A CRITICAL STUDY ON DASADHYAYI ON BRHATJATAKA
(SYNOPSIS)

Astrology or predictive astrology is said to be interrelated with ‘astronomy’. A large number of works in Sanskrit is available on astrology. In Sanskrit, it is called horiṣṭra, the science of time. In Kerala, the growth of astrology is of considerable merit both in quality and quantity. A large number of astrological and astronomical works are originated from Kerala and most of them are commentary works. Daśādhyāyi of Govindabhaṭṭatiri of Talakuvāṭṭar is the first Keralite Sanskrit commentary on Brāhajjītaka of Varāhamihira. The present thesis is a study on Daśādhyāyi on Brāhajjītaka.

Commentary literature is an integral part of the world of writing in Sanskrit works. A number of famous commentators like Yāska, Śiṅga, a interpreted
the earliest works of Vedas from India. R̐ighavabha¶¶a, Tripur̐ri, Ghana¿y¡mavidy¡m¡dhava and other famous commentators are credited with several areas of knowledge of Sanskrit. Through this technique of interpretive literature, we have a number of notable texts on various philosophical and scientific subjects. Br̐hma,as, UpaniÀads, dar¿anas, tantra, stotra, k¡vya, and works on poetics, dramas and ¡astraic works like vyikara,a,
astronomy were commented upon, which caused to reconstruct or reevaluate ancient systems of knowledge.

Kerala’s contribution towards Sanskrit studies is unique. Besides writing original compositions, Kerala writers have written excellent commentaries on standard works. Sa’karćitya is prominent among the commentators. Even during the early centuries of the Christian era, the people of Kerala had shown keen interest in the study of Sanskrit enthusiastically and from the eighth century AD, Kerala were seized of almost all branches of Sanskrit literature.

Mention may be made of outstanding works and commentaries on astronomy, astrology, tantra, stotra, kćvya, drama, and the like, which are the valuable contribution of Kerala to Sanskrit studies. The first chapter of this study explains about works of commentary literature in general and commentary works of Kerala in special.

After the Vedic period, jyoṭiśstra was classified into different branches of studies like mathematics, muhārtta, astronomy and astrology. Aryabhāṭa,
Varāhamihira, Brahmagupta, Bṛhaspati and Bhāskarācārya I and Bhāskarācārya II were some remarkable scholars on astronomy and astrology. It was in such a vibrant atmosphere of the development of astronomical and astrological studies in India that Varāhamihira was born in Ujjayini to the famous astrologer Adityadīsa in the 6th century AD.
Though there are some works on astrology are available even before Varāhamihira, he may be is considered the father of Indian astrology as well as astronomy. It is because the Brāhmatāka of Varāhamihira is the most outstanding work on astrology.

The famous astronomical works like Veda-gajyotisa, Aryabhaṭeya, Brāhmatāka were commented on by a number of Kerala scholars. For example, most of the commentaries on Aryabhaṭeya are available from Kerala. Duggaṭa, Parahita and Kaṭapayādi systems are the other valuable contributions of Kerala. Keralite scholars mainly concentrated to make commentaries than to write original works.

The commentary literature was well known in India from very remote past. In Kerala the commentary literature became an influential branch with the age of Saṅkaracārya from 8th century AD. A large number of commentaries are a special feature of Kerala, which is sufficient to reflect the intention of original works.

Astrological and astronomical tradition of Kerala is notable for its qualitative and
quantitative availability of texts and commentaries. A number of manuscripts of original works and commentaries are published and many are unpublished and are still in the form of manuscripts. Many of the original works and commentaries are known only from the authoritative references in the available works. Hence, in the second
chapter of the present study a detailed account of almost all the available astrological and astronomical works of Kerala in jítaka, praṇa, muhūrtta, nimitta and ṭakuna is furnished.

Throughout the twenty-five chapters of Bṛhatjítaka, Varāhamihira explained the astrological views and allied subjects with a wide range of meanings. A number of scholars have written valuable commentaries on this work. The Bṛhatjítaka was considered to be an authentic work because of its acceptability throughout India. A number of commentaries are available on it and many of them are from Kerala. The first Sanskrit commentary from Kerala is Daśādhyāyīya of Govindaśahaṭṭirī of Talakuvāḷattēr. It is supposed to be written in the 13th century AD. Astrology in Kerala was later on influenced by Daśādhyāyīya due to the specific nature of its wide range of explanation.

In Daśādhyāyīya, Govindaśahaṭṭirī provides with a stream of astrological knowledge and a number of astrological theories and applications. He explained them with the help of a number of quotations from ancient Sanskrit sources. All
notable ideas of astrology namely astronomy, muhārta, prāṇa, jītaka, nimitta are included throughout the ten chapters as if he has commented the complete twenty-five chapters of Bhaṭṭajītaka. He mentioned it as; '
Therefore, the work is famous and popular among the scholars on astrology especially in Kerala.

The third chapter of this study deals with the personal details of Govindabhaṭṭatiri the author of Daśādhyayī. Bhaṭṭatiri was a renowned scholar and commentator from Kerala, especially on astrology. He lived between 1237 to 1295 AD at Talakkuvattēr near Tirur in Malappuram district. He was a Brahmin and a great astrologer, and he had some relation with Pāḷipura at Piravam in Ernakulam district. He is said to have died at there.

Bhaṭṭatiri found a new astrological tradition through his Sanskrit commentary on Bhaṭṭajitaka of Vṛṣhamihira namely Daśādhyayī in Kerala.

There are several legends popular among Keralite scholars about Bhaṭṭatiri and most of them are appearing to eulogise his scholarship on astrology. However, the legends connected to Bhaṭṭatiri are not interconnected.
Even then, all these legends highlight the scholarship of Govindabhaṭṭatiri in astrology.

Authorship of four works is attributed to Govindabhaṭṭatiri. They are Daśādhyāyī, Muhḥṛttaratnam, Tīmaranallēr bhṛji, and Govindapaddhati. Daśādhyāyī is one of the notable Sanskrit commentary on Bṛhajjītaka of Varāhamihira. Muhṛttaratna provides information about muḥṛṛttā or auspicious times for actions according to astrology. Govindapaddhati deals
with astronomical and astrological planetary calculations. The authorship of T¡maranall£r bh¡À¡ and Govindapaddhati are not fully accepted.

The fourth chapter of this study discusses several methods like those that traditional, scientific, rational, practical and classification order of subjects and sources referred to in Da¿¡dhy¡y¢. S²uti, Sm²ti, Aryabha¶eya, S£rysiddh¡nta, Para¿arahor¡, Gargahor¡, B²hatsamhit¡, B²hady¡tr¡, Laghuj¡taka, Sa·paµc¡¿ik¡, S¡r¡vale, KµÀ,eya, Ary¡saptati, Viddvajjanavallabh¡, Srepatipaddhati S¡rasamuccaya, Sa·gµimavijayodaya, S¡mbapaµc¡¿ik¡, Hor¡s¡ra, Sredharapaddhati, Manusm²ti, Prapaµcas¡ra are frequently quoted in Da¿¡dhy¡y¢ commentary. Although Bha¶¶atiri has referred to all these astrological works whenever needed, he mainly has followed the views of S¡r¡vale of Kalyanavarman. He even criticises Var¡hamihira by accepting the views of S¡r¡vale. It is supposed that he wrote this commentary not only to support and explain what is said by Var¡hamihira but for propagating astrological ideas to next generations with multiplicity of meanings.
When he depicts the viewpoints of prāṇa theory he quotes mainly from Kṛṣṇa,eya of Kṛṣṇa and Viddvajjanavallabhī, an astrological work of unknown authorship and while explaining the
gaita theories he quotes a good number of ancient astronomical works like Sêryasiddhînta, Gargahorî, Srepatipaddhati, Paraçarahrî and Sredharapaddhati. He further discusses the views on astrology of ancient scholars like Yavana, Bhaspati, Vasiṣṭha, Haridatta, Jevâarma, Srutakerti, Garga, Parâvara and Satya. He accepts reasonable views from these scholars on logical and scientific standpoint with authoritative evidences.

The fifth chapter undertakes a detailed study of Daâ¡dhyâye. It is a critical study of Daâ¡dhyâye in detail. Bhâ¶¶atiri touched thoroughly all parts of astrology namely ga,ita, muhùrtta, praýna, jîtaka, nimitta, and samhitî with apt illustrations. The ga,ita section of astrology is explained Bhâ¶¶atiri in a most befitting manner. His words are as follows ‘+jÉ +ÉÉÉaÉhÉ oÉÇjÉÉgjÉÉôÉùiÉÉiÉÀ OÉ¾pMEÉhÉiÉÉiÉÀ iÉxÉÉÉnùÉÉÉxÉÉÊxÉÉAE xÉÉâHoÉÁ* iÉnùÉÉÉE& ÉjÉÉÊÊpiÉÉÊÉ |ÉnùÉÇÉiÉá’. All such comments are given throughout the commentary in a logical manner.
Some notable theorems in astronomy are contributed by Keralite scholars like Va¶a¿¿ery Parame¿¿vara and others on D¿gga¿¿ita, Parahita and Ka¶apay¿¿di. Bha¶¶atiri strictly followed the Ka¶apay¿¿di system throughout this commentary. This method was very popular at the time of Bha¶¶atiri. Var¶hamihira did not approve shadow planets, namely R¿hu and Ketu, but Bha¶¶atiri included not only the planets R¿hu and Ketu but also M¿ndi in his commentary. He says ‘®úɽÖþEòäiÉÚ lÉajÉÉáSSéÉÉÉÉÉxÉi ´ÉÉÉÈÃ +¶ÉÔ!Éi±EnùÉÈ’

Planetary worship in astrology, Ka¿¿y ¿¿ families of Kerala and their close connection with Bha¶¶atiri, Sr¿¿vale and B¿hajjitaka- some viewpoints, dream analysis- view points of Bha¶¶atiri, nature of experimentation in Da¿¡dhy¿¿ye, reflection of different philosophies in Da¿¡dhy¿¿ye, special reference to horoscope matching of Kerala based on Da¿¡dhy¿¿ye at the time of Bha¶¶atiri are referred to with their importance in the fifth chapter of the study.
Daśādhyāya commentary is written in simple Sanskrit and all the difficult matters are discussed by the commentator in the form of pārvapakāśa and uttarapakāśa method in a most befitting manner. Another notable point of this commentary is that it is much useful for students and scholars alike.

Bhāṣṭarī clearly focuses on prediction, makes it clear, and writes his views based on experimentation and observation. He has sufficiently and efficiently interpreted every word, sentence and even letters of Bhājaśītaka very carefully. He profusely quotes the sources. He has explained with minute details all the ideas of the original work in a most befitting manner. He says...

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**Conclusion**

It may be concluded that Bhāṣṭarī was a great astrologer, commentator and a Sanskrit scholar. He commented Bhājaśītaka only on the purpose of propagating astrology traditionally. He has...
written it very comprehensively. It is broad and independent with lucid explanation of all areas of astrology with apt illustrations. Skilled commentators always find out the original meanings of the words, letters and other literal possibilities of the original text. Bhaṭṭaṭṭari fulfilled his attempt throughout this commentary sincerely. Therefore, it has highly influenced among the scholars and they follow it as an authentic work especially in the field of Keralite astrology even today.