PREFACE.

The predominant Vedic school in Southern India is that of Āpastamba, which has comparatively few followers in Northern or Western India; and it is in Southern India that original MSS. of works belonging to that school are found in abundance. It is, therefore, no matter for surprise that the first edition of the Āpastamba-Gṛihya-Sūtra with a full commentary should hail from the South, which has been barren of publications of such Vedic works. There exists an edition of the Āpastamba-Gṛihya-Sūtra by Dr. Winternitz of Vienna, who has given in it extracts from Haradatta's and Sudarśanāchārya's commentaries, which are, however, too meagre from a native scholar's view of the importance of the subject treated of in the Sūtra. In giving these extracts, too, the editor has shown preference to Haradatta's commentary as being the older of the two, and "Sudarśanāchārya's words have only been quoted, when he differs from Haradatta, or when he is shorter and clearer than the latter." But, Sudarśanāchārya's commentary is the more popular of the two in the South, and it is written in such a style that it may be said to belong to the 'golden age of the Hindu commentators.' It forms the basis of many an exegetical work on the subject, Haradatta's commentary being nowhere cited by name or otherwise, except by Sudarśanāchārya himself, and its existence being hardly known to Pāṇḍits in this part of India. A critical edition of the Āpastamba-Gṛihya-Sūtra with Sudarśanāchārya's commentary has, thus, been a desideratum among the native scholars, and to meet this want chiefly the present edition has been undertaken.

The commentary is termed Gṛihya-Tātparyadarśana by the commentator. He is not satisfied with merely explaining the words of the Sūtra. Wherever necessary, he introduces
collateral topics connected with the subject and combats the opposite views on the several points on which more than one view have been held, by bringing his vast erudition to bear upon them. He is a close adherent of Kapardisvámin, whose commentary he often refers to and quotes from, though not in the very words of the author. Of this no single copy seems to exist in any of the Indian or European libraries—public or private, so far as I am aware. Correct copies of Kapardisvámin’s commentary on the Gṛhīya-Sūtra, which alone, of the several commentaries on the Sūtra, is honored with the title of Bháshya, became very rare even in the days of Sudarśanáchárya, who says at the end of the pataśta IV. “सुधेरं दुर्लभं माथ्यं माथ्यापेत्व दुर्लभ:।”, but the views of this oldest commentator have been traditionally handed down to the present day in an ever indefinite number of scattered verses collectively termed Kapardikáríkás—memorial verses expressing in a terse style his views on points not touched upon in the Sūtra. Among the views Sudarśanáchárya often combats are those of Haradatta, which are generally introduced by such words as ke chit (केचित् = some), though, occasionally, the views of others also are similarly cited and refuted. As such differences between Haradatta and Sudarśanáchárya arise almost on every important point, it would have been well if their commentaries were given side by side, as, in that way, Haradatta’s views could be judged independently of Sudarśanáchárya’s statement of them. But the only copy of Haradatta’s commentary I have differs in such a degree from the copy of Western India from which extracts were made by Dr. Winternitz that I have been led to think that there might be two redactions of the commentary, as Dr. Stenzler suspected in the case of his commentary on Gautama-Dharmaśāstra (The Institutes of Gautama: Preface). A copy from Western India, which I am in hope of getting soon, may show to what extent they differ, and it may also enable me to bring out an edition of the work in a future number of this series.
As regards the age of A'pastamba, Dr. Bühler (Sacred Books of the East Vol. II.) has viewed the question, from all points of view and come to the conclusion that he may be placed at a date not later than the third or even the fifth century a. d. (Ibid. pp. xlii and xliii). Haradatta's age is fixed by him (A'pastamba's Dharma Sutra: Bombay Sanskrit Series, 2nd Edition, pp. viii and ix.) at about between 1,300 and 1,450. A Sudarsanacharya often refers to Haradatta's work as pointed out above, and is quoted in his turn by Kamalakara, who wrote his Nirnayasindhu in Samvat 1,668 corresponding to 1,612 A.D., he may be placed in the first half of the sixteenth century, if not in a still earlier period.

This editio princeps of Sudarsanacharya's commentary on the A'pastamba-Grihya-Sutra is based on a collation of the following MSS.—

1. A Telugu MS. from the Nellore District in the Madras Presidency.
2. A very old grantha MS. of Mysore.
3. A modern grantha MS. belonging to Sīri Parakālasvāmi-Muṭṭ in Mysore.
4. Another Telugu MS. from the Nellore District.
5. A Telugu MS. of Mysore.
6. Another Telugu MS. from the Nellore District.
7. Another Telugu MS. of Mysore.
8. A Nāgari MS. of Mysore.
9. Another Telugu MS. of Mysore.

Of these (8) is by far the most correct; but it is to be observed that no single MS. out of these is quite free from a number of serious blunders of some kind or other, which, owing to the nature of the work presenting many difficulties to scribes of average Sanskrit scholarship, have crept into the MSS. of the commentary which are abundantly produced in this part of India. The text of this edition has, accordingly, been arrived at by an eclectic process, which the several MSS., derived as they are from
different sources, have enabled me to carry on. No serious
difficulty, has any-where been felt in deciding as to which of
the several readings may be the most correct and as such
worthy of being exhibited in the body of the text, the other
readings, when not quite faulty, having been shown under-
neath. The MSS. have not been found guilty of any serious
interpolation except that the Telugu MS. exhibited an
interpolated passage which has been easily traced to the
source wherefrom it was evidently derived. In settling
the text of the sūtras and their division, Sudarśanāchārya's
commentary has been strictly followed. Accordingly, they,
in some places, vary from those adopted by Dr. Winterultz,
who has for the most part followed Haradatta.

The Tātparyadārśana abounds in quotations from other
works comprising the Sūtras of several Vedic schools and
Smṛtis on the one hand, and, on the other, a few works of
comparatively modern authors. Among these latter may
be mentioned, besides those already referred to, Bhaṭṭa-
Kumārila's Tantra-Vārtika, Smṛityarthasāra, Bhāruchi, and
the Vivaraṇa, a work on the Pūrva-Mimāṃsā. Most of the
passages thus quoted have been traced to their sources, and
Sudarśanāchārya's readings as warranted by the MSS.
have been preserved, though the published editions of such
works have adopted somewhat different readings.

This edition was given to the press before the whole was
completed, so that references in the first few pages to the
sūtras occurring in subsequent pages, having been given in
accordance with the European edition, do not exactly
correspond with the numbers of the sūtras referred to as found
in the present edition. There is a similar discrepancy between
the references to the Paribhāshā-Sūtra as given in the first few
pages and the numbers of the sūtras referred to as found in
my edition of the work, prepared after that of the Tātparya-
dārśana. Such discrepancies will be found corrected in the
list of the errata appended at the close of the work.
The Grihya-Sutra presupposes a collection of mantras to be recited in the course of the ceremonies treated of in it, the mantras being arranged in a fixed order, which the Sutra scrupulously follows in the arrangement of its component parts even at the sacrifice of their natural order. The collection is divided into two praśnas forming the 25th and 26th prāṇas of what is termed the Aʼpastamba-Kalpasūtra, the Grihya-Sūtra forming the 27th prāṇa. An edition of the Mantra-praśna with Haradatta’s commentary thereon, as well as my translation of the mantras, will be published in a future number of this series, and along with it my Introduction to the whole literature on the Grihya ceremonies and their historical developments will also appear.

I have particularly to mention here the valuable assistance I have received, in the preparation of this edition, at the hands of Pañḍitaratnam K. Rāṅgāchārya, the Pañḍit attached to my office, to whom my hearty thanks are due.

MYSORE, August 1893.

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