर्तिकृत्यां (विशुद्धोपनिषां)
माधवीकृत्यां विशतितमसर्गविवरणम्।

5. BORI, Vol. XIII, pt. II, No. 761

6. CC, I. 116.

7. Ibid.

Kṛṣṇakari is also mentioned. He wrote a comm. on Kirāta.¹ But in absence of definite proof, it is difficult to say whether our commr. was the same as one of these or not.

(23) Lakshminātha Sarman.

Fortunately the commr. himself gives little biographical data in the colophon of his comm. Lakshminātha was son of Nārāyaṇa Sarman who was son of Caturvedi Vamsīdhara Sarman. His grand-father² was a scholar and his father was devoted to Lord Nārāyaṇa.

He wrote a comm. called Sukhabedhini on Śiśu.³ The comm. is incomplete. It goes as far as canto IX. 78. The full text of the verses is given as they are commented upon.

Only well-known Kōśas and works of grammar are quoted by the commr.

That he calls the comm. Sukhabedhini is seen from the introductory verse.⁴

His other work is a comm. on Megh.⁵

1. DC, XX. 7701; HSL. p.153.

2. इति श्रीविद्याविशारदश्रीमन्मनुवेदेवंशीधरशर्मात्मजश्रीमन्नारायणपरामण -
श्रीनारायणशर्मसुनुना श्रीलक्ष्मीनाथशर्मणा विरचिते माघाख्यकाव्यव्याख्याने
सुखोपनिषाख्ये ° सर्गः ।

3. CC.II. p. 156; IO, 112, 173.

4. ओ नमस्कृत्य तत्पत्नीगुरुं गणपतिं मुनीन् ।
मुखाख्यां माघकाव्यस्य कुरोमि सुखोपनिषम् ॥

5. HSL. p.363.

(24) Mādhavācārya.

"Along with the revival of Hindu political power in South India in fourteenth century by the establishment of the kingdom of Vijayanagar, there was also great Renaissance of Hindu Religious literature. The two-figures - Madhava and Sayana - took the lead in this Renaissance" observes Shri Doraiswami Iyengar¹ in introducing Madhava. Both entered and captured literary, religious and political fields. Shri Doraiswami further informs us that Madhava looms large in the field of religion and the Advaitins take him to be an incarnation of Śaṅkarācārya. The greatness of Madhava lies in the fact that he is hailed in literature as the greatest and the most encyclopaedic scholar, in politics as the founder and the minister of the last greatest Hindu Empire and in religion as an incarnation of God himself and as the supreme apostle of the largest sect of Hinduism.

Finally Mādhava and his younger brother Bhoganātha are said to have become Pontiffs of Sringeri Math as Vidyāranya and Bhartikṛṣṇa Tīrtha respectively.

Thus according to Shri Doraiswami Iyengar Mādhava is to be identified with Vidyāranya.

Over and above this, the following theories are put forward regarding Mādhava and Sayana

1. JI. of Ind. His., Vol.XII, pp. 241-50, 1933.

1. Brunell - Mādhava and Sāyana identical.
2. Dr. Venkatasubbhah of Mysore identified Vidyāranya with Kriyāsakti, the guru of Mādhava-mantrin.
3. Dr. Satiscandra Vidyabhusana confused Mādhava with Mādhava the founder of Dvaita school.
4. Mr. R.Narasimhacarya distinguished Mādhava from Sāyana, Sāyana-Mādhava, Mādhava-mantrin and Kriyāsakti but retained the identity of Mādhava and Vidyāranya.
5. Rev. Heras tried to identify Mādhava-mantrin with prince Mallappa Vodeyar.
6. Mr.R.Rama Rao of Mysore has effectively destroyed this identity. He has also tried to differentiate¹ Mādhava from Vidyāranya .

This last view would completely dissipate the Vidyāranya legend and reduce Vidyāranya from the high position to that of an insignificant ascetic who presided over the Śringeri Math from 1377 to 1386 A.D.

The whole of the available evidence has been carefully scrutinised by R. Rama Rao² and his plea for the separation of the two persons (Mādhava and Vidyāranya) is in our opinion very sound.

1. I.H.Q., 1930 (December), 1931 (March).

2. Ibid.

This Mādhavācārya has written a commentary on Śīśu.
called Māghakāvyānirṇaya.¹ He has the following other works to
his credit.²

1. Vedabhāṣya, Nāmānukramanī.
2. Ākhyātānukramanī.
3. Sarvānukramanī.
4. Nipātānukramanī.
5. Nibandhānukramanī and Bhāṣya.
6. Nāmañighantū.

There is one Mādhava who has written a comm. on Kirāta.³

(25) Mahēśa⁴ Sarman.

He wrote a comm. called 'Sisubodhini' on Sisu.⁴ Aufrecht
(CC.III.p.136) remarks "The whole preface agrees with the commen-
tary by Kavivallabha, as given in catalogue. IO.No.3823." It is
incomplete and covers first five cantos of the poem only. That
the comm. is meant for his pupils is evident from the introductory
verse.⁵ He gives his name and that of his comm. in the colophon
of the canto V of the poem.⁶

1. Cat. CP by Rai Bahadur Hiralal, Nagpur, 1926.

2. Aufrecht, CC; Vol.I (1891).

3. Krisnamachariar, HSL; p.153

4. HpS. 1. 364; CC.III, p.136.

5. यद्यपि बहवो ग्रन्थाः सन्ति निगूढभावार्थाः ।
तदपि च विश्वहितैषी कुरुते रोक्तां स्फुरां हिजः कुञ्चित् ।

Ibid.

6. इति श्रीमहेश्वरार्जुनकृतायां विश्वबोधिन्यां माघटीकायां पंचमः सर्गः ।

The Mss. of this comm. appearsto be rare. The present Ms. is the only one so far noticed by me. The material of the Ms. is paper. There are eight lines a page. Its extent is 2560 verses. The character is Bengali, appearance is tolerably old, the prose is generally correct and the date is not given.

(26) Maheśvara Pañcānana.

He wrote a comm. called 'Māghatattvasamuccaya' on Śiśu.¹ The comm. is incomplete. It extends upto XX. 43 of the poem. The comm. on last verses of the last canto (XX) of the poem is not given.

Moreover, for cantos II to V of this comm., Śiśupāla-vadhavivecana or Nirṇayabṛihaspati, the comm. on Śiśu. by Bṛihas-²patimīśra is substituted, the colophon of which runs thus.

The other characteristic of this comm. is that the quotations are rare. Vaijayantī (lex. fol. 5b) and Vṛittikāra (on I.15, fol. 3b) are quoted.

(27) Mallinātha.

Mr.M.S.Sastri in his Second Report on the Search of Sk.Mss. has shown that Mallinātha belonged to Tailangana (Andhra)

1. IO. 708, 3222, 3223; CC.II.p.103.

2. इति महीतापनीयबुविचक्रवर्तिमिश्राचार्यश्रीमद्वृहस्पतिमिश्राकृते
शिशुपालवधविवेचने निर्णयवृहस्पतौ ० सर्गः ।

which fact is now accepted as established. He was a Telugu Brahmin, belonged to Kāśyapaṣetra and Kolacala family. He was the grandson of Mallinātha and son of Kapardin. Peddibhatta and Kumārswami were his sons.

Date:

1. Kumaraswami says in his preface to Ratnāṣana that he was son of Mallinātha. He further informs us in his comm. on Pratāparudriya that Mallinātha had bath in gold and pearls (Kanakābhiśeka) at the hands of Sarvajna Singhbhūpāla of Recharle family, on the occasion of Śodāśa sacrifice which he performed with the help of his four brothers, four sons, four sons-in-law and four relatives.

He was invited by Devarāja of Vijayanagar to settle some contests about the terms 'Vaisya' and 'Vyāpāri' in connection with a stone inscription found at Conjeevaram. The manuscript containing his judgment is found in G.O. Library, Mysore. Mallinātha quotes from Sāhityacintāmaṇi, a work of Komati-Vema of 1409 A.D.

It is on these grounds that Krisnamachariar assigns him a date of 1400-1414 A.D.

2. K.B. Pathak is of the opinion that Mallinātha flourished¹ in the latter half of the fourteenth century.

1. Int. to Megha.

3. Mallinātha is said to have lived in the court of Praudha Pratāpa Devarāya or Devarāja II and the dates for Devārāja II are given as 1419-1446 A.D. in Mys. Arch. Reps., (1927), 26. This agrees more with K.B.Pathak's opinion.

4. Nārāyana, the son of Nāgesvara and tenth in descent from Mallinātha, says in the prefatory verses of his comm. on Bhojacampu that Mallinātha was honoured by King Virarudra of Warrangal and his grandson Peddabhatta was bathed in gold by King Sarvajna (Singa). At the invitation of Praudha Pratāpa Devarāja of Vijayanagar (1414-1446 A.D.), Mallinātha wrote¹ Vaisyavamsasudhārnva.

There is one thing which deserves notice in this connection. Nārāyana² in his comm. on Campūrāmāyana³ gives a different account of the geneology of Mallinātha family. According to him Kumāraswāmin was the son of Peddubhatta and Peddubhatta and Mallinātha were brothers. Nārāyana traces his geneology thus; Kumāraswāmi - Sambhu- Bhāskar- Nāgesvara- Kondubhatta- Nāgesvara and Nārāyana. This account is different from the one given by Kumāraswāmi and noted above. Krishnama-⁴chariar, therefore, rightly holds that the words of Kumāraswāmin should be considered more weighty than those of Nārāyana, a descendant of several generations from Kumāraswāmin.

1. HSL; p.505.

2. Ibid, p.120.

3. DC, XXI. 8212.

4. Ibid, p.796.

5. Prof. Handiqui puts him in the fifteenth century A.D. or the latter half of the fourteenth century. This generally agrees with the date assigned by K.B. Pathak.

His works.

Mallinātha wrote a comm. called Sarvankashā¹ on Śiśu. This comm. like his commentaries on other works is extremely popular and is pre-eminently adapted to the needs of the advanced readers. It is sufficiently expressive without being prolix. He never makes an unnecessary display of knowledge, but strictly follows the principle he himself lays down.²

The reason of the popularity and wide-acceptance of comm. is that he had several commentaries at his command and he often consulted them and made use of them while writing his own. Thus his comm. has a clear advantage. It is an improvement on the preceding ones. He has borrowed explanations from Vallabha's commentary on our poem especially with regard to such points as could not be settled without learned discussion.

He is the only commentator besides Vallabhadeva on our poem who detects the interpolations and rejects a number of verses as spurious.

His comm. on the poem contains quotations from Pāṇini's grammar, Smritis, treatises on music, drama and various lexicons.

1. Printed everywhere.

2. नामूलं लिख्यते किं चिन्नापेक्षितमुच्यते ।

The style of his comm. on the poem is Dandānvayā i.e. the running prose intermixed with explanatory quotations here and there as opposed to that of Vallabhadeva's comm. on the poem which is Khandānvayā i.e. the analytical one.

Thus it appears that the learned commentator wrote his commentary on the poem with a view to improve upon the older commentators by way of polishing their style, curtailing their unnecessary long observations and citations of authorities and correcting them where he thought necessary.

His scholarship.

From the study of his comm. on our poem, we find that he is a commentator of great merit and literary acumen. He was a profound grammarian well-versed in the Nyāya and Vaiśeṣika systems of philosophy, thoroughly acquainted with Pauranic as well as secular literature, ^{equally at home with Yoga system and} Tantras as he himself tells us in one of the introductory verses to his comm. on our poem. ¹ He was Mahāmaopādhyāya as is evident from the colophon at the end of each canto of the poem.

His other works are:

A. Original works.

1. Udārakāvya.

2. Raghuviracarita

3. Vaiśyavamsāsudhārṇava.

B. The following are the commentaries written by him.

1. Amarakośa (Amarapadapārijāta).
2. Ekavālī (Tarlā).
3. Kirāta (Ghantāpathā).
4. Kumāra (Sanjīvanī)
5. Tārkkikarakṣā (Niskantika)
6. Bhattikāvya
7. Megha (Sanjīvanī)
8. Raghuvamśa (Sanjīvanī)
9. Nalodaya¹
10. NC (Jivātu)

(28) Padmanabhadatta.

Nothing is known about this commr. except that he wrote a comm. on Śīsu.² and he was the son of Damodaradatta and the grandson of Śrīdatta and he wrote Bhūriprayoga (Lex), a comm. on Bhuvaneśvari stotra of Prithvidhara.³

(29) Pedda Bhatta.

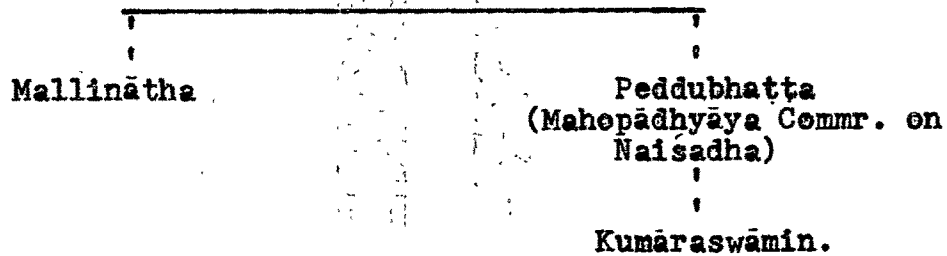
The name of the commr. is spelt variously as Paddha Bhatta, Pedda Bhatta, Paddi Bhatta and Peddu Bhatta. He wrote a comm. called 'Māgha-Vyākhyāna' or 'Sanjīvanī' on Śīsu.⁴

-
1. DC, XX. 7923; HSL, p.371.
 2. HSL, p.157
 3. Aufrecht, c.c. Vol.I.
 4. DC, XX.7893. HSL, p.157.

Venkatanārāyaṇa, a descendant of the Kolacala family gives the geneology of the commr. as follows.

Mallinātha (honoured by Virarudra)

Kapardin (author of Śrautakārikas)



But Kumāraswāmin says in his preface to Ratnāṇa that he was son of Mallinātha. Krisnamachariar rightly holds that the words of Kumāraswāmin should be considered more weighty than those of Venkatanārāyaṇa, a descendant of several generations from Kumāraswāmin.

Thus Pedda Bhattabelonged to 15th century. M.Sesagiri
2 Sastri brings to our notice the fact, "He i.e. Pāpayallayasūri,
the commr. on Kṛṣṇakārnāmṛta, does not aspire to such a fame as
acquired by Peddibhatta, that is Mallinātha who wrote commentaries
on many poems."

The original passage contemplated here is as in the foot note.³ It appears, thus, that Pāpayallayasūri considered both Mallinātha and Peddabhakta to be the same persons.

1. HSL, p.796

2. Sg. Rep.No.2. p.58

3. पेट्टिभट्टादिभिः प्राप्तयशसे पार्थना न मे।

किन्तु कृष्णस्मृतिर्नित्यं भवत्विति मतिर्मेम ॥

Ibid.p.200.

Aufrecht also identifies Pedda Bhatta with Mallinātha (cf. CC. p.345, where the entry is given thus -"Peddabhatta - a name of the commr. Mallinātha." and on p.434 - "Kolacala Mallinātha-provincially called Peddabhatta).

¹
But Krisnamachariar holds a different view when he says "He was the son of Kapardin and grandson of Mallinātha of Kolacala family."

Hence, under these circumstances, it is not possible to say whether Pedda Bhatta was another name for Mallinātha or was his grandson.

Pedda Bhatta has written the following commentaries over and above the one on Śīsu. mentioned above.

- ²
1. Comm. on Kirāta.
- ³
2. Comm. on NC.

(30) Rangarāja.

Nothing is known about this commr. except the fact that he wrote a comm. on Śīsu.⁴

(31) Rājakunda.

This commr. is also equally in dark. The only thing ~~we~~⁵ that we know about him is that he wrote commentaries on Śīsu. and Kirāta.⁶

1. HSL. p.183, f.n. 2. DC, XX.7873; HSL, p.153

3. DC, XXI, 8212; HSL, p.183. 4. HSL, p.157. 5. HSL, p.157.

6. HSL, p.153.

(32) Sarasvatitirtha.

He was born at Tribhuvanagiri, near Kalpi in Cuddapah District. In Madras Presidency. He was the son of Mallinātha. But this Mallinātha is a different person from that famous commr. of the same name and is not known to be an author. This Sarasvatitirtha, before his initiation, was known as Narahari.

He wrote a comm. called 'Balabedhini' on Śīśu.¹ It appears from this comm. that the commr. was a learned man. He quotes from Viśva besides Amara. The colophon at the end of canto XIV reads thus.²

His other works are:-

1. Comm. on Kumāra.³
2. Comm. on Megha.⁴
3. Comm. on Kāvya prakāśa.⁵

(33) Srikantha.

The only source of information about this commr. is Krisnamachariar⁶ who introduces him as under.

"He was Variar by caste and lived in Jayasimhamangala on the banks of Daksinaganga in Malabar. All the members of his family

1. BU. BK.II. No.2258 .

2. इति श्रीमत्परमहंसपरिव्रजकाचार्यसरस्वतीतीर्थविरचितयां बालबोधिन्यां माधवीकायां चतुर्थः सर्गः ।

3. B.156; HSL,p.118.

4. Cambridge University Library,HSL,p.363.

5. HSL,p.756

6. HSL,p.157, f.n.

were known by the name of Srikantha." He was born in the family of one Rudra of Varior caste. His grandfather was Srikantha.

He wrote a comm. called Bālabodhinī on our poem Śīsu.¹ It is incomplete. It breaks off in the third canto. It bears the colophon as given in the foot note.² His teacher was Śrīkanthā-cārya.²

(34) Śrīraṅgadeva.

Nothing is known about him except that he wrote commentaries on Śīsu.³ and Kirāta.⁴ His comm. on Śīsu is called 'Guṇa-rthapadabodhinī' or 'Padārthadīpikā'. Aufrecht informs us that he also wrote a comm. on Suryaśataka (CC, Vol. I).

The colophon gives his name and that of the comm.⁵

(35) Sukhāvasu Jhā.

He is a modern commentator. He wrote a comm. called Śīsupālavadha-Vyākhyā on Śīsu.⁶ He is a noted grammarian.

The comm. is incomplete. It covers only VIth canto completely and leaves VIIth canto incomplete.

1. TC, III. 3904; IV. 4722; HSL, p.157.

2. इति श्रीकण्ठाचार्यप्रियशिक्ष्यविरचिते शिशुपालवधे
बालबोधिनीनाम्नि माधकाव्ये प्रथमः सर्गः ।

DC, XX. 11732.

3. DC, XX. 7885.

4. HSL, p.157. CC. I. p.656.

Mithila.
6. Uj, No. 161.

5. इत्थं नवमसर्गस्य माधकाव्येऽभिधीयते ।
यास्या श्रीरंगदेवेन गुणार्थपदबोधिनी ॥

It appears that there are very few Mss. of this comm. I noticed only one in the Cat. of Mss. in Mithila by K.Jayaswala, Patna. 1933. The material of the Ms. is dark white paper, the character is Maithili, the appearance is old, the handwriting is illegible, the date is uncertain and it is deposited in Raj Library of Darbhanga.

(36) Vallabhadeva (Ānandadevāyāni) .

There are three known Sanskrit writers who go by the name Vallabha.

1. Utpreksā Vallabha.

He made himself famous by making free use of the figure of speech called Utpreksā-poetic fancy. His work- Bhikshātana kavya- is available only in fragments. He belongs to an older generation of poets like Kālidāsa.

2. Vallabhadeva.

He, the author of Subhāsitāvalī, was an anthologist (1450 A.D.). He also belonged to Kashmir.

3. Our commentator Vallabhadeva.

He is much anterior to the second. He was the son of Ānanda-deva¹ and was a follower of Kashmir Saivism. He belonged to Kashmir . He was a Mahāmahopādhyāya as is ~~is~~ evident from the colophons. He also bore the name Parmārtha China^h and his teacher was Prakasavaṛṣa.

1. Colophon of each canto of Sisu runs thus:

इति श्रीमहामहोपाध्यायवर्य- आनन्ददेवायनि- वल्लभदेवाचार्यविरचितायां
माधव्याख्यसारङ्गीकायां सन्नेहविषौषधिरुच्यायां ° सर्गः ।

Date: (1) 10th century Theory.

He seems to have flourished in the beginning of tenth century as it is corroborated by the colophon at the end of the commentary on Devisataka of Anandavardhana, which runs thus

वल्लभदेवायनितश्चन्द्रादित्यादवाथ जन्मेमाम् ।
कथ्यन्नामार्चयद्विबुद्धिं देवीशतस्तोत्रे ॥
वसुमुनिगणोद्दि (४०७८) समकाले याते कुलेस्तथा लोके ।
द्वापञ्चाशे वर्षे रचितेयं भीमगुप्तनृपे ॥

The verses would mean, "In the Kali era 4078 (977 A.D.) during the reign of King Bhimagupta of Kashmir (975-979 A.D.), Kayyata, the son of Candraditya and the grandson of Vallabhadeva composed a commentary on Devisataka."

This colophon is a strong and clear proof to establish the existence of Vallabhadeva in the early years of the tenth century.

Thus Kayyata clearly mentions him and declares that he (Kayyata) was the grandson of Vallabhadeva and the son of Candraditya. It is on the basis of this evidence that Pt. Durgaprasada identifies our commentator with the grandfather of Kayyatta, who wrote in 977-8 A.D. ¹ Messrs Hultzsch ² and Peterson ³ agree with Pt. Durgaprasada. Peterson is also inclined to believe that the verses quoted in Subhasitavali and Sarngadharapaddhati under ⁴ Vallabhadeva must have been by the commentator Vallabhadeva.

1. Int. to Vakrokti- pancaska.

2. Int. to Megha.

3. Int. to Subha. 4. HSL, p. 119

5.

(2) 12th Century Theory.

But Dr.G.V.Devasthali (A Descriptive Catalogue of the Sk and Prakrit Mss. in the Library of the University of Bombay, 1944; Bk II. pp. 767-8) objects to this identification of the grandfather of Kayyata with our commentator Vallabhadeva. According to Dr.Devasthali this hardly possible. On one place our commentator refers to his own commentary on Rudrata (i.e. Kavyālamkāra of Rudrata) who is said to have flourished towards the end of the ninth century. Again Vallabhadeva has criticised the opinion of Hemacandra expressed by him in his grammar and is attacked in the Gunaratnamahādadhī which was completed in 1141 A.D. Hemacandra was born in 1088 A.D. and died in 1172 A.D. Vallabha, therefore, concludes Dr.Devasthali, cannot have flourished earlier than twelfth century A.D.

S.P.Pandit says Vallabhadeva must have lived long before¹ Dinakara i.e. 1383 A.D. K.B.Pathak places him in the twelfth century A.D.² Krishnamachariar appears to agree with these scholars.

The last but one verse at the end of Vallabhadeva's comm. on Śīśu appears to lend support to the theory that he cannot have flourished earlier than twelfth century A.D. The verse in is as follows.

सुनुमानन्ददेवस्य रणे (१) मूच्योमभास्वतः (१२०१) ।
अर्धत्त जीकां काव्येऽस्मिन् वल्लभः सुखिवल्लभाय ॥

1. Int. to Raghu.

2. Int. to Megha.

According to this present comm. on Śīsu. seems to have been composed in the Saka year 1201 which is given by the words 'Bhu':1, 'Vyoma':0, and 'Bhāsvat':12, the word 'Rane' being ^{un-}intelligible. The era corresponds to 1336 Anno Vikrami or 1279 A.D. and does, in no way, accord with the admission that Vallabhadeva lived in the beginning of the tenth century A.D. as shown by the colophon in Devisataka.

The subject requires further investigation.

His works:

1. Vallabhadeva wrote a comm. called 'Samdehavishaushadhi' on our poem Śīsu. ¹ It is an improvement on the preceding commentaries according to his own admission. ² It commands a respectable position as the oldest and the best commentary. It is freely drawn upon by later commentators Mallinātha, Cārātravardhana etc.

It is called 'Sāṭatikā' which means 'the essence of commentaries' or 'Sandehavishaushadhi' which means 'an antidote against the poison of doubt'. It is written in 'Kathambhūtinī' style i.e. in a manner peculiar to Kashmir and N.W. India where the study of this comm. is in much vogue. This style is analytical one (Khandānavayā) and quite different from the style called Dandānavayā, the running prose intermixed with explanatory quotations here and there. The former explains the meaning of verses in the form of questions and answers - not unlike the modern direct method, which makes the idea contained in a verse quite intelligible even to an average reader.

1. Printed Srinagar, 1935.

2. कृता महद्भिर्यत एव टीका ममापि यत्नस्तत एव युक्तः ।
ब्रह्माच्युताभ्यर्चितपादपद्मे न पूज्यते किं मनुजैर्महेशः ॥

-Prefatory verse No.3.

The writing of commentaries in this way seems to have been the practice in Kashmir during the days of Vallabha. Its advantage over the other commentaries is it explains in a clear and lucid way the difficult puns, difficult words and other poetical niceties. It makes the path smooth to go through the text and understand its intricacies. Vallabha's commentary on our poem is with clear-cut sign-posts and easy halting-places to lead the reader to the destination with a feeling of renewed strength and freshness. Hence it is quite fitting that the merit of Vallabha is recognised in the form of the study of his commentary with great zeal in Kashmir and elsewhere.

It appears from the remark made by him in the beginning of his commenatry that he has done his best to utilize the material at his disposal accepting better explanations and rejecting ambiguous and controversial meanings from the commentaries of his predecessors in the field. Several commentaries have succeeded him. But the latest and the best of them is by Mallinātha.

His scholarship:

From the study of his comm., we find that he was well-versed in Pāṇini. It appears from his frequent references to the Grammar of Pāṇini that this grammar was more widely studied in Kashmir in those days than it was in recent years. He was equally proficient in Patañjali's Bhāṣya, rhetoric, sciences of drama and music, Kāmasāstra, astronomy, politics, Smritis and Purāṇas. He has collated and composed his text while he was writing his commentary on it (vide comm. on VI. 58). His comm. on Ekākṣhar and

and Dvyakshara verses is different from his successors. He was well-up with Prākṛit also.

His other works are:

1. Comm. on Raghu.
2. Comm. on Kumāra.
3. Comm. on Megha.
4. Comm. on Haravijaya of Ratnākara.
5. Comm. on Sūryasataka.
6. Comm. on Vakrektipancāsikā.
7. Comm. on Rudrata's Kāvyaśālikā.

(This he refers to either by the name of Rudrata-
tikā or Alamkāra-²ṭikā).

8. Comm. on Kirāta.
9. Gloss on Devīśataka.

(This was amplified and later on changed in the
form of a commentary by Kayyata)

Several anthologies³ have quoted verses under his name.

This means that he is the author of some other literary works which

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1. Works from 1 to 9 except 4 mentioned in the Int. to Śīśu. with Vallabha's comm., ed. by R.Kak and H.Sastri, 1935, Shrinagar. While No.4 is mentioned by Krsinamachariar in his HSL on p.161.
 2. (Vide his comm. on Śīśu: एतच्चास्माभिः रुद्रटीकायां विचारितं -IV.21
and एतच्चास्माभिरुत्तरटीकायां सुविचारितम् -VI.28)
 3. See verses No.2, 150, 452, 977, 1038, 3136 of Subhāśitāvalī ed. by Peterson and Durgadasa.

are lost to us. These verses are in various anthologies and on various topics. This proves his high literary attainments and versatile genius.

Vallabhadeva certainly ranks along with Haridāsa Siddhānta Vāgīśa and Mallinātha as one of the most learned and versatile commentators on Māgha.

It may be added in this connection that there is a Ms. in the Bir Library, Khatamandu, containing a comm. called Vallabhā on Sisu dated L.S.428 (1546 A.D.) by Vallabhācārya. But this Vallabhācārya cannot be the advocate of Śuddhādvaita who flourished in 1473 to 1526 A.D.

Moreover, there are two copies of a comm. on Magha's Sisu. in the Palace Library, Darbhanga and both of them are called "Vallabhoddhara". One of them in 240 folia goes upto the 55th verse of the 20th canto only. The other which is dated L.S.389 (1508 A.D.) closes with the 15th canto. There is nothing in either of the Mss. to show that they are by Śrī Vallabhācārya, the advocate¹ of Śuddhādvaita except the name.

(37) Vidyāmādhava.

2

Krisnamachariar² informs us that our commentator Vidyāmādhava was a native of Nilalaya near Gunavati. He was well-versed

1. The letter dated 24-9-51 from the Librarian, Palace Library, Darbhanga.

2. HSL, p.190.

in all the sciences and Vedas.

He was a poet at the court of the Calukya King Somadeva, very probably Somesvara IV of Kalyan who reigned about 1126-1138 A.D. Thus our Commr. must have lived in the twelfth century A.D.

He wrote a comm. called 'Śiśupālavadhavyākhyā' on our poem Śiśu.¹ The Mss. of the comm. seem to be rare as no other Ms. is noticed by any one except two (Nos. 175 and 176) by T. Ganapati Sastri. The extent of the Ms. numbered 175 is I-X cantos while that of the other numbered 176 is I-XIII cantos. Hence the comm. is incomplete.

His other works are:

1. Comm. on Kumāra.²
2. Comm. on Kirāta.³

(38) Vriśākara.

Nothing is known about this commr. except that he wrote a comm. on our poem Śiśu.⁴

The following five commentators on Śiśupālavadha are mentioned by Candrasekhara in his commentary on Śiśu. They appear

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1. TCS, Trivendrum, 1916, Vol. IV. No. 175.
 2. HSL, p. 118
 3. DC, XX. 7769
 4. HSL, p. 157; Sah, XIX. 208.

PART - I

(TEXT & AUTHOR)

B. AUTHOR