

Raghunandana Bhattarāya

# DAYATATWA c†

OF

## RAGHUNANDANA.

TRANSLATED

BY

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mother's father. On these and other occasions, the fact that he is a stranger to the family, becomes remarkably conspicuous. But though thus living at a different place separate from their agnate relations, they have to observe the full period of mourning on the death of an agnate relation within seven degrees counted in the Hindu mode of computation. The tie of agnatic connection is very strong among the Hindus, and is not much weakened even under the foregoing adverse circumstances, but completely re-asserts itself among the descendants of the persons born and bred-up in the family of their mothers' father, who become the root of joint families on the agnatic basis, of their male descendants.

We are now in a position to understand why Jímúta introduced the change of law in the way set forth above : it was for the benefit of the members of Jimúta's own class, who were the leaders of Hindu Society ; and the same being acceptable to the leading members of the two foremost castes, became the law of Bengal without difficulty. For, "बह-बह-वाचरति श्रेष्ठस्तु तद् एवेतरे जनाः"—ordinary people follow the usages of the leading persons.

Jímútaváhana was the 7th descendant of Bhattanáráyana one of the said five Bráhmanas ; he was the minister and administrator of Justice during the reign of Vishwaksena, and flourished in the last quarter of the 11th and the beginning of the 12th century of the Christian era. For this account, my thanks are due to Pandita Pramathanáth Tarkabhúshana the very learned professor of Smrití in the Calcutta Sanskrit College, who has found out the age of Jímúta from certain passages in his work called Kála-Viveka, and kindly

informed me of the same, and also to Pandita Lálmohar Vidyánidhi the author of the well-known work called Sambandha-Nirnaya who furnished me with the following passage of the Kula-Káriká of Eru Misra, or the Social History of the Bengali Bráhmanas by Eru Misra, which gives a succinct account of Jímútaváhana :—

प्राङ्ख्यगीचनः श्रेष्ठो भट्टनारायणः कविः । तस्यात्मजो बटुर्नाम पारियामी बटुमुतः ॥  
 बटुकस्य त्रयः पुत्राः मणिभद्रस्तु श्रेयकः । मणिभद्र-सुतस्य पारिर्वंशसमुत्पन्नः ॥  
 पारियामी बटुगानां मणिभद्रो जगद्गुरुः । भद्रमुनेः सुतो जातः धनञ्जयो महाकविः ॥  
 तस्यान्वये विद्युर्जातः कबीरस्य शिरोमणिः । तस्य पुत्रो ह्यसौ नाम बट्टराज्ये प्रतिष्ठितः ॥  
 पारिकुल-सुनिश्रेष्ठः सर्वत्र बुधपूजितः । तस्य पुत्रः सुधीः श्रीमान् चतुर्भुजः सदा यधिः ॥  
 विश्वमहात्म-जीमूती चतुर्भुजसुतासुमी । तस्मिन् काशे बट्टदेशे जीमूतचतुरध्वरीः ॥  
 जीमूत-सुपामांशुः प्राङ्ख्यिवाक इतीरितः । तद्दुष्टिर्वेदवेदाङ्गे सुखा सुखतनाभेनवत् ॥  
 जीमूतस्य तदा राजा विश्वकसेनो महाप्रतः । प्रजानां समुदाचारि तथा संभवनाम्ने ।  
 निचयो दावभागः स जीमूतेन कृतसदा ॥

एतन्मित्रस्य कुलकारिका ॥

“Bhatta-naráyana (one of the five Bráhmanas) was descended from the *Sándilya Gotra* and was a distinguished poet. His son was Batu by name who was very learned and was settled in the village Pári. Batuka had three sons, of whom Manibhadra was the last; his son Manibhadra was the glory of the Pári family; Manibhadra among the sons of Batu in the village Pári, became the preceptor of the world. The great poet Dhananjaya was born as son to the sage Bhadra, in his lineage was born Bidhu the chief of poets. His son by name Hala was distinguished in the kingdom of Bengal, the best of the sages of the Pári family, and respected everywhere by the learned. His son Chaturbhuja was learned, prosperous and always pure. Chaturbhuja had two sons Bilwamangala and Jimu'ta. At that time in Bengal Jimu'ta who was endowed with the highest intellectual capacity mastering all subjects became the minister of the king of the Gaura country and was celebrated as administrator of justice. His keen intellect became

keenest in the Vedas and the Vedāngas; at that time in the kingdom of Gaura, Viswaksena was the king celebrated for austerities. It was at that time that the well-known commentary Dáyabhága was composed by Jímu'ta for (the purpose of introducing) good usage among people and for removal of doubts."

Kula-Káriká of Eru Misra.

Jímútaváhana was an inhabitant of the village Pári-gráma situated on the southern bank of the river Ajay, at a distance of about five miles in the north-easterly direction from the Gooskara station in the Loop Line. It is included within the district of Burdwan.

In Pandita Bharat-chandra Síromani's Edition of the original Dáyabhága with six commentaries there is the following sloka in the Peroration at the end of the work,—

पारिभद्रकुलोद्भूतः श्रीमान् जीमूतवाहनः ।

दायभागं चकारिभं विदुषां संग्रयच्छिदे ॥

meaning "The fortunate Jímútaváhana sprung from the Pári-Bhadra family, composed this Dáyabhága for removing doubts of the learned."—Colebrooke's translation, however, does not contain this verse.

If this text be genuine, then the author appears to have thought that by describing himself as a member of the Pári-Bhadra family, sufficient account is given, namely, that he was a descendant of the celebrated professor Bhadra of Parí-gram, whose descendants were well-known to the learned Bráhmanas of Bengal.

As regards Jímúta's time allowing 25 years for a generation it would be the last quarter of the 2nd century after the migration of the five Bráhmana's into Bengal. And the time of Eru Misra who was the 18th descendant

of Vedagarbha another of the said five Bráhmanas, would be the 2nd quarter of the 5th century from the said time or two hundred and fifty years later than Jímúta's. The time of the migration as found in the Social Histories is 999th year of the Sambat era which corresponds with the 931st year of Christ.

Jímúta was highly respected, and Raghunandana who differs from him in a few particulars, does most respectfully express his dissent in this work which is but an epitome of Jímúta's work.

The translation has been revised, and a few alterations have been made, but they are not material. In this edition the original text is added and placed before the Translation: its presence is of great advantage for testing the accuracy of the rendering. For the convenience of reference it is, like the Translation, divided into Chapters, and so each Chapter is sub-divided into paragraphs, numbered consecutively. This edition is a fac-simile of the first, so that the same passages are to be found in the same pages of both editions.

In conclusion I have to thank Dr. Sarat-chandra Bandyopádhyáya, M. A., D. L., for carefully revising the Index.

20, SANKHARITOLA EAST,  
Calcutta, 23rd October, 1904. }

G. S.