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JYOTIṢARĀJA AT THE MUGHAL COURT

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1.1 In his *Akbarnāma*, Abūl Faḍl states that Akbar's horoscope was cast by 'the foremost of Indian astrologers, the Jotik Rāi, who was one of the servants of the royal household.'¹ Akbar's son and successor Jahāṅgīr also frequently mentions Jotik Rāi in his *Memoirs*. According to H. Blochmann, Jotik Rāi was not the name of an individual but the title of 'the (Hindu) Court Astrologer.'² Was this just an honorary title or did the Jotik Rāi have any specific functions at the Mughal court? While admitting that 'Jotik Rāi is a title given to an astrologer,' Shireen Moosvi asserts that 'Blochmann's suggestion that Jotik Rāi means a Hindu Court Astrologer' is not warranted.'³

1.2 An examination, however, of all passages relating to the Jotik Rāi in the *Akbarnāma* and in Jahāṅgīr's *Memoirs* does show that the Jotik Rāi had definite functions at the court and was in regular attendance there. The former sources narrate that when Akbar was born Humāyūn ordered Maulānā Cānd to determine the precise time of birth and prepare the horoscope.⁴ After ascending the throne, Akbar got some more horoscopes of his birth prepared, among others, by Fathullāh Shirāzī and by Jotik Rāi. Later on, Akbar also got made the horoscopes of his sons Salīm (the future Jahāṅgīr), Murād and Dānyal according to both Muslim

¹ *The Akbar Nama of Abu-l-Fazl (History of the Reign of Akbar including an Account of his Predecessors)*, Tr. H. Beveridge, Calcutta 1930, Vol. I, pp. 85-86.

² H. Blochmann (tr), *The Ain i Akbari by Abul Fazl 'Allami*, Vol. I, Calcutta 1873; reprint: Frankfurt 1993, p. 404 and n. 1.

³ Shireen Moosvi, *Science and Superstition under Akbar and Jahāṅgīr: The Observation of Astronomical Phenomena*, In: Irfan Habib (ed.), *Akbar and his India*, Delhi, 1997, pp. 108-120, esp. pp. 112-113, n. 13.

⁴ *Akbarnāma*, I, p. 69.

and Hindu systems of horoscopy.⁵ Jotik Rāi also advised Akbar about the auspicious moments (*muhūrta*) for performing various tasks. The *Akbarnāma* relates that once Akbar consulted the Jotik Rāi about the auspicious moment for entering the capital and, when told that after three days hence such a moment would appear, waited for these three days.⁶

1.3 Thus it is evident that Akbar appointed, in addition to Muslims, also Hindus as Court Astrologers and gave the latter the title Jotik Rāi (from Sanskrit *Jyotiṣa-rāja* through Brajabhāṣā *Jotik Rāi*). That this is not a ceremonial title given to the best astrologer of the realm but that the Jotik Rāi had court functions becomes clear from Abū'l Faḍl's statement that the Jotik Rāi 'was one of the servants of the royal household,' cited at the beginning of this article, and also from the fact that the two chronicles refer to him always as Jotik Rāi and not with his personal name.

The functions of the Jotik Rāi were to prepare the horoscopes of the emperor and his offspring and to determine the auspicious moments for various undertakings. As we shall see below, Jahāṅgīr's Jotik Rāi made prognostications on the basis of the monarch's horoscope and was consulted about the recovery of lost objects as well.

1.4 The importance of the institution of Jotik Rāi can be gauged from the prominence shown to him in two miniature paintings depicting the birth of Salīm, the future Jahāṅgīr. These paintings illustrate two different manuscript copies of the *Akbarnāma* and were painted in Jahāṅgīr's atelier. The first painting, said to be by Bishandas, is in the Museum of Fine Arts, Boston.⁷ It has various scenes connected with the birth of the royal heir. In the lower register, four astrologers are seated on a precious carpet just outside the harem. A lady has just brought the glad tidings of the birth of the emperor's heir and the four astrologers set out to determine the time of birth by means of a water clock, measure the sun's altitude with a ring dial and cast the horoscope. Of the four, those at the extreme left and right are Muslims. The one of the right is holding a sheet of paper on which there is some writing in Persian script. The one on the left is measuring the altitude of the sun with a ring dial. The two in the middle are Hindus. The younger person on the right is holding a sheet of paper with Devanāgarī writing in his left hand and is drawing the horoscope with his right hand. The elderly

⁵ *Ibid*, I, p. 85 ff.

⁶ *Ibid*, III, p. 54.

⁷ Cf. Stuart Cary Welch, *Imperial Mughal Painting*, London 1978, Pl. 16, pp. 70-71. For an analysis of this painting, see Sreeramula Rajeswara Sarma, 'Astronomical Instruments in Mughal Miniatures', *Studien zur Indologie und Iranistik*, 16 (1992) 235-76, esp. 256-60.

Hindu astrologer at the left is overseeing all the activity. He is seated on a somewhat higher seat and has gold lace in his turban. It is to him that the lady from the harem is conveying the news of the prince's birth. Therefore, he should be the Jotik Rāi.

1.5 The second painting, composed by Kesu the Elder and painted by Chitra, is from the manuscript of *Akbarnāma* at the Victoria & Albert Museum, London.⁸ It shows a team of astrologers carrying the news of the birth of a son to Akbar. While the other members are standing at a respectful distance, the chief of the delegation is ascending the step to approach the seated king. He is dressed like a Hindu in a transparent white Jama. In his left hand he is holding a rolled sheet of papers on which *Devanāgarī* letters can be seen. Obviously this is the Jotik Rāi submitting the infant prince's horoscope to Akbar.

2.1 But who was the person who held the title or office of Jotik Rāi? Neither the Persian chronicles nor the paintings reveal the identity. However, we know of various Hindu *Jyotiṣis* who were associated with Akbar's court. The most prominent among these was Nīlakaṇṭha, son of Ananta and a resident of Kāśī. It is quite likely that it was he who held the title and office of Jotik Rāi under Akbar.

2.2 Nīlakaṇṭha was a protege of Akbar's minister Ṭoḍarmal who sponsored the compilation an encyclopaedic compendium called *Ṭoḍarānanda* under the supervision of Nārāyaṇa Bhaṭṭa at Kāśī.⁹ For this encyclopaedia, Nīlakaṇṭha composed the *Jyautiṣa-saukhya* and some other sections between 1572 and 1582.¹⁰ But the most famous of his writings is the *Tājikanīlakaṇṭhī* on Islamic astrology which he completed in 1587.¹¹ In 1662, his son Govinda wrote a commentary on

⁸ Cf. Geeti Sen, *Paintings from the Akbar Nama: A Visual Chronicle of Mughal India*, Calcutta 1984, Pls. 3, 58; describing this painting, Sen observes 'The Hindu, suitably attired in transparent jama, may be the astrologer Chand' (p. 133). Maulānā or Mullā Cānd was a famous Muslim astronomer and astrologer, whom Abū'l Faḍl describes in glowing terms; cf. *Akbarnāma*, I, p. 69; S.R. Sarma, *op. cit.*, p. 236.

⁹ In this instance, Ṭoḍarmal appears to be emulating the example of some famous ministers of yore; Bhaṭṭa Lakṣmīdhara, minister of Govindacandra of Kannauj who produced the *Kṛtyākālpataru* in the first half of the twelfth century; Hemādri, prime minister of the Yādava kings of Devagiri who authored the voluminous *Caturvargacintāmaṇi* in the second half of the thirteenth century and so on. Regarding such ministerial compendia, see A. Berriedale Keith, *A History of Sanskrit Literature*, London 1956, pp. 448-49.

¹⁰ Cf. *Ṭoḍarānanda*, ed. P.L. Vaidya, Bikaner, 1948, pp. 396-404.

¹¹ David Pingree, *Jyotiṣśāstra: Astral and Mathematical Literature*, Wiesbaden, 1981, pp. 98-99. Idem, *Census of Exact Sciences in Sanskrit*, A-3, New Haven, 1976, pp. 177-89. Henceforth, this work will be referred with the abbreviation CESS. Following are the years of publication of the other volumes: A-1 1970; A-2 1971; A-4 1981; A-5 1994.

it, calling it *Rasālā* (from the Arabic *risālah*, tract). Govinda also wrote a commentary called *Pīyūṣadhārā* (1603) on the *Muhūrtacintāmaṇi* (1600) of his paternal uncle Rāma. Introducing his lineage at the beginning of this commentary, Govinda states that his father Nīlakaṇṭha was an incomparable ornament at Akbar's Court:

*sīmā mīmāṃsakānām kṛtasukṛtacayaḥ karkaśas tarkaśāstre
jyotiḥśāstre ca gargaḥ phaṇipatibhaṇitivyākṛtau śeṣanāgaḥ /
pṛthvīśākabbarasya sphuradatulasabhāmaṇḍanam paṇḍitendraḥ
sākṣāc chrīnīlakaṇṭhaḥ samajani jagatīmaṇḍale nīlakaṇṭhaḥ //*¹²

Govinda's son Mādhava also wrote a commentary called *Śiṣubodhinī* on his grandfather's celebrated *Tājikanīlakaṇṭhī*, where he proudly proclaims that his grandfather Nīlakaṇṭha was honoured by Akbar (*Akabbarakṣmeśamānyaḥ*) and that his father Govinda was highly honoured by Jahāṅgīr (*nṛpativara-Jahāṅgīra-śāhātīmānyaḥ*).¹³

Govinda had another son called Cintāmaṇi, who also makes references to his family's association with the Mughal Court. In his commentary *Sanmaticintāmaṇi* (completed in 1661 during Aurangzeb's reign) on Raghunātha's *Muhūrtamālā*, he mentions his grandfather's two great works, *Ṭoḍarānanda* and *Tājikanīlakaṇṭhī* and proclaims that his father Govinda was the foremost among the *mauhūrtikas* at the court of Jahāṅgīr (*yaḥ śrī-Jahāṅgīrasabhāsu dhurya-sauryaś ca mauhūrtika-tāraḥ*).¹⁴

Nīlakaṇṭha's brother, Rāma, also a distinguished astronomer and astrologer, mentions Akbar's glorious reign in his works. Thus the colophon of his *Rāma-vinodakaraṇa* reads in part: *iti ... śrīmad-Akabbaraśāha-paramāmātyadhurya-śrīmahārājādhirāja-śrīrāmadāsa-kārite ...*¹⁵ In his *Rāma-vinodakoṣṭhaka* he praises Akbar who ascended the throne in VS 1612 (= AD 1556) and who started his own regnal era.¹⁶

Thus it is obvious that several generations of Nīlakaṇṭha's family enjoyed patronage at the Mughal court. Of all the contemporary astrologers, Nīlakaṇṭha

¹² *Muhūrtacintāmaṇi with the commentary Pīyūṣadhārā* of Govinda, Bombay 1946, pp. 1-2 (verse 8 at the beginning of the commentary).

¹³ *CESS*, A-4, pp. 415-17.

¹⁴ *Ibid*, A-3, 49-50.

¹⁵ *Ibid*, A-5, 427.

¹⁶ *Ibid*, A-5, p. 428.

*sūryabhūpamitavikramaśāke labdhavān akhilabhūmipatitvam /
khyāpayan nijaśakam khalu samrāḍ bhāty asāv Akabaraḥ kṣitipālaḥ //*

seems to be the most influential personage. Therefore it is fairly certain that it is he upon whom Akbar conferred the title *Jotik Rāi*.

Besides Nīlakaṇṭha, several other Hindu astrologers also received Akbar's patronage. Two of these deserve to be mentioned in this context.¹⁷

2.3 At the seize of Asirgarh, Akbar conferred the title *jyotirvit-sarasa* 'elegant / charming person among the astronomers' on one Nṛsiṃha. It is not known what his accomplishments in Jyotiṣa were. But his son Raghunātha Kavikaṇṭhīrava was an astrologer and composed the *Muhūrtamālā* at Kāśī in 1600 during the reign of Aurangzeb. In this work, he mentions that his father Nṛsiṃha received the title of *jyotirvit-sarasa* from Akbar.¹⁸

2.4 There is one more astronomer/astrologer who is associated both with Akbar and Jahāṅgīr, though he does not seem to have received any special title. It is Kṛṣṇa Daivajña, son of Ballāla. Kṛṣṇa wrote an excellent commentary on Bhāskara's *Bījagaṇita*.¹⁹ In Akbar's Bureau of Translation, where several representative Sanskrit works were translated into Persian and Persian works into Sanskrit, Ulūgh Beg's Astronomical Tables were rendered into Sanskrit by the joint efforts of Muslim and Hindu scholars. The Muslims in the team were Fathullah Shirāzī and Abū'l Faḍl. The Hindus included Kṛṣṇa.²⁰ Kṛṣṇa also wrote a commentary on Śrīpati's *Jātakapaddhati*, a manual on preparing horoscopes.²¹ In this commentary, he included the horoscope of Khān-i-Khānan Abdul Rahīm Khān who was an influential courtier of Akbar, at one time tutor of Salīm, and himself a famous man of letters.²²

¹⁷ Akbar received advice on astrological matters also from Jaina monks like Bhānucandra; cf. *Akbarnāma*, III, p. 94; Pushpa Prasad, Akbar and Jains, In: Irfan Habib (ed), *Akbar and his India*, Delhi 1997, pp. 96-108, esp. p.102.

¹⁸ At the conclusion of his work, he states of his father:

*sāhākabbarasārvabhaumatilakād dillīmatallīśvarāj-
jyotirvitsarasatvam āpa padavīm āseridurgagrahe ||*

Cf. CESS, A-5, pp. 375-76. See also Chintaharan Chakravarti, *Muslim Patronage to Sanskrit Literature* in: D.R. Bhandarkar et al (ed), *B. C. Law Volume*, Calcutta 1943, Part II, pp. 176-82, esp. p. 179.

¹⁹ *Bījagaṇita of Bhāskara with the commentary Navāṅkurā of Kṛṣṇa Daivajña*, ed. V.G. Apte, Poona 1930.

²⁰ Cf. M.A. Alvi and A. Rahman, *Fathullah Shirazi*, New Delhi 1968, p. 24: 'A part of the *Zīj-i Jadīd-i Mīrzāi* (Astronomical tables of Ulugh Beg) had been translated under his guidance [i.e., *Fathullah Shirazi*], by Kishan Jotishi, Ganga Dhar, Mahesh Mahanand and Abul Fazl.' This information stems from the *Ā'in-i Akbarī*, but Blochmann's translation (I, p. 110) is hopelessly garbled.

²¹ *Jātakapaddhatyudāharaṇa*, ed. Jatindra Bimal Chaudhuri, Calcutta 1955.

²² Abdul Rahīm himself wrote a small tract on Tājika astrology in Sanskrit under the title *Kheṭa-kautuka*, in which he sprinkles Arabic/Persian technical terms. There are several editions of this work. Cf. CESS, A-2, pp. 79-80.

Kṛṣṇa's younger brother Raṅganātha wrote a commentary called *Gūḍhārtha-prakāśaka* on the *Sūryasiddhānta*. At the conclusion of this commentary, he introduces his lineage and, in this connection, describes his elder brother Kṛṣṇa as *Jahāṅgīrasārvabhaumasya sarvādhigatapratiṣṭhitah*.²³

Raṅganātha's son Munīśvara was also active as commentator. In his commentary on the *Siddhāntaśiromaṇi* of Bhāskarācārya, Munīśvara says that his uncle Kṛṣṇa was a favourite of Jahāṅgīr (*śrī-Jahāṅgīra-bhūmitilakasyānana-viśvāsabhūh*).²⁴

3.1 As mentioned before Jahāṅgīr makes in his *Memoirs* frequent references to the Jotik Rāi whose forecasts came true and whose judgement (*aḥkāṁ*) proved to be correct. Once, on the basis of Jahāṅgīr's horoscope, Jotik Rāi foretold the impending demise of one of his wives called Pādshāh Bānū Begum, and this actually happened within two months.²⁵ Another time he predicted that the next three or four months were not favourable to Jahāṅgīr's four-year old grandson Shāh Shujā and that he might fall down from a high place but he would not be harmed. "As his prognostications had repeatedly proved correct," Jahāṅgīr continuously kept the child in sight. Even so, in an unguarded moment the child fell down from a 10 gaz high window but was unharmed.²⁶ Yet another time when a valuable pearl was lost in the harem, Jotik Rāi assured that it would be found in two or three days, and so it happened.²⁷

More important were the following forecasts. Shāh Shujā was very ill and everybody had given up hope. All astrologers were unanimous that he would not live very long. But Jotik Rāi predicted his recovery because Jahāṅgīr's horoscope did not foresee any event in that particular year which would cause distress to the monarch. When this prediction proved correct, Jahāṅgīr ordered that the Jyotik Rāi be weighed against silver coin and the money be given to him as reward. The weight came to 6,500 rupees.²⁸ Another time when Jahāṅgīr him-

²³ *The Sūrya Siddhānta, or an Ancient System of Hindu Astronomy with the Exposition of Raṅganātha, the Gūḍhārtha-Prakāśaka*, ed. Fitzedward Hall, Calcutta 1859; reprint, Amsterdam 1974, p. 387.

²⁴ Cf. M.M. Patkar, *Moghul Patronage to Sanskrit Learning, Poona Orientalist*, 3 (1938-39) 164-75, esp. 169.

²⁵ *The Tūruk-i-Jahāṅgīrī or Memoirs of Jahāṅgīr*, Tr. Alexander Rogers, ed. Henry Beveridge (1909-14), rep. Delhi, 1978, II, p. 160. On this and the following predictions, see also Svasti Chaudhary, 'The Mughal Emperor Jahangir and Gosain Jadrup and Jotik Rai the Astrologer,' *Saṁskṛti Sādhana*, Journal of the National Research Institute of Human Culture, Varanasi, 7 (1994) 176-87.

²⁶ *The Tūruk-i-Jahāṅgīrī*, II, p. 152.

²⁷ *Ibid.*, II, p. 235.

²⁸ *Ibid.*, II, p. 203.

self was ill, Jotik Rāi predicted his quick recovery and restoration to health. After the recovery, Jahāṅgīr got the Jotik Rāi weighed against gold muhars and silver rupees and presented him with the resulting 500 muhars and 7000 rupees.²⁹

3.2 Fortunately, it is possible to identify Jahāṅgīr's Jotik Rāi. The astrologer who made true forecasts for Jahāṅgīr and was weighed against gold and silver coin by the grateful monarch was Keśava, son of Kaṃhara Śarman of Kālīñjara. Keśava's son Íśvaradāsa was also an astrologer and composed the *Muhūrtaratna* in 1663 during Aurangzeb's reign. In this work, Íśvaradāsa states that his father Keśava had the title *Jyotiṣarāya*, that he was the foremost among the astrologers who were experts in answering questions concerning the recovery of lost objects (*praśnavidāṃ varaḥ*), and that Jahāṅgīr bestowed on him great wealth through *tulā-dāna* and other kinds of gifts, which the recipient donated to other brahmins:

so 'yaṃ 'jyotiṣarāyā'khyāḥ Jyahāṅgīrāvanipateḥ /
svagūḍhapraśnasamvāday lebhe praśnavidāṃ varaḥ /
tulāpramukhadāneṣu yas tv asaṃkhyavasūni vai /
viprasāt kṛtavān kāle nārāyaṇaparāyaṇaḥ ||³⁰

3.3 There is yet another person who was given the title Jotik Rāi by Jahāṅgīr, perhaps not simultaneously with the above-mentioned Keśava but either before or after him. This is Paramānanda, son of Vāsudeva and resident of Vāriprastha (modern Panipat), who composed a *Karaṇa* with the epoch 1614 which he named as *Jahāṅgīravinodaratnākara*. At the beginning of this work Paramānanda states that he composed it at the instance of I'tibār Khān, to please Jahāṅgīr, from whom he received the title of *Jyotiṣarāya*.³¹

4.1 Shah Jahan conferred the title of *Vedāṅgarāya* on one Śrīmālajit or Śrīmālajī. In his *Giridharānanda*, this Śrīmālajit states that he received the title *Vedāṅgarāya* from the Lord of Dillī (*yaṃ dillīnāyako 'yaṃ vyaracata vibudhod-dāma'vedāṅgarāyam'*).³² Śrīmālajit's son Nandikeśvara also states, in his *Gaṇakamaṇḍana*, that his father was given this title.³³ Since *Jyotiṣa* is a *vedāṅga*, the

²⁹ *Ibid.*, II, p. 215.

³⁰ Cited in M.M. Patkar, *Muhūrtaratna: A religio-astrological Treatise*, composed in the Reign of Aurangzeb, *Poona Orientalist*, 3 (1938-39) 82-85, esp. 85. See also CESS, A-3, pp. 55-56.

³¹ CESS, A-4, p. 186; A-5, p. 211.

³² *Ibid.*, A-4, pp. 421-22, the last verse, no. 74.

³³ *Ibid.*, A-3, p. 131:

tatputro mālajitsaṃjño vedavedāṅgapāragāḥ /
yena vedāṅgarāyeti prāptaṃ dillīśvarāt padam //

expression *Vedāṅgarāya* means nearly the same as Jotik Rāi. But it is not known whether this *Vedāṅgarāya* exercised the same functions as the Jyotik Rāi did in the previous regimes. *Vedāṅgarāya*'s accomplishment, however, lay in another direction. In 1643 he composed at Argalāpura (modern Agra) a Sanskrit manual to teach Persian under the title *Samskṛta-Pārasīka-Padaprakāśa*.³⁴ Unlike similar manuals which had been composed before his time for teaching Persian, *Vedāṅgarāya*'s highly interesting work deals with the vocabulary related to Islamic astronomy and astrology. It also teaches how to convert dates in Hijrī era into dates of Śaka era and vice versa.³⁵

4.2 Several astrologers mention that they completed their works during Aurangzeb's reign. For example, Raghunātha Kavikaṇṭhīra states that he completed his *Muhūrtamālā* in 1660 at Kashi, when Aurangzeb was ruling the earth, after having defeated Dārā Shāh, Shujā Shāh and Murād Shāh.³⁶ Cintāmaṇi, son of Govinda, grandson of Nīlakaṇṭha, completed his commentary *Sammaticintāmaṇi* on the afore-mentioned work in 1661, as noted earlier. Īśvaradāsa, we have seen above, completed his *Muhūrtaratna* in 1663, also during the reign of Aurangzeb.

4.3 Though Aurangzeb himself does not seem to have conferred the title Jyotik Rāi on any astrologer, a subordinate ruler did so, presumably with the emperor's consent. Anūpa Siṃha, Mahārājā of Bikaner from 1674 to 1698, conferred the title *Jyotiṣirāja* on Vīrasīṃha (b. 1613), who wrote a number of works, viz, *Kheṭaplava* (1625), *Camatkārasiddhi* (1627), *Āryasiddhāntatulyakaraṇa* (1633) and *Anūpamahodadhi* (1673). In the colophon to the last mentioned work, he says *iti ... śrīmanmahārājānūpasīṃharājye satkrte śrīmajjautiṣirāja Vīrasīṃha-gaṇakabhaṇite*.³⁷

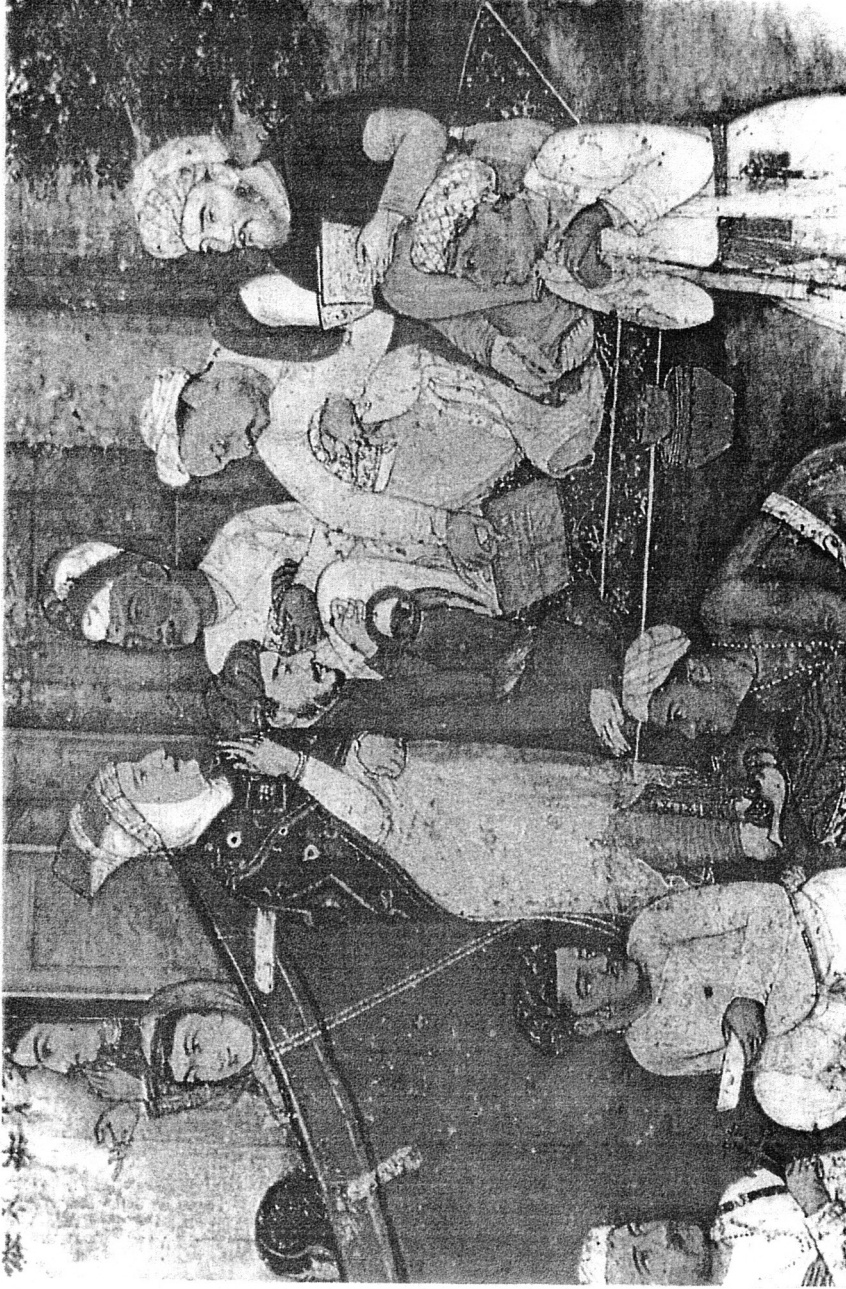
³⁴ Cf. Sreeramula Rajeswara Sarma, *Sanskrit Manuals for Learning Persian* in: Azarmi Dukht Safavi (ed), *Adaab Shenasi*, Aligarh 1996, pp. 1-12.

³⁵ Cf. S.R. Sarma, *Conversion of a Śaka date to Hijrī date, and Conversion of a Hijrī date to Śaka date*, in: B.V. Subbarayappa and K.V. Sarma (ed), *Indian Astronomy: A Source-Book*, Bombay 1985, pp. 60-61.

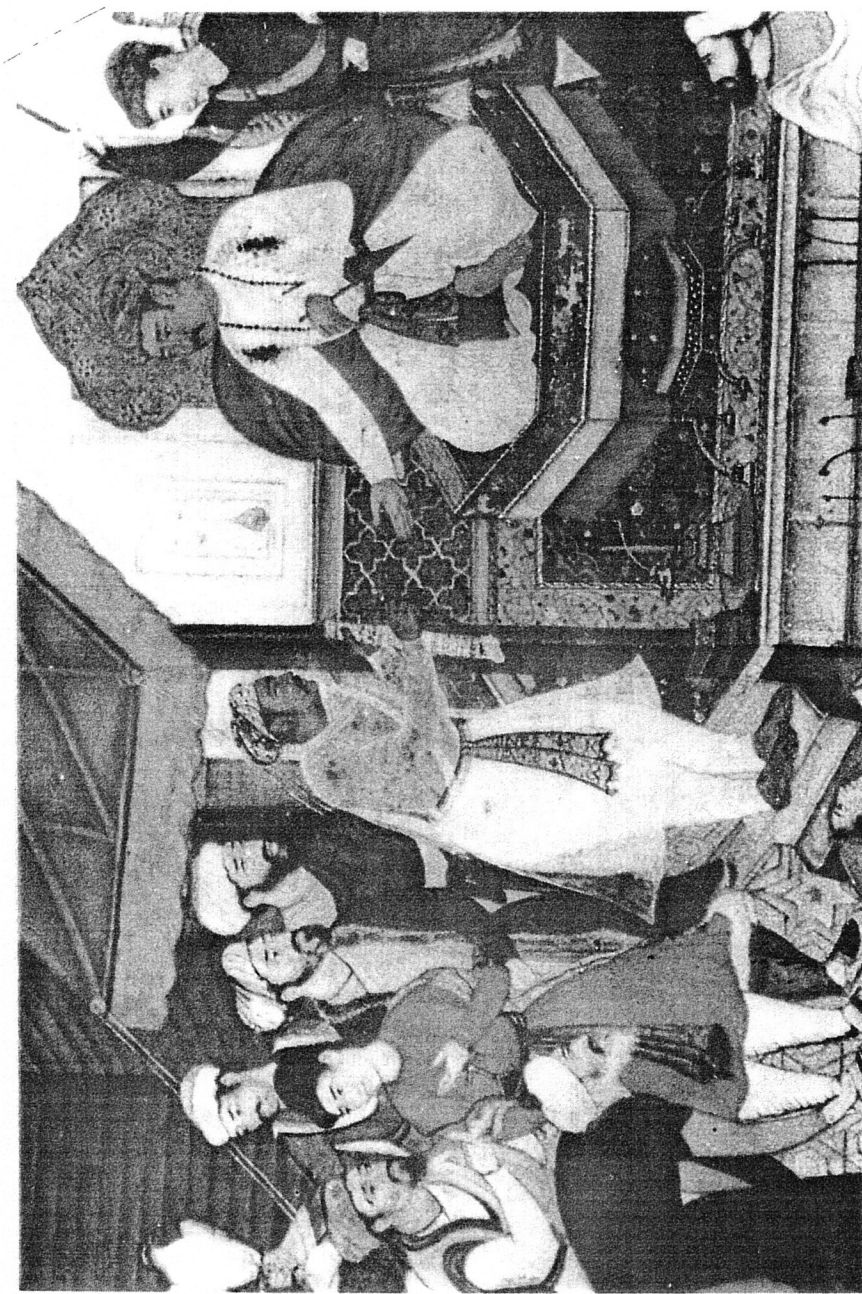
³⁶ CESS, A-5, 375-76:

*jītvā Dārāsāhaṃ Murādasāhaṃ ca /
avarāṅgajevaśāhe śāsaty avanīṃ mamāyam udyogaḥ ||*

³⁷ *Ibid*, A-5, pp.712-14. See also K.M.K. Sarma, *Vīrasīṃha-gaṇaka*, *Adyar Library Bulletin*, 9 (1945) 7-12.



A team of astrologers preparing the horoscope of Prince Salīm.
Jotik Rāi is the third from the right.



Jotik Rāi, accompanied by other astrologers, submitting the horoscope of Prince Salīm to Emperor Akbar.

4.4 This practice was continued under Muhammad Shah also, when the astronomer king Sawai Jai Singh bestowed the title *Jyotiṣarāja* on Kevalarāma,³⁸ as stated by Śyāmasundara Laṭṭū Paṇḍita in his *Mādhavavilāsakāvya*:

*jayati jyotiṣarāyaḥ Kevalarāmābhīdhaḥ sūriḥ /
śrīmajjayapurāṇagare paṇḍitavaryaḥ sadācāryaḥ ||*³⁹

In our times, nobody deserves the title of *Jyotiṣarāja* better than Professor K.V. Sarma whose rich and enduring contributions to the history of *Jyotiṣa* are well known. This small exercise is a tribute to his profound scholarship and gentle personality. May Śrī-Ananta-Padmanābha grant him long life and good health, so that he continues his researches and providing guidance to the younger generations under the aegis of the Sree Sarada Education Society Research Centre.

³⁸ CESS, A-2, P. 63; A-3, p. 23; A-4, p. 63. A-5, p. 54. See also David Pingree, *The Purāṇas and Jyotiṣśāstra: Astronomy, Journal of the American Oriental Society*, 110.2 (1990), 272-80.

³⁹ Gopal Narain Bahura, *Literary Heritage of the Rulers of Amber and Jaipur*, Jaipur, 1976, p. 402. The work was composed in A.D. 1760.