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DR. RUPNATHJY ( DR. RUPAK NATH )

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Whish No.	Cat.-No.	Whish No.	Cat.-No.
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DR. RUPNATHJI (DR. RUPAK NATH)

## LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1885-1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārāja of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1887.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber, Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

*Size:* 16 $\frac{3}{4}$  × 2 in., 192 leaves, about 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?<sup>1</sup>

*Character:* Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

*Ṛgveda-Bhāṣya*, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 122 to I, 165. Ff. 146 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2<sup>nd</sup> ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

*Sāyaṇācārya's Commentary* on the first Āraṇyaka of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidīkamārggapravarttaka - śrīvira - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhara(read °ra)sya Sāyaṇāmātyasya kṛtau vedārthaprakāśe prathamāraṇyakam samāptam || om || iti Mādaviye vedārthaprakāśe aitarekānyaka(read aitareyā-  
raṇyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °aḥ) || śrīkṛṣṇāya nama(h) hariḥ || om ||

<sup>1</sup> See Preface.

2.

WHISH No. 2.

*Size:*  $16\frac{1}{4} \times 2$  in., 170 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*Rgveda-Bhāṣya*, by *Sāyaṇācārya*, from the 23<sup>rd</sup> Varga of the 5<sup>th</sup> Adhyāya of the 1<sup>st</sup> Aṣṭaka, to the end of the 1<sup>st</sup> Aṣṭaka, i. e. Sāyaṇa's Commentary on Rgveda-Saṃhitā I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the Rgveda with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamam jusaṣva saprathastamam, etc.*

3.

WHISH No. 3.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 75 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣava ūcuḥ | bhavatā sarvam ākhyātaṃ saṃkṣepād vistarād api | idānim śrotum icchāmo brahmagitām anuttamām | etc.*

It ends:—*śrī omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagitāsūpaniṣatsu dvādaśodhyāyaḥ || śrīśivāya namaḥ || śubham astu ||*

4.

WHISH No. 4.

*Size:*  $10\frac{3}{4} \times 1\frac{5}{8}$  in., 170 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ || evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsammataṃ iti darśayitum aitare(ya)kātaittiriyakādi - samastopaniṣadartthasya sākalyena pratipādikāṃ brahmagītāṃ vaktum munīnāṃ praśnam avatārayati bhavakaratithim iti atha tāṃ vaktum purāvṛttam udāharati purā sarvajñas sarvavid iti sāmānyatas sarvañ jātūti sarvajñāḥ, etc.

It ends:—iti śrīmat-tryambakapādājya-seva-parāyaṇenaiva Mādhavācāryeṇa viracitāyaṃ (read °tāyāṃ) sūtasamhitāyāṃ yajñavaibhavaḥṣaṅgasyopariḥhāge brahmagītāyāṃ dvādaśoddyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH NO. 5.

Size:  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by Śrīnivāsamakhī of the village of Arhagola. Ff. 117.

It begins:—Arhagolagrāmanivāsī Śrīnivāsamakhī sudhīḥ | bālān uddīśya tanute prāyaścittasubodhinim || tatrādāv anuddharaṇaprāyaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśaṃ pustakan dṛṣṭvā tādṛśaṃ likhitam mayā | abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate || asmat-gurucaraṇāravindābhyān namaḥ ||



(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—natvā śrīgurupādukañ ca vaṭukaṃ vāpiñ ca vighneśvaram kameśan tripuram param bhagavatim devim śukaśyāmalam | vakṣye kaulikadhūrtaḍāmbhikaśaṭhādinām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālīkānām kramāt || kaulāgamatantrārthān samgrhya śrīkulārṇavārthāṃś ca | kaulādarśam kurute Viśvānanda hitāya kaulavidām ||

It ends:—iti śrī-Viśvānandanātha-vracita-kaulādarśatantram sampūrṇam || śrīgurubhyo namaḥ ||

(c)

The leaves 20 to 41 contain two other Tantric treatises, viz.

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—śrīcakroddhāraḥ | tatra vedīkāyām gomayopalīptāyām paścimataḥ svasthānam paścīrajya etc. It ends on f. 28:—iti śrīcakrapraṭiṣṭhāvidhiḥ | Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulakūṭāvatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc. The *Śrīrudrayāmālā* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned on fol. 36b.

Fol. 36b—37a:—ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaprasādaprapṭāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmitradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsakābhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante | Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśū-  
kṣarī | iti tripurābhedaḥ kathitāḥ || śrīmahātripurasundaryyai  
namaḥ ||

6.

WHISH No. 6.

Size:  $10\frac{1}{4} \times 1\frac{1}{2}$  in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras  
together with their Commentary.

The Sūtra begins:—oṃ atha śaktisūtrāṇi | citisvatantṛā  
viśvasiddhīhetuḥ | svecchayā svabhittau viśvam unmīlayati |  
*etc.* It ends on p. 2:—oṃ śaktisūtrāṇi sampūrṇaṃ | śrīmat-  
gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyaṃ |  
oṃ | citisvatantṛā viśvasiddhīhetuḥ viśvasiddhau hetuḥ | vi-  
śvasiddhīhetukā ca iti sarvakāraṇatvaṃ sarvaśaktitvaṃ  
mahāphalatvaṃ sukhopāyapāpyatvaṃ ca svātmadevatāyā  
vivakṣitam | citir ity ekavāsanena bhedaḥ svastavatvaṃ svatan-  
treti niraṃkuśaiśvareyaḥ ca sūcitam | *etc.* It ends on  
page 12:—pūrve bhūtabalim dadyāt kṣetrapālan tu da-  
kṣiṇe | rājarājeśvaraḥ maddhye gaṇapati īśānye | āgneyaga-  
ṇapatim āgneyam durukulyāṃ | vāyavye | vārāhim īśā-  
nye | (*sic*)

(b)

*Ātharvaṇaprokta - devīrahasya - svarūpakramopāsanāyāḥ*  
*jaganmūtrbhaktyaikavedyāḥ prayogaḥ*<sup>1</sup> by *Jagannāthasūri*  
(215 ślokas). Ff. 13—26.

It begins:—vimaṛśapadavācyāṃ apy avimaṛśapadan

<sup>1</sup> Mr. Whish describes this as the *Bhāvanopaniṣad*. See below  
śloka 2.

namaḥ | japākusumaśoṇām apy ajapākṛtim ambikām || 1 ||  
bhāvanopaniṣadartthagarbhitāḥ krikānirammitabhāskarāḥ  
padyabandhava . . .<sup>1</sup> tu tā Jagannāthasūrinivahavaktisukr-  
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitaḥ |  
prāṇān āyamyā mūlena ṛṣyādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamyā tato nyāsam kṛtvā gurun  
namac chāmbhūm | iti śrīmad-atharvaṇaprokta-devīrahasya-  
svarūpakramopāsanāyāḥ jaganmātribhaktyaikavedyaḥ pra-  
yogo Jagannāthasūri-praṇītas samāptaḥ || hañiḥ om || śrī-  
devyai namaḥ || śubham astu ||

(c)

The *Cidvallī*, by *Naṭanānanda*, a pupil of *Nāthānanda*.  
This is a Commentary on *Puṇyānanda's Kāmakaḷā*, or  
*Kāmakaḷāvīlāsa*. The latter has been printed by Prof.  
Bhandarkar in his *Report on the search for Sanskrit MSS.*  
*in the Bombay Presidency during the year 1883—84*  
(Bombay 1887), p. 376 *seq.*

It begins:—vande tan mithunadvandvam ādimānandacit-  
ghanam<sup>2</sup> | anuttara<sup>3</sup>param<sup>4</sup> jyotir iti yat<sup>4</sup> bhāvyaṭe budhaiḥ |  
śrīmate Naṭanānandayogīṇe paramātmāne | raktaśuklapra-  
bhāmiśratejase gurave namaḥ | praṇamata Nāthānandam  
parayā bhaktiā cidāikyabodhānandam | upaniṣadartthani-  
gūḍham sakalajanānandabhadrapīṭhārūḍham<sup>5</sup> | namaś śivāya  
nāthāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāṅga<sup>6</sup>paṭitā-  
taṅkaśaṅkave | Puṇyānandamunindrāt kāmakaḷā nāma  
viśrutā jātā bhāryā kācid amuṣyā Naṭanānandāḥ karoti  
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṃ

<sup>1</sup> Here is a blank space for two akṣaras ( ~ - ). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

<sup>2</sup> mithunam divyam āyam ānanda°, Bhandarkar's MS.

<sup>3</sup> oṛam, Bhand.

<sup>4</sup> tat, Bhand.

<sup>5</sup> oṛpīṭhānurūḍham, Bhand.

<sup>6</sup> śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi  
cittena | iti kāmakalāvyākhyā Nāṭanānandena deśikapṛityai |  
racitā rasikajanā[nā]nām pumsām ālokanāya cidvalli | Nāthā-  
nandagurūṇām śiṣyās tatvārthacintakās santi | teṣām anya-  
tamoyam ṭikām enām cakāra tatpṛityai | asyāḥ kāmakalāyāḥ  
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpaṃ paripūrṇaṃ | prapañcitam  
iti | śivam || iti śrī-Nāṭanānanda-kathitā cidvalli samāptā |  
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāya śmat-  
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

*Size:* 14×2 in., 158 leaves, from 11 to 13 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

The *Hālāsyamāhātmya* from the *Agastyaśaṃhitā* of the  
*Skanda-Purāṇa*, in 71 chapters. See Mitra, Notices, vol. vii,  
p. 27 seqq., No. 2264.

It begins:—avighnam astu śaklāmbaradharaṃ viṣṇuṃ  
śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarva-  
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-  
vāsine | catuṣṣaṣṭividhā līlāyena pratyakṣitāḥ kṣitau | śrīmat-  
sundaranāthasya devīm āpharalocanāṃ | kalaye hṛdaye  
nityaṃ kadambavānāsinīm | *etc.* . . . vakṣye purātaṇaṃ  
puṇyaṃ śrīmaddhālāsyasañjñitāṃ | śravaṇāt sarvapāpa-  
ghnaṃ vedānteṣu prakāśitāṃ || . . . deśakālavidhānājñā Vasi-  
ṣṭhādya muniśvaraṃ | Vasiṣṭho Vāmadevaś ca Gautamo  
Varuṇo Bhṛguḥ Bodhāyanaḥ Kāśyapaś ca Yājñavalkyaḥ  
Parāśaraḥ | Bhṛadvājomgirā Atriḥ Kutsaś Śaktiś Śuko  
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasaṃ-  
bhavaḥ | Sanātkumāras Sanakas Sanātanāsanandanau |  
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṃ (sic) |  
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā  
sarveṣu tirtheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān  
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāṇi sarvo bhadrāṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukhaṃ || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyāṃ śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhya-yaḥ || śivāya namaḥ || hariḥ oṃ, *etc.*

8.

WHISH No. 8.

*Size:* 13 × 1 $\frac{7}{8}$  in., 60 + 25 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stoti*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices Nos. 1297, 1489.

It begins:—Śaṅkaraṃ Śaṅkarācāryyaṃ Keśavaṃ Bādarāyaṇaṃ | sūtrabhāṣyaḥkṛtau vande bhagavantaḥ punaḥ-punaḥ | satyajñānāṇāṇdātmakam advitīyaṃ brahmaiva śuddhasatvapradhānāṇāyopādhikam sadīśvarābhāvam malinasatvapradhānāvīdyopādhikam sajjivabhāvaṃ ca jagan māyābhāseṇa jiveśaṃ karoti, *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryyaśrī-Kaivalyānanda-yogindra-pādakamalabhrṃgāyamāna-Svayamprakāśakhya-yativiracitā śrī-Śaṅkara-bhagavat-pādakṛta-haristīvīyākhyā haritattvamuktāvalīsamākhya samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnaṃ brahma nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ aham asmy advayaṃ sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyam saccidānandalakṣaṇaṃ sarvajñaṃ sarvopādānaṃ nityaṃ sarvagamaṃ advayaṃ dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayituṃ kiñcit prakaraṇaṃ advaitamakarandākhyam ārabhamāṇaḥ cikrīṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpaṃ maṅgalaṃ svayaṃ anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābdhaye namaḥ | *etc.*

Beginning of the last (29<sup>th</sup>) chapter, fol. 24b. — Lakṣmīdhara iti granthakarttur nāma sa cāsau kaviḥ, *etc.* Further on: advaitamakarandasya rasābhivyāñjakā-kṛtā | Svayaṃprakāśa-yatina (read<sup>o</sup>nā) puruṣottamaśāśahāt | *etc.*

It ends: — iti śrīmat-paramahaṃsa-parivrajakācāryya-Kaivalyānanda-Yogindra-pāda-kamala-ślokaṅgāyamāṇa-Svayaṃprakāśākhyā-viracitā (ra)sābhivyāñjakā-khyā advaitamakarandavyākhyā samāptā || śrīmahātmārasundaryyai namaḥ ||

9.

WHISH No. 9.

Size:  $12\frac{1}{2} \times 1\frac{5}{8}$  in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavatu Sūram*'. Incomplete. Fl. 88.

It begins; — ad advayaṃ parānandaṃ satyajñānādilakṣaṇaṃ | niṣkalaṃ niṣkriyaṃ śāntaṃ brahma tat samupāsmāhe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśītārtha(n) taṃ vande Vidyāraṇya-muniśvaraṃ | ekādaśe prakaraṇasaṃgrahas tu purākṛtaḥ | idāniṃ punar atraiva kriyate ślokaṣaṃgrahaḥ | skandha ekādaśe ślokā gṛhyante sāravattarāḥ | viduṣāñ

cittaviśrāntyai tadarththopi ca varṇyate | atratyasloka ekaika uparatyupapādane | alan tathāpi gṛhyante katicitsārabhāji-  
bhiḥ | *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyām samutpannānityanirantaraddhyānayogābhyām nirargalāya mānā brahmātmatvāvagāhīnī akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṁ cā nirddhūya paścād upaśāmyatīti sa dr̥ṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12<sup>th</sup> Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādīnir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedāsvai kathitā vyastā etat saumyābhidhehi naḥ | *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe savyākhyāne dvādaśe skandhe saptamoḍḍhyāyaḥ || śrīkṛṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aṁśaram rūpam ānandam anantaṁ satyacit-ghanam | ātmatvenaiva paśyantam nistaramgasamudra-  
vat || *etc.*

It ends:—om śrī-skānde purāṇe sūtasamhitāyām yajña-vaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamo-  
ḍḍhyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā sa-  
māptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagītām śrotukāmair

nnaimiśīyailḥ kṛte namaskārastuṭi upaniṣad(read °nibad)-  
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādābhja-sevā-parāyaṇena Mā-  
dhavācāryyena viracitāyāṃ sūtasamhitā(tā)tpa(r)yadīpikā-  
yāṃ yajñavaibhavakhaṇḍasyoparihbhāge sūtagitāsūpaniṣatsu  
aṣṭamoddyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||  
hariḥ oṃ || śubham astu ||

## 10.

WHISH No. 10.

*Size:*  $13\frac{1}{8} \times 1\frac{5}{8}$  in., 217 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Rāmānuja's* Commentary on the *Bālakāṇḍa* and *Ayo-*  
*dhyākāṇḍa* of *Vālmīki's Rāmāyaṇa*.

It begins:—rāmam indīvaraśyāmaṃ vājivāyatalocanam |  
jyāghoṣanirjitārātīṅ jānakīramaṇam bhūhaje || Vālmīkināma-  
dheyāya muhur vārimuce namaḥ || śrīrāmākathāvarṣair  
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatrādyakāṇḍavyākhyānaṃ kriyate viduṣāṃ  
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa  
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujya-viracite bālakāṇḍavyākhyāne  
saptasaptatimas sargaḥ ||

The *Ayodhyākāṇḍa* begins on f. 60a:—gacchateti mā-  
tulakulaṃ mātulagrhaṃ kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-  
yoddyākāṇḍe ekadvīṃśatyadhikaśatatas sargaḥ || śrī-  
rāmacandrāya namaḥ || ayoddyākāṇḍavyākhyā samāptā ||  
hariḥ oṃ |

## 11.

WHISH No. 11.

*Size:*  $12\frac{1}{2} \times 1\frac{3}{8}$  in., 176 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* On the first leaf there is an entry ("The metrical  
Digest called *Ekādasa-skandha-sāram* and its commentary by Brah-



mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

*Character:* Grantha.

The *Ekādaśaskandhasāraslokaśaṅgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—vaiśārādī sātiviśuddhabuddhir ddhunoti māyāṃ guṇasaṃprasūtāṃ | guṇāṃś ca sandakya yad ātmyam etat svayaṅ ca śāmyaty asamid yathāgauri || ātmā sthūla-sūkṣmādidehebhya bhinnāḥ yato jñāta prakāśakaḥ *etc.*

Fol. 3:—yāvat syāt guṇavaiśaṅgyaṃ tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||

It ends:—iti śrīmat-paramahansa-parivrajakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivarya-śiṣya-Brahmānanda-Bhārati-kṛta - ekādaśaskandhasāraslokaśaṅgrahas savyākhyas saṃpūrṇaḥ || śrīkṛṣṇāya brahmaṇe namo namaḥ || śubham astu ||

## 12.

WHISH Nos. 12 (1) AND 12 (2).

*Size:* 2 Vols., 16½ × 1¼ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 40 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The second work is written by a different hand from the first.

## (1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmane) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ | ra-

hasyaṃ paramaṃ puṇyaṃ jīṇāsura jñānam uttamaṃ ॥ 2 ॥  
vedāṅgam agryam akhilaṃ jyotiṣāṃ gatikāraṇam | ārādha-  
yan vivasvantaṃ tapas tepetidustaram | toṣitas tapasū tena  
pṛitas tasmai varārthine | grahāṇāṃ caritaṃ prādāt mayāya  
savitā svayam | viditas te mayā bhāvas tapasārādhitas  
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritam  
mahat | *etc.*

It ends (f. 21 b):—sarvebhyaḥ pradadau pṛito grahāṇāṃ  
caritam mahat | atyatbhutatamaṃ loke rahasyaṃ brahma-  
sammitaṃ<sup>1</sup> | vedasya nirmalaṃ cakṣur jñātya sākṣād  
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā (dhi)-  
gacchati | iti śrīsūryasiddhānte prathamapāṇe catur-  
daśoddyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhāṣaṃ ॥ sūrya-  
siddhāntam ॥

(2)

The *Kāmadogdhṛī*, a Commentary on the *Sūryasiddhānta*,  
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarīndra*  
of *Paragipura* (who was a son of *Mallayajvan*, and a  
grandson of *Honnārya*).

It begins:—śrividyāhrdayasthitīm śivamayāṃ śrīmatsa-  
mārādhitāṃ kāmākṣīm karuṇākaṭākṣakalitāṃ kalyāṇasa-  
ndāyinīm | kodaṇḍāṃkuśapāśābhānavilasatdhasatāṃ prasannā-  
nanāṃ sindūrāruṇadehakāntīm anīśāṃ śrīhonnāmāmbāṃ  
(sic) bhaje ॥ 1 ॥ śubhrāṅgaṃ pītavastraṃ suratarusadyāṃ  
sūryakoṭiprakāśāṃ nānābhūṣāsametāṃ nalīnabhavanutaṃ  
nāgayajñopavitāṃ | śṛṅgaṃ vātriṇ ca khaṭgaṃ ḍamarukam  
atulaṃ pāṇipadmair ādadhānaṃ mailārākhyam maheśāṃ  
maṇimayamukutaṃ mālavinātham īde ॥ 2 ॥ . . . ye Honnā-  
yāryādikulaprasiddhāḥ sūryādisiddhāntavido mahāntaḥ |  
ye Mallayajvanastatantravyākhyādhurīṇā mama devatās  
te ॥ 7 ॥ śrī-Honnāryasarvatāntrasvatāntraḥ tasmā(j) jātas  
tādṛśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-  
kinyākhye pattane Mallayajvā ॥ 8 ॥ tatputrohaṃ vedavedā-  
ntavedī jyotirvidyāpāragas Tammayajvā | sūryān natvā  
sūryātāntrasphaṭikāṃ Honnāmbāyai kāmadogdhṛīm ka-

<sup>1</sup> This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-  
samāptikāmaḥ sveṣṭadevatāpraṇāmarūpaṃ maṅgaḷaṃ ślo-  
kato nibaddhnāti acintyete | *etc.*

F. 37:—iti śrī - Mailāreśvara - Honnāmbikāvaralabdha-  
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-  
śikahr̥tkumudacandreṇa Tammayāryeṇa śrīsūryyasiddhā-  
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65 b:—śrī-Honnāryyasya pauṭrāc chivagurusadṛśān  
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-  
ravarasthāyinas Tammayāryyaḥ | siddhāntārkkasya nāmnaḥ  
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-  
gdhrīm suṭikāṃ spaṣṭāddhyāyasya samyagrahagurukṛpayā  
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo  
namaḥ ||

F. 104 b:—śrī-Honnāryyasya pauṭrāc chivagurusadṛśān  
Mal(l)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-  
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkka)-  
nāmnaḥ kalitapadavatīm kāmadogdhrīm suṭikāṃ chāyā-  
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||  
hariḥ om || chāyāddhyāyāḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī - Honnāryyasya . . . °yai || iti  
śrīsūryyasiddhānte śvedādhikāro nāma ṣaṣṭhoddyāyaḥ ||  
cha || saṃhitātrayaṇipunāya ādinārāyaṇasya nijagurave om  
subrahmanyāya sveṣṭāmgapraṇāmaḥ || śubham astu śrīśivāya  
namaḥ ||

Vol. II begins with the 7<sup>th</sup> Adhyāya which ends on  
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the  
Pātādhyāya f. 186, the Golādhyāya f. 212 b, the Yantrā-  
dhyāya f. 235.

Vol. III ends:—śrī - Honnāryyasya pauṭrāc śivagurusa-  
dṛśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-  
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-  
naḥ kalitapadavatīm kāmadogdhrīm suṭikāṃ mānāddhyā-  
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-  
ndudurillipi° . . . || iti sūryyasiddhānte mānādhikāro nāma  
caturddaśoddyāyaḥ || hariḥ | om *etc.*

13.

WHISH No. 13.

*Size:*  $16\frac{3}{4} \times 2\frac{1}{4}$  in., 135 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*R̥gvedu-Bhāṣya*, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, *i. e.* Sāyaṇa's Introduction, and his Commentary on *R̥gveda I*, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2<sup>nd</sup> Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13.

*Size:*  $15\frac{1}{8} \times 1\frac{5}{8}$  in., one leaf, 15 lines.

*Material:* Palm leaf, damaged.

*Date of MS.:* uncertain.

*Character:* Grantha.

The beginning of the *R̥gveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign  $\sim$  over the accentuated syllable). The leaf contains the text of *Rv. I, 1, 1 to I, 3, 4*.

15.

WHISH No. 14.

*Size:*  $13\frac{1}{4} \times 1\frac{1}{2}$  in., 83 leaves, 6 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

*Scribe:* Veṅkata Subrahmaṇya, son of Śeṣādiri.

*Character:* Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by *Śaṅkarācārya*.

The MS. begins:—om yasmāj jātaū jagat sarvaṃ ya-  
sminn eva praliyate | yenedan dhyāryate (*sic*) caiva tasmai  
jñānātmane namaḥ | yair ime gurubhiḥ pūrvam padavākya-  
pramāṇataḥ | vyākhyātās sarvavedāntās tān nityam pra-  
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |  
vispaṣṭārttharucinām hi vyākhyeyam sampraṇiyate | nityā-  
nvayini karm māni upāttaduritakṣayārtthāni kāmyānityāni  
ca phalārtthinām pūrvasmin granthe idāni tu karmmo-  
pādānahetuparihārāya brahmavidyā prasthiyate |

It ends:—iti śrīmat-paramahaṃsa-parīkrājakācāryya-Go-  
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-  
yaviracite taittirīyakabhāṣyam samṅgam || om || hariḥ om  
śubham astu om visargabindvaksra<sup>o</sup> etc. . . . hariḥ om  
dhanurmmāse saummyavāre tritīyāyām prajotpatau | tai-  
ttirīyāś ca likhitas Sarppe Śeṣādrisūnunā || hariḥ om  
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy  
asite dine | pakṣe budhasya sādhanau tritīyāyām bhujam-  
gabhe | Śeṣādrisūnunā Venk(ā)ṭasubrahmaṇyena sādhanā |  
taittirīyopaniṣado bhāṣyam sulikhitam mayā || śubham astu  
etc. hariḥ om etc.

16.

WHISH No. 15.

Size:  $9\frac{3}{4} \times 4\frac{1}{4}$  in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-  
saneyi-Saṃhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam  
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |  
on namo brahmādibhyo brahmavidyāsampradāyakartṭṛbhyo

vaṃsaṣṣibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ ||  
 īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa || on tat sat ||  
 īśāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś  
 śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*  
 (ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manaḥ kena prāṇaḥ  
 prathamāḥ praiti yuktaḥ | *etc.*

It ends:—kenopaniṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's* Commentary on the *Isā - Upaniṣat* (ff.  
 1—13a).

It begins:—om | īśāvāsyam ityādayaḥ mantrāḥ karmmasv  
 aviniyuktās teṣāṃ karmnaśeṣasyātmano yāthārtthyapra-  
 pādakatvāt yāthārtthyañ cātmanāḥ śuddhatvāpāpaviddha-  
 tvaikatvāśarīratvasarvagatatvādi vaksyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-  
 haṃsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-  
 kṛtau vājasaneyasaṃhitopaniṣat-bhāṣyaṃ samāptam || hariḥ  
 om ||

(2) *Śaṅkara's* Commentary on the *Kena - Upaniṣat*  
 (ff. 13a—39b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviṣayā  
 vaktavyeti navamoddhyāsyārambhaḥ prāg etasmāt karm-  
 māṇy aśeṣataḥ parisamāpitāni *etc.*

It ends:—syañ ity ata āha jyeye jyāyasi sarvamahattare  
 svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas saṃ-  
 sūram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-  
 pādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-  
 Chamkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-  
 dvivarane navamoddhyāyaḥ || kenopaniṣatbhāṣyaṃ samā-  
 ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{8}$  in., 26 leaves, from 11 to 13 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

Six Upaniṣads, viz.:

(1) The *Kaṭhavalī* or *Kaṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan  
dadau | *etc.*

It ends:—yo vidaddhyātmam eva | śaṣṭhī valli | kaṭha-  
valli samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śriḥ | bhadraṃ  
karṇebhiś śṛṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś  
Śaibyaś ca Satyakāmas Saunḍiāyaṇī ca Gārgaḥ Kausalyaś  
cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhī Kātyāyanas  
te haite, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ ||  
śaṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—bṛahmā devānāṃ prathamas sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ |  
bhadraṃ karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya-  
muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyaopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṃ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana  
iti || iti caturtthaḥ khaṇḍaḥ || māṇḍūkyaopaniṣat samāptā ||  
om ||

(5) The *Pūrvatūpinī* or *Pūrvatāpanīya-Upaniṣad*  
(ff. 20—24b).

1 Sic. And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrīvidyā manor  
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-  
bhaktāya yathā vidyā manuḥ kasmīn utbhavas tat svarūpam  
brūhīti hovāca, etc.

It ends:—praviśya meruśśiṃge cātiprakāśarūpeṇātha  
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |  
tṛtīyakhandaḥ | pūrvatāpinī samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*  
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramasahasyam  
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānīti buddhvā puruṣārthān bhaved  
ya evaṃ vedety upaniṣat iti tṛtīyakhandaḥ | uttaratāpinī  
samāptaḥ (sic) || śrīgurucaraṇāravindābhāṣayāṃ namaḥ ||  
hariḥ om ||

## 18.

WHISH No. 27.

*Size:* 9¼ × 2¼ in., 34 + 37 leaves, 12 or 13 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasudarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnīśvara-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśiru-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā-Upaniṣad* (or *Tripurūtāpana-Upaniṣad?*),  
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.



(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyā-syāmaḥ devarṣayo brahmāṇam sampūjya praṇipatyā papra-cchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravit | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhite gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam aśnute | rahasyo-paniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadran nopi vātaya manaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā yāvacaṛṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundarā upaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ || ity a(tha) vaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyaicchaktivigrahaṃ | vastucinmātrarūpan tat paratatyam bhajāmy ahaṃ | om | bhadraṃ karṇebhir iti śāntiḥ | athaitasṣā antare bhagavān prājāpatyaṃ vaiṣṇavaṃ vilayakāraṇam rūpam āśṛtya tripurābhidhā bhagavatīty evam ādi, *etc.* See the beginning of the *Tripurātapano-paniṣad* in Ind. Off. vol. i, p. 127.

Fol. 20:—sa turyaṃ padaṃ prāpnoti ya evaṃ vedeti mahopaniṣat | bhadraṃ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrajyadharmapūgālamkāra yat padaṃ yayuḥ | tam ahaṃ kathavidyārthā rāmacandrapadaṃ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhaga-vantaṃ abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogiti kathyata ity upaniṣat | bhadraṃ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānapara-mahaṃsa-satguruśrīrāmacandrāṇam astu | . . . acyutosmi

mahādeva tava kārūnyaleśataḥ | vijñānagha evāsi śivosmi  
kim ataḥ paraṃ | na nijan nijavat bhāty antaḥkaraṇajīm-  
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,  
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil  
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayā devān nirmalāspaṭi-  
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāśmahe |  
atha śāktamantrāṇāṃ jījñāsā | ātmaivākhaṇḍākāracaitanya-  
svarūpāśaṃ svavidyā | *etc.*

It ends:—anuttarasamketapradhānavidyāḥ saptadaśa-  
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ antaparivārā asaṃ-  
khyākāḥ | iti śrīmat-paramahamsaparivr̥jakācāryya-Śuka-  
Yogīndra - śiṣya - śrī - Gauḍapādācāryya - śrī - racitāni sūtravā-  
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāraṇya Muni*,  
a pupil of *Śaṅkarācārya*, ff. 3a—33b.

It begins:—bālārkaṃḍalābhāsāṃ caturbāhān triloca-  
nāṃ | pāśāṃkuśadhanurbhāṇāṃ dhārayanti śivāṃ bhaje |  
śrīvidyāratnasūtrāṇāṃ vākyāṃśhap(r)atipādane | bhaga-  
vatyāḥ prasādēna kriyate dīpikā mayā | sā bhagavatī jagat  
sṛṣṭvedan tasmin devatādāy utpādyā, *etc.*

It ends:—iti paramahamsa - parivr̥jakācāryya - śrīmat-  
bhagavat-Śaṅkarācāryya - śiṣya-śrī-Vidyāraṇya-munikṛta-śrī-  
vidyāratnadīpikā samāptā || hariḥ om *etc.*

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also  
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ṅa,  
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīmāthāṃghriparāgaiko parāgād aparāgadhiḥ |  
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhiḥ || iha  
khalu śrīmahātripurasundaryyāḥ *etc.*

It ends:—iti bhāvanopaniṣadotharvaṇaśirasotra racitavān  
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣū-  
ṇāṃ || om śrīgurubhyo namaḥ ||

## 19.

WHISH No. 18.

*Size:* 28 × 2 in., 103 leaves, 8 or 9 lines on a page.*Material:* Palm leaves.*Date:* The MS. appears to be fairly old, early 17<sup>th</sup> century?*Scribe:* Rāma.*Character:* Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.*Injuries:* The MS. is much damaged, part of f. 85 is broken off and lost.The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu  
 Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan  
 tadā | kiñ cakāra mahātejās tan me brūhi dvijottama  
 Vaiśam śrṇu rājann avahitaś caṇḍam . . . .<sup>1</sup> rmmukaśreṣṭhan  
 tūrṇi cākṣayasāyakau divyaṅ astrāṇi rājendra durllabhāni  
 nṛpaīr bhuvī rathaddhvajaś cakāś ca śvetāśvais saha vīrya-  
 vān etāni pāvakāt prāpva mudā paramayā yutaḥ |<sup>2</sup> tasthau  
 mahāvīryas tadā sata mayena saḥ tatobravīn mayāḥ  
 pārthtaḥ vāsudevasya sannidhau pā . . . .<sup>3</sup> stat kṛtam  
 pratyanusmaran pṛṇjali ślakṣṇayā vācā pūjayitvā punaḥ-  
 punaḥ Mayāḥ asmāc ca kṣṇāt samkruddhāt pāvakāc ca  
 didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṃ karavāṇi  
 te ahaṃ hi vīrakarmā vai asurāpām parantapa tasmāt te  
 vismayam kṛcit kuryām adya suduṣkaram evam ukto  
 mahāvīryas pārththo māyāvinam mayam dhyātvā mulūrttam  
 kaunteyaḥ prahasana vākyam abravīt | Arjjunaḥ | kṛtam eva  
 tvayā savam svasti gaccha mahāsura | etc.

It is unfortunate that the difficult and much discussed  
 verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84,  
 a damaged leaf. The verse reads:—[a]jo hi śāstra<sup>4</sup>]m

<sup>1</sup> The rest of the line is lost, the leaf being damaged.<sup>2</sup> Leaf damaged. Read upatasthan.<sup>3</sup> The rest of the line, about six Akṣaras, lost.<sup>4</sup> These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāsyā bhūmiṃ nikṛntanam svasya kaṅṭhasyā ghoran tadvad vairamm mā khaṇiḥ pāṇḍuputraih |

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitam vacaḥ uktavān na gṛhītaṅ ca mayā putralhitepsunā || iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ sabhāparvaṇi anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamoddhyāyaḥ || sabhāparvaṃ samāptaṃ || hariḥ śrīkṛṣṇāya namaḥ || Rāmeṇa likhitam idaṃ pustakaṃ ||

20.

WHISH No. 19.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{4}$  in., 285 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. looks fairly old, 17<sup>th</sup> century?

*Character:* Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jannādyaśya yatonvayāditaratas cārtthesv abhijñas svarāṭ tene brahma hṛdā ya ādikavācā muhyanti yat sūrayaḥ tejo-vārimḍam yathā vinimayo yatra trisarggomṛṣā dhāmnā svena sadā nirastakuhakam satyaṃ paran dhīmahi, etc.

It ends (f. 283b):—dṛṣṭyā vidhūya vijaye jayam udvi-guṣya procyoddhavāya param samagāt svadhāma | cha || ity aṣṭādaśasahasrikāyāṃ saṃhitāyāṃ śrībhāgavate mahā-purāṇe navamaskandhe caturviṃśoddhyāyaḥ ||

Then follow two odd leaves, one unnumbered, the other numbered as 170.

21.

WHISH No. 20.

*Size:*  $10\frac{3}{8} \times 1\frac{5}{8}$  in., 96 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is probably not much older.

*Character:* Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhīte caranavyūhaṃ sa vipraḥ pañkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātitam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ | Vyāsaśāryyo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase || vedovamśavadamśāya Vedavyāsāya te namaḥ || śrīguručaranāravindābhyān namaḥ || śrībṛhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittiriya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṃ vyākhyāṃ vakṣyāmi yajjape | mokṣaḥ lakṣayasālokyavyādhināṣaṃ prajoyanam | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeṇeti | *etc.*

It ends:—uktam vāyavye | rogavān paredaṃ paretya rudrajāpañ careḥ | iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudriyam ucyate || hariḥ om | śubham astu.

(c)

The *Bṛhadāranyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīganapataye namaḥ | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vaṃśarṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyaḥ namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāranyake saptadaśakāṇḍe prathamoddyāyaḥ ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3<sup>rd</sup> Adhyāya begins f. 37, the 4<sup>th</sup> Adhyāya f. 54, the 5<sup>th</sup> A. f. 74, the 6<sup>th</sup> A. f. 82.

It ends:—o nuṃ iti vājasaneyāntargata-Kāṇviye śuklaya-  
jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe  
ṣaṣṭhoddhyāyas samāptaḥ || hariḥ | om | śubham astu śrī-  
rāmacandrāya namaḥ || ekapāc ca haviryyajña uddhārity  
addhvaragrahau | vājapeyo rājasūya ukhāsambharaṇan  
tathā | hastī ghaṭas citiś caiva sāntity agnirahasyakau |  
aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravāgyakaḥ |  
brhadāranyakañ ceti kāṇḍās saptadaśa kramāḥ || om om  
om | paraguṇaparādānaprastutāśeṣakṛtyā nijaguṇakalikābhir-  
llokam āmodayantaḥ | aviditaparadoṣā jñānapiyūṣapūruṣāḥ  
karakṛtam aparādham kṣantum arhanti satvaḥ || śrīgurubhyo  
namaḥ ||

22.

WHISH No. 21.

*Size:* 9½ × 1½ in., 78 leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

*Character:* Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—oṃ namas te rudra manyava iti | atha śata-  
rudryahomaḥ | athātaś śatarudryaṅ juhōtity upakramya  
eṣotrāgniracito bubhukṣamāṇo rudrarūpeṇāvatiṣṭhati | tasya  
tarppanadevair dvitīyan darśanam | yad vai tac chataru-  
dryaṅ juhōtity upakramya prajāpatiṃ visrastādityabhiprā-  
yamantrārthhānugūnyena śrutir bhavet | sa eṣaḥ śataśirṣāḥ  
rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina ārṣam | devānām vā prajā-  
pater vā | Aghorasyārṣam iti kecit | ekarudradevatyaḥ | *etc.*

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ  
yeṣāṃ rudrāṇāṃ vātaḥ vāyuh iṣavaḥ samānam anyat |  
pṛthivyāṃ bhūloke ye rudrā sthitaḥ (read °āḥ) tebhyo na-  
maḥ yeṣāṃ rudrāṇāṃ annaṃ ātmanaḥ śaṃ icchet śarīraṃ  
puṣṇāti | adhikaṃ nyūnaṃ vyādhādijagatvena nirūpyate |  
samānam anyat | evaṃ namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78) described by Mr.  
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'  
This is identical with Śatapatha-Brahmaṇa x, 5, 2. See  
also Mitra, Notices, No. 682, where it is called *Maṇḍala-  
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalaṃ tapati tan mahad ukthan  
tā ṛcas sa ṛcāṃ lokotha yad etad arcir dipyate tan  
mahāvratam tāni sāmāni sa sāmāṇāṃ lokotha ya eṣa etasmin  
maṇḍale puruṣas sognis tām yajūṃṣi sa yajuṣāṃ lokas  
saiṣā trayyeva vidyā tapati *etc.*

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||  
18 || iti maṇḍalabrāhmaṇam sampūrṇam || om num ||

23.

WHISH No. 22.

*Size:* 12 $\frac{1}{2}$  × 8 in., 193 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

*Śaṅkara's Chāndogyopaniṣadvivarana*, or Commentary  
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī  
chāndogyopaniṣat | tasyās samkṣepatorthajijnāsabhyāḥ  
ṛjuviraṇam alpaganthanāṃ cedam bhāṣyam ārabhyate |  
tatra sambandhaḥ samastam karmādhigatam prāṇādi-

devatāsahitam arceirādimārgena brahmapratipattikāra-  
ṇam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya  
śrīparamahansa-parivrājakācāryyasya śrīmac - Chaṅkara-  
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ  
prapāṭhakas samāptaḥ || hariḥ | om | . . . śrīsarasvatyai  
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

24.

WHISH No. 23.

*Size:* 12½ × 2 in., 81 + 37 + 31 leaves, from 8 to 11 lines on a  
page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to  
*ṣa* (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-  
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)  
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyam  
hariḥ | om |

The work begins:—om namo bhagavate vaivasvatāya  
mṛtyave brahmavidhācāryyāya Naciketase cātha Kāthako-  
paniṣadvallinām sukṣmārtthapratibodhanārttham alpaganthā  
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-  
gatyaavasādā<sup>1</sup> nārtthasya kvipratyayāntasya rūpam upaniṣad  
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-  
pāda-śiṣya-śrīparamahansa-parivrājakācāryya-śrīmac-Chaṅ-  
kara-bhagavat-kṛtau Kāthakopaniṣad-vivarane ṣaṣṭhī valli  
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ  
kim iti kathayāmaḥ katham amun tarāmaḥ saṁsāraṃ kva

<sup>1</sup> *Sic* for avasāda.



nu ca vibhāvāmo vyaṃ amī | itīdyk cintābdhau hrdaya  
na nimajjālam anīṣaṃ gurūṃ śokaddhvānte taraṇim ava-  
lambasva taraṇim || asmatgurucaraṇārāvindābhyān namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyaṃ |

It begins:—oṃ śrūtismṛtipurāṇānām ālayaṃ karuṇālayaṃ |  
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-  
vandyāṃ vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvācār-  
yyān sarvapūjyān kurve natipadaṃ gurūn | mantroktār-  
tthasya vistarānuvādīdaṃ brāhmaṇam ārabhyate | ṛṣipra-  
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-  
da-śiṣyasya śrīmat-paramahansa-parivrajakācāryyasya śrī-  
Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣadvivarāṇe pra-  
śnavivaraṇaṃ samāptaṃ || hariḥ oṃ || etc.

In the margin of fol. 56a: mūlākopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat  
vyācikhyāsītā asyāś ca vidyāsampṛadāyakarṭtṭipāraṃparyya-  
lakṣaṇaṃ saṃbandham ādāy evāha svayam eva stutyar-  
tthaṃ evaṃ hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-  
śiṣyasya paramahansa-parivrajakācāryyasya śrīmac-Chaṃ-  
karabhagavataḥ kṛtau atharvaṇopaniṣat-vivaraṇaṃ samā-  
ptaṃ || hariḥ oṃ ||

(b)

The *Upadeśagruhaḥvivaraṇa*, a Commentary on Śaṅkara's  
*Upadeśasahasrikā*, by *Bodhanidhi* (?), a pupil of *Vidyā-*  
*dhāman*, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ oṃ |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭādaśa-  
bhedayā | sāṃgavargonavimśatyā bhaktair mnavabhir  
āśritaṃ | oṃ | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-  
guhāśayaṃ | yat sarvaviṣayātitan tasmai sarvavide namaḥ |  
1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhāna-  
pūrvikāḥ | brahmavidyām athedānīm vaktuṃ vedāḥ praca-  
krame | 2 | etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-  
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāsyā śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |  
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-  
 taḥ | yena me nikhilādvaitād ākṣya mana ātmani | sthāpitam  
 munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-  
 garajayuktamaṇi prakirṇān prāpyādhuṇā katipayān ka-  
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-  
 tsnāgamārtthanidhanāya yatiśvarāya | iti śrīmad-Vidyādhā-  
 maśiṣyena Bodhanidhinā\* śraddhābhaktimātrapreritena  
 kṛtam upadeśagranthavivarāṇaṃ samāptam || yatpāda-kama-  
 lāsangāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmāpūjyāṃs  
 tān praṇamāmi garīyasah | hariḥ om || śubham āstu ||

(c)

The *Vivekacūḍāmaṇi* by Śaṅkara, ff. 31

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocāran tam agoca-  
 raṃ | Govindaṃ paramānanda(m) maṅguraṃ praṇatosmy  
 ahaṃ | 1 | jantūnāṃ naraḥ jantūnāṃ duḥkṛtābham atah puṃstvan  
 tato vipratā tasmād vaidikamārgadharmmaparatā vidvatvam  
 asmāt paraṃ | ātmānātmavivecāṣṭam svaubhavo brahmā-  
 tmanā samsthitir mmuktir nno satakoṭijanmasukṛtaiḥ pu-  
 ṇyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahaṃsa-parivrāja-  
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-  
 paramahaṃsa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-  
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya  
 parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: 13½ × 1½ in., 58 (leaf 36 is missing) + 38 leaves (the latter  
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

\* Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*<sup>1</sup>, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāsamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārththoṭhaśabdah | yathā athaśabdonuśāsanam iti | adhikārah prastāvah prarāmbha ity arthhāntaram yeṣu padeṣu samhitāyām viśājanīyo lupyate | teṣāṃ padānām samgrahalakṣaṇaśāstram prastutam ity etam arthham athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(2) The *Vilimghyavyākhyāna* by Puṇḍarīkākṣisūri, a Commentary on the *Vilimghyalakṣaṇa* of Nārāyaṇa. Ff. 12—21.

It begins (fol. 12a):—athā (sic) vilimghya (°khyā *pr. m.*)-vyākhyānaṃ | om praṇipāta jagannātham Puṇḍarīkākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratim ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisaṃhṛtaye | sarasvatīn devīm praṇamya Nārāyaṇanāmāham vilimghyāni padāni pravakṣyāmīti | pratijñāyate ekārūṅkāravarṇau yau samhitāyām vikāriṇau | . . . padakāle avikāriṇau | dr̥ṣṭau yau tadantāni vilamghyāni (sic)<sup>2</sup> vedavyākhyānam ucyā[n]te |

It ends (fol. 21): vilimghyavyākhyānaṃ sampūrṇaṃ || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūni's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—om atha naparavyākhyānaṃ | natveti saka-

<sup>1</sup> This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

<sup>2</sup> See Burnell I. O. pp. 10, 11; Tanjore p. 5b.

lanivṛtīhetuṃ | . . . navam nūtanam | lakṣaṇam | Śaurisū-  
nur aham | pravakṣyāmi | ity arthah | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ  
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,  
a Commentary on the *Taparalakṣaṇa*. Ff. 26b—28b.

It begins:—atha taparapaddhatih | annādyān nirbhā-  
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||  
hariḥ | om ||

(5) The *Āvarṇivyākhyāna*, a Commentary on the *Āvarṇi-  
lakṣaṇa*. Ff. 28b—35b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam  
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-  
koptipurūktibhiḥ | *etc.*

It ends:—iti akārādini padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-  
tary on the *Āvarṇilakṣaṇa*. Ff. 35b—39b.

It begins:—atha ākārāpaddhatih | antarikṣam ivāgnī-  
ddhram | *etc.*

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam  
samāptam || om ||

(7) The *Aniṅgyavyākhyāna*, a Commentary on the *Aniṅ-  
gyalakṣaṇa*. Ff. 39b—58.

It begins:—atha aniṅgyavyākhyānam | munimānasetyādi-  
ślokatrayeṇādauparīpsitasya lakṣaṇasya avighnena pari-  
samāptaye mangalam ādadhānaḥ abhīṣṭadevatān nama-  
skṛtya viṣayan vāśayati | aniṅgyam iti | anuśiṣyata iti ca |  
aniṅgyam avibhāgapadam ucyate | na tv asamāsapadam |  
saty api samāse śacīpatih bṛhaspatir ityādīnām aniṅgya-  
tvāt | *etc.*

It ends:—iha aniṅgyapadānām prapañcatvāt | grantha-  
gauravabhayāt samkṣīpya dīnmātram uktam | anouktañ  
ca yat kiñcit vidvatbhir ūhanīyam || prayogatonugantavyam ||  
ity aniṅga(*sic*)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A *Commentary* on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jaṭāvallabhaśāstrin*. Ff. 100—137.

It begins:—namaś śivāya sām̐bāya saganāya sasūnave | sanandine sagan̐gāya savr̐ṣāya namo namaḥ | ddhyātva-sadya jagannātham sām̐bam sarvārtthasādhakam | vyākhyāyatedhunā śikṣā Bhāradvājamunīritā | pārīsp̐hi(read prārīpsi°)tasya granthasyāvighnena parisamāptiyarttham ādau iṣṭadevatān namaskārarūpaṁ maṁgalya (read maṁgaḷam) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato sambaddhnān | cikirṣitam pratijānīte | gaṇeśam pratinipatyānam sandehānān nivarattaye (read nivṛttaye) | śikṣām anuśravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānāyā vedānām granthatrayānām ādikāraṇam | śikṣām vedasthasandeham nivāraṇāya pravakṣyāmi Bhāradvājamaninoktam ||

It ends:—Bhāradvājamunīvoktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭāvallabhaśāstrīṇā || ṣaṣṭīślokaparyyantam mayā vyākṛtānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

*Size*:  $11\frac{3}{8} \times 1\frac{1}{2}$  in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

*Material*: Palm leaves.

*Date*: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

*Character*: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Mantrapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gṛhyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C' used for the edition of the *Āpastambīya Gṛhyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

*Size:*  $13\frac{3}{8} \times 1\frac{3}{8}$  in., (3) + 135 + (2) leaves, generally 5 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Calicut 1837'. The *Āngirasa* year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

*Scribe:* The son of Śeṣādri. See above No. 15.

*Character:* Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantraprasānbhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the *Mantrapāṭha* or the Prayer Book of the *Āpastambius*' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—*avighnam astu om | praṇipatya mahādevaṃ Haradattena dhimatā | ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhiyate || 1 || tatra tādadāryyā<sup>1</sup> ādito vaiśvadevamantrān adhiyate | etc.*

F. 57:—*ity ekāgnikāṇḍe prathamah praśnas samāptaḥ ||*

It ends:—*ity ekāgnikāṇḍavyākhyā Haradattacāryyavira-citā sampūrṇā || śargabindvākṣara<sup>o</sup> etc.*

The date is given in the following colophon:—*āṅgīrasavarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvoṇanakṣatratīle | aparāṇhakālattīle muḍiñcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnunā sammyaṅ mantrabhāṣyaṃ samāptam ||*

<sup>1</sup> The Telugu edition reads: *tatrācāryyā*.

## 28.

WHISH No. 27.

*Size:*  $7\frac{1}{4} \times 1\frac{1}{2}$  in., 62 leaves, 8 lines on a page.*Material:* Palm leaves.*Date of MS.:* Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.*Character:* Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atindriyārthaviṣṭānam praṇamya brahma śāśvatam | taittiriyapadādinām vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha vedopi śāśvatam brahma | etc. . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇīta-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyiti nāḍāgamaśaṃkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇanām prakṛtau svarau || etc.

It ends:—arūpaniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | pakṣyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānukta bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutiś bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahasraśraṣam devam | sa vā eṣa puruṣonarasamayaḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyanarahite vyatyayam sūcayati | pra ṇu vocam cikituse sa tvan naḥ-plavo bhūtvā | sa vācaspate hr̥d iti vyāharat || om iti svarapañcāśacchlokī vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṛakke (read viyā-rakki?) rammaile Egādeṣil (?) erudiṇṣadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sārīdeva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atindriyārthavijñānaṃ praṇamya brahma śāśvatam | taittiriyapadādināṃ vakṣyāmi svaralakṣaṇam || udāttaś cānudāttaś ca varṇānāṃ prakṛtau svaratḥ svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārththe pade bhedepi tat supām | dvir ukta ca gr̥hepy evaṃ dvidhemgyāmśe vibhaktije || 1 ||

It ends:—nyamsvaryyujyañ cidānāvyaśasānyāś ceti tāḍ-śāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH NO. 28.

*Size:*  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> cent.?

*Character:* Grantha.

*Injuries:* One half of leaf 52 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogañ*.

It begins:—svmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śri-mantrapaddhatim | etān dīṣṭyā<sup>1</sup> khilās santas santuṣṭās

<sup>1</sup> This word is not quite clear, perhaps *drṣṭyā*? Should it be *drṣṭvā-khilān*?



santu santatam | prathamam śrimalāgaṇapate(r) nyāsavidhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvandano viṣtare(read °ro)paviṣtas san ityādi granthārtthotra likhyate | *etc.*

The last three lines:—mūlāgnaye yavāgra(m) syāt annāyānna tu pāyasam | balāya tilatailam syāt sārasvatāya māṅṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣukhaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadaḥi-phalam | āpūpaṃ vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29

*Size:* 12¼ × 1⅞ in., 276 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-miśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-Sūtras*), by *Somanātha*, the pupil and younger brother of *Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq., and Hall, p. 176.

It begins:—āviśkarotu vibudhair abhivandinīyāṃ vācam sa kopi mama śālabhasārvabhaumaḥ | vaṃsopi yatparigrhitatayā vibhakti<sup>1</sup> vācālatām tribhuvanaikavimohayanti | adhigamya kaṭm akhilam agrabhavād Veṅkaṭādriyajvagerāḥ<sup>2</sup> | vācānair anatipracurair vyākurve śāstradīpikāṃ viśadavibudhāṃ<sup>3</sup> praṇamya mūrddhnā bahudhā vaḥ prārtthaye kṛtāvasyāṃ arpayata dīśam sūkṣmāṃ nindata paratobhinandata vā | *etc.*

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopādhyāyatanūbhavasya Veṅkaṭādriyajvagarucaraṇānuja-So-

<sup>1</sup> bibhartti, Ind. Off. MS.

<sup>2</sup> Read °guroḥ.

<sup>3</sup> viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinalḥ kṛtau śāstradīpikāvyaḥyā-  
yām mayūkhamālikāsamākyāyāṇi dvitīyasyāddhyāyasya  
caturtthāḥ pādāḥ ॥ hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

*Size:*  $5\frac{5}{8} \times 1\frac{5}{8}$  in., 94 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Puṣpa-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but *ibid.* vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājāma umāñ comāsahodaram | umānanāndaram patmām vidimī vayam upāsmahe | pañcākṣaratanuṃ pañcavadanaṃ praṇavam śivam | apārakarūṇārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātasampravakṣyāmi śuddhaṃ kaivalyamuktidaṃ | anugrahān maheśasya bhavaduḥkhasya bhāsajam ॥ 1 ॥ *etc.*

It ends:—ity uktvā prayayus sarve sāyamsandhyām upāsitam | stuvantas Sūtapuṣṭan te santuṣṭā gomatītaṭam ॥ iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde śoḍaśodhyāyaḥ ॥ śrīśivāya namaḥ ॥ hariḥ om ॥

32.

WHISH No. 31.

*Size:*  $7 \times 1\frac{3}{8}$  in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

*Character:* Malayalam.

(1)

The *Puñcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).  
See Aufrecht-Oxford 72b.

It begins (f. 9):—śriganapataye namaḥ | kailāsaśikhare  
ramye bhaktānugrahataḥparā[h]<sup>1</sup> praṇamyā pārvatī bhaktyā  
śaṅkaram pariṣrehati | 1 | śrīdevy uvāca | om namo  
devadeveśāparātppara jagatguroḥ<sup>2</sup> sadāśiva mahādevā (read  
°deva) gurudīkṣām pradehi me | 2 |

F. 22b ends:—sadā śivo bhavety eva satyaṁ satyaṁ na  
saṁśayaḥ na (gu)ror adhikaṁ na guror adhi(ka)ṁ na guror  
adhikaṁ na guror adhikaṁ | hariḥ ||

(3)

The *Pūrvottaradvādaśamañjarikī Stotra* by *Śaṅkara*  
(ff. 23—27).

F. 23 begins:—hariḥ dinam api rajanīsāyamprātaḥ  
śīśiravasante punar āyātaḥ kāla(h) kṛdati gacchaty āyus  
taḍ api na muñcaty āśāpāśam | bhaja Govindam bhaja  
Govindam Govindam bhaja mūḍhamate | 1 |

Ff. 26b—27:—dvādaśamañjarikābhir ihaiṣā śiṣyāṇām  
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante  
narakam anekam | bhaja Govindam | 24 || iti śrīmat-  
para(ma)hamsaparibhāraṁlākārya (read °parivṛajakācārya)-  
śrīmat-Śaṅkarā(cārya)viracite pūrvottaradvā(da)śamañjari-  
kāstottram sampūṇam || śrī-Śaṅkarācāryaviracire svāmine  
namaḥ śrīvidyānyāyasvāmine namaḥ ||

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—bandhaḥ karmany atha bahuvidhe strīguhā-  
yām praśiṣṭaḥ puṁsor etakāṇa śakhelite (??) śoṇite varttamā-  
naḥ viṣṭpankothaikramibhi[h]r abhitas tāḍitaḥ pīḍitātma  
yāvat | etc.

F. 28b ends:—sasnehabhyām paravaśatayā puṣpyamāṇaḥ  
pitṛbhyām kṛḍālaulyam prathitabahucāpalyam ullaghya

<sup>1</sup> °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

<sup>2</sup> Read devadeveśa parātpara jagadguro?

bālyam dvaitiyikam puram atha vayah prāpnuvat dṛptacitto  
lakṣmī jāneta tava vada yugam vismaren māsma  
bhūpaṃ ||

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedaḥ savatrigalitaḥ puṇya-  
pāpe viśiṣṭe māyāmohe kṣayam adhigataḥ naṣṭasanne-  
havṛttau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam  
amalaṃ śāntinirvāṇadivam tejorāśim nigamasadāsa-Vyāsa-  
putrāṣṭakam yaḥ prātaḥkāle pāti mahatam vyāyatinirvāṇa-  
divam | Vyāsaputram ||

(6)

The *Kaivalyanavanīta* (in Malayalam language) in  
2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size:  $9\frac{3}{4} \times 1\frac{5}{8}$  in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

A Commentary on Śaṅkarācārya's *Ātmabodhaprakaraṇa*,  
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-  
kāriṇam vedāntapraśhānatrayan nirmāya tadanvālocanā-  
sama(r)tthānām mandabuddhinām anugrahārttḥam sarvave-  
dāntasiddhāntasaṃgraham ātmabodhākhyam prakaraṇam  
didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmārttharatasya na kiñcid avasi-  
ṣyata iti bhāvaḥ || iti śrīmat-paramahaṃsa-parivrajakācāryya-  
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-  
cāryya - viracitātmabodhaprakaraṇasya ṭikā samāptā |  
hariḥ | om |

## 34.

WHISH No. 33.

*Size:* 14 × 1½ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48\*—67\*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

*Scribe:* Śeṣasūri.

*Character:* Grantha.

The *Viṣṇu-Purāna*, in 6 Aṃśas.

It begins:—om nārāyaṇaṃ namaskṛtya naraṇi caiva narottamam | Vyāsaṃ sarasvatīṃ devīṃ tato jayam udirayet || praṇamya viṣṇuṃ viśveśabrahmādīṃ praṇipatyā ca | guruṃ praṇamya vakṣyāmi purāṇaṃ vedasammitam | itihāsapurāṇajñam vedavedāṅgapāragam | dharmmaśāstrārththatatvajñam Vasiṣṭhataṇayātmajam | Parāśaram sukḥāsinam kṛtāpūrvāhnikakriyam | Maitreyaḥ paripapraccha praṇipatyābhivādya ca | etc.

The I<sup>st</sup> Aṃśa ends (f. 55):—devarsipitrḡandharvayakṣādīnān tu sambhavam | bhavanti śṛṅvataḥ puṃso devādya varadā mune | iti śrīviṣṇupurāṇe prathamemśe dvāvīmśoddhyāyaḥ || prathamamśas samāptah ||

The II<sup>nd</sup> Aṃśa ends (f. 76):—iti bhātanarendrasāravṛttam kathayati | sa ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmanānam bhavati ca saṃsaraṇeṣu muktiyogyah || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśoddhyāyaḥ | hariḥ om | dvitīyomśas samāptah | om |

The III<sup>rd</sup> Aṃśa ends (f. 117):—puṃsām jaṭābharāṇamaulavāṇāṃ vṛthaiva moghāsinām akhilaśaucanirākṛtānām | toyapradānapitrpiṇḍabahiṣkṛtānām sambhāsanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyaḥ | hariḥ om.

The IV<sup>th</sup> Aṃśa ends (f. 171b):—etaḍ viditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat taṇayātma(j)dyāḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśriviṣṇupurāṇe caturthemśe caturviṃśoddhyāyaḥ ||  
caturthāmśas samāptaḥ || hariḥ om ||

The V<sup>th</sup> Amśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-  
bhyetya pārthābhyāṃ yamābhyāṅ ca tathārjjunaḥ | dṛṣṭāṅ  
caivānubhūtaṅ ca sarvam ākhyātavāms tadā | Vyāsavākyaṅ  
ca te sarve śrūtvarjjunamukheritam | rājye Parikṣitam kṛtvā  
yayauḥ Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa  
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-  
tam || iti śriviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ |  
śrīkṛṣṇāya namaḥ ||

The VI<sup>th</sup> Amśa ends (f. 276b):—iti vividhāṃ ajasya  
yasya rūpam prakṛtiparātmamayam sanātanasya | pradīśatu  
bhagavān aśeṣapumsām harir apajanmajarādīkām sam-  
ddhim || iti śriviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om  
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedaśāśāya namaḥ ||  
samāptaṣ ṣaṣṭhoṃśaḥ || hariḥ om . . . om śrī viṣṇupurāṇam  
samāptam || bindudurllipi° . . . sajjanāḥ abdesmin kālayu-  
ktyākhye jyeṣṭhamāsy aṣṭame dine | Ekhitam vaiṣṇavam  
idaṃ purāṇam Śeṣasūriṇā || om.

33

WHISKEY No. 34.

Size: 9 $\frac{3}{4}$  × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Jayamaṅgalī*, a Commentary on the *Lalitāsahasra-  
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa  
Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,  
vol. VII, p. 56, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-  
kaṭākṣasaraṇim samprāpya te patmabhū(r) brahmāṇḍāni  
karoti rakṣati harir hantiśvaro hlayā | trayyante puruṣaḥ  
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sū parā  
gatiḥ iti trayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-  
dhīḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭam | sa-  
hasrasya rahasyānām nāmnām viracayāmy ahaṃ | etc. . . .  
vyākurmmahe | śrīśrīmāteti | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-  
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-  
tripurasundarīcaraṇāravindayor nityabhaktir astu mama |  
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu  
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: 11 × 1 $\frac{5}{8}$  in., (2) + 176 [really 147 ff. 77—115 being missing,  
and ff. 38—39 being double] + (1) leaves from 11—13 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on  
*Jaimini's Mīmāṃsā-Darśana*, by *Khaṇḍadeva*, the son of  
*Rudradeva*, extending from the beginning of the second  
Adhyāya to the end of the first Pāda of the third Adhyāya.  
Besides, there is a lacuna from the end of the 2<sup>nd</sup> to the  
beginning of the 4<sup>th</sup> Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-  
hāgaṇapate n(a)maḥ | śubham astu evaṃ upotghātaprasaktā-  
nuprasakte mantralakṣaṇādau samāpte yatprasamgena  
yad āgataṃ tatsamāptau tatbuddhis sañjāyata iti nyā-  
yena bhāvārthādhikaraṇoktadhātvarthakaraṇatvasya upa-  
sthlite, etc.

In the margin: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-  
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāśruti syāt  
nidhanārthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasaṃbandhaḥ na vātadakṣaṃ guṇāt  
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-  
dhalakṣaṇayā prayogadarśanena, etc.

F. 115b:—kartur vā śrutisaṃyogāt || II, 4, 2.

The 2<sup>nd</sup> Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ  
kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bheda-  
ddhyāddhyeya (sic) caturtthāṃghreḥ || iti śrī-Khaṇḍadeva-  
kṛtau mīmāṃsākaustubhe dvitīyoddyāyaḥ || śrīguru° etc.

F. 173b:—vyavasthā vārthasya śrutisaṃyogāl liṅgasyā-  
rtthena sambandhāl lakṣaṇārththā punaśrutiḥ || III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramātthya vi-  
vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminiśūtramanda-  
ram anuṃ vedam tathā vāsukim | yad dhāṣṭhalasamjñam  
eva kalitam granthāntaram sajjanaiḥ śrīkṣṇasya tu bhū-  
ṣaṇāya sa paraṃ yaḥ kaustubhākhyo maṇiḥ || śrī-Rudra-  
devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-  
khyośeṣāddhyāye pāda ādyāyam || śrīmatpūrvottaramīmāṃ-  
sāpārāvārīmadhurīna-śrī-Rudradevasūnoḥ Khaṇḍadevasya  
kṛtau mīmāṃsākaustubhe tritīyasyādnyāyasya prathamāḥ  
pādaḥ || śrīmahāgaṇapate namaḥ || śubham astu hariḥ om ||

### WHISH NOS. 36 A AND 36 B.

Size: 2 Vols.,  $15\frac{1}{2} \times 1\frac{3}{8}$  in., 205 leaves (ff. 124—205 in vol. II),  
from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin  
year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems  
more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dhar-  
masūtra*. No. 36A contains the first Praśna, No. 36B the  
second Praśna.<sup>1</sup>

This is the MS. 'G. U.' used by Dr. G. Bühler for his  
second edition of the *Āpastambīya Dharmasūtra* (Bombay  
Sanskrit Series Nos. 44 & 50). See Part I, p. ii.



Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśam paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi gṛhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi gṛhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || . . . krodhisaṃvatsaram karṇimāsam yeṭtānteti ujvalā samāptā || śrīrāmārppaṇam || Nāgāyaṇasya granthas samāptaḥ ||

38

WHISH No. 37.

*Size:*  $9\frac{1}{2} \times 1\frac{5}{8}$  in., 13 + 117 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

*Scribe:* Veṅkusudhīvar, Gauṇḍa.

*Character:* Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navādītas samānākṣarāṇi | dve dve savarṇe hrasvādīrghe | na plutapūrvam | ṣoḍaśādītas svarāḥ | śeṣo vyañjanāni, etc.

It ends:—saṃsadam gacched ācāryyasamsadam iti || atha cataro dvādaśa || iti dvitīyapraśnaḥ prātiśākhye samāptaḥ || hariḥ om śubham astu |

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ praṇamyāhaṃ gaṇeśacaraṇa-  
dvayaṃ gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇaṃ |  
vyākhyānaṃ prātiśakhyasya vikṣya vārarucādikaṃ | kṛtan  
tribhāṣyaratnaṃ yat bhāstate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśakhyavivarāṇe dvitī-  
yapraśne dvādaśodhyāyaḥ || samāpto dvitīyapraśnaḥ || hariḥ  
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-  
maḥ pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |  
granthaś cottararatnaśabdamiṭaśrīmattribhāṣyābhīdha śrī-  
mad-Veṃkusudhīvareṇa likhitaś Śauṇḍena śāstrōttame ||  
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

*Size:* 17 $\frac{5}{8}$  × 2 in., 175 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date of MS.:* The Yuvaṇ year in which the MS. was written  
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.  
1815/16.

*Scribe:* The son of Śeṣādri. See above Nos. 15 & 27.

*Character:* Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-  
mentary, Skandhas 11 and 12.

It begins:—om | avighnaṃ astu | vijayante parānanda-  
kṣṇapādarajasrajaḥ | ya dhṛtā mūrddhni jāyante mahen-  
drādimahāsrājaḥ || pravṛttitaḥ (read pravṛttitaḥ) parā-  
nandakṣṇakriḍānuvarṇitā | tannivṛtyā parānandaparāro-  
honuvarṇyate || evaṃ tavad daśamaskandhe bhūbhārāvata-  
raṇāya nijabhūtiḥbhūṣitayaduvamśasya yaduvamśavatā-  
ritasakalāsuramśasya bhāgavata śrīkṣṇasya taducitapra-  
vṛttiviḍambanā tacchravaṇasmaraṇādīparāṇāṃ pareṣāṃ  
ānandakāraṇaṃ kriḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttih tasya yathāmati-  
vyākhyānaṃ ārabhyate tatra mausalaprasaṅgārtham pūr-  
vaskandhārtham anuvadati ślokadvayena || kṛtvā daityava-  
dham kṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-  
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11<sup>th</sup> Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramam(read pārama)haṃsyāyāṃ saṃhitāyāṃ ekatṛiṃśoddhyāyaḥ ॥ śrī-kṛṣṇāya namaḥ ॥ evam ekādaśaskandhabhāvārtthapadadīpikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu | mandabuddhir abam kṛṣṇe prema kiṃ kin na kārayet ॥ ajñānaddhvāntabhītānām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ ॥ yodvayātmābhīdhānena lokam rakṣann ajñanat | tasya pādayugacchatram mūrddhni vidhāryyatām ॥ ekādaśaskandhavyākhyā parīpūrṇā ॥ śrīkṛṣṇāya satyabhāmāsahitāya namaḥ ॥ vatsare ca yuva uttarāyaṇe kumbhamāsam adhige dvākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhatīkā ślokaḥ prasannaḥ | Śeṣaputreṇa viduṣā samūhyāśābdikair asau ॥ binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12<sup>th</sup> Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇapāṅgalasaddiśaḥ | *etc.*

It ends (f. 175): . . . namaḥ itī dvābhyāṃ ॥ namas tasmai bhagavate vāsudevāya saḥ śiṣe | ya idaṃ kṛpayā kasmāi vyācacakṣe mumukṣave ॥ vyācacakṣe vyākhyātavān ॥ yogīndrāya namas tasmai śukāya brahmarūpiṇe | samsārasarpadaṣṭam yo viṣṇurātmā amūmucat ॥ itī śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ dvādaśaskandhaḥ pūrṇaḥ ॥ bhāvārtthadīpikāṃ etaṃ bhagavatbhaktavallabhāṃ | śrī-Parānandapādābjabhaṅgaśrī-Śrīdharokarot ॥ . . . śrīguruṃ Paramānandaṃ vanda ānandavigrahaṃ | yatkrpālavaleśena Śrīdharas sukṛtas sukhī ॥ om dvādaśas skandhas samāptaḥ ॥ hariḥ om ॥

yuvābhīdhānebda udagdiśaṃge hy anantarātne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvadātaglautarakāyāṃ likhitam mayedaṃ ॥ saṭīkan dvādaśaskandhamūlam Śeṣādrīsūnūnā | Viśvāmitrānvayamahāpamkotbhavadinaṃ kṛte ॥ hariḥ om ॥ śrīgurubhyo namaḥ ॥ binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ ॥ śrīsarvasvatyai minākṣyai namostu om śubham astu hariḥ om ॥

40.

WHISH No. 39.

*Size:*  $7\frac{3}{4} \times 2\frac{1}{8}$  in., 59 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date of MS:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śri-bhagavatgītāsāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītanām kvacin nānēcchandaṁsi | evaṁprakāriṇi cchandaṁsi | viśvarūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajāvādāmsi ca bhāṣasa iti bijam | sarvadharmmān parityajya mām ekaṁ śaraṇam vrajeti śaktiḥ | ūrddhvamūlam adhaśśaktam aśvattham prāhur avyayam iti kilakam | śrībhagavatsamārādhanaṁrtthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*viṣṛjya saśaraṇā cāpanaśokasamvignamānasah || śokasamvignamānasa iti || iti on tat sad iti mahābhārate śatasahasrikāyām samhitāyām vāyāsikyām bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu paraśbrahmavidyāyām yogaśāstre śrīkṛṣṇārjjunasamvāde arjjuna viśādayogo nāma prathamoddhyāyah ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu paraśbrahmavidyāyām yogaśāstre śrīkṛṣṇārjjunasamvāde sakalavedaśāstrapurāṇasamgrahamokṣayogo nāmāṣṭādaśoddhyāyah || śrīkṛṣṇāya paraśbrahmaṇe namo namaḥ || śrīvāsudevārpaṇam astu |*

41.

WHISH No. 40.

*Size:*  $10\frac{1}{2} \times 1\frac{3}{4}$  in., 190 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date of MS:* An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

*Character:* Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharaśvāmīn*, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagaajārohaṇavallabhau | sāratttham arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmane namaḥ | . . . śrīmādhavaṃ praṇamyātha devaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapaḷāḷjarajaśrīdhāriṇādhunā | Śrīdharaśvāmīnā proktā gītātikā subodhinī || iti śrībhagavatgītātikāyām subodhinyām Śrīdharaśvāmī-kṛtāyām paramārtthanirṇayo nāma aṣṭādaśodhyāyaḥ || śrīkṛṣṇāya paramātmāne namaḥ || svapṛāgalbhyabalād vilokya bhagavatgītān tadantargatan tātvaṃ prepsur upaiti kiṃ gurukṛpāvīyūśadṛṣṭim viṃśatī | asya svāñjalīnā rahasyajaladher āditsur antarmmanā artteṣu na kin nimajjati janas satkarnadhāraṃ vinī | hariḥ om *etc.*

## 42.

WHISH No. 41.

*Size:* 9 $\frac{3}{8}$  x 1 $\frac{5}{8}$  in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

*Character:* Grantha.

The *Devīmāhātmya* from the *Sūryasāvarnīka-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kilakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakila-  
kam | hṛdayaṅ ca dalañ caiva ddhyānaṃ kavacam eva  
ca | mähātmyaṅ ca japeṇ nityaṃ aṣṭamyaṅ ca viśeṣataḥ |  
sarvasaubhāgyaṃ āpnoti[m] dehānte ca labhet gatiṃ |  
om | pādāyor vārābhyo namaḥ | nitambe nārasimhyai  
namaḥ | *etc.*

F. 5b:—iti śrīdevimähātmye argalastotraṃ samāptaṃ ||

F. 7:—iti śrīdevimähātmye kilakastotraṃ samāptaṃ ||  
athātas sampravakṣyāmi vistareṇa yathātatham | caṅḍikāhr-  
dayaṃ guhyaṃ śruṇuṣvaikāgramānasah<sup>†</sup> | hrām hriṃ hūṃ bi (?)  
ai hrīm śrīm klīm jaya jaya cāmuṅḍike tridaśamakū-  
ṭakoṭi saṃghaṭṭacaraṇāravinde sāvitri gāyatrī sarasvatī  
mahāhikṛtahāriṇe bhairavarūpadhāriṇi prakṛtadamaṣṭro-  
gravadane ghore ghoranayane jvalajvalāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varaṃ labdhvā surathaḥ kṣatriya-  
[r]ṛṣabhaḥ | sūryyāj janma samāsādyā sāvārṇir bhavitā  
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvārṇike manvantare  
devimähātmye surathavaiśyavaraṇapradānaṃ nāma tra-  
yodaśoddyāyaḥ ||

The 16<sup>th</sup> Adhyāya ends on f. 75b. Ff. 79—87 are also  
foliated separately by letters, *etc.* ka, kha, *etc.*

End:—iśānakopekṣaṃ kṣetrapālāya namaḥ | aṣṭadalabāhye  
devyās tad dakṣiṇāntaṃ gaṅgaṇapataye namaḥ | paṃpara-  
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |  
ḍamvaṭukabhairavāya namaḥ | duṃdurgāyai namaḥ | pañtipū-  
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvārṇike manvantare  
devimähātmye pañtipūjarahasyaṃ nāma trayoviṃśo (pañca-  
viṃśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo  
namaḥ | śivāya namaḥ | hariḥ om ||

### 43.

WHISH No. 42.

*Size:* 11 $\frac{3}{4}$  × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.  
*Material:* Palm leaves.

† These MSS. generally read śruṇu- for śṛṇu-.

*Date:* An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

*Scribe:* Ananta Nārayaṇa.

*Character:* Grantha.

(1)

The *Kulārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (1) upaśrutinām anyeṣām upaśrutir iyaṃ sadā | śruṇ(ut)am sarvavirāṇām cāraṇam smaraṇam mmamā | guruṃ gaṇapatim durgām kṣetresam śivam arca( read acyu?)tam | brahmāṇam girijām kṣmīm vāṇim vande vibhūtaye | anādyāyākhilādyāyāmāyina gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(*sic*)vāca | on namo devadeveśa pañcakṛtyavidhāyaka sarvajña bhaktisulabha śaraṇāgatavatsalā (read<sup>o</sup>la) | mūḍesa parameśāna karuṇāmṛta-vāridhe | asāre ghorasamsāresarve [da]du(h)khamalimasāḥ *etc.*

F. 17:—iti śrikulārṇave buddhvāmnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrikulārṇavamāhātmye rahasye sarvāṅgamottame kulādivyādikathānam pañcamollāsaḥ ||

The 7<sup>th</sup> Ullāsa ends on f. 37, the 8<sup>th</sup> U. on f. 44b, the 9<sup>th</sup> U. on f. 51, the 10<sup>th</sup> U. on f. 56, the 11<sup>th</sup> U. on f. 61b, the 12<sup>th</sup> U. on f. 67b, the 13<sup>th</sup> U. on f. 72b, the 14<sup>th</sup> U. on f. 78, the 15<sup>th</sup> U. on f. 84b, the 16<sup>th</sup> U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame lokṣapāde kulāvivāhapraśamsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhye virājanamāpidvīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratnastambhasahasranirmmitasabhāmaddhye vimānottame cintāratnavinirmmite janani te śimhāsanaṃ bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaraṃ suniyataṃ tasyām malas-

yācirāt cittāmbhoruhamaṇḍape girisutā nṛttam vidhatte sadā  
vāṇivaktrasaroruhe jaladhijāgehe jaganmaṅgaḷam ॥ 16 ॥  
śrīmahātrīpurāsundaryai namaḥ | karakṛtam aparādham  
kṣantum arhanti santaḥ | śaṅkarasya caritākathārasaḥ  
candraśekharaguṇānikīrttanam nilakaṅṭha tava pādaseca-  
nam sambhavantu mama janma(ni) janmani | idaṃ pustakaṃ  
guruvanujñā Ananta - Nārayaṇa - likhitam | śrīgurubhyo  
namaḥ | hariḥ om śubham astu ॥

44.

WHISH No. 43.

Size:  $10\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on  
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated (Calicut 1825). The MS.  
is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by Śaṅkara, with a Com-  
mentary, called *Sukhabodhinī*. Printed, with a different  
commentary, in the *Kāvyaṃālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhīnālikalolambabhaṅgīvāṇitapaḥ-  
phalaṃ | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye maḥaḥ |  
alīkalocanātopād alīkaṃ tataye dadat | vipralambhaṃ pura-  
strīṇām puṣṇat tejo bhājāmahe | giripāthodhipāthojasada-  
nānandadhoraṇiḥ | pādāṃ kurve namasyānām umālakṣmī-  
sarasvatīḥ | bhāṣvatpādapādādikeśastutyā madhusrutā |  
vyākhyā vitanyate ramyā nāmnāsau sukhabodhinī ॥ iha  
khalu sakalajagadānugrahāya svecchākṛtavigrahaaparigrahāḥ  
paramakāruṇikāgraganyāḥ sarvajñāśikhāmaṇayaḥ śrī-  
Śaṅkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-  
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu  
jijñāsyāṃ jagaj janmādikāraṇam sakalopaniṣatgamyam  
saccidānandāvayam pratyagabhinnam viṣṇvākhyam brahma  
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-  
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣam param



brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante  
 saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya saka-  
 laśrutismṛtipurāṇavacanaiś śuddhasatvopahitavena sāvika-  
 sevyatvena cāvagatasya śaṅkhacakraśārīganandakakau-  
 modakirūpapañcāyudhālamkṛtasya garuḍavāhanasya śeṣa-  
 śāyinaḥ śrīmahālakṣmībhumideviśametasya kaustubhaśrī-  
 vatsamuktābharāṇakirīṭakaṭakāṅgadādisarvābharāṇabhūsi-  
 tasya sakalalokātiśayāḷusaundaryyasīmnaḥ niratiśayadayāsu-  
 dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato  
 nārāyaṇasya pādādikeśastutin tadupāsana-rūpaṃ sakṛt pā-  
 ṭhamātreṇa sakalapuruṣārthasandohinim avipañcāśatślokāt-  
 mikāṃ karttum ārabhante || tatrātau varjyate śaṅkho bhū-  
 jāgrevasthito hareḥ | nīlaśailaśikhārūḍhaḥ caṇḍrabhūbaśrīyaṃ  
 vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya  
 rūpaṃ viśālaṃ, etc.

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva  
 liyate brahmānandasvarūpeṇānātibhīhata iti siddham || iti  
 śrīmatparamahamṣaparivrāja-saccāryya-śrī-Govinda-bhagavat-  
 pūjyapādaśiṣya-śrī-Śaṅkara-bhagavatpādakṛta-śrīviṣṇupādā-  
 dīkeśaparyantastute(r) vākyā saṅgrhitā samāptā || hariḥ |  
 om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,  
 in three *Adhyāya*. See A. Holtzmann, *Das Mahābhārata* II,  
 165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine |  
 nāthāya rukmaṇiśāya namo vedāntavedine | Arjuna uvāca |  
 yad ekam nīkaḷam brahma vyomātītan nirañjanam | apra-  
 tarkyam aśūrdeśyam vināśotpattivarjitaṃ | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu  
 parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde a-  
 dvaitavasan nāma prathamoddyāyaḥ ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-  
 ddhyāyaḥ ||

It ends:—sarvacintāvinirmuktan niścintam acalaṃ  
 bhavet | om tat sad iti śrībhagavatgītāsūpaniṣatsu para-  
 brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritioddhyāyaḥ || śrīkṛṣṇārpaṇam astu śrīguru-  
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

*Size:*  $10 \times 2\frac{1}{8}$  in., 36 + (1) leaves, 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

*Character:* Grantha.

The *Ratirahasya*, a treatise on Kāmasāstra, in 10 Pa-  
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.  
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III. p. 362.  
Burnell has *Vainyadatta*, Eggeling *Vainyadatta*, for *Vai-  
dyadatta*.

It begins:—yenākāri prasabham acināḥ arddhanārīśvara-  
tvaṃ dagdhenāpi tripurajayino jyōṣṣā cākṣuṣeṇa | indor  
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān  
bhavarasajuṣān daivatam cittajamā | parijanapade bhṛṅga-  
śreṇīpikāḥ paṭuvandino himakaras tacchatraṃ mattadvipo  
malayānilaḥ | kṛṣatanudhanuryaḥ | līlākāṭākṣaśarāvalī mana-  
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 | Kokkokanāmnā  
kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena | vilokyatāṃ  
kāmakalāsu dhīraḥ | pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣaputaśārasaṃgrahaḥ || iti ratirahasye  
yogādhikāro nāma daṇḍamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

*Size:*  $9\frac{1}{4} \times 2\frac{1}{2}$  in., 51 leaves, 12 or 13 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish at the end of the MS. is dated  
'Calicut 1825'; the MS. may be about 50 years older.

*Character:* Grantha.

The *Sūryasataka*, by *Mayūra*, with a Commentary by  
*Anvayamukha*.

It begins:—jambhārātibhakuṃbhotbhavam iva dadhatas  
sāndrasindūrareṇuṃ raktās siktā ivaughair udayagiritati-  
dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya  
gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-  
sambhavād eva muktiliḥ kumbhayor udbhava udbhūtir bhūmā  
yasya tam, *etc.*

After verse 100 follow the text and commentary of the  
verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa  
bhaktyā, *etc.* It ends:—oṃ | śivāya namaḥ || sūryyaśataka-  
ślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ oṃ || śrīgurubhyo  
namaḥ || oṃ sadātisraṣṭusandhyāsu (?) vidhviṣṇupurārībhīḥ |  
upāsyo ya svarūpeṇa tam ādityam aham bhaje | tatra-  
bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvā-  
vayanirvrtisiddhaye sarvajanopakāraṇya ca hiranyagarbha-  
pramukhasarvakarmmaṇyopāsyā(sya) yajurupaniṣadupapādi-  
tānijopāsanāsāddhyasāddhanasya pratyakṣabrahmaṇas sūryya-  
maṇḍalāntarvartino bhagavata ādityasya stutiṃ ślokaśatena  
praṇītavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyā-  
nvayamukhena kriyate || oṃ sūryyāya namaḥ ||

47.

WHISH No. 48.

Size:  $9\frac{3}{4} \times 1\frac{7}{8}$  in. (1) + 137 + (1) leaves, from 10 to 12 lines on  
a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in  
30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyaḥ patim athāmantrya gate de-  
varṣisattame | harṣotphullānanā Satyā mādhavam punar  
abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaḥ ca  
dipān haripūjanaḥ ca | dānaṃ vratam brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe  
kārttikamāhātmye trimśoddyāyaḥ || śrīkr̥ṣṇāya namaḥ |  
yādṛśam pustake dṛṣṭvā tādṛśam likhitam mayā | abaddham  
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhmāhātmya*, from the *Skanda-Purāṇa*, in  
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayaḥ | skānde purāṇe  
bhavatū vaiśākhasya ca vaibhavaṃ | asmākaṃ kṛtitaṃ  
pūrvaṃ śrutaṃ cāsmābhir eva ca | tat bhūyaś śrotukāmā-  
nāṃ vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-  
bhūtena, etc.

It ends:—ṛṣin āmantrya tān sarvān Sūtaḥ paurāṇiko-  
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kaṇṭhaṃ pratyagāt  
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye trimśo-  
ddyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size:  $9\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18<sup>th</sup> or beginning of 19<sup>th</sup> cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).  
Mr. Whish gives the title '*Rudra-nyāsam*', but probably  
it should be '*Pañcāṅgarudraṇyāsa*'. The Mantras belong  
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-  
ṅgarudraṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudraṇāṃ nyāsapū-  
rvaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | yā  
te rudra iti śikhāyāṃ | yā te rudra śivā tanūr aghorāpā-  
pakāśinī | tayā nas tanuvā śantamayā giriśantābhi cākaśhi |  
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-  
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāte | sahasrāṇi lalāte | sahasrāṇi sahasraśo ye rudrā adhi bhūmyām | teṣām sahasrayojaneva dhanvāni tanmasi | etc. See Taitt. Saṃh. IV. 5, 1, 1; 11, 1.

F. 26:—evamrūpiṇam eva ddhyātvā dvijas samyak tato devayajanam ārabhet || athāto rudrasnānārchanābhiṣekavidhiṃ vyākhyāsyāmaḥ | ādidevatīrtthe snātvā | udetya śucih prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe tanmukhaṃ sthitvā ātmani devatā sthāpayet ||

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās samvatsaraḥ | svarṇābharaṇabhūṣitāḥ | ṛṣabheṇ cādrikārāḥ | aśvamedhaphalam āpnoti | ity āha bhagavaṇ Bodhāyanaḥ || śubham astu śrīgurubhyo namaḥ | asya śirudrāddhyāyapraśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ | samkarṣaṇamūrttisvarūpo yośāv ādityas sa ekarudraḥ paramapurūṣo devatā | agnikratulā paramāyām iṣṭakāyām śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b).—kuṣṭhis saptasamudraṃ bhujagiriśikharam saptapātālapādam vedaṃ vaktraṃ ṣadamgam daśadiśi vadanaṃ divyaṅgam namāmi | om gaṇānān tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulaṃ haviś(?) Śibikulam babhūva | taśyāyam itihāsaṃ kulavidyā babhūva | tad yo ha smaimam (read svaīmam?) adhīte | sa ha sma rājā bhavati | sa kiñcit prāpṣān arhitaḥ | sobravīt | yo mām itihāsaṃ grāhayet | parasmai dadyām iti | tato brāhmaṇaḥ | samyogaṃ sayyayujit(?) || 1 || tam ādityāt purūṣo bhāskaravarṇo niṣkramya | sa grāhaṇ grāhayān cakāra | tam aprechat koṣīti | vā vṛṣādarvir it | tasmād ya imam itihāsam adhīte | ādityalokosya kāmācāro bhavati | tasmād ya imam itihāsam upanito mānavako grhṇīyāt | grhitvātha brāhmaṇān cchrāvayet | medhāvī bhavet | varṣāśataṃ ca jivet || 2 ||

F. 2b:—atho khaly āhuh | vedasammitoyam itihāsaḥ | dharmmaṃ carati nādharmmaṃ | satyaṃ vadati nāntaṃ |

dirgham paśyati mā hrasvaṃ param paśyati māparam | ro  
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |  
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa  
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone.—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmadityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvāja | bharadvājo bahubhir anāgamāya | tataḥ prācyaśānām dhanapater dvijaḥ | brāhmaṇakule jātismaro bhavaḥ | saptajanmakṛtāt pāpān mucyate | dyas (?) tu paryatibh | dine dine gayātule bharaṇyām gayapañcake | 30

It ends (f. 10):—ete dve dhanam āryyāṇām mantrās caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro gayātau cakṣu stoma ātmā sāmā te tanūr vāmadevyam bṛhadratnantare pakṣau yajñāyajñīyam puccham chandāṃsy aṅgaḥ dhiṣṇīyās śaphā yajūṃṣi nāma | suparṇosi garutmān dvam gaccha suvaḥ pata || hariḥ om || 30 || itihāsam samāptā śrīgurave namaḥ śrisarasvatyai namaḥ śrīrāmacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of *Parīśiṣṭa*. The same work in the Bodleian MS. Walker 144, ff. 203—204b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Pariśiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuh | kautūhalasamutpannā devatā ṛṣibhis saha | samśayaṃ pariprechanti vyāsaṃ dharmmārthakovidam | katham vā kṣiyate somaḥ kṣiṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12b):—yaś ca rājā dvijātinām tasmai somātmāne namaḥ | somotpatti sampūnam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śaṃmukham gurum | gaṇeśān nandimukhyāś ca śivabhaktān mahāmuniḥ | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmāhe | ... puṇḍarikapurādhiśam puṇḍarikājinaṃbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavañ jaiminir dhūmān puṇḍarikapure purā | *etc.*

It ends (f. 25):—traivarṇikeṣv in[n]atamo ya[y] enam nityam kadāci pāṭhatiśabhaktitaḥ || 124<sup>1</sup> || pādam vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinaṃ arcayet | kṛpāsamudram sumukhan triṇetram jaṭādharam pārvativāmahāgam | sadāśivaṃ rudram anantarū-

<sup>1</sup> It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareśaṃ hr̥di bhāvayāmi | śivaci[m]dam̐baram  
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmaṇipadam̐  
mokṣam eva samaśnute | ayan dānakālasuhṛndānapātram̐  
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-  
bhaktim eva sthīrān deli mahyaṃ kṛpāsīla śambho kṛtā-  
rtthosya tasmāt | hariḥ om vedapādastavaṃ sampūrṇam  
śubham astu śrīmahādevyai namaḥ.

49.

WHISH NO. 50.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the  
*Brahmāṇḍa-Purāṇa*, in 10 Adhyāya. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa  
śrutam sarvam mayādhlunā | tca lokyāntargatam vṛttan  
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny  
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śamkara |  
kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam  
raṅgam ity uktam viṣṇo āyatanam mahat[ ] tasyāham  
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-  
śāya puṇyasya ca vivaḍdhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śr̥ṇvan likhan bibhran raṅgamāhā-  
tmyam uttamam | muktaś śubhāśubhe yāta<sup>†</sup> tad viṣṇoḥ  
paramam padam | iti śrī-brahmāṇḍapurāṇe maheśvara-  
nāradasaṃvāde śrīraṅgamāhātmye sriṇavatīrtthaprabhāva-  
varṇanan nāma daśamodhyāyaḥ || śrīraṅgarājāya para-  
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of  
the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

† One MS. reads muktvaśubham śubham yāti (Prof. Aufrecht).



12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Aśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakuśayor bhṛṣam | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇam hatvā kumbhakarṇam mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddhyāyaḥ ||

It ends:—iti śrījaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddhyāyaḥ || śrīramacandrāya paragarave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

50.

WHISH No. 51.

*Size:*  $14\frac{3}{8} \times 1\frac{3}{4}$  in., (4) + 165 + (8) leaves, 10 lines on a page.

*Material:* Palm leaves. Painted boards.

*Date:* Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

*Scribe:* Veṅkaṭa Śaṅkrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

*Character:* Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan,	ff. 1 — 97,
the Āśramavāsika	„ „ 98 —136,
the Mausala	„ „ 136 —145 b,
the Mahāprasthānika	„ „ 146 —149 b,
the Svargārohaṇika	„ „ 149 b—155 b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttiryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tire gaṃgāyā vyādhavidhva iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatāñ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārate śatasahasrikāyām saṃhitāyām  
 āśvamedhike parvaṇi aṣṭasaptatitamoddhyāyaḥ || śrīkṛṣṇāya  
 namaḥ || om śubham astu visargabindvākṣaraśiṃgapādali-  
 nam mayā yal likhitaṃ pramādāt | tat kṣantum arhanti  
 dayālavālās santas sadā hastakṛtāparādham || hariḥ om ||  
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvāṇe  
 māsy acchapakṣe pañcanyām tvāṣṭrabhe tithau | vāsare  
 vaniputrasya likhitaṃ pustakan tv idam | āśvamedhikaparvan  
 tu mudā Śeṣādrisūnunā || hariḥ om śubham astu om || śrī-  
 gurucaraṇāravindābhyān namaḥ ||

The Āśramavāsika Parvan begins (f. 98):—Janameja-  
 yaḥ | rājyaṃ prāpya naravyāghrāḥ pitṛpaitāmaham mahat |  
 katham āsan mahārāje dhṛtarāṣṭre mahātman | sa hi rājā  
 hatāmātyo hataputro nirāśrayaḥ | katham āsat gataiśvaryo  
 gāndhārī ca yaśasvini | etc.

It ends (f. 134b):—yudhiṣṭhīras tu nipatir nnātipṛita-  
 manās tadā | dhārayām āsa tad rājyaṃ vihatajñātibāndha-  
 vaḥ || (f. 135:) iti śrīmahābhārate śatasahasrikāyām saṃhi-  
 tāyām āśramavāsike parvaṇi ṣaṭcārīmśoddyāyaḥ || śrī-  
 kṛṣṇāya namaḥ || om || dhātunāman | hi hāyanepy avāgvart-  
 masannihitalokacakṣuṣi | māsi karkaṭakanāmni pakṣake  
 śyāmaḥ jalajaputravāsare | atraśyānibhe likhitaṃ ca parvaṃ  
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmītaṃ  
 janā ālokyā (ālakṣya in the repetition) santas sahitum  
 samarhatha || hiranyavapure namaḥ || om āśramavāsikaṃ  
 pūrṇam || śubham astu || The whole colophon from iti śrī-  
 mahābhārate to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv  
 atha samprāpte vaiṣe kauravanandana | dadarśa viparītāni  
 nimittāni yudhiṣṭhīrah | etc.

It ends (f. 145b):—praviśya ca puriṃ vīras samāsādyā  
 yudhiṣṭhīraṃ | ācaṣṭa tad yathāvṛttam vṛṣṇyandhakajānam  
 prati || iti śrīmahābhārate śatasahasrikāyām saṃhitāyām  
 mausale parvaṇi navamoddhyāyaḥ || mausalaparvaṃ samā-  
 ptam || dhātau samāyām khalu dakṣiṇāyane varṣarttune  
 śrāvāṇike ca māsi | pakṣe daśamyām aśucau tithāv uḍau  
 cāndre kṛtāntapriyavāsare hi | mausalaṃ parvaṃ etad dhi

likhitam Vyāsasaṃkṛtam | mudā Vemkaṭāpadayuk-Subrah-  
maṇyavipaścītā || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ  
om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam  
(sic) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divam-  
gate | *etc.*

It ends (f. 149 b):—yatra sā brhati śyāmā buddhisatva-  
samanvitā | draupadi yoṣitām śreṣṭhā yatra caiva sutā  
mama || śrīmahābhārate śatasahasrikāyām saṃhitāyām mahā-  
prasthānike parvaṇi tṛtīyoddyāyaḥ || śrīkṛṣṇāya namaḥ ||  
hariḥ om | mahāprasthānikam saṃkṛtam || saṃvatsare  
dhātunāmni prāyāte dakṣiṇāyane | ita prāvīṣi māse tu  
śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-  
sambhavaḥ | mahāprasthānikam parvaṇ samāptam Śeṣasū-  
nūnā || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149 b):—Janame-  
jayaḥ | svargam trivīṣṭapam prāpya mama pūrvapitāmahaḥ |  
pāṇḍavaḥ dhārttarāṣṭrās ca pāṇi sthānāni bhejire | *etc.*

It ends (f. 155 b):—śrāvāṇe yas tu varṇāṃs trīn kṛtvā  
brāhmaṇam agrataḥ | sapāpāpaviśuddhātmā śucis tatgata-  
mānasaḥ | iha kīrtim mahat prāpya bhogavān sukham  
āśnute | Vyāsaprasādeṇa puna svargalokam sa gacchati | etad  
viditvā sarvaṇ tu vedavedārthavit bhavet | pūjanīyaś ca  
satatam mānanīya bhavedvijah || iti śrīmanmahābhārate  
śatasahasrikāyām saṃhitāyām svargārohaṇike parvaṇi pañ-  
camoddyāyaḥ || svargārohaṇikam saṃkṛtam || śrīkṛṣṇāya  
namaḥ || . . . śrī dhātavatsenuttare tu sṛtau varṣāsv ṛtau  
tataḥ | śrāvāṇe māsi pakṣeche dvādaśyām bheditēḥ kila |  
dāyādasyāner vāre likhitam pustakan tv adah | svargāro-  
haṇikam parvaṇ Vyāsena racitam śubham | idaṃ Vemkaṭā-  
padayuk-Subrahmaṇyavipaścītā || hariḥ om || śrīkṛṣṇāya  
namaḥ || śrīgurubhyo namaḥ || om ||

## 51.

WHISH No. 52.

Size:  $12\frac{3}{4} \times 2\frac{1}{8}$  in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.  
Material: Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

*Character:* Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-  
vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṃ bhāga-  
vatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampā-  
daḥ (read sarvadā?) | bhavanti putrān samprāpya sukhiṇaś  
cirajivinaḥ | kathaṃ syāt pāpanirhāraḥ śrīśe bhaktiḥ kathaṃ  
bhavet | *etc.* See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye  
prathamoddyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryasāvarṇike man-  
vantare devitulākāverīmāhātmye caturdasoddyāyaḥ ||

It ends:—iti prasannānananīrajā madā te Śaunakādya  
munayo mumukṣavaḥ | hareś caritraśraṇaḥ savotsukā gan-  
dhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-  
rāṇe tulākāverīmāhātmye dharmaśāsaravivecane triṃśo-  
ddyāyaḥ || kāveryyai namaḥ || harīḥ om ||

52.

WHISH No. 53.

*Size:* 12 $\frac{5}{8}$  × 1 $\frac{7}{8}$  in., (1) + 168 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayaḥ | kathaṃ  
virāṭanagare mama pūrvapitāmahaḥ | ajñātavāsam u[k]ṣitā  
duryyodhanabhayārditāḥ | pativratā mahābhāgā satataṃ  
satyavādinī | draupadī vā kathaṃ brahmann ajñātā duḥkhi-  
tāvasat | *etc.*

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapuṣṭajanāvra-  
tam | nagaram matsyarājasya śuśubhe bhatararṣabhail |  
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-  
raḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaram ||  
om iti śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ vai-  
yāsikyāṃ śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṣṣapta-  
titamoddyāyaḥ || om || etat parvasu vistṛṇaṃ sarvasaṃpat-  
padan nṛṇāṃ | śṛṇvatāṃ sarvapāpaghnam anāvṛṣṭivina-  
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-  
vitaḥ | śṛṇoti (*sic*) ślokaṃ ekaṃ vā sa yāti paramāṃ gatim |  
tasya mitrāṇi varddhante gṛhākṣetrāḥ saṃpadaḥ | āyur-  
kīrttir balan tejas sambhavanti dine dine | asmin parvaṇi  
rājendra paṭhite brahmavādinā | tam pūjayet suvaktāraṃ  
vastrabhūśādibhir ddhanail | tasmā prasanne bhagavān  
mukundaḥ ārttārttihantā puruṣoṣṭamaś ca | sarve ca devā  
ṛṣisiddhasaṃghais tuṣṭā bhaviṣyati narendrakāle | bhāratā-  
ddhyayanāt puṇyād api pādān adhyataḥ | śraddadhānasya  
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkṛṣṇāya  
namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

*Size:*  $17\frac{3}{8} \times 2\frac{1}{2}$  in. (1) + 498 + (1) leaves, from 11 to 14 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

*Character:* Grantha.

The *Itihāyana*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa,	ff. 1—47
Ayodhyākāṇḍa,	ff. 47—148
Āraṇyakāṇḍa,	ff. 149—207
Kiṣkindhākāṇḍa,	ff. 208—277
Sundarakāṇḍa,	ff. 278—341
Yuddhakāṇḍa,	ff. 342—498.

It begins:—abhīpsitārtthasiddhyarttham pūjite yas surair  
api | sarvavighnaśmide (‘bhide?') tasmai gaṇādhīpataye



punas samādhāya mahānubhāvo jagāma lampkām manasū  
manasvī || iti . . . śrīmatkiṣkindhākāṇḍe aṣṭaṣaṣṭitamas sar-  
gaḥ || śrīrāmāya namaḥ || kiṣkindhākāṇḍas samāptaḥ |  
hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—  
tato mayā vākbhir adinabhakṣiṇi śivābhir iṣṭābhir abhipra-  
sādītā | jagāma śāntin tava maithilātmaḥ tavāpi śokena  
tathāpi pīḍītā || iti śrīmat-sundarakāṇḍe pañcaṣaṣṭas sargaḥ ||  
śrīrāmāya para(bra)hmaṇe namaḥ || hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—  
āyusyam ārogyakaram yaśasyam saubhāgikam buddhikaram  
śubhañ ca | śrotavyam etan niyamaṇaṁ satbhir ākhyānam  
āyuskaram rddhikāmāḥ | evam etā purāvṛttam ākhyānam  
bhadram astu vaḥ | pravyāharata viśvabdhām balaṁ viṣṇoḥ  
pravarddhatām | devās ca sarvā tuṣyanti grahās tacchra-  
vanāt tathā rāmāyaṇasya śravaṇe tuṣyanti pitaras tathā  
bhaktyārāmasya ye cemāṁ samhitām muninā kṛtām | ye  
likhanti ca narā(s) teṣāṁ ca vāsas triviṣṭape || ārṣe śrīmad-  
rāmāyaṇe ādikāye Vālmīkiye śrīmadyuddhakāṇḍe ekatri-  
mśaduttaraśatatas sargaḥ || śrīrāmāya saparivārāya  
namaḥ || rāmaṁ rāmanujam sitām gatām bharatānujām  
sugrivaṁ vāyusūnuḥ sa pranamāmi punaḥpunaḥ || bālakāṇḍe  
dvisāhasraṁ | sāśī(ḥ) dviśatī tathā | ślokānām atha sargā-  
ṇām saptasaptatir itī | ślokās catussahasraṇi pakṣādhika-  
caturddaśī | ayodhyākāṇḍagās sargās śatam ekonaviṁśatir  
dvisāhasraṁ | pañcaśatislokā dvātrimśatā saha | āraṇyakāṇḍe  
sargās tu pañcaśatir itī | dvisāhasraṁ ṣaṭchatāni  
ślokā viṁśatir eva ca | kiṣkindhākāṇḍ(ag)ās sargā(s) saptaṣa-  
ṣṭir itī | tṛṣāhasraṇi ca ṣaṭ caiva ślokās sundarakāṇḍagāḥ |  
sargāṇāṁ aṣṭaṣaṣṭis tu samkhyātā parāmarṣiṇā | yuddha-  
kāṇḍe tu padyānām daṣaṇā ṣaṭsahasrikā | ekatrimśacchata-  
mitās sargā api ca kīrtitāḥ | tṛṣāhasraṁ śate dve ca  
catustrimśat tathaiiva ca | ślokā uttarakāṇḍasthās sargā(h)  
pa(m)ktyuttaram śatam | bindudurllipi° etc.

The following table shows the number of Sargas in each  
Kāṇḍa, (1) according to our MS., (2) according to the  
Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding ślokas as our MS. (from āyuṣyam to vāsas triviṣṭape), but with a few various readings.

#### WHISH No. 55.

*Size:*  $9\frac{5}{8} \times 1\frac{7}{8}$  in.. 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

*Material:* Palm leaves covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

*Date:* An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

*Scribe:* The son of Udayamūrti.

*Character:* Grantha.

*Injuries:* The first resp. last lines of ff. 1—18 partly injured.

#### (1)

The beginning of a Commentary on Vālmīki's Rāmāyaṇa, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṅ janmabhāje  
nijam alabhata kāmaṃ yatprasādēna rāmaḥ | yam anusarati



sarvo devatānām nikāyas sa bhavatu hṛdaye me devadevo  
 maheśaḥ | prācinavyāhṛtinām ayanam anusaran devadevasya  
 śambhor ājñāmātrāvalambī nijavibudhajanair īrito rāma-  
 bhadrām | santoṣan netum icchur viśayam apanayaṃs  
 tatra tatra sphurantam | kurve sarvārtthasāraṃ vivaraṇam  
 ucitañ cāsurāmāyānasya || idam ādau anusandheyam | viśṇoḥ  
 karmmaṇi paśyate śrutyā śrotavyam purāṇam iti smṛtyā  
 cāvagatasya śravaṇavidher addhyāyanavidher iva | tatra-  
 tyāśabdagrahaṇatadarthhāvagatipūrvakena | tatpratipādita-  
 nityanaimittikasādhāraṇadharmmānuṣṭhāneṇa iṣṭabhāvanam  
 arttha iti | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-  
 sargam anuṣṭheyortthaḥ prakāśanīyaḥ | tatra prathamasar-  
 geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy  
 artthaḥ guruṇā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṇ  
 janayati | puṣṭenāpi guruṇā yāvārttham apunaḥ pra-  
 śnaviṣayam vaktavyam ity artthavācayam prakāśyate | tapa  
 iti | tapasi anaśanādirūpe bahūntaḥkaraṇaikaḡratāpe ca  
 svāddhyāye svavede ca nirāṭmaḥ | etc.

It ends (I, 83):—karmmaṇa rāvaṇavadhāntena | maha-  
 teti [ti] sarvalokepsitatamaḡvād iti bhāvaḥ | ata evāha sa-  
 carācaram iti.

(2)

The *Adhyātma-Jñānāyana*, a portion of the *Brahmāṇḍa-  
 Purāṇa*, in 6 Kāṇḍas. The printed editions generally  
 add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the  
 beginning, and an Uttarakāṇḍa at the end. These are  
 not found in our MS.

It begins—yaḥ pṛthvībharacāraṇāya divijais samprā-  
 rtthitaś cinnmayāḥ | sañjātaḥ pṛthivitale raghukule māyā-  
 manuṣyayayāḥ | niścakraṃ hatarākṣasaḥ punar agāt brah-  
 matvam ādyam parām kīrttim pāpaharām vidhāya jagatām  
 tañ jānakiśam bhaje || viśvotbhavasthītilayādiṣu hetum ekam  
 māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram  
 amalān nijabodharūpaṃ sītāpatiṃ viditatatvam ahaṃ  
 mamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-  
 ddyātмикasamjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-  
 mmatan nirdhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad icchet bhavabandhamo-  
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrṇuyāt  
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-  
vāde bālakāṇḍe śrīrāmaḥṛdayaṇa nāma prathamā sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-  
dhyākāṇḍa (in 9 Sargas, containing 700 śloka, as stated  
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,  
cont. 500 śloka) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,  
cont. 555 śloka) on f. 92, the Sundarakāṇḍa (in 7 Sargas,  
cont. 300 śloka) on f. 106, the Yuddhakāṇḍa ends on  
f. 160 b, as follows:—

āloḍyākhiladeva(read °veda)rāśim asakṛd yat tārakaṃ  
brahma tat rāmo viṣṇur ahaṃ samūrttim iti de vijñāya bhūte-  
śvaraḥ | uddhṛtyākhilasārasaṃgrahaṃ ityaṃ saṃkṣepataḥ  
prasphuṭaṃ | śrīrāmasya nigūḍhatatvaṃ amalāṃ prāha  
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-  
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-  
ddhyātmake sargā navasapta nīlamarṇoktāḥ | sārddhaikā-  
daśaśataślokānusaṃkhyāyā yuktāḥ | jayati raghuvamaśatila-  
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-  
kāri dāsarathih | puṇḍarikākṣaḥ || hariḥ om śubhaṃ astu  
śrīgurubhyo namaḥ || śrīsāmbhāvāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two  
or three words in Tamil which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-  
kara*, by the *Purāṇa Nārāyaṇa*, a son of *Nṛsiṃhayajvan*.  
The text of the *Vṛttaratnākara* is given in full, the com-  
mentary consists in brief remarks only. It is incomplete,  
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |  
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetāṃ-  
bhodhisthitaṇ devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-  
pradaṃ sāksād vande gandharvakandharaṃ | Nṛsiṃhayaj-  
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ

vyākaroti yathāmati | sukhasantānasiddhyartham naumi  
 brahmāccyutārccitam | gaurīvināyakopetaṃ śaṃkaraṃ loka-  
 śaṃkaraṃ | vedārtthaśaivaśāstrajño Bhaṭṭako<sup>1</sup> bhūdvijotta-  
 maḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | tene-  
 daṃ kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnā-  
 karan nāma bālānām sukhāsiddhaye | Piṅgalādibhir ācā-  
 ryyair vyad uktaṃ laukikaṃ dvidhā | mātrāvarṇavibhāgena  
 chandas tad iha kathyate | *etc.* After the text of śloka I,  
 1—7 there follows (f. 1b):—vyā | tāmraṅsi mo gatā sāyo  
 modateraḥ prakirtitaḥ | saḥate sastu sūryāti to vṛṇoti  
 ṛkārakaḥ | bha sīdati canaś cokto vahatī gaṇā smṛtāḥ |  
 bhūmyambvagnimarudvyomasūryyacandradvyud eva tāḥ ||  
 jñeyās sarvādimaddhyāntā guravotra caṭuṣkalāḥ | *etc.* Then  
 follows text of I. 8—18, then again a short commentary.  
 Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare  
 prathamoddhyāyaḥ || F. 4:—dvitīyoddhyāyaḥ || om uktāyām  
 chandasi | gu śriḥ | *etc.*

It ends (f. 7):—śāliny uktaṃ antau tagau gobdhilokaiḥ |<sup>2</sup>  
 caturbhis saptabhiś ca varṇair vyatiḥ | nīlām keśe nirguṇām  
 maddhyabhāge durghān metre nirmalām gaṇḍabimbef  
 pīnān tu gām śronivakṣojabhāre kṛṣṇe līlāśālinin naumi  
 lakṣmīm |

55.

WHISH No. 56.

*Size:* 17½ × 2½ in., 65 leaves, from 13 to 15 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1826.' The  
 MS. may be about 80 or 100 years older.

*Character:* Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-  
 yaṇa*, by *Vālmīki*, in 110 Sargas.

<sup>1</sup> The editions have Pavyeka or Pabbeka as the name of Kedāra's  
 father.

<sup>2</sup> III, 34 in Borooh's edition. (A Comprehensive Grammar of  
 the Sanskrit Language, by Anundoram Borooh, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rakṣasānām vadhe  
kṛte | ājagmur mmunayas tatra rāghavaṃ pratinanditum |  
kauśikotha yavakṛito narebhyaś ca vana eva ca | kaṇvo  
medhātithelḥ putraḥ pūrvasyān diśi cāsritāḥ | dattātreyoṭha  
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-  
tmā ṛṣis sārasvataḥ prabhuḥ | *etc.*

It ends:—idam ākhyānaṃ āyuṣyaṃ pṛaṭhan rāmāyaṇan  
naraḥ | saputrapautro lokesmin pretya svarge mahiyate |  
ayodhyāpi puri ramyā śūnyā varṣagaṇān bahūn | pṛabhaṃ  
prāpya rājānaṃ ni[vā]vāsam upayāsyanti | etad ākhyānaṃ  
āyuṣyaṃ sabhaviṣyaṃ sahottaraṃ | kṛtavān pṛacetasaḥ  
(sahodaraḥ *pr. m.*) putraḥ sa tat brahmāpy aṅgamaṇyata ||  
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmikiye śrīmaduttararā-  
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham  
astu | . . . sītalakṣmaṇabharataśatruḥnaḥkumatsametaśrī-  
rāmacandrasvāmīne namaḥ || . . . mīnāṣisundaresvarāsvā-  
mīne namaḥ || . . . sakalalokanāthakāyaī namaḥ | hariḥ om ||

56.

WHISH No. 57.

Size:  $12\frac{5}{8} \times 2$  in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarāṇa*, a Commentary on (the metrical part of) Śaṅkara's *Upadeśasūhasrī*, by (*Bodhanidhi*?) a pupil of *Vidyābhāṇa*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭāda-  
śabhedayā | sāṅgavargonaviṣṭatyā bhaktair nnavabhir  
āśritam | om namaḥ om nama śrīgurubhyaḥ || om namaś  
śivāya || caitanyaṃ sarvagaṃ sarvaṃ sarvabhūtagubhāśayaṃ |  
yat sarvaviṣayātitan tasmai sarvavide namaḥ | cetanam  
eva caitanyaṃ jñaptisvarūpaṃ sarvaga(m) svā vidyā kalpita-  
dikkālākāśādi sarvaṃ vyāpnotīti sarvagaṃ sarvagam ity

ukte paramārthatas sarvan tat gamyam astīti āsāmkā mā bhūd ity āha | sarvam iti, etc.

It ends:— . . . janmanāsaprakaraṇasya padārthavivaranaṃ kṛtan devatāgurubhaktipreritena mayā || iti saptadaśaślokā yatīndraśrīmukhotgatāḥ | vipratāgurubhaktena mayā brahmātmabodhakāḥ | upāsya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ | śrīmatpadāmbujan tasya prasādān na svabuddhitāḥ | yena me nikhilād vedād ākṣya mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi taṃ || yatbhāṣyasāgarajayuktimaṇin prakīrṇān prāpyadhunā katipayān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārththanidhanāya yatīsvarāya || iti śrīmad-Vidyādhāmaśiṣyena Bodhanidhinā<sup>1</sup> śraddhābhaktimātrapreritena kṛtam upadeśagranthivivaranaṃ samāptaṃ || yatpādakamalāsamgān nirvāṇaṃ prāptvān ahaṃ | sarvāntarātmapūjyāṃs tān praṇamāmi gaṇāśaḥ || . . . śubham astu | om ||

WHISH Nos. 58 (1) & 58 (2).

*Size:* 12½ × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 20 lines, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

*Character:* Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratya-yagocarayor viṣayaviṣayinos tāmaḥprakāśavadviruddhasvabhāvayor itaretarabhāvānupapattau, etc.

The first Adhyāya ends f. 127b:—iti śārīrakamīmāṃsābhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

<sup>1</sup> Proper name of the author?

Vol. I ends (f. 200b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2<sup>nd</sup> Adhyāya ends on f. 242, the 3<sup>rd</sup> Adhyāya on f. 355b, the 4<sup>th</sup> A. on f. 396b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyā-  
saś śāstrapariśamāpti(n) dyotayati || iti śrīmatparamahaṃ-  
saparivṛājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrī-  
mac-Chaṃkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsā-  
bhāṣye caturthasyāddhyāyasya caturthah pādah || samā-  
ptaś cāddhyāyah || śrīgurubhyo namaḥ || brahmāṇḍam  
paramasukhadam kevalam jñānamūrttim viśvātītam gagana-  
sadṛśam tatvam asyādīlakṣyam | ekan nityam vimalam  
acalam sarvadhīśakṣibhūtam bhāvātan tṛgūnarahitam  
satgurun tan namāmi || vedāntasūtrabhāṣyam samāptam ||  
hariḥ om |

58.

WHISH No. 58

*Size:* 14×2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Upadeśagranthavivaraṇa*,<sup>1</sup> a Commentary on the *Pañcadaśī* (ascribed to *Saṅgana*), by *Rāmakṛṣṇa*, a pupil of *Bhūratīrtha*, and *Vidyāraṇya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (*Tatparyabodhinī*).
2. Tṛptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (*Padadīpikā*).

<sup>1</sup> Aufrecht CC. p. 314 gives the title *Tatparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyādīpikā).
8. Pañcakośaviveka.
9. Dvaitaviveka (Padayojanā).
10. Mahāvākyaviveka.
- 11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikirṣitasya granthasya niṣpratyūhapanipūraṇāya paramātmānti padena iṣṭadevatānusandhāyākṣaṇamaṅgalam ācarann asya granthasya vedāntaprakāraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim matasi nidhāyāddhyāropāpavādābhyān niṣprapañcaṃ prapanyata iti nyāyam anuśṛtya paramātmāny āropitasya jagata sthitiprakāraṃ sadrṣṭāntaṃ pratijānīte *etc.*

F. 30b:—iti śrīmatparamahāṃsaparivrājakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcaranāṣiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīmāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahāṃsaparivrājakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivaryyakiṃkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tṛptidīpavyākhyā samāptā ||

F. 79b:—iti . . . Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthadīpavyākhyā samāptā ||

F. 98b:—iti . . . ddhyānadīpasya vyākhyā samāptā ||

F. 102b:—iti . . . śrīnāṭakadīpavyākhyā samāptā ||

F. 119:—iti . . . tatvavivekasya padadīpikā samāptā ||

F. 133b:—iti . . . pañcabhūtavivekasya tātparyyādīpikā samāptā || hariḥ om ||

F. 143b:—iti . . . pañcakośavivekavyākhyā samāptā ||

F. 151b:—iti . . . dvaitavivekasya padayojanā samāptā ||

F. 153:—iti . . . mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhidhaṃ granthaṃ vyākurve bodhasiddhaye | *etc.*

F. 176b:—brahmānande yogānando nāma prathamoddhyāyah ||

F. 193b:—iti brahmānande ātmānando nāma dvitīyo-  
ddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyo-  
ddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtho-  
ddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viśayānando nāma  
pañcamoddyāyaḥ ॥ iti śrīparamahaṃsaparivrājakācāryya-  
śrī-Bhāratīrthā-Vidyāraṇyamunivāryyakimkareṇa śrī-Rā-  
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇam  
samāptaṃ ॥ hariḥ om *etc.*

59.

WHISH No. 60.

*Size:* 10½ × 1½ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines  
on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.  
may be about 50 years older.

*Character:* Grantha.

*Injuries:* The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-  
guṇāya guṇātmane | saṃastajagadādhāramūrttaye brah-  
maṇe namaḥ | alpāvasṣṭe tu kṛte mayo nāma mahāsuraḥ |  
rahasyaṃ paramaṃ paṇyaṃ jijñāsujñānam uttamaṃ | 2 |

It ends:—sarveḥ yaḥ pradadau prītaḥ grahāṇāṃ caritam  
mahat | atyadbhūtaṃ lokaḥ rahasyaṃ brahmasammī-  
taṃ | vedasya nāmilaṃ (read nirmalaṃ) cakṣuḥ jñātvā sū-  
kṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmādhiga-  
cchati | iti sūryasiddhānte mānādhikāro nāma caturdaśo-  
ddhyā(yaḥ) hariḥ om | śubham astu gurubhyo namaḥ ॥

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,  
by *Pāṇini*. (Ff. 43.)



It begins:—yenākṣarasamāmnāya \*\*dhigamya maheśva-  
rāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ |  
yena dhautā girāḥ pumsām vimalaiś śabdavāriṃ \*\* maśvaś  
cājñānaṇam bhinnan tasmai Pāṇinaye namaḥ | vākyakāram  
Vararuciṃ bhāṣyakāram Patañjaliṃ Pāṇiniṃ sūtrakāraṃ  
ca prātosmi munitrayam | vāṇiṃ Pāṇiniṃ ācāryyam  
Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-  
taṃ Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malam  
śarīrasya vaidyakena | yopākarot taṃ pravāraṃ munināṃ  
Patañjaliṃ prāñjalir ānatosmi | ajñānātīrāndhasya jñā-  
nāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave  
namaḥ || a i uṃ | *etc.*

It ends:—nodāttasvaritodayam agāṅgyakāśyapagālavānām |  
a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāsyā  
caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī  
sampūrṇā | sundareśvarasyāṣṭāddhyāyī | hariḥ oṃ | śivam astu  
gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga* is a Stotra in 18 stanzas. In Burnell,  
Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it  
is ascribed to Śaṅkara.

It begins:—eḍamśaṃ vibhun nirmmalan nirvikalpan  
nirāhan nirāhasam oṃkāragamyam | guṇātītam avyaktam  
ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 |  
viśuddham śivam śāntam ādyantaśūnyam jagajjīvanam  
jyotirānandarūpaṃ | adigdeśakālam vipatechedaniyam trīyī-  
vakta (read trayīvaktraṃ?) yaṃ veda tasmai namas  
te |

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare  
cārucakraṃ sureśābhivandyaṃ | bhujāṅge śayānaṃ bhaje  
raṅganāthaṃ harer anyadaivan na manye na manye | 17 |  
bhujāṅgaprayātaṃ paṭhed yas tu bhaktyā samādhāya citte  
bhavantam murāre | sa moḥaṃ vihāyāśu yuṣmatprasādāt  
samāśritya yogam vrajaty acyutatvaṃ | vi.

60.

WHISH No. 61.

*Size:*  $10\frac{1}{4} \times 1\frac{3}{8}$  in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> or beginning of 19<sup>th</sup> century.

*Character:* Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—*yaṃ praṇamya surendrādya bhavanti sukhaśālinaḥ | sarvaviḡmopaśāntyartthaṃ taṃ kānde Śaṃkarātmajaṃ | śrī-Sūtaḥ | śivaṃ hari(ṃ) vidhātāraṃ tatpatnīs tatsutān gurūn | natvā samastapraytūhaśāntaye maṅgalāya ca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.*

F. 4:—*ity ādipurāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau prathamoddhyāyaḥ ||*

F. 6:—*iti skānde purāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau dvitīyoddhyāyaḥ ||*

F. 41b:—*iti śrīskānde śivatattvasudhānidhau saṃsāraduṣaṇan nāma ekādaśoddhyāyaḥ ||*

F. 73b:—*iti śrīśivatattvasudhānidhau śivabhikṣāṭhanakathanan nāma ṣoḍaśoddhyāyaḥ ||*

It ends:—*iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇanan nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundarai na(ma)ḥ || hariḥ oṃ śubham astu.*

61.

WHISH No. 62.

*Size:*  $14 \times 2$  in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.<sup>1</sup>

Vol. I begins at the end of III, 32, 45:—*mayor api | anyeṣām karmaṇi phalam asmākam api vā punaḥ | viprakarṣeṇa buddhyeta katham karma yathāphalam |*

F. 25b:—*ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-  
ddhyāyaḥ || (End of III, 52 in the Bombay and Calcutta  
editions.) śrīkṛṣṇāya namaḥ || bhādaśaḥ | āsīd rājā na-  
nāma vīrasenasuto balī | upapanna (puna) nno) guṇair iṣṭai  
rūpavān aśvakovidah | vidvān dānapatir dakṣaḥ sadā śīla-  
puraskṛtaḥ | atiṣṭhan manuḥjendranām mūrddhni devapatir  
yyathā | uparyupari sarveṣām āditya iva tejasā | brahmaṇyo  
vedavic chūro niśadheṣu maṇipatiḥ | upari anyapustake  
asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game  
prapitāmahaḥ) (sic) | kim āsurvanta pārthbās te tam ṛte  
savyasācinam | etc., i. e. the beginning of the *Tīrthayātrā-  
Parvan*, or III, 79 in the MS. = III, 80 in the editions.*

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216. End of the *Mārkaṇḍeyasamāsya*parvan, III, 222 (= III, 231 in the editions).

F. 277: The *Sāvitrīyupākhyāna* begins, III, 281 (= III, 292 in the editions).

It ends:—*na cāpy adharmmeṇa suhṛdviyojane para-  
svahāre parādāmarṣaṇe | ākāyabhāve ca rame manas  
sadā nām sadākhyānaparaṇ ca śṛṇvatām || (This is the  
end of III, 313 in the editions.) ity ārṣe śrīmanmahābhā-  
rate sahasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadā-  
raṇyaparvaṇi dharmavarapradānan nāma trimśacchatata-  
moddhyāyaḥ || iti āraṇyaparvas samāptaḥ |*

<sup>1</sup> See H. Lüders, *Zur Sage von R̥ṣyaśṛṅga*, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

## 62.

WHISH No. 63.

*Size:* 17 × 1½ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

*Character:* Grantha, two different hands.

*Injuries:* Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmīki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyēti | ātmavān | dhṛtimān | mahāraṇyapraveśe | niśaṃka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcaśaptatitamas sargaḥ || hariḥ om āraṇyakāṇḍam vyākhyāsanmāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti khārādisaṃhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gāṇḍa patmādidarśsanena sitānetrasmaranajaśokātīśayena saubhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhākāṇḍavyākhyāne saptasaptatamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idāniṃ kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:—*iti tritīyas sargaḥ || advāreṇeti grāmaṃ vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyēti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayāṇakāle ca gṛhapraveśe vivāha.*

63.

WHISH No. 64.

Size:  $10\frac{1}{8} \times 1\frac{1}{2}$  in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19<sup>th</sup> cent.

Character: Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdr̥śya-  
viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmā-  
nanda Bhārati*, a pupil of *Ānanda Bhārati* (ff. 55). Cf.  
Ind. Off. IV, p. 739; Mitra, Notices III, p. 226 seq.

Margin of f. 1:—*ḍṛkdr̥śyavivekaṃ hariḥ om* |

It begins:—*kāraṇaṃ khādijagatām āraṇārtham anāga-  
saṃ | vāraṇānanam ātmānam advayaṃ samupāsmahe |  
abhiśicya kṛpāvarṣair ātmastomam yaḥ karoti mām | taṃ  
sarvasākṣiṇaṃ vande Rāmānandamuniśvaram | yatkaṭākṣa-  
sudhāsindhau majjataḥ puṇya-pāpakataḥ (read °pāpataḥ?) |  
mayā jñānamapir llabdhaḥ taṃ Ānandagurum bhaje | natvā  
śrī-Bhāratitīrthha-Vidyāśyamuniśvarau | mayā vākyasu-  
dhātīkā yathāmati viracate | na khyatilābhapūjēcchā ṭīkā-  
karaṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi  
kāraṇaṃ | prārīpsitaḥ granthasyāvighnena parisamāpta-  
pravīcayagamānābhīyām viśiṣṭācāraparipālanāya. etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād  
ity ayam evāśya prakaraṇasya samastavedāntasāstrasya ca  
tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahāṃsaparivṛ-  
ṣakācāryya-Śrīmad-Ānanda-Bhāratimunivaryyaśiṣya-Brah-  
mānanda-Bhāratimuniviracitavākyasudhātīkā samāptā ||  
hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as “the 30<sup>th</sup>  
chapter of the Atharvana rahasyam of the Vishnu-  
Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om* |

It begins:—*bhagavan prāṇinas sarve viśarogādyupadra-  
vaih | duṣṭagrahopaghātaiś ca sārva-kālam upadravaih |*

āhicāraka(read ābhicārika)kr̥tyaiś ca sparśarogaiś ca  
dārunaiḥ | sadā sampiḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya  
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara  
saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara  
saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya  
akṣaya hrām hrīm hrūṃ kroṃ sarvamaṅgalīni svāhā ||

(3)

The *Ānandasāgarastava* by *Nilakaṇṭha Dikṣitu*, in  
107 stanzas (ff. 15—26b). Printed in the *Kāvyamāla*,  
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāṅsarānavāptyā  
mandodyame mayi daviyasi viśvamātuḥ | aryaḥ jabhūtakarūṇā-  
pavanāpaviddhāny anta smarāmy ahaṃ | apāṅgataramgi-  
tāni || 1 ||

It ends (f. 26b):—iti śrī-*Nilakaṇṭha-Dikṣitaviracito*yaṃ  
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo  
namaḥ ||

(4)

The *Advaitamakaraṇḍa*, by *Lakṣmīdhara Kavi*, in  
27 verses (ff. 27—28). See *Ind. Off. IV*, p. 751, *Mitra*,  
*Notices*, II, p. 105.

Margin of f. 27:—advaitaṃ.

It begins (f. 27):—nāham asmi sadā bhāmi kadācin  
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-  
lakṣaṇaḥ | 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradām-  
bhojasambhṛtaḥ | advaitamakaraṇḍo yaṃ vidvatbhṛṅgair  
nīpiyatāṃ || advaitamakaraṇḍaṃ samāptaṃ ||

(5)

The *Lalītāstavaratna*, 209 Āryā verses in praise of the  
goddess Pārvati. Mr. Whish says: “209 couplets in praise  
of Dēvi. This is a much admired Hymn in the Āryyā  
metre.” Printed in *Kāvyamālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārū-  
ḍhavallabhāśliṣṭam | kuṃkumaparāgaṣoṇaṃ kuvalayinijā-  
rakorakāpīḍam || etc.

It ends (f. 48):—madhurasmitām madāruṇanayanām †  
mmātamaṅgakumbhavakṣojām | candrāvataṃsinīn tvām savi-  
dhe paśyanti sukṛtinaḥ kecit | 209 | laḷitāyā stavaratnaṃ  
lalitapadābhilḥ praṇītam āryyābhilḥ | anudinam avanau  
paṭhatām phalāni vaktum pragalbhate saiva || śrīmahārāja-  
rājeśvaryai namaḥ || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).  
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In  
the *Stotraratnākara* (Bombay, Nityasāgara Press, 1883),  
pp. 205—207, it is ascribed to Śāṅkara.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam śiṣo kasya sutah kva jātaḥ  
kin nāma te tvam kuta āgatosi | etad vada tvam tava cār-  
bhakatvaṃ matprītaye pūtvivarddhanosi || 1 |

It ends (f. 50):—upāchau yathā bhedaṭā sanmaṇinān  
tathā bhedaṭā buddhibhedeṣu tepi | yathā candrikāpāñ jāle  
cañcalatvaṃ tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-  
malakaprakaraṇam samāptam || hariḥ | om | śubham astu ||

## 64.

WHISH No. 65.

*Size*: 12½ × 2 in., (2) + 74 + (2) leaves, from 10 to 12 lines on  
a page.

*Material*: Palm leaves.

*Date*: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.  
The MS. may be about 50 years older.

*Character*: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),  
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas  
1—59 of the *Ādi-Parvan*.

† No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', *Indian Antiquary*, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65

WHISH No. 66.

*Size:*  $8\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 66 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Vākyaṅgīprākāśikā*, a Commentary on *Śaṅkara's Vākyaṅgī*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prāñña*. See *Ind. Off.* IV, p. 738 (No. 2302); *Mitra*, *Notices VIII*, p. 287 (No. 2847).

It begins:—*śrūtismṛtipurāṇānāṃ śālayaṃ karuṇālayaṃ | namāmi bhagavatpādaśaṅkaraṃ rokaśaṅkaraṃ | paramakṛpānidhiśrīmac-Chaṅkarācāryyaḥ bhagavatpādas tāpatraya-santaptānām aparimitajananaḍīśānsārāddhvaśramaparipīḍī-tānām ātmajñānaśīśiramadhūṣalākāṃkṣiṇām vidūraśīra-kanimāṃsājalaśayagamanāśamartthānām vākyaṅgīśaṅgīna-kopadeśaprakaraṇaprapāṇaśākalpanenāntaśśītalatām vigata-kleśatām cāpādayan tatrāḍī prakaraṇaśravāṇe pravṛttānām adhikāriṇām avighneta brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādyatīyabodhasmarāṇapūrvakaṃ nama-skārasyaśvaśyakarttīyātān dyotayan svayan namaskurute || sargasthitipralayaśhetum, etc.*

It ends:—*brahmanavitbhyaḥ paran nāsti na bhutan na bhaviṣyatīti || i(t) śrīmanmahāyogi-Mādhava-Prāññaguruprasādāsādītāparimitānandajñānasvarūpa -Viśveśvarapaṇḍitavi-racitā vākyaṅgīprākāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvaṃ śrī-Mādhava-Prāññaguroḥ prasādāt śa(so?)nvartha-Viśveśvarapaṇḍitākhyas tasyāṅghripatmaṃ praṇatosmi nityaṃ || svasvadeśakulācārādyāgraho lokavā-sanā | pāṭherthhabodhenuṣṭhāne vyasanam śāstravāsanaḥ |*



āyurārogyalāvanyādyākāmkṣā dehavūsanā | jīvanmuktiviro-  
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

*Size:*  $8\frac{3}{4} \times 1\frac{3}{4}$  in., 73 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry, November 7<sup>th</sup> 1827.'  
The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya*,  
i. e., probably, *King Devarāya II. of Vijayanagara*. See  
Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃṣe raghūṇaṃ munivaravacanāt tā-  
takān tāḍayitvā kṛtvā puṇyāṃśaśalyāṃ truṭitaharadhanur  
mmaithilivallabhobhūt | prāṇāyoddyāṃ niyogāt pitur  
aṭavim agād vitasitostavāḥ | baddhābdhir ddhvastalaṃko  
dalitadaśamukhas sitayā rājyaṃ āpa || 1 || asty ambhodhara-  
cumbisaudhaśikharasreṇaśaṇṇāṃganā gitākaraṇanatatparā-  
mbaracaraprastūyamārapajā | sūryasyānvayajanmināṃ  
kṣitibhujāṃ sādharāṇaṃ mandiraṃ lakṣmyā dhāma paraṃ  
lalāṭaracanā bhūmer ayoddyā purī || 2 ||

F. 15: — śrīmadraḍjādhirājavarameśvaraśrīmad - Amma-  
ḍi(*sic*)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-  
kāṇḍas samāptaḥ ||

F. 17b: — śrīmad° . . . śrīmad-Ammaḍi(*sic*)devamahārāja-  
viracite . . . dvitīyakāṇḍas samāptaḥ ||

F. 31b: — śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .  
tṛtīyakāṇḍas samāptaḥ ||

F. 30b: — śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .  
catvṛthakāṇḍas samāptaḥ ||

F. 44: — śrīmad° . . . śrīmadmaḍidevamahārāja° . . . pañca-  
makāṇḍas samāptaḥ ||

It ends (f. 73b):—śrutvā rāmacaritraṃ atbhatataraṃ ko  
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya  
yonirmmataḥ aśrotrapaṇipastano<sup>1</sup> ced ahisvāminā nirddhūte

<sup>1</sup> Five syllables (○○○-- ) wanting.

śīraṣi kva bhūḥ kva girayaḥ kvaiteti śāntāya kāḥ | 199 |  
 śrīmān Immaḍḍidevarāyanṛpati svarllokaka(l)lolimikallola-  
 pratimallasuktivibhavo vidvajjanaślāghitaḥ | śrīmān ṣaṣṭha-  
 vareṇyakāṇḍaviśayānyastān mahānāṭakaslokān varṇapada-  
 kramojvalatarān ṛmān (read śrīmān?) akarṣit prabhulḥ |  
 200 | śrīmadrājādhirājaparameśvara-śrī(ma)d-Immaḍḍideva-  
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-  
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (2) + 111 pages, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the  
*Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānaṃ pra-  
 kramate | tatra prathame sarge uttaraṃ priyaśravaṇottaraṃ  
 kālārhaṃ sitāvṛttāntaśravaṇakṛtā dharṣatīśayāt uttamadu-  
 talakṣaṇavaiśiṣṭyakathanena sugrivādmāṃ purato haṇu-  
 mantaṃ stauti kṛtaṃ iti bhavi durllabhaṃ, etc.

It ends:—vaināyakaś ca vighnakāriṇo grahaviśeṣaḥ ra-  
 jasvalaḥ ṛtuprādurbhāvavyālyāḥ saubhrāṭṛkaṃ saubhrātra-  
 karaṃ ojaskaraṃ balakaraṃ saṃhitāvedaṃ vedatulyatvāt  
 saṃhitety apadiśyate | iti śrīmadyuddhakāṇḍavyākhyāne  
 ekatrimśacchatatamaḥ sargaḥ || śrīrāmacandrāya namaḥ ||  
 yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on  
 a page.

*Material:* Palm leaves.

*Date of MS.:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grautha.

(1)

The *Vākya-karaṇādīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākya-karaṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

“The *Vākya-Karaṇa*, a work of the *Ārya* school, seems to have been accepted as the guide for the preparation of solar *pañcāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the *Ārya* school is so used.” R. Sewell and S. B. Dikshit, *The Indian Calendar* (London 1896), p. 18. Mr. Whish has the following entry:—“The *Vākya-Karaṇam*. The astronomical work used in the Carnatic— with the astronomical Tables of the Sun and planets &c. annexed.”

It begins:—*śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyān namaḥ || jyotiścakrapratīkāyā jyotīrūpāya bhāsvate | jyotīrddarśāyā bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nilakaṇṭhāṅghrinivīṣṭaceṭ | śrī-Somadevānūjigbhṛkṣayaiva | vicitravākyaīr vivṛtaṃ pīnaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ | svābhīpsitagrānthasya nīpratyūhaparīsamāptaye pracayagamanaṇīṣṭācārāparīpālanābhyān ca sveṣṭadevatānamaskārapuraskāraṇaṇa cikīrṣītam artthaṃ pratījānte | praṇanya kārīśāsthaṃ iti | etc.*

F. 15b—16:—*iti vākya-karaṇa-laghuprakāśikāyāṃ Somadevādīptāyāṃ Sundararājavarīcitāyāṃ prathamoddhyāyaḥ ||*

F. 32b:—*iti Somadevādīpte vākya-karaṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṃkṣepeṇa samāpitaḥ | iti Sundararājavarīcitāyāṃ Somadevādīptāyāṃ vākya-karaṇādīpikāyāṃ sphuṭāddhikāro nāma dvitīyoddhyāyaḥ ||*

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeralasatgrāmanivāsi-Nilakaṇṭhācāryyena triskandhavidyāpārādīśvāna śaṭdarśānīpāraṃgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Goḷacūḍāmaṇīnā asmadanugrahārthe Sundararājapraśnottarākhye granthe pratīpāditaṃ tena gati-yogenaiva vibhajya sthītīdāṃ jñeyāṃ śaṣṭhāddhyāyaḥ (f. 73)*

prathame dvitiiyddhyāye prāyēnōkta iti na punar idamṃ  
 vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-  
 yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ  
 śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-  
 rado yatiśvaraḥ pratma (read Padma?) garbhā itī prasiddho-  
 paro bhāspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-  
 riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān  
 śrī - Nṛsiṃhaśiṣyabhūtajyotiśśāstravic - chrī - Vāñchyajanma-  
 Bhāradvāja-Varadarāja-tādṛgvidhakanīṣṭhaputra-Somadēva-  
 sampradāyaśuddhavākyakaraṇaṃ cāsmakam sampradāyasi-  
 ddhavākyakaraṇena samam tena etad vyākhyāṃ prakāra-  
 ddham yan mūlan tad eva śuddhamūlam itī jñeyam | Sundarē-  
 śakṛte vākyakaraṇasya prakāśane | Somadēvād dvēddhyāyaḥ  
 pañcamo laghur iritaḥ | Ananta-Nārāyaṇasūnūnā punaḥ  
 kaverakanyātātavāsīnā mayā | prakāśītā vākyakṛtir llaghiyasi  
 dvijēśadēvānujighṛkṣayā laghu | itī śrī - Vāñchyajanma - śrī-  
 Raṃganāthaputra-Somadēvādṛtena Śuddharājēna viracitā-  
 yām vākyakaraṇalaghubhūdikāyām pañcamoddyāyaḥ | om  
 śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryyā-  
 dinavagrahadēvatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyaṃ*.

F. 1 margin:—kujasya mahāvākyaṃ |

Beginning:—

maṅgalaśrīr bhūsūnuḥ	40
ātmajanāntanuḥ	80
dr̥ṣṭo bhūpatir vo naḥ	120
iśāṅganāsampannaḥ	150
bhūnīr girisamlagnā	180

F. 14:—kujasya vākyaṃ samāptam || atha budhasya vā-  
 kyaṃ || F. 27 b:—budhavākyaṃ samāptam || F. 28:—atha  
 guror vākyaṃ || F. 33 b:—guruvākyaṃ samāptam || F. 34:—  
 atha śukravākyaṃ || F. 38 b:—bhṛguvākyaṃ samāptam ||  
 F. 39:—atha śāner vākyaṃ ||

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-  
 kyaṃ 19 dhīraś śāneḥ || munivākyaṃ samāptam || kujādī-  
 pañcagrahavākyaṃ parisamāptam | om śubham astu etc.

## 69.

WHISH No. 69 B.

*Size:*  $13\frac{1}{8} \times 1\frac{3}{4}$  in., (1) + 144 + (2) leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatanakhaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 *Adhyāyas*.

It begins:—*astu va śreyase nityam vāstū vāmāṅgam aiśvaram | yatas tṛtīyo viduṣān turīyan tat param mahat | Agastyo nāma devaṣṣir vedavedāṅgapārāṅgaḥ | sarvasiddhāntasārajño brahmānandadayātmakaḥ | vacārātbhutatetūni tīrthāny āyatanāni ca | śailāraṇyapagāmukhyān sarvān janapadān api | teṣu teṣu akhilān jantūn ajñānatimirāvṛtān | śīśnodaraparān dṛṣtvā cintayām āyatanān prati | etc.*

F. 2b:—*iti brahmāṇḍapurāṇe Hayagrivāgastyasamvāde lalitākhyāne prathamoddhyāyaḥ*

F. 9b:—*iti śribrahmāṇḍottare Haya° . . . tṛtīyoddhyāyaḥ ||*

F. 35:—*iti śribrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyaḥ ||*

It ends:—*ākhyātam etad avadātaguṇaḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduhkhaṃ | vijñānadiptikalikāṃ lalitām maheśim āśāḍye te catasa<sup>1</sup> vahanti sadābhīṛptim ||*  
*|| iti śrīmatbrahmāṇḍapurāṇottare Hayagrivāgastyasamvāde lalitākhyāne mantrasādhanaprakārakathanan nāma caturstrīṃśoddhyāyaḥ || śrīmahādevyai namaḥ || || samāptaś cāyatanakhaṇḍaḥ || hariḥ om || śubham astu ||*

## 70.

WHISH No. 70.

*Size:*  $9\frac{1}{8} \times 1\frac{5}{8}$  in., (1) + 89 leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

<sup>1</sup> The metre requires only two short syllables. Read *te vata*?

includes the *Pañcāngarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudranuvākas of Taittirīya-saṃhitā IV, 5 (*Namakānuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (Taitt.-saṃh. IV, 7), which we should expect after the *Namakānuvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the Atirudraprayōgam; being an extract of the Bhāshyam of the Yajurvedah."

It begins:—*atha śrirudravidhiḥ | tatra tāvad akayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvaṅgāṅgī bhavarūpaḥ ekasyaiva māntrasya vādhibalad anekeṣu karmmasv aṅgatvaṁ yasmin karmaṇi yadāṅga-bhāvaṁ bhajate tadā tasmin karmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyām iṣṭakāyām jñotity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekadaśabhī rudrānuvākair homo vihita iti homākhye karmaṇi aṅgatvaṁ rudrānuvākānām | etc.*

F. 15:—*atha mahārudra-āhūtisaṃkhyā | F. 20:—athāti-rudrāhūtisaṃkhyā | F. 30b:—iti sthaṇḍilakuṇḍamaṇḍa-panirmāṇādividhiḥ || atha Bodhāyanoktapañcāngarudran-yāsa-vidhiḥ | F. 33b:—iti pañcāngarudranyāsaḥ || atha rudrābhiṣekavidhiḥ |*

F. 45:—*atha taittiriyasakṣānusāreṇa namakānuvākāḥ pradarsyante namasteranyā namo hiraṇyabāhave namas saḥamānāyetyādayaḥ<sup>1</sup> camakānuvākā agnāvīṣṇū<sup>2</sup> jyaīṣṭhyam<sup>3</sup> ity ādaya ekādaśa attha namake cāntaravākyānām aprayogaḥ Bhāskarādivinirīṣṭakāmyadrṣṭyābhidhāsyate |*

F. 88:—*iti namaḥṣu namo rudrebhya<sup>4</sup> ity asya prayogaḥ | iti namakaprayoga ekādaśonuvākāḥ (sic) || atha purvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyā-jihīṣayā | staumi stambaramādhiśacarmmanirmitavāsasaṁ ||*

<sup>1</sup> See Taitt. Saṃh. IV, 5, 1 seqq. Read *namas te rudra . . . namas saḥamānāyetyādayaḥ*.

<sup>2</sup> Taitt. Saṃh. IV, 7, 1.

<sup>3</sup> Taitt. Saṃh. IV, 7, 2.

<sup>4</sup> Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gambhīragharghara  
galabhavaphūtkārabhinnagahvara | guṇārājīvi (read guṇa-  
rājīva?) rājamāna dharādhareśa kanyākākāntisāmkrānta  
(read kanyākāntisāmkrānta?) nijakaḷebaraikadeśa | akhila-  
jagadadhīśa rānta (read śānta?) maheśa namas te namas  
te | śrīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

71.

WISH No. 71.

*Size:*  $18\frac{1}{8} \times 2\frac{1}{8}$  in., (2) + 201 + (5) leaves, from 12 to 15 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Wish signed 'Tellicherry December 1828'.  
The Pramāthin year (see below) immediately preceding 1828 is  
A. D. 1819/20, but the MS. looks older, and may have been written  
A. D. 1759/60, possibly A. D. 1699/1700.

*Scribe:* Raghunātha, son of Rāma-kṛṣṇa.

*Character:* Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṅgraha*, by *Maheśvara*. Mr. Wish  
describes it as 'the Saṅgraha-Bhāratam of Mahēswarah;  
complete in eighteen Parvas'. There are really only  
17 Parvas, which are made up in the following way:  
Parvas I—IX correspond to the usual Pārvans of the  
Mahābhārata, then follow:

X Gadā-Parvan,

XI Sauptika-Parvan,

XII Aiśika-Parvan,

XIII—XVI Āśvamedhika to Svargārohaṇika Parvas.

The Śānti, Sānti, and Anuśāsana Parvas are not repre-  
sented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq.,  
III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften*  
der Kön. Univ. Bibl. Tübingen, p. 23.

It begins:—śuklaṃbaradharam viṣṇuṃ śaśivarṇaṃ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopaśūntaye |  
śrīmān paurāṇikas sūtaḥ kadācid raumahaṣiṇaḥ | ugraśravā  
nāma puṇyam naimiśāraṇyam āgamat | varttamāne śauna-  
kasya satre dvādaśavārṣike | tatrasīmān munin sarvān  
praṇamat samprahṛṣṭadhī | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tam sa<sup>1</sup> t' an papracchus sa  
 ca kauśalaṃ | abhinandya samāsinās tam āhus saṃśritā-  
 sanam | kuta ayasi ko deśas tvayā carita ity api | vipraṃ  
 sa prāha supritān tatragacchan yadrecchaya | surpasatram  
 yatra rājā cakāra janamejanaḥ (*sic*) | yā vaiśampāyanāt tatra  
 śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[*u*]śrauṣaṃ  
 bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni  
 ca | s[*y*]amantapañcakan nāma tam deśam gatavān ahaṃ |  
 kurūṇaṃ paṇḍavānāṃ ca sarveṣāṃ ca mahābhṛtām | bhavatiṃ  
 vividhau (?) tasmad didikṣur aham āgataḥ | śrotuṃ kim  
 icchathety uktā munayas sūtam abruvan | paśikṣitena  
 Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kurūḥ śrotum  
 icchāmo mahābhāratasaṃjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṃgrāhe Mahābhāratākrte saṃ-  
 bhavaparvaṇi vaidodaṅkacaritan nāma prathamoddyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṃgrāhe duṣyantacaritan  
 nāma aṣṭamoddyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṃgrāhe bakavadho nāma  
 pañcadaśoddyāyaḥ ||

F. 26:—iti śrībhāratasaṃgrāhe pañcendropākhyānan  
 nāma aṣṭadaśoddyāyaḥ ||

F. 32 (end of the I<sup>st</sup> Parvan):—iti śrīmahābhārata-  
 saṃgrāhe saṃbhavaparvaṇi pañdapālacaritan nāma pañca-  
 vīṃśoddyāyaḥ ||

F. 44 (end of the II<sup>nd</sup> Parvan):—iti . . . sabhāparvaṇi  
 Pāṇḍavadyūtaparājayo nāma aṣṭamoddyāyaḥ || śrīkṛṣṇāya  
 namaḥ || sabhāparvaṇi samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaaparvaṇi Nalacaritasamāptir nāma  
 aṣṭamoddyāyaḥ ||

F. 81b (end of the III<sup>rd</sup> Parvan):—iti . . . āraṇyaaparvaṇi  
 araṇyiharaṇan nāma dvāttriṃśoddyāyaḥ ||

F. 95 (end of the IV<sup>th</sup> Parvan):—iti . . . virāṭaparvaṇi  
 uttarābhimanyuvivāho nāma daśamoddyāyaḥ || śrīkṛṣṇāya  
 namaḥ || virāṭaparvaṇi samāptam ||

F. 104 (end of the V<sup>th</sup> Parvan):—iti . . . udyogaparvaṇi  
 rathasaṃkhyāṃbopākhyānan nāma daśamoddyāyaḥ ||

<sup>1</sup> Doubtful reading. Read tam papracchus te?



F. 110b (end of the VI<sup>th</sup> Parvan):— iti . . . bhiṣmaparvaṇi  
bhiṣmaśaratalpaśayanānā nāma saptadaśoddyāyaḥ ॥

F. 146 (end of the VII<sup>th</sup> Parvan):— iti . . . droṇaparvaṇi  
droṇavadho nāma aṣṭadaśoddyāyaḥ ॥ śrīkrṣṇāya namaḥ ॥  
droṇaparvaṇi samāptaṃ ॥

F. 160 (end of the VIII<sup>th</sup> Parvan):— iti . . . karṇaparvaṇi  
karṇavadho nāma ekādaśoddyāyaḥ ॥ . . . karṇaparva  
samāptaṃ ॥

F. 169b (end of the IX<sup>th</sup> Parvan):— iti . . . śalyaparvaṇi  
saptamoddyāyaḥ ॥ . . . śalyaparvaṇi samāptaṃ ॥

F. 173b (end of the X<sup>th</sup> Parvan):— iti . . . gadāparvaṇi  
trītiyoddyāyaḥ ॥ gadāparvaṇi samāptaṃ ॥

F. 176 (XI<sup>th</sup> Parvan):— iti . . . sruptikaparvaṇi pratha-  
moddyāyaḥ ॥

F. 178 (end of the XII<sup>th</sup> Parvan):— iti . . . aiṣikaparvaṇi  
samāptaṃ ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIII<sup>th</sup> Parvan):— iti . . . āśvamed-  
dhikaparvaṇi daśamoddyāyaḥ ॥ . . . āśvamedhikaṇi samā-  
ptaṃ ॥

F. 194b (XIV<sup>th</sup> Parvan):— iti . . . āśramavāsike parvaṇi  
caturthoddyāyaḥ ॥

F. 197 (XV<sup>th</sup> Parvan):— iti . . . mausalaparvaṇi dvitīyo-  
ddyāyaḥ ॥

F. 198b (XVI<sup>th</sup> Parvan):— iti . . . mahāprasthānike par-  
vaṇi prathamoddyāyaḥ ॥

It ends (f. 201):— iti śrīmahābhāratasaṃgrāhe svargāro-  
hanike parvaṇi dvitīyoddyāyaḥ ॥ śrīkrṣṇāya namaḥ ॥ sītā-  
lakṣmaṇabhāratasaṃgrāhanumatsametaśrīrāmacandrāya  
namaḥ ॥ śrī-umāpatāya namaḥ ॥ hariḥ om ॥ śubham  
astu śrīguruḥyāya namaḥ ॥ karakṛtam aparādham kṣantam  
arhantaḥ ॥ pramāthināmasaṃjñāyām śaradī prāpnu-  
vaṭy aṣṭā ॥ cāpaṃ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥  
aṣṭāvīṃśākhyake hy anhi somavāsarasanyute ॥ svātītāra-  
samāyukte daśamyām minalagnake ॥ śravaṇāt sarvapāpa-  
ghnaḥ paṭhanān muktidaṃ śubham ॥ lekhanāt śrīpradam  
sammyak mahābhāratasaṃgrāham ॥ Rāmakṣṇasya putreṇa  
Raghunāthena dhimatā ॥ rāmabhaktena viduṣā likhitam  
bhadam astu vaḥ ॥ krṣṇāya vāsudevāya devakinandanāya

ca | rukmiṅśatyabhāmābhyāṃ sevītāya namo namaḥ | śrī-  
gurubhyo namaḥ ||

72.

WHISH No. 72.

*Size:*  $12\frac{5}{8} \times 1\frac{5}{8}$  in., (1) + 106 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

*Character:* Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), khra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of Varahamihira, or the *Varāhasaṃhitā*, with a Commentary (*Saṃhitāvivṛiti*) by *Bhaṭṭolpalā*. A fragment only, extending from III, 1, XXXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver dhanīṣṭhādyam nūnam kadācid āsīd yenoktam pūrvasāsthesu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhanīṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭolpalaviracitayām saṃhitāvivr \*\* ditya-  
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭolpalaviracitayām saṃhitāvivritau  
śukracāro navamoddyāyaḥ ||

It ends:—dantair māgā gohayādyās ca lomnā hemnā  
bhūpās sikthakena dyūdyām tadvaśa \*\*\* \*\* (blank)  
śeṣadravyāṅy ātmarūpāsthitā[nā]ni nāgā hastinaḥ dantair  
hanti dantaḥ rompa gohayānyām go (sic) ||

73.

WHISH No. 73.

*Size:*  $12\frac{1}{2} \times 1\frac{5}{8}$  in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *R̥gveda-Prātiśakhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pūr̥ṣadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātiśakhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratiśakhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller* (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātiśakhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat plutonusvāro vyañjanaṇā vā svaro vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṅ ca tā r̥citra nidarśanāḥ || 52 | gāyatri purauṣṇik catuspādām manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa- paṭalāḥ || haṁ | om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditāḥ varṇasamāmnāyasyāditōṣṭākṣarāṇi samānākṣarasam- jñāni | utitavyāni | etc.*

It ends (f. 155):—*iti pā(r̥ṣa)dvavṛttau kramapaṭalan nāma dvādaśaḥ samāptam || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prātiśakhya*, on the *R̥gveda-Saṁhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *R̥gvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Pudāntulīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *R̥ksaṅkhyā* (ff. 17b—18);
- (7) *Avorṇadīpa* (f. 18);
- (8) *Nāntasamgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasamgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkū*, a Commentary on No. 9 (ff. 35—39).<sup>1</sup>

The first treatise begins:—praṇamya praṇe abhīṣṭapradātāraṃ patim śriyaḥ | bahvrcānāṃ subodhaya śam[m]ānaṃ kriyate laghu | visarjanīya ākārapūrvakā ghoṣavatparaḥ | vyañjanaspricchasaparo lupyate saṅhīlakṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny ahaṃ | nānāpadatvam aṅgyānām (read iṅgyānām?) pūrvapūṅgaḥ tv ava[t]grahaḥ | nimittaṃ gṛhyate yat tat padam evātra lakṣaṇe | prathamās ca dvitīyās ca hitvā vargyās traya[h]ḥ trayaḥ | antasthās ca hakāras ca ghoṣavantaḥ prakirttitāḥ | iti paribhāṣā || etc.

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānaṃ sādhu savyakhyam Nāgadevena nirmitam || iti rksarvaśamānaṃ samāptaṃ ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddhasphaṭikasamkāśam pañdarikanivāsinaṃ | dātāraṃ sarva-vidyānāṃ hayagrīvaṃ upāsmāhe | Yajñanārāyaṇāt sūrer utpannas somayajmaḥ | Nāgadevo vadiṣyāmi vilāṅghyāni padāny ahaṃ || etc.

It ends (f. 8b):—proktaṃ yathā tathā vāpi prityā bālakaḷoktivat | mayoktāny ṛgvilāṅghyāni varṇakramata eva tu | vilāṅghyalakṣaṇaślokā aṣṭāṣaṣṭir udīritāḥ | vilāṅghyalakṣaṇaṃ samāptaṃ ||

<sup>1</sup> Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viśvaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśābdo ṛtvikśābdo ṛkāravat | marutān tvāraracchevas samudrasyeva varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo ūti devānām itva vellām varjam ||*

Then begins the Padāntadīpinī:—*hariḥ om | bhūteśopi prasādārtthi yasyābhūtipurāntakaḥ | kārmayamidhaye tasmai gaṇādhipataye namaḥ | 1 | māṃsīteṣu sarveṣu bhāsatān nas sarasvatī | viśvaprakāśimī śāsvat kumudeṣv iva kaumudī | 2 | ṛgvedapāthe Śākalyārṣte tadvartmanā kṛtīm | padāntadīpinim nāmnā karomy artthāmubandhinim | 3 | . . . ālocya Śaunakaprokṭām prātiśākhyām prayatnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāmḥsayā | 5 |*

It ends (f. 17):—*teṣu koṣṭheṣu gaṇite padajāte varātakaiḥ pademgyoṣmāntamānām nirṇayo bhavati ddhruvaṃ | śabdāḥ padā bhadhā bhūḥ | iti sarvaṃ sumamgalam ||*

Then begins the Trisandhālakṣaṇa:—*hariḥ om | trisandhālakṣaṇam | vargam vadet kaścana tañ ca sarve pādām dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva vargam kramam dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇam samāptam ||*

This is followed by the two small treatises, the Ṛksamkhyā, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*, and the Avarṇadīpa, which begins:—*guruṃ gaṇābdhin nikhilāptavāṇmayam praṇamya saṃsārasamudratārakam | padādyavaṇāvagamāya vacm(y) reām avarṇadīpākhyam aham samkṣaṇam ||*

Then follow the Nāntasamgraha, and the Tāntasamgraha (ff. 19—22b), and Commentaries on these two treatises (f. 23—39).

F. 19 begins:—*praṇamya garuḍārūḍham harin nilābhrasamibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evaṃ natāntākhyam lakṣaṇam samudiritam | iti taparam samāptam | F. 35:—naparavyākhyānam samāptam || F. 39:—iti tapari(read tapara)ṅikā samāptā ||*

(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
  - (2) *Āvarṇīlakṣaṇa* (ff. 1—3);
  - (3) *Āvarṇīlakṣaṇa* (f. 3);
  - (4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);  
and
  - (5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).
- Compare the Saptalakṣaṇa above No. 25(a).

F. 1 begins:—guruṃ guṇābdhin nikhilāptavānīkṣaṇam pra-  
ṇamya saṃsārasamudratāraḥ | padādyavarṇīlakṣaṇam | agamāya  
vacmy ṛcāṃ avarṇāpīkṣyam ahaṃ sulakṣaṇam | etc. (like  
the 'Āvarṇāpīka' above p. 96, l. 23). But it ends (on the  
same page):—iti paribhāṣā samāptā ||

F. 3:—avarṇīlakṣaṇam samāptam || śrīlakṣīnamūrttaye  
namaḥ ||

F. 3b:—āvarṇīlakṣaṇam samāptam ||

F. 24:—avarṇīvyākhyānam samāptam ||

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—  
ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin  
lakṣaṇepī prātipādikagrahaṇam sarvārtham sarvatra | etc.

It ends:—ākārāpīkṣānam | spāṣṭyā prātipāditam |  
yathāmati hṛdī prītyādhāraṇam | vidvajjanais sadā || hariḥ om ||  
āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai  
namo namaḥ || ... śrīmahādevyai namo namaḥ ||

74.

WHISH No. 74.

Size:  $12\frac{5}{8} \times 1\frac{3}{8}$  in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Smytimuktāphala*, by *Vaidyanātha Dikṣita* of the  
*Vādhūla* family; Pariccheda I: the *Varṇāśramadharmanirū-*  
*paṇa*. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ catur-  
bhujam | prasannavadanaṃ dhyāyet sarvavighnopaśāntaye ||  
amke vihāriṇam anukṣaṇam adriyāyās taṃ kevalam kaḷa-  
bham atbhotam āśrayāmaḥ | nityam ya eṣa bahubhir-  
mijasevakānāṃ pratyūhapuñjakabalaiḥ paritoṣam eti | pā-  
rāvatividhimukhāvalisaudhapañkter mmāyāvihīmajanamā-  
nasarājahaṃsam | yogeśvarair api vimṛśya nijasvarūpā-  
vāti( read vāpi?)śvari diśatu me vacasām samrddhim | śara-  
bham upaimi sādhu sevyam sadayam kaṃcana devatāvi-  
śeṣam | . . . daśakaṅṭharūpaṃ vande daśavyandana nanda-  
nāmi (read °syandanan namāmi?) | Vaidyanāthādhdivivāhā-  
madāso Vādhūlavamaśajah | smṛtimuktāphalam nāma kurute  
sārasaṃgrahaṃ || uruvistaradharmmaśāstravārddher upalab-  
dher mmahatā pariśrameṇa | śrīvāṇeṣu nidhiyatām kim  
anyaiḥ smṛtimuktāphalam ekam eva satbhūḥ | kva nu vi-  
śakalitan tu dharmmaśāstraṃ kva ca punar ākalane mama  
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idaṃ  
mama sāhasam saḥantām | pātrādau dharmmapramāṇāni  
nirūpyante | Manuḥ | vedokṣilo dharmmamūlam | etc.

F. 10b:—atha smṛtīḥ smṛtīnirūpaṇam | F. 11b:—atha  
dharmmadeśāḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-  
naṃ || atha yājanaṃ nirūpyate | F. 39:—ity addhyayanaṃ |  
athāddhyāpanam | F. 63:—iti dānam | atha pātranirūpa-  
ṇam | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brahmaṇaśraīṣṭhyam | atha jātivivekaḥ |  
F. 111:—iti yajñopavītanirmāṇādi || atha daṇḍadhāraṇam |  
F. 149b:—iti śāntakadharmmaḥ | atha vivāhaḥ | F. 170:—  
atha brāhminādivivāhabhedāḥ | F. 195:—garbhīṇḍhar-  
mmaḥ | F. 196b:—atha vidhavādharmmaḥ | F. 201:—iti  
strīdharmmaḥ || gṛhasthadharmman āha Dakṣaḥ | F. 209b:—  
atha yūdharmmaḥ | F. 224b:—atha gurvādinirūpaṇam |  
F. 225:—atha bhikṣācaryā |

It ends:—Vyāsaḥ | mokṣāśramaṃ yaś carate yathoktam  
śucis saṃ (read san) saṃkalpitabuddhiyuktaḥ | anindhanaṃ  
jyotir iva praśāntam ya (read sa) brahmabhāvaṃ śrūyate  
(read śrayate) dvijātir iti<sup>1</sup> | iti Vaidyanātha - Dikṣita-

<sup>1</sup> See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirūpaṇa  
nāma prathamah paricchedah || hariḥ om | śṛigurubhyo  
namah ||

75.

WHISH No. 75.

*Size:*  $11\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 79 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

*Character:* Grantha.

The *Gṛhyavṛtti*, a Commentary on the *Khādīra-Gṛhyasūtra* or *Drāhyāyaṇa-Gṛhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work. see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto gṛhyākarmmāṇi | athānantaram | kas-  
mād anantaram deva savitar ityādīmanthavacchākāhādhy-  
yanānantaram yattetta nādhīta vedasya mantraparijñānāt  
vākṣyamāṇeṣu vākyeṣu karmmānuṣṭhānāyogyatayā pratipa-  
tṭum aśakyam atas tadanantaram it gamyate | *etc.*

The first Paṭala ends (f. 361):—pañcamah khaṇḍah ||  
iti Rudraskandhakṛtāyām gṛhyavṛttau prathamah paṭalah ||

The II<sup>nd</sup> Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4<sup>th</sup> Khaṇḍa of the  
III<sup>rd</sup> Paṭala:—sthālipākaśa pūrṇapātram yathotsāhani-  
vṛtyarttham | carutantraprakṛtir ayaṁ homah || tritīyasya  
paṭalasya caturtthah khaṇḍah || navamīm daśamīm vānva-  
ṣṭakyaṁ || hariḥ om || Subham astu | *etc.*

76.

WHISH No. 76.

*Size:*  $18\frac{5}{8} \times 2$  in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.' The MS. may be about 50 or 80 years older.

*Character:* Grantha.

\* Read with Ind. Off. MS.: yatonadhīta vedasya mantraparijñānāt.



Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāna*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48 b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44<sup>th</sup> Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhīṣaje bhavaroginām |  
nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśva-  
ram paramatatvam ādimaddhyāntavarjītam | ādhāraṃ  
sarvabhūtānām (a)nādhāram avikriyam | anānānandabodhām-  
bunidhim atbhatavibhramam | ambikāpānīm iśānam anīśam  
praṇamāmy aham || satrāvasāne munayo viśuddhabṛdayā  
bhīṣam | naimiṣīyā mahātmānam āśram Romaharṣaṇam |  
dṛṣtvā yathārham sampūjya prasūpēndriyamānasāḥ | pa-  
pracchus samhitām eṇam Sūtam purāṇīkottamam | evam  
pṛṣṭo munīreṣṭhaiḥ Sūtas samarthadāyīnam | mahādevam  
mahātmānan dhyātvā Vyāsaṃ ca bhaktiḥ | samāhitamanā  
bhūtvā vilokya munisattamānvaktum ārabhate Sūta(h) sam-  
hitām vedasammitām | śrī-Sūtaḥ | brāhmam purāṇam pratha-  
mam dvitīyam pātmam ucyate | tṛtīyam vaiṣṇavam proktam  
caturtham śaivism ucyate | tato bhāgavatam proktam  
bhaviṣyākhyam tataḥ param | saptaman nāradyāṃ ca  
mārkkhaṇḍeyam tataḥ param | āgneyam navamam paścāt |  
brahmakāvarttam eva ca | tato laingam ca vārāhan tata  
skādam anuttamam | vāmanākhyam tataḥ kaurmmam  
matsyam tatparam ucyate | gāruḍākhyam tataḥ proktam  
brahmāṇḍam tatparam viduḥ | granthatas tu caturllakṣam  
purāṇam mahāpūṃgavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamāhātmya-  
khaṇḍe trayodaśodhyāyaḥ ||

F. 132:—iti yajñavalkyakhaṇḍe tricātvarīṃśodhyāyaḥ ||  
Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samā-  
sataḥ | etc.

It breaks off (f. 132b) in the middle of the 44<sup>th</sup> Adhyāya  
with the following words:—aśuddhyā[śu a]śuddhavat bhāti  
sarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi  
calaty api |

WHISH No. 77.

*Size:* 12½ × 1½ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Ratnāpaṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāpurudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana puman arddhām-  
gadantāvaḷo gaṇḍābhogavilolupān aliṅganān karuṇāncalaiś  
cālayan | yatpādāmburuhāvalambaśaraṇāḥ sūrve pumāṃsas  
traya(s) trailokyasthitisargasamḥtividhān nirvighnasiddho-  
dyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam |  
svopajñam vāṇmayam yasya vihāragṛhaḥ vedikā | \*\* niṃ (read  
vāṇiṃ)<sup>1</sup> kāṇabhujim ajīṅṇad avāśāre ca vaiyyāsikim antas  
ta(n)tram aramsta pannagagavikim bheṣu cājāgarat | vācām  
ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd  
yadupajñam eva viduṣām saujāṅṇajanyam yaśaḥ | [s]triskan-  
dhaśāstrajaladhim culukikurite sma yaḥ | tasya śrī-Mallinā-  
thasya tanayojani tāḍṣaḥ | kolācalapeddāyāryyaḥ (read  
Kolācala-Peddācāryaḥ?) | amāṇapadavākyapāradṣvā yaḥ |  
vyakhyātanikhilāśāstrak prasaṅgakarttā ca sakalavidyāsu |  
tasyānujanmā tadagrahāptavidyānavadyo vinatāpana-  
mmraḥ | svāmī vipāśed vitanoti ṭikām pratāparudriyara-  
hasyabhettriṃ | puṅḡślokagaṇoktiśāṅkaśaṇād uttejanālam-  
bhitaṃ sañjagrāḥ prāsūdiratnamicayam vidyāvināthaḥ purā |  
sohan tad vyaṅṅarāhetum adhunā kiñcit karomy āpaṇan  
tatrānugrahamūlyatobhilaṣitaṃ gṛṇhantu dhanyā janāḥ |  
yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-  
mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-  
bhavān Vidyānāthanāmā mahākavir alaṅkāraśāstram āra-  
bhamāṇaḥ, etc.

<sup>1</sup> See Mallinātha's Introd. to his Comm. on the Raghuvamśa.



tanu<sup>1</sup> prājyabhojyātīpūjyaśrīgaurināyakābhīṭprakaṭana - Śi-  
varāmāryya-labdh[*v*]ātmabodhaiḥ śrīmat-Gopālagirbhīḥ pra-  
kaṭitaparamādvaitabhāsās[*t*]mitāsyā - śrīmat-Govindavāṇica-  
raṇakamalago nirvṛtohaṃ yathāliḥ | mokṣapurīyām śrī-  
kāñcīyām śrīkāṃakṣyā dattaṃ pāyasam devair api stutaṃ  
prājyam sampūrṇam prakṛṣṭājyayuktaṃ vā yat bhojyam  
anna(m) tenātipūjyāś Śivarāmāyogīnaḥ kiñca śivaś cāsau rā-  
maś ceti svanāmnā śrīgaurināyakayor abhedam prakāṭayanti  
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarvasvatī-  
bhīḥ tair ity artthaḥ Śaṅkaraṃ bhāṣyakṛtaṃ pramaṇya Vyā-  
saṃ hariṃ sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe prakāṃsatu-  
ṣṭyai vāgjalabandhaecchidam abhyupāyam ( ) atīva bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturtthavarṇakam || prathamāsūtraṃ samāptaṃ ||

It ends:—ātmanīscayāt ān maryyādāyām pramāṭṛtvasya  
kalpitatvepi pratyakṣādiviṣayāvādhiāt pramāṇ(y)am iti bhā-  
vaḥ || oṃ rāmanāmnī pare dhāmnī bhīṭsnāmnāyasaman-  
vayaḥ kāryyatātparyabādhenā sūditas śuddhabuddha-  
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvṛcabrāhmaṇopaniṣadvivarāṇa*, or *Aitareyopani-  
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,  
by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica,  
vol. VII, Calcutta 1850.

It begins (f. 70):—oṃ parisamāptaṃ karma saḥāpara-  
brahmaviṣayavijñānena jñā karmmaṇo jñānasahitasya parā  
gatir ukthavijñānaśāstṛvareṇo[no]pasamhṛty etat (read °sam-  
hṛtāitat?) satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke  
sarvān kāmaṃ sṛtvāmṛtas samabhavas samabhavat ity upa-  
stam (?) iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-  
matparamahamṣaparivrājakācāryyasya śrīmac - Chamkara-  
bhagavataḥ kṛtau bahvṛcabrāhmaṇopaniṣadvivarāṇam sam-  
pūrṇam || gurubhyo namo namaḥ || aitareyopaniṣatbhāṣyam sa-  
māptaṃ ||

<sup>1</sup> For dugdhapracura the metre requires — — — — —. The Edition reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gṛhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Gṛhyasūtra. See *Indische Studien*, vol. XV, p. 4 seq.; *Sacred Books of the East*, vol. XXIX, p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhiyātādya no deva savitar iti dve, etc.* (see Śāṅkhāyana-Gṛhyasūtra I, 4).

F. 12 b, 13:—*iti kauṣītakagrhye prathamoddhyāyaḥ ||*

F. 19:—*iti kauṣītakagrhye dvitīyoddhyāyaḥ || śrīguru° . . . piṇḍapitṛyajñe aparāṇhe amāvāsyāyām, etc.*

F. 21:—*iti kauṣītakagrhye piṇḍapitṛyajñavidhiḥ ||*

The last chapter contains Mantras with accents (the *udātta* only being marked by the sign ~ placed on the top of the letters), beginning:—*āyuṣyaṃ varceśyaṃ rāyāśpōśam aūtḥhidam | idāṃ bhṛanyaṃ vārecaśvaj jāitrāyā viśatād māṃ || 1 |* (See *Mantrapāṭha*, II, 8; *Āśv. Gṛhy.* III, 8, 21.)

It ends (f. 23):—*priyaṃ mā kuru devēṣu priyaṃ mā brahmaṇe kuru | priyaṃ viśveṣu bhūtēṣu māyī dhehi rucā-rucaṃ || hariḥ om, etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gṛhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ śākrakṛttamaṃ | guhyaṃ tadyaṃ samkṣīpya vyākhyāsyāṃ bhūhuvismṛtaṃ | yathākramaṃ yathābodhaṃ pañcāddhyāyasāmanvitaṃ | vyākhyātaṃ vṛttikārādyai śrauta-smārttavicaḥṣaṇaiḥ | utthāyośasy athāplutya sādhyāṃ karma samāpya ca | kurvīta nityaṃ svāddhyāyam ārabhyādyaṃ na (sic) ity a(r)thaḥ |*

F. 43 b (= f. 20b):—*grhye kauṣītakiyesmin etad uttariyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (sic) || hariḥ om | etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55b):—dakṣiṇārtthaṅ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādyarthena?) śiṣṭakarma samāpyāgnim upatiṣṭhec ca sannamet || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) gṛhyāṇi vaksyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 22b, the 2<sup>nd</sup> Adhyāya (10 Khaṇḍas) f. 17, the 3<sup>rd</sup> Adhyāya (11 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12<sup>th</sup> Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vandan juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuschandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 109.—triṣṭubh antyādya gāyatrī vā || 5 || ubhau bhūtām || śṛṅgarubhyo namaḥ || śrīmahātrī-purasundaryyai namaḥ || hariḥ om śubham astu śṛigaṇā-dhipataye namaḥ ||

(7)

Lists of words, occurring in the *Ṛgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Prīṣṭa* to the *Prātiśākhya* (ff. 55—86). In the margin of f. 55 it is wrongly described as '*Sarvānukramaṇī*'.

It begins (f. 55):—gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaecchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ei parato yataḥ | viḡṛhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya ṛjṛā mahyam māmaha ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrdhva

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave  
nakārānte makārānte parayoś ca tavargayoḥ ntanāde śāt  
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86b):—kaṇyān | tvaṣṭā | avagra pañcadaśa |  
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |  
sindhūn | atiṣṭhan | sukarmamāḥ | dharttāḥ | naḥ | avagra  
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |  
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |  
śrīr ṇaye | gnaś patnibhiḥ | daivena sindhubhiḥ | ye | rā-  
jabhiḥ ||

79.

WHISH No. 79.

*Size:*  $11\frac{7}{8} \times 1\frac{7}{8}$  in., (1) + 31 + 131 + 10 leaves, 8 or 9 lines on  
a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1829. The MS. may be about  
50 years older.

*Character:* Grantha, except ff. 1-67 b (Parāśara-Smṛti I—IV) which  
are in Malayalam.

(1)

The *Śaṅkarācārya-viṣṭā*, a Life of Śaṅkara, in 9 Adhyā-  
yas.<sup>1</sup> This seems to be another recension of the work  
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—goveśāya namas tasmai yatprasādavivasvatā |  
pratyūhaddhvāṃ viddhvaṃsaḥ kriyate bhaktakarmmaṇām |  
madīyarasanaṃ ṅe naṭaneṣu samutsukāḥ | eṣā sarasvatī  
bhūyāt satam ānandadāyini | samāśritapadāmbhojajanatā-  
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṅkaradeśikasya caritam stotram pra-  
bodhanandan nirddagdhākhilapāpa(ca)ndanavipinam saṃ-  
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās  
sañcintayanty anvahaṃ te labdhvā bhuvi saṃpadaṃ ca  
sakalām ante labhantemṛtam || iti Śaṅkarācāryyacarite  
deśikācāryyasāyujyapṛāptir nuāma navamoddhyaḥ || hariḥ  
om || ācāryyavilāsas samāptaḥ || om |

<sup>1</sup> The author is *Govindanatha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutiṃ paśyanti munayaḥ smaranti  
ca tathā smṛtiṃ | tasmāt pramāṇam ubhayam pramitaṃ  
bhūvi | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa  
sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśara-  
smṛtāv asya (read asyaṃ?) granthakṛtir vivicyate | dve kāṇḍe  
dvādaśāddhyāye ślokā aṣṭonaśaśataṃ | etc. (See edition of  
the *Parāśarasmti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍalātām vrajet |  
iti | madyaṃ bahūvidhaṃ . . . agamyā bhāṣiṇyādayaḥ |  
spaṣṭam anyat | iti mahārājādhirājaparameśvara-  
vaiddikamārgapravarttakasrīvira - Bukkaṇabhūpālasamrajyadhurau-  
dharasya Mādhavāmātyasya kṛte Parāśarasmtivyākhyāyā  
Mādhavivyākhyāyās saṃgrāhe prathamāddhyāyaḥ || śivāya  
namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b,  
A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b,  
A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāni  
dharmmaśāstram idan tathā rādhyetavyaṃ prayatnena niya-  
taṃ svargagāminā || iti || mahārājādhirājaparameśvara-  
vaiddikamārgapravarttakasrīvira-Bukkaṇa-Mādhavāmātyasya  
kṛtau Parāśarasmtivyākhyāyāṃ Mādhavivyākhyāyāṃ dvā-  
daśāddhyāyaḥ | karakṛtam aparādham kṣantam arhantu  
santaḥ || śrīmahātriprasūndaryyai namo namaḥ || hariḥ oṃ ||

80.

WHISH No. 80.

*Size:* 12½ × 18 in., (1) + 196 + (1) leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1829.' The MS.  
may be about 50 years older.

*Character:* Grantha.

The *Haribhaktisudhodaya* from the *Nāradiya-Purāṇa*,  
with a Commentary, in 20 Adhyāyas.



It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṁ catur-  
bhujam | prasannavadanan dhyāyet sarvavighnopasāntaye ||  
gurave sarvalokānāṃ bhīṣaje bhavarogināṃ | nidhaye sar-  
vavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā  
daityas tatāra bhavasāgaraṃ | dustaran tad ahaṃ vande  
nārasimham mahat paraṃ | sakalasañcitan duritasamtati-  
śamanadvārakaprārīpsitaparīsamāptīphalakaparadevatānu-  
ddhyānalakṣaṇam maṅgaḷam anuṣṭhati | ekaṃ yaj jana-  
yatīti || ekaṃ yaj janayatīti | ekaṃ yaj janayati anekatanu-  
bhṛtsasyānny ajasraṃ mitho bhinnākāragamāni kaiścid api  
vā noptan na siktaṅ jalaiḥ | kālenāpi na jiryate huta-  
bhujā no dahyate klidyate nātbhis tat sakalasya bijam  
aniśaṃ brahmābhiyan dhimahi ||

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-  
moddhyāyaḥ ||

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne ekādaśoddhyāyaḥ ||

It ends:—Śaunakādīn naimiṣīn brahmasūnus tirodadhe ||  
brahmasūnur Nnāradaḥ || etan Nārādiyapurāṇaśravapaka-  
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān  
nityaṃ haribhaktisudhodayaṃ | kathayed vā sa pāpaughair  
mmukto mokṣaṅ ca gaṇhati || śaktyaddhyātmake tat asaḅṛt-  
śravānādinoktasādhanā vārā mokṣas siddhyatīti sarva(m)  
samañjasaṃ || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-  
khyāne viṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || etc.

## 81.

WHISH No. 81.

*Size:* 9½ × 1½ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 5th January 1830 Tellicherry.

The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-  
nanda* (ff. 1--17).

It begins:—on namo nṛsiṃhāya | akhaṇḍam saccidānan-  
dam avānmanasagocaram | ātmānam akhilādhāram āśraye-  
bhiṣtasiddhaye | arthhatopy advayānandān ati[m]tadvaita-  
bhānataḥ | gurūn āraddhya vedāntasāra(m) vakṣye yatha-  
mati | vedānto nāmopaniṣat pramāṇan tadupakārmī śāri-  
rakasūtrādini ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi  
śruteḥ || iti paramahamsaparivrājakācāryya-Sadānandakṛtau  
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇānāvindā-  
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Ciñcādīpa* etc.),  
by *Vidyāraṇya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapate rṣtam avasthānān  
catuṣṭayam | paramātmani vijñeyan tathavasthācatuṣṭayam |  
yathā dhauto ghaṭṭitaś ca lāñchito rāmītaḥ paṭaḥ (1) cidan-  
taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrājakācāryyaśrī - Vidyā-  
raṇyamunivaryyaviracitaṃ citrapāpākhyam prakaraṇam  
sāmpūrṇam || śrīlakṣmīnṛsiṃhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrājakācāryya - śrī-  
Vidyāraṇyatīrthamunivaryyena viracitaṃ kūṭasthadīpā-  
khyam prakaraṇam sāmpūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the  
*Tattvaviveka* f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-  
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jivadvaita*  
f. 85, the *Mahāvākya* f. 85b, the *Brahmānanda* (in  
five *Adhyāyas*) f. 110.

It ends:—tat amos saṃgatau satvaram dvaitapāroksya-  
varjitaṃ | virāḍaḥam | dasatyāgāt pūrvabodho pariṣyate(?) ||  
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by  
*Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahatī | *etc.*

The Prakrit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—ama iam hmi | āryya iyam asmi | and:—suvihidampoadāe amāṃsa ṇa kiṃ vi parihāvāṃsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |

F. 13 b:—iti pratyabhijñānaśākuntale prathamomkaḥ || The Vidūṣaka's speech at the beginning of the 2<sup>nd</sup> Act begins:—hā hadohmi | eamṣa miaāsilamṣa raṃṇo vayamṣa bhāveṇa | hā hatosmi | etasya mṛgayāśilasya rājño vayasya bhāvena | aamṃ miao aam varāho | etc.

The 2<sup>nd</sup> Act ends f. 23 b, the 3<sup>rd</sup> Act f. 33 b, the 4<sup>th</sup> Act f. 47, the 5<sup>th</sup> Act f. 57, the 6<sup>th</sup> Act f. 75.

It ends:—iti pratyabhijñānaśākuntale saptamomkaḥ | hariḥ om || śrīguru° . . . || Śākuntalam samāptam |

WHISH No. 82.

Size:  $11\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5<sup>th</sup> January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunāth, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by Śrīnivāsācārya, son of Timmaya Ārya, of the *Vaikhānasa* family.

It begins:—lakṣmīm vas sutarān tanotu madhukṛllakṣmīm kāmambhoruho bhaktābhiṣṭavarapradānanipuṇaś Śeṣādrīcūḍamaṇiḥ | . . . Vaikhānasaṅvayapayodhimṛgā(ṇ)kamūrtti śrīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayaṅvarapatir mmahān | anvartthanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yaṃ) Śrīnivāsam akhilāgamasāra-sindhukunibhotbhavam budhajanāḥ parikīrttayanti | sohaṃ vicāryya bharatādimunipraṇītam śāstram kavindrarcitāni

ca nāṭakāni | nyayaṃ Phaṃdraphaṇiṭiṅ ca kapinjalaṅ  
 ca<sup>1</sup> Kāṇādatantram atha Jaiminīnā kṛtaṅ ca | ṭikānta  
 (read ṭikāṃ karomi?) viduṣāṃ paritoṣaṇāya śakuntalasya  
 Phaṇisailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān  
 nātra kutraciḥ | pūrvasūribhir ukteṣu sārān uddhṛtyācamate  
 (read °badhyate?) | etāṃ sajjanaraṅjanakṣamaṅopetā-  
 maghāṃ ṭikāṃ yatnavatā mayā viracitāṃ, etc.

F.30:—iti śrīramaṇa-Veṅkaṭeśacaraṇāṅbhujasamārādhaka-  
 Timmayāryyaputreṇa sakalakalāpakuśalena Vaiḥāṇa(sa)ku-  
 lāvataṃsena Śrīnīvāsacāryyeṇa viracite prauḍhavedye sāhitya-  
 sarvasvasamākhyāne Śakuntalāvyaḥkyāne prathamaṅkaḥ ||

It ends:—iti śrīramaṇa-Veṅkaṭeśacaraṇāṅbhujasamārā-  
 dhaka-Timmayāryyaputreṇa sakalakalāpakuśalena Vai-  
 khānasakulāvataṃsena Śrīnīvāsacāryyeṇa viracite prauḍha-  
 vedye sāhityasarvasvasamākhyāne Śakuntalāvyaḥkyāne  
 saptamaṅkaḥ || śrīgurubhyo namaḥ || ... anandavallisameta-  
 śrīcandramauleśvarasvāmīśahāya || ... Śakuntalāvyaḥkyānaṃ  
 samāptaṃ ||

virodhisaṃjñāṃ samprāpte hāyane mārṅgaśīrṣake | māsi  
 hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañ-  
 camasaṃjñāyāṃ Rāmakṛṣṇasya sūnūnā Raghunāthena vi-  
 duṣā likhitaṃ bhadrām astu || hariḥ om etc.

83.

WHISH No. 83.

*Size:* 19 $\frac{7}{8}$  × 13 $\frac{3}{8}$  in., 17 + 17 + 2 + (4) leaves, 8 or 9 lines on  
 a page.

*Material:* Palm leaf.

*Date:* An entry by Mr. Whish is dated 'August 1830 Tellicherry'.  
 The MS. seems to be fairly old, 17<sup>th</sup> or 18<sup>th</sup> century.

*Character:* Grantha.

*Injuries:* The MS. has been damaged by insects on ff. 17—32  
 (f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103  
 seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by Veṅkaṭanātha, in 66 chapters.  
 Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

<sup>1</sup> For ca kapinjalaṅ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭānāthāryyaḥ kavītārkkika-kesarī | vedāntācāryyavaryyo me sannidhattāṃ sadā hr̥di | samāhāras sāmnam pratipadam ṛcān dhāma yajuṣā(ṃ) layaḥ pratyūhānāṃ laharivitātir bodhajaladheḥ | kathādarppakṣu-bhyatkalikathakakolāhalabhavaṃ hara tvan tad dhvāntaṃ hayavadanahelāhalahalaḥ | idam prathamā sambhavatkumati-jālakūlaṃkṣā mṛṣāmataviṣānalajvalitaḥ kajīvātavaḥ | kṣaranty aṃṭam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | pṛcchēim upetya padavīm yatirājadṛṣṭāṃ yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idaṃ śukavataḥ pāṭhantaḥ pracchanna-bauddhaviyaye parito yataddhyanā | pādāhaveṣu nirbhettum vedamārgavidūṣakān | prayujyantaḥ śaraśreṇī niṣitā śatadū-ṣaṇī | tatra tāvac chāstrārambale | *etc.*

F. 3:—iti kavītārkkikasīṃhasya sarvatāntrasvatāntrasya śrīmad-Vemkaṭānāthasya vedāntācāryyasya kṛtiṣu śatadū-ṣaṇyām brahmaśabdavistyanupapattivādaḥ prathamāḥ ||

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviśayanirvikalpaka-bhāṅgavāda ekādaśāḥ ||

F. 64b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekaviṃśāḥ ||

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśāḥ ||

F. 128:—iti . . . vikalpāpramānyabhāṅgoṣṭācatvāriṃ-śāḥ ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavī-tārkkikasīṃhasya sarvatāntrasvatāntrasya śrīmad-Vemkaṭā-nāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvarasya bhāṅgaṣ ṣaṭṣaṣṭitamāḥ || hariḥ om śrimate vedāntagurave namaḥ śrīkavītārkkikasīṃhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetaṃ jñānānandamayam mahāḥ | *etc.*

84.

WILSON No. 84A.

*Size:* 14 × 1 $\frac{7}{8}$  in., (2) + 134 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsaṃ Vasiṣṭhanaptāraṃ Śakten pautram  
akalmaṣaṃ | Parāsarātmajaṃ vande Śukatātanaḥapanidhiṃ |  
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca | udhiṣṭhiraḥ |  
tat sarvaṃ kathayasveha kṛtavanto yad uttaram | Vai-  
śampāyanaḥ | kṛ: \*\*\*\* (blank) kurupravirāsaḥ kathābhīmānyor  
mmuditāsaḥ sapakṣāḥ | viśrāmya catvāryaḥ uṣasi pratitāsaḥ  
sabhāṃ virāṭasya tatobhijagmuḥ | etc.

F. 133b:—ity udyogaparvaṇi tṛṇnavatitamodhyāyaḥ ||  
Vaiśaṃ | tam bhuktavantam, etc. (p. 92 in Bombay edition).

It breaks off with the words—sarvadhā hi mahābāho  
daivair api durutsahaḥ | prabhū (v, 92, 28 Bombay).

85.

WILSON No. 84B.

*Size:* 13 $\frac{1}{2}$  × 1 $\frac{7}{8}$  in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

*Character:* Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā  
vidura vidyate | dharmmaṃ śuśrūṣate brūhi vicitrāṇi  
vibhāṣase | etc.

F. 77:—iti śrī-udyogaparvaṇi caturṇnavatitamodhyāyaḥ ||  
Vaiśaṃ | vidurasya vaca śrūtvā praśritaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanaḥ | śrīkṛṣṇaḥ | yathā  
brūyān mahāprājño, *etc.* (v, 93 Bombay).

It ends:—vādayanti sma saṁhṛṣṭās sahasraśataśo narāḥ ||  
ity udyoge mahābhārāte śatasahasrikāyām saṁhitāyām  
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatīśata-  
tamoddyāyaḥ || mātṛkādoṣato vātha likhitur ddoṣatotha-  
vā | nyūnātiriktako granthas saṁśodhyas satbhir aṅjasā ||  
hariḥ om, *etc.*

86.

WHISH No. 85.

*Size:*  $12\frac{1}{8} \times 1\frac{7}{8}$  in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

*Character:* Grantha.

(1)

The *Chandogamantrabrūhmanabrahūṣya*, a Commentary on  
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,  
by *Sāyana*, in 2 chapters. This is MS. 'C', used by Dr.  
Heinrich Stöner for his edition of the *Mantrabrāhmaṇa*  
(Inaugural-Dissertation zur Erlangung der Doctorwürde),  
Halle a. S. 1901.

It begins:—prapātya gurūn ādyān vedavedārtthako-  
vidān | yatprasādeṇa jānanti pravaktum māḍīśā api | sadā  
samatvavaiṣṇavyānirābādhatvahetubhiḥ | echa (read echā)-  
ndogyamantraṁ yasyaṁ vai Guṇaviṣṇor vidhāsyate | aham  
padyaviśālānāpṛamāvākyoptivīsvataḥ<sup>1</sup> | tathāpy āśraya-  
saundaryyāṅjanomuṣmin prapaśyatu | aditenumanyasvety  
ādi | yajurtrayaṁ pariṣecane viniyuktaṁ adityādidivatākam  
aditir ādītā sāpi sarvatra karmmany anujñānan dāsyati | *etc.*

F. 410:—vedārtthasya prakāśeṇa tamo hāddi vākaraḥ su-  
sthīrām anugṛhṇātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-  
jarājaparamēśvaravaidikamārgapravarttaka - śrīvīra - Bukka-  
bhūpālasā (mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-  
dhaviye vedārtth[y]aprakāśe sāmabrāhmaṇabrahūṣye mantra-  
parvaṇi prathamoddyāyaḥ || yasya niśvasitā vedā, *etc.*

<sup>1</sup> Stöner reads: yady api śāstrārthapramāvākyoktivilavaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-  
yan | pūjyāmas' caturo vedān vidyātīrtthamuniśvaram || iti  
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakaśrīvi-  
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa  
viracite Mādhaviye vedārtthaprakāśe cchandogamantra-  
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ  
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-  
hmaṇa* of the *Sāmaveda*, in 2 Paṭhalas, containing the  
Mantras prescribed by the *Gobhila-Gṛhyasūtra*. See Dr.  
Stömmner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yañam pra suva  
yajñapatim bhagāya divyo gandharvaḥ kṛvāpūḥ ketan naḥ  
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituṣe janāya (*sic*) mā gām anā-  
gām adhitām (read aditim?) vadhiḥ om utsṛjatā || man-  
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptaḥ || hariḥ | man-  
trapāṭha samāptaḥ ||

87

WHICH No. 86.

*Size*:  $13\frac{1}{2} \times 1\frac{1}{2}$  in. (2) + 69 [really 68, as f. 68 is missing] leaves,  
9 lines on a page.

*Material*: Palm leaves.

*Date*: Probably end of 18<sup>th</sup> century.

*Character*: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),  
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavir-  
yyaparākramam | hatan devavratam śrutvā pāñcālena  
śikhaṇḍinā | etc.

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-  
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the  
words:—śīsunaikena samare dviṣaṭsainyāni vai mayā | adya



drakṣyanti rājānaḥ kālyamānāni sampaśaḥ | Yudhiṣṭhiraḥ |  
 evan te bhāṣamāṇasya balaṃ saubhadra varddhatām | yas  
 tvam utsahase bhettuṃ droṇānikam su. See VII, 35,  
 26—29.

88.

WHISH No. 87.

*Size:* 15 × 2 $\frac{1}{4}$  in., (1) + 129 + (2) leaves, on an average 14 lines  
 on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated '1829' and 'June 3<sup>rd</sup> 1831  
 Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

*Character:* Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of  
 the *Skanda-Purāna*. Vol. I, containing the *Sambhava-*  
*Kāṇḍa* in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in  
 15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in  
 7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in  
 35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 102 (Whish No. 102).

It begins:—omkāraṇāṇaṃ devaṃ gajavakraṇī catur-  
 bhujam piṇḍilam abhāṃ vande sarvavighnopaśāntaye | . . .  
 purā kāñcyāṇi catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-  
 kāmāḥ prajāś sarvaś kṛpayā parameśitūḥ | tasmin mahe-  
 śacaranaparicaryāparāyaṇe | munayaḥ katicit puṇye sthitvā  
 gārhaṣṭhya uttamāḥ | *etc.*

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
 hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe sūtamunisam-  
 vādo nāma pāthamoddyāyaḥ ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-  
 hitāyāṃ śivarahasyakhaṇḍe saṃbhavakāṇḍe pañcāśoddyā-  
 yaḥ || śivāya namaḥ || hariḥ om saṃbhavakāṇḍas samāptaḥ ||

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-  
 daśoddyāyaḥ || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-  
 ṇḍe saptamoddyāyaḥ || śrīsāmbhāya parabrahmaṇe namaḥ ||  
 om tat brahmārpaṇam | om śubham astu vīramāhendrakā-  
 ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādinahāpurāṇe śrīskānde śaṅkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūrapatmasaṃhāro nāma pañcatṛṃsodhyāyaḥ || . . . yuddhakāṇḍasamāptaḥ || yādṛśaṃ pustakan dṛṣṭvā | etc.

89.

WHISH No. 88.

Size:  $11\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudriya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *arthālaṃkāras*.

It begins:—vidyākairavakamudim śrutiśirassimantacūḍamaṇin dārān patmabhuvā trilokajananiṃ vande girān devatām | yatpādābjanamaskṛiyās sukṛtinām sārasvataprakriyābijanyāsabhuvō bhavanti kavitanāṭyaikaajivātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alaṃkāraśāstre nāyakaṇḍakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau virarudrayaśobhūṣaṇe śābdālaṃkāraprakaraṇaṃ || athārthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇadharmasādṛśyapratipratipādakānām prayoge pūrṇā | See f. 75b in the lithographed edition of the *Pratāparudriya* (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromaṇi*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amytānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṃsy anekāni janānāṃ yatprasā-  
dataḥ | mātāṃgavadanaṃ vande devīm tripurasundarīm |  
yasya svātmābodhodayavigatamahāmohagāḍhāndhakārās  
sanmārgan darśayantaḥ khalu caraṇajuṣāṃ santi cānte  
vasantaḥ | satyaṃ brahmeti dehādy akhilam idam asaḍ  
veti śāntāvadanta śrī-Lokānandanātham guruvaram anīṣam  
bhāvaye sām̐bamūrttim || . . . Amṛtānandanāthasya niyogāt  
tasya dhimataḥ | śrī-Brahmānandanāthoḥam hitāyālpā-  
dhiyām api | śrī-Lokānandanāthasya śiṣyavaraḥ pūropamaḥ |  
tantrāny ālokya sarvāṇi kuḷārṇavamukhāṇi ca | ārabhe vi-  
staram karttuṃ śivārccanaśiromaṇim | śāntas santas samī-  
kṣyaitat santuṣṭamānasāḥ | sādhanā rajanīturyyayāmē  
vibuddhvā cāvaśyakaṃ kṛtvā hastau padau ca prakṣālyā-  
canya | svāsane samupaviśya pūjīmūrter nirmmālyam  
visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthāśiṣyena Brahmānanda-  
nāthena viracite śivārccanāśiromāṇau prathamollāsaḥ ||

The 2<sup>nd</sup> Ullāsa ends f. 30b, the 3<sup>rd</sup> Ullāsa f. 45, the  
4<sup>th</sup> U. f. 60, the 5<sup>th</sup> U. f. 82, the 6<sup>th</sup> U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama  
siddhim kuru priye | aparīram parityajya sādhave siddhim  
arpaya | sarvapātramāye devi sudhārupe namostu te |

## 90.

WHISH No. 89.

*Size:* 13 $\frac{5}{8}$  × 7 in., 97 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'Tellicherry 1830.' The MS.  
may be about 50 years older.

*Character:* Grantha.

The *Adhikaraṇaratnamālā*, by *Bhūratīrtha*, incomplete.  
Printed under the title *Vyāsādihikaraṇamālā* at the end of  
vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the  
Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrthasvarū-  
piṇaṃ | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokaḥ sam-  
grhyate sphuṭam | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]  
viśiṣṭeṣṭadevatātatvaṃ gurumūrttyupādhiyuktamanaskṛtya  
(read °aṃ namaskṛtya) granthaṃ pratijānīte praṇamyeti  
Vyāseṇa proktā Vaiyyāsikī | etc.

F. 3b:—tatra śāstrasya prathamam sūtram || athāto  
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah pādaḥ | vā-  
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahansa-parivrajakē(r)yya-  
Bhāratī-tirthapraṇīṭyām adhikaraṇaratnamālāyām pratha-  
māddhyāyasya caturthapādaḥ ||

It breaks off after the 7<sup>th</sup> Adhikaraṇa in Adhyāya IV,  
Pāda 2 with the following words:—saptamā | ti | jñasya  
vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity  
ādiśāstrāt svasvahetuṣu tallaya(h) | nadyakūhilayasāmyokter  
vidvaddṛṣṭyā layaḥ pare | anyadṛṣṭiparaṃ śāstram gñim vāg  
ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇā vilīyamānāḥ  
prāṭisvikeṣu kāraṇeṣu vilīyante na ca mahātmani yatrāsya  
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇaś cakṣur  
ādityam ity ādi śruter iti prāpte kṛmāḥ | tatvavido dṛṣṭyā  
paramātmany eva paya. (See edition p. 72.)

91.

Whish No. 90.

Size:  $11\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on  
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may  
be about 50 years older.

Character: Grantha.

(1)

The *Gṛhyaparīśiṣṭa*, a compendium of domestic rites.  
It is incomplete, and the name of the author is not  
mentioned.

Amongst the authorities quoted are Śāṭyāyani (ff. 6, 65),  
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki  
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), ankurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasaṃhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gṛhaśāntivi° (f. 18), ankurasya vidhi (f. 22b), apamṛtyunīyaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gṛhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇīvi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāṇḍimulāśrāddha (f. 44), piṇḍapitṛyajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpāśānti (f. 68).

It begins:—athātas śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavitāṃ śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā gṛhṇāti kāṣṭhāṃ antarddhāya upaviśed, *etc.*

F. 6:—athātas Śatyāyaniproktāni gṛhyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1<sup>st</sup> Prapāthaka (on 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gṛhyaparīśiṣṭe) dvitīyaprapāthake ekonaviṃśaḥ khāṇḍaḥ || athātas sampravakṣyāmi karmma pṛṣṭa- (read vṛṣṭi?) pradāyakaṃ | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātas sampravakṣyāmi vivāhaṃ pipalasya tu mārgaśirṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārāyed evaṃ pipilasya mahāphalaṃ | vṛkṣa- dvayaṃ pṛthivyān tu maṇḍapaṃ kārāyec chubhaṃ | *etc.*

F. 65b:—iti gṛhyaparīśiṣṭe kārīkāyāṃ Śatyāyaniprokta- sarvārīśānti ||

F. 66b:—iti gṛhyaparīśiṣṭe kārīkāyāṃ Raurukīṇā viracita- vidhurāgnisandhānaṃ ||

F. 70:—iti Śaunakoktasarppāśāntis samāptā || sarpāśānti- homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣaṃ kālarūpi vyapohatu svāhā | suryāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaṁ dharmmaḥ | tac ca duṣṭanigrahaṁ antareṇa na saṁbhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanaṁ aharahaḥ karttavya(m) ity uktam ( ) vyavahārān nṛpaḥ [ ] paśyet sabhyaiḥ parivṛtonvahaṁ iti | sa ca vyavahāraḥ kidṛśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaṁ netavyaḥ mocaniya ity arthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadikṣitiyoddhṛtasārarahasyacāturvarṇakramavibhāgaḥ samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: 15 $\frac{3}{4}$  × 1 $\frac{1}{4}$  in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṅkuṣa, a laṅkā of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas satām mude | tanute tatprasādēna samkṣiptām bhāṭṭadīpikām || iha khalu nikhilapumarthhān arthasādhanau dharmmādharmmau sāṅgopāṅgavedāddhyayanaikasama-dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti tatpradarśsanāya paramakāruniko bhagavān Jaiminir ācāryyas sakalavidyopakāridharmmamīmā(m)sām athāto dharmmajijñāsety ārabhya vidyate vānyakālatvād yathā yājyā sampraīsa ityantaīs sūtrair bañca(read °ḥ pañcā?)dhikaraṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭīcakāra | adhikaraṇan tu vedavat ṣaḍaṅgam | yad āhuḥ viśayo viśayaś caiva pūrvapakṣas tathottaram | samgatīś ceti pañcāṅgam prāñcodhikaraṇam videtīti prayojanañ ceti \*\*\* (blank) samgatiprasaṅgādibhedāt bahuvīdhā | tatredam ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevasāracitāyām bhāṭṭadīpikāyām prathamasyāddhyāyasya caturthah pādaḥ || addhyāyaś ca sampūrṇaḥ ||

The 2<sup>nd</sup> Adhyāya ends f. 38, the 3<sup>rd</sup> Adhyāya f. 98, the 4<sup>th</sup> A. f. 120, the 5<sup>th</sup> A. f. 138b, the 6<sup>th</sup> A. f. 172.

Then begins the 11<sup>th</sup> Adhyāya (with a new foliation).

The 12<sup>th</sup> Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII, 4, 41 sqq.:—pābhutvāt || prasamgāt brāhmaṇasyaivārtvijyam uta trayāṅgām api varṇānām iti cintāyām . . . brāhmaṇasyaivārtvijyam iti siddham | tad evan nirūpitau dvādaśabhināddhyāyair ddharmmādharmmau || iti śrī-Khaṇḍadevasāracitāyām bhāṭṭadīpikāyām dvādaśasyāddhyāyasya caturthah pādaḥ || addhyāyaś ca samāptaḥ || harib om ||

The scribe's colophon:—ambhomuksamayē svabhānuśaradi vṛkṣe kumāryyāhvayē (dutthe māsi kanyā, written underneath the last three words) citrābhe prathamā tithāv anasite pakṣe dine dyomaṇeḥ | bhāṭṭaprapadadīpikām samalikhac chrī-Veṅkuśā strī sudhī śrīmacchekharipattanottamaśīroratnāyamāno cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmanādhūjanakāmṅkṣāsūnyo* by *ātmanānubhavakāmṅkṣāsūnyaḥ* | *ātmanīketanakāmṅkṣāsūnyas tuṣyati tuṣyati tuṣyaty eva* | *param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ* | *upasaṃsāraṃ saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva* | *prakṛtipumaikye dṛśyaṃ sarvaṃ sphurati carācararūpaṃ viśvaṃ* | *iti medhāvī jīvanmuktiṃ gacchati gacchati gacchaty eva* | *tatvaṃ asi śrutilakṣyaṃ vastu jñātvā sohaṃ sohaṃ itīvā saḥyāṅgīter yyo lakṣyaṃ kurvan dīvyati dīvyati dīvyaty eva* | *satyaṃ jñānaṃ śuddham anantaṃ brahmaivāhaṃ taṃ ahaṃ tv eva* | *iti saṃskṛtabuddhiḥ sarvaṃ paśyati paśyati paśyaty eva* | *ātmanātmavicāre sādध्ये sādhanahīno mūḍho jantuh* | *iha saṃsāre pārāvāre muhyati muhyati muhyaty eva* | *kiṃ vā jñānaṃ kim ivājñānaṃ bhedo yaśaḥ na yāto jantoh* | *prajñānaśrutiviśayatvaṃ syāt iti vai manye manye* | *sārāsāravivekī dehī dehājñānaṃ bhītvān(u)hāya* | *brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ* || *iti brahmānubhavāṣṭakaṃ samāptaṃ* || om ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi* | *bhū sattāyāṃ* | *edha vṛddhau* | *ḍupacaṣ pāke* | *pacati pacata ity ādi* | *liṭi* | *pecitha* | *papaktha* | *etc.*, and ending:—*luṅi acūcurat acūcurata* | *luṅi corayiteṣu ādi* | *pāla rakṣaṇe arca pūjāyāṃ pūrvavat* || *luṅi ārcicāt ārcicata* ||

93.

WHISH No. 92.

*Size*:  $13\frac{3}{8} \times 2\frac{1}{4}$  in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

*Material*: Palm leaves.

\* (rloko dīvyati dīvyati) inserted, but crossed out.



*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's annotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 386. and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucarāṇāravindābhyān namaḥ | yam iha kāruṇikam śaraṇam gatōpy arisahodara āpa mahat padam | tam aham āśu harim āram āśraye janakajāmkam anantasukhākṛtīm | Vibhūṣaṇa arisahodaropīty anvayaḥ | śrīgauryyā nikhilārthadān (read 'dan) nijapadāmbhojena muktipradam prauḍham vighnāraṇam harantam anagham śrīdumḍhituṇḍāsina | vande, etc. . . śrīmat-Gopālagīrbhīḥ prakāṭitaparamādvaitabhāsāśrīmat-śrīmat-Govindavāṇīcarāṇakamalago nirvṛtoham | yathāliḥ | mokṣapuryyāṃ śrīkāñcyāṃ śrīkāmākṣīdattam pāyasam devair apī stutam prājyaṃ sampūrṇam prakṣṭājyayuktam vā yat bhojyam annam tenātipūjyā | śrī-Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakayoḥ abhedam prakāṭayanti tebhyo gurubhyo labdhātmabodho yaḥ śrīmat-Gopālasarasvatībhīḥ tair ity arthāḥ | śrī-Śaṅkaram bhāṣyakṛtam praṇamya Vyāsam

harim sūtrakṛtān ca kurve | śribhāṣyatīrtthe parahamṣa-  
tuṣṭyai vākjalā(read 'jala)bandhacchidam abhyupāyam | atra  
bhāṣye, etc. . . . aham brahma nirbhayaṃ || om || iha khalu  
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Veda-  
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamṣaparivrājakācāryyaśrī-Govindā-  
nandabhagavatkṛtau śārīrakamīmāṃsakāvyaḥkhyāyāṃ bhā-  
ṣyaratnāprabhāyāṃ prathamāddhyāyasya prathamah pādah ||  
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamṣaparivrājakācāryyaśrī - Go-  
vindānandabhagavacchiṣya - Rāmānandakṛtau śrīrākamī-  
māṃsavyaḥkhyāyāṃ bhāṣyaratnāprabhābhīdhāyāṃ pratha-  
masyāddhyāyasya caturthapādah || addhyāyaś ca samāptaḥ ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4  
f. 173b, III, 1 f. 179, III, 2 f. 189b. III, 3 f. 220, III, 4  
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya<sup>1</sup> eṣa hy eveti sā-  
sanāt || iti śrīparamahamṣaparivrājakācāryyaśrī - Govindā-  
nandabhagavatkṛtau bhāṣyaratnāprabhāyāṃ caturthasyā-  
ddhyāyasya caturthah pādah | addhyāyaś ca samāptaḥ ||  
om śivāya parabrahmaṇe namaḥ ||

94

WHIST. No. 93.

Size: 14<sup>1</sup>/<sub>8</sub> × 11<sup>7</sup>/<sub>8</sub> in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,  
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146  
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a  
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,  
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-  
dhya svid evopapādyātho \*\*\* \*\*\* \*\*\* (blank) lusandher

<sup>1</sup> Ed.: ato'tra doṣo'sāṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādāya iva sarveṣān  
tv eva sandhyāsu ha smāha Bodhāyano yatraitatad ॥ pava-  
tostam ita āditye purastāt candram ālohīti, *etc.*

F. 22:—dhenuṃ vānaḍvāhaṃ vā dadyād iti Bo+nonyad  
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-  
śnah ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmā-  
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo+no na pratijuhuyād iti  
Śālikih ॥ 27 ॥ iti dvaidhe dvitīyah praśnah . . . athātogni-  
kalpaṃ vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo+no na kuryyād iti Śālikih ॥ 21 ॥  
dvaidhe tṛtīyah praśnas samāptaḥ . . . athāta iṣṭikalpaṃ  
vyākhyāsyāma sva hasmā+neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana  
etāny eveti Śālikir ety anye ca Śālikih ॥ 18 ॥ dvaidhe  
caturtthaḥ praśnah ॥ samāpto dvaidhaḥ ॥ śrī-Kāṇvāya Bo-  
dhāyanācā(ryā)ya namaḥ ॥ śuklam astu ॥

2-3.

Two fragments of the *Mahāgnisarvasva*, a Commentary  
on the *Agnikalpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*  
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could  
not find the author's name in the MS., but see Burnell I.O.  
p. 27 sq., Hultzs. II, p. 74 (No 695). The Oxford MS.  
Sansk. d. 13 contains a complete copy of the work in  
19 Adhyāyas.

It begins—Bodhāyanam praṇamyāgneḥ kalpasūtram  
yathāmatī dvaidhakarmmāntasūtrābhyāṃ saha vyākhyā-  
syatetarāṇaṃ agner anārabyādhitatvād adhitānān ca pra-  
kṛtagānītyadikṣādiṣu sambandhān darśapūrṇamāsayoś ca  
dikṣādyabhāvāt jyotiṣṭomāṅgatādध्यavadhiyate dikṣādi-  
bhir jyotiṣṭomāṅgaṃ prasiddhan tatsambandhognau bha-  
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah ॥ om ॥

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—*ādientye ca dikṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-divaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dikṣā iti dikṣākālpa-vyavasthitāḥ ekacarā didikṣākālpās tatra na bhavanti tasmāt.*

Then the second fragment (with a new foliation) begins (f. 1):—*cita śrayaddhvan tayā deva tayāṅgi+sidateti | agnikṣetrasya bahiḥ parita uechritās śarkarāḥ . . . anvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve sa-  
ptamoddhyāyaḥ ||*

F. 12:—*iti mahāgnisarvasve navamoddhyāyaḥ ||*

F. 42:—*iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||*

F. 58b:—*iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||*

It breaks off (f. 67b) with the words:—*sruvāshutyo karaṇa iti kuryād iti Bodhāyano na kuryād iti Śālikīḥ atha sruce caturgr̥hitam gr̥hitvājyasya pūrṇam sruvaṅ juhoti sapta te agna iti ājyasya pūrṇam itī punarvacanam catur-  
rtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.*

95.

WHISH No. 94.

Size:  $14\frac{1}{4} \times 1\frac{7}{8}$  in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣāthasaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dikṣita* (ff. 1—55). See Hultsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Siradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultsch I, p. 26 (No. 311) Śiradeva is given as the author of a *Paribhāṣārthasaṃgraha*.

It begins:—vijeyyānas sadā śaṃbhur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatiṃ mama | mūrttir yasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ kṛd api svadharmā<sup>1</sup> vitanute vāg yasya dāsyāṃ sadā | śiṣyā yasya virodhivādimakuṭikuṭṭākavāg-dhāṭikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || praṇamya paraman devaṃ bhāṣānīpatim aya-yaṃ | kriyate Vaidyanāthena paribhāṣārthasaṃgrahaḥ || vyākhyānato viśeṣapratipattir nna hi saṃlānād alakṣaṇaṃ<sup>2</sup> || vyākhyānataḥ vyākhyānād dhetupañcānyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasaṃgrāhe prathamasyā-dbhāyasya prathamāḥ pādāḥ | ekayoganirddiṣṭānāṃ saha vā pravṛttis saha vā nivṛttis ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—anīrvaṇa dhātus sādhanena yujyate paścād upasargeṇa<sup>4</sup> ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dr̥ṣyate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasaṃgrāhe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Camasikā*, a Commentary on the *Paribhāṣārthasaṃgraha*, by *Śaṅkaraśāstrī*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bhāskara, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam saṃsāra-jaladhiplavāṃ | vyākaromi yathābuddhi paribhāṣārthasaṃgrahaṃ | granthādau śiṣṭā maṃgalam ācaranti, etc.

<sup>1</sup> For svadharmā, the metre requires only two syllables (—).

<sup>2</sup> See *Paribhāṣenduśekhara*, P. 1.

<sup>3</sup> See *Paribhāṣenduśekhara*, P. 17.

<sup>4</sup> See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasaṃgrahā vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīśedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpa-vidhir mnāsti ||

F. 96 b, Sūtra:—sāṃpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārtthasaṃgrahavyākhyāne tritīyasyāddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoḥ etc.

F. 113:—iti śrīparamahaṃsaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtan paribhāṣārtthasaṃgrahavyākhyā(yā)ṅ candrīkāyaṃ caturtthasyāddhyāyasya caturtthah pādaḥ || samāptaḥ cāddhyāyāḥ || grahaṇavatā prātipadikena tadantavidya tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātusādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāyaḥ || iti śrīparamahaṃsaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtiḥ paribhāṣārtthasaṃgrahavyākhyā candrikā saṃpūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā saṃpūrṇā ||

96.

WHISH No. 95.

Size:  $12\frac{3}{4} \times 1\frac{7}{8}$  in. (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasāṃgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivaḥ | athātas sampravakṣyāmi tripurāṇḍasya lakṣaṇam | yad uktam pūrvam astīti śaktam aṇḍam hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇmayam | rathākāram mahad divyam samānānte tu samsthitam | *etc.*

F. 1 marg.:—prathamapaṭalam | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrāhe purāṇḍalākṣaṇe ṣaḍāmnāyalakṣaṇa nāma prathamah paṭalaha ||

Paṭala II (tripurāṇḍalakṣaṇe piṭhalakṣaṇam) ends f. 20b; P. III (śrīpurāṇḍalakṣaṇe śricakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śricakrāntarāladevatīpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyāmuṣṭhānam) f. 50b; P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapalkalpaḥ) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X (cakrārādhanaphalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śaktasamayadīkṣāvīdhānam) f. 75; P. XIV (dikṣāvīdhīḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñāsamḥbhogān muḥktim āpnuyāt || iti candrajñānāgamasamgrāhe rahasye mantrārthapratipādanam nāma pañcadaśah paṭalaha || hariḥ | om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ | om || yādṣam pustakaṁ drṣṭvā, *etc.*

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Aufrecht CC. s. 10. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukaṁ ca vaṭukaṁ vāṃṇi ca viḥneśvarāṇi kāmēśan tripurāṁ parāṁ bhagavatīm devīm śukaśyāṁ | vākṣye kaulikadhūrtaḍāmbhikaśaṭhādīnāṁ kuḷajñāṁ nāmācārasya ca lakṣaṇāni vilasat satkaulikānāṁ kramāḥ || kaulāgamatantrārthān samgrhya śrīkulārṇavārthān ś ca | kaulādarśam kurute Viśvānando hitāya kaulavidāṁ ||

It ends:—śrīmad-Viśvānandanāthapraṇītam kaulācārāśeṣadharmaprakāśam | kaulādarśam kaulāśāstrānusāram kaulācāryyās samyag ālokayantāṁ || iti śrī-Viśvānandanāthaviracitakaulādarśatantram sampūrṇam || śrīmahātripurasundaryyai namaḥ || śubham astu |

## 97.

WHISH No. 96.

*Size:*  $10\frac{1}{4} \times 1\frac{3}{4}$  in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.

The *Prapañcasārasārasaṅgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—oṃ agajānanapatmārkaṃ gajānanam ahar-  
nmiṣaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmahe |  
on natvā śrī-Śaṅkarācāryyam Amarendrayaśvaram | kurve  
prapañcasārasya sārasaṅgraham uttamam | tatra prapañca-  
sāre yad yac Chaṅkarācāryyair uktam | mantrayantrapra-  
yogādi tat sarvam api sārataram eva tathāpidānīm manda-  
prajānāvataḥ vistaraśo jñātum anuṣṭhayan (read °ātuḥ) cā-  
śakyatvād atyantopakāra-katvena yam sārabhūtan tad alpa-  
granthenaiva yathā [1] sarvamantrayantratantrasāragraha-  
ṇam syāt tathā [1] sarvatas sāraṃ gṛhītva mayā satsampradā-  
yasarvasvābhīdhavyākhyānoktanāṅgeṇa vakṣyate (1) tatra  
punaḥ prasaṅgāt tatra tatra mantrakalpāntare mantrasā-  
rakramadīpikā Sanatkumārācāryyaśāradaṭīlakamantradevatā-  
prakāśikādaḥ yad yan mantrayantrādy uktam | tad api kiñcid  
kiñcid vakṣyate | tatra prapañcasāre [1] prathamam tāvat  
kṣīrābdhau, etc.

It breaks off with the following words:—evam dhyātvā  
nyaset | oṃ hrīm śrī nārāyaṇaṅ jyotir ahaṃ parajyotiṣi  
juhomi haṃssoham svāhā namaḥ hrīm ā 3 m.

## 98.

WHISH No. 97.

*Size:*  $10\frac{1}{8} \times 1\frac{3}{4}$  in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.*Material:* Palm leaves.*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?*Character:* Grantha.



(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dviṭiyena caturtthena ṣaṣthenārkeṇa sundarī | indreṇa candrakalayāvidyām sambhedyā ca svaraiḥ | ṣaḍaṃgāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacaṇ netraṃ astrañ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astrañ ca phaḍ ebhis saha vinyaset | *etc.*

F. 2:—iti śrīdakṣiṇāmūrttisamhitāyām ekākṣaralakṣmī-pūjāvidhiḥ paṭalaḥ prathamah ||

It ends (f. 111 b):—tasya sāmvaṣarī nūṇa śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyām madanā(read da-manā?)ropaṇanaimittikavidhānan nāma tricatvāriṃśatpaṭalaḥ || iti dakṣiṇāmūrttisamhitā sāmpūrṇā || śubham astu ||

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkṛṣṇaṃ śrīsāmbadakṣiṇāmūrttiṃ vande vināyakaṃ kām vāṇīm sundaramūrttiṃ dharaṇīm śrīsamastāyudhasampūrṇaṃ bhujāñ cādayānviṭaṃ | adhaṣṭād vanitākāraṃ ādyam vande gajānanam | rañjitādrivare ramye munivṛndanīṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimhābhārūḍhan devyā saha maheśvaram | draṣṭuṃ samāgate brahmā praṇipatya kṛpānidhiṃ | baddh[v]āñjali-puṭo bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devyā, *etc.*

F. 113b:—iti śrīkumārasaṃhitāyām sadāśivabrahmasamvāde vidyāgaṇeśamanthroddhāraṇ nāma prathamoddhyāyah |

F. 129:—iti śrīvidyāgaṇapatikalpe rahasyāgame saṅgrāma-vijayo nāma aṣṭamoddhyāyah ||

It ends (f. 133):—kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyām rahasyātirahasyaṇ nāma daśamoddhyāyah || śrīgurubhyo namaḥ || *etc.*

99.

WHISH No. 98.

*Size:*  $12\frac{3}{4} \times 1\frac{3}{4}$  in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

A Commentary on a *Manual of Śrāuta Rites, viz.* New and Full Moon Sacrifices (darśapūrṇamāsau), Lighting of the Fire (ādihāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vākhyāsyāmaḥ | prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamānaḥ patnyā saha prāṇān āyamaḥ samkalpaṃ karoti | darśsena yakṣye | anunirvāpyaindravaṃ dhena saha pūrṇamāsena yakṣye | tena parameśvaraṃ prīṇayāni | darbhān nirasyāpa upaspr̥śya | vidyād asi + paimi | diviḥ | apa upaspr̥śya | yakṣyamāṇopa upaspr̥śati tad idaṃ sarvajñeṣūpasparśanaṃ bhavati | *etc.*

F. 17b:—prathamah praśnas samāptaḥ || śrikr̥ṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dviṭiyapraśnas samāptaḥ || idān eke pūrvaṃ samānanti prāśitraṃ eke prāśitrapātra upastiryya, *etc.*

F. 49b:—tṛtīyah praśnas samāptaḥ || . . . atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaraṃ uttaraṃ jyāyāmsaṃ | *etc.*

F. 56b:—atha sakṣatṛāṇi | *etc.*

F. 71:—hariḥ om || śubham astu || (71b:) ādhānaṃ trividhaṃ somapūrvam homapūrvam iṣṭipūrvam ceti | *etc.*

F. 76b:—hariḥ om || paśubandhaprayōga ucyate | prāvṛṭṭpaurnamāsyām amāvāsyāyām vā prātar agnihotraṃ hutvā, *etc.*

It ends (f. 100):—sarasvatī | idaṃ haviḥ | sarasvān idaṃ haviḥ | agnabhagī (read agnir?) idaṃ haviḥ | devā ājyapā ity ādi sarvaṃ samānaṃ || hariḥ om *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotram hutvā | darbheṣv ā+patnyā saha prānān āyamyā | darśena yakṣye | anunirvāp(y)aindravaimṛdhena saha paurṇamāseṇa yakṣye | vapanam | vidyud asi +paimi | dvih apa upasprīṣya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptāḥ || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayoḥnīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotram hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṃ samāropyāgnyagāram prāpya mathitvāyatane nidhīya | upāvarohya | dhr̥ṣṭyā-dānādi samānaḥ || hariḥ om || śubham astu ||

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prānān āyamyā saṃkalpaṃ karoti | tīpūrṣasomapīthavicchedaprāyaścittārtham aindrāṅnam paśun daurbrāhmaṇyanirharanārtham. āśvīnam paśuṃ agniṣṭomiyasyopālabhyau kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarāsāmnaikaviṃśatidakṣiṇena tena parameśvaram priṇayāni | vidyud asi + mi dvih | *etc.*

F. 48b:—datnīsamyājāntoḥgnīśomiyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgnīddhre havirddhāne vā yajamānaḥ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṃ | tam agniṃ parityajya | sāyam agnihotram (ju)homi | dhr̥ṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate- gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusaṃkalpakāle | hotā | ko yajūaḥ |

ṛtvijaḥ | kā dakṣiṇeti prativacanam brūyāt | mahān me  
voco bhargo me voco yaśo me voca stomam me vocaḥ kṣiptim  
me voco bhaktim me vocas sarvam me voca iti<sup>1</sup> japitvā | sa  
vṛto japet | agniṣ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptaḥ || athośasyaḥ | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |  
ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomaḥ<sup>2</sup> ||  
hariḥ | om || śrīgurubhyo namaḥ ||

## 100.

WHISH No. 99.

*Size:* 18½ × 1¼ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the  
last part from 10 to 13) lines on a page.

*Material:* Palm leaves.

*Date:* The Siddhārthin year in which the MS. was written (see  
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

*Scribe:* Śeṣādri Sūri. See No. 34.

*Character:* Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See  
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo śāyanaye praveśam alpēna  
vāñchaty alasaśrutena | sa prakṣīpya yuktyanvitatarckabhāṣā  
prakāśyate tasya kṛte mātāiṣā | pramāṇaprameyasamśaya-  
prayojanadīṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-  
vitaṇḍāhetvābhāsaecchajātiniḡrahasthānānān tatvajñānān  
nīśreyasādhiḡama iti nyāyasyādimaṇ sūtram | asyārthhaḥ |  
pramāṇādīṣoḡaśapadarthhānān tatvajñānān mokṣaprāptir  
bhavatīti | *etc.*

It ends (f. 30):—etāvataiva bālavayutpattisiddheḥ | iti  
Keśavamīśreṇa śrīcitā tarkkaparibhāṣā samāptā || yādīṣam  
grantham ālokyā, *etc.* . . . siddhārththyākhye tu varṣesmin  
bhāskare śiṃhasamsthite | likhitaṇ paribhāṣākhyam gran-  
tham Śeṣādrisūriṇā ||

<sup>1</sup> Cf. Āp. Śraut. X, 1, 4.

<sup>2</sup> Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamiśra's Tarkaparibhāṣā*, by *Cinnamhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛṇ natvāpi yaṃ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānandanṛkesari | cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānīte bāloṣṭi | *etc.*

It breaks off (f. 37) with the words.—lakṣye tv apy avarttanam asambhavaḥ | yathā gor ekasaphatvam | kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṃ Jayarāmas samāsataḥ | karoti kāraḥavākyam iha samkhyāvatām mudā | atra kāraṇakāni karṭṛkarmmakaraṇasampradānāpādānādhikaraṇāni ṣaṭ tvaṇ ca na tat kriyānimittatvam caitrasya taṇḍulam paṭatīyādau, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārthā ity adoṣaḥ || iti śrī-Jaya-ṛṣhabhaṭṭācāryaviracita-kāraḥavādas samāptaḥ || namaḥ te śārade devī kāśmirapuravāsini | tvām ahaṃ prārthayisyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaśāstrīnāvālī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇaguṇaśāline śrī-mate Venkateśāya vedāntagurave namaḥ avighnam astu | bhāṣyaṃ yadābharaṇabhāṣitam eva jātam yatsūtāniśvasitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇajalam tam śrīgiriśam anīṣaṃ śaraṇam bhajāmi || vāgdevatān namaskṛtya vādibālavinodinim | vādaratnāvalim kurmmas tarkabhāṣānusāriṇim | nanu granthādau maṅgalam avaśyam ācaraṇīyam | *etc.*

It breaks off (f. 13) with the words:—atas tatkālavṛtti-  
bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvād iti  
sarvaṃ susthaṃ iti kāraṇatāvādaḥ || nanu yumi miśraṇā-  
miśraṇayo.

(5)

A fragment of a work on Nyāya, possibly belonging to  
the *Vādaratnāvalī* (ff. 1—29).

It begins:—pratyakṣanirūpaṇānantaram upajīvyopajīva-  
kabhāvasaṃgatya anumānaṃ nirūpayitum pratijāne atheti  
athaśabda ānantaryyavacanaḥ pratyakṣanirūpaṇānyārtthād  
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-  
pyata iti varttamānārtthakalaśaprayogena cānamānanirūpa-  
ṇasya sādhyatvalābhaḥ evaṅ ca siddhasāddhyasamabhi-  
vyāhāre siddhaṃ sādhyāyopayujyata iti vyayena malinan  
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ  
upajīvyopajīvakabhāvalābhaḥ, etc.

It breaks off (f. 29) with the words:—niścitasāddhyavad-  
vṛttatvāt asādhāraṇyāpattiḥ iṣṭatvāt asādhāraṇasatprati-  
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-  
kṣaṇād iti.

141.

WHEEL No. 100.

*Size:*  $16\frac{1}{4} \times 1\frac{3}{8}$  in., (1) + 10 (numbered as leaves 45—114) + 1 (odd  
leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Grantha (one leaf between ff. 81 and 82 in Malayalan).

*Injuries:* The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on  
Nyāya philosophy.

It begins (f. 45):—yat kiṃcit sādhyaniṣṭhādheyatvāni  
rūpakādhikaraṇatvaṃ vā ādye kevalānvayīti kevalānvayisā-  
ddhyaka ity artthaḥ ayyāpe \*\*\*\* (broken) yatisāddhyaniṣṭheti  
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-  
taram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-

niṣṭhādheyatvānirūpakatvasya sāmānyādau satvena tatra jātyadhikaraṇatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhīyalakṣaṇam āha sādhdhyeti guṇānya-tvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—mīśralakṣaṇam eva pariśkr̥tya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddo-ṣṇām alagnakatety āśayena, *etc.*

F. 102:—ṭipu<sup>1</sup> | sattāvān dravyatvād aha nimān dhūmād ity ādau tādr̥śakūṭādhikaraṇajagadvṛttivasya, *etc.*

F. 106:—ṭipu<sup>1</sup> | atra jalādirūpadravyam na svaśabdār-ttha | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāva-tyotpattikālāvachedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvam kiñcid avacchinna-vṛttikabhinnatvam *etc.*

It ends (f. 114):—nanu pratīyogitāvacchedakaviśiṣṭajñā-  
nam nābhāvapratyakṣamāre hetuḥ idan tv ādinā abhāva-  
pratyakṣe vyabhicārāt ka tāvad abhāvapratyakṣaviśeṣe  
mānābhāvād ata āha viśeṣaṇatāvacchedakaviśiṣṭeti viśeṣye  
viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt  
vivecitañ cedam śokamañjaryyām asmābhiḥ || śrīgurubhyo  
namaḥ ||

## 102.

WIISH No. 101.

*Size:* 14½ × 17½ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18th or 19th cent.?

*Character:* Grantha.

(1)

The *Gautamīya Dharmasūtra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

<sup>1</sup> May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidān ca smṛti-  
śile, etc.

In I, 44 this MS. supports the reading srehu adopted by Stenzler from his Telugu MS. See 'The Institutes of Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9<sup>th</sup> chapter ('Adhyāya' 9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19<sup>th</sup> chapter ('Adhyāya' 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvīti-  
tiyoddhyāyaḥ ||

Then follows the 20<sup>th</sup> chapter which is not found in Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthānesu duḥkhāny  
anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇaiḥ jīyante dhar-  
mmasya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in Stenzler's edition.

It ends:—iti dharmmo dharmmah || 29 || prāyaścittam  
tṛtiyoddhyāyaḥ || karakṛtam aparudham kṣantam arhanti  
santaḥ (read sādhaḥ?) || koṭikanīyāpradānaḥ ca koṭigodā-  
nam eva ca | apūryyāma (read syamāna?) sahasraṇān tatsa-  
maḥ prātarāhutiḥ || koṭigodāvarisnānam makarārke sitā-  
site | tat phalaṃ samavāpṇoti sāyamhomāvalokanāt | dāntam  
kṣāntam jītakrodham jīte dīyam akalmaṣam | tam agrya-  
brāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ ||  
yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasu-  
ṣptiṣu | tad eva tvam idam [n]tatvam ito nāsty adhikaṃ  
paraṃ || śrīguruḥ . . . namo namaḥ ||

(2)

The *Mitākāṣā*, a Commentary on the *Gautamīya  
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The  
first Adhyāya (of the smaller subdivisions) is wanting, and  
at the end one leaf seems to be lost, containing the end  
of the Commentary.

It begins:—prāgupañcanayanāt<sup>1</sup> kāmacāravādapakṣaḥ

<sup>1</sup> Read prāg upanayanāt.



āpatkālasyaopānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-  
syetyādi brahmacārīti liṅgāt na hi nityakālāt prak striga-  
manasya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśravira-  
citā(yām) mitākṣarākhyāyām Gautamadharmaśāstraṭīkāyān  
dviṭiyoddhyaḥ ||

The I<sup>st</sup> Adhyāya (ācāram) ends f. 39.

End of the II<sup>nd</sup> and beginning of the III<sup>rd</sup> Adhyāya  
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-  
yām Gautamīyaṭīkāyām ekonaviṁśoddhyaḥ || atha ca-  
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny aprabhūya tatremāni  
lakṣaṇāni bhavanti karmavipākāddhyaḥ | asya vyākhyānan  
durllabham | etc.

It breaks off with the last but one Sūtra (28, 51  
Stenzler):—yatoyam aprabhavo bhūtānām himsānugraha-  
yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam |  
(tathāha).

163.

WHISH No. 102.

*Size:* 15 × 2½ in., (1) + 100 (numbered 130 to 289 in continuation  
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. was written in the Paridhāvin year, corresponding  
to 967 of the Kollam era, or A. D. 1792.

*Scribe:* Subrahmaṇya.

*Character:* Grantha.

The *Śivarāhasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the  
*Skanda-Purāṇa*, continued from MS. Whish No. 87 (No. 88),  
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*  
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāsailam mahas tad apitāma-  
ham | kāraṇaṅ jagatāṃ vande kaṅṭhād uparivāraṇam |  
śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on  
namaḥ || atha vikṣya guho devāṅ jayantapramukhān iha |  
bandhitān ānayety āha virabāhum tadāsuraiḥ | sa tatheti  
vinirgatya guhājñam śirasā vahan | etc.

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṁhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddyāyaḥ || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṁ pustakan dṛṣṭvā, etc. . . śrīsomāskandaparameśvarāya namaḥ || . . . Subrahmaṇyasya svahastalikhitaṁ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyam sarvakarttāram īśam padanata duritaghnam śāśvataṁ vakratuṇḍam | abhayavaradahastaṁ śaṁbhuputraṁ gaṇeśaṁ hrdayakamalamaddhye santataṁ cintayāmi || rṣayaḥ || dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | etc.

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṁhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṁśoddyāyaḥ || śrīmināksaṁdareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmaṇyasvahastalikhitaṁ || śrīdakṣiṇānāmutayā namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaram viśvavandyam vimalajñānabodhakaṁ | upadeśakāṇḍam muktyartham umāputran namāmy ahaṁ | subrahmaṇyaṁ sureśānaṁ dhūryyakoṭisamaprabhaṁ | sukumāram ahaṁ vande sadā sarvāṅgasundaram | etc.

It ends (f. 289b):—om iti śrīmatkānde mahāpurāṇe śaṅkarasaṁhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītamoddyāyaḥ || om śivāya namaḥ || samāptam idam upadeśakāṇḍam | hariḥ om || . . . Subrahmaṇyan svahastena likhitaṁ . . . śaṅkarasaṁhitasaptakāṇḍam parisamāptaṁ 9 100 60 7 śrīpāramāsaṁ | paritāpīnāmasaṅvatsaram caitraṁāsaṁ pañcamaṁptaṁ || om . . . śubham astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7<sup>th</sup> & last Kāṇḍam of the Sankara Samhitā.”

104.

WHISH No. 103.

*Size:*  $12\frac{3}{4} \times 2$  in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

*Character:* The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | duḥkhatrayābhīghātāy jijñāsā tadapagñātake hetau dr̥ṣṭe sāpārthhā cen naikāntātyantatobhavāt | dr̥ṣṭavad āśravikas sa hy aviśuddhikṣayātiśayayuktah. *etc.*

It ends (f. 3b):—saptatyān khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyāvīrahītāḥ paravādavivarjjitās cāpi || tathā ca rājapārttikam || pradhānāstitvam ekatvam arthamatvam athānyatā | parārthhyañ cātmano naikyaṃ viyogo yogavivacāśeṣavṛttir akartṛtvam laukikārthhās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karaṇānām aśāmarthhyād aṣṭāvimpśatidhā vadhaḥ | iti ṣaṣṭiḥ padārthhāṇāṃ aṣṭābhis saha siddhibhiḥ || \* namaḥ Kapilāya || . . . śubham astu ||

(2)

The *Bhāṣyāśhasaṅgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—hariḥ śrīgaṇapataye namaḥ avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuh sarvā-[bha]vāṇāṃ vande tam ahan devakīsutāṃ śrīmatbhāṣyāṃp-tāmbhoḥ arththaratnaṃ samuddhare hnuṃ (?) lamkurv aṅcane (?) naryāḥ kaṅṭhaṃ kaustubhavaddhariḥ śrutismṛtīhāsapurāṇāni hi brahmaṇi pramāṇaṃ teṣāṃ ca trividhā pravṛttil keṣāñcit pariṇāmadr̥ṣṭyanusāriṇi anyeṣāṃ vivarttadr̥ṣṭyanusāriṇi pareṣāṃ apavādadr̥ṣṭyanusāriṇi, *etc.*

\* "All this (tathā ca . . . siddhibhiḥ) from the Tattvakaumudī of Vācaspatmiśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādiśamkā iyam evaitat sūtrasaṃdarbhapatipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtaśrīmatbhāṣyārthasamgraha(h) samāptaḥ || śrīmatbhāṣyābhivayo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādyā na manonyapumarthhadṛk || || śrīgurubhyo namaḥ śrīsūryānandāyā vagrahebhyo namaḥ śrīrāmāya namaḥ *etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatiśiṣya* (ff. 1—45).

It begins:—ajām etaṃ lohitaśuklakṛṣṇām bahvūḥ prajāś srjamaṇān namāmaḥ ajā etaṃ juṣamaṇām bhajāste jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāyā tatheśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arthtam pratipādayan pratipādayitāvadheyavacane [bhavacano] bhavati prekṣavatām apratipitsitan tu pratipādayat nāyam laukiko na parikṣaka itī prekṣa(vat)omīr pūṇatāvau āprekṣyeta sa caiśām pratipitsitortthaḥ yo jātaḥ kuruṣārththāya kalpate ity ādipsitaśāstraviṣayajñānasya paṇḍitapuruṣārthasādhanatvahetukān tadviṣayajijñāsām āstārayati duḥkhatrayā-bhigātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhaṃ nāma jagati na syāt, *etc.*

F. 45:—ity āryyāmatir vyasya soyam āryyāmatih *etc.* ca śāstram sū śrī-Vācaspatīśrāviračitā sāmkhayasaptativyūkhyā sampūrṇā || hariḥ ||

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatīśiṣya*'s work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya* (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam āsarīri-  
naṃ | vijajñau tān gurūn bhaktyā namāmi karuṇākaraṇ |  
śrīmatśāṅkhyasaptatiṃ vyācikyāsur bhagavān Vācaspatīḥ

† The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya grānthasyāpratibandhena parisamāptiprabala-  
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālānāya  
ca pradhānasya puṃ(so) bhogāpavargārthā(m) pravṛttila-  
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṃś  
ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā  
syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu  
tasya... bhāve pramāṇābhāpānir viśayatvan namaskāras-  
yeti cet tatrāha bhāvaḥ prajās srijamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-  
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kṛtā ihety artthaḥ |  
kva śrī-Vācaspatē(h) sūktiḥ kva ca māndasya me matiḥ |  
kāyitam etac ca yat tat (?) † cchoddyam subuddhibhiḥ || iti  
śrī-Bādhāranyaśrīpādaśiṣyaparamaśāmsaparivrājakācāryyā-  
śrī-Bodhabhāratīśrīpādakṛtā sāṅkhyavivaraṇatattvakaumudī  
samāptā || . . . śubham astu

105.

WILSH No. 104.

Material: Palm leaves, 7 or 8 lines on a page.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntasārasiddhāntaleśasamgraha*, in 4 Paricchedas, by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: "*Siddhāntaleśasamgraha*, or *Siddhāntabhedasamgraha*, or *Siddhāntasārasamgraha*." An edition of this work has been published in vol. I Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir  
yasya smitam sakalabhautikasṛṣṭir eṣā | yanmāyayā vila-  
sitaḥ jagad indrajālam tasmai namo bhagavate parameśva-  
rāya || adhigatabhidā pūrvācāryyān upetya sahasradhā  
sarid iva mahideśān samprāpya śauripadotgatā | jayati  
bhagavatpādaśrīmanmukhāmbujanirgatā janānahariṇī sūktir  
brahmādvayaikaparāyaṇā | etc.

† Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgrahē catur-  
tthaḥ paricchedaḥ ॥ vidvatguror vihi<sup>1</sup>taviśvajidaddhvarasya  
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṅgarājamakhina  
śrītacandramaulir asmy Appadikṣita iti prathitas tanūjala  
tantrāny adhitya sakalāni sa tātapāda<sup>2</sup>vyākhyānakauśala-  
kalāviśadikṣitāni | ātmāya vākyam<sup>3</sup> anuruddhya ca sampra-  
dāyasiddhāntabhedalavasamgraham ity akārṣit | siddhā-  
ntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitam  
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhayantu  
satsampradāyapariśīlananirviśamkāḥ ॥ hariḥ om ॥ śabdā-  
ntarābhīyāsagunāsamkhyā prakā(ra?)ṇanāmadhēyānī bheda-  
sādhakapramāṇāni ॥ . . . karotu mama kalyāṇam | yānānidhir  
īśvaraḥ | janānasthītisaṃhārā(ṇ) jagatāṃ vidāhāti yaḥ ॥  
śrīmanmahādevāya śāmbāya (read sāmbya) parasmai  
brahmaṇe namaḥ ॥ om brahmaiva satyaṃ jagan mithyā on  
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu

106.

WHISH No. 105.

*Size:*  $14\frac{1}{4} \times 2\frac{1}{8}$  in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. consists of old and modern parts. The first leaf, and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18<sup>th</sup> century, the modern parts at the end of the 18<sup>th</sup> or beginning of the 19<sup>th</sup> century.

*Character:* Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādhari?*) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-  
sarge aparapadārtthaniṣṭhātyantābhāvapratiyogivaprakā-

<sup>1</sup> Doubtful akṣara.

<sup>2</sup> sadāvadāta *Ed.*

<sup>3</sup> āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo yogyatā[m] idr̥śi ca yogyatā  
ghaṭam ānayetṣ atra varṭtate, etc.

F. 8:—yogyatāvādas samāptaḥ ||

F. 13b:—yogyatāvādārṭthaḥ samāptaḥ hariḥ om.

(2)

A philosophical treatise (part of the *Gādādharī*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14–19).

It begins:—ghaṭam sāksātkaṛomy anūyavasāyaviśaya-  
tāyā laukikaviśayatāyā atirikṭāyās siddhir iti navīnāḥ | etc.  
See the beginning of the *Laukikaviśayatāvādicāra* in MS.  
Walker 201i, Aufrecht-Oxford, p. 248. Cf. Mitra, Notices,  
Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārṭthaḥ ||  
śrīveṅkaṭeśāya namaḥ || etc.

The *Parāmarśavādārtha* another treatise or fragment  
from the *Gādādharī* (ff. 18b–23b). See Aufrecht-Oxford,  
Nr. 611: *Navīnamatavivāra*.

It begins:—anumitāḥ pratiparvatīyadhūmavyāpako vahniḥ  
ity ākārakaḥ parāmarśa eva hetuḥ, etc.

It breaks off with the words:—dhūmīya ity ākārakabā-  
dhādipratibaddhātvaprasaṅgaḥ tādr̥śadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharīndra*, a pupil  
of *Veṅkaṭa*, and the author of the *Tarkacūḍamaṇi*, and  
of several Commentaries (ff. 1–12). See Aufrecht CC. p. 269.  
The first leaf contains the beginning of the first *Pariccheda*  
(as far as p. 3, l. 6 in the edition of the text published  
at Calcutta, Śake 1769), while ff. 2–12 contain the two  
last *Paricchedas*.

F. 1 begins:—yadavidyāvilāsenā bhūtabhautikasṛṣṭayaḥ |  
tan naumi paramātmānam saccidānandavigraham | yadan-  
tevāpāñcāsyair nirastā bhedivāraṇāḥ tan naumi narasiṃ-  
hākhyam yatindram paramaṇi gurum | śrīmat-Veṅkaṭaṇā-

thākhyān viḷampkūṭinivāsinaḥ | jagatgurūn ahaṃ vande  
sarvatantrapravarttakān | yena cintāmaṇau ṭikā daśaṭikā-  
vibhañjanī | tarkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |  
ṭikā śāśadharasyāpi bālavvyutpattidāyini | padayojanayā  
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-  
ntārtthāvalambinī | Dharmmarājāddhvarīndreṇa paribhāṣā  
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-  
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarīndraviracitāyām vedā-  
ntaparibhāṣāyām viśayaparichedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-  
jāddhvarīndraviracitāyām vedāntaparibhāṣāyām aṣṭama-  
paricchedaḥ || hariḥ om om brahmādibhyo brahmavidya-  
saṃpradāyakartṛbhyo namaḥ || vedāntaparibhāṣeyam sarasū  
likhitā mayā | etena vandito devaḥ keśavaḥ śyām priyatām  
hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedānta-  
paribhāṣā*, by *Rāmākṛṣṇādihvarīn*, the son of the author  
*Dharmmarājāddhvarīndra* (ff. 13-30, 1-41). The two first  
Paricchedas only. A lithographed edition of this work, with  
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgsād yās sumanasas sarvārtthā-  
nām upakrame | yan nava kṛtakṛtyā[su] syus tan namāmi  
gajānanam | naidāglābhānukiraṇeṣv iva vāripūras sarvo  
vibhāti yadabodhasat prapañcaḥ | mālāphaṇiva ca ni-  
milati yatprabodhāt tat brahṇa naumi sukham adva-  
yam ātmarūpam | ā setor ā sumeror api bhuvī viditān  
Dharmmarājāddhvarīndrān vandehān tarkacūḍāmaṇima-  
ñjananākṣīradhāns tātāpādām | yat[sā]kārūnyān mayābhūd  
adhigatam adhikan durgraham sūkṣmadhikair apyāntam  
śāstrajātam jagatī makhakṛtā Rāmākṛṣṇābhavayena | vedā-  
ntaparibhāṣākhyām sohaṇ tātavinirmmitām | vyākaroṃi  
kṛtiṃ sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-  
thing seems to be missing.



End of the MS.:—vā mithyātvaṃ bodhyam anumānarū-  
peṇa prayojanam upasamharati tasmād iti ॥ iti Dharmmarā-  
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-  
śikhāmaṇau anumānaparicchedaḥ ॥ śrī-Rāmakṛṣṇāya namaḥ ॥  
hariḥ om ॥

107.

WHISH No. 106.

*Size:* 12 $\frac{3}{4}$  × 1 $\frac{5}{8}$  in., (2) + 95 + (1) leaves, 8 of 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

*Character:* Grantha.

*Injuries:* One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikaḥ śrīyānām kāraṇasyādikāraṇam |  
prapañcahṛdayādhāram tan namāmi sadā hariṃ | athedā-  
nīm aśeṣapuruṣārthhaśeṣatayā sakalaprapaṅcoyam iha pra-  
darśyate sa tu trividho vedyavidyāvettṛprapañcabhedena  
tatra vedyaprapaṅso dvidvidhaḥ tanubhuvanabhedena tatra  
tanur dvidvidhā[h] śthāvarajamgamadehena tatra pañcavidha  
sthāvaraḥ, etc.

Paṭala I (anubhuvanaprakaraṇan nāma) ends f. 18.  
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍamga-  
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṅgapra-  
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,  
P. VI (beginning:—athedānīm aśeṣapuruṣārthhāgryas sa-  
kalasamāraḍuḥkhappravahanivarttako mokṣopi [vi]pradar-  
śyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-  
gataḥ | yathaiva mathito vahnir araṇīm sandahet tathā |  
santāpayati svan deham āpādatalamastakam | brahmaivā-  
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-  
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca  
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantraṃ  
saṃhāraṇanadāhakaṃ || iti prapañcahṛdaye aṣṭamaḥ pa-  
ṭalaḥ || prapañcahṛdayam samāptam om | . . . śrīgurubhyo  
namaḥ ||

108.

WHISH No. 107.

*Size:* 15 $\frac{1}{4}$  × 2 in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

*Character:* Malayalam. Two different hands, the larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika* by *Kumārila Svāmīn*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānim astugikeṣu vrihyādival lokarū-  
ḍheṣu jātiguṇavacanaśabdesu cintā na hy ānumānikakaraṇa-  
tvānurodhena pratyakṣaprasiddhibādhas sambhava[n]titi pū-  
rvādhikaraṇenāsiddhiḥ naiv ājyai stuvate pṛṣṭhai stuvate  
bahiṣpavamānena stuvata ity upapattivākyatvād etāny udā-  
harttavyāni tathā hi utpattau nāmadheyam vā guṇo vāpy  
avadhāritam (*sic*) vyavahārāṅgatām yāti saivodāharaṇakṣamā  
sā tu nodāhṛtā saktakāreṇa yasmin guṇopadeśa iti guṇavā-  
kyasyāśritatvāt, etc.

The 1<sup>st</sup> Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-  
rttike prathamasyādhyāyasya caturtthaḥ pādaḥ || samā-  
ptaś cādhyāyaḥ ||

The first Pāda of the 2<sup>nd</sup> Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2<sup>nd</sup> Pāda of the 3<sup>rd</sup> Adhyāya:—  
tasmāt sarvavitānām indrasomasavanasambandhitvān man-

travat bhakṣaṇaṃ iti siddhaṃ ॥ ity ācāryya-Kumārīlasvā-  
nimiracite guruvākyaleśasaṃgrāhe mīmāṃsātantravārttikē  
trītyasyāddhyāyasya dvitīyaḥ pādaḥ ॥

109.

WHISH No. 108.

*Size:*  $7\frac{5}{8} \times 1\frac{3}{4}$  in., 84 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Kuvalayānandīya*, by Appayya Dīkṣita. See Auf-  
recht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapaśampat-  
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau  
prāñcau jāyāpati stumaḥ | utghāṭya yogakalayā hṛdayābja-  
kośaṃ dhanyaiś cirād api mahāruci gr̥hyamāṇaḥ | yaḥ  
prasphuraty avirataṃ paripūrṇarūpaś śreyas sa me diśatu  
śāśvatika(m) mukundaḥ | aṅgkāreṣu bālānām avagāhanasi-  
ddhaye | lalitaḥ kriyate teṣāṃ lakṣyalakṣaṇasaṃgrahaḥ |  
yeṣāṃ candrāloke dr̥śyante lakṣyalakṣaṇaślokāḥ | prāyas  
ta eva teṣāṃ itareṣāṃ | abhinavā viracyante | etc.

It ends:—guṇena tadīyasnānato gaṅgāyālī | pāvanatva-  
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ ditivārddha-  
mādyasyodāharasaṃ (sic) | tatra pativratāmahimā guṇena  
tadīyasnānato gaṅgāyālī iti kuvalayānandīyaṃ sampūrṇaṃ ॥  
hariḥ om |

110.

WHISH No. 109.

*Size:*  $6\frac{1}{2} \times 1\frac{5}{8}$  in., (2) + 41 + (3) leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831.' The MS. is  
probably not much older.

*Character:* Grantha.

A fragment or fragments of a work belonging to the  
*Samgītasūtra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).<sup>1</sup> The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodṛṣṭirekhāpūspāñjalis tathā | mukhacāhiyacāliyā dvādaśāṅgam ataḥ paraṃ || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraproktaḥ karaṭikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāñ ca nadyām amaramauḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | madhyamādyās trayoṅgulyo viralā prasṛtā yadi | tarjanyamguṣṭhasaṃśleṣāt karo hamsāsyaako bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirṣam sāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva | rātnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāñ ca bhaveyuh puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyādīpātakaṃ | etau tau viparitau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāre tu mahādevo dakāro danujāntakaḥ | etc.*

F. 38 ends:—*purāto Bharatācāryyo narttakivākalāvati | tatpāścāt gāyakas tṛṣhet pāścāt gaṇikā daśa | aṣṭau ṣaḍvā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrīrāja namas tubhyaṃ tantri layasamānvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarnyam eva ca | aśruvaispūryyam ity aṣṭau sātvikāḥ parikīrtitāḥ |*

<sup>1</sup> As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110A.

*Size:*  $14\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> century.

*Character:* Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāsūtra*, i. e. *Varāhamihira's Brhājātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedādhyāyo vyākhyāyate tatra prathamena ślokena pūrvastasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādhipatvañ cāha | kālātmā dinakṛṇ manas tubinagus satvaṇ, etc.*

F. 24:—*iti Varāhamihirācūryaviracite horāsāstre dvitīyoddyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnānyadrekkaṇarūpam āha | śvabhrāntike sarppaniveṣṭitāṅg[ḥ] vastrair vihīnaḥ puruṣa[ḥ]s tv aṭavyām | corānalavyākulitāsarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkaṇaḥ puruṣa[ḥ]s tathāranyaś ca || 36 || iti horāsāstre pañcaviṃśoddyāyaḥ || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakredyamandākaḥ kusutāmareḍyāḥ |*

It ends:—*mukhyāṃśas tv avišeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīdyamandāḥ ketos tathāivātra vadanti ta(j)jñāḥ ||*

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trīlokaśāravṛtṭyānam || ahan namaḥ | See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson. IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ || tribhuvanāśāndrajineन्द्राण् भक्त्याना(र)त्त्या त्रिलोकसारास्य वृत्तिरयम् किञ्चिज्ज्ञा (read वृत्तिरयत्किञ्चिज्ज्ञा)प्रबोधनाया प्रकाशयते विद्भिना || 1 || jīyād akalaṃkādyah sūrīr gguṇabhīrāmalavṛṣadhārī anavaratavinatajinamatavirodhivādīprajagati || 2 ||

F. 20b:—saṃkhyāpramāṇam samānam || atha saṃkhyāpramāṇaviśeṣās caturddaśa dhārāṇi saprapañcam pradarsyedanīm prakṛtam upamāpramāṇatkaṃ nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānām 9 ०००० 8 vanitanuvātabāhalyasya daṇḍikṛtatvād ānām jaghanyāvagāhopi sārddhahastatrayarūpaḥ 2 prajā 4 phala 1 icche 2 = labdhadaṇḍa 2 anena trairāśīkena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāma Saṅgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—kaṣṭhā śrīgaṇapataye namaḥ avighnam astu śītam \*\*\* (blank) nnamāmy adya divyām vācam sarasvatīm | sahasranāmaṣyākyeyam brahmajñāna \*\*\* (blank) na nirmmītā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṃsāraśahāriṇe || iti śrīmat-Govindabhagavatpūjyapādaśīyasya śrīmatparivrā-



(1)

The *Divyamāṅgaladhyaṇa*, a chapter from the *Rājara-  
jeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-  
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-  
yaka | śrīrājarājarājeśi yā śris tripurasundarī | tasyā  
ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasamvāde rājarājeśvarītantra  
mokṣaprade divyamāṅgaladdhyānan nāma triṃśatpatalaḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the  
*Brahmāṅḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |  
aśvānana mahābuddhe sarvaśāstraviśārata | kathitaṃ lali-  
tādevyāś caritaṃ paramātbhutaṃ | pūjyaṃ prādurbhāvo  
devyās tataḥ paṭṭābhiṣecanaṃ | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaśiraścite brahmāṇḍottare  
lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyaśamvāde lali-  
tādevīstotraṃ sampūrṇaṃ || śrīmahātripurasundaryyai  
namaḥ ||

The *Trisatī Stotra* (from the *Lalitopākhyāna* in the  
Uttarakhaṇḍa of the *Brahmāṅḍa-Purāṇa*, see Aufrecht CC.  
p. 239) (ff. 16—21).

It begins:—om pañśaktyai namaḥ | śrī-Agastya uvāca |  
hayagrīva dayāsinthe bhagavañ cīṣya vatsala | tvattaś  
śrutam aśeṣeṇa śrutavyaṃ yad yad asti tat | rahasyanāma  
sāhasraṃ api tvattaś śrutam mayā | *etc.*

It ends:—iti śrītrisatī nāma mahāstotraṃ sampūrṇaṃ  
hariḥ om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-  
ṇīm vidyeti yām śrutirahasya-giro gṛṇanti | tām arddhapalla-



vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ  
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam | hariḥ | om | śrī-  
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The  
latter title is given in the margin of f. 25, and in the  
table of contents at the beginning of the MS. See above  
No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtādbhilaharimadhye virājan-  
maṇdivipe kalpakavāṭikāparivṛte kādambavāṭ[ti]yujvale |  
ratnastambhasahasranirmmitasabhāmadhye vimānottame  
cintāratnavinirmmitaṃ janani te simhasanaṃ bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutām  
pūjārcaye cetasām<sup>†</sup> sandhyāsu bratīvāsaram suniyataṃ  
tasyāmalasyācirāt | cittāmbhoruṣamaṇḍape girisutā nṛttaṃ  
vidhatte sadā vāṇivaktrasarorūbe jaladhijāgehe jaganmaṅ-  
galā ॥ 16 ॥ hariḥ om . . . śubh astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27b—  
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-  
dyame mayi daviyāsi viśvamātuḥ | avyājabhūtakarūṇāpavanā-  
paviddhāny anta smarāmy aham apāṃgataraṃgitāni ॥ 1 ॥

It ends:—kūṇceiguṇagrathitakāñcanaveladrīsyāṃ caṇḍā-  
takāṃśukavilāpārabhāgaśobhi paryyaṃkamaṇḍalapariṣka-  
raṇaṃ purāṇaṃ ddhyāyāmi te vipulam āmba nitāmbabim-  
baṃ ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyā-  
sāmpattikalpataravas tripure jayanti | ete kavivakumuda-  
prakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitaṃ carccāstavam sampūrṇam  
hariḥ om ॥ śubham astu.

<sup>†</sup> Read with MS. No. 43 (2): yaḥ pūjaye cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-  
svayaṃvarāṇamaṃgaladīpikābhiḥ | sevābhir aṃba tava pā-  
dasarojamūlenākāri kim manasi bhaktimatān janānān || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||  
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo  
namaḥ || om |

(9)

The *Paramārthasūra*, by *Śeṣanāga*, with a Commentary.  
See Aufrecht-Oxford p. 353 (MS. Wilson 335). Mitra,  
Notices, vol. II, p. 111, No. 698, Hall p. 195, Ind. Off.  
Part IV, p. 841.

It begins:—vandehaṃ vasudhādhāraṃ vacasām ādikā-  
raṇaṃ | vāsudevapriyaṃ Śeṣaṃ aśeṣaśukhadam param |  
prapadye caraṇadvandvaṃ advandvaṃ sukhaduḥkhadam |  
śrīmatkṛṣṇasarasvatyā guros tatvārthadarśinaḥ | prāripsi-  
tasya granthasyāvighnena pariśanāptaye pracayagamanāya  
śiṣṭācāraparipālānāya paramātmāsmaraṇalakṣaṇaṃ maṃ-  
galam ācarati || paramparasyaḥ prakṛter anādikam | ekaṃ  
niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-  
taṃ | tam eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyaṃ  
arthaḥ, etc.

It ends:—ity evaṃ śiṣyena prṣṭaṃ prativiviktaṃ sacci-  
dānandaṃ brahmasya śaraṇaṃ tasmād upadiśya gamayati || 85 ||  
vedāntaśāstram akhilam Śeṣas tu jagadādhāraḥ | āryya-  
pañcāśītyā baddhaḥ (read babandha) paramārthasāraṃ  
idaṃ || iti paramārthasāraṃ samāptaṃ || dantini dāru-  
vikāre dāru bhavati sopi tatraiva | jagad iti tathā  
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-  
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12<sup>th</sup> Adhyāya of the  
*Uddāmareśvaratantra* (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti  
yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamū-  
khakṛttagalo vidhātā rudrasya mūrttir akhilam śivam  
ātanotu | asya rudrasya bhagavān agniḥ kāṇḍaṛṣiḥ | echando  
mahāviraṭ | śambhur devatā tatra jābālopaniṣat | atha  
hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uḍḍāmareśvaratantre kārttaviryārjunaka-  
vacan nāma dvādaśodhyāyaḥ || kārttaviryārjunamahā-  
mantrasya [ ] dattātreyabhagavān ṛṣiḥ | amṣṭup echanḍaḥ |  
kārttaviryārjunō devatā | prōṃ bijam namaś śaktiḥ |  
kārttaviryārjunāyeti kilakaṃ | kārttaviryārjunaprasāda-  
siddhyartthe jape viniyogaḥ | am preṃ echrīm āṃ | im  
klīm bhrūṃ ī śiraḥ | um āṃ hrīm āṃ śikhā | eṃ kroṃ  
śrīm aiṃ kavacaṃ | om huṃ phaṭ metraṃ | am śrīkārtta-  
viryyārjunāya namaḥ || aḥ | aṣṭup | mūlam | om preṃ  
echrīm klīm bhrūṃ āṃ hrīm huṃ śrīm huṃ phaṭ śrīkārtta-  
viryyārjunāya namaḥ ||

113.

WHISH No. 111.

Size:  $15\frac{1}{2} \times 1\frac{1}{4}$  in., (17 + 126 + 17 + (1) + 24 leaves, 8 or 9 lines  
on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malaya-  
lan language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇaśyāma.

Character: Malayalam.

(1)

The *Śrī-tīrāñjinī*, a Commentary on *Jayadeva's Gītāgo-  
vindu*, by Lakṣmīdhara, son of Yājñeśvara, in 12 Sargas.  
(Ff. 126)

See No. 142 (Whish No. 144) for another copy of the  
same work.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu |  
dhavalajaladavarṇṇaṃ candramaḥkhaṇḍacūḍam paraśuhari-  
ṇahastam jñānamudrābhirāmaṃ bhujagaparavirājatkaṃ-  
kaṇaṃ jānubāhum dalitanatajanārttin dakṣiṇāmūrttim iḍe |  
Lakṣmīdhareṇa viduṣā kriyate śrutīrāñjinim vidvatkavi-

mude gitagovindasyārtthadīpikā | yad iṣṭam likhyate nā-  
tra yac cūṇiṣṭam vilikhyate dvitayam tad dayam vighnaiḥ<sup>1</sup>  
kṣamyatām varṇṇitair<sup>2</sup> mmayi | na buddhyate sudhair<sup>3</sup>  
ggitagovindasyārtthagauravaṃ vyākhyānaśatakenāpi vihāya  
śrutirāñjinīm | *etc.*

It ends:—sāddhvi māddhivika cintā na bhavati bhavataḥ  
śarkare śarkarāsi<sup>4</sup> drakṣe drakṣyanti te<sup>5</sup> tvam anṛta  
mṛtam asi kṣīranīratvam eṣi moce mā jiva jāyādharadha-  
rakahare majja yuṣmajjayāyai vā kalpaṃ kalpitāṃsyā yad  
iha bhuvi girā sthīyate jāyadevyā || he māddhivika || iti  
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollam 900 āyi-  
rattaēṃpattañ cāmata makaramāsaṃ añcāntāticoppāc  
cayam rohaniyum śuklapakṣattil dvādaśiyum śiṃhaḥ kara-  
ṇavum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena  
likhitam pustakaṃ || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the  
margin of f. 1, and on the title page the title *Kṛṣṇāyam*  
is given.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu |  
ena traikālājñānam uktam ajñānatimiravattibhyaḥ tajñānam  
divyayutam vaksye tasmāi namaḥskṛtya jyotiṣaphalam ādeśaḥ  
phalārttham arambhanam bhavati lokā tasmād yatnaḥ  
karyo hy ādeśe jyotiṣāṇaṃ navabhir navabhir athāṃṣer  
miṣṭannā rāśayo *etc.*

F. 10:—|| iti jyotiṣiḥ || candraś catuṣpadastho dre-  
kkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa  
samyukte ajalagṇe budhadṛṣṭe hy aśvatarīṇām adarśanaṃ  
brūyāt śuśkanadikūlagatā labhyante mṛgyamāṇais tāḥ

<sup>1</sup> dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

<sup>2</sup> paṇḍitair, MS. Whish No. 144.

<sup>3</sup> budhair, MS. Whish No. 141.

<sup>4</sup> karkarāsi, MS. Whish No. 144.

<sup>5</sup> ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhiṇī caika tisr-  
nām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-  
dhadṛṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt  
śvaḥkāle ravyudaye labhyante mṛgayamānena adya caturtthe  
divasecchāgoṣṭhameśvare dṛṣṭe prativeśiko vayasyo navame  
divase svayan detā śaśīśukrābhyām dṛṣṭe śītir ggāvo bhūtās  
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.<sup>1</sup>

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-  
samāptir astu[h] śuklāmbaṛadharanāḥ ṣṣṇuṃ śaśivarūṇaṃ  
caturbhujam prasannavadanam dhyāye sarvavighnopasān-  
taye । ajñānatimirāndhasya jñānānjanāśalākayā cakṣur  
unmīlitaṃ yena tasmai śrīgurave namaḥ । . . . athāsādhanā-  
catuṣṭayasamaṃvākyānantaram ātmānātmāvivekam ucyate ।  
ātmā śarīratrayam । vilakṣaṇā dvasthātrayasākṣi nityaśu-  
ddhabuddhamukaṃ (?) satya-paripūrṇasaccitānandakatvaṃ  
nāma kālatrayanāśanarāhitvaṃ nāma kālatrayavidyā-  
mānaprakāśatvaṃ svasaktyāsamsayādhivirodhi svabhāvatvā  
mama (read °tvam nāma.) tasmād anantarūpatvaṃ satva-  
rajastamogūṇasvarūpaṃ ajñānasaccidānandasvarūpaṃ brah-  
maṇaḥ ubhayāḥ (?) ākāśam utpannam ākāśadvāyuraṃ vāyor  
ahni ahi rāvaḥ, etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-  
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-  
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-  
prāṇaye trayodaśoddhyāyaḥ ॥

It ends (F. 24):—iti vedāntasāre videhakaivalyalakṣaṇe  
saṃsāraśākye dvāvīṃśoddhyāyaḥ ॥ ॥ upadeśavedāntasi-  
ddhyāyasyaṃ samāptaḥ । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: 16½ × 17½ in., (1) + 95 + (8) leaves, from 9 to 12 lines on  
a page.

<sup>1</sup> "It is by *Śankarācārya*", Prof. Aufrecht.

<sup>2</sup> Read utpannam ākāśad vāyur vāyor agnir agner āpaḥ?

*Material:* Palm leaves.

*Date:* Probably end of 18<sup>th</sup> cent.

*Scribe:* Vāsudeva.

*Character:* Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu śrīgurubhyo namaḥ | gaḥānaṃ girān devīm vyāsaṃ kāmśahaṃ gurūn bhūteśaṃ īśaṃ āśāsitārthadaṃ praṇa-  
māmy ahaṃ śrīmatbhāgavatārthasaṃgrahaṃ nārāyaṇī-  
yāhvayaṃ stotraṃ hṛdyam anargham ujalatādvadhvastān-  
dhakārodayaṃ yat kaṇṭheṣu satāṃ anuttamaḥṇaṃ pra-  
tyagram utbhāśate tasyeyaṃ kriyate yathāmati mayā vyā-  
khyā hi bhaktapriyākīrtanaṃ bhagavatīrtter mmatkṛtāv  
ānuṣaṃgikaṃ ity evaṃ prayatnenāsmad vyākhyātrīvprasi-  
ddhaye (1) iha khalu samadhigatanikānāṃ gamārtthasatav-  
atayā śābdaparabrahmapārā[vāra]jyōratayā paramabhāga-  
vatatayā ca sakalasaḥṛdayamaḥitāśāś śrī-Nārāyaṇakaviḥ  
paramakāruṇikatayā bhaktānugrahalaya śrībhāgavatārthā-  
nusārīnārāyaṇīyābhīdhaṃ stotrakārtanaṃ cikīrṣuḥ prathamam  
prathamaślokena prārīpsitasya stotrasyāvighnaena parisā-  
māptipracayagamaṇābhīyā śrotījananīkhilajanasamihita-  
siddhaye ca stotrapratipādyajāgatsarggādidāśakalākṣaṇalīlā-  
nidānabhūtaparatatvānuṣāraṇarūpamaṃgalam ācarati |  
sāndrety ādinā brahmaguruvacanapure sākṣāt bhātīti  
sambandhaḥ brahma sarvam āśrayam sarvānususūtaṃ  
śuddhacaitanyaṃ guruvacanapuram iti prasiddhe kṣetre  
sākṣāt bhātī, etc.

F. 41b:—iti nārāyaṇīyastotravyākhyāyāṃ bhaktapriyā-  
yāṃ navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādṛṣṭānartthāt padānyepi  
(sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā  
sammatam stotraṃ janānām antarāntarā tābhyām eva  
hṛdisthābhyām mayā neyaṃ kṛtā kṛtīḥ || iti nārāyaṇīya-  
stotravyākhyāyāṃ bhaktapriyāyāṃ dvādaśaskandhapari-  
cchedaḥ || || Vāsudevena likhitam idaṃ | hariḥ etc.

115.

WHISH No. 112 B.

*Size:* 12 $\frac{3}{4}$  × 2 in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Māṭṛkāstava* (ff. 1—4).

It begins:—apratyaksakathām akṣāmarasām arkaprakāśakramām asmaccittagrām atarkyavibhavām avyājaniryyatkrpām | akṣānām adhidevatām aviditām addhvāntagām addhvagām akṣiṇāgamasāṇavidabhyupagamām anvemi dakṣātmajām | 1 |

It breaks off (f. 4b) in the 37<sup>th</sup> stanza with the words:—bhasmākāraavidagdhake hutavahe bhāvākṛte manmathe.

(2)

The *Māṭṛkānyāsa* (ff. 5—6).

It begins:—athā bhāśaṃpuṭitamāṭṛkānyāsaḥ | Dakṣiṇāmūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī māṭṛkā sarasvatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-kalātmanerglyamṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭottava* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī | sundarī umā bhās[av]avati omkāri sarvamamgalā | etc.

It ends (or breaks off) with the words:—śārīraceṣṭā mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā manovṛttir anusmṛtis te sarvan tavārādhanam eva bhūyāt |

(4)

The *Śyāmalāmbūcarmaratna*, or *Mātaṅgīkavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-  
naḥ | sadāśivam upāgamyā pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣaḡran-  
thavistāre skandeśvarasaṃvāde śyāmalāmbāvarmmaratnan  
nāma daśamaḥ paṭalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātaṅgyaṣṭottara* (ff. 11—12).

It begins:—mātaṅgī vijayā śyāmā saciveśī śakapriyā |  
nīpatriyā kadambaśī madaghūrṇitalocanā | *etc.*

It ends:—etaiṛ yyas saciveśāniṃ sakṛt stauti śarīravān |  
tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmanamahāmantrasya  
Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvari  
devatā | aiṃ bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālīndī  
kaumārī kāmavallabhā | pāṇḍuktā pānasamsthā bhima-  
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śrīśrī Antaryyāmi bhagavān ṛṣiḥ | mukhe  
anuṣṭup cchandaḥ | bhūlaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarastotramahā-  
mantrasya Vāmadara ṛṣiḥ | paṅkti cchandaḥ | umāmahe-  
śvaro devatā | *etc.*

F. 21 ends:—narir haro viriñcaś ca sṛṣṭyādin kurute  
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*  
(ff. 22—27). Printed with the title *Tripurāmahimastotra*  
in the *Kāvyaṃālā*, Part XI, p. 1 ff.



It begins:—śrīmātas tripure parāt paratare devi trilokimāhāsaundaryyārṇavamānathanotbhavasudhāprācuryyavarṇojvalam | udyatbhānusahasranitatnajapāpuṣpaprabhan<sup>1</sup> te vapuḥ svānte me sphuratu trilokanilayaṃ jyotirmmayam vānmayam | *etc.*

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānam (bhūrimārgam Ed.) nigamanigamaṇam durgamaṇam yogamārgam | āyusyam brahmapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahma-bhūyam parataracaraṇākāram abhyeti yuvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18<sup>th</sup> Adhyāya of the *Brahmāṇḍa-Purāna* (ff. 28—29).

It begins:—praṇamya sāmbaraśāsanam śirasā Vaiṇikomuniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasamvāde dakṣiṇāmūrttipañjaranāmāṣṭādaśoddyāyah || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatiṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭap echandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktam gaṇeṣaṣṭakam sampūrṇam ||

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

<sup>1</sup> Read °nūtanajapāpuṣpaprabham with *Ed.*

## 116.

WHISH No. 113.

*Size:*  $11\frac{7}{8} \times 2$  in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 4<sup>th</sup> December 1831. The MS. may be about 50 years older.

*Character:* Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasaṃgraha*, in 149 verses, by *Haradutta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu kalikālakalanānantaraṃ avaidika-  
 bauddhādirāddhāntānusandhānāvīśuddhabuddhīm nirīśvara-  
 tvanirvāhakavaidikāpaśata(read °praśasta) mīmāṃsakalpitā-  
 nalpavikalpajalpaśravaṇonmiśitakaluṣakulmaśikṛtavṛṣāṃka -  
 viśayaśemuśītanmaniṣiṇonugṛhītakāmaheśvarāṃśavatārā-  
 yamāṇo (read °ṇaḥ) padavākyapamāṇajño Haradattācā-  
 ryyaś śaivavaidi(ka)tantraviśvāsakāṣṭhīm avaidikamatānirā-  
 kāriṇīm | samastakalmaśāpalāriṇīm | abhedapuruṣārtthapū-  
 raṇīm | saṃsūrasāgarottāraṇīm bhavaikabhaktivibhavavistā-  
 riṇīm | pañcāsāduttaraslokātīkām śrutisūktimālām cikīrṣur  
 llakṣaṇapramāṇābhyām hi yasyena tatsiddhyarttham asyām  
 śrutisūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-  
 šeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniśadudiri -  
 topāśyatvagāyatrīpratiśadyatvalakṣaṇāni kratuśeṣitvalakṣa-  
 ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-  
 tisiddhāni pañca \* \* \* \* \* (blank) pañcayāva(read pañcā-  
 vayava?)sthitasya paramēśvarasya pañcalakṣaṇāni saṃgr-  
 hāṇaḥ tadviśiṣṭānānanasādhāraṇatvād asyaivāśrayaṇīya-  
 tvād anīśvaraṇi \* \* \* \* \* (blank) ntrāṇām viṣṇubrahmādi-  
 nām āśrayaṇīyatvapāttāvi(read °tvāpattāv avi°)dūratopā-  
 stety asyaivāśrayaṇīyatve hetutvan darśayam āha yasmāi  
 nama iti || yasmāi namo bhavati yasya guṇās samagrā  
 nārāyaṇopaniśadā yadupāsanoktā | yo na(h) pracodayati  
 buddhīm adhikṛtau yas tan tvām ananyagatir īśvara saṃ-  
 śrayāmi || 1 || namo namaskāraḥ, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15 b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanitam mahyam maheśvarapayasi grahitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnaḥ<sup>1</sup> || 149 || stomaś same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam anyad api nāvaśīsyate jñeyam anyad api vā na kiñcānā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsiṃhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhīsthitān devaṃ śuddhasphaṭika-  
vighrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakand-  
dharaṃ | Nṛsiṃhayajvanah Puro Nārāyaṇapurohitaḥ | vṛttā-  
ratnākaraṇyākhyāṃ vyākāroṭi yathāmati ||

F. 14:—iti śoḍaśamātrāprakaraṇam ||

It ends:—iti vṛttaratnākaraṇyākhyāyām maṇimañjaryyām  
ṣaṣṭhoddhyāyah || śrīgaurāṇāravindābhyān namo namaḥ ||  
om |

117.

WHISH No. 114.

Size: 14 1/2 x 1 1/2 in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9  
(numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17<sup>th</sup> or early 18<sup>th</sup> cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaurāpatāye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

<sup>1</sup> Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūḍāmaṇi; a work by Bāhwṛicha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūḍāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*) by the *Bahvṛca Dharmarāju*, "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaṇḍiṇyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:—kāverivāripānapratihatata masām maṇḍite paṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadā-śeṣatantrārthasārah deśe vikhyātavāp. Dividhagurukapāleśa- to labdhabodho nyāyābdhin tarkkacūḍāmaṇim iha kurute Bahvṛco Dharmmarājaḥ | tretāgnimūmakulavithikām karṇe (read 'kāmkaṇe?) grhe grhe yatra vasanti sūrayaḥ adhīta-sarvaśrutayaḥ kathāntare ha kirjītapratyanumānavādinah | tatra kaṇḍaramāṇikkagrāmarahanivāsina | maṇiprakāśavi- vṛtir Dharmmarājena tasya || daśānām api tīkānām bhāṅ- gaṃ kurvan kvacit kvacit | anumānaprakāśasya vivṛtiṃ karavāṇy aham || ārabdhaṇaparisaṃmāptaye maṅgalaṃ ācā- ritam śi[k]ṣyaśikṣāyaḥ granthato nibadhnāti prapayeti vi- ghnaddhvaṃsam iti tady api granthasamāptir eva prārthā- niyā tathā sati vighnaddhvaṃse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadam- gikārāt vyadhikāraṇaparakāreccchāṅgikād ity arthtaḥ iṣṭa- bhedepi upasthiteṣṭabhedety arthtaḥ tatjñānārthtam iti | anāgatājñānārthtam ity arthtaḥ | ata eva paramate anā- gatapākājñānayā prasiddhapākaviṣayānumānādara iti bhā- vaḥ | uktaprāyam iti abhedājñānasya pravarttakatve sthā- p(y)ate icchājanakatvam api tasyaivoktaprāyam ity arthtaḥ 'numāneneti | idaṃ sukhaṃ sukhapūrvavartti sukhatvād ity anumānenety arthtaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhāṭṭācārya's Turkabhāṣābhāvarthadīpikā* (Commentary on *Keśavamiśra's Turkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kaśmīrapuravāsini tvām ahaṃ prārthta(y)isyāmi vidyādānaṃ tu deli me ॥ Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asaṃ bālānāṃ hṛdayaṃ na rañjayati yat prauḥhasya uto yathā | taddoṣāya bhavaty atalḥ prakāṭayan bhāvanā vicāryyānayā kurve Keśavabhāvanānugatayā bālāpramodāṃ paraṃ | cikīrṣṣitasya granthasya vighnaśāntyai kṛtāṃ maṅgalaṃ śiṣya-śikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]pānāṃ bhūtvā viniryātau tasmān māṅgalikāv iti śikṣācetanenomkāraprayogasya pratyekam maṅgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahūmaṅgalācaraṇena vighnarūpādṛṣṭapratibandhakakūṭānirvāṇav apī śīromānirūpamahāgranthavyākhyā cāturyyajānīṣaṅkāramūlakalajjārūpadṛṣṭapratibandhakād alpāgrāntā Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtānupapattī ity ata āha mātar iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācāroḥ saṅghinaḥ Keśavamiśrasya kṛtir iyaṃ kathāṃ śiṣṭair āstaraṇiyetyabhiprāyavatāṃ śaṅkāṃ apākaroti atra cetāgrānthakāraaviśaya ity arththaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvaṃ kāryyācāvacchedakaṃ ālokaśamyogatvaṃ kāraṇatāvacchedakaṃ svasamavāyīsamavāyāḥ kāraṇapratyā(sa)kṛtiḥ sparśād sparśane kāryyatāvacchedakasyātiprasaṅgavāraṇāya pratyakṣatvam apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nilan tama iti nilatvasāmānyapratyāsaktijā-laukikarūpacākṣuṣe dravyasamavetaṣayakacākṣuṣatvasya ghaṭādīmātraviśayakalaukikacākṣuṣe dravyaviśayakalaukikacākṣuṣatvasya rūpatvādīmātraviśayakanirvikalpake samavetaṣayakalaukikacākṣuṣatvasyātiprasaktatāyā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvaṃ kāryyatāvaccchedakam  
ity uktaṃ rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātupāṇyam*, *nārāyaṇyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihetvā | pulliṅgasādihāraṇasyety ukteḥ pṛthivitarety atra ca | nadyās śeṣasyānyatarasyāṃ | nyantavarjjitasya nadyāṃjūnāsya nyanteṣv ekā ca ścaghādau hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthamuś ca kṛtvortthas taddhitevyayam | itaḥ param samāsāntāḥ santi kecana taddhitāḥ | teṣān tattatsamāseṣu vācānaiva laghūyasi || iti prakriyāsarvasve taddhitakhaṇḍe || samkṣepātīśayepi vācyabahutā hetor abhūd vistaraḥ | spaṣṭatvepi kṛte svabhāvagaṇanābhāgāmanāga sphitāḥ | evaṃ vyaktim iyān padārthā iyatā granthena yāgyam ity evaṃ yo vimṛśet sa eva kalayed asmānibandhe guṇān | hariḥ gurubhyo namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—adapatyagaṇāḥ | utsodapānavikāravinadataruṇatalunadkempilukunāsuvarebhyāḥ | autsaḥ audapānaḥ | vaikāraḥ | vainadaḥ | tāruṇāḥ | tālunaḥ | dhainavaḥ | pailukunāḥ | sauvarṇāḥ | bhāratākurusatvadindrāvasāna-janapadapañcālośinarebhyāḥ | etc.

It ends:—caupayatacaikayatacaitayatabailvayataśaikayatanān ca | caupayatyā caikayatyā caitayatyā bailvayatyā saikayatyā iti ||

118.

WHISH No. 115.

*Size:* (1)  $15\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2)  $14 \times 1\frac{3}{4}$  in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

*Material:* Palm leaves.

*Date:* The MS. of the first work was probably written about the middle of the 18<sup>th</sup> cent. The MS. of the second work seems to be older.

*Character:* Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

*Injuries:* Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivarāṇa*, a Commentary on *Varāhamihira's Bṛhujjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 246.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyaena (corrected to gajāsyo) yatkaruṇavyajanamārutā bhajatān yānto vyaśānāni harānty āyāntāś cārppayānty abhūtāni satyajñānaparaṃ brahṇa jyotīrānandarūpiṇiṃ nāḥni sarvottarodāttapraśnamālāṃ sarasvatīm satyajñānapradāyeśṭadeśakālaprabodhīna nama śrīgurave sākṣāt pārameśvaramūrttaye | yeśāṃ ātmani garbhāśaṃskṛtīmukhāir mmauñjīnī baddhāntimāiḥ vrāte karmābhīr ātre bhātī vidhivat brahṇapraṭiṣṭhāpitaḥ śrautasāmārttasamāśaḥ karmmasatatānuṣṭhānaniṣṭhātmanas tān etān praṇamāṇi bhūmivibudhān iṣṭārthakalpadrumān śrīsūryādīn su(kṇa)śaṃvedya<sup>†</sup> nigrāhānugrahān jagatsṛṣṭiṣṭhītilayajñānānāṇi upāśmahe | śrīmad-Varāhamihirāhorātālparyasāgare sadarṭtharatnasāmsiddhyai ṭikā naukā vicāryate | etc.

It ends:—addhyāyānukramāṃ vṛttanuvyāñca (read vṛttēna vyanjayati?) ślokatrayeṇa | rāśīprabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathāyur ddaśāvīpākoṣṭakavarggasamjñāḥ karmājīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

<sup>†</sup> sukhavedya corrected to susaṃvedya.

rāśīśilāṅ ca dṛṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ  
 neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā  
 dṛgāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read  
 °cāryoktāny?) atra vṛtta[ś]atāni | iti prathamo rāśiprabhe-  
 daḥ dvitīyo grahayonibhedah tṛtīyo vīyonijanmā caturtho  
 niṣekakālāḥ pañcavo janma | ṣaṣṭhas sadyomaraṇam | sa-  
 ptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ  
 daśamaḥ karmajāyāḥ ekādaśo rājayogaḥ dvādaśaḥ kha-  
 yogah trayodaśaś cāndrayogaḥ caturdaśo dvigrahādīyogaḥ  
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśīśilāni ṣaptadaśo  
 grahadṛṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśaṇ āśrayayo-  
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas  
 trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam  
 pañcavimśo drekānaphalapakṣa ṣaḍvimśo pradarśanaparo-  
 ddhyāyaḥ horāvivarāṇam samāptam || || śrīparamagurave  
 śaraṇam || etc.

(2)

The *Praśnāmṛta*, by Kumāra, part of *Nārāyaṇa Jyotiṣa*,  
 a fragment only. A work of the same title is ascribed  
 to *Jambūnātha* in the "Index of MSS. in the Government  
 Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīganapatiaye namaḥ avighnam astu  
 śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-  
 maskaromi dvīpanāyakanāṇam vacaḥ prasādam kurutāṃ  
 sarasvati etc. . . . āśā dvīyanmā dvīpakānanākhye grāme  
 sudhiḥ prāṭṛ (?) janmācetaḥ sāstrārthavettā śrutipāradaḥsvā  
 Nārāyaṇo jyotiṣas tṛppayāyi | tasyāsti śiṣyo vinayapradhā-  
 nas tadīyakārūṇyavāsabhūmiḥ yaś śrī-Kumāro vidito dvi-  
 janmā grahenaśāñcāravīcāracuñcuḥ praṇamya soyaṃ  
 gurupādapatnam | nirikṣya horāṃ sakalārthhapuṣṭāṃ ādāya  
 sāraṇ tu tato vyadhata praśnāmṛtam bālahitāya hṛdyam  
 paropakāraikato mahāntas santeṣamantaḥ kṛpayā vidhāya  
 sammānyantām idam asmadiyam praśnāmṛtan nirmmalakī-  
 rttibhājah, etc.

It breaks off with the words:—caturthajvaraśāntaye |  
 kṛṣṇāya namaḥ |



119.

WHISH No. 116.

Size:  $13\frac{3}{4} \times 1\frac{3}{4}$  in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—*śrutipramāṇatvāc chrasāṅgām mukhyabhede yathādhikārabhava syāt || evaṃ sādḥikāre upadeśevagate dhunā tadadhinasiddhir atideśo vāpyate | etc.*

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IX<sup>th</sup> Adhyāya:—*iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyādhyāyasya tṛtiyaḥ pādaḥ ||*

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāṣārarāja Bhūrati*, the son of *Gambhīra* and *Konamā* (1), and pupil of *Nṛsiṅha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht C.C. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—*śrī-Gambhīravipaścītaḥ pitur abhūd yaḥ Konamāmbudare vidyāṣṭādaśakasya marmmahid abhūd ya śrī-Nṛsiṅhat guroḥ | yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇāśīṣiktobhavat sa tretātripurātrayitī manute tām eva nāthatrayiṃ | bhāgirathibhīmarathī taṭakūṭaḥ kakuppaṭaḥ | paṇḍuraṅgaḥ paraṃ brahma mama daivam vṛṣākapiḥ | mīmāṃsāsāstraḥjīvātum Jaiminyādimitrayaṃ | sarasvatīṅ ca natvahaṃ vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodayabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇiṃ bhūvi | sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-*

skararāya-Bhāratī | paripūrṇavidhūdayānvayavyatirekānu-  
vidhāyini sati | budhakṛtkumudaprabodhakṛdviśadārtthā  
bhūvi bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-  
dyarttham śricakrasomayāgau śleṣeṇa stauti || dikṣāṅga  
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyāṃ candrodayanāmni tīkā-  
yāṃ Bhāskararāyasya kṛtau prathamāddhyāye ādimah  
pādah ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end  
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-  
neti saptadaśapaśughāṭitasamudāyasyaikasya pṛstisamban-  
dhitvena devatātvānvayakālenupasthitatvād ity artthah.

(3)

A fragment belonging to the *Bhāṭṭacandrikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyāṃ śvetam ālabheteti  
śrutam tatra śvetam ity atra śvetasaṅghasya dvitīyāntatvepi  
bhāvanāyā bhāvyañjanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapatnamāsyadhikaraṇaprasaṅ-  
garītiḥ || hariḥ om ||

120.

WILSON No. 117.

Size:  $13\frac{3}{4} \times 1\frac{5}{8}$  in., (10) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Aṣṭāṅgaśāstra*, by *Vāgbhaṭa*, incomplete (I, 1 to  
IV, 18). See the excellent edition of the work by Dr.  
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān au-  
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-  
smai | athāta āyuskāmiyan nāmāddhyāyaṃ vyākhyāsyāmaḥ  
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śū-rīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18<sup>th</sup> Adhyāya of the *Cikitsitusthāna* (f. 225):—visarpe(read °sarpo) na hy asamsr̥ṣtas sosra-pittena jāyate raktam evāśrayaś cāsyā bahuśosraṃ hared ataḥ na ghṛtaṃ bahudoṣāya deyaṃ yan na virecanaṃ । tena doṣopy upastabdhas tvagraktapiśitaṃ pacet ॥ cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ॥

121.

WHISH No. 116.

Size: 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namaḥ । avighnam astu । ṣaṭpadamukharitaṅḍaṃ koṭirabharāṃva(read °bhārāva?)-baddhaśaśikhaṅḍaṃ praṇamata vāraṇaṭaṅḍaṃ padakamaḷaṃ praṇatasakalaśraṣaṅḍaṃ apāra + ruṅāpūrataramgitadr-gaṅcalaṃ kaṣṭhakomaḷacchāyaṅ jānakīnāyakaṃ bhaje । . . . praścīnācāryakṛtās suvicāryyakumārasambhavaṅvyākhyāḥ bā-laprabodhaśārthāṃ lalītaṃ karavāṇi vivaraṇaṃ tasya । . . praścīnācāryavīhite mahatī praḥhūte vyākhyāntare viphala eṣa parramo me vātiprakāmasubhage malayādrijāṃtavāte phalaṃ kim u karotu mukhāniloṃḥ । vyākhyaiṣā tu tathāpi pradārśitānvayapadārthavākyārthā vivṛtasamāsāvamṭāṃ gurutaram upacāram ācarayet (*sic*) । vyākhyāntareṣu dṛṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-nugamyate । bhuvī khalu mahākaviḥ Kālidāsaḥ pārvati-parameśvarapavitracaritravicitraṃ kumārasambhavaḥbhidhā-

naṃ kāvyam cikīṣuḥ āśirṇamaskriyā vastunirdeśo vāpi  
tanmukhaṃ ityādivacanānusāreṇa vastunirdeśan tāvat ka-  
roti astiti | na tu kāvye yava(read yad a?)sāddhyaṃ ta-  
danusāreṇaiva kāvyasaṃjñā kartavyā | yathā yudhiṣṭhira-  
vijaya-jānākiharāṇa-śiśupālavadhāprabhṛtīnāṃ atra tu tā-  
rakāsuranigrahaḥ kāvye sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya<sup>1</sup> Nārāyaṇasya kṛtau Kumā-  
rasaṃbhavavivarāṇe prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54  
the leaves are numbered by Akṣaras, then begins a new  
foliation (by figures) and a different handwriting with f. 55  
where we find the commentary on III, 76 (last verse of  
Sarga 3).

The III<sup>rd</sup> Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya  
Nārāyaṇasya kṛtau kumārasaṃbhavavivarāṇe tṛtīyas sar-  
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI  
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—haṃ tatha pūrvasarggopa-  
kṛiptan devasya navavadhūviṣayaṃ prathamānurāgānantara-  
saṃbhūtaṃ saṃbhogaṃ varṇayitum aṣṭamas sarggoyam  
ārabhyate tatra Mādhavenoktaṃ atrāṣṭamas sarggo gauri-  
saṃbhogavarṇanātvād vācāntam śrotum vyākhyātūṃ ca  
na yuktaṃ etacchilānān devatāśāpād āyuṣaḥ kṣayo bhavi-  
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-  
yoḥ saṃbhogaviṣayatvād rasabhāvanā vivicya vaktum bi-  
bhemi tasmād anvaṅmātram atrādhikriyate ity uktam  
Arṇyācalanāthena tu tad ubhayam api dūṣitaṃ ayam kila  
tasyābhīprāyaḥ pūrvaṃ pratiparameśvarayoḥ śarīramātragraha-  
ṇam api lokānugrahārtham eva yathoktaṃ bhagavato vi-  
ditam<sup>2</sup> vo yathā svārthā name (read nāma?) kāścit pra-  
vṛttayaḥ iti | devyā api śarīragrahaṇādīkaṃ lokānugrahā-  
rtham eva iti devīmāhātmyādiṣu tatra tatra pratipaditaṃ  
trividhā hi loke janāḥ muktā mumukṣavaḥ saktāś ceti | . . .  
yena kenāpi prakāreṇa bhagavati maṇapraṇidhānam eva

<sup>1</sup> Read Kṛṣṇaśiṣyasya, so all the other colophons.

<sup>2</sup> bhagavatā viditaḥ pr. m.

muktikāraṇam ity uktam<sup>1</sup> bhāgavate | kāmam krodham  
bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityaṃ harau  
vidadhato yānti tanmayatām hi te iti mahākavir api kā-  
minān cittaṃ pārvatīparameśvarapādāravindāvasaktaṃ vi-  
dhātum evaṣṭamesmin sarge Vātsyāyanaśāstrānusāriṇim  
padavīm uraricakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on  
f. 197 with the words:—nanu yadi bhavyā maduktaprakā-  
ratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-  
phalāt tapaso viramyatām ata āha | nama manah atra  
sthiram.

123.

WHISH No. 119.

*Size:*  $15\frac{3}{4} \times 1\frac{7}{8}$  in., (1) + 136 leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 962 = A. D. 1787.

*Character:* Malayalam.

The *Nāmalingānuśāsana*, by *Amarasiṃha*, or the  
*Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīgurubhyo namaḥ nama gurave namaḥ yasya jūāna-  
dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayaṃ  
svargganākaḥ tridivāḥ tridaśālayaḥ suraloko dyodivau dve  
striyau klibe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ |  
nākaḥ | tridivāḥ | tridaśālayaḥ | suralokaḥ | ivadiṃ pulim-  
gaṃ || dyaḥ | okārāntam | divauḥ | vakārāntam | dveḥ |  
striyauḥ | klibe triviṣṭapam | ivanu || svarggattinnuperah ||  
amarā || jarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senā-  
stheyam nāmalingānuśāsanaṃ || akṣaram yat paribhraṣṭam  
*etc.* . . . avedomām aham vande menadeyāya te namaḥ  
āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-  
rāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarva-  
grahebhyo namaḥ kollam tollāyiratta arupattaraṅtāmata  
kammimāsam, *etc.* (Date, scribe, and benedictions in Mala-  
yalam language.)

123.

WHISH No. 121.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 107 leaves, generally 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Bhartṛkāvya* i. e. *Bhṛṅgikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnaṁ astu | śrīgurubhyo namaḥ | praṇipatya sakalavedināṁ tūṣṭustara-  
Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāṁ nā naukeva  
viracyate ṭikā | lakṣya(m) lakṣaṇaṁ ca dvayaṁ e(ka)tra vi-  
duṣāṁ pradarsayituṁ śrī-Svāmisūnuḥ kaṣṭh Bhartṛnāmā  
rāmakathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭṭikāyāṁ jayamaṅgalāyāṁ pra-  
kīrṇakāṇḍe rāmasaṁbhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaḥ tava sugrivaḥ kārakaḥ kapi-  
nandanah drutaṁ draṣṭvā maithilyās s[v]aivam uktvā tiro-  
bhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate  
kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmano(h)  
kṛtyā iti viśeṣapratipādanārtham pṛthagadhikāravacanam  
śeṣās tu kṛtaḥ kṛta.

124.

WHISH No. 122.

*Size:*  $16\frac{1}{2} \times 2$  in., 67 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* End of 17<sup>th</sup> or beginning of 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by letters, as follows: ka = 1, kā = 2, ki = 3, kī = 4 . . . kau = 14, kaṃ = 15, kaḥ = 16. kha = 17 etc.

*Injuries:* The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—\*\* \*\* taye namaḥ avighnaṃ astu (i) yat-tejaḥ pitṛdhāmi śitamahasāḥ pāthoyate maṇḍale saṃkrāntaṃ kumudākarasya kurute kāntiṃ vikāsadhūyaṃ<sup>1</sup> (i) cañcaccāñcupūtai[h]ś cakoranikaraiś cañiyatesau ciraṇ trailokyālayadīpako vijayate devo nidhītejasāṃ (ii) nijaguru-padaadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrīpūrvoyam Patir dvijapūṃgavaḥ sphuṭam aviṣamam maṇḍaprajñāprabodhaviṛddhaye dhitavacanaiś siddhāntānām karoti hi śekharam (i) śatānsānādhvastiprabhṛtituṭiparyāntasamayapramāṇaṃ bhūḍāyagrahanivahasamsthānaka-thanaṃ (i) grahendrāṇāṃ śrās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kṛāukriyārthāḥ śrutayaḥ praḍiṣṭāḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpati viracite siddhāntaśekhare grahabha-gaṇāddhyāyaḥ pāthamaḥ ||

The 2<sup>nd</sup> Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3<sup>rd</sup> A. f. 12, the 4<sup>th</sup> A. f. 17b [one leaf missing between ff. 17 and 18], the 5<sup>th</sup> A. (candragrahaṇa) f. 19, the 6<sup>th</sup> A. (śrīyagrahaṇa) f. 19b, the 7<sup>th</sup> A. (parvānāyana) f. 20, the 8<sup>th</sup> A. (pāta) f. 21, the 9<sup>th</sup> A. (grahodayāsta-maya) f. 21b, the 10<sup>th</sup> A. (candra) f. 23, the 11<sup>th</sup> A. (grahabuddha) f. 25, the 12<sup>th</sup> A. (bhayoga) f. 27, the 13<sup>th</sup> A. (vyaktaḥ) f. 29b, the 14<sup>th</sup> A. (avyaktaḥ) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16<sup>th</sup> A. (golavarṇana) ends f. 36, the 17<sup>th</sup> A. (rāhu-nirākaraṇa) f. 36b, the 18<sup>th</sup> A. (grahaṇopavarṇana) f. 37b, the 19<sup>th</sup> A. (yantravidhāna) f. 39.

<sup>1</sup> For vikāsadhūyaṃ the metre requires - - - - .

The 20<sup>th</sup> Adhyāya ends (f. 40b):—iti siddhāntaśekhara  
Śrīpativiracite siddhāntaśekhara praśnavidhānādhyāyo  
viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ  
śrīkṛṣṇāya namaḥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-  
nandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana*, in 8 Adhyāyas  
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām  
bibharti kṣaṇadākarasya yaḥ prakāśitāśaṃ śrīṣa gabha-  
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-  
bh(av)āya śambhave jayanti bhānoḥ kamalāyā bodhinaḥ karū  
himāṃśor vanitānanatviṣaḥ sasūritārāspṛṣṭāḥ ggharaśmayo  
dharāsutajñāskisita(?)tvīṣaḥ punaḥ tapobhāpātam sphuṭa-  
tantram āsmakañ ciratvam abhyetu jagatsi satgrahaiḥ cirañ  
ca jīvyāsur apetakalmaṣā Bhaṭasya śreya jitarāgaśatravaḥ  
navādrirūpāgniyutam mahābhujām śakendranāmnām śata-  
varṣasagraham dviṣatkanighnam gātamāsasamyutam, etc.

F. 44:—iti mahābhāskarīye karmanibandhane pratha-  
moddhyāyaḥ ॥

It ends (f. 54):—Bhāskara mithunaparyavasāne śarva-  
ritiguṇasaptaghaṭi syāt akṣacāpaganitam vada tasmin  
lambakena sahyatam vīṇāyāya Bhāskareṇa paricintya  
kṛtoyam mandabuddhūpābhogasamartthaḥ samyag Ārya-  
bhaṭakarmanibandha śaṣṭāvākyakaraṇais samavetaḥ spa-  
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad  
amnyatra yan neḥṣṭi na tat kvacit ॥ iti mahābhāskarīye  
aṣṭamoddhyāyaḥ ॥ mahābhāskarīyam samāptam ॥ akṣaram  
yat paribhraṣṭam mātrādhīman tu yat bhavet kṣantun  
arhanti vidvāṃsah kasya nāsti vyatikramah ॥ arddhād  
ūnañ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet  
vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya  
namaḥ namaś śivāya śivam astu ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).



It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativiśeṣabodhakaram vakṣye vyatipātādiḥnāno-pāyaṃ samāsenā ayanacalanān dviguṇitaṃ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāṃsau kramaśaḥ kilalāḥavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor bimbayogārddhād atpakepakramāntare vyatipātāhuḥ, etc.

F. 66 ends:—vainnye śobhanam ambikāramaṇabhaṃ riktān apūrṇāmbhasāṃ sūktiś śukraśāśūpakamandadivasā siṃhāśvigotrighaṭāḥ vastre śūrppabhaṃ uttamaṃ himakaro maddhyo vyayāriṣṭhito na śrīsendujaleśāpāpādivasāḥ kannya  
\*\*\* meṣālināṃ || 33 ||

125

WHISH, No. 123.

Size:  $15\frac{1}{4} \times 1\frac{7}{8}$  in., (1) + 40 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūḍāmaṇī*, or *Laghustutimahābhāṣya*, a Commentary on *Laghūbhāṭṭāraka's Laghustuti*, by *Siṃharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvya-mālā', Part III (1887). Mr. Whish describes the work as "*Pañsatī* with Commentary of *Siṃha-rājā*".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasāsvetyādi | eṣā | asau | tripurā | vaḥ | aghaṃ | sahasā | śudā | cchindyāt | etc. (follows Commentary in Malayalam language).

F. 15b:—athedānim ādyavṛttaṃ vivriyate | aindrasyeva śarāsanasya dadhatī maddhyelalāṭaṃ prabhāṃ śauryyim kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hṛdi dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghāñ jyotirmayī vāñmayī (1) śrīman-

mahārājasamakṣam eva trailokye śvāttā<sup>1</sup> siddhena siddha-  
sārasvatena śrīmatgurukaṭākṣapātamātreṇa saṃsiddhis tat-  
kṣaṇam eva sarasvatī mandirāya mānavadanāmbujo Laghu-  
bhaṭṭārako nijalābhaprakarṣas sarveṣaṃ bhavaty iti buddhyā  
parameśvaryā jyotirmayisvarūpaṃ vāṃmayisvarūpaṃ ca  
prapañcaṃ pratipādayan tatkālavarttinas sadasyā pratyā-  
śīrvādaṃ karoti | *etc.*

F. 23:—śrīmat-Siṃharājakṛte laghustutiśrīmanmahāman-  
trabhāṣye kulacūḍāmaṇau prathamavṛtttaṃ sampūrṇaṃ ||

It ends:—dhruvaṃ niścitaṃ addhyayaṇaṃ kariṣyati di-  
vyasiddharsīmānavaghaḡurvacchinapāraṃparyāgataṃ as-  
miṃ mahatsvacchandasaṃgrahaṇaṃ tenedaṃ Siṃharājena  
mayā sucaritinā<sup>2</sup> kṛtaṃ laghustutimahābhāṣyaṃ aśeṣāga-  
masammitaṃ || iti Siṃharājakṛtau laghustutimahābhāṣye  
kulacūḍāmaṇau ekaviṃśativṛtttaṃ sampūrṇaṃ || Laghu-  
bhaṭṭārakāya namaḥ Siṃharājāya namaḥ śivāya namaḥ  
śivāya namaḥ śubhaṃ astu ||

126.

WHISH No. 125 A.

Size:  $12\frac{3}{8} \times 2$  in., (1) + 40 [numbered by letters from a, ā, i, ī etc.  
to aṃ. aḥ, ka, kha, etc. to bha] + 43 [numbered as ff. 77—219] leaves,  
8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*,  
in Malayalam language. (ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X,  
Adhyāyas 57 to 84 in Malayalam language (ff. 77—202),  
and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

<sup>1</sup> Doubtful reading.

<sup>2</sup> May be read also saṃcarī°. Read sukaritinā?

It ends:—kṣitibhujopi yayur yadarthāḥ || iti śrībhāga-  
vate mahāpurāṇe pāramahamsasamhitāyām śrībhāgavate  
mahāpurāṇe daśamaskandhe navatitamoddyāyaḥ || śrīkṛ-  
ṣṇāya namaḥ || . . . . kṣantum arhati.

127.

WHISH No. 126.

*Size:*  $9\frac{3}{4} \times 1\frac{3}{4}$  in., (1) + 77 leaves, 10 or 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kuvalayānanda*, by *Appayya Dīkṣita*, complete.  
See above No. 109.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu  
parasparatapasampatphalāyītaḥ parasparau prapañcamātā-  
pitarau prāñcau jāyāpatiḥ || . . . . ||  
It ends:—amum kubalavānandam akarod Arppadīkṣitaḥ  
niyogād Vemkaṭapater mahāpādīkṣitpānīdhe(h) | candrāloko  
vijayatām śāradāgamasaṁbhavaḥ hr̥dyāḥ kuvalayānando  
yalprasādād abhūd āhruvaḥ || || śrīgurubhyo namaḥ ||  
prākṛṣṭhekhilapheravāṁśatilakas sūriṭcarāmobhavaḥ  
chri-  
mān cekamarutpadeśa iti vā gehentaraśrenike talputrasya  
ca śankarasya bhūvipatmārkakṣamād eva śiṣyālpajñasya hi  
pustakaṁ smṛta ity etsudhi prauḍhakāḥ || || śubham  
astu ||

128.

WHISH No. 127.

*Size:*  $17\frac{5}{8} \times 1\frac{5}{8}$  in., 82 + (1) leaves, from 8 to 10 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18<sup>th</sup> cent. An entry by Mr. Whish is  
dated 'Calicut 1824'.

*Scribe:* Rāma.

*Character:* Malayalam. The leaves are numbered by Akṣaras in  
the same way as No. 19.

*Injuries:* Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvya prakāśa* (by *Rājānaka Mammaṭa* and *Alaka*, in 10 Ullāsas. ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultzsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidhanam kāvyalakṣaṇam samāptam kṛtīś śrī-Rājānaka-Mammaṭakālakayoḥ* ॥

The text begins:—\*\*\*\*\* *niyatikṛtaniyamarahitām hlādaika \*\*\*\*\* paratantrām navarasarucirān nirmmitim ādadhatī bhārati kaver jjayati kāvyam yaśasatthakṛte, etc.*

It ends (f. 4):—*eṣān doṣā yathāyogam sambhavantopi kecana | ukteṣv antaḥ patantīti na pṛthak pratipādītāḥ* ॥ *ity eṣa mārggo viduṣām vibhinnopy abhinna rūpaḥ prati- bhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ* ॥ ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ ॥

Then the Commentary begins:—*harīḥ śrīgaṇapataye namaḥ | granthārambhe vighnaṅghātāya samuciteṣṭadeva- tāṃ granthakṛt parāmrśati | niyatikṛtaniyamarahitām hlā- daikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhārati kaver jjayati | niyatiśaktyā niyata- rūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvitā na pṛthak- (prati)pādanam arhanāsa sampūrṇam idam kāvyalakṣaṇam* ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ *ity eṣa mārggo viduṣām vibhinnopy abhinna rūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ* ॥ *samāptam kāvyaprakāśam* ॥ *śrīpatmārabha(read śrī-Padma- nābha?)gurupadaśarorubothhān reṇūn bhavābdhitarāṇa- sthīrasatubhūtan ajūānasantamasabhedasahasraraśmidhā- mno namāmy akhilalokahitaikaśīlān* ॥ *kāvya prakāśānāme- dam vicitram kāvyalakṣaṇam | prekṣāvataṅ camatkāra- kārāṇam likhitam mayā* ॥ ॥ *on namo nārāyaṇāya* ॥ ॥ *on namaś śivāya* ॥ *āgāmikāla uḷaye pratāpe cāyati smṛtā | āgaminīyām samṛddhau* ॥ ॥ *karakṛtam aparādham kṣantam*

arhanti santah || Rāmeṇa likhitam idam pustakam || śrī-  
govindāya namaḥ || . . . hariḥ || harahara || ||

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum  
icchāmaḥ paramaṃ stavaṃ japatā kaṇḍa<sup>1</sup>nādevo yena-  
rāddhyata keśavaḥ | Somaḥ | pāraparam viṣṇā pāra-  
pāraḥ pāraḥ parebhyaḥ paramārttharūpī, *etc.*

F. 53 begins:—brahmapāramayaṃ vedāntārtthamayaṃ  
brahmaśabdapracuram vā viṣṇutatvatpātipāditatvāt sto-  
trasya tadvijīñāsabhi spr̥ṣtas Soma<sup>2</sup> p̥ṣca | pāraparam  
ity ādi | *etc.*

F. 54 ends:—kathaṅ ca na iti syāt pātakan tad api  
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-  
tram ||

(3)

The *Paramārthasāravivaraṇā*, a Commentary on the  
*Śeṣāryā* (ascribed to *Śeṣanāga*) by *Rāghavānanda* (ff. 55—82).  
Cf. Burnell, Tanjore, p. 99. Hultsch II, p. 131.

It begins (f. 55):—śiṅgaṇapataye namaḥ avighnam  
astu || agnīṣomātmanā nāyudhadharam akhilavyāptam  
āśyāṃghridoṣṇāṃ sāhasair yuktam antaḥkṛtasuranivaham  
svaprabhotbhā<sup>2</sup>sita<sup>3</sup>m (i) netrair arkendurūpair vilasitam  
analogrānana<sup>\*\*3</sup> travaṇam bhūṣū<sup>\*\*4</sup> bhīpradīptāvayavam  
avatu vo viśva<sup>1</sup>ṇam murāreḥ | . . . . . śrīmac-Chām-  
karamārggama<sup>1</sup>dhivasatiś śākhāśatālamkṛtas saṃsārār-  
kagabhastitāpātanubhis saṃsevitāṃghrir ijanaiḥ (i) Kṛṣṇā-  
nandamaḥ<sup>1</sup> lomptarasāpūrṇair apūrvaiḥ phalaiś citrām  
pritim upasakeṣu janayaṅ jīyān malūmaṇḍale | aśeṣopani-  
ṣasarā<sup>1</sup> (read śatsāra?)siddhā tatvānugāmini Rāghavānanda-  
muni<sup>1</sup> śeṣāryeha vimśyate | paramārtthasārasaṃ(jña)m  
granthaṅ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-  
gamaṅbhīyāṃ śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

<sup>1</sup> Doubtful, very indistinct. Read kañjanābhadevo?

<sup>2</sup> ollā (corrected to tbbā?).

<sup>3</sup> Illegible. Wanted two long syllables.

<sup>4</sup> Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhataḥ sampādayann  
artthataḥ ārambhāpekṣitam viṣayaprayojanasambandhā-  
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaslokānām pañcāsityā aśītis ca pañca  
ca tataś caturbhir videhamuktir uktā tatas tisrbhiḥ kra-  
mamuktir eva caturaśītir iyāntim āryeti pañcāsītir āryā bha-  
vatiti paramārtthasāravivara(ṇa)m eta(d) Govindacandrikayā  
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt (||) yosau  
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś caṇan-  
tasukhaikatānavimalasvānmaṃ(?)<sup>1</sup> prabodhasvarāt (||) tatsvā-  
rājyam ameyam āgamagiras samlakṣa(ya)nty akṣayās ta-  
smai viśvaḥdisthitāya mahate puṃse namaḥ kṛmāhe || ||  
iti paramārtthasāravivaraṇam samāptam || śrīgurubhyo  
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hārīharahirāṇya-  
garbhebhyo namaḥ || || ||

129.

WHISH No. 128.

Size:  $10\frac{1}{4} \times 1\frac{3}{4}$  in., (2) + 107 + 24 + (1) leaves, from 10 to 12 lines  
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the  
same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devanṇa Bhaṭṭopādhyāya*,  
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the  
*Vyavahārakāṇḍa*. "The author's name shows that he was  
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—nārīḥ śrīgaṇapataye namaḥ avighnam astuḥ  
sarasvatīpatim vande śrīyaḥ patim umāpatim tviṣāṃ patim  
gaṇapatim bṛhaspatimukhān munin pade pade praskha-  
latāṃ pradīpādīsthitāv api draṣṭṛṇām dṛṣṭivīṣaye candrikā  
pravitanyate | athedānīm vyavahārakāṇḍam ārabhyate ||  
tatrāḍau vyavahārasvarūpam nirūpyate | tatra Bṛhaspatīḥ |

<sup>1</sup> Read °svāntaḥ, or °tvān mat°?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpaṇaṃ ॥

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpaṇaṃ ॥

F. 9b:—iti smr° vyavahārabhedāḥ ॥

F. 26:—iti smr° pratijñāvādaḥ ॥

F. 41b:—iti smr° lekhyanirūpaṇaṃ ॥

F. 46b:—iti smr° lekhyaparikṣā ॥

F. 55b:—iti smr° sāksīparikṣā ॥

F. 74:—iti smr° sāksīviśayāṇi ॥ samāptaṅ ca sāksīprakaraṇaṃ ॥ athāsāksīpratyaḡyāḥ tatra Nāradaḥ | *etc.*

F. 85:—iti smr° ṛtuto divyavyayasāḥ ॥

F. 102:—iti smr° daṇḍaviśayāṇi ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)-dhanaviśayāṇi<sup>1</sup> ॥ hariḥ ॥ śrī-Keśavādityasamutbhavasya Devasya śāntadvijarājāmūrttesa candrikāṃ prāpya sukheṇa lokān kurvantu sarvavyayaśāntasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhāṣṭopāddhyāyasūnu-yājñika - Deveṇa<sup>2</sup> bhāṣṭopāddhyāyasūnyāyājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ ॥ atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṇaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirūpaṇaṃ nirmāyadharmasthānevasthānaṃ vyavahāradarśanaśūnīḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“Vyavahāramālā, a manual of civil law (? by Varadarāja) much used in Malabar”); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgaurābhyo namaḥ namostu narasiṃhāya bhaktānugraha-kāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manu-mukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

<sup>1</sup> No. 141 = Whish No. 143 reads bālādīdhana°.

<sup>2</sup> Read yājñika-Devaṇa? But MS. No. 141 also reads °yajñika-Deveṇa.

yaiḥ tridivāptiphalaḥ nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hinalakṣaṇam (f. 6), sāksipratyuddhṛti (f. 7b), rājaśāsana-lakṣaṇam, dūṣitalekhyaparikṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deyādeyavidhiḥ (f. 20), nityadānasya prakārah (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyā-dhikaraṇam | abhyupetyāśuśūrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramāḥ vetanasyānāpākarma tadvivādapadam smṛtam ||

### 130.

WHISH No. 129.

*Size:* 9 × 1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Probably early 18th century.

*Character:* Malayalam.

*Injuries:* First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekaṃ parāyaṇam param ayaṇam pṛaṇavyaṃ pa \*\*\* \*\* \* \*\*\* \*\* \* ya-granthiś chidyante varvasaṃśayāḥ kṣiyante cāsyā karmmāṇi tasmin drṣṭe, *etc.*

F. 24b:—nāmnāṃ śatam ādyaṃ vivṛtam || F. 29:—iti nāmnā(n) dvitīyaṃ śatam || F. 34:—iti tṛtīya(n) nāmnāṃ śatam vivṛtam || F. 39:—iti nāmnāṃ caturthaṃ śatakaṃ ||

It breaks off with the words:—iti bhagavatsmarāṇāt yan devan devakī devī vasudevād ajjanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.



131.

WHISH No. 130.

*Size:*  $11\frac{3}{8} \times 1\frac{1}{2}$  in., (1) + 155 + (15) leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Scribe:* Anantakṛṣṇa, son of Govinda.

*Character:* Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāna*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmaavarṁmā ca rājāsir etc., see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā<sup>o</sup> saptamoddyāyaḥ || śrī-rāṅgeśāya namaḥ ||

F. 79b:—ity āgne<sup>o</sup> tulā<sup>o</sup> pañcadaśoddyāyaḥ ||

It ends:—iti prasannānanārajā mudā . . . (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye tṛṁśoddyāyaḥ || yādṛśam, etc. . . Āvadugdhāraṅgurave namaḥ | śrīkāverīyai namaḥ | Śrī-Govindan Anantakṛṣṇan svahastalikhitaṁ śrīrāṅgeśāya namaḥ || . . . hariḥ |

132.

WHISH No. 132.

*Size:*  $12 \times 1\frac{1}{2}$  in., (1) + 144 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> century?

*Character:* Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāna*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṅapataye namaḥ avighnam astu śuklāmbāradharaṁ viṣṇuṁ śāśivarṇṇaṁ ca'turbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye | ākhyātam bhavatā pūrvaṃ viṣṇor mähātmyam uttamam sarvapāpa-haram puṇyam samāseṇa śrutañ ca naḥ | idāni śrotum icchāmo mähātmyam tripuradviṣaḥ tatbhaktānāñ ca mähātmyam niṣṣeṅghaharam param tanmantrāṇān tadvratānān tatppūjāyās ca sattama tatkathāyās ca tatbhakteḥ pra-bhāvam anuvarṇṇaya | śrī-Sūtaḥ | etāvad devamarttyānāṃ śreyas sa sanātanam yad īśvarakathāyāṃ vo jātā bhaktir ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānu-varṇṇanan nāma trayaviṃśoddyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśmahimā-nuvarṇṇane caṇḍālikammāśāvokaprāptikathānāma (?) pañcaviṃśoddyāyaḥ || śrīpārvatyai namo namaḥ śubham | bhūyopi śivamähātmyam vakṣyāmi paramāthvātām śrīvratām sarvapāpaghnam, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradosa-pūjāmahimānu-varṇṇanan nāma ekonaviṃśoddyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe sonevāramahimānuvarṇ-ṇane śivabhaktamahimānuvarṇṇanan nāma ekatriṃśoddyā-yaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadrāyurmuktiprā-ptikathanan nāma ṣaṭtriṃśoddyāyaḥ ||

It ends:—yaḥ paṭhec cānyāc caiva purāṇam śaivism uttamam sa vidhūya sarvāśarmāṇi śivaloke mahiyate | iti brahmottarakhaṇḍe puṣṭāśravaṇamahimānuvarṇṇanan nāma catuṣcatvāriṃśoddyāyaḥ || śrīpāvatīparameśvarā-bhyāṃ namaḥ || . . . guṇāṇāṃ caraṇāṃbhojaparāgaparamā-ṇavaḥ manomukuraḥ —asmākaṃ puṇiyur anuvāsaram || śu-bham astu | śrīgurūbhyo namaḥ śrīśūlapāṇaye namo namaḥ |

133.

WHISH No. 133.

Size:  $10\frac{7}{8} \times 1\frac{3}{4}$  in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19<sup>th</sup> cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasiṃha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ || yasya jūnadayā-sindhor agādhasyānaghā guṇāḥ | *etc.* . . . svaḥ | ita \* vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgam | dyauḥ okārāntam | dyau vakārāntam dve striyau | klibe | triviṣṭapam | *etc.*

It ends with the 2<sup>nd</sup> Varga of the 3<sup>rd</sup> Kāṇḍa:—grāmatā | grāmaṇḍam | janatā | janavṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pās[y]avṇḍam | gavyā | govṇḍam | pṛthak | pṛthak | diṃ stri | apiṃ sahasraṃ | sahasravṇḍam | kārīṣyam kārīṣavṇḍam | vārmaṇām (read °am) kavaṣavṇḍam atharvaṇādikaṃ | atharvaṇavṇḍam | kli | iti samkīrṇavarggaḥ |

WHISH No. 134.

*Size:*  $10\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 199 + (1) leaves, 8 or 9 lines on a page.

*Material:* Palm leaves

*Date:* 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantra-saṃgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasaṃgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūbhavyūhaviratikārakaṃ param mahaḥ antaḥkaraṇa-śuddhiḥ me vidadhātu sanātanaṃ yatprasādāt kavīndra-tvaṃ mandopi labhate kṣaṇāt tām śāradendusvacchāṅgīm vande devīm sarasvatīm | nārāyaṇaṃ jagadanugraha-jāgaru-kaṃ śrīmilakaṇṭham api sarvavidam praṇamya yat tantra-saṃgrahagataṃ grahatantra-jātaṃ tasyāparāṇ ca vivṛtīm vilikhāmi laghvīm | tatrāḍau tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhiṣṭadevatān namaskaroti | he viṣṇo nihitam kṛtsnaṃ jagat tvayyeva kāraṇe jyotiṣāṃ jyo-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin  
yasmims tvayi kṛtsnam idaṅ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-  
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-  
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān  
apāsya śiṣṭebhyo bhagaṇān apāsya śiṣṭebhyo rāśyādibhyo  
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya  
yac chiṣyate tad iha mandakendram ity abhidhiyate, *etc.*

F. 34b:—iti tantrasaṅgrahasya kriyākalāpam krameṇa  
saṅgrhya racite vyākhyānesmin pūrṇṇoddhyaṅ dvitīyo-  
bhūt ||

The 3<sup>rd</sup> Adhyāya ends f. 75b, the 4<sup>th</sup> Adhyāya f. 90,  
the 5<sup>th</sup> Adhyāya f. 107b, the 6<sup>th</sup> Adhyāya f. 112b, the  
7<sup>th</sup> Adhyāya f. 116.

It ends:—iti tantrasaṅgrahasya kriyākalāpam krameṇa  
saṅgrhya racite tadvyākhyāne pūrṇṇobhūd aṣṭamoddhya-  
yaḥ || samāptaṅ cedam namaś śivāya, *etc.* (follow some lines  
in Malayalam language).

135

WHISH No. 136.

*Size:*  $8\frac{1}{4} \times 1\frac{3}{4}$  in., 75 leaves, from 9 to 11 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Malayalam.

Fragment of the *Balabhārata* by Paṇḍit Agastya, ending  
with the 9<sup>th</sup> Sarga. The complete work is said to contain  
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,  
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śriṅaṇapataye namaḥ avighnam astu  
asty atrinetraprabhava(h) kalātmā śāśiti nakṣatragaṇasya nā-  
thaḥ yaṁ vārijaśriharam āptavāco vāmaṁ harer llocanam  
āmananti | sevyas surāṇā(m) himavarṣipādas saṁbhāvanīyaś  
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-  
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva  
 sujātadhāmano bābhīyasīm vṛddhim upeti pārtthaḥ | budhas  
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manojnāḥ  
 yaḥ karddamāpatyam ilābhidhānaṃ paryyagrahit pañcaśarā-  
 yudhārttaḥ | tasyānujobhūt puruhūtasāraḥ Purūravā bhū-  
 valayasya goptā nārāyaṇoruprabhavām striyaṃ yo jaya-  
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano  
 ripūnām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritri pu-  
 lakāṅkurābhā rarāja yasyāddhvarayūparājih putras tadiyo  
 Nahuṣodhirūḍhatrivīṣṭapam puṇyavaram nārāsuḥ kutrāpi  
 sūtrāṃpi ciram pranaṣṭe svarājyam indras svayam eva  
 cakre | ajāyatāsmād anagho Yayātiḥ pūṣṭur dviṣām ucca-  
 litasya yasya nabhasy udirṇṇo balareṣu āsīt ghano yaśaḥ-  
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā  
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-  
 rrggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—pṛitosmi te prājñatamāya rājan yam icchasi  
 bhrātr̥ṣu taṃ dadāmi |uktas sa tenaivam upoḍhaharṣo ji-  
 vantam aicchan nakulan narendraḥ | 101 |

136.

WHISH No. 137.

Size: 10 1/2 × 1 7/8 in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śriṅgaṇapataye nama avighnam astu |  
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham  
 vidadhānaḥ tatpradīpadyam vastūpakṣipann eva tannirde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-  
bara(m) meghair mmeduraṃ vasantepi kṛṣṇāhṛtair mmeghais  
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-  
śamukhyaiḥ brahmeśamukhyai[ḥ]r mmuhur(?)jjasaṃ nānā-  
kāravīcārasāraturaiḥ nānāvidhacintaviśeṣaṃ nipuṇaiḥ (read  
°cintāviśeṣanipuṇaiḥ?) vidvatbhir nityair vacanaiḥ upani-  
śadvākyaḥ jadyāpi (?) na niścīyate tad ādyaṃ param vastu  
divyair mmadhurai[ḥ]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśo-  
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gitagovindavākyaḥ sarasya  
sīmā \*<sup>†</sup> ṣaḥ bhaktiviśeṣaśālināṃ cotasi cakāstu spluratu ||  
iti śrīgitagovindavyākhyāne sarasasarasiruhākṣo nama dvā-  
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

137.

WHISH No. 139

Size:  $11\frac{5}{8} \times 1\frac{3}{4}$  in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18<sup>th</sup> cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the  
*Sūryasiddhānta*, by *Parameśvara*, pupil of *Rudra*, in  
13 Adhyāyas.

It begins:—hariḥ śrīgāṇapataye namaḥ avighnam astu ||  
gurubhyo namaḥ || loḥitāmbāyai namaḥ | śrīsūryāya namaḥ  
cidrūpakāraṇaṃ sarvaḥ tam kṣīragatājyavat yad yogidrīṣyañ  
jagatas tam mahāhamsam āśraye | vyākhyātam bhā-  
skariyaṃ laghu tad anu mahābhāskariyaṃ sabhāṣyaṃ  
paścāl lilāvati grahagataviśayaṃ kiñcid anyac ca yena  
soyaṃ śrī-Rudraṃśyo vadanajaśīśave sūryasiddhāntasama-  
sthaṃ vakṣyaty aspaṣṭam arthhaṃ gaṇitaviśayagaṇaṃ karma  
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-  
yoditam sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatā-  
praṇāmapūrvakaṃ Mayāsūryayos saṃvādamayapraśnottare

\* Akṣara indistinct, looks like jū or űjū.

niyuktasya sūryāmsāsya puruṣasya vacanañ ca kramāt  
pradarśayati | acintyāvvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dvitī-  
yoddhyāyaḥ || ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b,  
A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b,  
A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam akhyātam mahasyaṃ param  
atbhutam brahmaitat paramaṃ puṇyam sarvapāpaprāṇā-  
śanaṃ . . . . . evam upasaṃhṛtaṃ śāstram nīlābjyos saṃ-  
gamāt saumye sthitena paramādinaḥ siddhāntam vivṛtam  
sauram śvareṇaivam atpāśaḥ<sup>1</sup> || iti Pārameśvare sūryasi-  
ddhāntavivarane trayodaśoddhyāyaḥ || śrilokāmbāyai namaḥ ||  
śrīsūryādisarvagrahebhyo namaḥ || śrīsarasvatīprasādika ||

138.

WISSEN No. 140.

Size:  $9\frac{3}{4} \times 1\frac{5}{8}$  in., (1) + 87 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817— which is very  
strange, as the date given at the end of the MS. is the Kollam  
year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasraślokaśāstranāman* or metrical Commentary on  
the *Viṣṇusahasranāman*.

It begins:—harīḥ śrīgaṇapataye namaḥ | avighnam astu |  
yasmād aṃ jagad idam akhilaṃ yena vā tat praviṣṭāñ  
jīvo bhūtvā khalu jalaravivan māyayā nirgguṇopi (1) yasminn  
ante viśvantaṃ parānandañ conaṃ (?)<sup>2</sup> viṣṇuṃ vande mama  
hrīdi nīlayaṃ śāśvataṃ śāntam ekaṃ || sṛṣṭvādisargge kavim  
ātmanmāyayā svānābhipatmād akhilārthasiddhaye (1) vedān  
sahāṃgair avadāu (read avadat?) purātanān yas taṃ gurun  
naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vai-  
śampāyano munīḥ uvāca punar apy enaṃ rājānaṃ Jana-

<sup>1</sup> *Id est* alpaśaḥ.

<sup>2</sup> Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrutvāvadbhārya niścitya dharmmān nānāvidhā(n)  
parān aśeṣeṇaiva kūrtsnyena niśśeṣeṇāviśaṃkayā | *etc.*

It ends:—śrīpūrvapūrṇapriyavādareṇa sāmparkasaṃso-  
dhitamānasena vṛttir mmayā keśavapūrṇanāmnām (— —?)  
sahasrasya samiriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ  
dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tāṃ  
prapaṭhed dhṛtikṛtyahariṃ sa vimuktimayāt | iti śrīsahasra-  
nāmapadyavṛttau daśamaśataṃ samāptaṃ || || śubham  
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam  
language.)

139.

WHISH No. 141.

Size:  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

*Ṣoḍaśakriyā*, a manual of domestic ceremonies (Jāta-  
karman, Upanayana, Marriage, *etc.*), according to the  
school of *Bodhāyana*, in the Malayalam language, the  
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—  
mantraṃ aśmā bhava paraśu(ṣ) bhava hiraṇyama aṣṭaṃ  
bhava | vedo mai (read va) putranāmāsi sa jīva śaradaś  
śataṃ indraḥ śreṣṭhāni dravināni dheti cittin dakṣasya  
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantraṃ āśmā bhava paraśu(ṣ) bhava hiraṇyama aṣṭaṃ  
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...  
mantraṃ yā akṛntaṃ avayan yā atanvata yāś ca devir  
antān abhito dadhantha | tās tvā devir jjarasā saṃ vya-  
yantv āyuṣmān idam pari dhatsva vāsaḥ | See Mantrap. II,  
2, 2; 5.

F. 67:—mantraṃ | sakhāsi saptapadā abhūma sakhyān  
te gameya | sakhyāt te mā yoṣaṃ sakhyān me mā  
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantraṃ yas tvā hr̥dā kīriṇā manyamānomar-  
tṭyaṃ marttyo jōhavimi | jātavedo, *etc.* See Mantrap. II,  
11, 5.



140.

WHISH No. 142.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., 103 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27<sup>th</sup> November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, *JRAS.*, vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapatāye namaḥ avighnam astu | sāndrānandāvabodhātmakam anupamitaṃ kāladeśāvadhibhyan niryuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānam aspaṣṭam dṛṣṭamātre punar urupuruṣār-tthātmakam brahmatatvam tat tāvat bhāti sākṣāt gurupa-vanapure hanta bhāgyaṇ janānām | etc.*

F. 18 marg.: *venāṣā kathā |*

F. 22 marg.: *aśvīnakathā |*

F. 24b marg.: *nīraṇyākṣakathā |*

F. 25 marg.: *Varasimhāvatāram |*

It ends:—*smatvā te mahatvam yad iha nigaditaṃ vi-śvanātha kṣamethā(ḥ) | stotraṇ caitat sahasrottaram adhika-taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvaruṇanena sthitaṃ lilāvatārar idam iha kṛtām āyurārogyasaukhyam || śrīkṣṇāya namaḥ nārāyaṇīyam samāptam || || śrīgurubhyo namaḥ || etc.*

141.

WHISH No. 143.

*Size:*  $9\frac{1}{2} \times 1\frac{3}{4}$  in., (1) + 189 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

*Character:* Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devama Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

*Size:*  $14 \times 1\frac{1}{4}$  in., (1) + 99 leaves, 11 lines on a page.

*Material:* Palm leaves.

*Date & Scribe:* The MS. was copied by Kṛṣṇadvijaya in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:— Kollam tollāyiratta empattañcāmata makaramāsam añcāsiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Simhaḥ karṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam ||

*Character:* Malayalam.

The *Śrutirāñjinī*, a Commentary on *Jayadeva's Gītagovinda*, by *Lakṣmīdhara*, in 12 Saṅgas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

*Size:*  $9\frac{1}{4} \times 1\frac{1}{4}$  in. (and  $7\frac{1}{4} \times 1\frac{3}{8}$  in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

*Material:* Palm leaves.

*Date:* Early 19th cent.?

*Character:* Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:— om hrīm śrīm klīm āṃ (?<sup>1</sup>) nityakāmeśvarī klīm sarvasatvavaśanka-

<sup>1</sup> Indistinct.

rīsenah sarvastrīpuruṣavaśankarī aiṃ klīm sauḥ sauḥ klīm  
aiṃ hrīm namo bhagavativiccai (?) mahātrīpurāsundaryyai  
namaḥ, *etc.*

F. 10b:—na guror adhikaṃ na guror adhikaṃ na guror  
adhikaṃ na guror adhikaṃ śivaśāsanataś śivaśāsanataś  
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindā-  
bhyāṃ namaḥ ||

(2) A fragment begins on f. 11:—ādhāre liṃganābhau  
hrdayasarasije tālumūle lalāṭe dvaipatre soḍaśāre dvidaśā-  
daśadale dvādaśārdhe catuṣke vāsūte bālamaddhye ḍa-  
phakarasabite kaṇṭhadeśe svarāṇāṃ haṃsan tatvārtha-  
yuktaṃ sakalādalayutaṃ varṇnarūpaṃ namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some  
benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16  
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning  
(f. 1):—caturbhujāṃ mahāviśuṃ śaṃkhacakraḡadādharaṃ  
manasā cintaye devaṃ mahāśāsnānam ucyate khasthitaṃ  
puṇḍarikākṣaṃ mantram ṭiṃ hariṃ smaret anantāditya-  
sankāśaṃ vāsudevaṃ caturbhujāṃ śaṃkhacakraḡadāpatma-  
dhāriṇaṃ vanamāliṇaṃ syāmaḥ, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha  
pātraṃ vīti | om prakṛtya vikārabuddhimataśrotratrak-  
caḡṣujihvāghraṇaśāḡkṣāpāṇipādapāyūpastha - śabdasparsārūpa-  
rasagandha-ākāśvāyuvahnisalilabhūmyātmanā aśuddhata-  
tvena aṃ āṃ ah aiṃ ātmatatvena sthūladehaṃ pariśo-  
dhayāmi śoḡlayeti brūyur āryyāḥ, *etc.*

F. 17 ends —īti śaṃkhaḡūjā | gāṃgāḡāyāi viśvarūpāyai  
sadāśivāḡāyāi nārāyaṇāyai namo namaḥ |

Ff. 18-19 contain some tables of Mantras in four  
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra  
ṛṣiḥ amṛtagāyatrī cchandaḥ sarjīvanī (read saṃjīvanī?) -  
rudro devatā aiṃ śukraśāpānāṃ klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ  
śrīgaṇapatāye namaḥ śrīmadvāḡdevatāyā tvā gaṇanāthaṃ  
praṇāmya ca natvā deśikanāthaṃ ca śivānandarasaṃ  
bruve || 1 ||

It ends:—ānandāmṛtapūrītā harapadāmbhojālavāle sthitā  
sthairyopaghnam upetya bhaktilatikā śākhopaśākhā sthitā  
uccair mmānasakāyamānapāṭalim ākramya niṣkalmaṣā  
nityābhīṣṭaphalaprādā bhavatu me salkarmmasaṃvar-  
ddhitā ॥ 50 ॥

144.

WHISH No. 146.

Size:  $9\frac{3}{8} \times 1\frac{3}{4}$  in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise  
on astrology.

It begins:—śrīgaṇapataye namaḥ vyghnam astu śrī-  
sūryādisarvagrahebhyo namaḥ (1) sūryendvagnivilocanam  
girisūtāraktam budhāntasvṛkam devaḥyam rajatācalendra-  
bhṛgubhūḥ koṇādhivāsotsukam saṃpalamkṛtacāruvigraha-  
mayam vṛddhokṣaketum bhaje koṇhāntarggatakālakūṭa-  
gulikaṅ cellūranātham śivam (2) maddhyātavyadhipam  
praṇamya kamalam prāṇeśvaram saṃpade kṛṣṇiyaprabhṛtiṃ  
vicārya bahudhā praśnāgarāṇāṃ aṅjasā saṃgrhyāpi gurū-  
ditaṃ laghudhiyā(3) bodhāya padyair nnavaiḥ pṛcchāsaṃ-  
graham ādadhāmy aham āsau deyva(read daiva)jñatuṣṭyai  
bhavet | 2 | skandheṣu triṣu saśramah kṛtamanās siddhānta-  
bhedeṣu vā pañcavṛttamantrattamo (read °manastamo?)  
nīpunaḍhirācāryavān satyavān daivajñah kṛtanityakarma-  
karaṇo japtātamanāro grahān pañcāṃgeḥkṣaṇapūrvakam  
hi gaṇaye dāstānta (?) svasthadhī(h) | 3 |

F. 2b:—daśakṛm nnavasaṃyuktaiḥ padyair iti samīritā  
dūtalakṣmādikaḍdhyaḥ prathamah praśnasamgrahē ॥

F. 4b:—iti sārasamgrahē praśnaśāstreṣṭamamgāddhyāyo  
dviṭiyah ॥

F. 5b:—iti sārasamgrahē praśnaśāstre sugrīvapraśnā-  
ddhyāyas tṛtiyah ॥

F. 22:—iti sārasamgrahē praśnaśāstre grahavivaraṇā-  
ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnah ॥ ślokanam

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha  
vivāhapaśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-  
nāmṅgayāyudhoḥ lakṣaṇam viṃśatisīlaukair (sic) ity evam  
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ ॥ iti praśnasam-  
grahaḥ samāptaḥ ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other  
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyaḥ parameśvaraḥ ga-  
napatiḥ sūryendubhūrtividvāgīśāspvijidāki(?)rāhuśikhino  
devān gurūmś cākhilān kṣṇīyād aparās (read °rāc?) ca  
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-  
ṣyahitāya samgraham ahaṃ vakṣmi samkṣepataḥ janma-  
yuktaphalāni janmasamaye jñatva salagnān grahān daiva-  
jñāḥ pravadet tathaiva sakalāni praśnodayarkṣād api pra-  
śnam janma samaṃ phaleṣu sudhiyaś śaṃsanty avijñātam  
apy adeśyaṃ viduṣā hi vatyam akhilaṃ praśnopadeśād  
yataḥ tithyrkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile  
deyva(read daiva)jñāni vidhivat prasādyā sumatin datvā  
param prābhṛtaṃ pṛthivī pṛechatu pṛechakas tv abhinataṃ  
nirdhārya buddhyiṣṭva tad ranye bhūmitaleṣu maṅgalayute  
cakram likhed dātavit । etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-  
bhavaḥ hāra vāt guṇasamyutir gguṇaguṇāhārāhṛtā svā  
daśā labdhvāy antaraajā daśātha vidaśā sādhyā tatas  
coktavat । ॥ ॥ iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b):—hariḥ śonarkaniśākarakṣiti-  
javim (?) jivāsphujitsūryajān vighneśam svagurūn praṇamya  
śirasa devīn ca vāgīśvarim praśnajñānavidhau Varāhamihirā-  
patyaś sa yad vastur<sup>3</sup> lokānām hitakāmyayā dvijavaraḥ  
ṭikām karoty albhutām ।

<sup>1</sup> This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*  
Commentary on the *Śatpañcāśikā* of *Pṛthuyāśas*, the son of *Varā-*  
*hamihira*. See Ind. Off. V, p. 1059 (No. 2993).

<sup>2</sup> keśājārka° . . . °vijjivā°. Ind. Off. MS.

<sup>3</sup> Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size:  $7\frac{1}{2} \times 2$  in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasaṅgrahadīpikā the date Kollam 1827 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—*hariḥ śṛiṅaṅapataye namaḥ avighnam astu duḥkhatrayābhīghātāḥ jīḥāsā tadābhīghātāke hetau dṛṣṭe sāpārthā cen naikāntātyantatobhāyāt | etc.*

It ends (f. 7):—*iti saṅkhyāsaptati samāptāḥ | ṣaṭ-triṃśatā saṅghaṭṭitāya tatvāis tvagādisaptāvaraṇo bhavāya etc.*

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—*hariḥ śṛiṅaṅapataye namaḥ || adhi-gatatatvālokaṃ lolōṭṭaravādinam praṇamya muṇim kriyate saptatikāyāṣ ṭikā jayamaṅgalā nāma prekṣāvantonukte prayojane na kvaṇit pravarttanta iti prayojanam ucyate | tatvajñānān molṣaḥ tatvāni pañcaviṃśatiḥ | tathoktam pañcaviṃśatitatvajño yatra kutrāśrametarāḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṃśayaḥ | etc.*

It ends (f. 62):—*iti śṛimatparamahāṃsaparivrajā (read °parivrajakā) cāryaśrī-Govindabhagavatpūjyapādaśiṣyeṇa śrī-Śaṅkarabhagavatā kṛtā sāṅkhyasaptatīṭikā samāptā | śri-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||*

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaṅgrahadīpikā*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekām lohitaśuklakṛṣṇām bahviḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamāṇā bhajanto jahaty enām bhuktabhogān numas tān | Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tathēśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipūjitasam artham pratipādayan pratipādayitāvadheyavacanā bhavati, *etc.*

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sāṅkhyasaptatītikā samāptaḥ || kumudāntā cetāmsi bodhayanti satāṃ sadā śrī-Vācaspatimiśrāṇām kṛti syāt tatvakaumudī || akṣaram yat paribhraṣṭam mātrahīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || śrī-gurubhyo namaḥ || || ||

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālābhayogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyaḥ bālāni mātur upadeśamātrā devavivekakhyātīmanti muktāni babbhūvaḥ, *etc.*

(5)

The *Tarkasaṅgrahadīpikā*, a Commentary by *Annambhaṭṭa* on his own *Tarkasaṅgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvarāya sambamūrtim prāṇipatyā girāṃ guruṃ tīkām śiśuhitān kurve tarkasaṅgrahadīpikāṃ | *etc.*

It ends:—ity Annambhaṭṭopādhyāyākṛtatarkasaṅgrahadīpikā samāptā || || śrīmahātripurasundaryai namaḥ || *etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṅgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, *etc.*

It ends:—Kāṇādan̄yāyatayor bālav̄yutpattisiddhaye Annaṃbhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISII No. 148.

*Size:* 7 × 1 $\frac{3}{4}$  in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

*Scribe:* Dāmodara.

*Character:* Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veikatanāyaka*, son of *Appayāryya*. Fragment only (ff. 1—22). See Hultzsck II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale viṇṭṭayam śrī-Vemkiṭeṣam gurum natvā Vemkiṭanāyakas tv anudinam jātopayayāt<sup>1</sup> sudhīḥ *etc.*

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhau prathabijmihāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the *Bālakāṇḍa* of *Vālmiki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gaṃṣiyati idaṃ pavitraṃ pāpa-ghnam puṇyam vedaiḥ ca sammitam yaḥ paṭhed rāmaca-ritam sarvapāpaiḥ pramucyate . . . . ., and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnāradaṅkaye śrīsamkṣepo nāma prathamā sarggaḥ || . . . śrīgaṇapataye namaḥ |

<sup>1</sup> Read jātoppayāryyāt with Dr. Hultzsck' MS.



(4)

Ff. 23b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 160 + (3) leaves, generally 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samagatya bhagavān bhrgu-  
ndanaḥ grāmaṇin kalpayām āsa tasmin saptadaśa dvijān  
kañcidvijān dvijeṣv atra āṅgrānvayam eva ca kṣetrakā-  
ryāya rāmas tu lakṣmīśasya nṛpa, etc.

F. 6b:—iti śrībhūgolaapurāṇe keralamāhātmye addhyāyaḥ ||

F. 39b:—iti śrībhūgolaapurāṇe pañcāśoddyāyaḥ ||

F. 50b:—iti śrībhūgolaapurāṇe keralamāhātmye gargga-  
yudhiṣṭhīrasaṃvāde addhyāyaḥ ||

F. 92:—iti keralotbhave nilānadīmāhātmye pañcamo-  
ddyāyaḥ || ||

F. 131b:—iti śrībhūgolaapurāṇe umāmaheśvarasaṃvāde  
keralamāhātmye saṃkṣepo nāma prathamoddyāyaḥ ||

F. 155:—iti agastyasaṃhitāyāṃ keralotbhave ikṣunadī-  
māhātmye pañcapañcāśoddyāyaḥ ||

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-  
śatatanoddyāyaḥ || śubham bhavatu ||

148.

WHISH No. 150.

*Size:*  $11\frac{3}{4} \times 1\frac{5}{8}$  in., 209 leaves (the first of which is missing), 7 lines  
on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. The leaves are numbered by Akṣaras.

*Injuries:* The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhvakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ॥

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhatmyakhaṇḍe trayodaśoddhyāyaḥ ॥ śivamāhātmyakhaṇḍas samāptaḥ ॥

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ ॥ samāptā jñānayogakhaṇḍaḥ ॥

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyaḥ ॥ muktikhaṇḍas samāptaḥ ॥

The MS. breaks off in the middle of the 39<sup>th</sup> Adhyāya (which begins f. 204) of the Yajñavaibhvakhaṇḍa.

149

WHIT No. 151.

*Size:*  $7\frac{5}{8} \times 1\frac{1}{2}$  in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

*Material:* Palm leaves

*Date:* 18<sup>th</sup> cent.?

*Character:* Malayalam

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—harīḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṣṣṭir ādyā vahati vidhīhutaṃ yā havir yā ca hotra (read hotrī) ye dve kālaṃ vidhatta śrūtiviśayaguṇā yā sthītā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtir iti yayā prāṇinaḥ prāṇavantaḥ pratya-kṣābhīḥ prapannaś tanubhir avatu vas tābhīr aṣṭābhīr īśaḥ | naipatthyābhīmukhaṃ avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭi |  
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariṣad eṣā adya khalu  
Kālīdāsagrathitavastunā navena nāṭakenopasthātavyam  
asmābhiḥ | *etc.*

The first Aṅka ends f. 16b, the 2<sup>nd</sup> A. f. 30, the 3<sup>rd</sup> A.  
f. 42, the 4<sup>th</sup> A. f. 58, the 5<sup>th</sup> A. f. 72b, the 6<sup>th</sup> A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu  
viḍaujāḥ prāyavrṣṭi(ḥ) prajāsatatayajñas (*sic*) svarggīno bhā-  
vayālam yugaśataparivarttā. (Verse 193 in Böhlingk's  
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,  
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',  
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
śrīmatkailāsaśaile sakalagaṇacāmalakrasampūrṇasānau sā-  
nandaṃ pārijātaprasavasulabhān (?) mānayan mandavātān  
pratyagrapremahr̥dyām anuśāsan anusaran dakṣajāmikṣu (?)  
cāpakriḍābhedair anaiṣṭhānamapi sa samayaṃ somalekhā-  
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-  
tām prākṛtaiḥ prāptajvaiḥ datvā rudrasya bhāgaṃ vidhi-  
vad avahitās satrasesaṃ samāpya svasthā svam svan nivā-  
saṃ prayayur atyaktas sopi dakṣo babhūva || iti dakṣaya-  
jñaprabandham samāptaṃ || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
sākam yā sāgarbhyais samayajalanidhiṃ dūstaraṃ sādhu  
tīrthā (ead tīrtvā?) nirmukto vaktrarandhrād vidhur iva  
tamaso bhāsamāno nitāntaṃ pāṇiṃ pārtthātmajenātbhuta-  
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais  
saha śamanasuto mātsyapuryāṇy avātsit | *etc.*

It ends:—mātpvācam acirān niśamya padatārit (?)<sup>1</sup> viṇi-  
namaskaric (?) cādarena nijasodaraṇ ca samudaṃ praṇamya

<sup>1</sup> The metre requires a short syllable.

śamanātmajam yātudhānaparameṣakollupatināśumārutasu-  
tan teli (?)<sup>1</sup> \* ādi devacaraṇāravindamakakāu vila \* (?)<sup>2</sup>  
karutibhinān ||

150.

WHISH No. 152.

*Size:*  $6\frac{3}{4} \times 1\frac{1}{2}$  in., (2) + 196 + (2) leaves, generally 9 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam 999, i. e. A. D. 1824.

*Character:* Malayalam.

The *Tantrasamuccaya*.

It begins:—hariḥ śrīgaṇapataye namaḥ avigānam astu  
śrīgurave namaḥ | śrīmatṣaṭgūṇasambhṛtaṃ vapur adhiṣṭhā-  
yānugrṇṇāti yaḥ śraddhābhaktipavitratoḥ pāṇai svāraṃ-  
bhabhūkārukaiḥ pūrṇānandarāsānubhūr viśisādān (?) tar-  
ppito yajvanas tan devaṃ nūgamāgamāśadhigataṃ nityaṃ  
samārādhnuyāḥ (?)<sup>3</sup> | gurudivākarabhadrakāṭākṣarusphuri-  
taḥ(t)kamalodarasaṃbhṛtaḥ likhitāśmātha tantrasamucca-  
yaḥ, etc.

F. 103:—iti tantrasamuccaye vaśasyāgamasāraḥ paṭalaḥ  
samāpi ṣaṣṭhaprakṛtiṭa (*sic*) kṛtapadapiṭhapratimāvāvakapi-  
thikā pratiṣṭhaḥ ||

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-  
parikalpanāprakāraḥ paṭalaḥ kalaśaprasādhanaitatsnapanā-  
khyāndavaroṣṭa samāptaḥ ||

It ends:—balipīṭhamādhvājādijittena vihitair ddeva-  
viśuddhyavasrutais tanuśoddhya (*sic*) || || || || || iti samntra-  
samucceyeye samāptaḥ | (*sic*) etc. (Date in Malayalam  
language.)

151.

WHISH No. 154.

*Size:*  $7\frac{3}{4} \times 1\frac{1}{4}$  in., (1) + 137 + 4 leaves, generally 7 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

<sup>1</sup> The metre requires ॐ.

<sup>2</sup> The metre requires ॐ for vila\*.

<sup>3</sup> Doubtful reading.

*Character:* Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

*Injuries:* Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Mañkhuka*. Our MS. mentions Mañkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāsmīrasāndhivigrahikamañkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvya-mālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Mañkha or Mañkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Mañkhuka identical with Mañkhaka, and was he the real author of the Alaṃkāraśāstra which his Guru appropriated to himself?

It begins:—hariḥ śaṅgaṅapataye namaḥ avighnam astu namaskṛtya parām vīraṅ devīm trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛttāṃ tūlparyam ucyate iha bhāmahotbhaṭṭa-prabhṛtayas tāvāṃ cīrantanālaṃkārakārāḥ pratiyamānam artham vācyaṃ namaskāratayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṅgāt tasmād āśrayāśrayi-bhāvenaita cīrantanamātānuṣṛtiḥ || samāptaṅ cedam alaṃkārasarvasvam || || iti Mañkhuko vitene kāsmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṅ tad idam alaṃkārasarvasvam || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyaṃ tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyaṅgyamu-  
khena vā iti trayahaḥ prāyahaḥpakṣāḥ ādyeḥy alamkārato guṇato  
veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvaṃ sapakṣe  
satvaṃ vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyanyāyo mī-  
māmsakanyāyah ||

152.

WHISH No. 155.

Size:  $13\frac{5}{8} \times 1\frac{7}{8}$  in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines  
on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the  
19<sup>th</sup> cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's*  
*Nāmalingānuśāsana*, by *Kṣīrasvāmin*. Not quite complete.  
See Aufrecht in *Z. D. M. G.*, XXVIII (1874), pp. 103 seqq.;  
Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataḥ namaḥ avighnam astu  
śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṃ  
gorocanārucilalātavilocanaṃ || 1 || anyonyagādhapariraṃ-  
bhanipīḍanaena piṇḍabhavaṃ bahir iva sphuṭitonurāgaḥ |  
adyāpy abhinnaṃudro yathāhṛtthibhir Amarakośa eṣa  
budhāḥ utpātyate yathecchvaṃ gṛhṃiddhvan nāmaratnāni |  
prakṛtipratyayavākyair vyastasamastair miruktinigadā-  
bhyāṃ iti saptāṣṭaiḥ pāthibhir māmnaṃ pārāyaṇaṃ kur-  
mmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrā-  
ntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ |  
sahajo yas samudhāḥ kṣīrābdhes sopi maṃsyate candra  
ity atra kiṃ kamaḥ gatānugatikañ jagat | vastv eva tan  
na hi bhavet kriyatenyathā yat kaś chādayed dinamāṇiṃ  
karasamputena sāretarāntaravicāraḥcāṇāṃ pratīrṣyaṃs tenā-  
ham eva bata durjjana cakravartī | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas sam-  
pūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas sampū-  
rṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-  
ṭane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas saṃpūrṇaḥ ||

F. 128:—ity Amarakośotghāṭane saṃkīrṇavarggas saṃ-  
pūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ |  
lakṣaṇayābhīnavah | adhr̥ṣṭopratibhaḥ || śuddho varṣā ca |  
vidvatsupragalbhau viśāradau | vigataś śāradopratibhatvan  
doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
lakṣmīm ātanutāt sa vo munivaś Vyāsābhīdhānoniśam  
yaḥ prāleyagirāv Apāntaratamoriṣeṇa nityan tapaḥ tanvā-  
nasya kalāharer avikalā lokaśārodyatād rāg asyandata  
bhāratāmṛtajhari yasyeyam [āsye yam] āsyendutaḥ | 1 | nṛtya-  
ntam rajanīmukhe svapitarāṇa stutyān trilokijanair nityan  
tan nijakarmṇatālavavānaḥ | 2 | nityantam ānandayan āghnānaś  
ca yathālayam bhūvi karāgreṇorunādam kīpānighnātmā sa  
hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama  
stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha  
stabakaḥ || || atīta bhūpatir atbhutāvadānam guṇasaṃpra-  
ñjītasarvajīvalakam yuvarājapade yuvānam enam bhāratam  
modabharāṇaśobhyaṣīcat | 1 ||

153.

WHISH No. 158.

Size:  $7\frac{1}{2} \times 1\frac{5}{8}$  in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines  
on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-  
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—hariḥ ataḥ paraṃ pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyaṃ divyūlayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus saṃsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi saṃsārasandhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātsaryāñ ceti śaḍvargō vairi jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsanam prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānañ cāpi samādhitā, etc.

F. 8:—iti prayogasāre pañcamah paṭalāḥ || ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇam | iṣṭye naimittike cāpi vāsadhīne ca karmaṇi dikvidikṣaṇe prāpte śaṃkuś śaraṇam ucyate, etc.

It ends (f. 9b):—praśastasūtrasūkrāṇān tu śaṃkunaivāvadhārayet yathāiva pūrvāparayānyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastāpāyāṃ vivicya kāryyāni karmanibandhanāni | iti prayogasāre śaṭḍvīmśah paṭalāḥ ||

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāmsamalākīrṇpatatkeṭāmiśadhūpitādāḍimīphalasanpatāṃ mahatīm labhate parāṃ | yasya kasyāpi māṃsena gokṣiṇagūlasaṃginā tena siktena nāraṃgī sūsvādākhyā<sup>†</sup> phalāśritā | prathamam kusumo meṣah kuṭhāreṇa kṣate kṛte jñāṅghāyām tilacūrṇena samena madhu-sarppiṣā | etc.

F. 1 margin:—pādapadohalaparakāraavidhi.

F. 1 b marg.:—vṛkṣasecanam.

F. 2 marg.:—vijāropanam. (Read bijā°?)

F. 2 b marg.:—vṛkṣavaicitryadohalabhedāḥ bijastambhanam.

F. 5 marg.:—tilakosarvalokavaśyakaram.

<sup>†</sup> The reading of the syllable ssvā is doubtful.



- F. 5b marg.:—ṛtunāśam.  
 F. 8 marg.:—vañjiraprakriya.  
 F. 9 marg.:—payastambhaḥ.  
 F. 10 marg.:—bhūnāgatailaparakāraḥ. bhūnāgolpatti-  
 prakāraḥ.  
 F. 11b marg.:—dirghakeśakaraṇam. keśavṛddhiḥ.  
 F. 12 marg.:—karṇnavṛddhiḥ. kucavarddhanam.  
 F. 12b marg.:—strimukhakāntikaraṇam. śyāmikāharaṇam.  
 kāntisaurabhakaraṇam.  
 F. 13 marg.:—śārīradurgandhaharaṇam | dorddurāmo-  
 daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-  
 karaṇam |  
 F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.  
 kṣulpipāsāharaṇaprayogaḥ.  
 F. 14 marg.:—pipāsāharaṇam.  
 It ends (f. 14):—dugdhayuktam phalam dhātryādinaikam  
 peṣayet tataḥ sitājyasahitam vacyāmodakam bhakṣayet tu  
 tam daśarātreṣu samhanti pipāsāṁ ca na samśayaḥ ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

*Size*: 10 × 1½ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

*Material*: Palm leaves.

*Date*: 11<sup>th</sup> or 18<sup>th</sup> cent.?

*Character*: Malayalam.

*Injuries*: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Siṃharāja*, son of *Samudrabandhayajvan*. See Pischel, *Grammatik der Prakrit-Sprachen* (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu antarāyāndhatamasavidhvamsanavibhākaraṇam daityavar-

tmopamarddendum vande karimukham mahah (read aham?) |  
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-  
gadheyam tam prasannaṁ dakṣiṇāmukhaṁ | setum vyākhyā-  
narūpaṁ gahanam akṛta yaś śāstrasāhityasindhora buddhya  
baddhvā yathārttham vyaracayata nijāṁ sindhubandheti-  
samjñāṁ natvā tam yāyajukam nigamavidhividaṁ tātam  
asya prasādād vyaktam rūpavatāram viracayati mitam  
Siṁharāṭ prakṛtiyam | iha prakṛtaśabdās tridhā | saṁ-  
skṛtasamās saṁskṛtabhavā deśyās ceti | etc.

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ || ukhāntā  
striliṅgā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chaiva dīdāro  
bhavati | tuhmārū | alhmārū | anyādrśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—\*\*\*\* | ssagrṇṇau drśiṅgāhoḥ | vassadi |  
grṇṇadi || || iti sakalavidyāviśaradasya samudrabandhaya-  
jvanas sūnunā Siṁharājanāmadheyena vāracite prakṛtarū-  
pāvatāre śaurasenyādivibhāgas samāptāḥ ||

155.

WHISH No. 160.

Size:  $6\frac{7}{8} \times 1\frac{5}{8}$  in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.<sup>2</sup>

Character: Malayalam.

The *Amarakośa*, or the *Nāmaliṅgānuśāsana* by *Amarasimha*.

It begins:—haviḥ śrīgaṇapataye namaḥ avighnam astu |  
yasya jñānadayaḥ sindhor, etc.

It ends<sup>2</sup>:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte  
kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cā-  
nuvākaś ca kuḍumgakaḥ liṅgādisaṁgrahavarggaḥ || iti tṛti-  
yakāṇḍas samāptāḥ | Amarakośakāṇḍam etc.

<sup>1</sup> Leaf damaged.

<sup>2</sup> Sec III, 5, 16—17.

156.

WHISH No. 162.

*Size:*  $7\frac{1}{2} \times 1\frac{3}{4}$  in., 137 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
jñānaśaktidharam śāntaṃ kumāraṃ śāntaratmajam devā  
\*\* danam skandam Agastyah paripreṣṭhāti bhagavan dar-  
śanāt tubhyam antyajasyāpi saṃgatāḥ saptajanmasu vipra-  
tva(m) svarggāt bhraṣṭasya jāyate kenāsi nātha bhūtānām  
sarveṣām anukampakaḥ atas sarvahitan dharmam saṃ-  
kṣepāt prabravīhi me dharmā bahuvīdhā devyai devena  
kathitāḥ kila te ca śrutās tvayā sarve prechāmi tvām aha-  
n tataḥ kimpradhānās śive dharmās sivavākyaṅ ca kīḍṣam  
liṅgerccitās śivaḥ kena vidhinā samprasīdati vidyādānaṅ  
ca dānānām sarveṣām dharmam kila tac ca śrutau dvije-  
ndrānān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-  
nān jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṃgavi(dhi)r nnāma  
prathamoddyāyaḥ ||

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma  
dviṭiyoddyāyaḥ ||

F. 74b:—iti . . . pāpagativīṣeṣo nāma saptamoddyāyaḥ ||

F. 97:—iti . . . svargginārakicihnāddhyāyo nāma ||

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddyā-  
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame  
gomānāmyan nāma dvādaśoddyāyaḥ || śivadharmottaram  
samāptam || namaś śivāya ||

157.

WHISH No. 163.

*Size:*  $7\frac{5}{8} \times 1\frac{3}{4}$  in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to  
23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 18<sup>th</sup> cent.?

*Character:* Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14<sup>th</sup> Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-  
ṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-  
tsavaḥ māmakaḥ pāṇḍavāś caiva kim akurvata Sañjaya |  
Sañjaya uvāca | dr̥ṣṭvā tu pāṇḍavānikam vyūḍham | Duryo-  
dhanas tadā ācāryam upasaṅgamiya rājā vacanam abra-  
vit | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahminavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde arjjunaviśādayogo nāma  
prathamoddhyaḥ ||

The 13<sup>th</sup> Adhyāya ends f. 52. Then follows:—śrībha-  
gavān | paraṁ bhūyaḥ pravakṣyāmi jñānam utta-  
maṁ ya(j) jñātvā munayas sarve paraṁ siddhim ato ga-  
tāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṁ yāti dehabhṛt  
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf  
begins: — mūlāmbhoruhamaḍḍhyakoṇavilasatbandhūkarā-  
gojvalāñ jvalājālitendukāntilahari[m]m ānandasandāyinim  
helālālitānilakuntaladharaṣṭi nilottariyāṁśukāṁ kollūrādini-  
vāsinim bhagavatīm dhārayāmi mūkāmbikāṁ | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23,  
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklā-  
mbaradharam viṣṇum śaśivarṇṇam caturbhujam prasanna-  
vadanan dhyāya sarvavighnopaśāntaye | om namo bhaga-  
vate vāsudevāya om namo bhagavate puruṣottamāya om  
namo nārāyaṇāya om namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti  
om kīrtanam yasya keśavasya mahātmanah nāmnām sa-  
hasran divyānām aśeṣeṇa prakīrtitam ya idam śrīnuyān  
nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam  
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ  
anuṣṭup chandaḥ | annapūrṇeśvari devatā | on namo bha-  
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||  
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-  
vatā | etc.

(2) The *Ānandalahari*, by *Śaṅkarācūrya*. See Haeberlin's  
*Kāvya-saṃgraha* pp. 246 seqq.

It begins:—śrīgaṇapataye namaḥ aṅghnam astu śivaś  
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan  
devo na khalu kuśala spanditum apītas tvām āraddhyāṃ  
hariharavirīncādibhir api prañatam stotum vā katham  
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ādivasakarānirājanavidhis  
sudhāsūteś candropalajalalayair argghyaracanā svakīyair  
ambhobhis salilanidhisauhityakaraṇan tvadīyābhir vāgbhis  
tava janani vācāṃ stutir īsam | 103 || yā kaṇṭhanālakaba-  
likṛtakālakūṭacchāyeva viśburati vakṣasi candramauleḥ sā  
me samastaduritāni kaṭakṣamālā tucchīkarotu tuhinācala-  
kanyakāyāḥ ||

158.

WHISH No. 164.

Size:  $7 \times 1\frac{3}{4}$  in. 150 leaves (but the two first leaves are lost).  
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being  
badly damaged.

(1)

*Śaṅkara's* Commentary on the *Baḥṛyca-brāhmaṇa-Upa-  
niṣad*, i. e., the 2<sup>nd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka*  
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam  
karimādhighatam yasmin mahad ukthākhyam śāstram

bṛhati sahasralakṣaṇam śasyate tat karmmokthaśastro-  
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-  
prānavijñānena samuccirṣi \*\*, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-  
bhavat samabhavad iti || iti śrī-Govindabhadragavātpūjyapāda-  
śiṣyaparamahamsaparivrājakācūrya-śrī-Śaṅkarabhadragavātpā-  
dakṛtau bahvṛcabrahmaṇopaniṣadvivarāṇe prathamoddyā-  
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya  
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmiti  
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhadragavātpūjyapādaśiṣyaparama-  
hamsaparivrājaka-Śaṅkarabhadragavātpādakṛtau bahvṛcabrah-  
maṇopaniṣatṭikā samāptā || || brahmaṇe namaḥ || śrīguru-  
bhyo namaḥ || śrīdurgāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

Śaṅkara's Commentary on the *Saṁhitā-Upaniṣad*, i. e.,  
the 3<sup>rd</sup> Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas saṁhitāyā upaniṣad ity ādyā  
saṁhitopaniṣad asyās saṁkṣepato vivaraṇam kariṣyāmaḥ  
mandamaddhyamabuddhinām apī tadarthābhivyakti syād  
iti tadarthavijñānaprayojanāt ca vakṣyati sandhīyate pra-  
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—\*\*\* bhagavat-  
pūjyapādaśiṣyaśrīmatparamahamsaparivrā \*\*\*\* rabhadragavā-  
kṛtau saṁhitopaniṣadvivarāṇam sa \*\* || \*\* ya namaḥ ||  
śrīkṛṣṇāya namaḥ || śrīdurgāde \* ai \*\* || akhilabhuvana-  
hetun nityavijñānānūrttiṃ sakalajanahṛdistham sarvadāvā  
\*\*\*\*\* n devadevān praśam \*\*\*\*\*

159.

WHISH No. 165.

Size: 11 $\frac{3}{8}$  × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines  
on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38): — vedārthasya prakāśena tamo hārdḍam nivārayan pumartthāś caturō deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratīrtha-Vidyāraṇyamuniśvarau kriyate trptidīpasya vyākhyānam gurvanugrahāt | trptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratīrthagurus tasya śrutivyākhyānarūpatvād vyākhyeyām śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pṛuṣaḥ, *etc.*

F. 63b:—iti śrīparamahamsaparīśajakācāryya-śrī-Bhāratīrtha-Vidyāraṇyamunivaryyakmkareṇa Rāmakṛṣṇākhyaviduṣā viracitā trptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratīrtha-Vidyāraṇyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyadīpikām | *etc.*

F. 70:—iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratīrtha-Vidyāraṇyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | *etc.*

It breaks off (f. 82b) with the words:—iti proktaṃ yamenāpi pṛchate mūketasa iti | uktam arttham upasamharati | iha vānaraṇe vāsya bra.

## 160.

WHISH No. 169.

*Size:*  $7\frac{1}{2} \times 1\frac{1}{2}$  in., (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* 15<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of Bhaṭṭaka. See No. 54 (3).

It begins:—śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitaṃ | gaurīvināyakopetaṃ śamkaraṃ lokaśamkaraṃ || 1 || vedārthāśaivaśāstraājño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākarah pūrṇaḥ ||  
om ||

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāmkārūḍhaval-  
bhāśiṣṭam | kumkumaparāgaṣoṇam kuvalayinijārakā-  
pīḍam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-  
ghaṭitamūrtil | kāncananikuṅjavāṭikandaladavaripraban-  
dhasaṅgītaḥ || 2 || . . . tatra catuṣṣatayojoḥpariṇāhan  
devaśilpinā racitam | nānāsālamanojñan mahāmy ahan  
nagaram ādividyāyāḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamān tārānikaraiḥ  
pariṣkṛtam sevyam | amṛtamayakāntikamalam antaḥ kala-  
yāmi kundasitam indum | 102 || śrīṅga.

(3)

The *Bārhaspatyasūtra*, or *Nīlarvasva* by *Bārhaspati*, in  
6 Adhyāyas.

It begins:—Bārhaspatir atharvarya indrāya nīsarvasvam  
upadiśati | ātmavān [n]rājā ātmavantam mantriṇam āpā-  
dayet | daṇḍanītir eva vidyadharmmam api lokavikruṣṭan  
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śrī-  
gurubhyo namaḥ | śūḥam astu ||

(4)

First Part of the *Subodhinī*, a Commentary on the  
*Bṛhajjātaka* of *Varāhamihira*.

It begins:—śrīgaṇeśāya namaḥ | ātmāyate svātmavidān  
janānām mārgāyate janmavivarjjitānām | dipāyate yo jaga-  
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā horā  
racitā Varāhamihirācāryyeṇa nānārtthini tasyā matgurude-  
vatānanasarojātāprasādāgatam | etc.

It breaks off at the beginning of the 2<sup>nd</sup> Adhyāya:—iti  
savyākhyāne horāśāstre samjñāddhyāyaḥ prathamah || hariḥ



om ॥ śubham astu atha gṛhayonibhedāddhyāyo vyākhyāyate  
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-  
puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | . . . sacivau  
preṣyaḥ sahajaḥ ॥ 1 ॥ kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

*Size:*  $7\frac{1}{4} \times 1\frac{3}{8}$  in., 39 leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

*Character:* Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-  
gurubhyo namaḥ | yena traikālyajñānaṃ sammuditam  
ajñānaṃ timiravarttibhyo tajñānaṃ divyayutaṃ vakṣye  
tasmai namaskṛtyam jyotiṣphalam ādeśaḥ phalārttham  
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe  
jyotiṣajñāna<sup>†</sup> ॥ 2 ॥ *etc.*

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā  
iti kṛṣṇīye ekatrimśaddhyāyaḥ ॥ ॥ Kṛṣṇīyam samāptam ॥  
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | *etc.*

162.

WHISH No. 172.

*Size:*  $5\frac{5}{8} \times 1\frac{7}{8}$  in., (2) + 54 + (10) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* Beginning of 19<sup>th</sup> cent.?

*Character:* Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.  
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu  
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |  
tajñānaṃ divyayutaṃ vakṣye tasmai namaskṛtyaṅ jyotiṣa-

<sup>†</sup> See below No. 162 for various readings.

phalam ādeśaḥ phalārttham āraṃbhaṇaṃ bhavati lokā tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, *etc.*

It breaks off with the words:—śaśisukrābhyāṃ iṣṭe śitir ggāvo hṛtās sagopalāḥ |

163.

WHISH No. 174.

*Size:*  $14\frac{1}{8} \times 2$  in., (1) + 59 leaves, 10 lines on a page.

*Material:* Palm leaves.

*Date:* An entry by Mr. Whish is dated 1828. The MS. is probably not much older.

*Character:* Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhṛtācārya*, followed by the Author's own Commentary *Siddhāntamuktāvali*.

It begins:—\*\* śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | nūtanajaladharaṇḍīcāyē gopavadhūṭidukūlacorāya | tasmai kṣṣṇāya namaḥ saṃsāramahīruhasya bijāya dravyaṃ guṇas tathā karmaṇā sāmānyam saviśeṣakam samavāyas tathābhāvaḥ padārtthas sapta kīrttitāḥ || 2 | kṣityaptejomarudvyomakāladigacchinō manaḥ | dravyāny atha guṇā rūpaṃ raso gandhas tātā param || 3 | sparśas saṃkhyā parimitiḥ pṛthaktvaṃ ca tātā param | saṃyogaś ca vibhāgaś ca paratvaṃ cāpa(ra)tvakam | 4 | *etc.*

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ||

It ends:—iti śrīmalapādḍhyāya-Pañcānanabhṛtācāryya-viracitā siddhāntamuktāvali samāptā || hariḥ om śrīgurubhyo namaḥ ||

164.

WHISH No. 175.

*Size:*  $13\frac{1}{2} \times 1\frac{7}{8}$  in., 43 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> cent.

*Character:* Malayalam. The leaves are numbered as follows: ma mā mi mī mu mū mṛ mṝ nḷ me mai mo mau ma mama — ya yā yi yī yu yū yṛ — na nā nī nī nu nū nr nṝ nḹ ne nai no nau nama na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmmaṇi hana iti niniḥ tatra hi kutsitagrahaṇam karttavayam ity uktaṃ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitaṃ hananan tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyaktas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20b:—iti bhartṛkāvyatīkāyāñ jayamaṅgalābhidhānāyām adhikārakāṇḍe prathamah paricchedah || sugrīvasamāgamasamjñakah pañcamas sarggah ||

The last (?)<sup>1</sup> leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyaṃ apaśyantaḥ kaumārīm patatām vara | mriyāmahe ity aha | he patatām vara mriyāmahe na gacchāmaḥ kim iṣṭa kaumārīm akṛtapūrvadā-raparigrahaṃ pati[ta]ṃ labdhvatiṃ kaumārīpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāñ ceti phiñ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhāñ yat upāt praśamsāyām iti<sup>2</sup> yati pratyaye nuṃ | apaśyantaḥ anupalabhamānāḥ ||

165.

WHISH No. 176.

*Size:* 14 × 1 $\frac{1}{2}$  in. (4) + 271 + (1) leaves, 9 or 10 lines on a page.

*Material:* Palm leaves.

*Date:* An early copy by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

*Character:* Grantha.

The *Syveda-Saṃhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ◡ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ॡ at the bottom of the line, e. g. kva ॡ in V, 30, 1. At the end of unaccented words we find the sign ◡ at the bottom of the line. The

<sup>1</sup> Possibly the leaves are disarranged.

<sup>2</sup> See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign  $\perp$  is used to express the Anunāsika, e. g. devān |  $\perp$  | ā | ihā | vakṣati  $\curvearrowright$  | in I, 1, 2.

It begins:—agnīm | ile  $\curvearrowright$  | purāḥ — hitam | yajñasya | devām | ṛtvijam || hótāram | ratna — dhātātamam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamoddhyāyaḥ ||

The second Aṣṭaka begins:—prū | vaḥ  $\curvearrowright$  | prāntam | raghu — manyavaḥ  $\curvearrowright$  | āndhaḥ | yajñām | rudrāya | mīḥṣe | bharaddhvam  $\curvearrowright$  || *etc.*

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

166.

WHISH NO. 177.

*Size:* 19 × 2½ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

*Material:* Palm leaves.

*Date:* Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

*Character:* Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divaḥ | vya | asyā | pra-sántā | aśvīnā | huve  $\curvearrowright$  | járamāṇaḥ | vya | arkkaiḥ | *etc.*

The V<sup>th</sup> Aṣṭaka ends f. 198b, the VI<sup>th</sup> Aṣṭaka f. 241, the VII<sup>th</sup> Aṣṭaka f. 282b, and the VIII<sup>th</sup> Aṣṭaka f. 323b.

† See Professor Max Müller's 2<sup>nd</sup> Edition of the *Rigveda-Saṃhitā* with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vaḥ | sū-saha | ásati || 49 || gati-tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bindurllipi° etc.

167.

WHISH No. 178

*Size:* 15 $\frac{3}{4}$  × 1 $\frac{5}{8}$  in., 6 + 165 leaves, or 8 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

*Character:* Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sālavēda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTĪH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins: gautamasya parkkaḥ | o ta gnā i | ā cho yā hī ṇa va | to yā pre i | tokāyā pre i | gr kā ṇā nō hā | vyā co dā | yā pre i | tokāyā pre i | nāghī i hō tā sā | tsā ve | hā aū hō vā | hī tū śī | di 7 pa 9 mā 9 jho || ā te gna | yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā i | ni ghāi hō tā satsi barhā i śī | baverhā i śā aū hō vā | bajarhī śī | di 9 pa 6 ma 6 tṛ || etc. See Sv. I, 1, 1.

F. 2:—ekonaviṁśati prathamah || F. 3:—pañcadaśa dvitīyah || F. 4b:—ekaviṁśatis tṛtīyah || F. 7:—dvā- viṁśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā- ptam ||

F. 30b:—dvāvīṃśati ṣaṣṭhaḥ || sāmāṃ 132 || bahusāmi samāptam || om tvāṣṭri sāmā | ī paṃ kha yantiḥ | *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau | a pa bli tvā śu | *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamaḥ || bṛhati samāptam || sāmāṃ 150 ||

F. 58:—trayodaśa tritīyaḥ || tṛṣṭup samāptam || om ṣaikhaṇḍinam | gā yi yā | *etc.* See Sv. I, 4, 2, 4, 1.

F. 66:—caturvīṃśati caturthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaṃ samāptam ||

F. 116:—pañcatrīṃśad ekādaśā || pavamānam samāptam || sāmāṃ || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṃ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśāṣṭamaḥ || tritīyaparvaṃ samāptam || hariḥ om || āraṇam samāptam || sāmāṃ 248 ||

F. 156:—daśa tritīyaḥ || śukriyaṃ samāptam || F. 157 ends:—hi ma sthi kā ā pre | dū ka yo | ā ci | di 6 pa 6 ma 2 kā || gāyatraṃ samāptam || śubham astu śrīguru-caraṇāravindābhyāṃ namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnīho tra trā tam agne jhū agniṃ duku | agnirvatrā dhudheli | preṣṭha chodhau kū | tvamnojhego | ehyundain | ā te the jū | tvam agne bī | agne vivasvad agho ekonaviṃśati prathamamaḥ || namas te ḍu | dū tam vo nū | *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyaṃ samāptam || vi dāma ghavanā | dārāyendran dhanasya cauṭi ḍhu | ā i vā ṇo | u dvaya ṇte | tatsaka | śakvari samāptam || prakṛti-calākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size:  $7\frac{1}{4} \times 1\frac{1}{8}$  in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17<sup>th</sup> or 18<sup>th</sup> cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *1ṣṭāṅgasaṃgraha* by *Vāgbhaṭa*, *Adhyāya* 3<sup>1</sup>.

It begins:—*smṛto vātapittaśleṣmakṣataksayaiḥ kṣayāyopekṣitās sarve balinaś cottarottaram | teṣām bhaviṣyatām rūpaṃ kaṅṭhe kaṅḍūrarocakaḥ śūkapūrnābhakaṅṭhatvam tatrādho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmīn kaṅṭhe ca saṃsajan śirasrotāṃsi saṃpūryya taṅgāny utkṣipann iva | etc.*

It ends:—*kramād vīryyaṃ rucih pṛstir balaṃ varṇṇas ca hiyate | kṣīṇasya sāsrṇmūtratvam syāc ca pṛṣṭhakaṭi-grahaḥ vāyu[h]pradhānā(h) kupitā bhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrataṃmāhātmya*, *Jayantī-māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhūṭāramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratānām uttamotta[motta]ṇam kṛt[v]ārtthosmī na sandehas tvalprasādād adhoḥkaja | anyo me saṃsāyo bhūyād dhṛḍi śalyaḥ ivārppitaḥ chettum arhasi deveśa nā \*\*\* hi vidyate | tvām rte devakṛtā sarvajña yadupuṃgava ekādaśīvrataṃ idan nityaṃ sa kāmyaṃ eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrataṃmāhātmyaṃ samāptaṃ || namostu tejase dhenupāline lokapāline dhārāpayodharotsaṃgaśāyine keśaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇaḥ ||*

The *Jayantīmāhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānajñānatejase | śrī-Nāradaḥ || jayantyaś caiva māhātmyaṃ kathayasva pitāmaha tacchru-tvāhaṃ gamiṣyāmi tad viṣṇoḥ paramaṃ padaṃ | pitāmaha uvāca | śrṇu vatsa pravakṣyāmi prabhāvaṃ caṣṭamīṣu ca jayaṃ puṇyaṃ ca kurute kṣayaṃ pāpasya yasya ca | etc.*

<sup>1</sup> As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantimāhātmyam sampūrṇam ||

The Jayantivratā begins (f. 41b):—ataḥ param pravaṅśyāmi jayantivratam uttamam caturvarggapradaṇaṁ nṛṇāṁ vaiṣṇavānāṁ viśeṣataḥ anantaṁ putradaṇaṁ śrīdaṇaṁ monta- (read mokṣa)daṇaṁ ca viśeṣataḥ śrāvāṇyāṁ kṛṣṇapakṣe ca tithitrayam anuttamaṁ saptaṁ cāṣṭamī caiva navamī ca tathā śrīṇu pārātrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pārātrayam udāhṛtaṁ, *etc.*

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipitvakam || hariḥ śrīgaṇapataye namaḥ | araṇye varṭtamāṅgā te pāṇḍavā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇaṇaṁ dīpṣvā yathānyāya(m) praṇipatyedam abruvan | vayan duḥkheṇa sañjātāḥ pṛthivyāṁ puruṣottama katham muktir vadaṁ mākam anantād dukhasāgarāt | śrīkṛṣṇa(h) | anantayamāṇam asty anyat sarvapāpaprāṇāśanaṁ sarvapāpaharan mṛgaṇaṁ strīṇāṁ caiva Yudhiṣṭhira | *etc.*

F. 54 ends:—itthaṁ vratan devapurohitena labdham purā Bhāskararasannikarṣāt tasmāc amartyā manuṣā ca jagmur vrataṇ caritvā sakalāṇ abhiṣṭān || iti Bhāskaramatamāhātmyam samāptaṁ ||

469.

Malayalam No. 181.

Size:  $9\frac{1}{4} \times 1\frac{7}{8}$  in., (2) = 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Malayalam.

The *Tarkasaṁgraha*, by Annambhaṭṭa.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[ḥ] śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṁ vidhāya guruvandanaṁ | bālānāṁ sukhabodhāya kriyate tarkasaṁgrahaḥ | *etc.*

It ends:—Kāṇādanyāyamatayor bālavyyutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkasaṁgrahaḥ || tarka-



saṃgrahas samāptāḥ || jagataḥ pitarau vande vārppati  
parameśvarau || śrīkṛṣṇāya namaḥ ||

170.

WHISH No. 182.

*Size:*  $7\frac{7}{8} \times 1\frac{1}{2}$  in., (1) + 38 leaves, generally 8 lines on a page.

*Material:* Palm leaves.

*Date:* Kollam year 997 = A. D. 1822.

*Character:* Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*  
*Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṃhayajvan*.  
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |  
śvetāmbhodhisthitan devaṃ etc. See the beginning in  
No. 54 (3). . . . yathāmatāḥ || atha prāripsitasya gran-  
thasyāvighnaparisamāptipracayagamanārtham iṣṭadevatā-  
namaskāram karoti | śukhasantānasiddhyarthan naumi  
brahmācyutārecitaṃ | gaṇavināyakopetaṃ śaṃkaram loka-  
śaṃkaram | spaṣṭorttāḥ, etc.

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-  
vad vyavahāraḥ | sonantam āpnoti jayaṃ paratra  
vāgyogavid dustāṇi nāpaśabdaiḥ<sup>†</sup> || iti vṛttaratnākaravyā-  
khyāyām maṇimañjaryām ṣaṣṭhoddhyāyaḥ pūrṇaḥ || hariḥ  
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ || . . . . .  
vṛttaratnākaravyākhyānam samāptam || śrīsarasvatyai na-  
maḥ | etc. (Date in Malayalam).

171.

WHISH No. 183.

*Size:*  $9\frac{1}{4} \times 1\frac{3}{4}$  in., 10 leaves, 8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

<sup>†</sup> See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātar mme madhukaiṭabhaḡhni mahi-  
ṣapṛāṇāpahārodyame helānirmimitadhūmralocanavadhe he  
caṇḍamuṇḍārdḍini niśṣeṣikṛtaraktabijanidhane nitye niṣum-  
bhāvahe suṃbhaddhvaṃsini saṃharāśu duritam durgge  
namas tembike | 1 | traiva(r)ṇyānām guṇānām anusāraṇakalā-  
kelinānāvātārais trailokyās trāṇaśilām danujakulakānivaḡni-  
kilāsalilām devīm saccinmayīm tām vipulitavināśatsatrivar-  
gḡāpavarggām durggām devīm prapadye śraṇam aham  
aśeṣāpadunmūlanāya | 2 |

The Durgāṣṭaka ends f. 2:—etat santat paṭhantu stavam  
akhilavipatījyālatūlānalābham hṛṇmohāśānāvāntabhānuprati-  
mam amitasamkalpakalpadrukālpam daurggām daurggatya-  
ghorātapatuhinakaraprakhyam aṇḡ(?)gajendraśreṇīpañcā-  
syadeśyam suvipulabhayakālāhitānīśaprabhāvam | śrīdevyai  
namaḥ |

The Hastāmalakam (f. 2b) begins:—hariḥ nimittam  
manaścakṣurādīpravṛttau śrīstākḡhilopādhir ākāśakalpaḥ  
ravir llokaceṣṭānimittam yethā yas sa nityopalabdhisvarūpo-  
ham ātmā | 1 |

F. 3 ends:—tathā sañcalatvaṃ tathāpiha viṣṇau | iti  
hastāmalakaḥ || See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallololla-  
sitāmṛtābdhilahayamaddhye virājanmaṇḡdīpe, etc. See  
above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutām yaḥ  
pūjayec cetasā sandhyāsu prativāsaram suvihitam<sup>†</sup> tasyā-  
malasyācirāt cittāmbhoruhamaṇḡdape girisutānṛttam vidhatte  
sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṅgalā |  
(Then follow some lines in the Malayalam language).

† The other two MSS. read suniyatām.

172.

WHISH No. 184.

*Size:*  $7 \times 1\frac{1}{4}$  in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Telugu.

*Injuries:* The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām ādhyāt | namasyann iṣṭa-  
devatān | sarvadusvapnajanitam | doṣo na syatvu saṁśayaḥ  
(read syāt tv asaṁśayaḥ) || 8 || ti dusvapnaśā \*\* || śrīrā-  
mārppaṇam astū ||

173.

WHISH No. 188.

*Size:*  $8\frac{1}{4} \times 1\frac{3}{8}$  in., 30 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Malayalam.

*Injuries:* Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāyaśāstrā* IV (1887), p. 1 seqq., and called there *Caṇḍisūktika*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṃkṣīr vibhramam bhrūr adhara vidhu-  
ratā keyamāsyāsyā rāgam pāne prāṇy eva nāyam kalayasi  
kalahaśraddhayā kin trisūlam ity udyatkopaketūn prakṛ-  
tim avayavān prāpayanty eva devyā nyasto vo mūrddhni  
muṣyān marūdasulḥḍasūn saṃharann aṃghrir aṃhaḥ | 1 |

It ends:— . . . kurvati pārvati vaḥ || śrīdurggāyai namaḥ  
caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

Size:  $7 \times 1\frac{3}{8}$  in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19<sup>th</sup> cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Arjūndviṣatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size:  $13\frac{1}{4} \times 1\frac{3}{4}$  in., (1) + 39 + (3) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See *Amrecht-Oxford*, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārmīkya Bandhulasamjño rājā ciraṃ prajāḥ paryapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyaṃ āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca bālaṃ vikṣya vicārayām āsa | yady ahaṃ rājyabhāradhānāmasamartham sodaram apahāya rājyaṃ putrāya prayocchāmi tadā lokāpavādaḥ | athavā bālaṃ me putraṃ Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇaṃ || 1 || lobhāt kopaḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putraṃ bhrātaram vā sulṅgttamaṃ | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjaya

dattavān | tadutsaṅge ātmajam munoca | tataḥ kālāntare  
 rājani divaṃ gate sati samprāptarājyo Muñjaḥ buddhisā-  
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |  
 gurubhyo rājanputraṃ vācayati śrāvayati ca śāstrāṇi | evaṃ  
 sthite jyotiśśāstrapāraṃ gataḥ kaścit brāhmaṇaḥ rājnas  
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā  
 upaviṣṭaḥ prāha | rājan lokoyam māṃ sarvajñaṃ vakti |  
 kimapi pṛecha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā  
 sadā budhail | yā gurau pustake vidyā tava mūḍhaḥ pra  
 \*\*\* (|| 4 ||) māteva rakṣati piteva hite kiyūkte kāteva  
 cābhīramayaty apanīya khedaṃ | kīrtinī ca dikṣu vitanoti  
 tanoti lakṣmīm kiṃ kin na sādhayati kalpalateva vidyā || 5 ||  
 tato rājā putrasya Bhojasya buddhyatiśayaṃ jātakaṃ ca  
 pṛṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-  
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā  
 hi | ekaṃ hanyān na vā hanyād rūr mmukto dhanuṣmatā |  
 buddhir buddhimatotsṛṣṭā anyād rāṣṭraṃ sarājakaṃ  
 || 6 || etc.

It is incomplete, the end of the MS. being as follows:—  
 rājā sarvāṃ bhūmim kaviddattāṃ matvā udatiṣṭhat | kaviś  
 ca tam abhiprāyaṃ jñātvā punar āha || rājan kanakadhā-  
 rābhīś tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne  
 mayi nāyānti bindavaḥ || 302 || rājā antahpuram gatvā Li-  
 lādevīm āha | devī sarvaṃ rājyaṃ kavaye dattam | tasmāt  
 tapovanam mayā sāha āgaccha | asminn avasare vidvān  
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena pṛṣṭaḥ | vidvān  
 rājñā kin dattam | sa āha | na kimapi dattam | amātya  
 āha | \*\*\*\*\* (deaf broken) ākaṃ paṭha | tataś ślokacatu-  
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-  
 dravyan ānyate | paran tu rājñā yad dattam tava bhāvi  
 tat punaḥ vikṛyatam | kavis tathā karoti | tato koṭisaṃ-  
 khyān datvā kavim pṛeṣayitvā amātyaḥ rājani kaṭam āgatya  
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idaṃ sarvaṃ  
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti  
 yadi tarhi mā gacchā | tatomātyaḥ prāha | deva koṭidravya-  
 yamūlyena rājyam idaṃ vikṛitam koṭidravyaṃ ca viduṣe  
 dattam | ato rājyaṃ bhavadīyam bhūṃkṣva | rājā amātyaṃ  
 sammānitavān | anyadā mṛgayārasena aṭavīm aṭam āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhyā  
 udakārtthan nikaṭakaṭabhuvam aṭan tad alabdhvā śrantah  
 kasyacit taror adhastād upāviśat | tatra kācīt gopakanyā  
 sukumārī manojñasarvāṅgī dhārānagaram prati takraṇ  
 vikrītukāmā takrabhāṇḍam samudvahantī samāgacchat |  
 āgacchantīn tām dr̥ṣṭvā rājā pipāsayā etat bhāṇḍastham  
 peyañ cet pibāmiti buddhyā prechati | taruṇi kiṃ vahasī  
 sū ca mukhaśriyā tam Bhojam viditvā rājño bhāvā ca  
 jūātvā āha | deva | himakundaśaśiprabhaśamkhaśibham  
 paripakvakapitthasugandhi rasam | taruṇikaranikasmathitam  
 piba he nṛpa sarvarujāpaharam |

176.

WHISH No. 191.

*Size:* 11 $\frac{5}{8}$  × 2 $\frac{1}{8}$  in., 4 + 226 + (3) leaves. From 14 to 16 lines on  
 a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated December 1831. The Vyaya  
 year immediately preceding 1831 is A. D. 1826—27. The MS. may  
 have been written in that year, or in A. D. 1766—67.

*Scribe:* Raghunātha, son of Rāmaśrīṇa.

*Character:* Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha.  
 complete, unaccented. The first three leaves contain a  
 table of contents indicating the commencement of the  
 Praśnas and Kāṇḍas.

It begins:—śuklambaradharam viṣṇuñ śaśivarṇaṇ catur-  
 bhujam | prasannayadanān dhyāyet sarvavighnopaśāntaye |  
 śrigurubhyo namaḥ || śrīrāmacandrāya namaḥ || om̐ iṣe  
 tvorjje tvā vāyava sthopyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III  
 ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155,  
 Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvā-  
 daśa ca || gāvo gāvas siśāsanti . . . catuḥpañcāśat || gāvo  
 yonis samudro bandhuḥ | hariḥ om̐ śubham astu śriguru-  
 bhyo namaḥ śrīrāmacandrāya namaḥ || kṛṣṇārpaṇam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane  
dakṣiṇe pakṣe site vāre bṛhaspatē | anūrādhābhidhe tāre  
caturtthitithisaṃyute | Rāmakṣṇasya putreṇa rāmaabha-  
ktena dhīmatā | Raghunāthēna viduṣā likhitam vedapusta-  
kam | abaddham vā, *etc.* . . . kṣantum arhanti santāḥ ||

177.

WHISH No. 192.

*Size:* 12¼ × 2 in., 2 + 302 + (2) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Taittirīya-Brāhmaṇa*, in 7 Aṣṭakas, ending with  
III. 9. The first two leaves contain a table of contents  
indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dattan tan me jinvataṃ | *etc.*

The 1<sup>st</sup> Aṣṭaka ends (f. 301b):—varuṇasya yad aśvibhyāṃ  
yat triṣu tasmād udvatas saptatrimśat || varuṇasya prati  
tiṣṭhati || hariḥ om *etc.*

The 2<sup>nd</sup> Aṣṭaka ends (l. 185b):—pivonnāṃ yūyam pāta  
svastibhis sadā nah || hariḥ om, *etc.*

The 3<sup>rd</sup> Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṃ  
juhvati || hariḥ om, *etc.*

178.

WHISH No. 193.

*Size:* 12¼ × 2 in., 1 + 130 + (1) leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e.  
*Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of  
the Prapāṭhakas differs from that in Rājendralāla Mitra's  
edition, and Prapāṭhakas VIII and IX are missing, just  
as in the Drāviḍa text, described by Burnell, Tanjore p. 8b.  
See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

	Ff.	1 — 20 =	Prapāṭhaka I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
	„	21 — 28 =	„ II	
	„	29 — 36b =	„ III	
	„	36b — 45 =	„ VI	
	„	46 — 54 =	„ VII	
	„	55 — 69 =	„ X	
	„	70 — 84 =	„ IV	
	„	85 — 103 =	„ V	
Kāṭhaka	{	„ 104 — 111 =	Taittirīya-Brāhmanam	III, 10
or		„ 112 — 120b =	„	III, 11
Āraṇya- Kāṭhaka		„ 120b — 130 =	„	III, 12

It begins:—bhadrām karṇebhiś śruṇuyāma devāḥ | *etc.*

The 1<sup>st</sup> Prapāṭhaka ends f. 20b, the 2<sup>nd</sup> P. f. 28b. The 3<sup>rd</sup> P. ends (f. 36b):—suvaram sahasraśirśabhyo bharttā harin taranir āpyāyasveyuṣṭe te jyotiśmatim prayā-sāya cittam ekaviṁśatiḥ | cittiś śinghakośyābhyām || hariḥ om || śrīkrṣṇārpaṇam astu || vāsudeśārpaṇam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśānam | *etc.* which is the 6<sup>th</sup> Pra-pāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvāriṁśat | . . . . . apaśyāmā pṛiṇiḥ dvādaśa dvādaśā | pareyivāmsam āyātivotās te saptaviṁśatiḥ | pa-reyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya madhye nākasya pṛṣṭhe mahato mahiyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 | ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no . . . . . (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭiḥ || ambhasi vṛṣā haṁsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya pṛthi-vyaikānāśitiḥ || ambhasity upaniṣat || śrīkrṣṇārpaṇam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṁ yajñaparur antas tejasaivāsminn ācchṛṇatti svāhā marutbhir ṛtubhya evā-



dhiyantovekṣante pāṅkto yajūas tābhya evainam yajñam rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan dadhāti tasmād idam śatottarañ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam om || hariḥ om | śubham astu | idam āraṇakāṭhaka samāptam || hariḥ om || tubhyam tapasā tāvā etā hirānyam dadāti sarvā diśas tapa āsit saptapañcāśat || śrīgītā<sup>o</sup> etc.

179.

WHISH No. 193

Size: 14 $\frac{1}{8}$  × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Samvatsara, Ekāha, Ahina, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—ānahiyavam | yo | uccā tājjātām andhasaḥ || vṛ pha śā pṛasvā dhārayā | mā cchara ru tvā tā pre i | ca kaḥ matsarāḥ | vi ro śvā dadhā | na kaḥ ojasā u | etc. See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānam | sva | pra ṭhū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahinam samāptam || hariḥ om || (F. 94b) gauri- vitam | vipaśaḥ | vi ṭi śo | vō tā ti tathā im | etc. See Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyaṃ | yo | punānas sōma dhā | pra ro tnaṃ sādhassthā-mā | etc. See Sv. II, 1, 1, 9.

F. 129:—prāyaścittaṃ samāptaṃ || hariḥ om || śubham astu | akaṇvarathantaraṃ | ā rau bhi tvā śūrā no nū māḥ | etc. See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudraṃ samāptaṃ || ūhaṃ samā-ptaṃ || hariḥ om | etc.

### 180.

WHISH No. 195.

*Size:*  $12\frac{1}{2} \times 1\frac{7}{8}$  in., 70 + 74 leaves, 8 or 9 lines on a page.

*Material:* Palm leaves.

*Date:* Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

*Character:* Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiyavaṃ srayonā—u pha ceā tā i | jā-tām andhasāḥ | dī chu vā i | sat blu pre | mi kaḥ yā da dā i | u ro graṃ śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyavā i | vā chu rū ṇā yā pre | makaḥ rūt bhi yāḥ | vakairā vā vā it | pakāḥ rā 2 śravā 2 | vācā | ēphanā vā i śvā ni śryya ā | etc. See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyau ho | him kamāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 | hū || daśarātraḥ || hariḥ om, etc.

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. VIII; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathantaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā | ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) ī(sā)-nam asya jagataḥ | su kaḥ vārdṣām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || apṛechyaṃ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmam | 41 | samvatsaras samāptaḥ || ātharvaṇam | ulu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadoham || cyokāham | prakāsunvānyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ || mābhe yo | rathakhye | samkṛṣṭaḥ rathantaram || mā rabhē namā, etc.

F. 48b:—sātram samāptaḥ || hariḥ om || u ca hu vā o hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptaḥ || sāmam 19 hariḥ om || o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāṣṭā | adya yo stotriyo ritya-gatiḥ | di 12 | ut 3 | māṇḍ 4 | jī | 2 || rahasyam samāptam || śrīgurubhyo namaḥ || hariḥ om || śubham astu |

181.

SANSK. No. 1.

Size:  $17\frac{3}{4} \times 1\frac{1}{4}$  in. (1) + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāṇa*, Adhyāya 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmaṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan munisārdūla varṇāśramasamāśrayaḥ | ākhyātā bahavo dharmamā bhavatā me sanātanāḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata \* ryyan<sup>1</sup> narāṇāṃ ca sambhavaḥ kathitas tvayā |

<sup>1</sup> A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānaḥ?

dharmmārtthakāmamokṣāṇām svarūpañ ca yathātatham |  
dehinām karmabandhaś ca taddhetuś ca suvismṛtaḥ |  
pradhānapuṃsor ajñeyo svarūpañ ca (sa)mīritam | vidyāvidye  
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi  
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahī-  
tale | sālāgrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | etc.

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-  
hastagirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-  
hastagirimāhātmye abamkāranirūpape hiranyaṅgarbhavibu-  
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-  
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-  
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-  
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipraṅmbho nāma trayodaśo-  
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-  
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś  
ca niṣevitam | sa praviśva saromaddhye kautūhalasaman-  
vitaḥ | dadarśa paramarvitaś śobhitan nirmmalodakam |

The end of the work is lost. The last leaf does not  
belong to it.

182.

SANSK. No. 2.

Size: 9 × 1 $\frac{1}{4}$  in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

The *Śrīraigamāhātmya* from the *Brahmaṇḍa-Purāṇa*,  
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248  
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargataṁ pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny āyatanāni ca | gaṅgādyaś saritas sarvā itihāsāś ca śaṅkara | kāveryyās tu prasamgena tasyās tire tvayā purā | prastutam raṅgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa mahēśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe mahēśvaranāradasamvāde śrīraṅgamāhātmye śrīraṅgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṅganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṅgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṅgavimānam śrīrābhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvātāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṅgadīvyavimānam Ikṣvākubhūhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe mahēśvaranāradasamvāde śrīraṅgamāhātmye prathamoddyāyaḥ | śrīraṅganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

*Size:* 16 $\frac{3}{8}$  × 1 $\frac{1}{2}$  in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

*Material:* Palm leaves.

*Date:* 17<sup>th</sup> or 19<sup>th</sup> cent.?

*Character:* Grantha.

The *Viśvaguṇādarśa*, by *Veṅkuṭācāryayajvan*, son of *Rajhunāthāryudikṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalalahlā(bjā)n niṣpatantī madhuramadhuḥharī nābhīpadme murāreḥ | astokaṁ lokamātrā dviyugamukhaśīśor ānaneṣv arpyamānam śaṅkhaḥprānte na divyam paya iti vibudhaś śaṅkyaṁmānā punātu | kāñcīmaṇḍalamaṇḍanasya makhinaḥ*

karnātabhūbhṛtguros tātāryasya digantakāntayaśaso yaṃ  
 bhāgineyaṃ viduḥ | astokāddhvarakarttur Appayaguror  
 asyaīṣa vidvanmaṇeḥ putra śrī-Raghunāthadikṣitakaviḥ  
 pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyū-  
 kṛticintakaḥ | vyaktaṃ viśvaguṇādarśaṃ vidhatte Ve(ṇ)kaṭā-  
 ddhvarī | padyaṃ yady api vidyate bahu satāṃ hr̥dyāṃ vi-  
 gadyan na tarka (read tad?) gadyaṃ ca pratipadyate na  
 vijahat padyaṃ budhā svādyatām | ādhatte hi tayoh prayoga  
 ubhayor āmodam mamodayaṃ saṅgaḥ kasya na hi svadeta  
 manaso māddhvikamṛdvikayoḥ | viśvāvalokaspr̥hayaḥ kadācit  
 vimānam āruhya samānarūpaṃ Kṛṣṇānuviśvāvasurīmādheyāṃ  
 gandharvayugmaṃ gagane cacāra | 5 | tatra tu | Kṛṣṇānur  
 akṛṣṇāsūyaḥ purobhāgī padaṃ gataḥ | Viśvāvasur abhūd  
 viśvaguṇagrahaṇakautukī | 6 | atha purāṇe samāpatantam  
 aravindabāndhavam avalokayann avandata ṇanam (?) āga-  
 masāgarapāradr̥śvā viśvāvasuḥ | brahmācaryyavratotsarga-  
 gurave kokasantateḥ | eḥāyābimṇalolāya eḥāndasa-  
 jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartnamāṣ sapatna (read °tnāṅ)  
 jayatu jayāya murārīr añjanādyaḥ | jayatu jagati lakṣmaṇā-  
 ryyapakṣo jayatu vacāś śrutimūlīdeśikānām | prakāśado-  
 ṣapracurepy amuṣmin grāṇṭhe madiye karuṇānubandhāt |  
 prasādavanto na kṛṣṇānvaṇtu paran tu viśvāvasavantu  
 santah | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-  
 Raghunāthāryyadikṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-  
 tanayasya Sitāmbhāgabhāsambhavasya śrīmatkāñcinagara-  
 vāstavyasya Venkaṭācāryyayajvanah kṛtiṣu viśvaguṇādarśā-  
 khyaṅ cambu (sic) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.:  $15\frac{1}{2} \times 1\frac{3}{8}$  in., (2) + 176 + (2) leaves, from 6 to 8 lines  
 on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.?

Character: Grantha.

(1)

.The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāṃghrim | āpamnakalpatarum āḍṛtahastirūpam ānandavarddhanam ahaṃ śivayor mmamāmi | śrīkaṇṭham varadam vande śrīdharādrumareḍitam | dhārayantaṃ viyannadyā samaṃ mūrddh[a]ñi sudhākaraṃ | suprasannamukhāṃbhogyaṃ suvarṇacitivigrahaṃ | gaurisakham anādyantaṃ bhajehaṃ jagadīśvaraṃ | om ṛṣayaḥ | śrutāni puṇyasāhanāni tīrtthāni vividhāni ca | *etc.*

F. 4b:—iti skānde purāṇe maddhyārjunamāhātmye prathamoddhyāyaḥ ||

Part I (f. 79) ends:—iti śrīskānde purāṇe maddhyārjunamāhātmye triṃśoddhyāyaḥ || maddhyārjunamāhātmyaṃ sampūrṇaṃ | śrīmaddhyārjunaśarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.

Part II begins (f. 80):—mahāgaṇapataye namaḥ | śrī-Śaunakaḥ | nadinadaśrīrājña tīrtthavaibhavakoviḍa | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamaṇāṃ sarva maddhyārjunapatelḥ prabhoh | vṛṣṇivaryasya mahātmyaṃ tatrāgamanakāraṇam | mayā śrutam vistarāṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyaṃ tīrtthānāṃ ca viśeṣataḥ | kāni tīrtthāni tatkṣetre śubhe maddhyārjune pure | kārtsnyena brūhi dayayā tīrtthadevādīkāṇy api | *etc.*

F. 83:—iti śrīskāndapurāṇe uparibhāge tīrtthavaibhava-khaṇḍe Sūtaśaunakasamvāde kāruṇyāmṛtatīrtthapraśaṃsanaṃ nāma dvātriṃśoddhyāyaḥ ||

It ends (f. 145b):—iti śrīskāndapurāṇe Sūtaśaunakasamvāde uparibhāge kṣetravaibhavakhaṇḍe śrīmanmaddhyārjunamāhātmye kalyāṇatīrtthāśikharātrivaibhavanirūpaṇaṃ nāma dvipañcāśoddhyāyaḥ || śrīmahāmaṅgalamūrttaye namaḥ | śrībrhatkūcāmbānāyākīsametaśrīmahāliṅgamahāmūrttaye namaḥ ||

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaiivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dṛṣṭvā munir brahmasabhām mūrtīmūr-ttajanai(r) vṛtām | etc.

F. 149 (= 4):—iti śrībrahmakaiivarttapurāṇe rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde maddhyārjjuna-māhātmye prathamoddyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaiivarttapurāṇa-rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde śrī-manmaddhyārjjunamāhātmye ṣaṣṭhoddyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Linga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiṣakṣetre Śaunakādityā maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāśhetave | tadāyāto mahāpūjyaḥ Sūtaḥ paurāṇikottamaḥ | śivasamkirttanam kurvan tripu-ndrāmkitadehavān | etc.

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjuna-māhātmye maddhyamakhāṇḍe Sūtaśaunakasaṃvāde pratha-moddyāyaḥ ||

It ends (f. 176a = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhāṇḍe Sūtaśaunakasaṃvāde śrīmanmaddhyārjjuneśvaramāhātmye pañcamoddyāyaḥ || śrībrhatkūcāmbāsametaśrīmālīṅgamahāmūrttaye namaḥ || hariḥ | om |

185.

SANSK. No. 5.

Size etc.:  $15\frac{1}{2} \times 1\frac{1}{4}$  in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.



Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāṃsū* of the *Brahmakāivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāmbāradharaṃ viṣṇuṃ śaśivaraṇaṃ catur-  
bhujam prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye |  
yā kundendutuṣārahāradhavaḷa (read °lā) yā śuklārastraṛvīta  
(read °tā) yā viṇa (read °ṇā) varadaṇḍamaṇḍitakarā yā śveta-  
padmāsanā | yā brahma (read °hmā) cyuṭaśaṃkaraprabhīti-  
bhi(r) devī sadā pūjita sa (read °tā sū) maṇi patu (read pātu)  
sarasvatī bhagavatī nigyeṣajādyāpaḷa (read niṣṣeṣajādyāpa-  
hā)<sup>1</sup> | doṣkayukta (read dorbhīr yuṭā) caturbhi sphaṭika-  
maṇimayim akṣamālān dadhānā hṛṣṇaikaena patmaṃ sitam  
api ca śukaṃ pustakaṃ cāpareṇa bhāṣakundenduśaṃkha-  
sphaṭikamaṇinibhā bhāsamānā śamānāṃ (read °aṃ) sā me  
vāgdevateyan nivasatu vadase sarvadā suprasanna (read  
°nnā ||) vande maheśvaraṃ devaṃ vighneśaṃ ṣaṇmukhaṃ  
guruṃ | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-  
ktamahāmuniṃ | namo dharmāyā mahate namaḷ | kṛṣṇāya  
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h)  
śāśvatan (read °tān) sṛgurubhyo namaḷ | Devavarmmā-  
bhidho rājā sūryavamaśasamutbhavaḷ | sumutum (read Su-  
mantum) paripapateha śivabhakta[ka]dviḷjottamaḷ (read  
°maṃ) | uktaṃ samastam bhavatā Sumanto tīrthavaibhavaṃ |  
kāveryā mahimā proktā (read °kto) vṛddhadṛṣasya vaibhavam  
mādhurakṣetramahārtham (read māthurakṣetramāhātmy-  
yam?) vistareṇa tvayoditam | idānīm śrotum icchāmi śrī-  
matpañcaṇḍāsyā vai | māhātmyam kayutaṃ vidvān (read  
kathyatāṃ vidvan) kautūhalaparasya me | etc.

F. 6:—iti śrīmatbrahmakāivarttakāvyē mahāpurāṇē tīr-  
thaprasāṃsāyāṃ pañcanadamāhātmyē prathamoddyāyaḷ ||

F. 54:—iti . . . . . navamoddyāyaḷ ||

F. 99b:—iti . . . . . dvāviṃśoddyāyaḷ ||

<sup>1</sup> See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti . . . . . pañcatrīṃśoddhyāyaḥ ॥

F. 187:—iti . . . . . tricatrīṃśoddhyāyaḥ ॥

F. 212b:—iti śrībrahmakaivarttākhye<sup>1</sup> mahāpurāṇe tirthaprasāmsāyāṃ pañcanadamāhātmye aṣṭācatvārīṃśoddhyāyaḥ.

186.

SANSK. No. 6.

Size etc.: 16 $\frac{1}{8}$  × 1 $\frac{1}{2}$  in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.?

Character: Grantha.

The *Tulākāverīmāhātmya* from the *Ameya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whison No. 52).

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṅ caturbhujam | prasannavadanan dhyāyey sarvavighnopaśāntaye | Dharmavarmamātha rājarsir nṛśulāpuravallabhaḥ | bhūyaḥ papraccha tan natvā Dālbhyaḥ bhāgavatottamaḥ | bhagavan prāṇinaḥ sarve kenopāyena sampadaḥ | bhavanti putrān samprāpya sukhinaś cirajīvataḥ | katham syāt pāpanirhāra śrīśe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmeṇa santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṅām bhuktimuktiphalaapradaḥ | viśeṣapāpabhūyiṣṭhe durācāre kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi vā | etat sarvaṃ viśeṣeṇa tava śiṣyasya me vada | iti rājñānusamprṣṭo bhagavān bhagavatpriyaḥ | babhāse Dharmavarmamāṇam dharmmiṣṭham brāhmaṇottamaḥ | Dālbhyaḥ | sādhu prṣṭam mahārāja bhagavatbhaktivardhana | yat te manogatam śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ | tasmāt te vaśyaṣyāmi sarvaṃ tatvaṃ yathāmatī | asminu artthe purā prṣṭo Hariścandreṇa Kuṃbhajaḥ | kurukṣetre munindrāṅām agrato yad avarṇayat | tat tehaṃ sampravakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ॥

<sup>1</sup> This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāvyē.

It ends:—iti śrīmadāgneyapurāṇe tulakāverimāhātmye  
ekatṛṃsoddhyāyaḥ || evam etat purāvṛttam ākhyānam  
bhadram astu vaḥ | pravyāharata visrabdhāḥ balaṃ viṣṇoḥ  
pravarddhatām | kāverī varddhatām kāle kāle varṣatu  
vāsavaḥ | śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-  
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |  
teṣāṃ indīvara śyāmo hṛdaye supratīṣṭhitaḥ || hariḥ om ||

187.

SANSK. NO. 7.

*Size etc.*: 16 × 1 $\frac{3}{8}$  in., (1) + 187 + (1) leaves, or 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kauñjarāśanaśetramāhātmye* from the *Satarudriya-koṭisaṃhītā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharam viṣṇuṃ śaśivarṇaṃ catur-  
bhujam prasannavadanam dhyāyet sarvavighnopaśāntaye |  
gurave sarvalokānām bhūḥaje bhavaroginām | nidhaye  
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo  
namaḥ || kṛtvā sāmvaśasam dikṣāniyamam Maithilo mahān |  
śuddhavrātyaḥ śuddhāmanā niviṣṭo rauravebhavat | tatra  
bhāgīrathitire sarvadevasamāśraye sannidhau viśvanāthasya  
cittaśuddhividhāyuke | kevalam cittaśudhyarttham ṛtvikbhil-  
pariveṣṭitaḥ | śaṅtyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |  
nikṣīpya khaṇḍmedhāvī svasya meddhyatvasiddhaye | netra-  
kṛṣṇavināśāya tvagasthyaikatvasiddhaye | ativrāṭṭya[ḥ] sa-  
padnikah bhūva kila dikṣitaḥ | sanāntarika (read satrānta-  
rita?)kāṇi Maithilas tam mahāmuniṃ | teṣāṃ dvijānām pu-  
rataḥ śrutidharmmān aśeṣataḥ | smārttān paurāṇikāṃś cāpi  
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā  
paurāṇikāḥ punaḥ | anuṣṭhitaś tu tair ddharmmaḥ phalaṃ  
kim iti tatvavit | punaś ca paripapraccha śṛvatsu nikhileṣv  
ayam | pṛṣṭas tena tathāddhvaryyur Mmaithilo dharmma-  
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |  
caturbhiś ca caturbhiś ca dvābhyāṃ pañcabhir eva ca |

kriyate yas sa dharmma syād atonyo nāmadhāraḥ | iti  
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | *etc.*

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]aṃ-  
hitāyāṃ kuñjarāśanadivyaḥṣetramāhātmye prathamodhyāyaḥ |

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭisaṃ-  
hitāyāṃ kuñjarāśanadivyaḥṣetramāhātmye dvitiiyoddyāyaḥ |

F. 18:—ity ādi° śrīśaive śatarudriyakoṭisaṃhitāyāṃ  
kauñjarāśanakṣetramāhātmye pañcamoddyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭisaṃ-  
hitāyāṃ vaidikadharmmakhaṇḍe śrikauñjarāśanadivyaḥṣe-  
tramāhātmye caturdśasoddyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpa-  
nakhaṇḍe śrikauñjarāśanadivyaḥṣetramāhātmye aṣṭāvimśo-  
ddyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-  
panakhaṇḍe śrikauñjarāśanadivyaḥṣetramāhātmye ekacatvā-  
riṃśoddyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrikau° aṣṭa-  
pañcāśoddyāyaḥ ||

In the colophons at the end of the following Adhyāyas  
the number of the Adhyāya is not mentioned, e. g. f. 169b:—  
ity ādimahāpurāṇe śrīśaive śatarudriyakoṭisaṃhitāyāṃ śrī-  
kauñjarāśanadivyaḥṣetramāhātmye (then a blank space) |  
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ  
ca paramaṃ dhiṣṇāṃya tataḥ paraṃ | ānandam atbhuṭam  
prāpya copamāraṇam paraṃ | tataḥ prajāpater ddivyam  
ānandam yogidya brahmaṃ | samprāpya kṣaṇamātreṇa tanḍu-  
lānāṃ dharādhipaḥ ||

188.

SANSK. NO. 8.

*Size etc.*: 10½ × 1½ in., 51 + 4 leaves, 5 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kapālīśasthalamāhātmya* from the *Utkṣṣāśivakṣetra-  
prakaraṇa* of the *Saivakoṭirudrasaṃhitā* (i. e. *Koṭirudrasaṃ-  
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27<sup>th</sup> Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetarakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahāgaṇapataye namaḥ | śrīgaṃdhabaṃdhure sarvapuṣpārāmātiśobhite | caṃpakairanḍacāṃvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulair devapunnāgais saralair api | dhavaiḥ kuṃdais ca maṃdārai(s) tathā cāmalakādibhiḥ | kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribivair viśeṣataḥ | viśapollikhitakāśair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānamrapakvapuşpopaśobhitaiḥ | atīśyāmalapatrālimattayā meghamaṇḍalaiḥ | purā samudrapāneṃ jalābhāvatayā punaḥ tatratyam īśvaraṃ kiñcin munināṃ kumbhasaṃbhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyāny akhilāni śrutāni hi | kapālīśasya māhātmyaṃ sarvagamavivarṇitaṃ | śrotuṃ sannahya tiṣṭhanti śrutayosiṃkāma ādarāt | brahman tad adya karuṇājaladhenugṛhāṇaḥ | Agastyah | atha vakṣyāmy ahaṃ puṇyaṃ rahasyataram adbhutam | kapālīśasya māhātmyaṃ vīvidhāgama arṇitaṃ | sāvadhānāḥ praśṛṇvantu naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkṛ° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṃhitāyāṃ utkṛṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvaṃ purāṇaṃ saṃpūrṇaṃ || || sarvalokaikanāthāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāmaṃvīgrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramāṃ | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagataṃ devaṃ vicinvaṃtī vibhuṃ ramā | cacāra pṛthivīm sarvāṃ nāpaśyat pu(here begins f. 1)ruṣaṃ paraṃ | kāśīm gaṅgāṃ prayāgaṃ ca kurukṣetraṃ tu puṣkaraṃ | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-  
kāṇḍe mayūrapurimāhātmye varṇanam nāma saptaviṃśo-  
dhyāyah ॥

189.

SANSK. No. 9.

*Size etc.*:  $16\frac{1}{4} \times 1\frac{1}{4}$  in., (1) + 45 leaves, from 5 to 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa*  
(Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyānarājiva naliṇimaddhyamandire |  
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśānam | śrī-Nā-  
radaḥ | bhagavan patmasambhūta parāvaravidāṃ vara |  
parāvarajagatsr̥ṣṭisthitīsamhārakāraṇa | varṇitam bhavatā  
samyak puṇyakṣetrakadambakam | jambūdvīpaviśeṣeṇa  
varṣe bhāratasamjñake | śusr̥ṣus tasya māhātmyam kṣetra-  
sya harimedhasaḥ | tatvam ācakṣva bhagavan vistareṇa  
pitāmaha | iti p̥ṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ | uvāca  
Nārādāyaiva kṣetramāhātmyam uttamam | brahmā | śruṇu  
Nārada bhadram te sāvadhāneṇa cetasā | kumbhaghṇasya  
māhātmyam sarvalokeṣu puṇyam | etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-  
ptanavatitamoddyāyah ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-  
nāradasamvāde kumbhaghṇamāhātmye śatatomoddyāyah ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-  
hmanāradasamvāde kumbhaghṇamāhātmye śaṣṣatamo-  
ddyāyah ॥ kumbhaghṇamāhātmyam sampūrṇam ॥ om | śrī-  
śārṅgapāṇisvāmīṇe namaḥ ॥

190.

SANSK. No. 10.

*Size etc.*:  $16 \times 1\frac{1}{4}$  in., (1) + 61 leaves, generally 7 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.?

*Character*: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande mahēśvaran devam vighneśam śaṃmukhaṃ gurum gaṇeśūn nandimukhyānś ca śivabhaktān mahāmuniṃ | kadācin naimiśāraṇyamunayas saṃśītavratāḥ | satrayāgaṃ prakurvānāś śaivāgamaviśāradaḥ | dṛṣṭvā Sūtaṃ[n] mahātmānam papracchur amittaujaśaḥ | śaṃbhoḥ kathāpāto netrā \*\*\*\* pajāyate | pūjar brūhi mahēśasya kathāṃ pāpaprāśāniṃ | saktakathāśravaṇenaiva cittavairāgyam uttamam | divyajñānaṃ ca sumahat jāyate pāramaiśvaram | iti prṣṭas Sūtayoga karuṇārasaśevadhīḥ | Vyāsaṃ sarvajñam atulaṃ ddhyātva svāntasaroruhā | yūya(n) dhanyatamā loke mahēśāśrayasatkathāṃ | śrotukāmāś ca sa(n)jātāḥ vakṣyāmi śruṇvātādṛṣāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatīmpahareśūnakṣetramāhātmyam uttamam | śruṇvatāṃ sarvapāpaghnaṃ bhuktimukti-phalapradaṃ | sarvasaṃyadāṃ sadyaḥ caturvargaphala-pradaṃ | brahmaviśṇuṃ ca te(n)drādyaiḥ sevitaṃ sarvasiddhaye | purāgastyena saṃproktaṃ rṣiṇāṃ bhāvitātmanām | vakṣye purātanam puṣṭam śrīmattribhuvanābhidaṃ | darśanāt sarvapāpaghnaṃ kṣetram kṣetreṣv anuttamaṃ | tathāpi tasya mahātmāyaḥ brahmāṇḍe bahudhā śrutaṃ | tad adya vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ||

F. 50b:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61 b) with the words:—lankikair vaidikaiś cāpi kṛtvā stotraśataiś śivaṃ | prārṥtha(yā)m āsa deveśam harśagatga(da)yā girā | svāmin manmātha sarvajña śrīmatkam-pahareti ca | sarve lokāś ca gṛhīyur nnāmadheyan tavā-(d)bhutaṃ | evaṃ saṃprārṥthito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harśasamanvitaḥ |

APPENDIX

BY

F. W. THOMAS.

DR. RUPNATHJI ( DR. RUPAK NATH )



DR.RUPNATHJI( DR.RUPAK NATH )

## 191.

WHISH No. 44.

*Size:*  $14\frac{3}{4} \times 1\frac{1}{2}$  in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

*Material:* Palm leaves.

*Date:* Probably 17<sup>th</sup> cent.

*Character:* Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitraṃ* for *tad vaiśvāmitraṃ*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhīnyaḥ* and *yathāsthānan tu garbhīnyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakaḥ*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2<sup>nd</sup> Āraṇyakam is called the Bāhūricha-Brāhmanōpaniṣat; and the 3<sup>rd</sup> Āraṇyakam is called the Samhitōpaniṣat.'

## 192.

WHISH No. 47.

*Size:*  $11\frac{3}{4} \times 2$  in.; 2 leaves (with 2 covers), 7—10 lines on a page.

*Material:* Palm leaves.

*Date:* Perhaps 19<sup>th</sup> cent.

*Character:* Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadraṃ dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

*Size:*  $13\frac{3}{4} \times 1\frac{3}{4}$  in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

*Material:* Palm leaves.

*Date:* Probably 19<sup>th</sup> cent.

*Character:* Square Grantha.

The *Brahmasūtracandrikā* is a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucarapāravindābhyā(m) namaḥ |  
avighnam astu |

praṇamya paramātmānaṁ saccidānandavigrahaṁ | kurve-  
ham atisamkṣepit brahmasūtrasya candrikāṁ || athāto  
brahmanajajñāsā (S. 7) atha nityānityavastuvivekaiḥkāmuṣmika-  
phalabhogavirāgaśamadamādisampan mumukṣātmakasādha-  
nacatuṣṭayasāpātyanantaram |

It ends:

iti vaiśvadevāpātipatir ddevān asṛtā asṛtaśramitamānuṣyāt iti  
pitṛn trīṇ apavitram iti grahān. The last sūtra cited is  
I. III. 27 (20b, l. 4), but the commentary seems to touch  
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. Brahmasūtra, it is impossible without fuller descriptions of these to say.

## 194.

SANSK. No. 11.

Size:  $12 \times 2\frac{1}{4}$  in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19<sup>th</sup> cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemāndanāthaparamagurave namaḥ* mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428 b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of *varṇaka 7*, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatryyeha ācāryyārāḥeṇa yatinām mude | śrīman-  
nārāyaṇaṃ vande tam tvaṃ karuṇānidhiṃ || mananākhyam  
prakaraṇam vāsudevavāṇīśvaraiḥ | racitam vistareṇādya  
saṃgrahēṇa prakāśyate || bālānām upakāraya mamāpi  
jñānasiddhaye | tatra śrībālagopālakṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat tvaṃ-padādivākyajñānena paroḥṣajñānānu-  
bhavenāparokṣasākṣātkāraṇī ca yonubhavatī sa caṇḍālo vā  
brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñā-  
tatatvopi vidiśāsanyāsino mahāsanyāsinaś ca variyān  
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-  
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakaṃ samāptam | śrīmīnākṣisun-  
dareśvarābhyān namaḥ | śrīgurucaraṇārāvindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187A.

*Size:*  $17\frac{1}{4} \times 1\frac{1}{4}$  in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, *q. v.*

*Material:* Palm leaves.

*Date:* Probably 18<sup>th</sup> rather than 17<sup>th</sup> cent.

*Character:* Grantha.

*Injuries:* The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 20, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhoṅṅapūra (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33, and the addition of two ślokaś after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

※※ baradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam | pra-  
sannavadanaṃ dhyāyet sarvaviḡhnapaśāntaye || Vyāsaṃ  
Vasiṣṭhaṃ utāraṃ Śakteḡ pautraṃ akalmaṣam parā ※※※※  
m vande sukātātaṃ taponidhiṃ || Vyāsāya viṣṇurūpāya  
Vyāsāyāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya  
namo namaḡ ||

196.

SANSK. No. 12.

*Size:*  $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$  in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

*Material:* Palm leaves.

*Date:* Early 18<sup>th</sup> cent.

*Character:* Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purāṇārtthaviśārada |  
śrutāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye  
mahātīrttham śeṣakūpe sthitam śrutam | tad vadasva  
mahābhāga śrotum icchāmahe vyaṃ ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirāṅge | vyā-  
ghrapaṅcāsyasampūrṇe candanadrumaśobhite || kastūri-  
mṛgasammardde devagandharvasevite | auśadhaḥ Garu sam-  
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvaṃ mayā śrutam proktam rahasyam uttam uttamaṃ ||  
nāvaiṣṇavāya dātavyam nābhaktāya kaṭacana | sarveṣāṃ  
na tu vaktavyam idaṃ paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-  
mārarudrasaṃvāde trayodaśodhyaṇḍe | śrimate vedānta-  
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill, where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and asuras, headed respectively by Viṣṇu and Śiva. At the end Śiva asks permission to occupy the Pāṭala Vana near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaki. The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra. The Lakṣmīrtha (13b, l. 4).

(2)

The *Ahāndrapuramāhātmya* in the *Brahmanāradasaṃvāda* of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaraṃ prāha brahmāṇaṃ Nārado muniḥ |  
brūhi praṇāmya deveśa harer vaibhavam uttamaṃ ||  
brahmā |

śṛṇu Nārada vaksyāmi harer mähātmyam uttamaṃ |  
arccāvatāravibhavam paramaṃ pāpanāśanaṃ || atha tai (*sic*)  
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-  
thasya darśanārtham samāgatāḥ || gagane jagmur ālokya  
kṣīrābhdhim ṛṣisevitam |

It ends:—

śrūtvā tu brahmaṇo vākyam Nārado ṛṣisattamaḥ | ahī-  
ndranagaraṃ prāpya devanātham (*bis*) nanūma ca || iti śri-  
brahmāṇḍapurāṇe brahmanāradasaṃvāde ahīndrapura-  
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1 b, ll. 1—2):—

ṣaḍyojanapramāṇena kumbhachonāsya cottare | kañ-  
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-  
ddhajojanamātreṇa hy ahīndrapurasañjñake | āgneya-  
bhāge Śeṣādrer Mārkkandeyas tapasyati ||

II (ends 7a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparṇataṭīnī 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pāṭaleśvara 7a, l. 5) on the Auśadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjivanausadhagiri in the pūrvabhāga, Śaṅkara a liṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannārādīya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśaraṇye satraṃ hi bahuvārṣikam | sametā  
ṛṣayo yatra kuśalās Śaunakādayaḥ || labdhāvakaśās taṃ  
Sūtam apr̥cchan harivaibhavam | ṛṣayaḥ | kīrtātan ta(t)  
tvayā brahman hareś cāritram uttamaṃ || śrīvadyāpi na  
tr̥ptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir urvikramabhaktānāḥ || pu-  
nyair athālpaphalasantatidair anantaḥ | ānair jaganmaya-  
padāmbujayugmasaktacintāvatām hṛdayatoṣaṇaviprahīnāḥ ||  
aho tapaḥphalaṃ kiñcit bahujanmāhānāḥ | yad ya-  
jñeśapadāmbhojayugacintāprasūtikt || — — — — —

(3 verses).

ṛṣayaḥ | divyābhivyaktideśānām kīrttanāvasare purā |  
ahīndranagaran nāma deveśacāryāśrayaṃ || &c.

It ends:—

śrutvaitas (read °tac) cūrtan tasya Sūtād devapater  
dvijāḥ | harṣāśrupūrṇanayānāḥ kṛtārthā iti menire || pra-  
śaśamsus ca taṃ vipraṃ nemiśaraṇyavāsinam | yajñāśālām  
punar jagmuḥ kriyām uḥsiya yājñikim || iti śrī-brhannārādī-  
yamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuśca-  
tvāriṃśoddyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and



the auśadha be named after him (4a, l. 1). The tirtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinim nadim).

Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

SANSK. No. 13

Size:  $15\frac{1}{2} \times 1\frac{1}{3}$  in.; 168 (167 + 65) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṅyamātmīya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhavaśūkhāṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kalyāṇyai namaḥ\* | hariḥ | om |  
 puraṇi kailāśagirīndramaddhye  
 saṃśurādyaḥ abhivandite pare |  
 vicitravaiḍūryyamukhaiḥ suratnakaiḥ  
 suvarṇamuktāśrajadāmaśobhite ||  
 sanmaṇḍape devavaraiḥ samanvite[ḥ]  
 saṃstūyamāne munidevanāyakaiḥ |  
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute  
 raṅgāmukhaiḥ narttanaśobhite mudā ||  
 nandīśaṇḍīśamukhaiḥ supārṣṣadaiḥ  
 saṃsevite cchatravitānaśobhite |  
 suratnapīṭhāśritaśaṃkarāṅke  
 sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim viksyā smayamānamukhāmbujā |  
 brahmādin ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ||  
 samartthya vismayam vaktuṃ gaṃgādharakathāṃṣṭam |  
 śivena prakāṭikartuṃ viśeṣeṇa sabhātale ||  
 praṇamya śaṃkaraṃ devī devānāṃ ca samalṅkṣitaḥ |  
 papraccha bhaktibhāvena śaṃkaraṃ nilalohitaṃ ||  
 — — — — — (3½ ślokas)

tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ||  
 bhaktimuktipradāny eva darśanāt namanād api |  
 saptasāhasrasaṃkhyāni catuḥśatayutāni ca ||  
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale |  
 dvātriṃśatsaptaśatakasāṃkhyākāni mama puṃśho ||  
 tatrāpi śatasāṃkhyākasthānāny uktāni me vibho |  
 tatrāpy atyantadayitaṃ dvātriṃśatsthānaṃ uttamaṃ ||  
 teṣu puṇyatamaṃ śreṣṭhaṃ pumartthānaṃ nidarśakaṃ |  
 kṣetram ekaṃ samastaghakṛtanaṃ subhādan nṛṇāṃ ||  
 kalau kaluṣayuktānāṃ sadyaḥ siddhikāraṃ śubhaṃ |  
 sākṣātkailāśasadṛṣaṃ Campakāraṇyasamjñitaṃ ||

It ends:—

itiritās te munayotibhaktyā  
 saṃpūjayāmāsur adinastvāṃ |  
 supuṇyade naimiśakānane śubhe  
 sūtaṃ suvastrābhāraṇaiś ca godhanaiḥ ||

iti śrīmat-bhaviṣyottara-purāṇe (sic) kṣetravaibhavakhaṇḍe  
 campakāraṇyamāhātṛṇe śivapārvatisaṃvāde kannyātirttha-  
 dharmmarājatīrtthāṇḍratīrtthamahimānuvarṇanaṃ nāma  
 catuḥcatvāriṃśoddhayaḥ |

śriyai namaḥ | śubhaṃ astu | karakṛtam aparādham  
 kṣantun arhantaḥ santah | śrīmatgirikucāmbāyai namaḥ |  
 hariḥ | om bhaviṣyatterapurāṇaṃ (sic) saṃpūrṇaṃ | śrīpār-  
 vatyai namaḥ | avighnaṃ astu | śākṣigaṇeśāya namaḥ |  
 śrīmattripurasundaryyai namaḥ |

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramaṇikā.
- II (6b) Śūlatīrtthanirmāṇa rṣiṇāṃ sārūpyadāna.
- III (8a) Nandīśvarapūjananandikeśvarakṛtamahotsava.
- IV (10b) Vināyakapūjākaraṇa.

- V (13a) Durgātapaścaryayā śivapratyakṣavarapradāna-  
saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirū-  
paṇa arddhanārīśvarāvīrbhāvamūlalīmghabhūtanāgeśvara-  
vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandano-  
tsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa  
antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati  
śivabhaktisvarūpanirūpaṇārambhāṇa.
- X (25b) Śricandanotsavanirūpaṇe śrīmatgirikucāmbāyā  
surarājaṃ prati prokta itihāse kṛtsaile jaladīpaḥprada-  
viprasya śivapādāravindaḥ prapī Candrasenarājñā nara-  
kānubhāvānantaraṃ campakaraṇye dvijatve durgan-  
dhāṃgatvaprāptimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgena indreṇa kṛtacandana ut-  
savavidhānanirūpaṇa.
- XII (32a) Gautamapūjāmittakagautamāśramam prati  
indrāgamana Ahalyāsāṃgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānu-  
grahadāna badāntane Gautamasya Vyāsopadeśanirū-  
paṇa.
- XIV (37a) Ahalyāśāpavimocana Gautamona nāgeśvara-  
pūjāmahimānuvarṇana.
- XV (40a) Rūparnarājyasya svepne śatruvijayakhaṭga-  
prāptibhātānalapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (sic) pūjāvaibhavena Nalasya naṣṭa-  
rājyāśrīya prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsavavidhānanirū-  
paṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena  
Pāṇḍavānām svarājyaprāpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā  
kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisāṃgamena bhrāntiyuktaparāśa-

- rasya naimiśāranyagamana tatrakyaṣṇin prati svapā-  
pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.  
XXII (60 b) Parāśarapūjāmahimānuvarṇana.  
XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-  
saṃgatya aputradvijakathāyāṃ dāmpatyoh vyasanapari-  
hāraka-Mārkaṇḍeyāgamana.  
XXIV (66 b) Dvijaputranimittakatakṣakaśamkarasaṃvāda.  
XXV (69a) Takṣakasya vipraśāpāgamana.  
XXVI (71 b) Takṣakasya Kāśyapenoktaśivakṣetrānirūpaṇa.  
XXVII (74b) Takṣakasya Kāśyapoktastalidāyamahi-  
mānuvarṇana bhagīrathapūjānirūpaṇa.  
XXVIII (77 a) Takṣakasya Kāśyapoktaśaivaśakṣetrasthāna-  
catuḥṣṭayamahimānuvarṇana.  
XXIX (79 b) Takṣakasya caṃpakāraṇyaṃ prati punarā-  
gamana.  
XXX (81 b) Nāgeśvarasya nāgādhipatyapṛāptyarttham  
Nāgeśvarasya anekaratnapūjānirūpaṇānantaram Takṣa-  
kasya nāgādhipatyapṛāpti.  
XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāendra-  
pūjavalmikapūjāmahimānuvarṇana.  
XXXII (87a) Caṃpakāraṇyaṃ prati sūryyāgamanasā-  
dhanibhūtacchāyasūryyakopakarāṇānuvarṇana.  
XXXIII (89 b) Sūryyamayākopaprasādavarṇānūnirūpaṇa.  
XXXIV (91 b) Śāvarādhipasya svarṇapāṇiḥprāpti.  
XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-  
nimittakakalmāśapādarājūna vacana.  
XXXVI (97a) Sūvarūparākṣasavadhā Vasiṣṭhena Kal-  
māśapādarājūna śāpapradaṇānirūpaṇa.  
XXXVII (100 b) Brahmopadiṣṭamārgena caṃpakāraṇyaṃ  
prati Vasiṣṭhāgamanodyamanirūpaṇa.  
XXXVIII (102 b) Vasiṣṭhapūjānirūpaṇa.  
XXXIX (104 b) Śivadharṇaphalanirūpaṇa.  
XL (107 a) Śivadharṇapuṇyanirūpaṇa.  
XLI (109 b) Sūryyatīrtthamahimānuvar[ta]ṇana.  
XLII (112 a) Sūryyatīrtthamahimānuvarṇana.  
XLIII (114 a) Sūryyapuṣkariṇivaibhavanirūpaṇa.  
XLIV (117 b) Kānyātīrttha - dharmarājatīrttha - indra-  
tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tīre hariṇadyās taṭottare |  
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||  
 Karkaṭeśasya samsthānāt dakṣiṇe krośamātrake |  
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||  
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho |  
 campakāranyasaṃjñam tu mahāpātakanāśanam ||

(2)

The *Campakāraṇyamāhātmya* of the *Ambariṣanāradasaṃvāda* of the *Kṣetravaibhava-khaṇḍa* of the *Skanda-Purāṇa*. Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanajātaṃ agryam  
 muniśvaram śa(m)karatatvakovilaṃ |  
 trilokasañcāriṇam ayyayam sadā  
 papraccha rājā śivasatkathakṛtam ||  
 Ambariṣaḥ |  
 bhagavan yoginām śreṣṭhaṃ kṣetratīrtthavicakṣaṇā |  
 nadīnadaviśeṣajñā mantrāyantravidām varā ||  
 tvayoktāni mahābhāga śaivakṣetravarāṇi ca |  
 teṣu sthānatrayam paṇyam bhūmau kailāśasammitam ||  
 vedāraṇyam śvetāraṇam campakāraṇyam eva ca |  
 teṣu śreṣṭhatamam proktaṃ campakāraṇyam uttamam ||  
 ity uktam yat tīryā pūrvam saṃgrahēṇa muniśvarā |  
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhāyā paṭhati pāvanapāvanañ ca  
 śrutvāpītat darśanam ācared yaḥ |  
 samastapāpāiḥ sa vimucya tatkṣaṇāt  
 samastasaṃmamaṅgalam āpnuyān nṛpa ||  
 iti skānde mahāpur[ur]āṇe kṣetravaibhava-khaṇḍe campakāraṇyamāhātmye Ambariṣanāradasaṃvāde sūryyatīrtthamahimānuvarṇanam nāmā pañcāśītita-moddhyāyaḥ |  
 śriyai namaḥ | śrīmatgirikucāmbāsametanaṅganāthāya  
 maṅgalam |  
 śrīmat-girikucāmbām tām girikanyām tathaiḥ ca ||

nāganātheśvaram vande praṇamāmi punaḥ punaḥ ॥  
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ।  
 nāganātha[h]priyām bhavyā namāmi girikanmyakām ॥  
 karakṛtam aparādham kṣantum arhanti santah ।  
 hariḥ । om śṛigurubhyo namaḥ । śubham astu । sampūr-  
 ñam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV  
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV  
 (sūryyatirṭthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthahaṇḍa* of the  
*Uparibhāga* of the *Brahmaṇḍa-Purāna* (coll. 136—154a)  
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)  
 145b, LV (Tirthavaibhavanirūpaṇa) 149a, LVI 152b,  
 LVII (Pārvatyā tapaścaraṇa) 154a.

It begins:—

om । Sūtam prati ṛṣayah ।  
 Sūta Sūta mahāprājñā sarvasāstraviśaradā (*sic*) ।  
 brūhi naḥ śradd(adh)ānāṁ paramārṭthaikasādhanam ॥  
 sarvapāpapaśamanam sarvopadravanāśanam ।  
 sarvasampatpradam nṛṣam sarvarogavināśanam ॥  
 āyuskarām balakaram prajāvṛddhikaram nṛṇām ।  
 rājñām jayakaram buddhe parasenāpravāsanam ॥  
 samkṣepam āsrutam pūrvaṁ naimiṣeye tapovane ।  
 idāniṁ śrotukāṁṣiṇām muninām bhāvitātmanām ॥  
 sūryyapuṣkarām hāma tīrṭham paramapāvanam ।  
 yatra devi śagatdhātrī tapas tepe suduṣkarām ॥  
 tapobalayutā nityam tatra vāsam akārayat ।  
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ॥  
 ye ye kṛtārṭhitām yātāḥ tān atra vasato mune vada no  
 mune ।

It ends:—

etat salaṁ (read satām?) paramapāvanam advityam pu-  
 nyamunindrair adhivāsitaṁ ca ।

paśyanti ye brahmapuriśam ādyam dhanyā bhavanti  
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmaṇḍapurāṇe uparibhāge nāganāthamāhāt-  
mye pārvatyā(s) tapaścaraṇaṇānāma saptapañcāsodhyāyaḥ |  
śriyai namaḥ | iti brahmaṇḍapurāṇe nāganāthamāhātmyam  
samāptaḥ | sampūrṇam | hariḥ | om | śubham astu |  
śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasaṃ-  
hitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a con-  
tinuation of the preceding as regards the numbering of  
the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatthavaibhava) 159a, LX  
160b, LXI 162a, LXII (Candravarmacarita) 164b,  
LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṭha sarvalokaprapūjita (read °ta) |  
campakāraṇyamāhātmyam bhavatā kathitaṃ purā ॥

idāniṃ sūryakundasya māhātmyam saṃgrahāt śrutam |  
tasya tīrthasya māhātmyam saṃgrahāt ॥

vistarāt śrotum ādyaiva vāñchā me varṭtate nūnam |

\* \* \* \* \* kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilāsaṇetum yaḥ śruṇotiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaih mṛḍasya

padam akhilaśureḍyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasaṃhitāyām campakāra-  
ṇyamāhātmye catuḥṣaṣṭitamodhyāyaḥ | śriyai namaḥ |  
campakāraṇyamāhātmyam sampūrṇam | hariḥ om |  
śrīmatgirikucāmbāsameta nāganāthamaṅgaḷam | hariḥ |  
om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇe-  
bhyāḥ śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) ‘Tiru-  
nākeśvara’ (Tamil for Śrīnāgeśvara) and (outside), ‘Tepiska’

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

## 198.

## SANSK. NO. 14.

Size:  $15\frac{1}{2} \times 1\frac{1}{4}$  in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasaṃhitā* of the *Ādītyā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṃtu*, and after *sādhaniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropaniṣāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhy. 1—18	=	adhy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.



The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hṛdayastheyān* (for \**steyān*) in *adhy.* 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 117a, XXXV 118a, XXXVI (*Kapilāśramādirvyāghraputa* (sic) *tīrthaparyantatīrthāni kathana*) 123 b, XXXVII (*Devaghātamaṃvara* (sic) *kathana*) 127 a, XXXVIII (*Surasāsaṃgama-jālapādatīrthakathana*) 130 a, XXXIX (*Manmukhatīrthotpatīkathana* (sic) 134 a, XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b, XLIV 159 b, XLV 162 a, XLVI 167 b, XLVII (imperfect) 168 b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭha* (sic) *aviśvāmitrasaṃvāda*.  
 XX *Mṛgayā*.  
 XXI *Viśvathadharmopadeśa*.  
 XXII *Māyāvarāhaprabhūva*.  
 XXIII *Hariścandraśaṣṭadarsānaroṣāvīrbhāva*.  
 XXIV *Caṇḍālakanyakūdarśana*.  
 XXV *Kāśikena rājāpraharaṇa*.  
 XXVI *Rājānnirgamana*.  
 XXVII *Māyāvahnīśṛṣṭi*.  
 XXVIII *Hariścandreṇa Caṇḍravatīvikraya*.  
 XXIX *Virabūhudarśana*.  
 XXX *Hariścandreṇa śmaśūnekṣaṇa*.  
 XXXI *Caṇḍravatīyā viśadaṣṭalohitāśvasaṃ darśana*.

XXXII *Hariścāndreṇa Cāṁdravatīvadha.*

XXXIII *Hariścāṁdravaraprasādāna.*

The concluding lines of the MS. read thus:—*tataḥ paraṁ tanubhṛta sidhido braṁhmanirbharah | mahato mālyavacchṛṅgās te patanty ūdhaśikarah. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).*

For *Ṣaṁmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *ṣa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadāḍaya namaḥ' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpākṣāya namaḥ'.

199.

SANSK. No. 15

*Size:* 17 $\frac{3}{4}$  × 2 in.; 10 leaves, 9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasaṁvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharaṁ puṇḍra śaśivarṇaṁ caturbhujam |  
prasannavadanaṁ dhṛyayet sarvavighnopaśāntaye ||  
naimiṣe puṇyanilaye ṛṣayaḥ satraṁ āsate |

Asito —————

ete cānye ca bhavo naimiśaraṇyavāsinaḥ ||  
jāmitāṇḍoṣāśāntyartthaṁ satkathāśravaṇotsukāḥ |  
Sūtaṁ pauraṇikaṁ śreṣṭhaṁ idaṁ vacanam abravīt ||  
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada-  
tvatta śrūtāny anekāni kṣetrāṇi vividhāni ca ||  
nadyaś ca vividhās sarvā tirthhāni ca vanāni ca |  
idāni śrotum icchamo nīpakṣetrasya vaibhavaṁ ||

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaram  
suraiś ca sendrair api nityacintitaṃ |  
āyuṣyam ārogyakaram yaśasyaṃ  
sadā sujalpaṃ paramātmayogibhiḥ ||  
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-  
purimāhātmye ṣaṣṭhoddhyāyaḥ | hariḥ om | śubham astu |  
śrimate śrinivāsamahādeśikāya namaḥ |

Summary of the *adhyāyas*:

I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sūjala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nṛada directs her to the Nīpakṣetra.

II (ends 2 b, °*puruṣottamamāhātmya dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kimcid vānya uttare |  
śamivanamahākṣetrapūrve vaḥ krośamātrake ||  
śrī-kadambavanam nāma praśiddham lavanatraye |  
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ||  
kāveryyā uttare tīre colabhūmau tu suvrate |  
śrī-kadambapurīkṣetram munināṃ sthānam uttamaṃ || &c.

The Kadambavana is *aṣṭāvīṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

III (ends 4 a, °*puravaibhavakathanam tejasādhikyaprāpti-katha(nam) nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.

4 a, l. 7: — tadāprabhṛti tatkṣetraṃ ādimāpuram ity abhūt.

IV (ends 6 a, °*satkīrttivarāddhanasārūpyaprāpti*):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kādambaras (= Nīpapurī). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarīṇīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b, l. 2:—  
kṛte yuge nīpakṣetram tretāyām ādimāpuraṃ.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

*Size*:  $16\frac{1}{2} \times 1\frac{1}{2}$  in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Grantha, clear and well written.

The same work as the preceding from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

*Size*:  $14\frac{3}{4} \times 1\frac{1}{4}$  in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Grantha, fairly correct.

The *Kapīsthalamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistūra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ ॥  
prasannavadanan dhyāyet sarvaviḡhnopaśāntaye ॥  
śrī-Nāradaḥ ।

pitāmaha namas testu prasīda karuṇānidhe ।  
sarvajña sarvalokeśa sarvakṣetrajña mantravit ॥  
vimānatarasārajña tīrtthasārajña puṇyavit ।  
girīnāṃ ca nadīnāṃ ca vanānāṃ vaibhavaṃ purā ॥  
śrūtan tvatto mahābhāga aṣṭottaraśatasthalaṃ ।  
teṣu kṣetreṣu sarveṣu śrūtaṃ ekaṃ śubhasthalaṃ ॥  
sārasāraṃ mahākṣetraṃ kāveryyāś cotvare taṭe ।  
kapisthalaṃ nṛṇāṃ sarvasiddhidāṃ pavanaṃ paraṃ ॥

It ends:—

puṇyaṃ caritraṃ jagadekapāvanam  
bhaktipradam sarvasukhāvahaṃ ca ।  
paṭhec śruṇotiha kapisthaleśvaraṃ  
prāpnoti dṛṣṭvā puruṣārthahārik bhavet ॥

iti &c.

hariḥ om । śrīgurubhyaḥ namaḥ । śrimate gajendra-  
varadaparabrahmaṇe namaḥ । śrimate hayagrivāya namaḥ ।  
gajendrārttivināśaparabrahmaṇe namaḥ । ā । grantham  
7, 100.

Summary of the *adhyāyas*:—

- I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-  
gajendraprāṇi*); IV (ends 15 a, *Gajendrārttiharāṇa*); V  
(ends 16 b). These five *adhyāyas* relate the foundation  
of Kapisthala by Rāma's apes, and the fight between  
an elephant and a crocodile as told in the Gajendra-  
mokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b  
and often printed in the Pañcaratna). According to the  
present MS. the nakra is a Gandharva cursed by his  
teacher Devala, and the elephant the Pāṇḍyan king  
Indradyumna, who had incurred the anger of Agastya.  
The elephant is saved by Viṣṇu, at whose instance  
Brahman founds the Gajendramokṣaṇa or Gajārttiharāṇa  
tirtha. There Viṣṇu shows himself yearly in the month  
Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrthaparīkṣaṇa*) gives an account of a visit by Indra and Śaci.

IX (ends 29b, *Tīrthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvaśeṭraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkariṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmitīrtha (X), the Bilvātīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthamūla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśiṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 15, l. 5sq. :—

kāverīsaritas tīre hyattare dakṣiṇe tathā |  
paścime caiva pūrvādhē yojanānāṃ catuṣṭaye ||  
śrīraṅgāt pūrvādhē tu yojanānāṃ catuṣṭaye ||

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18<sup>th</sup> cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |  
 naimiśākhye mahāraṇye tapas tepur mumukṣavaḥ ||  
 ekadā te m(ah)ātmānaḥ samājañ cakrur uttamaṃ |  
 dharmārtthakāmamokṣāṇām upāyaṃ jñātum icchavaḥ ||  
 ṣaḍviṃśatisahasrāṇām munayas te mahaujasaḥ |  
 teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktuṃ na śakyate ||  
 kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtaḥ |  
 katham vā prāpyate muktir brhan (read hr̥ṇān?) tāpārta-  
 cetasaṃ ||

ity evaṃ praṣṭum ātmānam udyatīṃ prekṣya Śaṃkarah  
 (read Śaunakah) ||

Śaunakah |

āste siddhāśrame puṇye Sūta(h) paurāṇikottamaḥ ||  
 yajan makhair bahuvīdhai(r) viśvarūpaṃ jagadgurum ||  
 sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||  
 tasmāt tam evaṃ prechāṣa ity ūce Śaunako muniḥ ||  
 atha te munayo jagmuḥ puṇyaṃ siddhāśramaṃ vanam ||  
 ikṣantas tam avabhṛtaḥ tatra tasthur makhālaye ||  
 addhvarāvabhṛthasṇṇam munim paurāṇikottamaṃ ||  
 papracchus te sulhasinaṃ naimiśāraṇyavāsinam ||  
 ṛṣayaḥ |

kāni &c. &c.

katham śive manuṣyāṇam (sic) bhaktir avyabhicāriṇī ||  
 vada sarvam uśreṣṭha sarvam etad asaṃśayaḥ |

Sūtaḥ |

śṛṇuddhyaṃ ṛṣayas sarve sandiṣṭo vo vadāmy aham ||  
 gitaṃ Śaṅatākumārāya kumāreṇa mahātmanā |  
 kāyārohaṇanāthasya mātmyam paramātbhutam ||

It ends:—

etat kṣetrasya mātmyam |  
 ye śṛṇvanti paṭhanti ca |  
 vaktāraṃ pūjayanti ye |  
 teṣāṃ manoratham svayam |  
 dadyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-  
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt ॥ [kaiḥ |  
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the  
liṅga near to Śivākhyarājadhānī. The site is thus  
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca  
yojanatrayasimānte kāveryyāś caiva dakṣiṇe ॥

II The Kāyārohaṇa. On the banks of the Yamunā was  
a village called Vedapurī, where dwelt a sage of the  
Gārgyas, named Kardama. His son Puṇḍarīka, wishing  
to obtain *sāyujya*, worships Mahādeva for 2000 years  
at Benares, but without success. At the advice of a  
certain Vāmadeva he proceeds to Kāñcī, and sets up  
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a  
heavenly voice informs him that that place being a  
*bhogādūkiya sthāna*, he would find a difficulty in there  
obtaining *sāyujya sārhadakṣiṇa*. He must depart to  
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa  
at a time when Jupiter was in Leo, he sets up a  
Kāyārohaṇa at a tirtha named from Śiva (7a, l. 6). After  
80,000 years he is advised by a Ṛṣi Kaṇva to visit  
Kṣetarājapura on the shore of the eastern ocean  
between *Puṇḍarīkapura* and *Vedāraṇya*, a yojana from  
*Kamalāsannidhāna* (?P.N.) on the east. There he is  
to bathe *vṛddhākāverīsaṃgame*. Puṇḍarīka goes there,  
and beholds Purameśvara with Ambikā. On the west  
of the liṅga, which is west of the Śarvatīrtha, he  
establishes an *ūśrama* and a Kāyārohaṇa liṅga. Śiva  
appearing grants him *sāyujya* and promises to Kaṇva  
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa  
and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga  
13a, l. 2).



Story of Nāgarāja. Śeṣa, desiring offspring, visits Kāyārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śālīsuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains *sāyujya* (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

*Size:* 18 × 1¼ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāna*. The colophon to adhy. XI has *Pratāśavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmūḥ puṇyāraṇyopaśobhitam |  
naimiṣan nimiṣikṣātram ṛṣayo gautamītaṭe ||  
vidhātukāmā ṇḥivāt satraṃ dvādaśavārṣikam |  
hutāśanasamāsārāḥ prātarastuhutāśanāḥ (*sic*) ||  
Kapilāḥ Pṛthivyo — — — — —

(12 ślokaḥ)

(2a, l. 2) sūtam abhyāgatam vikṣya tejasā sūryyasannibham |  
tasmāt brahmāsanān datvā tam ūcus tatra tenaghāḥ ||  
Sūta prasīda sumate sutarāṃ sujāta  
s(v)arvāhinijalajasaurabhasodarībhiḥ |  
vākbhir viriñca vanitākaruṇājharībhis  
tvan no drutaṃ vṛjīnatāpam apākuruṣva ||

(2b, l. 3.) purā prasaṃgena purāṇaratne  
brahmāṇḍanāmni (*sic*) prakatīkṛtam yat |

kiñcit tad ācakṣva vivicya kāmam  
śrī-Kumbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-  
jottamāḥ ॥

anyad atraiva yuṣmākaṃ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kumbha-  
koṇamāhātmye kṣetravaibhavan nāma dvādaśodhhyāyaḥ |  
Sūtaḥ |

Summary of the *adhyaḃyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-  
ghoṇa on the Kāverī and the Kāśyapākhyatīrtha  
(3b. l. 3 and 4b, l. 2). Kāśyapa practising tapas there,  
Śiva promised that the tīrtha should bear K.'s name  
and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkarīnīrtha and Madhyā-  
rjunapura (6b l. 2.). The Ādikumbheśvaraliṅga and  
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīnī 7b, l. 1).  
Account of the foundation of the tīrtha. The Kumbha  
and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīnīcakratīrtha and—to  
the north—the Svāyambhūatīrtha (12a. l. 3.). A vimāna  
Vaiṣṇava mentioned 12a. l. 4.: Lakṣmī-Bhūmī 12a, l. 5.
- IV (ends 14b, *Bṛhaspatīścargaprāptikathana*): The Some-  
śvaratīrtha and the Hemākarasaras. Story of Bṛhaspati.
- V (ends 17a): The Satālabijaliṅga at the Aśvatthatīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Madhāmāghatīrthavaibhava*): The Pāpā-  
panodanasaras, where Śiva was present as Kāyāro-  
hāṇanātha.
- VIII (ends 26b, *Bhāskara[s]tapassiddhikathana*): The  
Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistrīhattimocana*): Account of  
the Kāśyapatīrtha, presided over by Umāśahāya. Story  
of king Satyakīrtti of Candrapura in Mālwa, slain by  
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagohattivi-  
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyūrasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[ō Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghṛṇa.

The Colophons usually spell Kumbhaghṛṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalapūṛāṇam ku(mpa)-koṇam sivanakovi\*yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṭimāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

204

SANSKR. No. 19.

Size:  $17\frac{1}{2} \times 1\frac{1}{2}$  (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṭimāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghṛṇasthale nāma sthānam asti mahattaraṃ |  
kāyārohanāṅkhyātaṃ sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Bṛhaspativargaprāptikathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrthavaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistīrhattimocana*, X 23b: *Bilvāraṇyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvōś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kuṁbhaghōṇa-Māhātmya*, *Kodaṇa*, *Kuṁbhovaraṁ Purāṇam*, *Virūṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyaṁ Pārāṭavirūṭapuravanil koṅsam*.

205.

SANSK. No. 20.

*Size:* 14 $\frac{5}{8}$  × 1 $\frac{1}{8}$  in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup>, possibly 19<sup>th</sup>, cent.

*Character:* Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*. It begins:—

namāmi śrīpatiṁ viṣṇuṁ sauccidānandam advayam |  
svamāyāsaktisaṁkṣiptaprapaṅcam śeṣasāyinaṁ ||  
Nāradauvāca (sic) |  
śrīmadaṣṭākṣarākhyāṣa mantrasya vada Śaṁkara |  
keṣu kṣetreṣu siddhiḥ syād iti kārṇyato mama ||  
Śaṁkara uvāca |  
samyak prṣṭam mahāprājña sarvalokahitāvaham |  
aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrṇu ||  
satyakṣetraṁ narikṣetraṁ — — — — —

(4 ślokaḥ).

pāpanāśam mahākṣetraṁ sarvakṣetrottamottamaṁ |  
etāni siddhikṣetrāṇi vadanti munipuṅgavaḥ ||  
aṣṭākṣarasya mantrasya catustrimśan mahāmune |  
eteṣu puṅyakṣetreṣu kurvatām sumahat tapaḥ ||  
kālena bhūyasū siddhiḥ pāpanāśasthalaṁ vinā |  
pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṅ ca muktiṅ ca dehi keśava nāyaka[h] ॥  
 ayam eva hi me kāmo nānyosti madhusūdana ।  
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṅṭha-  
 īśvaraḥ । [nāyaka ॥  
 evaṃ saṃprārthito lakṣmyā keśavaḥ kamalāpatih ।  
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyaayas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dāḍhya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)*): Story of the Brāhmaṇa Kuṅḍina, who with his wife Guṇādhyā is cast into the sea by an asura Śimhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṅḍinatapaśakathana*).
- IV (ends 14 b, *Kuṅḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to seek one Yojana from Śrīraṅga on the N. bank of the Kāverī (13b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (maruṇrdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 24 a, *Prahlādamokṣapada*): At the suggestion of Saṅghumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen līngas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpaviraṇṇpatiś Coḷendro munipuṅgavaḥ |  
Coḷakṣetreṣv ośadhīnām \* \* vṛddhyarṥtham ekadā ||  
grāmāṇān naḡarāṇāṅ ca kāveryyubhayakūḷayoh |  
sukulyāḥ khānayāmāsa sasyavṛddhyarṥtham | darāt ||  
tiradvaye ca kāveryyāṃ ye vasanti śivāḷyāḥ |  
ye ca viṣṇvālayās santi tān apālayataḥ | abhulḥ ||  
tat-tad-devālayasthānā (sic) devānām apī dattavān |  
bahukṣetrāṇi vittāni bhaktiśraddhāparassaram ||

-----  
kulyānām abhirakṣārṥtham sa Pratāpaviraṇṇo mune |  
śilābhir iṣṭikābhiś ca mukhadvāraṃ akalpayat ||  
kāverimūlakulyānām sudhālepaṃpūrvakam |  
evam sambandhitaś Coḷadeśo bhūpatinā mune ||  
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarikāsarasastīrthavaibhavakathana*):

Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarika-saras, named after a sage Puṇḍarika (31 a, l. 7).

X (ends 36 a, *Puṇḍarikamunikathana*):

Digging of the saras by Puṇḍarika at the advice of Dālbhya. P. obtains mukti.

XI (unfinished):

Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6sqq.):—  
kumbhaghṇasya naiṛtyām (sic) niśi (read diśi) caivārddhaya-  
kāveryyā dakṣiṇe tire pāpa(nāśa)sthalam hareḥ || [jane |  
muktidaṃ varttate puṃsām vasatam bhuktidaṃ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśanāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

*Size:*  $16\frac{1}{2} \times 1\frac{3}{8}$  in., 18 leaves + cover, 7 (really 6) lines to a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> cent.

*Character:* Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Mahāviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjasa surāreccita |  
 prasīda jagatān nātha sarvalokanamaskṛta ||  
 kṣetrabṛndavidhānājña tīrtthabṛndavicakṣaṇa |  
 mantrabṛndavidhānājña vimānājña sureśvara ||  
 śrutvā tvatto mukundasya māhātmyam pāvanam param |  
 manaso na bhavet tptir atah prechāmi sāmpratam ||  
 kṛpayā brūhi śrīnīyā lokānām vai hitāya ca |  
 kuṃbhaghṛṇāya māhātmyam varṇane yan manāk cchrutam ||  
 mārkaṇḍeyamaṇākṣetram sarvalokaikapāvanam |  
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakarmārthamokṣānām yaḥ paṭhet prātar utthitah ||  
 etan mātmyam atulaṃ pātrobhūn nātra saṃśayaḥ ||  
 śubham bhavati sarveśam siddhir bhavati maṅgalaṃ ||  
 iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-  
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-  
 ṇanan nāma navamoddyāyaḥ | hariḥ | om | śubham astu |  
 kallyānāt bhutagātrāya kāmikārtthapradāyine śrīmadvemka-  
 tānāthāya śrīnivāsāya maṅgalaṃ |

Summary of the *adhyāyas*:—

I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—Sahyajādakṣiṇe tire pūrvāmbodlies tu paścime | sārddhakroṣe kuṃbhaghonāt pūrvabhāge munīśvara || tulasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ paraṃ ||

We hear (1a, l. 7) of a puṣkarīṇī at the tīrtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5).

III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl; on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons: (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyānapura or Mārkaṇḍeyasthala. The tīrtha is called Śārngā. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13 a, l. 6.

VIII (ends 14 b, *Brahmāhātmya*): The Ākāśanagara is *nairṛtyāṇ tīrtharājasya*.

IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śārngatīrtha (16b, l. 5), Sūryatīrtha (16b, l. 6), Indratīrtha (17b, l. 2), and Brahma-tīrtha (17b, l. 3).



On the cover we read in Tamil: Inta stalapuṛāṇam kumpakoṇatūkkū samipam uppili appana yena nukuā viṣṇukovilapuṛāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size:  $9\frac{1}{4} \times 1\frac{1}{2}$  in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18<sup>th</sup> (possibly 17<sup>th</sup>) cent.

Character: Grantha.

The last part of the *Mahāgāṇapādhati* of *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

\*\*\*\*\* m madhu melayitvā  
sampiṣya japtāṇy utadvayena (sic) |  
ebhiś śubhair aṅgitalocano yo  
marttyāni dharmāni sa paśyatiha ||

lajjāndukā prasiddha makṣaṇan tu sparśasamkucavatpa-  
tratvam | ghanasārah karpūrah śuklām girikarṇikā śveta-  
parājitāḥ trevau (??) ekā tṛṇam | ayaḥprasūnā śamkha-  
puṣpim ayomukhapuṣpaki |

bharet gaṇeśārṇasatāṣṭajapta-  
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |

śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-  
japtam ity utthaḥ evaṃ sarvatra

utā savisphoṭakabhūtakṛtyā(t)

pretotbhavāt ghoratarā (j) jvarāc ca |

manorathāṣṭādhyasahasrajāpād

vināśayen (sic) mantrivaras tu vaśyam ||

viṣadvayaṃ sthāvarajaṅgamaṃ ca

jvarān athāṣṭāv iha śūlarogān |

sudāruṇān tūṃ grahaṇiṃ ca rogān

vātaprasutān kaphapittajātān ||

galagrahādīm api rogasamghān

śatāṣṭajāpena vināśayeta

lakṣaikajāpena manorathasya  
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā |  
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥  
caturthiyāñ ca tathā ṣaṣṭyām vāsare śukrasomayoḥ |  
uktakāleṣu vidhivat gaṇeśam samyag arccayet ॥

iti śrīmatparamahāṃsaparivrājakācāryaśrīmad-Amaren-  
drasarasvatīśiṣyaśrīmad-Viśveśvarasarasvatyāḥ prīyasyena  
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-  
āptaḥ |

hariḥ | om | śrīvāñchattilīru Kukum Śeṣādnyauḷaputran  
Śeṣādriṇā su(read sva)hastalikhitam | śrīvāñcheśvaramaṅ-  
gaḷanāyakyai namaḥ | kalaṃkāmakakāṭṭyavirighneśvarāya  
namaḥ | śrīsarasvatyai namaḥ | śrīgurubhyo namaḥ |

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.  
The work deals with charms, and seems especially devoted  
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-  
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-  
recht CC. II p. 196.

208.

Sansk. No. 22.

Size:  $7\frac{5}{8} \times 1\frac{1}{4}$  in., 26 leaves + 2 blank between boards, 6 lines on  
a page.

Material: Palm leaves.

Date: 18<sup>th</sup> or 19<sup>th</sup> cent.

Character: Malayāḷam.

An astrological work bearing no name.

It begins:—

hariḥ | śrīgaṇapataye namaḥ | avighnam astu |  
śrīgurubhyo namaḥ | trilokāmbāyai namaḥ |  
kalāvenuravaḥ kalāyanīlaḥ kamalācumbanalampaṭotiramyaḥ |  
alīpota ivāravindamadhya ramatām me hr̥dī devakikiśoraḥ |  
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇam nabhasaḥ |  
drutakanakasadr̥śadaśāsatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ |  
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajāḥ ||  
 vidhātrā likhitā yā sā lalāṭekṣaramālikā |  
 daivajñas tām paṭhed vyaktaṃ horānirmmalavakṣasā ||  
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścīkasthe ca bhānau  
 bhūputrādau vaṇīkṣaṭpadasatuladhanuryugmajikakriyasthe  
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt  
 bālaḥ prājñonujoyam kalitadhanasukhāregyadīrghghāyur  
 ādhyah ||

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ | śubhaḥ astu | the writing  
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new  
 topics are introduced by *atha* as follows:—

1 b, l. 6. athāharggaṇo likhyate.

2 a, l. 4. atha tatkaladugānta grahasṣaṭvākyaṇi likh-  
 yante.

4 b, l. 2. atha bhāṣākaḍḍinādayaḥ.

5 a, l. 6. atha bhāvāṣṭraphalāni.

8 b, l. 5. atha raśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭalāvarggo likhyate.

11 b, l. 3. atha samudāyāṣṭakavarggaḥ.

12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.

13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15 b, l. 5. atha grahāṇām sthānabalaṃ.

16 a, l. 1. atha ceṣṭābalaṃ.

16 a, l. 3. athovvabalaṃ.

16 b, l. 1. athāyanabalaṃ.

16 b, l. 3. atha kālabalaṃ.

16 b, l. 5. atha nisarggabalaṃ.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādībhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayaḥ.

18 a, l. 2. atha lagnabhāvasya balādihikyād atrāṃśakadaśā  
 likhyate.

18 b, l. 3. atha bhāvavindanaṃ.

26a, l. 3. atha kālacakradaśū.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

*Size*:  $8\frac{1}{2} \times 1\frac{1}{3}$  in., 31 leaves + covers, 8 lines (generally) on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> cent.

*Character*: Grantha.

Unnamed. But in the margin at the beginning *Āngirasa-pariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā  
kṛtakṛtyā stus (read syus) tan namāmi gāṇanānam | vinddhyā-  
syottaradeśe bārhaspatyamānābdo grāhyāḥ vinddhyadakṣiṇa-  
deśe sauracāndramānābdo grāhyāḥ bārhaspatyamānena  
citrabhānusamvassarah (sic) sauracāndramānābhyāṃ āngira-  
sasamvassarah sarvatra śū(?) rodayavaśāt puṣyābdaḥ asya  
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipāṭiḥ pūṣa 4 ku 8 śūnnyatithir  
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha nakarasamkrāntiphalam'. The rest is mainly numbers &c. arranged as in a table.

On the cover *Svham astu mīnākṣisahūyam*, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

*Size*:  $12 \times 1-1\frac{1}{4}$  in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

*Material*: Palm leaves.

*Date*: 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character*: Malayalam.

*Injuries*: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1<sup>st</sup> 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rūgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtim ।  
 advitīyam apāran tam Vekiteśagurum (sic) bhajet ॥  
 ? rūgadveṣaprakaraṇam.  
 rūgādyā ṣoḍaśa.

211.

WHISH No. 189.

*Size:*  $14\frac{1}{2} \times 1\frac{3}{4}$  in., 24 leaves between boards, 9 (later 8) lines on a page.

*Material:* Palm leaves.

*Date:* Perhaps 19<sup>th</sup> cent.

*Character:* Square Grantha, clearly written.

*Injuries:* The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṅkarācāryacarita* in 9 adhyāyas.

It begins:—

\* \* \* \* \* namas te'mai yatprasādavivasvatā ।  
 pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmaṇām ॥  
 madīyaranāhaśanaṭaṇeṣu samutsukā ।  
 eṣā Sarasva \* \* \* \* \* m ānandadāyini ॥  
 samāśritapambhojajanatāsurapādapaḥ ।  
 sarvam māna śubhābhīṣṭam pūrayet pārtthasārathih ॥  
 kṣiptvājñānatamorāśim padārthā \* \* \* \* \* ।  
 gururācāpradīpo me manodhāmani bhāsatām ॥  
 viṣṇuṁmṛtānān te karttāraḥ kavipuṅgavāḥ ।  
 jayanti sutarām loke Vālmikivyāsaśaṅkarāḥ ॥  
 \* \* \* \* \* nde vyāsācalam idaṁ kavim ।  
 babhūva Śaṅkarācāryyakīrttikallolinī yataḥ ॥  
 atyunnatasya kāvyador vyaḥśācalabhyapo khilam ।  
 \* \* \* \* \* m asamartthoham atbhutam ॥  
 hrasvam atyaṅkuśagrāhyam ḡḥitvā kalayāmi tat ।  
 nibandhanasṛjaṁ kāñcitadvatiśvaramagno mude ॥

\* \* \* \* \* vakārpitaṃ |  
 karomi yativaryasya nideśaṃ samupāśritaḥ ||  
 kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v,e(t) ) &c.

It ends:—

śrīmacchaṅkaradeśikasya caritastotraṃ prabodhapradaṃ  
 nirddanākhilapāvṛndavidhinam saṃkṣiptam etan narāḥ |  
 ye śrīvanti paṭhanti cādarayutā sañcintyanvaḥam te  
 labdhvā bhuvī sampadañ ca sakalām ante labhantemṛtaṃ ||  
 iti śrī-Śaṅkarācāryyacarite navamoddhyāyaḥ | śrīguruḥy  
 namaḥ |

The following is a summary of the story, which is told in a sober and credible style with scarcely any miracles:—  
 adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṅkara, which 'causes the books to slip from the hands of the Dvaitavādins' (5a, l. 2.). The birthplace was in the Keraḷa country (famous for the birth of Medinikara &c 3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also called Syānandūra (? 3a, l. 2). Here were two rivers Nīlā (?) and Cūrṇī, and on the north bank of the latter, at a place called Kālaṭī, was the home of Ś.'s parents, whose names are not given.

III (8a, l. 7): Śaṅkara's precocity. At five years of age he loses his father, and he is brought up by his mother, for whose sake, when sixteen years old, he brings the river near to the house. The river was thence called Ambāpagā. A crocodile seizes him while bathing, and in gratitude for his escape he becomes a Saṃnyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍapāda, with whom he spends a long period. Having with difficulty obtained leave, he visits tīrthas. The friendly counsels of the guru are charmingly related.

Proceeding to the Badarikāśrama, he studies Vedānta and composes the Bhāṣyapradīpikā. Vyāsa appears and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the Badarikāśrama, where the Brāhmaṇa Viṣṇuśarmaṇ, son

of Somaśarman of Śrikuṇḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṅkara composes fifteen bhāṣyas (ten on Upaniṣads), and Saṅgana (Viṣṇuśarman) writes a ṭikā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarna, Śaṅkara obtains a third disciple Hastāmalaka (Kāñcīnavarṇin 23 b, ll. 4—5) at a village called Śivavilhāra. A fourth, exceedingly devoted, was Toṭaka.

- VII (17a, l. 2): Saṅgana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kalahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20a, l. 9): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmasetu.

- IX (24a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṅkara (23a, l. 1):—

idaṃ śrī-Śaṅkarācāryyacaritaṃ lokapāvanam  
kṛtaṃ Govindanāthena yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Samkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstrī *Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894* pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Kerala country Medinikara, apparently the author of the *Medinikoṣa*. For the story of Śamkara as related in the *Śamkaravijaya* see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. No. 25.

*Size:*  $12 \times 1\frac{1}{2}$  in., 9 leaves + covers, 8—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

213.

SANSK. No. 26.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{2}$  in., 11 leaves + cover, 7—9 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

214.

SANSK. No. 27.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$  in., 10 leaves + covers, 7—8 lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.



On the cover 'Suviśesan' intended to mean 'Holy', or the like.

215.

SANSK. NO. 28.

*Size:*  $10\frac{1}{2} \times 1\frac{1}{4}$  in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

*Material:* Palm leaves.

*Date:* 18<sup>th</sup> or 19<sup>th</sup> cent.

*Character:* Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.

DR. RUPNATHJI ( DR. RUPAKNATH )

LIST OF WORKS  
ARRANGED ACCORDING TO SUBJECTS.

DR. RUPNATHJI ( DR. RUPAK NATH )

DR.RUPNATHJI( DR.RUPAK NATH )

## I. VEDIC LITERATURE.

### 1. Saṃhitās, and Works relating to them.

#### a) Rigveda:

- 1 Ṛgveda-Saṃhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " " 5—8 (No. 166).
- 3 " " " " " , first leaf only (No. 14).
- 4 Ṛgveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).
- 5 " " " " " , I, 75—121 (No. 2).
- 6 " " " " " , I, 122—165 (No. 1a).
- 7 Ṛgveda-Prātiśākhya, by Śaunakā
- 8 The same, with the Com. Parśadavṛtti } (No. 73, 1).
- 9 Ṛksarvaśamāna by Nāgadeva
- 10 Ṛgvilan̄ghyalakṣaṇa by Nāgadeva
- 11 Tract on the Ṛgveda-Saṃhitā, title not given
- 12 Padāntadīpinī
- 13 Trisandhālakṣaṇa
- 14 Ṛksaṃkhyā
- 15 Avarṇadīpa
- 16 Nāntasaṃgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Napaṛavyākhyāna, Com. on Nāntasaṃgraha
- 19 Tapaṛatīka, Com. on Tāntalakṣaṇa
- 20 Paribhāṣā (?)
- 21 Avarṇalakṣaṇa
- 22 Āvarṇalakṣaṇa } (No. 73, 3).
- 23 Avarṇivyākhyāna, Com. on 21
- 24 Āvarṇivyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Pariśiṣṭa to the Ṛgveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittirīya-Samhitā, Samhitā-Pāṭha (No. 176).  
 28 Com. on Śatarudriya (Taittirīya-Samhitā IV, 5) (No. 21 b).  
 29 Another Com. on the same text (No. 22 a).  
 30 Taittirīya-Prātiśākhya (No. 38, 1).  
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).  
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavalla-  
 bhaśāstrin (No. 25 b).  
 33 Svaralakṣaṇa (No. 28 b).  
 34 The same with Com. (No. 28 a).  
 35 Śamānavyākhyāna, Com. on Samhitāsamānalakṣaṇa  
 36 Viliṅghyavyākhyāna by Puṇḍarīkākṣsūri  
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa  
 38 Taparapaddhati, Com. on Taparalakṣaṇa  
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa  
 40 Ākārāpaddhati, Com. on Ākārnilakṣaṇa  
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saptalakṣaṇa  
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda (No. 167).  
 43 Prakṛticalākṣara  
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).  
 45 Ūhagāna, books II-VII (No. 179).  
 46 Rahasya (No. 180, 2).

2. *Brahmaṇas and Āraṇyakas.*

- 47 Aitareya-Āraṇyaka (No. 191).  
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same  
 (No. 1 b).  
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2  
 (No. 22 b).  
 50 Taittirīya-Brāhmaṇa (No. 177).  
 51 Taittirīya-Āraṇyaka, and  
 52 Āraṇya-Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10-12

(No. 178)

3. *Upaniṣads.*

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).  
 54 Śaṅkara's Com. on Bahvṛcabrahmaṇa-Upaniṣad, i. e.  
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-  
 Āraṇyaka III (No. 158, 2).  
 56 Bṛhadāraṇyaka-Upaniṣad (No. 21 c).  
 57 Īśā-Upaniṣad (No. 16a, 1).  
 58 Śaṅkara's Com. on the same (No. 16b, 1).  
 59 Śaṅkara's Taittiriya-Upaniṣad-Bhāṣya (No. 15).  
 60 Kena-Upaniṣad (No. 16a, 2).  
 61 Śaṅkara's Com. on the same (No. 16b, 2).  
 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).  
 63 Kāṭha-Upaniṣad (No. 17, 1).  
 64 Śaṅkara's Com. on the same (No. 24a).  
 65 Praśna-Upaniṣad (No. 17, 2).  
 66 Śaṅkara's Com. on the same (No. 24a).  
 67 Muṇḍaka-Upaniṣad (No. 17, 3).  
 68 Śaṅkara's Com. on the same (No. 24a).  
 69 Māṇḍūkya-Upaniṣad (No. 17, 4).  
 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).  
 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).  
 72 Rahasya-Upaniṣad (No. 18a, 1).  
 73 Amṛtabindu-Upaniṣad (No. 18a, 2).  
 74 Tripurasundarī-Upaniṣad (No. 18a, 3).  
 75 Kālāgnirudra-Upaniṣad (No. 18a, 4).  
 76 Śārīra(ka)-Upaniṣad (No. 18a, 5).  
 77 Atharvaśira-Upaniṣad (No. 18a, 6).  
 78 Atharvaśirobhāṣya by Bhāskara Rāya (No. 18b, 3).  
 79 Kaivalya-Upaniṣad (No. 18a, 7).  
 80 The same (No. 18a, 7).  
 81 Skanda-Upaniṣad (No. 18a, 8).  
 82 Mahā-(or Tripurātāpanīya?)Upaniṣad (No. 18a, 9).  
 83 Devī-Upaniṣad (No. 18a, 10).  
 84 Tripurā-Upaniṣad (No. 18a, 11).  
 85 Kāṭha-Upaniṣad(?), different from 63 (No. 18a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).  
 87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).  
 88 Com. on the same (No. 78, 4).  
 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣtoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāngarudranyāsa (?) Hides and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāngarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākaś of Taitt. Samh. IV, 7 } (No. 70).
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyaṇa's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

5. *Miscellaneous Vedic Works.*

- 111 Carañavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmīki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).  
 117 " " " " III, 1—V, 3 (No. 62).  
 118 " " " " VI (No. 67).  
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).  
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).  
 121 " Pauloma and Āstika Parvans (No. 64).  
 122 " Sabhā-Parvan (No. 19).  
 123 " Vana-Parvan (No. 61).  
 124 " Virāṭa-Parvan (No. 52).  
 125 " " 1—12, 7 (No. 195).  
 126 " Udyoga-Parvan 1—94 (No. 51).  
 127 " " 41—198 (No. 85).  
 128 " Droṇa-Parvan 1—34 (No. 87).  
 129 " Parvans XIV—XVIII (No. 50).  
 130 Bhagavadgītā, fr. (No. 157, 1).  
 131 " with introduction (No. 40).  
 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).  
 133 Uttaragītā (No. 44, 2).  
 134 Bālabhārata by Paṇḍit Agastya (No. 21).  
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).  
 136 Campubhārata (No. 152, 2).  
 137 Kuśalavopākhyāna from Avamedhika-Parvan of Jai-  
 mini-Bhārata (No. 49).

### III. CLASSICAL SANSKRIT LITERATURE.

#### 1. Epic and Lyric Poetry (Kāvya).

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava  
 (No. 121).  
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).  
 140 The same (No. 164).  
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya  
 (No. 66).  
 142 Śrutiraijini, Com. on Jayadeva's Gītagovinda, by  
 Lakṣmīdhara (No. 113, 1).  
 143 The same (No. 142).  
 144 Another Com. on the Gītagovinda (No. 136)



- 145 Sūryaśataka by Mayūra, with } (No. 46).  
 146 Com. by Anvayamukha }  
 147 Dakṣayajñaprabandha<sup>†</sup> (No. 149, 2).

2. *Drama.*

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).  
 149 The same (No. 149, 1).  
 150 Com. (called Sāhityasarvasva) on the same by Śrinivāsācārya (No. 82).

3. *Romance, Tales, Campāns.*

- 151 Bhojaprabandha (No. 175).  
 152 Viśvaguṇādarśa by Venkatācārya (No. 183).

4. *Technical and Scientific Literature.*

a) *Grammar.*

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).  
 154 Paribhāṣārthasaṃgraha, by Vaidyanātha Śāstrin (No. 95, 1).  
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).  
 156 Prakriyāsarvasva, by Nārāyaṇa, fr. (No. 117, 3).  
 157 Gaṇapāṭha, fr. (No. 117, 4).  
 158 Paradigms of Conjugation, fr. (No. 92, 3).  
 159 Prākṛtarūpavatāra by Siṃharāja (No. 154).

b) *Lexicography.*

- 160 Amarakośa (No. 155).  
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).  
 162 Amarakośa with Malayalam gloss (No. 122).  
 163 The same (No. 133).

c) *Prosody.*

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).  
 165 The same with the Maṇimañjarī, Com. by the Purohita Nārāyaṇa (No. 54, 3).

<sup>†</sup> As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tarkaratna, Professor at the Sanskrit College, beginning:—abhūd abhūmir vinayasya vaibhavāt.

- 166 The same Com. (No. 116, 2).  
 167 The same Com. (No. 170).

d) Poetics (Alaṃkāra).

- 168 Pratāparudra by Vidyānātha (No. 89, 1).  
 169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin  
 (No. 77).  
 170 Kuvalayānanda by Appayya Dikṣita (No. 109).  
 171 The same (No. 127).  
 172 Kāvya prakāśa (No. 128, 1).  
 173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

- 174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

- 175 Aṣṭāṅgahrdaya by Vāgbhata (No. 120).  
 176 Aṣṭāṅgasamgraha by Vāgbhata, fr. (No. 168, 1).  
 177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

- 178 Sūryasiddhānta (No. 59, 1).  
 179 " I, 1—14 (No. 12, 1).  
 180 Kāmadogdhri, Com. on Sūryasiddhānta, by Tamma-  
 yajvan (No. 12, 2).  
 181 Sūryasiddhāntavivaraṇa by Parameśvara (No. 137).  
 182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).  
 183 Kujādīpañcagrahavākyaṃ (No. 68, 2).  
 184 Mahābhāskarīya Karmanibandhana (No. 124, 2).  
 185 Fragment (part of the preceding work?) (No. 124, 3).  
 186 Siddhāntaśekhara by Śrīpati (No. 124, 1).  
 187 Bṛhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's  
 Com., fr. (No. 72).  
 188 Varāhamihira's Bṛhajjātaka, with the } (No. 111, 1).  
 189 Com. Subodhini }  
 190 First Part of the same Com. (No. 160, 4).  
 191 Another Com. on the Bṛhajjātaka: Naukā or Horā-  
 vivaraṇa (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).  
 193 Praśnasamgraha (No. 144, 1).  
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).  
 195 Ūtpala's Com. on Śaṭpañcāśikā, fr. (No. 144, 2).  
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).  
 197 Kṛṣṇīya (No. 161).  
 198 The same, fr. (No. 162).  
 199 The same, fr. (No. 113, 2).  
 200 Kriyākālāpa of Tantrasamgraha, with a } (No. 134).  
 201 Com. }  
 202 Trilokasāravṛtti (No. 111, 3).  
 203 } Fragments of astronomical and astrolo- (No. 111, 2).  
 204 } gical works (No. 208).  
 205 } (No. 209).

5. *Law, Religious and Civil.*

- 206 Gautamīya Dharmasāstra (No. 102, 1).  
 207 Haradatta's Com. (Mītakṣarā) on the same (No. 102, 2).  
 208 Haradatta's Com. (Ugvalā) on Āpastambīya Dharmasūtra (No. 37).  
 209 Parāśarasmti with Mādhava's Com. (No. 79, 2).  
 210 Smṛtimuktāphala by Vaidyanātha Dikṣita, I (No. 74).  
 211 Sārarahasyaśāstravarnakramavibhāga from the (preceding?) work of Vaidyanātha Dikṣita (No. 91, 2).  
 212 Smṛticandrikā by Devaṇṇa, Vyavahārakāṇḍa I (No. 129, 1).  
 213 The same (No. 141).  
 214 Vyavahāramālikā, fr. (No. 129, 2).  
 215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No. 100, 3).

6. *Philosophy.*

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).  
 217 The same, VII, 1—IX, 3 (No. 119, 1).  
 218 The same, fr. (No. 119, 3).  
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-rāya Bhārati (No. 119, 2).

- 220 Mīmāṃsākaustubha by Khaṇḍadeva. fr. (No. 36).  
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha  
 (Nr. 30).  
 222 Mīmāṃsā-Tantravārttika by Kumāriḷa (No. 108).

b) Vedānta.

- 223 Vedānta-Sūtras with Śāṅkara's Com., Śāṅkarakamīmāṃsābhāṣya (No. 57).  
 224 Bhāṣyaratnaprabhā, Com. on Śāṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).  
 225 The same. fr. (No. 78, 1).  
 226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).  
 227 Upadeśagranthavivarāṇa, Com. on Śāṅkara's Upadeśasahasrikā (No. 24b).  
 228 The same (No. 56).  
 229 Śāṅkara's Vivekacūḍāmaṇi (No. 21c).  
 230 Com. on Śāṅkara's Ātmabodhaprakaraṇa (No. 33).  
 231 Com. on Śāṅkara's Vākyasūdhā, by Brahmānanda Bhāratī (No. 63. 1).  
 232 Com. on Śāṅkara's Vākyavṛtti, by Viśveśvara (No. 65).  
 233 (Śāṅkara's) Vedāntasāra (No. 113. 3).  
 234 Śāṅkara's Pūrvottaradūṣaṃaijjarikā Stotra (No. 32, 3).  
 235 (Śāṅkara's) Hastāmālikā (No. 63. 6).  
 236 The same (No. 171. 2).  
 237 Haritattvamuktāvah, Com. on Śāṅkara's Haristuti, by Svayamprakāśa Yati (No. 8a).  
 238 Rāgadveṣaprakāṣaṇa (by Śāṅkara? See Aufrecht CC. s. v.) (No. 210).  
 229 (Govindanātha's) Śāṅkarācāryacarita (No. 79, 1).  
 240 The same (No. 211).  
 241 Bhāṣyābhāṣasamgraha, by Brahmānanda Yati (No. 104, 2).  
 242 Pañcadaśī by Vidyāraṇyatīrtha (No. 81, 2).  
 243 Upadeśagranthavivarāṇa, Com. on the Pañcadaśī, by Rāmākṣṇa (No. 58).  
 244 The same (No. 159).  
 245 Sadānanda's Vedāntasāra (No. 81, 1).  
 246 Veṅkaṭanātha's Śatadūṣaṇi (No. 83).  
 247 Bhāratīrtha's Adhikaraṇaratnamālā (No. 90).

- 248 Appayya Dīkṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).  
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).  
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-krṣṇādhvarin (No. 106, 5).  
 251 Vāsudevamananaprakaraṇa (No. 194).  
 252 Lakṣmīdhara's Advaitamakaraṇa (No. 63, 4).  
 253 Rasābhivyañjikā, Com. on the preceding, by Svayamprakāśa Yati (No. 8b).  
 254 Brahmānubhavāṣṭaka (No. 92, 2).  
 255 Rāghavananda's Com., Paramārthasāravivaraṇa, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).  
 257 The same (No. 145, 1).  
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).  
 259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).  
 260 The same (No. 104, 3).  
 261 Bodhabhāratī's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).  
 263 Tarkabhāṣā prakāśikā, Com. on the preceding, by Cinnabhaṭṭa, fr. (No. 100, 2).  
 264 Com. on Gaurikānta's Tarkabhāṣābhāvārthadīpikā, fr. (No. 117, 2).  
 265 Tarkasūdamāṇi by Dharmarāja, fr. (No. 117, 1).  
 266 Yogatāvādārtha (No. 106, 1).  
 267 Jambhikaviṣayatāvādārtha (No. 106, 2).  
 268 Parāmarśavādārtha (No. 106, 3).  
 269 Kāraṅkāvaḍa, by Jayarāma (No. 100, 3).  
 270 Vādaratnāvalī, fr. (No. 100, 4).  
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).  
 272 Work on Nyāya, unnamed, fr. (No. 101).  
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).  
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).  
 276 Bhāṣāpariccheda, by Viśvanātha Pañcanana, with the }  
 277 Com., Siddhāntamuktāvalī }  
 278 Prapañcahr̥daya (No. 107).

IV. SECTARIAN AND DEVOTIONAL TEXTS  
 (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).  
 280 Brahma-Purāṇa: Bṛgu-Nārada-samvāda, Hastigiri-māhātmya (No. 181).  
 281 Padma-Purāṇa: Śivagitā (No. 31).  
 282 " " Kārttikamāhātmya (No. 47, 1).  
 283 Viṣṇu-Purāṇa (No. 34).  
 284 Śiva-Purāṇa: Śatarudriyakotisamhitā, Kauñjaraśana-  
 kṣetramāhātmya (No. 187).  
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapaliśasthalamāhā-  
 tmya (No. 188).  
 286 Śiva-Purāṇa: Ekādaśasārasamhitā, Campakāraṇya-  
 māhātmya (No. 197, 1).  
 287 Bhāgavata-Purāṇa: IX (No. 20).  
 288 " " with Com., fr. (No. 9b).  
 289 " " with Śridhara's Com., XI—XII  
 (No. 39).  
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126.1).  
 291 " " X, fr. in Sanskrit and Malayalam  
 (No. 126, 2).  
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka-  
 samgraha with } (No.  
 293 Com., by Brahmānanda Bhāratī } 11).  
 294 Bhāgavatasāra (?) (No. 9 a).  
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com.  
 (No. 80).  
 296 Bṛhannāradiya-Purāṇa: Jñānakāṇḍa. Ahindrapura-  
 māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devimāhātmya, with }  
 298 Argalastotra, and } (No. 42).  
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).  
 301 The same (No. 131).  
 302 The same (No. 186).  
 303 Bhaviṣyat-Purāṇa: Kumbhaghoṇamāhātmya (No. 189).  
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhava-khaṇḍa, Cam-  
 pakāraṇyamāhātmya (No. 197, 1).  
 305 Bhaviṣyottara-Purāṇa: Madhyamaśhāga, Tulasivana-  
 mārkaṇḍeyaśrīnivāsakṣetramāhātmya (No. 206).  
 306 Brahmakaivarta-Purāṇa: Tīrthaprasāṃsā, Pañcanada-  
 māhātmya (No. 185).  
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.  
 184, 2).  
 308 Liṅga-Purāṇa: Madhyārdhamāhātmya (No. 184, 3).  
 [309—331] Skanda-Purāṇa:  
 309 Agastyaśaṃhitā, Hṛdyaśamāhātmya (No. 7).  
 310 Śaṅkarasāṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV  
 (No. 88).  
 311 Śaṅkarasāṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII  
 (No. 103).  
 312 Sanatkumārasāṃhitā, Śivatattvasudhānidhi (No. 60)  
 313 Sutasāṃhitā, Śivamāhātmya-Khaṇḍa (No. 76).  
 314 " " " fr. (No. 148).  
 315 " " " Jñānayoga-Khaṇḍa (No. 76).  
 316 " " " (No. 148).  
 317 " " " Mukti-Khaṇḍa (No. 76).  
 318 " " " (No. 148).  
 319 " " " Yajñavaibhava-Khaṇḍa (No. 76).  
 320 " " " , fr. (No. 148).  
 321 " " " Brahmagitā (No. 3).  
 322 Mādhava's Com. on the preceding (No. 4).  
 323 Sutasāṃhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-  
 tagitā (No. 9c).  
 324 Mādhava's Com. on the preceding (No. 9d).  
 325 Uttarakhaṇḍa, Tīrthamāhātmya, Kumārarudrasāṃvāda  
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakūraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśūkhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa<sup>1</sup>:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrivāgastyasamvāda, Lalitopākhyaṇa (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasamvāda, Kapisthalamāhātmya (No. 211).
- 335 Uttarabhāga, Kṣetravaibhavakhaṇḍa, Kumbhakoṇamāhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Śāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasamvāda, Ahīndrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasamvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasamvāda, Samaṣṭikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya }  
 349 Jayantivrata (?) } (No. 168, 2).  
 350 Anantavrata (?) }  
 351 Bhāskaramatamāhātmya }

<sup>1</sup> See also below 382, 383, 392, 397.



- 352 Kāyārohaṇamāhātmya (No. 202).  
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. *Stotras, and Similar Tracts.*

- 354 Brahmāpāra Stotra with Com. (128, 2).  
 355 Vedapādastava (No. 48, 4).  
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).  
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).  
 358 Com. }  
 Com. (Paramārthasāravivarāṇa) by Rāghavānanda,  
 see above 255.  
 359 Śrūtisūktimālā, by Haradatta with a } (No. 116, 1).  
 360 Com. }  
 361 Mahāgaṇapaddhati, by Giridhendra Sarasvatī. fr. (No. 29).  
 362 The same, fr. (No. 207).  
 363 Gaṇapatyaṣṭaka (No. 115, 11).  
 364 Nārāyaṇīya Stotra (No. 140).  
 365 Bhaktapriyā, Com. of the preceding (No. 114).  
 366 Śaṅkara's Viṣṇupādādikēsāntastuti, with the } (No. 44, 1).  
 367 Com. Sukhabodhān }  
 368 Another Com. of the same, fr. (No. 111, 5).  
 369 Viṣṇubhujaiṅga (No. 59, 3).  
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).  
 371 The same, fr. (No. 130).  
 372 Metrico Com. (Sahasranāmapadyavṛtti) on Viṣṇu-  
 sahasranāman (No. 138).  
 373 Śaṅkara's Āandalaharī (No. 157, 2).  
 374 Ānandasāgarastava by Nilakaṅṭha (No. 63, 3).  
 375 The same (No. 112, 6).  
 376 Āmbāstava (No. 112, 4).  
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).  
 378 Caṇḍikāsaptati (No. 173).  
 379 Carcāstava by Kālidāsa (No. 112, 7).  
 380 Tripurāṣṭottara (No. 115, 3).  
 381 Tripurāstava (No. 115, 8).  
 382 Triśati Stotra (from Lalitopākhyāna of Brahmāṇḍa-  
 Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
- 384 Durgāṣṭaka (No. 171, 1).
- 385 Bālasahasranāman (No. 115, 6).
- 386 Mantrākṣaramālā (No. 43, 2).
- 387 The same (No. 112, 5).
- 388 The same (No. 171, 3).
- 389 Mātāṅyaṣṭottara (No. 115, 5).
- 390 Mātrkānyāsa (No. 115, 2).
- 391 Mātrkāstava (No. 115, 1).
- 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Narāyaṇa (No. 35).
- 393 Lalitāstavaratna (No. 63, 5).
- 394 The same (No. 115, 12).
- 395 The same, fr. (No. 160, 2).
- 396 The same, fr. (No. 174).
- 397 Lalitādevī Stotra (from Lalitopāśhvana of Brahmāṇḍa-Purāṇa) (No. 112, 2).
- 398 Śyāmalāmbāvarmaratna (No. 115, 4).
- 399 Svapnādhyāya (?) (No. 172).
- 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
- 401 The same (No. 213).
- 402 The same (No. 214).
- 403 The same (No. 215).
- 404 *Ś. Tantra.*
- 404 Kaulādarśatantā, by Viśvānandanātha (No. 5 b).
- 405 The same (No. 96, 2).
- 406 Dakṣiṇāmūrtisamhitā (No. 98, 1).
- 407 Kumārasamhitā (No. 98, 2).
- 408 Kulārṇavatānta (No. 43, 1).
- 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
- 410 Divyamaṅgaladhyāna from Rājarājeśvaritantra (No. 112, 1).
- 411 Kārtavīryārjunakavaca from Uḍḍāmareśvaritantra (No. 112, 10).
- Kriyākālāpa of Tantrasaṃgraha, see above 200. 201.

- 412 Tantrasamuccaya (No. 150).  
 413 Śricakrapraṭiṣṭhavidhi (No. 5c, 1).  
 414 Śrividyaḥyamūlavidyābhedāḥ (No. 5c, 2).  
 415 Śrividyāratnasūtra, by Gauḍapada (No. 18b, 1).  
 416 Com. on the same, by Vidyāranya (No. 18b, 2).  
 417 Śaktisūtra, with its } (No. 6a).  
 418 Bhāṣya }  
 419 Ātharvaṇaprokta-devirahasya-svarūpakramopāsanāyāḥ  
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 420 Cīdvallī by Naṭanānanda (No. 6a, 1).  
 421 Candrajñānāgamasamgraha (No. 97, 1).  
 422 Prapañcasārasārasamgraha (No. 97).  
 423—430 Unnamed Collections of Mantras, and Tantric  
 fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED<sup>1</sup>.

- 431 (No. 32, 4).  
 432 (No. 32, 5).  
 433 (No. 144, leaves 47—52).  
 434 (No. 145, 4).  
 435—436 (No. 146, 1, 4).  
 437 (No. 149, 3).  
 438 (No. 151, 2).  
 439—441 (No. 153, 1—3).  
 442—444 (No. 157, 1, after leaf 52).

<sup>1</sup> For other tracts and fragments of unknown or doubtful titles, see above 1, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣat* for *Īśā-Upaniṣat*.
- P. 28, l. 5 from below, read *saṁhāyā kriyās* etc.
- P. 43, l. 5 from below, add: *by Haradatta*.
- P. 74, l. 25 read *kūṭasthadī°*.
- P. 81, l. 10 read *Kāvyamāta*.
- P. 91, l. 11 read *Pāriksītena* for *pāriksītena*.
- P. 130, l. 9 from below, read *kuḷajñānīm ācārasya*.
- P. 132, l. 3 add: *See Aufrecht CC II, 52.*  
 l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṁhītā)*.
- P. 139, l. 21 read *śāhavaḥ* for *sā°*.
- P. 142, l. 2 from below, read *Tattvakaumudī*.  
 l. 1 from below, read *Vācaspatimīśra*.
- P. 151, l. 27 read *narttakī vā kalāvati*.  
 l. 28 read *tiṣṭhet (tat)paścāt*.  
 l. 29 read *bhaveyur vibhramānvitāḥ*.
- P. 158, l. 9 from below, read *Viṣṇusahasranāman*.
- P. 171, l. 12 sq. read *dvāvimśa strījātakam*.
- P. 220, l. 1 read *grahayoni°* for *gr̥hayoni°*.