

## CHAPTER 12

### Problems and Issues still remaining to be explored in Intellectual History from Eighteenth Century upto the Present Time

**T**he success of a research project of this kind consists not only in what it actually achieves in the context of the task it had set for itself, but also the new questions it raises and the problems it discloses for further investigation, beckoning towards horizons which had not been suspected before. This chapter therefore, tries to highlight and focus attention upon the tasks which are yet to be done and which we have not attempted because of the constraints of time and the limitation of our capacities and resources.

Even a cursory look at the bibliography of the basic texts we have compiled from different sources would reveal the utter inadequacy of the basis on which we have constructed our picture of the developments in classical and modern Indian thought from eighteenth century onwards. We have only been able to use the two works of Pt. Anantakrishna Shastri for the important arguments in the debate between the Advaitins and the non-Advaitins while the extant material on this issue in the period we have dealt with consists of so many texts and thinkers that it is impossible for anyone, including ourselves, to think of it as meaningfully representative in any sense of the term. Perhaps, the only satisfaction that we have is that, in the field of philosophy, one important argument is worth a dozen books and if we have been able to highlight even a few of the important arguments in the debate, it has not been a complete waste of effort on our part. The list of the works in this debate, which itself may not be complete, thus provides an immediate indication of the work that is still to be attempted in respect of this long-standing controversy in the Indian philosophical tradition.

Similarly, as far as developments in Nyāya are concerned, Professor Prahlada Char has covered the following thinkers only: Gokulanātha Upādhyāya (1710), Kṛṣṇa Bhaṭṭa Ārde (1800), Raghunatha Parvate Shastrin (1853), Dharmadatta (Bachcha) Jha (1853–1918), Badrinatha Shukla. Besides these, there are many others whose work needs to be looked into and critically evaluated so that in case there is anything interesting in them, it may be highlighted and brought to the



notice of contemporary Naiyāyikas. The same is true of the *Kroḍapatras* which have been studied even less, both because they are more difficult to understand and also because they are not as easily available as the other texts are.

Of course, this requires that most of these works should be made available at one place so that they may become easily available to scholars who want to work on them. This itself is not an easy task and unless some institution deliberately adopts a long-term policy of acquiring these on a planned basis, it can hardly be done. To find scholars who are really competent to understand this material and critically evaluate it, is an even more difficult task as the competence level in respect of these texts is sharply declining and unless a concerted effort is made in this direction, many of these texts may very soon become completely unintelligible because of the highly terse, condensed and technical vocabulary employed by them. Also, most of these texts, specially the *Kroḍapatras*, discuss issues at the micro-level which can be understood only if one is aware of the long history of thinking about them that has gone before in the tradition, a requirement that is fulfilled by very few living scholars these days. All in all, the task seems so immense and the awareness and the competence so little that it is doubtful if anything really significant can be expected to be achieved in the near future. But the awareness of the task is the first condition and this is what we are attempting to create in this chapter.

Normally, the Nyāya and the Vaiśeṣika are so linked together in the minds of people that they do not feel the necessity of distinguishing between them even though the centre of their interest is totally different. Thus, while there are at least a substantial number of Naiyāyikas who are both interested and knowledgeable in many of the Nyāya works written in this period, there are hardly any who are interested in works concerned primarily with issues which have interested Vaiśeṣika thinkers in the past. The general impression is that no significant Vaiśeṣika work has been done for a long time. This may be true but as a number of works specifically designated as Vaiśeṣika have been written during this period, it would not be fair to pass a judgement unless someone has critically examined them to find what exactly they are saying. A list of such works is given in the appendix.

The same is true to a certain extent of Mīmāṃsā also. Here the works of Khaṇḍadeva, Āpadeva II and Kṛṣṇa Yajvan seem to be the most important as a number of works have been written on them. A more intensive work on these texts and their commentaries is required than has been attempted up till now. Besides these, the enormous discussion on *Phalsāṃkarya* occasioned by the work of Appayadikṣita I needs to be closely examined for the issues raised and the arguments given both in support of his position and against it in the large number of works that have been mentioned in the chapter on the subject in this volume.

As for Sāṃkhya, the material in the Larson volume is fairly exhaustive and perhaps the only thing that needs to be done is to go once more to the original



texts which we have discussed and see the works once again from the point of view that we have articulated in the chapter concerned.

Amongst the thinkers we have discussed, the work of Hariharānanda Āraṇya seems to deserve special attention.

As for the material on *Alaṅkāra Śāstra*, a lot seems to have been written during this period and, in fact, continues to be written perhaps because the majority of those who take to Sanskrit studies specialize in *Sāhitya* or Literature. The works of Pt. Rewa Prasad Dwivedi and Pt. Brahmādutt Sharma may be specially mentioned in this connection. There may be many others like them about whose works we do not know but whose writings deserve serious attention. But, till such time, at least the work of those who are known should be studied and critically evaluated for the contribution they are said to have made to the subject.

As for the work on the developments relating to the material on the *Dharma Śāstras*, one can only say that in spite of the monumental work of P.V. Kane on the subject and of Laxman Shastri Joshi on the *Dharmakoṣa*, most of the earlier work remains unanalysed, both in terms of the historical changes that are evidenced in it and the diversity of the points of view in the different *Dharmaśāstra* texts in the tradition. Moreover, the difference between what may be called the strictly *Dharmaśāstra* texts and those relating to *Arthaśāstra* and *Vyavahāra*, that is, polity and law have seldom been articulated and emphasised. Within the former, there is the important difference between *rājadharma* and *rājanīti* pointing to the important difference between *dharma* and *nīti* which relates to the theoretical and practical aspects of *dharma* and has hardly been attended to in most discussions on the subject. The development of the *Nibandha* literature from twelfth century onwards also merits analysis of the topics that were dealt in it and the changes that occurred in it over a period of time.

Perhaps the most important work that has been written during the period that we have been dealing with, is the work of Paṇḍit Rajesvara Shastri Dravida on the *Arthaśāstra* of Kauṭilya. Paṇḍit Rajesvara Shastri Dravida was, by common consent, one of the outstanding Naiyāyikas of his time. Yet during the last years of his life he felt that the roots of everything lay in the exercise of political power and hence chose to write a commentary on the *Arthaśāstra* of Kauṭilya which is regarded as the foundational work on politics in the tradition. However, only parts of the text have been published and the complete text still awaits editing and publishing by the authorities of the *Sampurnananda Sanskrit Vishvavidyalaya* which perhaps has the complete manuscript with it. Earlier, Paṇḍit Ganapati Shastri, the well-known scholar from the South, had written a commentary on the *Arthaśāstra*. The two volumes published by the *Sampurnananda Sanskrit Vishvavidyalaya* and edited by Visvanath Shastri Datara, not only contain the commentaries of the two *paṇḍits* but also those of Sri Yogghamacharya. Since the full texts with all the *adhikaraṇas* has not been published, it is difficult to assess what is new in the contribution of these thinkers or what are the differences in their understanding of the *Arthaśāstra* in the contemporary context. This must



await the publication of the full text as only then something can be said regarding it.

The works on Jaina philosophy have hardly attracted the attention they deserve and this remains true even for the period that we have been dealing with. Most Jaina scholars feel that nothing significant has been written after Yašovijaya's appearance sometime in the seventeenth century. But it is extremely unlikely that out of forty odd Jaina thinkers whose names are mentioned in Potter's Bibliography not even one has said something of significant. But unless someone looks into the extant material, no final judgement can be passed as it seems to have been done by the Jaina scholars whom we had approached for helping us in this regard.

The work on philosophy that has been written in English during the modern period is not only available in plenty but has been covered in a number of anthologies devoted to the subject. Along with these, the recent publication of the Presidential Address edited by S.C. Dube of Jabalpur University and published by Indian Council of Philosophical Research provides ample source material for intensive exploration concerning contributions of those who have written on philosophy in English during this period. But, in spite of this easy availability, hardly any attention has been paid to the work of most of these thinkers. K.C. Bhattacharya and Shri Aurobindo are perhaps the only exceptions but even their thought has not received the critical attention it deserves for providing a take-off point for subsequent thinkers to develop their ideas further. Some preliminary work has been done in respect of the thought of Kalidas Bhattacharya, N.V. Banerjee, Radhakrishnan, J.N. Mohanty, but it is not sufficient to provide even a comprehensive insight into their achievements. A summary survey of the Presidential Addresses made by Professor R.S. Bhatnagar for this volume suggests that there are important insights including, for example, the one's given by H.D. Bhattacharya, M.M. Sharif, S.S. Barlinghe, Hari Mohan Jha, T.R.V. Murty, to name only some of them.

As for the material in the Indian languages, unless intensive work is undertaken for each of the languages, nothing can be said regarding contributions made in them.

A sustained and long-term programme is on the required part of institutions that are concerned not only with fostering the intellectual activity in its various dimensions in the present but also forging a living link between that which was achieved in the past and that which is being done in the present so that it all may become an active ingredient in the building of future. Ultimately, it is a question of 'active awareness' of the achievements of those who have gone before us so that they may provide the inspiration, the incentive and the material to build upon what they had achieved. In this way alone, intellectual cultures are built over a period of time and a continuity with the past is maintained without which no enduring substantial achievement is attained as otherwise amnesia and forgetfulness seems to be the fate of all as each generation tries to achieve in the present with total ignorance of what has gone before. Such seems to be the



situation in India at present as little is really known of what had been done in various fields during the last three hundred years or even earlier. If our work contributes even a little in lessening this ignorance and inspires others to unearth the intellectual riches of the past a little further we would feel compensated for the work we have done.



## CHAPTER 13

### Conclusion

**T**he picture of the past is ultimately a creation of the historian. And that picture becomes the 'truth' in the minds of those who read it, especially the young who are 'educated' in the schools and colleges to 'see' it that way. Once the picture becomes a part of the settled heritage of the mind, then anything that comes to one's attention is itself seen and interpreted in terms of this picture. This is as true of the period with which we have dealt with in these pages as with any other period in the past of this civilisation or that of any other.

The eighteenth century is usually presented as the beginning of a period of decline and decay. The coming of the British is seen as bringing some order and improvement, particularly with the injection and grafting of the European, or rather the British consciousness into it. The period of decay and decline is placed by many scholars even earlier but, then, they do not know what to do with the coming of the Muslim rule in India or the glories of the Mughal Empire whose decline and decay is supposed to have started at the beginning of the eighteenth century with the death of Aurangzeb in A.D. 1707.

We are not concerned here, however, with the dilemmas of the historians but with the fact that whatever the picture he or they create becomes a factor in the 'seeing' and 'interpretation' of that which lies all around. In fact, all that is incompatible with the picture is generally not seen or, if seen, is ignored, underplayed or treated as unimportant. Not only this, the interpretation which is put on the facts is generally done in such a way as not to disturb the picture.

This is borne out by the study that we have done of the developments in classical Indian thought from eighteenth century onwards and is substantiated by almost every chapter we have written. We ourselves had started with this supposition in our mind and were very reluctant to undertake this task as it did not promise to be rewarding if what had been written during this period was only a repetition or a refinement of what had been said earlier. As we did not have a first-hand acquaintance with the original texts written during the period, we



naturally approached those who knew better and requested them to help us in this regard. To our surprise, however, they expressed the same judgement regarding the writings of this period even though when we ourselves saw the material they had written for us carefully. The generalised picture of the period appeared to have been so deeply internalized that almost all the scholars did not seem to 'see' what was lying before them in the texts and about which they themselves were writing. This was strange indeed and could make sense only in the light of the fact that their own perception was being deeply affected by the generalised presuppositions they already had in their mind, for if they accepted the importance and the novelty in the thinking of writers during this period, then they would have to give up what they had accepted axiomatically to be 'true' about this period.

One may, of course, say that our own perception has been deeply affected by our desire to see novelty everywhere. But, firstly, such a desire, even if it is there, is not wrong as one ought to be intellectually open and receptive and appreciative of anything that is significantly new in what is said by anybody and ultimately, it is intellectually obligatory on one's part to point it out and bring it to the attention of others so that they may judge for themselves and use it for thinking further about the issue or the problem concerned. This is what we have done. And it is for the readers to judge whether they too find 'significance' and 'novelty' in what we have highlighted in the writings of this period.

Surprisingly, the attitude which we found so pervasive in respect of the writings which are generally called 'traditional' or in other words those which are written in the Sanskrit language and deal with subjects that show a continuity with those written in the past, was also found to be present in the case of works written in English and dealing with subjects that may be regarded as 'western' both in their origin and inspiration. No one, as far as we know, thinks that anything of great significance has been written by any Indian during, say, the last hundred or hundred and fifty years. Yet, our own study has revealed a different picture, a picture that we have tried to delineate in Part III of the volume.

Personally, I am convinced that there is substantive novelty in the writings of Indian philosophers from K.C. Bhattacharya onwards and that there are innumerable insights which need to be recognised and developed further. Yet, here again, something stands in the way of this recognition, and it is difficult and almost impossible to remove it, as deep down, there seems to be an unconscious attitude that the 'source' of all knowledge lies in the West and that nothing new, meaningful or significant can be found in any non-western source, here or elsewhere.

The contemporary Indian mind usually makes a distinction between knowledge and spirituality and is prepared to accept that as far as the latter is concerned, India has not to learn anything from any where. But, as far as the former is concerned, it seems to have no doubt that all the so-called knowledge of the past is already superseded and that this is true even in such realms as philosophy which are not so empirically grounded as the natural sciences are.



Besides the internalisation of the picture deliberately fostered by the historians of developments from eighteenth century onwards and the equally deliberately cultivated belief emanating from almost all western writings on any subject that the sources of all knowledge lie among the Greeks and it is modern, western Europe alone which has developed it further, there seems to be another factor determining the general attitude of the educated Indian to the intellectual achievements of his own countrymen during the last century and a half when he has been in contact with the western intellectual traditions and thinks of himself as integrally belonging to it. This is the unconscious feeling that seems to demand that almost every decade should produce an outstanding thinker of genius whose contributions should be recognised the world over. A few outstanding persons do not seem to satisfy their unconscious thirst for achievement and recognition by the West. It is conveniently forgotten that even in the West, 'genius' is a rare commodity and outstanding thinkers who really make novel contributions are not easy to find. As most ordinary, day-to-day work in the intellectual domain is only competent and carries out the previously achieved knowledge further by small contributions here and there. And that is how knowledge grows. The same was the case in India and still continues to be so. In the history of thought, a century is not a long thing. But most Indians would like a K.C. Bhattacharya or an S.N. Bose, or a Meghanath Saha or a Sri Aurobindo, or to take examples from different fields, a Gandhi or a Tagore everyday in order to feel that something really worthwhile is taking place in their country. This is, of course, "childish". But the expectation of most Indians from their own contemporaries is such in character and there can be little surprise if they are disappointed all the time.

There is another dimension to the problem that we have posed regarding the redrawing of the picture of a period which was seen so differently in the past. We have ascribed the past picture to many factors, but the picture was based on certain facts. No historian ever builds a picture without some evidence, as without it she or he cannot claim to be a historian. What then is the relationship between the evidence on the basis of which the past picture was built and the one on which we have based a counter-picture of the same period. How do the two sets of evidence relate to each other? This problem does not seem to have been squarely faced, as far as I know, by any historian, for the simple reason that it poses an almost insuperable task of reconciling conflicting evidence, which leads to different, and sometimes even opposed conclusions. In case the earlier evidence were really an 'evidence', that is, not spurious in character, then the 'new' evidence has to come to terms with it and show why it does not lead to the construction of the picture that was built by the earlier historians in face of the new evidence that has come to light. The deeper problem, however, relates to the principles of interpretation adopted in the 'construction' itself and the importance and the weightage given to different factors in the evidence itself. The justification of the principles of interpretation that are adopted by historians can, by the very nature of the case, not itself be a part of history-writing itself even though it is necessarily presupposed by it. The practising historian is seldom



conscious of it and the so-called philosophers of history have also, for some reason, not concerned themselves with it. The recent engagement with the notion of a 'text' and 'evidence' in what are generally characterised as "post-modernism" and hermeneutical traditions of thought have rendered the ideas as essentially ambiguous and intrinsically incapable of decision as, according to them, every 'decision' is bound to be arbitrary.

The historians have, perhaps, not woken up to the devastating implications of these recent trends but luckily, for us, there has been no previous 'construction' of the intellectual history of the period we have been concerned with and thus, there is hardly any problem of reconciling the new construction based on fresh evidence with the older one based on the previous evidence. There is, of course, the general impression regarding the intellectual achievements of the period about which we have written earlier but, this was not really based on any specific evidence or a serious historical construction based upon it. As for the principles of interpretation we have not adopted any 'new' ones except that we have been 'open' to any and every sign which even faintly suggested that something new and significant was being said by the thinker concerned, or that the extant text contained in it the possibility of a new direction of thought which was only half-explicit in it. This, of course, meant that we not only kept our own intellectual preferences aside but 'suspended' even our own considered judgments regarding what was right or wrong in the matter and let the 'text' take hold of us as if we ourselves were 'recreating' it from within or being led by it in directions which we had not thought of before. This is what Keats perhaps meant by 'negative capability' though we are extending this term to the cognitive context whereas he was primarily concerned with the creations of literary imagination.

A 'real' encounter with texts, is thus, not just a reconstruction of past thought but rather stepping into a living stream where the thought currents of the past, both visible and invisible, carry one into the future as they gently 'force' one to move in directions one had not dreamt of before. The encounter with "history" is, thus, not a movement into the past as has generally been thought but rather a movement into the future because one has stepped into the living currents that flow from the past and have sufficient vitality and force in the present to carry one onwards into the future. At least, this is what we have 'experienced' and the sensitive reader will find on every page the marks of this living encounter, leaving an exciting challenge to carry on the dimly-seen possibility and develop it into directions which are only faintly indicated there.

That there could be so much in a period that has been written off by scholars as sterile and decadent, seems unbelievable, specially if we remember the towering authority of the names that have sustained and strengthened this reputation. But, however unbelievable it may be, it is true. At least, we believe it to be so and the evidence for our belief lies scattered on every page of this volume.



## APPENDIX I

### List of Important Authors in Various Fields of Philosophy from Eighteenth Century Onwards

Covered in Part II of the Volume Prepared on the Basis of Karl H. Potter's *Encyclopedia of Indian Philosophies* Vol. I and Thangaswami Sarma's *Darśana Mañjarī*, 3 Vols. (1. Nyāya Vaiśeṣika, 2. Advaita Vedānta, 3. Mīmāṃsā)

#### GENERAL

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| 1. Nārāyaṇa Tīrtha   | A.D. 1700 |
| 2. Jadunātha Sārvabhaum<br><i>Bauddhadhikkāravivṛtītippani</i> | A.D. 1700 |
| 3. Bhāskara Rāya Dikṣita                                       | A.D. 1710 |
| 4. (Abhinava) Nārāyaṇa Sarasvatī                               | A.D. 1710 |
| 5. Tayumanava Cuvani   | A.D. 1710 |
| 6. Nāgeśa or Nāgojī Bhaṭṭa                                     | A.D. 1714 |
| 7. Rāmaśaṅkara Nyāyavāgīśa<br><i>Tarkasāra (Nyāya?)</i>        | A.D. 1730 |
| 8. Cirañjīva Bhaṭṭa Rāmadeva                                   | A.D. 1731 |
| 9. Raghunātha Dāsa   | A.D. 1735 |
| 10. Ānandanātha  | A.D. 1750 |
| 11. Anantaśaktipāda  | A.D. 1750 |
| 12. Śivopādhyāya<br><i>Vivṛti on Vijñāna Bhairava</i>          | A.D. 1750 |
| 13. Svāminārāyaṇa  | A.D. 1750 |
| 14. Baladeva Vidyābhūṣaṇa                                      | A.D. 1780 |
| 15. Savāi Jaisimha   | A.D. 1795 |
| 16. Bhāvadeva  | A.D. 1800 |
| 17. Pādukāsevaka Rāmānuja Yāti                                 | A.D. 1800 |
| 18. Amṛteśvara   | A.D. 1800 |
| 19. Nanjuda Śāstrī   | A.D. 1800 |
| 20. Lāsaka   | A.D. 1800 |
| 21. Divākara<br><i>Arthadīpa on Narahari's Bodhasāra</i>       | A.D. 1816 |
| 22. (Svāmī) Nityānanda Aśārāma                                 | A.D. 1845 |



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| 23. | Pragyanasarama<br><i>Svātmānandaparakāśikā</i> on Bodhendra's <i>Bodhārya</i>               | A.D. 1850 |
| 24. | Venkateshvara Suri<br><i>Adhikaraṇa Saṅgrahavyākhyā</i>                                     | A.D. 1850 |
| 25. | G.S. Pathak   | A.D. 1850 |
| 26. | Raghunathacharya<br><i>Lakṣmyupāyatattvasamarthanam</i>                                     | A.D. 1855 |
| 27. | Nanda Kumara Datta  | A.D. 1857 |
| 28. | Devendranatha Thakkura<br>Vṛtti on Īśa <i>Upaniṣad</i>                                      | A.D. 1862 |
| 29. | Krishna Jadya   | A.D. 1865 |
| 30. | Jagannatha Diksita  | A.D. 1870 |
| 31. | Tartavachana Sarman<br><i>Khandanapariśiṣṭa</i>   | A.D. 1872 |
| 32. | Ananadachandra Vedantavagisha<br><i>Bhāṣya on Various Upaniṣads</i>                         | A.D. 1872 |
| 33. | Mudumba Narasimhacharya   | A.D. 1880 |
| 34. | Gaurisvara Udayasamkara Ojha  | A.D. 1884 |
| 35. | Anantarama Mishra   | A.D. 1885 |
| 36. | Saradacharana Mitra   | A.D. 1887 |
| 37. | Taracharana Tarkaratna  | A.D. 1890 |
| 38. | Vyankatau Ramachandra   | A.D. 1900 |
| 39. | Srinivasa Dikshita  | A.D. 1901 |
| 40. | Sudarsanacharya Panjabi   | A.D. 1901 |
| 41. | Damodara Devasarman   | A.D. 1905 |
| 42. | Nathu Rama Sarman   | A.D. 1906 |
| 43. | Syamalala Gosvamin  | A.D. 1906 |
| 44. | Krishna Vallabhacharya  | A.D. 1908 |
| 45. | Hari Prasada Svami  | A.D. 1909 |
| 46. | A.Chinnasvami Sastrin<br><i>Ṭippaṇi</i> on Appaya Dikṣita's <i>Madhvatantramukhamardana</i> | A.D. 1910 |
| 47. | Radhagovinda Gosvamin   | A.D. 1910 |
| 48. | Vidhushekhara Bhattacharya  | A.D. 1910 |
| 49. | Balachandra Sastrin<br><i>Kṣepaṇī Kṣemaṇa on a Tattvasaṅgraha Khaṇḍana</i>                  | A.D. 1910 |
| 50. | Deviprasada Sarma   | A.D. 1913 |
| 51. | Ramadayala Majumdar   | A.D. 1915 |
| 52. | Rudra Bhatta Sarman<br><i>Parihāraḥkhaṇḍana (Vs. Vedānta Deśika's Virodhaparihāra)</i>      | A.D. 1916 |
| 53. | Vitamananda Brahmacharin  | A.D. 1916 |
| 54. | Sri Narayana Guru   | A.D. 1917 |
| 55. | G. Bala Krishna Nayar<br>Narayana Guru's <i>Darśanamālā</i>                                 | A.D. 1917 |
| 56. | Alaga Singaracharya   | A.D. 1918 |



57. Gopanatha Sena Kaviraja  
*Pratyakṣasarīra Siddhāntanidāna* A.D. 1920
58. Viresvara Tarkatirtha  
*Lakārārthanirṇayadīpanī* A.D. 1920
59. Mangala Natha  
*Śrīvicārabindu* A.D. 1920
60. Ramanujacharya  
*Vidvānamanohara* A.D. 1920
61. Parmananda Sarasvatī  
*Śrutisadliṅgasamgraha* A.D. 1920
62. S.T. Pathaka  
*Bālabodhinī on Gurunārāyaṇa's Īsopaniṣadprakāśikā* A.D. 1921
63. Narendra Natha Siddhanta Sastrin  
*Vyākhyā on Kṣurikā Upaniṣad* A.D. 1921
64. Krishna Mohana Sarman  
*Anvayabodhinī on the Bhagavadgītā* A.D. 1924
65. Bhaktivinoda Thakkura A.D. 1924
66. Sastri Sarma  
*Na Ca ratnamālikā* A.D. 1925
67. Ramavrata Sarman  
*Paramārthadarśana* A.D. 1925
68. Vishnu Mitra  
*Vacanāmṛta on Bhagavadgītā* A.D. 1925
69. Svayasarma  
*Svayamvimarśa* A.D. 1926
70. Gayaprasada  
*Śrībālabodhinīgītārthacandrikā* A.D. 1926
71. Narada Yadav A.D. 1927
72. Krishnalala A.D. 1928
73. Vasudeva Sastri Abhyankar A.D. 1929
74. Padmanandin A.D. 1930
75. (Uttamur) T. Virraghvacharya A.D. 1934
76. Satyadhyana Tirtha A.D. 1935
77. Amritavagbhava A.D. 1937
78. Putankotam Srinivasacharya  
*Nyāsanirṇaya—pramāṇaniṣkarṣa* A.D. 1950
79. Vijaya Laksmāna Suri Isvarji A.D. 1950
80. T.G. Siddaparadhya A.D. 1962
81. Srikrishna Vallabhacharya A.D. 1965
82. Jagadisa Chitracharya  
*Paramaṇudaraśana* A.D. 1966
83. D.V. Subbacharya  
*Vedasvarūpavicāra* A.D. 1970
84. Srirupa Siddhantin A.D. 1972



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| 85. Jayachandra Chavana Jaina                 | A.D. 1974 |
| 86. Muktinatha Kamala                         | A.D. 1974 |
| 87. Pannalala Jaina<br><i>Sajjanacandrikā</i> | A.D. 1985 |

### MĪMĀMSĀ

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| 1. Lakṣmaṇa Paṇḍita                          | A.D. 1710 |
| 2. (Tatsat) Vidyānātha (Bhaṭṭa)              | A.D. 1735 |
| 3. Dāmodara                                  | A.D. 1750 |
| 4. Kṛṣṇa Vajvan                              | A.D. 1750 |
| 5. Raghavānanda Sarasvatī                    | A.D. 1750 |
| 6. Candēśvara Vācaspati                      | A.D. 1750 |
| 7. Rāmānujācārya                             | A.D. 1750 |
| 8. Vāsudeva Dikṣita                          | A.D. 1750 |
| 9. Gopāla (Bhaṭṭa) Śāstrin                   | A.D. 1750 |
| 10. Murārī Miśra                             | A.D. 1750 |
| 11. Vedāntācārya                             | A.D. 1800 |
| 12. Ramanuja Dasa                            | A.D. 1870 |
| 13. Vañcakeśvara Yajvan                      | A.D. 1830 |
| 14. Rāmeśvara (Śivayogin)                    | A.D. 1841 |
| 15. Govindamrita                             | A.D. 1850 |
| 16. Garuradhvaja                             | A.D. 1860 |
| 17. Madan Mohana Pathaka                     | A.D. 1875 |
| 18. Krishnanath Nyayapanchanana Bhattacharya | A.D. 1906 |
| 19. Arya Muni                                | A.D. 1906 |
| 20. Nityananda                               | A.D. 1915 |
| 21. Harihara kripalu Dvivedi                 | A.D. 1921 |
| 22. Girindranatha Vedantaratra               | A.D. 1922 |
| 23. Ganganatha Jha                           | A.D. 1930 |
| 24. Narayana Krishna Acharya                 | A.D. 1940 |
| 25. D.T. Tatacharya                          | A.D. 1950 |
| 26. Peri Suryanarayana Shastri               | A.D. 1950 |
| 27. A. Chaterjee                             | A.D. 1956 |
| 28. Satyavrata Samasramin                    | A.D. 1970 |
| 29. Vachaspati Upadhyaya                     | A.D. 1970 |
| 30. Navalpakam Devanathacharya               | A.D. 1978 |
| 31. Suryanarayana Shastri                    | A.D. 1985 |
| 32. E.S. Varadacharya                        | A.D. 1991 |



## SĀMKHYA

- |  |           |
|--|-----------|
| 1. Vamśīdhara Mīśra  | A.D. 1700 |
| 2. Kāśīrāma (See Advaita)                                    | A.D. 1710 |
| Commentary on Nadraina Tarkavāgīśa's <i>Ātmaprakāśikā</i>    |           |
| Commentary on Nadraina Tarkavāgīśa's <i>Sāṅkhyaprakāśikā</i> |           |
| 3. Hari Bhaṭṭa   | A.D. 1800 |
| 4. Kavirāja Yāti   | A.D. 1800 |
| 5. Kulamaṇi  | A.D. 1800 |
| 6. Śrīnivāsa   | A.D. 1800 |
| 7. Yogānanda   | A.D. 1800 |
| 8. Balarama Udasina  | A.D. 1867 |
| 9. Narendra Nath Tattvanidhi                                 | A.D. 1869 |
| 10. Pyarelala Atmaja   | A.D. 1886 |
| 11. Mahadevarama   | A.D. 1887 |
| 12. Bharati Yati   | A.D. 1889 |
| 13. Pramathanatha Tarkabhusana                               | A.D. 1899 |
| 14. Panchanana Tarkaratna Bhattacharya                       | A.D. 1906 |
| 15. Arya Muni  | A.D. 1906 |
| 16. Kesava Bhatta  | A.D. 1910 |
| 17. Kisori Lala Gosvami                                      | A.D. 1915 |
| 18. Hariharananda Aranya                                     | A.D. 1925 |
| 19. Rajesvara Sastri Dravida                                 | A.D. 1932 |
| 20. Guru Prasada Sastrin                                     | A.D. 1933 |
| 21. Kunjavihari Tarkasiddhanta                               |           |
| 22. Sitaram Sastrin  | A.D. 1953 |
| 23. Brahmalina Muni  | A.D. 1959 |
| 24. Damodara Mahapatra                                       | A.D. 1971 |

## YOGA

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|--|-----------|
| 1. Sadāśiva Brahmendra                         | A.D. 1720 |
| <i>Yogasudhākara on Patañjali's Yogasūtras</i> |           |
| 2. Ānanda Bodhendra Sarasvatī                  | A.D. 1780 |
| 3. Laxminarayana                               | A.D. 1886 |
| 4. Udayamkara Nanapathaka                      | A.D. 1890 |
| 5. Girija Sankara Sarman                       | A.D. 1911 |
| 6. Brahmarsi Sayadeva                          | A.D. 1932 |
| 7. A.K.K. Kolhatkar                            | A.D. 1972 |



## NYĀYA

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|---|---------------------|
| 1. Hanumad Bhaṭṭa<br>(i) <i>Kroḍapatra</i> on Gadādhara's <i>Sāmānyanirukti</i> | A.D. 1700           |
| 2. Avadhāna Yajvan  | A.D. 1700           |
| 3. Ṭippā Bhaṭṭa Vipāścīt  | A.D. 1700           |
| 4. (Śrī) Kṛṣṇa Nyāyavāgīśa Bhaṭṭacārya  | A.D. 1710           |
| 5. Viśvanātha   | A.D. 1710           |
| 6. Nāgeśa or Nāgojī Bhaṭṭa  | A.D. 1714           |
| 7. Giridhara Upādhyāya Jhā<br><i>Nyaya-Grammar (Vibhaktiyarthanirṇaya)</i>      | A.D. 1725           |
| 8. Anantārya  | A.D. 1730           |
| 9. Citradhara   | A.D. 1740           |
| 10. Veṇīdatta   | A.D. 1740           |
| 11. Gangārāma Jaṭin   | A.D. 1740           |
| 12. Tarkṣya Nārāyaṇa  | A.D. 1745           |
| 13. Acala Upādhyāya   | A.D. 1750           |
| 14. Ananta Nārāyaṇa   | A.D. 1750           |
| 15. Asvatthabuddha  | A.D. 1750           |
| 16. Kṛṣṇa Datta   | A.D. 1750           |
| 17. Nārāyaṇa Sārvabhauma Bhaṭṭacārya  | A.D. 1750           |
| 18. Śivādatta Mīśra   | A.D. 1750           |
| 19. Trilocanadeva Nyāyapañcānan   | A.D. 1750           |
| 20. Veṇīmādhava<br><i>Prabhā</i> on Gadadhara's <i>Gādādhari</i>                | A.D. 1750           |
| 21. Vireśvara   | A.D. 1750           |
| 22. Vaṁśadhara Sarman   | A.D. 1750           |
| 23. Kṛṣṇa Bhaṭṭa  | A.D. 1750           |
| 24. Jagannātha Tarkapañcānan  | A.D. 1754           |
| 25. Rāma Nārāyaṇa Tarkapañcānan   | A.D. 1770           |
| 26. Kṣamākalyānāgni   | A.D. 1772           |
| 27. Kṛṣṇa Dhurjaṭi Dikṣita  | A.D. 1774           |
| 28. Kāśīpati Kavirāja   | A.D. 1775           |
| 29. Kṛṣṇa Jīvan   | A.D. 1775           |
| 30. Dāmodara  | A.D. 1780           |
| 31. Kaviratna   | A.D. 1780           |
| 32. Candranārāyaṇa<br><i>Kroḍapatra</i> on Gadādhara                            | Bhaṭṭa<br>A.D. 1790 |
| 33. Dulāra Bhaṭṭacārya  | A.D. 1790           |
| 34. Giriśa Candra   | A.D. 1790           |
| 35. Haranārāyaṇa  | A.D. 1790           |
| 36. Devabhadra  | A.D. 1795           |
| 37. Kṛṣṇa Bhaṭṭa Ārde   | A.D. 1800           |
| 38. Gopikaṅṭha  | A.D. 1800           |



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| 39. Kṛṣṇāmṛtācārya   | A.D. 1800 |
| 40. Kṛṣṇa Rāma   | A.D. 1800 |
| 41. Kṛṣṇakānta Vidyāvāgīśa   | A.D. 1800 |
| 42. (Rāya) Narasiṃha (Yatīndra) Śāstrin<br><i>Prabhā</i> on Viśvanātha's <i>Siddhāntamuktāvatī</i>   | A.D. 1800 |
| 43. Saṃgameśvara<br><i>Kroḍa</i> on Jagdīśa's <i>Jāgadiśī</i><br><i>Pañcalakṣaṇyādi Jagadīśasya Kroḍapatram</i>  | A.D. 1800 |
| 44. Ramānātha Bhaṭṭācārya  | A.D. 1800 |
| 45. Śaṃkara Bhaṭṭa Mīśra   | A.D. 1800 |
| 46. Kālī Śaṃkara<br><i>Kroḍa</i> on <i>Gādādharī, Māthurī,</i>   | A.D. 1810 |
| 47. Rūpanātha Ṭhakkura Tarkaratna  | A.D. 1810 |
| 48. Paṭṭābhirāma<br><i>Kroḍa</i> on <i>Gādādharī</i>   | A.D. 1820 |
| 49. Mukunda Bhaṭṭa   | A.D. 1830 |
| 50. Nīlakaṇṭha   | A.D. 1830 |
| 51. Golokanatha Nyayaratna   | A.D. 1850 |
| 52. Godavarman (Kotilina) Nripati  | A.D. 1850 |
| 53. Ramachandra Siddhantavagisa  | A.D. 1850 |
| 54. Kirita Venkatacharya   | A.D. 1850 |
| 55. Jaya Krishna Tarkacharya   | A.D. 1850 |
| 56. Raghuttama   | A.D. 1850 |
| 57. Rambhadra Bhatta   | A.D. 1850 |
| 58. Mysore Rama Sastrin<br><i>Śatkoṭi (Satpratipakṣakroḍapatram)</i>   | A.D. 1850 |
| 59. Chandrakanta Tarkalamkara  | A.D. 1850 |
| 60. Umakantha Bhattacharya   | A.D. 1850 |
| 61. Raghunatha Parvate Sastrin   | A.D. 1853 |
| 62. Madhavachandra Tarkasiddhanta  | A.D. 1855 |
| 63. Krishnananda Bhattacharya  | A.D. 1855 |
| 64. Meru Sastrin Godbole   | A.D. 1859 |
| 65. Mahesha Chandra Nyayaratna   | A.D. 1860 |
| 66. Taranatha Tarkavachaspati  | A.D. 1865 |
| 67. Krishna Tatacharya<br><i>Pañcalakṣaṇyādīnām Kroḍapatram</i><br><i>Sāmānyanirukti Kroḍapatrāṇi</i><br><i>Sātakoṭikhāṇḍanama</i><br><i>Avacchedakatāsāra</i> | A.D. 1871 |
| 68. Jivanananda Vidyasagara  | A.D. 1874 |
| 69. Sivachandra  | A.D. 1875 |
| 70. Harinatha Tarkasiddhanta Bhattacharya  | A.D. 1876 |
| 71. Srinivasa  | A.D. 1880 |
| 72. Kasinatha Vidyanivasa  | A.D. 1885 |



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| 73. Uddhavasimha   | A.D. 1885 |
| 74. Chandraja Simha  | A.D. 1889 |
| 75. Radhamohana Vidyavachaspati Gosvamin                           | A.D. 1890 |
| 76. Sokattur Vijayaraghavacharya<br><i>Śatkoṭikhāṇḍanamāṇḍanam</i> | A.D. 1890 |
| 77. Rakhaladasa Nyayaratna Bhattacharya                            | A.D. 1890 |
| 78. Visvanatha Jha   | A.D. 1891 |
| 79. Kasturi Rangacharya  | A.D. 1891 |
| 80. Asutosa Tarkabhusana   | A.D. 1894 |
| 81. Anandachandra Sarvabhauma                                      | A.D. 1896 |
| 82. Krishna Sastrin  | A.D. 1900 |
| 83. Babuji Jha   | A.D. 1900 |
| 84. Gandasimha or Govindasimha                                     | A.D. 1900 |
| 85. Kuruchchi Rangacharya  | A.D. 1900 |
| 86. Rama Bhatta  | A.D. 1900 |
| 87. Durgadatta Sastri  | A.D. 1902 |
| 88. Kamakhyanatha Bhattacharya Tarkavagisha                        | A.D. 1906 |
| 89. Gangasahaya Sarman   | A.D. 1907 |
| 90. Dharmadatta (Bachcha) Jha                                      | A.D. 1910 |
| 91. Khuddi Jha Sarma   | A.D. 1910 |
| 92. Ambadasa Sastrin   | A.D. 1910 |
| 93. Madhava Pada Abhirama<br><i>On Annambhaṭṭa's Tarkasamgraha</i> | A.D. 1911 |
| 94. Mukunda Jha Sarman   | A.D. 1911 |
| 95. J. Lallu Rama  | A.D. 1912 |
| 96. G.C. Tarkadarsana Tirtha                                       | A.D. 1914 |
| 97. Vindhyesvari Prasada Dvivedin                                  | A.D. 1916 |
| 98. B. Ottangadkar   | A.D. 1919 |
| 99. Balakrishna Mishra   | A.D. 1919 |
| 100. Ambika Prasada  | A.D. 1921 |
| 101. C. Samkara Rama Sastrin                                       | A.D. 1923 |
| 102. Jadunatha Mishra  | A.D. 1925 |
| 103. Narayana Chandra Gosvamin Tarkatirtha                         | A.D. 1925 |
| 104. Vamacharana Bhattacharya<br><i>Kroda on Jāgādīśi</i>          | A.D. 1925 |
| 105. Dhundhiraja Sastrin   | A.D. 1925 |
| 106. Kalipada Tarkacharya  | A.D. 1925 |
| 107. Gosvamin Damodara Sastrin                                     | A.D. 1927 |
| 108. Haridatta Sarman Trivedin                                     | A.D. 1928 |
| 109. Kuruganti Sri Rama Sastrin                                    | A.D. 1930 |
| 110. Kasinatha Sastrin   | A.D. 1930 |
| 111. Lokanatha Sarman  | A.D. 1930 |
| 112. J.S. Bhattacharya   | A.D. 1934 |
| 113. Harirama Sukla  | A.D. 1937 |



114. Kolluru Somashekhara Sastrin	A.D. 1939
115. Phanibhusana Tarkavagisha	A.D. 1940
116. Srinivasa Paramanu Misra	A.D. 1940
117. Siva Narayana Sastrin	A.D. 1940
118. Sashinatha Jha	A.D. 1940
119. Vamacharana Bhattacharya	A.D. 1940
120. V. Subrahmanya Sastrin	A.D. 1948
121. Keshava Vadhvedin (Dvivedin)	A.D. 1949
122. Giridhara Sarman Chaturvedi	A.D. 1950
123. Rudradhara Jha	A.D. 1952
124. Raja Narayana Shukla	A.D. 1954
125. Rupanatha Jha	A.D. 1955
126. Madhusudana Bhattacharya	A.D. 1956
127. S.S. Jha	A.D. 1957
128. Ananta Kumara Bhattacharya	A.D. 1958
129. Ratnanatha Shukla	A.D. 1958
130. K.S. Varadacharya	A.D. 1959
131. Jaiminikantha Tarkatirtha	A.D. 1960
132. Ramachandra Jha	A.D. 1960
133. Devanatha Tarkacharya	A.D. 1960
134. Jalihala Srinivasacharya	A.D. 1961
135. Satyapramoda Tirtha	A.D. 1961
136. Bandharyupahva Madhava Sastri	A.D. 1962
137. Visvabandhu Bhattacharya	A.D. 1964
138. Kasikananda Svami	A.D. 1967
139. Yogindrananda	A.D. 1968
140. Divyananda S. Ojha	A.D. 1970
141. Narayana Mishra	A.D. 1970
142. S.B. Raghunathacharya	A.D. 1972
143. Mahaprabhulala Gosvamin	A.D. 1972
144. Yadavendranatha Raya	A.D. 1973
145. Jivan Krishna Tarkatirtha	A.D. 1974
146. Jvala Prasada Gaur	A.D. 1974
147. N.S. Ramanuja Tatacharya	A.D. 1979
148. Ayya Devanatha Tatacharya	A.D. 1979
149. Gaurinatha Sastri	A.D. 1981
150. Dipaka Ghosa	A.D. 1984
151. N. Sanatana Aiyar	A.D. 1986

## VEDĀNTA

1. Govardhana Āśukarī <i>Vedānta Cintāmaṇi</i>	A.D. 1764
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|---|-----------|
| 2. Bhairava Tilaka<br><i>Tatparyavivarāṇa on Bādarāyaṇa's Brahmasūtra</i> | A.D. 1768 |
| 3. Pitāambarajī   | A.D. 1846 |
| 4. Devakinandana  | A.D. 1850 |
| 5. Krishna Giri   | A.D. 1854 |
| 6. Gangadhara Kavi  | A.D. 1855 |
| 7. Ramadasa Svami   | A.D. 1860 |
| 8. Dakṣinamurti<br><i>Vrtti on Bādarāyaṇa's Brahmasūtra</i>               | A.D. 1865 |
| 9. Vasudeva   | A.D. 1866 |
| 10. Upendra Datta Pandeya   | A.D. 1895 |
| 11. R. Halasyanatha Sastrin   | A.D. 1904 |
| 12. R. Raghavendracharya  | A.D. 1911 |
| 13. Vidyananda Giri   | A.D. 1928 |
| 14. Mukunda Rama  | A.D. 1928 |
| 15. Kaliksha Vandopadhyaya  | A.D. 1929 |
| 16. Raghavendra Svamiracharya Panchamukhi                                 | A.D. 1930 |
| 17. Simhadasa   | A.D. 1980 |
| 18. Kasikananda Giri  | A.D. 1986 |

## ADVAITA

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|--|-----------|
| 1. Gauḍa Brahmānanda Sarasvatī           | A.D. 1700 |
| 2. <i>Nirvāṇavicāra</i> (Unknown Author) | A.D. 1700 |
| 3. Vāsudeva Rāma                         | A.D. 1700 |
| 4. Kāśī Rāma                             | A.D. 1710 |
| 5. Vāsudevendra Yogin                    | A.D. 1710 |
| 6. (Abhinava) Nārāyaṇa Sarasvatī         | A.D. 1710 |
| 7. Śaṅkukavi                             | A.D. 1710 |
| 8. Sadāśiva Brahmendra                   | A.D. 1720 |
| 9. Ekojīrāja                             |           |
| 10. Svaprakāśa Yāti                      | A.D. 1740 |
| 11. Vallabhendra Sarasvatī               | A.D. 1740 |
| 12. Mādhava Rāma                         | A.D. 1740 |
| 13. Jñānendra Muni                       | A.D. 1740 |
| 14. Sāsvatānanda Tīrtha                  | A.D. 1740 |
| 15. Upaniṣadbrahmayogin                  | A.D. 1740 |
| 16. Anneya Paṇḍita                       | A.D. 1750 |
| 17. Hari Yaśo Miśra                      | A.D. 1750 |
| 18. Narasimha Muni                       | A.D. 1750 |
| 19. Umāmāheśvara                         | A.D. 1750 |
| 20. Bodhendra                            | A.D. 1755 |
| 21. Ghanaśyāma                           | A.D. 1756 |



22. Advaitānanda Tīrtha	A.D. 1762
23. Nalla Dikṣita	A.D. 1770
24. Abhinava Sītā Rāma Brahmendra	A.D. 1770
25. Gaṅgādhara Mahadakara	A.D. 1770
26. Raṅgarāja	A.D. 1770
27. (Ādi) Venkaṭayogin	A.D. 1770
28. Rāmacandra (Ānanda) Sarasvatī	A.D. 1770
29. Appā Dikṣita	A.D. 1775
30. Asadhara	A.D. 1775
31. Bhiṣma Miśra	A.D. 1775
32. Ayodhyā Prasāda	A.D. 1778
33. Sadānanda Vyāsa	A.D. 1780
34. Rāma Nārāyaṇa	A.D. 1780
35. Sadāśivendra Sarasvatī	A.D. 1780
36. Jñānāmṛta	A.D. 1800
37. Keśavānanda Yāti	A.D. 1800
38. Kavirāja Yāti	A.D. 1800
39. (Vellinki) Sītā Rāma Śāstrī	A.D. 1800
40. Jagannātha Miśra	A.D. 1800
41. Ānanda Rāma	A.D. 1810
42. Śivādatta Paṇḍita	A.D. 1810
43. Dhanapati Sūri	A.D. 1811
44. Trayambaka Bhaṭṭa Śāstrin	A.D. 1825
45. Ācārya Rāya Modaka	A.D. 1825
46. Govindarākṣasa	A.D. 1826
47. Pānduraṅga	A.D. 1827
48. Viśveśvara Paṇḍita	A.D. 1830
49. Dayāsamkara	A.D. 1830
50. Anantendra Yāti	A.D. 1840
51. Rāmacandra Yajvan	A.D. 1844
52. Adinarayana Sastrin	A.D. 1850
53. Amareshvara Sastrin	A.D. 1850
54. Rama Suri	A.D. 1855
55. Jagajjiva	A.D. 1855
56. Achyuta Rama Bhikshu	A.D. 1855
57. Sundaresha	A.D. 1860
58. Balasastri Garde	A.D. 1860
59. Sadananda Svamin	A.D. 1865
60. K.A. Govindavishnu	A.D. 1867
61. Somanatha Vyasa	A.D. 1869
62. Tyagaraja Makhin	A.D. 1870
63. Samkara Rama Yati	A.D. 1874
64. Krishnadeva Pandita	A.D. 1875
65. Vaduthe Narayana	A.D. 1875



66. Govindananda Sarasvati	A.D. 1885
67. Mohana Lala	A.D. 1887
68. Kesvananda Svami	A.D. 1887
69. (Bellankonda) Rama (Raya) Kavi	A.D. 1889
70. Harihara Paramahamsa	A.D. 1890
71. Kamakshin	A.D. 1890
72. Brahmananda Tirtha	A.D. 1892
73. Sundaramurti	A.D. 1893
74. Rama Sinha	A.D. 1895
75. Krishnananda Sarasvati	A.D. 1895
76. Govinda Parivrajaka Paramahamsa	A.D. 1899
77. Amaradasa	A.D. 1900
78. Anantanandagiri	A.D. 1900
79. Gangadhara Sastrin	A.D. 1900
80. Haridatta Mishra	A.D. 1901
81. Sudarsanacharya	A.D. 1901
82. Vasudeva Brahmendra Sarasvati	A.D. 1902
83. Nilakantha Yamin	A.D. 1907
84. Imguva Viraraghava Yajvan	A.D. 1907
85. T.K. Balasubrahmanyam	A.D. 1910
86. Sitanatha Gosvami Tattvabhusana	A.D. 1910
87. Atmananda Sarasvati	A.D. 1910
88. Vanikantha Sarman	A.D. 1912
89. Vedantavagisha Bhattacharya	A.D. 1912
90. Nishchala Dasa Svamin	A.D. 1913
91. Kali Kumara Mishra	A.D. 1915
92. Ramasakala Mishra	A.D. 1915
93. Raghunatha Suri	A.D. 1916
94. R.S. Senday	A.D. 1917
95. Samkara Brahmanya Devatirtha	A.D. 1917
96. G.T. Srinivasacharya	A.D. 1919
97. Advaitendra Sarasvati	A.D. 1920
98. Visnu Vamana Bapat	A.D. 1921
99. Devakinanda Sastrin	A.D. 1922
100. Raghavendra Rayapala	A.D. 1922
101. Rameshvara Datta	A.D. 1923
102. Linganna Simayaji	A.D. 1925
103. Malladi Ramkrishna	A.D. 1925
104. Satyanarayana Sarman	A.D. 1925
105. Vidula Sastrin	A.D. 1925
106. Suryanarayana Sarma	A.D. 1925
107. Rama Subrahmanya	A.D. 1927
108. Natesarya	A.D. 1927
109. Gangavishnu Shri Krishnadasa	A.D. 1928



111. Jogedranatha Ghosa	A.D. 1929
112. Vasudeva Sastri Abhyankar	A.D. 1929
113. Ganapati Sastrin	A.D. 1930
114. Svami Sastrin	A.D. 1930
115. R.S. Sarma	A.D. 1931
116. Y. Subrahmanya Sarma	A.D. 1934
117. Hariharananda Sarasvati	A.D. 1935
118. Samkara Chaitanya Bharati	A.D. 1938
119. Subramanya Sastri	A.D. 1938
120. Krishna Sastri Karungalam	A.D. 1939
121. N.S. Anantakrishna Sastrin	A.D. 1946
122. Viramani Prasada Upadhyaya	A.D. 1950
123. D.C. Sastri	A.D. 1959
124. Sachchidanandendra Sarasvati	A.D. 1959
125. Yogindrananda Sarasvati	A.D. 1960
126. Chinmayananda	A.D. 1967
127. Yogendranatha Bagchi	A.D. 1971
128. Rama Samkara Tripathi	A.D. 1972
129. Ramananda Pithadhisha	A.D. 1973
130. Ramaprapannacharya	A.D. 1973
131. Kevalananda Sarasvati	A.D. 1976
132. Venkatanatha	A.D. 1982
134. Ramadasa Nirankari	A.D. 1986
135. Pattabhirama Shastri	A.D. 1991

## VIŚIṢṬĀDVAITA

1. Govinda Guru	A.D. 1720
2. Nṛsimhadeva	A.D. 1740
3. (Surapuram) Venkaṭācārya	A.D. 1745
4. Annaya Ācārya	A.D. 1750
5. Gopāla Deśika (Ācārya)	A.D. 1750
6. Śrīnivāsa Parikala Yāti	A.D. 1750
7. Rāghavācārya	A.D. 1750
8. Śākṣātsvāmin	A.D. 1750
9. Vīrarāghavācārya Bālasarasvatī	A.D. 1750
10. Śrīnivāsa Śrīśailayogin	A.D. 1750
11. Śrīśaila Śrīnivāsasūri	A.D. 1750
12. Śrīnivāsa Saṁghrīdāsa	A.D. 1755
13. (Śrībhāṣyam) Śrīnivāsa	A.D. 1755
14. (Sathamarsā) or Śrīśaila	A.D. 1755
15. (Mahābhāṣyam) Appalācārya	A.D. 1770
16. Dharmapurūṣa	A.D. 1770

17. Narahari	A.D. 1780
18. Appāgondācārya	A.D. 1800
19. Devarāja	A.D. 1800
21. Buccī Venkaṭācārya	A.D. 1820
22. Raghunatha Varman	A.D. 1850
23. (T.A.P.) Srirangacharya	A.D. 1850
24. Aniruddha	A.D. 1852
25. Srinivasa Shuddhi	A.D. 1853
26. Srinivasa Vipaschit	A.D. 1855
27. Srinivasa Vedantadeshikavijaya	A.D. 1855
28. (Mysore) Anantacharya	A.D. 1860
29. T.C.N.R. Tatacharya	A.D. 1870
30. Krishna Tatacharya (Also Nyāya)	A.D. 1871
31. (Sathakopa) Ramanuja Yatindra	A.D. 1880
32. Rama Mishra	A.D. 1885
33. T.E.S. Kuppan Aiyangar	A.D. 1885
34. Govardhana Rangacharya	A.D. 1890
35. Krishnamacharya (Gargya)	A.D. 1892
36. Gopalacharya	A.D. 1899
37. Parankusacharya	A.D. 1900
38. Srinivasa Pattacharya	A.D. 1900
39. Raghupati Bhattacharya	A.D. 1905
40. Parakalasamgamindra	A.D. 1903
41. Annayacharya	A.D. 1903
42. Srinivasacharya Lakshmipuram	A.D. 1905
43. Van Sathakopa	A.D. 1905
44. T. Nilamegha Sastrin	A.D. 1906
45. Srinivasa (Bharadvaja) Suri	A.D. 1907
46. Srinivasacharya Tatacharya	A.D. 1909
47. Kapisthalam Desikachariar	A.D. 1911
48. Sri Krishna Brahmatantra Mahadesika	A.D. 1914
49. Prativadibhyankar Anantacharya also worked on Śuddhādvaita	A.D. 1915
50. Harirama Sarman	A.D. 1918
51. Sridharacharya	A.D. 1918
52. Varadacharya	A.D. 1918
53. Narayana Aiyangar	A.D. 1919
54. Jayadeva Mishra	A.D. 1920
55. Koti Lingapuragoda Varmaraja	A.D. 1920
56. T. Laksmanacharya	A.D. 1924
57. Bhagavadacharya	A.D. 1930
58. Ramachandra Pansikar	A.D. 1938
59. Navalpakkam Tattacharyasvami	A.D. 1950
60. D.T. Tatacharya	A.D. 1950
61. Abhinava Ranganatha Parakalayati	A.D. 1960



62. Vedantadesika Yatindra Mahadesika

A.D. 1965

## DVAITA

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|--|-----------|
| 1. Chalari Śeṣācārya                               | A.D. 1700 |
| 2. Kṛṣṇacandra Gosvāmin                            | A.D. 1700 |
| 3. Vanamālī Miśra                                  | A.D. 1700 |
| 4. Ananta (Ācārya)                                 | A.D. 1700 |
| 5. Sumatīndranātha Tīrtha                          | A.D. 1720 |
| 6. Śrīnivāsa                                       | A.D. 1730 |
| 7. Raghunātha Tīrtha                               | A.D. 1740 |
| 8. Satyapriya Tīrtha                               | A.D. 1740 |
| 9. Veṇīdatta                                       | A.D. 1740 |
| 10. Jagannātha Tīrtha                              | A.D. 1745 |
| 11. Varkhedī Timmanācārya                          | A.D. 1750 |
| 12. Padmanābhācārya                                | A.D. 1750 |
| 13. Viṭṭhaleśa Upādhyāya                           | A.D. 1755 |
| 14. Narasimha Yāti                                 | A.D. 1780 |
| 15. Jayatīrthācārya                                | A.D. 1810 |
| 16. Hulugi Śrīpatyācārya                           | A.D. 1830 |
| 17. Satyadharma Tīrtha                             | A.D. 1830 |
| 18. (Kāśī) Timmana                                 | A.D. 1840 |
| 19. Vijayindra Tīrtha                              | A.D. 1850 |
| 20. Anneyacharya                                   | A.D. 1850 |
| 21. Krishnacharya (Umarji) Suri                    | A.D. 1860 |
| 22. Cochi Rangappacharya                           | A.D. 1870 |
| 23. Krishnavadhuta Pandita or Ananda Rama          | A.D. 1895 |
| 24. T.R. Krishnacharya                             | A.D. 1903 |
| 25. (Gaudagiri) Venkata Ramanacharya               | A.D. 1924 |
| 26. Setumadhavacharya Kulisa V/s Bhattoji Dikshita | A.D. 1931 |
| 27. A. Vidyamanya Tīrtha                           | A.D. 1961 |
| 28. Vidyaranya Tīrtha                              | A.D. 1978 |
| 29. K.T. Pandurangi                                | A.D. 1990 |

## ŚŪDDHĀDVAITA

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|------------------------------|-----------|
| 1. Śrī Kṛṣṇa Candra          | A.D. 1700 |
| 2. Satyābhinava Tīrtha       | A.D. 1700 |
| 3. Bālakṛṣṇa or Lallu Bhaṭṭa | A.D. 1720 |
| 4. Vrajarāja (Gosvāmin)      | A.D. 1720 |
| 5. Nirbhayarāma              | A.D. 1755 |
| 6. Icchārāma Bhaṭṭa          | A.D. 1815 |

7. (Yogī) Gopeśvara	A.D. 1830
8. Giridhara Prapanna (Gosvāmin)	A.D. 1830
9. Gopalananda Svamin	A.D. 1851
10. Gokula or Gopal Krishna Bhatta	A.D. 1855
11. Rama Krishna Bhatta	A.D. 1860
12. Mathuranath	A.D. 1865
13. Lallu Bhatta	A.D. 1875
14. Gattulala	A.D. 1890
15. Raghunatha Gopala Kokaja	A.D. 1910
16. Tribhuvanadasa Pitambardasa Saha	A.D. 1910
17. Giridhara Dasa	A.D. 1919
18. Sridhara (Trayambaka) Sastri Pathaka	A.D. 1919
19. Balabhadra Sarman	A.D. 1922
20. Kaka Vallabha	A.D. 1924
21. Aniruddhacharya	A.D. 1925
22. Mohana Lala Kasirama	A.D. 1935
23. Govindalala Haragovinda Bhatta	A.D. 1943
24. Balakrishna Sastri	A.D. 1950
25. Rama Natha Bhatta	A.D. 1950
26. Arunachandra D. Sastrin	A.D. 1963

#### ACINTYABHEDĀBHEDA

1. Viśvanātha Cakravartī	A.D. 1720
2. Rādhā Dāmodara	A.D. 1760
3. Rūpa Kavirāja	A.D. 1770
4. Baladeva Vidyābhūṣaṇa	A.D. 1780
5. Bhavānīcarṇa Tarkabhūṣaṇa	A.D. 1828
6. Krishnadeva Vedantavagisha	A.D. 1850
7. Virachandra Gosvamin	A.D. 1878
8. Kedaranatha Datta Nhaktivioda Thakkura	A.D. 1920
9. Aksaya Kumara Diksita Sastrin	A.D. 1927
10. Gauda Kisora Gosvami	A.D. 1930
11. Anupanarayana Tarkasiromani	A.D. 1930
12. Vrindavana Tarkalamkara	A.D. 1930
13. Bhaktisiddhanta Sarasvati	A.D. 1932

#### JAINA

1. Daddha	A.D. 1700
2. Devacandra Yatipati	A.D. 1738
3. Matiratna Sūri	A.D. 1747
4. Devendrakīrti	A.D. 1750



5. Hamsarāja	A.D. 1750
6. Harṣavardhana	A.D. 1768
7. Ramcandra	A.D. 1750
8. Māyācandra	A.D. 1754
9. Rāmavijaya Gaṇi	A.D. 1760
10. Jinlābha Sūri	A.D. 1780
11. Vijayalakṣmī Sūri	A.D. 1787
12. Bhoja Kavi	A.D. 1820
13. Devacandra	A.D. 1833
14. Abhinava Cārukīrti	A.D. 1845
15. Hulugi Narasimhacharya A	A.D. 1850
16. Rajachandra	A.D. 1895
17. Dharmasuri	A.D. 1905
18. Radha Govinda Gosvami	A.D. 1906
19. Gopaladasa Barija	A.D. 1910
20. Virachandra Dipachandra	A.D. 1910
21. Hemahamsa Gani	A.D. 1911
22. Ratnamandira Gani	A.D. 1911
23. Author Unknown	A.D. 1912
24. <i>Nyāyavijaya</i>	A.D. 1913
25. Ratnakara Pathaka	A.D. 1917
26. Mangala Vijay Maharaja	A.D. 1918
27. Rama Gopalacharya	A.D. 1918
28. Vijaya Darsa Suri	A.D. 1918
29. Buddhisagara	A.D. 1924
30. Labdhasuri	A.D. 1925
31. Phulachandra Sastri	A.D. 1927
32. Anandasagara Suri	A.D. 1930
33. Nemisuri	A.D. 1940
34. Lavanya Suri	A.D. 1946
35. Mahendra Kumara	A.D. 1950
36. Hiralala Jain	A.D. 1964
37. Munichandra Suri	A.D. 1969
38. Uday Chandra	A.D. 1970
39. Acharya Tulasi	A.D. 1989
40. Ratnakīrti Deva	A.D. 1984

## KRODAPATRA

1. Sarasvatī Vighra Deśikācārya  
*Vyutpattivāda Kroḍapatram*
2. Maṇḍayam Anantācārya  
*Vyutpattivāda Kroḍapatram*

APPENDIX—I-A

List of Mīmāṃsā Thinkers from  
Eighteenth Century Onwards

Prepared by K.T. Pandurangi

1. Vañceśvara Dikṣita (1798–1832)  
*Bhaṭṭa Dīpikā Vyākhyā on Bhaṭṭa Cintāmaṇi.*
2. Vaidyanatha Sastri (1850–1950)  
*Śābara Bhāṣya Vyākhyā.*
3. Abhayankar Vasudeva Sastri (1880–1950)  
*Mīmāṃsā Nyāya Prakāśa Vyākhyā.*
4. Madanamohan Sharma  
*Mīmāṃsā Nyāya Prakāśa Ṭikā.*
5. Chinnaswami Sharma  
*Mīmāṃsa Nyāya Prakāśa Vyākhyāsatvivecanī.*
6. Uttamur Viraraghavacharya  
*Mīmāṃsā Nyāya Prakāśa Vyākhyā—Śuddha Svāda.*
7. Rameśvara Sivabhogi  
*Arthasaṃgraha Vyākhyā.*
8. Krishnanatha Panchanana  
*Arthasaṃgraha Vyākhyā.*
9. Tatacharya (1890–1950)  
*Arthasaṃgraha Vyākhyā—Tantraprakāśikā.*
10. Jivananda Vidyasagara (1900)  
*Arthasaṃgraha Vyākhyā—Arthadīpikā.*
11. Pattabhiraṃa Sastri (1900–2000)  
*Arthasaṃgraha Vyākhyā—Arthadīpikā.*
12. Pramathanatha Tarkabhusana (1900–2000)  
*Arthasaṃgraha Vyākhyā—Amalā.*
13. Sudarsanacharya (1907)  
*Śāstradīpikā Vyākhyā.*
14. Peri-Suryanarayana Sastri (1900–1992)  
*Bhaṭṭa Rahasya Vyākhyā—Bhāvaprakāśikā.*



15. Subramanya Sastri (1900–1920)  
*Bhaṭṭa Rahasya Vyākhyā—Viṣamagranthābhedinī.*
16. Tatacharya  
*Mīmāṃsā Paribhāṣā Vyākhyā—Parīṣkāra.*
17. Chinnaswami Sastri (1870–1950)  
*Tantrasiddhānta Ratnāvalī.*
18. Krishna Tatacharya (1875)  
*Bhaṭṭasāra.*
19. Karavira Pithadhipati (1937)  
*Bhāvabodhinī.*
20. Srinivasacharya (1900–2000)  
*Mānmayodaya Śloka.*
21. Pattabhiraama Sastri  
*Mīmāṃsāmañjarī.*