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Muni Śrī Jambūvijayaājī (1961) has earned the gratitude of the students of Indian philosophy, particularly of the students of the Vaiśeṣika system, by publishing a highly useful and learned edition of Candrānanda's commentary (Vṛtti) on the Vaiśeṣika-sūtras. However, for want of evidence, neither he (pp. 12-13 of the Sanskrit introduction) nor Professor Anantalal Thakur (pp. 22-23), who has contributed a scholarly introduction to the volume, has been able to determine Candrānanda's date any more precisely than saying that Candrānanda followed Uddyotakara (fifth or sixth century A. D.). I would, therefore, like to point out that there is evidence to suppose that tenth century A. D. is the lower limit of Candrānanda's life-time. The following passages are obviously quoted from his Vṛtti by Helārāja^{on} (3.6.2-3; Subramania Iyer's edition pp. 210-211), who was in all probability a senior contemporary of Abhinava-gupta (Charudeva Shastri 1930:652-653; Subramania Iyer 1963:xi), the famous philosopher and poetician unanimously assigned to tenth century A. D. by scholars:

(a) diṅ[sic. dig]-liṅgāviśeṣād viśeṣa-liṅgābhāvāc caikā
dig iti Kāṇādāḥ. Cp. dig-liṅgāviśeṣād viśeṣa-liṅgābhāvāc
caikā dig ity arthaḥ. (Candrānanda^{on} 2.2.14 p. 18).

(b) tathā ca ta [= Kāṇādāḥ] evaṃ ānuḥ 'āditya-saṃprayogād
bhūta-pūrvād bhaviṣyato bhūtāc ca prācī' (Vaiśeṣika-sūtra
 2.2.14) iti. savitur ahar[sic. Omit]-ahar-ādaḥ yena pra-
kalpita-dik-pradeśena saṃyogo 'bhūd bhavati bhaviṣyati vā
tasmād āditya-saṃprayogāt prācīti vyapadeśaḥ, prāga[sic.
prā]ñcaty ata [ādityam] iti kṛtvā. Cp. savitur aharādaḥ
yena kalpita-dik-pradeśena saṃyogo 'bhūd bhavati bhaviṣyati
vā tasmād āditya-saṃyogāt 'prācī' iti vyapadeśaḥ prāñcaty ata
ādityam iti. (Candrānanda on 2.2.16, which is the same as
 the sūtra cited by Helārāja, the number 14 (in the place of
 16) being that of the Upaskāra recension; p. 19).

(c) tathā 'dakṣiṇā-pratīcy-udīcī ca' [sic. 'tathā dakṣiṇā
pratīcy udīcī ca'] (Vaiśeṣika-sūtra 2.2.15) iti sūtram.
tasmād [sic. asmād, reading of manuscripts C and N consulted
by Subramania Iyer] evāditya-saṃyogād pratīpādi[sic. dakṣiṇā-
dī, contextually appropriate reading of manuscripts A, D,
and H consulted by Subramania Iyer]-vyapadeśaḥ. Cp. asmād
evāditya-saṃprayogād dakṣiṇādi-vyapadeśaḥ. (Candrānanda on
 2.2.17, which is the same as the sūtra quoted by Helārāja,
 the number 15 (in the place of 17) being that of the Upaskāra
 recension; p. 19).

(d) anenaiva ca prakāreṇa pūrva-dakṣiṇādīny antarāla-
rūpāny api dig-antarāni vyākhyātānīty uktam sūtram 'etena
dig-antarāni vyākhyātāni' (Vaiśeṣika-sūtra 2.2.16) iti. Cp.
anenaiva prakāreṇa pūrva-dakṣiṇādīni dig-antarāni vyākhyātāni.
 (Candrānanda on 2.2.18, which is the same as the sūtra quoted
 by Helārāja, the number 16 (in the place of 18) being that of

the Upaskāra recension; p. 19).

Furthermore, a quotation the source of which is not known so far, prāṇ-mukho 'nnāni bhuñjīta, is found to be common to ^{the} works of both Helārāja (3.6.19 p. 225) and Candrānanda (6.2.2 p. 48).

On the basis of the evidence noted above, Candrānanda's date must now be placed between fifth or sixth century A. D. and tenth century A. D.

REFERENCES

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