Muni Śrī Jambūvijayaji (1961) has earned the gratitude of the students of Indian philosophy, particularly of the students of the Viśeṣika system, by publishing a highly useful and learned edition of Candrānanda's commentary (Vṛtti) on the Viśeṣika-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 (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) diñ[sic. dig]-liṅgāviśeṣād viśeṣa-liṅgābhāvāc caikā

dig iti Kānāḍāh. Cp. dig-liṅgāviśeṣād viśeṣa-liṅgābhāvāc

caiṅa dig ity arthāh. (Candrānanda 2.2.14 p. 18).
(b) tathā ca ta [= Kāṇḍāh] evam āṁhu-āditya-saṁprayogad bhūta-pūrvad bhaviṣyato bhūtac ca prācī (Vaiśeṣika-sūtra 2.2.14) iti. savitur ahar[sic. Omit]-ahar-ādau yena pra-kalpita-dik-pradeśena sāmyogo 'bhūd bhavati bhaviṣyati va tasmād āditya-saṁprayogat prācīti vyapadesāḥ, prāga[sic. prā]ṅcaty ata [ādityam] iti kṛtvā. Cp. savitur aharādau yena kalpita-dik-pradeśena sāmyogo 'bhūd bhavati bhaviṣyati va tasmād āditya-saṁprayogat prācī iti vyapadesāḥ prāṅcaty ata ādityam iti. (Candrāṇanda 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 Upaniṣada recension; p. 19).

(c) tathā 'dakṣinā-pratīcy-udicī ca' [sic. 'tathā dakṣinā pratīcy udicī ca'] (Vaiśeṣika-sūtra 2.2.15) iti sūtram. tasmād [sic. asmād, reading of manuscripts C and N consulted by Subramania Iyer] evāditya-saṁyogad pratīpādi[sic. dakṣinā- di, contextually appropriate reading of manuscripts A, D, and H consulted by Subramania Iyer] vyapadesāḥ. Cp. asmād evāditya-saṁprayogad dakṣinādi-vyapadesāḥ. (Candrāṇanda 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 Upaniṣada recension; p. 19).

(d) anenaiva ca prakāreṇa pūrva-dakṣinādīnī antarāla-rūpañ api dig-antarāṇi vyākhyātāny uktam sūtram 'etena dig-antarāṇi vyākhyātāni' (Vaiśeṣika-sūtra 2.2.16) iti. Cp. anenaiva prakāreṇa pūrva-dakṣinādīnī dig-antarāṇi vyākhyātāni. (Candrāṇanda 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 Upaskara recension; p. 19).

Furthermore, a quotation the source of which is not known so far, prañ-mukho 'mnāni bhūnjita, is found to be common to 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

