Section I

Biography of Appayya Dīkṣita.
SECTION I

1. BIOGRAPHY OF APPAYYA DĪKṢITA

Appayya Dīkṣita, who lived in the 16th century A.D., was a man of versatile genius. He was one of the most prolific authors in Sanskrit. There is hardly any important branch of Sanskrit literature to which Appayya Dīkṣita has not made some significant contribution. He was a profound scholar well-versed in many fields of Sanskrit learning, a capable commentator possessing remarkable originality both in the matter of approach and views, and a gifted poet. He belonged to the distinguished tradition of post-dhvani rhetoricians, to which also belonged, Mammaṭa, Vidyanātha, Visvanātha, and Jagannātha, Pandita. In the field of dramaturgy also, a small manual called, the Laksanaratnavali which is attributed to Appayya Dīkṣita and which has probably a svopajña commentary, is now available in fragments. But his contributions to the advaita and Sivādvaita systems

4. JORM, 4, 242-44.
of Vedanta are perhaps more important and valuable than those to the science of rhetoric and literary criticism as known from such works, as, the Citramimamsa, the Kuvalayananda, and the Vrttivartika. Indeed, after Samkara and Vidyaranya, his is the most resplendent name in the field of Vedanta Philosophy. It was he, who, so to say, gave a kind of status to the doctrines of qualified non-dualism, which was first preached by Appayya Diksita elucidated and popularised this doctrine in his works like, the Vedantakalapataruparimala, the Sivarkamanidipika, and the Sivatattvaviveka.

Even this casual mention of a few of the literary and scholarly achievements of Appayya Diksita would suffice to show how his characterisation by Keit as a polymathic writer in Sanskrit literature is more than fully justified.

2. Keith, History of Sanskrit literature, p. 396, 481.
2. Identification of Appayya Dīkṣita

The exact identification of this Appayya Dīkṣita, however, constitutes a veritable problem in the history of Sanskrit literature. Indeed, this seems to have been the fate of quite a number of important Sanskrit writers. Even the great Kālidāsa was not an exception, for, we find a reference to the tradition of a triad of Kālidāsas. So far as Appayya Dīkṣita is concerned, no fewer than six persons bearing this name are known to Sanskrit literature. It is, however, possible to distinguish on the basis of internal and external evidence, our Appayya Dīkṣita, who may be designated as Appayya Dīkṣita the great or Appayya Dīkṣita I, from the other authors of the same name.

One of the six Appayyas referred to above is known as Simha Appayya. He can, certainly, not be identified with Appayya Dīkṣita I. This Simha Appayya is the author of a work called Paninisutra prakasa. According to the verse quoted in the Suktimuktavali, 44 and ascribed to Rajasekhara, also see V.T. Zambare, Rajasekhara, a critical study, pp. 85 and 574.

1. अःकोदिते जीयते हन्ते कालिदासो न कैनिचित् ।
   श्रृङ्गारे लिङ्गिते मुहे कालिदासस्वी किनु॥

The verse is quoted in the Suktimuktavali, 44 and is ascribed to Rajasekhara; also see V.T. Zambare, Rajasekhara, a critical study, pp. 85 and 574.

to the *Tyāgarājāvijayā*¹, in which an account of Tyāgarāja, a descendant of Appayya Dīkṣita I, is given, this Simha Appayya Dīkṣita was the son of Nilakantha Dīkṣita. Our Appayya Dīkṣita will, consequently have to be regarded as the grand-father of Simha Appayya. For, as the tradition goes, Nilakantha was the son of Appayya Dīkṣita I And as is well known, this Appayya Dīkṣita I often describes himself as the son of Śrīraṅga-raja-dhvarin².

Therefore, Appayya Dīkṣita, the son of Śrīraṅga-raja-dhvarin, must be a person different from Simha Appayya Dīkṣita, the son of Nilakantha Dīkṣita.

There is another Appayya known to Sanskrit literature, namely, Appayya, the son of Visalakṣī. He too, can not be identified with our Appayya Dīkṣita and this for two reasons. Firstly, this Appayya always styles himself as the son of Visalakṣī, while our Appayya,


2. Vide the following colophon at the end of the *Ratnatravaparikṣā* BOH. ms. 376 of 1895, 1902.

श्रीरघुराजकुमारी नवीकरणस्तु श्रीमददलातकाराकार्यविशेषतः (शासन) 
श्रीराजराजसत्त्व (राजाच्छ) रिम्नसुन्नारत्मसुदीद्विलिंगामि (दृष्टि) तत्प 
श्रीरघुराजपरिवारस्त्रापिता ।
Diksita nowhere mentions the name of his mother. Secondly, our Appayya Diksita flourished in the sixteenth century A.D. while Appayya, the son of Visalaksi is known to have lived in the latter half of the eighteenth century A.D.

This latter Appayya was the son of Venkatesa and Visalaksi and a great-grand-son of Simha Appayya Diksita\textsuperscript{1} who, as shown above, was himself a grand-son of Appayya Diksita I. His teacher in grammar was Gopalakrsna \textsuperscript{a} Sastaram, who was otherwise known as "Mahabhasya Gopalakrsna Sastri". This Gopalakrsna was a pupil of Rambhadra Diksita, who was a classmate of Sadasivendra Brahman and the spiritual teacher of king Vijayaraghunatha Topdaiman I of Pedukkottai who ruled there from 1730 A.D. to 1769 A.D.. Gopalakrsna has written a treatise, based on the Patanaila Mahabhasya, which is known as the \textit{Sabdikacintamani}. His teacher in Mimamsa and Nyaya was Visvesvara. One of the pupils of Gopalakrsna was named Mahadeva, and like the former, this Mahadeva also was a teacher of Appayya, the son of Visalaksi. All this would make it abundantly clear that Appayya, the son of Visalaksi, was different from our Appayya Diksita.

\textsuperscript{1} New Cat. Cat. Volume I, p. 196.
The third Appayya Dīkṣita, who has to be considered in the present context, is Appayya, the son of Śrīnīvāsādhvarin. Since the name of the father of this Appayya is different from that of our Appayya Dīkṣita father, the two cannot be identified with each other. It is hardly possible that Śrīnīvāsādhvarin was another name of Śrīrāṅgarājādhisvarin. For Śrīrāṅgarājādhisvarin, who is the author of various works on philosophy such as Vivekadarpana and the Advaitavidyamukura does not, at any place, refer to Śrīnīvāsādhvarin as being his second name. Nor does any reference to that effect occur in any of the works of our Appayya Dīkṣita or of his successors. Another consideration, which would rule out any possibility of Appayya, the son of Śrīnīvāsādhvarin, being identical with our Appayya Dīkṣita is that the gotras of the two are different. Appayya, the son of Śrīnīvāsādhvarin, belonged to Śrīvatsa gotra, while our Appayya Dīkṣita presumably belonged to Bhäuserväja gotra. Appayya, the son of Śrīnīvāsādhvarin was a Saivaite and has written a work called the Jayollāsanidhi, which is a commentary on some selected portions of the Bhāgavata from the Śaiva point of view.

The next person, who bears the name Appayya Dīkṣita but who too has to be distinguished from Appayya Dīkṣita I, is the author of a commentary known as the Aghapaṇcāśatīvyākhya on the Aghapaṇcāśati of Milanātha. His other work is the Nyayasiddhāntamañjarīvyākhyaṇa-dīvyaparimala. This Appayya comes from a place called Māyāvaram. He is otherwise known as Avadhāniyajvan. He was the son of Rayamakhin and a pupil of Yajñēśvara. This Appayya can be easily shown to have been different from our Appayya Dīkṣita. For one thing, the names of their fathers are different. Secondly, our Appayya Dīkṣita does not seem to have been in any way connected with Māyāvaram. If he had been resident of that town, he would have mentioned it somewhere in his works. Thirdly our Appayya Dīkṣita was never called "Avadhāniyajvan".


3. This is a town in Tajore district.

Appayya Dīkṣita, the author of the Tantrika Mimāṃsa can also not have been identical with our Appayya Dīkṣita. Because, this Appayya belonged to an inferior caste of temple priests known as Ṣaiva-dvijas. Though some Śaivas claim that the Śaiva-dvijas are Brāhmaṇas who have descended from Śiva himself, this class of temple-priests is not treated with respect in South India. Not even the staunchest opponents of Appayya Dīkṣita I, including Jagannātha Paṇḍita who has criticised his work on rhetorics very harshly, have even remotely suggested that he had belonged to an inferior class of Brāhmaṇas.

Another Appayya is the author of a drama known as the Vasumāticitrāsenāvilāsa. Krishnamacharier in his History of Sanskrit Literature wrongly ascribes this work to the great Appayya Dīkṣita. The colophon appearing at the end of this work, however, says that the drama was composed by Appayya Dīkṣita who was the son of Appayya Dīkṣita. Appayya, the author of the Vasumāticitrāsenāvilāsa was actually adopted son of one Appayya Dīkṣita who was himself a son of Ācāra Dīkṣita who is also

3. BORI, Ms. 48 of 1898-99 :
referred to as Āccā Dīkṣita. This Āccāna Dīkṣita was a brother of our Appayya Dīkṣita. Therefore, if our Appayya Dīkṣita is designated as Appayya Dīkṣita I, his nephew (that is his brother Āccāna Dīkṣita's son) may be designated as Appayya II, and Appayya II's adopted son Appayya, who is the author of the Vasumācitrāsenavilāsa and a brother of Nīlakaṇṭha, may be designated as Appayya III.

Apart from these six Appayya Dīkṣitas, there are some other authors going under the name of Appayya, one of them has written a commentary on Prajakṣatīdāsa's Pāñcaśvara (a work on divination). He is not known to have written any other significant work. Evidently, therefore, he must have been a very minor author and cannot be identified with our Appayya Dīkṣita. The same is the case with Appayya Dīkṣita, the author of the Prātipatyastotra.

2. See alphabatical Mss. list Bengal Govt. 1891, p. 62 (No. 621) IM 1084, L 1478, Mithila III.162 NP. 90, 9-60 and also New Cat. Cat. p. 196. (Vol. I.)
3. Bikaner 7466, a hand list of Sk. Mss. in Anup Sk. Library, Bikaner.
Finally, there is Appayya Dīkṣita, the author of poetic composition known as the Āryāśatāka. The Āryāśatāka contains 100 verses in Āryā metre and generally follows the norm of the well-known Satakas of Bhartrihari. This Appayya, the author of the Āryāśatāka, has clearly to be distinguished from our Appayya Dīkṣita, for he refers to himself as a resident of the well-known city of Benaras. Appayya Dīkṣita I was never a citizen of Benaras. It is even doubtful whether he had ever visited that city during his life time. Our Appayya Dīkṣita is, thus, not only different from all the Appayyas mentioned above, but he is chronologically much senior to all of them. He can, therefore, be rightly called Appayya Dīkṣita I. Further, in view of the facts that our Appayya Dīkṣita is the author of more than fifty works, and that no other Appayya is known to have written so many works our Appayya Dīkṣita fully deserves to be designated as Appayya Dīkṣita the great. It is quite understandable that the name of Appayya Dīkṣita should have soon become a name greatly to conjure with, and that many later writers

1. N. A. Gore, Āryāśatāka, Poona, 1944.
should have prided themselves on being called by that name.

1. Hereafter, Appayya Dīkṣīta, who forms the subject of this thesis, will be referred to either as our Appayya Dīkṣīta or as Appayya Dīkṣīta I, or as the great Appayya Dīkṣīta or as simply Appayya Dīkṣīta.


IM - A handlist of Sk. Mss. in the Imperial Library, Calcutta

Mithila - A descriptive catalogue of Mss. in Mithila published by Bihar and Orissa Research Society, Patana.

NP - A catalogue of Sk. Mss. in private libraries of North-Western Provinces, Parts 2-10, Allahabad, 1877-86.
3. GENEALOGY OF APPAYYA DĪKṢITA

According to the generally accepted tradition, Nṛsimha Dīkṣita was the grand-father of Appayya Dīkṣita. This Nṛsimha Dīkṣita had performed eight sacrifices, constructed eight temples of Śiva, dug up eight lakes, given birth to eight sons, and enjoyed eight villages and in such a manner, had filled eight quarters by his fame. He was also known as Ācārya or Ācārya Dīkṣita. The term "Ācārya" or "Ayya" is derived from the Sanskrit word ācārya, and in the languages of South India, it is used as an honorific suffix. It indicates the academic eminence of the person to whose name it is appended. Similar is the case with the term Dīkṣita, which literally means 'one who is initiated for sacrifice'. As the ancestors of Appayya Dīkṣita had performed several Vedic sacrifices, they came to be called Dīkṣitas. The title Dīkṣita may be said to indicate a person's eminence in the sphere of religious practices. Nṛsimha Dīkṣita, the grand-father of Appayya Dīkṣita was patronised by King Krṣṇadevaraya.


2. Ramachandra Sastri Suri, Introduction, Madhvamukharamana, Poona, pp. 1-9 and also Nilakaṇṭha Dīkṣita, Nalacerita.

who was the son of Narasimha or Immadi Narasā and Māgalai. He ruled at Vijayanagar from 1509 A.D. to 1529 A.D.¹

It would appear from the chronological information about Appayya Dīkṣita given in the sequel that Nṛsimha, the grand-father of Appayya Dīkṣita, lived at the court of Kṛṣṇadeva Tuluva when he was already very old. Kṛṣṇadeva is said to have conferred on Nṛsimha the title of "Vākṣahasthalacārya" on the strength of a beautiful verse composed by the latter when the former visited Conjeevaram to worship god Varadarāja. The verse runs as follows:

However, it is rightly pointed out in this connection that Nṛsimha was not the first recipient of a title derived from "Vākṣahsthala", but that such a title had been more or less a traditional title of the Dīkṣita family.² For instance, Appayya Dīkṣita's great-grand-father, that is the father of Nṛsimha, was known as "Vākṣahsthala Gaṇpati".³

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² V. A. Ramaswami, Siddhānta bindu, Introduction, pp.95-1.

It may, therefore, be presumed that Nṛṣimha had been known as "Vakṣahsthalacārya" even before this incident and that his verse quoted above only helped in making the title more significant and popular. Nṛṣimha had two wives - the first belonged to an orthodox Saiva family and the second to a reputed orthodox Vaiṣṇava family which is referred to as Śrīvaikuṇṭhacārya-vamsa. Incidentally it should be remembered, in this context, that, in the days of Nṛṣimha alias Ācārya Dīkṣita, that is, more than four centuries ago, inter-marriages between orthodox Smārtas and Orthodox Vaiṣṇavas were by no means common in South India. There is a tradition that Nṛṣimha's second wife known as Totāṃbi did not come from a Brahmaṇa family. But this tradition does not receive support from any source. From his second wife, who belonged to a respectable Vaiṣṇava family, Ācārya Dīkṣita had four sons, the eldest among whom was Appayya Dīkṣita's father, Śrīraṅgarājādhvarin. Thus, some real Vaiṣṇavite blood may be said to have been running in Appayya Dīkṣita's veins. Nṛṣimha alias Ācārya Dīkṣita, at whose

feet Kṛṣṇadevarāja of Vijayanagar bowed, is credited with having performed the Sarvatomukha and the Mahavrata sacrifices.  

Rāngarājādhvarin, the father of Appayya Dīkṣita was a scholar among scholars. He is well known as the author of several works on Advaita Vedānta, such as the Advaitavidyāmukura and the Vivekadarpana, etc. His literary and other activities may be assigned to the first and some part of the second quarter of the sixteenth century. The most important event in his life was the performance by him of the Visvajit sacrifice. The performer of this sacrifice becomes “Sarvavedas”, that is to say, he has to give away all his possessions without any reserve, as dākṣiṇā in connection with that sacrifice.  

1. Ibid. It may, however, be pointed out that Appayya Dīkṣita describes his father also as having performed these sacrifices.

Siddhāntaleśasamgraha:

2. We know from the Raghuvamśa that Raghu had performed this sacrifice. In that sacrifice, Raghu also gave away all he had.

Raghuvamśa V.1:
In the colophons of almost all his works, Appayya Diksita makes a special mention of his father having performed the Visvajit sacrifice. Indeed, such titles as "Yajin", "Makhin", and "Adhvarin", which are frequently used with reference to Srīraṅgarājādhvarin, would suggest that he had performed many other sacrifices besides the Visvajit sacrifice.

There is considerable difference of opinion as to whether our Appayya was the first son of Srīraṅgarājā or not. One view is that he was the fifth son of Srīraṅgarāja, while, according to some scholars, he was the first and eldest son. Whatever may have been the case, it can be definitely said that Srīraṅgarājādhvarin had more than one sons and that Appayya Diksita had at least one brother, who was known as Accāna Diksita. This Accāna Diksita was the father of Appayya Diksita II and

Narayana Diksita and the grand-father of Milkantha Diksita, who was the author of such works as, the Milkantha-vijaya, the Gangavataraṇa, etc.¹ From the reference in the Gangavataraṇa² it can be further stated that out of the two brothers Appayya was the elder one.

From the various details mentioned above it would now be possible to reconstruct the geneology of Appayya Diksita as follows:

\[
\begin{array}{c}
\text{Yaksasthala-Ganapati} \\
\downarrow \\
\text{Acarya Diksita or Nrisimha Diksita (Vaksasthalacarya Diksita)} \\
\downarrow \\
\text{From Saivabharya} \\
\downarrow \\
\text{Rangarajadhvarin} \\
\downarrow \\
\text{Appayya Diksita I Accana Diksita} \\
\downarrow \\
\text{Appayya Diksita II Narayana} \\
\downarrow \\
\text{Appayya Diksita III Milkantha}
\end{array}
\]

1. Cf. The Colophon of the Gangavataraṇa: खिद्वि श्रीमद्म महाभारतानां कृत्येन श्रीरूपमेकतिस्वरुपमनामे चार्मक्तु सतिसतिप्रक्ष्यमिवी हर्मिकाप्रक्ष्यां विशेषदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मी�ेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेभविति सदाभानुवर्तमाणि... etc. also see Ibid. verse 50 Ibbid.

2. Cf. Ibid.48: श्रीमद्म महाभारतानां कृत्येन श्रीरूपमेकतिस्वरुपमनामे चार्मक्तु सतिसतिप्रक्ष्यमिवी हर्मिकाप्रक्ष्यां विशेषदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मी�ेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेवलक्ष्मीदेभविति सदाभानुवर्तमाणि... etc. also see Ibid. verse 50 Ibbid.
Various views have been put forth by scholars regarding the date of Appayya Diksita. For instance, it was originally suggested by Halasyanda, that Appayya Diksita lived from 1564 A.D. to 1636 A.D. later on, however, he changed his views and stated that Appayya Diksita was born in 1552 A.D. and died in 1626 A.D. Another view is that the date of Appayya Diksita is 1529-1593 A.D. This view was first advanced by Mahalinga Sastri’s father and is supported by T. S. Kupparswami and Mahalinga Sastri. Another view is that of S. K. Dg, according to whom the limits of Appayya’s literary activities extended over a period from 1549 A.D. to 1613 A.D.

In spite of this obvious difference of opinion among scholars in regard to the exact dates of Appayya Diksita’s birth and death, one point seems to be generally agreed upon, namely, that Appayya Diksita lived for 72 or

\[ \text{1. Halasyanda, Kuvalavananda, Introduction, Kumbhakonams}, 1893.} \]
\[ \text{2. JORM Vol. II and III 1928-29, pp. 225-237 and 141-160.} \]
\[ \text{3. Ibid.} \]
\[ \text{4. Kupparswami, Gangavataram, Introduction 1902.} \]
\[ \text{5. JORM, VOL. II and III, 1928-29 pp. 225-237, and 141-16} \]
\[ \text{6. Dg, History of Sanskrit Poetics, pp. 221, 222.} \]
73 years. Indeed, this point is clearly indicated by such verses as follows:

\[
\text{विद्यार्थिणुर्दूर्त प्रथितमेव पुण्यत्वं}
\]
\[
\text{नुतनं कश्चिं ज्ञेयं च का विनितं कृतं।}
\]
\[
\text{वभाद्रिम न जगन्नाति-पांडिति-न ज्ञेयं स्पृहा}
\]
\[
\text{न भिन्न-वदन्ति-कुमे जिविपरं दिव्यं परमं॥}
\]
\[
\text{捜ृधिनिविलितमण्डुर्य स्वल्पविनिश्चति}
\]
\[
\text{मेव किदसभे स्वममन् ज्ञातिः सदैव परमतमः॥}
\]

One may, therefore, safely accept this point.

Now, as for the exact dates, it may be pointed out that the lower chronological limit for Appayya Dikṣita I can be more or less easily determined. Appayya Dikṣita is referred to by Jagannatha Paṇḍita. It is now generally agreed that the literary career of Jagannatha covers a period between 1620 A.D. and 1660 A.D.\(^3\) Kamalakara Bhaṭṭa whose literary activity was concentrated in the first quarter of 17th century A.D.\(^4\) also cites Appayya Dikṣita.

1. Citrava, Bharatavarsya Madhyayugana Caritrakosa, p.255
3. P.V. Kang, History of Alamkāra Literature, p. 221.
4. S.K. De, History of Sanskrit Poetics, p. 221.
It may accordingly be presumed that Appayya Dīksita had already established his reputation in the first quarter of the 17th Century. Further, it is interesting to note that Jagannātha Paṇḍita refers to Appayya Dīksita, in somewhat derogatory terms, as an old Dravidian Brahmin¹.

The main target of Jagannātha’s criticism is Appayya Dīksita’s two works, namely, the Kuvalayananda and the Citramimamsa. One has, therefore, to assume that Appayya Dīksita wrote these two works round about 1605 A.D. In those days, it must have taken about fifteen years for the works to become sufficiently well known and to be regarded as important enough to be criticised by a scholar of Jagannātha’s standing. This date of the composition of the Kuvalayananda seems to receive confirmation from another piece of evidence. It is said in the Kuvalayananda itself that the work was composed at the instance of King

1. Cf. Rasagangadhara, 2, in the discussion of the verse

Ibid, 2, in the discussion of the verse:

Ibid, 2, in the discussion of the verse: etc. in the figure.

etc. in the figure.
Venkaṭa. In the last verse of that work, there is a reference to the commentary of Pradyotanabhaṭṭa on the Čandrāloka of Jayadeva. The date of this commentary is generally accepted to be 1583 A.D. It is suggested through double entendre that the Kuvalayānanda was an attempt to improve upon Pradyotana’s commentary (i.e. Saradāgama) on the Čandrāloka, and that, therefore, the title Kuvalayānanda suited the work very well. From this it may be inferred that King Vaṅkaṭa had read the Čandrāloka with the commentary of Pradyotana, and, having found that commentary unsatisfactory, had asked Appayya Dīkṣita to write a more adequate expository work on the subject, whereupon the latter wrote the Kavalayananda. All this must have as well taken 10 to 15 years, so that the probable date of the composition of the Kuvalayānanda would fall some time between 1596 A.D. and 1603 A.D. This is, as will be shown in the sequel, the fruit of the

1. Cf. Kuvalayananda, the last but one verse:

अमृत कुवलयानन्दः नमःधर्मपद्यीति।
निर्माणं कुकुट्यपतितमतथा धिक्षानिधिः।

2. Kuvalayananda, Last verse:

चन्द्रालोके विज्ञाता सरदारभावम्।
हृदं कुवलयानन्दो वः
प्रसादादपूजस्म।
maturity of Appayya Dīkṣita's learning and scholarship. When, therefore, he produced that work, that is to say, by the end of sixteenth century and the beginning of the seventeenth century, Appayya Dīkṣita must have been a man of fairly advanced age. Another work, which Appayya Dīkṣita seems to have produced in the concluding years of his career is the Vidhirasayana. For, therein, he has given expression to a sense of fulfilment.¹

On the basis of this evidence, one may reasonabl
assume that Appayya Dīkṣita left this world some time by the middle of the first decade of the 17th Century. It has already been pointed out that Appayya Dīkṣita lived for 72 or 73 years. So the date of his birth must fall somewhere between 1530 A.D. and 1535 A.D. This date would seem to conform very well with the fact that Nṛsiṁha Dīkṣita, the grand-father of Appayya Dīkṣita, lived at the court of Kṛṣṇadevarāya, who ruled over Vijayanagar fro 1509 A.D. to 1529 A.D. A consideration of some of the more important incidents in the career of Appayya Dīkṣita would, also, support the dates of his birth and death

¹ Cf. Vidhirasayana, the last verse.
indicated above, namely, circa 1530 A.D. and Circa 1602 A.D. respectively. Let us see how.

Appayya Diksita declares that he wrote the \textit{Yādavabhyudaya\textit{vyākhyā}}, that is, his commentary on the poem \textit{Yādavabhyudaya} at the instance of Cinna Timma. This commentary is clearly one of the earliest literary works of Appayya Diksita. Now, Cinna Timma is known to have ruled in the South from 1542 A.D. to 1552 A.D. Most of this time, Cinna Timma was engaged in subduing his enemies and establishing peace in that region. He succeeded in accomplishing this task only in the last years of his career, that is, about 1550 A.D. It must have been only after peace had been restored, that is about 1550 A.D., that Cinna Timma turned his attention to the patronage of literary activities. It would seem that he came across the young and promising scholar and commissioned him to write what was presumably his first literary venture, namely the \textit{Yādavabhyudaya\textit{vyākhyā}}.

1. \textit{Yādavabhyudaya}, 10-12; also Aliyengar, \textit{Sources of Vijayanagar History}, pp. 210, 212.
Appayya Dīkṣita must have, accordingly, been about 20 years old in 1550 A.D.

Appayya Dīkṣita wrote most of his works under the patronage of Cinna Bomma Naik. This Cinna Bomma was the ruler of Vellore from 1549 A.D. to 1578 A.D. or perhaps a little longer. It has been suggested that since the Aḍiyapalam inscription dated 1582 A.D. (Saka 1504) uses the past tense with reference to Cinna Bomma, he must have died sometime between 1578 and 1582 A.D.¹

The words in the inscription on the basis of which this suggestion has been made read as follows:

"on account of whom (that is, Appayya Dīkṣita) the fame of Śrī Cinna Bomma, who was like Indra among kings, became uninterrupted". One need not assume on the strength of this reference that the ruler had been dead at that time. The Aḍiyapalam inscription states that Appayya Dīkṣita earned great fame and glory by writing works like the Śivārkaṇaṁadīpika, the Ṛeḍāṅgakalpataru-parimala and the Nyāyārakṣāmaṇi. It is further stated that Cinna Bomma honoured Appayya Dīkṣita by bathing him

This passage clearly says that the ceremony of the gold bath was performed in the presence of Cinna Bomma himself and that Samarapungava, who, incidentally was Appayya Diksita's sister's son, described it in glowing terms. The year 1582 A.D. may, accordingly be regarded as marking the zenith of Appayya Diksita's literary career. He must have then already been past his fiftieth year and this would again conform well with the date of his birth which has been suggested above.

It has been already pointed out that Appayya Diksita wrote the Kuvalayananda and the Vidhirasayana under the patronage of Venkata. There is some difference of opinion as to whether this Venkata was the ruler of Pennukopda or of Vijayanagar. It, however, seems more probable that he was the ruler of Pennukopda. The rulers of Vijayanagara are known to have been staunch Vaisnavites. Except for Acarya Diksita, the grand father of our Appayya Diksita, no scion of the Diksita family was patronised by the rulers of Vijayanagara, and this for the simple reason,
namely, that the Vijayanagar rulers did not want to promote Śaiva ascendancy. Appayya Dīkṣita, as we have seen, was patronised by Cīnna Timma or Cimma Bomma but not by the rulers of Vijayanagara. So Venkaṭa, the patron of Appayya Dīkṣita must be taken to be the ruler of Pennukonda rather than of Vijayanagara. Obviously, Appayya Dīkṣita must have migrated to Venkaṭa’s court some years after 1582 A.D. Venkaṭa came to the throne in 1585-86 A.D. It seems that Appayya Dīkṣita lived at the court only for a few years, because it is known that he spent the last years of his life at Cidambaram. All this would go to show that the literary career of Appayya Dīkṣita generally extended over the period between 1550 A.D. and 1596 A.D. and that Appayya Dīkṣita spent about seven years in more or less complete retirement.

Attention may be drawn to some more corroborative evidence in this connection. Perubhaṭṭa, the father of the well-known Jagannātha Pāṇḍita is said to have been a student of Khaṇḍadeva in Mimamsa and of Vireswara Ṣeṭa stated in grammar. It is in the Rasagangadhara:

1. Ibid. JORMM, 2 (pp. 225-27.

2. Rasagangadhara.2.
Commenting upon this, Nāgesa Bhaṭṭa says:

This Khandadeva refers to Appayya Dīkṣita as "Mīmāṃsaka- mūrdhanya". Jagannātha Paṇḍita lived from 1590 A.D. to 1665 A.D. It might be assumed that three generations had passed between Appayya Dīkṣita and Jagannātha Paṇḍita in which case the date of Appayya Dīkṣita would come to be about the same as indicated above. Similarly, the fact that Bhaṭṭoji Dīkṣita was a student of Śeṣa Kṛṣṇa, the teacher of Vīreswara Śeṣa, who (latter) was a younger contemporary of Appayya Dīkṣita, would also confirm the above mentioned date of Appayya Dīkṣita.

Then there is the evidence of Samarapungava Dīkṣita. The following stanzas from Samarapungava's Yātrāprabhānda Cāmpū shows that he was the son of Appayya

Dīkṣita's sister.

This Samarapuṅgava has given a horoscope of his brother. It is as follows:

<table>
<thead>
<tr>
<th>Candra</th>
<th>Guru</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ketu</td>
<td>Budha</td>
</tr>
<tr>
<td>Āani</td>
<td>Ravi Rāhu</td>
</tr>
<tr>
<td>Śukra Lagna</td>
<td>Kuja</td>
</tr>
</tbody>
</table>

From this horoscope the date of the birth of Samarapuṅgava's brother is fixed by L. D. Swamikannu Pillai as 22nd of August, 1551 A.D. and it is well known that this brother of Samarapuṅgava was a direct student of Appayya Dīkṣita.

1. Yātrāprabandha-Campū, 11.86
The evidence from the Śivanandiya in this connection, with the date of Appayya Dīkṣita needs to be rather critically examined. According to the Śivanandiya Candrasekhara, a contemporary king and the patron of Ratnakheṭa, challenged the scholars of his court to meet Appayya Dīkṣita in disputation. Ratnakheṭa accepted the challenge, but was unable to defeat Appayya Dīkṣita. He is said to have found no other means of making Appayya Dīkṣita bow down to him than by giving him his daughter Mangālānāyaki in marriage thereby and becoming his father-in-law. While giving this account, Śivananda has committed several mistakes. For instance, he says that the territory over which Candrasekhara ruled extended from Vijayanagara up to Poona and even further, which is obviously not correct. Indeed, this whole account relating to Appayya Dīkṣita's marriage appears rather unconvincing. Candrasekhara, who is said to have challenged his Paṇḍits to engage in a disputation with Appayya Dīkṣita and to have thus become indirectly instrumental in bringing about Appayya Dīkṣita's marriage, is known to have died in or about 1542 A.D. This being the case, Appayya Dīkṣita could not have been old.

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1. The Śeṣa Dīkṣitar Śivānandīya, which is otherwise known as the Appayya Dīksitendra-vijaya Campū was composed by Shri. Kadayam Shēṣa Dīksitar, who later on became Śivānanda Yatī.
enough at the time of the event described in the
*Śivānandīya*. Further, the *Śivānandīya* states that
Ratnakhetā had a son, Rājacūḍāmaṇi Dīkṣita by name, and
that this Rājacūḍāmaṇi Dīkṣita was a contemporary of
Nīlakanṭha Dīkṣita, the grandson of Appayya Dīkṣita's
younger brother Accāna Dīkṣita. It appears improbable
that Appayya Dīkṣita's brother-in-law was contemporary of
his younger brother's grandson.

About the juxtaposition of planets at the time
of the birth of Appayya Dīkṣita, the *Śivānandīya* says:

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त्रयं रहु-सूर्य-प्रभुर्ये च मा-दौरा
निने वस्तिन्यथ दृष्ट्ये रथिने च राहो ॥
चाषे पुरो नितिकृते निषुने कुराचो नुकैं नितिकृतिकृते गुप्त्रन बेलम् ॥
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This may be represented by means of following horoscope:

<table>
<thead>
<tr>
<th>Candra</th>
<th>Rahu</th>
<th>Kuja</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Śani</td>
<td></td>
</tr>
<tr>
<td>Appayya Dīkṣita- Janana-Kālika-graha-rāsi-cakram.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Māndi</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Guru</th>
<th>Ketu</th>
<th>Śukra</th>
<th>Ravi, Budha-Lagna</th>
</tr>
</thead>
</table>

1. T.T. Shrinivasa Gopalacharya; Prākṛtamāṇi Pradīpa,
Introduction - 1 - 32.
According to this horoscope, the date of Appayya Diksita’s birth would come to be about 1552 A.D., which is clearly inconsistent with the date suggested above on the strength of a considerable amount of evidence. Mahalinga Sastrī rules out the date of Appayya Diksita’s birth derived from Sivānanda’s statement by saying that, that statement is based upon Naṣṭajītaka. He further adds that many other scholars agree with him that this whole affair constitutes a veritable forgery.

1. JORM 3, 146-660. It may be incidentally added that Mahalinga Sastrī quotes a line from a verse which his father used to recite. This verse, he claims, belonged to an old but lost biography of Appayya Diksita. The line runs as follows:

विजये मृत्यु श्राप्य विचार स्वर्गायाय

It implies that Appayya Diksita was born in the year called Vikrama and left this world in the year called Vijaya. According to Mahalinga Sastrī, these two were the names of the years corresponding to 1523 A.D. and 1595 A.D., that is to say of the years fixed by him as the years respectively of the birth and the death of Appayya Diksita. He also quotes, in this connection, Nilkanṭha’s reference that he composed his Nilkanṭha-vijaya in the year 4738 of Kaliyuga.

कथामित्रकथाकथित्वस्वतोत्तरताय धिक बहु:सहस्रेष्ठ

कष्ठियमु पतेन प्रशिक्षितं किं नीलकण्ठविलोक्षयम्॥
5. PERSONAL ACCOUNT OF APPAYYA DĪKṢṬA.

The personal name of Appayya Dīkṣṭa was Appa.

As has been already pointed out, the term Ayya is derived from the Sanskrit word ācārya, and is affixed to a person's name in order to indicate his eminence in the field of learning. The word Dīkṣṭa literally means a person who is initiated for sacrifice. Since the ancestors of Appayya Dīkṣṭa had performed quite a number of Vedic sacrifices, the term 'Dīkṣṭa' came to be used more or less as their family name. It was also on account of this very fact that the members of the Dīkṣṭa family were referred to as āyajin, adhvarin, or vadvan. The father of Appayya Dīkṣṭa, Śrīrangarāja, for instance, is called Śrīrangarajadhvarin. In view of the fact that he had performed the great Viśvajit sacrifice, he was also known as Viśvajidyājī. Appayya Dīkṣṭa, also, was known as Appayyaśajvan.

1. बङ्गाली दीर्घ अन्य भिरि दीर्घिति दीर्घितः इति । तदस्य सन्नात्त तारकादिन्यमः मित्योऽ (V.2.38) जिन्यैन मित्योऽ प्रत्ययः।
2. बङ्गाली न्यात्तमुख्यनुवनिद्रोहवैद्यानुदिच्छदी- भिरि दीर्घितम् मन्यमः कुष्य भूमिच्च दृश्यमुखम् प्रगाढः।

This is the composition of Sarvabhauma, who is said to have been a contemporary of Appayya Dīkṣṭa.

1. Mahābhārata, JorM. 2, pp. 235-237.
Sivananda, however, gives Ganesa as the personal name of Appayya Dikṣita. He says:

\[\text{But since we have already seen that Sivananda's work cannot be used as a reliable piece of evidence and since we do not come across this name of Appayya Dikṣita in any other work, not much credence need be given to this tradition.}\]

Appayya Dikṣita was born at Adayapalam, it is said, near Kānci. About his childhood, not much is known. But it is traditionally believed that when he was twelve years old, he had already completed his study of the Vedas and had also specialised in the Advaita philosophy of Śaṅkara. In the introductory verses of the Vedānta-kalpa-taruparimala, Appayya Dikṣita says that he had studied

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3. It has been already pointed out that Appayya Dikṣita's great-grandfather was known as Vakṣahstāla-gaṇapati.


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directly under his father. He was introduced to Advaitism by Nṛsimhaśramasvāmin. It may be incidentally added at this stage that, after Appayya Dīkṣita had come under the influence of Nṛsimhaśramasvāmin, his career, which had till then been predominantly devoted to literary activities, came to be reoriented towards active missionary work for Advaitism.

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1. cf. see foot note 1 on page 16.

6. PATRONS OF APPAYYA DIKŚITA.

In the course of his long career distinguished by great learning and active missionary work, Appayya Dikśita enjoyed the patronage of a number of persons. In his writings the following four names are predominantly mentioned:

1. Narasimha;
2. Cinna Timma;
3. Cinna Bomma; and
4. Veṅkaṭadevarāya of Pennukonda

Out of these four, the first one, namely Narasimha is mentioned in the citramimamsa. The Śivānandīya states that King Narasimha, a patron of Appayya Dikśita, attended a sacrifice performed by the latter and witnessed the

1. cf. Citramimamsa
miracle of the beasts immolated in the sacrifice bodily ascending to the heaven\(^1\). It may however, be pointed out that the verses in the *Citramimamsā* referred to above are actually the compositions of Vidyaśāhara, the author of the *Ekāvalī\(^2\)*, who lived about the end of the 13th and the beginning of the 14th century A.D. Narsimha who is praised in these illustrative stanzas, was actually the king of Utkala and Kalinga (1307 A.D. - 1327 A.D.). It has, therefore, to be assumed that the verses, in which this Narsimha is panegyrised, have been reproduced by Appayya Dīkṣita from the *Ekāvalī*. It is also noteworthy, that the stanzas in question cannot be said to imply that Narsimha patronised Appayya Dīkṣita. As for the statement in the *Śivānandīya*, the doubtful character of the evidence derived from that work has been already drawn attention to. Moreover, the only prominent figure of the name Nārasimha belonging to Appayya Dīkṣita's time, was Vīra Nārasimha (1528 - 1542 A.D.), and he does not seem to have had any connection with Appayya Dīkṣita.

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1. *Mahalinga Sastri*, *JORM*,

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\(^1\) For any doubt. In *Yādavabhūya*.
Dīkṣita clearly states that it was at the instance of Cinna Timma that he wrote the commentary on the Yādavabhyudaya:

\[\text{Yādavabhyudaya} \]

This Cinna Timma ruled in the South from 1542 A.D. to 1550 A.D. He was engaged in military conflict with his contemporaries for the first few years of his career. As Appayya Dīkṣita refers to the valorous deeds and ultimate victory of Cinna Timma, it seems that his commentary on the Yādavabhyudaya was written round about 1550 A.D.

Cinna Bomma Naik of Vellore was the next patron of Appayya Dīkṣita. It is known from history that he ruled from 1549 A.D. to 1582 A.D. The Aḍalyapalam inscription, which is dated Saka 1504 (1582 A.D.), refers to the glory of Cinna Bomma which was rendered uninterrupted by Appayya Dīkṣita. It was this patron who bathed Appayya Dīkṣita in gold after the completion of his work, the Śivārkamāṇidīpikā.

1. Yādavabhyudayavākhya, 12 and see also Aiyappan, Sources of Vijayanagar history, 212.

2. JORM, 2,225-37.
The third and the last patron of Appayya Diksita was Veṅkaṭapati Devarāya of Pennukonda, who came to the throne in 1585 A.D.¹ He is referred-to by Appayya Diksita in his Kuvalayānaṇḍa and Vidhirāyana. As has been already pointed out, there is clear evidence that Appayya Diksita came to be associated with Veṅkaṭapati Devarāya almost in the concluding years of his literary career.

There is no doubt whatever that Appayya Diksita’s learning was remarkably versatile and his writings astonishingly prolific. He was by no means a man of ordinary intellect. It has been already pointed out that Appayya Diksita completed his studies at an early age of twelve. Thereafter he turned to literary work.

Appayya Diksita is credited with having written as many as 104 works - big and small². It is, of course, difficult to vouch for the authenticity of all these works. Even Nilakaṇṭha Diksita, who in the colophon to his

1. cf. Colophon at the end of the Gangāvataraṇa of Nilakaṇṭha Diksita.
2. cf. Colophon at the end of the Gangāvataraṇa of Nilakaṇṭha Diksita.
Gangavatarana has referred to his great uncle having written 104 works, gives the number of these works as 100 in the Śivalilārpava. In his edition of the Appayya Diksita-Vijaya, K.V. Subramania Sastry gives a list of Appayya Diksita's works, which is reproduced below, the works having been broadly rearranged subjectwise.

1. Vedānta
   1) Vedāntakalpataruparimala,
   2) Siddhāntaleśasamgraha,
   3) Navamanjari,
   4) Śivārkamanidipika,

1. cf. Śivalilārpava, 5,


3. Edited by Anantakrishna Shastrī, published at Bombay, 1938, reedited by Bhargava Shastrī with the Brahma-Sūtras, Śāmkara-bhāṣya, Bhāmati and Kalpataru.


* 5) Śivādvaitanirnaya¹,
* 6) Nyāyarakṣāmaṇī²,
** 7) Matasārthasamgraha³,
** 8) Nyāyamuktāvalī, with
** 9) Svopajña commentary⁴,
** 10) Narayāṅkhamalikā⁵,
* 11) Ratnatrayaparīkṣā, with
  12) Svopajña commentary⁶,
+ 13) Manimala⁷,
** 14) Śikharinimala⁸,
* 15) Madhvatantramukhamardana, with
  16) Svopajña commentary⁹,
** 17) Navamanimala, with
  18) Svopajña commentary¹⁰,

6. In grantha script, Madras, 1898.
7. This is not published nor is any manuscript of it available; it is known through tradition only.
9. Ānandāśrama Sanskrit Granthāvali, Poona, 1940.
19) Rāmānujamatakhandana,
20) Nyāyasamgrahamalā,
21) Siddhāntaratnākara,
22) Viṣṇutattvaviveka,
23) Advaitasiddhi,
24) Advaitaraksana,
25) Siddhāntabindu,
26) Tattvakaustubha,

2. Mimāṃsa

27) Citrapata
dition,
28) Vidhirtasayana, with
29) Svopajña commentary,
30) Upakramaparakrama,
31) Vādāntasatramala,
32) Atidesalaksanāpunarākṣepa.

2. Banaras Sanskrit Series, Work 13, Nos. 42, 43
5. In manuscript form in Adyāra, II. p. 131,
3. Sāhitya
   * 33) Citramīmāsā
   * 34) Kuvalayananda
   ** 35) Vṛttivārttika
   ** 36) Laksanaratnavali, with
   37) Svopajñā commentary.

4. Grammar
   ++ 38) Nāmasamgrahamāla, with
   39) Svopajñā commentary.
   []+ 40) Prākṛtacandrika,
   ++ 41) Tinautaseśasamgraha,
   []+ 42) Nakṣatravadāvali

5. Miscellaneous
   * 43) Ramayanatātparyasamgraha, with
   44) Svopajñā commentary

2. Nirṇaya Sāgara Press, Bombay,
5. R.V. Krishnamachariar, Madras.
* 45) Bharatatatparyasamgraha, with
   46) Svopajña commentary
** 47) Śivadhyanapaddhati
** 48) Pañcaratnastava, with
   49) Svopajña commentary
* 50) Ānandaalahari, with
   51) Svopajña commentary
* 52) Varadarajastava, with
   53) Svopajña commentary
* 54) Ātmārpanastuti
* 55) Mānasollāsastotra
* 56) Durgācandrakalāstuti, with
   57) Svopajña commentary
* 58) Yaḍavabhyudaya-Vyākhyā
* 59) Kṛṣṇadhyānapaddhati,

-----------------------------------------------------------------------------------------------------------------
6.) These three together are published and printed by
7.) Vānī Vilāsa Press, Shrirangam.
8.) Printed by Vānī Vilāsa Press in two volumes.
* 60) Adityastotraratna, with
   61) Svopajñā commentary,
** 62) Śivatattvaviveka¹,
* 63) Brahmatarkastava, with
   64) Svopajñā commentary²,
** 65) Śivakarnāṁśta³,
++ 66) Vīrāśaiva
   67) Taptamudravidrāvaṇa⁴,
++ 68) Gangādharāṣṭaka,
   69) Bhasmavadāvali⁵.
++ 70) Pañcasāhasrīvyākṣa,
++ 71) Śabdaprakāśa,
   72) Śivapūjāvidhi⁶,
++ 73) Bhakti-śataka,
++ 74) Dasākumāracaritasamgraha,

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2. Vānī Vilāsa Press.
3. Printed by Vānī Vilāsa Press, only two chapters are printed.
4. Available in manuscript form, Bikaner, Nos. 9147,9218, of Handlist of Sanskrit Manuscripts in Anupa Sanskrit library Bikaner.
5. This is otherwise known as Bhasmoddhūlanavādāvalī, Bikaner available in manuscript form in a Triennial Catalogue of Manuscripts, Oriental Manuscripts Library, No.1342, Madras
6. Available in manuscript form in Travancore University, No. 6142, B.
++ 75) Hariharastuti,
++ 76) Māgrahaṣṭaka¹,
++ 77) Śrīvidyatattvavivaraṇa,
++ 78) Harivamsacaritavyakhya²,
++ 79) Mārgabandhacampū,
++ 80) Mārgabandhapāṇcaratna,
++ 81) Tāntirikamāmāṣa,
++ 82) Anugrahaṣṭaka,
++ 83) Adhikaraṇamāla,
++ 84) Adhikaraṇasārāvalī,
++ 85) Aruṇācalesvarastuti,
++ 86) Jayollāsanidhi,
++ 87) Tattvamuktāvalī,
++ 88) Dharmāmāṁsāparibhasa,
++ 89) Nyāyaratnamāla, with
++ 90) Svopajña commentary,
++ 91) Paṇcasvaravṛtti,
++ 92) Prabodhacandrodasyatikā,
++ 93) Vasumatīcitrasenavilāsa³,
++ 94) Śivadhyanapaddhativakyā,

3. Available in manuscript form in Bhandarkar Oriental Research Institute, No. 48 of 1898-99, Poona.
95) Śivapurāṇatāmāsatvakhandaṇa
++ 96) Śāntistava,
97) Śivakalpadruma,
98) Natvabādhanivṛtti
++ 99) Stotraratnakara,
++ 100) Hamsasandesatika
++ 101) Margasahāvalingastuti,
** 102) Apitakucambastava
++ 103) Margatrayastotra,
++ 104) Viṣṇutattvarahasya,
105) Smṛtimatatasara

The sign * indicates those works which are printed and the names of which specifically mention the name of Appayya Dīkṣita.

The signs ** indicate that the work is printed. The signs ++ indicate that the work is neither published, nor it is available in manuscript form, but is traditionally ascribed to Appayya Dīkṣita.

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2. Available in manuscript form in Visvabharati No.2260, and also in the Triennial Catalogue of Manuscripts, Oriental Manuscript Library, Madras, No.3942 (b).
3. Published by Vāṇī Vilāsa Press, Shrirangam.
4. This is mentioned as one of the author's work in the Appayya-DīkṣitendraVijaya, p.81.
This mark stands for the book available in manuscript form.

These marks are for those works mentioned by Ramacandra Shastri Suri in his introduction to the Madhvatantramukhamardana, pp. 1-8, Poona, 1940.

Attention may however, be drawn, in this connection to the fact that in the works of Appayya Dīkṣita himself, there is no mention of the total number of works which he had produced. Even in a work like the Kuvalayānanda, which was certainly written in the last years of his literary career, we do not get any such reference.

Appayya Dīkṣita has left a distinctive imprint of his own on every subject that he has handled. His works on Mīmāṃsā, for instance, were greatly esteemed by scholars like Khandadeva so much so that the latter, who was himself an eminent Mīmāṃsaka of the 17th century, refers to Appayya Dīkṣita as Mīmāṃsaka-Mūrdhanya. Similarly, on account of his outstanding work in the field of Advaita Vedānta, Appayya Dīkṣita came to be very deservedly called AdvaitaVidyācārya. Indeed, he was

1. JORM, 3, 141-160.
even referred to as Dvitiya Śankara. But Appayya Dīkṣita's most significant contribution in the field of vedānta was a kind of resuscitation and scholarly restatement of Śrīkantha's Śivādvaiteśa. This achievement of his brought him the title of Śrīkantha-matapratisthāpaka.

Appayya Dīkṣita's work in the field of Sahityaśāstra is also fairly distinguished. The claim made by him in his Citramimāṁsa, namely, that, though incomplete, that work would give satisfaction to everyone even as the moon, though crescent does to forehead of god Śiva or Aruṇa, though thighless, does to the sun, is not altogether vain. His Kuvalayananda has established some new traditions, which were followed by Jagannātha Paṇḍita, even though the latter was a severe critic of Appayya Dīkṣita. This Appayya Dīkṣita was no doubt an able commentator but his encyclopaedic learning is best reflected in his great contribution Siddhānta-lesasamgraha, which must, indeed, be regarded as a

1. Mahalingasastri, "Shrimad Appayya Dīkṣita" Trivedi Commemoration, Vol. 31-38. also - Gangavataraṇa, by Nilkantha Dīkṣita

2. cf. Foot-note on page 38
3. cf. Citramimāṁsa, concluding verse : Bṛcarbonibbiviniśaśa na mude kasy mārasaśa
Anantaritamārasaśtvanduritamārthaśa.
remarkable work on the history of Indian Philosophy. It is very helpful for the understanding of the development of Indian philosophical thought up to the time of the author.

The great fame of Appayya Dikṣita must have attracted Bhaṭṭoji Dikṣita to him. The latter is said to have come down all the way from Benaras to the south and studied at the feet of Appayya Dikṣita. Bhaṭṭoji Dikṣita speaks of his great teacher in the following glowing terms:

अप्पाययादी सिलेन्द्रानन्दविधा गुणादेवै नैमि।
यत्कृतिलोकारस्यो विद्युदुम्भानकोपाध्ये॥

While describing the unforgettable ceremony at which Appayya Dikṣita was showered with gold, Sarvabhauma redicules the stupid jealousies of the petty adversaries of this lion among the learned:

कटदस्या न्यायतंत्रमुखसूचारो मिथुनेराहै।
क्षिप्तस्तम्भाधयाज्ञवल्क्यमन्यत्र क्षण क्षणिन व्रतानुमाण: प्रमाण:।
सूर्यबर्णपेताहस्तस्तीत्वात्कुम्भकृतीयवं -
प्राणात्मायुः मुखः किं मृणलथे रोहिता द्वारिद्धारः॥

But perhaps the greatest tributes to Appayya Dikṣita was

1. Tantravārttika, Introductory verse.
2. JORM 2, 225-237.
paid by Nilakantha, who calls him Avatara of Srikantha:

1. Nilakantha-Vijaya, Introductory verses.

Appayya Diksita was, however, not only a man of profound learning and deep scholarship, but he was also a man whose life was characterised by what may be said active missionary work. This distinctive and, in a sense, paradoxical feature of his personality, he may be said to have inherited from the great Sankaracarya.

Appayya Diksita was both a propounder and a propagator of Saivism - a man of letters as also a man of action. Appayya Diksita's service to Saivism was really great and a manifold. He wrote not less than fourteen works in order to expound the philosophy and the cult of Saivism. The most important among these works is, of course, the Sivarkamanidipika, the great compendium of Sivadvaita.

This work, as will be shown later, is important, not only because it is the most elaborate commentary on Srikantha's Bhaya on the Brahmasutras, but also because it seeks to harmonise the views of Sankaracarya and Srikantha. Attention may be incidentally drawn to

1. Nilakantha-Vijaya, Introductory verses.
another significant contribution made by Appayya Dīkṣita to the Śaiva philosophy through his Śivārkaṇḍaṁāṇḍiḍiśka. As is well-known, there were different schools of Śaiva philosophy. One of the most prominent among these, was that of the Vīraśāivas. Śrīkaṇṭha was the first teacher who attempted to discover common ground between his system and that of the Vīraśāivas. But, Śrīkaṇṭha could not carry this task to consummation. It was left to Appayya Dīkṣita to be accomplished thoroughly through his monumental commentary on Śrīkaṇṭha's Bhāṣya.

Apart from such literary contributions expertly and harmoniously propogating the Śaiva doctrine, Appayya Dīkṣita tried to establish that doctrine on a firmer basis by adequately equipping competent persons for active Śaivite propaganda work. This work was organised mainly with a view to stemming a formidable tide of Vaiṣṇavite proselytization which had then become a part of aggressive state policy. A particularly prominent promoter of this aggressive policy was Tāṭācārya, the preceptor of the then ruler of Vijayanagar. The endowments made by his patron, Cinna Bomma, enabled Appayya Dīkṣita to maintain a college, which eventually produced five hundred Śaiva missionaries. Appayya Dīkṣita, thus,

1. Nilkanṭa Sastri, History of South India, 347.
became the guiding spirit of an immense mass movement which boasted of a huge band of trained volunteers. He threw himself heart and soul into this mission and devoted many years of his life to this cause. Indeed, in the prime of his life, he is said to have, often faced occasions of personal danger with undaunted courage and faith in many situations in which his personal safety was jeopardised on account of his missionary activities. He preached, organised, and wrote incessantly; he enlisted the support and cooperation of enlightened monarchs; he undertook frequent journeys and challenged his adversaries to stand their ground in open disputation. At times, it appears, Appayya Dikṣita had to pass through very difficult and hopeless conditions. It is suggested that Nigrāhāstaka, a small poetic composition ascribed to him, depicts an atmosphere of such tense belligerence. It is a shrilling piece of devotional poetry gushing out of his heart, which was charged with desperate courage and faith in God. It shows the poet to have been in a extremely critical situation, involving personal danger, while he was trying to defeat the machinations of his implacable religious adversary.

1. K.V. Subrahmanya Shastri, Śrimad Appayya Dīkṣitendra-Vijaya, and also Mahalingaśastri Śrimad Appayya Dōkṣita, Trivedi Commemoration Volume pp. 31-38.
In spite of all this, Appayya Dīkṣita must be regarded as having been essentially a man of remarkable catholicity. So far as religion was concerned, though he was avowedly a follower of Śaivism, he has ably and sympathetically commented on several Vaiṣṇava treatises. At a meeting held at Conjeevaram, he is said to have proclaimed that he saw no distinction between Śiva and Viṣṇu, but that he was instinctively devoted to Śiva.

Similarly:

It is rightly said that in the ultimate analysis, Appayya Dīkṣita brought to bear upon his wide-spread activities his resourceful and versatile personality and spread spiritual tolerance and good will everywhere.

In the heart of his heart, however, Appayya

1. S. Radhakrishnan, History of Indian philosophy, 2, 642.
2. S. Radhakrishnan, History of Indian Philosophy, 2, 642.
Dīkṣita was a confirmed Advaitin. He became a missionary in the cause of Śaivism not because he had any special fascination for Śiva—a confirmed Advaitin can, indeed, have faith in nothing other than the one absolute impersonal Brahman—nor because he hated Viṣṇu, but because he wanted to counteract the active antagonism of the Vaiṣṇavas against the Śaivas which had greatly vitiated the spiritual atmosphere of his times. In his Madhvanatramukhamardana he declares –

\[ \begin{align*}
\text{विविधे सदृशर वा त्रिःसिद्धरिजराधामस्तु तत्तत्त्वोभुमि-} \\
\text{सैन्यस्मां तत्र वा वादः प्रसरति क्रिमिपि स्पष्टमृदृत्माजाम्} \\
\text{किंतू सदृशरागाणपक्तिमहो दुर्मिलो दुर्लक्ष्यो-} \\
\text{मैंकदु चलने ममाये न हि मक्तु ततो विविधविशङ्कस्} \\
\end{align*} \]

Indeed, catholicity of outlook must be regarded as one of the most characteristic features of Appayya Dīkṣita's career. Born in the family of Dīkṣitas, which was renowned for many Vedic sacrifices performed by its various members, Appayya Dīkṣita specialised himself in Mīmāṁsā but eventually became a Vedāntin by conviction. And a confirmed Advaitin as he was, he wrote excellent expository treatises on the two

philosophical schools opposed to his Advaitism, namely Visiṣṭādvaīta and Dvaita. In his Caturmatasāra, for instance, he has given a clear and unbiased resume of the philosophies not only of Śivādvaita and Advaita, but also of Dvaita and Visiṣṭādvaita. Similarly, his Nyāyamuktāvalī on Dvaita philosophy and his Nyāyamayukhamalika on Visiṣṭāvaita philosophy have won the esteem even of the protagonists of the respective philosophical schools themselves.

Some legends about Appayya Dīkṣita.

As is but to be expected, several legends have arisen round the personality of Appayya Dīkṣita. Though these legends may not be directly utilised as valid sources for the reconstruction of the personal history of this great polyglot, they do throw interesting sidelight on certain aspects of his life and character. Many of these legends relate to the circumstances under which Appayya Dīkṣita wrote his different works. It is, for instance, pointed out that, though Appayya's father had instructed him adequately in the Nirguṇa-Vidyā of Advaitism, his devotion for Śiva got the better of his father's teachings, and he began actively to propagate the Śaiva doctrine and cult. He wrote many powerful books in order to render Śaivism unassailable. Tradition had it that Śrīnṛsiṃhasvāmin, the great advaita acārya
and the author of the Bhedadhikṣāra and the Advaitadīpikā, who had realised the greatness of the Dīkṣita came to know of his inaction in the cause of Advaitism. He, therefore, went over to Appayya Dīkṣita all the way from his hermitage on the banks of the Narmadā and recalled to his mind the wonderful knowledge of Advaita philosophy, which had been imparted to him by his renowned father and urged him to work assiduously to promote that knowledge. It was then that Appayya Dīkṣita wrote his great treatises on Advaita such as the Vedāntakalpataruparimala, the Nyāyakṣāmaṇi, and the Siddhāntaleśasamgraha. This legend receives considerable corroboration from the authors own statement in the Kalpataruparimala, namely, that he had forgotten for a time, the teachings of his Guru and that he was awakened to them by a wise personage. It would seem that Nṛsiṁhā'sramasvāmin, whose active literary period fell round about the first decade of the 15th century A.D., realised after a few years, that he was too old to bear the brunt in the controversies against Advaitism any longer, and, therefore, exerted his influence on Appayya Dīkṣita, who must have been in the prime of his youth, 

1. cf. Kalpataruparimala, 1.

2. Chitrāva, Bharatavargiya Madhyayugīnacarttrakosa, 501
and persuaded him to take upon himself the responsibility of defending and propagating that school of philosophy. In this connection, Ahobila Pandita says in his Isanastuti.

On this, the commentator Ramesvara, who wrote his commentary in the year 4833 of the Kali age corresponding to 1731 A.D. says:

According to another legend, Appayya Diksita is said to have once visited the temple of Visnu, and there instead of reciting the usual stanza in praise of Visnu, namely -

2. Ibid. The date is given as 1731. (4833)
he is said to have recited another stanza, which was composed by himself and which glorified Śiva, namely,

No sooner had he recited this stanza, then there appeared an idol of Śiva in place of the idol of Viṣṇu in that temple. Appayya, however, had not realised that he had praised Śiva instead of Viṣṇu, nor that any miracle had happened as the result of his prayer. He, therefore, returned home as usual. But the great miracle was witnessed by many people, who were present in that temple to pay their homage to Lord Viṣṇu. Having been awed by what they had seen, they went over to the residence of Appayya Dākṣita and told him about the miracle. Thereupon Appayya went back to the temple and recited the stanza in praise of Lord Viṣṇu, as the result of which the idol of Viṣṇu reappeared in its old place.

Appayya Dākṣita's great wisdom and his deep devotion for Śiva are clearly brought out in another

1. R.B.Godbole, Bhāraṭkhandācā Arvacina Kosa, 1881.
story told of him. In the court of Veṇkaṭapatirāya, there was a learned Brāhmaṇa Tatācārāya by name. He was an ardent follower of Dvaita philosophy. It is said that, when Dīkṣita visited the court of Veṇkaṭapatirāya, he defeated this Tatācārāya in scholarly disputation. Thereafter, Tatācārāya began to bear strong hatred for Appayya Dīkṣita, and, by way of revenge, he actually instigated some robbers to attack Appayya Dīkṣita while he was returning to his place. When, however, he was being attacked, there suddenly appeared on the scene a brave person, who protected him and saw him home to safety. It is traditionally believed that it was Lord Śiva himself who had come to the rescue of his devotee. When this news reached the ears of the king, he invited Appayya Dīkṣita back to his court and profusely honoured him. It is needless to add that Tatācārāya was humiliated and sent away from the court.

It once occurred to Appayya Dīkṣita that he should

1. This king was known as Veṇkaṭapatirāya or Veṇkaṭapatirāja Ārvidu. He was the son of Tirumalla. He ruled over Vijayanagara from 1586 A.D. to 1614 A.D. Tatācārāya was his preceptor.

subject to a severe test the sincerity and depth of his own devotion to God. He thought that his innermost thoughts would be revealed in their true colours if he developed in himself an inebriate condition. For it is rightly observed:

umbling तन्भें स्वपन्नाकालमा मदात्।

Sri Diksita, therefore, drank a cup of Dhattura juice in order to submerge his consciousness and bade his pupils to record whatever he might say in that intoxicated condition. What he, then, spoke out has come down to us in the form of the devotional poem, Ātmārpaṇāṣṭuti, which, significantly enough, bears the alternative title Unmattapancaśat. Appayya Diksita, thus, satisfied himself that his devotion to god was sincere and deep-rooted.

2. Mahalingaśastri, "Shrimad Appayya Diksita" Trivedi commemoration Volume, p. 31-38 and also Chitrāva, Bhāratavarṣiya - Madhyayugina Caritra kośa, 13. 16