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REPORT

ON THE

SEARCH FOR SANSKRIT MANUSCRIPTS.

(1901-1902 to 1905-1906)

BY

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To

THE HONORARY SECRETARY,

Asiatic Society of Bengal.

Dated, Calcutta, 31st January, 1906.

SIR,

The period of five years for which the grant for the search for and conservation of Sanskrit MSS. was made is about to expire, and it is desirable to apply to Government for a renewal of the grant. On previous occasions Government asked for a report, but on the present occasion, the practice has been deviated from. However, an application for the renewal of the grant should be accompanied by a report of the operations for the past five years. I submit that report to you, and request you to make the application.

During the years under review, I continued to be in charge of the operations for the search and conservation of Sanskrit MSS. I had three pun̄dits, two of whom are engaged in travelling and the third is stationary at the Society's rooms.

A travelling pun̄dit, Pun̄dit Vinodavihārī Kāvya-tīrtha, who had much experience in this work, left me in July, 1901, and his place was given to Pun̄dit Kunja Vihārī Kāvya-tīrtha who was then the resident pun̄dit. Pun̄dit Harikisora Gosvāmī held the office of the resident pun̄dit for some time and then resigned his appointment. The post was then held for some time by Pun̄dit Asutoṣa Tarkatīrtha, a good Nyāya scholar and a useful man. Pun̄dit Kunjavihārī has recently left me, and his place has been given to Pun̄dit Asutoṣa Tarkatīrtha, who has been replaced by Mathuranath Mazumdar Kāvya-tīrtha as resident Pun̄dit.

My appointment to the Principalship of the Sanskrit College was rather unfortunate for my literary and scientific work. As a professor of the Presidency College, I could devote longer hours and greater energy to the Society's work generally, and to the work of the conservation and search of Sanskrit MSS. specially. As Principal, much of my time is taken up with the details of administrative and educational work, leaving little leisure for literary pursuits for the advancement of Sanskrit scholarship. In spite of all drawbacks, I have made several tours in Benares and Orissa, during the gazetted holidays, and published two volumes of the "Notices of Sanskrit MSS.," viz., the second volume of the second series and the Nepal catalogue. The third volume wants a preface to complete it.

Though I have not been able to publish much, I have collected materials for two more volumes of the "Notices of Sanskrit MSS." and acquired fifteen hundred and seventy-two MSS., and, for the purposes of this acquisition, examined at least ten times as many. I have also examined and acquired a Jaina Bhāṇḍāra with one thousand three hundred and thirty-five MSS., for which the Government of India has been pleased to make

a special grant of five thousand rupees. Babu Prānakṛṣṇa Visvās of Kharhadaha, within ten miles of Calcutta, collected in the beginning of the nineteenth century a large number of Tantra, Purāṇa and Smṛti MSS., for the purpose of compiling Prānatoṣiṇī, Prānakṛṣṇā Kriyāmbudhi and other encyclopædic works on Hindu ritual and worship. Since his death, the whole collection had been under lock and key, as the heirs would not agree to its division. Several attempts were made by Dr. Rājendralal and myself to get access to his collection, but in vain. Last year, however, finding the collection getting dilapidated for want of care, the heirs effected a division, and I am now engaged in examining it. I have examined a fifth of the collection, which has increased my anxiety to examine the whole. Many of the MSS. have been absolutely ruined; but those that remain show an unique collection of complete MSS. of Purāṇas and Tantras.

I will divide the report in two parts. In the first will be described some of the MSS. acquired for Government, that are likely to interest the general public; and in the second, some of those noticed by the travelling puṇḍits from the various private libraries visited by them.

Of the acquired MSS. two may be most prominently mentioned. These are MSS. of the Rgveda, many portions of which were copied in the sixteenth century. They are valuable, because the MSS. collated by late Prof. Max Müller in his edition of the Rgveda, belonged all to the seventeenth and eighteenth centuries. The first Āṣṭaka of the MS. No. 6607 is dated Samvat 1603=1547 A.D., and the eighth Āṣṭaka is dated Samvat 1598=1542 A.D. The 7th Maṇḍala of MS. No. 6608 is dated Samvat 1653=1597 A.D. Among the MSS. acquired from Nepal in 1898, also, there are two MSS., one of the fourth and the other of the seventh Āṣṭaka of the Rgveda, Nos. 4723 and 4724 of the Government collection. Both are dated Samvat 1538=1482 A.D.

One important feature of the collection of the years under review is the number of Vedic works it contains. These are very rare in Bengal, and the purchases have mostly been made at Benaras.

The White Yajurveda has two recensions or Śākhās, viz., the Mādhyandina and the Kāṇva. The Mādhyandina text has for several times been printed, notably by Weber and by Ācārya Satyavrata Sāmasramī, but the Kāṇva recension is very rare. The text or Samhitā, its padapāṭha and kramapāṭha, have been acquired. It would not be out of place to mention here, that in the Government collection made by Rājā Rajendra-lāla Mitra, there is a work entitled Kāṇva Samhitā Bhāṣya which, on examination, proves to be Sāyana's Commentary on the Kāṇva recensions; and Puṇḍit Kunjavihāri Kāvyatīrtha has noticed another MS. of Sāyana's Commentary at Purī, in the monastery which goes by the name of Sonā Gosāi. It is generally believed that Sāyana never commented upon the White Yajurveda. The discoveries, however, prove that such a belief is no longer tenable.

Encouraged by these important discoveries I made an attempt to collect all the works of this recension. The great writer of this school is Kātyāyana. Fortunately I made at Benaras the acquaintance of a priestly Brāhmaṇa who belongs to the Kāṇva śākhā and who follows the directions of Kātyāyana in all his religious rites. The Kāṇva works are, as a rule, distinct from the Mādhyandina works. But there are some rites which have a common basis. I collected all the Parisiṣṭas of the Kāṇva Śākhā. They are eighteen in number. The fifth is Caranavyūha in which the Parisiṣṭas are declared to be eighteen. The Parisiṣṭas are supplementary works—supplementary to the Gṛhya and Śrauta Sūtrās. The eighteen Parisiṣṭas of the Kāṇvas are—

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|----------------------------------|----------------------------|
| 1. Yūpalakṣaṇam. | 10. Iṣṭakā Pūraṇa. |
| 2. Chāgalakṣaṇam. | 11. Pravarādhyāya. |
| 3. Pratiṣṭhāpariṣiṣṭa. | 12. Ukthaparisiṣṭa. |
| 4. Anuvākaparisiṣṭa. | 13. Kratusamkhyāparisiṣṭa. |
| 5. Carana Vyūha. | 14. Nigamaparisiṣṭa. |
| 6. Nava Kaṇḍikā or Srādhā Sūtra. | 15. Yajñapārsāparisiṣṭa. |
| 7. Sulvapariṣiṣṭa. | 16. Hantrikaparisiṣṭa. |
| 8. Pārṣadāparisiṣṭa. | 17. Prasavotthāna. |
| 9. Rgyajuṣampariṣiṣṭa. | 18. Kūrmalakṣaṇa. |

These *Parīṣiṣṭas* have numerous commentaries and *paddhatis*, most of which have been acquired. They are all modern works written within two to three hundred years from this time.

Besides these *Parīṣiṣṭas* there are some small works of the nature of *Parīṣiṣṭas* entitled *Kṣepakas*, literally interpolations, but still they are regarded as authoritative by the followers of the *Kāṇvaśākhā*. Some of these are;—(1) *Trikaṇḍikā Snāna Sūtra*, (2) *Kṣepaka Sūtra*, (3) *Saṁcavidhi Sūtra*, (4) *Pratijñā Sūtra* (other than that included in the eighteen *Parīṣiṣṭas*), (5) *Ācamana Sūtras*, (6) *Śāntikarma Parīṣiṣṭa*. The *Kṣepakas* also are attributed to *Kātyāyana*. (1) *Mūlyādhyāya*, (2) *Mādhyaṇḍīniya Sarvānukrama Sūtra* (3) *Gr̥hyaparīṣiṣṭa Sūtra Krama*, (4) *Kāṇvalaghuprātisakhya*, (5) *Svarakārika*, (6) *Aroha-padyādiprakāra*, are also attributed to *Kātyāyana*.

Mauna-Sūtra or *Mauna-Mantra-Sūtra* is a work of peculiar interest. In reciting *Yajus* the priest has to move his hands and fingers. Sometimes, however, he has to repeat these mantras inaudibly, and others are to infer what mantras he is repeating, by the motion of his hands and fingers. *Mauna Sūtra* gives the directions for this inference.

Bhāṣika Sūtra attempts to record the changes which the language or rather the pronunciation underwent from the *Samhitā* to the *Brāhmaṇa*.

Kātyāyana has another name, *Pāraskara*. He is sometimes called *Kātyāyana Pāraskara*. The present collection contains the following works on his *Gr̥hya Sūtras*:—

1. *Ṭikā* Commentary by *Jayarāma*.
2. *Paddhati* by *Vāsudeva*.
3. „ *Sthapati Garga*.
4. *Vivarāṇa* Commentary by *Bhartṛ Yajña*.
5. *Bhāṣya* by *Gadādhara*.
6. „ „ *Karka*.
7. *Mantrabhāṣya* by *Murāri Miśra*.
8. *Gr̥hyakārikā* by *Renukācārya*.

The collection also contains a copy of *Yajurvedhāna Brāhmaṇa* which has not yet been properly described, and a copy of *Vaitāna Sūtra* with a *bhāṣya* commentary of *Somāditya*.

Smṛti:—It is a matter of fact that up to the end of the Hindu rule in India there was no compilation of *Smṛti*. The first compilation was made by *Mahārājādhirāja Bhojadeva* of *Dhāra*. His work, entitled the *Kāmadhenu*, is known only in quotations. But, since then, wherever the Hindus have either asserted their independence or have acquired political influence, they have made a compilation of their own.

Since the fall of the *Sena* dynasty in *Bengal* in the beginning of the thirteenth century to the middle of the fifteenth, there seems to have been written no *Smṛti* work. But about the middle of the fifteenth century *Rājā Kans* asserted his independence and his son became a convert to *Islam*. The dynasty founded by *Kans*, however, patronized *Sanskrit* learning, and *Vṛhaspati*, surnamed *Rāyamukuta*, who is well-known as a commentator of the *Amarakoṣa*, wrote a digest of *Smṛti* entitled *Smṛtiratna-hāra*. It is known from the *Nepal Catalogue* that *Śrikara* was associated with *Rāyamukuta* in the commentary of the *Amarakoṣa*. *Śrikara*'s son *Śrīnātha* compiled a complete code of *Smṛti*. Each book of this compilation has a name ending with *Tattvārṇava*. *Raghunandana* came after him, and, as some think, was his disciple. *Raghunandana*'s compilation is the standard *Smṛti* work of *Bengal* at this time.

After the fall of *Sher Shah*'s empire *Bāj Bahadur*, the son of a *Viceroy* of *Sher Shah*, in *Malwa*, asserted his independence and ruled *Malwa* for about fifteen years, till he was overthrown by *Akbar*. *Bāj Bahadur* was a *Musulman*, but he was a favourite hero of the *Hindus*, and ballads describing his exploits are still current in *Malwa*. Under his patronage *Ananta Bhaṭṭa* made a large compilation of *Hindu* law and rituals, the names of the treatises of which end with the word *Kaustubha*. Three of his *Kaustubhas*, *viz.* *Tithikaustubha*, *Rājadharmā* and a part of *Smṛti Kaustubha* are in this collection.

The *Paramāras* of *Dhāra*, after the complete subjugation of that country in the beginning of the fourteenth century, retired to the inaccessible mountainous districts of

Garhwal in the Himalayas. There they founded a small kingdom and made a compilation of Smṛti entitled Dharmanirṇaya. The compilation was made for them by Hiranyagarbha Bhaṭṭācārya who, from his name, appears to have been a Bengali.

Sāhāranapura in Rohilakhanda had a large Hindu population. The Pañcāits of this place acquired great fame in Akbar's time for their probity and charity. A compilation entitled Paramānanda-māṇḍāra was made by Paramānanda for the benefit of these Hindus.

Akbar's great minister Toḍarmalla made several encyclopædic compilations, in Medicine, in Astrology, and in Smṛti, the names of all of which end in the word Saukhya. Three of the Saukhyas are to be found in the present collection. They all belong to Smṛti, *viz.*, Vāstusaukhya, Saṃskārasaukhya and Vyavahārasaukhya.

There were two awakenings of Mithilā: the first about 1325 A.D. when Harisimha of Simraon led his invasion to Nepal; and the second with the advent of the Śrotriya dynasty founded by Kāmeśa. The first period; is represented by Caṇḍeśvara's great compilation called the Ratnākara; and the second by a host of writers—Vācaspati Vardhamāna, Misaru Miśra and others. Caṇḍeśvara is represented in this collection by five works, *viz.*, Dānavākyāvali, Gṛhastharatnākara, Kālanirṇaya, Trikaṇḍikāsūtravyākhyā, and Kṛtyaratnākara, dated 322 La. Sam. To the second period belong Śrāddhacintāmaṇi by Vācaspati Miśra, Vardhamāna Paribhāṣā and fragments of Sugatisopāna by Gaṇeśvara and Svarga-sopāna by Kṛṣṇa.

During the period of the disruption of the Pathan empire from 1412 to 1526 A.D., the Hindus in the province of Delhi acquired political preponderance. Two of the Hindu Rājās compiled codes of Hindu Law, Madanapāla Kāchwā and Madana Simha the son of Śakti Simha. Madanapāla's collection is known as Madanapārijāta, and Madana Simha's compilation is represented in this collection by the Śudhi and Śānti sections of the Madanaratnapradīpa.

The history of Gafur Ambar or Malik Ambar is well-known. He sustained the sinking fortune of the Nizām Sāhi dynasty of Ahmednagar, for several decades, after the fall of Chand Bibī. Political reasons induced him to ally himself with the Hindus and they formed the bulk of his army and of the officers of his administration. Rāmeśvara Bhaṭṭa of Patānā or Pratiṣṭhāna was a very learned man of that time, and he was a guide, friend and philosopher to Malik Ambar. In his old age, he retired to Benares and founded the Bhaṭṭa family of Benaras. A genealogy of this family will be found in the English translation of the Vyavhāra Mayūkha by the late V. N. Māṇḍalika. The Puṇḍits of this family continued to sustain the reputation of its founder and to hold a prominent position not only among the paṇḍitas of Benaras but of the whole of India. Their relatives belonging to the Bharadvāja Gotra are also a family of learned men. The Dharmādhikārīs who came to Benaras earlier than Rāmeśvara, the Caturdharas and the Pāyaguṇḍes are the five leading families of Puṇḍits at Benaras. During the ascendancy of the Peswas, and, even before that, several Citpāvana or Kōṃkana Brāhmaṇas settled at Benaras and wrote works on a variety of subjects. Two of these Citpāvanas are well-known to scholars; one is Bhaṭṭoji Dikṣita and the other Nāgoji Bhaṭṭa. Bhaṭṭoji flourished in the seventeenth and Nāgoji in the eighteenth century. The number of works they have written is very large and it would be well if all their works could be searched for and collected. I have, however, made no attempt for a complete collection of the works of the puṇḍits of these families. My efforts were directed to more ancient works and to such as would throw some light on the history of India.

The following are some of the Smṛti and Mīmāṃsā works written by the Benaras families, collected during the years under review :—

Nārāyaṇa Bhaṭṭa	...	...	{ Tulāpuruṣadānaprayoga.
			{ Pūjāsāgara.
			{ Śrāddhasāgara.
Śaṅkara Bhaṭṭa	...	...	{ Vratārka.
			{ Dharmādvaitanirṇaya.
			{ Karmavipākārka.

Śaṅkara Bhaṭṭa	...	...	{ Dvaitanirṇaya. Pratiṣṭhākaumudī. Mīmāṃsābālaprakāśa.
Kamalākara Bhaṭṭa.	...	...	{ Dānakamalākara. Mantrakamalākara.
Lakṣmaṇa Bhaṭṭa	...	...	{ Ācāraratna. Ghaṭṭotsargaprayoga. Pūrttaratna.
Raghunātha Bhaṭṭa	...	...	Āhnikaprayoga.
Dinakara Bhaṭṭa	...	...	{ Karmavipākāsāra. Samskārodyota.
Rāmacandra Bhaṭṭa	...	...	Kṛtyaratnāvalī.
Rāghava Bhaṭṭa	...	...	Nirṇayasāra.
Vaidyanātha Bhaṭṭa	...	...	{ Nyāyavindu. (Mīmāṃsā Sūtra Tīkā.)
Viśveśvara Bhaṭṭa alias			
Gāgā Bhaṭṭa	...	...	Pūrttadinakarodyota.
Trivikrama Bhaṭṭa	...	...	Pratiṣṭhātrivikramī.
Tryambaka Bhaṭṭa	...	...	Pratiṣṭhendu.
Nāgoji Bhaṭṭa	...	...	{ Vratyasamgraha. Prāyaścittendueskhara. Ācārendusekhara.
Rāmakṛṣṇa Bhaṭṭa	...	...	Bibhāgatattvavicāra.
Gaṇapati Bhaṭṭa	...	...	Viṣṇuyāgaprayoga.
Narahari Bhaṭṭa	...	...	Sarvvakarmasādhāranāṅgapaddhati.
Bhaṭṭoji Dīkṣita	...	...	Tristhalīsetu.
Vaidyanātha Pāyagunde	...	...	{ Kālamādhava Kārikāvyākhyā. Mūlyādhyaṇyavivarana. Śrīsūktavidhāna.

Hemādri was the minister of the Yādava kings of Devagiri by the middle of the thirteenth century. The Bibliotheca Indica is publishing his encyclopædic compilation entitled the Caturvargacintāmaṇi. After the publication of three parts the work was stopped for want of MSS. Some MSS. of the Prāyaścittādhyaṇya were procured after much search. The work has now been resumed. In the present collection has been acquired the Pratiṣṭhā Khaṇḍa and a paddhati entitled Sarvaprāyaścittapaddhati.

The Viramitrodaya is a well-known large compilation of Smṛti, by Mitra Miśra, written under the patronage of Vīrasimha, a king of Bundelkhand in the sixteenth century. The chapter on Vyavahāra or law-suits has been printed and published, but the other chapters are not easily available. Some chapters were acquired before 1900. I have succeeded during the past five years to lay my hands upon another chapter called the Lakṣaṇaparakāśa dealing with the characteristics of a variety of objects which the author considered worth describing.

Sarojakalikā, by Kaviratna, described in the Nepal catalogue, p. 33, has been acquired during the period under review.

Sadānanda Vinoda, by Gauripati Bhaṭṭa, is a large compilation, some chapters of which have been acquired. This work is unknown to Aufrecht.

Hāralatā, by Mahāmahopādhyāya Aniruddha Bhaṭṭa, an inhabitant of Vihārapāṭaka on the Ganges, is a rare work on Aśauca. It is quoted by Rudradhara, Raghunandana, and Kamalākara. A MS. of this work has been acquired.

The antiquity of the ceremony of Durgotsava is vouched by the Durgotsavaviveka of Sūlapāṇi who, I think, flourished during the ascendancy of the Sena dynasty in Bengal or before it, though scholars are not unanimous as to his date. Rāmacandra Gajapati, king of Orissa, who flourished in the fifteenth century, wrote a work on the Durgotsava, entitled Durgotsavacandrika. A MS. of this work in Uriyā character has been acquired.

Divya Siṃha Mahāpātra's Kāladīpa and Śrāddhadīpa in Uriyā character will be found

in the collection of these years. The Uriyā puṇḍits have a tradition that Divya Siṃha belonged to a period prior to Vidyākara Vājaṇṭī, the oldest Smṛti compiler of Orissa, who must have flourished in the fourteenth century.

Kalidāsacayani of Orissa wrote a work on Suddhi, entitled Suddhicandrikā, two MSS. of which are to be found in this collection.

Śrīdatta, a Maithila Brāhmaṇa, who flourished during the reign of Devasiṃha, wrote a paddhati which is to be found in the Nepal Catalogue. The same Śrīdatta wrote a work on Śrāddha, entitled Pitr̥bhakti, which has been acquired.

This collection contains some works by Chota Miśra, Chāṅga Bhaṭṭa, Viśvakarmā, Nārada, Ṛṣi Bhaṭṭa, Mahāmahopādhyāya Kūrma, Indradatta, Hariśankara Dīkṣita, and Śiva, unknown to Aufrecht.

ASTRONOMY and ASTROLOGY.—The astronomical works attributed to the Ṛṣis are very rare, but three of these have been acquired during the years under review, *viz.*, Br̥ddha Vasiṣṭha Saṃhitā, Vṛhaspati Saṃhitā and the Jaimini Sūtra with the commentary of Nilakaṇṭha. Bhṛgu Saṃhitā has been searched for, for a long time, but without success. A manuscript was acquired in Nepal but it proved not to be astronomical but to belong to Yoga. A manuscript running through two hundred and thirty-one leaves has been acquired during the years under review. The most valuable acquisition, however, is a copy of Br̥ddha Yavana-jātaka. The work is complete in eight thousand Indravajrā metres and differs therein from the MS. in the Darbar Library, Nepal, which contains only four thousand Indravajrā metres, and which contains at the end a statement that it was a translation into Sanskrit from the language of the Yavanas. The present MS. is to all intents and purposes complete. The collection also contains Bhaṭṭa Utpala's commentary on what is called the Vārāḥsaptasatī or seven hundred verses by Vārāhamihira. Vārāhamihira wrote in the beginning of the sixth century and Bhaṭṭotpala commented upon it in the ninth century. A work entitled Yoga Yātrā, attributed to Vārāhamihira, is also to be found in this collection, which contains five commentaries on Līlāvati by Bhāskarācārya, *viz.* :—

Līlāvati Tīkā by Paraśurāma.

„ Rāmeśvara.

„ Rāmakṛṣṇadeva.

„ entitled Vivaraṇā, by Mahidāsa.

„ entitled Vilāsa.

Prof. Bhandarkar has described a MS. of Gaṇakamaṇḍana by Nandikeśvara son of Mālaṇḍit, who obtained from the Emperor Shāh Jahan the title of Vedāṅga Rāya. A MS. of the work has been acquired for this collection. A commentary by Siṃhatilaka Sūri on Bhuvana Dipaka has been acquired.

A copy of Sārāvalī by Kalyāṇavarmā, who wrote about the end of the sixth century and who was probably a contemporary of Brahmagupta, has been acquired.

San̥keta Kaumudī, on the influence of the planets on the fortune of men, by Hari nātha Ācārya, which is older than Raghunandana, has been added to the collection. The collection has been enriched by two MSS. of Sambhuorāprakāśa by Puñjarāja. This appears to be something like a commentary on an unknown work entitled Sambhuorā, a curious name. It is now well-known that for the Horāsāstra or Horoscopy the Hindus were indebted to the Greeks. Here is, however, a work on the same subject attributed to Śambhu. This inference is due not only to the name Sambhuorā, but also to a statement by Harinātha in the beginning of his work San̥keta-Kaumudī, to the effect that he drew his materials from a work on Horāsāstra spoken by Śambhu.

Varāphala, by Maṇitthācārya, appears to be a very interesting work. The author has been quoted by Vārāhamihira. He appears to have been a Greek writer. Aufrecht suspects that he is no other than Manetho. Manetho's work seems to have been translated into Arabic, and from Arabic it has again been translated into Sanskrit, in which his work is known as Tājakamanittha. Thus Manetho had the good fortune of his work being twice translated into Sanskrit, once directly, as seems probable from the quotation of Vārāhamihira, and once more through the medium of Arabic, which is embodied in the MS. under review.

Vāmana is mentioned in Aufrecht as the author of four astrological works, but he does

not mention any description of these. One of them in his list is Tājakatantra which appears to be the Varṣatantra of this collection.

Basantarāja the son of Vijayarāja wrote, at the request of Candradeva, a work on sākuna or divination by the observation of the flights of birds. The present collection contains a commentary on it by Bhānucandragani. The text appears to have been written before the twelfth century A.D., as it is quoted in the Adbhutasāgara by Ballāla, the king of Bengal. Bhānucandra, the commentator, and his disciple, Siddhacandra, were two of the Jaina puṇḍits in Akbar's Court. Bhānucandra requested Akbar to abolish the pilgrim tax at Satruñjay at Kathiawar, a place of pilgrimage to the Jains, and Siddhacandra obtained from Akbar his permission to erect Caityas at that place, such erections having been prohibited by the Sultans of Gujrat. Siddhacandra is said to have been tutor to Akbar, and he is said to have been versed in Arabic and Persian. The MS. is not complete, leaves 2-5 being missing.

Vyavahāra Samuccaya, by Śiśu, is an astrological work, not known to Aufrecht. Govinda Daivajña was a well-known astrological writer belonging to the court of Akbar. He was the son of the celebrated Nilakaṇṭha Daivajña who introduced the Arabic system of astrology into the Brahminic system. Śrāddhāvaraṇa Dīpikā by Govinda is another work unknown to Aufrecht.

Tantras :—The Pāñcarātras are known to be Vaiṣṇava works, Nārada pañcarātra being known as the best work of the class. The present collection contains, however, a Pāñcarātra work on Mahākāla, the chief of the Bhairavas. It appears to be a Śākta work of the left-handed class. It has twenty-one paṭalas in which Śiva relates to Durgā his exploits in bringing about the fall of Tripura.

Rāghava Bhaṭṭa is one of the highest authorities in tantra. His commentary on the Sārādātīlaka, entitled Padārthādarśa, is a comprehensive work belonging to the sixteenth century. His Kālitattva is mentioned in the Nepal catalogue. A complete MS. of that work has been acquired for Government. By Tantrasāra is generally meant the comprehensive collection of Tāntrika worship, by Kṛṣṇāvranda Āgamavāgīśa of Navadvīpa, written in the seventeenth century. But the present collection contains a work of the same name, much shorter but very ancient, by Ānanda Tīrtha, the founder of the Mādhva school of the Vedānta system of Hindu philosophy. A copy of the Tantrasāra has been acquired with its commentary by Vyāsa, the son of Janārdana.

A copy of the Muṇḍamālā tantra has been acquired ending with the fifteenth paṭala. Rājā Rājendralal Mitra notices two MSS. at Vikramapura, each of which has six paṭalas only. Dr. Roth notices one at Tübingen with eleven paṭalas. The present MS. has brought four more paṭalas to light.

Baṭukārcanasamgraha, in Newarī character, though incomplete, runs through two hundred and eighty-three leaves and treats of the worship of Baṭukabhairava, whose temple at Benaras is the resort of pilgrims from all parts of India. He is the terrible deity having a dog for his conveyance. He is described as the destroyer of sacrifices, and his worship dispels all dangers and difficulties, specially to kings. The author is Balambhaṭṭa, son of Rāma Bhaṭṭa and grandson of Divākara Bhaṭṭa of the Bharadvājagotra of Benaras.

Siddheśvarī tantra or Siddhayogeśvarī tantra, unknown to Aufrecht, is a large work of original tantra in 22 paṭalas in Newarī character. It appears to be a very ancient work as the Phetkārīnī tantra mentions it. The Śabdakalpadruma quoting from the eleventh paṭala of the Muṇḍamālā tantra speaks of a goddess named Siddheśvarī. The Varāha Purāṇa too speaks of a goddess of this name. A goddess of this name is not found elsewhere. Siddheśvarī tantra therefore is an important find.

Nityāṣoḍaśīkārnava is a commentary on Nityāṣoḍaśī, a part of the Vāmakeśvara tantra, by Bhāskara Rāya, the son of Gambhīra Rāya, belonging to the Viśvāmītra Gotra, settled at Benaras. The text has eight-hundred ślokaś divided into two parts, Pūrva and Uttara, and the Tīkā has eight chapters. Nityā is a very ancient Tāntrika deity as she is mentioned in the Kulālikāmnāya. She is a terrible deity fond of human sacrifices. She has the digit of the moon on her forehead, she is coloured red, her waistband and all her

ornaments are red, she has three eyes, her frame shakes with intoxication, she has four hands holding a lotus, a noose, a goad, and a skull full of wine.

Kumārasaṃhitā is an original tantra, being an interlocution between Śiva and Brahmā, in ten chapters. It has another name Vidyāgaṇapatikalpa. It is sometimes called also Kaumārī tantra. It deals with the six tāntrika rites known as ṣaṭkarma.

Bhairavārcanapārijāta by Jaitrasimha of Vaghela dynasty. The MS. is incomplete beginning from leaf 51. Jaitrasimha quotes from the following works:—

Sāradātilaka, Kulamūlāvatāra, Tantrarāja, Sārasaṃgraha, Rudrayāmala, Agastisaṃhitā Vāyaviya o, Divyasārasvata, Prayogasāra, Gaṇeśvaraparāmaṣare, Dakṣiṇāmūrti saṃhitā, Lakṣaṇa saṃgraha, Śrīkaṇṭhasaṃhitā, Vijayamālinītantra, Ratnāvati, Śaivāgama, Naradapañcarātra.

Simbasiddhāntasindhu, by Śivānanda Gosvāmī, is a tāntrika compilation interspersed with Smārta and Vaidika worship. The author, Śivānanda, was the son of Jagannivāsa and the grandson of Śrinivāsa, who were the spiritual guides of the kings of the Bundela Dynasty. A praśasti of this dynasty is given at the outset, from which the following genealogical tree is formed:—

Madhukara Sāhi
|
Rāma Sāhi
|
Saṅgrāma Sāhi
|
Bhārata
|
Devī Simha.

Devī Simha was the disciple of the author. The MS. though large is incomplete at the end and wants some leaves containing chapters 9, 10, 11 and parts of 12 and 14.

Śrīvidyārṇava is a large compilation of Kādimatam and Kālimatam. The author says that Kādimata glorifies Madhumatīdevī and Kālimatam Mālinidevī. The present work compiles both these cults but keeps them distinct. "Any intermixture," the author says, "is ruinous." The writer thinks that the tantras have their origin in Saṅkarācārya. Saṅkarā had fourteen disciples, one of these was Viṣṇuśarmā. His disciple was Pragalbhācārya. The author was the disciple of Pragalbha. The author seems to have no idea of chronology as he has made Lakṣmaṇa the disciple of Saṅkara. Though the author's chronology is bad, he seems to have been well versed in the tradition of his school. In his preamble he defines "Divyangha," "Mānavangha," and other obscure tāntrika terms. He quotes from Kulamūlāvatāra, by Gauḍa Saṅkarācārya. The work deserves a careful study by those engaged in Tāntrika investigation.

Tantracintāmaṇi, by Dāmodara, is a compilation made under the patronage of Navanī Simha the minister of Bhūpāleन्द्रa king of Nepal. It has forty chapters named "*prakāśas*." In the first are found the names of various classes of tantras. The following are the names of various "matas" or cults:—

(1) Kumārī, (2) Yoginī, (3) Kālī, (4) Vārāhī, (5) Kubjikā, (6) Nārāyaṇī, (7) Muṇḍamālā, (8) Cāmuṇḍā, (9) Bhuvaneśvarī, (10) Gautamī, (11) Samayā, (12) Sautrāmaṇī, (13) Vijayamālinī, (14) Lilāvatī, (15) Guhyasiddhi, (16) Mālinī, (17) Paramaśvarī, (18) Pracanda-candikā, (19) Sambhu, (20) Nityā, (21) Kātyāyaṇī, (22) Phet Karī, (23) Bhāiravī, (24) Bhūta Siddhi, (25) Siddheśvarī, (26) Meru, (27) Nila, (28) Mataṅga, (29) Śaktisaṅgama, (30) Bhairava, (31) Śārikhāyana, (32) Kirana, (33) Gandharva, (34) Bhūta Bhairava, (35) Virār-dana, (36) Virabhadra, (37) Rudra, (38) Kālānala, (39) Uttara, (40) Siddhasārasvata, (41) Hāhārāva, (42) Manthānabhairava, (43) Siddheśvara, (44) Viśvasāra, (45) Baudhāyana (46) Māheśvara, (47) Mahāhāra, (48) Kālāgni, and (49) Mrḍāṇī.

There are the following Saṃhitās:—(1) Siddhinātha O, (2) Mahākāla O, (3) Dakṣiṇāmūrti O, (4) Surendra O, (5) Brahma O, (6) Gorakṣa O, (7) Vaisampāyana O, (8) Nandikeśvara O, (9) Vāyavya O, (10) Vārāhī O, (11) Sāmbhavī O, (12) Sanatkumāra O, (13) Śrīkaṇṭha O, (14) Agastya O, and (15) Tattvasāra O.

There are eight Yāmalas:—(1) Brahma O, (2) Viṣṇu O, (3) Rudra O, (4) Siddha O, (5) Devī O, (6) Umā O, (7) Candre O, and (8) Śakti O.

The Pañcarātras are :—(1) Hayagrīva, (2) Nārada and (3) Mahākāla.

The Cūdāmaṇis are :—(1) Kula O, (2) Vīra O, (3) Bhāva O, (4) Mantra O.

The Āgamas are :—(1) Saivāgama and (2) Liṅgāgama.

The Kalpas are :—(1) Kumārī O, (2) Vijayā O, (3) Kālī O, (4) Tārā O.

The following are the Arṇavas :—(1) Mātrkā O, (2) Mantra O, (3) Jñāna O, (4) Kula O, (5) Gupta O, (6) Akula O, and (7) Māgha O.

Other tantras :—(1) Krama Kallolinī, (2) Rahasya Kallolinī, (3) Śrīmatottara, (4) Kālottara, (5) Caṇḍipīṭhānī, (6) Nityāhnikatilaka, (7) Umātilaka, (8) Kulodḍiśa, (9) Svāyam-bhuba, (10) Somaśambhu, (11) Pīṅgalā, (12) Saḍanyaya, (13) Mahāratneśvara, (14) Navaratneśvara, (15) Kāmadhenuataṁ, (16) Kumbhasandarbhā, (17) Kulasandarbhā, (18) Kālikrama, (19) Matsyasūkta, (20) Udayākarapaddhati, (21) Yoginīhrdaya, (22) Kālihrdaya, (23) Trisaktiratnākara, (24) Somabhujaṅgavallī, (25) Kulāvatāra, (26) Yajñavārāhī, (27) Haragaurisamvāda, (28) Samayamātrkā, (29) Tūrnāyāga, (30) Lalitāsvachandam, (31) Kulaprakāśakam, (32) Kulāmṛtapradāyikā, (33) Navadurgākālpa, (34) Kulamūlavatāra, (35) Tantrarāja (36) Kāmākhyāpañcāśikā, and (37) Kularatnodyotikam.

The report of MSS. acquired for Government might be indefinitely prolonged, but it is not necessary to do so in a report of this nature. The MSS. collected require a careful descriptive catalogue. If the Society ever undertakes the publication of such a catalogue, much valuable literary and historical information is likely to be brought to light. But it is not the work of an amateur. It requires hard, patient and skilled labour of a number of young scholars, under the guidance of an experienced mind, to catalogue more than ten thousand MSS., which are or shortly will be under the custody of the Asiatic Society of Bengal. If the Society ever thinks that such a catalogue should be undertaken, this is just the time for it. For every year will bring in fresh accessions of MSS. and will make the work more and more difficult.

During the years under review, the travelling Puṇḍit, Puṇḍit Kunjavihārī worked at Nudia, at Puri and at Dhubri. He has examined about a hundred libraries and collected about three hundred and fifty "Notices" of MSS. which are considered rare. Puṇḍita Rākhālacandra Kāvyaṭīrtha travelled in Bankura, Burdwan, Sāhabād, Gaya and Chapra. He has also examined about fifty libraries and collected about two hundred "Notices." Some of the MSS. brought to light by the labours of the travelling Puṇḍits are valuable, and I append some descriptions of the most valuable of them.

Puṇḍita Kunjavihārī examined almost all the libraries at Navadvīpa and the neighbourhood, with the exception of few unimportant and one important library, viz., that belonging to the Joḍābādī, a couple of adjoining houses, belonging to the descendants of the two paṇḍitas Kālīśaṅkara and Rāmagopāla, who in 1772 A.D., prepared, at the instance of Warren Hastings, a Sanskrit compilation of court-law, the translation of which goes under the name of Halhed's Gentoo Law. The absence of the owners prevented any examination of this collection. It goes without saying that the puṇḍita did not find any Vedic works worth the name. He found in the house of Puṇḍit Dvārakānātha Gosvāmī of Navadvīpa, a descendant of Jagadīśa Tarkālamkāra, a complete collection of the works of Śūlapāṇi, of which he has taken descriptions of Rāsayaṭrāviveka, Durgotsava O, and Vratākāla O.

In the house of Rādhākānta Gosvāmī, a descendant of the same distinguished Naiyāyika, he found eleven of the works of Kṛṣṇakānta Vidyāvāgīśa, whose commentary on the Upamānakhaṇḍa of Tattvacintāmaṇi has been published in the Bibliotheca Indica. Kṛṣṇakānta has a work on the Gautama Sūtra, called Sautra Sandīpanī, composed in Saka 1740. He composed a commentary on the Padārtha Khaṇḍana by Raghunātha Śiromaṇi and a commentary on the Vedāntasāra too. His other works show the versatility of his accomplishments. One of these is on erotics, entitled Kaminikāmakautukam, dealing with married life of women. The author was a descendant, on his mother's side, of the father-in-law of Caitanya, and though a Naiyāyika, he wrote works not only in praise of Caitanya, entitled Caitanyacintāmṛtam, in praise of Gaṅgā, entitled Gaṅgāṣṭakam, but also on the left-handed worship of Tārā and others, entitled Tārāreccanam, Annadātattvāmṛtam and Kālipadāmṛtam. His Kalikālmaṣakautuka is an allegorical poem, in prose and verse,

describing the good and bad points of the Iron age. Kṛṣṇakānta was the court puṇḍit of Rājā Girīśācandra, the grandson of Rājā Kṛṣṇacandra of Nuddea.

In the house of Puṇḍita Dvārakānātha Gosvāmī were found fourteen works by Rāmānanda, the court puṇḍit of the Rājā of Nuddea. The author, when a householder, was known under the title of Vācaspati, and on his renunciation of the world obtained the title of Tirtha. As a householder he wrote two works on Smṛti, entitled Āhnikācārārāja and Saṁhitārāja, treating of the festivals in the course of the year. As an ascetic he wrote many works, of which twelve have been described by the Puṇḍit. One of these is Advaitaprakāśa, in which the author says:—"that previously he has written a commentary on the Vedāntasāra, a non-dualistic commentary on the Gītā, a work entitled Adhyātmasarvasva, commentaries on Adhyātmārāmāyana and Bhāgavata, and a work on the Gāyatrī. But on the attainment of non-duality, Śāstras are useless as well as discussions about them. His Adhyātmavindu is a small work giving the essential points of all the various systems of the Hindu, Bauddha and Jaina philosophy, and establishing the doctrines of the Vedānta philosophy as co-ordinating with the Sāṁkhya. His Jñānārāni is a short work giving the essentials of the non-dual system of philosophy. His Sāṁkhyapadārthamañjarī is a short work on the Sāṁkhya philosophy with twenty-six tattvas, and in supporting his view he quotes Tantras and Purāṇas. In his Tattvasaṁgraha he attempts to establish the existence of the various gods and goddesses of the Hindu pantheon with Vedānta and Sāṁkhya ideas. His Saktibāda is to be distinguished from the well-known work of that name on logic as applied to Grammar by Gadādhara. It is a short work on Sakti, the power of the creator. He concludes by saying that if Sakti is Māyā or illusion there is no harm in worshipping the images of Sakti or Māyā. This work seems to be a supplement to his work entitled Gāyatricandrikā, in which he considers the Gāyatrī to be Parabrahma. Rāmānanda has written another work entitled Vāstupramācandrikā, on the building of houses, at the request of Candrasekhara, the sister's husband of Kṛṣṇacandra, in Śaka 1683. Curiously enough he has a work on music entitled Gīta Siddhānta Bhāṣkara which deals with Bengali music of the eighteenth century.

Puṇḍit Mādhavaacandra Tarkasiddhānta was an eminent teacher of Nyāya at Navadvīpa, whose pupils are still living. He wrote a commentary on Saktivāda by Gadādhara. He attempted a work on synonyms, entitled Śabdaratnakosa, which he left incomplete.

A number of commentaries by Jagadīśa Tarkālaṅkāra on various works of the Nyāya-vaiśeṣika School of Navadvīpa is well-known. But it was not known that he has written a complete commentary on Praśastapāda's Bhāṣya on the Vaiśeṣika Sūtras. The search of MSS. at Navadvīpa has brought to light this commentary, which will be hailed, I believe, as a great discovery by the Naiyāyikas of Bengal. It is a longish work entitled Sūkti. It is curious that the great Jagadīśa related to Caitanya should write a Tāntrika work entitled Durgotsavaprayoga. The MSS. was copied by Kṛṣṇakānta the writer whose works have been noticed above and who describes himself as a descendant of the daughter's son of Jagadīśa.

Tithikṛtyavinirṇaya, by Śrīkarācārya, is a very old work. There were two great writers of this name, one quoted and refuted by Jimūtavāhana in his Dāyabhāga whose date is now believed, in Bengal, to be the early part of the twelfth century. The other Śrīkara was the father of Śrīnātha and the colaborer of Rāyamukṣa in the fifteenth century. It is difficult to say to which Śrīkara the book belonged, but the style of writing leads me to hazard a conjecture that it is a work of the older Śrīkara.

Dāyabhāgatattvavālī, by Jadunātha Nyāyaratna, is a very modern work. But it is likely to be extremely useful to those engaged in practising Hindu Law as he purposes to elucidate those points which are not clear in the Dāyabhāga and even in Śrīkṛṣṇa Tarkālaṅkāra's commentary. The author's father was Śrīnātha Pañcānana and his grandfather Raghunātha Siddhānta. His chronogram "Śakebde Nava Vājīyājī Vīdhume" means 1779 Śaka=1857 A.D., if the interpretation which I put upon the word "yājī," i.e., seven Rṣis, be correct. There are two copies of this work, one at the Harisabhā Navadvīpa and the other at Samudragarha close to Navadvīpa.

There is a commentary on Sūlapāni's Durgotsavaviveka, by Śrīnātha Ācārya, son of

Srikara and on the same author's *Śrāddhāviveka* by Acyuta Sarmā. Both unknown to Aufrecht.

Kālicarana's "*Durgānavamī dinārecana Vyavasthānirṇaya*" is a modern work on the *Jagaddhātrīpūjā*, which takes place in the ninth day of the waxing moon in the month of Kārttika.

Suddhivilāsa by Harirāmātmaja, *Sandhyāvivodhinī* by Viśvanātha, *Sāmānyataḥ Vyavasthā* by Lakṣmikānta Sarmā, *Prāyaścittakārikā* by Śrīkṛṣṇa Bandya, are some of the *Smṛti* works unknown to Aufrecht.

Samkarācārya of Bengal is credited by Aufrecht with having written two works, *Tārārahasyavṛttikā* and *Sivāreanamahāratna*. Search at Navadvīpa has brought to light two more of his works; one is *Kulamūlāvatāra* and other is *Kramastavaḥ*.

Mahākālasaṃhitā, attributed to Ādinātha, is an original work of Tantra found in the collection of Paṇḍita Sitikanṭha Vācaspati at Navadvīpa. The MS. contains the last eight chapters of the work from chapter 241-248, which run through seventy pages and about two thousand śloka. In the colophons the work professes to extend to five hundred thousand śloka. Another MS. of this work has been found at the house of Paṇḍita Sailajānanda Ojhā at Deoghar, in Nāgarī character, containing thirty-two chapters at the end. In both cases the interlocutors are Mahādeva and Kāmakalā Kālī.

Pañcakalpataru, by Rāghavendra, the son of Rāmānanda Tarkapañcānana, in five books named after the five Kalpa Vṛkṣas, *i.e.*, heavenly trees, *viz.*, *Santāna*, *Kalpavṛkṣa*, *Haricandana*, *Pārijāta* and *Mandāra*, is a Tāntrika compilation. The present MS. in the possession of Mahāmahopādhyāya Kṛṣṇanātha Nyāyapañcānana of Pūrvasthalī was copied in Śaka 1569=1647 A.D. A synopsis of the work is given at the commencement. Viṣṇu figures prominently in this system of Tantra.

Varṇābhidhāna, by Vināyaka Sarmā, deposited at Belapukura, though short is a very important work, giving the value of each letter of the alphabet in representing a tāntrika divinity.

Vāmācāra nirūpaṇam, by Kāśinātha Sarmā, is a part of a larger work by the author entitled *Mantrapradīpa*. Noticed in L. 747. The writer prohibits all obscene and indecent rites in Kali and asks the votaries of tantra to follow the *Paśubhāva* which is opposed to *Virābhāva* and *Divyābhāva*.

Kālikalpa, by Viśvanātha, otherwise called *Kālikākrama*, is a Tāntrika compilation dealing with the worship of Kālikā. There is another *Kālikalpa*, a piece of original tantra, from the *Kumārītantra*.

Kalpacintāmaṇi, an original tantra, dealing generally with Yantras, mystic diagrams, has been found deposited with Paṇḍita Yadunāth Vidyāratna of Pūrvasthalī. It was copied in Śaka 1702.

Kālikalpalatā, by Yādava or Jayadeva Tarkālaṅkāra, the son of Mahāmahopādhyāya Nandanācārya, is a tāntrika compilation of some length. The MS. has the first stavaka complete and a part of the second.

Kāmakalāprakāśa, by Govinda, is a short work on the spiritual speculations of the Tāntrikas. It dilates upon the tāntrika ideas of Nāda and Vindu [see Bhandarkar's Report, 1883-84, pp. 88-89].

Kulācāra tantra is known only in quotations. A MS. of the work has been found at Navadvīpa. It deals with five M's. and the six acts of sorcery. It is a short work but an original tantra. The interlocutors are Siva and Pārvatī.

Kṛṣṇayāmalatantra, copied in Śaka 1704, by Vaidyanātha, is deposited at the Harisabhā, Navadvīpa. It is a Vaiṣṇava tantra in which attempts have been made to prove that Kṛṣṇa and Kālī are one and the same divinity. The interlocutors are a Brāhmaṇa and his wife at Vṛndāvana, though the work is prefaced with "*Nāradauvāca*." It has a *maṅgalācāraṇa* too. Rādhā plays an important part in this work. Though professing to be an original tantra, it appears to be a very modern work.

Kaulatantra is an original tantra spoken by Siva to his consort. Siva says that this is a tantra which was spoken by Buddhadeva. It is associated with the *Kālikalpa*. It says

Tārākalpa and Kālikalpa are identical. Tārā is identical with Ugratārā, Ekajātā, and Nilasarasvatī. I have shown elsewhere that Tārā is either the wife or Sakti of Akṣobhya, one of the five Dhyāni Buddhas, or Tārā is the common name of the wives or Saktis of all the Dhyāni Buddhas. This appears to be a Buddhist Tantra incorporated in the Hindu Tāntrika works.

Takārādi Tārāsahasranāma, deposited at Navadvīpa, seems to be an imitation of an ancient work, "Kālikakārādisahasranāma," commented upon by the great Tāntrika Pūrṇānanda, in the sixteenth century. The work in the colophon refers itself to Tantra-rāja.

Tatvāmṛtataranginī, by Kulānandanātha, is a work on the philosophy of Tantra.

Saktiyāmala is an original tantra, in an extremely dilapidated condition, deposited at Pūrvasthali. The MS. contains twenty-four patalas.

Gautamiyatantra is a well-known Vaiṣṇavatatantra. It has a commentary by Rādhāmohana Gosvāmī who flourished at the beginning of the last century. A MS. of it has been found at Belapukura.

Kāvya :—Govindavirahārṇava by Rāmagovinda Tarkālaṅkāra, the son of Nandana, who was the grandson of Yādavendra, a bright lamp in the family of Kulluka Bhaṭṭa. The poet was an inhabitant of Gopakhañjī on the Ganges. The MS. contains five cantos, ending with the sorrows of the Milkmaids of Vṛndāvana. The sixth canto is not in this MS.

Kāvyaśalāpa, by Śrīdeva, is a love-piece in seven chapters, the first four of which are named cayanās and the last three chedas. The whole work is based on Kokka's work on erotics, entitled Kāmakaṭā, and also on another work by Vedagarbhāsundara. It would be interesting to quote the colophon of the first chapter :—

"Iti Śrīdevoddhṛta Vedagarbha Sundaramatānuvya-kṛpta srotasvatīva Kokoddhṛta Śaṇmukha prayottara Śrīkalā Sumatī manonmāḍita Kāvyaśalāpe Stavānīpa gādhā kulitot-tara Kāvyanāṭikāyām dvandvasamvādonāma prathama ścayanam."

Kāvyaśilāsa, by Cīrñjīva Bhaṭṭācārya, is a work on Rhetoric. The author takes the Kārikās and Sūtras from others and gives his own interpretations upon them.

Kautukasarvasva, by Gopīnātha, is a comedy of no great excellence. There was a king named Kalivatsala who had five ministers named (1) Destroyer of the Good, (2) Fire to Dharma, (3) Full of Lies, (4) Oppressor of Paṇḍitas, (5) Personification of Discourtesy. With the help of these the king honoured courtesans and troubled learned Brāhmaṇas. It is a relief to turn to such sprightly original compositions, from the dull and stately mythological pieces, whose number is legion in India.

Nāmaśalīkā, by Gajapati Puruṣōttana, King of Orissa, copied in Śaka 1631, has been found at Navadvīpa. It quotes from the following works : viz., Brahma-purāṇa, Padma o, Viṣṇu o, Śiva o, Bhāgavata o, Vṛhannārada o, Bhaviṣya o, Brahmavaivartta o, Liṅga o, Rāmāyaṇa, Vṛhadviṣṇupurāṇa, Nṛsiṃha o, Vṛhanṛsiṃha o, Jamadagni Samhitā, Saura o, Bandhāyana o, Parāśara o, Susruta o, Kātyāyana o, Vaiśvānara o, Pātañjala o, Vaiśampāyana o, Vṛhaviśiṣṭha o, Gālavīya o, Agastya o, Śivarahasya, Brahma o, Viṣṇudharma, Vairiṇīśarvasva Śiva o, Vaiṣṇavacintāmaṇi, Kāpīñjali, Vṛhatgautamiya tantra, Viṣṇuyāmala, Āśvalāyanatantra, Merutantra, Kāśyapaśāntarata and Vaiśiṣṭhatantra.

Tulasidūtam by Vaidyanātha, composed in Śaka 1705, is a wretched imitation of Kālidāsa's Meghadūtam. Rādhā sends the Tulasī leaf, a favourite of Kṛṣṇa, as her messenger to Kṛṣṇa at Mathurā.

Vṛhatpāṣaṇḍadālana Katipaya ślokaḥ—a few verses from a larger recension of the Pāṣaṇḍa dālana, attempt to establish that Gaurāṅga of Navadvīpa was really an incarnation of Viṣṇu.

Rāmasūktam or sārva-bhauma Sarvasvaṃ is attributed to Rāma. It deals with twelve different classes of kingdoms, viz.—(1) Jātyarājya, (2) Dāyika o, (3) saurya o, (4) Caurya o, (5) Dāsya o, (6) Dārika o, (7) Ārṇa o, (8) Vārṇa o, (9) Ākṣika o, (10) Pāraṣya o, (11) Ādhi o, and (12) Alingavyavahāra sādhanam.

Vāsavadattā tīkā, by Tathāgata Miśra, who is termed, "the repository of fourteen sciences," was copied by Śrīkṛṣṇarāma in Śaka 1670. The commentary is named "Pañjikā."

Vidagdhamukhamandana is a book of enigmas by Dharmadāsa, a Buddhist. It has many commentaries. A brand-new commentary by Kakkāṭa has been found at Navadvīpa. The commentator seems to be the same person whom Rāyamukūṭa so often quotes in his commentary on the Amarakoṣa.

Mr. Gait, while in Assam, instituted a search for Āhom pothiś in Assam, but the Sanskrit MSS. had never been searched for there, though Prāgjyotiṣa, one of the early Hindu Kingdoms, was within its boundaries, and though the city of Kāmarūpa, the capital of Tāntrikism in India, is situated in it. I sent one of my travelling Paṇḍitas to work at Gaurīpura in the district of Dhubri. He has brought to light a number of MSS. These comprehended two systems of smṛti: (1) called the Kaumudī: (2) and the other the Mañjarī. The latter is better known by the name of Gaṅgājāla and is the standard work of smṛti in Assam. The Kaumudī is by Jagadguru Siddhāntavāgīśa, who has a large following in the Province.

Another set of works, the names of which end with Bhāskara, were found at Gaurīpura. Rāja. Mitra notices two of them, viz., Varṣabhāskara, and Akālabhāskara. My Paṇḍita found three, Varṣa o, Vivāha o, and Dina o. The first was composed in the reign of Dharmadeva, and the second in the reign of Upendra. The author Sambhunātha Siddhāntavāgīśa flourished about the second decade of the eighteenth century.

Raghunandana's father was Bandyaghaṭīya Mahāmahopādhyāya Harihara Bhaṭṭācārya. It was not known if he had written any works. However, a work by him on the consecration of images, entitled Pratimāpratigṛhā, has been discovered at Gaurīpura, in which the author, in the beginning, speaks of properly remunerating the sculptor.

With the exception of four MSS., the works discovered in Assam are absolutely unknown to Aufrecht. A search of MSS. instituted in Assam, specially in the Eastern districts of Gauhati, Goalpara and Sylhet is likely to yield an abundant harvest. It would, I think, be very desirable to move the Government of Eastern Bengal and Assam, and specially the scholarly gentleman who now wields the destiny of the province, to do something in this direction.

Search for MSS. in Orissa was first instituted by Rāja Rājendralal Mitra, but not with very great results. Paṇḍita Vinodavihārī Kāvyaṭīrtha worked there off and on under my directions. He brought to light many new works, some of which have been described in my previous Report. During the five years under review, Paṇḍita Kunjavihārī worked there for more than twelve months, and the descriptions he has brought are very valuable. In Bengal Vedic MSS. are absolutely rare, but not so in Orissa. There are Paṇḍitas there who still perform Vedic ceremonies and have kept up the Vedic tradition. I have already adverted to the discovery of Sāyana's Commentary on the Kāṇvasaṃhita. Jalesvara Miśra composed a number of Paddhatis of which Agniṣṭomapaddhati and Vājapeya have been described by Paṇḍita Kuñjavihārī. Bhāskaraparivrajaka has written a commentary on the Chāndyogyopanīṣat entitled Chāndyogya padārthavivaraṇam. Haladhara's work entitled Yajñasālā is based upon the Sūlvasūtras. It is composed in verse and deals with the formation of altars and places of sacrifice.

Jaimini Sūtra Vṛtti, by Mādhava Miśra, appears to be a complete commentary on the Pūrva Mīmāṃsā Sūtras of Jaimini, entitled Nyāya Rājini Vṛttiḥ. The MS. appears to be much dilapidated, but there are indications that the commentary ran through all the twelve chapters of the sūtras. Along with the study of the Vedas, the Uriya paṇḍitas seem to have kept up the study of the Mīmāṃsā too. The Śrauta Sūtras too did not escape their attention, for Nilakaṇṭha the son of Jagannātha, of the Kāśyapagotra, wrote Kārikās on Śrauta ceremony of Jyotiṣṭoma, in strict accordance with the rules laid down in the Śrauta Sūtras.

Vāsudeva Ratha also wrote a work on the proper food of those engaged in sacrifices, such as the Hotā, Adhvaryu and so on, entitled "Hautrikabhakṣyaprakāśa." The same author has other works, the names of which end in "prakāśa," such as Smṛtiprakāśa and Jyotiḥprakāśa, though these are not Vaidika works. The MS. of Jyotiḥprakāśa was copied in the twenty-first year of the reign of Rājā Rāmacandra.

Of the Smṛti works, Bhuja-vala-bhima is quoted by Raghunandana and Rudradhara. Bhuja-vala Bhima was long regarded as the name of the Author. It is the name of the

work which is attributed to Bhojadeva. A complete work has been described by Paṇḍit Kuṇja Vihārī at Cuttack. It deals with astronomy as applied to Smṛti.

Kālakaumudī, by Dāmodara, is not known to Aufrecht.

Prāyascittapaddhati, by Śrīnivāsa, is a treatise on atonements for shortcomings in the performance of the Vedic ceremonies.

Vyavahṛtipaddhati, by Mādhava Misra, who changed his name after his renunciation of the world into Sadāsiva Bhikṣu, is a work written in Uriya, with Sanskrit citations, for the benefit of Uriya paṇḍitas ignorant of Sanskrit.

Mañjuṣā is a small estate in the Tributary Mahals of Orissa. Hariśaraṇa was one of the kings; his son was Lakṣmaṇa, and his son Śrīnivāsa. The last wrote a digest of Smṛiti entitled "Sarvasmṛtisārasaṃgraha." There is a tradition that the book was written by one Govinda Dāsa, afflicted with congenital blindness, and he made over the book to the Rājā who patronized him.

Among the descriptions, made by Kunjavihārī, of the Jyotiṣa works, one deserves special mention, viz., Jayacintāmaṇi by Godāvarī Misra, a minister of Rājā Pratāparudradeva belonging to the early part of the fifteenth century. Pratāparudra was a warrior who extended his dominions on all sides, fighting with Sultans of Bengal on the one hand and with the Bāhmaṇis on the other. Godāvarī's work treats of the means of achieving victory by astrological and sacrificial means. The MS. contains ten "Kiraṇas" and a part of the eleventh.

Kāvya :—Bhakti Bhāgavata Mahākāvyaṃ is based on the Bhāgavata. It has thirty-two cantos, in which is described the exploits of Kṛṣṇa, from his birth to the slaughter of Śiṣupāla, in the twenty-third canto.

The rest of the cantos are taken up with various descriptive pieces. The work is by Jivadevacārya, the spiritual guide of the Gajapati Kings of Orissa. He flourished during the reign of Pratāparudra Gajapati, from whom apparently he obtained the title Kaviḍiṇḍima. He wrote this large work in one month, while living on the banks of the Godāvarī. The prasasti, given at the end of the work, appears to be so important, that I cannot resist the temptation of giving a free translation of the whole passage :—

(1) "On the shores of the Salt Sea, the husband of Lakṣmī, revered by all the gods, though one, yet producing an illusion of three forms, lives on the Nīlācala."

(2) "There is the country of Utkala, celebrated in all the world, affording not only enjoyments but also salvation, and purifying Vaiṣṇavas by the sweet scent of Tulasi spreading all round."

(3) "In that country reigned kings, belonging to the race of Bhoja, devoted to the feet of Virajā, the Śakti of that country. Worshipped by these were Brāhmaṇas, their spiritual guides, belonging to the race of Vatsa."

(4) "One of these, viz., Mrtyuṅjaya Ācārya, was learned in all the Āgamas. He brought to life, by conquering death, a son of the king who lost his life."

(5) "The Brāhmaṇas of the Vātsagotra, known for their devotion to "Half the body of Śiva," the spiritual guides of the Kings of the Bhoja dynasty, were always engaged in practising tāntrika mantras and performing Vaidika Sacrifices for the prosperity of their disciples."

(6) "When the Bhojas were dethroned for their misbehaviour, the Kesaris became supreme in the country. The Brāhmaṇas of Vatsagotra, honoured by these, retained their position as spiritual guides of the king."

(7) "One Bhavadeva with great spiritual powers was the spiritual guide of Udyota Kesari, who consecrated the phallic emblem of Śiva named Someśvara, which was a Vāṇalinga, and which was worshipped by all kings."

(8) "He composed the work entitled Tantrārṇava in which all the good 'mantras' were embodied,—an Ocean of Tantra in which all people take a plunge. He consecrated the images of many gods, so that the extensive abode of Śive became absolutely crowded."

(9) "The Kings of the Kesari dynasty having perished by the fire of inflicting injuries to the Brāhmaṇas, some kings belonging to the Ganga vamsa, devoted to the gods and Brahmanas, came to power."

(10) "The first king of this dynasty was Codaganga, practised in 'mantras' and great in the favour of Śakti. He had for his spiritual guide Gauriguru, versed in Tantras like Vṛhaspati belonging to the Vātsagotra."

(11) "In the Gaṅga dynasty, was born Lāṅguliya Nṛsiṃha, whose body had a tail, who was the hero of the world, who was celebrated for the favour he enjoyed of gods, and who destroyed the army of the King of Delhi."

(12) "As the moon rose from the Ocean, so Ācāryarāja rose from the Vatsa gotra. He was spiritual guide to this king and his descendants are still living at Benares where they were established by Nṛsiṃha."

(13) "In course of time a king named Nṛsiṃha (another king) rose in the Gaṅga-vamśa, a ready poet, who built the temple of Koṅārka, the banner on the steeple of which struck the Heaven."

(14) "His spiritual guide was Vāmadeva a worshipper of Śiva. He excelled Kārṇa in his munificence, and his younger brother Hali was the commander of the guards."

(15) By practising yoga he achieved spiritual success even in his terrestrial body, leaving behind him not only his excellent Kāvyaś but also hundreds of palaces, temples and tanks."

(16) "In the Gaṅga dynasty were many celebrated kings, and they had many celebrated Brāhmaṇas for their spiritual guides. Bhānu was their last king, who being addicted to women, perished."

(17) "The King Niḥsaṅka Bhānu having his head turned with pride and the Gaṅga-vamśa having fallen, prospered the kings of solar race, supported by the nobility of the land."

(18) "In that family was the king named Kapilendra Gajapati, who by his power excelled the sun and who by his prowess subdued all the kings and brought the earth under subjection."

(19) "When Gopāladeva renounced the world his younger brother Vāsudeva of the Vatsagotra became the spiritual guide of the Gajapati king."

(20) "That king giving lands and wealth to the Brāhmaṇa and jewels to Jagannātha and after reigning for thirty-two years went to the proximity of Viṣṇu at Trivenī."

(21) "His son was Gajapati Puruṣottama, who was, as it were, an incarnation of Jagannātha, and who with equal facility pleased both Lakṣmī and Sarasvatī."

(22) "Having conquered Vidyānagara, he distributed jewels and gold to Brāhmaṇas, and these drinking the nectar of poetry from his mouth did not care for real nectar."

(23) "Trilocana celebrated with the title Kavirāja, and calm in his disputations on abstruse points of the Śāstras, born from the family of Gopāla became the spiritual guide of the King."

(24) "The munificent Gajapati Puruṣottama having whitened the world with his fame, and having reigned for thirty years, died on the banks of Citrotpalā."

(25) "His spiritual guide, Trilocana, having performed many sacrifices and distributed many villages to Brāhmaṇas and lived on 'Muktisilā,' 'the giver of salvation,' reached the realms of Viṣṇu by means of Yoga."

(26) "Puruṣottama at the end being addicted to the enjoyments in Heaven, his son Rudra became a Kalpataru. He was then seventeen years of age, his beauty was like that of the god of love, and he became the worthy husband of the earth."

(27) "While his hair was still wet with the bath of coronation he defeated the Sultan of Gauda, a conqueror in many battles, and at the end of the sixth week of his father's death, he offered handfuls of Ganges water for the benefit of his father."

(28) "The king with long arms weakened his enemies and increased his dominions. He purified his inner souls by the theory of non-duality, but spread the dual doctrine at the incarnation of Kṛṣṇa (Caitanya).

(29) "His spiritual guide was Jivadevākaviḍiṇḍima, the son of Ratnāvatī by Trilocana, mentioned above. His devotion to Kṛṣṇa was ever-flowing."

(30) The king whose gold coins bearing the image of Gopāla, with inscriptions of the

letters of his name have currency in all directions, and whose good sayings like pearls roll on the necks of learned men—

(31) "When that king engaged in the conquest of Karnāṭa was living at Venkaṭādri, the ready poet Jivadeva composed this poem full of devotion to the 'hero of the world.'"

(32) "In the seventeenth year of the king's reign, when the poet was just entering his thirty-fifth year, living on the banks of Godāvari, he composed this great poem in the month of Māgha."

(33) "Adverse criticism from experts is desirable like the wounds made by the teeth of the husband on the lips of the wife. But great appreciation by bad men is not desirable, like the kiss of a paramour."

(34) "This composition of mine should be perused by the wise, because it is cool like the Tulasi at the foot of Kṛṣṇa. There are many oceans, still Mahādeva holds the stream issuing from Viṣṇu's feet on his head."

Alaṅkāracintāmaṇi by Rāmacandra Rājaguru son of Gadādhara Rājaguru who was the compiler of the standard code of Smṛti in Orissa named after him. The genealogy of the author is given thus :—

In Kaśyapa's gotra was born Ānanda. His son was Kāśīśvara, his son Visvanātha, his son Balabhadra, his son Gadādhara, his brothers were Ganeśa, Yañjesa and Mukunda. Gadādhara had two sons named Mārkaṇḍeya and Rāmacandra. The latter composed several books, one of which is Naraharicarita. Gadādhara's age has been fixed in the first quarter of the eighteenth century.

Kaviḥivanam by Sudarsana is to be distinguished from the work of the same name by Dharmarāja mentioned by Aufrecht. It is a curious work. It deals with Chandah, Vyākaraṇa, Abhidhāna Kośa and also Alaṅkāra. The writer thinks that these are essentials for a poet.

Tarunānanda is a large work on Erotics, based upon Vātsāyana and other previous works on the subject, by an Uriya Paṇḍita, Bhagavat Miśra, son of Prabhākara Paṇḍita, in five "Prapañcas." Some of the "Prapañcas" revel in obscenities and vie with the Anaṅgarāṅga.

Tailārṇava, of unknown authorship, is a large work on medical oils, written in anuṣṭubh metre. It quotes from tantras and also from works on medicine.

Rasāyana Tarāṅgiṇī, of unknown authorship, in twenty-one "Tarāṅgas," is a large work on Hindu Chemistry, regarded as a "Mūlagrantha" or original work in Orissa. Two MSS. of this work have been found, one incomplete at Vājapurā and the other complete at Purī.

Cikitsārṇava, by Visvanātha Sena, is a large compilation in six thousand Slokas, in which have been embodied the theories of Caraka Susruta, Bhela, Vāgbhaṭa and others. The author was patronized by Mukunda Deva the last Hindu King of Orissa, who performed "Tulāpuruṣadāna" on the river Ganges. The author's father was Gaudī Śrinarasimha Sena, grandfather Tapana, and great-grandfather Umāpati. He appears to have been a Bengali settled in Orissa. Dasagrīvabhadhakāvya was composed by Mārkaṇḍeya the son of Maṅgala belonging to Kāśyapagotra, a constant companion of Gajapati Puruṣottama of the solar race.

Śrīdharaśvāmī, the great commentator of Bhagavatgītā and other works, is known to have been a follower of Saṅkara's non-dual theory. But his Dvaitanirṇaya, deposited at Nimāpādā, in the district of Purī, shows that in his advanced state he gave up the non-dual and adopted the dual theory. The MS. unfortunately is defective towards the end.

A number of treatises on pure Mathematics has been noticed at Orissa showing that the cultivation of the Mathematical science received encouragement in the Uriyā country. Nakṣatracūḍāmaṇi by Gajamuni and Pāṭiganita Tikā by Sridhara Mahāpātra, a descendant of Godāvari Miśra, are works specially to be noted.

Tantra:—The number of Tāntrika works in Orissa is very small. The Uriyā paṇḍitas have neglected this since the fall of the Bhoja dynasty, the later dynasties being either Vaidika or Vaiṣṇava. A short but important tāntrika work has been found in Sonāgōsāi's maṭha at Purī on the import of the letters of alphabet in indicating Tāntrika

deities, entitled *Vaṇabhairava*. It is not, however, by an *Uriya* was that work composed but by a *Vārendra Brāhmaṇa*.

Kulamata by *Kavisekhara* is another *Tāntrika* work of the left-handed school. The author says that in his time the doctrine of this school was misunderstood and misinterpreted, and people acted just as they liked. He therefore made an attempt to discover the doctrine by study and put it forward in unmistakable language.

The *Burdwan* division has been explored several times, but every successive exploration has brought new matters to light. During the years under review *Paṇḍita Rākhālacandra Kāyātīrtha* was engaged mostly in this division. The most curious work that he has brought to light is the *Karmopadeśa* by *Śivarāmaśarmā*, composed, it seems, during the reign of *Aurangzeb*. It gives, in *Sanskrit* verse, the directions for the performance of *Mahomedan* religious ceremonies, in the form of an ordinary *smṛti* work. It says that the *Pegambariya* *sana* 1098 was equivalent to 1610 *Saka*.

Ācāratnākara, of unknown authorship, has been found at *Navadvīpa*. It is quoted by *Raghunandana*, and it quotes from the *Madanapārijāta*. It seems to have had some currency in the beginning of the sixteenth century.

Anumaranaviveka, also quoted by *Raghunandana*, has been found at *Vijayacutuspāthi* founded by the *Mahārājā* of *Burdwan*.

If a man is not heard of for twelve years, he is to be considered as dead, and a human form made of *kusa* grass is to be burnt as his body. *Śūlapāni* wrote a work on the burning of this *kusa* image. The work was not known to *Aufrecht*. A *MS.*, however, has been found at the *Vijayacutuspāthi*, *Burdwan*.

Karmopadeśinī, known to *Aufrecht* only from quotations in *Raghunandana* and *Kamalākara*, has been found in a very dilapidated condition at *Navadvīpa*.

Tīrthakalpalatā, copied in *Saka* 1616, gives descriptions of various places of pilgrimage, e.g., the *Ganges*, *Benares*, the *Gaṇḍaka*, *Somatīrtha*, *Campakatīrtha*, *Gaṅgāsāgara*, *Puruṣottama*, *Gayā* and other places, all from a religious point of view.

Vidyānivāsa, belonging to the *Banerjis* of *Ākhaṇḍala* family, was the great patriarch of *Bhaṭṭācāryas*. It is stated that he was the first of *Bhaṭṭācāryas*. He settled at *Navadvīpa* and wrote many works. His youngest son *Viśvanātha* is the well-known author of the *Bhāṣāpariccheda*. His second son *Rudra Nyāyavācaspati* also wrote many works. A commentary on the fourth book of *Gaṅgeśa's* *Cintāmaṇi*, by *Vidyānivāsa*, has been found at *Durgāghāṭa*, *Benares*.

Nyāyalilāvati, by *Ballabha Nyāyācārya*, is a well-known treatise of the *Vaiśeṣika* School. It was commented upon by *Vardhamāna* the son of *Gaṅgeśa*. A commentary on it entitled *Vistārikā* is a new discovery. The work has subsequently been purchased for Government. It is said to be by one *Tārkika Siromaṇi*. It was copied on palm leaves in *Saka* 1561.

Dravyasārasaṅgraha is a short treatise on the "Dravya" chapter by *Udayanācārya*. It was composed by *Raghudeva Nyāyālaṅkāra* the son of *Harirāma* of *Navadvīpa*. It is a new discovery.

Kaṇāda was a contemporary of *Raghunātha Siromaṇi*. A work written by him entitled *Vāyuvāda* is a new discovery.

Search in *Burdwan* has brought to light several compilations of *Tantra*, viz., *Tantrarāja* by *Kasirāma Vācaspati*, *Tantrānuṣṭhānapaddhati* by *Mṛtyuñjaya Śarmā*, and *Tantraprakāśa* by *Govinda Sārvabhama*. The last has been quoted by *Raghunandana*. It has revealed an original *tantra* entitled *Svatantratrantra*, known from quotations in *Kṛṣṇānanda's* *Tantrasāra*. The *MS.* contains four *paṭalas* only.

MSS. of the *Nimbārka* School of *Vedānta* are very rare. *Paṇḍita Rākhālacandra* has, however, examined and described five of them at a monastery at *Rājgāo* at *Burdwan*. These are :—

- (1) *Aitihyātattva* by *Nimbārka*.
- (2) *Daśa Sloki* by *Nimbārka*.
- (3) *Vedāntaratnamañjūsā* by *Puruṣottama Ācārya*, a commentary on the *Daśasloki*.
- (4) *Nimbārka Vikrānti* by *Aṇḍumbara Ācārya*.
- (5) *Nimbārkatattvanirṇaya* by *Nandadāsa*.

A work on Yoga attributed to Gorakṣanātha has also been found. Gorakṣanātha makes his obeisance to Ādinātha. He lays stress upon the foundation of sects. His particular sect seems to have been the Abadhūta sect.

Siddhāntaratnamālā, by Śrīvatsalañchana, the son of Mahāmahopādhyāya Viṣṇu, is a curious work. It is a Vedānta work but by a Bengali Paṇḍita. It deals with all the topics of Vedānta, and proves that Brahma is "Nirguṇa" and "Nirākāra."

The number of descriptions of MSS. belonging to private libraries during the years under review is five hundred and forty-eight. For these descriptions more than three hundred libraries have been examined all over the province. As time wears on the field of operation shrinks and new discoveries become of rare occurrence. Still, those engaged in the operation of the search for MSS. have found more than five hundred works to describe. This is a matter for congratulation and speaks well for the staff employed. There are still many districts to explore. The Gadajāta Mahals have not yet been touched. Calcutta and its vicinity have not been properly searched. Jessore, Khulnā are still blank. Though the field of operation shrinks yet there will be work for many decades. Under the circumstances I request the favour of your kindly moving the Government of Bengal to renew the grant, and if possible to increase it, for the present grant terminates on the 31st March, 1906.

I have the honour to be,

SIR,

Your most obedient servant,

HARAPRASAD SHASTRI,

Jt. Philological Secretary,

Asiatic Society of Bengal.



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REPORT

ON THE



SEARCH FOR SANSKRIT MANUSCRIPTS.

(1906-1907 to 1910-1911)

BY

MAHĀMAHOPĀDHYĀYA HARAPRASAD SHĀSTRĪ,

Vice-President, Asiatic Society of Bengal.

CALCUTTA:

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1911.



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Report on the Search for Sanskrit MSS.

(From March 1906—March 1911.)

To

G. H. TIPPER, Esq., M.A., F.G.S.,

Honorary Secretary, Asiatic Society of Bengal.

Dated, Calcutta, January 31, 1911.

SIR,

The period of five years for which the grant for the search for, and the conservation of, Sanskrit manuscripts was last made will expire on the 31st of March 1911. As it is desirable that the grant should be renewed, I have the honor to submit the following report of the operations in connection with the search, and I hope the report will enable you to make the application.

During the years under review I was in charge of the operations. During the first half I was in Government employ as Principal of the Sanskrit College, Calcutta. But during the latter half I had no regular appointment and I could devote the greater portion of my time to original research.

Shortly after my retirement from Government service in November 1908, Sir Thomas Holland, the then President of the Asiatic Society of Bengal, pointed out, that without a good descriptive catalogue, the large collection of manuscripts, made mainly by me, during a period of 20 years from 1891, is not available to scholars outside Calcutta, and asked me to put up a note how best to prepare a catalogue. My note was discussed at a meeting of the Society and I volunteered my services. My offer was accepted, but as I was then in charge of a bureau of information in matters relating to History, Religion, Usages and Folk-lore for the benefit of the Civil Officers in Bengal, sanction was asked for from Government to permit me to undertake this new work, and the sanction was readily accorded.

Paṇḍit Rākhāl Candra Kāvya-tīrtha, who joined me as travelling paṇḍit in 1892, and worked faithfully for 18 years, died suddenly in October 1908. He did very good service and was constantly on the move, and he understood his business. By his death I lost a very valuable assistant. His place was given to Paṇḍit Nani Gopāl Bānerji, who combines with a sound knowledge of Sanskrit Grammar and Literature, a working knowledge of English. For the last two years I have derived much assistance from him. Paṇḍit Āsutoṣ Tarkatīrtha still continues to be a travelling paṇḍit, and Paṇḍit Mathurā Nāth Mazumdār Kāvya-tīrtha the resident paṇḍit.

During the period under review three volumes of Notices of Sanskrit manuscripts have been completed; two volumes, the 3rd and the 4th, of Notices of Sanskrit manuscripts in private libraries of Bengal, and an extra volume embodying the results of my examination in 1907 of the additions made to the Durbar Library, Nepal, from 1898 to 1906.

I made a rather prolonged stay at Katmandu in order to examine the additions referred to above, and several short trips to Benares, Puri and other places in Northern India, for the examination of private libraries and also for the collection of manuscripts.

Paṇḍit Rākhāl Candra travelled in North Behar and Western Bengal, and Paṇḍit Āsutoṣ in the districts of 24-Parganas and Hooghly.

The number of manuscripts collected during the five years is 2,013; 625 others have been examined for the purposes of acquisition but could not be acquired for want of funds. Six leaves in what Dr. A. F. R. Hoernle called Central Asian Brahmi have been acquired from a Russian traveller, V. Kara, Esq., who brought them from the Taklamakan desert.

The experience of so many years has given me some knowledge of where valuable manuscripts are to be found. In the early part of my career manuscripts were very seldom in the market. Paṇḍits thought it very disgraceful to sell or even to show their manuscripts. Thanks to the search for Sanskrit manuscripts all over India and to the Oriental scholars of Europe who come to travel in India, this state of affairs has changed. Large collections can now be purchased, and several such collections have come to my knowledge. One of these containing 6,600 and odd manuscripts was offered to me, but I could not find funds for it. Professor A. A. Macdonell, however, to whom I showed the manuscripts in February 1908, applied to Lord Curzon as Chancellor of the Oxford University, and he wired to Maharaja Sir Chander Shamsheer Jung Bahadur Rāṇa, who supplied the necessary funds and requested me to purchase the collection, which he then presented to the Bodleian Library.

Similar and perhaps more valuable collections may be acquired if funds are forthcoming.

In the year 1909 two collections of manuscripts were acquired from Benares :—

One from Hare Kṛṣṇa Vyāsa, who was a Sārasvata Brāhmaṇa of the highest distinction in the Punjab. He came early in his life to Benares and died at the ripe age of 90 in the year 1894 A.D., leaving a collection of about 3,000 manuscripts to his sons, Hṛṣīkeṣa and Vidyādhara. Vidyādhara sold a part of his share of the paternal collection to the Sanskrit College, Benares, and a part to German and English manuscript collectors. Hṛṣīkeṣa died in May, 1909, and his share has been secured for the Government of India.

The other from Lakṣmīnārāyaṇa Kavi, who was a Bhāṭ Brāhmaṇa from the Punjab. He died in 1909, aged 80, after a residence of 58 years at Benares. He also was a noted Paṇḍit of his time and collected a large number of manuscripts from various sources. The copy of the Mahābhārata in his collection belonged originally to Sadānanda Vyāsa, who was the chief expounder of the Purāṇas at the Vyāsa Pīṭha at Vālujikā Farās in the city of Benares, during the last quarter of the 18th and the first quarter of the 19th century.

Lakṣmīnārāyaṇa had a widowed daughter-in-law, who sold his collection of Sanskrit manuscripts to the Government of India.

In the year 1905 appeared the catalogue of the palm-leaf and selected paper-leaf manuscripts in the Durbar Library, Nepal. In 1906 some copies were presented to His Highness the Mahārāja of Nepal. In acknowledging receipt of these he sent a list of new acquisitions to the Library, which I was very anxious to examine. The Government of Bengal and the Asiatic Society permitted me to proceed to Nepal during the summer vacation of 1907, and I set out with two Assistants. We sat in the library for nearly two months and carefully examined not only the new collection but a large number of other manuscripts placed before me by the courtesy of Subbā Viṣṇuprasāda Rāj-bhāṇḍārī, who brought them from private libraries for my examination. His Highness the Mahārāja took a personal interest in our work and often enquired as to our progress. The Resident of Nepal, Major Manners Smith, also watched the progress of our work with great interest. The result of our examination is embodied in a recent volume. It contains descriptions of numerous Tāntrika and Buddhist manuscripts copied before the Muhammadan conquest of Bengal in 1198, namely—

Bhagavatyaḥ Svedāyaḥ Yathālabdha Tantrarāja	..	1029 A.D.
Uṣṇīṣavijayadharaṇī	.. ..	.. 968 ..
A solitary leaf of Catuspīṭha-Sādhana saṃkṣepa	..	.. 1045 ..

A dilapidated copy of Prajñāpāramitā	1166 A.D.
Catuspīthāloka	1012 ..
Caṇḍī	1162 ..
Sarva Vajrodakā	1059 ..
Vajrayoginīsādhana	1154 ..
Mahā Kaulajñānavinirṇaya (by Matsyendrapāda) in transitional Gupta character .. ..	..
Kalyāṇa Kāmadhenu Vivaraṇa	1004 ..
Yogarātnamālā or Hevajrapañjikā in transitional Gupta	
Yogāmbara sāghananaupayikā in the 13th year of Vīra- hapāla Deva .. ..	..
A work by Nāgārjuna	1164 ..
Mitapadāpañjikā	1141 ..
Brahmayāmala	1052 ..
Piṅgalāmata	1174 ..
Brahmasaṃhitā	1195 ..
Aṣṭasāhasrikā Prajñāpāramitā.—A gift of Vasanta Devī, the wife of Govinda Candra Deva of Kanauj ..	..
Kriyākālaguṇottara	1184 ..
Śivadharmā	1069 ..
Kiraṇatantra	924 ..
Viśvaparakāsākoṣa composed in 1111 A.D., and copied in	1199 ..
Tattvasadbhāva tantra	1097 ..
Ḍākārṇava on paper	1129 ..

Besides these the catalogue contains descriptions of some very interesting works, viz., a work on Buddhist rituals prepared about the 9th century A.D. by Tatakara Gupta. As the ritualist works of the Northern Buddhists are very rare, this work deserves more than a passing remark. Tatakara was encouraged in his work by one Prabhākara Gupta, and he embodied in it the ideas of Śubhākara Gupta, an eminent scholar of the Vikramasīla-Vihāra who is already known from other sources. From Tatakara's book we come to know that there were married monks known as Āryas in his time, that Buddhist priests considered Mahāyāna or Bodhisatvayāna and Mantrayāna as sacraments, that any one who took refuge in the three jewels was regarded as a Bauddha, that the castes such as Kaivarta, Kheta and Khatika who made a living by habitual animal killing were never admitted into the Buddhist community unless they gave up the habit of killing animals, and that in that century the Buddhists like Hindus made use of the Tāntrika formulas like Jang, Bhang, Dhang, Rang, Lang in the performance of every act necessary for human life, such as bathing, eating, etc., and also for their worship; that they used to eat among themselves but never with other people, and that they had no objection to accepting cooked food even from Mlecchas and washermen. It is a very interesting work, and fully deserves publication, though the manuscript begins from the 8th leaf.

The catalogue contains the description of a magnificent encyclopædia by Bhuvanānanda Kavikanṭhābharaṇa, the son of Rām Khān and the grandson of Vāgīśvara. The family was patronized by a Muhammadan Sultan who from Bengal conquered Oudh and Delhi and gave much land to Brāhmaṇs in these provinces. The encyclopædia is entitled Viśvapradīpa, of which one part only, that on music, is to be found in the Durbar Library, Nepal. Another part has been described by Eggeling in the catalogue of the India Office Library. The work professes to be an encyclopædia of the eighteen vidyās or Sciences of the Hindus; two of them so far have been discovered. The description of the Bengal Sultan given in Eggeling's catalogue applies with great force to Sher Shah, and the work seems to have been compiled under his patronage. The father's name of the author is given as Rām Khān or Rām Bala or Śāntidhara. In Bengal, Brāhmaṇs and even learned Brāhmaṇs often obtained from Bengal Sultans the

title of Khān. A discovery of the other parts of the encyclopædia would be exceedingly interesting, because in the two parts already brought to light, the author shews a masterly grasp of his subject, and his Library seems to have been a very comprehensive one.

A work has been described in this catalogue under the name of Caryācaryaviniscaya, copied in the 12th century Bengali handwriting, containing a Sanskrit and Sahajiya commentary on a collection of Bengali kīrtana songs composed by Lui, Kukkuri, Birvā, Guṇdari, Cāṭila, Bhūṣukru, Kahnā, Dombī, Mahintā, Śaraha, Dheguṇa, Śānti, Bhāde, Tāṇḍaka, Rāutū, Kaṅkana, Jayanandī, Dhamma, and Śavara. This is the earliest Bengali collection of songs known, and the songs must go back to the 8th and 9th centuries, as some of the writers are known to belong to this period, and so the composition of the songs, their collection, and its commentary must have taken at least 200 or 300 years. Another small Bengali work entitled Dohakoṣa by Kahnā contains 32 verses in ancient Bengali. It also has a Sanskrit commentary of the Sahajiya School. Some of these verses will be found quoted in Subhāṣitasamgraha edited by the late Prof. Bendall, and I have reason to think that the Tangur collection of the Tibetans contains a translation of these Dohās.

Rājā Rājendra Lāla Mittra edited the Aṣṭasāhasrikā Prajñāpāramitā from six manuscripts. I have also examined a score of manuscripts of this work, ancient and modern, some of them written during the reigns of the Pāla kings of Bengal. In all of them twenty-one verses precede the prose, and we, all of us, thought that the twenty-one verses were part and parcel of the work, but in 1907 when in Nepāla I got a very dilapidated old manuscript on palm-leaf of this work in which the prose is preceded by कतिरिचं राहुलभद्रश्च । This for the first time opened my eyes to the fact that the Prajñāpāramitās are all in prose and that the verses form a different work. But I wondered what Rāhula Bhadra's Kṛti could be. All previous leaves of this manuscript were gone, and so I began to look more carefully and found four letters preceding the statement “कतिरिचं राहुलभद्रश्च” । These letters are “सुनिर्दिता” । And I found in R. Mittra's edition, those to be the last letters of the twentieth verse. So the first twenty verses in Rājendra Lāla Mittra's edition are a work by Rāhula Bhadra in praise of P. P. The twenty-first verse is a mere ‘फलश्रुति’ and could have been composed by any one but the author.

This encouraged me to examine the manuscripts of other recensions of Prajñāpāramitā, and I took up the Pañcaviṃśatisāhasrikā Prajñāpāramitā, which, in Rājendra Lal's and Bendall's descriptions, begin with verses. The verses continue for many pages, and there are colophons indicating chapters. That increased my wonder. It cannot be a hymn like that of Rāhula Bahadra, and I continued turning over the leaves, till I came to the last colophon of the versified portion. इति श्रीमैत्रेयनाथविरचिते क्षमिसमयालङ्कारशाले प्रज्ञापारमितापदेशे अष्टमोऽध्यायः । Then the prose began एवं मया श्रुतमेकस्मिन् समये भगवान् etc. Evidently the versified work was “क्षमिसमयालङ्कार” which was designed for interpreting Prajñāpāramitā, and it was by Maitreyaṇātha. I turned over the leaves, and when I came to the last leaf I found a statement to the effect that 25,000 Prajñāpāramitā is a recast according to the teaching of Abhisamayālaṃkāra, and, according to the numbers of the chapters of that work, was divided into eight chapters. Of what recension of the Prajñāpāramitā it is a recast cannot be positively stated; but in all probability it is the Aṣṭasāhasrikā recension in thirty-two chapters or parivartas which has been recast.

The Pañcaviṃśati-sāhasrikā Prajñāpāramitā was twice translated into Chinese between 265 and 316 A.D. The antiquity of the translation shows the antiquity of the work. The Prajñāpāramitās are written in the form of a dialogue between Buddha and his followers. They begin in the traditional form:— एवं मया श्रुतमेकस्मिन् समये भगवान् etc. But they are really the works of Nāgārjuna. It is said that he had recovered them from the nether world. In some Prajñāpāramitā manuscripts it is written at the end नागाकुर्मेन पातालादुद्धृता, as if they were lost to this world and Nāgārjuna recovered them.

Nāgārjuna is said to have flourished 50 years after Kaniska's great council, that is,

about the middle of the second century A.D. Maitreyanātha, therefore, must have flourished between 150 and 265 A.D.

In noticing the manuscript of *Pañcavimsatisāhasrikā*, Dr. R. Mitra could not find that another work was embodied in it. Professor Bendall noticed that there was another work, but he thought it was an introductory work. He didn't grasp that it was according to this small treatise that P. P. had been recast, and also why the strange colophon was given there. So the *Abhisamayālaṅkāra* eluded the research of two such eminent scholars for nearly 30 years.

Prof. Stcherbatskoi during his visit to Calcutta last November said that he discovered the *Abhisamayālaṅkāra* five years ago. And this was discovered by me at Katmandu in Nepal in the summer of 1907 independently of his researches.

A new but older version of the *Ḍākārṇava* has been obtained, which contains more matter in a curious vernacular, perhaps the mother of Bengali, than is usually found in ordinary manuscript copies of that work. In fact the few Sanskrit verses in each section simply introduce the vernacular matter. The manuscript is written in the 11th century Newari on thick paper which has grown brown with age. The paper is not of Mahomedan manufacture and is, perhaps, the old paper called *Vāṃśapatra* paper by the Nepalese and *Daphne* paper by Europeans, of which many fragments have been obtained from Central Asia. The manuscript belongs to the Durbar Library, Nepal.

The *Haremekhalā* has a "chāyā" or Sanskrit translation in verse. It also has a commentary in Sanskrit. Rājā Pratāpa Malla of Katmandu, a contemporary of Aurangzeb, made a careful copy of *Haremekhalā*. The "chāyā" and the commentary on palm-leaf are enclosed in gilded and beautifully decorated boards. The manuscript is now the property of the Librarian of the Durbar Library, Nepal. When the manuscript was first shewn to me, the unusual thickness of the last leaf roused my suspicions. I dipped it in water, and with a little manipulation found that two leaves were glued together into one. The glued pages contained a panegyric on Pratāpa Malla. The inference was irresistible that some one stole the manuscript and, to prevent detection, glued together those pages which would reveal the name of the real owner.

The Rājās of Kanauj belonging to the Rathora or Gāhārwar family were staunch Hindus. Among them Govinda Candra was specially famous for his orthodoxy. It was at his court that Lakṣmidhara made the first great compilation of *Smṛti* yet known. Govinda Candra, however, had a Buddhist wife, and she presented a copy of *Aṣṭasāhasrikā*, which is to be found in the Durbar Library, to a Buddhist Vihāra.

Bodhicaryāvatāra is a work written by Śāntideva in the 7th century A.D. It is a philosophic work of the highest importance to Buddhism. In the Durbar Library, however there is a work entitled *Bodhicaryāvatārānusaṃsā*. It is *Bodhicaryāvatāra* itself with a few verses added both in the beginning and at the end. The object of the added verses is to show that it is an interlocution between Aśoka and Upa Gupta. This is the way in which History has been perverted by ignorant monks of later times.

Works on *Dhanurveda* are very rare. Hence the discovery of *Kodaṇḍa Śāstra* attributed to Dilīpa may be considered an important one. It treats of how a bow is to be made, how arrows are to be aimed, etc. Greater reliance, however, is placed on mantras and incantations than on the actual skill in archery.

The following is an analysis of the MSS. acquired for Government.

Astronomy.—*Bṛghu Saṃhitā* is an extremely rare astrological work. A work of this name was acquired at Sāṅghā in Nepal in 1897, which however proved to be a work on yoga. In 1909 ten parts of the *Astronomical Vṛghu Saṃhitā* running over 38,000 slokas were acquired at Benares. The work is divided according to the rāsis. Two more rāsis would complete the work. *Gargasamhitā* is still more rare, but a portion of it was acquired in the same year. Two manuscripts of the *Vṛddhayavanajātaka* have been acquired, one with a Hindi Commentary by Mahādeva. This is in 8,000 verses of the *Indravajrā* metre and is often attributed to Mīnarāja. This is a work distinct from *Yavanajātaka* translated by *Yavanācārya* from the original Greek, and versified by

Sphujidhvaja into 4,000 verses of the Indravajrā metre now in the Durbar Library, Nepal.

Mīmāṃsā.—Śavara's Mīmāṃsā-Bhāṣya was commented upon by Kumārila in verse and also in prose. The verse portion extends to the first Pāda of the first chapter. Visveśvara Bhaṭṭa, nicknamed Gāgā Bhaṭṭa on account of his bellowing voice, continued the sloka commentary to the end of the work and entitled it Śivārkodaya, a MS. of which has been acquired during the years under review. In the Hare Kṛṣṇa Vyās collection there is a new commentary on the Sūtras by a modern paṇḍit named Rāmeśvara.

Grammar.—Bhartṛhari is said to have revived the study of Pāṇini in the 7th century A.D. by writing his kārīkās, known as Harikārīkās or Vākyapadiya. A part of the work was published in Benares years ago, but the publication could not be proceeded with for want of manuscript materials. A complete manuscript has however been acquired. Lokeśvara was a well-known writer on the Sārasvata school of Grammar. He was an inhabitant of Vidyānagara. This shews the area which five centuries ago was influenced by that grammar. Apasabdakaṇḍana by Bhaṭṭa Dhaneśvara is a curious work according to which there is no such thing as ungrammatical language; and if there is any use for Grammar it is only for religious purposes, Grammar being one of the Vedāṅgas and helping one to understand the vedic rules for the performance of sacrifices. Rādhā Kṛṣṇa of Lahore, the son of Madhusūdana who was the priest of Mahārāja Ranajit Siṃha, wrote a work on grammatical roots in Sanskrit. A copy of this work was found in the collection of Lakṣmīnārāyaṇa kavi. Paṇḍit Rādhā Kṛṣṇa started the search of Sanskrit manuscripts by moving the Government of Lord Lawrence.

Of the eight schools of Sanskrit Grammar the Jinendra school is the least known. Twelve or thirteen years ago a description of the work appeared in the pages of the "Indian Antiquary" and a search was at once instituted at Benares to find if a copy of that work was available. At last a manuscript was traced in one of the richest Jaina upāśrayas in that city and a copy procured for Government.

Upasargārtha-saṃgraha: Kṛṣṇācārya gives in 19 verses the meanings of all Sanskrit prefixes, and writes a commentary on it himself. Vaijāla Bhūpati was a Cauhan Zemindar of four parganās in the district of Patna in the first half of the 17th century. He employed a Paṇḍit named Jagamohan to prepare a topographical account of India entitled Desāvalī-vivṛti, six volumes of which are to be found in the Sanskrit College Library, Calcutta. He wrote a short treatise on Grammar entitled Prabodhacandrikā, which has been collected in these years.

Upaniṣads.—The Hare Kṛṣṇa collection is specially rich in manuscripts of Upaniṣad literature. Of the Vṛhadāranyaka, it contains commentaries by Nilakaṇṭha and by Nityānandāśarma. It is a well-known fact that the Vṛhadāranyaka, commented upon by Śaṅkarācārya, belongs to the Kāṇvaśākhā of the White Yajurveda. But this collection has vṛtti commentaries by Nilakaṇṭha Dviveda Gaṅga and by Vāsudeva-Brahma Bhagavān on the Vṛhadāranyaka of the Mādhyandina-Śākhā of the White Yajurveda. There are several Upaniṣads in this collection commented upon by Dāmodara Śāstrī, a name unknown to Aufrecht. The commentary on the Praśna Bhāṣya by Nārāyaṇendra, and Śvetāsvatāropaniṣadvivarāṇa by Jñānottama, appear to be altogether new. The Lakṣmīnārāyaṇ collection has a curious work under the name of Atharvaṇopaniṣad which magnifies the importance of the name of Rāma.

Nyāya.—Tarkacandrikā by Viśeṣvarāśram is a short work on the Gautama Sūtras in the form of a Vṛtti. Roghudeva Nyāyālaṅkāra flourished at Navadvīp in the beginning of the 18th century. He wrote many treatises on the modern system of Nyāya, two of which Viśayatāvāda and Sāmagrīvāda have been acquired.

Nyāya Bodhinī by Govardhana is an unknown commentary on Tarka-Saṃgraha by Annam Bhaṭṭa.

Tarkasaṃgraha and its commentary Dipikā are well known. But Dipikā Prakāśa by Nilakaṇṭha Bhaṭṭa, the son of Rāma Bhaṭṭa, was not known.

In the Hare Kṛṣṇa collection there are many valuable manuscripts of Nyāya works.

They are generally complete and correct. Two of these, Nyāya Kautuka and Nyāya-Siddhānta-Saṃgraha, seem to be unknown to Aufrecht.

Vedānta.—Of the Vedānta works, Vedānta-Pārijāta by Sadānanda, with a commentary entitled Vedānta-Pārijāta-Mañjarī by the author himself has been added to the collection. The commentary is not in Aufrecht, but unfortunately the manuscript obtained is incomplete.

Aufrecht says in vol. I. of Cat. Cat. that the name Vedānta-Vibhāvanā belongs to two works, one by Nārāyaṇa Yati, and the other by Nārāyaṇacārya. But he corrects the statement in vol. II. by saying that the work and the commentary are both by Nārāyaṇa tīrtha. For the statement in the first volume his authority is Keilhorn's list, and for that in the second, the catalogue of Ulwar manuscripts. The manuscript No. 8562 of our collection says that the text is by Nārāyaṇa Yati, and the commentary is by Nārāyaṇatīrtha. But these may be one and the same person, as both are disciples of Rāma Govinda and students of Vāsudeva.

Tripurī, attributed to Śaṅkarācārya, is a short but comprehensive work on the Upanisads. It is called Tripurī because it is divided into three chapters called pura.

Abhinava Gupta, a renowned Śaiva writer of Kashmere, flourished about the end of the 10th century. At the request of his friend Lorharka, Abhinava Gupta wrote a commentary on the Bhagavatgītā. The author was a Śaiva, yet, he wrote a commentary on the Gītā which Vaiṣṇavas claim as their own. The commentary will be regarded as a very valuable acquisition. The manuscript was copied by Visvanātha Agnihotri in the Śaka year 1660. He got his original from Ātmārām, a Kashmiri Paṇḍit. The commentary seems to have been before that confined to Kashmir only. Abhinava Guptā gives the following genealogy of his Guru Indurāja. His father was Bhūtīrāja, grandfather Saṃsukhya, who belonged to Kātyāyana gotra.

Paramahansa-parivrajakācāryamārganirūpaṇam by Vaikuṇṭhapurī Śaṅkarācārya, takes the twelve well-known texts from various Upanisads, embodying the highest spiritual truth, and shews how a Sannyāsī is to rise gradually to the condition of Brahman.

An important work of the Rāmānuja School, by Rāmānuja himself, is Vedārtha Saṃgraha, which within a short compass gives the substance of the entire Upaniṣad literature according to his mode of interpretation.

Smṛti.—Ācārādīpa by Nāgadeva has not been properly described anywhere. It is sometimes quoted by subsequent writers. A complete manuscript of his work has been acquired. It was copied by a Śrīmālī Brāhmaṇa named Raghunātha at Sirohi in Samvat 1703.

Yamasmṛti is one of the 20 authoritative Saṃhitās. But manuscripts of Yama are all unsatisfactory. Eggeling describes one which seems to be a little fuller. Our manuscript seems to be different from his and contains 100 Ślokas.

Mādhavī Kārikā, by Mādhavācārya on Kāla, contains a number of verses giving the substance of his great work on Kāla known as Kālanirṇaya or Kāla-mādhāviya. These verses have given rise to a large body of literature in the form of commentaries, abridgements, etc. But the Kārikās themselves were not known. They have now been found and acquired for Government collection.

Nirṇayoddhāra is a short treatise on Smṛti, embodying and criticising the essential points of Nirṇaya Sindhu by Kamalākara Bhaṭṭa.

Smṛti Kaumudī by Madanapāla treats of the ritual of Śūdras. It has been obtained in a fragmentary condition. A discovery of a complete manuscript would be very interesting, as Madanapāla was a patron of many Paṇḍits, and the Madana pārijāta in Smṛti and Madana Vinoda Nighaṇṭu in Vaidyaka were compiled under his supervision and attributed to him.

The Caturviṃśatimatam is quoted, but no manuscript of the work was available for a long time. But it is regarded as a work of a great authority, having the sanction of 24 great Ṛṣis. Two copies of the work, however, have been recently acquired.

Yogi Yājñavalkya which is to be distinguished from the Yājñavalkya Saṃhitā has been acquired.

Sāṃkhya.—The Bibliography of the Sāṃkhya school of Philosophy is very small. Practically the original works are three only, each of which has a number of commentaries. Fitzgerald Hall in his edition of the Sāṃkhyasāra gave a complete Bibliography of these commentaries in 1862, and nothing has been added up to now. A copy of Sāṃkhya-kramadīpikā was found in the Hare Kṛṣṇa Vyāsa collection. It is a beautiful manuscript and very correctly written. It is in the ancient Sūtra-form, though Hall says it is a modern work. I compared it with other manuscripts of the work, and my impression was that it was very old. But in one of the last chapters it quotes what seems to be the pratikas of the Sāṃkhyakārikās, without naming Īsvaraakṛṣṇa. The pratikas quoted are 11 in number. A further examination of this work is necessary, as in it are embodied the 22 sūtras which go under the name of Kapila, and also the interlocutors in some manuscripts at least are Kapila and Āsuri, the first two great teachers of the Sāṃkhya system. Āsuri is so old that he is not mentioned in the Mahābhārata, although the third Sāṃkhya writer, Pañcasikha, is mentioned there.

Sāṃkhya-tattva-kaumudī-Vyākhyā, a short but a very clear, anonymous exposition of Vācaspati Miśra's work, has been acquired.

Kapila Sūtra Vṛtti, a short treatise on the 22 Sūtras of Kapila, is unknown to Aufrecht, though known to Hall.

Sāṃkhyārtha-tattvapradīpikā is an independent treatise on the Sāṃkhya school of philosophy by Keśava, son of Sadānanda and grandson of Keśava Bhaṭṭa.

Yoga.—Yogamaṇiprabhā by Rāmānanda Sarasvatī has been noticed by Rajendra Lāl Mitra in No. 2058. The new collection has an anonymous commentary on it entitled Svasaṅketa.

Kāvya.—Fragmentary copies of two commentaries on Naiṣadhacarita have been added to the Government collection, one by Vidyādhara and the other by Narahari. The latter seems to have been known to Vidyāraṇya Yogī. His father was Svayambhu and his mother was Nālamāyā. He belonged to the Telugu country. Vācaspati Miśra in his Tattvakanmudī says that the sons of Madālasā obtained emancipation very easily owing to their merits acquired in previous births. In this collection there is a short poem in 8 verses attributed to Madālasā. She addresses her sons on the essential points of emancipation. The verses are charmingly beautiful.

Piṅgalaśloka, a century of verses in honour of Gaṅgā by the well-known Jagannātha Paṇḍita Rāja, has been imitated by Gaṇesa Prasāda under the patronage of Lāl Bāhādur. This poem is named Gaṅgalaśloka and was composed in Samvat 1911.

A very interesting work, Kureṣavijayakāvya, has been acquired, which gives the account of the preaching of Rāmānuja's doctrine, by one of his pupils, Kureṣa, who has temples dedicated to him in Southern India. The word Vijaya here means conquest, not by swords but by arguments.

Gīta Girisakāvya by Rāma Bhaṭṭa, the son of Śrīnātha Bhaṭṭa, is a work in twelve chapters, in imitation of Jayadeva's Gīta Govinda, the theme of the work being the amorous sports of Śiva and Pārvatī, that is, Gīṛsa and Gaurī.

Vidyāmañjarī by Dhāreśvara, the son of Keśava Miśra, in two chapters on the benefits of learning, is very interesting as hailing from Kāmarūpa in Assam, being composed in the Śaka year 1736, that is, about ten years before the British conquest of that country.

Rhetoric.—No work on Rhetoric is so widely studied as Kāvyaaprakāśa. It has a commentary entitled Kāvya-pradīpa by Mahāmahopādhyāya Govinda. This again has a commentary entitled Prabhā, by Vaidyanātha Bhaṭṭa, the son of Rāma Bhaṭṭa, which has been acquired.

Arthalaṃkāra Mañjarī, by Nirmala Bhaṭṭa and not Alankāra Mañjarī as mentioned by Aufrecht, is a short work on the figures of speech which depend purely on the meaning.

Cirañjīva Śarmā flourished about 200 years ago under the patronage of Yasovanta

Rāy, a Naib Dewan under Mursid Kuli Khan. He was a Chatterji and wrote many books. His Vidvanmodatarāṅginī is well known. That he wrote a work on Alaṃkāra was not known. In the present collection there is a work entitled Kāvya-vilāsa by him in two bhaṅgiṣ: the first is on Rasa and the second on Alaṃkāra. A copy of Vṛttaratnāvalī is also included in this collection.

Kāvya prakāśodāharaṇa Candrikā by Vaidyanātha, the son of Rāma Bhaṭṭa, gives an explanation of the verses quoted as examples in the Kāvya prakāśa.

Candrāloka by Jaydeva is a work on Rhetoric often described by competent scholars. But its commentary by the famous Gāgā Bhaṭṭa was not so well known. Lakṣmīnārāyaṇa had a copy, which now belongs to the Government collection.

Kamalākara Bhaṭṭa is a well-known Smṛti writer, but he wrote on other subjects too. His commentary on the Kāvya prakāśa has many new features.

Śauddhodani wrote numbers of sūtras on Rhetoric, and Kesava Misra commented upon them. The commentator wrote seven other works on Rhetoric, but they were so philosophical that ordinary people could not understand them. He therefore wrote this commentary, Alaṃkāra sekharā, under the patronage of Māṇikyā Candra, whose grandfather Rāma Candra died in a sanguinary war between a Sultan of Delhi and a King of Kaula. The dynasty to which Rām Candra, his son Dharma Candra and his son Māṇikyā Candra belonged is said to have its origin in Susarmā.

Prosody.—Bandha Kaumudī by Gopinātha is a curious work on writing verses in various diagrams. This sort of versification is very old. Daṇḍī treats of it in his Kāvya darsa. Latterly this became the prevalent form of versification in India, and those who could write *bandhas* were regarded as great poets.

Vālasikṣopadeśa by Siddhesvara Kavi is an elementary treatise on Prosody, unknown to Aufrecht.

Vṛttaratnāvalī by Cirañjīva Śarmā gives rules of versification and at the same time panegyricizes Yaśovanta Rāy, the naib-Dewan of Dacca, the author's patron.

Kṛṣṇadeva Tripāṭhī, the son of Jayagopāla and grandson of Raghupati, wrote a work on Prosody under the patronage of Jānakīprasāda Siṃha, the son of Devakīnandana Siṃha, in Samvat 1879. It is entitled Chandaḥ prastārasāraṇī and follows the Sūtras of Piṅgala.

Purāṇa.—Nāgojī Bhaṭṭa was the greatest paṇḍit of the 18th century. There is no branch of Hindu learning in which he has not written commentaries on standard works. He wrote a commentary on Caṇḍī. This collection contains one by him. The manuscript is written by three different hands and on three different kinds of paper.

Several Purāṇas, known only in quotations, have been acquired, viz., Vahnipurāṇa, Auśanasa-purāṇa, Ādityapurāṇa, Vasiṣṭha-purāṇa and Parānanda-purāṇa.

Tantra.—The number of Tāntrika works in this collection is not small. But they are not of much historic interest. The following are, however, original Tantras of some historical value. (The original Tantras were all spoken by Śiva in his various forms at the Kailāsa mountain to Pārvatī in her various forms. But they were brought down to earth by nine Nāthas, human embodiments of the spirit of Śiva. Ādinātha is one of these. Yogavīja, attributed to him, is a work on the Tāntrikayoga-praxis, by which the Finite self can rise to the Infinite. It speaks of the Nāthamārga or Nathism, a form of Hindu-Buddhist Tāntrika religion which, Hodgson says, was prevalent in Northern India centuries before the Muhammadan conquest.) Hodgson, however, in his paper in the 18th Vol. of J. R. A. S., old series, does not speak of any book. This work, therefore, I consider to be a very interesting find. No less interesting is the work written in Transitional Gupta in the Durbar Library, Nepal, attributed to Matsyendra-nātha or Macchyaghnāpāda, entitled Mahā Kaulajñānaviniscaya; but as the Tantra works found in that Library have been described by me in a volume, I need not dwell on them here.

Medicine.—A rare work on medicine is the commentary on Vaidya Jivana by Harinātha Gosvāmī the son of Monohara Gosvāmī and the grandson of Lakṣmīdās

Gosvāmī. The commentary was composed in Samvat 1730 at Kusapur. The commentary is entitled Gūdhārthadīpikā.

Miscellaneous.—Mūrkhāṣataka is a humorous work in 26 verses, which describes 100 different kinds of Mūrkhās or fools. The author thinks that a man who purchases real property by borrowing money is a fool. A merchant who indulges in humour is a fool. The man who expects affection from a Kāyastha is a fool. One who goes to a fortune-teller to seek his fortune is a fool. A man with a hoarse voice is a fool if he attempts to sing. A beggar who longs for a hot dish is a fool, and so on.

Geographical works in Sanskrit are so rare that every scholar is likely to welcome the Ṣaṭpañcāśatdesavibhāga which gives the names and the extent of 56 countries including China and Tibet. The work seems to be part of some unknown Tantra, the speaker being Śāṅkara. The landmarks are not natural objects like rivers and mountains but famous temples and places of pilgrimage. For instance, it speaks of Aṅgadesa as commencing from Vaidyanātha and ending at Bhuvaneśvara. Vaṅgadesa extends from Vajrāgāra to Brahmaputra.

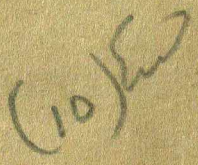
In number 9829 there are two short works of great interest. One enumerates the eleven Ācāryas down to Śāṅkara, four of his disciples and the Sanyāsīs of different denominations which proceeded from them; the other enumerates the four maṭhas—(1) Paścimāmnāya, (2) Pūrvāmnāya, (3) Uttarāmnāya, and (4) Dakṣiṇāmnāya, represented by Sāradāmaṭha at Dvārakā, Bhogavardhanamaṭha at Purī, Jyotiṣmānmaṭha at Vadarikāśrama and Śrīrgerīmaṭha at Rāmeśvara Kṣettra, respectively. The following are the Tīrthas for the four āmnāyas—(1) Gomatī, (2) the Ocean, (3) Alakānandā, and (4) Tuṅgabhadṛā. There is a fifth āmnāya called Ūrdhvāmnāya which has Sumeru for its maṭha, Kailāsa for its kṣettra, and Jivankalā for its tīrtha. The first four are real and geographical, while the fifth is hypothetical and mythological. It seems that the Tāntrikas who came later than Śāṅkarācārya as sects took these names and elaborated upon them.

Gajapati Puruṣottama Deva was a Sanskrit author of some repute about the end of the 15th century. His Mukticintāmaṇi has been published. His work on Durgotsava is well known. In the present collection there is a third work Nāmamālīkā which quotes from 66 different works and treats of the merits of various names of Hari.

Two manuscripts of the Śyainikasāstra, one with a commentary, have been acquired. The work relates to the art of Hawking. It was composed by Rudradeva, a King of Kūrmācala, most probably in the 16th century.

The most important discovery made during these years is a copy, fragmentary though, of Catuṣṣatikā by Āryadeva, who flourished about the end of the second century A.D., with a commentary. Catuṣṣatikā has no Chinese translation, but it has a Tibetan translation. Professor Stecherbatskoi saw this manuscript and at once pronounced it to be a great discovery. He advised me to go to Press at once, as European Scholars would be anxious to have it. It has already been copied for the Press.

I need not give here the details of other manuscripts, as I am now engaged in preparing a complete descriptive Catalogue of all the manuscripts, more than 10,000 in number, acquired since the search was instituted in Bengal in the early seventies.

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I have the honour to be,
Sir,
Your most obedient Servant,
HARAPRASAD SHĀSTRĪ.