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ROYAL

Asiatic Society Monographs

A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

— (ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

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PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

TABLE OF CONTENTS.

	Pages
Preface	VII—XI
Synoptical List of the Numbers of the MSS. and the Catalogue Numbers	XII—XV
List of Abbreviations	XVI
Catalogue Nos. 1—190	1—250
Appendix by F. W. Thomas (Nos. 191—215) . .	251—292
List of Works arranged according to subjects .	293—310
Index	311—340
Addenda and Corrigenda	340



PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though "it is not quite certain that they really formed part of the Whish donation." They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with '*hariḥ śrī*', and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the *Taittiriya-Āraṇyaka* (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as *Rājendralāla Mitra's* edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of *Sāyaṇa's Rgveda-Bhāṣya* (Nos. 1a, 2 and 13), of the *Grhyasūtra*, *Mantrapāṭha*, and *Dharmasūtra* of the *Āpastambius* with their Commentaries (Nos. 26, 27, 37), and of *Sāyaṇa's Commentary on the Mantrabrāhmaṇa* (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (*JRAS*, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the *Āryabhaṭīya* (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu*, *sarasvatīn devīm* etc. (and not *annam tu*, *sarasvatīm deo*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutiḥ*, *°vimpśa strijātakam* etc.). I have also written with the MSS. *talpara*, *ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis*, *pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral \bar{l} between two vowels, e. g. Kālidāsa, maṅgala, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.
1—	1
" "	2— 2
" "	3— 3
" "	4— 4
" "	5— 5
" "	6— 6
" "	7— 7
" "	8— 8
" "	9— 9
" "	10—10
" "	11—11
" "	12(1)} —12
" "	12(2)} —12
" "	13—13
" "	13a—14
" "	14—15
" "	15—16
" "	16—17
" "	17—18
" "	18—19
" "	19—20
" "	20—21
" "	21—22
" "	22—23
" "	23—24
" "	24—25
" "	25—26
" "	26—27

Whish No.	Cat.-No.
27—	28
" "	28—29
" "	29—30
" "	30—31
" "	31—32
" "	32—33
" "	33—34
" "	34—35
" "	35—36
" "	36 A } —37
" "	36 B } —37
" "	37—38
" "	38—39
" "	39—40
" "	40—41
" "	41—42
" "	42—43
" "	43—44
" "	44—191
" "	45—45
" "	46—46
" "	47—192
" "	48—47
" "	49—48
" "	50—49
" "	51—50
" "	52—51
" "	53—52

	Cat.-No.
Whish No.	54—53
" "	55—54
" "	56—55
" "	57—56
" "	58(1) } —57
" "	58(2) }
" "	59—58
" "	60—59
" "	61—60
" "	62—61
" "	63—62
" "	64—63
" "	65—64
" "	66—65
" "	67—66
" "	68—67
" "	69 A—68
" "	69 B—69
" "	70—70
" "	71—71
" "	72—72
" "	73—73
" "	74—74
" "	75—75
" "	76—76
" "	77—77
" "	78—78
" "	79—79
" "	80—80
" "	81—81
" "	82—82
" "	83—83
" "	84 A—84
" "	84 B—85
" "	85—86
" "	86—87
" "	87—88

	Cat.-No.
Whish No.	88— 89
" "	89— 90
" "	90— 91
" "	91— 92
" "	92— 93
" "	93— 94
" "	94— 95
" "	95— 96
" "	96— 97
" "	97— 98
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" "	99—100
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" "	101—102
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" "	103—104
" "	104—105
" "	105—106
" "	106—107
" "	107—108
" "	108—109
" "	109—110
" "	110 A—111
" "	110 B—112
" "	111—113
" "	112 A—114
" "	112 B—115
" "	113—116
" "	114—117
" "	115—118
" "	116—119
" "	117—120
" "	118—121
" "	119—122
" "	120 not Sanskrit
" "	121—123
" "	122—124

Cat.-No.		Cat.-No.	
Whish No.	123—125	Whish No.	159—154
" "	124 not Sanskrit	" "	160—155
" "	125 A—126	" "	161 not Sanskrit
" "	125 B not Sanskrit	" "	162—156
" "	126—127	" "	163—157
" "	127—128	" "	164—158
" "	128—129	" "	165—159
" "	129—130	" "	166 not Sanskrit
" "	130—131	" "	167—193
" "	131 not Sanskrit	" "	168 not Sanskrit
" "	132—132	" "	169—160
" "	133—133	" "	170 not Sanskrit
" "	134—134	" "	171—161
" "	135 not Sanskrit	" "	172—162
" "	136—135	" "	173 not Sanskrit
" "	137—136	" "	174—163
" "	138 not Sanskrit	" "	175—164
" "	139—137	" "	176—165
" "	140—138	" "	177—166
" "	141—139	" "	178—167
" "	142—140	" "	179—168
" "	143—141	" "	180—211
" "	144—142	" "	181—169
" "	145—143	" "	182—170
" "	146—144	" "	183—171
" "	147—145	" "	184—172
" "	148—146	" "	185 not Sanskrit
" "	149—147	" "	186—207
" "	150—148	" "	187 A—195
" "	151—149	" "	187 B—203
" "	152—150	" "	188—173
" "	153 not Sanskrit	" "	189—174
" "	154—151	" "	190—175
" "	155—152	" "	191—176
" "	156 not Sanskrit	" "	192—177
" "	157 " "	" "	193—178
" "	158—153	" "	194—179

		Oct.-No.			Oct.-No.
Whish No.	195—180		Sansk. No.	15—199	
Sansk. No.	1—181		" "	16—200	
" "	2—182		" "	17—201	
" "	3—183		" "	18—202	
" "	4—184		" "	19—204	
" "	5—185		" "	20—205	
" "	6—186		" "	21—206	
" "	7—187		" "	22—208	
" "	8—188		" "	23—209	
" "	9—189		" "	24—210	
" "	10—190		" "	25—212	
" "	11—194		" "	26—213	
" "	12—196		" "	27—214	
" "	13—197		" "	28—215	
" "	14—198				



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 1895, 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 Mahārājā of Bikāner*. Compiled by Rājendralāla Mitra. Calcutta 1880.
- 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 Raghunatha 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, 1836, 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.: 18th or 19th cent.?¹

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. 1 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, 2nd ed., vol. I, pp. lív, lvi, lvii *seqq.*

(b)

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

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidīkamārggapravarttaka - śrīvīra - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārththaprakāśe prathamāraṇyakam samāptam || om || iti Mādaviye vedārththaprakāśe aitarekānyaka(read aitareyāraṇyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °aḥ) || śrīkrṣṇāya nama(h) hariḥ || om ||

¹ 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.: 18th or 19th cent.?

Character: Malayalam.

Rgveda-Bhāṣya, by *Sāyaṇācārya*, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st 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 prathamām juṣasva 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.: 18th or 19th cent.?

Character: Grantha.

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

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam saṃkṣepād vistarād api | idānīm śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpu-rāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāsūpaniṣatsu 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.: 18th or 19th 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 niśreyasasāadhanatvam uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kātaitiriyakādi - samastopaniṣadarthasya sākalyena pratipādikām brahmagītām vaktum munīnām praśnam avatārayati bhavakāratithim iti atha tām vaktum purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvañ jānātīti sarvajñah, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva Mādhavācāryyena viracitāyaṃ (read 'tāyām) sūtasamhitāyām yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyām dvādaśoddyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH No. 5.

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

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

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

It begins:—arhagolagrāmanivāsī Śrīnivāsamakhī sudhīḥ | bālān uddīśya tanute prāyaścittasubodhinīm || tatrādāv anuddharaṇapraṇāyaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhani (sic) samāptā || hariḥ om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśaṃ pustakan dṛṣtvā 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 śrīgurupādukāṇ ca vaṭukam vāṇīṇ ca vighneśvaram kāmeśan tripurām parām bhagavatīn devīm śukaśyāmaḷam | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām kuḷajñāninām ācārasya ca lakṣaṇāni vilasatsatkālikānām kramāt || kaulāgamatantrārthtān samgrhya śrīkuḷārṇavārthtāmś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām ||*

It ends:—*iti śrī-Viśvānandanātha-viracita-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 vedikāyām gomayopalīptāyām paścīmataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ ||* Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlāvatāra*.

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

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

Fol. 36b—37a:—*ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaprasādaprapṛtāḥ pradārśitāḥ | atha yady apy āsām vidyānām na cāmītraduṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarimantraprasaṃgāt upāsakabhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśa-
kṣari | iti tripurābhedāḥ kathitāḥ || śrīmahātripurasundaryyai
namaḥ ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

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

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmilayati | etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyam | om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvaṁ sarvaśaktitvaṁ mahāphalatvaṁ suhopāyaprāpyatvaṁ ca svātmadevatāyā vivakṣitam | citir ity ekavacanena bhedaavastavatvaṁ svatan-treti niramkuśaiśvaryyāṁ ca sūcitam | etc. It ends on page 12:—pūrve bhūtabalim dadyāt kṣetrapālan tu dakṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-ṇapatim āgneyam kurukulyām | vāyavye | vārāhīm īśā-nnye | (sic)

(b)

*Ātharvanaprokta - devīrahasya - svarūpakramopāsanāyāḥ jagannātrbhaktyaikavedyāḥ prayogaḥ** by Jagannāthasūri (215 ślokas). Ff. 13—26.

It begins:—vimarśapadavācyām apy avimarśapadan

* Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namaḥ | japākusumaśonām apy ajapākṛtim ambikām || 1 ||
bhāvanopaniṣadartthagarbhitāḥ krikānirammitabhāskarāḥ
padyabandhava...¹ tu tā Jagannāthasūrinivahavaktisukr-
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitāḥ |
prāṇān āyammya mūlena rṣyādīn nyāsam ācaret || 3 ||

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

(c)

The *Cidvalli*, by Naṭanānanda, a pupil of Nāthānanda.
This is a Commentary on *Puṇyānanda's Kāmakalā*, or
Kāmakalāvīlāsa. 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-
ghanam² | anuttara³ parañ jyotir iti yat⁴ bhāvyaṭe budhaiḥ |
śrimate Naṭanānandayogine paramātmāne | raktaśuklapra-
bhāmīśratejase gurave namaḥ | prapamata Nāthānandam
parayā bhaktyā cidaikyabodhānandam | upaniṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ | namaś śivāya
nāthāya cidrūpānandarūpiṇe | śrimate pāṭalāpāṅga⁶ paṭitā-
taṃkaśamkave | Puṇyānandamunindrāt kāmakalā nāma
viśrutā jātā | āryya kācid amuṣyā Naṭanānandaḥ karoti
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṃ

¹ 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.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ °ram, Bhand.

⁴ tat, Bhand.

⁵ °pīṭhānurūḍham, Bhand.

⁶ śrimate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛītyai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-
nandagurūṇām śiṣyās tatvārthacintakās santi | teṣām anya-
tamoyaṃ tīkām enām cakāra tatpṛītyai | asyāḥ kāmakalāyāḥ
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāśvarūpaṃ paripūrṇaṃ | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kāṭhitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmīn[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.: 18th or 19th cent.

Character: Grantha.

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

It begins:—avighnam astu | śuklāmbaradharam viṣṇuṃ
śaśivarṇaṃ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāśya-
vāsine | catuṣṣaṣṭīvidhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityaṃ kadambavanavāsinīm | *etc.* . . . vaksye purāṇanam
punyaṃ śrīmaddhālāśyasaṃjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam || . . . deśakālavidhānājnā Vasi-
sthādya munīśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Bodhāyanaḥ Kāśyapaś ca Yājñavalkyaḥ
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasaṃ-
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṃ (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarveṣu tīrttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān *etc.*

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

It ends:—sarvas tarati durgāni sarvo bhadraṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukham || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhya-yah || śivāya namaḥ || hariḥ om, etc.

8.

WHISH No. 8.

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

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

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

It begins:—Śamkaram Śamkarācāryyam Keśavam Bādarāyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitiyam brahmaiva śuddhasatvapradhānamāyopādhikam sadīśvarābhāvam malinasatvapradhānāvidyopādhikam sajjivabhāvaṇ ca jagan māyābhāsenā jiveṣau karoti, etc.

It ends:—iti śrīmat-paramahansa-parivrājakācāryyaśrī-Kaivalyānanda - yogīndra - pādakamalabbhṛṅgāyamaṇa-Svayamprakāśākhyā-yatīviracitā śrī-Śamkara-bhagavat-pāda-kṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||

(b)

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

It begins: — nityan nirantarānandacitghnam brahma nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ ahaṃ asmy advayaṃ sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyāṃ saccidānandalakṣaṇaṃ sarvajñaṃ sarvopādānaṃ nityaṃ sarvagamaṃ advayaṃ dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayitum kiñcit prakaraṇaṃ advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṃgalaṃ svayaṃ anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnaṭi | kaṭākṣakiraṇācāntanamanmohābdbhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṃprakāśa-yatina (read^{nā}) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Kaivalyaṇanda-Yogīndra-pāda-kamala-bhṛṃgāyamāṇa-Svayaṃprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai 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.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sāraṃ*'. Incomplete. Ff. 88.

It begins;—yad advayaṃ parānandaṃ satyajñānādilakṣaṇaṃ | niṣkaḷaṇ niṣkriyaṃ śāntaṃ brahma tat samupāśmahe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśitārtha(n) taṃ vande Vidyāraṇya-muniśvaram | ekādaśe prakaraṇasaṃgrahas tu purākṛtaḥ | idāṇīm punar atraiva kriyate ślokaśaṃgrahaḥ | skandha ekādaśe ślokā gṛhyante sāravattarāḥ | viduṣāṇ

cittaviśrāntyai tadartthopi ca varṇyate | atratyāśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | etc.

It ends:—viduṣaḥ punaḥ-punaḥ kṛtāśravaṇamananābhyāṃ samutpannānityanirantaraddhyānayogābhyāṃ nirargalāya mānā brahmātmavāgāhīni akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṇ ca nirddhūya paścād upaśāmyatīti sa drṣṭāntam upapādayati ||

(b)

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

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | etc.

It ends:—iti śrī-bhāgavate mahāpurāṇe saṃyākhyāne dvādaśe skandhe saptamoddyāyaḥ || 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:—aiśvaram rūpam ānandam anantam satyacitghanam | ātmatvenaiva paśyantān nistaramgasamudravat || etc.

It ends:—iti śrī-skānde purāṇe sūtasamhitāyāṃ yajñavaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā samāptā.

(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

nnaimiśiyaiḥ kṛte namaskārastuti upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādājya-sevā-parāyaṇena Mā-
dhavācāryyeṇa viracitāyāṃ sūtasamhitā(tā)tpa(r)yadīpikā-
yāṃ yajñavaibhavaḥkhaṇḍasyopariḥbhāge sūtagitāsūpaniṣatsu
aṣṭamoddyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ |
hariḥ om || śubham astu ||

10.

WHISH No. 10.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rāmānuja's Commentary on the Bālakāṇḍa and Ayodhyākāṇḍa of Vālmiki's Rāmāyaṇa.

It begins:—rāmam indīvaraśyāmaṃ rājīvāyatalocanam |
jyāghoṣanirjitārātīṇ jānakīramaṇam bhaje || Vālmikīnāma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair
jagattāpam aśīśamat || *etc.*

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

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

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

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yoddhyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayodhyākāṇḍavyākhyā samāptā ||
hariḥ om |

11.

WHISH No. 11.

Size: $12\frac{1}{8} \times 1\frac{3}{8}$ 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 *Ekādaśaskandhasāraślokaśaṃgraha*, 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:—vaiśāradi sātiviśuddhabuddhir ddhunoti mā-yām guṇasamprasūtām | guṇāṃś ca sandahya yad ātmyam etat svayaṇ ca śāmyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādidhebhya bhinnāḥ yato jñātā prakāśakāḥ etc.

Fol. 3:—yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanāḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||

It ends:—iti śrīmat-paramahansa-parivrajakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-kṛta-ekādaśaskandhasāraślokaśaṃgrahas savyākhyas sampūrṇāḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||

12.

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

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th 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 guṇātmāne) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsurāḥ | ra-

hasyaṃ paramaṃ puṇyaṃ jijñāsur jñānam uttamaṃ ॥ 2 ॥
vedāṅgaṃ agryaṃ akhilaṃ jyotiṣāṃ gatikāraṇaṃ | ārādha-
yan vivasvantaṃ tapas tepetidustaraṃ | toṣitaṃ tapasā tena
prītaṃ tasmai varārthine | grahāṇāṃ caritaṃ prādāt mayāya
savitā svayaṃ | viditaṃ te mayā bhāvas tapasārādhitaṃ
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ
mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṃ
caritaṃ mahat | atyatbhutatamaṃ loke rahasyaṃ brahma-
sammitaṃ¹ | vedasya nirmalaṃ cakṣur jñātvā sāksād
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-
gacchati | iti śrīsūryasiddhānte prathamaprasne catur-
daśoddhyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhyānmaḥ ॥ sū-
ryasiddhāntaṃ ॥

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayaḥvan*, or *Tammayārya*, a son of *Mallādhvarindra*
of *Paragipura* (who was a son of *Mallayaḥvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhrdayasthitāṃ śivamayāṃ śrīmatsa-
māradhitāṃ kāmākṣīṃ karuṇākāṭākṣakalitāṃ kalyāṇasa-
ndāyinīm | kodaṇḍāṃkuṣapāśabānavilasatdhastāṃ prasannā-
nāṃ sindūrārūpadehakāntim anīṣaṃ śrīhonnāmāmbāṃ
(sic) bhaje ॥ 1 ॥ śubhrāṅgaṃ pītavastraṃ suratarusadrśaṃ
sūryyakotiprakāśaṃ nānābhūṣasametāṃ naḥ nabhavanutaṃ
nāgayajñopavitaṃ | śūlaṃ vātriṇ ca khaṭgaṃ ḍamarukaṃ
atulaṃ pāṇipadmaṃ ddadhānaṃ mailārākhyam maheśaṃ
maṇimayamukutaṃ mālavināthaṃ idē ॥ 2 ॥ ... ye Honnā-
yāryādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |
ye Mallayaḥvādisamastatantravyākhyādhurīṇā mama devatāḥ
te ॥ 7 ॥ śrī-Honnāryasarvatantrasvatantraḥ tasmā(j) jātas
tādrśo Mallayaḥvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayaḥvā ॥ 8 ॥ tatputrohaṃ vedavedā-
ntavedī jyotirvidyāpāragas Tammayaḥvā | sūryyan natvā
sūryyatantrasphaṭikāṃ Honnāmbāyai kāmadogdhrīm ka-

¹ This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpranāmarūpaṁ maṅgalaṁ ślo-
kato nibaddhnāti acintyete | etc.

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

F. 65 b:—śrī-Honnāryyasya pautrāc chivagurusadṛśān
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-
ghrīm suṭikāṁ spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo
namaḥ ||

F. 104 b:—śrī-Honnāryyasya pautrāc chivagurusadṛśān
Mal(l)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā(read ṛkka)-
nāmnaḥ kalitapadavatīm kāmado-ghrīm suṭikāṁ 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 chedādhikāro nāma ṣaṣṭhoddhyāyāḥ ||
cha || saṁhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmaṇyāya sāṣṭāṅgapranāmaḥ || śubham astu śrīśivāya
namaḥ ||

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

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-
dṛśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-
naḥ kalitapadavatīm kāmado-ghrīm suṭikāṁ mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-
ndudurllipi° . . . || iti sūryyasiddhānte mānādhikāro nāma
caturdaśoddhyāyāḥ || hariḥ | om etc.

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

R̥gveda-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, 2nd Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13a.

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 ~ 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: Venkata Subrahmanya, son of Śeṣādri.

Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by Śaṅkarācārya.

The MS. begins:—om yasmā jātaṁ jagat sarvaṁ ya-
sminn eva praliyate | yenedan dhyāryate (*sic*) caiva tasmai
jñānātmane namaḥ | yair ime gurubhiḥ pūrvaṁ padavākya-
pramānataḥ | vyākhyātās sarvavedāntās tān nityaṁ pra-
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |
vispaṣṭārtharucināṁ hi vyākhyeyaṁ sampraṇīyate | nityā-
nvayini karmmaṇi upāttaduritakṣayārthāni kāmyānityāni
ca phalārththināṁ pūrvāsmiṁ granthe idānīn tu karmmo-
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahaṁsa-parivrājakācāryya-Gō-
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om
śubham astu om visargabindvaksara° *etc.* . . . hariḥ om
dhanurmmāse saumyavāre tritīyāyāṁ prajotpatau | tai-
ttirīyāś ca likhitas Sarppe Śeṣādrisūnūnā || hariḥ om
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy
asite dine | pakṣe budhasya sutithau tr[tri]tīyāyāṁ bhujam-
gabhe | Śeṣādrisūnūnā Vemk(a)ṭasubrahmaṇyena sādhanā |
taittirīyopanīśado bhāṣyaṁ sulikhitam mayā || śubham astu
etc. hariḥ om *etc.*

16.

WHISH No. 15.

Size: $9\frac{3}{4} \times 1\frac{1}{2}$ in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

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

It begins:—pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |
on namo brahmādibhyo brahmavidyāsampradāyakarttrbhyo

vamśaṣṣibhyo 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—4 b).

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 *Īśā-Upaniṣat* (ff.
1—13 a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv
aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārtthyapra-
pādakatvāt yāthārtthyañ cātmanaḥ śuddhatvāpāpavidh-
atvaikatvāśarīratvasarvagatatvādi vaksyamāṇan tac ca *etc.*

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

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

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

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas saṃ-
sāram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-
pādaśiṣyasya paramahamsaparivrājakācāryyasya śrīmac-
Cāṃkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-
dvivarāṇe navamodddhyāyaḥ || 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.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads, viz.:

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

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

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

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śrīḥ | bhadraṃ karṇebhiś śrṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī 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:—brahmā devānāṃ prathamā sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | bhadraṃ karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya¹-muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

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

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

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

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

¹ *Sic.* And so very often in these MSS.

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

It ends:—praviśya meruśśrṃge cātiprakāśarūpeṇātha
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |
ṛtīyyakhaṇḍaḥ | pūrvatāpini samāptaḥ (sic) ||

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

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

It ends:—tathāvidhānti buddhvā puruṣārthavān bhaved
ya evaṃ vedety upaniṣat iti ṛtīyyakhaṇḍaḥ || uttaratāpini
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā - Upaniṣad* (or *Tripurātāpana - 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 vyākhyāsyāmaḥ devarṣayo brahmāṇaṁ sampūjya pranipatya papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravīt | purā vyāso *etc.*

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

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

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

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

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṁ | vastucinmātrarūpan tat paratatvam bhajāmy ahaṁ | om | bhadraṁ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prajāpatyaṁ vaiṣṇavaṁ vilayakāraṇaṁ | rūpaṁ āśrtya tripurābhidhā bhagavatity evaṁ ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṁ padaṁ prāpnoti ya evaṁ vedeti mahopaniṣat | bhadraṁ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrajyadharmmapūgālamkāra yat padaṁ yayuḥ | tam ahaṁ kathavidyārthā rāmacandrapadaṁ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantam abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathyata ity upaniṣat | bhadraṁ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahamṣa-satguruśrīrāmacandrārpanam astu | . . . acyutosmi

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

(b)

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

It begins:—jñānānandamayā devaṇ nirmmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāśmahe |
atha śāktamantrāṇāṃ jijñāsā | ātmaivākhaṇḍākāracaitanya-
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyāḥ saptaśa-
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyākāḥ | iti śrīmat-paramahamsaparivrajakācāryya-Śuka-
Yogindra - śiṣya - śrī - Gauḍapādācāryya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkaṃaṇḍalābhāśaṃ caturbāhaṇaṃ trilo-
canāṃ | pāśāṃkuśadhanurbhāṇāṃ dhārayanti śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārthap(r)atipāḍane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat
sr̥ṣṭvedan tasmin devatādin utpādyā, etc.

It ends:—iti paramahamṣa - parivrajakācāryya - śrīmat-
bhagavat-Śaṅkarācāryya-śiṣya-śrī-Vidyāranya-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, ṇa, ca, cha, ja, jha, ṇa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ |
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopaniṣadotharvaśirasotra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣāṇ tuṣṭyai jīvanmumuksū-
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 17th 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 Vaiśaṃ śrṇu rājann avahitaś caritaṃ¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhuvi rathaddhvajapataḥ ca śvetāśvais saha vīrya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ |² tasthau mahāvīryas tadā saha mayena saḥ tatobravān mayāḥ pārtthaḥ vāsudevasya sannidhau pā³ stat kṛtaṃ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇāt saṃkruddhāt pāvakāc ca didhākṣataḥ tvayā trātosmi kaunteya brūhi kiṃ karavāṇi te ahaṃ hi viśvakarmā vai asurāṇāṃ parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārttho māyāvinam mayam dhyātvā muhūrttaṃ kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtaṃ eva tvayā sarvaṃ 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:—[aḥ hi śāstra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāśya bhūmiṃ nikṛṇ-
tanam svasya kaṇṭhasya ghoran tadvad vairamm mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:—evaṃ gāvatgaṇe kṣattā dharmmārtthasahitam
vacaḥ uktavān na grhitaṇ ca mayā putrahitepsunā ॥ iti
śrīmahābhārate śatasahasrikāyām saṃhitāyām sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-
ddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptam ॥ hariḥ śrīkrṣṇāya
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakam ॥

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, 17th century?

Character: Malayalam.

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

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
janmādyasya yatonvayāḍitarataś cārthheṣv abhijñas svarāt
tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdām yathā vinimayo yatra trisarggomṛṣā dhāmnā
svena sadā nirastakuhakam satyam paran dhīmahi, etc.

It ends (f. 283b):—drṣṭyā vidhūya vijaye jayam udvi-
ghuṣya procyoddhavāya param samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyām saṃhitāyām śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

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

21.

WHISH No. 20.

Size: $10\frac{3}{8} \times 1\frac{1}{8}$ 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 | rgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra rgvedasya sapta bheda bhavanti | etc.

It ends:—yodhite caranavyūhaṃ sa vipraḥ pañkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātitaṃ mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase | vedovaṃśavadamśāya Vedavyāsāya te namaḥ || śrīgurucaranāravindābhyān namaḥ || śrībrhaspataye namaḥ ||

(b)

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

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

It ends:—uktaṃ vāyavye | rogavān paredaṃ paretya rudrajāpañ cared iti | yajñasūktaḥ kalpāḥ | śatarudrā devatā asyetī śatarudryam ucyate || hariḥ om | śubham astu.

(c)

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

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

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

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

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

It ends: —o num 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 | hasti ghaṭaś citiś caiva sāntity agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakah | brhadāranyakaṇ ceti kāṇḍas saptadaśa kramāt || om om om | paragunaparadānaprastutāśeśakṛtyā nijagunakalikābhir llokaṃ āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtam aparādham kṣantum arhanti santaḥ || śrīgurubhyo namaḥ ||

22.

WHISH No. 21.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ 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:—on namas te rudra manyava iti | atha śatarudryahomaḥ | athātaś śatarudryaṇ juhottity upakramya eṣotrāgniracito bubhuksamāṇo rudrarūpenāvatiṣṭhati | tasya tarppanadevair dvitīyan darśanam | yad vai tac chatarudryaṇ juhottity upakramya prajāpatiṃ visrastādityabhiprāyamantrārthānugūṇyena śrutir bhavet | sa eṣaḥ śataśīrṣāḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina āraṣaṃ | devānāṃ vā prajā-
pater vā | Aghorasyāraṣaṃ iti kecit | ekarudradevatyaḥ | *etc.*

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeśāṃ rudrāṇāṃ vātaḥ vāyuḥ iśavaḥ samānam anyat |
prthivyāṃ bhūloke ye rudrā sthitāḥ (read °āḥ) tebhyo na-
maḥ yeśāṃ 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 maṇḍalan tapati tan mahad ukthan
tā ṛcas sa ṛcāṃ lokoṥtha yad etad arccir dīpyate tan
mahāvratana tāni sāmāni sa sāmnaṃ lokoṥtha ya eṣa etasmin
maṇḍale puruṣas sogṇis tāni yajūṃṣi sa yajuṣāṃ lokas
saiṣā trayyeva vidyā tapati, *etc.*

It ends:—somrto bhavati mr̥tyur hy asyātmā bhavati ||
18 || iti maṇḍalabrāhmaṇaṃ sampūrṇaṃ || om nuṃ ||

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{3}{8}$ in., 198 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

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

It begins:—om ity etad akṣaram ityādyastāddhyāyī
chāndogyopaniṣat | tasyās samkṣepatorṥthajijñāsubhyaḥ
ṛjuvivaranaṃ alpagraṇthaṃ cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastaṃ karmādhigataṃ prāṇādi-

devatāsahitam arccirādimārgeṇa brahmapratipattikāra-
nam | *etc.*

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

24.

WHISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th 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:—on namo bhagavate vaivasvatāya
mr̥tyave brahmavidyācāryyāya Naciketase cātha Kāthako-
paniṣadvallīnām sukhārthapratibodhanārtham alpagraṇthā
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyavasādā¹ nārthasya kvipratyayāntasya rūpam upaniṣad
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahamsa-parivrājakācāryya-śrīmac-Cham-
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhi valli
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ samsāraṃ kva

¹ *Sic* for *avasāda*.

nu ca vibhavāmo vayam amī | itidr̥k cintābdhau hr̥daya
na nimajjālam anīṣaṃ gurūṃ śokaddhvānte taraṇim ava-
lambasva taraṇim || asmatgurucaraṇāravindābhyān namaḥ ||

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

It begins:—om śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ |
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-
vandyam vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-
tthasya vistarānuvādidam brāhmaṇam ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

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

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

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat
vyācikyāsitā asyāś ca vidyāsampradāyakartṛpāramparyya-
lakṣaṇaṃ sambandham ādāv evāha svayam eva stutyar-
tthaṃ evaṃ hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamsa-parivrajākācāryyasya śrīmac-Chaṃ-
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇaṃ samā-
ptaṃ || hariḥ om ||

(b)

The *Upadeśagranthavivarāṇa*, 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 om |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭādaśa-
bhedayā | sāṃgavargonavimśatyā bhaktair nnavabhir
āśritaṃ | om | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-
guhāśayaṃ | yat sarvaviśayātītan tasmai sarvavide namaḥ |
1 || samāvayya (read °vāpya?) kriyāś sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktum vedaḥ praca-
krame | 2 || etc.

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

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
 taḥ | yena me nikhilādvaitād ākr̥ṣya mana ātmani | sthāpitam
 munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-
 garajayuktamaṇin prakīrṇān prāpyādhunā katipayān ka-
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
 tsnāgamārththanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-
 maśiṣyeṇa Bodhanidhinā¹ śraddhābhaktimātrapreritena
 kṛtam upadeśagranthavivaraṇaṃ samāptaṃ | yatpādakama-
 lāsangāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāms
 tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by Śaṅkara, ff. 31.

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-
 raṃ | Govindaṃ paramānanda(m) matgurum prapatoṣmy
 ahaṃ | 1 | jantūnāṃ naraḥ parajana durllabham ataḥ pūjy-
 tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam
 asmāt paraṃ | ātmānātmavivecanam svanubhavo brahmā-
 tmanā samsthitir mmuktir nno śatakoṭījanmasukṛtaiḥ pu-
 nyair vinā labhyate | 2 | etc.

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

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ 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.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, 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 *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārththoṭhaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikāraḥ prastāvaḥ prarambha ity arthhāntaram yeṣu padeṣu samhitāyām visarjaniyo lupyate | teṣām padānām samgrahalakṣaṇaśāstram prastutam ity etam arthham athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānam sampūrṇam || 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.*)-vyākhyānam | om praṇipatya jagannātham Puṇḍarīkākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratim ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisamāptaye | sarasvatīn devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāravarnau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣṭau yau tadantāni vilamghyāni (*sic*)² vedavittamair ucyā[n]te |

It ends (fol. 21): vilimghyavyākhyānam sampūrṇam || hariḥ om ||

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

It begins:—om atha naparavyākhyānam | natveti saka-

¹ 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.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛtthetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur aham | pravakṣyāmi | ity artthaḥ | *etc.*

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

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

It begins:—atha taparapaddhatiḥ | annādyān nirbha-
jati | *etc.*

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

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

It begins:—atha āvarṇivyākhyānam | āvarṇinyanukta-
m ity ādi vācyāntam | pūrvasyāvarṇīlakṣaṇasya anuktyadhi-
koptipurūktibhiḥ | *etc.*

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

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

It begins:—atha ākārapaddhatiḥ | antarikṣam ivāgni-
ddhram | *etc.*

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

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

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-
ślokatrayeṇādaḥ prārīpsitasya lakṣaṇasya avighnena pari-
samāptaye maṃgalaṃ ādadhānaḥ abhiṣṭadevatān nama-
skṛtya viṣayan darśayati | aniṃgyam iti | anuśiṣyata iti ca |
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatiḥ brhaspatir ityādinām aniṃgya-
tvāt | *etc.*

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-
gauravabhayāt samkṣipyā dīnmātram uktaṃ | anonuktañ
ca yat kiñcit vidvatbhir ūhaṇīyam || prayogatonugantavyam ||
ity aniṃga(sic)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

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

It begins:—namaś śivāya sāmbya saganāya sasūnave | sanandine saganāya savrṣāya namo namaḥ | ddhyātvā-sadya jagannātham sāmham sarvārthasādhakam | vyākhyā-yatedhunā śikṣā Bhāradvājamunirita | pārisphi(read prā-ripsi^o)tasya granthasyāvighnena parisamāptyarttham ādau iṣṭadevatān namaskārarūpam maṅgalya (read maṅgaḷam) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi-tam pratijānīte | gaṇeśam pratinipatyāham sandehānān ni-varttaye (read nivrttaye) | śikṣām anupravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānanya vedānām grantha-trayānām ādikāraṇam | śikṣām vedasthasandeham nivāra-nāya pravakṣyāmi Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhimatā | vyākhyātā Lakṣmaṇākhyena Jaṭavallabhaśāstriṇā || ṣaṣṭiślo-kaparyyantam mayā vyākhyānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ 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 'Man-trapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, *Anecdota Oxoniensia*). See Introduction p. xii.

(2)

The *Āpastambīya Gr̥hyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gr̥hyasūtra* 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 1824'. The *Āṅgīrasa* 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 *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

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

It begins:—|avighnam astu om|praṇipatya mahādevaṃ Haradattena dhimatā | ekāgnikāṇḍamantrāṇaṃ vyākhyā sammyag vidhiyate || 1 | tatra tādācāryyā¹ ādito vaiśvadevamantrān adhiyate | etc.

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

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrnā || visargabindvaksara° etc.

The date is given in the following colophon:—āṅgīrasa-savaṛṣam | cittiramāsaṃ | 24 tithi | aṣṭami tiruvoṇanakṣa-trattile | aparāṇhakālattile muḍiṇcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnunaṃ sammyaṃ mantrabhāṣyaṃ samāptam ||

¹ The Telugu edition reads: tatrācāryyā.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ 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:—atindriyārthavijñānam praṇamya brahma śāśvatam | taittirīyapadādinām vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyiti nāḍāgamaśampkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau || etc.

It ends:—aruṇopaniṣatsvarās tu uktāḥ kecit bodhyāḥ | kvacid addhyayanāt anye anyathāpi bodhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānukta bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahaśraśirṣam devam | sa vā eṣa puruṣonṇarasamayāḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra ṇu vocam cikīṭuṣe sa tvan naḥ-plavo bhūtvā | sa vācaspate hr̥d iti vyāharat || om iti svara-pañcāśacchlokī vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyārakke (read viyārakki?) rammaile Egādeṣil (?) erudiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-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:—*atindriyārthavijñānam prapamya brahma śāsvatam | taittiriyapadādinām vakṣyāmi svaralakṣaṇam || udāttaś cānudāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ | tulyasvaras sarūpārththe pade bhedepi tat supām | dvir uktā ca grhepy evam dvidhemgyāmśe vibhaktije || 1 ||*

It ends:—*nyamsvaryyujañ cidānāvyaśasaumyaś ceti tādr-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.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

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

It begins:—*śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā^{*} khilās santas santuṣṭās*

* This word is not quite clear, perhaps *drṣṭyā*? Should it be *drṣṭvā-khilān*?

santu santatam | prathamam śrīmahāgaṇapate(r) nyāsavi-
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvān-
dano viṣtare(read °ro)paviṣtas san ityādi granthārtthotra
likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-
yānnaṁ tu pāyasam | balāya tilatailam syāt sārasvatāya
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadaḥ-
phalam | āpūpaṁ vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhāmālikā*, a Commentary on (*Pārthasārathi-
mīśra'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:—āviṣkarotu vibudhair abhivandinīyām vācam
sa kopi mama vallabhasārvabhaumaḥ | vaṁśopi yatpari-
grhitatayā vibhakti¹ vācālatām tribhuvanaikavimohayantīm |
adhigamya kalām akhilam agrabhavād Vemkaṭādriyajva-
gurerāḥ² | vacanair anatipracurair vyākurve śāstradīpikām
viśadavibudhāḥ³ prapamya mūrddhnā bahudhā vaḥ prār-
tthaye kṛtāvāsyām arpayata dṛṣam sūkṣmām nindata parato-
bbhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-
ddhyāyatanūbhavasya Vemkaṭādriyajvagurucaraṇānuja - So-

¹ bibhartti, Ind. Off. MS.

² Read ° guruḥ.

³ viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyaḥyā-
yām mayūkhamālikāsamākyāyām dvitīyasyāddhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīguruḥyo 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.: 18th or 19th cent.?

Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-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*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apāraka-ruṇārūpaṃ gurumūrttim aham bhaje | Sūta uvāca | athātas sampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahān mahesasya bhavaduḥkhasya bheṣajam || 1 || etc.

It ends:—ity uktvā prayayus sarve sāyaṃsandhyām upāsituṃ | stuvantas Sūtaputran te santuṣṭā gomatītaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || 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 āmatadhanumāsaṃ", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

Character: Malayalam.

(1)

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

(2)

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

It begins (f. 9):—śṛigaṇapataye namaḥ | kailāsaśikhare
ramye bhaktānugrahataḥ parā[h]^{*} praṇamya pārvatī bhaktyā
śaṅkaram pariṛcchati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroḥ^{*} sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |

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

(3)

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

F. 23 begins:—hariḥ dinam api rajanīśāyampṛataḥ
śīśiravasante punar āyātaḥ kāla(h) kṛṇāti gacchaty āyus
tad api na muñcaty āśāpāśaṁ | bhaja Govindaṁ bhaja
Govindaṁ Govindaṁ bhaja mūḍhamate | 1 |

Ff. 26b—27:—dvādaśamañjarikābhīr ihaīśā śiṣyāṇāṁ
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekam | bhaja Govindaṁ | 24 || iti śrīmat-
para(ma)hamsa-paribhṛāṁlākārya (read °parivṛājākācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampūrṇam || śrī-Śaṅkarācāryaviracite svāmine
namaḥ śrīvidyāruṇyāsvāmine namaḥ ||

(4)

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

It begins:—bandhaḥ karmaṇy atha bahuvidhe striguhā-
yāṁ praviṣṭaḥ pumsor etakāṇa śakheṇite (??) soṇite varttamā-
naḥ viṭpankothaīkramibhi[h]r abhitas tāḍitaḥ pīḍitātma
yāvat | etc.

F. 28b ends:—sasnehabhyāṁ paravaśatayā puṣpyamāṇaḥ
pitṛbhyāṁ kṛdālaulyaṁ prathitabahu-cāpalyaṁ ullaghya

* °talparā for °tatparā. Grantha MSS. frequently have lp for tp.
* Read devadeveśa parātppara jagadguro?

bālyam dvaitiyikam puram atha vayah prāpnvat dr̥ptacitto
lakṣmī jāneta tava vada yugam vismaren māsma
bhūpam ॥

(5)

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

F. 29 begins:—hariḥ bhedābhedaḥ savatrigalītau puṇya-
pāpe viśiṣṇe māyāmohe kṣayam adhigataḥ naṣṭasanne-
havyṭtau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-
puttrāṣṭakam yaḥ prātaḥkāle pāti mahatām vyayātinirvāṇa-
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.: 18th or 19th cent.?

Character: Grantha.

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

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-
kāriṇam vedāntaprasthānatrayan nirmāya tadanvālocanā-
sama(r)ttthānām mandabuddhīnām anugrahārttham sarvave-
dāntasiddhāntasamgraham ātmabodhākhyam prakaraṇam
didarśayiṣuḥ pratijānate । tapobhir iti । etc.

It ends:—tasmād ātmātirttharatasya na kiñcid avaśi-
ṣyata iti bhāvah ॥ iti śrīmat-paramahansa-parivrajakācāryya-
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-
cāryya - viracitātmabodhaprakaraṇasya tīkā samāptā ।
hariḥ । om ।

34.

WHISH No. 33.

Size: $14 \times 1\frac{1}{8}$ 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-Purāṇa*, in 6 Aṃśas.

It begins:—om nārāyaṇaṃ namaskṛtya naraṇ caiva na-rottamam | Vyāsaṃ sarasvatīṃ devīm tato jayam udirayet || prañamya viṣṇuṃ viśveśabrahmāḍin prapīṭya ca | gurum prañamya vakṣyāmi purāṇaṃ vedasammitam | itihāsapurāṇajñam vedavedāṃgapāragam | dharmmaśāstrārthatatvajñam Vasiṣṭhatanayātmajam | Parāśaram sukhāśinam kṛtāpūrvāhnikakriyam | Maitreyaḥ paripapraccha prapīṭyābhivādya ca | etc.

The Ist Aṃśa ends (f. 55):—devarṣipitrgandharvayakṣādinān tu sambhavam | bhavanti śṛṇvataḥ pumso devādyaḥ varadā mune | iti śrīviṣṇupurāṇe prathamameṣe dvāviṃśo-ddhyāyaḥ || prathamomśas samāptah ||

The IInd Aṃśa ends (f. 76):—iti bharatanarendrasāravṛttaṃ kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamātir eti nātmanoham bhavati ca saṃsaraṇeṣu muktīyogyāḥ || iti śrīviṣṇupurāṇe dvitīyameṣe ṣoḍaśo-ddhyāyaḥ | hariḥ om | dvitīyomśas samāptah | om |

The IIIrd Aṃśa ends (f. 117):—pumsām jaṭābharāṇa-maulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitrpīṇḍabahīkṛtānām sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyameṣe aṣṭādaśo-ddhyāyaḥ | hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad viditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātmajā(dyāḥ kṣetrādayo ye tu śārīratonye | ityā-

dimahāśrīviṣṇupurāṇe caturtthemśe caturvimpśoddhyāyah |
caturtthāmsas samāptaḥ | hariḥ om ||

The Vth Aṃśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-
bhyetya pārtthābhyāṃ yamābhyāṇ ca tathārjjunaḥ | drṣṭaṇ
caivānubhūtaṇ ca sarvam ākhyātavāms tadā | Vyāsavākyaṇ
ca te sarve śrutvārjjunamukheritām | rājye Parīkṣitam kṛtvā
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam || iti śrīviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyah |
śrīkṛṣṇāya namaḥ ||

The VIth Aṃśa ends (f. 276b):—iti vividham ajasya
yasya rūpam prakṛtiparātmamayam sanātanasya | pradiśatu
bhagavān aśeṣapumsām harir apajanmajarādikām samr-
ddhim || iti śrīviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyah || om
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||
samāptaḥ ṣaṣthomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇam
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam
idaṃ purāṇam Śeṣasūriṇā || om.

35.

WHISH No. 34.

Size: 9½ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgaḷā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by Bhaṭṭa
Nārāyaṇa, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-
kāṭākṣasaraṇīm samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantīśvaro līlayā | trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sā parā
gatir iti trayy eva viśrāmyati | etc.

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

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhiḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭaṃ | sa-
hasrasya rahasyānāṃ nāmnāṃ viracayāmy ahaṃ¹ | etc. . . .
vyākurmmahe | śrīśrīmātetī | śrīr aiśvaryyaṃ, etc.

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

36.

WHISH No. 35.

Size: $11 \times 1\frac{1}{2}$ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th 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 2nd to the
beginning of the 4th 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 bhāvārtthādhikaraṇoktadhātvarthakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇaṃ.

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

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāsruti syāt
nidhanārtthā punaśrutih || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt
bhāvanābheda iti prayojanaṃ pū.

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

F. 115b:—kartur vā śrutisamyogāt ॥ II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ
kṛtir eṣā Khaṇḍadevasya ; mīmāṃsākaustubhākhyo bhedā-
ddhyāddhyeya (sic) caturthāṃghreḥ ॥ iti śrī-Khaṇḍadeva-
kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ ॥ śrīguru° etc.

F. 173b:—vyavasthā vārtthasya śrutisamyogāl lingasyā-
rtthena sambandhāl lakṣaṇārtthā punaśrutiḥ ॥ III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-
vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-
ram amuṃ vedam tathā vāsukim ; yad dhālāhalasamjñam
eva kalitam granthāntaram sajjanaiḥ śrīkrṣṇasya tu bhū-
ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ ॥ śrī-Rudra-
devasūnoḥ kṛtir eṣā Khaṇḍadevasya ; mīmāṃsākaustubhā-
khyoṣeṣāddhyāye pāda ādyāyam ॥ śrīmatpūrvottaramīmāṃ-
sāpārāvāriṇadhuriṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya
kṛtau mīmāṃsākaustubhe tritīasyāddhyāyasya prathamah
pādaḥ ॥ śrīmahāgaṇapate namaḥ ॥ śubham astu hariḥ om ॥

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., 15½ × 1¼ 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. 36 A contains the first Praśna, No. 36 B the
second Praśna.

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 ujalāyām ekādaśaṃ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa || om pānigrahaṇād adhi grhamedhino vratam |

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

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || ... krodhisamvatsaram kannimāsam yeṭṭānteti ujalā samāpta || śrīrāmārppaṇam || Nārāyaṇasya 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: Venkusuḍhivara Śauṇḍa.

Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

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

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

(2)

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

It begins:—bhaktiyuktaḥ pranamyāham gaṇeśacarana-
dvayam gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇam |
vyākhyānam prātiśākhyasya vikṣya vārarucādikam | kṛtan
tribhāṣyaratnam yat bhāṣate bhūsurapriyam | etc.

It ends:—iti tribhāṣyaratne prātiśākhyavivarane dviti-
yapraśne dvādaśoddhyāyaḥ || samāpto dvitīyapraśnaḥ | hariḥ
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdāmītaśrīmattribhāṣyābhidha śrī-
mad-Vemkusudhivareṇa likhitaś Śaundēna śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

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

Material: Palm leaves.

Date of MS.: The Yuvan 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 | avighnam astu | vijayante parānanda-
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādīmahāśrajaḥ || pravarttitah (read pravṛttitah) parā-
nandakṛṣṇakṛīḍānuvarṇitā | tannivṛtyā parānandaparāro-
hōnuvarṇyate || evaṃ tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvata-
ritasakalasurāmśasya bhāgavata śrīkṛṣṇasya taducitapra-
vṛttividāmbanena tacchravaṇasmaranādīparāṇām pareṣām
ānandakāraṇam kṛīḍānuvarṇitā | etc.

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmati-
vyākhyānam ārabhyate tatra mausalaprasaṃgārtham pūr-
vaskandhārtham anuvadati ślokadvayena || kṛtvā daityava-
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ janayan kalim || etc.

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramaṃ(read pārama)hamsyāyāṃ saṃhitāyāṃ ekatrimśoddhyāyaḥ || śrīkrṣṇāya namaḥ || evaṃ ekādaśaskandhabhāvartthapadadīpikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu | mandabuddhir ahaṃ krṣṇe prema kiṃ kin na kārayet || ajñānaddhvāntabhītānām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ || yodvayātmābhīdhānena lokam rakṣann ajījanat | tasya pādayugacchatram mūrddhni vidhāryyatām || ekādaśaskandhavyākhyā paripūrṇā || śrīkrṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhaṭikā ślokaḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśābdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) krṣṇāpāṅgalasaddrśaḥ | *etc.*

It ends (f. 175): . . . nama iti dvābhyāṃ || namas tasmai bhagavate vāsudevāya sākṣiṇe | ya idaṃ kṛpayā kasmai vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namas tasmai śukāya brahmarūpiṇe | saṃsārasarpadaṣṭam yo viṣṇurātam amūmucat || iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ || śrīkrṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvartthadīpikāṃ etāṃ bhagavatbhaktavallabhāṃ | śrī-Parānandapādābhabhṛṃgaśrī-Śrīdharokarot || . . . śrīgurum Paramānandam vanda ānandavigraham | yatkrpālavaleśena Śrīdharas sukṛtas sukhī || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhīdhānebda udagdiśamge hy anantarātne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvadātaglautārakāyāṃ likhitam mayedaṃ || satīkan dvādaśaskandhamūlam Śeṣādrisūnūnā | Viśvāmitrānvayamahāpamkotbhavadinaṃ kṛte || hariḥ om || śrīgurubhyo namaḥ || binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ || śrīsarasvatyai minākṣyai namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāsāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandaṃsi | evaṃprakāriṇi cchandaṃsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajñāvadāṃś ca bhāṣasa iti bijam | sarvadharmmān parityajya mām ekaṃ śaraṇam vrajeti śaktiḥ | ūrddhvamūlam adhaśśākham aśvattham prāhur avyayam iti kilakam | śrībhagavatsamārādhanaṁrthe jape viniyogaḥ | etc.*

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

F. 5b:—*visṛjya śāsarāṇ cāpaṃ śokasamvignamānasaḥ || śokasamvignamānasa iti || iti on tat sad iti mahābhārate śatasahasrikāyām saṃhitāyām vaiyāsikyām bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkrṣṇārjjunasamvāde arjjuna viśādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkrṣṇārjjunasamvāde sakalavedaśāstrapurāṇasamgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkrṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpaṇam astu |*

41.

WHISH No. 40.

Size: $10\frac{1}{4} \times 1\frac{7}{8}$ 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 Śrīdharasvāmin, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmatagajārohaṇavallabhau | sāratttham arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmāne namaḥ | . . . śrīmādhavaṃ prapamyātha devaṃ viśveśam ādarāt | tatbhaktiyantritah 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-Paramānandapādābharajāsīdhārīpādhunā | Śrīdharasvāminā proktā gītāṭikā subodhinī || iti śrībhagavatgītāṭikāyām subodhinyām Śrīdharasvāmi-kṛtāyām paramārthanirṇayo nāma aṣṭādaśodhyāyah || śrīkṛṣṇāya paramātmāne namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kiṃ gurukṛpāviyūṣadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmaṇīnāvartteṣu na kin nimajjati janas satkarpadhāraṃ vinā || hariḥ om etc.

42.

WHISH No. 41.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ 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 *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kūlakastotra*. 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 argalakīla-
kam | hrdayaṇ ca dalañ caiva ddhyānaṃ kavacam eva
ca | mähātmyaṇ ca japeṇ nityaṃ aṣṭamyaṇ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m]. dehānte ca labhet gatiṃ |
om | pādāyor vārābhyo namaḥ | nitambe nārasimhyai
namaḥ | *etc.*

F. 5b:—iti śrīdevīmāhātmye argalastotraṃ samāptaṃ |

F. 7:—iti śrīdevīmāhātmye kilakastotraṃ samāptaṃ |
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhr-
dayaṃ guhyaṃ śruṇuṣvaikāgramānasaḥ | hrām hrīm hrībi (?)
ai hrīm śrīm klīm jaya jaya cāmūṇḍike tridaśamakū-
ṭakoti saṃghaṭṭacaranāravinde sāvitrī gāyatrī sarasvatī
mahāhikrtaḥāriṇe bhairavarūpadhārīṇi prakāṣitadamaṣṭro-
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-
[r]rṣabhaḥ | sūryyāj janma samāsādyā sāvarnīr bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇīke manvan-
tare devīmāhātmye surathavaiśyavarapradānan nāma tra-
yodaśoddyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, *etc.*

End:—īśānakonekṣaṃkṣetrapālāya namaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntaṃ gaṃgaṇapataye namaḥ | paṃpara-
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |
ḍaṃvaṭukabhairavāya namaḥ | dūṃdurgāyai namaḥ | paṇtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇīke manvantare
devīmāhātmye paṇtipūjārahasyaṇ nāma trayovimśo (pañca-
vimśo, 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 (i) upaśrutinām anyeṣām upaśrutiriyam sadā | śruṇ(ut)am sarvavīrāṇām caraṇam smarāṇam mmamā | gurum gaṇapatiṃ durgām kṣetreṣaṃ śivam arca-(read acyu?)tam | brahmāṇam girijām lakṣmīm vāṇīm vande vibhūtaye | anādyāyākṣhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(sic)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasaṃsāre sarve[da]du(h)khamalīmasāḥ|etc.

F. 17:—iti śrīkulārṇave ūrdhvaṃnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrīkulārṇavamāhātmye rahasye sarvāṃgamottame kuḷadivyaḍikathanam pañcamollāsaḥ ||

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

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

(2)

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

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhyevirājanmaṇidvīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratna-stambhasahasranirmītasabhāmaddhye vimānottame cintā-ratnavinirmīte janani te śiṃhāsanam bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamandape girisutā nṛtṭam vidhatte sadā
vāṇivaktrasaroruhe jaladhijāgehe jaganmamgaḷam ॥ 16 ॥
śrīmahātripurasundaryai namaḥ | karakṛtam aparādham
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ
candraśekharaḡaṇānikīrttanam nilakaṇṭha tava pādaseca-
nam sambhavantu mama janma(ni) janmani | idaṃ pustakaṃ
guruvanuñā Ananta - Nārayaṇa - likhitam | śrīgurubhyo
namaḥ | hariḥ om śubham astu ॥

44.

WHISH No. 43.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ 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 Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins: — hariḥ | nābhinaḷikalolambabhaṃgīvāṇitapaḥ-
phalaṃ | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahaḥ |
aḷikalocanātopād aḷikaṃ rataye dadat | vipralambhaṃ pura-
strīṇāṃ puṣṇat tejo bhajāmahe | giripāthodhipāthoḡasada-
nānandadhoraṇiḥ | padaṃ kurve namasyānām umālakṣmī-
sarasvatīḥ | bhagavatpādapādādikeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī ॥ iha
khalu sakalajagadanugrahāya svecchākṛtavīgrahaparīgrahāḥ
paramakārunīkāgragāṇyāḥ sarvajñāsīkhāmaṇayaḥ śrī-
Śaṃkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyāṇ jagaj janmādikāraṇam sakalopaniṣatgamyam
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma
mukhyaadhikāribhyaḥ karatalabadaravat sphuṭam pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviṣeṣam param

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya sakalaśrutismṛtipurāṇavacanaiś śuddhasatvopahitatvena sātvika-sevyatvena cāvagatasya śaṃkhacakraśārṅganandakakau-modakirūpapañcāyudhālaṃkṛtasya garuḍavāhanasya śeṣa-śāyinaḥ śrīmahālakṣmībhumideviśametasya kaustubhaśrī-vatsamuktābharanākīṛṭakāṭakāṃgadādisarvābharanabhūṣi-tasya sakalalokātiśayālusaundaryyasīmnaḥ niratiśayadayāsu-dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato nārāyaṇasya pādādikeśastutin tadupāsana-rūpam sakṛt pā-ṭhamātreṇa sakalapuruṣārthasandohinīm dvipañcāśatslokāt-mikāṃ karttum ārabhante || tatrāḍau varṇyate śaṃkho bhu-jāgrevasthito hareḥ | nīlaśailaśikhārūḍhacandrabimbaśriyaṃ vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya rūpam viśalaṃ, etc.

It ends:—paramānandam ātmasvarūpam praviśati tattraiva līyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham || iti śrīmatparamahamṣaparivṛājākācāryya-śrī-Govinda-bhagavat-pūjyapādaśiṣya-śrī-Śaṃkara-bhagavatpāda-kṛta-śrīviṣṇupāda-dikeśaparyyanta-stute(r) vyākhyā saṃgrhitā samāptā || hariḥ | om |

(2)

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

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine | nāthāya rukmiṇīśāya namo vedāntavedine | Arjuna uvāca | yad ekaṃ niṣkaḷaṃ brahma vyomātītan nirañjanam | apra-tarkyam anirdeśyam vināśotpattivarjitam | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde a-dvaitavāsan nāma prathamodḍhyāyaḥ ||

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

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

vāsan nāma tritīyoddhyāyaḥ || 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 Kāmaśāstra, 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 acirād arddhanārīśvara-
tvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivataṃ cittajanmā | parijanapade bhrṃga-
śrenīpikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo
malayānilaḥ | kṛṣatanudhanurvallī līlākāṭākṣaśarāvalī mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā
kavinā kṛtoyaṃ śrī-Vaidyadattasya kutūhalena | vilokyatāṃ
kāmakalāsu dhīraiḥ pradīpakalpo vacasāṃ nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṃgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ 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
Anwayamukha.

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

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhyasambhavād eva muktiḥ kumbhayor udbhava udbhūtir bhūmayasya tam, *etc.*

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—om | śivāya namaḥ || sūryyaśatakaślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ om || śrīgurubhyo namaḥ || om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ | upāśyo ya svarūpeṇa tam ādityam ahaṃ bhaje | tatra bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvāvayanirvṛtisiddhaye sarvajanopakārāya ca hiraṇyagarbha-pramukhasarvakarmmaṇyopāśya(sya) yajurupaniṣadupapāditanijopāsanaśāddhyasāadhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutim ślokaśatena praṇītavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyānvayamukhena kriyate || om 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.: 18th or 19th cent.?

Character: Grantha.

(1)

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

It begins:—Sūtaḥ | śrīyaḥ patim athāmantrya gate devaṛṣisattame | harṣotphullānanā Satyā mādhaṃ punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaṃ ca dīpān haripūjanaṃ ca | dānaṃ vrataṃ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkr̥ṣṇāya namaḥ |
yādr̥śaṃ pustake dr̥ṣṭvā tādr̥śaṃ likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ||

(2)

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

It begins:—avighnam astu | r̥ṣayaḥ | skānde purāṇe
bhavatā vaiśākhasya ca vaibhavaṃ | asmākaṃ kathitaṃ
pūrvam śrutaṃ cāsmābhir eva cā | tat bhūyaś śrotukāmā-
nāṃ vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-
bhūtena, etc.

It ends:—r̥ṣiṇ āmantrya tān sarvān Sūtaḥ paurāpiko-
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-
ddhyāyaḥ || śrīgurubhṛyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

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

It begins:—om athātaḥ pañcāṅgarudrāṇāṃ nyāsapūr-
vakaṃ 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 lalāṭe | sahasrāṇi lalāṭe | sahasrāṇi sahasraśo
ye rudrā adhi bhūmyām | teṣāṃ sahasrayojaneva dhanvāni
tanmasi | etc. See Taitt. Samh. IV, 5, 1, 1; 11, 1.

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

F. 31b:—ācāryyāya dakṣiṇāṃ gā dadyāt | daśa gās sam-
vatsaraḥ | svarṇābharanābhūṣitāḥ | ṛṣabhañ cādrikārāḥ |
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ ||
śubham astu śrīgurubhyo namaḥ | asya śrīrudrāddhyāya-
praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ |
saṃkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudrah
paramapurūṣo devatā | agnikratuḥ caramāyāṃ iṣṭakāyāṃ
śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b):—kuṅkṣis saptasamudraṃ
bhujagiriśikharam saptapātālāpādam vedaṃ vaktraṃ śadaṃ-
gaṃ daśādiśi vadanam divyalīṅgam 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 |
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-
mam (read smemam?) adhīte | sa ha sma rājā bhavati | sa
kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsaṃ grā-
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṃyogaṃ
sayyayujet(?) || 1 || tam ādityāt puruṣo bhāskaravarṇo niṣkram-
ya | sa enaṃ grāhayāñ cakāra | tam aprcchat kṣiti | vā vṛṣā-
darvir iti | tasmād ya imam itihāsaṃ adhīte | ādityalokosya
kāmacāro bhavati | tasmād ya imam itihāsaṃ upanito
mānavako grhṇiyāt | grhitvātha brāhmaṇān cchrāvayet |
medhāvi bhavet | varṣasatañ ca jivet || 2 ||

F. 2b:—atho' khalv āhuḥ | vedasammitoyam itihāsaḥ |
dharmaṃ carati nādharmmaṃ | satyaṃ vadati nānṛtaṃ |

dirgham paśyati mā hrasvaṃ param paśyati māparam | rco
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvaṃ | yo mānasam 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 | brahmādityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ | brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bharaṇyām gayapañcake || 30 ||

It ends (f. 10):—ete dve dhanam āryyānām mantrās caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro gāyatraṇ cakṣu stoma ātmā sāmā te tanūr vāmadevyam brhadrathantare pakṣau yajñāyajñiyam puccham chandāṃsy amgāni dhiṣṇiyās śaphā yajūṃṣi nāma | suparṇosi garutmān divam gaccha suvaḥ pata || hariḥ om || 30 || itihāsam samāptā śrīgurave namaḥ śrīsarvasvatyai namaḥ śrīramacandrasvāmine namaḥ śubham astu |

(3)

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

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Parisīṣṭa 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 ūcuḥ | kautū-halasamutpannā devatā ṛṣibhis saha | samśayaṃ paripr-cchanti vyāsaṃ dharmmārththakovidam | katham vā kṣiyate somaḥ kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | etc.

It ends (f. 12b):—yaś ca rājā dvijātīnām tasmai somā-tmane namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

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

It begins (f. 13):—om vande maheśvaram śambhūm vighneśam śaṇmukham gurum | gaṇeśān nandimukhyāṃś ca śivabhaktān mahāmuniṇ | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | ... puṇḍarikapurādhiśam puṇḍarikājīnāmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavān jaiminir dhimān puṇḍarikapure purā | etc.

It ends (f. 25):—traivarnīkeṣv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ || 124^{*} || pādam vāpy arddhapādam vā ślokaṃ ślokaṛddham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinam arcayet | kṛpāsamudram sumukhan triṇetram jaṭādharam pārvativāmabhāgam | sadāśivam rudram anantarū-

* It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareṣaṃ hr̥di bhāvayāmi | śivaci[m]dam̐baram
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmaṇipadam
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
bhaktim eva sthirān dehi mahyaṃ kṛpāśīla śambho kṛtā-
rtthosya tasmāt | hariḥ om vedapādastavam 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.: 18th or 19th cent.?

Character: Grantha.

(a)

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

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
śrutam sarvam mayādhunā | trailokyāntargatam vṛttan
tvānmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śāṃkara |
kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam
raṅgam ity uktam viṣṇor āyatanam mahat[ī] tasyāham
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghaṇā-
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṅgamāhā-
tmyam uttamam | muktaś śubhāśubhe yāta¹ tad viṣṇoḥ
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-
nāradasaṃvāde śrīraṅgamāhātmye sriṇavatīrthaprabhāva-
varṇanan nāma daśamodhyāyaḥ || śrīraṅgarājāya para-
brahmaṇe namaḥ ||

(b)

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

¹ 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, Āśvamedhika (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 rāmakūṣayor bhr̥ṣaṃ | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kumbhakarmaṇ mahābalaṃ | *etc.*

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

It ends:—iti śrījaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

50.

WHISH No. 51.

Size: $14\frac{3}{8} \times 1\frac{1}{2}$ in., (4) + 155 + (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 Subrahmaṇya, 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 —145b,
the Mahāprasthānika	„ „	146 —149b,
the Svargārohaṇika	„ „	149b—155b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājanam dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttīryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tīre gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

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

tadā || iti śrīman-mahābhārate śatasahasrikāyām saṁhitāyām
 āśvamedhike parvaṇy aṣṭasaptatitamoddyāyaḥ || śrīkṛṣṇāya
 namaḥ || om śubham astu visargabindvakṣaraśṛṅgapādahi-
 nam mayā yal likhitam pramādāt | tat kṣantum arhanti
 dayālavālās santas sadā hastakṛtāparādhām || hariḥ om ||
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvane
 māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau | vāsare
 vaniputrasya likhitam pustakan tv idam | āśvamedhikaparvan
 tu mudā Śeṣādrisūnūnā || hariḥ om śubham astu om || śrī-
 gurucaraṇāravindābhyān namaḥ ||

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

It ends (f. 134b):—yudhiṣṭhiras tu nrpatir nnātipṛita-
 manās tadā | dhārayām āsa tad rājyaṁ nihatajñātibāndha-
 vaḥ || (f. 135:) iti śrīmahābhārate śatasahasrikāyām saṁhi-
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṁśoddyāyaḥ || śrī-
 kṛṣṇāya namaḥ || om || dhātunāmāni hi hāyanepy avāgvar-
 tmasannihitalokacakṣuṣi | māsi karkatākanāmni pakṣake
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitaṁ ca parvaṁ
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitaṁ
 janā alokya (ālakṣya in the repetition) santas sahitum
 samarhatha || hiraṇyavapuṣe namaḥ || om āśramavāsikaṁ
 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 saṁprāpte varṣe kauravanandana | dadarśa viparītāni
 nimitāni yudhiṣṭhiraḥ | etc.

It ends (f. 145b):—praviśya ca purīm vīras samāsādy
 yudhiṣṭhiram | ācāṣṭa tad yathāvr̥ttam vṛṣṇyandhakajanam
 prati || iti śrīmahābhārate śatasahasrikāyām saṁhitāyām
 mausale parvaṇi navamoddyāyaḥ || mausalaparvaṁ samā-
 ptam || dhātāu samāyām khalu dakṣiṇāyane varṣarttune
 śrāvāṇike ca māsi | pakṣe daśamyām asucau tithāv uḍau
 cāndre kṛtāntapriyavāsare hi | mausalam parvam etad dhi

likhitam Vyāsasaṃkṛtam | mudā Vemkaṭapadayuk-Subrah-
maṇyavipaścita || 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. 149b):—yatra sā br̥hati śyāmā buddhisatva-
samanvitā | draupadī yoṣitā śreṣṭhā yatra caiva sutā
mama || śrīmahābhārate śatasahasrikāyām saṃhitāyām mahā-
prasthānike parvaṇi tṛtiyoddhyāyaḥ || śrīkṛṣṇāya namaḥ ||
hariḥ om | mahāprasthānikam samāptam || saṃvatsare
dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu
śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-
sambhuvaḥ | mahāprasthānikam parvaṇi samāptam Śeṣasū-
nūnā || hariḥ om ||

The Svargārohanika Parvan begins (f. 149b):—Janame-
jayaḥ | svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ |
pāṇḍavā dhārttarāṣṭrāś ca kāni sthānāni bhejire | *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāms trīn kṛtvā
brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-
mānasah | iha kīrttim mahat prāpya bhogavān sukham
aśnute | Vyāsaprasādena puna svargalokaṃ sa gacchati | etad
viditvā sarvaṇ tu vedavedārtthavit bhavet | pūjaniyaś ca
satatam mānaniyo bhavedvijah || iti śrīmanmahābhārate
śatasahasrikāyām saṃhitāyām svargārohanike parvaṇi pañ-
camoddhyāyaḥ || svargārohanikam samāptam || śrīkṛṣṇāya
namaḥ || ... om dhātau vatsenuttare tu sṛtau varṣāsv ṛtau
tataḥ | śrāvāṇe māsi pakṣecche dvādaśyām bheditheḥ kila |
dāyādasyāvaner vāre likhitam pustakan tv adah | svargāro-
hanikam parvaṇi Vyāsenā racitam śubham | idaṃ Vemkaṭa-
padayuk-Subrahmaṇyavipaścita || 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 rājarsir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbhyaṃ bhāga-vatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampa-daḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajivinaḥ | katham syāt pāpanirhāraḥ śriśe bhaktiḥ katham bhavet | etc. See No. 186.

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

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike man-vantare devitulākāverīmāhātmye caturddasoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-dhāksatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-rāṇe tulākāverīmāhātmye dharmmasāravivecane trīṃśo-ddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ 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:—śrīkrṣṇāya namaḥ | Janamejayaḥ | katham virāṭanagare mama pūrvapitāmahāḥ | ajñatavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativratā mahābhāgā satatam satyavādini | draupadī vā katham brahmann ajñatā duḥkhi-tāvasat | etc.

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapustajanāvr-
tam | nagaram matsyarājasya śuśubhe bharatarṣabhāiḥ |
Janamejayah | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-
rah | tat sarvaṃ kathayasveha kṛtavanto yad uttaram ||
om iti śrīmahābhārate śatasahasrikāyām saṃhitāyām vai-
yāsikyām śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṭsapta-
titamoddhyāyah || om || etat parvasu vistṛṇaṃ sarvasaṃpat-
padan nṛṇām | śṛṇvatām sarvapāpaghnam anāvṛṣṭivina-
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-
vitaḥ | śṛṇoti (sic) ślokaṃ ekaṃ vā sa yāti paramām gatim |
tasya mitrāṇi varddhante gr̥hakṣetrādisaṃpadaḥ | āyuh
kīrttir balan tejas saṃbhavanti dine dine | asmin parvaṇi
rājendra paṭhite brahmavādinā | tam pūjayet suvaktāraṃ
vastrabhūṣādibhir ddhanaiḥ | tasmin prasanne bhagavān
mukundaḥ ārttārttihantā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasaṃghais tuṣṭā bhaviṣyanti narendrakāle | bhāratā-
ddhyayanāt puṇyād api pādān adhyataḥ | śraddadhānasya
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkr̥ṣṇāya
namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{4}$ 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 *Rāmāyaṇa*, 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:—abhīpsitārtthasiddhyartham pūjite yas surair
api | sarvavighnaśmide (°bhide?) tasmai gaṇādhipataye

namaḥ | kūjantaṃ rāmarāmeti madhuram madhurākṣaram |
 āruhya kavitaśākhāṃ vande Vālmikikokilam | Vālmiker
 mmunisimhasya kavitaṇvanacāriṇaḥ | śṛṇvan rāmakathā-
 nādaṃ ko na yāti parāṃ gatim | . . . yaḥ karṇāñjali-
 samputair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitaṃ rāmāyaṇākhyam madhu | janmavyā-
 dhijarāvīpattimaraṇair atyantasopadravaṃ saṃsāraṃ sa
 vihāya gacchati pumān viṣṇoḥ padaṃ śāśvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |
 namostu rudrendrayamānilebhya(h) namaś ca candrārka-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ samama-
 dhuropanatārthavākyabaddham | raghuvaracaritam muni-
 prāṇitaṃ daśaśirasas ca vadhan niśāmayaddhvaṃ | on
 tapasvāddhyāyanirataṃ tapasvī vāgvidāṃ varaṃ | nāradaṃ
 paripapraccha Vālmikir mmunipumgavaṃ | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—tayā
 sa rājaṛṣisuto hi kāmāyā sameyivān uttamarājakannyayā |
 ativa rāmaś śuśubhetikāmayā hari śrīyā viṣṇur ivāmareśva-
 raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
 madrāmāyaṇe ādikāvye bālakāṇḍam samāptaṃ || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—
 itiva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastyā-
 yanaḥ paran tapaḥ | vanam sabhāryyaḥ praviveśa rāghavas
 salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||
 ity āṛṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-
 turviṃśatisahasrikāyā(m) saṃhitāyām śrīmadayoddhya(āk)ā-
 ṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ ||
 gurubhyo namaḥ || śubham astu || ayodhyākāṇḍam samā-
 ptaṃ || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine
 namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—
 krameṇa gatvā sa vilokayan vanam | dadarśa pampām
 śubhadarśakānanāṃ anekanānāvidhapuṣpasamkulām || ity
 āṛṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṃśa-
 tisahasrikāyām saṃhitāyām śrīmad-āraṇyakāṇḍe pañcasa-
 tatitamas sargaḥ || āraṇyakāṇḍam samāptaṃ || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—sa
 vegavān vegasamāhitātmā haripraviraḥ paravirahantā |

punas samādhāya mahānubhāvo jagāma lamkāṃ manasā manasvī || iti . . . śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sargaḥ || śrīrāmāya namaḥ || kiśkindhākāṇḍas samāptaḥ | hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—
tato mayā vākbhir adīnabhakṣiṇī śivābhir iṣṭābhir abhiprasādītā | jagāma śāntin tava maithilātmajā tavāpi śokena tathāpi piḍitā || iti śrīmat-sundarakāṇḍe pañcaśaṣṭas 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):—
āyusyaṃ ārogyakaraṃ yaśasyaṃ saubhrātrkaṃ buddhikaraṃ śubhañ ca | śrotavyaṃ etan niyameṇa satbhir ākhyānaṃ āyuskaṃ rddhikāmaiḥ | evaṃ etat purāvṛttam ākhyānaṃ bhadram astu vaḥ | pravyāharata visrabdham balaṃ viṣṇoḥ pravarddhatām | devāś ca sarve tuśyanti grahāś tacchra-
vaṇāt tathā rāmāyaṇasya śravaṇe tuśyanti pitaras tathā bhaktyārāmasya ye cemām samhitām muninā kṛtām | ye likhanti ca narā(s) teśām ca vāsas triviṣṭape || ārṣe śrīmad-rāmāyaṇe ādikāvye Vālmikiye śrīmad-yuddhakāṇḍe ekatrimśaduttaraśatatas sargaḥ || śrīrāmāya saparivārāya namaḥ || rāmaṃ rāmānujaṃ sītāṃ gatāṃ bharatānujaṃ sugrivaṃ vāyusūnuḥ ca praṇamāmi punaḥpunaḥ || bālākāṇḍe dvisāhasraṃ | sāsīti(r) dvisīti tathā | ślokānām atha sargā-
nām saptasaptatir ititā | ślokāś catussahasrāṇi pakṣādhika-
caturdāśi | ayoddhyākāṇḍagās sargāś śatam ekonaviṃśatir dvisāhasraṃ saptaśatislokā dvātrimśatā saha | āraṇyakāṇḍe sargāś tu pañcasaptatir ititā | dvisāhasraṃ ṣaṭcchatāni ślokā viṃśatir eva ca | kiśkindhākāṇḍ(ag)ās sargā(s) saptaśa-
ṣṭir ititā | tṛṣāhasraṇi ca ṣaṭ caiva ślokāś sundarakāṇḍagāḥ | sargānām aṣṭaśaṣṭis tu samkhyātā parāmarṣiṇā | yuddha-
kāṇḍe tu padyānām daśonā ṣaṭsahasrikā | ekatrimśacchata-
mitās sargā api ca kīrtitāḥ | tṛṣāhasraṃ śate dve ca catustrimśat tathāiva ca | ślokā uttarakāṇḍasthās sargā(h)
pa(m)ktyuttaraṃ 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 śloka as our MS. (from āyuṣyam to vāsas triviṣṭape), but with a few various readings.

54.

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 *Vālmiki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṇ janmabhāje
nijaṃ alabhata kāmaṃ yatprasādena rāmaḥ | yam anusarati

sarvo devatānām nikāyas sa bhavatu hrdaye me devadevo
maheśaḥ | prācīnavyāhrtinām ayanam anusaran devadevasya
śambhor ājñamātrāvalambī nijavibudhajanair Irito rāma-
bhadrām | santoṣan netum icchur viśayam apanayaṃs
tatra tatra sphurantam | kurve sarvārtthasāram vivaraṇam
ucitaṃ cārurāmāyanasya || idam ādau anusandheyam | viṣṇoḥ
karmmaṇi paśyateti śrutyā śrotavyam purāṇam iti smṛtyā
cāvagatasya śravaṇavidher addhyāyanavidher iva | tatra-
tyaśabdagrahaṇatadartthāvagatipūrvakeṇa tatpratipāditā-
nityanaimittikasādhāraṇadharmmānuṣṭhānena iṣṭabhāvanam
arttha iti | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-
sargam anuṣṭheyortthaḥ prakāśaniyaḥ | tatra prathamasar-
geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy
artthaḥ gurunā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṃ
janayati | puṣṭenāpi gurunā yāvadartham apunaḥ pra-
śnaviśayam vaktavyam ity artthadvayam prakāśyate | tapa
iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca
svāddhyāye svavede ca niratam | etc.

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

(2)

The *Adhyātma-Rāmāyaṇa*, 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 prthvībharacāraṇāya divijais samprā-
rtthitaś cinmayāḥ | sañjātaḥ prthivitale raghukule māyā-
manuṣyovyayaḥ | niścakram hatarākṣasaḥ punar agāt brah-
matvam ādyam parām kīrttim pāpaharām vidhāya jagatām
taṃ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum-ekam
māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram
amalan nijabodharūpaṃ sitāpatim viditatatvam aham
nnamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-
ddhyātmikasamjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-
mmatan nirddhūtapāpā harim eva yānti te | addhyātmarā-

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

F. 4:—iti śrīmad-addhyātmārāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmahrdayaṇa nāma prathamā sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaḥ, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaḥ) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaḥ) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaḥ) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

alodṛyākhiladeva(read °veda)rāśim asakṛd yat tāraḥ
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākḥilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭaṃ | śrīrāmasya nigūḍhatatvaṃ amalāṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmārāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nilakarnoktāḥ | sārddhaikā-
daśaśataślokanusaṃkhyāyā yuktāḥ | jayati raghuvaṃsatila-
kaḥ kausalyānandavaroddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathīḥ | puṇḍarikākṣaḥ || hariḥ om śubhaṃ astu
śrīgurubhyo namaḥ || śrīsāmbaśivāya 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 *Purohita 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 | śvetām-
bhodhisthitaṇ devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-
pradaṃ sākṣād vande gandharvakandharaṃ | Nṛsiṃhayaj-
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyāṃ

vyākaroṭi yathāmati | sukhasantānasiddhyarttham naumi
brahmāccyutārccitaṃ | gaurīvināyakopetaṃ śaṃkaraṃ loka-
śaṃkaraṃ | vedārtthaśaiṣaśāstrajño Bhaṭṭako¹ bhūdvijotta-
maḥ | tasya putroṣṭi Kedāraś śivapādārccane rataḥ | tene-
dam kriyate chando lakṣyalakṣaṇasamyutaṃ | vṛttaratnā-
karaṇa nāma bālānāṃ sukhāsiddhaye | Piṅgalādibhir ācā-
ryyair yvad uktaṃ laukikaṃ dvidhā | mātrāvarṇṇavibhāgena
chandas tad iha kathiyate | etc. After the text of śloka I,
1—7 there follows (f. 1b):—vyā | tāmraḥṣi mo gatā sāyo
modateraḥ prakirttitaḥ | sahate sastu sā yāti to vṛṇoti
rkārakaḥ | bha sīdati canaś cōkto vahatīti gaṇā smṛtāḥ |
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | 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 śrīḥ | etc.

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ |²
caturbhis saptabhiś ca varṇair yyaṭiḥ | nilāṃ keśe nirguṇām
maddhyabhāge durghān netre nirmmalām gaṇḍabimbē |
pīnān tu gāṃ śroṇivakṣojabhāre kṛṣṇe līlāśālinīm naumi
lakṣmīm |

55.

WHISH No. 56.

Size: $17\frac{1}{2} \times 2\frac{1}{4}$ 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.

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

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

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
krte | ājagmur mmunayas tatra rāghavam pratinanditum |
kauśikotha yavakrito narebhyaś ca vana eva ca | kaṇvo
medhātitheḥ putraḥ pūrvasyān diśi cāśritāḥ | dattātreyoṭha
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-
tmā ṛṣis sārvasvataḥ prabhuḥ | etc.

It ends:—idam ākhyānam āyusyaṃ paṭhan rāmāyaṇan
naraḥ | saputrapautro lokesmin pretya svarge mahīyate |
ayodhyāpi purī ramyā śūnyā varṣagaṇān bahūn | ṛṣabhaṃ
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam
āyusyaṃ sabhaviṣyaṃ sahottaram | kṛtavān pracetasah
(sahodaraḥ *pr. m.*) putraḥ sa tat brahmāpy anvamanyata ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmikiye śrīmaduttararā-
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubhaṃ
astu | . . . sītālākṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namaḥ || . . . mīnākṣisundareśvarāsvā-
mine namaḥ || . . . sakalalokanāthakāyāi 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 Upadeśasāhasrī*, by (*Bodhanidhi* ?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakam vande bhaktyaṣṭāda-
śabhedayā | sāmṡavargonaviṣṡatyā bhaktair nnavabhīr
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś
śivāya || caitanyaṃ sarvagaṃ sarvaṃ sarvabhūtaguhāśayaṃ |
yat sarvaviṣayātītan tasmai sarvavide namaḥ | cetanam
eva caitanyaṃ jñaptisvarūpaṃ sarvaga(m) svā vidyā kalpita-
dikkalākāśādi sarvaṃ vyāpnotiti sarvagaṃ sarvagam ity

ukte paramārtthatas sarvan tat gamyam astīti āśamkā mā bhūd ity āha | sarvam iti, etc.

It ends:— ... janmanāśaprakaraṇasya padārtthavivaraṇam kṛtan devatāgurubhaktipreritena mayā || iti saptadaśaśloka yatindraśrīmukhotgatāḥ | vipratāgurubhaktena mayā brahmātmabodhakāḥ | upāsyā śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ | śrīmatpadāmbujan tasya prasādān na svabuddhitāḥ | yena me nikhilād vedād ākr̥ṣya mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi tam || yatbhāṣyasāgarajayuktimaṇīn prakīrṇān prāpyādhunā kati-payān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārtthanidhanāya yatīśvarāya || iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā* śraddhābhaktimātra-preritena kṛtam upadeśagranthivivaraṇam samāptam || yatpādakamalāsamgān nirvāṇam prāptavān aham | sarvāntarātmapūjyāṃs tān praṇamāmi gariyasaḥ || ... śubham astu | om ||

57.

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

Size: $12\frac{5}{8} \times 2$ in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 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:—yuṣmadasmatpratyayagocarayor viśayaviśayīnos tamaḥprakāśavadviruddhasvabhāvayor itarefarabhā-vānupapattau, etc.

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

* Proper name of the author?

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

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

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyāsaś śāstraparisamāpti(n) dyotayati || iti śrīmatparamaham-saparivrajakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrīmac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsābhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrttiṃ viśvātitaṃ gagana-saḍṛśaṃ tatvam asyādīlakṣyaṃ | ekaṃ nityaṃ vimalaṃ acalaṃ sarvadhīśākṣibhūtaṃ bhāvātītaṃ triguṇarahitaṃ satgurun tan namāmi || vedāntasūtrabhāṣyaṃ samāptaṃ || hariḥ om |

58.

WHISH No. 59.

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 *Upadeśagranthavivarāṇa*,¹ a Commentary on the *Pañcadaśī* (ascribed to *Sāyaṇa*), by *Rāmākṛṣṇa*, a pupil of *Bhāratitīrtha*, and *Vidyāranya*.

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

1. Citradīpa (Tātparyabodhinī).
2. Trptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Aufrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).

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 || cikīrṣitasya granthasya niṣpratyūhāparipūraṇāya paramātmānīti padena iṣṭadevatānusandhānalakṣaṇamangalam ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyādhyāropāpavādābhyān niṣprapañcam prapañcyata iti nyāyam anuśṛtya paramātmāny āropitasya jagata sthiti prakāram sa-dṛṣṭāntam pratijānīte etc.

F. 30b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcaranaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivaryyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tṛptidīpavyākhyā samāptā ||

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

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

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

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

F. 133b:—iti ... pañcabhūtavivekasya tātparyyadīpikā 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 | brahmānandābhidham grantham vyākurve bodhasiddhaye | etc.

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

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

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

F. 212 b:—iti brahmānande vidyānando nāma caturttho-
ddhyāyāḥ ॥

It ends (f. 215):—iti brahmānande viśayānando nāma
pañcamodddhyāyāḥ ॥ iti śrīparamahamśaparivrajākācāryya-
śrī-Bhāratīrththa-Vidyāraṇyamunivāryyakimkāreṇa śrī-Rā-
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇam
samāptaṁ ॥ hariḥ om etc.

59.

WHISH No. 60.

Size: $10\frac{1}{8} \times 1\frac{1}{8}$ 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 | samastajagadādhāramūrttaye brah-
maṇe namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ |
rahasyaṁ paramaṁ puṇyaṁ jijñāsu jñānam uttamaṁ | 2 |

It ends:—sarvebhyaḥ pradadau pritaḥ grahāṇāṁ caritam
mahat | atyadbhutatamaṁ loke rahasya(ṁ) brahmasammi-
taṁ | vedasya nimmilaṁ (read nirmalaṁ) cakṣuḥ jñātvā sāk-
ṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṁ 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 mahesvārāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ | yena dhautā girāḥ pumsām vimalaiś śabdavāriṃ ** maśvaś cājñānajaṃ bhinnan tasmai Pāṇinaye namaḥ | vākyakāraṃ Vararuciṃ bhāṣyakāraṃ Patañjaliṃ Pāṇiniṃ sūtrakāraṃ ca prāṇatosmi munitrayam | vāṇīm Pāṇiniṃ ācāryyaṃ Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-tam Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malam śarīrasya vaidyakena | yopākarot taṃ pravaram muninām Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñānāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave namaḥ || a i uṇ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavanām | a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāyasya caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī sampūrṇā | sundareśvarasyaṣṭāddhyayī | hariḥ om | śivam astu gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, 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:—cidaṃśaṃ vibhun nirmmalan nirvikalpan nirāhan nirākāraṃ omkāragamyam | guṇātītam avyaktam ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 | viśuddham śivam śāntam ādyantaśūnyam jagajjivanam jyotirānandarūpaṃ | adigdeśakālam vipatcedaniyam triyīvakta (read trayīvaktraṃ?) yaṃ veda tasmai namas te | 2 |

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

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

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

It begins:—*yam pranamya surendrādya bhavanti su-khaśalinaḥ | sarvavighnopaśāntyartham tam vande Śamkarātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnis tatsutān gurūn | natvā samastapraytūhaśāntaye maṅgalāya ca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.*

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

F. 6:—*iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvityoddhyāyaḥ ||*

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

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

It ends:—*iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇanan nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryai na(ma)ḥ || hariḥ om śubham astu.*

61.

WHISH No. 62.

Size: 14×2 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.*

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣām karmmaṇi phalam asmākam api vā punaḥ | vipra-karṣeṇa buddhyeta katham karmma yathāphalam |

F. 25 b:—ity āraṇyaparvaṇi naḥopākhyāne ekonapañcāśo-dḍhyāyaḥ || (End of III, 52 in the Bombay and Calcutta editions.) śrīkṛṣṇāya namaḥ || brhadaśvaḥ | āsīd rājā naḥo nāma vīrasenasuto bali | upapanna(read °nno) guṇair iṣṭai rūpavān āsvakovidah | vidvān dānapatir dakṣaḥ sadā śīla-puraskṛtaḥ | atiṣṭhan manujendrāṇām mūrddhni devapatir yyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahāḥ (*sic*) | kim akurvanta pārthās te tam ṛte sayasācinam | *etc.*, i. e. the beginning of the Tīrthayātrā-Parvan, or III, 79 in our 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 Mārkaṇḍeyasamāsyāparvan, III, 222 (= III, 231 in the editions).

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

It ends:—na cāpy adharmmeṇa suhrdviyojane para-svahāre paradāramarṣaṇe | ākāyabhāve ca rame manas sadā nṛṇām sadākhyānaparaṇ ca śṛṇvatām || (This is the end of III, 313 in the editions.) ity āṛṣe śrīmanmahābhā-rate śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadā-raṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatata-modḍhyāyaḥ || iti āraṇyaparvas samāptaḥ |

* See H. Lüders, Zur Sage von Rṣyaśṛṅga, 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: $17 \times 1\frac{1}{2}$ 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 *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālānāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāranyapraveśe niśāṃka iti yāvat | etc.*

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

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramanīyatayā prasiddhām saumitrisahito gatvā patmādidarśsanena sitānetrasmaranajasoḁkātiśayena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaṣaṣtītamās sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha suṇḁarakāṇḁe vyākhyeyāni vyākhyāyante | pūrvāsmiṇ sarge maṇasā gamānam kṛtam ity uktam idāṇiṃ kāyenāpi gamānam karttum āicchād ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:—*iti tritīyyas sargaḥ || advāreṇeti grāmam vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śoḁaprayāṇakāle ca grhapraveśe 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 19th cent.

Character: Grantha.

(1)

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

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

It begins:—*kāraṇaṃ khādi jagatām āraṇārttham anāga-saṃ | vāraṇānanam ātmānam advayaṃ samupāsmahe | abhiścya krpāvarṣair ātmasthaṃ yaḥ karoti mām | taṃ sarvasākṣiṇaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā puṇyapāpākataḥ (read °pāpataḥ?) | mayā jñānamaṇir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau | mayā vākyasudhātīkā yathāmati viracyate | na khyātilābhapūjecchā ṭikā-karaṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena parisamāpta-pravicayagamanābhyāṃ viśiṣṭācāraparipālānāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāsya prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahamsaparivrā-jakācāryya-śrīmad-Ānanda-Bhāratimuniyāśiṣya-Brahmānanda - Bhāratimuniviracitavākyasudhātīkā samāptā | hariḥ || om ||*

(2)

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

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

It begins:—*bhagavan prāṇinas sarve viśarogādyupadravaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)kr̥tyaiś ca sparsārogaś ca
dāruṇaiḥ | sadā sampīdyamānās 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 hrūm krom sarvamamgalini svāhā ||

(3)

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

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhavirālāvasarānavāptyā
mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakaruṇā-
pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-
tāni || 1 ||

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

(4)

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

Margin of f. 27:—advaitam.

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

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śārādām-
bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhr̥ṃgair
nnipīyatām || advaitamakarandam samāptaṃ ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the
goddess Pārvatī. Mr. Whish says: “209 couplets in praise
of Dēvī. This is a much admired Hymn in the Āryā
metre.” Printed in *Kāvyaṃālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviśati.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārū-
ḍhavallabhāśliṣṭaṃ | kuṃkumaparāgaśoṇaṃ kuvalayinijā-
rakorakāpīḍaṃ || etc.

It ends (f. 48):—madhurasmitāṃ madāruṇanayanāṃ[†]
mmātāṃgakumbhavaśojāṃ | candrāvatāṃsinīṃ tvāṃ savi-
dhe paśyanti sukrītaṇāḥ kecit | 209 | lalitāyā stavaratnaṃ
lalitapadābhiḥ praṇītaṃ āryyābhiḥ | anudinaṃ avanau
paṭhatāṃ phalāni vaktuṃ pragaḷbhate saiva || śrīmahārāja-
rājeśvāryyai namaḥ || etc.

(6)

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

Margin of f. 49:—hastāmalakaprakaraṇaṃ.

It begins (f. 49):—kas tvāṃ śīśo kasya sutaḥ kva jātaḥ
kin nāma te tvāṃ kuta āgatosi | etad vada tvāṃ tava cār-
bhakatvaṃ matprīṭhaye prītivivarddhanosi || 1 |

It ends (f. 50):—upādhanu yathā bhedatā sanmaṇīnāṃ
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāṃ jale
cañcalatvaṃ tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-
malakaprakaraṇaṃ samāptaṃ || hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: $12\frac{5}{8} \times 2$ 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: $8\frac{7}{8} \times 1\frac{1}{4}$ 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 *Vākyavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—*śrūtismṛtipurāṇānām ālayam karuṇālayam | namāmi bhagavatpādaśaṃkaram lokaśaṃkaram | parama-krpānidhīśrīmac-Chaṃkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajananaṇdisaṃsārāddhvaśramapariṇiḍi-tānām ātmajñānaśīśiramadhurajalākāṃkṣiṇām vidūraśīra-kaṃmāṃsājalaśayagamanāsamartthānām vākyavṛttisaṃjña-kopadeśaprakaraṇaprapāparikalpanenāntaśītalatām vigata-kleśatāṇ cāpādayan tatṛādaḥ prakaraṇaśravane pravṛttānām adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādvitīyabodhasmaranapūrvakam nama-skārasyaśāśyākartavyatān dyotayan svayan namaskurute || sargasthitipralayaḥ etum, etc.*

It ends:—*brahmavitbhyaḥ paran nāsti na bhūtan na bhaviṣyatīti || i(ti) śrīmanmahāyogi-Mādhava-Prājñaguruprasādāsāditāparimitānandajñānasvarūpa-Viśveśvarapaṇḍitavi-racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt śa(so?)nvarttha-Viśveśvarapaṇḍitākhyas tasyāṃghripatmam praṇatosmi nityam || svasvadeśakulācārādyaḥ graho lokavā-sanā | pāṭherthabodhenuṣṭhāne vyasanam śāstravāsana ||*

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

66.

WHISH No. 67.

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

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 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 Hultsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃse raghūṇām munivaravacanāt tā-
ṭakān tāḍayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddyāṃ niyogāt pitur
aṭavim agād vitasītostavālī baddhābhir ddhvastalaṃko
dalitadaśamukhas sitayā rājyaṃ āpa || 1 || asty āmbhodhara-
cumbisaudhaśikharasreṇiṣaṇṇāṃganaḥ gītākarnanatatparā-
mbaracaraprastūyamānaprajā | sūryasyānvayajanmināṃ
kṣitibhujāṃ sādharmaṇam mandiraṃ lakṣmyā dhāma paraṃ
lalāṭaracanā bhūmer ayoddyā purī || 2 ||

F. 15: — śrīmadrājādhirājaparameśvaraśrīmad - 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. 36b: — śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturthakāṇḍas samāptaḥ ||

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

It ends (f. 73b):—śrutvā rāmacaritraṃ atbhutataraṃ ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇya
yonirmmataḥ aśrotrapranipastano¹ ced ahiśvaminā nirddhūte

¹ Five syllables (UUUU--) wanting.

śirasi kva bhūḥ kva girayaḥ kvaiteti śāntāya kṛh | 199 |
 śrīmān Immaḍidevarāyanrpati svarllokaka(l)lolinikallola-
 pratimallasūktivibhavo vidvajjanasāghitaḥ | śrīmān ṣaṣṭha-
 varenyakāṇḍaviṣayānyastān mahānāṭakaslokan varṇapada-
 kramojvalatarān rṁān (read śrīmān?) akārsit prabhuh |
 200 | śrīmadrājādhirājaparamaśvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{4} \times 1\frac{1}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

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

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam prakramate | tatra prathame sarge uttaram priyaśravaṇottaram kālārham sītāvṛttāntaśravaṇakṛtād dharṣatīśayāt uttamadutalakṣaṇavaiśiṣṭyakathanena sugrīvādinām purato hanūmantam stauti kṛtam iti bhuvi durllabham, etc.

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣaḥ rajasvalāḥ ṛtuprādurbhāvavatyāḥ saubhrātrkam saubhrātrakaram ojaskaram balakaram samhitāvedam vedatulyatvāt samhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne ekatrimśacchatatamas 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.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇadīpikā*, a short Commentary (*laghuprakāśika*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākyā-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *parichayis* 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 Ś. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry: "The *Vākyā-Karaṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins—*śrīguruṣya namaḥ śrīgurucaraṇāravindā-
bhāṣayamaḥ jyotiṣakrapravṛttāya jyotiṣpāya bhāṣvate |
jyotiṣśāstrasya bhaktebhyo jyotiṣśāstraikṛte namaḥ | śrī-
Nīlakaṇṭhaṅghrinivīṣṭacetā śrī-Somadevaṅghrīkṣayaiva |
vākyavākyaṁ vivṛtam punaś ca prakāśayam karaṇam
laghyam | svābhīpsitagranthasya nispratyūhaṇarīsamāptaye
pracayagamanaṁ viśiṣṭācārāparipālanaḥ | namaskāra-
puraskāreṇa cikīrṣitam artham pratijānīte |
praṇamya karīṣailaṣṭham iti | etc.*

F. 15b—16:—*iti vākyakaraṇalaghuprakāśikāyām Soma-
devādr̥tāyām Sundararājaviracitāyām prathamoddyāyaḥ ||*

F. 32b:—*iti Somadevādr̥te vākyakaraṇasya prakāśane |
sphuṭāddhyāyo dvitīyopi saṁkṣepeṇa samāpitaḥ | iti Sunda-
rarājaviracitāyām Somadevādr̥tāyām vākyakaraṇadīpikā-
yām sphuṭādhikāro nāma dvitīyoddyāyaḥ ||*

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

Adhyāya V ends (f. 72b):—*iti śrīmatkeralasatgrāmanivāsi-
Nīlakaṇṭhācāryyeṇa triskandavidyāpāradaśvanā śaṭdarśa-
nīpāraṁgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa
Rivakalyandajātena Golacūḍāmaṇinā asmadanugrahārthe
Sundararājapraśnottarākhye granthe pratipāditam tena gati-
yogenaiva vibhajya sthitidalaṁ jñeyam śaṣṭhāddhyāyaḥ (f. 73)*

prathame dvitīyeddhyāye prāyēnokta iti na punar idānīm
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
yyām api bahava ślokaḥ prakṣiptāḥ samjñite sarve nirastāḥ
śrīmanti purājakāle padavākyapramāṇajño jyotiśśāstraviśā-
rado yatiśvaraḥ pratma (read Padma?) garbha iti prasiddho-
paro brhaspatir ivāsit tasmād evāsmatpitā prakṣepavyati-
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chri - Vāñchya-
janma-Bhāradvāja-Varadarāja-tādr̥gvidhakaniṣṭhaputra-Somadeva-
sampradāyaśuddhavākyakaraṇaṁ cāsmākaṁ sampradāyasi-
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
śakṛte vākyakaraṇasya prakāśane | Somadevādṛteddhyāyaḥ
pañcamo laghur iritaḥ | Ananta-Nārāyaṇasūnunaḥ punaḥ
kaverakanyātaṭavāsinā mayā | prakāśitā vākyakṛtir llaḥhiyāsi
dvijēśadevānujighṛkṣayā laghu | iti śrī-Vāñchya-
janma-śrī-Raṁganāthaputra-Somadevādṛtena Sundararājena viracita-
yām vākyakaraṇalaghudīpikāyām pañcamoddhyāyaḥ | om
śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryya-
dinavagrahadevatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyam*.

F. 1 margin:—kujasya mahāvākyam |

Beginning:—

maṁgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dṛṣṭo bhūpatir vo naḥ	120
iśāṁganāsampannaḥ	150
bhūmir girisamlagnā	180

F. 14:—kujasya vākyam samāptam || atha budhasya vā-
kyam || F. 27 b:—budhavākyam samāptam || F. 28:—atha
guror vākyam || F. 33 b:—guruvākyam samāptam || F. 34:—
atha śukravākyam || F. 38 b:—bhrguvākyam samāptam ||
F. 39:—atha śaner vākyam ||

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-
kyam 19 dhiraś śaneḥ || munivākyam samāptam || kujādi-
pañcagrahavākyam parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmaṇḍa-Purāṇa*, in 34 Adhyayas.

It begins:—astu va śreyase nityaṃ vastu vāmāṃgam aiśvaram | yatas tṛtiyo viduṣān turiyan tat param mahāḥ | Agastyo nāma devaṣir vedavedāṃgapāragaḥ | sarvasiddhāntasārajño brahmānandadayātmakaḥ | cacārātbhutaḥetūni tirthāny āyatanāni ca | śailāranyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śiśnodaraparān dṛṣṭvā cintayām āsa tān prati | etc.

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

F. 9b:—iti śrībrahmāṇḍottare Haya° . . . tṛtiyoddhyāyaḥ ||

F. 35:—iti śrībrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyaḥ ||

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduḥkham | vijñānadiptikalikāṃ lalitāṃ mahēśim āsādy te catasa¹ vahanti sadābhitrptim ||
|| iti śrīmatbrahmāṇḍapurāṇottare Hayagrivāgastyasamvāde lalitākhyāne mantrasādhanaprakārakathanan nāma catu-
strimśoddhyāyaḥ || śrīmahādevyai namaḥ || || samāptaś cā-
yatanakhaṇḍaḥ || hariḥ om || śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

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

¹ The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudrānuvākās 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 Yajurvēdah."

It begins:—atha śrirudraavidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṃgāṃgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṃgatvaṃ yasmin karmmaṇi yadāṃga-bhāvaṃ bhajate tadā tasmin karmmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyām iṣṭakāyām juhōtity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhi rudrānuvākair homo vihitā iti homākhye karmmaṇi aṃgatvaṃ rudrānuvākānām | etc.

F. 15:—atha mahārudra-āhutisaṃkhyā | F. 20:—athāti-rudrāhutisaṃkhyā | F. 30b:—iti sthaṇḍilakuṇḍamaṇḍa-panirmmāṇādividhiḥ || atha Bodhāyanoktapañcāṃgarudranyāsaavidhiḥ | F. 33b:—iti pañcāṃgarudranyāsaḥ || atha rudrābhiṣekavidhiḥ |

F. 45:—atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradārśyante namasteruṇya namo hiraṇyabāhave namas sahamānetyādayaḥ¹ camakānuvākā agnāviṣṇū² jyaiṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyānām aprayogaḥ Bhāskarādivinirdiṣṭakāmyadrṣṭyābhidhāsyate |

F. 88:—iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśonuvākāḥ (*sic*) || atha pūrvo-kteṣu dakṣiṇe yatnā nirūpyate |

F. 88b:—iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyājīrṣayaḥ | staumi stamberamādhiśacarmmanirmmitavāsasaṃ ||

¹ See Taitt. Saṃh. IV, 5, 1 seqq. Read namas te rudra . . . namas sahamānetyādayaḥ.

² Taitt. Saṃh. IV, 7, 1.

³ Taitt. Saṃh. IV, 7, 2.

⁴ Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gambhiragharghara
galabhavaphūtkārabhinnagahvara | guṇārājīvi (read guṇa-
rājīva?) rājamāna dharādhareṣa kanyākākāntisāmpkrānta
(read kanyākāntisāmpkrānta?) nijakalebaraikadeṣa | akhila-
jagadadhīsa rānta (read śānta?) maheṣa namas te namas
te | sṛīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

71.

WHISH No. 71.

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

Material: Palm leaves.

Date: Entry by Mr. Whish 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 Rāmakṛṣṇa.

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

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

X Gadā-Parvan,

XI Sāptika-Parvan,

XII Aiśika-Parvan,

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāmbāradharam viṣṇum śaśivarnaṁ catur-
bhujam | prasannavadanan dhyāyet sarvaviḥnopaśāntaye |
śrīmān pauraṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā
nāma puṇyam naimiśāraṇyam āgamat | varttamāne śauna-
kasya satre dvādaśavārṣike | tatrāsinān munīn sarvān
prāṇamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tām sa¹ t'ān papracchus sa
ca kauśalam | abhinandya samāsinās tam āhus samśritā-
sanam | kuta āyāsi ko deśas trayā carita ity api | viprān
sa prāha supritān tatrāgacchan yadrecchayā | sarpasatram
yatra rājā cakāra janamejanaḥ (*sic*) | yā vaiśampāyanāt tatra
śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[u]śrauṣam
bhārataśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni
ca | s[y]amantapañcakan nāma tan deśam gatavān aham |
kuruṇām pāṇḍavānān ca sarveṣān ca mahābhṛtām | bhavatām
vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotum kim
icchathety uktā munayas sūtam abruvan | pārīkṣitena
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum
icchāmo mahābhāratasaṃjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṃgrahe Maheśvarakṛte saṃ-
bhavaparvaṇi vaidodaṃkacaritan nāma prathamoddhyāyāḥ ||

F. 10b:—iti śrīmahābhāratasaṃgrahe duṣyantacaritan
nāma aṣṭamoddhyāyāḥ ||

F. 21b:—iti śrīmahābhāratasaṃgrahe bakavadho nāma
pañcadaśoddhyāyāḥ ||

F. 26:—iti śrībhāratasaṃgrahe pañcendropākhyānan
nāma aṣṭādaśoddhyāyāḥ ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
saṃgrahe sambhavaparvaṇi mandapālacaritan nāma pañca-
viṃśoddhyāyāḥ ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyāḥ || śrīkṛṣṇāya
namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nnāma
aṣṭamoddhyāyāḥ ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
araṇiharaṇan nāma dvātrimśoddhyāyāḥ ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
uttarābhimanuyuvivāho nāma daśamoddhyāyāḥ || śrīkṛṣṇāya
namaḥ || virāṭaparvaṇi samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
rathasaṃkhyāmbopākhyānan nāma daśamoddhyāyāḥ ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhīṣmaparvaṇi
bhīṣmaśaratalpaśayanān nāma saptadaśoddhyāyaḥ ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi
droṇavadho nāma aṣṭadaśoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥
droṇaparvaṇ samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karnāparvaṇi
karnāvadho nāma ekādaśoddhyāyaḥ ॥ . . . karnāparva
samāptam ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi
saptamoddhyāyaḥ ॥ . . . śalyaparvaṇ samāptam ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi
tritiyoddhyāyaḥ ॥ gadāparvaṇ samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi pratha-
moddhyāyaḥ ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇ
samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvame-
dhikaparvaṇi daśamoddhyāyaḥ ॥ . . . āśvamedhikam samā-
ptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi
caturthoddhyāyaḥ ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyo-
ddhyāyaḥ ॥

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike par-
vaṇi prathamoddhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargāro-
hanike parvaṇi dvitīyoddhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ sitā-
lakṣmaṇabharataśatruḥnahanumatsametaśrīrāmacandrāya
namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om ॥ śubham
astu śrīgurubhyo namaḥ ॥ karakṛtam aparādham kṣantum
arhanti santaḥ ॥ pramāthināmasaṃjñāyām śaradi prāpnu-
vaty api ॥ cāpaṃ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥
aṣṭāvīṃśākhyake hy anhi somavāsarasamṃyute ॥ svātītāra-
samāyukte daśamyām mīnalagnake ॥ śravaṇāt sarvapāpa-
ghnaḥ paṭhanān muktidaṃ śubham ॥ lekhanāt śrīpradaṃ
sammyak mahābhāratasaṃgraham ॥ Rāmākṛṣṇasya putreṇa
Raghunāthena dhimatā ॥ rāmabhaktena viduṣā likhitaṃ
bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyāṃ 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 *Br̥hatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

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

F. 8:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivṛtī ** ditya-
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivṛtāu
śukracāro navamoddhyāyaḥ ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikhakena dvijādyāṃ tadvaśa *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dantaḥ romnā gohayānyāṃ go (*sic*) ||

73.

WHISH No. 73.

Size: $12\frac{1}{4} \times 1\frac{5}{8}$ 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-Prāṭisākhya*, by Śaunaka, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārṣadavṛtti* (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-Prāṭisākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Prāṭisākhya, 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 *Prāṭisākhya*, 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 pluto-nusvāro vyañjanam vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṇ ca tā rcotra nidarśanam || 52 | gāyatrī purauṣṇik catuspādam manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa-paṭalaḥ || hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-jñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(rṣa)davṛttau kramapaṭalan nāma dvādaśam samāptam || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prāṭisākhya*, on the *R̥gveda-Saṃhitā*, 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) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *R̥ksam̐khyā* (ff. 17b—18);
- (7) *Avarṇādīpa* (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) *Taparaṭikā*, a Commentary on No. 9 (ff. 35—39).¹

The first treatise begins:—pranāmya prañatābhiṣṭapradātāram patim śriyaḥ | bahvrcānām subodhāya śam[m]ānam kriyate laghu | visarjanīya ākārapūrvako ghoṣavatparaḥ | vyañjanaspr̥kcchasaparo lupyate samhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam amgyānām (read imgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ | nimittaṃ gr̥hyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]s trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrtitaḥ | iti paribhāṣā || etc.

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnū śamānam sādhu savyākhyam Nāgadevena nirmmitam || iti rksarvaśamānam samāptam ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphaṭikasam̐kāśam puṇḍarikānivāsinam | dātāram sarva-vidyānām hayagrīvam upāmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilamghyāni padāny aham | etc.

It ends (f. 8b):—proktaṃ yathā tathā vāpi prītyā bālakaḥkativat | mayoktāny r̥gvilamghyāni varṇakramata eva tu | vilamghyalakṣaṇaśloka āṣṭaśaṣṭir udīritaḥ | vilamghyalakṣaṇam samāptam ||

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

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viś-
vaṃ devyā vṛttapurohitau | devaṃ yastho hotrśabdo ṛtvik-
śabdo 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 varjaṃ ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteṣopi
prasādārtthi yasyābhūtipurāntakaḥ | kārūnyanidhaye ta-
smai gaṇādhīpataye namaḥ | 1 | manīṣiteṣu sarveṣu bhā-
satān nas sarasvatī | viśvaparakāśinī śāśvat kumudeṣv iva
kaumudī | 2 | ṛgvedapāṭhe Śākalyadr̥ṣṭe tadvartmanā
kṛtim | padāntadīpinim nāmnā karomy arthhānubandhi-
nim | 3 | ... ālocya Śaunakaproktāṃ prātiśākhyāṃ praya-
tnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāṭa-
kaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ |
śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumamṅgalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhā-
lakṣaṇam | vargaṃ vadet kaścana tañ ca sarve pādāṃ
dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva var-
gaṃ kramaṃ dvitīyasya vadet sa te ca | etc.*

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

This is followed by the two small treatises, the *Rksam-
khyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*,
and the *Avarṇadīpa*, which begins:—*guruṃ guṇābdbhin
nikhilāptavāñmayam praṇamya saṃsārasamudratāraḥ |
padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam
aḥam sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasam-
graha*, (ff. 19—22b), and Commentaries on these two trea-
tises (ff. 23—39).

F. 19 begins:—*praṇamya gāruḍārūḍham harin nilā-
bhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate
mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇam samudī-
ritam | iti taparaṃ samāptam | F. 35:—naparavyākhyānam
samāptam || F. 39:—iti tapari(read tapara)ṭikā 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 guṇābdbhin nikhilāptavāṇmayam pranamya samsārasamudratāarakam | padādyavarṇāvagamāya vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | etc.* (like the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the same page):—*iti paribhāṣā samāptā ||*

F. 3:—*avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye namaḥ ||*

F. 3b:—*avarṇīlakṣaṇam samāptam ||*

F. 24:—*avarṇīvyākhyānam samāptam ||*

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

It ends:—*ākārādīpadānān tu spaṣṭāya pratipāditam | yathāmati hr̥di prityādhā(ra)ṃ vidvajjanais sadā || hariḥ om || āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai namo namaḥ || ... śrīmahādevyai namo namaḥ ||*

74.

WHISH No. 74.

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

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dīkṣita* of the *Vādhūla* family; Pariccheda I: the *Varṇāśramadharmanirūpaṇa*. See Burnell, Tanjore p. 134.

It begins:—*śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-*
bhujaṃ | prasannavadanan dhyāyet sarvaviḡnopaśāntaye ||
aṃke vihāriṇaṃ anukṣaṇaṃ adriyāyāś taṃ kevalaṃ ka-
bhaṃ atbhutaṃ āśrayāmaḥ | nityaṃ ya eṣa bahubhir
nnijasevakānāṃ pratyūhapuñjakabalaiḥ paritoṣaṃ eti | pā-
rāvatividhimukhāvalisaudhapaṅkter mmāyāvihīnajanamā-
nasarājahaṃsaṃ | yogeśvarair api vimṛśya nijasvarūpā
vāti(read vāṇi?)śvari diśatu me vacasāṃ samṛddhiṃ | śara-
bhaṃ upaimi sādhu sevyāṃ sadayaṃ kañcana devatāvi-
śeṣaṃ | ... daśakaṇṭharūpaṃ vande daśasyandana nanda-
nāmi (read °syandanan namāmi?) | Vaidyanāthāddhvarinā-
madāso Vādhūlavamśajaḥ | smṛtimuktāphalan nāma kurute
sārasaṃgrahaṃ || uruvistaradharmaśāstravārdher upalab-
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatāṃ kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-
śakalitaṃ tu dharmmaśāstraṃ kva ca punar ākalane mama
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idaṃ
mama sāhasaṃ sahaṇtāṃ | tatrādau dharmmapramāṇāni
nirūpyante | Manuḥ | vedokhilo dharmmamūlaṃ | etc.

F. 10b:—*atha smṛtikartṭr-nirūpaṇaṃ | F. 11b:—atha*
dharmmadeśāḥ | F. 21b:—atha srṣṭiḥ | F. 36:—iti yaja-
naṃ || aṭha yājanan nirūpyate | F. 39:—ity addhyayanaṃ |
athāddhyāpanaṃ | F. 63:—iti dānaṃ | aṭha pātranirūpa-
ṇaṃ | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—*iti brāhmaṇaśraīṣṭhyaṃ | aṭha jātivivekaḥ |*
F. 111:—iti yajñopavitanirmāṇādi || aṭha daṇḍadhāraṇaṃ |
F. 149b:—iti snātakadharmmaḥ | aṭha vivāhaḥ | F. 170:—
aṭha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇidhar-
mmaḥ | F. 196b:—aṭha vidhavādharmmaḥ | F. 201:—iti
strīdharmmaḥ || gr̥hasthadharmmān āha Dakṣaḥ | F. 209b:—
aṭha yatidharmmaḥ | F. 224b:—aṭha gurvādinirūpaṇaṃ |
F. 245:—aṭha bhikṣācaryā |

It ends:—*Vyāsaḥ | mokṣāśramaṃ yaś carate yathoktaṃ*
śucis saṃ (read san) saṃkalpitabuddhiyuktaḥ | anindhanaṃ
vyotir iva praśantaṃ ya (read sa) brahmabhāvaṃ śrūyate
(read śrayate) dvijātir iti¹ | iti Vaidyanātha - Dikṣita-

¹ See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmanirūpaṇan
nāma prathamah paricchedah || hariḥ om | śrīgurubhyo
namaḥ ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ 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 *Grhyavṛtti*, a Commentary on the *Khādira-Grhyasūtra* or *Drāhyāyaṇa-Grhyasūtra* 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 grhyākarmmāṇi | athānantaram | kas-
mād anantaram deva savitar ityādīmantravacchākhāddhya-
yanānantaram yattetta nādhīta vedasya mantraparijñānāt¹
vaksyamāṇeṣu vākyeṣu karmmānuṣṭhānayaogyatayā pratipa-
tṭum āśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36b):—pañcamah khaṇḍah ||
iti Rudraskandhakṛtāyām grhyavṛttau prathamah paṭalah ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālīpākasya pūrṇapātram yathotsāhani-
vṛtyarttham | carutantraprakṛtir ayam homah || tritīyasya
paṭalasya caturtthah khaṇḍah || navamīn daśamīm vānva-
śṭakyaṃ || hariḥ om || śubham 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 '5th January 1830 Tellicherry.'
The MS. may be about 50 or 80 years older.

Character: Grantha.

¹ Read with Ind. Off. MS.: yatonadhīta vedasya mantraparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48 b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48 b—68 b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavaibhavaḥkhaṇḍa* (ff. 68 b—132 b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śridakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām (a)nādhāram avikriyam | anantānandabodhāmbunidhim atbhatavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā bhr̥ṣam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | dr̥ṣtvā yathārham sampūjya prasannendriyamānasāḥ | papracchus samhitām enām Sūtam pauraṇikottamam | evam pr̥ṣṭo munisreṣṭhaiḥ Sūtas sarvārthadāyinam | mahādevam mahātmānam dhyātvā Vyāsaṁ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhmam purāṇam prathamam dvitīyam pātṁam ucyate | tṛtīyam vaiṣṇavam proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyān tataḥ param | saptaman nāradyāṁ ca mārkkandeṣya tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāṁ ca vārāhan tata skādam anuttamam | vāmanākhyān tataḥ kaurmmam matsyaṁ tatparam ucyate | gāruḍākhyān tataḥ proktam brahmāṇḍan tatparam viduḥ | gr̥nthatas tu caturllakṣam purāṇam munipungavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyāṁ śivamāhātmyakhaṇḍe trayodaśodhyāyaḥ ||

F. 132:—iti yajñavaibhavaḥkhaṇḍe tricātvarīṁśodhyāyaḥ || Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samāsataḥ | etc.

It breaks off (f. 132 b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu] aśuddhavad bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro nīścalopi calaty api |

77.

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ 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 Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvaḷo gaṇḍābhogavilolupān aḷigaṇān kaṇṇāncalaś cālayan | yatpādāmburuhāvalambaśaraṇāḥ pūrve pumāṃsas traya(s) trailokyasthitisargasamhrtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajaṃ | svopajñaṃ vāṇmayam yasya vihāragrhavedikā | ** ṇim (read vāṇim)¹ kāṇabhujim ajīgaṇad avāśāśic ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñaṃ eva viduṣām saujanyajanyam yaśaḥ | [s]triskandhaśāstrajaladhim cuḷukikurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrśaḥ | kolacalapeddāyāryyaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapāradrśvā yaḥ | vyākhyātanikhilāśāstraḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-mmraḥ | svāmī vipaścid vitanoti ṭikām pratāparudrīyarahasyabhettrīm | puṇyaślokaḡuṇoktiśāṇakaṣaṇād uttejanālam-bhitam saṇjagrāha rasādiratnanicayam vidyāvināthaḥ purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇaṇ tatrānugrahamūlyatobhilaṣitam grṇhantu dhanyā janāḥ | yady asti guḍham akhilam śaktyā tat tat prakāśyate | nāmūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram ārabhamāṇaḥ, etc.

¹ See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravvyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyaṃ prakaraṇaṃ ॥

F. 139:—pratāparudravvyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaṃ prakaraṇaṃ ।

It ends:—vistarabhīrubhir uparamyata iti sarvaṃ avadātaṃ ॥ iti pratāparudriyavyākhyāne ratnāpaṇākhyāne miśrālaṃkāraṇan nirūpaṇan nāma navamaṃ prakaraṇaṃ ॥ pratāparudriyavyākhyānaṃ samāptam ॥ śrīguru°, etc.

78.

WHISH No. 78.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., 94 + 57 + 86 leaves, 8 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.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Saṅkara Āchāryyah*". See below No. 93.

It begins:—yam iha kāruṇikaṃ śaraṇaṃ gato hy arisa-hodara āpa mahat padam । tam aham āśu hariṃ varam āśraye janakajāṃkam ana(n)tasukhākṛtiṃ । Vibhīṣaṇorisahodaropitṃ anvayaḥ (1) śrīgauryyā sakalārtthadan nijapadāmbhojena muktīpradam prauḍham vighnavanaṃ harantaṃ anaghaśrīduṇḍitūṇḍasīnā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantaṃ antavidhuraṃ śrīkāśikeśaṃ śivaṃ । pradiśantaṃ upadiśantaṃ । yatkrpālavamātreṇa mūko bhavati paṇḍitaḥ । vedaśāstraśarīrāntāṃ vāṇīm viṇākaraṃ bhaje । kāmākṣīdugdhapracurasurasu-

tanu¹ prājyabhojyātīpūjyaśrīgaurināyakābhitprakaṭana - Śi-
varāmāryya-labdh[*v*]ātmabodhaiḥ śrīmat-Gopālagīrbhiḥ pra-
kaṭitaparamādvaitabhāsas[t]mitāsya - śrīmat-Govindavāṇica-
raṇakamalago nirvṛtohaṃ yathāliḥ | mokṣapuryyāṃ śrī-
kāñcyāṃ śrīkāmākṣyā dattaṃ pāyasam devair api stutaṃ
prājyaṃ sampūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyaṃ
anna(m) tenātipūjyāś Śivarāmayoginaḥ kiñca śivaś cāsau rā-
maś ceti svanāmnā śrīgaurināyakayor abhedam prakāṭayanti
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvati-
bhiḥ tair ity artthaḥ Śaṅkaraṃ bhāṣyakṛtaṃ prapamya Vyā-
saṃ harim sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe paraḥsaṃsa-
ṣṭyai vāgjalabandhacchidam abhyupāyaṃ (1) atra bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturtthavarṇakam || prathamasūtram samāptaṃ ||

It ends:—ātmanīścayāt ān maryaādāyāṃ pramātrtvasya
kalpitatvepi pratyakṣādiviṣayāvādhāt prāmāṇ(y)am iti bhā-
vaḥ || om rāmanāmnī pare dhāmnī kṛtsnāmnāyasaman-
vayaḥ kāryyatātpariyabādhena sādhiṭaś śuddhabuddha-
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvṛcabrahmaṇopaniṣadvivarana*, 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):—om parisamāptaṃ karmma sahāpara-
brahmaviṣayavijñānenaiṣā karmmaṇo jñānasahitasya parā
gatiḥ ukthavijñāna[sā]dvāreṇa[ṇo]pasamhṛty etat (read °sam-
hṛtāitat?) satyaṃ brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke
sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa-
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-
matparamahamṣaparivṛjakācāryyasya śrīmac-Chaṅkara-
bhagavataḥ kṛtau bahvṛcabrahmaṇopaniṣadvivaranaṃ sam-
pūrṇaṃ || gurubhyo namaḥ || aitareyopaniṣatbhāṣyaṃ sa-
māptaṃ ||

¹ For dugdhapracura the metre requires — — —. The Edition
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Grhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Grhyasūtra. 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 adhiyitādya no deva savitar iti dve, etc. (see Śāṅkhāyana-Grhyasūtra I, 4).

F. 12 b, 13:—iti kauṣītakagrhye prathamoddhyāyaḥ ||

F. 19:—iti kauṣītakagrhye dvitiyoddhyāyaḥ || śrīguru°... piṇḍapitryajñe aparāṇhe amāvāsyaṃ, etc.

F. 21:—iti kauṣītakagrhye piṇḍapitryajñavidhiḥ ||

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—āyuṣyaṃ varccasyaṃ rāyāśpōṣaṃ aūtbbhidam | idāṃ hiraṇyaṃ vārccasvaj jāitrāyā viśatād mām || 1 | (See Mantrapāṭha, II, 8; Āśv. Grhy. III, 8, 21.)

It ends (f. 23):—priyām mā kuru devēṣu priyaṃ mā brahmaṇe kuru | priyām viśveṣu bhūtēṣu māyi dhehi rucā-rucaṃ || hariḥ om etc.

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Grhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṇ tadyaṃ samkṣipya vyākhyāyai bahuvismrtaṃ | yathākramaṃ yathābodhaṃ pañcāddhyāyasamanvitaṃ | vyākhyātaṃ vṛttikārādyai śrauta-smārttavicaḥṣaṇaiḥ | utthāyoṣasy athāplutya sāndhyaṃ karma samāpya ca | kurvita nityaṃ svāddhyāyam ārabhyādyaṇ na (sic) ity a(r)thaḥ |

F. 43 b (= f. 20 b):—grhye kauṣītakiyesmin etad uttariyasammataḥ | vyākhyātā kārīkārūpā pūrvāddhyāyasasañcitā (sic) || hariḥ om | etc.

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—*dakṣiṇārtthaṅ ca gurave dadyāt sviṣṭakṛtādy atha na* (read °kṛdādyarthena?) *śiṣṭakarmma samāpyāgnim upatiṣṭhec ca sanna-*met || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gr̥hyasūtra* (ff. 1—29).

It begins:—*uktāni vaiṭāni(kāni) gr̥hyāni vakṣyāmaḥ, etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—*pātraṃ palāśena vapāṃ juhuyād iti vijñāyate* | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—*agnin nava Madhuśchandā Vaiśvāmitro, etc.*

It breaks off after Rv. X, 105:—*triṣṭub antyādyā gāyatrī vā* || 5 || *ubhau bhūtāṃ || śrīgurubhyo namaḥ || śrīmahātri-purasundaryyai namaḥ || hariḥ om śubham astu śrīgaṇā-dhipataye namaḥ ||*

(7)

Lists of words, occurring in the *Ṛgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Parīṣiṣṭa* 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 | sandigdhaçchedanāny ukta* (read *uktvā*) *vili-khyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vigr̥hyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya r̥jṛā mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva*

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave
nakārānte makārānte parayoś ca tavargayoḥ ntaṇāde śāt
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86 b):—kaniyān | tvaṣṭā | avagra pañcadaśa |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akr̥ṇvan |
sindhūn | atiṣṭhan | sukarmamāḥ | dharttāḥ | naḥ | avagra
caturdaśa | iti triṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr naye | gnas patnībhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ ||

79.

WHISH No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 31 + 131 + (1) 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 *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.^{*} This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā |
pratyūhaddhvāntavidhvaṃsaḥ kriyate bhaktakarmmaṇām |
madyarasanāraṃge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritaṃ stotraṃ pra-
bodhapradan nirdagdadhākhilapāpa(ca)ndanavipinam saṃ-
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anvaham te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtaṃ || iti Śaṃkarācāryyacarite
deśikācāryyasāyujyaprāptir nnāma navamoddhyaḥ || hariḥ
om || ācāryyavilāsaḥ samāptaḥ || om |

* The author is *Govindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ bhuvi | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmṛtāv asya (read asyām?) granthakṣiptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭśataṁ | etc. (See edition of the *Parāśarasmṛti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet | iti | madyaṁ bahuvidhaṁ . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparamesvaravaidikamārgapravarttakaśrīvira - Bukkaṇabhūpālasāmṛjyadhuran-dharasya Mādhavāmātyasya kṛte Parāśarasmṛtivyākhyāyā Mādhaviyavyākhyāyās saṁgrahe prathamoddhyāyaḥ || 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):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā | adhyetavyaṁ prayatnena niya-taṁ svargagāminā || iti śrīmahārājādhirājaparamesvara-vaidikamārgapravarttakaśrīvira-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmṛtivyākhyāyām Mādhaviyākhyāyām dvā-daśāddhyāyaḥ | karakṛtaṁ aparādhaṁ kṣantum arhantu santaḥ || śrīmahātripurasundaryai namo namaḥ || hariḥ om ||

80.

WHISH No. 80.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ 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 *Nārādīya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—*śuklāmbaradharam viṣṇum śaśivarnāṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||*
*gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sar-
vavidyānām śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā
daityas tatāra bhavasāgaram | dustaran tad aham vande
nārasimham mahat param | sakalasañcitan duritasamtati-
śamanadvāraprāripsitaparisaṁmāptiphalakaparadevatānu -
ddhyānalakṣaṇam maṅgalam anutiṣṭhati | ekam yaj jana-
yatiti || ekam yaj janayatiti | ekam yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktañ jalaiḥ | kālenāpi na jīryate huta-
bhujā no dahyate klidyate nātbhis tat sakalasya bījam
aniśam brahmābhiyan dhīmahī ||*

F. 10b:—*iti śrīharibhaktisudhodaye savyākhyāne pratha-
moddhyāyaḥ ||*

F. 105b:—*iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddhyāyaḥ ||*

It ends:—*Śaunakādīn naimiṣiṇyān brahmasūnus tirodadhe ||
brahmasūnur Nnāradaḥ || etan Nārادیapurāṇaśravaṇaka-
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān
nityam haribhaktisudhodayam | kathayed vā sa pāpaughair
mmukto mokṣaṁ ca gacchati || śaktyaddhyātmake tat asakṛt-
śravaṇādinoktasāadhanadvārā mokṣas siddhyatiti sarva(m)
samañjasam || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṁśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || etc.*

81.

WHISH No. 81.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ 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 nrsimhāya | akhaṇḍam saccidānandam avānmanasagocaram | ātmānam akhilādhāram āsraye-bhīṣṭasiddhaye | artthatopy advayānandān ati[m]tadvaita-bhānataḥ | gurūn āraddhya vedāntasāra(m) vakṣye yathāmati | vedānto nāmopaniṣat pramāṇan tadupakāriṇi śāri-rakasūtrādīni ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi śruteḥ || iti paramahamsaparivrājakācāryya-Sadānandakṛtau vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindābhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.), by *Vidyāranya Tirtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe drṣṭam avasthānān catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam | yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (i) cidan-taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrājakācāryyaśrī-Vidyāranyamunivaryyaviracitaṁ citradīpākhyam prakaraṇam sampūrṇam || śrīlakṣmīnrsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrājakācāryya - śrī-Vidyāranyatīrtthamunivaryyena viracitaṁ kūṭasthadīpākhyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the *Tattvaviveka* f. 70, the *Pañcabhūtaviveka* or *Mahābhūtaviveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita* f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in five *Adhyāyas*) f. 110.

It ends:—tatvamos saṁgatau satvaram dvaitapāroḥṣya-varjitaṁ | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) || hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭi:—*ama iam hmi | āryya iyaṃ asmi | and:—suvihidampaoadāe amamsa na kiṃ vi parihāvaiṃsidi | suvhitaprayogatayā āryyasya na kimapi parihāpayiṣyati |*

F. 13b:—*iti pratyabhijñānaśākuntale prathamomkaḥ ||* The Vidūṣaka's speech at the beginning of the 2nd Act begins:—*hā hadohmi | eamsa miaāsiḥamsa raṃṇo vayasabhaṇa | hā hatosmi | etasya mṛgayāśilasya rājño vayasabhaṇa | aam miao aam varāho | etc.*

The 2nd Act ends f. 23b, the 3rd Act f. 33b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—*iti pratyabhijñānaśaku(ṇṭa)le saptamomkaḥ | hariḥ om || śṛīguru° . . . || Śākuntalam samāptam |*

82.

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 '5th 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: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—*lakṣmīm vas sutarān tānotu madhukṛllakṣmīmukhāmbhoruho bhaktābhīṣṭavarapradānanipunaś Śeṣādicūḍāmaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūrtti śṛīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmahān | anvarthtanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasārasindhukumbhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādimunipraṇītam śāstram kavīndraracitāni*

ca nāṭakāni | nyāyaṃ Phaṇīndraphaṇitīṃ ca kapiñjalaṃ
ca^{*} Kāṇādatantram atha Jaimininā kṛtaṃ ca | ṭikānta
(read ṭikāṃ karomi?) viduṣāṃ paritoṣaṇāya śākuntalasya
Phaṇisailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etāṃ sajjanarañjanakṣamaḡuṇopetā-
maghāṃ ṭikāṃ yatnavatā mayā viracitāṃ, etc.

F.30:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārādhaka-
Timmayāryyaputreṇa sakalakalāpakuśalena Vaikhāna(sa)ku-
lāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sālitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalakalāpakuśalena Vai-
khānasakulāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍha-
vedye sālityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisameta-
śrīcandramauleśvarasvāmīsaḥāya || ... śākuntalāvyākhyānaṃ
samāptam ||

virodhisaṃjñāṃ samprāpte hāyane mārḡaśīrṣake | māsi
hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañ-
camasaṃjñāyāṃ Rāmakṛṣṇasya sūnūnā Raghunāthēna vi-
duṣā likhitam bhadram astu vaḥ || hariḥ om etc.

83.

WHISH No. 83.

Size: $19\frac{7}{8} \times 1\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.

The MS. seems to be fairly old, 17th or 18th 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 *Veṃkaṭanātha*, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

* For ca kapiñjalaṃ 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 Hultzsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavītārkkika-kesari | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam rcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣu-bhyatkalikathakakolāhalabhavaṃ hara tvan tad dhvāntam hayavadanahelāhalalahāḥ | idam prathamasaṃbhavatkuṃ-
tijālakūlamkaṣā mṛṣāmataviṣānalajvalitajivajīvātavaḥ | kṣa-
ranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-
sarasvaticikurabandhasairandhrikāḥ | prācīm upetya padavīm
yatirājadr̥ṣṭām yat kiñcid anyad api vā matam āśrayantaḥ |
prājñā yathoditam idaṃ śukavat paṭhantaḥ pracchanna-
bauddhaviyaye parito yataddhvaṃ | pādāhaveṣu nirbhettum
vedamārgavidūṣakān | prayujyatām śaraśreṇi nīṣitā śatadū-
ṣaṇī | tatra tāvac chāstrārambhe | etc.

F. 3:—iti kavītārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadū-
ṣaṇyām brahmaśābdavṛtṭyanupapattivādaḥ prathamah ||

F. 38 b:—iti śatadūṣaṇyām nirviśeṣaviṣayanirvikalpaka-
bhaṃgavāda ekādaśaḥ ||

F. 64 b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda
ekaviṃśaḥ ||

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśaḥ ||

F. 128:—iti . . . vikalpāpramāṇyabhaṃgoṣṭācatvāriṃ-
śaḥ ||

It ends:—na cāsti saṃvāda iti darśitam iti || iti kavi-
tārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭa-
nāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate
sūtrasvārasya bhaṃgaṣ ṣaṭṣaṣṭitamah || hariḥ om śrimate
vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave
namaḥ ||

Then follow three pages, containing some fragment of
a Vedāntic treatise, beginning:—jñānānandaguṇopetam
jñānānandamayam mahah | etc.

84.

WHISH No. 84A.

Size: $14 \times 1\frac{7}{8}$ 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 Śakteḥ pautram akalmaṣaṃ | Parāsarātmajaṃ vande Śukatātan taponidhiṃ | Janamejayaḥ | vṛtte vivāhe hr̥ṣātma yad uvāca Yudhiṣṭhiraḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ | Vaiśampāyanaḥ | kṛ ***** (blank) kurupravirās tathābhiman̥yor mmuditās sapakṣaḥ | viśrāmya catvāryy uṣasi pratitās sabhāṃ virāṭasya tatobhijagmuḥ | etc.

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ || Vaiśaṃ | tam bhuktavantam, etc. (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ 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 śūsṛṣate brūhi vicitrāṇi vibhāṣase | etc.

F. 77:—iti śrī-udyogaparvaṇi caturṇnavatitamoddyāyaḥ || Vaiśaṃ | vidurasya vaca śrutvā praśritaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkrṣṇah | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ ||
ity udyoge mahābhārata śatasahasrikāyām samhitāyām
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatīśata-
tamoddhyaḥ || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktako granthas samśoddhyaḥ satbhir añjasā ||
hariḥ om, etc.

86.

WHISH No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ 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 *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Parvaṇ* of the *Sāmaveda*,
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stönnner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthako-
vidān | yatprasādena jānanti pravaktum mādr̥śā api | sadā
samatvavaīṣamyānirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ
padyaviśālārtthapramāvēkyoptivisvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayam pariṣecane viniyuktaṃ adityādidēvatākaṃ
aditir devatā sāpi sarvatra karmmany anujñānan dāsyati | etc.

F. 41b:—vedārtthasya prakāśena tamo hāddi vākaraḥ su-
sthīrām anugr̥hātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-
jarājaparamēśvaravaidikamārgapravarttaka-śrīvira-Bukka-
bhūpālāsā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-
dhaviye vedārtth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddhyaḥ || yasya niśvasitā vedā, etc.

¹ Stönnner reads: yady api śāstrārthapramāvēkyoktivilaṣaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyamaś caturo vedān vidyātīrtthamuniśvaram || iti
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakasrīvi-
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyañācāryeṇa
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brāhmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the Mantras prescribed by the *Gobhila-Gr̥hyasūtra*. See Dr. Stöner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikitūṣe janāyā (*sic*) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsrjātā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptaṃ || hariḥ | man-
trapāṭha samāptaṃ ||

87.

WHISH No. 86.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavir-
yyaparākramam | hatan devavratam śrutvā pāncālena
śikhāṇḍinā || etc.

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śiśunaikena samare dviṣaṭsainyāni vai mayā | adya

8*

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ | Yudhiṣṭhiraḥ |
evan te bhāṣamāṇasya balaṃ saubhadra varddhatām | yas
tvam utsahase bhettum droṇānikam su. See VII, 35,
26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ 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 3rd 1831
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasamhitā* of
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-*
Kāṇḍa in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
15 Adhyāyas (ff. 53—74), the *Viramāhendra-Kāṇḍa* in
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devaṃ gajavaktraṃ catur-
bhujam picaṇḍilam ahaṃ vande sarvavighnopasāntaye | ...
purā kāñcyāṇi catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-
kāmaḥ prajāś sarvāḥ kṛpayā paramesituḥ | tasmin mahe-
śacaranaparicaryyāparāyaṇe | munayaḥ katicit punye sthitvā
gārhasṭhya uttame | etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
hitāyāṃ śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-
vādo nāma prathamoddhyāyaḥ ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
hitāyāṃ śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāśoddhyā-
yaḥ || śivāya namaḥ || hariḥ om sambhava-kāṇḍas samāptaḥ ||

F. 74:—om ity ... śivarahasyakhaṇḍe āsurakāṇḍe pañca-
śāśoddhyāyaḥ || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity ... śivarahasyakhaṇḍe viramāhendrakā-
ṇḍe saptamoddhyāyaḥ || śrīsāmbhāya parabrahmaṇe namaḥ ||
on tat brahmārpaṇam | om śubham astu viramāhendrakā-
ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe sūrapatmasaṃhāro nāma pañcatrīṃśoddhyāyaḥ || ... yuddhakāṇḍasamāptaḥ || yādṛśaṃ pustakan dr̥ṣṭvā | 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 *Pratāparudrīya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassimantacūḍamaṇin dārān patmabhuvā trilokajanānīm vande girān devatām | yatpādābjanamaskriyās sukr̥tinām sārāsvataprakriyābhījanyāśabhuvo bhavanti kavitānātyaikaajivātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe ālaṃkāraśāstre nāyakaprakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śābdālaṃkāraprakaraṇaṃ || athārthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇadharmmasādr̥śyapratipratipādakānām prayoge pūrṇā | See f. 74b in the lithographed edition of the *Pratāparudrīya* (published at Poona 1849, Śāke 1771).

(2)

The *Śivārcanaśiromani*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāmsy anekāni janānām yatprasā-
dataḥ | mātamgavadanam vande devīm tripurasundarīm |
yasya svātmāvabodhodayavigatamahāmohagāḍhāndhakārās
sanmārgan darsayantaḥ khalu caranajuṣām santi cānte
vasantaḥ | satyaṁ brahmeti dehādy akhilam idam asad
veti śāntāvadanta śrī-Lokānandanāthaṁ guruvaram anīṣaṁ
bhāvaye sām̐bamūrttiṁ || ... Amṛtānandanāthasya niyogāt
tasya dhimataḥ | śrī-Brahmānandanāthoḥam hitāyālpā-
dhiyām api | śrī-Lokānandanāthasya śiṣyavargapurogamah |
tantrāṇy ālokyā sarvāṇi kuḷārṇavamukhāni ca | ārabhe vi-
staraṁ karttuṁ śivārccanaśiromaṇim | śāntās santas samī-
kṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajanituryyayāme
vibuddhvā cāvaśyakam kṛtvā hastau pādaḥ ca prakṣālyā-
camya | svāsane samupaviśya pūjāmūrtter nirmālyam
visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthāśiṣyeṇa Brahmānanda-
nāthena viracite śivārccanāśiromaṇau prathamollāsaḥ ||

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the
4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama
siddhiṁ kuru priye | apavitraṁ parityajya sād̐hake siddhiṁ
arpaya | sarvapātramaye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ 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 *Bhāratātīrtha*, incomplete.
Printed under the title *Vyāsādhikaraṇamālā* at the end of
vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the
Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānam vidyātīrthasvarū-
piṇam | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokaḥ sam-
grhyate sphuṭam | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya
(read °aṃ namaskṛtya) granthaṃ pratijānīte prapamyeti
Vyāseṇa proktā Vaiyyāsiki | 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 śrīmatparamahamsaparivrajākācā(r)yya-
Bhāratitīrtthapraṇitāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturthapādaḥ ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti | jñasya
vāgādaya svasvahetau lināḥ | parethavā agniṃ vāg ity
ādīśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter
vidvaddr̥ṣṭyā layaḥ pare | anyadr̥ṣṭiparam śāstram gniṃ vāg
ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇā viliyamānāḥ
prātisvikeṣu kāraṇeṣu viliyante na tu mahātmani yatrāsyā
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇaś cakṣur
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dr̥ṣṭyā
paramātmāny 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 *Gr̥hyapariśiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śātyāyani (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), añkurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), grhaśāntivi° (f. 18), añkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), grhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhini° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāndimukhaśrāddha (f. 44), piṇḍapitryajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātaś śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavitāṃ śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā grhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śātyāyaniproktāni grhyāgniprayāścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti grhyapari(śiṣṭe) dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātaś sampravakṣyāmi karmma prṣṭa- (read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātaś sampravakṣyāmi vivāham pipalasya tu | mārgaśirṣe māghamāse vaiśākhe kṛttiṇepi vā | vivāha(m) kārayed evaṃ pipilasya mahāphalam | vṛkṣa- dvayam praticyān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti grhyapariśiṣṭe kārīkāyām Śātyāyaniprokta-sarvāriṣṭaśānti ||

F. 66b:—iti grhyapariśiṣṭe kārīkāyām Raurukiṇā viracita-vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarpśāntis samāptā || sarpaśānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣam kālārūpi vyapohatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dīkṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaṁ dharmmaḥ | tac ca duṣṭanigrahaṁ antareṇa na sambhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanaṁ aharahaḥ karttavya(m) ity uktam (1) vyavahārān nṛpaḥ [1] paśyet sabhyaiḥ parivṛtonvahaṁ iti | sa ca vyavahāraḥ kīdrśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaṁ netavyaḥ mocaniya ity artthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadīkṣityoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: $15\frac{3}{8} \times 1\frac{7}{8}$ 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: Veṅkuṣā, a lady 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 tatprasādena samkṣiptām bhāṭṭa-
dīpikām || iha khalu nikhilapumartthān artthasāadhanau
dharmmadharmmau sāmgoṣṭhagavedādhyayanaikasama-
dhigamyau tac ca vicāram antareṇa na bhāvyaṃ yālam iti
tatpradarśanāya paramakāruṇiko bhagavān Jaiminir ācā-
ryas sakalavidyopakāridharmmamīmāṃsām athāto dhar-
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yājñā
sampraiṣa ityantaḥ sūtrair baṇḍa(read °ḥ pañcā?)dhika-
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṣi-
cakāra | adhikaraṇaṃ tu vedavat ṣaḍaṃgam | yad āhuḥ vi-
śayo viśayaś caiva pūrvapakṣas tathottaram | samgatīś ceti
pañcāṃgam prāñcodhikaraṇam viduḥ iti prayojanaḥ ceti
**** (blank) samgatiprasaṃgādibhedāt bahuvidhā | tatredam
ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām
prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca
sāmpūrṇaḥ ||

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98,
the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,
4, 41 sqq.:—prabhutvāt || prasāṃgāt brāhmaṇasyaivā-
rtvījyam uta trayāṇām api varṇāṇām iti cintāyām . . .
brāhmaṇasyaivārtvījyam iti siddham | tad evaṃ nirūpitau
dvādaśabhir addhyāyair ddharmmadharmmau || iti śrī-
Khaṇḍadevamiśraviracitāyām bhāṭṭadīpikāyām dvādaśa-
syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ ||
hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-
śaradi vṛkṣe kumāryyāhvaye (duthe māsi kanyā, written
underneath the last three words) citrābhe prathamā tithāv
anasite pakṣe dine dyomaṇeḥ | bhāṭṭapṛākpadadīpikām
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-
nottamaśīroratnāyamāṇo cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmavadhūjanakāṃkṣāśūnyo hy ātmatanūbhavakāṃkṣāśūnyaḥ | ātmaniketanakāṃkṣāśūnyas tuṣyati tuṣyati tuṣyaty eva | param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ | upasamsāraṃ samprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva | prakṛtipumaikye dr̥ṣyam sarvaṃ sphurati carācararūpaṃ viśvaṃ | iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva | tatvam asi śrutilakṣyam vastu jñātvā sohaṃ sohaṃ itivā | vāgvyrtter yyo lakṣyam kurvan dīvyati dīvyati dīvyaty eva | satyaṃ jñānaṃ śuddhaṃ anantaṃ brahmaivāhaṃ tad ahaṃ tv eva | iti saṃskṛtabuddhi's sarvaṃ paśyati paśyati paśyaty eva | ātmānātmavicāre sādhye sādhanahīno mūḍho jantuh | iha saṃsāre pārāvāre muhyati muhyati muhyaty eva | kim vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoḥ | prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye | sārāsāraviveki dehi dehājñānaṃ bhitvān(u)hāya | brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ naṣṭaṃ || iti brahmānubhavāṣṭakaṃ samāptaṃ || om ||*

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi | bhū sattāyām | edha vṛddhau | ḍupacaṣ pāke | pacati pacata ity ādi | liṭi | pecitha | papaktha | etc.*, and ending:—*luṇi acūcurat acūcurata | luṭi corayitety ādi | pāla rakṣaṇe arcca pūjāyām pūrvavat || luṇi ārcicāt ārcicata |*

93.

WHISH No. 92.

Size: $13\frac{1}{2} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

* (riloko 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 adnotated edition of *Govindānanda's Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 386, and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucaraṇāravindābhyān namaḥ | yam iha kārunikaṁ śaraṇaṁ gatopy arisahodara āpa mahat padaṁ | tam aham āśu harim varam āśraye janakajāmkam anantasukhākṛtiṁ | Vibhīṣaṇorisahodaropity anvayaḥ | śrīgauryyā nikhilārthadān(read °dan) nijapadāmbhojena muktipradaṁ prauḍham vighnavanaṁ harantaṁ anaghaṁ śrīdumḍhituṇḍasina | vande, etc. . . . śrīmat-Gopālagīrbhīḥ prakāṭitaparamādvaitabhāśasmitāśya-śrīmat-Govindavāṇīcaraṇakamalago nirvṛtohaṁ yathāliḥ | mokṣapuryyāṁ śrīkāñcyāṁ śrīkāmākṣidattaṁ pāyasam devair api stutaṁ prājyaṁ sampūrṇaṁ prakṛṣṭājyayuktaṁ vā yat bhojyaṁ annaṁ tenātipūjyā | śrī-Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakaayoḥ abhedam prakāṭayanti tebhyo gurubhyo labdhātmabodho yaiḥ śrīmat-Gopālasarasvatībhiḥ tair ity artthaḥ | śrī-Śaṅkaraṁ bhāṣyakṛtaṁ praṇamya Vyāsaṁ

harim sūtrakṛtañ ca kurve | śrībhāṣyatīrtthe parahamsa-
tuṣṭyai vākjalā(read ṣjāla)bandhacchidam abhyupāyam | atra
bhāṣye, etc. . . . ahaṃ brahma nirbhayaṃ || om || iha khalu
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedā-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamsaparivrajakācāryyaśrī-Govindā-
nandabhagavatkr̥tau śārīrakamīmāṃsakāvyaḥkhyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādaḥ ||
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamsaparivrajakācāryyaśrī-Go-
vindānandabhagavacchiṣya-Rāmānandakr̥tau śārīrakamī-
māṃsāvyaḥkhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturtthapādaḥ || 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):—atoktadoṣaśakyasya¹ eṣa hy eveti śū-
sanāt || iti śrīparamahamsaparivrajakācāryyaśrī-Govindā-
nandabhagavatkr̥tau bhāṣyaratnaprabhāyām caturtthasyā-
ddhyāyasya caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ ||
om śivāya parabrahmaṇe namaḥ |

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th 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

¹ Ed.: ato'tra doṣaśaṅkhyāḥ syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveṣān
tv eva sandhyāsu ha smāha Bodhāyano yatra itaḍ u pava-
toṣṭam ita āditye purasṭāt candram āloḥiti, *etc.*

F. 22:—dhenum vānaḍvāhaṃ vā dadyād iti Bo + nonyad
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-
śnaḥ ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmā-
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih ॥ 27 ॥ iti dvaidhe dvitīyaḥ praśnaḥ ॥ ... athātogni-
kalpaṃ vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih ॥ 21 ॥
dvaidhe tṛtīyaḥ praśnas samāptaḥ ॥ ... athāta iṣṭikalpaṃ
vyākhyāsyāma sva hasmā + neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih ॥ 18 ॥ dvaidhe
caturtthaḥ praśnaḥ ॥ samāpto dvaidhaḥ ॥ śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namaḥ ॥ śubham astu ॥

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnīkalpasūtra*, *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., Hultsch 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
yathāmati ॥ dvaidhakarmmāntasūtrābhyāṃ saha vyākhyā-
syatetarāṃ ॥ agner anārabhyādhītatvād adhītanāṃ ca pra-
krtagāmitvadīkṣādiṣu sambandhān darśapūrṇamāsayoḥ ca
dikṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhīyate dikṣādi-
bhir jyotiṣṭomāṃgaṃ prasiddhan tatsambandhognau bha-
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyaḥ ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyaḥ ॥ om ॥

F. 35b:—atheṣṭakānāṃ karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—ādientye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhyadivaseṣu vyatyāseṇa iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākālpavyavasthitāḥ ekacarā didīkṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi + sīdateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve saptamoddhyāyaḥ ||

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:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikih atha sruci caturgrhitam grhitvājyasya pūrṇam sruvaṇ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam catutthe sruve yathā sruk pūrṇa bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{4} \times 1\frac{1}{8}$ 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 *Paribhāṣārthasamgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dīkṣita* (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Siradeva's Paribhāṣāvr̥tti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Śiradeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—vijeyyānas sadā śambhur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatiṃ mama | mūrttir yyasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ kṛd api svadharma¹ vitanute vāg yasya dāsyam sadā | śiṣyā yasya virodhivādimakuṭīkuttākavāg-dhāṭikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prapamyā paraman devaṃ bhavānīpatim avyayaṃ | kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ || vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇam² || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasamgrahahe prathamasyā-ddhyāyasya prathamah pādaḥ || ekayoganirddiṣṭānām saha vā pravṛttis saha vā nivṛttih³ ||

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):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa⁴ ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dr̥syate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśāstriṇaḥ kṛtiṣu paribhāṣārthasamgrahahe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasamgraha*, by *Svayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam saṃsāra-jaladhiplavaṃ | vyākaromi yathābuddhi paribhāṣārthasamgrahaṃ | granthādaḥ śiṣṭā maṃgalaṃ ācaranti, etc.

¹ For svadharma, the metre requires only two syllables (—).

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasamgraha vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96b, Sūtra:—sāmpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārtthasamgrahavyākhyāne tritīyasyāddhyāyasya prathamaḥ pādaḥ || lakṣaṇapratipadoktayoḥ etc.

F. 113:—iti śrīparamahamṣaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtau paribhāṣārtthasamgrahavyākhyā(yā)ṇ candrikāyām catutrtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || grahaṇavatā prātipadikena tadantavidhis tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamṣaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtiḥ paribhāṣārtthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mimāṃsāśāstre pūrvamimāṃsā sampūrṇā ||

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 *Candrajñānāgamasāṅgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivaḥ | athātas sampravakṣyāmi tripurā-
ndasya lakṣaṇam | yad uktam pūrvam asti śaktam aṇḍam
hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇ-
mayam | rathākāram mahad divyam samānānte tu sam-
sthitam | *etc.*

F. 1 marg.:—prathamapaṭalaḥ | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrāhe purāṇḍala-
kṣaṇe ṣaḍāmnāyalakṣaṇan nāma prathamah paṭalah ||

Paṭala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b;
P. III (śrīpurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV
(tripurāṇḍalakṣaṇe śrīcakrāntarālādevatāpratipādanam) f. 45;
P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b;
P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapa-
kalpah) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X
(cakrārādhanaṇaphalam) f. 63; P. XI f. 67; P. XII f. 69;
P. XIII (śaktasamayadikṣāvidhānam) f. 75; P. XIV (di-
kṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasambhogān mu-
ktim āpnuyāt || iti candrajñānāgamasamgrāhe rahasye
mantrārthapratipādanan nāma pañcadaśah paṭalah || hariḥ |
om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ
om || yādṛśam pustakan dṛṣṭvā, *etc.*

(2)

The *Kaulādarśatantra*, by Viśvānandanātha. See Auf-
recht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukāṇ ca vaṭukam vāṇī ca
vighneśvaram kāmeśan tripurām parām bhagavatīm devīm
śukaśyāmalām | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām
kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām
kramāt || kaulāgamatantrārthhān samgrhya śrīkulārnavā-
rtthāmś ca | kaulādarśam kurute Viśvānando hitāya kaula-
vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītam kaulācārā-
śeṣadharmaprakāśam | kaulādarśam kaulaśāstrānusāram
kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanā-
thaviracitakaulādarśatantram sampūrṇam || śrīmahātripura-
sundaryyai 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: 18th or 19th cent.?

Character: Grantha.

The *Prapañcasārasārasaṃgraha*, 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:—om agajānanapatmārkaṃ gajānanam ahar-
niśaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmahe |
on natvā śrī-Śaṅkarācāryyam Amarendrayatīśvaram | kurve
prapañcasārasya sārasaṃgraham uttamaṃ | tatra prapañca-
sāre yad yac Chaṅkarācāryyair uktam mantrayantrapra-
yogādi tat sarvaṃ api sārataṃ eva tathāpīdānīm manda-
prajñāvatā vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-
śakyatvād atyantopakāraḥ katvena yat sārabhūtaṃ tad alpa-
granthenaiva yathā [i] sarvamantrayantratantrasāragraha-
ṇaṃ syāt tathā [i] sarvatas sāraṃ grhītvā mayā satsaṃpradā-
yasarvasvābhidhavyākhyānoktamārgena vakṣyate (i) tatra
punaḥ prasamgāt tatra tatra mantrakalpāntare mantrasā-
rakramadīpikā Sanatkumārī[r]yyasāradātīlakamantradevatā-
prakāśikā dau yad yan mantrayantrādy uktam | tad api kiñcit
kiñcid vakṣyate | tatra prapañcasāre [i] prathamam tāvat
kṣīrābdhau, etc.

It breaks off with the following words:—evam dhyātvā
nyaset | om hrīm am nārāyaṇaṃ jyotir aham 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: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dvitīyena caturtthena śaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvidyāṃ sambhedyā ca svaraiḥ | śaḍam-gāni nnyajen mantri hṛc chiraś ca śikhā(m) tathā | kavācan netram astraṇ ca namaḥ svāhā krameṇa ca | vaśaṭ vausaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.

F. 2:—iti śrīdakṣiṇāmūrttisamhitāyāṃ ekākṣaralakṣmī-pūjāvidhiḥ paṭalāḥ prathamāḥ ||

It ends (f. 111 b):—tasya sām̐vatsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyāṃ madanā(read da-manā?)ropāṇanaimittikavidhānan nāma tricatvāriṃśatpaṭalāḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkr̥ṣṇaṃ śrīsāmbadakṣiṇāmūrttim vande vinā-yakaṃ kām vāṇīm sundaramūrttim dharaṇīm śrīsamastā-yudhasampūrṇaṃ śaṭbhujāṃ cādayānviṭaṃ | adhaṣṭād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndaniṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimhāsanārūḍhan devyā saha maheśvaram | draṣṭum samāgato brahmā prāṇipatyā kṛpānidhim | baddh[va]ñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.

F. 113 b:—iti śrīkumārasaṃhitāyāṃ sadāśivabrahmasam-vāde vidyāgaṇeśamantroddhāran nāma prathamoddyāyaḥ |

F. 129:—iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamoddyāyaḥ ||

It ends (f. 133):—kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyāṃ rahasyātirahasyan nāma daśamoddyāyaḥ || 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: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṁ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamyā samkalpaṁ karoti | darśśena yakṣye | anunirvāpyaindravaimr̥dhena saha pūrṇamāsena yakṣye | tena parameśvaram prīṇayāni | darbhān nirasyāpa upaspr̥śya | vidyud asi + paimi | diviḥ | apa upaspr̥śya | yakṣyamāṇopa upaspr̥śati tad idaṁ sarva-yajñeṣūpasparśanam bhavati | etc.

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkr̥ṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyaṁ ādāya | indrasya bāhur asi dakṣiṇas, etc.

F. 35b:—dvitīyapraśnas samāptaḥ || idāṁ eke pūrvam samānanti prāśitram eke prāśitrapātra upastīryya, etc.

F. 49b:—tr̥tīyaḥ praśnas samāptaḥ || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttarāṁ uttarāṁ jyāyāṁsaṁ | etc.

F. 56b:—atha nakṣatrāṇi | etc.

F. 71:—hariḥ om || śubham astu || (71b:) ādhānam trivīdham somapūrvam homapūrvam iṣṭipūrvāṇ ceti | etc.

F. 76b:—hariḥ om || paśubandhaprayoga ucyate | prā-
vṛpaurṇamāsyām amāvāsyāyām vā prātar agnihotraṁ hutvā, etc.

It ends (f. 100):—sarasvatī | idaṁ haviḥ | sarasvān idaṁ haviḥ | agnabhaḡī (read agnir?) idaṁ haviḥ | devā ājyapā ity ādi sarvaṁ samānaṁ || 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 agnihotraṁ hutvā | darbheṣv ā+patnyā saha prāṇān āyamyā | darśena yakṣye | anunirvāp(y)aindravaimr-dhena saha paurnamāsenā yakṣye | vapanam | vidyud asi +paimi | dviḥ apa upasprśya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | etc.*

F. 17b:—*caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktānakṣatreṣu brāhmaṇādayognīn ādadhīran | etc.*

F. 23b:—*paśubandhaprayoga ucyate | prāvṛtpaurnamāsyām amāvāsyāyām vā (prā)tar agnihotraṁ hutvā, etc.*

F. 28:—*ayan te yonir iti punar agniṁ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhr̥ṣṭyā-dānādi samānaḥ || hariḥ om || śubham astu ||*

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—*prātar agnihotraṁ hutvā prāṇān āyamyā saṁkalpaṁ karoti | tripūrṣasomapithavicchedaprāyaścittārttham aindrāgnaṁ paśun daurbrāhmaṇyanirharanārttham āśvinam paśuñ cāgniṣṭomīyasyopālabhyaḥ kurvan somenā yakṣye | jyotiṣṭomenāgniṣṭomena rathantarāsāmnaikavimśatidakṣiṇena tena parameśvaram prīṇayāni | vidyud asi +mi dviḥ | etc.*

F. 48b:—*patnisamyājāntogniṣomīyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgniddhre havirddhāne vā yajamānañ jāgarayanti, etc.*

It ends (f. 68):—*vācaspataye brahmaṇa idaṁ | tam agniṁ parityajya | sāyam agnihotraṁ (ju)homi | dhr̥ṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || etc.*

(4)

A Commentary on the preceding work.

It begins:—*om kratusaṁkalpakāle | hotā | ko yajñah |*

rtvijah | kā dakṣiṇeti prativacanam brūyāt | mahan me
voco bhargo me voco yaśo me voca stomam me vocaḥ kṛptim
me voco bhaktim me vocas sarvam me voca iti¹ japitvā | sa
vr̥to japet | agniḥ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptaḥ || athośasyaḥ | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |
ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomah² |
hariḥ | om || śrīgurubhyo namaḥ ||

100.

WHISH No. 99.

Size: $18\frac{1}{2} \times 1\frac{7}{8}$ 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 nyāyanaye praveśam alpena
vāñchaty alasaśrutena | samkṣīpya yuktyanvitatarkkabhāṣā
prakāśyate tasya kṛte mayaiśā | pramāṇaprameyasamśaya-
prayojanadr̥ṣṭāntasiddhāntāvayavatarkkanirnayavādajalpa-
vitaṇḍāhetvābhāṣacchalajātinigrahasthānānān tatvajñānān
nīśreyasādhigama iti nyāyasyādimam sūtram | asyārthaḥ |
pramāṇādiṣoḍaśapadārthhānān tatvajñānān mokṣapṛāptir
bhavatīti | *etc.*

It ends (f. 30):—etāvataiva bālavutpattisiddheḥ | iti
Keśavamīśrena viracitā tarkkaparibhāṣā samāptā || yādṛśam
grantham ālokyā, *etc.* . . . siddhārththyākhye tu varṣesmin
bhāskare simhasamsthite | likhitam paribhāṣākhyam gran-
tham Śeṣādriśūriṇā ||

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavanīśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṃ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānanda-nṛkesari | cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānīte bāloṇṇi | *etc.*

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asaṃbhavaḥ | yathā gor ekasaphatvaṃ | kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṃ Jayarāmas samāsataḥ | karoti kāraḥavyākhyāṃ iha saṃkhyāvatāṃ mudā | atra kāraṇakāṇi kartṛkarmmakaraṇasampradānā-pādānādhikaraṇāṇi saḥ tatvaṃ ca na tat kriyānimittatvaṃ caitrasya taṇḍulam pacatityādaḥ, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārththa ity adosaḥ || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādas samāptaḥ || namas te śārade devi kāśmīrapuravāsini | tvāṃ ahaṃ prārththayiṣyāmi vidyādānaṃ tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇaguṇaśāline śrī-mate Veṃkaṭeśāya vedāntagurave namaḥ avighnam astu | bhāṣyaṃ yadābharāṇabhāṣitam eva jātam yatsūtaniśva-sitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇa-jālaṃ tam śrīgiriśam anīṣaṃ śaraṇaṃ bhajāmi | vāgdevatān namaskṛtya vāḍibālavinodinīm | vādaratnāvalīm kurmmas tarkabhāṣānusāriṇīm | nanu granthādaḥ maṃgalam ava-śyam ācaraṇīyamaḥ | *etc.*

It breaks off (f. 13) with the words:—*atas tatkālāvṛtti-bhāvatvaṃ prāgabdhāvatvaṃ 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 upajīvyopajīvakabhāvasaṃgatyā anumānaṃ nirūpayitum pratijānite atheti athaśabda ānantaryavacanāḥ pratyakṣanirūpaṇasyārtthād avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirūpyata iti varttamānārtthakalaśaprayogeṇa cānumānanirūpaṇasya sādhyatvalābhaḥ evaṃ ca siddhasāddhyasamabhi-vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ upajīvyopajīvakabhāvalābhaḥ, etc.*

It breaks off (f. 29) with the words:—*niścitasāddhyavad-vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital lakṣaṇād iti.*

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (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: 17th or 18th 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 kimcit sādhyaniṣṭhādheyatvāni rūpakādhikarānatvaṃ vā ādye kevalānvayīti kevalānvayisāddhyaka ity artthaḥ avyāpe **** (broken) yatisāddhyaniṣṭheti dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣāntaram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-*

niṣṭhādheyatvānirūpakatvasya sāmānyādaṁ satvena tatra jātyadhikarāṇatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitāḥ, *etc.*

F. 72:—pragalbhiyalakṣaṇam āha sādhyeti guṇānyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariśkrtya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣāṇām alagnakatety āśayena, *etc.*

F. 102:—ṭipu* | sattāvān dravyatvād vahnimān dhūmād ity ādaṁ tādṛśakūṭādhikarāṇajagadvṛttitvasya, *etc.*

F. 106:—ṭipu* | atra jalādirūpadravyaṁ na svaśabdārtha | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāvasyotpattikālāvacchedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvaṁ kiñcid avacchinnavṛttikabhinnatvaṁ *etc.*

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣaṇatāvacchedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitāṁ cedam ālokamañjaryyām asmābhiḥ || śrīgurubhyanamaḥ ||

102.

WHISH No. 101.

Size: $14\frac{5}{8} \times 1\frac{7}{8}$ 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 Dharmasāstra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

* May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidāñ ca smṛti-
śīle, 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 9th chapter ('Adhyāya'
9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19th chapter
(‘Adhyāya’ 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvitī-
tiyoddhyāyaḥ ||

Then follows the 20th chapter which is not found in
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny
anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇair 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 dharmmaḥ || 29 || prāyaścittam
trītiyoddhyāyaḥ || karakṛtam aparādham kṣantum arhanti
santaḥ (read sādhaḥ?) || koṭikannyāpradānaḥ ca koṭigodā-
nam eva ca | apūryyāma (read °yyamāna?) sahasrāṇān tatsa-
maḥ prātarāhutiḥ || koṭigodāvarisnānam makarārke sitā-
site | tat phalaṃ samavāpnoti sāyamhomāvalokanāt | dāntam
kṣāntam jitakrodham jitendriyam akalmaṣam | tam agrya-
brāhmaṇam anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ ||
yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasu-
suptiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ
paraṃ || śrīguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, 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:—prāgupañcanayanāt¹ kāmācāravādapakṣaḥ

¹ Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-
syetyādi brahmacārīti līṅgāt na hi nityakālāt prak śrīga-
manasya prasamgosti, *etc.*

The second chapter ends (f. 9):—Haradattamiśravira-
citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstratikāyān
dvitīyoddhyāyaḥ ||

The Ist Adhyāya (ācāram) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-
yām Gautamīyatīkāyām ekonaviṃśoddhyāyaḥ || atha ca-
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni
lakṣaṇāni bhavanti karmavipākādhyāyasya vyākhyānan
durllabham | *etc.*

It breaks off with the last but one Sūtra (28, 51
Stenzler):—yatoyam aprabhavo bhūtānām himśānugraha-
yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam |
(tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (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: Subrahmanya.

Character: Grantha.

The *Śivarahasyakāṇḍa* 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:—mātāmamahamahāsailam mahas tad apitāma-
ham | kāraṇaṇ jagatām vande kaṇṭhād uparivāraṇam |
śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on
namaḥ || atha vikṣya guho devāṇ jayantapramukhān iha |
bandhitān ānayety āha vīrabāhuṃ tadāsuraṇi | sa tatheti
vinirgatya guhājñām śīrasā vahan | *etc.*

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasya-khaṇḍe devakāṇḍe saptamoddhyāyāḥ || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣtvā, *etc.* . . . śrisomāskandaparamesvarāya namaḥ || . . . Subrahmaṇyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavan-dyaṃ sarvakarttāram īsaṃ padanata duritaghnaṃ śāśvataṃ vakratuṇḍaṃ | abhayavaradahastaṃ śaṃbhuputraṃ gaṇe-śaṃ hrdayakamalamaddhye santataṃ cintayāmi || ṛṣayaḥ || dakṣādhvaras tvayā proktāḥ (read °aḥ) purā sūta tapo-dhana | jayantāyendraputrāya samāsenā brhaspatiḥ | *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe dakṣa-kāṇḍe catvāriṃśoddhyāyāḥ || śrīmīnākṣisundaresvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmaṇyasvahastalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍaṃ muktyartham umāputran namāmy ahaṃ | subrahmaṇyaṃ sureśānaṃ dhūryyakoṭisamaprabhaṃ | sukumāraṃ ahaṃ vande sadā sarvāṃgasundaraṃ | *etc.*

It ends (f. 289b):—om iti śrīmatkānde mahāpurāṇe śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe upadeśakāṇḍe pañ-cāśītamoddhyāyāḥ || om śivāya namaḥ || samāptaṃ idam upadeśakāṇḍaṃ | hariḥ om || . . . Subrahmaṇyan svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍaṃ parisamāptaṃ 9 100 60 7 śrīmeśamāsaṃ | paritāpināmasaṃvatsaraṃ caitramāsaṃ parisamāptaṃ || om . . . śubhaṃ astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāṇḍaṃ 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 | duḥkhatrayābhighātāḥ jijñāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | drṣṭavad āśravikas sa hy aviśuddhikṣayātīśayayuktaḥ, etc.*

It ends (f. 3b):—*saptatyām khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivar-jjitāś cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam artthamatvam athānyatā | parārththyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akarttṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmartthyād aṣṭāvimpśatidhā vadhaḥ | iti ṣaṣṭiḥ padārthhānām aṣṭābhis saha siddhibhiḥ ||¹ namaḥ Kapilāya || . . . śubham astu ||*

(2)

The *Bhāṣyārthasaṃgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvā-[bha]vāsakam vande tam ahan devakīsutam śrīmatbhāṣyāmr-tāmbhodher arttharatnam samuddhare hnuṃ (?) lampkurv āncane (?) naryāḥ kaṇṭham kaustubhavaddhariḥ śrūtismṛtīti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṃ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivar-ttadrṣṭyanusāriṇi pareṣāṃ apavādadrṣṭyanusāriṇi, etc.*

¹ "All this (tathā ca . . . siddhibhiḥ) from the *Tattvakaunmudi* of *Vācaspatmiśra*, and faulty", Prof. Aufrecht.

It ends (f. 10):—*atrāntaḥkaraṇopādher bādhitatvān na gamanādiśamkā iyaṃ evaitat sūtrasaṃdarbhapratipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtaśrīmatbhāṣyārthasamgraha(h) samāptaḥ || śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādyā na manonyapumartthadṛk || || śrīgurubhyo namaḥ śrīsūryādisarvagrahebhyo namaḥ śrīrāmāya namaḥ etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—*ajām etām lohitaśuklakṛṣṇām bahviḥ prajāḥ sṛjamānān namāmaḥ ajā etañ juṣamānām bhajante jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratipitsitan tu pratipādayat nāyaṃ laukiko na parīkṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caisām pratipitsitortthaḥ yo jātaḥ puruṣārthāya kalpate ity ādipsitaśāstraviśayaājñānasya paramapurūṣārthasādhana-tvāhetukān tadviśayaājñānāsām avatārayati duḥkhatrayā-bhigātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviśayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, etc.*

F. 45:—*ity āryyāmatir yasya soyam āryyāmatīḥ etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāmkyasaptativyākhyā sampūrṇā || hariḥ om ||*

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*¹ (ff. 45—80).

It begins:—*yatprasādād ajan nityam ātmānam aśarīriṇam | vijajñau tān gurūn bhaktyā namāmi karuṇākaraṇ | śrīmatsāmkyasaptatiṃ vyācikyāsuraḥ bhagavān Vācaspatiḥ*

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bādhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyarththino vyudā(read vyūhā)rttham śiṣṭācāraparipālanāya
ca pradhānasya puṃ(so) bhogāpavargārththa(m) pravṛttila-
kṣaṇaśāstratātāparyyakathanapūrvakam pradhānam puruṣāms
ca namasyaty ajām ekam ity ādislokēna na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bahviḥ prajāś sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti śaṣṭiḥ padārtthāḥ kathitā ihety arththaḥ ।
kva śrī-Vācaspathi(ḥ) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)¹ cchoddyam subuddhibhiḥ ॥ iti
śrī-Bādhārāyaśrīpādaśiṣyaparamahamsaparivrajakācāryyā-
śrī-Bodhabhāratiśrīpādakṛtā sāmkyavivaraṇatattvakaumudī
samāptā ॥ . . . śubham astu ।

105.

WHISH No. 104.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasamgraha*, 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
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vila-
sitaṁ jagad indrajālam tasmai namo bhagavate parameśva-
rāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahideśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā janana hariṇi sūktir
brahmādvayaikaparāyaṇā । etc.

¹ Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgrahe catur-
tthaḥ paricchedaḥ || vidvatguror vihi¹ taviśvajidaddhvarasya
śrisarvatomukhamahāvratayājisūnoḥ śrī-Raṃgarājamakhina
śritacandramaulir asmy Appadīkṣita iti prathitas tanūjaḥ |
tantrāny adhitya sakalāni sa tātapāda² vyākhyānakauśala-
kalāviśadīkṛtāni | ātmāya vākyam³ anuruddhya ca sampra-
dāyasiddhāntabhedalavasamgraham ity akārṣit | siddhā-
ntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitaṃ
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhavantu
satsampradāyapariśīlananirviśamkāḥ || hariḥ om || śābdā-
ntarābhyāsagunasaṃkhyā prakāśa³ nānamadheyāni bheda-
sādhakapramāṇāni || ... karotu mama kalyāṇaṃ karuṇānidhir
īśvaraḥ | jananaśthitisamhārā(nī) jagatāṃ vidadhāti yaḥ ||
śrīmanmahādevāya śāmbāya (read sāmāya) 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 18th century, the modern parts
at the end of the 18th or beginning of the 19th 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:—ekapadārthasam-
sarge aparapadārthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² sadāvadāta *Ed.*

³ āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo योग्याता[m] इदृशी च योग्याता
ghaṭam ānāyety atra varttate, *etc.*

F. 8:—योग्यातावādas samāptaḥ ||

F. 13b:—योग्यातावādārthaḥ samāptaḥ hariḥ om.

(2)

A philosophical treatise (part of the *Gādādhari*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaṛomīty anuvyavasāyaviśayatāyā laukikaviśayatāyā atiriktāyāsiddhir iti navīnāḥ | *etc.* See the beginning of the *Laukikaviśayatavicāra* in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārthaḥ | śrīveṃkaṭeśāya namaḥ || *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādhari* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitiṃ pratiparvatīyadhūmavyāpakō vahnir ity ākārakah parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasaṅgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharīndra*, a pupil of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, 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:—yadavidyāvilāśena bhūtabhautikasṛṣṭayaḥ | tan naumi paramātmānam saccidānandavigraham | yadantevāsipañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasiṃhākhyam yatīndram paramaṃ gurum | śrīmat-Veṃkaṭanā-

thākhyān vilamkūṭinivāsinaḥ | jagatgurūn ahaṃ vande
sarvatantrapravarttakān | yena cintāmaṇau ṭikā daśaṭikā-
vibhañjanī | tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |
ṭikā śāśadharasyāpi bālavyuṭpattidāyini | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambini | Dharmmarājāddhvarindreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarindraviracitāyāṃ vedā-
ntaparibhāṣāyāṃ viṣayaparichedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-
jāddhvarindraviracitāyāṃ vedāntaparibhāṣāyāṃ aṣṭama-
paricchedaḥ || hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartṛbhyo namaḥ || vedāntaparibhāṣeṣyaṃ sarasā
likhitā mayā | etena vandito devaḥ keśābhyām priyatām
hariḥ.

(5)

The *Vedāntasikhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author
Dharmmarājāddhvarindra (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):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
milati yatprabodhāt tat brahma naumi sukham adva-
yam ātmarūpam | ā setor ā sumeror api bhuvī viditān
Dharmmarājāddhvarindrān vandeḥ tarkacūḍāmaṇima-
ñijananakṣīradhims tātāpādān | yat[sa]kārūṇyān mayābhūd
adhigatam adhikan durgraham sūkṣmadhikair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇābhavayena | vedā-
ntaparibhāṣākhyāṃ sohan tātavinirmmitām | vyākaromi
kṛtiṃ sarvāṃ 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-
pena prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ || śrī-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 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:—lokadehādikāryyānām kāraṇasyādikāraṇam |
prapañcahṛdayādhāraṃ tan namāmi sadā hariṃ | athedā-
nīm aśeṣapuruṣārthāśeṣatayā sakalaprapaṇcoyam iha pra-
darśyate sa tu trividho vedyavidyāvettrprapañcabhedena
tatra vedyaprapaṇco dvividhaḥ tanubhuvanabhedena tatra
tanur dvividhā[h] sthāvarajamgamadehena tatra pañcavidha
sthāvaraḥ, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18,
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍaṅga-
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṅgapra-
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,
P. VI (beginning:—athedānīm aśeṣapuruṣārthāgryas sa-
kalasamsāraduḥkhapravahanivarttako mokṣopi [vi]pradar-
śyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir araṇīm sandaḥet tathā |
santāpayati svan deham āpādataalamastakam | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-
najananam vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
saṃhāraṇadāhakaṃ || iti prapañcahrdaye aṣṭamaḥ pa-
ṭalaḥ || prapañcahrdayam samāptam om | ... śrīgurubhyo
namaḥ ||

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ 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, a 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 Svāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānīm ayaugikeṣu vrīhyādīval lokarū-
dheṣu jātiḡṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-
tvānurodhena pratyakṣaprasiddhibādhas saṃbhava[n]tīti pū-
rvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prṣṭhai stuvate
bahiṣpavamānena stuvata ity upapattivākyatvād etāny udā-
harttavvyāni tathā hi utpattau nāmadheyam vā ḡṇo vāpy
avadhāritam (*sic*) vyavahārāṃgatām yāti saivodāharanākṣamā
sā tu nodāhrtā sūtrakāreṇa yasmin ḡṇopadeśa iti ḡṇavā-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-
ptaś cāddhyāyaḥ ||

The first Pāda of the 2nd 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 2nd Pāda of the 3rd Adhyāya:—
tasmāt sarvavitānām indrasomasavanasambandhitvān man-

travat bhakṣaṇaṃ iti siddham || ity ācāryya-Kumārilaśvā-
miviracite guruvākyaśeṣasamgrāhe mīmāṃsātantravārttike
tṛtīasyāddhyāyasya 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: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Auf-
recht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapassampat-
phalātīta(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpatī stumaḥ | utghāṭya yogakalayā hrdayābja-
koṣaṃ dhanyaiś cirād api yathāruci grhyamāṇaḥ | yaḥ
prasphuraty avirataṃ paripūrṇarūpaś śreyas sa me diśatu
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-
ddhaye | lalitāḥ kriyate teṣāṃ lakṣyalakṣaṇasamgrahaḥ |
yeṣāṃ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadyasnānato gaṃgāyāḥ | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītivārddha-
mādyasyodāharaṇaṃ (sic) | tatra pativrātāmahimā guṇena
tadyasnānato gaṃgāyāḥ iti kuvalayānandīyaṃ sampūrṇaṃ ||
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ 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
Samgītāśāstra, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ 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:—*hastabhāvaśirodṛṣṭirekhāpuspāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam ataḥ param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kūncanāt patākākhyakaraṇproktaḥ karaṇīkavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāṇ ca nadyām amaramaṇḍale | etc.*

F. 30 b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamādyās trayomgulyo virālā prasṛtā yadi | tarjanyamguṣṭhasaṁśleṣāt karo hamsāsyaḥ bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirsaṁ syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35 b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāṇ ca bhaveyuh puratas tathā | etc.*

F. 36 b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne stripumsayos tathā ||*

F. 37 begins:—*makāras tu mahādeva dakāro danujāntakāḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpāścāt gāyakaḥ tiṣṭhet pāścāt gaṇikā daśa | aṣṭau śaḍvā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrirāja namas tubhyaṁ tantri layasamānvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarṇyam eva ca | āśruvaispūryyam ity aṣṭau sātvikāḥ parikīrtitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

111.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhājñātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedādध्यāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | kālātmā-dinakṛṇ manas tuhinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāśāstre dvitī-yodध्यāyah ||*

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:—*mīnāntyadrekkaṇarūpaṃ āha | śvabhrāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corāṇalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkaṇaḥ puruṣa[h]s tathāraṇyaś ca || 36 || iti horāśāstre pañcaviṃśodध्यāyah || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakreḍyamandākaḥ kusutāmaredyāḥ |*

It ends:—*mukhyāṃśas tv aviśeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivrāpadavi rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīḍyamandāḥ 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 Triloka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravvyākhyānam || 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 || tribhuvanacandrajinen-dram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñcijña (read vṛttir yatkiñcijña)prabodhanāya prakāśyate vidhinā || 1 || jiyād akalāṁkādyah sūrir gguṇabhūriramaḥlavṛṣadhāri anavaratavinatajinamatavirodhivādiprajo jagati || 2 ||

F. 20b:—saṁkhyāpramāṇam samāptam || atha saṁkhyā-pramāṇaviśeṣāś caturddāśa dhārāḥ saprapaṅcam pradarśyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānām 9 0000 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayaṁ jaghanyāvagāhopi sārddhahastatrayarūpaḥ 7 pra ha 4 phala 1 icche 7 = labdhadaṇḍa 7 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śītaṁ *** (blank) nnamāmy adya divyāṁ vācam sarasvatīm | sahasranāmaavyākhyeyam brahmajñāna *** (blank) na nirmmitā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsārakleśahāriṇe || iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtiḥ śrīsa-
hasranāmasaṃgrahabhāṣyākhyā samāptā || sahasranāma-
prathamasaṭake | kṣetrañjōkṣara ity ekan nāma | . . .
vṛṣākāpir iti dvitīyasaṭakasyādīḥ | sandhātā iti tṛtīyasya |
yugāvartta iti caturthasya | vīra iti pañcamasya | kavīn-
dra iti ṣaṣṭhasya | śrīvatsavakṣā iti saptamasya | saktety
aṣṭamasya | akṣobhya iti navamasya daśamasya svastida
iti || śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ ||

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*,
incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the *Kāvya-
mālā*, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjjitatayā nir-
ṇṇitam apy āgamair jājāyāṃ paśupālam āptavacasah
kṛṣṇam grṇanty ākhyayā śrīṣaṃ jñāninam īśvaram suyaśa-
sam vīram vīrakṣam guṇais trātā rajju (?) gatān ca
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-
pūjyapādaracitam pādādikeśāvadhistotran dātram aghasya
netram amalam trātram hareḥ prekṣitum vyācikyāsati
mayyam hāsati satam eṣāpi yā hāsati vyaktam bhaktir
athāpi viṣṇupadayoḥ puṣṇāti me dhṛṣṇutām | tatra tāvad
ātmā vā are draṣṭavya iti, etc.

It ends:—harim maṇiśyāmarucini tatra svairāñcaran-
tiṣṭha trṇāni goṣṭhaśauri (?) svayam bhukta ivāpatṛptin trṇ-
yanty udārāḥ paratarppaṇena || 42 ||

112.

WHISH No. 110B.

Size: 11 $\frac{3}{4}$ × 2 in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyaṇa*, a chapter from the *Rājarājesvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva saccidānanda vighraha | pañcakṛtyaparesāna paramānanda dāyaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā ddhyānam mamācakṣva yadi te karuṇā mayi | etc.

It ends:—ity umāmaheśvarasamvāde rājarājesvarītantre mokṣaprade divyamaṅgaladdhyānan nāma triṃśatpāṭalāḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the *Brahmaṇḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca | aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṃ lalitādevyāś caritaṃ paramātbhutaṃ | pūrvam prādurbhāvo devyās tataḥ paṭṭābhiṣecanaṃ | etc.

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmaṇḍottare lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lalitādevīstotraṃ sampūrṇaṃ || śrīmahātripurasundaryyai namaḥ ||

(3)

The *Trīśatī Stotra* (from the *Lalitopākhyāna* in the Uttarakhaṇḍa of the *Brahmaṇḍa-Purāṇa*, see Aufrecht CC. p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca | hayagrīva dayāsiṇḍho bhagavañ chiṣya vatsala | tvattaś śrūtaṃ aśeṣeṇa śrotavyaṃ yad yad asti tat | rahasyanāma sāhasraṃ api tvattaś śrūtaṃ mayā | etc.

It ends:—iti śrītrīśatī nāma mahāstotraṃ sampūrṇaṃ hariḥ om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purāṇīm vidyeti yām śrutirahasya giro grṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ
prapadye || 1 ||

It ends:—ambāstavaṃ sampūrṇaṃ | 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:—kallolollasitāmṛtābdhilarīmaddhye virājan-
maṇidvīpe kalpakavāṭikāparivṛte kāḍambavāt[ṭ]yujvale |
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitaṃ janani te siṃhāsanaṃ bhāvaye || 1 ||

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutāṃ
pūjārcaye cetasāṃ^{*} sandhyāsu prativāsaraṃ suniyataṃ
tasyāmalaśyācīrāt | cittāmbhoruhamāṇḍape girisutā nṛttaṃ
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṃ-
galā || 16 || hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27b—
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhavirālāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇāpavanā-
paviddhāny anta smarāmy aham apāṃgatarāṃgitāni || 1 ||

It ends:—kāñcīguṇagrathitakāñcanaveladrśyañ caṇḍā-
takāṃśukavibhāparabhāgaśobhi paryyaṃkamaṇḍalapariṣka-
raṇaṃ purāṇe ddhyāyāmi te vipulam amba nitambabim-
baṃ || 69 ||

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatya-
sāmpattikalpataravas tripure jayanti | ete kavitvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ || 1 ||

It ends:—iti Kālidāsaviracitaṃ carccāstavaṃ sampūrṇaṃ
hariḥ om || śubham astu.

* Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavr̥ṣṭibhir ivāmṛtapūritābhir llakṣmī-
svayamvaranamamgaḷadīpikābhiḥ | sevābhir amba tava pā-
dasarojamūlenākāri kim manasi bhaktimatāñ janānām || 1 ||

It ends:—Kālidāsaviracitaṁ kalyāṇastavaṁ samāptaṁ ||
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra,
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.
Part IV, p. 841.

It begins:—vande haṁ vasudhādhāraṁ vacasām ādikā-
raṇaṁ | vāsudevapriyaṁ Śeṣaṁ aśeṣasukhadaṁ paraṁ |
prapadye caraṇadvandvaṁ advandvaṁ sukhaduḥkhadaṁ |
śrīmatkṛṣṇasarasvatyā guros tatvārthadarśinaḥ | prāripsi-
tasya granthasyāvighnena parisamāptaye pracayagamanāya
śiṣṭācāraparipālānāya paramātmasmaraṇalakṣaṇaṁ maṁ-
gaḷam ācarati || paramparasyāḥ prakṛter anādikam | ekaṁ
niviṣṭaṁ bahudhā guhāsu sarvālayaṁ sarvacarācarasthi-
taṁ | tam eva viṣṇuṁ śaraṇaṁ prapadye || 1 || asyāyaṁ
artthaḥ, etc.

It ends:—ity evaṁ śiṣyeṇa prṣṭaṁ prativiviktaṁ sacci-
dānandaṁ brahmasvarūpaṁ tasmād upadiśya gamayati || 85 ||
vedāntaśāstram akhilaṁ Śeṣas tu jagadādhāraḥ | āryya-
pañcāśītyā baddhaḥ (read babandha) paramārthasāraṁ
idaṁ || iti paramārthasāraṁ samāptaṁ || dantini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uddāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamukhakṛttagaḷo vidhātā rudrasya mūrttir akhilam śivam ātanotu | asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ | cchando mahāvirāt | śambhur devatā tatra jābālopaniṣat | atha hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uddāmareśvaratantre kārttavīryyārjunakavacan nāma dvādaśoddhyāyaḥ || kārttavīryyārjjunamahāmantrasya [1] dattātreyabhagavān ṛṣiḥ | anuṣṭup cchandah | kārttavīryyārjjuno devatā | prem bijam | namaś śaktiḥ | kārttavīryyārjjunāyeti kilakam | kārttavīryyārjjunaprasāda-siddhyartthe jape viniyogaḥ | am prem cchrīm am | im klīm bhrūm ī śiraḥ | um am hrīm um śikhā | em krom śrīm aim kavacam | om hum phaṭ netram | am śrīkārta-vīryyārjjunāya namaḥ || aḥ | astram | mūlam | om prem cchrīm klīm bhrūm am hrīm krom śrīm hum phaṭ śrīkār-ttavīryyārjjunāya namaḥ ||

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 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 Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gitagovinda*, by *Lakṣmīdhara*, son of *Yajñeśvara*, in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | dhavalajaladavarṇṇaṁ candramaḥkhaṇḍacūḍam paraśuhariṇahastam jñānamudrābhirāmam bhujagaparavirājatkaṇkaṇaṁ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim iḍe | Lakṣmīdhareṇa viduṣā kriyate śrutirañjinī vidvatkavi-

mude gitagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggitagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya
śrutirāñjinim | *etc.*

It ends:—sāddhvi mādhdhika cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām amṛta
mṛtam asi kṣīranīratvam eṣi moce mā jīva jāyādharadha-
rakuhare majja yuṣmajjayāyai vā kalpam kalpitāṃgyā yad
iha bhuvi girā sthīyate jāyadevyā || he mādhdhika || iti
dvādaśasarggaḥ || śrīkṛṣṇāya namaḥ | kollam 900 āyi-
rattaēmpattañ cāmata makaramāsam āncāntīyaticoppāc
cayum rohaṇiyum śuklapakṣattil dvādaśiyum simhaḥ kara-
ṇavum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇīyam*
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
ena traikālajñānam uktam ajñānatimiravattibhyaḥ tajñānan
divyayutam vaksye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārttham ārambhaṇam bhavati lokā tasmād yatnaḥ
kāryyo hy ādeśe jyodiṣajñāne navabhir nnavabhir athāmser
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuspadastho dre-
kkāno, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa
samyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuṣkanadikūlagatā labhyante mṛgyamāpais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhiṇi caika tistr-
nām gavām adarśanam aṣṭamadivase bhavel lābhah bu-
dhadrṣṭe tallagne hy aśvatarinām adarśanam brūyāt
śvaḥkāle ravyudaye labhyante mṛgayamāṇena adya caturtthe
divasecchāgoṣṭameśvare drṣṭe prativeśiko vayasyo navame
divase svayan detā śaśiśukrābhyām drṣṭe śitir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—harīḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[h] śuklāmbaradharaṃ viṣṇuṃ śaśivarnṇaṃ
caturbhujam prasannavadanaṃ dhyāye sarvavighnopaśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur
unmīlitaṃ yena tasmai śrīgurave namaḥ । . . athāsādhana-
catuṣṭayasamvākyānantaraṃ ātmānātmāvivekaṃ ucyate ।
ātmā śarīratrayaṃ । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukaṃ (?) satyaparipūrṇasaccitānandakatvaṃ
nāma kālattrayanāśanarahitātvaṃ nāma kālattrayavidyā-
mānaprakāśatvaṃ svasaktasāsamsayādhivirodhi svabhāvatvā
mama (read °tvaṃ nāma?) tasmād anantarūpatvaṃ satva-
rajastamogunaśvarūpaṃ ajñānasaccidānandasvarūpaṃ brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannaṃ ākāśadvāyuraṃ vāyor
ahni ahi rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇaṃ nāma tṛtīyo-
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktalakṣaṇasam-
pranaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
samsārarahasye dvāviṃśoddhyāyaḥ ॥ ॥ upadeśavedāntasi-
ddhyarahasyaṃ samāptaḥ । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: 16½ × 1½ in., (1) + 95 + (8) leaves, from 9 to 12 lines on a page.

¹ "It is by *Śaṅkarācārya*", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th 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 avighnam astu śrīgurubhyo namaḥ | gaṇānam girān devīm Vyāsaṁ kamsaḥanaṁ gurūn bhūteṣaṁ īśaṁ āśāsītārthadān prapamāmy ahaṁ śrīmatbhāgavatārthasamgrahamayānārāyaṇīyābhavayāṁ stotraṁ hr̥dyam anargham ujalataraddhvaśān dhakārodayaṁ yat kaṇṭheṣu satāṁ anuttamaḥṇaṁ pratyagram utbhāṣate tasyeyaṁ kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkiṛtter mmatkṛtāv ānuṣaṅgikaṁ ity evaṁ prayatnenāsmadvyākhyātr̥tvaprasi-ddhaye (1) iha khalu samadhigatanikhilanigamārthasatatva-tayā śābdaparabrahmapārā[vāra]vārīṇatayā paramabhāga-vatatayā ca sakalasahr̥dayamahitayaśās śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārthānusārīnārāyaṇīyābhidhaṁ stotraratnaṁ cikīrṣuḥ prathamam prathamāślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyāṁ śrotṛjananikhilajanasaṁhita-siddhaye ca stotrapratipādyajagatsarggādīdaśakalakṣaṇalīlā-nidānabhūtaparatatvānusmaranarūpamaṅgalam ācarati | sāndrety ādinā brahmaguruvacanapure sāksāt bhātīti sambandhaḥ brahma sarvaṁ āśrayam sarvānususūtaṁ śuddhacaitanyaṁ guruvacanapuram iti prasiddhe kṣetre sāksāt bhāti, etc.

F. 41b:—iti nārāyaṇīyastotravyākhyāyāṁ bhaktapriyāyāṁ navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṁ jānānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyaṁ kṛtā kṛtiḥ || iti nārāyaṇīya-stotravyākhyāyāṁ bhaktapriyāyāṁ dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idaṁ | hariḥ etc.

115.

WHISH No. 112 B.

Size: $12\frac{1}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th 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 *Mātrkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkaprakāśakramām asmaccittagrām atarkyavibhavām avyājaniryyatkrpām | akṣānām adhidevatām aviditām addhvāntagām addhvagām akṣiṇāgamasamvidabhyupagamām anvemidakṣātmajam | 1 |

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmākāraavidagdhake hutavahe bhāvākṛte manmathe.

(2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamātrkānyāsaḥ | Dakṣiṇāmūrtti(r) ṛṣiḥ | gāyatri cchandaḥ | bālārūpiṇī mātṛkā sarasvatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśakalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭōtara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī | sundaryy umā bhās[v]avati omkāri sarvamaṅgalā | etc.

It ends (or breaks off) with the words:—śariraceṣṭā mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā manovṛttir anusmṛtiś te sarvaṇ tavārādhanaṁ eva bhūyāt |

(4)

The *Śyāmalāmbāvarmaratna*, or *Mātāṅgikavaca* (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 pitaraṃ vākyam abravīt | *etc.*

It ends:—iti śrisaubhāgyalakṣmīkalpe caturllakṣagran-
thavistāre skandeśvarasaṃvāde śyāmalāmbāvarmmaratnan
nāma daśamaḥ paṭalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātangaṣṭottara* (ff. 11—12).

It begins:—mātangi vijayā śyāmā saciveśi śukapriyā |
nīpapiyā kadambeśi madaghūrṇitalocanā | *etc.*

It ends:—etair yyas saciveśāṇiṃ sakṛt stauti śarīravān |
tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya
Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvari
devatā | aim bijam ksīṃ śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatni kālindī
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhima-
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe
anuṣṭup cchandaḥ | hrdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarasastotramahā-
mantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmahe-
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriṇcaś ca sṛṣṭyādīn 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 *Kāvyamālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokīmahāsaundaryyārṇavamānthanotbhavaśudhāprācuryyava-
rṇojvalam | udyatbhānusahasranītatnajanapūṣpaprabhaṇ¹ te
vapuh svānte me sphuratu trilokanīlayam jyotirmmayam
vāṇmayam | etc.

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākā-
ram ākāratejassammānam (bhūrimārgam Ed.) nigamani-
gamanam durgamam yogamārgam | āyuṣyam brahmapoṣyam
hariharaviśadām kīrttim abhyeti bhūmau dehānte brahma-
bhūyam parataracaraṇākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the
Brahmaṇḍa-Purāṇa (ff. 28—29).

It begins:—praṇamya sām̐bam īśānam śirasā Vaiṇiko
muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt |
Nārada uvāca | etc.

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasaṁvāde
dakṣiṇāmūrttipañjaraṇ nāmāṣṭādaśodhyāyaḥ || śrīśivāya
namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too
small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya
Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir
devatā | etc.

It ends:—iti Sadāśivaproktaṁ gaṇeṣaṣṭakam saṁ-
pūrṇam ||

(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.

¹ Read °nūtanajanapūṣpaprabhaṇ 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 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasamgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq. *

It begins:—iha khalu | kalikālakalanānantaram aavidika-
bauddhādirāddhāntānusandhānāvisuddhabuddhīm nirīśvara-
tvanirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpitā-
nalpavikalpajalpaśravaṇonmīṣitakaluṣakalmaśikṛtavṛṣṃka-
viśayaśemuṣitanmanīṣiṇonugrhitakāmo maheśvarāṃśāvatārā-
yamāṇo (read °naḥ) padavākyapramāṇajño Haradattācā-
ryyaś śaivavaidi(ka)tantraviśvāsakāriṇīm aavidikamatānirā-
kāriṇīm | samastakalmaśāpahāriṇīm | abhedapuruṣārthapū-
raṇīm | saṃsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-
riṇīm | pañcāsaduttaraślokātmikām śrutisūktimālām cikīrṣur
llakṣaṇapramāṇābhyām hi nyāyena tatsiddhyartham asyām
śrutisūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-
śeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudiri-
topāsyatvagāyatrīpratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣaraṇīva śru-
tisiddhāni pañca *** (blank) pañcayāva(read pañcā-
vayava?)sthitasya parameśvarasya pañcalakṣaṇāni samgr-
hānaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīya-
tvād anīśvaram ***** (blank) ntrāṇām viṣṇubrahmādi-
nām āśrayaṇīyyatvapāttāvi(read °tvāpattāv avi°?)dūratopā-
stety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai
nama iti || yasmai namo bhavati yasya guṇās samagrā
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati
buddhim 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. 15b), Mārkaṇḍeya-Purāṇa, Pārāsara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanitam mahyam maheśvarapayasi grāpitam prasannam | bhuñjāna eva tad aham ghaṭiti brabuddha svapnas samādhiritadhiyām abhinnaḥ¹ || 149 || stomas same tad avadhāya gr̥haṭām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayajvan*, in 6 Adhyāyaś. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakandharaṃ | Nṛsimhayajvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti ṣoḍaśamātrāprakaraṇaṃ ||

It ends:—iti vṛttaratnākaravyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyaḥ || śrīgurucaraṇāravindābhyān namo namaḥ || om |

117.

WHISH No. 114.

Size: $14 \times 1\frac{3}{4}$ 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 17th or early 18th 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 śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

¹ Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhvṛicha 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 *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaṇḍinyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:—kāverivāripānapratihatatamasām maṇḍite paṇḍitanām nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārthasārah deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābdhin tarkacūdāmaṇim iha kurute Bahvrco Dharmmarājaḥ | tretāgnidhūmākulavithikāṃ karṇe (read 'kāṃkane?) grhe grhe yatra vasanti sūrayaḥ adhita-sarvasrutayaḥ kathāntare ha nirjītapratyanumānavādinaḥ | tatra kaṇḍaramāṇikkagrāmaratnanivāsinaḥ | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api tīkānām bhaṃgaṃ kurvan kvacit kvacit | anumānaprakāśasya vivṛtiṃ karavāṇy aham || ārabdhaparisamāptaye maṃgaḷam ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prapayeti vighnaddhvamsam iti yady api granthasamāptir eva prārthitānīyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadamgikārāt vyadhikaraṇaparakārakecchāṃgikād ity arthhaḥ iṣṭabhedepi upasthiteṣṭabhedety arthhaḥ tatjñānārttham iti | anāgatajñānārttham ity arthhaḥ | ata eva paramate anāgatapākajñānayā prasiddhapākaviśayānumānādara iti bhāvaḥ | uktaprāyam iti abhedajñānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity arthhaḥ 'numāneneti | idaṃ sukhaṃ sukhapūrvavartti sukhatvād ity anumānenety arthhaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśavamiśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kaśmīrapuravāsini | tvām ahaṃ prārthta(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotivīśadānāghrātadoṣāpy asau bālānāṃ hrdayaṃ na rañjayati yat prauḍhasya ceto yathā | taddoṣāya bhavaty atah prakatayan bhāvaṃ vicāryyānaya kurve Keśavabhāvanānugatayā bālapramodaṃ paraṃ | cikīrṣṭitasya granthasya vighnaśāntyai kṛtam maṃgalaṃ śiṣyaśikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭhaṃ bhitvā viniryyātau tasmān māṃgalikāṃ iti śikṣāvacaṇenomkāraprayogasya pratyekam maṃgalatvāt on tat sad' iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṃgalācaraṇena vighnarūpādrṣṭapratibandhakakūṭanivṛttāṃ api śiromaṇirūpamahāgranthavyākhyā cāturyyajānitāhaṃkāramūlakalajjārūpadrṣṭapratibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛṭyanupapattir ity ata āha mātār iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṃghinaḥ Keśavamiśrasya kṛtir iyam kathāṃ śiṣṭair ādaraṇiyetyabhiprāyavatāṃ śaṃkāṃ apākaroti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvaṃ kāryyatāvacchedakam ālokaśamyogatvaṃ kāraṇatāvacchedakam svasamavāyīsamavāyaḥ kāraṇapratyā(sa)ktih sparsādispārsāne kāryyatāvacchedakasyātiprasaṃgavāraṇāya pratyakṣatvaṃ apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nīlan tama iti nīlatvasāmānyapratyāśaktijālaukikarūpacākṣuṣe dravyasamavetaṇiṣayakacākṣuṣatvasya ghaṭādīmātraviṣayakalaukikacākṣuṣe dravyaviṣayakalaukikacākṣuṣatvasya rūpatvādīmātraviṣayakanirvikalpake samavetaṇiṣayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārīyatāvacchedakam
ity uktam 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*, *dhātukāvyam*, *nārāyaṇīyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pullim-
gasādhāraṇasyety ukteḥ prthivītarety atra na | nadyāś
śeṣasyānyatarasyām | nyantavarjjitasya nadīsamjñāsya nīya-
nteṣv ekā ca ścaghāḍau hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthāmuś ca krtvortthas ta-
ddhitevyayam | itaḥ paraṁ samāsāntāḥ santi kecana ta-
ddhitāḥ | teśān tattatsamāseṣu varṇanaiva laghīyaś ||
iti prakriyāsarvasve taddhitakhaṇḍaḥ || samkṣepātīśayepi
vācyabahutā hetor abhūd vistarāḥ spaṣṭatvepi krte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṁ vyaktim iyaṁ
padārththa iyatā granthena yātoyam ity evaṁ yo vimrśet
sa eva kalayed asmannibandhe guṇān | hariḥ gurubhyo
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsodapānavikāravina-
taruṇatalunadhenupīlukūṇasuvārṇebhyaḥ | autsaḥ audapā-
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |
pailukūṇaḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-
janapadapañcālośīnarebhyaḥ | etc.

It ends: — caupayatacaikayatacaīṭayatabailvayatasaika-
yatānāṁ ca | caupayatyā caikayatyā caīṭayatyā 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) $14 \times 1\frac{1}{4}$ 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 18th 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 *Horāvivarana*, a Commentary on *Varāhamihira's Bṛhajjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇavyajanamārutā bhajatām yānto vyaśanāni haranty āyāntaś cārppayanty abhiṣṭāni satyajñānaparam brahma jyotirānandarūpiṇiṃ naumi sarvottarodāttaprasnamālāṃ sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave śākṣāt parameśvaramūrttaye | yeṣāṃ ātmani garbhasaṃskṛtimukhair mmauñjiniṃ baddhāntimaih vrate karmabhir atra bhāti vidhivat brahmapratiṣṭhāpitaḥ śrautasamārttasamastakarmmasatatānuṣṭhānanīṣṭhātmanas tātān etān prāṇamāmi bhūmivibudhān iṣṭārtthakalpādrumān śrī-sūryādīn su(kha)saṃvedya* nigrāhānugrahān jagatsrṣṭiṣṭhītilayajñānahetūn upāśmahe | śrīmad-Varāhamihirahorātālparyasāgare sadarttharatnasamsiddhyai tīkā naukā vicāryate | etc.

It ends:—addhyāyānukramam vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrayeṇa | rāśiprabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathāyur ddaśāvīpākoṣṭakavarggasamjñāḥ karmājīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

* sukhavedya corrected to susaṃvedya.

rāśīśilāṇ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ
 neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā
 dr̥gāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read
 °cāryoktāny?) atra vṛtta[ś]ātāni | iti prathamō rāśiprabhe-
 daḥ dvitīyo grahayonibhedah tr̥tīyo viyonijanmā caturtho
 niṣekakālāḥ pañcamo janma | ṣaṣṭhas sadyomaraṇam | sa-
 ptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ
 daśamaḥ karmmajīvaḥ ekādaśo rājayogaḥ dvādaśaḥ kha-
 yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśīśilāni saptadaśo
 grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āśrayayo-
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas
 trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam
 pañcavimśo drekānaphalapakṣa ṣaḍvimśopradarśanaparo-
 ddhyāyaḥ horāvivaranaṇam samāptam || śrīparamagurave
 śaraṇam || etc.

(2)

The *Praśnāmṛta*, by Kumāra, pupil 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 śrīgaṇapataye namaḥ avighnam astu
 śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-
 maskaromi dvīpanāyakānanam vacaḥ prasādam kurutām
 sarasvati etc. . . . āsīd dvījanmā dvīpakānanākhye grāme
 sudhīḥ prātr (?) janīnacetāḥ śāstrārthavettā śrutipāradr̥śvā
 Nārāyaṇo jyotiṣas tarppayāyī | tasyāsti śiṣyo vinayapradhā-
 nas tadyakārunyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
 janmā grahendrasaṇcāravicāracuñcuḥ praṇamya soyaṁ
 gurupādatmaṁ nirīkṣya horāṁ sakalārthapustām ādāya
 sāraṇ tu tato vyadhata praśnāmṛtam bālāhitāya hr̥dyam
 paropakāraikato mahāntas santc̥samantaḥ kṛpayā vidhāya
 sammānayantām idam asmadiyaṁ praśnāmṛtan nirmmalakī-
 rttibhājaḥ, etc.

It breaks off with the words:—caturthajvaraśāntaye |
 kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{1}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt ॥ evaṃ sādḥikāre upadeśevagate-dhunā tadadḥmasiddhir atideśo nirūpyate ॥ etc.

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyaṃ navamasyāddhyāyasya tṛtīyaḥ pādaḥ ॥

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. 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-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ ॥ yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhīkṣikṭobhavat sa tretātripurātrayīti manute tām eva nāthatrāyīm ॥ bhāgīrathībhimarathī tatakūṭaḥ kakupptaḥ ॥ pāṇḍuraṃgaḥ param brahma mama daivaṃ vṛṣākapiḥ ॥ mīmāṃsāsāstrajīvatum Jaiminyādimunitrayaṃ ॥ sarasvatīṃ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ ॥ śrī-Khaṇḍadevodi-tabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇīm bhuvi ॥ sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhāratī | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhuvī bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śricakrasomayāgau śleṣeṇa stauti || dīkṣāṃga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyāṃ candrodayanāmni tīkā-
yāṃ Bhāskararāyasya kṛtau prathamāddhyāye ādimah
pādaḥ ||

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 saptadaśapaśuḥaṭitasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity arthtaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyaṃ śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakaṃ, etc.

It ends:—iti bhāṭṭadīpikīyapaurnamāsyadhikarānaprasaṃ-
garitīḥ || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahrdaya*, by *Vāgbhata*, incomplete (I, 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇa Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuśaktān aśeṣakāyaprasṛtān aśeṣān au-
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyaṃ vyākhyāsyāmaḥ
iti ha smāhur Ātreyaḍāyo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsitasthāna* (f. 225):—visarpe(read °sarpo) na hy asaṃsr̥ṣṭas sosra-pittena jāyate raktam evāśrayaś cāsyā bahuśosraṃ hared ataḥ na ghr̥taṃ bahudoṣāya deyaṃ yaṇ na virecanaṃ । tena doṣopy upastabdhā tvagraktapiṣitaṃ pacet ॥ cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ॥

121.

WHISH No. 118.

Size: 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th 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 । ṣaṭpadamukharitagandhaṃ koṭirabharāṃva(read °bhārāva?)-baddhaśaśikhaṇḍaṃ praṇamata vāraṇatunḍaṃ padakamalaṃ praṇatasakalasuraṣaṇḍaṃ apāra + ruṇāpūratarāṃgitadr-gaṇcalaṃ kalāyakomalacchāyaṇ jānakināyakaṃ bhaje । . . . prācīnācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bā-laprabodhanārthtaṃ lalitaṃ karavāṇi vivaraṇaṇ tasya । prācīnasūrivihite mahati prabhūte vyākhyāntare viphala eṣa paṛśramo me vātiprakāmasubhage malayādrijāmtavāte phalaṃ kim u karotu mukhāniloṃyaṃ । vyākhyaiśā tu tathāpi pradārśitānvayapadārthavākyārththā vivṛtasamāsāvamṭāṃ gurutaram upacāram ācarayet (*sic*) । vyākhyāntareṣu dr̥ṣṭeṣu vimr̥ṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-nugamyate । bhuvī khalu mahākaviḥ Kālidāsaḥ pārvati-parameśvarapavitracaritravicitraṃ kumārasambhavābhidhā-

nam kāvyam cikīṣuḥ āśīṣnamaskriyā vastunirdeśo vāpi
tanmukhaṁ ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roṭi astīti । na tu kāvyē yava(read yad a°?)sāddhyaṁ ta-
danusāreṇaiva kāvyasaṁjñā karttavā । yathā yudhiṣṭhira-
vijaya-jānakīharāṇa-śīsupālavadhaprabhṛtīnāṁ atra tu tā-
rakāsuranigrahaḥ kāvyē sāddhyatayā nirdiṣṭaḥ । etc.

F. 36b:—iti śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumā-
rasambhavarivarāṇe prathamāḥ sargaḥ ॥

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 IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasambhavarivarāṇe tṛtīyas sa-
rggaḥ ॥

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṣiptan devasya navavadhūviṣayaṁ prathamānurāgānantara-
sambhūtaṁ sambhogam varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktaṁ atrāṣṭamas sarggo gauri-
sambhogavarṇanātadvācayitum śrotum vyākhyātuṁ ca
na yuktaṁ etacchilānān devatāśāpād āyuṣaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-
yos sambhogaviṣayatvād rasabhāvān vivicya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktaṁ
Aruṇācalanāthena tu tad ubhayam api dūṣitaṁ ayaṁ kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
nam api lokānugrahārttham eva yathoktaṁ bhagavato vi-
ditam² vo yathā svārtthā name (read nāma?) kāścit pra-
vṛttayaḥ iti । devyā api śarīragrahaṇādikaṁ lokānugrahā-
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti । . . .
yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditāḥ pr. m.

muktikāraṇam ity uktam bhāgavate | kāmam krodham bhayam sneham aikyam sauhrdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnāṁ cittam pārvatīparameśvarapādāravindāvasaktam vidhātum evāṣṭamesmin sarge Vātsyāyanaśāstrānusārīṇim padavīm urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditam tarhi tatprāptimātraphalāt tapaso viramyatām ata āha | mama manaḥ atra sthiram.

122.

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 *Nāmaṅgānuśāsana*, by *Amarasiṃha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jñānadayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayam svargganākaḥ tridivāḥ tridaśālayaḥ suraloko dyodivau dve striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ | nākaḥ | tridivāḥ | tridaśālayaḥ | suralokaḥ | ivadiṁ pulim-gam || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ | striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ || amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senāstheyān nāmaṅgānuśāsanaṁ || akṣaram yat paribhraṣṭam *etc.* . . . avedomām ahaṁ vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnārāyaṇāya namaḥ śrīkrṣṇāya namaḥ . . . śrīsūryādisarvagrahebhyaḥ namaḥ kollam tollāyiratta arupattaraṇṭāmata kannimāsam, *etc.* (Date, scribe, and benedictions in Malayalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{1}{4}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṛkāvya* i. e. *Bhaṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śṛigaṇapataye namaḥ avighnam astu | śṛigurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇaṁ ca dvayam e(ka)tra vi-
duṣāṁ pradarśayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā
rāmakathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭikāyāṁ jayamaṅgalāyāṁ pra-
kīrṇakāṇḍe rāmasambhavo nāma prathamās 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:—sakhyasya tava sugrivaḥ kārakaḥ kapi-
nandanaḥ drutaṁ draṣṭāsi maithilyās s[v]aivam uktvā tiro-
bhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate
kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(ḥ)
kṛtyā iti viśeṣapratipādanārttham prthagadhikāravacanam
śeṣās tu kṛtaḥ kartta.

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 17th or beginning of 18th 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 avighnam astu (i) yat-tejaḥ pitrdhāmni śitamahasah pāthoyame maṇḍale saṃkrāntaṃ kumudākarasya kurute kāntiṃ vikāsadhūyaṃ¹ (i) cañcaccāñcupuṭai[h]ś cakoranikaraiś cāpiyatesau ciran trailokyālayadipako vijayate devo nidhis tejasām (ii) nijaguru-padaadvandvaṃ krtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapungavaḥ (i) sphuṭam aṣaṣamam mandaprajñaprabodhaviṣṭhaye lalitavacanais siddhāntānāṃ karoti hi śekharam (i) śātānandaddhvastiprabhṛtituṭiparyanta-samayapramāṇaṃ bhūdhīṣṇyagrahanivahasamsthānaka-thanam (i) grahendrāṇāṃ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kratukriyārtthāḥ śrutayaḥ pradiṣṭāḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabha-gaṇāddhyāyaḥ prathamah ||

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānayana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāsta-maya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktaṇita) f. 29b, the 14th A. (avyaktaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākaraṇa) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyam the metre requires - - - - x.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhara
Śripativiracite siddhāntaśekhara praśnavidhānādhyāyo
viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhya namaḥ
śrīkṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-
nandana, Śrītrivikrama.

(2)

The *Mahābhāskariya Karmanibandhana*, in 8 Adhyāyas
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām
bibhartti kṣaṇadākarasya yaḥ prakāśitāśāṃ śirasā gabha-
stūbhiḥ namostu tasmai suravanditāptaye samastavidyāpra-
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ karā
himāṃśor vanitānanatviṣaḥ sasūritārāspṛṇatirggharaśmayo
dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptam sphuṭa-
tantram āsmakaṇ ciratvam abhyetu jagatsu satgrahaḥ ciraṇ
ca jīvyāsura apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ
navādrirūpāgniyutam mahibhujām śakendranāmnām śata-
varṣasagraham dviṣaṭkanighnam gatamāsasamyutam, etc.

F. 44:—iti mahābhāskariye karmanibandhane pratha-
moddhyāyaḥ ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarva-
ritigūṇasaptaghaṭi syāt akṣacāpaganitam vada tasmin
lambakena sahyatam vigaṇayya Bhāskareṇa paricintya
kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Ārya-
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad
anyatra yaṇ nehāsti na tat kvacit ॥ iti mahābhāskariye
aṣṭamoddhyāyaḥ ॥ mahābhāskariyam samāptam ॥ akṣaram
yat paribhraṣṭam mātṛādhīnan tu yat bhavet kṣantum
arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ arddhād
ūnāṇ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet
vimūñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya
namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

12*

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativīṣeṣabodhakaram vakṣye vyatipātādijñānopāyam samāsenā ayanacalanān dviguṇitaṁ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāṁśau kramaśaḥ kilalāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor bimbayogārdhdhād atpakepakramāntare vyatipātāhuḥ, *etc.*

F. 66 ends:—vainnye śobhanam āmbikāramapabham riktān apūrṇāmbhasām sūktiś śukraśaśāṁkamandadivasā simhāsrigostrighaṭāḥ vastre śūrppabham uttamam himakaro maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya
*** meṣālinam || 33 ||

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhāṭṭāraka's Laghustuti*, by *Simharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvyamālā', Part III (1887). Mr. Whish describes the work as "*Viṁśatī* with Commentary of *Simha-rāja*".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyeveyādi | eṣā | asau | tripurā | vaḥ | agham | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānim ādyavṛttaṁ vivriyate | aindrasyeva śarāsanasya dadhati maddhyelalāṭam prabhāṁ śauryiṁ kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsu tripurā hr̥di dyutir ivoṣṇāṁśos sadāhasthitā chindyād vas sahasā padais tribhir aghāṇ jyotirmayī vāṇmayī (1) śrīman-

mahārājasamakṣam evaṁ trailokye śvāttā¹ siddhena siddha-sārasvatena śrīmatgurukāṭākṣapātamātreṇa saṁsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghubhaṭṭārako nijalābhaprakārṣas sarveṣāṁ bhavatv iti buddhyā parameśvarya jyotirmayīśvarūpam vāṇmayīśvarūpaṁ ca prapañcam pratipādayan tatkalāvarttinas sadasyā pratyāśīrvadam karoti | etc.

F. 23:—śrīmat-Simharājakṛte laghustutiśrīmanmahāman-trabhāṣye kulacūḍāmanau prathamavṛttam sampūrṇam ||

It ends:—dhruvam niścitam addhyayanam kariṣyatiti di-
vyasiddharṣimānavaughagurvacchinnapāraṁparyāgatam as-
min mahatsvacchandasaṁgrahan tenedam Simharājena
mayā sucaritinā² kṛtam laghustutimahābhāṣyam aśeṣāga-
masammitam || iti Simharājakṛtau laghustutimahābhāṣye
kulacūḍāmanau ekaviṁśativṛttam sampūrṇam || Laghu-
bhaṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ
śivāya namaḥ śubham astu ||

126.

WHISH No. 125A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, I etc.
to aṁ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves,
8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th 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).

¹ Doubtful reading.

² May be read also saṁcarīo. Read sukharitinā?

It ends:—kṣitibhujopi yayur yadarthāḥ ॥ iti śribhāga-
vate mahāpurāṇe pāramahamsasamhitāyām śribhāgavate
mahāpurāṇe daśamaskandhe navatitamoddhyāyaḥ ॥ śrīkr-
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: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dikṣita*, complete.
See above No. 109.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
parasparatapaśampatphalāyitaparasparaṁ prapañcamātā-
pitarau prāñcau jāyāpati stumaḥ | *etc.*

It ends:—amum kubalayānandam akarod Arppadikṣitaḥ
niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko
vijayatām śārādāgamasambhavaḥ hr̥dyāḥ kuvalayānando
yalprasādād abhūd dhruvaṁ ॥ ॥ śrīgurubhyo namaḥ ॥
prākpr̥sthēkhilaphelavaṁśatilakas sūrit̥carāmobhavaḥ chrī-
mān cekamarutpradeśa iti vā gehentaraśreṇike talputrasya
ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi
pustakaṁ smarata 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 18th 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 Mammāṭa* 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 (Hultzs Collection No. 172) contains a Śārada MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidham kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammāṭakālakayoḥ* ।

The text begins:—***** *niyatikṛtaniyamarahitām hlādaika ***** paratantrām navarasarucirān nirmmitim ādadhātī bhārātī kaver jjayati kāvyam yaśaserthakṛte, etc.*

It ends (f. 4):—*eṣān doṣa yathāyogam sambhavantopi kecana । ukteṣv antaḥ patantīti na prthak pratipāditāḥ ॥ ity eṣa mārḡgo viduṣām vibhinnopy abhinnarūpaḥ pratibhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ ॥ ity ity kāvyaprakāśe daśama ullāsaḥ ॥*

Then the Commentary begins:—*hariḥ śrīganapataye namaḥ । granthārambhe vighnavighātāya samuciteṣṭadevatām granthakṛt parāmṛśati । niyatikṛtaniyamarahitām hlādaikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhātī bhārātī kaver jjayati । niyatiśaktyā niyatarūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvitā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam ॥ ity ity kāvyaprakāśe daśama ullāsaḥ ॥ ity eṣa mārḡgo viduṣām vibhinnopy abhinnarūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ ॥ samāptam kāvyaprakāśam ॥ śrīpatmārabha(read śrī-Padma-nābha?)gurupādasaroruhotthān reṇūn bhavābhdhitarāṇa-sthirasetubhūtān ajñānasantamasabhedasahasrarāśmidhāmno namāmy akhilalokahitaikaśilān ॥ kāvyaprakāśanāmedam vicitram kāvyalakṣaṇam । prekṣāvatān camatkāra-kāraṇam likhitam mayā ॥ on namo nārāyaṇāya ॥ on namaś śivāya ॥ āgāmikāla ulāye pratāpe cāyati smṛtā । āgaminyām samṛddhau ॥ karakṛtam aparādham kṣantum*

arhanti santaḥ || 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 paramaṁ stavam japatā kaṇḍa¹nādevo yenā-
rāddhyata keśavaḥ | Somaḥ | pāramparam viṣṇā pāra-
pāraḥ pāraḥ parebhyaḥ paramārttharūpī, etc.

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayam
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijijñāsuhī sprṣtas Soma uvāca | pāramparam
ity ādi | etc.

F. 54 ends:—kathaṁ ca na iti syāt pātakan tad api
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-
tram ||

(3)

The *Paramārthasāravivarana*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu || agniśomātmanā nāyudhadharam akhilavyāptam
āsyāmghridoṣṇām sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā²sitāśam (i) netrair arkendurūpair vilasitam
analogrānana³ travarṇam bhūṣā⁴ bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ | śrīmac-Chām-
karamārggamaddhyavasatiś śākhāsatālamkṛtas saṁsārār-
kagabhastitaptatanubhis saṁsevitāmghrir jjanaiḥ (i) Kṛṣṇā-
nandamahīruhomṛtarasāpūrṇair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayaṁ jīyān mahīmaṇḍale | aśeṣopani-
śasarā¹(read śatsāra?)siddhā tatvānugāminī Rāghavānanda-
muninā śeṣāryeha vimrśyate | paramārtthasārasaṁ(jña)m
granthaṁ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful, very indistinct. Read kañjanābhadevo?

² ollā (corrected to tbbā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

prāṇāmalakṣaṇam maṅgalam mukhataḥ sampādayann
artthataḥ ārambhāpekṣitam viśayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaślokanām pañcāśityā aśitīś ca pañca
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-
mamuktir eva caturaśitir iyāntim āryeti pañcāśitir āryā bha-
vatīti paramārthasāravivara(ṇa)m eta(d) Govindacandrikayā
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt (||) yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṃ(?)¹ prabodhasvarāt (i) yatsvā-
rājyam ameyam āgamagiras samlakṣa(ya)nty akṣayās ta-
smai viśvahr̥disthitāya mahate puṃse namaḥ kurmahe ||
iti paramārthasāravivaraṇam samāptam || śrīgurubhyo
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hariharahiranya-
garbhebhyaḥ namaḥ || ||

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) 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 *Smyticandrikā*, by *Deva* or *Devanṇa Bhaṭṭopādhyāya*,
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "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:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
sarasvatīpatim vande śrīyaḥ patim umāpatim tvīṣāṃ patim
gaṇapatim brhaspatimukhān munīn pade pade praskha-
latām pradīpādīsthitāṃ api draṣṭṛnām drṣṭivīṣaye candrikā
pravṛtanyate | athedānīm vyavahāra-kāṇḍam ārabhyate ||
tatrātau vyavahārasvarūpam nirūpyate | tatra Brhaspatih |

¹ 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° lekhyaparīkṣā ॥

F. 55b:—iti smr° sākṣiparīkṣā ॥

F. 74:—iti smr° sākṣiṣayāni ॥ samāptaṃ ca sākṣiprakaraṇaṃ ॥ athāsākṣipratyayaḥ tatra Nāradaḥ | etc.

F. 85:—iti smr° rtuto divyavyavasthā ॥

F. 102:—iti smr° daṇḍaṣayāni ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)—dhanaviṣayāni* ॥ hariḥ ॥ śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopādhyāyasūnu-yāñjika - Devaṇa° bhaṭṭopādhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ ॥ atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirṇetṛnirṇayadharmasthānevasthānaṃ vyavahāradarśanaavidhiḥ ॥ 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 śrīgurubhyo namaḥ namostu narasiṃhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

* No. 141 = Whish No. 143 reads bālādihana°.

° Read yājñika-Devaṇa? But MS. No. 141 also reads °yajñika-Devaṇa.

yaiḥ tridivāptiphalair nṛpocitām racayāmi vyavahāramālikām | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sāksipratyuddhṛti (f. 7b), rājaśāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viśavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deydēyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśrūṣā samāptaḥ | Nāradaḥ | bhṛtānām vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadaṁ smṛtaṁ ||

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 ekaṁ parāyaṇam param ayaṇam prāptavyam pa *** ** * *** ** ya-granthiś chidyante sarvasaṁśayāḥ kṣiyante cāśya karmmaṇi tasmin dṛṣṭe, *etc.*

F. 24b:—nāmnām śatam ādyaṁ vivṛtaṁ || F. 29:—iti nāmnā(n) dvitīyaṁ śatam || F. 34:—iti tṛtīya(n) nāmnām śatam vivṛtaṁ || F. 39:—iti nāmnān caturthaṁ śatakam ||

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajījanat bhaumasya brahmaṇo guptyai dīptam 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: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

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

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrīramgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā ... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye trīṃśoddyāyaḥ || yādṛṣaṃ, *etc.* ... Āvadugdhāraṇagurave namaḥ | śrīkāveryai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṃ śrīramgeśāya 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: 18th or 19th century?

Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), 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 śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharaṃ viṣṇuṃ śaśivarnṇaṃ ca'turbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye । ākhyātaṃ bhavatā pūrvam viṣṇor mātmyam uttamam sarvapāpaharam puṇyam samāsenā śrutañ ca naḥ । idānīm śrotum icchāmo mātmyam tripuradviṣaḥ tatbhaktānāṃ ca mātmyam niśśeṣāghaharam param tanmantrānāṃ tadvratānāṃ tatpūjāyās ca sattama tatkathāyās ca tatbhakteḥ prabhāvam anuvarṇaya । śrī-Sūtaḥ । etāvad devamarttyānām śreyas sa sanātanam yad īśvarakathāyām vo jātā bhaktir ahetukī, etc.

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇanan nāma trayovimśoddhyāyaḥ ॥

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimānuvarṇane caṇḍalikammāśaśivokaprāptikathanāma (?) pañcavimśoddhyāyaḥ ॥ śrīpārvatyai namo namaḥ śubham । bhūyopi śivamātmyam vakṣyāmi paramātbhutam śrīvatām sarvapāpaghnam, etc.

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇanan nāma ekonatrimśoddhyāyaḥ ॥

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇane śivabhaktamahimānuvarṇanan nāma ekatrimśoddhyāyaḥ ॥

F. 95b:—iti brahmottarakhaṇḍe bhadraṇyurmuktiprāptikathanan nāma ṣaṭtrimśoddhyāyaḥ ॥

It ends:—yaḥ paṭhec chr̥ṇuyāc caiva purāṇam śaivam uttamam sa vidhūya sarvakarmmāṇi śivaloke mahiyate । iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇanan nāma catuṣcatvārimśoddhyāyaḥ ॥ śrīpārvatīparamēśvarābhyām namaḥ ॥ . . . gurūṇām caraṇāmbhojaparāgāparamānavāḥ manomukuram asmākaṃ puniyur anuvāsaram ॥ śubham astu । śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ ।

133.

WHISH No. 133.

Size: $10\frac{7}{8} \times 1\frac{1}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ || yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | etc. . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgam | dyauḥ okārāntam | dyau vakārā-ntam dve striyau | klībe | triviṣṭapaḥ | etc.

It ends with the 2nd Varga of the 3rd Kāṇḍa:—grā-matā | grāmaṇḍam | janatā | janavaṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pās[y]avaṇḍam | gavyā | goṇḍam | prthak | prthak | diṃ strī | apiṃ sāhasraṃ | sahasraṇḍam | kāriṣyaṃ kāriṣavaṇḍam | vārmmaṇāṃ(read °am) kava-ṣavaṇḍam atharvaṇādikam | atharvaṇavaṇḍam | kli | iti saṃkīrṇavarggaḥ |

134.

WHISH No. 134.

Size: $10\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th 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 | pratyūhavyūhavidatīkārakam param mahāḥ antaḥkaraṇa-sūddhim me vidadhātu sanātanaṃ yatprasādāt kavīndra-tvaṃ mandopī labhate kṣaṇāt tām śāradendusvacchāṃgīm vande devīm sarasvatīm | nārāyaṇaṃ jagadanugraha-jāgaru-kam śrīnilakanṭham api sarva-vidam praṇamya yat tantra-saṃgrahagatam grahatantra-jātam tasyāparāṃ ca vivṛtiṃ vilikhāmi laghvīm | tatrādau tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhīṣṭadevatān namaskaroti | he viṣṇo nihitam kṛtsnaṃ jagat tvayyeva kāraṇe jyotiṣāṃ jyo-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmimś tvayi kṛtsnam idaṁ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāśya śiṣṭebhyo bhagaṇān apāśya śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya
yac chiśyate tad iha mandakendram ity abhidhiyate | *etc.*

F. 34b:—iti tantrasaṃgrahasya kriyākālāpaṃ krameṇa
saṃgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-
bhūt |

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṃgrahasya kriyākālāpaṃ krameṇa
saṃgrhya racite tadvyākhyāne pūrṇnobbhūḍ aṣṭamoddhyā-
yaḥ | samāptaṁ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: $8\frac{1}{4} \times 1\frac{1}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabbhārata* by *Paṇḍit Agastya*, ending
with the 9th 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 śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śaśīti nakṣatraganasya nā-
thaḥ yaṃ vārijaśrīharam āptavāco vāmaṃ harer llocanam
āmananti | sevyas surānā(m) himavarṣipādas sambhāvanīyaś
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva
 sujātadhāmno bamhiyaśm vṛddhim upeti pārtthaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manojñaḥ
 yaḥ karddamāpatyam ilābhidhānam paryyagrahit pañcaśārā-
 yudhārttaḥ | tasyānujohūt puruhūtasāraḥ Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūnām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvāritrī pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājīḥ putras tadyo
 Nahuṣodhirūdhatriviṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāmṇi ciram pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udirṇṇo balareṇur āsīt ghano yaśaḥ-
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamas
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamas sa-
 rgggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—prītoṣmi te prājñatamāya rājan yam icchasi
 bhrātṛṣu tam dadāmi uktas sa tenaivam upodhaharṣo ji-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kavīḥ gītāgovindābhidham prabandham
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirdde-

śarūpam maṅgalaṃ 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[h]r mmuhur(?)jjasaṃ nānā-
kāravīcārasārācaturaiḥ nānāvidhacintaviśeṣaṃ nipuṇaiḥ (read
°cintāviśeṣanipuṇaiḥ?) vidvatbhir nnityair vacanaiḥ upani-
śadvākyaiḥ jadyāpi (?) na niścīyate tad ādyaṃ paraṃ vastu
divyair mmadhurai[h]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśo-
dhitaiḥ Jayadevakāvyaḥṭitaiḥ gītagovindavākyaiḥ sārasya
sīmā *¹ ṣaḥ bhaktiviśeṣaśālināṃ cetasi cakāstu sphuratu ||
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma 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 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||
gurubhyo namaḥ || lokāmbāyai namaḥ | śrīsūryāya namaḥ
cidrūpakāraṇaṃ sarvagataṃ kṣīragatājyavat yad yogidrīṣyañ
jagatas tam mahāhamsam āśraye | vyākhyātaṃ bhā-
skariyaṃ laghu tad anu mahābhāskariyaṃ sabhāṣyaṃ
paścāl līlāvati ca grahagativiśayaṃ kiñcid anyac ca yena
soyaṃ śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-
sthaṃ vakṣyaty aspaṣṭhaṃ artthaṃ ganitaviśayaḥ karma
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-
yoditaṃ sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatā-
praṇāmapūrvakaṃ Mayasūryayos saṃvādamayaprasānottare

* Akṣara indistinct, looks like jū or ñjū.

niyuktasya sūryāmśasya puruṣasya vacanañ ca kramāt pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarāṇe prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarāṇe dvitīyoddhyāyaḥ ||

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 ākhyātam rahasyam param atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇāśanam evam upasamhṛtam śāstram nīlābjyos samgamāt saumye sthitena paramādinā siddhāntam vivṛtam sauram īśvareṇaivam atppaśaḥ¹ || iti Pārameśvare sūryasiddhāntavivarāṇe trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ || śrīsūryādisarvagrahebhyaḥ namaḥ || śrīsarasvatīprasādika ||

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (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 *Sahasranāmapādyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | aviḥnam astu | yasmād āsīj jagad idam akhilam yena vā tat praviṣṭaṇ jīvo bhūtvā khalu jalaravivan māyayā nirguṇopī (1) yasminn ante vilayantam parānandaṇ conam (?)² viṣṇum vande mama hṛdi nilayam śāśvatam śāntam ekam || sṛṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārtthasiddhaye (1) vedān sahāmgair avadān (read avadat?) purātānān yas tam gurun naumi sadārtthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vaiśampāyano munīḥ uvāca punar apy enaṁ rājānam Jana-

¹ *Id est* alpaśaḥ.

² Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrūtāvādhārya niścītya dharmmān nānāvidhā(n)
parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāviśamkāyā | *etc.*

It ends:—śrīpūrvapūrṇṇapriyavādareṇa samparkasaṃśo-
dhitamānasena vṛttir mmayā keśavapūrṇṇanāmnām (—?)
sahasrasya samīriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ
dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tāṃ
prapāthed dhṛtikṛtyaharim sa vimuktimayāt | iti śrīśahasra-
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.

Śoḍaśakriyā, 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:—
mantram aśmā bhava paraśu(r) bhava hiranyam aṣṭam
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śataṃ indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam
sthiro bhava abhi tiṣṭha prṭanyatas sahasva prṭanāyataḥ | ...
mantram yā akṛntann avayan yā atanvata yās ca devir
antān abhito dadhantha | tās tvā devir jjarasā sam vya-
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣam sakhyān me mā
yoṣthāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kīriṇā manyamānomar-
tṭyaṃ marttyo jōhavīmi | jātavedo, *etc.* See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th 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 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of Prakriyāsarvasvam, Dhātukāvyam, Nārāyaṇīyam, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
sāndrānandāvabodhātmakam anupamitaṁ kāladeśāvadhi-
bhyān niryyuktan nityam uktan nigamaśatasahasreṇa
nirbhāsyamānaṁ aspaṣṭan drṣṭamātre punar urupuruṣār-
tthātmakam brahmatatvaṁ tat tāvat bhāti sāksāt gurupa-
vanapure hanta bhāgyaṇ janānām | etc.

F. 18 marg.: venasya kathā |

F. 22 marg.: ajāmilakathā |

F. 24b marg.: hiraṇyākṣakathā |

F. 25 marg.: narasiṃhāvatāram |

It ends:—ajñātvā te mahatvaṁ yad iha nigaditaṁ vi-
śvanātha kṣamethā(h) | stotraṇ caitat sahasrottaram adhika-
taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutīṣu
ca januṣā stutyatāvarṇanena sthitaṁ līlāvatārair idam
iha kurutām āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ
nārāyaṇīyam samāptaṁ || || śrīgurubhyo namaḥ || etc.

141.

WHISH No. 143.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ 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 *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahāra-kāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{2}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:—Kollam tollāyiratta empattañcāmata makaramāsaṃ añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Siṃhaḥ karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam :

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{7}{8} \times 1\frac{1}{4}$ 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 (?) nityakāmeśvarī klīm sarvasatvavaśanka-

¹ Indistinct.

rīsenah sarvastrīpuruṣavaśankarī aim klīm sauḥ sauḥ klīm
aim hrīm namo bhagavativiccai (?) mahātripurasundaryyai
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 limganābhau
hrdayasarasiḥ tūlumūle lalāṭe dvaipatre ṣoḍaśāre dvidāśa-
daśadale dvādaśārdḍhe catuṣke vāsānte bālamaddhye ḍa-
phakarasahite kaṇṭhadeśe svarāṇāṃ haṃsan tatvārthā-
yuktaṃ sakalādaḷayutaṃ varṇnarūpan 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):—caturbhujam mahāviṣṇum śaṃkhacakraḡadādharam
manasā cintaye devaṃ mānasasnānam ucyate khasthitam
puṇḍarikākṣam mantramūrttim hariṃ smaret anantāditya-
sankāṣam vāsudevaṃ caturbhujam śaṃkhacakraḡadāpatma-
dhāriṇam vanamālinam śyāmalam, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha
pātram viti | om prakṛtya vikārabuddhimataśrotravak-
cakṣujihvāghrāṇavākpāṇipādapāyūpastha-śabdasparśarūpa-
rasagandha-ākāśavāyuvahnīsalilabhūmyātmanā āsuddhata-
tvena am ām aḥ aim ātmataḡtvena sthūladeham pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhaḡpūjā | gāṃgaḡgāyai viśvarūḡpāyai
śaśivāmṛtāyai nārāyaṇāyai namo namaḥ |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra
ṛṣiḥ amṛtagāyatri cchandaḥ sarjživani (read saṃjivani?) -
rudro devatā aim śukraśāpāṇam klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgaṇapataye namaḥ śrīmadvāḡdevatāyyā tvā gaṇanātham
praṇamya ca natvā deśikanāthaṃ ca śivānandarasaṃ
bruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthita
sthairyopaghnām upetya bhaktilatikā śākhopaśākhā sthita
uccair mmānasakāyamānapāṭalīm ākramya niṣkalmaṣā
nityābhiṣṭaphalapradā bhavatu me salkarmmasamvar-
ddhitā ॥ 50 ॥

144.

WISH 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: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise
on astrology.

It begins:—śṛigaṇapataye namaḥ aviḥnam astu śrī-
sūryādisarvagrahebhyaḥ namaḥ (1) sūryendvagnivilocanam
girisutāraktam budhāntasvṛkam deveḍyam rajatācalendra-
bhrgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvighra-
mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālākūṭa-
gulikaṇ cellūranātham śivam | 1 | maddhyāṭavyadhipam
praṇamya kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtim
vicārya bahudhā praśnāgamān aṇjasā samgrhyāpi gurū-
ditam laghudhiyā(m) bodhāya padyair nnavaiḥ pṛcchāsam-
graham ādadhāmy aham asau deyva(read daiva)jñatustyai
bhavet | 2 | skandheṣu triṣu saśramah kṛtamanās siddhānta-
bhedeṣu vā pañcasv āttamantrattamo (read °manastamo?)
nipuṇadhīrācāryavān satyavān daivajñāḥ kṛtanityakarma-
karaṇo japtāttamantro grahān pañcāmgeḥṣaṇapūrvakam
hi gaṇaye dāstāntata (?) svasthadhī(h) | 3 |

F. 2b:—daśabhir nnavasamyuktaiḥ padyair iti samirita
dūtalakṣmādikāddhyāyāḥ prathamah praśnasamgrahē ॥

F. 4b:—iti sārasamgrahē praśnaśāstreṣṭamamgāddhyāyo
dvitīyāḥ ॥

F. 5b:—iti sārasamgrahē praśnaśāstre sugrīvapraśnā-
ddhyāyas tṛtīyāḥ ॥

F. 22:—iti sārasamgrahē praśnaśāstre grahavivaraṇā-
ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnaḥ ॥ ślokanāṃ

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam vimśatislaukair (sic) ity evam
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ ॥ iti praśnasam-
graham samāptam ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
napatim sūryendubhūvṛtividvāgisāsphujidāki(?)rāhuśikhino
devān gurumś cākhilān kṛṣṇiyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyahitāya samgraham aham vakṣyāmi samkṣepataḥ janma-
yuktaphalāni janmasamayē jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtam prāhne prcchatu prcchakas tv abhimatam
nirddhārya buddhyaiva tad ramye bhūmitaleṣu maṅgalayute
cakram likhed daivavit | etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidaśā sāddhyā tatas
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b):—hariḥ śonarkaniśākarakṣiti-
javim (?) ² jīvāsphujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgisvarim praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur ³ llokānām hitakāmyayā dvijavaraś
ṭikām karoty albhutām |

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Śatpañcāśikā* of *Prthuyāśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2993).

² keśājārka° . . . °vijjivā°. Ind. Off. MS.

³ 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 Tarkasamgrahadipikā the date Kollam 997 (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 śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhighātāḥ jijñāsā tadapaghātake hetau drṣṭe sārthā cen naikāntātyantatobhāvāt | etc.

It ends (f. 7):—iti sāmkyāsaptati samāptāḥ | ṣaṭ-triṃśatā samghaṭitāya tatvais tvagādisaptāvarāṇo bhavāya etc.

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—hariḥ śrīgaṇapataye namaḥ || adhi-gatatatvālokaṁ lokottaravādinam praṇamya munim kriyate saptatikāyāṣ ṭikā jayamaṅgalā nāma prekṣāvantanukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṃśatiḥ | tathoktaṁ pañcaviṃśatitattvajño yatra kutrāśrametaraḥ jaṭi muṇḍi śikhi vā vimucyate nātra saṁśayaḥ | etc.

It ends (f. 62):—iti śrīmatparamahamsaparivrajā(read °parivrajakā)cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-Śaṅkarabhagavatā kṛtā sāmkyasaptatitṭikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasa-ptati*, 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 juṣamānā bhajanto jahaty enām bhuktabhogān numas tām | Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tattheśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, etc.*

It ends (f. 40):—*iti śrī-Vācaspatimiśraviracitā sām-khyasaptatiṭhikā samāptaḥ || kumudānīva cetāmsi bodhayanti satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tattvakaumudī || akṣaram yat paribhraṣṭam mātrāhīnan tu yat bhavet kṣantum arhanti vidvāmsaḥ kasya nāsti vyatikramaḥ || śrī-gurubhyo namaḥ || || ||*

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—*te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātur upadeśamātrā devavivekakhyātimanti muktāni babhūvuh, etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam-bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaram sām-bamūrttim prapipatya girām gurum ṭikām śiśubhitam kurve tarkasa(m)grahadīpikām | etc.*

It ends:—*ity Annambhaṭṭopādhyāyakṛtatarkkasam-grahadīpikā samāptā || || śrīmahātripurasundaryai namaḥ || etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annam-bhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkaṣaṃgrahaḥ tarkkaṣaṃgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: $7 \times 1\frac{3}{8}$ 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 *Veṭkatanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṃ śrī-Vemkiṭeṣaṃ gurum natvā Vemkiṭanāyakas tv anudinaṃ jātopayayāt¹ sudhiḥ etc.

F. 22b breaks off with the words:—rāhau vilagne sakuṇjerkaputre rāhau br̥hatbījmiḥāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the *Balakāṇḍa* of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpa-ghnaṃ puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmaca-ritaṃ sarvapāpaiḥ pramucyate, and ends:—iti śrīrāmāyaṇe ādikāye śrīyāmadvādikāṇḍe śrīnāradaṇḍe śrīsaṃkṣepo nāma prathamā sarggaḥ || . . . śrīgaṇapataye namaḥ |

¹ Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—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: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhṛguna-
ndanah grāmaṇin kalpayām āsa tasmin saptadaśa dvijān
kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-
ryāya rāmas tu lakṣmīśāyālaye nrpa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ||

F. 39 b:—iti śrībhūgolapurāṇe pañcāśodhyāyaḥ ||

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-
yudhiṣṭhirasaṁvāde addhyāyaḥ ||

F. 92:—iti keralotbhava nilānadimāhātmye pañcamo-
ddhyāyaḥ ||

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasaṁvāde
keralamāhātmye saṁkṣepo nāma prathamoddhyāyaḥ ||

F. 155:—ity agastyasaṁhitāyām keralotbhava ikṣunadi-
māhātmye pañcapanāśodhyāyaḥ ||

It ends:—iti keralotbhava sthaleśamāhātmye catuṣṣaṣṭiś-
śatatamodhyāyaḥ || 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: 17th or 18th 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 Yajñavaibhavaḥkhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ||

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ || śivamāhātmyakhaṇḍas samāptaḥ ||

The Jñānayogakhaṇḍa ends (f. 83):—iti ... jñānayogakhaṇḍe samādhividhir vimśatitamoddhyāyaḥ || samāptā jñānayogakhaṇḍaḥ ||

The Muktikhaṇḍa ends (f. 112):—iti ... muktikhaṇḍe navamoddhyāyaḥ || muktikhaṇḍas samāptaḥ ||

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavaḥkhaṇḍa.

149.

WHISH 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: 18th cent.?

Character: Malayalam.

(1)

The *Abhijnānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotrī) ye dve kālāṃ vidhatta śrutiviśayaḥ yā sthitā vyāpya viśvaṃ yā āhuḥ sarvabhūtaprakṛtiḥ iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhir iśaḥ | naipatthyābhimukhaṃ avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya nañi |
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariṣad eṣā adya khalu
Kālīdāśagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first *Anka* ends f. 16 b, the 2nd A. f. 30, the 3rd A. f. 42, the 4th A. f. 58, the 5th A. f. 72 b, the 6th A. f. 94 b.

It breaks off (f. 109 b) with:—api ca | tava bhavatu
vidaujāḥ prājyavṛṣṭi(h) prajāsatatayajñas (sic) svarggiṇo bhā-
vayālam yugaśataparivartā. (Verse 193 in Böhtlingk'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
śrīmatkailāśaśaile sakalagaṇacamūcakrasampūrṇasānau sā-
nandam pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahr̥dyām anīṣam anusaran dakṣajāmikṣu (?)
cāpakṛīḍābhedair anaiṣīt kamapi sa samayaṃ somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajivaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraṣeṣaṃ samāpya svasthā svaṃ svaṃ nivā-
saṃ prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-
jñaprabandham samāptam || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhiṃ dustaraṃ sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntam pāṇim pārthātmajenātbhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais
saha śamanasuto mātṣyapuryāṇy avātsīt | etc.

It ends:—mātrvācam acirān nīṣamya padatārit (?)¹ vīṇi-
namaskaric (?) cādareṇa nijasodaraṇ ca samudam praṇamya

¹ The metre requires a short syllable.

śamanātmajaṃ yātudhānaparamesaḥ kollupatināśumārutasu-
tan teli (?)¹ * ādi devacaraṇāravindamakakān vila * (?)²
karutibhinān ||

150.

W^HISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malavalam.

The *Tantrasamuccaya*.

It begins:—*hariḥ śrīgaṇapataye namaḥ aviḥnam astu śrīgurave namaḥ | śrīmatṣaṭguṇasambhṛtaṃ vapur adhiṣṭhāyānugrṇāti yaḥ śraddhābhaktipavitratoṣaṇaṇai svāraṃbbabhūkārukaiḥ pūrṇṇānandarasaṇubhūr ativiṣādān (?) tarppito yajvanas tan devaṃ nṇigamāgamādyadhigataṃ nityaṃ samārādhṇuyāḥ (?)*³ | *gurudivākarabhadraṇakṭākṣarusphuritaḥ(t)kamaḷodarasambhṛtaḥ likhitāsmi atha tantrasamuccayaḥ, etc.*

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ
samāpi śaṣṭhaprakṛtiṭa (*sic*) kṛtapādapiṭhapratimāvarakapi-
thikā pratisthah ।

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-
parikalpanāprakāraḥ paṭalaḥ kalaśaprasādhana itatsnapanā-
khyāndavarosta samāptah ।

It ends:—balipīṭhamahāddhvajādijjtena vihitair ddeva-
viuddhyavasrutais tatsuliśoddhya (*sic*) || || || || iti samnta-
samucceye samāptaḥ | (*sic*) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

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

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires —.

² The metre requires \cup_\cup for vila*.

³ 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 *Maṅkhuka*. Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamaṅkhuka.' 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 Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the Alaṃkāraśāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācaṃ devīm trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhaṭa-prabhṛtayas tāvac cirantanālaṃkāra-kārāḥ pratiyamānam artthaṃ vācyopaskāra-katayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvaṃ || iti Maṅkhuko vitene kāśmīrakṣitipāsāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamukhena vā iti trayāḥ prāyāḥpakṣāḥ ādyepya alamkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyaḥ ||

152.

WHISH No. 155.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ 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 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasiṃha'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 śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṃ gorocanārucilalāṭavilocanaṃ vaḥ anyonyagāḍhaparirambhanipīḍanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | adyāpy abhinnaṃudro yortthārtthibhir Amarakośa eṣa budhāḥ utpātyate yatheccham grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasaṃastair nnirukṭinigaḍābhyāṃ iti saptāṣṭaiḥ pathibhir nnāmnāṃ pārāyaṇaṃ kurmmaḥ bhagnā abhidhānākṛto vivarītāraś ca yatra vibhrāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābdhes sopi maṃsyate candra ity atra kiṃ kurmo gatānugatikaṃ jagat | vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇim karasaṃpuṭena sāretarāntaravicāracaṇān pratirīṣyaṃs tenāham eva bata durjjana cakravartti | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghātane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas sampūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṃkirṇavarggas sampūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ | lakṣaṇayābhinavaḥ | adhrṣtopratibhaḥ || śuddho varṣā ca | vidvatsupragalbhaḥ viśāradau | vigataś śāradopratiḥhatvan 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 munivaro Vyāsābhīdhānoniśaṃ yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvānasya kalāharer avikalā lokopakārodyatād rāg asyandata bhāratāmṛtajhari yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtyantaṃ rajanīmukhe svapitaraṃ stutyan trilokījanair nṛityan tan nijakarṇatālavavanair atyantam ānandayan āghnānaś ca yathālayaṃ bhuvi karāgreṇorunādaṃ kṛpānighnātmā sa hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte śaṣṭha stabakaḥ || || atha bhūpatir atbhutāvadānam guṇasamprañjitasarvajīvalokaṃ yuvarājapade yuvānam enaṃ bhāratam modabharāṇcitobhyaśīcat | 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: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Malayalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—*hariḥ ataḥ paraṃ pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus samsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi samsārasandhānā hāvanī muktir iṣyate kāmakrodhaś tathā lobho mohaś ca mada eva ca । mātsaryāṇ ceti ṣaḍvarggo vairi jñeyo mumukṣunā yamaś ca niyamas tadvad āsannam prānadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.*

F. 8:—*iti prayogasāre pañcamah paṭalaḥ ॥ ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhīne ca karmani dikvidikṣaṃśaye prāpte śamkuś śaraṇam ucyate, etc.*

It ends (f. 9b):—*praśastasūtrasūkṣman tu śamkunaivā-vadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastaviṣayam vivicya kāryyāni karmanibandhanāni । iti prayogasāre ṣaṭdvimśaḥ paṭalaḥ ॥*

(5)

Fragment of a work of the *Prayoga* kind, on witchcraft and domestic rites.

It begins:—*hariḥ meṣamāṃsamalākīrṇatatkēṭāmīśadhū-pitāḍādimīphalasanpattim mahatīm labhate parām । yasya kasyāpi māṃsena gokṣīraguḷasaṃginā tena siktena nāraṃgī sūssvādākhyā* phalośritā । prathamam kusumo meṣaḥ kuṭhāreṇa kṣate krte jaṃghāyām tilacūrṇena samena madhu-sarppiṣā । etc.*

F. 1 margin:—*pādapadohalaparakāraavidhi.*

F. 1b marg.:—*vṛkṣasecanam.*

F. 2 marg.:—*vijāropanam. (Read bijā°?)*

F. 2b marg.:—*vṛkṣavaicitryadohalābhedāḥ bijastambhanam.*

F. 5 marg.:—*tilakosarvalokavaśyakaram.*

* The reading of the syllable *ssvā* is doubtful.

- F. 5b marg.:—*ṛtunāśam*.
 F. 8 marg.:—*vañjiraprakriya*.
 F. 9 marg.:—*payastambhaḥ*.
 F. 10 marg.:—*bhūnāgatailaparakārah. bhūnāgolpatti-prakārah.*
 F. 11b marg.:—*dirghakeśakaraṇam. keśavṛddhiḥ*.
 F. 12 marg.:—*karṇavṛddhiḥ. kucavarddhanam*.
 F. 12b marg.:—*strīmukhakāntikaraṇam. śyāmikāharaṇam. kāntisaurabhakaraṇam*.
 F. 13 marg.:—*śarīradurgandhaharaṇam | dorddurāmodaharaṇam | vadanadurgandhaharaṇam | kāntisaurabhakaraṇam |*
 F. 13b marg.:—*sussvarakaraṇam. atibuddhiprayogaḥ. kṣulpipāsāharaṇaprayogaḥ*.
 F. 14 marg.:—*pipāsāharaṇam*.
 It ends (f. 14):—*dugdhayuktaṃ phalaṃ dhātryādinaikaṃ peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu taṃ daśarātreṣu samhanti pipāsāṃ 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: $10 \times 1\frac{1}{4}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Dte: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Simharāja*, 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 antarāyāndhatamasavidhvamśanavibhākaraṃ daityavar-*

tmopamarddendū vande karimukham mahah (read aham?) |
 uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
 gadheyan tam prasannaṁ dakṣiṇāmukhaṁ | setuṁ vyākhyā-
 narūpaṁ gahanam akṛta yaś śāstrasāhityasindhor buddhyā
 baddhvā yathārtthāṁ vyaracayata nijāṁ sindhubandheti-
 samjñāṁ natvā tam yāyajūkaṁ nigamavidhividam tātam
 asya prasādād vyaktaṁ rūpāvatāraṁ viracayati mitam
 Simharāt prākṛtiyaṁ | iha prākṛtaśabdās tridhā | sam-
 skṛtasamās samskṛtabhavaḥ deśyās ceti | etc.

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ || athājantā
 striliṅgā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya dīdāro
 bhavati | tuhmārā | ahmārā | anyādrśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—****: ssagrhnau drśigrahoḥ | vassadi |
 grhnadi || || iti sakalavidyāviśāradasya Samudrabandhaya-
 jvanas sūnūnā Simharājanāmadheyena viracite prākṛtarū-
 pāvatāre śaurasenyādivibhāgas samāptaḥ ||

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: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaliṅgānūsāsana* by *Amara-
 sinha*.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu |
 yasya jñānadayaśindhor, etc.

It ends*:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte
 kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cā-
 nuvakaś ca kuḍumgakaḥ liṅgādisaṁgrahavarggaḥ || iti tṛti-
 yakāṇḍas samāptaḥ | *Amarakośakāṇḍam* etc.

* Leaf damaged.

* See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{4} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th 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 śāntaṁ kumāraṁ śaṁkarātmajam devā
** danam skandam Agastyāḥ paripreccati bhagavan dar-
śanāt tubhyam antyajasyāpi saṁgatiḥ saptajanmasu vipra-
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānāṁ
sarveṣāṁ anukampakaḥ atas sarvahitan dharmam saṁ-
kṣepāt prabavihi me dharmā bahuvidhā devyai devena
kathitāḥ kila te ca śrutās tvayā sarve preccāmi tvām ahan
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kīdrśam
limgerccitaś śivaḥ kena vidhinā samprasīdati vidyādānaṁ
ca dānānāṁ sarveṣāṁ uttamaṁ kila tac ca śrutau dvije-
ndrānāṁ nānyeṣāṁ samudāhṛtam tat puṇyam sarvavarṇā-
nāṁ jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma
prathamoddhyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma
dvitīyoddhyāyaḥ ||

F. 74b:—iti . . . pāpagativīṣeṣo nāma saptamoddhyāyaḥ ||

F. 97:—iti . . . svargginārakicihnāddhyāyo nāma ||

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyā-
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame
gomāhātmyan nāma dvādaśoddhyāyaḥ || śivadharmottaram
samāptam || namaś śivāya ||

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{8}$ 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: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th 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 māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya |
Sañjaya uvāca | dr̥ṣṭvā tu pāṇḍavānikam vyūḍhan Duryo-
dhanas tadā ācāryam upasaṃgamyā rājā vacanam abra-
vīt | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkr̥ṣṇārjunasaṃvāde arjjunaviśādayogo nāma
prathamodhyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībha-
gavān | param bhūyaḥ pravakṣyāmi jñānānām jñānam utta-
mam ya(j) jñātvā munayas sarve parām siddhim ato ga-
tāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf
begins: — mūlāmbhoruhamaddhyakopavilasatbandhūkarā-
gojvalān jvalājālajitendukāntilahari[m]m ānandasandāyinīm
helālālitanīlakuntaladharān nilottariyāmsukām kollūrādinī-
vāsinīm bhagavatīm dhyāyāmi mūkāmbikām | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23,
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklā-
mbaradharam viṣṇum śaśivarṇṇam caturbhujam prasanna-
vadanam dhyāyet sarvavighnopaśāntaye | on namo bhaga-
vate vāsudevāya on namo bhagavate puruṣottamāya on
namo nārāyaṇāya on namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharāṇyudhaḥ | hariḥ | iti
om kīrttanam yasya keśavasya mahātmanaḥ nāmnām sa-
hasran divyānām aśeṣeṇa prakīrttitam ya idam śṛṇuyān
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 *Śaṅkarācārya*. See Haeberlin's
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śṛigaṇapataye namaḥ avighnam astu śivas
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan
devo na khalu kuśala spanditum api atas tvām āraddhyām
hariharavirīncādibhir api praṇantum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis
sudhāsūteś candropalajalalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaraṇan tvadīyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-
likṛtakālākūtācchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā 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: 17th 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 *Bahvṛcabrahmaṇa-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam
karmmadhigatam yasmin mahad ukthākhyam śāstram

brhātī sahasralakṣaṇaṃ śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladēvatādivibhedaviśiṣṭa-
prānavijñānena samuccicirṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-
bhavat samabhavat iti || iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamṣaparivrājakācārya-śrī-Śaṃkarabhagavatpā-
dakṛtau bahvṛcabrahmaṇopaniṣadvivarane prathamoddhya-
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamṣaparivrājaka-Śaṃkarabhagavatpādakṛtau bahvṛcabrah-
maṇopaniṣatṭikā samāptā || || brahmaṇe namaḥ || śrīguru-
bhyo namaḥ || śrīdurgāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

Śaṅkara's Commentary on the Saṃhitā-Upaniṣad, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas saṃhitāyā upaniṣad ity ādyā
saṃhitopaniṣad asyās saṃkṣepato vivaraṇaṃ kariṣyāmaḥ
mandamaddhyamabuddhinām api tadartthābhivyakti syād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamṣaparivrā **** rabhagavat-
kṛtau saṃhitopaniṣadvivaraṇaṃ sa ** || ** ya namaḥ ||
śrīkṛṣṇāya namaḥ || śrīdurggāde * ai ** || akhilabhuvana-
hetun nityavijñānamūrttim sakalajanahr̥disthaṃ sarvadāvā
**** n devadevam praśam *****

159.

WHISH No. 165.

Size: $11\frac{3}{8} \times 2$ in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāranya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumartthāms caturō deyād vidyātīrtthamaheśvaraḥ | natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kriyate trptidīpasya vyākhyānam gurvānugrahāt | trptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratitīrtthagurus tasya śrutivyākhyānarūpatvād vyākhyeyāṃ śrutim ādau paṭhati | ātmānaṃ ced vijānīyād ayam a + iti pūruṣaḥ, etc.*

F. 63 b:—*iti śrīparamahamṣaparivrajakācāryya-śrī-Bhāratitīrtha-Vidyāranyamunivaryyakimkareṇa Rāmakṛṣṇā-khyaviduṣā viracitā trptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikāṃ | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāranyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | etc.*

It breaks off (f. 82b) with the words:—*iti proktaṃ yamenāpi prcchate naciketasa iti | uktam arttham upa-saṃharati | iha vāmarāṇe vāsyā 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: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyarthhan naumi brahmācyutārccitaṃ | gaurivināyakopetaṃ śaṃkaraṃ loka-śaṃkaraṃ || 1 || vedārtthasaivaśāstraājño Bhaṭṭakobhū(d) dvijottamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||*

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākaraḥ 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 gajendravadanaṃ vāmāṃkārūḍhavalla-
bhāṣiṣṭaṃ | kuṃkumaparāgaśoṇaṃ kuvalayinijārakorakā-
pidaṃ | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrttiḥ | kāñcananikuñjavāṭīkandaladamaripraban-
dhasaṃgitaḥ || 2 || ... tatra catuṣṣatayojanapariṇāhan
devaśilpinā racitaṃ | nānāsālamanojñān namāmy ahan
nagaram ādividyāyāḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣkṛtaṃ sevyam | amṛtamayakāntikandalam antaḥ kala-
yāmi kundasitaṃ indum | 102 || śrimgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Br̥haspati*, in
6 Adhyāyas.

It begins:—Br̥haspatir athācāryya indrāya nītisarvasvam
upadiśati | ātmavān [n]rājā | ātmavantaṃ mantriṇaṃ āpā-
dayet | daṇḍanītir eva vidyādharṃmam api lokavikruṣṭaṃ
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śrī-
gurubhyo namaḥ | śubham astu |

(4)

First Part of the *Subodhinī*, a Commentary on the
Br̥hajjātaka of *Varāhamihira*.

It begins:—śrīgaṇeśāya namaḥ | ātmāyate svātmaavidān
janānāṃ mārgāyate janmavivarjjitānāṃ | dipāyate yo jaga-
tām abhiṣṭaṃ dadātu nas sonyatarānavekṣaṃ | yā horā
racitā Varāhamihirācāryyena nānārtthini tasyā matgurude-
vatānanasarojātaprasādāgataṃ | etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśāstre saṃjñāddhyāyaḥ prathamāḥ || hariḥ

om || śubham astu atha grhayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha . . . sacivau
preṣyaḥ sahaḥ || 1 || kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{7}{8} \times 1\frac{5}{8}$ 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 saṃmuditam
ajñānaṃ timiravarttibhyo tajjñānaṃ divyayutam vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārtham
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñena* || 2 || etc.

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatṛiṃsoddhyāyaḥ || || Kṛṣṇīyam samāptaṃ ||
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | etc.

162.

WHISH No. 172.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |
tajjñānaṃ divyayutam vakṣye tasmai namaskṛtyaṇ jyotiṣa-

* See below No. 162 for various readings.

phalam ādeśaḥ phalārttham ārambhaṇam bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words: — śaśisukrābhyām iṣṭe śītir
gṛāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: $14\frac{1}{2} \times 2$ 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 Bhaṭṭā-
cārya*, followed by the Author's own Commentary *Siddhā-
ntamuktāvalī*.

It begins:—** śṛigaṇapataye namaḥ avighnam astu śrī-
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūtidu-
kulacorāya । tasmai kṛṣṇāya namas samsāramahīruhasya
bijāya dravyaṃ guṇas tathā karma sāmānyaṃ saviśeṣakaṃ
samavāyas tathābhāvaḥ padārtthās sapta kīrtitāḥ ॥ 2 ॥
kṣityaptejomarudvyomakāladigdehino manah । dravyāṇy atha
guṇā rūpaṃ raso gandhas tataḥ paraṃ ॥ 3 ॥ sparśas sam-
khyā parimitiḥ prthaktvañ ca tataḥ paraṃ । samyogaś ca
vibhāgaś ca paratvañ cāpa(ra)tvakaṃ । 4 ॥ etc.

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ॥

It ends:—iti śrīmahopādhyāya-Pañcānanabhaṭṭācārya-
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śṛigurubhyo
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 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma
mā mi mī mu mū mṛ mṛ mṛ mṛ me mai mo mau ma mama — ya yā
yi yī yu yū yṛ — na nā ni nī nu nū nr nṛ nṛ nṛ 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 hataṅvān karmimaṇi hana iti niniḥ tatra hi kutsitagrahaṇam karttavayam ity uk-tam yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananan tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20 b:—iti bhartṛkāvyaṭīkāyāṁ jayamaṅgalābhidhānā-yām adhikāra-kāṇḍe prathamah paricchedāḥ || sugrīvasamā-gamasamjñakah pañcamas sarggaḥ ||

The last (?)¹ leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara | mriyāmaha ity ādi | he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-raparigrahaṇam pati[ta]m labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāṁ ceti phiṇ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye nuṁ | apaśyantaḥ anupalabhamānāḥ ||

165.

WHISH No. 176.

Size: 14 × 1 $\frac{7}{8}$ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *Rgveda-Saṁhitā* 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 ˆ at the bottom of the line, e. g. kva ˆ in V, 30, 1. At the end of unaccented words we find the sign ˘ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² 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 | yajñāsya | devām | ṛtvijam || hótāram | ratna—dhātamam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyah ||

The second Aṣṭaka begins:—prā | vaḥ \curvearrowright | prāntam | raghu—manyavaḥ \curvearrowright | āndhaḥ | yajñām | rudrāya | mīlhūse | bharaddhvam \curvearrowright || etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas¹: 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 (Śrisūkta), IX and X are not found.

166.

WHISH No. 177.

Size: $19 \times 2\frac{1}{4}$ 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 | divāḥ | vya | asyā | pra-sántā | aśvinā | huve \curvearrowright | jaramāṇaḥ | vya | arkkaīḥ | etc.

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

¹ See Professor Max Müller's 2nd Edition of the *Rigveda-Saṃhitā* with Sayana'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 | āsati || 49 || gati-tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bindudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 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 *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTĪH of the SĀMA-VEDAH; 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 vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā | vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā | tsā ve i bā aū hō vā | hī tū ṣī | di 7 pa 9 mā 9 jho || ā te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā i | ni ghai hō tā satsi barhā i ṣī | baverhā i ṣā aū hō vā | bajarhī ṣī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṃśati prathamah || F. 3:—pañcadaśa dvitīyah || F. 4b:—ekaviṃśatis tṛtīyah || F. 7:—dvaviṃśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samāptam ||

F. 30b:—dvāvimsāti śaṣṭhaḥ || sāmam 132 || bahusāmi samāptam || om tvāṣṭri sāmā || i paṁ kha yantiḥ || *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa śaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājayārkkau dvau || a pa bhi tvā śu || *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśaṣṭamaḥ || brhati samāptam || sāmam 150 ||

F. 58:—trayodaśa tritīyaḥ || trṣṭup samāptam || om śaikhaṇḍinam || gā yi yā || *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturvimsāti caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaṁ samāptam ||

F. 116:—pañcatrimśad ekādaśā || pavamānam samāptam || sāmam || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṁ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśaṣṭamaḥ || tritīyaparvaṁ samāptam || hariḥ om || āraṇam samāptam || sāmam 248 ||

F. 156:—daśa tritīyaḥ || śukriyaṁ samāptam || F. 157 ends:—hi ma sthi kā ā pre || dā ka yo || ā ci || di 6 pa 6 ma 2 kā || gāyatram samāptam || śubham astu śrīguru-caraṇāravindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnin duku || agnirvatrā dhudhedi || preṣṭha chodhau kū || tva-nnojhego || ehyundainr || ā te the jū || tvam agne bi || agne vivasvad agho ekonavimsāti prathamam || namas te ḍu || dūtam vo nū || *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyaṁ samāptam || vi dāma ghavanvi dārāyendran dhanasya cauṭi dhu || ā i vā no || u dvaya nte || tatsaka || śakvari samāptam || prakṛti-calākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhaṭa*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittaśleṣmakṣataksayaiḥ kṣayāyo-pekṣitās sarve balināś cottarottaram | teṣāṃ bhaviṣyatām rūpam kaṇṭhe kaṇḍūrarocakaḥ śūkapūṇābhakaṇṭhatvam tatradho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmin kaṇṭhe ca samsajan śirasrotāṃsi sampūryya tatomgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam ruciḥ pattir balaṃ varṇṇaś ca hiyate | kṣīṇasya sāsrṇmūtratvam syāc ca prṣṭhakaṭi-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśivratamāhātmya*, *Jayantimāhātmya* from the *Skanda-Purāṇa*, *Jayantivrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vrātānām uttamotta[motta]mam kṛt[v]ārthosmi na sandehas tvalprasādād adhokṣaja | anyo me saṃśayo bhūyād dhr̥di śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām rte devakīputra sarvajña yadupuṃgava ekādaśivratam idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśivratamāhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantimāhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānājñānatejase | śrī-Nāradaḥ || jayantyāś caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhavañ caṣṭamiṣu ca jayam puṇyañ ca kurute kṣayam pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyaṃ sampūrṇaṃ ॥

The Jayantivrata begins (f. 41b):—ataḥ paraṃ prakṣyāmi jayantivratam uttamam caturvarggapradan nṛṇāṃ vaiṣṇavānāṃ viśeṣataḥ anantaṃ putradaṃ śrīdaṃ monta- (read mokṣa)daṃ ca viśeṣataḥ śrāvanyāṃ kṛṣṇapakṣe ca tithitrayam anuttamaṃ saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pārātrayan niśā caiva dinatrayam ataḥ paraṃ budhaś ca guruś ca śukrau ca pārātrayam udāhṛtaṃ, etc.

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam ॥ hariḥ śrīgaṇapataye namaḥ ॥ arāṇye varttamānās te pāṇḍavā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dr̥ṣṭvā yathā- nyāya(m) praṇipatyedam abruvan ॥ vayan duḥkhena sañjātāḥ prthivyāṃ puruṣottama katham muktir vadāsmākam anantāḍ dukhasāgarāt ॥ śrīkṛṣṇa(h) ॥ anantavratam asty anyat sarvapāpaprāṇāśanam sarvapāpaharan nṛṇāṃ strīṇāṃ caiva Yudhiṣṭhira ॥ etc.

F. 54 ends:—itthaṃ vratan devapurohitena labdham purā Bhāskararasannikarṣāt tasmād amartyā manuṣjāś ca jagmur vrataṇ caritvā sakalān abhiṣṭān ॥ iti Bhāskara- matamāhātmyaṃ samāptaṃ ॥ ॥

169.

WHISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṃgraha*, by *Annambhaṭṭa*.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu[h] śrīgurubhyo namaḥ ॥ nidhāya hr̥di viśveśva[ra]ṃ vidhāya guruvandanam ॥ bālānāṃ sukhābodhāya kriyate tarkasaṃgrahaḥ ॥ etc.

It ends:—Kāpādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkasaṃgrahaḥ ॥ tarka-

samgrahas samāptāḥ || jagataḥ pitarau vande vārppati
parameśvarau || śrīkrṣṇāya 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 *Manimañjarī*, 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 devam etc. See the beginning in
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-
namaskāraṁ karoti | sukhasantānasiddhyartthan naumi
brahmācyutārccitaṁ | gaurivināyakopetaṁ śamkaraṁ loka-
śamkaraṁ | spaṣṭortthaḥ, etc.

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahāraḥ | sonantam āpnoti jayaṁ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaravyā-
khyāyāṁ maṇimañjaryāṁ ṣaṣṭhoddhyāyāḥ pūrṇaḥ || hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ ||
vṛttaratnākaravyākhyānaṁ samāptaṁ || śrīsarasvatyai na-
maḥ | etc. (Date in Malayalam).

171.

WHISH No. 183.

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

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ 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 mātaraṃ me madhukaiṭabhaḥgñi mahi-
saprāṇāpahārodyame helānirmmitadhūmrālocanavadhe he
caṇḍamuṇḍārdḍini niśśeṣīkṛtaraktabījanidhane nitye nisum-
bhāvahe sumbhaddhvamsini saṃharāśu duritaṃ durgge
namas teṃbika | 1 | traiva(r)ṇyānāṃ guṇānāṃ anusaraṇakalā-
kelinānāvataṛais trailokyās trāṇaśilāṃ danujakulavanivahni-
kilāsaśilāṃ devīm saccinmayīn tāṃ vipulitavinamatsatrivar-
ggāpavarggāṃ durggāṃ devīm prapadye śaraṇaṃ ahaṃ
aśeṣāpadunmūlanāya | 2 |

The Durgāṣṭaka ends f. 2:—etat santaḥ paṭhantu stavam
akḥilavipatījyālatūlānalābhaṃ hṛnmohaddhvāntabhānuprati-
mam amitasamkalpakalpadrukalpam daurggāṃ daurggatyā-
ghorātapatuhinakaraṇaprakhyam auho(?)gajendraśreṇipāñcā-
śyadeśyaṃ suvipulabhayaḥkālāhitārṇyaḥprabhāvaṃ | śrīdevyai
namaḥ |

The Hastāmalakam (f. 2b) begins:—hariḥ nimittaṃ
manaścakṣurādipravṛttau nirastākḥilopādhir ākāśakalpāḥ
ravir llokaśeṭṭhanimittaṃ yathā yas sa nityopalabdhisvarūpo-
ham ātmā | 1 |

F. 3 ends:—tathā cañcalatvaṃ tathāpiha viṣṇau | iti
hastāmalakaḥ || See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallololla-
sitāmṛtābdhilarīmaddhye virājanmaṇḍivīpe, etc. See
above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutāṃ yaḥ
pūjayed cetasā sandhyāsu prativāsaraṃ suvihitaṃ¹ tasyā-
malasyācīrāt cittāmbhoruhamāṇḍape girisutānṛttaṃ vidhatte
sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmaṃgalā |
(Then follow some lines in the Malayalam language).

¹ The other two MSS. read suniyataṃ.

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: 18th or 19th 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 dadyāt | namasyann iṣṭa-devatān | sarvadusvapnajanitaṃ | doṣo na syatvu saṃśayaḥ (read syāt tv asaṃśayaḥ) || 8 || iti dusvapnaśā ** || śrīrā-mārppaṇam astū ||

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍīsataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṃkṣīr vibhramam bhrūr adhara vidhu-ratā keyamāsyāsyā rāgam pāṇe prāṇy eva nāyam kalayasi kalahaśraddhayā kin triśulam ity udyatkopaketūn prakṛ-tim avayavān prāpayanty eva devyā nyasto vo mūrddhni muṣyān marudasuhr̥dasūn saṃpharann 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 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Āryādviśatī* 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: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciram prajāḥ paryapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarām jñātvā mantrimukhyān āhūya anujam Muñjam mahābalam ālocya putraṁ ca bālam vikṣya vicārayām āsa | yady aham rājyabhārādhāraṇasamarttham sodaram apahāya rājyam putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālam me putram Muñjo rājyalobhād viśādinā mārāyisyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇam || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putram bhrātaram vā suhṛttamam | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyam Muñjāya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divam gate sati samprāptarājyo Muñjaḥ buddhisā-
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
 gurubhyo rājanputram vācayati śrāvayati ca śāstrāṇi | evaṃ
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājnas
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
 kimapi prccha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhaiḥ | yā gurau pustake vidyā tayā mūḍhaḥ pra
 *** (॥ 4 ॥) māteva rakṣati piteva hite niyunkte kāteva
 cābhiramayaty apanīya khedaṃ | kīrttiṇ ca dikṣu vitanoti
 tanoti lakṣmīm kim kin na sādhayati kalpalateva vidyā ॥ 5 ॥
 tato rājā putrasya Bhojasya buddhyatiśayaṇ jātakaṇ ca
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhini | tathā
 hi | ekaṃ hanyān na yā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakam
 ॥ 6 ॥ etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvām bhūmim kaviddattam matvā udatiṣṭhat | kaviś
 ca tam abhiprāyam jñātvā punar āha ॥ rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne
 mayi nāyānti bindavaḥ ॥ 302 ॥ rājā antaḥpuram gatvā Lī-
 lādevīm āha | devi sarvām rājyam kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vidvan
 rājñā kin dattam | sa āha | na kimapi dattam | amātya
 āha | ***** (leaf broken) ākam paṭha | tataś ślokatu-
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikriyatām | kavis tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgātya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idaṃ sarvam
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
 yamūlyena rājyam idaṃ vikritam koṭidravyaṇ ca viduṣe
 dattam | ato rājyam bhavadīyam bhukṣva | rājā amātyam
 sammānitavān | anyadā mrgayārasena aṭavim aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhyā
 udakārtthan nikatakaṭabhuvam aṭan tad alabdhvā śrāntaḥ
 kasyacit taror adhaṣṭād upāviṣat | tatra kācit gopakanyā
 sukumārī manojñasarvāṃgī dhārānagaram prati takram
 vikṛitukāmā takrabhāṇḍam samudvahanti samāgacchat |
 āgacchantIn tān drṣtvā rājā pipāsayā etat bhāṇḍastham
 peyañ cet pibāmi buddhyā prcchati | taruṇi kim vahasi |
 sā ca mukhaśriyā tam Bhojam viditvā rājño bhavañ ca
 jñātvā āha | deva | himakundaśaśiprabhaśamkhanibham
 paripakvakaṭṭhasugandhi rasam | taruṇikaranirmmathitam
 piba he nrpa sarvarujāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ 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 Rāmakṛṣṇa.

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:—śuklāmbaradharam viṣṇuṃ śaśivarnaṃ caturbhujam | prasannavadanau dhyāyet sarvavighnopaśāntaye | śṛigurubhyo namaḥ || śrīrāmacandrāya namaḥ || oṃ iṣe tvorjje tvā vāyava sthopāyava 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 dvādaśa ca || gāvo gāvas siṣāsanti . . . catuḥpañcāśat || gāvo yonis samudro bandhuḥ | hariḥ om śubham astu śṛigurubhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpanam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane
dakṣiṇe pakṣe site vāre brhaspateḥ | anūrādhābhidhe tāre
caturtthitithisamyute | Rāmakṛṣṇasya putreṇa rāma-bha-
ktena dhimatā | Raghunāthena viduṣā likhitam vedapusta-
kam | abaddham vā, etc. . . . kṣantum arhanti santaḥ ||

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brahmaṇa*, in 3 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 dhattan tan me jinvatam | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyām
yat triṣu tasmād udvatīḥ sapta-triṃśat || varuṇasya prati
tiṣṭhati || hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pivonnām' yūyam pāta
svastibhis sadā naḥ || hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṁ
juhvati || hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇyaka-Kāṭhaka* (i. e. *Taittirīya-Brahmaṇa* 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. 8 b. 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 or Āraṇyaka- Kāṭhaka	{	" 104 — 111 =	Taittirīya-Brāhmaṇa III, 10
		" 112 — 120b =	" " III, 11
		" 120b — 130 =	" " III, 12

It begins:—bhadraṃ karṇebhiś śruṇuyāma devāḥ | *etc.*

The 1st Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇaṃ sahasraśīrṣābhyo bharttā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatim prayā-sāya cittam ekavimśatiḥ | cittiś śimginikośyābhyām || hariḥ om || śrīkṛṣṇārpaṇam astu || vāsudevārpaṇam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśānam | *etc.* which is the 6th Pra-pāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvārimśat | apaśyāmā prṇihi dvādaśa dvādaśā | pareyivāmsam āyātvotās te saptavimśatiḥ | 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 maddhye nākasyā prṣṭhe 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 hamsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthi-vyaikānnāśitiḥ || ambhasity upaniṣat || śrīkṛṣṇārpaṇam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaivāsminn ācchrṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pāmko yajñas tābhya evainam yajñam
rakṣāṃsi jighāṃsanti tat sāmnaḥ payo vācyeva vācan da-
dhāti tasmād idam śatottaraṇ caturdaśa | hariḥ om ||

Then follows the Kāthaka, i. e. Taittiriya-Brāhmaṇa III,
10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam
om || hariḥ om | śubham astu | idam āraṇakāthaka samā-
ptam || hariḥ om || tubhyam tapasā tāvā etā hiranyam dadāti
sarvā diśas tapa āsit saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: 14½ × 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 *Ūhaḡāna* or *Saptagāna* of the *Sāmaveda*, *Praśnas*
12—49, or Books II—VII. The titles of the Books are:
Samvatsara, Ekāha, Ahīna, 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:—āmahiyavam | yo | uccā tājjātām andhasaḥ ||
vr pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |
ca kaḥ mātśarāḥ | vi ro śvā dadhā | na kaḥ ojaśa u | etc.
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |
pra thū 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:—ahīnam samāptam || hariḥ om || (F. 94b) gauri-
vitam | vipaśaḥ | vi ti 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:—prāyaścittam samāptam || hariḥ om || śubham astu | akapvarathantaram | ā rau bhi tvā śūrā nō nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samā-ptam || 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:—āmaḥiyavaṃ svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu 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 nā yā pre | makāḥ rūt bhi yāḥ | vakairā vō vā it | pakāḥ rā 2 sravā 2 | vācā | ephanā vā i śvā ni aryya ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaū hō | him kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || 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(śā)-nam asya jagataḥ | su kaḥ vārdrśām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āprcchyaṃ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmaṃ | 41 | samvatsaras samāptaḥ || ātharvaṇaṃ | uhu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadohaṃ | cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahinas samāptaḥ || mābhe | yo | rathakhye | samkṛṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satraṃ samāptaṃ || hariḥ om || u ca hu vā o hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittaṃ samāptaṃ sāmam 19 hariḥ om || o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku iḍā | simāsuvā | adya yo stotriyo ritya-gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyaṃ samāptaṃ || 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*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan munisārdūla varṇa-śramasamāśrayāḥ | ākhyātā bahavo dharmmā bhavatā me sanātanaḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata * ryyan¹ narāṇāṃ ca sambhavaḥ kathitas tvayā |

¹ A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārtthakāmamokṣāṇāṃ svarūpaṇ ca yathātatham |
dehināṃ karmabandhaś ca taddhetuś ca suvismṛtaḥ |
pradhānapuṃsor ajñeyo svarūpaṇ ca (sa)mīritaḥ | vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahi-
tale | sālāgrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | etc.

F. 5:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbbhāvo nāma saptamo-
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitaḥ | sa praviśya saromaddhye kautūhalasaman-
vitaḥ | dadarśa paramaprītaś śobhitaḥ nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: $9 \times 1\frac{1}{4}$ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-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 | trailokyāntargatam pratnam tvaṇmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca | gaṃgādyās saritas sarvā itihāsās ca śaṃkara | kāveryyās tu prasamgena tasyās tire tvayā purā | prastutam raṃgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye śrīraṃgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṃganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṃgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṃgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṃgadivya vimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye daśamoddyāyaḥ | śrīraṃganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: $16\frac{3}{8} \times 1\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvagunādarsa*, by *Veṅkaṭācāryayajvan*, son of *Raḡhunāthāryadīkṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalolallilā(bjā)n niṣpatanti madhuramadhujharī nābhipadme murāreḥ | astokam lokamātrā divyugamukhaśīṣor ānaneṣv arpyamānam śaṃkhaḥprānte na divyam payā iti vibudhaiś śaṃkyamānā punātu | kāñcīmaṇḍalamaṇḍanasya makhinaḥ*

karnāṭabhūbhṛtguṛoḥ tātāryasya digantakāntayaśaso yaṃ
bhāgineyaṃ viduḥ | astokāddhvarakarttur Appayaguror
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
kṛticintakaḥ | vyaktaṃ viśvagūṇādarśaṃ vidhatte Ve(ṇ)kaṭā-
ddhvarī | padyaṃ yady api vidyate bahu satāṃ hr̥dyam vi-
gadyan na tarka (read tad?) gadyaṇ ca pratipadyate na
vijahat padyaṃ budhā svādyatāṃ | ādhatte hi tayoh prayoga
ubhayor āmodam mamodayaṃ saṃgaḥ kasya na hi svadeta
manaso mādhdhvikamṛdvikayoh | viśvāvalokasprhayā kadācit
vimānam āruhyasamānarūpaṃ Kṛṣṇānuviśvāvasunāmadheyam
gandharvayugmaṃ gagane cacāra | 5 | tatra tu | Kṛṣṇanur
akṛṣāsūyaḥ purobhāgī padaṃ gataḥ | Viśvāvasur abhūd
viśvagūṇāgrahaṇakautukī | 6 | atha puratas samāpatantam
aravindabāndhavam avalokayann avandata ṇanam (?) āga-
masāgarapāradr̥śvā viśvāvasuḥ | brahmacaryyavratotsarga-
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāṇ)
jayatu jayāya murārīr añjanādrau | jayatu jagati lakṣmaṇā-
ryapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
ṣapracurepy amuṣmin granthe madīye karuṇānubandhāt |
prasādavanto na kṛṣṇānavantu paran tu viśvāvasavantu
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
tanayasya Sitāmbāgarbhasaṃbhavasya śrīmatkāñcinagara-
vāstavyasya Vemkaṭācāryyayajvanaḥ kṛtiṣu viśvagūṇādarśā-
khyāṇ 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: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Upāribhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kṛtopavitam ākhaṇḍalādivibudhair abhivanditāmgghrim | āpannakalpatarum āḍṛtahastirūpam ānandavarddhanam ahaṃ śivayor nnamāmi | śrīkaṇṭham varadam vande śrīdharādrumareḍitam | dhārayantam viyannadyā samam mūrddh[a]ni sudhākaram | suprasannamukhāmbhojaṃ suvarṇa-citvighrahaṃ | gaurisakham anādyan tam bhajeham jaga-diśvaram | om ṛsayah | śrutāni puṇyasthānāni tīrtthāni vividhāni ca | etc.*

F. 4b:—*iti skānde purāṇe maddhyārjjunamāhātmye prathamoddyāyah ||*

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārjjunamāhātmye triṃśoddyāyah || maddhyārjjunamāhātmyam sampūrṇam | śrīmaddhyārjjuneśvarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ | śrī-Śaunakah | nadīnadapurāṇajña tīrtthavaibhava-kovida | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamanāṃ caiva maddhyārjjunapateḥ prabhoḥ | vṛṣṇivaryasya māhātmyam tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyam tīrtthānāṃ ca viśeṣataḥ | kāni tīrtthāni tat-kṣetre śubhe maddhyārjjune pure | kārtsnyena brūhi dayayā tīrtthadevadikāny api | etc.*

F. 83:—*iti śrīskāndapurāṇe upāribhāge tīrtthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārūṇyāmṛtatīrtthaprasaṃsa-nam nāma dvātriṃśoddyāyah ||*

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasamvāde upāribhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyārjjunamāhātmye kalyāṇatīrtthaśikharātrivaibhavanirūpaṇanāma dvipaṇcāśoddyāyah || śrīmahāmaṅgalāmūrttaye namaḥ | śrībrhatkūcāmbānāyakīsametaśrīmahāliṅgamahāmūrttaye namaḥ ||*

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādamūlam upāśritya vavande pitaṛam svakaṃ | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhāṃ mūrttāmūr-ttajanai(r) vṛtām | etc.

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde maddhyārjjuna-māhātmye prathamoddhyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde śrī-manmaddhyārjjunamāhātmye śaṣṭhoddhyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Linga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiśakṣetre Śaunakādya maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyaḥ Sūtaḥ pauraṇikottamaḥ | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | etc.

F. 164 (= 19):—iti śrīmallīngapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde pratha-moddhyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallīngapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyā-rjjuneśvaramāhātmye pañcamoddhyāyaḥ || śrībrhatkūcāṃ-bāsametaśrīmahālīngamahāmūrttaye 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.

16*

Date: 18th or 19th 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 *Tīrthaprasāmsā* of the *Brahmakaivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaṣivarnaṃ catur-
bhujam prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye |
yā kundendutuṣārāhāradhavaḷa (read °lā) yā śubhravastrāvṛta
(read °tā) yā vīṇa (read °ṇā) varadaṇḍamaṇḍitakarā yā śveta-
padmāsanā | yā brahma (read °hmā) cyutaśaṃkaraprabhṛti-
bhi(r) devī sadā pūjita sa (read °tā sā) mām patu (read pātu)
sarasvatī bhagavatī nigyeṣajādyāpaḥ (read niṣṣeṣajādyāpa-
hā)* | doṣakayukta (read dorbhir yuktā) caturbhi sphaṭika-
maṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam
api ca śukam pustakān cāpareṇa bhāśakundenduśaṃkha-
sphaṭikamaṇinibhā bhāśamānā samānām (read °am) sā me
vāgdevateyan nivasatu vadane sarvadā suprasanna (read
°nnā ||) vande maheśvaran devaṃ vighneśaṃ ṣaṇmukhaṃ
gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-
ktamahāmuniṃ | namo dharmmāya mahate namaḥ | kṛṣṇāya
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h)
śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmma-
bhido rājā sūryavaṃśasamutbhavaḥ | sumutum (read Su-
mantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read
°mam) | uktaṃ samastaṃ bhavatā Sumanto tīrthavaibhavam |
kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam
mādhurakṣetramahārttham (read mātthurakṣetramāhāt-
yam?) vistareṇa tvayoditam | idāniṃ śrotum icchāmi śrī-
matpañcanadasya vai | māhātmyaṃ kayutām vidvān (read
kathyatām vidvan) kautūhalaparasya me | etc.

F. 6:—iti śrīmatbrahmakaivarttakāvye mahāpurāṇe tīr-
thaprasāmsāyām pañcanadamāhātmye prathamoddyāyaḥ ||

F. 54:—iti navamoddyāyaḥ ||

F. 99b:—iti dvāviṃśoddyāyaḥ ||

* 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 pañcatrimśoddhyāyaḥ ॥

F. 187:—iti tricatvārimśoddhyāyaḥ ॥

F. 212b:—iti śrībrahmakaivarttakhye¹ mahāpurāṇe tirthaprasamsāyāṃ pañcanadamāhātmye aṣṭacatvārimśoddhyāyaḥ.

186.

SANSK. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{4}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverimāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye | Dharmmavarmmātha rājarṣir nniculāpuravallabhaḥ | bhūyaḥ papraccha tan natvā Dālbyaṃ bhāgavatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān samprāpya sukhinaś cirajivinaḥ | katham syāt pāpanirhāra śrīṣe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmena santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṇāṃ bhuktimuktiphalapradaḥ | viśeṣapāpabhūyiṣṭhe durācāre kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi vā | etat sarvaṃ aśeṣeṇa tava śiṣyasya me vada | iti rājñānusamprṣṭo bhagavān bhagavatpriyaḥ | babhāṣe Dharmmavarmmāṇaṃ dharmmiṣṭhaṃ brāhmaṇottamaḥ | Dālbyaḥ | sādhu prṣṭam mahārāja bhagavatbhaktivardhana | yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ | tasmāt te varṇayiṣyāmi sarvaṃ tatvaṃ yathāmati | asminn artthe purā prṣṭo Hariścandreṇa Kumbhajaḥ | kurukṣetre munindrāṇāṃ agrato yad avarṇayat | tat tehaṃ sampravakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverimāhātmye prathamoddhyāyaḥ ॥

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāvyē.

It ends:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
ekatṛṃsoddhyāyaḥ || evam etat purāvṛttam ākhyānam
bhadram astu vaḥ | pravāharata 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 hrdaye supratīṣṭhitāḥ || hariḥ om ||

187.

SANSK. No. 7.

Size etc.: $16 \times 1\frac{3}{8}$ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauñjarāśanakṣetramāhātmya* from the *Satarudriya-
kotisaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*.
Incomplete.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam prasannavadanaṃ dhyāyet sarvavighnopaśāntaye |
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo
namaḥ || kṛtvā sāmvaṭsaram dikṣāṇiyamaṃ Maithilo mahān |
śuddhavrātyaḥ śuddhamanā niviṣṭo rauravebhavat | tatra
bhāgīrathitire sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividhāyake | kevalam cittaśudhyarttham ṛtvikbhiḥ
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |
nikṣipya khalu medhāvi svasya meddhyatvasiddhaye | netra-
kṛṣṇavināśāya tvagasthyaikatvasiddhaye | ativrātya[h]s sa-
padnikaḥ babhūva kila dikṣitaḥ | sanāntarika (read satrānta-
rita?)kāleṣu Maithilas tam mahāmuniṃ | teṣāṃ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ | smārttān pauraṇikāṃś cāpi
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā
pauraṇikāḥ punaḥ | anuṣṭhitaḥ tu tair ddharmmaiḥ phalaṃ
kim iti tatvavit | punaś ca paripapraccha śṛṇvatsu nikhileṣv
ayaṃ | prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |
caturbhiś ca caturbhiś ca dvābhyāṃ pañcabhir eva ca |

kriyate yas sa dharma syād atonyo nāmadhāraḥ | iti
Kārṣṇajiniḥ prāha sa śrīmān brahmavittamaḥ | etc.

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭirudras[s]am-
hitāyām kuṇjarāśanadivyaḥsetramāhātmye prathamodhyāyaḥ ||

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudryakoṭisam-
hitāyām kuṇjarāśanadivyaḥsetramāhātmye dvitiyyodhyāyaḥ ||

F. 18:—ity ādi° śrīśaive śatarudriyakoṭisamhitāyām
kuṇjarāśanakṣetramāhātmye pañcamodhyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭisam-
hitāyām vaidikadharmmakhaṇḍe śrikauṇjarāśanadivyaḥse-
tramāhātmye caturdśasodhyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmanirūpaṇa-
khaṇḍe śrikauṇjarāśanadivyaḥsetramāhātmye aṣṭāvimśo-
dhyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmanirū-
paṇakhaṇḍe śrikauṇjarāśanadivyaḥsetramāhātmye ekacatvā-
rīmśodhyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrikau° aṣṭa-
pañcāśodhyāyaḥ ||

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 śatarudriyakoṭisamhitāyām śrī-
kauṇjarāśanadivyaḥsetramāhātmye (then a blank space) |
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ
ca paramaṃ dhiṣaṇasya tataḥ param | ānandam atbhuṭam
prāpya copamārahitam param | tataḥ prajāpater ddivyam
ānandam yogidurllabham | samprāpya kṣaṇamātrena tanḍu-
lānām dharādhipaḥ ||

188.

SANSK. No. 8.

Size etc.: $10\frac{1}{8} \times 1\frac{1}{4}$ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālīsasthalamāhātmya* from the *Utkrṣṭaśivakṣetra-
prakaraṇa* of the *Śaivakoṭirudrasamhitā* (i. e. *Koṭirudrasam-
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahāganapataye namaḥ | śrīgamdhabamdhure sarvapuspārāmātiśobhite | campakairanḍacāmvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulair devapunnāgais saralair api | dhavaiḥ kumdaiś ca maṃdārai(s) tathā cāmalakādibhiḥ | kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitākāsair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānammrapakvapuspopaśobhitaiḥ | atiśyāmaḷapatrālimattayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaram kiñcin muninām kumbhasambhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyānny akhilāni śrutāni hi | kapālīśasya māhātmyam sarvāgamavivarnitam | śrotum sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad adya karuṇājaladhenugrhaṇa naḥ | Agastyah | atha vakṣyāmy ahaṃ puṇyam rahasyataram adbhutam | kāpālīśasya māhātmyam vividhāgamavarṇitam | sāvadhānāḥ praśṅgvantu naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkr° 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 śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvaṃ purāṇam sampūrṇam || || sarvalokaikaanāthāya padmanetrāya viṣṇave | nīlāmbhonibhaṣyānavigrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagatam devaṃ vicinvamti vibhum ramā | cacāra pṛthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣam param | kāśīm gaṃgām prayāgam ca kurukṣetran tu puṣkaram | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-
kāṇḍe mayūrapurīmāhātmye varṇanam nāma saptavimśo-
dhyāyaḥ ।

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: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghonamāhātmya* from the *Bhaviṣyat-Purāṇa*
(Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva nalīnimaddhyamandire ।
kumbhaghone śayānasya śārṅgapāṇeḥ praśāsanam । śrī-Nā-
radaḥ । bhagavan patmasambhūta parāvaravidāṃ vara ।
parāvarajagatsṛṣṭithitisamhārakāraṇa । varṇitam bhavatā
samyak puṇyakṣetrakadambakam । jambūdvīpaviśeṣeṇa
varṣe bhāratasamjñake । śūsṛṣus tasya māhātmyam kṣetra-
sya harimedhasaḥ । tatvam ācakṣva bhagavan vistareṇa
pitāmaha । iti prṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ । uvāca
Nārādāyaiva kṣetramāhātmyam uttamam । brahmā । śṛṇu
Nārada bhadraṃ te sāvadhānena cetasā । kumbhaghonasya
māhātmyam sarvalokeṣu pūjitam । etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghonamāhātmye sa-
ptanavatitamoddyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghonamāhātmye śatatamoddyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghonamāhātmye ṣaṭśatatamo-
ddhyāyaḥ ॥ kumbhaghonamāhātmyam sampūrṇam ॥ om । śrī-
śārṅgapāṇisvāmine 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: 18th or 19th cent.?

Character: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, *Uttarakhaṇḍa*, *Adhyāyas* 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam
vighneṣaṃ śaṇmukhaṃ gurum gaṇeśān nandimukhyānś ca
śivabhaktān mahāmuniṇ | kadācin naimiśāraṇyamunayas
saṃśīta-vratāḥ | satrayāgam prakurvānāś śaivāgamaviśāradāḥ |
drṣṭvā Sūtaṃ[m] mahātmānaṃ papracchur' amita-ujasaḥ | śaṃ-
bhoh kathāpāto netrā **** pajāyate | punar brūhi ma-
heśasya kathāṃ pāpaprāṇāśiniṃ | satkathāśravaṇenaiva
cittavairāgyam uttamam | divyajñānaṃ ca sumahat jāyate
pāramaiśvaram | iti prṣṭas Sūtayogī karuṇārasaśevadhīḥ |
Vyāsaṃ sarvajñaṃ atulaṃ ddhyātvā svāntasāruruḥā | yū-
ya(n) dhanyatamā loke maheśāśrayasatkathāṃ | śrotukāmāś
ca sa(n)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv
āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhā-
tmyam uttamam | śruṇvatāṃ sarvapāpaghnaṃ bhuktimukti-
phalapradaṃ | sarvasaumyadaṃ sadyaḥ caturvargaphala-
pradaṃ | brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasi-
ddhaye | purāgastyena samproktaṃ rāṣiṇāṃ bhāvitātmanāṃ |
vakṣye purātaṇaṃ puṇyaṃ śrīmatttribhuvanābhidhaṃ | dar-
śanāt sarvapāpaghnaṃ kṣetram kṣetreśv anuttamaṃ | tathāpi
tasya mātmyam brahmāṇḍe bahudhā śrutaṃ | tad adya
vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde
samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramā-
hātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyaḥ ||

F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61b) with the words:—laukikair vaidikais
cāpi kṛtvā stotraśatais śivaṃ | prārṥtha(yā)m āsa deveśaṃ
harṣagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkam-
pahareti ca | sarve lokāś ca gr̥hiyur nnāmadheyan tavā-
(d)bhutaṃ | evaṃ samprārṥthito devaḥ tathāstv iti tirodadhe |
tirohite tadā deve rājā harṣasamanvitaḥ |



APPENDIX

BY

F. W. THOMAS.

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 17th 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 *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhvarīcha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

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 19th 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 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyaṁ namah |
avighnam astu |

praṇamya paramātmānam saccidānandavigrahaṁ | kurve-
ham atisaṁkṣepāt brahmasūtrasya candrikāṁ || athāto
brahmajajñāsā (sic) atha nityānityavastuvivekaihi kāmūṣmika-
phalabhogavirāgaśamadamādisaṁpan mumukṣātmakasādhā-
nacatuṣṭayasampatyantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamanuṣyāt iti
pitṛn trir 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 × 2½ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th 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-Kṣemānandanāthaparamagurave 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. 428b, 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:—

yovatiryyeha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇam vande taṃ harim karuṇānidhiṃ || mananākhyam
prakaraṇam vāsudevayatīśvaraiḥ | racitaṃ vistareṇādya
samgrahena prakāśyate || bālānām upakārāya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvaṃ-padādivākyajñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñā-
tatatvopi vidiśāsanyāsino mahāsanyāsinaś ca variyān
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmāsvarūpo bhavati |

iti manane dvādaśavarṇakam samāptaṃ | śrīMinākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān 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 samgraha 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 18th rather than 17th 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. 2b, 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 Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two śloka after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

***baradharam viṣṇuṃ śaśivarnam caturbhujam | pra-
sannavadanan dhyāyet sarvavighnopasāntaye || Vyāsaṃ
Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣam parā ****
ṃ vande Śukatātan taponidhiṃ || Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya
namo namaḥ ||

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 18th cent.

Character: Grantha.

(1).

The *Kumārarudrasaṃvāda* of the *Tirthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purāṇārtthaviśārada |
śrūtāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye
mahātīrttham śeṣakūpe sthitam śrutam | tad vadasva
mahābhāga śrotum icchāmahe vayam ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-
ghrapañcāsyasampūrṇe candanadrumaśobhite || kastūri-
mṛgasammardde devagandharvasevite | auśadhādrau sam-
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam ||
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ
na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tirthamāhātmye ku-
mārarudrasaṃvāde trayodaśoddhyāyaḥ | 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 Hemābjanāyaka.

The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.

The Lakṣmitīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*
of the *Brahmāṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado munih |
brūhi praṇamya deveśa harer vaibhavam uttamam ||
brahmā |

śṛṇu Nārada vakṣyāmi harer mähātmyam uttamam |
arccāvatāravibhavam paramam pāpanāśanam || atha tai (*sic*)
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-
thasya darśanārttham samāgatāḥ || gagane jagmur ālokya
kṣīrābhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyaṁ Nārado ṛṣisattamaḥ | ahi-
ndranagaram prāpya devanātham (*bis*) nanāma ca || iti śri-
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3a): The Virajātirtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1b, ll. 1—2):—

śadyojanapramāṇena kumbhaghonaśya cottare | kañ-
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-
ddhajojanamātreṇa hy ahīndrapurasañjñake | āgneya-
bhāge Śeṣādrer Mārkaṇḍeṇas tapasyati ||

II (ends 7a): Viṣṇu directs the tirtha brought by Ananta (Śeṣa) to be called Śeṣatirtha and that brought by Garuḍa to be the Garuḍa river (Suparnataṭiṇī 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatirtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pāṭaleśvara 7a, l. 5) on the Auśadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjīvanauśadhagiri in the pūrvabhāga, Śaṅkara a līṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutirtha 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 (Suparna'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 *Bṛhannāradya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvarṣikaṃ | sametā
ṛṣayo yatra kuśalās Śaunakādayaḥ || labdhāvakaśās taṃ
Sūtaṃ aprcchan harivaibhavaṃ | ṛṣayaḥ | kīrttitan ta(t)
tvayā brahman hareś cāritram uttamaṃ || śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihinaih || pu-
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahinaih ||
aho tapaḥphalaṃ kiñcit bahujanmabhir ājitaṃ | yad ya-
jñesapadāmbhojayugacintāprasūtikṛt || — — — — —

(3 verses).

ṛṣayaḥ | divyābhivyaktidesānām kīrttanāvasare purā |
ahīndranagaran nāma deveśacaritāśrayaṃ || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire || pra-
śaśamsuś ca taṃ vipraṃ nemiśāranyavāsinam | yajñasālām
punar jagmuḥ kriyām uddiśya yājñikīm || iti śrī-bṛhannāradi-
yamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuśca-
tvāriṃśoddhyāyaḥ.

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 Saṃjīvana (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 auṣadha be named after him (4a, l. 1). The tīrtha 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 (prāgvāhinīm nadīm). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandini.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahindranagara.

197.

SANSK. No. 13.

Size: $15\frac{1}{2} \times 11\frac{1}{2}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāranyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetravaibhava-khaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyānyai namaḥ | hariḥ | om |
 purā hi kailāsagirindramaddhye
 surāsurādyaiḥ abhivandite pare |
 vicitravaidūryamukhaiḥ suratnakaiḥ
 suvarṇamuktāśrajadāmaśobhite ||
 sanmaṇḍape devavaraiḥ samanvite[h]
 samstūyamāne munidevanāyakaiḥ |
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
 raṅgāmukhaiḥ narttanaśobhite mudā ||
 nandīśaṇḍīśamukhaiḥ supārṣṣadaiḥ
 samsevite cchatravitānaśobhite |
 suratnapīṭhāśritaśamkarāmke
 sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
 brahmādīn ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ॥
 samarthya vismayam vaktuṃ gaṃgādharakathāmr̥tam ।
 śīvena prakatīkartuṃ viśeṣeṇa sabhātale ॥
 prapamya śaṃkaram devī devānāṃ ca samahkṣitaḥ ।
 papraccha bhaktibhāvena śaṃkaram nīlaloḥitam ॥

— — — — — (3½ śloka)

trayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ॥
 bhaktimuktipradāny eva darśanāt namanād api ।
 saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
 dvātriṃśatsaptasātakasaṃkhyākāni mama prabho ॥
 tatrāpi śatasamkhyākasthānāny uktāni me vibho ।
 tatrāpy atyantadayitam dvātriṃśatsthānam uttamam ॥
 teṣu puṇyatamam śreṣṭham pumarthhānām nidarśakam ।
 kṣetram ekam samastaghakṛntanam śubhadan nr̥ṇām ॥
 kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
 sāksātkailāśasadr̥ṣam Campakāranyasamjñitam ॥

It ends:—

itiritās te munayotibhaktyā
 saṃpūjayāmāsur adinasatvāḥ ।
 supuṇyade naimiśakānane śubhe
 sūtam suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhavakhaṇḍe
 campakāranyamāhātmye śivapārvatisaṃvāde kannyātīrttha-
 dharmmarājatīrttha-indratīrtthamahimānuvarṇanam nāma
 catuḥcatvāriṃśoddhyāyaḥ ।

śriyai namaḥ । śubham astu । karakṛtam aparādham
 kṣantum arhanti santaḥ । śrīmatgirikucāmbāyai namaḥ ।
 hariḥ । om bhaviṣyatterapurāṇam (sic) saṃpūrṇam । śrīpār-
 vatyai namaḥ । avighnam astu । sāksigaṇeśāya namaḥ ।
 śrīmattripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4 a) Anukramanikā.
- II (6 b) Śūlatīrtthanirmāṇa ṛṣiṇām sārūpyadāna.
- III (8 a) Nandīśvarapūjananandikeśvarakṛtamahotsava.
- IV (10 b) Vināyakapūjākaraṇa.

- V (13a) Durgātapaścaryayā śivapratyakṣavarapradāna-saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanārīśvarāvīrbhāvamūlalingabhūtanāgeśvara-vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandanotsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpaṇārambhāṇa.
- X (25b) Śrīcandanotsavanirūpaṇe śrīmatgirikucāmbāyā surarājāṃ prati prokta itihāse śrīśaile jaladīpahpradaviprasya śivapādāravindaḥ prāpti Candrasenarājñā narakānubhāvānantaraṃ campakāraṇye dvijatve durgandhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgena indreṇa kṛtacandana utsavavidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramāṃ prati indrāgamana Ahallyāsamgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānugrahadāna badarivane Gautamasya Vyāsopadeśanirūpaṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.
- XV (40a) Rūpārṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanālapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (*sic*) pūjāvaibhavana Nalasya naṣṭarājyaśriya prāpti.
- XVII (45b) Nalāpūjā Nalākṛtavaiśākhotsavavidhānanirūpaṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānāṃ svarājyaprapṛti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(ān)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

rasya naimiśāranyagamana tatrakyaṛṣiṇ prati svapā-
pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.

XXII (60 b) Parāśarapūjāmāhimānuvarṇana.

XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-
saṃgatya aputradvijakathāyām dāmpatyoh vyasanapari-
hāraka-Mārkaṇḍeyāgamana.

XXIV (66b) Dvijaputranimittakatakakāśaṃkarasaṃvāda.

XXV (69a) Takṣakasya vipraśāpāgamana.

XXVI (71b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.

XXVII (74b) Takṣakasya Kāśyapoktastaladvayamāhi-
mānuvarṇana bhagīrathapūjānirūpaṇa.

XXVIII (77a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-
catuḥṣṭayamāhimānuvarṇana.

XXIX (79b) Takṣakasya campakāraṇyaṃ prati punarā-
gamana.

XXX (81b) Nāgeśvarasya nāgādhipatyapṛāptyarttham
Nāgeśvarasya anekaratnapūjākaraṇānantaraṃ Takṣa-
kasya nāgādhipatyapṛāpti.

XXXI (84a) Nāgendrapūjāmāhimānuvarṇana nāendra-
pūjavalīkṛtāpūjāmāhimānuvarṇana.

XXXII (87a) Campakāraṇyaṃ prati sūryyāgamanasā-
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.

XXXIII (89b) Sūryyamayakopaprasādavarṇānānirūpaṇa.

XXXIV (91b) Sāvarādhipasya svarṇapāṇihpṛāpti.

XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
nimittakakalmāṣapādarājña vacana.

XXXVI (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
māṣapādarājñah śāpapradaṇānirūpaṇa.

XXXVII (100b) Brahmopadiṣṭamārgaṇa campakāraṇyaṃ
prati Vasiṣṭhāgamanodyamanirūpaṇa.

XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.

XXXIX (104b) Śivadharmaphalanirūpaṇa.

XL (107a) Śivadharmapūṇyanirūpaṇa.

XLI (109b) Sūryyatīrtthamāhimānuvar[ta]ṇana.

XLII (112a) Sūryyatīrtthamāhimānuvarṇana.

XLIII (114a) Sūryyapuṣkariṇīvaibhavanirūpaṇa.

XLIV (117b) Kanyatīrttha - dharmarājatīrttha - indra-
tīrtthamāhimānuvarṇana.

The site is thus described (2a):—

kāveryā dakṣiṇe tīre harinadyās taṭottare |
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||
 Karkateśasya samsthānāt dakṣiṇe krośamātrake |
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho |
 campakāranyasamjñam tu mahāpātakanāśanam ||

(2)

The *Campakāranyamāhātmya* of the *Ambarīṣanāradasaṃvāda* of the *Kṣetravaibhava-khaṇḍa* of the *Skanda-Purāṇa*. Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanajātam agryam
 muniśvaram śa(m)karatatvakovidam |
 trilokasañcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ||
 Ambarīṣaḥ |
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā |
 nadīnadaviśeṣajñā mantrayantravidām varā ||
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca |
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ||
 vedāranyam śvetavanam campakāranyam eva ca |
 teṣu śreṣṭhatamam proktam campakāranyam uttamam ||
 ity uktam yat tvayā pūrvam saṃgrahena muniśvarā |
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanaḥ ca
 śrutvāpi tat darśanam ācared yaḥ |
 samastapāpaiḥ sa vimucya tatksanāt
 samastasaṃmamaṅgaḥ āpnuyān nrpa ||
 iti skānde mahāpur[ur]āṇe kṣetravaibhava-khaṇḍe campa-
 kāranyamāhātmye Ambarīṣanāradasaṃvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ |
 śriyai namaḥ | śrīmatgīrikucāmbāsametanāganāthāya
 maṅgaḥ |
 śrīmat-gīrikucāmbām tām gīrikanyām tathaiva ca ||

nāganātheśvaram vande praṇamāmi punaḥ punaḥ ॥
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ।
 nāganātha[h]priyām bhavyā namāmi girikannyakām ॥
 karakṛtam aparādham kṣantum arhanti santaḥ ।
 hariḥ । om śrīgurubhyo namaḥ । śubham astu । sampūr-
 ṇam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV
 (sūryyatīrtthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamahātmya* of the *Tīrthakhaṇḍa* of the
Uparibhāga of the *Brahmaṇḍa-Purāṇa* (foll. 136—154a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,
 LVII (Pārvatīyā tapaścaraṇa) 154a.

It begins:—

om । Sūtaṃ prati ṛṣayaḥ ।
 Sūta Sūta mahāprājñā sarvaśāstraviśārada (sic) ।
 brūhi naḥ śradd(adh)ānānām paramārthaikasādhanaṃ ॥
 sarvapāpaprāśamaṇaṃ sarvopadravanāśanaṃ ।
 sarvasampatpradaṃ nṛṇām sarvarogavināśanaṃ ॥
 āyuskaṃ balakaraṃ prajāvṛddhikaraṃ nṛṇām ।
 rājñām jayakaraṃ yuddhe parasenāpravāśanaṃ ॥
 saṃkṣepam aśrutam pūrvam naimiṣeṣe tapovane ।
 idāni śrotukāmānām muninām bhāvitātmanām ॥
 sūryyapuṣkariṇi nāma tīrttham paramapāvanaṃ ।
 yatra devī jagatdhātṛ tapas tepe suduṣkaraṃ ॥
 tapobalayutā nityam tatra vāsam akārayat ।
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ॥
 ye ye kṛtārthitām yātāḥ tān atra vasato mune vada no
 mune ।

It ends:—

etat salaṃ (read satām?) paramapāvanam advitiyaṃ pu-
 nyamunīndrair adhvāsitaṃ ca ।

paśyanti ye brahmapuriśam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pārvatya(s) tapaścaraṇaṇāma saptapañcāsodhyāyaḥ śriyai namaḥ | iti brahmāṇḍapurāṇe nāganāthamāhātmyam samāptaḥ | sampūrṇam | hariḥ | om | śubham astu | śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasamhitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjita (read °ta) | campakāraṇyamāhātmyam bhavatā kathitaṁ purā ॥

idānīm sūryyakunḍasya māhātmyam saṁgrahāt śrutam | tasya tīrthasya māhātmyam saṁgrahāt ॥

vistarāt śrotum adyaiva vāñchā me varttate nūnam |

* * * * * kṛpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇotiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaḥ mṛḍasya

padam akhilaśreṇyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasamhitāyām campakāraṇyamāhātmye catuṣṣaṣṭitamodhyāyaḥ | śriyai namaḥ | campakāraṇyamāhātmyam sampūrṇam | hariḥ om | śrīmatgīrikucāmbāsameta nāganāthamamgaḥ | hariḥ | om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇebhyaḥ śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) 'Tirunākeśvara' (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: 18th 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 *Bhāradvājasamhitā* of the *Ādimahā-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 *śṛṇvamtu*, and after *sudhāniṣyaṃ* 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 *Harīścandropākhyāna* 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 3 b, II 6 b, III 9 a, IV 12 a, V 17 a, VI 19 a, VII 20 b, VIII 22 b, IX 25 a, X 26 b, XI 28 b, XII 29 b, XIII 33 a, XIV 34 a, XV 36 b, XVI 38 a, XVII 40 a, XVIII 42 a, XIX 44 a, XX 47 a, XXI 53 b, XXII 57 b, XXIII 61 b, XXIV 66 a, XXV 70 a, XXVI 75 a, XXVII 80 a, XXVIII 86 b, XXIX 91 b, XXX 96 a, XXXI 102 a, XXXII 107 a, XXXIII 112 b, XXXIV 115 a, XXXV 118 a, XXXVI (*Kapilāśramādivyāghraputa*(sic)*tīrthaparyantatīrthāni kathana*) 123 b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127 a, XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 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 *Vasiṣṭ*(sic)*aviśvāmitrasaṃvāda*.

XX *Mṛgayā*.

XXI *Vaśiṣṭhadharmopadeśa*.

XXII *Māyāvarāhaprabhāva*.

XXIII *Hariścandrasvaṣṭadarśanaroṣāvīrbhāva*.

XXIV *Caṇḍālakanyakādarśana*.

XXV *Kāśikena rājāpraharaṇa*.

XXVI *Rājānnirgamana*.

XXVII *Māyāvahnīśṛṣṭi*.

XXVIII *Hariścandrena Caṃdravatīvikraya*.

XXIX *Vīrabāhudarśana*.

XXX *Hariścandrena śmaśāneksana*.

XXXI *Caṃdravatīyā viṣadaṣṭalohitāśvasaṃdarśana*.

XXXII *Hariścāmdreṇa Cāmdravatīvadhā.*

XXXIII *Hariścāmdravavaraprasādāna.*

The concluding lines of the MS. read thus:—tataḥ param tanubhṛta sidhido brahmānirbharah | mahato mālyavacchṛṅgās te patamty ūdhaśikarah. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Sanmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *sa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadādaya 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 to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasaṃvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharam viṣṇum śaśivarnam caturbhujam |
prasannavadanam dhyāyet sarvavighnopaśāntaye ||
naimiṣe puṇyanilaye ṛṣayas satram āsate |

Asito — — — — —
— — — — —

ete cānye ca bahavo naimiśāraṇyavāsinaḥ ||
jāmitāṇḍoṣaśāntyartham satkathāśravaṇotsukāḥ |
Sūtam pauraṇikam śreṣṭham idam vacanam abravīt ||
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada |
tvatta śrūtāny anekāni kṣetrāṇi vividhāni ca ||
nadyaś ca vividhās sarvā tirthāni ca vanāni ca |
idānim śrotum icchamo nipakṣetrasya vaibhavam ||

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ
suraiś ca sendrair api nityacintitaṃ ।
āyusyaṃ ārogyakaraṃ yaśasyaṃ
sadā sujalpam paramātmamayogibhiḥ ॥
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-
purīmāhātmye śaṣṭhoddhyāyaḥ । hariḥ om । śubham astu ।
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

- I (ends 2a): Kāveri, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.
- II (ends 2b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṅgasya vimānasya kimcid īśānya uttare ।
śamīvanamahākṣetrapūrve vai krośamātrake ॥
śrī-kadambavanam nāma prasiddham lavanatraye ।
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥
kāveryyā uttare tīre colabhūmau tu suvrate ।
śrī-kadambapurīkṣetram munināṃ sthānam uttamam ॥ &c.

The Kadambavana is *aṣṭāvīmśatināmaka*. 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 4a, °*puravaibhava-kathanam tejasādhikyapṛāpti-katha(na)m nāma*): Long stotra by Kāveri, 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 tatḥkṣetram ādimāpuram ity' abhūt.
- IV (ends 6a, °*satkīrttivarddhanasārūpyapṛāpti*): Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarīṇi). At

his advice a Cola king Satkirttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpaṣkarīṭīrtha 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:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmanḍa 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: 18th or 19th 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 '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: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthalamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmanḍa-Purāṇa*.

It begins:—

śuklāmbharadharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ ।
 prasannavadanan dhyāyet sarvavighnopaśāntaye ॥
 śrī-Nāradaḥ ।
 pitāmaha namas testu prasīda karuṇānidhe ।
 sarvajña sarvalokeśa sarvakṣetrājña mantravit ॥
 vimānatarasārajña tirthasārajña puṇyavit ।
 girīnāṃ ca nadināṃ ca vanānāṃ vaibhavaṃ purā ॥
 śrutan tvatto mahābhāga aṣṭottaraśatasthalam ।
 teṣu kṣetreṣu sarveṣu śrutam ekaṃ śubhasthalam ॥
 sārasāraṃ mahākṣetraṃ kāveryyāś cottare taṭe ।
 kapisthalam nṛṇāṃ sarvasiddhidam pāvanam paraṃ ॥

It ends:—

puṇyaṃ caritraṃ jagadekapāvanam
 bhaktipradaṃ sarvasukhāvahaṃ ca ।
 paṭhec śruṇotiha kapisthaleśvaraṃ
 prāpnoti dr̥ṣṭvā puruṣārthabhāk bhavet ॥
 iti &c.

hariḥ om । śrīgurubhyo 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-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharana*); 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 Gajendramokṣaṇa (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 Gajārttiharana 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, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsātīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśātīrtha with the story of Cyavana and Sukanyā, Agastyātīrtha (XI), the Viśvāmitratīrtha, Daśātīrtha. 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 tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq.:—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāṁ catuṣṭaye ||
śrīramgāt pūrvabhāge tu yojanānāṁ 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: $10 \times 1\frac{1}{2}$ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |
 naimiśākhye mahārāṇye tapas tepur mumukṣavaḥ ||
 ekadā te m(ah)ātmānaḥ samājañ cakrur uttamaṁ |
 dharmārthakāmamokṣāṇām upāyaṁ jñātum icchavaḥ ||
 ṣaḍvīmśatisahasrāṇām munayas te mahaujasaḥ |
 teṣāṁ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate ||
 kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtale |
 katham vā prāpyate muktir brhan (read nr̥ṇān?) tāpārtta-
 cetasām ||

ity evaṁ praṣṭum ātmānam udyatān prekṣya Śaṅkarah
 (read Śaunakah) ||

Śaunakah |
 āste siddhāśrame puṇye Sūta(h) pauraṇikottamah ||
 yajan makhair bahuvīdhai(r) viśvarūpaṁ jagadguruṁ ||
 sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||
 tasmāt tam evaṁ prcchāma ity ūce Śaunako muniḥ ||
 atha te munayo jagmuḥ puṇyaṁ siddhāśramaṁ vanam ||
 iṁśantas tam avabhṛthan tatra tasthur makhālaye ||
 addhvarāvabhṛthasnānam muniṁ pauraṇikottamaṁ ||
 papracchus te sukhāsinam naimiśāranyavāsinam ||
 ṛṣayaḥ |

kāni &c. &c.

katham śive manuṣyāṇaṁ (sic) bhaktir avyabhicāriṇi |
 vada sarvamuniśreṣṭha sarvam etad asaṁśayaḥ |

Sūtaḥ |

śruṇuddhvaṁ ṛṣayas sarve sandiṣṭo vo vadāmy aham ||
 gītaṁ Sanatkumārāya kumāreṇa mahātmānā |
 kāyārohaṇanāthasya mātmyaṁ paramātbhutaṁ ||

It ends:—

etatkṣetrasya mātmyaṁ |
 ye śṛṇvanti paṭhanti ca |
 vaktāraṁ pūjayanti ye |
 teṣāṁ manorathaṁ svayaṁ |
 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 Śivākhyarājadhāni. The site is thus
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca |
yojanatrāyasīmānte 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 Kāñci, and sets up
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a
heavenly voice informs him that, that place being a
bhogādhikya sthāna, he would find a difficulty in there
obtaining *sāyujya sārddhadehena*. 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 tīrtha named from Śiva (7a, l. 6). After
80,000 years he is advised by a Ṛṣi Kaṇva to visit
Kṣetrarājapura on the shore of the eastern ocean
between *Puṇḍarīkapura* and *Vedāranya*, a yojana from
Kamalāsannīdhāna (? P.N.) on the east. There he is
to bathe *vrddhakāverīsaṃgame*. Puṇḍarīka goes there,
and beholds Parameśvara with Ambikā. On the west
of the liṅga, which is west of the Śarvatīrtha, he
establishes an *āśrama* 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 Kā-yārohaṇa with his wife and sets up a līṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śālīsuka, of the Sūryavaṃśa, who comes to Pannagendrapura (Ahindrapura). 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: 18×1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāraṇyopaśobhitam |
naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ||
vidhātukāmā vidhivat satraṃ dvādaśavārṣikam |
hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ||

Kapilaḥ Pulaho — — — — — (12 ślokas)

(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |
tāsmāi brahmāsanān datvā tam ūcus tatra tenaghāḥ ||
Sūta prasīda sumate sutarāṃ sujāta
s(v)arvāhinījalajasaurabhasodaribhiḥ |
vākbbhir viriñca vanitākaruṇājharibhis
tvan no drutaṃ vṛjinatāpam apākuruṣva ||

(2b, l. 3.) purā prasamgena purāṇaratne
brahmāṇḍanāmni (sic) prakatīkṛtaṃ yat |

kiñcit tad ācakṣva vivicya kāmam
śrī-Kumbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-
jottamāḥ ॥

anyad atraiva yuṣmākaṁ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavaḥ kumbha-
koṇamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyaḥ ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

- 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 Hemapuṣkarīṭīrtha and Madhya-
rjunapura (6b l. 2). The Ādikumbheśvaralīṅga and
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīṭī 7b, l. 1).
Account of the foundation of the tīrtha. The Kumbha
and Śiva. Mādhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīṇīcakraṭīrtha and—to
the north—the Svāyambhuvatīrtha (12a, l. 3). A vimāna
Vaiṣṇava mentioned 12a, l. 4: Lakṣmī-Bhūmī 12a, l. 5.
- IV (ends 14b, *Brhaspatīsvargaprāptikathana*): The Some-
śvaratīrtha and the Hemākarasaras. Story of Brhaspati.
- V (ends 17a): The Pātālajalīṅga at the Aśvatthatīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-
panodanasaras, where Śiva was present as Kāyāro-
haṇanātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The
Bhāskarakeśvara.
- IX (ends 30b, *Brahmahattīrthattimocana*): Account of
the Kāśyapatīrtha, presided over by Umāśahāya. Story
of king Satyakīrti of Candrapura in Mālwa, slain by
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagohattīvi-
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]ās ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghṇa.

The Colophons usually spell Kumbhaghṇa (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 stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

204.

SANSK. 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: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghṇasthale nāma sthānam asti mahattaram |

kāyārohaṇavikhyātaṃ 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: *Brhaspatīsvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrttha-vaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistīrhattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvoś 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 examined lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodana*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyam Pāratavirāṭaparanil koṇsam*.

205.

SANSK. No. 20.

Size: $14\frac{1}{2} \times 1\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

namāmi śrīpatiṃ viṣṇuṃ saccidānandam advayaṃ |

svamāyāśaktisaṃkṣiptaprapaṇcam śeṣasāyinaṃ ||

Nāradauvāca (*sic*) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara |

keṣu kṣetreṣu siddhi syād iti kārūṇyato mama ||

Śaṃkara uvāca |

samyak prṣṭam mahāprājña sarvalokahitāvaham |

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrṇu ||

satyakṣetram harikṣetram — — — — —

— — — — — (4 ślokas).

pāpanāśam mahākṣetram sarvakṣetrottamottamaṃ |

etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ||

aṣṭākṣarasya mantrasya catustriṃśan mahāmune |

eteṣu puṇyakṣetreṣu kurvatām sumahat tapaḥ ||

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā |

pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ॥
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
 īśvaraḥ । [nāyaka ॥
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbya.
- II (ends 10 b, *Śarabhāmadyaśurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇāḍhyā is cast into the sea by an asura Simhānana 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, *Kuṇḍinatapaścarāṇa*).
- IV (ends 14 b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), 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 (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣapada*): At the suggestion of Sanatkumāra 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 liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīranrpatiś Colendro munipungavaḥ |
Colakṣetreṣv oṣadhīnām * * vṛddhyartham ekadā ||
grāmāṇān nagarāṇān ca kāveryyubhayakūlataḥ |
sukulyāḥ khānayāmāsa sasyavṛddhyartham ādarāt ||
tīradvaye ca kāveryyām ye vasanti śivalayāḥ |
ye ca viṣṇvālayās santi tān apālayata prabhuh ||
tat-tad-devālayasthānā (sic) devānām api dattavān |
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

— — — — —
kulyānām abhirakṣārttham sa Pratāpanrpo mune |
śīlabhir iṣṭikābhiś ca mukhadvāram akalpayat ||
kāverimūlakulyānām sudhālepanapūrvakam |
evam sambandhitaś Coladeśo bhūpatinā mune ||
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarikasarastīrthavaibhava-kathana*):

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 (31a, 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 tirtha is thus defined (1b, l. 6 sqq.):—
kumbhaghonaśya nairtyām (sic) niśi (read diśi) caivārdhaya-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane |
muktidaṃ varttate pumsām vasatām bhuktidaṃ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' '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 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
 prasīda jagatān nātha sarvalokanamaskṛta ||
 kṣetrabr̥ndavidhānājña tīrtthabr̥ndavicakṣaṇa |
 mantrabr̥ndavidhānājña vimānājña sureśvara ||
 śrutvā tvatto mukundasya māhātmyam pāvanam param |
 manaso na bhavet tṛptir ataḥ prechāmi sāmpratam ||
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
 kuṃbhaghṇasya māhātmyam varṇane yan manāk cchrutam ||
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārtthamokṣāṇām yaḥ paṭhet prātar utthitaḥ ||
 etan māhātmyam atulam pātrobhūn nātra saṃśayaḥ ||
 śubham bhavati sarveṣāṃ siddhir bhavati maṅgalaṃ ||
 iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-
 nanan nāma navamodhyāyaḥ | hariḥ | om | śubham astu |
 kallyāṇātbbhuta-gātrāya kāmikārtthapradāyine śrīmadvempka-
 ṭanāthāya śrīnivāsāya maṅgalaṃ |

Summary of the *adhyāyas*:—

- I (ends 3b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tire pūrvāmbodhes tu paścime | sārddhakroṣe kumbhaghonāt pūrvabhāge muniśvara || tulasivanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||*
We hear (1a, l. 7) of a puṣkarinī at the tīrtha. Some details of places are given fol. 3.
- II (ends 5a): Origin of the Tulasivana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).
- III (ends 6b): Mārkaṇḍeya visits the Tulasivana and performs tapas at the foot of a Tulasī.
- IV (ends 7b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.
- V (ends 10a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.
- VI (ends 12a): 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 Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārngā. The dvādaśākṣaravidyā 11b, l. 5.
- VII (ends 13a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.
- VIII (ends 14b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyāṃ tīrttharājasya*.
- IX (ends 18a): 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 stalapurāṇam kumpakoṇatūṅku samipam uppili appana yena nukuā viṣṇukovilapurāṇam 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: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvānendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

***** m madhu melayitvā
sampilṣya japtānyayutadvayena (*sic*) |
ebhiś subhair añjitalocano yo
marttyāni dhānāni sa paśyatiha ||

lajjāndukā prasiddhā lakṣaṇan tu sparśasaṃkucavatpa-
tratvam | ghanasāraḥ karpūraḥ śuklām girikarpikā śveta-
parājitāḥ trevau (??) ekā tṛṇam | ayahprasūnā śaṃkha-
puṣpīm ayomukhapuṣpaki |

bhaves ganeśārṇaśatāṣṭajapta-
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |

śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity arthtaḥ evaṃ sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)
pretotbhavāt ghoratarā (j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vināśayen (*sic*) mantrivaras tu vaśyam ||
viśadvayam sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha śularogān |
sudāruṇān tām grahaṇīn ca rogān
vātaprasutān kaphapittajātān ||
galagrahādīn api rogasamghān
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaneś (sic) śuddhayos tathā ।
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥
caturtthyañ ca tathā ṣaṣṭyām vāsare śukrasomayoḥ ।
uktakāleṣu vidhivat gaṇeśam samyag arccayet ॥
iti śrīmatparamahāṃsaparivrājakācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyāḥ priyaśiṣyeṇa
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-
āptaḥ ।

hariḥ । om । śrīvāṇcchattilīru Kukum Śeṣādriyaūlaputran
Śeṣādriṇā su(read sva)hastalikhitam । śrīvāṇccheśvaramaṇ-
gaṇanāyakyai namaḥ । kalamkāmakakāṭṭaśrīvighneśvarāya
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: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kalāvenuravaḥ kalāyanilāḥ kamalācumbanalampatōtiramyāḥ ।
alipota ivāravindamadhye ramatām me hr̥di devakīśoraḥ ॥
jayati jagataḥ prasūtīr viśvātmā sahajabhūṣaṇam nabhasaḥ ।
drutakanakasadr̥śadaśasatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajāḥ ॥
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
 daivajñas tāṃ paṭhed vyaktaṃ horānirmmalavakṣasā ॥
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrāḍau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe
 cchālīsmelūgh (?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālāḥ prājñonujoyam kalitadhanasukhārogyadīrghghāyur
 āḍhyaḥ ॥

athāharggaṇo likhyate.

It ends:—

śeṣa daśāḥ krameṇa yojyāḥ । śubham 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 tatkaladuggaṇita grahasṣaṭvākyaṇi likh-
 yante.

4 b, l. 2. atha bhāśākalidīnādayaḥ.

5 a, l. 6. atha bhāvāśrayaphalāṇi.

8 b, l. 5. atha raśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭakavarggo 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 sthānabalam.

16 a, l. 1. atha ceṣṭābalam.

16 a, l. 3. athovvabalam.

16 b, l. 1. athāyanabalam.

16 b, l. 3. atha kālabalam.

16 b, l. 5. atha nisarggabalam.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādibhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayāḥ.

18 a, l. 2. atha lagnabhāvasya balādhikyād atrāṃśakadaśā
 likhyate.

18 b, l. 3. atha bhāvavindanam.

26 a, l. 3. atha kālacakradaśā.

26 a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgīrasa-pariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyā-
syottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrabhānusamvassaraḥ (*sic*) sauracandramānābhyāṃ āṅgīra-
sasamvassaraḥ sarvatra sū(?) rodāyavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipritiḥ 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 makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*', with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{2}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th 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 1st 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 *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusaṅkṛtiṃ |
advitīyam apāraṇaṁ taṁ Vekiteśagurum (*sic*) bhajet ||
? rāgadveṣaprakaraṇam.
rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

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 19th 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 tasmai yatprasādavivasvatā |
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ||
maḍiyarasanābamaṣanaṭaneṣu samutsukā |
eṣā Sarasva ***** m ānandadāyini ||
samāśritapadāmbhojajanatāsurapādapaḥ |
sarvaṁ mama śubhābhīṣṭaṁ pūrayet pārtthasārathiḥ ||
kṣiptvājñānatamorāṣiṁ padārtthā ***** |
gururatnapradīpo me manodhāmani bhāsatām ||
viṣṇulīlāmṛtānāṁ te karttāraḥ kavipuṁgavāḥ |
jayanti sutarām loke Vālmikivyāsaśaṅkarāḥ ||
***** nde vyāsācalam idaṁ kavim |
babhūva Śaṅkarācāryyakīrttikallolini yataḥ ||
atyunnatasya kāvyadror vyaḥsācalabhyapo khilam |
***** m asamartthoham atbhutaṁ ||
hrasvaṁ atyaṁkuśagrāhyaṁ grhītvā kalayāmi tat |
nibandhanasṛjaṁ kāñcitadvatīśvaramagno mude ||

***** vakārpitam ।

karomi yativaryyasya nideśam samupāśritaḥ ॥

kathāsamkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) । &c.

It ends:—

śrīmacchamkaradeśikasya caritastotram prabodhapradam
nirddanḍākhilapāpavṛndavidhinam samkṣiptam etan narāḥ ।
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
labdhvā bhuvi sampadañ ca sakalām ante labhantemṛtaṃ ॥
iti śrī-Śamkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo
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) *Kathāsamkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śamkara, 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): Śamkara'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 Sannyāsin.

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 Śrīkuṇḍagrāma 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 Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarṇa, Śaṅkara obtains a third disciple Hastāmālaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

- VII (17a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭītīrtha 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-Śaṅkarācāryyacariṭaṃ lokapāvanam
kṛtaṃ Govindanāthēna yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Śaṃkara 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 Śaṃkara'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 Keraḷa country Medinikara, apparently the author of the Medinikoṣa. For the story of Śaṃkara as related in the Śaṃkaravijaya 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: 18th or 19th 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: 18th or 19th cent.

Character: Grantha.

214.

SANSK. No. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{2} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

Size: $10\frac{1}{4} \times 1\frac{1}{4}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th 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.



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- 1 R̥gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " 5—8 (No. 166).
- 3 " " " " , first leaf only (No. 14).
- 4 R̥gveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).
- 5 " " " " , I, 75—121 (No. 2).
- 6 " " " " , I, 122—165 (No. 1a).
- 7 R̥gveda-Prātiśākhya, by Śaunaka
- 8 The same, with the Com. Pārṣadavṛtti) (No. 73, 1).
- 9 R̥ksarvaśamāna by Nāgadeva
- 10 R̥gvilāṅghyalakṣaṇa by Nāgadeva
- 11 Tract on the R̥gveda-Samhitā, title not given
- 12 Padāntadīpini
- 13 Trisandhālakṣaṇa
- 14 R̥ksamkhyā
- 15 Avarṇadīpa
- 16 Nāntasaṃgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Naparavyākhyāna, Com. on Nāntasaṃgraha
- 19 Taparaṭikā, Com. on Tāntalakṣaṇa
- 20 Paribhāṣā (?)
- 21 Avarṇalakṣaṇa
- 22 Āvarṇalakṣaṇa
- 23 Avarṇivyākhyāna, Com. on 21
- 24 Āvarṇivyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Pāriśiṣṭa to the R̥gveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittiriya-Saṃhitā, Saṃhitā-Paṭha (No. 176).
 28 Com. on Śatarudriya (Taittiriya-Saṃhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22 a).
 30 Taittiriya-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 Śāmanavyākhyāna, Com. on Saṃhitāśāmanalakṣaṇa
 36 Viliṅghavyākhyāna by Puṇḍarikākṣisūri
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇalakṣaṇa
 40 Ākārāpaddhati, Com. on Āvarṇalakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saṃhitālakṣaṇa
(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. Brāhmaṇas 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 Taittiriya-Brāhmaṇa (No. 177).
 51 Taittiriya-Āraṇyaka, and
 52 Āraṇya-Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 } (No. 179).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Samhitā-Upaniṣad, i. e. Aitareya-
Āraṇyaka III (No. 158, 2).
- 56 Brhadāraṇyaka-Upaniṣad (No. 21 c).
- 57 Īśa-Upaniṣad (No. 16 a, 1).
- 58 Śaṅkara's Com. on the same (No. 16 b, 1).
- 59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
- 60 Kena-Upaniṣad (No. 16 a, 2).
- 61 Śaṅkara's Com. on the same (No. 16 b, 2).
- 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
- 63 Kaṭha-Upaniṣad (No. 17, 1).
- 64 Śaṅkara's Com. on the same (No. 24 a).
- 65 Praśna-Upaniṣad (No. 17, 2).
- 66 Śaṅkara's Com. on the same (No. 24 a).
- 67 Muṇḍaka-Upaniṣad (No. 17, 3).
- 68 Śaṅkara's Com. on the same (No. 24 a).
- 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
- 70 Pūrvaṭāpanīya-Upaniṣad (No. 17, 5).
- 71 Uttaraṭāpanīya-Upaniṣad (No. 17, 6).
- 72 Rahasya-Upaniṣad (No. 18 a, 1).
- 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
- 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
- 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
- 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
- 77 Atharvaśīra-Upaniṣad (No. 18 a, 6).
- 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18 b, 3).
- 79 Kaivalya-Upaniṣad (No. 18 a, 7).
- 80 The same (No. 192).
- 81 Skanda-Upaniṣad (No. 18 a, 8).
- 82 Mahā-(or Tripurātāpana-?)Upaniṣad (No. 18 a, 9).
- 83 Devī-Upaniṣad (No. 18 a, 10).
- 84 Tripurā-Upaniṣad (No. 18 a, 11).
- 85 Kaṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gr̥hyasūtra (No. 78, 5).
- 87 Kauṣītaka (Śāmbavya)-Gr̥hyasūtra (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 (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gr̥hyasūtra (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 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudraavidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas 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-Gr̥hyasūtra (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 Gr̥hyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmiki'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. 84).
 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 Subodhini, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālābhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

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 Śrutirañjini, 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 Dakṣayajñaprabandha¹ (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 Śrīnī-
 vāsācārya (No. 82).

3. Romance, Tales, Campūs.

- 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 Puro-
 hita Nārāyaṇa (No. 54, 3).

¹ 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 Kāvyaṇprakāśa (No. 128, 1).

173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgahrdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, 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 Kāmadogdhrī, Com. on Sūryasiddhānta, by Tammajayvan (No. 12, 2).

181 Sūryasiddhāntavivarāṇa by Parameśvara (No. 137).

182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).

188 Varāhamihira's Brhājātaka, with the } (No. 111, 1).

189 Com. Subodhini

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Brhājātaka: Naukā or Horāvivarāṇa (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 193 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śatpañcāśikā, 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 Gautamiya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dikṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) 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 Nitisarvasva by Brhaspati (No.
 160, 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 *Mimāṃsākaustubha* by Khaṇḍadeva, fr. (No. 36).
 221 *Mayūkhamālikā*, Com. on *Śāstradīpikā*, by Somanātha (Nr. 30).
 222 *Mimāṃsā-Tantravārttika* by Kumārila (No. 108).

b) *Vedānta*.

- 223 *Vedānta-Sūtras* with Śaṅkara's Com., *Śārīrakamīmāṃsābhāṣya* (No. 57).
 224 *Bhāṣyaratnaprabhā*, Com. on Śaṅkara'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 Śaṅkara's *Upadeśasahasrikā* (No. 24b).
 228 The same (No. 56).
 229 Śaṅkara's *Vivekacūḍāmaṇi* (No. 24c).
 230 Com. on Śaṅkara's *Ātmabodhaprakaraṇa* (No. 33).
 231 Com. on Śaṅkara's *Vākyasudhā*, by Brahmānanda Bhārati (No. 63, 1).
 232 Com. on Śaṅkara's *Vākyavṛtti*, by Viśveśvara (No. 65).
 233 (Śaṅkara's) *Vedāntasāra* (No. 113, 3).
 234 Śaṅkara's *Pūrvottaradvādaśamañjarikā Stotra* (No. 32, 3).
 235 (Śaṅkara's) *Hastāmālaka* (No. 63, 6).
 236 The same (No. 171, 2).
 237 *Haritattvamuktāvali*, Com. on Śaṅkara's *Haristuti*, by Svayamprakāśa Yati (No. 8a).
 238 *Rāga dveṣa prakaraṇa* (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).
 239 (Govindanātha's) *Śaṅkarācāryacarita* (No. 79, 1).
 240 The same (No. 211).
 241 *Bhāṣyārthasaṃgraha*, by Brahmānanda Yati (No. 104, 2).
 242 *Pañcadaśī* by Vidyāranyatīrtha (No. 81, 2).
 243 *Upadeśagranthavivarāṇa*, Com. on the *Pañcadaśī*, by Rāmakṛṣṇa (No. 58).
 244 The same (No. 159).
 245 Sadānanda's *Vedāntasāra* (No. 81, 1).
 246 Venkaṭanātha's *Śatadūṣaṇī* (No. 83).
 247 Bhārati-tīrtha's *Adhikaraṇaratnamālā* (No. 90).

- 248 AppayyaDīkṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-
 kṛṣṇādhvarin (No. 106, 5).
 251 Vāsudevamananaprakaraṇa (No. 194).
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-
 prakāśa Yati (No. 8 b).
 254 Brahmanubhavaṣṭaka (No. 92, 2).
 255 Rāghavananda's Com., Paramārthasāravivarāṇa, 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 Vā-
 caspatimiśra (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 Tarkabhāṣāprakāśikā, Com. on the preceding, by
 Cinnambhaṭṭa, fr. (No. 100, 2).
 264 Com. on Gaurikānta's Tarkabhāṣābhāvārthadīpikā, fr.
 (No. 117, 2)
 265 Tarkacūdāmaṇi by Dharmarāja, fr. (No. 117, 1).
 266 Yogyatāvādārtha (No. 106, 1).
 267 Laukikaviśayatāvādārtha (No. 106, 2).
 268 Parāmarśavādārtha (No. 106, 3).
 269 Kāraṇavāda, 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 Pañcānana, with the } (No. 163).
 277 Com., Siddhāntamuktāvalī }
 278 Prapañcahrdaya (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: Bhṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagītā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakōṭisamhitā, Kaunjarāsana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Kōṭirudrasamhitā, Kapālīśasthalamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāranya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9 b).
 289 " " with Śrīdhara'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-saṃgraha with } (No.
 293 Com., by Brahmānanda Bhārati } 11).
 294 Bhāgavatāsāra (?) (No. 9 a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Bṛhannāradiya-Purāṇa: Jñānakāṇḍa, Ahindrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with
 298 Argalastotra, and } (No. 42).
 299 Kīlakastotra }
- 300 Agni-Purāṇa: Tulākāverīmāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhava-khaṇḍa, Cam-
 pakāraṇyamāhātmya (No. 197, 1).
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-
 mārkaṇḍeyaśrinivāsakṣetramāhātmya (No. 206).
 306 Brahmakaivarta-Purāṇa: Tirthaprasāṃsā, Pāñcanada-
 māhātmya (No. 185).
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
 309 Agastyasaṃhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
 (No. 88).
 311 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
 (No. 103).
 312 Sanātkumārasaṃhitā, Śivatattvasudhānidhi (No. 60).
 313 Sūtasamhitā, 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 " " " Brahmagītā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagītā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tirthamāhātmya, Kumārarudrasaṃvāda
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
 328 Kṣetravaibhava-Khaṇḍa, Campakāranyamāhātmya (No. 197, 2).
 329 Jayantimāhātmya (No. 168, 2).
 330 Vaiśākhamāhātmya (No. 47, 2).
 331 Gurugītā (No. 32, 2).
 [332—344] Brahmāṇḍa-Purāṇa:
 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
 333 Uttarakhaṇḍa, Hayagrivāgastyasaṃvāda, Lalitopākhyāna (No. 69).
 334 Uttarabhāga, Kṣetrāgolakavistāra, Brahmanāradasaṃvāda, Kapisthala-māhātmya (No. 201).
 335 Uttarabhāga, Kṣetravaibhava-khaṇḍa, Kumbhakṣa-māhātmya (No. 203).
 336 The same (No. 204).
 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
 338 Pāpavināśamāhātmya (No. 205).
 339 Brahmanāradasaṃvāda, Ahīndrapuramāhātmya (No. 196, 2).
 340 Brahmanāradasaṃvāda, Kadambapurimāhātmya (No. 199).
 341 The same (No. 200).
 342 Brahmanāradasaṃvāda, Samaṣṭikānanamāhātmya (No. 190).
 343 Śrīraṅgamāhātmya (No. 49 a).
 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 (?)
 350 Anantavrata (?)
 351 Bhāskaramatamāhātmya } (No. 168, 2).

¹ 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 Brahmapāra 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 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇīya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Śaṅkara's Viṣṇupādādikesāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhinī }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujāṅga (No. 59, 3).
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371. The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-
 sahasranāman (No. 138).
 373 Śaṅkara's Ānandalahari (No. 157, 2).
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (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 Trīṣati Stotra (from Lalitopākhyāna of Brahmāṇḍa-
 Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
 384 Durgāṣṭaka (No. 171, 1).
 385 Balāsahasranāman (No. 115, 6).
 386 Mantrākṣaramālā (No. 43, 2).
 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅgyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (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 Lalitopākhyāna 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).

3. Tantra.

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
 408 Kulārnavatantra (No. 43, 1).
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
 410 Divyamāṅgaladhyāna from Rājarājeśvarītantra (No. 112, 1).
 411 Kārtavīryārjunakavaca from Uḍḍāmaresvaratantra (No. 112, 10).
 Kriyākālāpa of Tantrasaṃgraha, see above 200, 201.

- 412 Tantrasamuccaya (No. 150).
 413 Śricakrapratīṣṭhāvidhi (No. 5c, 1).
 414 Śrīvidyākhyamūlavidyābhedaḥ (No. 5c, 2).
 415 Śrīvidyāratnasūtra, by Gauḍapāda (No. 18b, 1).
 416 Com. on the same, by Vidyāranya (No. 18b, 2).
 417 Śaktisūtra, with its } (No. 6a).
 418 Bhāṣya }
 419 Ātharvaṇaprokta-devīrahasya-svarūpakramopāsanāyāḥ
 jaganmātrbhaktyaikavedyaḥ prayogaḥ by Jagannātha-
 sūri (No. 6b).
 420 Cidvalli by Nāṭanānanda (No. 6c).
 421 Candrajñānāgamasamgraha (No. 96, 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 IDENTIFIED¹.

- 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).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 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.

INDEX.

✱✱ The figures refer to the pages only.

aṃśakadaśā 286.
 akaṇvarathantara 237.
 Agastya, Paṇḍit 191sq., 299.
 Agastya 88, 155, 214, 248,
 250, 272, 275; °tirtha 273;
 °dīlipasaṃvāda 249; °līṅga
 275; °saṃhitā 7, 204, 306.
 Agni (Ṛṣi) 158.
 agnikalpa, °sūtra 126, 298.
 agnikṣetra 127.
 agnipurāṇa 63, 100, 188,
 245sq., 306.
 agnividhi 187.
 agnivivāha 120.
 agniṣṭoma 134, 298.
 aghamarśaṇasūkta 120.
 Aghora (Ṛṣi) 26, 56.
 āṅkurasya vidhi 120.
 āṅkurārpaṇavidhi 120.
 Āṅgiras 7.
 ajāmilakathā 196.
 atibuddhiprayoga 212.
 atirudraprayoga 89.
 atirudrāhutisaṃkhyā 89.
 Atri 7.
 atharvaśira-upaniṣad 19 sq.,
 297.
 atharvaśirobhāṣya 21, 297.
 advaitamakaraṇḍa 8sq., 81,
 304.
 advaitānanda 75.
 AdvaitānandaSarasvatī 128sq.
 adhikaraṇaratnamālā 118sq.,
 303.
 adhikārakāṇḍa 222.

adhyayana 98.
 adhyātmaramāyana 68sq., 307.
 adhyāpana 98.
 ananta (śeṣa) 258.
 Ananta Nārāyaṇa 50sq., 86.
 Anantakṛṣṇa, scribe 188.
 anantavrata 226sq., 307.
 anīṅgyalakṣaṇa, anīṅgyavyā-
 khyāna 31, 296.
 anīṣṭayoga 171.
 anumānaprakāśa 167.
 anuśāsanaparvan 90.
 Antaryāmin (Ṛṣi) 163.
 Annambhaṭṭa 202sq., 227, 304.
 Anvayamukha 53sq., 300.
 apamṛtyuñjaya 120.
 Apāntaratamas 210.
 Appaya 241.
 Appayārya 203.
 Appayya Dīkṣita 144sq., 150,
 182, 301, 304.
 apradarśanapara 171.
 apsarogaṇavipralambha 239.
 abhijñānaśakuntala 109 sq.,
 205, 300.
 abhinaya 151.
 abhinayadarpaṇa 151, 301.
 Amara 11.
 Amarakośa 176, 190, 213, 300.
 Amarakośodghāṭana 209sq.,
 300.
 Amarasiṃha 176, 190, 209, 213.
 Amarendra Sarasvatī 35, 131,
 284sq.
 amṛtabindūpaniṣad 19, 297.

- Amṛtānandanātha 117 sq.
 Ambariṣa 264; °nāradasam-
 vāda 264.
 ambāpagā, N. of a river, 289.
 ambāstava, 155sq., 308.
 ambikā 275.
 ayahprasūnā 284.
 ayanabala 286.
 ayodhyākāṇḍa 11, 64sq., 67, 69.
 ayomukhapuṣpakī 284.
 arañiharāṇa 91.
 Aruṇācalanātha 175.
 aruṇopaniṣad 34, 35.
 arkavivāhavidhi 120.
 argalastotra 48sq., 306.
 arcāvatāra 240, 258.
 Arjunaviśādayoga 215.
 arthālamkāra 117.
 ardhanārīśvara 262.
 arhagoḷa, N. of a village 3.
 Alaka 183.
 alamkārasāstra 101, 117.
 alamkārasarvasva 208, 301.
 avarṇadīpa 95sq., 295.
 avarṇilakṣaṇa, avarṇivyā-
 khyāna 31, 97, 295, 296.
 avyaktagaṇita 178.
 āśvatthātīrtha 277.
 āśvamedhāvabhṛtha 239.
 aṣṭakavarga 170sq., 286.
 aṣṭākṣara (mantra) 279.
 aṣṭāṅgasamgraha 226, 301.
 aṣṭāṅgahrdaya 173, 301.
 aṣṭādaśapadanirūpaṇa 186.
 aṣṭādhyāyī 75sq., 300.
 Asita 269.
 Asuri Pañcaśikha 202.
 ahaṃkāranirūpaṇa 239.
 ahargana 286.
 Ahalyā 262.
 ahīna 236, 238.
 ahindranagara, ahindrapura
 257—260, 276.
 ahindrapuramāhātmya 257—
 260, 305, 307.
 ahorātrītīrtha 283.
 ākārāpaddhati 31, 296.
 ākāśanagarī 283.
 āgneya 224; °purāṇa, see agni-
 purāṇa.
 āṅgirasapariṣad 287.
 āṅgirasasamvassara 287.
 ācāryavilāsa 106.
 ājyadoha 238.
 ātmajñāna 83.
 ātmabodhaprakaraṇa 39, 303.
 ātmānanda 75.
 Ātreya 173, 241.
 ātharvaṇa 238.
 ātharvaṇaprokṭadevīrahasya
 5sq., 310.
 ātharvaṇarahasya 80, 307.
 ātharvaṇopaniṣad 19; °vivara-
 ṇa 28.
 ādarśotsava 262.
 ādikumbheśamāhātmya 277.
 ādikumbheśvaralinga 277.
 ādityapurāṇa 166.
 Ādityapuroga 57.
 ādiparvan 82.
 ādipurāṇa 77, 275, 305.
 ādimahāpurāṇa 141, 247, 267.
 ādimāpura 270, 271.
 ādhāna(prayoga) 133, 134, 298.
 Ānanda Bhārati 80.

- Ānandagiri 4.
 ānandalahari 216, 308.
 ānandasāgarastava 81, 156, 308.
 Āpastamba (school) 32, 33, 133, 134, 298.
 Āpastambiyagrhyasūtra 33, 298.
 Āpastambiyadharmasūtra 43, 302.
 āmahīyava 236, 237.
 āyatanakhaṇḍa 88.
 Āyu 192.
 āyuhpraśna 199sq.
 āyuh, āyurdāya 170sq.
 āyurhoma 120.
 āraṇa 225.
 āraṇyakāṭhaka 234—236, 296.
 āraṇyakāṇḍa 64sq., 67, 69, 79.
 āraṇyaparvan 78, 91.
 Ārya, Āryabhāṭa 86, 179.
 Āryabhāṭakarmanibandha 179.
 āryādviśati 82, 231.
 āryāmati 143.
 ālokamañjari 138.
 Āvadugdhāraṇa 188.
 āvarṇilakṣaṇa, āvarṇivyā-
 khyāna 31, 97, 295, 296.
 āśramavāsikaparvan 60sq., 92.
 āśrayayoga 171.
 āśvamedhikaparvan 59 sq.,
 60sq., 92, 299.
 Āśvalāyanagrhyasūtra 105,
 297.
 Āśvalāyanamantrasaṃhitā 58.
 Āśvalāyanasūtra 86.
 āsurakāṇḍa 116.
 āstikaparvan 82, 299.
 ikṣunadimāhātmya 204.
 Ikṣvākulabdhavaibhava 240.
 itihāsa 56sq., 262.
 indra 262, 273; °tirtha 261,
 263, 283.
 Indradyumnagajendraprāpti
 272.
 indrapuccha 225.
 indrapuṣkariṇī 273.
 Immaḍi Devarāya 84sq., 299.
 iṣṭakā 126.
 iṣṭikalpa 126.
 īśā(vāsyā)-upaniṣad 16sq., 297.
 Īśvarakṛṣṇa 142, 143, 201,
 202, 304.
 Ugraśravas 90.
 ujjalā 43sq., 302.
 uḍḍāmareśvaratantra 157sq.,
 309.
 utkrṣṭaśivakṣetraprakaraṇa
 247sq.
 uttarakāṇḍa (rāmāyaṇa) 70sq.,
 298.
 uttarakhaṇḍa of brahmāṇḍa-
 purāṇa 88, 155, 250, 307;
 of skandapurāṇa 257, 306.
 uttaragitā 52, 299.
 uttaratāpaniyopanīṣad 19, 297.
 uttaratāpini 19.
 uttarabhāga of brahmāṇḍa-
 purāṇa 271, 276, 307.
 uttararāmāyaṇa 70sq.
 uttarābhimanuyuvivāha 91.
 Utpala 200, 302.
 udakaśāntividhi 120.
 Udayamūrti 67, 69.

udyogaparvan 91, 113sq., 299.
 udvat 237.
 upadeśakāṇḍa 140sq.
 upadeśagranthavivarāṇa(Com.
 on upadeśasāhasri) 28sq.,
 71sq., 303.
 upadeśagranthavivarāṇa(Com.
 on pañcadaśī) 73, 75, 303.
 upadeśavedāntasiddhyaraha-
 sya 160.
 upadeśasahasrikā, °sāhasri 28,
 71, 303.
 upanayana 195.
 upaniṣad 184, 235, 296sq.
 Upamanyu 289.
 upamāpramāṇāṣṭaka 153.
 uparibhāga of skandapurāṇa
 10sq., 242, 306; of brah-
 māṇḍapurāṇa 265sq., 307.
 upavedakāraṇa 148.
 upāṅgaprakaraṇa 148.
 umābhāga 277.
 umāmaheśvarasaṃvāda 155,
 204.
 umāśahāya 277.
 Uvāṭa 94.
 uhyagāna 237.
 ūrdhvāmnāyamāhātmya 50.
 ūha 237, 238.
 ūhagāna 236sq., 296.
 ūhyagāna 237.
 ṛksaṃkhyā 95sq., 295.
 ṛksarvaśamāna 95, 295.
 ṛgvilāṅghyalakṣaṇa 95, 295.
 ṛgvedaprātiśākhya 94, 96, 105,
 295.

rgvedabhāṣya 1, 2, 15, 295.
 rgvedasamhitā 15, 105, 222,
 223, 295.
 ṛṇasya deydēyavidhi 187.
 ṛtanidhana 238.
 ṛtunāśa 212.
 Ṛtuparṇa 262.
 ekasāmi 225.
 ekākṣaralakṣmīpūjāvidhi 132.
 ekāgnikāṇḍavyākhyā 33.
 ekādaśarudrasamhitā 266, 305.
 ekādaśaskandhasāraślokaśaṃ-
 graha 12, 305.
 ekādaśīvrata māhātmya 226,
 307.
 ekāha 236, 238.
 ekoddiṣṭavidhi 120.
 ekoddiṣṭasāṛddha 105.
 Eraṇḍa 280sq.
 aitareyāranyaka 1, 216, 217,
 253, 296, 297.
 aitareyopaniṣad 3, 103, 296;
 °bhāṣya 103.
 aiśikaparvan 90, 92.
 auśadha, auśadhaparvata, au-
 śadhādri 257—260.
 kaksaputaśārasaṃgraha 53.
 kaṅkālapatnī 163.
 kaṭhavallī 18.
 kaṭhopaniṣad 18, 20, 27, 297.
 kaṇṭaramāṇikka (grāma) 167.
 kaṇḍaramāṇikya (grāma) 167.
 Kaṇva 275.
 kadambapurikṣetra 270.

kadambapurimāhātmya 269— 271, 307.	Kātyāyana 76, 105, 295.
kadambavana 270.	kāntisaurabhakaraṇa 212.
kadambasaras 270.	kāpālīśa 248.
kanyātirtha 261, 263, 264.	kāmakalā(vilāsa) 6sq.
kapālīśasthalamāhātmya 247 sq., 305.	kāmadogdhri 13sq., 301.
kapitthaka 151.	kāmaśāstra 53.
Kapila 142, 143, 202, 276.	kāmyapaśukāṇḍa 173.
kapilasūrya 226.	kāyārohaṇa 278; °nātha 274, 277; °māhātmya 274sq., 308.
kapilāśrama 268.	kārakavāda 136, 304.
kapisthala 272, 273; °māhā- tmya 271sq., 307.	kārikā 104.
kamalāsannidhāna 275.	kārūnyāmṛtatirthapraśamsa- na 242.
kampahareśānakṣetramāhā- tmya 250.	kārtavīryārjunakavaca 157sq., 309.
karaṇapaddhati 204.	kārttikamāhātmya 54sq., 305.
karkaṭeśa 264.	kārttikotsava 262.
karna-parvan 92.	Kārṣṇājini 247.
Karṇavadha 92.	kālacakradaśā 287.
karṇavṛddhi 212.	kālaṭi, N. of a place 289.
Kardama 275.	kālabala 286.
karmanibandhana 179, 301.	kālahastikṣetra 290.
karmājīva 170, 171.	kālāgnirudropaniṣad 19, 297.
karmāntasūtra 126, 298.	Kalidāsa 109, 110, 156, 157, 174, 205sq., 299, 300, 308.
Kalmāṣapādarājan 263.	kālindī 163.
kalyāṇatirthaśikharātrivai- bhavanirūpaṇa 242.	kāveri 240, 244, 264, 270, 272, 273, 275, 277, 280sq.
kalyāṇapura 283.	kāvya 175.
kalyāṇastava 157, 308.	kāvya-prakāśa 183, 301.
Kaśyapa 277.	kāvya-lakṣaṇa 183.
Kahola 7.	Kāśika 268.
Kāñcanavarṇin 290.	Kaśyapa 7, 57, 263; °tirtha 277.
kāñcī 258; °nagara 241, 275.	kiśkindhākāṇḍa 64—67, 69, 79.
kāthaka 235sq.	kīlakastotra 48sq., 306.
kāthakopaniṣadvivarāṇa 27.	kucavardhana 212.
Kāṇāda 203, 227; °tantra 111.	kuja 87. [301.
Kāṇva 126.	kujādipaṇcagrahavākya 87,

kuñjarāśanadivyaḥṣeṭramāhātmya 247.	kṛṣṇārjunasaṃvāda 215.
Kuṇḍina 280.	kṛṣṇīya 159, 200, 220, 302.
Kutsa 7.	Kedāra 69sq., 166, 218, 228, 300.
Kumāra 171, 302.	kenopaniṣad 17, 297.
kumāra 274; °rudrasaṃvāda 257, 306.	kerala 204, 289sq.; °māhātmya 204, 307.
kumārasaṃhitā 132, 309.	Keśava 8.
kumārasambhava 174, 299; °vivarāṇa 174sq.	Keśavamiśra 135, 136, 168, 304.
Kumārasvāmin 101, 301.	Keśavāditya 185sq., 197.
Kumārila 149sq., 303.	Keśavārya 35.
kumbhaḥṣaṇa 275; °māhātmya 276—279, 307; °sthalaṣaṇa 277.	keśavṛddhi 212.
kumbhaḥṣaṇa 258, 277, 278, 281—283; °māhātmya 249, 306; °sthala 278.	kaivalyaṇavanita 39.
Kumbhaja 245.	Kaivalyaṇanda Yogindra 8sq.
Kumbhasambhava 7.	kaivalyopaniṣad 19sq., 253sq., 297.
kulacūḍāmaṇi 180sq., 309.	Kokkoka 53, 301.
kulamūlāvatāra 4.	koṭirudrasaṃhitā 247sq., 305.
kulārṇava 4, 130; °tantra 50, 309.	Konamā 172.
kuvalayaṇanda, °ndiya 150, 182, 301.	Kolācala Paddācārya 101.
kuśalavopākhyāna 59sq., 299.	kauñjarāśanaḥṣeṭramāhātmya 246sq., 305.
kuṣṭhaḥṣeṭsita 174.	Kauṇḍīyagotra 167.
kūṭasthadīpa 73sq., 109, 218.	kaurma(purāṇa) 100.
kṛcchraṣaṇi 120.	kaulavid 130.
Kṛṣṇa 241.	kaulāśāstra 130, 132.
Kṛṣṇa, guru of Nārāyaṇa 174sq.	kaulāgamatantra 4, 130.
Kṛṣṇa, author of kṛṣṇīya 220.	kaulācāra 130.
Kṛṣṇadvīja, scribe 158sq., 197.	kaulācārya 130.
Kṛṣṇānanda 184.	kaulādarśatantra 4, 130, 309.
Kṛṣṇānanda Bhārati 12.	Kauṣītakagrhyasūtra 104, 297.
kṛṣṇāranya 258.	Kauṣītakācārya 104.
	kriyākalāpa 190sq., 302, 309.
	kṣatriyadharmā 98.
	Kṣīrasvāmin 209sq., 300.
	kṣutpipāsāharaṇaprayoga 212.
	kṣudra 236sq.
	kṣetrakāṇḍa 248sq.

- kṣetragolakavistāra 271, 307.
 kṣetrarājapura 275.
 kṣetravaibhava 277, 278.
 kṣetravaibhavakhaṇḍa of skandapurāṇa 242, 264, 307; of bhaviṣyottara. 260sq., 306; of brahmāṇḍap. 276sq., 307.
 Kṣemānandanātha 255.

 khagendra, N. of a river 257.
 Khaṇḍadeva 42sq., 121sq., 172, 302, 303.
 khayoga 170sq.
 Khādiragrhyasūtra 99, 298.

 gaṅgā 270.
 gaṅgādharakathāmṛta 261.
 gajārttiharāṇa(tīrtha) 272.
 gajendramokṣaṇa 272.
 gajendramokṣatīrthavaibhava, °parikṣaṇa 273.
 gajendrārttiharāṇa 272.
 gaṇanātha 198.
 gaṇapatyaṣṭaka 164, 308.
 gaṇapāṭha 169, 300.
 gaṇeśa 284sq.
 gaṇeśapaddhati 285.
 gaṇeśaṣṭaka 164.
 gadāparvan 90, 92.
 gandharva 241, 272.
 Gambhīra 172.
 gaṇḍa 258, 260, 280; N. of a river 257sq.
 Garga 7.
 Gargagotra (?) 86.
 Gargayudhiṣṭhira-saṃvāda 204.
 garbhīṇīdharmā 98.
 garbhīṇīvidhi 120.
 gādādhari 145sq.
 gāruḍa(purāṇa) 100.
 Gārgya 275.
 gārhapatyaciti 126, 127.
 girikanyā 262, 264sq.
 gītagovinda 158sq., 192sq., 197, 299; °vyākhyāna 192sq.
 Gīrvāṇendra 35, 131, 284sq., 308.
 guṇatrayavibhāga 239.
 Guṇaviṣṇu 114.
 Guṇādhyā 280.
 gurugītā 38, 307.
 gurudīkṣā 38.
 guruvākya 87.
 guruvākyaśeṣasaṃgraha 150.
 gurvādinirūpaṇa 98.
 guhanāradasaṃvāda 164.
 grhaśāntividhi 120.
 grhasthadharma 98.
 grhārcanavidhi 120.
 grhyapariśiṣṭa 119sq., 298.
 grhyavṛtti 99.
 grhyāgniprāyaścitta 120.
 gokarṇa 290.
 Gopāla 103, 124.
 Gobhilagrhyasūtra 115.
 gomāhātmya 214.
 Golacūḍāmaṇi 86.
 golavarṇana 178.
 Govinda, guru of Śaṅkara 16, 17, 27—29, 38, 39, 52, 73, 103, 124, 153, 185, 201, 217.
 Govinda, father of scribe Anantaṛṣṇa 188.
 Govindanātha 106, 290, 303.
 Govindasvāmin 289.

Govindānanda 102, 124sq., 303.
 goṣadaṅga vidhi 214.
 Gauḍapāda 21, 289, 310.
 Gautama 7, 224, 262.
 gautamagohattivimocana 277,
 278.
 gautamasaras 277.
 gautamī 276.
 Gautamiyadharmasāstra 138
 —140, 302.
 Gaurikānta Sārvabhauma 168,
 304.
 gaurivita 236.
 gaurisambhogavarṇana 175.
 grahaṇopavarṇana 178.
 grahadṛṣṭi 171.
 grahabalapūñjāni 286.
 grahabhagaṇa 178.
 grahayuddha 178.
 grahayonibheda 152, 170 sq.,
 220.
 grahavivarṇa 199.
 grahāṇām sthānabalam 286.
 grahodayāstamaya 178.

 cakrārādhana phala 130.
 Caṇḍakopa 280.
 caṇḍamuṇḍārdinī 229.
 Caṇḍavega 281.
 caṇḍālakanyakādarśana 268.
 caṇḍikāsaptati 230, 308.
 caṇḍikāhrdaya 49.
 caṇḍisataka 230.
 caturthajvaraśānti 171.
 caturvedatātparyasamgraha
 165.
 caturvedabhāṣya 165.
 candanotsava 262.

candra 178.
 candragrahaṇa 178.
 candrajñānāgamasamgraha
 129sq., 310.
 candratīrtha 283.
 candrapura 277.
 Candravatī 268sq.
 Candravarmacarita 266.
 Candrasenarājan 262.
 candrikā 128sq.
 camakānuvāka 89.
 campakāranya 261—264; °mā-
 hātmya 260sq., 264, 266, 305,
 306, 307.
 campubhārata 210, 299.
 campū (written cambu) 241.
 caraṇavyūha 24, 298.
 carcāstava 156, 308.
 cāturmāsyā 126.
 cāturvarṇakrama 121.
 cāndrayoga 170sq.
 cāndrāyana 120.
 cāmuṇḍikā 49.
 cikitsitasthāna 174.
 citradīpa 73sq., 109.
 citrabhānusamvassara 287.
 cidambara 278.
 cidvallī 6sq., 310.
 cintāmaṇi 147.
 Cinnambhaṭṭa 136, 304.
 cūrṇi, N. of a river, 289.
 ceṣṭābala 286.
 caitanya 139.
 cola 270sq., 280sq.
 Cyavana 273.

 chandogamantrabrāhmaṇa-
 bhāṣya 114sq.

chāndogyamantrabhāṣya 114.
chāndogyopaniṣadvivarāṇa
26sq., 297.

Jagannāthasūri 5sq., 310.
jaganmātrbhakti 5sq., 310.
Jaṭāvallabhaśāstrin (Lakṣma-
na) 32, 296.

Janamejaya 60, 91, 113, 194sq.
janman 170sq.

Jambūnātha 171.

Jayadeva 158, 192sq., 197, 299.

jayantimāhātmya, jayantivra-
ta 226sq., 307.

jayamaṅgalā, Com. on lalitā-
sahasranāmastotra 41sq., 309;
Com. on Bhaṭṭikāvya 177,
222, 299; Com. on sāṅkhyā-
saptati 201, 304.

Jayarāma 136, 304.

jātakapaddhati (laghvi) 200,
302.

jātakarman 195.

jātiviveka 98.

jātyadhikarāṇa 138.

jānakīharāṇa 175.

jābālopaniṣad 24, 158.

jālapāda 268.

Jiṣṇunandana 179.

jīvadvaita 109.

jīvayoni 159.

Jaimini 42sq., 58, 59sq., 111,
121sq., 166, 172, 283.

Jaiminibhārata 59sq., 299.

jñānakāṇḍa 259, 305.

jñānaprakarāṇa 148.

jñānayogakāṇḍa 100, 205, 306.

jyotiṣṭoma 126.

Takṣaka 263; °śamkarasam-
vāda 263.

tattvakaumudī 142, 202, 304.

tattvacintāmaṇiprakāśa 167.

tattvaviveka 73sq., 109.

taddhitakāṇḍa 169.

tanubhuvanaprakarāṇa 148.

tantra 309sq.

tantrarāja 4.

tantravārttika 149sq.

tantrasamgraha 190sq., 302,
309.

tantrasamuccaya 207, 310.

tapara 95sq.; °tīkā 95sq., 295;

°paddhati 31, 296; °lakṣaṇa
31, 296.

Tamayajvan 13sq., 301.

Tamayārya 13sq.

Taraṅgānandinī 260.

tarkacūḍāmaṇi 146, 147, 167,
304.

tarkaparibhāṣā 135, 136, 304.

tarkabhāṣā 135, 136, 168;

°prakāśikā 136, 304; °bhā-
vārthadīpikā 168, 304.

tarkasamgraha 202sq., 227,
304; °dīpikā 202.

talavakāropaniṣad 17.

tātparyadīpikā 74, 218.

tātparyabodhinī 73sq., 102.

tāntalakṣaṇa, tāntasamgraha
95sq., 295.

tārakāsuranigraha 175.

Timmaya Ārya 110sq

tīrthakāṇḍa 265, 307.

tīrthapraśamsā 244sq., 306.

tīrthamāhātmya 257, 283, 306.

tīrthayātrāparvan 78.

tīrtharāja 283.
 tīrthavaibhava 244; °khaṇḍa
 242; °nirūpaṇa 265, 273.
 tulasī 283.
 tulasīkavaca 283.
 tulasivana 283; °mārkaṇḍeya-
 śrinivāsakṣetramāhātmya
 282 sq., 306.
 tulākāverimāhātmya 63, 188,
 245 sq., 306.
 tr̥ptidīpa 73 sq., 218.
 taittirīyaprātiśākhya 44 sq.,
 296.
 taittirīyabrāhmaṇa 234—236,
 296.
 taittirīyasamhitā 24, 25, 56,
 89, 233 sq., 296.
 taittirīyāranyaka 234 sq., 296.
 taittirīyopaniṣad 3; °bhāṣya
 16, 297.
 Totaka 290.
 tripura 258.
 tripurasundaryupaniṣad 19 sq.,
 297.
 tripurāṇḍalakṣaṇa 130.
 tripurātapanopaniṣad 19 sq.,
 297.
 tripurābhedaḥ 4 sq.
 tripurāmahimastotra 163.
 tripurāṣṭottara 162, 308.
 tripurāstava 163, 308.
 tripuropaniṣad 20, 297.
 tribhāṣyaratna 44 sq., 296.
 trilokasāravṛtti 153, 302.
 Trivedinārāyaṇayajvan 167.
 trīṣatistotra 155, 308.
 rtisandhālakṣaṇa 95 sq., 295.
 traikālyajñāna 220.

Dakṣa 98.
 dakṣakāṇḍa 140 sq.
 dakṣayajñaprabandha 206, 300.
 dakṣiṇakailāsa (tīrtha) 289,
 290.
 Dakṣiṇāmūrti (R̥ṣi) 162, 163;
 °pañjara 164, 309; °samhitā
 132, 309.
 dakṣiṇāvarta 175.
 daṇḍadhāraṇa 98.
 daṇḍanīti 219.
 daṇḍaviśayāṇi 186.
 Dattātreyā 158.
 darśapūrṇamāsau 126, 133,
 134, 298.
 daśatīkāvibhañjanī 147.
 daśatīrtha 273.
 Daśaratha 270.
 daśarātra 236, 237, 238, 296.
 daśādhyāyī 170.
 daśāphala 171.
 daśāvipāka 170.
 dāna 98.
 Dāmodara, scribe, 203.
 Dālbya 63, 245, 280, 281.
 dāsyādhikarāṇa 187.
 divyamaṅgaladhyāna 155, 309.
 divyavyavasthā 186.
 dīkṣā 126 sq.; °vidhi 130.
 dīrghakeśakarāṇa 212.
 durgātapaścaryā 262.
 durgāṣṭaka 229, 309.
 Duryodhana 215.
 Durvāsas 163.
 Duṣyantacarita 91.
 dūṣitalekhyaparīkṣā 187.
 dṛgāṇa 171.
 dṛgdṛśyaviveka 80.

- drṣṭi 171.
 Deva or Devaṇṇa 185sq., 197, 302.
 devakāṇḍa 140sq.
 Devaṇṇa, see Deva.
 Devarāya, see Immaḍi D.
 Devala 272.
 Devavarman 244.
 Devaśarman 283.
 devī 262, 265.
 devitūlakāverimāhātmya 63.
 devimāhātmya 48sq., 175, 306.
 devīrahasya 5sq.
 Deveṇa 186.
 devyupaniṣad 19, 297.
 deśikanātha 198.
 dordurāmodaharaṇa 212.
 Drāhyāyanagrhyasūtra 99.
 drekāṇaphalapakṣa 171.
 drekkāṇa 152, 159.
 Droṇaparvan 92, 115, 299.
 Droṇavadha 92.
 dvādaśākṣaravidyā 283.
 dvigrahādiyoga 170sq.
 dvijabharadvājasamvāda 239.
 dvipakānana, a village 171.
 dvaitavādin 289.
 dvaitaviveka 74.
 dvaidhasūtra 125sq., 297, 298.
 dharmajijñāsā 122.
 dharmadeśaḥ 98.
 Dharmarāja 167, 304.
 dharmarājatīrtha 261, 263.
 Dharmarājadhvarīndra 146—148, 304.
 dharmavarapradāna 78.
 Dharmavarman 63, 188, 245.
 dharmasāstra 43, 98, 107, 138—140, 302.
 dharmasāravivecana 63.
 dhāraṇī (= tulasī) 283.
 dhārānagara 233.
 dhārārāja 231.
 Dhṛtarāṣṭra 113, 215; °paścāttāpa 23.
 dhyānadīpa 73sq., 109, 218.
 nakṣatradasā 287.
 Naciketas 27.
 Naṭanānanda 6sq., 310.
 Nandikeśvara 151, 301.
 nandiśvarapūjananandikeśvarakṛtamahotsava 261.
 naparapaddhativyākhyāna 30sq.
 naparalakṣaṇa 30, 296.
 naparavyākhyāna 30, 95sq., 295, 296.
 namakānuvāka 89.
 narasimhāvatāra 196.
 Nala 262.
 Nalacarita 91.
 Nalopākhyāna 78.
 navīnamatavicāra 146.
 naṣṭajanman, °jātaka 171.
 Nahuṣa 192.
 Nāgadeva 95, 295.
 nāganāthamāhātmya 265sq., 307.
 nāganāthesvara 265.
 nāgaramadhyamakhaṇḍa 243.
 nāgarāja 276.
 nāgendrapūjā 263.
 nāgeśvara 262, 263.
 nāṭakadīpa 73sq., 109.

- nāṭyalakṣaṇa 151.
 Nāthānanda 6sq.
 nāntalakṣaṇa, nāntasamgraha
 95sq., 295.
 nāndimukhaśrāddha 120.
 nāmalingānuśāsana 176, 190,
 209, 213.
 nāyakaprakaraṇa 117.
 Nārada 7, 59, 108, 164, 186,
 187, 226, 240, 243, 249, 257sq.,
 264, 269sq., 272, 279.
 Nārادیapurāṇa 100, 107sq.,
 305.
 Nārāyaṇa 30.
 Nārāyaṇa, son of Venkaṭādri
 41sq., 309.
 Nārāyaṇa, scribe or owner
 of book 43sq.
 Nārāyaṇa, Purohita, son of
 Nṛsimhayajvan 69sq., 166,
 228, 300.
 Nārāyaṇa Bhaṭṭa of Kerala
 161, 169, 196, 300.
 Nārāyaṇa Jyotiṣa 171.
 Nārāyaṇa, pupil of Kṛṣṇa
 174sq., 299.
 Nārāyaṇa, see Ananta N.
 nārāyaṇiyastotra 161, 169,
 196, 308.
 nārāyaṇopaniṣad 165.
 niculāpura 63, 245.
 Niṭṭala 36.
 nityadāna 187.
 nidānasthāna 174, 226.
 niryaṇa 171.
 niḷānadīmāhātmya 204.
 niṣekakāla 170sq.
 nisargabala 286.
 nisumbhāvahā 229.
 nītisarvasva 219, 302.
 nīpakṣetra 269—271.
 nīpatīrtha 271.
 nīpapuṣkarīṇi 270sq.
 Nilakaṇṭha 86.
 NilakaṇṭhaDīkṣita 81, 156, 308.
 nilā (?), N. of a river 289.
 Nṛsimha 87, 172.
 Nṛsimhayajvan 69sq., 166, 228.
 neṣṭayoga 171.
 naiṣkarmyasiddhi 290.
 naukā 170, 177, 301.
 nyāya 135, 137, 304.
 nyāyamūlaparibhāṣā 128.
 pakṣadharmatva 209.
 pañcakośaviveka 74, 109.
 pañcagavyavidhi 25.
 pañcadaśaprakaraṇa 109.
 pañcadaśī 73, 109, 218, 303.
 pañcanadamāhātmya 244sq.,
 306.
 pañcapādikā 147.
 pañcabhūtaviveka 74, 109.
 pañcaratnaprakaraṇa 37.
 pañcalakṣaṇarahasya 138.
 Pañcaśikha 143, 202.
 pañcaśṛṅga 273.
 pañcastavī 180.
 pañcākṣaramahimānuvarṇana
 189.
 pañcāṅgarudranyāsa 55, 89,
 298.
 Pañcānana (Viśvanātha) 221,
 305.
 pañcendropākhyāna 91.
 Patañjali 76.

- patākalakṣaṇa 151.
 padadīpikā 73 sq.
 padayojanā 74.
 padāntadīpinī 95 sq., 295.
 Padmagarbha (?) 87.
 Padmanābha (?) 183.
 Padmapāda 290.
 padmapurāṇa 37, 54 sq., 100, 166, 305.
 pannagendrapura 276.
 Pabbeka 70 note.
 payastambha 212.
 paragipura 13 sq.
 parabrahmavidyā 37, 47, 52.
 Paramānanda 46, 48.
 paramārthasāra 157, 308; °vi-
 varaṇa 184 sq., 304, 308.
 Parameśvara 193 sq., 301.
 parameśvara 275.
 parameṣṭhin 26.
 Parānanda, see Paramānanda.
 parāmarśavādārtha 146, 304.
 Parāśara 7, 40, 41, 113, 263, 280.
 Parāśarasmr̥ti 107, 302.
 paribhāṣā 97, 127, 295.
 paribhāṣārthasaṃgraha 127—
 129, 300.
 Parīkṣit 41.
 parjanyasūktavidhi 120.
 parvānayana 178.
 pavamāna 225.
 Pavyeka 70 note.
 paśubandha (prayoga) 133, 134,
 298.
 pāṭalavana 257.
 pāṭali 258.
 Pāṇini 75 sq., 127 sq., 300.
 Pāṇḍava 262; °dyūtaparājaya
 91; °pūjāvidhāna, °pūjāma-
 himānuvarṇana 262; °yuddha-
 sannāha 114.
 Pāṇḍuraṅga 172.
 pāṭa 178.
 pāṭalabījalinga 277.
 pātrānirūpaṇa 98.
 pādapadohalaprakāraavidhi -
 211.
 pādma, see padmapurāṇa.
 pāpagativiśeṣa 214.
 pāpanāśa 279—281.
 pāpanāśeśvara 280.
 pāpavināśatīrtha 273.
 pāpavināśamāhātmya 279—
 282, 307.
 pāpāpanodanasaras 277.
 pāramahamsasamphitā 182.
 parāśarapurāṇa 166.
 Pārāśarya Vyāsa 24.
 Pārīkṣita 91. (Corr.)
 Pārthasārathimiśra 36.
 pārvatī 262; pārvatyaś tapas-
 caraṇa 265 sq.
 pārṣadavṛtti 94, 295.
 pālāśavanamāhātmya 276.
 Piṅgala 70.
 piṇḍapitṛyajñavidhi 104, 120.
 pipāsāharaṇa 212,
 pip(p)ala 120.
 piśācagraha 81.
 piśācamocana 265.
 pīṭhalakṣaṇa 130.
 Puṇḍarīka 275, 281; °pura
 275; °munikathana 281;
 °saras, °sarastīrthavaibhava-
 kathana 281.
 Puṇḍarikākṣisūri 30, 296.

Puṇyānanda 6.
 puṇyāhavidhi 120.
 purāṇaśravaṇamahimānuvar-
 nana 189.
 Puruṣottama 270.
 Purūravas 192.
 Pulanda 7.
 Pulastya 7.
 Pulaha 276.
 pūjādeśakālanirūpaṇa 130.
 pūrvakhaṇḍa of brahmāṇḍa-
 purāṇa 269.
 pūrvatāpaniyopaniṣad 18, 297.
 pūrvatāpinī 18sq.
 pūrvamīmāṃsā 129, 302.
 pūrvābdhi 273.
 pūrvāmbodhi 283.
 pūrvottaradvādaśamañjarikā-
 stotra 38, 303.
 Prthuyāśas 200.
 paurṇamāsyadhikaraṇa 173.
 paulomaparvan 82, 299.
 prakīrṇa 171.
 prakīrṇakāṇḍa 177.
 prakṛti 224, 296; °calākṣara
 224sq., 296.
 prakriyāsarvasva 169, 196, 300.
 pragalbhīyalakṣaṇa 138.
 Prajāpati 187.
 pratāparudra, °yaśobhūṣaṇa,
 pratāparudriya 101sq., 117,
 301.
 Pratāpavīra, °carita 280sq.
 pratisarabandhavidhi 120.
 pratyabhijñānaśākuntala
 109sq.
 pradoṣapūjāmahimānuvarṇa-
 na 189.

prapañcarahasya 160.
 prapañcasāra, °sārasaṃgraha
 131, 310.
 prapañcahrdaya 148sq., 305.
 prayāga 290.
 prayoga 5sq., 298, 310.
 prayogasāra 211, 298.
 pravrajyāyoga 170sq.
 praśiṣya 274.
 praśnavidhāna 179.
 praśnavivarāṇa 28.
 praśnaśāstra 199.
 praśnasamgraha 199sq., 302.
 praśnāmṛta 171, 302.
 praśnopaniṣad 18, 27, 297;
 °bhāṣya 28, 297.
 Prahāda 258, 270, 280; °tīrtha
 271; °mokṣaprada 280.
 prakṛtarūpāvatāra 212sq., 300.
 prajāpatya 237.
 prātarāhuti 139.
 prāyaścitta 236sq., 238.
 prāyaścittavidhi 214.
 prāyaścittasubodhini 3, 298.
 pretagraha 81.
 Phaṇiśailapati 111.
 Phaṇiṇdra 111.
 bakavadha 91.
 badarikāśrama 289.
 badarivana 262.
 Bandhula 231.
 Ballāla 231.
 bahuśāmi 225.
 bahvṛcabrahmaṇopaniṣad 216,
 253; °vivarāṇa 103, 216sq.,
 296.

- Bāṇa 230, 290.
 Bādarāyaṇa 8, 72, 102, 124, 166.
 Bādhāranya 143 sq.
 bārhaspatyamānābda 287.
 Bārhaspatyasūtra 219, 302.
 bālakāṇḍa 11, 64 sq., 67, 69, 84, 203.
 bālabhārata 191 sq., 299.
 bālavvyutpattidāyini 147.
 bālādīdhanaviṣayāṇi 186.
 bālāsahasranāman 163, 309.
 bilvatīrtha 273.
 bilvāranyamāhātmya 277, 278.
 bijastambhana 211.
 bijāropaṇa 211.
 Bukka 114 sq.
 Bukkaṇa 107.
 Buddhisāgara 232.
 budhavākya 87.
 brhajjātaka 152, 170, 219, 301.
 brhatsaṃhitā 93, 301.
 brhadāranyakopaniṣad 24 sq., 297.
 brhannāradyamahāpurāṇa 259, 305.
 Brhaspati 185, 219, 302.
 brhaspati 277; °svargaprāpti-kathana 277, 278.
 Bodhanidhi 28 sq., 71 sq.
 Bodhabhārati 143 sq., 304.
 Bodhāyana 7, 56, 89, 125—127, 195, 297, 298.
 Bodhāranya 143 note.
 brahmakaivartapurāṇa 100, 243—245, 306.
 brahmagītā 2, 3, 306.
 brahma jijñāsā 119, 254.
 brahmatīrtha 258, 260, 271, 273, 283.
 brahman (the god) 257—259, 262, 263, 270, 272, 273, 283.
 brahmanāradasaṃvāda 243, 249, 250, 257 sq., 269 sq., 271, 307.
 brahmapārastotra 184, 308
 brahmapurāṇa 100, 238 sq., 305.
 brahmapurīṣa 266.
 brahmayajñavidhi 120.
 brahmarākṣasa 280.
 brahma vidyā 215.
 brahmasabhā 243.
 brahmasūtracandrikā 254, 303.
 brahmasrṣṭikathana 240.
 brahmahattistīrhattimocana 277, 278.
 brahmācala 259.
 brahmāṇḍapurāṇa 41, 59, 68, 88, 100, 155, 164, 238, 239 sq., 250, 257 sq., 265 sq., 269—273, 276—279, 307, 308, 309.
 brahmāṇḍottara 155.
 brahmānanda 74 sq., 109.
 Brahmananda Bhārati, pupil of Kṛṣṇānanda 12, 305; pupil of Ānanda Bhārati 80, 303.
 Brahmananda Yati, pupil of Viśveśvarānanda 142 sq., 303.
 Brahmanandanātha 117 sq., 308.
 brahmānubhavāṣṭaka 123, 304.
 brahmottarakhaṇḍa 188 sq.
 brāhmaṇasraīṣṭhya 98.
 brāhmaṇādivivāhabhedāḥ 98.
 brāhma, see brahmapurāṇa.

- bhaktapriyā 161, 308.
 bhaktilakṣaṇasampranaya 160.
 bhagaṇa 191.
 bhagavatprādurbhāva 239.
 bhagavadgitā 47sq., 52, 215, 299.
 bhagīrathapūjā 263.
 Bhāṭa (i. e. Āryabhāṭa) 179.
 Bhāṭṭaka 70, 218.
 Bhāṭṭacārya 290.
 Bhāṭṭikāvya 177, 222, 299.
 Bhāṭṭotpala 93, 301.
 bhadraṇyurmuktiprāptikatha-
 na 189.
 bhayoga 178.
 Bharata 110, 151.
 Bharadvāja 7, 57, 225.
 Bhartr 177; *kāvyā 177, 222.
 bhaviṣyatpurāṇa 100, 249, 306.
 bhaviṣyottarapurāṇa 260sq.,
 282, 306.
 bhāgavatapurāṇa 10, 12, 23,
 45sq., 100, 176, 181sq., 184,
 305.
 bhāgavatasāra 9, 305.
 bhāṭṭacandrikā 172sq., 302.
 bhāṭṭadīpikā 121sq., 172sq.,
 302.
 Bhāratatīrtha 73—75, 80,
 118sq., 218, 303.
 Bhāratīyati 143 note.
 Bhāradvāja 32, 87, 283; *śikṣā
 32, 296; *saṃhitā 267, 305.
 bhāva, *phala 171.
 bhāvanopaniṣad 5sq., 21.
 bhāvavindana 286.
 bhāvārthadīpikā 46.
 bhāvāśrayaphalāni 286.
 bhāveṣṭagrahaduṣṭayaḥ 286.
 bhāṣākalidinādayaḥ 286.
 bhāṣāpariccheda 221, 305.
 bhāṣya 290, 303; *pradīpikā
 289; *ratnaprabhā 102, 124sq.,
 303.
 bhāṣyārthasamgraha 142sq.,
 303.
 Bhāskara 89, 179, 180, 227;
 *kṣetra 277; *tapassiddhi-
 kathana 277, 278; *mata-
 mātmya 226sq., 307.
 Bhāskararāya 21, 172sq., 297,
 302.
 bhāskariya (laghu) 193.
 bhikṣācaryā 98.
 Bhīṣmaparvan 92.
 Bhīṣmaśaratalpaśayana 92.
 bhūgolapurāṇa 204, 307.
 bhūtīrtha 257.
 bhūnāgatailaparakāra 212.
 bhūnāgotpattiprakāra 212.
 Bhṛgu 7, 238, 257; *tīrtha
 258; *nāradasaṃvāda 239,
 305.
 bhṛguvākya 87.
 bhogamokṣasamasthāna 275.
 bhogādhiyasthāna 275.
 Bhoja 231—233; *prabandha
 231, 300.
 Bhrugu, see Bhṛgu.
 makarasamkrāntiphala 287.
 Maṅkha, Maṅkhaka 208.
 Maṅkhuka 208.
 maṇiprakāśavivṛti 167.
 maṇimañjarī 69, 166, 228,
 300.

- maṇḍalabrāhmaṇa, °upaniṣad 26, 296.
Ma(t)syagandhi 262.
matsyapurāṇa 37, 100.
Madhuśchandas 105.
Madhusūdana Sarasvatī 39.
madhyamakhaṇḍa 243, 249.
madhyamabhāga 267, 282, 305, 306.
madhyamādhikāra 178.
madhyārjunapati 264.
madhyārjunapura 277.
madhyārjunamāhātmya 242, 243, 306, 307.
manana, °grantha 255; °prakaraṇa 255 sq.
Manu 98, 107, 187.
manojñeśa 264.
mantra 104, 310.
mantraparvan 114 sq.
mantrapāṭha 32, 115, 195, 298.
mantrapraśnadvaya 32.
mantrapraśnabhāṣya 33.
mantrabrāhmaṇa 114 sq., 298.
mantrabhāṣya 33.
mantramūrti 198.
mantrayantra 131.
mantrasādhana prakāra katha-
na 88.
mantrasāra kramadīpikā 131.
mantrākṣaramālā 50, 156, 229, 309.
mantrārthapratipādana 130.
Mandapālacarita 91.
manmukhatīrtha (?) 268 sq.
See śaṇmukha.
Mammaṭa 183.
Maya 193.
mayūkhamālikā 36 sq., 303.
Mayūra 53 sq., 300.
mayūrapurīmāhātmya 248 sq., 307.
Marudvatī 278.
marudvṛdhā = „river“ 280.
Mallaya jvan 13 sq.
Mallādhvarīndra 13 sq.
Mallinātha 101.
mahāgaṇapati totramālāman-
tra 164.
mahāgaṇapaddhati 284 sq., 308.
mahāgaṇeśamantrapaddhati 35.
mahāgnisarvasva 126 sq., 298.
mahānāṭakasūktisudhānidhi 84 sq., 299.
mahāprasthānikaparvan 60, 62, 92.
mahābhārata 22 sq., 47, 59 sq., 60—64, 78, 82 sq., 113 sq., 115, 187, 212, 256, 299.
mahābhāratasaṃgraha 90—92, 299.
mahābhāskariya 179, 193, 301.
mahābhīṣekavidhi 120.
mahābhūtaviveka 109.
mahāmāghatīrthavaibhava 277, 278.
mahārudrāhutisaṃkhyā 89.
mahāvākyaviveka 74, 109.
Maheśvara 90 sq., 299.
maheśvaranāradasaṃvāda 240.
mahogragraha 81.
mahopaniṣad 19 sq., 297.
māṇḍūkyopaniṣad 18, 297.
mātāṅgikavaca 162.

- mātāṅgyaṣṭottara 163, 309.
 mātṛkānyāsa 162, 309.
 mātṛkāstava 162, 309.
 Mādhava, °ācārya, °āmātya 3, 10sq., 107, 175, 302, 306.
 Mādhava Prājña 83.
 mādHAVarākṣasatvamokṣaṇa 280.
 Mādhaviya 1, 114sq.
 Mānaveda 210.
 mānasapūjā 156.
 mānasasānāna 198.
 Mādhātṛ 277.
 māyāvarāhaprabhāva 268.
 māyāvahnirṣṭi 268.
 māyūrasthāna 278.
 Mārkaṇḍeya 155, 258, 260, 263, 270, 282sq.; °purāṇa 48sq., 100, 166, 306; °mahākṣetra 282; °samāsyāparvan 78; °sthala 283.
 mālavinātha 13.
 mitākṣarā 139sq., 302.
 miśralakṣaṇa 138.
 mīmāṃsakanyāya 209.
 mīmāṃsākaustubha 42sq., 303.
 mīmāṃsātantravārttika 149sq., 303.
 mīmāṃsādarśana 36, 42, 121, 172.
 mīmāṃsāsāstra 129; °jivātu 172.
 mukunda 282.
 muktikhaṇḍa 100, 205, 306
 Muñja 231sq.
 muṇḍakopaniṣad 18, 27, 297; °bhāṣya 28, 297.
 munivākya 87.
 mūkāmbikā 215.
 mṛkaṇḍugajendrasaṃvāda 239.
 mṛgaśīrṣa (a certain position of the hand) 151.
 mṛgasārotsava 265.
 mṛttikāsnānavidhi 120.
 Medinikara 289, 291.
 Medinikośa 291.
 Maitreya 40, 41.
 Maithila 246.
 Mailāra 13sq.
 mokṣasāstra 80.
 mokṣāśrama 98.
 mausalaparvan 60sq., 92.
 yakṣagraha 81.
 yajana 98.
 Yajñanārāyaṇa 95.
 yajñavaibhavaḥkhaṇḍa 2, 3, 10, 11, 100, 205, 306.
 yajñeśvara 126.
 Yajñeśvara 158.
 yajñopavitanirmāṇa 98.
 yatidharma 98.
 Yadu 41.
 yantravidhāna 178.
 yamatīrtha 273.
 yamadūta 262.
 yamunā 275.
 Yayāti 192.
 yājana 93.
 Yājñavalkya 7, 19, 24.
 Yudhiṣṭhira 113, 116, 226sq.; °vijaya 175.
 yuddhakhaṇḍa 64, 66, 67, 69, 85, 116sq.
 yogaphala 286.

- yogaśāstra 37, 47, 52, 215.
yogānanda 74.
yogyatāvādārtha 145sq., 304.
- Raghunātha, scribe, 90, 92, 110sq., 233sq.
Raghunāthāryadikṣita 240sq.
raṅga 240.
raṅganātha 76.
Raṅganātha 86sq.
raṅgamāhātmya 59.
Raṅgarāja Dikṣita 144sq.
raṅgalakṣaṇa 151.
ratirahasya 53, 301.
Ratnagiri Dikṣita 127sq.
ratnasāgara 4.
ratnāpaṇa 101sq., 301.
ratnāvali 151.
rathantara 238.
rathasaṃkhyāmbopākhyāna 91.
ramā 258.
raśmi 286.
rasābhivyañjikā 8sq., 304.
rahasya 250, 257; of Sāma-veda 237sq., 296; in Brahmakaivartapurāṇa 243.
rahasyāgama 132; °sāra 207.
rahasyātirahasya 132.
rahasyopaniṣad 19sq., 297.
rāgadveṣaprakaraṇa 288, 303.
Rāghavānanda 184sq., 304, 308.
rājayakṣman 226.
rājayoga 170sq.
rājarājeśvarītantra 155, 309.
rājavārttika 142.
rājaśāsanalakṣaṇa 187.
Rājānaka Mammaṭa 183.
- Rājānaka Ruyyaka 208.
Rāṇāyana Muni 119.
rādhā 151.
Rāma 272.
Rāma, scribe, 22sq., 182, 184.
Rāma Śāstrin 136.
Rāmakṛṣṇa 73—75, 218, 303.
Rāmakṛṣṇa, father of Raghunātha 90, 92, 110sq., 233sq.
Rāmakṛṣṇādhvarin 147sq., 304.
Rāmacandra 167.
Rāmabhadramakhin 128.
rāmasambhava 177.
rāmasetu 290.
Rāmānanda 80, 124sq., 303.
Rāmānuja 11, 79, 85, 299.
rāmāyaṇa 11, 64—71, 79, 85, 203, 298sq.
rāśiprabheda 170sq.
rāśīśīla 171.
rāhunirākaraṇa 178.
Rivakalyanda (?) 86.
Rucaka 208.
Rucidatta 167.
rudra 55sq., 298.
Rudra, guru of Parameśvara 193.
Rudradeva 42sq.
rudranyāsa 55.
rudravidhi 88sq., 298.
rudrasaṃhitā 120.
Rudraskandha 99, 298.
rudrasnānārcanābhīṣekavidhi 56.
rudrādhyāya 24, 25; °praśna-mahāmantra 56.
rudrānuvāka 89, 298.
rudrābhīṣekavidhi 89.

Ruyyaka 208.

Romaharṣaṇa 100.

Raumaharṣiṇa 90.

Rauruki 119, 120.

Lakṣmaṇa Jaṭāvallabhaśā-
strin 32, 296.

lakṣmī 281; °grāma 204; °tīr-
tha 257, 273.

Lakṣmīdhara 8sq., 81, 158sq.,
197, 299, 304.

lakṣmībhūmi 277.

lagna 286.

Laghubhaṭṭāraka 180sq., 309.

laghustuti, °mahābhāṣya 180
sq., 309.

lalitākhyāna, see lalitopā-
khyāna.

lalitādevīstotra 155, 309.

lalitāsahasranāmastotra 41sq.,
309.

lalitāstavaratna 81sq., 164,
219, 231, 309.

lalitopākhyāna 88, 155, 307,
308, 309.

līṅgapurāṇa 100, 243, 306.

līṅgotpatti 275.

Līlādevī 232.

līlāvati 193.

lekhyanirūpaṇa 186.

lekhyaparikṣā 186.

lekhyaprakaraṇa 187.

laīṅga, see līṅgapurāṇa.

Lokānandanātha 117sq., 254.

laukikaṇiṣayatāvādārtha 146,
304.

vañjiraprakriyā 212.

vadanadurgandhaharaṇa 212.

vanaparvan 78, 299.

vanamālin 198.

Varadarāja 186.

Vararuci 76.

varāhapurāṇa, see vārāha.

Varāhamihira 93, 152, 170,
200, 219, 301.

Varāhasaṃhitā 93.

Varuṇa (Rṣi) 7.

varṇāśramadharmanirūpaṇa
97, 99.

valmīkapūjā 263.

Vasiṣṭha 7, 40, 113, 256, 263;
°dharmopadeśa 268; °viśvā-
mitrasaṃvāda 268.

vākyakarāṇa 86; °dīpikā,
°laghuprakāśikā 86sq., 301.

vākyanyāya 209.

vākyavṛtti 83, 303; °prakāśikā
83.

vākyasudhā, °ṭikā 80, 303.

Vāgbhaṭa 173, 226, 301.

Vācaspatimiśra 142 note, 143,
202, 304.

vājasaneyisaṃhitopaniṣad 16;
°bhāṣya 17.

Vāñchya 87.

Vāṇī 290.

Vātsyāyanaśāstra 176.

vādaratnāvalī 136, 137, 304.

Vādhūla 97sq.

Vāmadeva 7, 163, 275.

vāmana(purāṇa) 100.

Vāmeśvara (Rṣi) 216.

vāyavya 24.

Vārarucādika 45.

vārāha(purāṇa) 100.
 Vālmiki 7, 11, 64—67, 70sq.,
 79, 85, 203, 288, 298.
 Vāsudeva, scribe, 161.
 Vāsudeva Dikṣita 126.
 Vāsudevamananaprakaraṇa
 255, 304.
 Vāsudevayatiśvara 255.
 vimśati 180.
 videhakaivalyalakṣaṇa 160.
 vidyāgaṇeśamantroddhāra 132.
 Vidyādhāman 28sq., 71sq.
 vidyānanda 75.
 Vidyānātha 101, 117, 301.
 Vidyāranya 21, 73—75, 80,
 109, 218, 303, 310.
 vidyārōgyastuti 214.
 vidyāṣṭādaśaka 172.
 vidhavādharma 98.
 vidhurāgnisandhāna 120.
 vināyakaṇṇākarāṇa 261.
 vindhya 275, 287.
 Vibhīṣaṇa 102, 124.
 viyonijanman 170sq.
 virajātīrtha 258, 259.
 virāṭaparvan 63sq., 91, 256, 299.
 viṣṇukūṭi (N. of a place?) 147.
 viṣṇuśālaṅkāraṇa 95.
 viliṅghya, °lakṣaṇa, °vyā-
 khyāna 30, 296.
 vivāha 98, 120; °praśna 200.
 vivekaśūdrāmaṇi 29, 303.
 viśvaguṇādarśa 240sq., 300.
 Viśvanātha 221, 305.
 Viśvarūpa 290.
 Viśvānandanātha 4, 130, 309.
 Viśvāmitra 7, 263, 268; °tīrtha
 273.

Viśvāvasu 241.
 Viśveśvara 35, 121sq., 131,
 284sq.
 Viśveśvara Paṇḍita 83, 303.
 Viśveśvarānanda 142sq.
 viśayatāvādārtha 146.
 viśayānanda 75.
 viśavidhi 187.
 viṣṇu 257—260, 270—273,
 280sq., 283; °kathā 245;
 °dharma 80, 307; °pādādi-
 keśāntastuti 51sq., 154, 308;
 °purāṇa 40sq., 100, 305;
 °bhujāṅga 76, 308.
 Viṣṇumitra 290.
 Viṣṇuśarman 289, 290.
 viṣṇusahasranāman 153, 187,
 194, 308.
 viṣṇuvālaya 281.
 virabāhudarśana 268.
 vīramāhendrakāṇḍa 116.
 vīrarudrayaśobhūṣaṇa 117.
 vṛkṣavaicitryadōhalabhedāḥ
 211.
 vṛkṣasecana 211.
 vṛttaratnākara 69sq., 166,
 218sq., 228, 300.
 vṛtra 257.
 vṛṣākapi 172.
 Vṛṣādarvi 56sq., 308.
 vṛṣotsarjanavidhi 120.
 Venkaṭa Subrahmaṇya, scribe
 15sq., 60, 62, 140sq.
 Venkaṭanātha 111sq., 146, 303.
 Venkaṭanāyaka 203, 302.
 Venkaṭapati 182.
 Venkaṭācāryayajvan 240sq.,
 300.

- Venkaṭādri 41.
 Venkaṭādiyajvan 36.
 Venkaṭeśa 111, 136.
 Venkuṣā, scribe 121.
 Venkusudhivara, scribe 44sq.
 vetana 187.
 vedapādistava 58sq., 308.
 vedapuri, a village 275.
 vedaprakaraṇa 148.
 Vedavyāsa, see Vyāsa.
 vedānta 112, 289, 303; °guru 257; °paribhāṣā 146sq., 304; °śāstra 157; °śāstrasiddhāntaśasamgraha 144sq., 304; °śikhāmaṇi 147sq., 304; °sāra 160, 303; °sāraprakaraṇa 108sq., 303; °sūtra 72sq., 102, 124, 254, 303; °sūtra-bhāṣya 73.
 vedāntārthamaya 184.
 vedāranya 264, 275.
 vedārthaprakāśa 114sq.
 venasya kathā 196.
 Vaikhānasa 110sq.
 Vainika 164.
 Vainyadatta 53.
 vaidikadharmakhaṇḍa 246sq.
 vaidodaṅkacarita 91.
 Vaidyadatta 53.
 Vaidyanātha Dikṣita 97sq., 121, 302.
 Vaidyanātha Śāstrin 127sq., 300.
 Vainyadatta 53.
 Vaiyyāsiki 78, 118sq.
 vaivāhikotsava 88.
 Vaiśampāyana 91, 113, 194.
 vaiśākhmāhātmya 55, 307.
 vaiśākhotsava 262.
 vaiśeṣika 304.
 vaiṣṇava, see viṣṇupurāṇa.
 vyaktagaṇita 178.
 vyavahāra 185—187; °kāṇḍa 185sq., 197, 302; °bhedaḥ 186; °mātraprakaraṇa 121; °mālikā 186sq., 302; °lakṣaṇa 187.
 vyāghraputa (°read pura?) tirtha 268.
 Vyāsa, Vedavyāsa 7, 24, 40, 41, 47, 58, 62, 91, 98, 100, 103, 113, 119, 124, 161, 185, 194sq., 210, 250, 256, 262, 274, 288, 289; °tirtha 273; °putra 39; °ādhikaraṇamālā 118.
 Śakti 7, 113, 256.
 śaktipañcākṣarasastotramahāmantra 163.
 śaktisūtra 5, 310.
 Śāṅkara, see Śāṅkarācārya.
 Śāṅkara 59, 77, 258, 279; °samhitā 116sq., 140sq., 306.
 Śāṅkarācārya 4, 8, 16, 17, 21, 26—29, 38, 39, 51sq., 71, 72sq., 76, 80, 82, 83, 102sq., 106, 124, 131, 153, 154, 187, 201, 216sq., 288—291, 296, 297, 303, 304, 308; °carita 106, 288—291, 303.
 śāṅkulakṣaṇa 211.
 śāṅkhacakraḡadāpadmadhārin 198.
 śāṅkhapuṣpi 284.
 śāṅkhapūjā 198.

- śaci 273.
 śatadūṣaṇī 111sq., 303.
 śatapathabrāhmaṇa 25, 26, 296; °upaniṣad 24sq.
 śatarudriya 24, 25, 56, 296; °koṭisamhitā 246sq., 305.
 śatarudrya 25.
 śatasahasrikā 114.
 śatābhiṣekavidhi 120.
 śani 87.
 śapathavidhi 187.
 śabdālamkāraprakaraṇa 117.
 śamānavyākhyāna 30, 296.
 Śarabha 280.
 śariradurgandhaharaṇa 212.
 śariralakṣaṇa 160.
 śarvatīrtha 275sq.
 śalyaparvan 92.
 śāsadhara 147.
 Śākalya 96.
 śākinya(pattana) 13.
 śākuntala 110sq.
 śāktamantra 21.
 śāktasamayadīkṣāvidhāna 130.
 Śāṅkaramārga 184.
 Śāṅkhāyanagrhyasūtra 104.
 Śāṭyāyani 119, 120.
 śāntiparvan 90.
 Śāmbavyagrhyasūtra 104, 297.
 śaradātilaka 131.
 śārīrakamīmāṃsā 83; °bhāṣya 72sq., 303; °vyākhyā 125.
 śārīrakopaniṣad 19, 297.
 śārīrasthāna 174.
 śārīropaniṣad 19, 297.
 śārṅgatīrtha 283.
 śārṅgapāṇi 249.
 Śalivāhanaśakābda 287.
 Śālihotra 119, 120.
 Śālikī 126, 127.
 Śālīsuka 276.
 śāstradīpikā 36sq., 303.
 Śibi 56.
 śiromaṇi 168.
 śiva 58sq., 257, 258, 262, 275, 277; °kṣetra 263; °gaṅgā 290; °gītā 37, 305; °caturdaśima-himānuvarṇana 189; °tattva-sudhānidhi 77, 306.
 Śivadatta 172.
 Śivadāsa 174.
 śivadūta 262.
 śivadharmapunyaṇirūpaṇa 263.
 śivadharmaphalanirūpaṇa 263.
 śivadharmottara 214, 307.
 śivapārvatīsamvāda 260sq.
 śivapurāṇa 100, 189, 246sq., 247, 266, 305.
 śivabhaktamahimānuvarṇana 189.
 śivabhikṣāṇanakathana 77.
 śivamāhātmya 189; °khaṇḍa 100, 205, 306.
 śivarahasyakhaṇḍa 116 sq., 140sq., 306.
 śivarāghavasamvāda 37.
 Śivarāma 103, 124.
 śivavihāra 290.
 śivavaibhavaḥkhaṇḍa 243.
 śivasatkathāmṛta 264.
 śivasāyujya 275.
 śivākhyarājadhānī 275.
 śivāgama 214.
 śivānandarasa 198.
 śivārcanaśiromaṇi 117sq., 308.

śivalāya 281.
 śiśupālavadha 175.
 Śuka 7; °tāta 113, 256.
 Śuka Yogindra 21.
 Śukra (Ṛṣi) 198.
 śukravākya 87.
 śukriya 225.
 śuddhānanda 283.
 śūrapadmasaṃhāra 117.
 śūlatirthanirmāṇa 261.
 śekharipattana 121sq.
 śeṣa 157, 258, 260, 276; °kūpa 257; °tirtha 257, 258.
 Śeṣanāga 157, 184, 308.
 Śeṣanārāyaṇa 95sq., 295.
 Śeṣasūri, scribe 40sq.
 śeṣādri 258; °cūḍāmaṇi 110.
 Śeṣādri, scribe 135, 285; father of scribe Venkaṭa Subrahmanya 15sq., 33, 45sq., 60sq.
 śeṣāryā 184, 304.
 śaikhaṇḍina 225.
 śaiva, see śivapurāṇa; °koṭi-rudrasaṃhitā 247sq.; °kṣetra 261, 264; °rahasya 242; °āgama 250.
 śaucavidhi 120.
 Śauṇḍa (Venkusudhīvara) 44sq.
 Śaunaka 63, 90, 94, 96, 108, 119, 120, 242, 243, 259, 266, 274, 295.
 Śaurisūnu 30sq.
 śyāmalāmbāvarmaratna 162sq., 309.
 śyāmikāharaṇa 212.
 śrāddha 57.
 śri 273.

śrīkuṇḍagrāma 290.
 śrīcakrapratīṣṭhāvidhi 4, 310.
 śrīcakralakṣaṇa 130.
 śrīcakrāntarāladevatāpratipādana 130.
 Śrītrivikrama 179.
 Śrīdhara 45sq., 48, 299, 305.
 Śrīnivāsamakhin 3, 298.
 Śrīnivāsācārya 110sq., 300.
 Śrīpati 178sq., 301.
 śrībhūmi 273.
 śrīmukhapariṣad 287.
 śrīraṅga 273, 280; °kṣetra-vaibhava 240; °divyavimāna 240; °māhātmya 59, 239sq., 307; °vimāna 240.
 śrīrudrayāmala 4.
 śrīvidyākhyamūlavidyābhedaḥ 4, 310.
 śrīvidyāganapatikalpa 132.
 śrīvidyājapakalpa 130.
 śrīvidyānyāsa 130.
 śrīvidyāratnasūtra, °dīpikā 21, 310.
 śrīvidyāsandhyānuṣṭhāna 130.
 śrīsūkta 223.
 śrutirañjinī 158sq., 197, 299.
 śrutisūktimālā 165, 308.
 śrautakakṣa 236.
 śrautasūtra 125sq., 297sq.
 śvetamārga 290.
 śvetavana 264.
 śvetavighneśvaraśivasthāna 280.
 śvetāmbhodhi 228.
 śaṭpañcāśikā 200, 302.
 śaḍaṅgaprakaraṇa 148.

ṣaḍāmnāyalakṣaṇa 130.
 ṣaṇmukha 269.
 ṣoḍaśakriyā 195, 298.

samvatsara 236, 238.
 saṃsāradūṣaṇa 77.
 saṃsārarahasya 160.
 saṃhitāvivṛti 93.
 saṃhitāsamānalakṣaṇa 30,
 296.
 saṃhitopaniṣad 217, 253, 297.
 saṃkhyāpramāṇa 153.
 saṃgītaśāstra 150.
 saṃgrahabhārata 90.
 saṃgrāmaṃvijaya 132.
 Saṃjaya 115, 215.
 saṃjivanausādhagiri 258, 259.
 satkīrtivardhana 271.
 Satyakīrti 277.
 satyakṣetra 279.
 Satyā 54.
 satra 236—238.
 satsampradāyasarvasva 131.
 Sadānanda 108sq., 303.
 Sadāśiva 164.
 sadāśivabrahmasaṃvāda 132.
 sādhyomaraṇa 170sq.
 Sanaka 7, 258.
 Sanatkumāra 7, 274, 280;
 °saṃhitā 77, 306.
 Sanatkumārīya 131.
 Sanandana 7, 290.
 Sanātana 7.
 sandhyopāsanavidhi 120.
 saptagāna 236.
 saptalakṣaṇa 30, 97, 296.
 sabhāparvan 22sq., 91, 299.
 sabhāśabhyopadeśaḥ 187.

samaṣṭikānana(or °kāntāra)-
 mātmya 250, 307.
 samādhividhi 205.
 samudāyāṣṭakavarga 286.
 Samudrabandhayajvan 212sq.
 sambhavakāṇḍa 116.
 sambhavaparvan 91, 212, 299.
 sarpaśānti 120.
 sarvakṣetraprabhāvaphalaśru-
 tinirūpaṇa 273.
 sarvatomukhamahāvratayājñin
 145, cf. 37.
 sarvamāṅgalinī 81.
 sarvānukramaṇī 105, 295.
 sarvāriṣṭaśānti 120.
 sarvārthacintāmaṇi 203, 302.
 sahasranāmapadyavṛtti 194sq.,
 308.
 sahasranāmasaṃgrahabhāṣya
 153sq.
 sahyaajā 283.
 sāksīparīkṣā 186.
 sāksīprakaraṇa 186.
 sāksīpratyuddhṛti 187.
 sāksīviśayāṇi 186.
 sāgarastava 81.
 sāṅkhya 304; °kārikā 142, 201;
 °vivaranaṭattvakaumudī 143
 sq.; °saptatī 142, 143, 201, 202,
 304.
 sātīka (aṣṭau) 151.
 sāmabrahmaṇabhāṣya 114.
 sāmaveda 99, 114sq., 224sq.,
 236—238, 296, 298.
 sāyamhoma 139.
 Sāyana, °ācārya 1, 2, 15, 73,
 114sq., 205, 296, 298.
 sāyujya 275, 276.

- sārarahasyacāturvarṇakrama-
 vibhāga 121, 302.
 sārasamgraha 199.
 sārasāra 272.
 Sārvabhauma 168.
 sārvabhaumalakṣaṇa 138.
 Sāvarādhipa 263.
 Sāvitrīyupākhyāna 78.
 sāhityasarvasva 110sq., 300.
 Simharāja 180sq., 212sq., 300,
 309.
 Simhānana 280.
 siddhāntabhedasamgraha 144.
 siddhāntamuktāvalī 221, 305.
 siddhāntaleśasamgraha 144.
 siddhāntaśekhara 178sq., 301.
 siddhāntasārasamgraha 144.
 siddhāśrama 274.
 siddhikṣetra 279.
 Sītā 241.
 Sīradeva 127sq.
 Sukanyā 273.
 sukhābodhini 51, 308.
 sugandhavana 259.
 Sugrīvapraśna 199.
 Sugrīvasamāgama 222.
 sutala 270.
 Sudarśana 280; °muktikathana
 280.
 Sudarśanācārya 166.
 Sudhābindu 283.
 sundarakāṇḍa 64, 66sq., 69,
 79.
 Sundararāja 86, 301.
 suparnatāṭiṇī 258.
 Subāhu 278.
 Subodha, °carita 280.
 subodhini, Com. on bhaga-
 vadgītā 48, 299; Com. on
 brhājātaka 152, 219, 301.
 Subrahmaṇya, see Venkaṭa S.
 Sumantu 244.
 sumbhadhvaṁsinī 229.
 Suratha 49.
 surasāsamgamajālapādatir-
 thakathana 268.
 Sureśvara 290.
 suvarṇamukharī, a river 290.
 susvarakarāṇa 212.
 sūkṣmaraśmayāḥ 286.
 Sūta 37, 54, 55, 58, 77, 90sq.,
 100, 141, 189, 242, 243, 250,
 257, 259, 265, 266, 269, 274,
 276—278.
 Sūtagītā 10sq., 306; °tātpar-
 yadīpikā 10sq.
 Sūtamunisamvāda 116.
 Sūtaśaunakasamvāda 242sq.
 Sūtasamhitā 2, 3, 10, 100, 205
 306; °tātparyadīpikā 11.
 sūtrasthāna 174.
 sūdarūparākṣasavadha 263.
 Sūridevabuddhendra 35.
 Sūribhaṭṭa 36.
 sūrya 193, 263; °kuṇḍa 266;
 °grahāṇa 178; °tīrtha 263—
 266, 283; °puṣkarīṇī 263, 265;
 °śataka 53sq., 300; °sāvarṇi-
 kamanvantara 48sq., 63.
 sūryasiddhānta 12—14, 75, 193,
 301; °vivarāṇa 193sq., 301.
 srṣṭi 98.
 soṇa, N. of a river 290.
 Soma 184.
 Somadeva 86sq.
 Somanātha 36sq., 303.

somavāramahimānuvarṇana 189.
 Somaśarman 290.
 someśvaratīrtha 277.
 Someśvaraputra 285.
 somotpatti 57 sq., 298.
 sauptikaparvan 90, 92.
 saubhāgyalakṣmikalpa 163.
 sauracāndramānābda 287.
 skanda 214; °purāṇa 2, 7, 10, 38, 55, 77, 100, 116 sq., 140 sq., 188, 205, 226 sq., 242, 248 sq., 257, 264, 306 sq.
 skandeśvarasaṃvāda 163.
 skandopaniṣad 19, 297.
 stotra 308 sq.
 stotrakhaṇḍa 155.
 strījātaka 171 (Corrigenda).
 strīdharmā 98.
 strīparvan 90.
 strīmukhakāntikarāṇa 212.
 sthaṇḍilakuṇḍamaṇḍapanir-mānādividhi 89.
 sthaleśamāhātmya 204.
 snātakadharma 98.
 smṛtikarṭṭrīrūpaṇa 98.
 smṛticandrikā 185 sq., 197, 302.
 smṛtimuktāphala 97—99, 121, 302.
 syānandūra (?) 289.
 svapnādhyāya 230, 309.
 Svayamprakāśa Yati 8 sq., 303, 304.
 Svayamprakāśānanda 128 sq., 300.
 svarapañcāśacchloki vyākhyā 34.
 svaralakṣaṇa 34, 35, 296.

svargārohaṇīkaparvan 60, 62, 92.
 svargīnārakīcīhna 214.
 Svāmin 177.
 svāyambhuvatīrtha 277.
 haṃsāsya hastalakṣaṇa 151.
 °hatti (sic) 277, 278.
 Hanuman 258.
 Hayagrīva 155; °āgastyasaṃvāda 88, 155, 307.
 Haradatta 33, 43 sq. (Corr. and Add.), 165, 298, 302, 308.
 Haradattamiśra 139 sq., 302.
 harikṣetra 279.
 haritattvamuktāvalī 8, 303.
 harīdvāra 290.
 harīnādī 264.
 haribhaktisudhodaya 107 sq., 305.
 harīmīdestotra 8.
 Hariścandra 245, 268 sq.
 Hariścandropākhyāna 267, 268.
 haristuti 8, 303.
 Harṣacarita 290.
 Hastāmalaka 290.
 hastāmalaka, °prakaraṇa, °stotra 82, 229, 303.
 hastigirimāhātmya 238 sq., 305.
 hālāsyamāhātmya 7, 306.
 hiraṇyagarbhavibudhasaṃvāda 239.
 hiraṇyākṣakathā 196.
 hīnalakṣaṇa 187.
 hemakūṭakhaṇḍa 267, 305.

hemapuṣkarīṇī, °cakratīrtha,	Honnāmbā, Honnāmbikā 13sq.
°tīrtha 277.	Honnārya 13 sq.
hemākarasaras 277.	horā 171, 219, 286; °tātparya-
hemābjatīrtha 277.	sāgara 170; °vivarāṇa 170sq.,
hemābjanāyaki 257, 258.	301; °śāstra 152.

ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.
P. 28, l. 5 from below, read *samāpayya kriyās* etc.
P. 43, l. 5 from below, add: *by Haradatta*.
P. 74, l. 25 read *kūṭasthādī°*.
P. 81, l. 10 read *Kāvyamālā*.
P. 91, l. 11 read *Pāriṣitena* for *pāriṣitena*.
P. 130, l. 9 from below, read *kuḷajñāninām ācārasya*.
P. 132, l. 3 add: *See Aufrecht CC II, 52*.
l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasamhitā)*.
P. 139, l. 21 read *sādhavaḥ* for *sā°*.
P. 142, l. 2 from below, read *Tattvakaumudī*.
l. 1 from below, read *Vācaspatimiśra*.
P. 151, l. 27 read *narttakī vā kalāvati*.
l. 28 read *tiṣṭhet (tat)paścāt*.
l. 29 read *bhaveyur vibhramānvitāḥ*.
P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
P. 171, l. 12 sq. read *dvāvīṃśa strījātakam*.
P. 220, l. 1 read *grahayoni°* for *grhayoni°*.

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