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SRI SANKARACARYA 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 Śāstrī in his ‘Age of Śaṅkara’ refers to ten such biographical accounts, written in Sanskrit.¹ Out of these, the first two, viz., (i) Brhat-Śaṅkara Viṣaya by Citsukha and (ii) Prācīna-Śaṅkara Viṣaya by Anandagirī ās Ānanda-Jñāna 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-Śaṅkara Viṣaya or Guru Viṣaya by Citsukha Śaṅkara Viṣaya by Anandagirī ās Ānanda-Jñāna.
(ii) Prācīna-Śaṅkara Viṣaya by Anantānandagirī ās Ānanda-Jñāna.
(iii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(iv) Śaṅkara-Viṣaya or Vyāsacārya Viṣaya by Vidyāsākara ās Vyāsacārya.
(v) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(vi) Śaṅkara-Viṣaya or Vyāsacārya Viṣaya by Vidyāsākara ās Vyāsacārya.
(vii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(viii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(ix) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(x) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xi) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xiii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xiv) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xv) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xvi) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xvii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xviii) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xix) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.
(xx) Śaṅkaracārya-virāgam or Keraliya Śaṅkara Viṣaya by Govindānātha.

¹ During my research on the life of Śrīmad Ādya Śaṅkara 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.

BRHAT-SAŃKARA-VIJAYA OF CITSUKHĀCĀRYA AND PRĀCĪNA-SAŃKARA-VIJAYA OF ĀNANDAGIRI A/S ĀNANDA-JÑĀNA

By Dr. W. R. Antarkar, M.A., LL.B., Ph.D.
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 Cīt.

We read about this work from the following sources:

(a) Mr. T. Kṛṣṇamācāri mentions this work as a biography of Śaṅkara and following him, the editor of Vyāṣḍa's Śaṅkara-Vijaya, refers to it as the 9th biography of Śaṅkara.

(b) Prof. Baldev Upadhyāya refers in two places to a manuscript of this work and ascribes it to Sarvājīna Cītsukha.

(c) The editor of Cītsukha, published by Udāśāna Sanskrit Vidyālaya, Kāśi says clearly that 'Cītsukha has also written one biography of Śaṅkara and portions thereof are available here and there.'

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

(d) Suṣamā, a commentary on Guru-ratna-Mālikā, a list of Gurus of Kāṇci-Kāmakoti Pīṭha, distinctly refers to and quotes from Br. Ś.V. of Cītsukha, who is described as "Śrī Sarvaṇa Cītsukhācārya 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." Recently, I have been reliably informed that the Mutt's library contains even today a manuscript-copy of the Br. Ś.V. by Cītsukha.

(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) Sūrēśvarācārya Satpatha, out of which he was able to procure a mutilated MS. copy of the second part only. Mr. Śāstri worked on this copy and has given in his incomplete book, an account of Śaṅkara's life, up to his meeting with Kumārīla Bhāṭa, according to the version of Cītsukha, and while doing so, he has given quotations from the original work in many places. He gives the following information about Cītsukha, as culled by him from the said work.

In the Upoddhāta prakaraṇa of his Br. Ś.V., Cītsukha 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, Cītsukha joined him on the way at Gokarna and followed him closely without break till Śaṅkara laid down his body at Kāṇci, in the temple of Kāmākṣī. Cītsukha 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.

Cītsukha's original name was Viṣṇuśārman while Cītsukha 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. Cītsukha has described this incident after narrating the story of Śaṅkara's initiation at the hands of Lord Śiva Himself, manifested as Daśaśīlāmūrti, on one of the peaks of mount Kailāsa in the Himalayas. This same Cītsukha is said to have ascended later on, the Dvārakā-Pīṭha as the 2nd ācārya and a successor of Śrī Brahmāsvarūpācārya and passed away 24 years thereafter, at the ripe old age of 80 years.

Cītsukha'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 Cītsukha, 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 Cītsukha'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. Ś.V. in Suṣamā. The quotations in the latter, however, are

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3. Introduction—page ii.
4. Vide his Śrī Śaṅkarācārya (Hindi), pp. 9 and 290.
5. Read: विशुद्धचारणे एक शास्त्रविवेचन भी बनाया था।
   इत्यका कुछ अंश मन्त्र तल पाया जाता हू। भूसिंहका or
   Introduction p. 15.
6. Read: "अनुसारपृष्ठप्रचारणम् चारणम् सर्वन्तर्थानं साक्षायिनः
   — — — — — — — — — — — — — — — — — — — — — — —
   भूसिंहस्वस्वसिद्धचारणम्:
   तवस्तौ वृहद्युक्तिबिंविख्याति.
   Suṣamā on st. 14 of G.R.M.
7. Vide 'Age of Śaṅkara' Part I, Ch. III, p. 87.
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. Sastri. This obviates a possible objection that Mr. Sastri has only based his version on the quotations contained in the Susamā, which has to be placed at least 200 years prior to the work of Mr. Sastri (1916 A.D.).

An interesting piece of information in this connection is supplied by the works of Cidvīlāsa 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 Aṣṭādhyāyija which he was trying to summarise for purification of his mind, while Cidvīlāsa tells us that he was narrating what was transmitted to him by his Guru. Mr. Sastri, 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. Sastri 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 Cidvīlāsa 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 Mahāvīra in Citsukha's version have been replaced in both by Bauddhas and a Baudda Guru. The correspondence, however, between Citsukha and Cidvīlāsa 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. Sastri 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. Sastri 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 Ānandagārya.

At the very outset, we have to remember that this is different from another work called Śaṅkara Vijaya by Anantānandagārya (the author's name sometimes being given wrongly as Ānandagārya) 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. Sastri seems to have had this work with him, though he does not expressly say so. He quotes from it a few stanzas. Susamā quotes from this work profusely. By curious coincidence, both Mr. Sastri and Susamā quote as from this same work, an identical stanza, relating to the derivation of 'Govindamuni', Śaṅkara's Guru.

(2) Mādava (popularly but wrongly known as Vidyārānaya) expressly refers to the work Pr. Ś.V. by name in the very first stanza 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. Sastri quotes as from Pr. Ś.V. of Ānanda two stanzas in that connection. Mādava repeats both these stanzas in the same connection, as Ch. XVI: 101 and 102 but substitutes the word धिपायुः for देशस्फल in the first stanza. Except for this difference, the two stanzas are copied verbatim.

(3) Mādava'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 Advaitarāya-Laxmi. This commentary supplies valuable evidence regarding the existence of Pr. Ś.V.

9. The stanza is:

10. Read: Prācīnabhaṇḍāraka सारः संगतिः स्वेधम् I : I

11. The stanzas are:

The commentary supplies valuable evidence regarding the existence of Pr. Ś.V.
(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 Ānanda-jñāna a/s Anandagiri, the disciple of Suddhānanda and the writer of commentaries on Śaṅkara's Bhāṣyās.  

(ii) While commenting upon XV: 8 of Mādhava's work, Acyutarāya says that the amplified version of the story (etat-prapañcāh) should be seen in the work of Ānanda-jñāna a/s Anandagiri the disciple of Suddhānanda, which is the basis of the present work (of Mādhava). 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, that even though in two other places, the same commentator Acyutarāya seems to identify the two works Pr. Ś.V. and Ś.V. of Anandagiri and Anantānanda-giri 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: 108 of Mādhava's work, Acyutarāya quotes from Śivarāhasya and once more refers to the work of Ānanda-jñāna a/s Anandagiri.

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

(a) At I: 8, he explains, the ‘previous poet’ as the author of Śaṅkara-Vijaya already defined.

12. (r) Read: व्याकरणिति: ये हि सुप्रभाषितिदीक्षात: मध्यान्वयत्व-पुरुषवाच्चल्यमध्यवर्त्तनाजनास्ति आनन्दशिल्पिन्त्र प्रसिद्धाल्पिचिङ्कः म: प्रक्तवतां शास्त्रीयमित्रतिः शास्त्रविभाबितिर्बेदः।\nComm. on I: 1.

13. Read: एतदेशानुसम्बरूपे समासोपनिस्ते मध्यान्वयत्वसुपुरुषवाच्चल्यमध्यवर्त्तनाजनास्ति आनन्दशिल्पिन्त्र प्रसिद्धाल्पिचिङ्कः म: प्रक्तवतां शास्त्रीयमित्रतिः शास्त्रविभाबितिर्बेदः। On XV: 8.

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

15. Read: एतदेशानुसम्बरूपे सुपुरुषवाच्चल्यमध्यवर्त्तनाजनास्ति आनन्दशिल्पिन्त्र प्रसिद्धाल्पिचिङ्कः म: प्रक्तवतां शास्त्रीयमित्रतिः शास्त्रविभाबितिर्बेदः। On XVI: 108.

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.


(b) He refers to Pr. Ś.V. by name in the prefatory words to I:5.

(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 Ānandagiri a/s Anandagiri existed but also that it was before Acyutarāya in 1880 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 551 stanzas respectively in his commentary on st. 2, st. 4 and st. 28/29 of this chapter, with the common introductory remark अनेकमहावर्मनः and ends the quotations with the remarks यथा-तत्तत्त्वं दर्शते म (st. 2), तदवेद्विविधालकल स्ववाक्यः हस्याविना (st. 4) and तदवेद्विविधालकल स्ववाक्यः हस्याविना (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: 8 of Mādhava's work and Acyutarāya, as seen already, has ascribed all of them to Ānanda-jñāna a/s Anandagiri. 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 Ānanda-jñāna a/s Anandagiri. 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 Ānanda-jñāna a/s Anandagiri, which formed the basis of the work of Mādhava himself. The same work has been drawn upon earlier by Suṣamā and later on by Mr. T. S. N. Sāstrī, 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 Kānci Mutt library.
It, therefore, can be concluded that there did exist till recently two such works as Br. S. V. of Citsukhadarya and Pr. S. V. of Anandajitana/aś Anandagiri 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. S. V. of Citsukha:

(b) From Saṅkara-Vijaya Vilāsa of Citsukhadarya:

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

Chapter XV

Chapter V