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सम्यग्रपरिज्ञानं तत्र अमुना विशेषेण द्वयेन तस्य शांकरवैदिकशास्त्रसमुदायनेतृत्वमुक्तं । तस्य पञ्चकस्य सूनुस्तनूजः केदारनामा तत्कालपेक्षयास्तीत्यध्याहार्यं । कीदृशः<sup>२६१</sup> स शिवपादार्चने रतः शिवचरणयुगाराधनैकाग्रचित्तः हरचरणयुगलसेवात्यंतव्यग्रचित्ताः तेन केदारेण छंद इत्यत्रापि छंदःशास्त्रं प्रविरचितं चक्रे किनाम वृत्तरत्नाकर इत्याख्या नाम यस्य तत्तथा कीदृक् अभिरामं प्रत्येकं लक्ष्यलक्षणयोरभिधानात्सर्वजनसनीहारीति प्रतिज्ञानिर्वाहः ।

सद्वृत्तरत्नाकरनामधेय—

शास्त्रस्य वृत्तावधिकार एषः ।

प्रस्तारनष्टादिकवर्णतोऽत्र<sup>२६२</sup>

सोमोदितायामजनिष्ट<sup>२६३</sup> षष्ठः ॥

वादि श्रीदेवसुरैरणगगनबिधौ बिभ्रतः शारदायाः  
नामप्रत्यक्षपूर्वं सुजयपदभूतो मङ्गलाह्वस्य सुरैः ।  
पादद्वंद्वारविदे बुधमधुपहिते भृङ्गाभृगि दधानो  
वृत्तिं सोमाभिरामामकृत कृतिमतां वृत्तरत्नाकरस्य ॥ १ ॥

अन्यच्च ।

प्रमादादौत्सुक्यात्क्वचिदनवबोधेन यदि वा  
ममैतस्यां वृत्तौ सहृदयजनाः कोमलमतेः ।  
अवद्यं चेत्किंचिद्भवति भवतामञ्जलिरयं  
प्रसादं कृत्वा तत्प्रगुणमतिभिः शोध्यमखिलं ॥ २ ॥  
यावच्चंद्रशशच्छलेन<sup>२६४</sup> विलसद्दीपप्रदीपांचिते  
रम्ये नु क्षिपमंतरिक्षफलके बद्धोत्सवं खेलति ।  
तारासारदुरोदरेण निखिलं दिक्कामिनीमंडनं  
जीयात्तावदियं मनोहरपदावृत्तिः प्रसादात्सतां ॥ ३ ॥

श्रीविक्रमनृपकाले<sup>२६५</sup> नंदकरकृपीटयोनिभूसंख्ये ( १३२९ ) ।  
समजनि रजोत्सवदिने वृत्तिरियं मुग्धबोधकरी ।  
सर्वाग्रं ग्रंथाङ्के रुद्रमितशतानि नवतियुक्तानि ।  
अत्रानुष्टुब्गणना-योगाज्जातानि किंचिदधिकानि ।

इति श्रीपंडितसोमचंद्रकृता<sup>२६६</sup> वृत्तरत्नाकरछंदोवृत्तिः संपूर्णा समभूत् । श्रुतमस्तु  
ग्रंथाग्रवृत्तेः ।

सूत्रस्य ग्रंथाग्रं १३६ ॥ उभयोर्मौलने ग्रंथाग्रं १३२६—सं० १८६० वर्षमिति ।  
श्रावणसित १२ द्वादशकर्मवाद्यं लिखितं सौभाग्यविजयगणिना लांबियां ग्रामे ॥

२६१ कीदृक् BE.

२६२ ० वर्णनोऽसौ BE.

२६३ ० दितो मंगलाख्यस्य (ह्वस्य) सुरैः BE.

२६४ अन्यच्च या ० BE.

२६५ इति श्री BCE.

२६६ ० विनिर्मिता BE.

## BRHAT-ŚĀNKARA-VIJAYA OF CITSUKHĀCĀRYA AND PRĀCĪNA- ŚĀNKARA-VIJAYA OF ĀNANDAGIRI A/S ĀNANDA-JŪNĀNA

By DR. W. R. ANTARKAR, M.A., LL.B., Ph.D.

(NOTE : During my research on the life of Śrīmad Ādya Śāṅkarācārya for the Ph.D. degree of the Poona University, I was able to collect much new information on the subject. It is proposed to place this information before scholars and the public interested in the subject for their opinion and further research.)

ŚRĪ ŚĀNKARĀCĀRYA has been a very great figure indeed in Indian history. It was quite natural that many persons were inspired to write accounts of his life and life-work. Mr. T. N. Nārāyaṇa Śāstri in his 'Age of Śāṅkara' refers to ten such biographical accounts, written in Sanskrit.<sup>1</sup> Out of these, the first two, viz., (i) Brhat-Śāṅkara Vijaya by Citsukha and (ii) Prācīna-Śāṅkara Vijaya by Ānandagiri a/s Ānandajñāna did not become available to me even after an intensive search for them throughout India. We, however, get references to and

1. The ten works are :

- (i) Brhat Śāṅkara Vijaya or Guru Vijaya by Citsukhācārya.
- (ii) Prācīna-Śāṅkara-Vijaya by Ānandagiri.
- (iii) Śāṅkara Vijaya by Anantānandagiri.
- (iv) Śāṅkara-Vijaya, or Vyāsācārya by Vidyāśāṅkara a/s Śāṅkarānanda a/s Vyāsācāla.
- (v) Śāṅkarācāryacaritam or Keraliya Śāṅkara Vijaya by Govindanātha.
- (vi) Śāṅkara-Vijaya-Vilāsa by Cidvilāsa.
- (vii) Śāṅkarābhyaudaya by Rājacūḍamaṇi-Dixit.
- (viii) Sanksepa-Śāṅkara-Jaya by Mādhvācārya—generally known as Śāṅkara-Digvijaya by Śrī Vidyāranya.
- (ix) Śāṅkara-Digvijaya-Sāra by Sadānandayati.
- (x) Ācārya-Digvijaya by Vallisāhaya. Out of these, I was able to get only eight, the first two still remaining untraced. In addition to these eight, I was able to procure the following biographies of Śāṅkara.
- (i) Śāṅkarācāryamahimā by Bālagopālayati.
- (ii) Śāṅkara Vijaya or Brhat Śāṅkara Vijaya by Brāhmānanda Sarasvatī.
- (iii) Ācāryavijayacampū by Parameśvara Kavi Kaṅṭhīraṇa.
- (iv) Śāṅkara Vijaya Saṅgraha by Puruṣottama Bhārati.
- (v) Śāṅkarābhyaudaya by Tirumala Dixit.
- (vi) Guruvāṅśa-Kāvya by Kāśī Laxman Sūri.
- (vii) ŚāṅkaramandāraSaurabha by Nilakanṭha.

quotations from both these works, about the genuineness and the very existence of which scholars are extremely sceptical. I, therefore, intend to record my findings in regard to these two works.

(i) *Br. Ś. V. of Cit.*

We read about this work from the following sources :

(a) Mr. T. Kṛṣṇamācāri mentions this work as a biography of Śaṅkara<sup>2</sup> and following him, the editor of Vyāsācala's Śaṅkara-Vijaya, refers to it as the 9th biography of Śaṅkara.<sup>3</sup>

(b) Prof. Baldev Upādhyāya refers in two places<sup>4</sup> to a manuscript of this work and ascribes it to Sarvajña Citsukha.

(c) The editor of Citsukhī, published by Udāsīna Sanskrit Vidyālaya, Kāsi says clearly that 'Citsukha has also written one biography of Śaṅkara and portions thereof are available here and there.'<sup>5</sup>

My efforts to trace these references further, by contacting the last three persons personally and by correspondance failed to yield any fruitful results.

(d) Suṣamā, a commentary on Guru-ratna-Mālika, a list of Gurus of Kāñci-Kāmakoṭi Pitha, distinctly refers to and quotes from Br. Ś.V. of Citsukha, who is described as "Śrī Sarvajña Citsukhācārya who served the ācārya every minute, was witness to the entire happening (of Śaṅkara's life) and associated with him without break throughout his life."<sup>6</sup> Recently, I have been reliably informed that the Mutt's library contains even today a manuscript-copy of the Br. Ś.V. by Citsukha.

(e) The best evidence is supplied by Mr. T. S. N. Śāstri who tells us that this Br. Ś.V. consisted of three parts (i) Pūrvācārya-Satpatha, (ii) Śaṅkarācārya Satpatha and (iii) Sureśvarācārya Satpatha, out of

2. History of Classical Sanskrit Litr. p. 336.

3. Introduction—page ii.

4. Vide his Śrī Śaṅkarācārya (Hindi), pp. 9 and 290.

5. Read : चित्सुखाचार्य ने एक शङ्करविजय भी बनाया था । इनका कुछ अंश यत्र तत्र पाया जाता है ॥ भूमिका or Introduction p. 15.

6. Read: " अनुक्षणमुपचरिताचार्यचरणाः सर्ववृत्तान्तसाक्षिणः  
—.....आजीवमविरहयुजः श्रीसर्वज्ञचित्सुखाचार्याः

( स्वकृतौ बृहच्छङ्करविजये )

Suṣamā on st. 14 of G.R.M.

which he was able to procure a mutilated MS. copy of the second part only.<sup>7</sup> Mr. Śāstri worked on this copy and has given in his incomplete book, an account of Śaṅkara's life, upto his meeting with Kumārila Bhaṭṭa, according to the version of Citsukha, and while doing so, he has given quotations from the original work in many places. He gives the following information about Citsukha, as culled by him from the said work.

In the Upoddhāta prakaraṇa of his Br. Ś.V., Citsukha states that he was a native of Gokarna in the Kerala state. He came in contact with Śaṅkara when the latter was a boy of five years only, reading in a Gurukula. Thereafter, when Śaṅkara started in search of a Guru, Citsukha joined him on the way at Gokarna and followed him closely without break till Śaṅkara laid down his body at Kāñci, in the temple of Kāmākṣī. Citsukha was senior to Śaṅkara by five years and was thus an eye-witness to his life and doings almost from the beginning to the end.

Citsukha's original name was Viṣṇuśarman while Citsukha was the name given to him by Śaṅkara himself, when at the former's request, he initiated him into the order of Sannyasins and made him his first disciple. Citsukha has described this incident after narrating the story of Śaṅkara's initiation at the hands of Lord Śiva Himself, manifested as Dakṣiṇāmūrti, on one of the peaks of mount Kailāsa in the Himālayas.

This same Citsukha is said to have ascended later on, the Dvārakā-Piṭha as the 2nd ācārya and a successor of Śrī Brahmasvarūpācārya and passed away 24 years thereafter, at the ripe old age of 80 years.

Citsukha's work is also called Guru-Vijaya because of its very great bulk and gives the various works, major as well as minor-including the devotional hymns written by Śaṅkara, with their occasion, time and place. The smaller works like hymns are given in full while the longer ones have only been referred to.

It is important to note that the information about Citsukha, given by Mr. Śāstri corroborates the one given in Suṣamā, referred to already, although the latter is not so exhaustive. It is also worth noting that Citsukha's version of Śaṅkara's life as given by Mr. Śāstri, which differs from the versions of the same in all the other biographies in Sanskrit, eminently agrees with the one as culled from the quotations from Br. S.V. in Suṣamā. The quotations in the latter, however, are

7. Vide ' Age of Śaṅkara ' Part I., Ch. III, p. 37.

few and far between and are not sufficient for a regular reconstruction of Śaṅkara's life-account along altogether fresh lines, as found in the work of Mr. Śāstri. This obviates a possible objection that Mr. Śāstri has only based his version on the quotations contained in the Suṣamā, which has to be placed at least 200 years prior to the work of Mr. Śāstri (1916 A.D.).

An interesting piece of information in this connection is supplied by the works of Cidvilāsa and Sadānanda (Śaṅkara-Vijaya-Vilāsa and Śaṅkara-Digvijaya-Sāra). Sadānanda has stated at the very commencement of his work that he had before him an अग्राधशाङ्करदिग्जय which he was trying to summarise for purification of his mind, while Cidvilāsa tells us that he was narrating what was transmitted to him by his Guru. Mr. Śāstri, who had with him these two works also, says that these two biographers have followed Citsukha's work, more or less, though I have found that Sadānanda deviates from Citsukha more than otherwise.

Now, while describing Śaṅkara's encounter with Kumārila, Mr. Śāstri has quoted a whole passage of 29 stanzas as from Br. Ś.V. of Citsukha, in which (passage) Kumārila is said to give an account of his own previous life to Śaṅkara. Sadānanda and Cidvilāsa repeat, in the same context, many of these stanzas almost verbatim, of course omitting many and making small but very important changes in those they have adopted. The most important alteration is that the Jainas and Vardhamāna Mahāvira in Citsukha's version have been replaced in both by Bauddhas and a Bauddha Guru.<sup>8</sup> The correspondence, however, between Citsukha and Cidvilāsa and Citsukha and Sadānanda is too obvious to be overlooked and leads us to infer not only that such a work as Br. Ś.V. must have existed but also that it was the same as the one possessed by Mr. Śāstri and the one which these two writers had before them.

From the foregoing evidence, it seems fairly well certain that Br. Ś.V. was not only a genuinely existing biography of Śaṅkara, and not a mere name, but also that the version of Śaṅkara's life given by Mr. Śāstri as from the same has at least sufficient prima facie claim to our attention as one based on the same.

The second work to be considered is Pr. Ś. Jaya of Ānandajñāna a/s Ānandagiri.

8. See F.N. 18.

At the very outset, we have to remember that this is different from another work called Śaṅkara Vijaya by Anantānandagiri (the author's name sometimes being given wrongly as Ānandagiri) and printed in 1886 in the Bibliotheca Indica Series. I have proved this point at some length in my thesis and also that most possibly, this second work is greatly based on the former. The following pieces of evidence tend to prove the existence of this Pr. Ś.V. till recently.

(1) Mr. T. S. N. Śāstri seems to have had this work with him, though he does not expressly say so. He quotes from it a few stanzas. Suṣamā quotes from this work profusely. By curious coincidence, both Mr. Śāstri and Suṣamā quote as from this same work, an identical stanza,<sup>9</sup> relating to the derivation of 'Govindamuni', Śaṅkara's Guru.

(2) Mādhava (popularly but wrongly known as Vidyāranya) expressly refers to the work Pr. Ś.V. by name in the very first stanza<sup>10</sup> of his work, which he says is going to be an epitome of the same. In the absence of the original work, it is not possible to say how far he has kept to this object but one circumstance, though minor, is worth noting. While describing the creation of a hot water lake by Śaṅkara for his Guru Govindamuni, for daily bath in the cold Himalayan regions, Mr. Śāstri quotes as from Pr. Ś.V. of Ānanda two stanzas<sup>11</sup> in that connection. Mādhava repeats both these stanzas in the same connection, as Ch. XVI: 101 and 102 but substitutes the word शिष्यसङ्घ for देशिकस्य in the first stanza. Except for this difference, the two stanzas are copied verbatim.

(3) Mādhava's S.Ś. Jaya (miscalled Śaṅkara-Digvijaya) is commented upon by Acyutarāya Modak. The commentary was written about 1830 A.D. and is known as Advaitarājya-Laxmi. This commentary supplies valuable evidence regarding the existence of Pr. Ś.V.

9. The stanza is:

सततं निगदन्सेनयोऽसौ जय गोविन्द जयेति सूक्तिमेकाम् ।  
श्रितमीनमभूद्यदन्यवादे जयगोविन्दमुनिं तदाहुरेनम् ॥

10. Read: प्राचीनशाङ्करजये सारः संगृह्यते स्फुटम् ॥ I: ॥

11. The stanzas are:

तत्रातिशीतार्दितदेशिकस्य संरक्षणायातुलितप्रभावः ।  
तप्तोदकं प्रार्थयते स्म चन्द्रकलाधरात्तीर्थकरप्रधानः ॥  
कर्मन्दिवृन्दपतिना गिरिशोर्धितः सन् सन्तप्तवारिलहरीं स्वपदारविन्दात् ।  
प्रावर्तयत्प्रथयती यतिनाथकीर्तिं याञ्चापि तत्र समुदञ्चति तप्ततोया ॥

(i) While commenting on the first stanza quoted already from Mādhava's work, Acyutarāya has clearly identified Pr. Ś. Jaya as Pr. Ś. Vijaya, written by Ānandajñāna a/s Ānandagiri, the disciple of Śuddhānanda and the writer of commentaries on Śaṅkara's Bhāṣyas.<sup>12</sup>

(ii) While commenting upon XV : 3 of Mādhava's work, Acyutarāya says that the amplified version of the story (etat-prapañcah) should be seen in the work of Ānandajñāna a/s Ānandagiri the disciple of Śuddhānanda, which is the basis of the present work (of Mādhava).<sup>13</sup> After this remark, Acyutarāya actually quotes as from the same Pr. Ś.V., 58 stanzas, which cannot be traced to any of the existing Śaṅkara-Vijayas (about 15 in number) including the printed one by Anantānandagiri. It is precisely for this reason as also for some others,<sup>14</sup> that even though in two other places, the same commentator Acyutarāya seems to identify the two works Pr. Ś.V. and Ś.V. of Ānandagiri and Anantānandagiri respectively, the identification has to be ruled out as erroneous and the two works have to be kept distinct with two distinct authors.

(iii) While commenting upon XVI : 103 of Mādhava's work, Acyutarāya quotes from Śivarahasya and once more refers to the work of Ānandajñāna a/s Ānandagiri.<sup>15</sup>

(iv) While commenting on other stanzas of Mādhava's work, Acyutarāya names the author or the work or both thus :

(a) At I : 3, he explains, the 'previous poet' as 'the author of Śaṅkara-Vijaya already defined.'<sup>16</sup>

12. Read : प्राचीनेति । ये हि सूत्रभाष्यादिटीकाराः शुद्धानन्दभगवत्-  
-पूज्यपादशिष्यभगवदानन्दज्ञानाख्या आनन्दगिरित्वेन प्रसिद्धास्तद्रचितो  
यः प्रकृतग्रन्थात् प्राचीनश्चिरन्तनः शङ्करविजयस्तत्रेत्यर्थः ॥  
Comm. on I : 1.

13. Read : एतत्प्रपञ्चस्तु एतन्मूलीभूते शुद्धानन्दभगवत्पूज्यपादश्रीमदानन्द-  
ज्ञानापराभिधानन्दगिरिविरचिते बृहच्छङ्करविजये यथा—On XV : 3.

14. Those other reasons have been detailed in my thesis submitted to the Poona University.

15. Read : एतत्कथाजालं बृहच्छङ्करविजय एव श्रीमदानन्दज्ञानाख्यानानन्दगिरि-  
विरचिते द्रष्टव्यमिति दिक् । On XVI : 103:

It is to be noted that in 14 and 16 the name of Ānandagiri's work is given as Br. Ś. V. and not as Pr. Ś. V. The name of the author is the same and the work of Anantānandagiri is nowhere mentioned as Br. Ś. V. This name, therefore, is given either through an oversight for it is properly the name of Citsukha's work or it is so given on account of the bulk of the work of Ānandagiri, which also is reported to be voluminous.

16. Read : " प्राक्कविरत्र निरुद्धतशङ्करविजयकृदेव । " on 1 : 3.

(b) He refers to Pr. Ś.V. by name in the prefatory words to I:5.<sup>17</sup>

(c) At I:28 and I:85, he refers to Śaṅkara Vijaya by Ānandagiri and Pr. Ś.V. respectively and gives quotations from that same work, which again are not traced to any of the existing Śaṅkara-Vijayas.

All these details seem to show beyond doubt not only that a work called Pr. Ś.V. by Ānandajñāna a/s Ānandagiri existed but also that it was before Acyutarāya in 1830 A.D. and that he used it for his commentary on Mādhava's work. Dhanapatisūri, an earlier commentator of Mādhava's work confirms this finding re : Pr. Ś.V. as follows :

Mādhava, as we have seen, is summarising the Pr. Ś.V. Ch. XV of Mādhava's work deals with Śaṅkara's triumphant tour. Dhanapatisūri quotes 58 stanzas, 402 stanzas and 351 stanzas respectively in his commentary on st. 2, st. 4 and stt. 28/29 of this chapter, with the common introductory remark अत्रेदमवधार्यम् and ends the quotations with the remarks एतत्सर्वं संग्रहेण दर्शयति (st. 2), तदेतत्संक्षिप्योक्तं स्ववश इत्यादिना (st. 4) and तदेतत्सर्वं संक्षिप्याह यतिराडिति (st. 29). From this, it seems that according to Dhanapatisūri, the stanzas quoted were the relevant portions of Pr. Ś.V. intended to be summarised by Mādhava in those particular stanzas. We, however, are not left to surmise only. The first 58 stanzas, quoted by Dhanapatisūri, are the same as the 58 stanzas quoted by Acyutarāya in his commentary on XV : 3 of Mādhava's work and Acyutarāya, as seen already, has ascribed all of them to Ānandajñāna a/s Ānandagiri. This shows that all 811 stanzas and not merely 58 quoted by Dhanapatisūri must have been taken by him from one and the same work viz. Pr. Ś.V. by Ānandajñāna a/s Ānandagiri. Not even one of these 800 and odd stanzas is to be found in any of the existing Śaṅkara Vijayas nor do they form part of Śaṅkara-Vijaya of Anantānandagiri in particular.

The conclusion, therefore, seems quite clear that both the commentators of Mādhava's work had before them and have utilised, more or less, the work called Pr. n.V. of Ānandajñāna a/s Ānandagiri, which formed the basis of the work of Mādhava himself. The same work has been drawn upon earlier by Suśamā and later on by Mr. T. S. N. Śāstri, both of whom seem to have had the same with them in the original. Lastly, regarding this work also, I have been reliably informed that a MS. copy of the same exists even today in the Kāñci Mutt library.

17. Read : नन्वेवमपि प्राचीनशङ्करविजयस्यैव सारोद्धारेण कस्तव लाभ इति.... । "

It, therefore, can be concluded that there did exist till recently two such works as Br. Ś.V. of Citsukhācārya and Pr. Ś.V. of Ānandajñāna a/s Ānandagiri though none of them is available to us today and that they are not mere names, as believed by some.

18. The three passages, are :

(a) From Br. Ś. V. of Citsukha :

मदीयः पूर्ववृत्तान्तः श्रोतव्यस्ते मयोच्यते । इतः पूर्वं प्रवृत्तास्ते जैना ब्राह्मणदूषकाः ॥ १ ॥  
महावीरमताक्रान्तो विरलो वैदिकोऽभवत् । नास्तिक्यमीश्वरे वेदे धर्मं चासीन्नृणां सदा ॥ २ ॥  
महावीरं पुरस्कृत्य वर्धमानं स्वदेशिकम् । समाविश्य गृहे राज्ञां तान्वशीकृत्य सौगताः ॥ ३ ॥  
वेदोऽप्रमाणमित्यादिमिथ्यालापमचीकरन् । ज्ञात्वाऽपि वैदिकं शास्त्रजालं सम्यग्गुरोर्मुखात् ॥ ४ ॥  
निर्ग्रन्थिनो महातन्त्रान्महावीरमतानुगान् । ताञ्जैनान्नाशकं जेतुं विवादे सर्वथैव हि ॥ ५ ॥  
विजिगीषुरहं जैनानुद्यतोऽभूवमादरात् । तन्मतं न मया बुद्धं निषेध्यं वेददूषकम् ॥ ६ ॥  
ततस्तेषां मतं बोद्धुं त एव शरणीकृताः । शिष्यत्वेन न ते कंचित्पर्यगृह्णन्महीसुरम् ॥ ७ ॥  
तदब्राह्मणमात्मानं नाटयञ्जैनवेषतः । तन्मतस्थापनोद्युक्तं महावीराभिधं जिनम् ॥ ८ ॥  
वर्धमानं गुरुं प्राप्य तदन्तेवासिभिः समम् । पठन्ननुदिनं तत्र कतिचिद्वायनान्यहम् ॥ ९ ॥  
तेषां सिद्धान्तमश्रौषं वेदमार्गमदूषयम् । तद्देशिकेन सभ्लाघमभूव चोऽभिनन्दितः ॥ १० ॥  
निष्णातश्चाभवं जैनरहस्येष्वखिलेष्वपि । एकदा स महावीरो ब्रह्मद्वेषी निरङ्कुशः ॥ ११ ॥  
अतीवाऽदूषयद्वेदान्विप्रान् यज्ञांश्च देवताः । श्रुतिस्मृतिविरुद्धार्थबोधकं तद्विजल्पितम् ॥ १२ ॥  
दुराकर्ण्यं समाकर्ण्यं विदीर्णमनसो मम । अर्णो न्यपतदक्षणोऽथ स्थूलमुक्ताफलाकृतिः ॥ १३ ॥  
ददृशुस्तत्र तच्छिष्यास्तदा सर्वत्र संस्थिताः । अपृच्छन् किमिदं तेऽद्य निष्पतत्यम्बु लोचनात् ॥ १४ ॥  
अवादिषमहं तेभ्यः कपटेनेत्यमञ्जसा । युक्तीराकर्ण्यं निर्णिकता भवेद्देशिकनिर्मिताः ॥ १५ ॥  
समुद्यन्निर्भरानन्दतुन्दिलावशचेतसः । निःससुरश्रुव्याजेन बहिरानन्दबिन्दवः ॥ १६ ॥  
इत्थं जल्पत्यनल्पं मय्यग्रजं मां तु मेनिरे । गुरवे चापि वृत्तान्तमञ्जसैनं न्यवेदयन् ॥ १७ ॥  
ततः साप्तपदीनं मे विससर्जुः पुरेव मे । ब्राह्मणोऽहमिति ज्ञात्वा मद्द्वार्थं समुद्यताः ॥ १८ ॥  
महावीरश्च तच्छिष्या विप्रेषु कृतमत्सराः । विपक्षपाती बलवान् दूषयिष्यति नो मतम् ॥ १९ ॥  
यथा कथंचिन्नश्योऽयमित्यामन्त्र्य परस्परम् । एकदा मां सुविश्रब्धं चन्द्रिकायां सुखास्थितम् ॥ २० ॥  
गुरोरुत्तुङ्गसौभाग्यं नीत्वोपायेन केनचित् । विश्राम्यतो गुरोरेव महावीरस्य शिष्यकाः ॥ २१ ॥  
परस्परं संलपन्तः क्रीडन्तः सुनिर्भरम् । गुरोः सम्प्राप्य संकेतमुत्क्षिपन्तः परस्परम् ॥ २२ ॥  
हस्तेनोत्क्षिप्य मां चापि प्रहसन्तः पुनः पुनः । एते कदर्यहतकाः महावीरमतानुगाः ॥ २३ ॥  
गुरोस्तत्सौधशिखरात्सहसा मां व्यंपातयन् । परिभ्रान्तस्तथा सौधात्पतन् सन्नक्तवानहम् ॥ २४ ॥  
यदि वेदाः प्रमाणं स्युर्जीवियमिति चेतसि । यदीति संशयस्योक्तेर्गुरुद्रोहात्तथा मम ॥ २५ ॥  
पततस्तूच्चदेशान्मे चक्षुरेकं परिक्षतम् । तत्प्रदेशाद्विनिष्कम्याऽक्षत्तगात्रः सपद्यहम् ॥ २६ ॥  
महावीरे कृतद्वेषस्तन्मतं सर्वतो भुवि । युक्तिभिश्च तदुक्ताभिर्विवाद्य नृपसंसदि ॥ २७ ॥  
जित्वा जैनान् विवादेषु जिनं चापि विदूषयन् । शिरांसि छेदयामास जैनानां शपथैर्निजैः ॥ २८ ॥  
स्थापितश्च पुनः कर्ममार्गः स्थिरतरो मया ।

(b) From Śaṅkara-Vijaya Vilāsa of Cidvitasa :

(सौगनानां मतं ज्ञात्वा श्रुतिजातविनिन्दितम् ।)

तत्कुलीनं गुरुं प्राप्य तदन्तेवासिभिः समम् ॥ १२ ॥

पठन्ननुदिनं तत्र कतिचिद्द्विसान्यहम् । श्रुतिस्मृतिविरुद्धार्थबोधकान् तद्विदूषकान् ॥ १३ ॥  
दुराकर्णान् समकर्ण्यं विदीर्णमनसो मम । अर्णो न्यपतदक्षणोऽथ स्थूलमुक्ताफलाकृतिः ॥ १४ ॥

ददृशुस्तत्र तच्छिष्यास्तदा सर्वत्र संस्थिताः ।

अपृच्छन् किमिदं तेऽद्य निष्पताम्बु लोचनात् ॥ १५ ॥

अवादिषमहं तेभ्यः कपटेनेत्यमञ्जसा । युक्तीराकर्ण्यं निर्णिकता भवेद्देशिकनिर्मिताः ॥ १६ ॥

समुद्यन्निर्भरानन्दतुन्दिलावशचेतसः । निःससुरश्रुव्याजेन बहिरानन्दबिन्दवः ॥ १७ ॥

इत्थं जल्पत्यनल्पं मय्यग्रजं मां तु मेनिरे । ततः साप्तपदीनं ते विससर्जुः पुरेव मे ॥ १८ ॥

विज्ञाय तद्विनिष्कम्य तन्मतान्प्रभितोऽप्यहम् । युक्तिभिःश्च तदुक्ताभिर्विवाद्य नृपसंसदि ॥ १९ ॥

विजित्य सौगतान् सर्वान् विज्ञायैतन्महीश्वरम् ।

शिरांसि छेदयामास सौगतानां समन्ततः ॥ २० ॥

## Chapter XVI

(c) From Śaṅkara-Digvijaya-Sāra by Sadānanda :

मदीयः पूर्ववृत्तान्तः श्रोतव्यस्ते मयोच्यते । इतः पूर्वं प्रवृत्तास्ते बोद्धाः सन्मार्गदूषकाः ॥ १८ ॥

तथागतैर्धराक्रान्ता विरलो वैदिकोऽभवत् । नास्तिक्यमीश्वरे वेदे धर्मं चासीन्नृणां तदा ॥ १९ ॥

समाविश्य गृहे राज्ञां तान्वशीकृत्य सौगताः । वेदोऽप्रमाणमित्यादि मिथ्यालापमचीकरन् ॥ २० ॥

विजिगीषुरहं बोद्धानुद्यतोऽभूवमादरात् । तन्मतं न मया बुद्धं निषेध्यं वेददूषकम् ॥ २१ ॥

ततस्तेषां मतं बोद्धुं त एव शरणीकृताः । तेषां सिद्धान्तमश्रौषं वेदमार्गमदूषयम् ॥ २२ ॥

विपक्षपाठी बलवान् दूषयिष्यति नो मतम् ॥ २३ ॥

यथा कथंचिन्नश्योऽयमित्यामन्त्र्य परस्परम् ।

एकदा ते प्रमत्तं मां ज्ञात्वा सौधाग्रसंस्थितम् ॥ २४ ॥

व्यपातयन्नथ तदा पतन् सन्नक्तवानहम् । यदि वेदाः प्रमाणं स्युर्जीवियमिति चेतसि ॥ २५ ॥

यदीति संशयस्योक्तेर्गुरुद्रोहात्तथा मम । चक्षुरेकं प्रनष्टं संपततस्तूच्चदेशतः ॥ २६ ॥

## Chapter V

### Abbreviations

1. Br. Ś. V.—Bṛhat Śaṅkara Vijaya.
2. Pr. Ś. V.—Prācīna-Śaṅkara Vijaya.
3. Ś. V.—Śaṅkara Vijaya
4. Ānand.—Ānandagiri.
5. Anant.—Anantānandagiri.
6. Sadā.—Sadānanda.
7. S. Ś. Jaya.—Śaṅkēpa Śaṅkara Jaya.