

PRASTĀVARATNĀKARA:
AN UNPUBLISHED ANTHOLOGY BY HARIDĀSA

When I was called upon by Prof. Oscar Botto, Director of the Institute of Indology, Turin (Italy) to contribute an article to the Felicitation Volume in honour of Prof. Ludwik Sternbach, my attention was naturally attracted towards a hitherto unpublished work on anthology viz. *Prastā-varatnākara* by Haridāsa. I could not think of any better subject for a work which intended to felicitate the « *Subhāṣitavidvān* ». During my reading of the fasciculus on *Subhāṣita, Gnostic and Didactic Literature* published by Otto Harrassowitz, Wiesbaden (FRG) under the General Editorship of Prof. J. Gonda, I came across a reference of the *Prastā-varatnākara* by Haridāsa¹.

M. Krishnamachariar in his *History of Classical Sanskrit Literature* also referred to Haridāsa and his *Prastāvaratnākara* at several places. Under para 371 Krishnamachariar says — « Haridāsa, son of Puruṣottama, of the Karaṇa clan was an inhabitant of the Mahārāja-Kharagaḍa. Puruṣottama had four sons — Kṛṣṇadāsa, Dāmodara, Nārāyaṇa and Haridāsa. Haridāsa was a worshipper of Gaṇeśa and was proficient in all sciences and arts. He composed *Prastāvaratnākara* in 1614 probably of the Vikram Saṃvat, at Jatapattana during the reign of Varavīrasāhi in 21 chapters on various topics »². Under para 893 Krishnamachariar reiterates that « Haridāsa was son of Puruṣottama of Karaṇa family. His *Prastāvaratnākara* deals with enigmatic composition and was composed in 1557 A.D. »³. Theoder Aufrecht had also taken note of the

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1. « X X X Haridāsa's anthology (MS no. 79, Bhandarkar, Reprint 1883-84, p. 56) compiled in 1614 (probably Saṃvat) divided into 22 sections of which the first (*nītiprakaraṇa*) is only preserved », pp. 36-37 (f.n. 204).

2. *History of Classical Sanskrit Literature*, p. 387.

3. *Ibid.*, p. 780.

Prastāvaratnākara and its author Haridāsa in his *Catalogus Catalogorum*. « *Prastāvaratnākara* is a poem treating of various subjects, such as *alaṅkāra*, *nīti*, *vyōtiṣ*, compiled by Haridāsa, son of Puruṣottama »⁴, says he and further remarks that « Haridāsa of the Karaṇa family, son of Puruṣottama, and younger brother of Krishnadasa, Damodara, Narayana composed in 1557 — *Prastāvaratnākara* »⁵.

In the *Catalogue of Sanskrit and Prakrit Manuscripts* preserved in the India Office Library (No. 7232), London, there is a mention of a manuscript of the text at serial no. 3620. Its details are as under.

Fol. 1; Card Board; Size 6-5/8 in. x 7-5/8 in.; Elaborately written in Devanāgarī characters in the nineteenth century; 5 lines.

A sentence, written as a caligraphic specimen from the *Rājanīti* section of the *Prastāvaratnākara* of Haridāsa.

The verse is:

*Yah kākinīmaṇapathaprapannāṃ yo manyate niṣkasahasratulyam /
Dāneṣu koṭiṣvapi muktahastantaṃ rājasīṃhanna-jahāti lakṣmīḥ //*
*Prastāvaratnākare rājanītau*⁶.

Incidentally a manuscript of the *Prastāvaratnākara* of Haridāsa is preserved in the Manuscripts collection of the Akhila Bharatiya Sanskrit Parishad, Lucknow (India). It is catalogued on p. 234 and p. 509 of the *Catalogue of Manuscripts in the Akhila Bharatiya Sanskrit Parishad*, Lucknow (India), compiled by Shri D.R. Juyal and published in the year 1963. The details of the Ms. are as under:

Accession no.	696
Name of the work	<i>Prastāvaratnākara</i>
Name of the Author	Haridāsa
Material	Paper
Script	Devanāgarī
Size	23 × 11.5 cm.
Number of folio	104
Lines per page	9
Extent (in <i>Anuṣṭubh</i>)	1638
Complete/Incomplete	Complete
Condition	Old
Source	Shri Gopal Chandra Sinha Retd. Distt. Judge, Lucknow

4. *Catalogus Catalogorum*, p. 360.

5. *Ibid.*, p. 757.

6. This occurs as verse no. 80 on p. 18R of the manuscript under discussion and read as under:

*Yah kākinīmāpyathaprapannāṃ yo nviṣyate niṣkasahasratulyam /
kāle ca koṭiṣvapi muktāgātrastaṃ rājasīṃhaṃ na jahāti lakṣmīḥ //*

The MS. opens as:

Śrīgaṇeśāya namaḥ //
Vande taṃ gaṇanāthamāryamanaghaṃ dāridryadāvānalaṃ
Yaṃ natvā surakoṭayaḥ prabhuvaraṃ siddhiṃ labhante parāṃ /
Sundādaṇḍavidhūyamānasamalaṃ saṃsārasindhostarīṃ
Sindūrārūnavigrahaṃ paripataddānāmbudhārāvṛtaṃ //

and ends as:

Gṛhapraveśe dāhaḥ syācchayanam niṣphalaṃ bhavet /
Vṛṣabhāśvagajārohaṃ sarvaṃ caiva tu varjayet // 274 //
Iti Śrīkaraṇakulālaṅkārapuruṣottamasūnuharidāsaviracite
[Prastāvaratnākare jyotiḥśāstraprakaraṇam samāptaṃ //
Subhaṃ // 3 //
Rasaneṭranidhiścandre śrāvaṇe śuklapakṣake /
Saptamyaṃ bhṛguvāre ca Jagannāthopyatīlikhat //
Paṭhanārthaṃ Ambikāprasādasya //

It appears from the above that the MS. preserved in the collection of the Akhila Bharatiya Sanskrit Parishad, Lucknow (India) was copied in 1926 (Vikrama Saṃvat?) by Jagannātha for some Ambikādāsa, but it was composed about three hundred years earlier in Vikrama saṃvat (?) 1614, a date which is given by the author himself in the following verse:

Varṣe vedarasārasendrakulite māghāsīte pañcamī /
Hastārke Varavīrasāhanṛpateḥ śrīmadgaḍhāpattane //

According to Prof. Sternbach the work is divided into 22 Sections, but according to the list of contents, as given in the *Prastāvaratnākara* itself, the number of Sections is only 21⁷. In fact the number of Sections is 20 only, which comes to 21 by counting the first Section named as *Anukramaparicchedaḥ* (the chapter enumerating the contents) among the number of chapters. Similarly Prof. Sternbach's number (22) can be arrived at if the Section dealing with the praise and censure of women is taken as two separate Sections. Some of the Sections are further divided into sub-sections.

The Section on good and bad omens (*śakunaśubhāśubha*) has 6 sub-sections, that on Palmistry (*sāmudrika*) has 2, the one dealing with amusements (*Kautuka*) has 23 and the one on Astronomy (*Jyotiḥśāstram*) also has 23 sub-sections. According to the *Anukramapariccheda* the subject matter of the *Prastāvaratnākara* is as follows:

1. Nīti, 2. Rājanīti, 3. Prakīrṇākhyāna, 4. Anyokti, 5. Dhanaprasāṃsā,
6. Sajjanaprasāṃsā, 7. Udyamākhyāna, 8. Daivākhyāna, 9. Durjananindā,
10. Kūṭākhyāna, 11. Sadācāra, 12. Dharmākhyāna, 13. Strīnindāprasāṃse,

7. *Evam prakarṇānyatra kathitānyekaviṃśatīḥ //*

14. *Tarumahimā*, 15. *Rāgākhyāna*, 16. *Śakunaśubhāśubha*, 17. *Sāmudrika*, 18. *Svapnādhyāya*, 19. *Kautukam* and 20. *Jyotiḥśāstram* ⁸.

All the Sections, except those on *Daivākhyāna*, *Strīnindāpraśaṃse*, *Tarumahimā* and *Rāgākhyāna*, have a colophon at the end ⁹. It is clear from the colophon that the author Haridāsa was son of Puruṣottama of the Karaṇa family ⁹. Luckily the author has given a detailed account of himself in the opening verses just after paying obeisance to Gaṇeśa and Sarasvatī. According to this account, there lived in the great kingdom known as Kharagaḍha Puruṣottama of the Karaṇa family. He was a great scholar and had four sons of immense glory. Among them the eldest was Kṛṣṇadāsa, the best of the nobles and the youngest was Haridāsa himself ¹⁰. The names of his two elder brothers are not given in the MS. under review. However, Krishnamachariar has given their names as Dāmodara and Nārāyaṇa ¹¹. In our MS. the original reading, perhaps due to the slip of the pen of the scribe, is « *Dāmodaraparāyaṇau* », but the lengthening of « *pā* » was corrected by him as « *pa* ». Perhaps the MS. to which Krishnamachariar had an access was not corrected and read as « *Dāmodarapārāyaṇau* ». Thinking that this reading did not convey any sense he might have taken it as « *Dāmodaranārāyaṇau* » and came to the conclusion that Haridāsa's two brothers immediately elder to him were Dāmodara and Nārāyaṇa. Haridāsa was a great devotee of the Lord Gaṇeśa ¹².

After a salutary sentence for the Lord Gaṇeśa the author starts with offering benediction to him and the first verse is composed by the

8. *Athānukramaṇikā* /

Kriyatenukramāḥ spaṣṭaḥ subodhārthaṃ subhāsitaṃ /
Nitiḥ prathamato jñeyā rājanīti tataḥ paraṃ //
Atha prakīrṇakākhyānamanyoktiśca tathaiḥ ca /
Dhanaprasaṃsābhimatā sajjanānām praśaṃśanaṃ //
Udyamākhyānamaparaṃ daivākhyānamataḥ paraṃ /
Durjanānāṃ tathā nindā kūṭākhyānakameva ca //
Sadācāraṣṭato jñeyo dharmākhyānavimīśritaḥ /
Strīṇāṃ nindāpraśaṃse ca tarūṇām mahimā tathā //
Rāgākhyānam śākunikamatha sāmudrikaṃ mataṃ /
Svapnādhyāyaḥ kautukāni proktāni vividhāni ca //
Jyotiḥśāstram tato jñeyam ratnakośātsamuddhṛtam /
Evaṃ prakaraṇānyatra kathitānyekaviṃśatiḥ //, p. 2V.

9. *Iti śrīkaraṇakulālaṃkārapuruṣottamasūnuharidāsaviracite praṣṭāvaratnākare... paricchedaḥ.*

10. *Khārāgaḍhe mahārājye karaṇaḥ puruṣottamaḥ /*
Āsitprājñāḥ satām śreṣṭhāḥ kulaśīlayutaḥ kṛtī // 5 //
Abhavaṃstanayastasya catvāro bhūrītejaśaḥ /
Teṣāṃ śreṣṭhāḥ Kṛṣṇadāso guṇaiḥ śreṣṭhastu sattamaḥ // 6 //
Tasyānujau mahātmānau dāmodaraparāyaṇau /
Kaniṣṭho haridāsobhudvighnarājasya sevakaḥ // 7 //

11. Puruṣottama had four sons, Kṛṣṇadāsa, Dāmodara, Nārāyaṇa and Haridāsa, *History of Classical Sanskrit Literature*, p. 387.

12. *Kaniṣṭho haridāsobhudvighnarājasya sevakaḥ //, p. 2R.*

author himself¹³. It follows a verse in praise of the same deity and the goddess of learning (*Sarasvatī*). All these verses have been picked up from the writings of other poets. The author claims that he is compiling the work for the pleasure of the noble and for terrorising the ignoble and in doing so he has consulted a number of works on Astronomy, *Bṛhatkathā*, *Smṛtis*, *kathās*, Cāṇakya's *Arthaśāstra*, works on palmistry and those dealing with omens and medicine¹⁴. The date of the completion of the work, as given by the author himself, is the fifth day of the dark fortnight of Māgha (month of the Hindu calendar) in the year 1614 (Vikram samvat?) and it was compiled in the Gaḍhāpattana under the reign of the king Vīra Sāha¹⁵.

Some of the twentyone Sections are further divided into subsections. The number of verses in each Section are as under:

Page No.	Subject	Number of verses
1. IV-3R	<i>Anukramaparicchedaḥ</i>	15
2. 3R-13R	<i>Nīti</i>	123
3. 13R-24R	<i>Rājanīti</i>	151
4. 24R-28V	<i>Prakīrṇākakhyāna</i>	72
5. 28V-35R	<i>Anyokti</i>	65
6. 32R-36V	<i>Dhanaprasaṃsā</i>	18
7. 36V-40V	<i>Sajjanaprasaṃsā</i>	48
8. 40V-41R	<i>Udyamākhyāna</i>	11
9. 41R-43V	<i>Daivākhyāna</i>	31
10. 43R-45R	<i>Durjananindā</i>	17
11. 45R-48V	<i>Kūṭākhyāna</i>	42
12. 48V-57R	<i>Sadācāraprasaṃsā</i>	140
13-14. 57R-60R	<i>Strīnindāprasamse</i>	43
15. 60R-61V	<i>Tarumahimā</i>	24
16. 61V-62R	<i>Rāgākhyāna</i>	12
17. 62R-68V	<i>Śakūnaśubhāśubha</i>	
(i) 62R-65R	<i>Yātrāśubhāśubhalakṣaṇāni</i>	35
(ii) 65R-65V	<i>Pallīśubhāśubhavicāraḥ</i>	8

13. *Vande taṇ gaṇanāthamāryamanaghaṇ dāridryadāvānalaṇ
Sundādaṇḍavidhūyamānasamalaṇ saṃsārasimḍhostarim /
Yaṇ natvā surakoṭayaḥ praḥhuvaraṇ siddhiṇ labhante parāṇ
Simḍūrarūṇavigrahaṇ paripataḍḍānāmbudhārāvṛtaṇ // 1 //*
(*Haridāsasya*), p. 1V.

14. *Jyotiḥśāstrabrhatkathāsmṛtikathācāṇikyasāmudrikān
Granthān śākunayaṇca tatra carakān kāvyādikāṃścāparān /
Ālocya prayatammude matimatāṇ bhūtyaiva duṣṭātmanāṇ
Vijñāḥ śrīharidāsa eva tanute prastāvaratnākaraṇ // p. 2R.*

15. *Varṣe vedarasārasendrakulīte māghāsīte paṇcamī
Hastārke varavīrasāhanṛpateḥ śrīmadgaḍhāpattane /
Puṇye(na)nārmadakoṭīrīrhaviṣaye sampūrṇatāmāgamad-
Vijñāḥ śrīpuruṣottamātmajakṛtau prastāvaratnākaraḥ //*

(iii)	65V	<i>Śṛgālah</i>	4
(iv)	65V-67R	<i>Śṛgālīśakunaṃ</i>	18
(v)	67R-67V	<i>Khaṃjarīśakunaṃ</i>	7
(vi)	67V-68V	<i>Kākaśubhāśubhaceṣṭitāni</i>	1+(Prose)
18.	68V-74V	<i>Sāmudrika</i>	
(i)	68V-71R	<i>Puruśalakṣaṇam</i>	44
(ii)	71R-74V	<i>Strīlakṣaṇam</i>	56
19.	74V-77R	<i>Svapnādhyāyah</i>	43
20.	77R-86V	<i>Kautukam</i>	
(i)	77R-81R	<i>Vaśīkaraṇam</i>	61
(ii)	81R	<i>Stanotthāpana</i>	2
(iii)	81R	<i>Lomapātanam</i>	3
(iv)	81R	<i>Lomajananaṃ</i>	1
(v)	81V	<i>Mukhakaṇṭakāharaṇam</i>	2
(vi)	81V	<i>Dadhijanaṇam</i>	2
(vii)	81V	<i>Sarvajvaravināśanaṃ</i>	1
(viii)	81V	<i>Vādhīryanaśanaṃ</i>	1
(ix)	81V	<i>Netrarogaṇāśa</i>	1/2
(x)	82R	<i>Gāyanārthamauśadhāni</i>	4-1/2
(xi)	82R-83R	<i>Sastravāraṇam</i>	12
(xii)	83R	<i>Vidyudvāraṇam</i>	4
(xiii)	83R	<i>Kalpasthāna</i>	1
(xiv)	83R-83V	<i>Udantīkalpaḥ</i>	5
(xv)	83V	<i>Triphalākālpaḥ</i>	3
(xvi)	83V-84R	<i>Bhr̥ṅgarājakālpaḥ</i>	2-1/2
(xvii)	84R	<i>Viḍaṅgakālpaḥ</i>	1
(xviii)	84R	<i>Bhallāṭakālpaḥ</i>	1-1/2
(xix)	84R	<i>Aśvagandhakālpaḥ</i>	2-1/2
(xx)	84R	<i>Pānīyakālpaḥ</i>	2-1/2
(xxi)	84R-84V	<i>Keśaraṇjanāni</i>	7
(xxii)	84V-86R	<i>Sthāvaraṅgamaviṣāpaharaṇam</i>	20
(xxiii)	86R-86V	<i>Vṛścikacikitsā</i>	12
21.	87R-104V	<i>Jyotiḥśāstraṃ</i>	
(i)	87R-88V	<i>Sāmānya</i>	30
(ii)	88V-90R	<i>Navagrahagocaraphalaṃ</i>	13
(iii)	90R-90V	<i>Tārāphalaṃ</i>	5
(iv)	90V-91R	<i>Strīṇāṃ prathamārtaphalaṃ</i>	11
(v)	91R-92R	<i>Niṣiddhakaranaṃ</i>	12
(vi)	92R	<i>Sīmanta</i>	4
(vii)	92R-92V	<i>Jātākarma (dīmbhacakraṃ)</i>	6
(viii)	92V-93R	<i>Gaṇḍāntaḥ</i>	10
(ix)	93R-93V	<i>Snāna</i>	3
(x)	93V	<i>Annaprāśanaṃ</i>	2-1/2
(xi)	93V-94R	<i>Kṣaurakarma</i>	7-1/2
(xii)	94R	<i>Karṇavedha</i>	2
(xiii)	94R-95R	<i>Vratabandhaḥ</i>	12

(xiv)	95R	<i>Vidyārambhaḥ</i>	4
(xv)	95R	<i>Vārādisūlaḥ</i>	1
(xvi)	95R-96R	<i>Yātrāprakaraṇaṃ</i>	15
(xvii)	96R-96V	<i>Yoginīcakraṃ</i>	8
(xviii)	96V-97V	<i>Kṛṣiprakaraṇaṃ</i>	14
(xix)	97V-100R	<i>Gṛhaprakaraṇaṃ</i>	67-1/2
(xx)	100R-102R	<i>Devapratiṣṭhā</i>	14-1/2
(xxi)	102R	<i>Gokrayavikraya</i>	3
(xxii)	102R	<i>Rājābhīṣecanaṃ</i>	1-1/2
(xxiii)	102R-104V	<i>Yātrā</i>	27-1/2

Thus, the total number of verses in the manuscript of the *Prastāvaratnākara* under discussion is 1,454, besides a few prose sentences scattered here and there in the *Rājanīti* Section and sub-section *kākaśubhāśubhaceṣṭitāni* under the Section *Sakunaśubhāsubhaṃ*. A large number of these verses occur in the *Sārṅgadharapaddhati* and the *Subhāṣitaratnabhāṅdāgāraṃ*. Besides, they have been collected from other sources such as *Āryāsaptaśatī*, *Bhallaṭaśatakam*, *Bhartṛhariśatakatrāyam*; *Bhojaprabandha*, *Cāṇakyanītisāra*, (*Laghu*) *cāṇakyaśatakam*, (*Vṛddha*) *cāṇakyaśatakam*, *Daśarūpaka*, *Garuḍapurāṇa*, *Hanumannāṭika*, *Hitopadeśa*, *Mahābhārata*, *Manuṣṛti*, *Matsyapurāṇa*, *Mṛcchakaṭika*, *Padmapurāṇa*, *Pañcatantra*, *Śiśupālavadhā*, *Vānarāṣṭaka*, *Vānaryāṣṭaka*, *Viddhaśalabhāñjikā*, *Vikramacarita*, *Vikramorvaṣīyam*, *Yājñavalkyaṣṛti* etc. The entire section on *Jyotiḥśāstra* has been collected from the *Ratnakośa*¹⁶. Similarly, the Sections on *Sakunaśubhāsubha*, *Sāmudrika*, *Svapnādhyāya*, and *Kautukam* also appear to have been collected from the same source. Due to shortage of time and space at my disposal it is not possible for me at this stage to trace and give in detail the source of each and every verse occurring in the *Prastāvaratnākara*. I leave it as well as a comprehensive study of the work to the Introduction of the Critical Edition of the text which will be brought out in due course of time.

16. *Vināyakaṃ praṇamyāhaṃ bālānāṃ hitakāmyayā /*
Uddhṛtaṃ tu mayā kiñcicchāstragauravakāraṇaṃ //
Chhandolakṣaṇasamuktāṃ nakṣatrāṇāṃ samuccayam /
Samkṣepeṇa paraṃ jñānaṃ ratnakośātsamuddhṛtaṃ //